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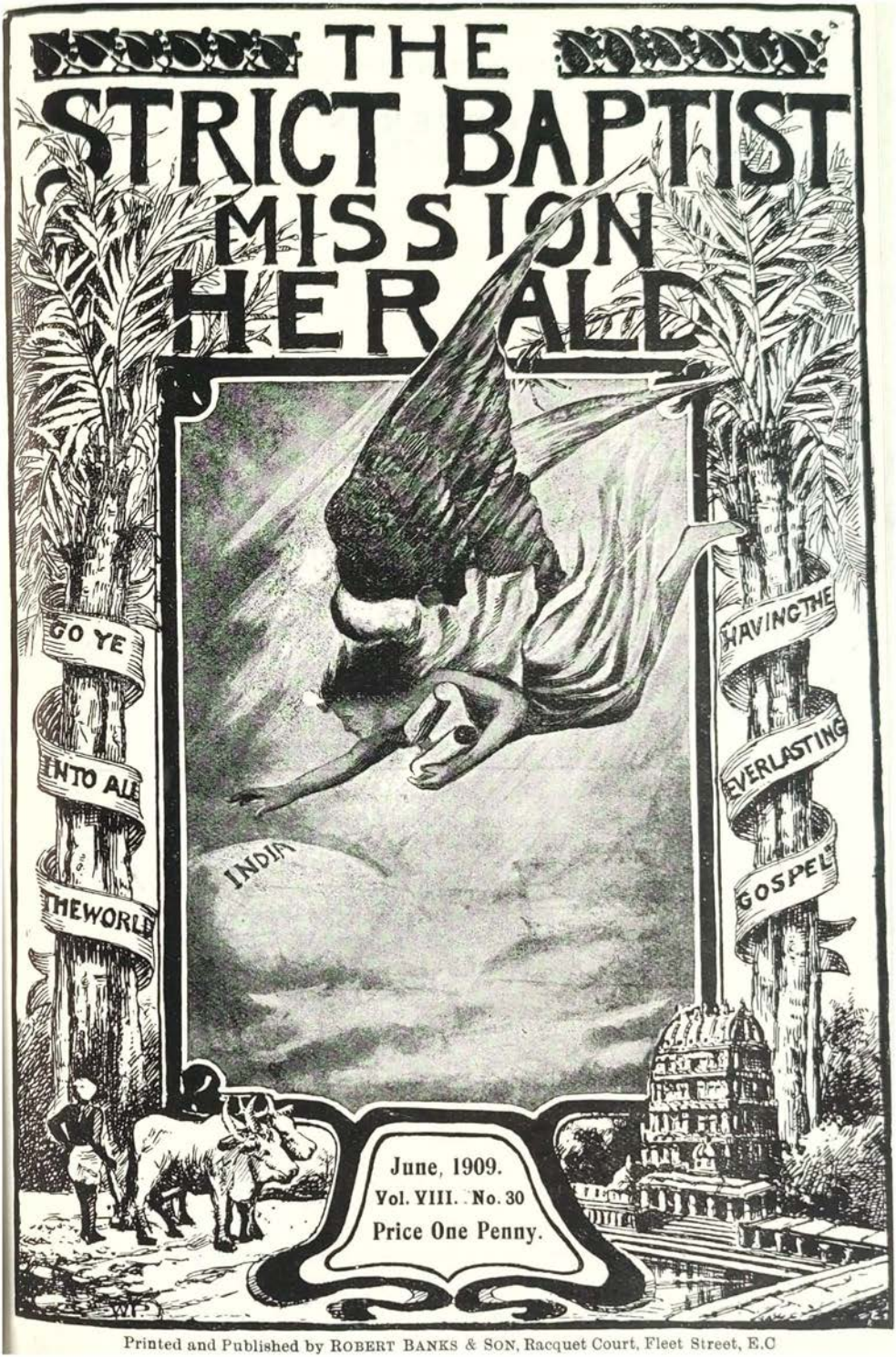
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The Strict Baptist Mission Herald



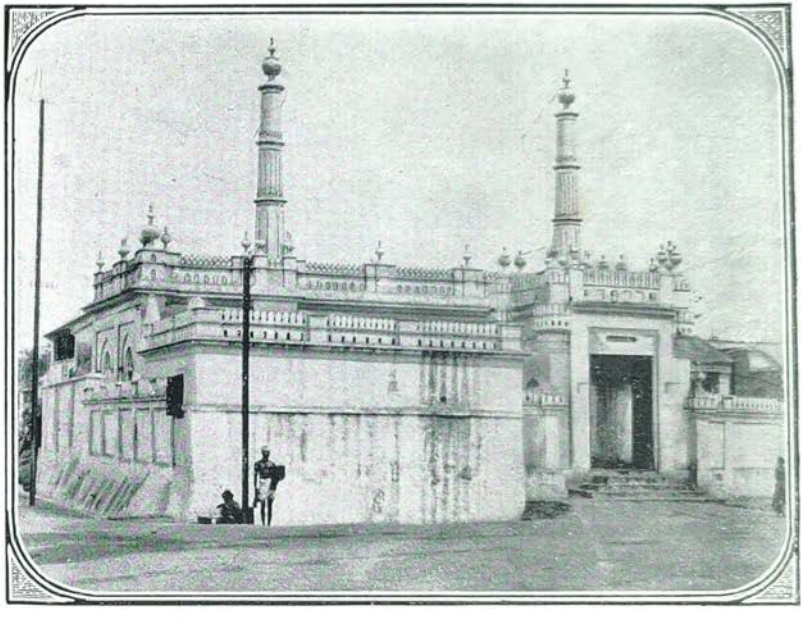
THE STRICT BAPTIST MISSION HERALD



June, 1909.
Vol. VIII. No. 30
Price One Penny.

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THE
STRICT BAPTIST MISSION
HERALD.



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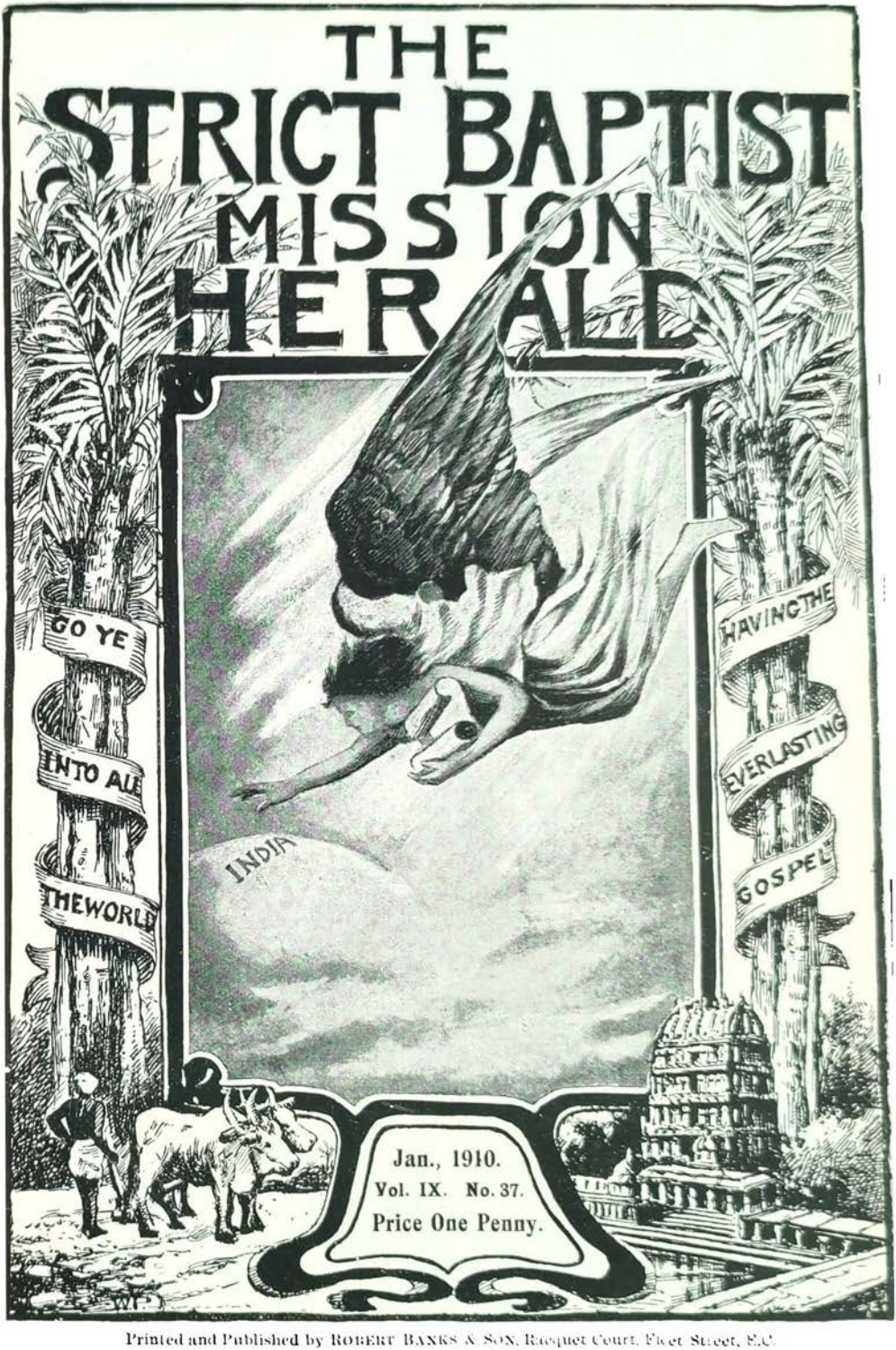
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THE STRICT BAPTIST MISSION HERALD



Jan., 1910.
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THE NEW YEAR'S PRAYER MEETING

will (D.V.) be held

ON FRIDAY EVENING, JANUARY 7TH, 1910,

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

WEST HAM TABERNACLE, WEST HAM LANE, STRATFORD, E.,

ON FRIDAY, FEBRUARY 4th, 1910, at 7.30 p.m.

Subject:

"The Need, Obligation, and Privilege of Foreign Missions."

To be opened by Pastor H. J. GALLEY.

The Strict Baptist Mission HERALD.

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

VOL. IX.] JANUARY, 1910. [*New Series*, No. 37.

CURRENT NOTES.

WE greet our brethren and sisters throughout the Denomination very heartily in the Name of Christ our Lord as we enter the new year. May abundant blessing rest upon all our Churches, and its influence be felt by our brethren and sisters in India. May "a zeal of God" which is according to knowledge possess us and them, and the glory of God in the salvation of men according to His eternal purpose in Christ be the aim steadfastly pursued this year.

The year opens encouragingly with the welcome news that Miss Elliott and Mr. Brand have passed their Tamil Examinations, the latter "with distinction," as appears on another page. Let us pray that their power of speech in a foreign language may be so consecrated and blessed that many may hear with the inner ear "the wonderful works of God" from their lips.

We draw the special attention of our Churches, Sunday Schools *and L.Z.A. Branches* to the illustrated Lectures and Addresses advertised on the cover. While we thank our brother, Mr. Tooke, for his service to the Mission in the preparation and delivery of these lectures, we urge our friends to lose no time in securing his services, especially calling the attention of country Churches to the arrangement made for their convenience.

We cordially thank our Magazine Secretaries and others for their co-operation during the past year. We aim at self-support and a much wider circulation, and shall welcome any suggestions as well as further help from all our friends.

OUR MEDICAL MISSIONARY.

TO respond to a Divine call and to follow in a new path when God leads seems a fitting manner in which to enter upon a new year. It will be remembered that in August last we referred to the project, just mooted, of full medical and surgical qualification for Mr. J. M. Brand, whose work at Sendamangalam has been followed in these pages with so much interest. On receiving his appeal for a fully-qualified doctor, the Council asked if he himself would be willing to qualify, when he replied in the affirmative. There were, however, as we intimated, certain difficulties in the way, and, moreover, the Council were anxious not to act precipitately; so that no definite action has been taken until now. As the months have passed, however, there has been a growing feeling on the part of the Council that the project was of God. This feeling deepened into conviction at the December meeting when Mr. Brand's last letter was read, and it was then unanimously resolved to authorise him to qualify.

We are sure our readers will be more than interested in learning some particulars concerning this step, and the reasons which have moved the Council to take it.

Some Details.

Owing to Mr. and Mrs. Morling's furlough taking place this year, the course of study, which will last four years, cannot begin till next year. It will be taken in Madras; the first year of it will conveniently coincide with Mr. and Mrs. Booth's next furlough, and Mr. Brand will have sufficient leisure during *that* year to superintend the Madras work in their absence. The degree to be taken will be L.M.S.—Licentiate of Medicine and Surgery; the fees will be inconsiderable, and tropical diseases will be studied in the tropics. In the meantime, *i.e.*, before the medical course begins, Mr. Brand will be preparing for his Entrance Examination. One of the difficulties before the Council was that this Examination might probably have to be taken in England, but Mr. Brand's last letter has happily removed this. The remaining difficulty is that medical work, which has begun to break down opposition in Sendamangalam, will be stopped by Mr. Brand's removal. This difficulty would be removed if another medically-trained missionary could take Mr. Brand's place; and we cannot doubt that He who has called us to go forward will provide the man for whose *training* He has already provided the money.

The two following quotations from Mr. Brand's letter of Nov. 3rd afford a glimpse of the facts which have moved the Council in this matter:—

The Physical Need.

"Since I last wrote you upon the matter I have stood by the bedside

of a poor sufferer in a jungle-hut, and watched him as he lay struggling with some strange and deadly disease ; watched him as he lay there, his throat gripped as in a vice so that he could not swallow a morsel, until at last he was starved to death. Yes, starved to death ; his inner parts grew pinched and empty, his stomach fell in like a great pit, and he died, and I could do nothing for him because of my ignorance and inexperience. His gaunt face has haunted me since. Again and again am I forced to attend most serious cases—cases that call imperatively for skilled surgery or medicine—and *I cannot describe to members of Council the painfulness of such constant experiences as these.* A fully qualified man has at least the consolation of knowing after a death that all has been done that could possibly be done to save the life. But I have often been called to sick people, and, after struggling with the disease, have failed, and after the mournful news has come—"He is dead"—my only remorse has been, "*If only I had known ! Oh, if only I had known !*" And yet I could never give up the thought of spending and being spent for these poor, helpless folk, far away from hospital or qualified aid as well for the body as the soul .... I can never tell you their side of the question fully, so I leave them to make their silent appeal to your imaginations as to whether or no they ought to have a qualified medical man amongst them."

The Opening for the Gospel.

"Brethren ! ever since I came to Sendamangalam I have felt that medical work alone is the key that is going to open the fortress-gate and let in the Gospel light. But I dread more than I can tell you to go down there again* with the prospect of one long succession of needless failures before me on account of incompetence on my part to deal with all the innumerable diseases found there. Therefore, I ask you to send me in for this medical course. It is but a short step back that we may jump the farther for it."

As to the Missionary.

Two facts stand out from the above extracts in bold relief, viz., dire human need and a great opportunity for evangelism. But closely associated with these will also be seen the serious question which has increasingly forced itself upon the Council—Are we justified in leaving Mr. Brand to struggle on in this manner indefinitely ? The above case is only one of many equally serious, and the strain of such experiences can only be partly imagined. It was incumbent upon the Council to do something, and they recognised that the very pain our friend feels at his inability to deal with such cases was a clear indication of his fitness to take a full medical course. The record of what he *has* done with his brief training confirms this.

The Divine Call.

But all this of itself might not be sufficient to carry conviction. A greater question arose in the minds of the Council—had he, and had we, any *call* to go forward in this path ?

As regards Mr. Brand, previous letters had revealed the fact

* Mr. Brand was writing from Madras.

that he was anxious only to follow where his Master should lead, but the following passage in his last letter set the matter at rest in the minds of the Council :—

"The longer I think of it the louder I hear the call—the call of the Lord to devote myself to Gospel *medical* work amongst these benighted people. To heal the soul by healing the body, to break down prejudice and win sympathy by attending on the sick—for this glorious work I would give ten lives if I had them ; and though I know that full proficiency for this special work demands a temporary halt, yet I am more than persuaded that my increased ability afterwards will repay again and again the initial cost. What is worth having is worth spending some trouble to get, and, if the Council on its part is willing, then with heart and soul I enter upon preparation for this fuller sphere, to which I feel confident the Lord is calling us."

As regards the Council it may be said that there was, owing largely to the difficulties which the case presented, an amicable diversity of opinion until the November meeting, when an adjournment took place on the understanding that the Lord's will should be specially and individually sought during the month. The result was that at the December meeting the cumulative evidence of a Divine call to our brother reached its climax in the above expressions and made us of one mind. The prevailing tone of the speakers revealed their consciousness that God was calling and leading us. "I have been in doubt until now," our President said, "but I feel now that we shall be doing the right thing and that we shall smart if we don't go forward."

The Call to Us All.

The following further quotation from Mr. Brand's letter, although addressed to the Council, may be regarded as applying to us all :—

"The dire need of thousands upon thousands of unattended sick—ah ! brethren ! when you have a headache or a finger ache, think of the hideous sum-total of hopeless agony suffered by people in *your new district* here, whose only hope of relief is in heathen superstitions—this need, and, *best and most hopeful of all*—the unique way in which medical work opens the door for the Gospel, together constitute AN INSISTENT CALL TO THE S.B.M. for a *qualified surgeon.* I BELIEVE THIS CALL HAS REACHED YOUR HEARTS, and now leave you to respond to it, whether by finding a man among the home Churches and sending him out, as I at first suggested, or by sending me to qualify at Madras as you suggested."

Should we not all regard this call as addressed to us, and shall we not hear it if we listen? The Council has responded and taken this step on our behalf, and it now devolves upon us each to respond personally to the Divine call. How we are to respond is a matter between us and our Master, but of various possible ways prayer is not the least important—prayer for Mr. Brand and prayer for a new missionary.

Our Foreign Field.

The News of the Month.

MADRAS.—During the night of October 18th a thief entered the S.B.M. house at Ayanapuram, where Preacher Ponnuswamy lives. He disturbed the sleeping family whilst moving about, and as they raised a cry he decamped. Happily the thief only secured a coat and turban. Several other houses were entered about the same period, and valuable booty secured.

Away in the caste village of Koluttur I visited a deserted temple from which the deity has been removed. The land around is temple property, and the green paddy fields looked very flourishing, but the income from this source, which should be devoted to the temple, appears to be diverted into another channel, for the temple is becoming a ruin. "Which things are an allegory."

When preaching opposite to the Periamet Post Office we had a goodly audience. Amongst the crowd were several Mohammedans, who listened quietly enough until I referred to Jesus as the Son of God. Then a fine-looking Mohammedan protested, saying in Tamil, "No, not the Son of God." As others remained quiet he did not persist in his interruption, or there would have been a disturbance.

In our Men's Meeting at Semmencheri the singing was accompanied by the music of a violin, drum, cymbals, and the thumping of an empty water-pot. The last-named is a recognised musical instrument here. On the whole there is more noise than melody, but the Tamils enjoy it, and it helps the meeting.

During October our preachers delivered 926 addresses to audiences which totalled 14,745. They sold 59 Gospel portions, and paid 477 visits to the homes of the people. On our school registers we had 784 pupils, the daily average attendance being 596. Our Zenana workers had entrance to 364 different homes, giving Scripture lessons on 1,342 occasions. They sold 21 Gospel portions, and were teaching 97 women to read, in the hope that they will one day read the Scriptures for themselves.

E. A. BOOTH.

"I am pleased to be able to report to you this month that my first examination is a thing of the past. It was held in a remote part of the City and lasted two days. Of the results I cannot speak yet; they will probably be published in two or three days. I shall now be beginning my second year of Tamil study." (A posted telegram received by the same mail announced that Miss Elliott had passed.)

Eighty-two patients have come to me for medicine this month, which is rather above the average.

The monsoon which looked so promising when I wrote last month has failed us up to the present; we still have bright sunshine and a cloudless sky. It is a very serious prospect for the crops. Rain is greatly needed; that which fell earlier in the year, being unseasonable, did not answer the same purpose, and the poorer classes of people who are so dependent on the rice harvest are very anxious.

O. M. ELLIOTT.

11th November, 1909.

The Annual Conference of S.B.M. Missionaries.

THE annual Conference of our Missionaries was held in the S.B.M. House, Madras, on November 16th and 17th. Miss Elliott, Mr. Brand, Mr. Morling, and Mr. and Mrs. Booth were present. The absence of Mrs. Morling, who was kept at Sendamangalam by family duties, was regretted by all, especially in view of the fact that a photograph of the Conference was taken, which we were desirous should include the whole missionary staff.

Members being already acquainted with the various items of business which would arise, we were ready to proceed at once to a full discussion. From this there emerged the collective opinion of the whole Conference. Resolutions were drafted, and these were submitted at the next session for revision and final vote of Conference. Individual views of each question were frankly stated, and this enabled each to see the matter from a different angle. But right throughout the Conference the dominating factor which settled the final terms of each preamble and resolution was, "What will be the best for the Mission as a whole, having regard to both present and future?"

In view of his deputation work amongst the home Churches from April onwards, Mr. Morling visited each of the twelve Madras stations, so as to be able to give first-hand information concerning them. These visits greatly pleased the workers, whose only regret was that we had not given them notice that Mr. Morling would come and see their work.

On Wednesday evening, at Vepery, and on Thursday evening, at Ayanapuram, Mr. Morling gave an address at the prayer meetings. On each occasion our people were intensely interested in what Mr. Morling told of the work in the Namakal field.

On Friday evening we bade God-speed to Messrs. Morling and Brand, who then returned together to Sendamangalam. It was the unanimous opinion of those present that the Conference had been the means of bringing us into closer touch with each other, and had given us a grip of the work of the Mission, as a whole, such as would be impossible by any other means.

E. A. BOOTH.

AFTER nearly two years of Tamil study I journeyed to Madras to undergo the second Tamil examination. This over, Mr. Morling joined me, having come up for the purpose of attending the annual S.B.M. Conference, and we together enjoyed the kind hospitality of Mr. and Mrs. Booth.

The Conference again proved itself a most useful institution. Difficult questions of mission work, which would have taken months to thrash out in correspondence, were decided quickly and easily by a few minutes' discussion face to face. The Conference becomes increasingly necessary as the work enlarges year by year.

Mr. Morling and I were also pleased with the opportunity of renewing acquaintance with the Madras work, and we were again struck with the importance of this part of the S.B.M. field. Madras is the great heart of Southern India. Into it come pouring, every year, thousands of youug men, the life-blood of modern India. Here they stay for a time, and are then caught in the outgoing stream and whirled along through one or other of the great arteries to the remotest bounds of the Indian Empire. Amid the swarming multitudes of this great city Mr. Booth and his band of co-workers are holding forth the Word of Life. And this work, begun in faith and carried on in patience and much perseverance, is being owned and blessed of God. Men and women who formerly sat stolid in the gloom of idolatry have been roused and quickened by the Sovereign Spirit, and are now the saved of the Lord.

We gathered with our Indian brothers and sisters in a week-evening meeting, and after Mr. Morling had told how it fared with us in Senda-

mangalam and district, the people, as one man, lifted up their hearts in prayer for the Lord's blessing upon the work of their fellow-labourers—a fit demonstration of the oneness of our work. J. M. BRAND.

An Oil Mill.

NOT far behind the Mission compound is the caste village of Madavakam. From various causes this has of recent years become considerably reduced in size and population. Across the intervening space there comes to the Mission house, when the wind is in the right direction, the creaking noise of a grinding mill. By the photograph produced below it will be seen that the mill is of very primitive construction. The simplest way to describe it is to say that it is a mortar and pestle on a large scale, the pestle being attached by a cross bar to a beam to which oxen are yoked. The mortar is the hollowed-out trunk of a tamarind tree, its base firmly fixed in the ground, the rim being



Photo by] AN OIL MILL. [*E. A. Booth.*

about four feet above the ground, and measuring about two feet across. The pestle is some eight feet long.

The seed placed in the mortar is very small in size, and as the grinding proceeds the long horizontal beam is weighted with stones to obtain the requisite pressure. These can be seen in the illustration just behind the bulls, whose heads were turned away from the camera.

The oil flows into the bottom of the mortar, and when the crushing is complete the bulls are unyoked, the tackling of the pestle unloosed, and the huge pestle itself lifted out of the mortar by a man who stands on the rim of the mortar for the purpose. The oil is taken out with the tin pot, which is on the beam close to the mortar, and stored in earthenware vessels, which can be seen at the foot of the post supporting the thatch of the house near the outer end of the beam. The husks of the seed from which the oil has been squeezed are now found caked around the inside of the mortar. This oil-seed cake is placed in the basket on the beam and sold for feeding cattle.

After taking the photograph of the mill I engaged in conversation with the men and then preached the Gospel to as many as would listen. But the mill had been stopped in order that the photograph might be taken, and the men had to make up for lost time, so that the audience was a small one, and the creaking of the two mills close by was not helpful to either hearers or preacher. E. A. BOOTH.

A Night School.

DARKNESS has fallen upon Madras as I pedal my way along the dimly lighted road to one of our village stations. Within a thatched building, seated on the ground and crowding around an unsatisfactory lamp, are a number of young men trying to master some lesson in Tamil. Some are spelling out the words, others are able to read easy sentences, and one has advanced as far as the third standard book.

These fifteen young men are variously engaged during the day, some working in a tannery and others in a cotton mill, and by means of this night school they are seeking to acquire what their parents neglected to give them—an elementary acquaintance with reading, writing and arithmetic. They are also taught Scripture lessons. They buy their own books and slates, also the oil for the school lamp, and pay a small fee monthly to the teacher. Unaccustomed to study of any description, many find the first stages very irksome, and progress not being as rapid as expected, they give up the effort in despair. Others persevere and prove the truth of the Tamil proverb that "Difficulties will vanish as you learn on."

I speak to them for a short time and promise them a very small gift book each, at which they are greatly pleased. In a brief prayer I commend them to God and take my leave of them. This effort at Sembiyam is well worth praying for; we are reaching the young working men there in a more satisfactory way than we have been able to do in other village stations. E. A. BOOTH.

Sewing and Sowing.

AT one o'clock on Saturday afternoons may be seen in our Semmencheri School an interesting group of girls. Will you come with me, kind friend, to visit them?

As we leave the noise and glare of the street and enter the quiet schoolroom, its restful atmosphere brings relief to both head and heart. On a table in the centre of the room stands an open work-basket and pieces of white and coloured cloth, scraps of wool, and needles and cotton. Around the table are a dozen interested girls, ranging in age from thirteen to sixteen, and teacher Bakkiyam stands among them distributing needles and cotton, and patiently teaching them how to sew.

For several months past this sewing class has been in existence. The girls who meet here are of heathen parentage, have never been to day or Sunday School, and knew nothing of the Gospel of Jesus Christ till this class was started. The main object of the class is to teach them the things of God, the sewing being an inducement for them to come.

When they have all been provided with sewing materials and have started on a long seam or hem, Bakkiyam opens her Bible and reads to them a portion from its precious pages. Then simply and clearly she explains to them what has been read, and teaches them over and over again what she would have them remember. Then follow questions on the previous week's lesson.

The girls are shy when we first go in, but presently become interested in the lesson; here a face lights up, and there a needle is still as they listen to the story, which is quite unlike anything they have heard elsewhere. Last week we told them of the birth of Christ in Bethlehem,

illustrating the lesson from the Bible picture-books some of you had kindly sent us for this purpose. How they crowded around us to see the pictures, nudging each other to notice what seemed particularly interesting! Their sewing lay forgotten on the forms, and when we closed the book and sent them back to their places, how eagerly they sprang up to answer the questions that followed! We gave each of them a reel of cotton, a text-card and a thimble, showing them how to use the latter, which caused much amusement, as well as gave great pleasure.

Among those girls sat one in whose eyes there shone a different light to that in the others. She was Thanalutchmi, now called Kirubei, *i.e.*, Grace, who was for years a scholar in our Semmencheri School, and was baptised last year on a confession of her faith in Jesus Christ. Even a stranger, we thought, would have noticed that this young girl had something which the others did not possess, which made her speech gentler, her eyes softer, her actions kinder than theirs. While the others pushed



Photo by] SEMMENCHERI SEWING CLASS. [*E. A. Booth.*

and crowded with rough curiosity, Grace, too, looked, but with a joy and satisfaction that were unmistakable. The joy of a personal knowledge of the Saviour was hers. She attends this class, not because she does not know how to sew (for she has already been taught in the years of her school life), but because of her eagerness to learn more and more of Jesus, and to hear again and again the things which she loves. Her parents are both heathen, and God may use that gentle gracefulness in the daughter to cause father and mother to enquire from whence it came.

Kirubei needs your prayers, that she may be kept pure and true in the midst of sinful heathen surroundings. In the accompanying photograph she is the last to the left in the back row of girls. Teacher Bakkiyam stands at the extreme right of the group.

And for those others will you pray, that in that little sewing class in the S.B.M. School may come to them the saving power which alone can change them from what they are to gracious daughters of Zion?

WINIFRED BOOTH.

OUR HOME CHURCHES.

Prayer Subjects for January, 1910.

"Is the Lord's hand waxed short?"

Week beginning—

SUNDAY, 2nd.—Prayer for great blessing on all true missionary effort in every part of the world, and "that the Lord of the harvest may send forth many more labourers into His harvest."

Sunday, 9th.—Prayer for great blessing on every part of The Strict Baptist Mission—on Churches, individuals and the Council at home, and on our missionaries, native workers, converts and seekers in India—so that Divine progress may be made and many brought from heathenism to Christ this year.

Sunday, 16th.—Special prayer, again, for Ayanapuram that the walls of this Jericho may fall before the Lord.

Sunday, 23rd.—Special prayer, again also, for the evangelistic tour now being made by Mr. Morling and Mr. Brand.

Sunday, 30th.—Praise for all God's guidance and help during 1909, and prayer that we may all have greater faith to "expect great things from God."

Council Echoes.

Miss Elliott's and Mr. Brand's Tamil Exams.

It was with great pleasure and satisfaction that the Council learned that Miss Elliott had passed her first examination, and that Mr. Brand had passed his second examination "with distinction." While 75 per cent. of marks were sufficient to gain distinction, he received 78 per cent.

Mr. and Mrs. Morling's Furlough.

The boat in which our friends were to have sailed has been withdrawn and consequently they cannot arrive in England until about April 7th. Mr. Chisnall is now ready to arrange dates for sermons, lectures and addresses to be delivered by Mr. Morling (D.V.) after April 19th.

The Half-Yearly and Welcome Meeting.

To meet the altered circumstances the date of the half-yearly and welcome meeting has been fixed for April 19th, instead of March. Our friends will, we are sure, endeavour to keep this date clear of engagements so that we may have an overflowing Welcome Meeting to greet our brother and his wife after the hard pioneer work of the past two years in Sendamangalam.

The Christmas Boxes.

THE following is a list of the contributors to the Boxes, all of whom we warmly thank, on behalf of the Council and of our Missionaries, for their kind gifts and work:—

ACTON: Friends, S.S. Teachers and Scholars, per Miss E. Elliott; AMERSHAM S.S., per Miss E. Butcher; BATH: Friends at Bethel Chapel, per Mr. Ruddon; BECCLES: Mrs. Hasell and her helpers; BRENTFORD: The Girls' Sewing Class and Friends, per Mrs. Cradduck; BRIGHTON, WEST STREET: Miss Evelyn E. Martin; BRIXTON TABERNACLE: S.S., per Pastor T. L. Sapey; CAMBRIDGE, EDEN CHAPEL: Mrs. Beall, Mrs. Blott, Mr. Careless, Mrs. F. H.

and Miss Careless, Mrs. Darnell, Miss Day, Miss Dellar, Mrs. and Miss Derby, Miss Eldred, Miss Emerson, Mrs. French, Mrs. Haddow, Miss Harding, Mr. M. Haynes, The Misses M. and A. Haynes, Mrs. W. H. and Miss Dora Haynes, Miss Heath, Mrs. Kedding, Mrs. Le-Grys, Mrs. Newman, Miss E. Norris, Mrs. Oxbury, Mrs. Sadler, Mrs. Sturton, Miss Turner, Mrs. Waddelow, Mrs. and Miss Whyatt, Mrs. W. Whyatt, Miss Wilderspin ; CANADA : Friends, per Mrs. Steel ; CLERKENWELL, CHADWELL STREET : The Members of the Missionary Band, per Miss N. Pardoe, Miss Beckett, Miss Berryman, Miss Bingham, Mr. Briscoe, Mrs. Eyre, Mrs. Fricker, The Misses Hammond, Mrs. Hughes, The Misses Horn, Mr. Miller, The Misses Mitchell, The Misses Nunn, Mrs. Pardoe, Mr. and Mrs. Ridley, Miss Sinclair, Mr. and Mrs. Steadman, The Misses Woodward ; CLAPHAM, COURLAND GROVE : Miss Vine's Mending Class, per Mr. Albert Vine ; CROYDON, TAMWORTH ROAD : A few young friends in the S.S., per Miss M. Thomas ; DEVONSHIRE ROAD : Mission Helpers, per Miss H. Smart ; GRAYS : Ebenezer S.S., per Mrs. Smith ; GUILDFORD : Friends and the L.Z.A., per Miss Pickett ; HOMERTON ROW : Girls' Mission Sewing Class and S.S. Scholars and Friends, per Mrs. Turnpenny ; HORHAM : Sunday School, per Mrs. Frost ; HOUNSLOW, ZOAR : Friends, per Miss Jeffs ; IPSWICH, BETHESDA : The Girls' Prayer and Working Band, per Mrs. G. E. Elnaugh ; IPSWICH, ZOAR : S.S. Scholars and Friends per Miss A. Wright ; KINGSTON-ON-THAMES : The Ladies' Working Party, per Mrs. Lambourn ; LEWISHAM : Friends, per Miss M. J. Voysey ; MANCHESTER, ROCHDALE ROAD : Miss Fish's Class, per Miss Dorothy Mitton ; MIDDLESBROUGH : Some Friends at "Providence," per Miss A. Allick ; NOTTING HILL GATE, BETHESDA : Friends and S.S. Scholars, per Mr. H. J. Thistleton ; OVER, CAMBS : S.B.M. Sewing Class, per Mrs. F. Kirby ; WALWORTH : Penrose Street S.S., per Miss Kate Staines ; READING, PROVIDENCE : Friends, per Mrs. Dann and Miss Pursey ; RUSHDEN, "SUCCOTH" : Mission Work Meeting, per Mrs. Lynn ; ST. ALBANS, BETHEL : A few Friends, per Mrs. Hawkins ; ST. JOHN'S WOOD ROAD, MOUNT ZION : The Bible Class, per Miss Eunice Harris ; SOHO : The S.S. Teachers and Scholars, per Mr. Pond ; STAINES : The Ladies' Zenana Auxiliary and the S.S. Scholars, per Mrs. W. Woollard ; STRATFORD, GURNEY ROAD : The Sewing Class and the Sunday School, per Miss L. Bailey ; TOTTENHAM, NAPIER ROAD : Friends, per Mrs. Troupe ; TRING, AKEMAN STREET : Many loving hands, per Miss E. Butcher ; UPPER HOLLOWAY, "EBENEZER" : The Wednesday Night Class, per Mrs. Tullett ; WALTHAM ABBEY, EBENEZER : Mrs. Bell, Mrs. C. H. Brown, Mrs. W. Brown, Mrs. Carter, Mrs. and Miss Coote, Mrs. and Miss Florrie Gates, Miss Haywood, Mrs. Newcombe, Mrs. J. and Sidney and Bobby Pallett, Miss Strickland, Mrs. Wells, Miss Wild ; WALTHAMSTOW, MAYNARD ROAD : The Gospel Meeting for Women and the Girls' Sewing Class, Jane Basham, Mrs. J. Booth, Bobby Booth, Muriel, Frank, and Winnie Booth, Mrs. S. B. Caplin, Ernest and Winnie Caplin, Miss Field, Doris and Bernie Farrow, Muriel Ginn, Mrs. Goodman, Mrs. Illes, Miss Laver, Muriel Miles, Lois and Willie Rose, Gladys, Carrie and Willie Sayer, Harold and Muriel Sharpe, Mrs. Smith, Miss Smith, Mrs. Stone, Senr., Mrs. Willsher, and others, per Mrs. F. Stone ; WANDSWORTH, WEST HILL : Five Little Band of Hope Girls, per Mrs. Thomas Jones ; WILSTONE : per Miss E. Butcher ; WOOD GREEN, DOVECOTE HALL : The Sunday School, per Mr. E. H. Court ; WOOD GREEN, PARK RIDINGS : S.S. Scholars, per Mr. G. Hill ; Mrs. and Miss Evans and their Pupils.

An anonymous friend at Richmond, Miss L. Ash, Mrs. M. Banks, Mrs. Breens, Miss Broughton, Mrs. W. Cracknell, Mr. J. Cook, Mrs. and Miss Florence Cooper, Miss Edith Cottis, E. and E. M. F., Miss Susan Fielding, Mrs. W. W. Gooderham, Mr. and Mrs. C. C. Harris and family, Mrs. F. Hawes, Mr. and Mrs. F. G. Hindes and family, Winifred, Evelyn and Douglas Northfield, Mrs. Oliver, per Mrs. Hutchinson, Miss F. Sampson, Miss L. Sills, The Misses Thompson.

Mr. J. P. Barradell, eight strong iron-bound wooden boxes, in which the presents have been sent to India.

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

Several reports of meetings are unavoidably held over until next month.—EDS.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—Thank you, all, for your letters, answers, and good wishes. I hope you will all have a happy and useful New Year. Usefulness and happiness go together, especially if we are the disciples of Jesus. If you know and love Him, trusting in His precious sacrifice for your salvation, and seeking to please Him and to make Him known to others, I am sure you will have a happy year, whatever may happen in it. I have the pleasure of welcoming Ada Webb, of Gurney Road Sunday School, into the Corner.

As we are beginning a new year this will have to be a sort of business letter, but I hope it will not be dry. Take care of it for reference.

MARKS FOR DECEMBER AND THE QUARTER.—*Division I.*—Ruby Schweitzer, 12, 31; Hubert Grimes, 12, 30; Jack Hall, 11, 25; Dorothy Mitton, 12, 23; Hilda Cuthbert, 9, 23; Ivor Holland, 7, 23; Ruth Waters, 8, 23; Clyde Holland, 8, 22; Kenneth Robbins, 9, 20; Colin Church, 7, 20; Alma Waters, 8, 19; Reginald Graves, 5, 19; Willie Tooke, 10, 18; Mabel Measures, 18; Emmie Church, 11, 16; Violet Hammett, 16; Grace Church, 7, 15; Edith Gillmore, 5, 14; Elsie Tooke, 9, 14; Dorothy Cuthbert, 8, 13; J. Holland, 12; Fred Simmons, 2, 10; Jane Basham, 9; Winnie Falkner, 7; Harry Othen, 7; Reggie Fentiman and RayFarrow, 6; Edith Ince, 5. *Division II.*—Elsie Schweitzer, Dora Haynes, Doris Farrow, 4, 21 each; Winnie Church, 4, 10. I am sending a missionary book to Ruby Schweitzer, and (as there is a tie between Elsie, Dora, and Doris, and Elsie has not received a prize before) to Elsie Schweitzer.

I want you to attend to two or three simple rules. 1. I think we must now have three divisions—*Division I.*, all who are 13 and over; *Division II.*, all who are 10 and under 13; *Division III.*, all under 10. The questions will not always be different or harder for each division, but I shall award the marks according to age. 2. Each letter or set of answers must state your age every time. 3. A book will not be given to the same boy or girl two quarters in succession; the next highest number will win it. 4. Answers must be your own work, although you may ask anyone for an explanation if you do not understand a question. 5. All answers to be addressed to Uncle John, c/o Pastor L. H. Colls, "Framsden," Western Road, Tring, not later than the 13th of the month. I think you will all agree to these, but you may send me any suggestion you like.

Now, in addition, let me give you a little advice about your answers, for while some of you answer well others could do much better. The questions are not difficult, and only need a little care. Some put more into their answers than they need, *but as it does not answer the questions*, it does not gain any marks; others only give part of the answer, and so lose marks. I want more of you to get the first place in turn, and not merely two or three, and I have made three divisions in the hope that the competition will be keener.

QUESTIONS FOR JANUARY. 1. Why is prayer so often and so specially asked for Ayanapuram? 2. How does the Ayanapuram Sunday School set a good example to English Sunday Schools? 3. Why is Madras considered such an important sphere of missionary labour? 4. How is sowing done at the same time as sewing? 5. Describe an Indian village oil mill. 6. What does the Tamil word *Kirubei* mean? 7. Why was it given to Thanalatchmi as her new name? 8. Why does she attend Mrs. Booth's sewing class? *Division I.* will answer all the questions; *Division II.* the first four; and *Division III.* the last three.

Your affectionate UNCLE JOHN.

NEW ILLUSTRATED LECTURES.

"INDIA'S GREAT NEED."

Illustrated with Diagrams, Idols, and Curios.

MR. E. ROSE, of Walthamstow, writes concerning this lecture:—"*One cannot speak too highly of the whole. . . . Mr. Tooke's services both with the Lantern and the Curio Lectures will be of great value to the S. B. M. in keeping before our Churches constantly in an interesting manner the overwhelming claims of India upon our Christian love.*"

"OUR WORK IN SENDAMANGALAM."

Illustrated with Limelight Pictures.

"THE WOMEN OF INDIA."

An Address suitable for Zenana Meetings. Illustrated with Diagrams and Curios.

"THE HINDU AND HIS RELIGION."

and

"HINDU LIFE AND INDUSTRIES."

Illustrated with Limelight Pictures.

Pastor H. D. TOOKE, of Gurney Road, Stratford, has kindly placed his services at the disposal of the Mission for the delivery of these Lectures. In cases, however, where the distance is too great, or friends prefer to have their own Lecturer, the slides, diagrams, etc., will be sent with a written description, which will enable anyone easily to deliver the Lecture. This arrangement will be found specially convenient as regards the Zenana Address.

Write to Pastor H. D. TOOKE, 9, Forest Road, Forest Gate, London, E., for further particulars and dates.

Mr. Tooke's services and the loan of slides, curios, etc., are free, but a collection is asked for in order to defray expenses.

"The People Rejoiced for That They Offered Willingly."

Subscriptions received from Nov. 16th to Dec. 9th, 1909.

General Fund.

	£	s.	d.
Mr. A. Hughes (R.)			6
Mr. A. G. Angel (R.)			3
Miss O. Slingo (R.)		1	6
Guildford—Mr. Brand	1	1	.
Mr. R. E. Sears (R.)		2	6
Dunstable—			
Miss Cheshire (R.)		1	.
Mr. Geo. Gurney (R.)		1	.
Stowmarket—			
Mr. Deaves ...		10	.
A Mite (R.)		1	.
Watford Tabernacle—			
S.S.	2	5	.
Rushden, Succoth ..		4	.
Hounslow, Zoar (R.)...		3	2
Mr. F. Goody (R.) ...		2	6
Sydney (N.S.W.)—			
Oddfellows Temple	3	7	.
M. B., Bristol	1	1	.
L. S.	1	1	.
Bermondsey, Lynton Road (R.) ...		5	6
Sympathy (R.) ...		5	6
Cambridge, Eden—			
Mr. Mitchell (boxes)	2	8	6
High Wycombe, Zion—			
Mrs. Hawkins (box)		3	.

General Fund (*cont.*).

	£	s.	d.
Chatham, Enon S.S.(R.)		2	.
Otley—Mrs. P. Smith		2	.
Mr. and Mrs. S. Cordle		2	.
Norwich, Orford Hill (R.)		2	.
Saxlingham ...		3	.
Homerton ...	3	5	6
S.S.		11	11
Reports		3	1
Mrs. Spratt		5	.
Acton Tabernacle (R.)		3	4
M. A. F....		10	.
Richmond, Salem S.S.	1	2	7
Horham ...	5	9	5
Boxes ..	15	9	2
Reports		2	.
Arbuthnot, 2nd dividend, per E.A. Booth	44		.
Birthday Offering, Dec. 3, '09, per Mr. E. Mitchell	50	.	.
Mrs. W. Keller ...		10	.
Wood Green, Dovecote Hall S.S.		6	6
Watford—P. T. W. ...		5	.
Leicester, Fleckney—			
Per T.W. Gamble:—			
Mr. Buckley ...		4	.

General Fund (*cont.*).

	£	s.	d.
Lizzie Deacon ...		2	6
T. W. Gamble ...		4	.
Jenny Peberdy ...		2	.
Reports		2	6
Mrs. B. E. Mather (R.)			6

"Herald" Fund.

	£	s.	d.
Hounslow, Zoar ...		4	1
Bermondsey, Lynton Road—	1	8	2
Mr. T. Knott ...		1	.
Y.W.B.C.		1	4
Y.M.B.C.		2	.
Sympathy		5	.
Chatham, Enon S.S....		8	.
Otley		4	.
Homerton		6	.
Horham	2	10	.
Mr. S. Withers ...		1	.
Mrs. B. E. Mathers ...		1	6

Medical Fund.

	£	s.	d.
Birthday Thankoffering, Nov. 8th ..		5	

Ladies' Zenana Auxiliary.

SUMS RECEIVED DURING THE PAST MONTH BY MRS. SILVESTER.—BATH, per Mr. Raddow, 3s. 8½d. HORHAM, Miss Hawes, 5s.; WALTHAMSTOW, Collection, per Mr. Tooke, 3s. 8½d. Total, 12s. 5d.

ERRATUM.—We are asked to say that the amount placed opposite Mrs. Wood's name (Bethesda Ipswich), in the Report should be £1 1s. instead of 1s.

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 Reports, HERALDS, bound Vols. for 1909, and Post Cards, and *changes of address,* to be sent to ***The General Secretary, Pastor W. Chisnall, 35, Farnham Road, Guildford.***

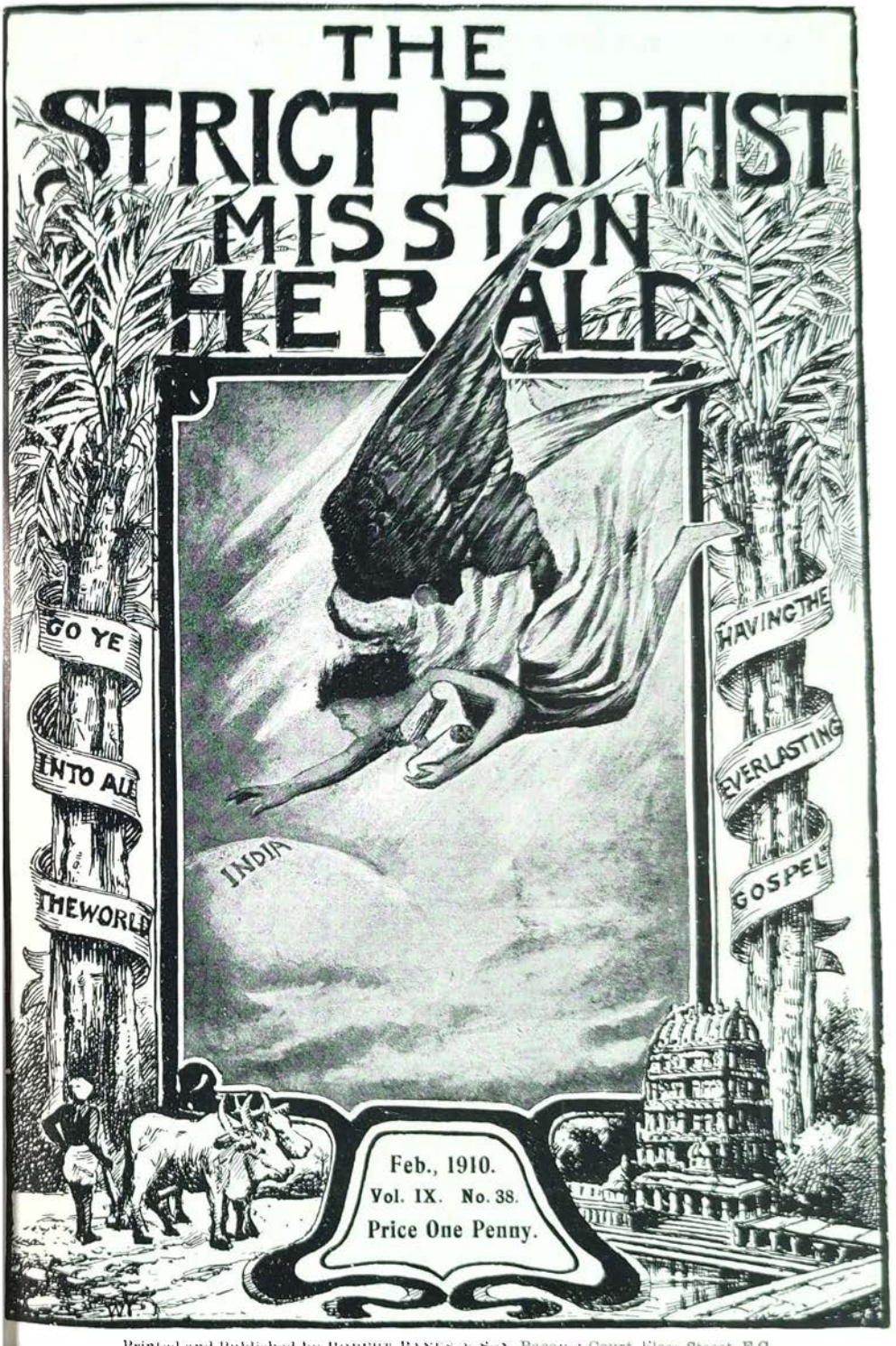
* * *

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



Feb., 1910.
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THE YOUNG PEOPLES' CONFERENCE

will (D.V.) be held at

WEST HAM TABERNACLE, WEST HAM LANE, STRATFORD, E.,

On FRIDAY, FEBRUARY 4th, 1910, at 7.30 p.m.,

When Pastor H. J. GALLEY will open the Conference with an Address on

"THE NEED, OBLIGATION, AND PRIVILEGE OF FOREIGN MISSIONS."

All are cordially invited to attend and, young people especially, to take part in the Conference.

Limelight views of our work in India will be shown by Mr. TOOKE at the close of the Conference.

THE

HALF-YEARLY AND WELCOME MEETINGS

will be held (D.V.) at

THE SURREY TABERNACLE, WANSEY STREET, WALWORTH, S.E..

ON TUESDAY, APRIL 19th, 1910,

When Mr. DAVID MORLING, of Sendamangalam, is expected to speak.

The Strict Baptist Mission HERALD.

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

VOL. IX.] FEBRUARY, 1910. [*New Series*, No. 38.

CURRENT NOTES.

WE are glad to learn that the illustrated lectures are making good progress. We trust the best possible use will be made of Mr. Tooke's kind services during the next two months or so before Mr. Morling's return. We want our friends and supporters to become as familiar as possible with our work in South India, as then, we know, they will follow Mr. Morling's more detailed accounts with greater interest and appreciation. On another page will be found a list of Mr. Tooke's lecture engagements during February.

Reference will be found on the cover to the lectures Mr. Morling proposes to deliver in addition to missionary sermons. With the map he has prepared and the trophies and curios he has collected his story of the pioneer work of the last two years will no doubt be graphic and intensely interesting, and we shall have a clearer idea than ever of the work our Master and Lord has given us in the Namakal District.

We commend the Young People's Conference to the practical sympathies of our friends generally and of our young people in particular in order that it may be not only a numerical success but a real help to the cause we have at heart. We believe our West Ham friends will fully perform their share and we trust their efforts will be enthusiastically seconded by the young people of many Churches. We are hoping that limelight pictures will also be shown.

Our Foreign Field.

The News of the Month.

MADRAS.—Soon after the mail left with my notes for the last HERALD we had a most welcome fall of rain. Appearances for a few days indicated that the monsoon had set in. But the weather changed again, and now there is no likelihood of a monsoon this season.

We have been encouraged by the attendances at our village Sunday services. At Peruvallur a number of heathen men, sometimes twenty, listen to a Gospel address each Lord's-day afternoon. Who will pray for their conversion?

One of the greatest curses in India to-day is the prevalent habit of debt. It is a ruinous custom, for the usual rate of interest is 24 per cent. At the men's meeting in Pursawalkam this month the subject of my address was "Debt." I am afraid the subject was something with which they were only too familiar. But passing from indebtedness to man, I dealt with man's indebtedness to God, and here I was dealing with something which we all need to realise more deeply.

On the last day of November I was preaching in Koluttur. At one place the audience was composed of women. At first these were inclined to laugh and bandy jokes with each other about what was being said. But presently they sobered down and listened quietly. This result was brought about by the fact that in order to arrest their attention I turned my talk to the subject of death. This had the desired effect, for to them death is veritably the "king of terrors."

The eight Christmas cases have arrived safely. One case had been roughly handled and the boards had started, but the iron bands kept the box together and the contents were intact. The cases were opened by the Customs authorities, and one could not help admiring the splendid way in which they had been packed. A Customs official remarked to me that "it was a pity to disturb them, as they could not be re-packed in the same way." Two cases have been despatched to Sendamangalam. The contents of the others have been sorted and are awaiting distribution, which, all being well, will take place next week. I wish to thank most heartily all our many friends who contributed to the boxes. I must add a word of personal thanks to those who so generously sent gifts for the missionaries and their children.

The following summary of our Madras work for November may prove of interest:—Pupils in Schools, 832; average daily attendance, 626; fees contributed, £2 8s; preachers had 13,188 listeners and sold 52 Gospel portions; Zenana workers paid 1,243 visits and sold 23 Gospel portions; 94 women are being taught to read.

Bible-woman Anbai died in her sleep on December 15th. "*Be ye also ready.*"

E. A. BOOTH.

SENDAMANGALAM.—During the past month the building of the S.B.M. House has made good progress. Workmen are now "roofing in."

I am glad to say that a very protracted land dispute between the Mission and the Pullurs of Sendamangalam has now been satisfactorily settled. To prevent any recurrence of the trouble, a substantial wall has been built on the boundary.

We have just finished a Gospel tour amongst the villages, half of which

was spent with the Hill people at the foot of the Kolli Mountains and half to the north of Naina Malai.

This month our camping was wholly confined to out-of-the-way villages. Ignorance and superstition ran rife; prejudice and suspicion gave us an ill-welcome. But, on the whole, we gained numerous and attentive audiences, and, wherever a School was found, secured good sale for Gospel literature. About a dozen copies of "The Life of Christ" and a fair number of Scripture portions and tracts were sold.

At our second camping place we were happily surprised in finding the country more fertile and populous than we had expected. A number of villages were discovered not marked on any of our maps, and one result of the tour was again to show in a marked degree the great extent and dire need of the field. D. M.

Naina Malai.

NAINA MALAI is a bold and rugged mountain about 2,500 feet high, on the peak of which is an old and famous temple. On the Saturdays of every September and October festivals are held there, and for the accommodation of worshippers an extensive inn and market-place are constructed at the foot. Often had we preached to these crowds near the old shandy, but I had long conceived a desire to climb the mountain and see its shrine

Last Saturday I rose at 2.15 a.m., took a hurried chota (light breakfast), and, after a most uncomfortable ride, reached the base of the renowned Naina Malai. Passing through a kind of alcove, we commenced climbing by a flight of well-made steps. Imagine to yourself one long staircase of grey granite *seven times the height of the cross of St. Paul's*, and in many places rising so precipitously that the steps afford a hold for only half one's foot. Remember, too, that of all these hundreds of steps every one was the gift of some devotee, the name, caste and address being engraven on a great number of them.

We have chosen an excellent morning for the ascent, for the radiance of a full moon floods all in a soft, bright light. Excepting here and there, where the tenacious cactus has found a hold, every side presents to our hungry gaze nothing but rock, rock, rock. Indeed, one might well imagine that this great pile found its origin in one of those volcanic eruptions that must often have shaken these parts in ancient times.

The cool morning air is acceptable, yet we find ours by no means an easy task. However, we soon have the satisfaction of seeing the great side of the mountain perceptibly narrow, and afterwards of finding the temple only a little way above us. We now reach the peak, a gigantic pile of huge masses of bare granite, on the topmost of which is built the shrine and its court.

The strange, unearthly silence that invests me seems to add weirdness to the scene. Ten miles away to the east is the long, long black bank of the Kolli Mountains. In the flat country down below me the soft moonlight is playing upon dozens of those great tanks or lakes for which South India is renowned. Immediately around me are pits and precipices in such abundance that I scarcely dare move off the steps that have conducted me hither.

Still there is one more rock above me, and that I must scale, for on it the temple stands. Passing a rude, black and oily figure cut out in the boulder, half feeling and half seeing my way round the dark corners of the stairway, I reach the last steps and am confronted by the ugly, bolted and barred doors of the outer court. I was told afterwards I had broken a most stringent rule in passing by that god carved in the rock.

At a convenient spot I await sunrise and the arrival of the rest of the party. Having seen all that I was allowed to see, and taken a picture of the temple, we commence our descent.

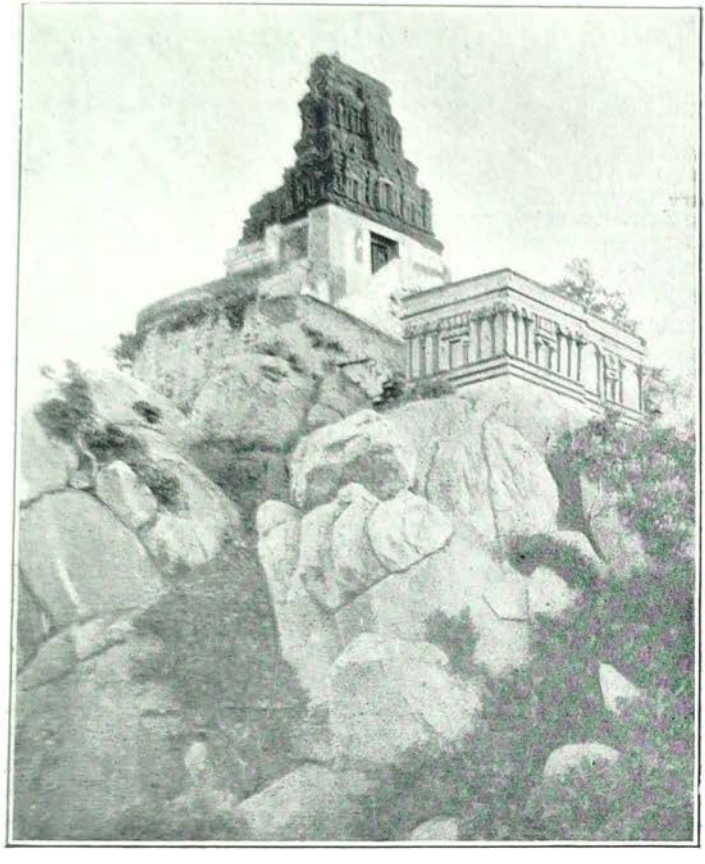


Photo by] NAINA MALAI TEMPLE. *[Mr. D. Morling.*

This is more interesting than the ascent, for, it being Saturday, numbers of people from the country round are climbing to the shrine. When we expostulate with them on their folly, some listen attentively, others simply reply that their fathers did it, while others pay us no heed. But, see, here is quite a procession of ascetics and *sannyasis*. One man spins round like a top on every tenth step; another in a most frantic way races in zigzag fashion from side to side; one old man climbs steadily on with a long torch of oiled rags, the lighted end of which he holds under his face; yet another, burdened with numerous paraphernalia, with downcast eyes and stooping form, still further adds to his penance by constantly striking a heavy cymbal and blowing an old conch shell. Each one has sworn silence, and all our questions fail to elicit a reply. By this time we have reached the last step.

Oh, Thou great Deliverer, when wilt Thou save this long-burdened people, who for millenniums have thus built them "images and groves on every high hill and under every green tree"?

D. MORLING.

On Tour in the Namakal Field.

THE following letter from Mr. Morling and the succeeding articles, "Misunderstood" and "Camp Incidents" by him and Mr. Brand, give an outline of their recent evangelistic tour and a realistic idea of its character :—

"Idaiyapati Camp (seven or eight miles north of Sendamangalam), December 14th, 1909. We, that is Mr. Brand, our two preachers and I, are now in the midst of a Gospel tour amongst the villages. The camping is being carried out on different lines from those of last year, inasmuch as we are leaving all main roads and visiting hitherto, to us, unknown places. The first few days were spent amongst the Hill people at the foot of the Kolli Mountains, where we found the people exceedingly shy and afraid to approach us. Very often the only way to draw them out was to sit on the ground in the most populous part of the village and enter into general conversation with any that dared to pass by. The ignorance and superstition of the folk were really amazing, and even our preachers found it no easy task to make them understand the nature and object of our visit and the main teaching of our Message. However, when once drawn out, the people listened not only with attention, but with evident wonderment.

"We are now in a very different quarter, some distance away from the Kolli Mountains. We find it more populous than we had expected, judging by the map, for villages are on all sides of our camp. In those places where any of the people know how to read we get a more sympathetic and intelligent audience and also find sale for our Testaments, Gospel portions, and tracts. One of the greatest obstacles we meet with is the persistent and widespread belief that we are Government people come, under the pretext of teaching about God, to inspect forests, punish offenders, make assessments on crops, &c. ; but every opportunity is being seized for making ourselves fully known to the villagers and declaring the name of Christ, the only Saviour. As far as we know, the Gospel has never been proclaimed in these parts before, and there is no doubt that we are turning over virgin soil. The people seem to have no knowledge whatever of Christ, Christians, or Christianity.

"Surely the Mission should count itself highly honoured in being called to such a needy part of this needy country, in being the means of *first* taking the Gospel to these thousands who have never heard of Christ."

Misunderstood.

WHO knows the joy, the inspiration, the holy pride of preaching Christ in a Christless country but he who has lifted up that Name where it was never known before? What greater honour can be placed on man than to be sent as God's first messenger to a land where the Gospel story had never been told? But if the missionary would know this intense joy, and have this high honour, he must be ready to pay the price, for the pioneer is ever misunderstood just because he is a pioneer.

We believe the best way to eradicate these misunderstandings is to move amongst the people, so we set out with our tents and pitched at the foot of the Kolli Mountains in the midst of a large group of "hill" villages. There is no mistake about the virginity of the soil, for the people know nothing about Christ, Christians, or Christianity.

From the camp we started across the fields and took a path that led by a small temple and a still smaller school, where some half-dozen lads were busy with their lessons. Suddenly out dashed the boys, crossed the field, disappearing in the bed of a stream behind a large thicket. The old man hobbled out to seek the cause of this unexpected exit of his scholars, only

to meet us full face and suffer as severe a fright as the lads, for he was too confused to understand our simple questions. What the misunderstanding was in this case we are not able exactly to say.

Alangadu is situated on the fringe of the extensive forest that covers the slopes of the Kolli Mountains. We entered it early one morning, quite unexpectedly to the few idlers lounging there, even before they were able to ensconce themselves behind their low doors, and at once walked round to take our bearings. The majority of our friends immediately decamped, but one of the few who braved it out commenced talking in a very excited manner, saying, "We never take any timber (the forest was reserve); we never do any harm. Why do you come to our village? Why should you come to punish us when we have done no wrong?" etc., etc. Seeing there was some misconception as to the object of our visit we at once stopped our perambulations, sat down on the ground, and endeavoured to assure them we had not come to punish them for any wrong-doing, but to tell them good news. After a time quiet was restored, and there, squatting on a dirty old stone, we delivered our message to the few who dared to listen.

Indeed, there was scarcely a single village in the whole group where these nervous, yet simple, unsophisticated folk did not regard us in much the same way. It is encouraging to know that they soon gained confidence, so much so that on the last day several called at the tent for medicine, and found we were not the dreadful creatures they imagined us to be.

We next camped to the west, where we found the disposition of the people as different as was the aspect of the country. Whether we were performing our toilet, or taking our meals, or in the exercise of prayer, our neighbours determined to vie with each other in crowding round the tent door and watching our every action. But ignorance was just the same. Mr. Brand and I divested ourselves of our coats and entered heartily into the warm task of pitching the tent and arranging the few pieces of furniture. One rustic close by my shoulder said to his fellow, "What is this? May charitable gentlemen, the sons of the great king, suffer such hardships as this?" and then, turning away with an air of contempt, said, "Umph! they do jungle work even as ourselves."

On the last day of camp we wandered far from our tents, and at last reached a most out-of-the-way hamlet hidden away amongst the trees. Having, with some difficulty, kept a host of vicious dogs at bay, we found our way to the centre of the cluster of dwellngs. Into the little crowd of auditors came a pretty girl with a baby boy on her hip. No sooner had she arrived than an old lady, with a fierce scowl, made a sign and pointed to the upper arm of the baby. The girl, with her bonny child, at once vanished, for the latter was not vaccinated!

By this time we felt there was a decided disadvantage in being white, and many a time could we, for the Gospel's sake, have wished ourselves any colour but that of the ruling nation in India. D. M.

Camp Incidents.

OUR setting forth in the early morning for our first day in a Gospel camp was on this manner. First, two large, slow-going, double bullock-carts, containing tents and baggage, moved away from the S.B Mission House, Sendamangalam. Then the two little children of Mr. and Mrs. Morling came up and bade me good-bye—the elder one with a very loud kiss, and the younger one (16 months!) with a newly-acquired baby kiss. Mr. Morling rode a horse and I a cycle, and with a hand-wave to Mrs. Morling we left the home for a ten days' preaching tour. We soon passed the crawling bullock-carts, and after a mile of fairly good road, turned off and struck across a field track

towards the foot of the concave range of hills about ten or twelve miles distant. Before us lay miles of moist green crops standing in water, then came the dark green shades of the thickly wooded hills, and finally the skyline, jagged and black, standing out against the brilliant blue.

Cycling in this district was a very exciting and bumpy mode of progression. Now trembling fearfully on the edge of a deep rut; now sliding into the rut and bumping, perforce, over all the stones lying therein; ploughing through sand; splashing through streams; preserving a nervous equilibrium between great boulders and across ploughed fields, with eyes glued the whole time upon the front wheel and little bit of road just ahead.

Once I cycled swiftly down a narrow sloping path covered in entirely by trees and crossed at the bottom by a stream. Suddenly a babel of discordant voices rose up from below, and the next moment a crowd of women scattered before my front wheel as if I had been a new kind of ghost. Safely across the water I stopped to inquire the cause of the disturbance. They were all standing in the water and shouting at once. One old dame came forward bending down and pressing her back as if hurt. She kneeled down in the water, crying at my feet, and then pointed to two men standing on the opposite bank, one of whom held in his hand a huge stick. Then Mr. Morling appeared at the opposite side, on horseback, at the water's edge, and when we could persuade them to tell us, by the mouth of *one* woman instead of twenty, the cause of the noise, it appeared that the two men on the far bank had been beating the women for gleaning ground nuts, the latter being a custom of these parts. The spirit of Christianity is distinctly against the beating of women with sticks, so Mr. Morling turned his horse's head up stream towards the men, but the latter quickly disappeared into the dense 8 ft. high growth of "kumbu."

The villages we visited were scattered about at the foot of the hills in the midst of a land flowing with milk and honey. We camped under a huge mango tree, whose branches extended so far that our two tents, two bullock-carts, four bulls, horse, bundymen, and baggage were all within the compass of its ample shade.

Once a pretty Indian girl came running up from the village close by. "Oh, Dhori!" said she, "see how near you are to the swamy!" (our tent ropes actually stretched over a small swamy house of stone, and the girl thought the deity would harm us). "Well," replied Mr. Morling, "may we not stay here?" "Oh, surely," replied the girl, laughing and running off.

Right glad were we to sit down to a meal that afternoon, but when we came to spread the table no cloth could be found. Search was made everywhere, without result, until at last it was found that Mr. Morling had put it on his bed as a sheet!

In the evening we entered one of the clean little walled villages, and began to tell the people of Jesus Christ, the Saviour of sinners. With the exception of one or two villages that had been visited before, the whole of this group had never heard the Gospel before, added to which the people were very ignorant, and could neither read nor write.

At the first village we had good audiences and a good hearing. Half way through the address a crowd of chickens dashed screaming into the ring, chased closely by an irate pig. A woman stood listening, and at the same time giving her child its evening sustenance. Suddenly she gave a shout, "What are you at?" and cuffed the child's ears soundly. The little fellow had given his mother an unnatural bite! In spite of such interruptions as these, we told out the Good News, and at the close tried to get the people to pronounce the name of Jesus, so that they should not forget it in the time to come. Some would not, fearing the wrath of

their own swamy. Others tried, and succeeded, more or less imperfectly, to articulate the sacred name—"Yesu Kristhu."

It was good to see the eagerness with which the people drank in the Gospel story. The work promises well for the future amongst them. But some said, "Our Swamy Kuruppan (the Black One) *kills* all who come and try to live amongst us, and he does not wish our children to learn to read and write. Once an *ubathiyar* (teacher) came here and tried to stop, but he soon died." Thus are they established in heathenism by the prevalence of a fatal form of malaria that carries off incautious newcomers.

One old grey-head stood staring intently at me for some time. At the close I said to him, "How many houses are there in this village?" whereupon the old man opened his eyes and mouth widely, turned round to his friends and said, "Why, he speaks good Tamil!" The old man had evidently thought me dumb because of my silence during the addresses.

J. M. B.

Our First Ingathering Festival.

THE Ingathering Festival corresponds, more or less, with the Harvest Thanksgiving Service which is so popular in the homeland. The Tamil people, in common with all Easterns, are very partial to functions, and this kind of service appeals to them strongly. Gifts in kind, rather than in money, are quite in line with the usages of the country. Some months ago the matter was discussed by the Church members, and finally it was decided to hold the Ingathering Festival on the anniversary of the opening of our Vepery Chapel—the first Saturday in December. The idea had its genesis in the fact that one of the members was rearing chickens, and had a desire to make a thankoffering to God for the success attending his efforts.

The teachers told their scholars of the scheme, and many of them entered very heartily into it. The former pupils of Kilpauk School presented a sheep; the Girls' Sewing and Bible Class at Semmencheri gave fifty small cloth purse-bags which they had made; the Pursawalkam School children gave a fowl; the Vepery pupils a small carpet; and the Choolai scholars a clock.

On the day appointed preachers and helpers were in attendance at the chapel from seven in the morning to receive offerings. The articles given were very varied. Lamps, brass vessels, blankets, eggs, fruit, vegetables, glassware, pictures, crockery, needlework, were amongst the things arranged on the tables and benches. Outside there were fowls, ducks, a sheep and a goat. All had been given spontaneously and gladly.

At two o'clock a goodly number of friends gathered, and a brief devotional service was held. This was followed by a sale of all the gifts, a business which occupied nearly three hours. In the end the sale realised more than a hundred rupees (say £7), which is to be credited to our Madras Gospel Fund. At the close the workers all joined most heartily in a Gospel lyric, and I commended them and their service in prayer to God. It is very pleasing to realise that our Tamil Christians will so heartily respond to a fitting opportunity of expressing their gratitude in their own way.

ERNEST A. BOOTH.

A Response from India.—Our President's appeal at the Annual Meeting for an extra £250 this year will be remembered. In our December number we asked that those who felt constrained to respond would communicate with us in order that we might know how far the suggestion would be adopted. At present we have received only one response, and that comes from our friend Mr. Booth, of Madras, who promises to increase his subscription by £1 this year. We thank him, and hope to hear from others.—EDS.

"She Was Not, for God Took Her."



IN September, 1902, there came to us, as Bible-woman, a brisk little woman with a loving heart and a kindly manner. Her name was Anbai (Love), and for the seven years during which we knew her she endeared herself to us, and to those among whom she worked, by living a life worthy of the name she bore and the religion she professed.

She worked zealously among the caste women of Kilpauk, Madavaukum and the Potters' Village, and when visiting their homes with her one was struck by the friendly welcome she received, and the respect and attention her heathen pupils gave her. She always seemed in the best of health, and her eager soul and energetic body were never weary in the Lord's service.

A short time ago Anbai was ailing for a week and her children feared that the pain she complained of was in her heart. But the indisposition lasted only a few days. On the night of December 14th she was apparently quite well. She and her husband, her married son and daughter, and her aged mother had their evening meal together and sat talking in the verandah of their house till past ten o'clock. Anbai only complained of a slight uneasiness in her throat, but said she intended returning to her work on the morrow. (She had been resting during her indisposition.)

The family retired to rest as usual, and rose next morning at the usual hour—only Anbai had gone to serve her King above. Her husband, Vethamanikam, left her, as he thought, asleep and went to his street-preaching. The aged mother, after doing a few of the household duties, went to awaken Anbai, and found that she "was not." No one knew when the home-call had come to her, so gently had God taken her to Himself.

At five o'clock that afternoon we followed her remains to the quiet cemetery and laid her to rest "until the day break and the shadows flee away." Mr. Booth read a portion of 1 Corinthians xv. at the graveside, and after offering prayer spoke a few words of comfort and exhortation to those who stood around.

As the sun dipped behind the palms in the west we turned away from the quiet grave. A ray of sunlight shone upon the white, bowed head of dear old Vethamanikam, and we realised that to him, whose wife she had been for forty-six years, this was a sorrow beyond telling.

We shall miss the little figure and smiling face that stood awaiting us at the top of the street when we visited her district; miss the earnest, sometimes impassioned, voice that taught the things she loved to heathen listeners; miss the eager attention at Bible Class; miss the care with which the questions were always answered; miss a godly, loving, faithful worker whose place will be hard to fill. But what must be the miss in the old man's life whose journey is drawing to a close, and to whom she was tenderness itself?

Dear friends, pray for Vethamanikam that God's own peace may possess his soul till he joins her in heaven.

WINIFRED BOOTH.

OUR HOME CHURCHES.

Prayer Subjects for February, 1910.

"In due season ye shall reap if ye faint not."

Week beginning—

SUNDAY, 6th.—Prayer for God's special blessing to rest upon Mr. Morling's labours during the closing weeks of his present term of service in India.

Sunday, 13th.—That our missionaries may be endowed in fuller measure with sympathy, patience, tact, love and spiritual power.

Sunday, 20th.—That the missionary spirit may take possession of all our Tamil Church members, so that all in their different circles shall bear witness for Christ.

Sunday, 27th.—That each of our Indian preachers, Bible-women and Teachers without exception may be the means of bringing sinners to the Saviour.

Ladies' Zenana Auxiliary.

Miss Elliott's Examination.—It will afford great satisfaction to all friends of the L.Z.A. to learn that Miss Elliott's Examination Certificate, which we have just seen, shows how well she passed. 75 per cent. of the possible maximum of marks would have gained "With Distinction"; she secured 70 per cent.

High Wycombe Branch.—A social gathering of this Branch was held on Tuesday, November 2nd, when our beloved Pastor, Mr. Josiah Morling, whose ministry of over nineteen years at Zion has just terminated, was with us by special invitation. After tea a meeting was held, presided over by Mrs. Morling, when several prayers and addresses were offered, and the proceedings closed by Miss M. Rogers, on behalf of the sisters, handing our Pastor a purse containing a small gift as a slight token of their esteem and affection, which was suitably acknowledged. A message of love and sympathy was sent to our dear sister, Mrs. David Morling, as also to a sick sister. R. ROGERS, *Secretary.*

Stratford, Gurney Road Chapel.—How keen an interest in our Mission has been aroused among the young ladies of our Church was shown on the occasion of the first annual meeting of our Prayer Circle, which was held on December 5th.

This Prayer Circle was proposed by our dear teacher, Miss F. Ince, who is our Branch secretary. Several of the girls of the class heartily agreed, and the first prayer meeting was held on November 22nd, 1908, when it was agreed that we should meet once a month on Sunday afternoon at the close of the Sunday School. Our prayers were to be for our Mission and its various needs. Each member of our Circle had the name of one of our Bible-women given her, for whom she promised to pray every day. This has proved quite a success, for every month each member has watched for news in the HERALD of the one for whom she is praying. Authelatchmi and others who need our prayers are included in our prayer list.

After a tea, at which twenty-five were present, a meeting was held for prayer and conference. Our leader took the chair and reports were given by several of the members of the news and answers to prayer given during

the year. Again we had to thank God for answering our prayers on behalf of our Mission, although some of our Bible-women had not been mentioned at all throughout the year. For the answers to prayer we have had we must indeed praise God, take courage and keep on praying, rejoicing in the knowledge that God has His appointed time to work. The members of our Prayer Circle now number 28—a large number in comparison with the first meeting that was held. We hope that the same interest will be taken in our Mission by the young people of other Churches, for we have proved them a help one to another, beside increasing our interest in the Mission. MAUDE WADE.

Homerton Row Gospel Meeting for Mothers.—On Monday afternoon, December 13th, Pastor H. D. Tooke gave an excellent lecture on "The Women of India," illustrated by Indian curios and idols, about forty-four being present. Our President, Mrs. Turnpenny, who presided, remarked that all at Homerton Row were interested in missionary work in India, as one of our members, Mr. Booth, was now working there amongst the heathen. As Mr. Tooke described the life of our Indian sisters he was listened to with much attention, great interest being shown in the curios he exhibited. At the close our President said she was sure all present would join with her in thanking Mr. Tooke and hoping he would soon visit us again. OLIVE A. MORTON, *Secretary.*

A Young People's Meeting.

GurneyRoad, Stratford, Young People's Missionary Society.—For many weeks active fingers had been at work and memory boxes well filled in anticipation of the Second Annual Meeting of the above Society, which took place on September 30th. From a numerical point of view it was a good success. From the standpoint of giving, the tables laden with toys and useful articles testified to the awakened practical sympathy. The chair was taken by the Sunday School Superintendent, Mr. S. G. Ince, ably supported by Brethren J. T. Cooper and D. Othen. An excellent report of progress was given by Miss Bailey, the Sewing Class leader. Special music was rendered by a juvenile choir under the direction of the Sunday School Secretary, and three recitations, all on Missionary work and its need for support, were splendidly given by three little girls. Two addresses of an inspiring, encouraging and prompting nature claimed the earnest attention of all in the building, and these words from Brethren Boswell and Webb will, we hope, long be remembered. The Secretary in briefly closing the meeting thanked one and all for the generous response, and intimated that the attendance and gifts were both in excess of the previous year. One note of regret was however struck, and that was the absence of the organiser, Miss F. Ince, who through a belated holiday had been obliged to forego what was in every sense of the word a meeting to thank God for and to look back upon with joy and pleasure.

S. M. T.

Our Missionary Lectures.

IN addition to the Lectures already advertised Mr. Tooke has prepared a new Lantern Lecture, *with a new set of slides,* entitled "ROUND ABOUT SENDAMANGALAM." The following are his engagements for February:—1st. Chadwell Street Schoolroom (71, White Lion St.): "The Women of India." Illustrated by Idols, Curios and Diagrams; 3rd. West Hill, Wandsworth: Lantern Lecture, "Our Work in Sendamangalam"; 10th. St. John's Wood Road: Lantern Lecture, "Our Work in Sendamangalam"; 11th. Lynton Road, Bermondsey: Lantern Lecture, "Our Work in Sendamangalam"; 22nd. Chatham Road, Wandsworth: Lantern Lecture, "Hindu Life and Industries"; 24th. West Ham Tabernacle: "India's Great Need." Illustrated by Idols, Curios and Diagrams.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—Two more nephews have just come into the Corner—Philip Webb and Eric Robbins. I am glad to welcome both, but particularly Eric as our youngest cousin, aged 6. He says, "I cannot answer the questions all by myself but I will do the best I can." Well said, Eric! Another little friend, aged 4, writes a very welcome little letter: "Dear Uncle, I send you my love." Uncle John's love to you, dear little Gracie. He hopes to see you in The Corner before very long. I am glad to hear that you expect to go to the Half-Yearly Meeting, Philip. I wonder how many others are going, also, to see and hear Mr. Morling. If you cannot do this, ask your Superintendent to get him to give one of his Lectures in your Sunday School. Don't delay, or you may not be able to secure him.—I have only just received your September answers, Agnes, so I have given you marks as if they were for January.—I am glad to hear about the entertainment, Ruth and Alma, and the 5s. collected for the Mission, but am sorry to hear that your Minister is ill.—You have my very hearty sympathy, Edith; I have had all the thoughts and feelings you tell me of. "He that believeth on the Son of God hath the witness in himself."—I have given you all a mark for Question No. 2, but am glad some of you looked into the Report to answer it. I am glad Mabel is going to try not to miss one month this year. Do you all say the same? I am trying to imagine you all saying Yes!

MARKS FOR JANUARY.—*Division I.* Grace Church, 9; Lizzie Gillam, Mabel Measures, Ruby Schweitzer, Edie Ince, 8 each; Reggie Graves, Ivor Holland, Hilda Cuthbert, Elsie Tooke, Colin Church, 7 each; Emmie Church, 6. *Division II.* Agnes Fowler, Doris Farrow, Jack Hall, Clyde Holland, Dorothy Cuthbert, Ada Webb, Kenneth Robbins, Hubert Grimes, Violet Hammett, Dorothy Mitton, Ruth and Alma Waters, 4 each; Willie Tooke, 3; Fred Simmons, 2. *Division III.* Winnie Church, Elsie Schweitzer, Dora Haynes, Philip Webb, 3 each.

QUESTIONS FOR FEBRUARY.—1. Give the names of the villages Mr. Morling and Mr. Brand visited in their evangelistic tour in December last. 2. Why were the people afraid of them? 3. How did our missionaries remove their fear and induce them to listen to the Gospel message? 4. Describe the manner in which the first anniversary of the opening of Vepery Chapel was celebrated. 5. Mention the things which were given on that occasion to the "collection" instead of money. 6. What is Naina Malai? 7. Describe what Mr. Morling saw the four *sannyasis* do as they ascended Naina Malai. 8. What is an Indian "tank"? Division I. to answer all; Division II. to answer Nos. 2, 3, 4 and 5; Division III. to answer Nos. 1, 5 and 8.

A missionary had been preaching on the great love of God and the great gift of His Son. When he had finished the Chief and others rose and expressed their astonishment and gladness at the wonderful story. At last an old man spoke. "You said just now 'Notawenan' (Our Father)." "Yes." "That is very new and sweet to us. We never thought of the Great Spirit as Father. Does it mean He is my Father—poor Indian's Father?" "Yes, oh yes," replied the missionary. "Then we are brothers," he almost shouted. "May I say more? I do not want to be rude, but it does seem to me that you, my white brother, have been a long time in coming with that great Book and its wonderful story to tell it to your red brothers in the woods."

Your affectionate UNCLE JOHN.

"The Riches of their Liberality."

Subscriptions received from Dec. 10th to Jan. 15th, 1910.

General Fund.

	£	s.	d.
Tring, Akeman St.—			
Senior Christian Endeavour	5	5	4½
Junior Christian Endeavour ...		2	11½
Miss Butcher (carriage of Christmas Boxes)		10	.
R. D.		1	.
Sale of texts, &c. (per Mr Locke)		1	8
Walthamstow—			
Curio Lecture ...		5	4½
Richmond, Salem—			
Lantern Lecture ...	1	5	6
Sale of texts, &c. ...		1	5
Leyton, Goldsmith Rd.		8	7
Reports		1	6
Sale of P. C., &c. ...		2	5
Royton, Bethesda (R.)		1	.
Maidstone, Providence (R.)			6
Marylebone, Mt. Zion—			
Mrs. C. C. Harris ...	3	.	.
Mr. H. C. Harris (carriage of Christmas boxes) ..		10	.
Mr. C. W. Harris (carriage of Christmas boxes) ..	2	10	.
Meopham (R.)		1	1
Brighton, Prarthana Sabha...	3	17	6
Fleckney, Carmel—			
Y.P. Thursday evening B.C.		5	.
Mr. and Mrs. Hunt		3	.
Stratford, Gurney Rd.—			
Birthday Gift, 5 Dec.		10	6
Sale of "Life of Wm. Carey"		5	6
Forest Hill—			
Mr. G. Ruffell		10	6
Colnbrook—			
Miss A. Wild (R.) ...		1	3
Nurse C. Wilson (R.)		1	.
Miss Rayner		2	6
Miss L. Thurston ...		2	6
From a Friend (per W. C.)	20	.	.
Bethersden—			
Mr. E. Marsh ...		5	.
Birthday Gift, 20 Sep.		5	.
Bierton—			
Sale of literature ...		3	9
Guildford—			
Miss M. Farriss (box)		5	.
Wisbech—			
Mrs. Scott (box) ...		4	4
Misses Bell & Wright		6	8
Claxton (R.)		2	6
Datchett S.S. (box) ...		7	.
Prittlewell, Providence (R.)		1	.
Mr. Elnaugh ...		10	6
Chesham, Townfield (R.)		2	.
Walworth, Penrose St.—Reports ...		3	.
Young Helpers ...		7	6
187		5	.
Mr. W. H. Begbie ...		2	6
South Chard—			
Mr. Larcombe ...		5	.
Croydon, Postal Order		2	6
Mr. W. Harris		5	.
Wellingboro (R.) ...		1	6

General Fund (*cont.*).

	£	s.	d.
Mr. John Knights ...	1	1	.
Newcastle, Reports ...		2	.
Hounslow, Zoar—S.S.	1	5	8
B.C.		13	11
Adullamite		2	6
Miss Jane Page ...		3	.
Anon		2	6
Lewisham, College Park—Reports ...		3	
Bromley, Coll. Slip—			
Reports		1	6
Bible Class (box) ...		5	.
Norwich, Orford Hill—			
S.S.		3	6
Miss Olive Sligo ...	1	15	.
Acton Tabernacle—			
Bound volumes ...		3	3
Beccles, Martyrs' Memorial—			
S.S. (boxes)	1	7	9½
Miss Mary Dennis (box)		13	6
Miss Ash		6	6
" " (R.)			6
Poynings—S.S. ..			6
Wandsworth, Chatham Road S.S.		6	1
Cambridge, Eden ...		3	.
Mrs. Jull (card) ...	1	16	6
Miss Songers (box)		3	2
Mrs. Sturton (Peterboro)		2	6
West Ham Tab.—			
Mrs. Battersby ...		3	4
Mrs. Baker		1	.
Mr. Johnson ...		6	.
Reports		3	.
S.S.	9	.	.
Middlesbrough, Providence—Reports ...		1	9
Salhouse—Reports ...			7
Miss Waters (box) ...		4	9
Miss E. Ballard ,, ...		4	.
Whittlesea			
S.S. (boxes)		19	2½
Mrs. Savage's B.C. (box)		5	9½
Ipswich, Zoar—			
Reports		2	6
Anon. (towards extra £250)	1		.
Over			
Mrs. B. Barker (box)		18	9
St. Neots, New St.—			
One-tenth		5	.
Glemsford—			
Miss E. Smith (R.)...		1	.
Literature, per W. C.		7	.
Wood Green, Park Ridings—Mrs. Harwood		10	.
S.S. boxes	2	6	11
Mr. J. Driver (R.) ...			4
Madras—Miss Elliott (bound volume) ...		2	.
Mrs. Smith		10	.
Peckham, Heaton Rd.—			
Mr. J. Knights (R.)			9
Mr. R. Groome ...		6	.
Watford, Beulah—S.S.		12	6
Hannah (Prov. xix. 17)	1	.	.
Mr. Deverell (Puttenham)	1		.
Notting Hill Gate, Bethesda—			
Miss Gardiner's box		5	9
Harold Burbage ...	1	0	1

General Fund (*cont.*).

	£	s.	d.
Miss M. Walter		17	6
Trowbridge, Zion—			
Misses M. and B. Gore's Classes ...		6	6
Miss Eva Rance (box)		15	.
Mrs. H. D. Elmer		3	.
Swindon Reports ...		1	
Bassett Street—Keppel St. Memorial S.S.	1	1	6
Chelmsford—Reports		3	.

"Herald" Fund.

Egham		12	6
Royton, Bethesda ...		6	9
Maidstone, Providence		3	
Marylebone, Mt. Zion—			
Mrs. C. C. Harris ...	2	.	
Meopham		3	
Southport—			
Mr. S. F. McKee		1	3
Staines—			
Miss L. Howes ...		1	7
Wisbech		8	
Prittlewell, Providence		12	.
Chesham, Townfield	1	4	.
Walworth, Penrose St.		2	2
Wellingboro		7	6
Newcastle		6	6
Leyton, Goldsmith Rd.		6	
Lewisham, College Park		11	.
Bromley, College Slip		1	6
Norwich		7	6
Staines—			
Miss L. Howes ...		1	1
Acton Tabernacle ...	1	3	6
Beecles, Martyrs' Memorial		14	3
Miss Ash		1	6
Over		3	.
West Ham Tabernacle		7	6
Middlesbrough, Providence		2	9
Tring, Akeman St.—			
Mrs. Bishop (Canada)		12	
Guildford—O.B.C. ...		10	.
Salhouse		10	6
Ipswich, Zoar	1	5	6
Glemsford—			
Miss E. Smith ...		12	
Mr. Willson		1	6
Mr. J. Driver		1	6
Rev. E. Doveton ...		1	6
Haworth—			
Mr. J. T Moore ...		1	6
Mrs. Garment ...		1	.
Peckham, Heaton Rd.—			
Mr. J. Knights ...		12	.
Mr. E. C. Bourne ...		2	.
Haworth		2	6
Datchett		1	6
Notting Hill Gate, Bethesda	1	.	
Mr. Deverell (Puttenham)		1	.
Miss K. Button ...		1	6
Cambridge, Eden ...	1	10	.
Miss Edith Tree ...		5	.
Swindon, Providance		8	.
Chelmsford	1	9	10

The Christmas Boxes.

Notting Hill Gate, Bethesda—Mrs. Boddington		2	

NEW ILLUSTRATED LECTURES.

"INDIA'S GREAT NEED."
Illustrated with Diagrams, Idols, and Curios.

"OUR WORK IN SENDAMANGALAM."
Illustrated with Limelight Pictures.

"THE WOMEN OF INDIA."
An Address suitable for Zenana Meetings. Illustrated with Diagrams and Curios.

"ROUND ABOUT SENDAMANGALAM."
A new Lecture, Illustrated with new Limelight Pictures.

Pastor H. D. TOOKE, of Gurney Road, Stratford, has kindly placed his services at the disposal of the Mission for the delivery of these Lectures. In cases, however, where the distance is too great, or friends prefer to have their own Lecturer, the slides, diagrams, etc., will be sent with a written description, which will enable anyone easily to deliver the Lecture. This arrangement will be found specially convenient as regards the Zenana Address.

Write to Pastor H. D. TOOKE, 9, Forest Road, Forest Gate, London, E., for further particulars and dates.

Mr. Tooke's services and the loan of slides, curios, etc., are free, but a collection is asked for in order to defray expenses.

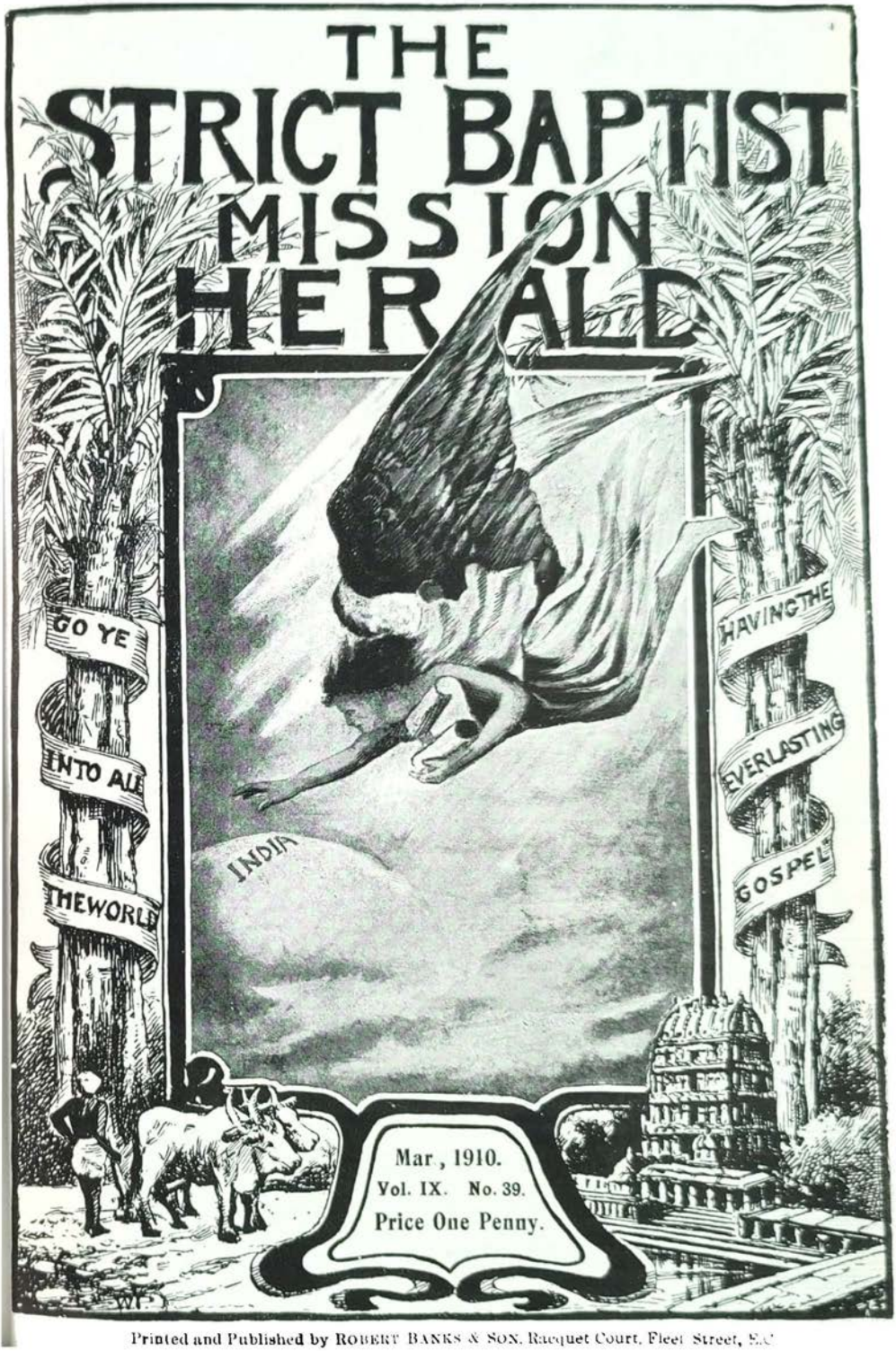
MR. MORLING'S DEPUTATION WORK.

MR. MORLING will be prepared, on his return to England in April, to give lectures on "Our Namakal Field" (illustrated with a large map), "An Indian Village" (with limelight views), and "Hindu Legends," besides a general talk on "Our Workers and Our Work." He says: "We are bringing home a few curios, which include fifty models of Indian pottery made at the request and expense of an inquirer; trophies from those who have renounced Hinduism; various gods, large and small; hair, nose, ear, hand, arm, and leg jewellery; Hindu palmyra books; writing nails; various lamps of brass, soapstone, etc.; two albums of photographs illustrating Sendamangalam work; and a map, showing the Namakal field, 12 ft. square."

The Lantern Lecture will be adapted to adults as well as to children.

Write for dates as early as possible to PASTOR W. CHISNALL, 35, Farnham Road, Guildford.

THE STRICT BAPTIST MISSION HERALD



Mar, 1910.
Vol. IX. No. 39.
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THE

HALF-YEARLY & WELCOME MEETINGS

will be held (D.V.) at

THE SURREY TABERNACLE, Wansey Street, Walworth, S.E.,

On TUESDAY, APRIL 19th, 1910,

WHEN

Mr. DAVID MORLING, of Sendamangalam, is expected to Speak.

MR. MORLING'S DEPUTATION WORK.

Write for dates without delay to PASTOR W. CHISNALL, 35, Farnham Road, Guildford.

The Strict Baptist Mission HERALD.

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

VOL. IX.] MARCH, 1910. [*New Series*, No. 39.

CURRENT NOTES.

WE trust all friends of the S.B.M. have entered in their diaries or registered in their memories the date and place of the Half-Yearly Meeting—the Surrey Tabernacle, Tuesday. April 19th—and that a very large proportion of them will endeavour to be present. As our brother, Mr. David Morling, fresh from pioneer work in the dense darkness of Sendamangalam, will (D.V.) be present and speak, the meeting promises to be of unusual interest. We are sure that many in the provinces as well as in London will make a special effort to be present, and we hope the Tabernacle will be full.

Not only the members of the Ladies' Zenana Auxiliary, but all friends of the Mission, will rejoice at the evidence we have this month that Miss Elliott's medical work among the women and children is bearing fruit. To be welcomed "as an old friend" in the caste quarters of Ayanapuram on her first visit means much—at least on the merely human side of things. We trust it may prove to be the opening of God's "great door and effectual" to our missionaries in Madras.

The Medical Fund, which started so hopefully some months ago and then flagged, stood at £61 5s. 1½d. at the beginning of February. We have since heard that our anonymous friend who originated the Fund by a conditional promise of £10 has just paid this sum in, although the condition has not yet been fulfilled. We thank him, and trust this may lead to the speedy completion of the £100, as the Council are now committed to the project of Mr. Brand's full medical qualification.

OUR HIGH PRIVILEGE.

THE recent Young People's Missionary Conference reminds us of the many points of view from which foreign missionary work may be regarded. Of the three which were then so enthusiastically dealt with, the one which, perhaps, usually receives the least attention is that of Privilege. While we cannot insist too much upon the greatness of the Need, nor emphasise too strongly the imperative Obligation under which we lie, it is, at least, equally stimulating, and even more encouraging, to remind ourselves of the supreme honour conferred upon us in being sent forth in the Name which is above every name.

Can we, for instance, estimate how high a Privilege it is to be made active sharers in the fulfilment of God's ancient and world-wide purposes of salvation? Although the great Architect of the building of Grace keeps His plan secret, He employs us to carry it out, and when we look at our unworthiness, and remember the magnitude and glory of His saving purposes, we marvel at being taken into such exalted service. The fact that we have no power of our own makes the service more remarkable and the honour greater. We become the channels of His power. As helpless and useless in ourselves as the medium of the electric fluid, He exerts His might through us to destroy the strongholds of Satan. Perhaps it is an even greater honour to be His representatives in the world, examples of His saving power and shining reflections of His beauty and grace. The very consciousness of failure which haunts us all serves to show the grandeur of our mission. "As Thou hast sent Me into the world, even so have I also sent them into the world." Still higher is the privilege of association with Him. He does not send us on His service alone. "Go . . . and lo, I am with you." Nor does He give us bare companionship only. "Ye are My friends if ye do whatsoever I command you." Privilege will rise to the height of glory when we see Him crowned with many crowns by countless numbers from many nations, and recognise hitherto unknown results of our humble service. Many whom we prayed and laboured for, but in whom we saw no fruit of our labour—and many whom we never saw at all—will be there in accordance with God's gracious purpose, and as the result of His mighty power exercised through our weakness.

This high privilege pertains to all true service for Christ, for Home and Foreign Missions are one in principle; but seeing the immense disproportion between need and ministry at home and need and ministry abroad, we may well ask ourselves whether the Church would not enjoy far more blessing if she evangelised the dark places of the earth in something like the proportion in which the people of our own land are ministered to.

Our Foreign Field.

The News of the Month.

MADRAS.—The Christmas holidays have broken into our usual routine. Another pen has described how these "holidays" were spent.

By the fourth of January we were in full swing again, and all branches of the work are in good running order. We had a very earnest prayer meeting this week, asking God to let His blessing rest upon our efforts.

At the time of writing, the Mohammedan Mohurram festival is being celebrated, and men in various grotesque disguises are parading the streets. Such individuals are called "tigers." This explains what a Hindu boy meant when he excitedly said to me, when I was cycling to Peruvallur, "there are two tigers in that street." E. A. BOOTH.

The past month has been somewhat a change from the usual on account of the holidays and Christmas festivities, but all is over now, and things have returned to their normal condition.

The attendance of patients this month has been 61. I was pleased to find, when visiting the caste quarters at Ayanapuram this week, that although it was my first visit there, several who had been to the Mission House for medicine welcomed me as an old friend. Thus, I trust that the medical department will open doors for our spiritual work.

A great rice-boiling festival, observed throughout the south of India, is going on at the present time. The whole of last night was spent in drumming and preparation for the ceremonies of the day. During such seasons it is difficult for our workers to get the people interested in their message.

January 13, 1910. O. M. ELLIOTT.

SENDAMANGALAM.—After eighteen months' constant endeavour on our part we have secured the Puttah of our first compound. This contains the Government recognition of our claim to the land, and also fixes the extent and the amount of tax for same.

In the latter end of December Mr. Brand, our two preachers and myself returned from camp. Let us pray that the message spoken and the Gospel books in the hands of the people may be blessed to many souls.

The arrival of the Christmas boxes this season was most opportune. After their long journey they reached us on the morning of the 25th. We heartily thank all our kind friends who thus helped to make our Christmas Day a most happy one.

The roof of the S.B.M. House is finished, and we hope that practically the whole of the work will be completed before we leave for England.

To-morrow we hope to start on a Gospel tour in the Kolli Mountains. How much we need the Holy Spirit to prepare our way!

January 17, 1910. D. MORLING.

A Word about Furlough.

SIX and a half years have passed since I bade adieu to the little company of friends on board the *Victoria* off Tilbury Docks. Since then through what varied scenes we have passed; under what diversified conditions we have laboured in city and village, town

and jungle, mountain and plain! By the time these lines meet your eye we shall have left Sendamangalam on our way to the homeland to personally tell you about it all—about our preachers, our teachers, our Bible-women; about crushing disappointments and restoring consolations; about souls being rescued from heathen night, and souls perishing in Hindu gloom; about the country we live in and the people we deal with; and, what is more important, about the wealth of this virgin soil and our plans for its reclamation.

To do this effectively, that you may have as realistic a conception of the work as possible, is, I feel, an exceedingly difficult task. The country is of a far different clime; the people have practically nothing in common with us in history or environment, habits or ambitions; indeed, the whole of the conditions here are far, far removed from those of European lands. So I am calling to my assistance such aids as

A large map of the new field.
An assortment of idols.
A complete set of model pottery, the gift of a convert.
Jewellery for hair, face, hands, arms, feet.
Heathen books of palmyra leaf.
Albums containing about 130 of our own photos.
A collection of *trophies* in the shape of idols, books, spear, drum, &c., and other things too numerous to mention.

The telling may be done in various ways—through a sermon, an address, a lecture, or a magic lantern; and in almost any kind of place—a chapel, a schoolroom, a lecture hall, a Guildhall, or a drawing-room; for I am determined that no Strict Baptist cause, however large or however small, shall have any legitimate excuse for remaining in ignorance of our work.

As to the lectures, I have prepared several that I hope will be interesting and instructive:—

Hindu Legends.
Our New Field.
An Indian Village.
The Work and the People.

Our "New Field" would be given with the aid of the large map. "Hindu Legends," though unaccompanied by any "help," might form an interesting substitute for some abstruse dissertation on Hinduism. The other two would be accompanied by limelight views.

Might I not say a word here about these "light-pictures," as the Tamilians call them? In the early history of the magic-lantern it was chiefly regarded as an interesting toy, but now it is reckoned as a most valuable aid in lecture halls. Perhaps we also are too tardy in appreciating its full value as an educational factor in our Mission deputation work. At all events large numbers of photos have been taken on the field for the purpose of making slides that shall interest and *instruct* both juveniles and *adults*.

Now for a special word to pastors and deacons—that is, write to-day, if you have not already done so, to our good secretary, Pastor W. Chisnall, 35, Farnham Road, Guildford, and secure an engagement. It matters not where your chapel is or how far it may be from a railway, for you are the very one I am seeking in order to tell you and your friends of the Lord's gracious work in far-away India.

One more word. Let me bespeak your prayers—your earnest prayers—for me that I may have strength and wisdom for the task; your prayers of faith for the Churches, that all may result in an increase of evangelical fervour, an extension of God's great kingdom both in the loved homeland and in the lands of Asiatic night.

D. MORLING.

The Devil-Dancers.

IT is late at night. Overhead the stars are shining. I am writing these lines in the tent after a hard day spent in preaching the Good Tidings from village to village. Tired out by miles of walking under a blazing sun Mr. Morling and I were just about to retire to rest when the tent was suddenly surrounded by a crowd of Hindus. We heard words passed from mouth to mouth and soon gathered that a heathen revel was about to commence. Our tent is pitched under a *swamy* tree and to-night the devotees are to dance before the god.

Let me describe what is taking place. Eight men, naked from the waist upwards and wearing below the waist a single white cloth reaching to the ankles, stand in a row facing the *swamy*. Their hands and heads are bound around with white cloths. In front of them and at one side stands an older man, the leader. There is no moon to-night; only the bright tropical stars are twinkling overhead. On the stone platform which surrounds the swamy tree a few streaming oil lamps are set; all around stand the silent, watching idolaters. The eight dancers are standing about 15 feet from the god. Now the leader, standing in front, slowly raises his voice in a line of music, at the end of which the eight dancers give a great shout of "Hoh!" Another line of music and another shout of "Hoh!" Thus ten or twelve lines are chanted, when there comes a long line, which is taken up by the eight men and repeated in unison, slowly at first and with an indescribably weird effect. Then slowly raising their white-bound hands above their heads they begin the devil-dance. Lifting up first one foot into the air and then the other they advance toward the swamy. Having approached to within a couple of feet they bend their heads almost to the ground, raise them again, chanting all the time, and then begin to move backwards and forwards, advancing to the god, bowing and retreating, twisting their bodies about this way and that, all in perfect time and accord, and beating the ground with their feet so that I feel the shock even as I write these words. Now they begin a rotary motion with their white-bound hands as if in physical combat with some unseen opponent. Faster and faster the movements grow and louder and louder the chant. Suddenly they all fall to the ground and place themselves in a seated row, all the time chanting; and now the performance takes the form of a circular swaying of trunk and head. This, again, is abandoned and the more active movements re-commenced. The sweat reeks off their shining black bodies. The darkness of the night is horrible, and the air around seems filled with evil spirits. Listen to that chant! Most pitiful of all is it to distinguish the shrill treble of a boy's pure voice amongst the hoarse chorus. Now hand-clapping is beginning. The spirits of the devil-dancers are rising and the chant becomes more fervid. Mr. Morling comes into the tent with a red blanket around his shoulders and a face that looks drawn and intensely sad in the lamplight. He speaks as follows:—"Isn't it awful? It grieves one's heart and makes one sick to watch it; and the leader of the dancers is the man who bought a Gospel yesterday!"

I can now hear Preacher Swamidhas just outside the tent speaking to some of the people and exhorting them to leave this idolatry and turn to the one true God. But to-night the very bats that flit about seem to be embodied spirits of darkness, and one's heart is filled with a terrible sense of defeat. To interfere and attempt to stop this wild scene would be to court disaster. One feels tempted to rush into their midst and throw down the piece of stone that is receiving the frantic praises of these poor fanatics. My ears are filled with the noise of their devil-music. The very earth is quivering under their stampings. This peaceful little spot is turned into a hell. The only way of escape is prayer, but before I kneel

down let me appeal to you in the Name which is above every name to consecrate yourselves afresh to the supreme task of setting India free from the bondage of this terrible idolatry and giving her the Light of Life, before which this dense darkness shall flee away.

The foregoing is the account practically word for word as I wrote it down during the progress of the scene described. J. M. BRAND.

January 11th, 1910.

Chiefly to L.Z.A. Friends.

THOSE of our friends who have sympathised with Miss Elliott in the difficult study of Tamil during the past year, and prayed for her success, will now rejoice with her that she is able to express herself in that language. On two occasions recently while Miss Elliott and I were out Zenana visiting, she was able to speak to the Hindu women for a few minutes on the things she has longed to tell them. We anxiously watched the faces of the women and were glad to see that they not only understood but were interested in what she was saying. We can imagine the joy it was to Miss Elliott to feel her longing in a measure satisfied.

But another long year of study lies before her, and we hope our friends will continue in prayer on her behalf, that in this time of preparation for the Master's service she may experience much of His help and blessing, and find the strange Tamil words come readily to her tongue.

WINIFRED BOOTH.

Sunday Morning at Ayanapuram.

HALF-PAST seven, and we set out on a dusty road for Ayanapuram, where Mr. Booth is preaching. There is nothing on the way to remind us that this is the day appointed for rest. In a tank to our right, dhobies are washing clothes and men are baling out water for their crops; bundies loaded with sand and building materials pass us; men and women are cutting down hedges, collecting fuel and going about their daily occupations—the Sabbath is not a rest day to them. Sitting by the roadside is a woman boiling a pot of rice as an offering to a cobra which hides in an ant-hill close by. Further along we see a rough, shapeless stone; fragments of faded garlands and spots of red powder are on it, and we know it is venerated as a god.

Standing on temple ground, with a small temple in front and heathen dwellings all around, are the S.B.M. buildings; to the left is the native worker's home; to the right a substantial schoolhouse, and standing between are an infant schoolhouse built of mud and palmyra leaves, and the new chapel, in which classes are also held. We stoop down and peep through the low entrance to the infants' school, and see the little ones with folded arms sitting solemnly around on the earth. Their lessons will not begin for more than an hour yet, but they will be quiet and good without a teacher to keep them in order while the service next door is being held. Some of them brighten up as they see us and give us a smiling salaam; others evidently think they are under review, and wax more solemn still.

At five minutes to eight a bell is rung to warn loiterers that worship is about to commence, and the little chapel gradually fills. Men and women sit on benches and the children on the brick floor. The service opens with prayer and a hymn, and is carried on similarly to an English one. A collection is taken every Sunday. A number of our favourite hymns have been translated into Tamil, but the people love their own lyrics best; these are very fantastic in style, and take all kinds of un-



MESSRS. MORLING AND BRAND STARTING ON A PREACHING TOUR.

(*See last month's "Herald."*)

expected twists and turns. The chorus is not sung after each verse, but at the beginning and close of the song.

About thirty scholars usually gather with us, and they are quiet and attentive. Just before the sermon they have their own special hymn, which they sing from memory most lustily.

School commences immediately after the service closes, so we make a few inquiries and start out again for home in the blazing sun with the voices of the children ringing in our ears.

Dear friends, pray for Ayanapuram; it is a large, straggling village, and a discouraging part of our field. Although our workers have laboured there so long, definite results have not been forthcoming. We believe that the good seed has taken root in some of the children's hearts, but long for a manifest blessing on each department of our work in that dark spot.

O. M. E.

Christmas at Madras.

DEAR FRIENDS,—From the troops of merry children who came to us for presents at Christmas-tide we choose these little twin girls to convey to you our thanks and appreciation. Their names are *Umma-kunnoo* and *Umma-ponnoo* (*i.e.*, mother's eyes and mother's gold), and their Hindu mother, who evidently loved her twin babies, had dressed them in their best clothes for this important present-receiving occasion. Pink skirts, red jackets, red and gilt beads around their necks, and wisps of green berlin wool tied at the end of their tightly-plaited pig-tails. We wished we could bear them right off to you in their gay dresses, with the happy light in their eyes, to show you how Indian children appreciate your love and kindness. They are seated on one of the six cases which came to Madras laden with gifts, and are the happy owners of some of them.

Christmas was a busy and a happy time. First came the unpacking and sorting and counting of the toys and clothing, and then the making up of parcels for our several Mission workers. On December 23rd they gathered in the Mission compound, and after tea and a social hour went away with grateful hearts and bulky parcels. They send to you their hearty *salaams*. On Christmas morning our chapel at Vepery was as full as it could be with adults and children, and we joined in a glad service. Mr. Booth preached a Christmas sermon on the text "When Jesus was born at Bethlehem . . . there came wise men from the East," and several of the schools contributed Christmas hymns which had been taught them for the occasion.

From Christmas afternoon onwards (except on Sunday) the various schools came for their gifts. In every case the presents exceeded their expectations, and nearly a thousand hearts were made happy.

On December 31st a watch-night service was held at Vepery; a congregation of over sixty assembled to pray the new year in and thank God for past mercies.

And so we spent our Christmas. But through all the events of the week our thoughts travelled to you so far away, who had sent us so much of love to brighten our Christmas. I must here add a word of special thanks for the personal gifts sent to the missionaries, all of which were deeply appreciated.

As we looked at the glad faces of the children we wondered what message we could send to adequately express their thanks. Their glistening eyes said "Thank you" again and again, their happy voices shouted "salaam," their bare little feet danced to a measure that was sung by their hearts. But none of these things could we convey to you in reality.

But look, dear friends, upon these two little Indian flowers, who are taken day by day from the darkness of Hinduism and set in the sunlight of Christianity as they learn in the S.B.M. school of Jesus Christ, the Saviour of sinners. In those childish minds there must be some connec-

tion between your love-gifts and the Christian's God, whose name is Love. And as you look, do you hear a sweeter message than any we can send you, for it is He who saith, "Inasmuch as ye have done it unto one of the least of these . . . ye have done it unto Me."

Yours in His service, WINIFRED BOOTH.



Photo by] SHY, BUT GRATEFUL. [*Mr. E. A. Booth.*

The Message of the Toys.

MY DEAR BOYS AND GIRLS,—By the time you are reading this article, the first sense of pleasure given by the arrival of your TOYS in India will have passed away. Yet doubtless much of the pleasure caused by them still remains. I want to bring them back to your minds for a little while, just for a short chat about them. First, what will your toys have spoken of to your Missionaries? They

Tell Of Your Sympathy.

Again, those toys have given a message of encouragement to our Missionaries. I can hear them saying

Tell Out Your Story.

But I wonder if in the gift from you there was a personal message: did those toys **Tell Of *Your* Saviour?**

And I am sure that for your sympathy, encouragement—and your personal testimony in gift where it is so—our Missionaries would say,

Thank Our Young Supporters. E. ROSE

OUR HOME CHURCHES.

Prayer Subjects for March, 1910.

"Thy servant findeth it in his heart to pray this prayer unto Thee."

Week beginning—

SUNDAY, 6th.—Prayer for the safety and comfort of Mr. Morling and his family on their long homeward journey.

Sunday, 13th.—For Mr. Brand, who is left in sole charge of the Sendamangalam station.

Sunday, 20th.—That the instruction given in Mr. and Mrs. Booth's Theology and Bible Classes may be the means of making our workers more capable witnesses for Christ.

Sunday, 27th.—For the conversion of the members of Mrs. Booth's Sewing Class. (See "Sewing and Sowing" in the January HERALD.)

Council Echoes.

Mr. Millwood's Home Call.

WE were solemnised if not saddened at the Council Meeting of Feb. 4th by the announcement of the departure for the better land and the introduction to higher service that morning of our brother Mr. W. S. Millwood. Our President referred to him and his long association with the Strict Baptist Mission in affectionate terms and expressed on behalf of the Council our deep sympathy with Mrs. Millwood and the Church at St. John's Wood Road.

"Where Satan's seat is."

A letter was read from Mr. J. M. Brand containing an account of a scene which he and Mr. Morling had witnessed. This solemnised us in another manner and seemed to bring us almost into touch with the powers of evil, making real to us the forces which are opposed to us. The account will be found on another page and will, we trust, be used of God to renew the consecration and zeal of us all.

Finance.

Our Treasurer had the pleasure of recording an anonymous gift of £100 during the month to the General Fund. While we thank the donor we recognise the fact that our Lord brings into view the greatness of the work He has called us to and at the same time reminds us of the plenitude of His resources.

The Young Peoples' Conference.

THE Conference was very warmly welcomed at West Ham Tabernacle on the 4th of February and the tone of the speeches and papers was exceedingly good. Mr. Galley spoke of the need of missions from the points of view of Civilisation, Education, Legislation, and, most important of all, Evangelisation. "When we think of the hundreds of millions of souls that are perishing what crying need there is that they should hear the Gospel!" Dealing with the obligation of missions, he said, "If there is a need, and we can do anything to meet that need, *there* is our obligation. The obligation of evangelisation is laid upon the Church by the Master Himself," and then went on to speak of

the obligation of Gratitude and of Love. Our Privilege lay in the fact that we, creatures of the dust, had been called into co-operation with the King of kings for the salvation of immortal souls.

Mr. Galley was followed by Messrs. G. Southgate, W. A. Warwick, and A. Mason, of West Ham Tabernacle, who, with other friends at the Tabernacle, had been preparing for this Conference for several weeks, and Mr. F. Sharpe, of Maynard Road, Walthamstow. Their addresses were earnest and stirring and we trust good results may follow in various directions. Two sentences must suffice as an evidence of the missionary fire burning among our young people:—"It is as we look at the multitudes through the eyes of the Christ that we realise the awful need of the world." "How can we be idle in the light of that day of reckoning which is surely coming, when every child of God must give an account of his stewardship?"

May the fire spread.

Ladies' Zenana Auxiliary.

Reading, Providence.—A pleasant evening was spent on Nov. 1st, 1909. After partaking of an enjoyable tea (kindly provided by the President, Mrs. Dann), at which twelve friends were present, the Ladies' Zenana Auxiliary held their meeting (14 being present) to commence a New Year's work for garments, &c., for the children in India.

The Secretary read the Report of the past year's work, during which period a fair amount of work was done considering the small attendance of last year.

Miss Raven gave a good report of the recent Missionary Committee Meeting held at Mount Zion Chapel, St. John's Wood Road, London, and informed the friends that the Committee purposed presenting Mrs. Booth with a bicycle to assist her in Zenana work. After a few words on 2 Cor. v. 14, the meeting was closed with prayer. 8s. 1½d. was collected at the tea and meeting, which was placed to the expenditure account for garments.

The friends were much cheered by seeing apparently more interest being taken in the coming year. L. PURSEY, *Secretary.*

Wood Green, Dovecote Hall.—January 5th, being the first Ladies' Prayer Meeting in the new year, Mrs. Silvester was asked to preside and she very heartily responded. Taking for the foundation of her most encouraging address, "The Whole Armour of God," especially the Breastplate of Righteousness and the feet being shod with the Gospel of Peace, she referred very beautifully to Deut. xxxiii. 25. There was a very good attendance and all realised it to be a profitable time.

A. PARISH, *Secretary.*

Obituary.

The late Mr. W. S. Millwood.—The departure of our brother, Mr. Millwood, for the Home above leaves a gap in our ranks which will not easily be filled. We shall miss him greatly. He had been many years a loyal supporter of The Strict Baptist Mission and a regularly attending member of the Committee until November last, when we met him in that capacity for the last time. We offer our warm sympathy to Mrs. Millwood and to the Church at St. John's Wood Road.

LOBBY CARDS.—New "Show Cards" for advertising the HERALD in Chapel lobbies may be obtained gratis on application to our Secretary.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—Your answers are all very good this month, and I commend every one of you, although of course some have done better than others. You must have read the HERALD very carefully.—No, Winnie, you need not give the *months* of your age and, Ada, the *questions* need not be written. Edith, you have answered Division II. questions, which will account for your marks.—I quite understand your not being able to answer this month, Hubert. Duties never clash.—I, too, should like to see you, Elsie.—The Lord be with you, Gracie, in a special manner now you have gone out into the busy world, and help you to work *for Him*.—The answer to question No. 8, Hilda, was on page 15.—I am glad to hear, indirectly, from a little girl who does not belong to the Corner that children's missionary meetings are to be held occasionally at Brixton Tabernacle. May the Lord of missons make them a great blessing.

MARKS FOR FEBRUARY.—*Division I.* (Maximum 10). Reggie Graves and Emmie Church, 10 each; Grace Church, Lizzie Gillam, Ruby Schweitzer, Colin Church, 9 each; Ivor Holland, Elsie Tooke, Edie Ince, Mabel Measures, 8 each; Hilda Cuthbert, 7; Clyde Holland and Edith Gillmore, 6 each. *Division II.* (Maximum 6). Jack Hall, Dorothy Cuthbert, Ada Webb, Kenneth Robbins, Violet Hammett, Ruth and Alma Waters, Dorothy Mitton, 5 each; Winnie Falkner, 4. *Division III.* (Maximum 6). Elsie Schweitzer, 5; Winnie Church, Dora Haynes, Eric Robbins, 4 each; Philip Webb, 3.

QUESTIONS FOR MARCH.—1. What do the Tamilians, or Tamil-speaking people, call magic-lantern pictures? 2. What did Miss Elliott on her way to Ayanapuram see a woman doing? 3. Why was the woman doing this? 4. How many children were made happy in Madras by the Christmas presents from England? 5. Give the names of two of them? 6. What do the names mean? 7. What pleasant experience did Miss Elliott have in Ayanapuram in January? 8. What was the cause of it? 9. What is Mr. Morling going to do when he comes back in April? 10. How is he going to do it? Division I. to answer 3, 8 and 10; Division II., 6, 7 and 9; Division III., 1, 2, 4 and 5.

I suppose none of you would expect an Asylum for the Insane to suggest missionary work, and I fear some of my adult friends will smile a little when I confess that this was the case with me not long ago. It was in this way—I was travelling last month by train on a clear, bright, frosty day and not thinking at all about missions, as far as I can remember, when we passed a large and beautiful building. It was a fine piece of architecture, and the surrounding country, blue sky, and glorious sunshine made it all the more attractive, so that one might have fancied that there could be nothing but happiness in such a place. But when I saw the name of the building I knew that the majority of the inmates were out of their minds and that the others, a small minority, were doctors and attendants endeavouring to cure them. Somehow it occurred to me that here was a picture of this world—fair and beautiful but inhabited by a vast number of people who are not in their right minds, for they don't love God, and by a much smaller number who do. And yet it wasn't quite a true picture, was it? for *all* the sane people in the Asylum were in one way or other trying to cure the insane, but I am afraid it can't be said that all who love God are trying to bring the knowledge of God's love to those who hate Him.

Your affectionate UNCLE JOHN.

NEW ILLUSTRATED LECTURES

"INDIA'S GREAT NEED."

Illustrated with Diagrams, Idols, and Curios.

"OUR WORK IN SENDAMANGALAM."

Illustrated with Limelight Pictures.

"THE WOMEN OF INDIA."

An Address suitable for Zenana Meetings. Illustrated with Diagrams and Curios.

"ROUND ABOUT SENDAMANGALAM."

A new Lecture, Illustrated with new Limelight Pictures.

"THE HINDU AND HIS RELIGION."

"HINDU LIFE AND INDUSTRIES."

Illustrated with Limelight Pictures.

Pastor H. D. TOOKE, of Gurney Road, Stratford, has kindly placed his services at the disposal of the Mission for the delivery of these Lectures. In cases, however, where the distance is too great, or friends prefer to have their own Lecturer, the slides, diagrams, etc., will be sent with a written description, which will enable anyone easily to deliver the Lecture. This arrangement will be found specially convenient as regards the Zenana Address.

Write to Pastor H. D. TOOKE, 9, Forest Road, Forest Gate, London, E., for further particulars and dates.

Mr. Tooke's services and the loan of slides, curios, etc., are free, but a collection is asked for in order to defray expenses.

"They first gave their own selves unto the Lord."

Subscriptions received from Jan. 16th to Feb. 15th, 1910.

General Fund.

	£	s.	d.
Sturry—			
Miss A. Schweitzer		5	.
Miss S. Schweitzer		5	.
S.S. Class		4	9
Reports		1	.
Per Miss E. R. Gosling			
Reports		1	
Lee, Dacre Park—			
Reports ...			6
C. B.	10	10	.
One of Mr. Mitchell's			
Twenty ...	5	.	.
West Ham—I.B.R.A.		2	6
Waltham Abbey—			
Reports ...		1	
Birthday Gift, Jan. 25		10	
Tottenham—			
Mr. Vestey's B.C.		13	3
Sale of Literature, per			
W. C.		6	3
Mr. and Mrs. Driver ...		5	.
Mr. W. J. Baker ...		5	.
St. Neots—Mr. Cook			
Reports		3	6
Bury—			
Mrs. Whittaker		4	.
Mr. Bridges ...		3	10½
Mrs. Holt —		5	1
Miss Booth ...		1	5½
Miss Gregg ...		5	.
T. H. A. B. ...		10	6
Reports ...		2	6
Fleet		11	6½
S.S.		9	1
Bible Class		7	4½
Mr. Collin (bound vol.)		2	.
Calcutta—Miss Billing	1	.	.
Brentford, North Rd.—			
S.S.	3	18	9
Y.M.B.C.		13	6
Brixton Tabernacle—			
Per Miss L.F. Stevens		4	.
Whittlesea—Reports		1	6
St. Albans—Reports...		2	.
Anon. 283 100		.	.
Chelmondiston—three			
friends		10	.
A Friend, per Miss			
Brain ...		4	.

General Fund (*cont.*).

	£	s.	d.
Miss R. M. Brain ...		5	.
Mrs. T. W. Colson ...		10	.
Reading, Providence—			
Mrs. Dann		18	9
Mrs. Woodham ...		12	11½
Mr. Gough		8	6
S.S.		11	9
Reports		7	10
Bassett Street—			
Reports		1	6
Miss R. Fielder ...		5	.
My Birthday, Jan. 30		2	6
Kingston-on-Thames,			
Providence—Reports		1	
A Well-wisher ,,		2	
Stoke Ash ,,		2	
Otley ,,		1	
Stratford, Gurney-rd.—			
Reports		5	.
Quarterly Sub. ...	1	1	.
Soho—S.S. ...		14	3
Reports ...		1	9
Watford Tabernacle—			
Reports		5	.
Lewisham, College			
Park	2	16	8
Colnbrook—S.S. ...	2	16	7
Rushden, Succoth ...		4	6
R. D.		2	.
Tring, Akeman-st.—			
Senior C.E.S. ...	3	3	6
Mrs. Kindall ...		1	.
Needlework made			
and sold by Ethel			
Kempster		6	6
Marylebone, Mt. Zion—			
Miss Davey		5	.
Odd amount... ...			4
Miss Ashley (box) ...		5	5½
Mr. Millwood ,, ...		4	.
High Wycombe, Zion—			
Reports ... ...'		3	.
Prarthana Sabha ...		13	.

"Herald" Fund.

	£	s.	d.
Per Miss E. R. Gosling		7	.
Waltham Abbey, Ebe-			
nezer		6	.

"Herald" Fund (*cont.*).

	£	s.	d.
Lee, Dacre Park ...		3	.
Mrs. Chivers ...		3	6
Mrs. Wiggins ..		1	6
Bury		2	1
Mr. R. Z. Goodrum ...		2	.
Whittlesea ...		12	.
St. Albans		10	.
Haworth, Hall Green—			
Mr. A. Wright ...		1	.
From Friends ...		1	9
Miss R. M. Brain ...		1	6
A Friend, per Miss			
Brain		1	.
Reading, Providence		19	1
Bassett Street — Kep-			
pel Street Memorial		7	6
Kingston-on-Thames—			
Providence		16	.
Stoke Ash		6	6
Mrs. Forrester... ...		1	6
Stratford, Gurney-rd.		14	7
Soho		2	3
Watford Tabernacle...	2	1	6
Miss Swinyard ...		1	6
Mrs. R. R. Robbins ...			8
Mrs. Gyles		2	.
Mr. Streeter		1	.
Staines...		1	2
Wood Green, Park			
Ridings—Miss Mister		1	1
Miss Evans		1	1
P. J. C.		1	8
Walworth, Penrose			
Street—S.S.		4	1
Warboys		15	.
Marylebone, Mt. Zion	2	11	2½
High Wycombe, Zion		15	.
Hounslow, Zoar ...		8	6
Miss S. Schweitzer ...		5	.
Mr. H. Dawson ...		6	.

Medical Fund.

	£	s.	d.
Birthday Gift, 7th Jan.		5	.
278	1	5	.
Soho—Mr. and Mrs.			
Pond		10	.
A Friend, per W. C....	10	.	.

L.Z.A.—Personal receipt, No. 91, 5s.; Bury, T.H.A.B., per Mr. Chisnall, 10s. 6d; Reading, per Miss Pursey, £4 13s. 6d.; Tollington Park, per Mrs. Sandell, 10s.; Chadwell Street, collection after Mr. Tooke's lecture, £1 10s. 6½d.=£7 9s. 6½d.

ERRATUM.—In the February issue under General Fund, "Poynings S.S. 6d.," should have been 8s. 6d.

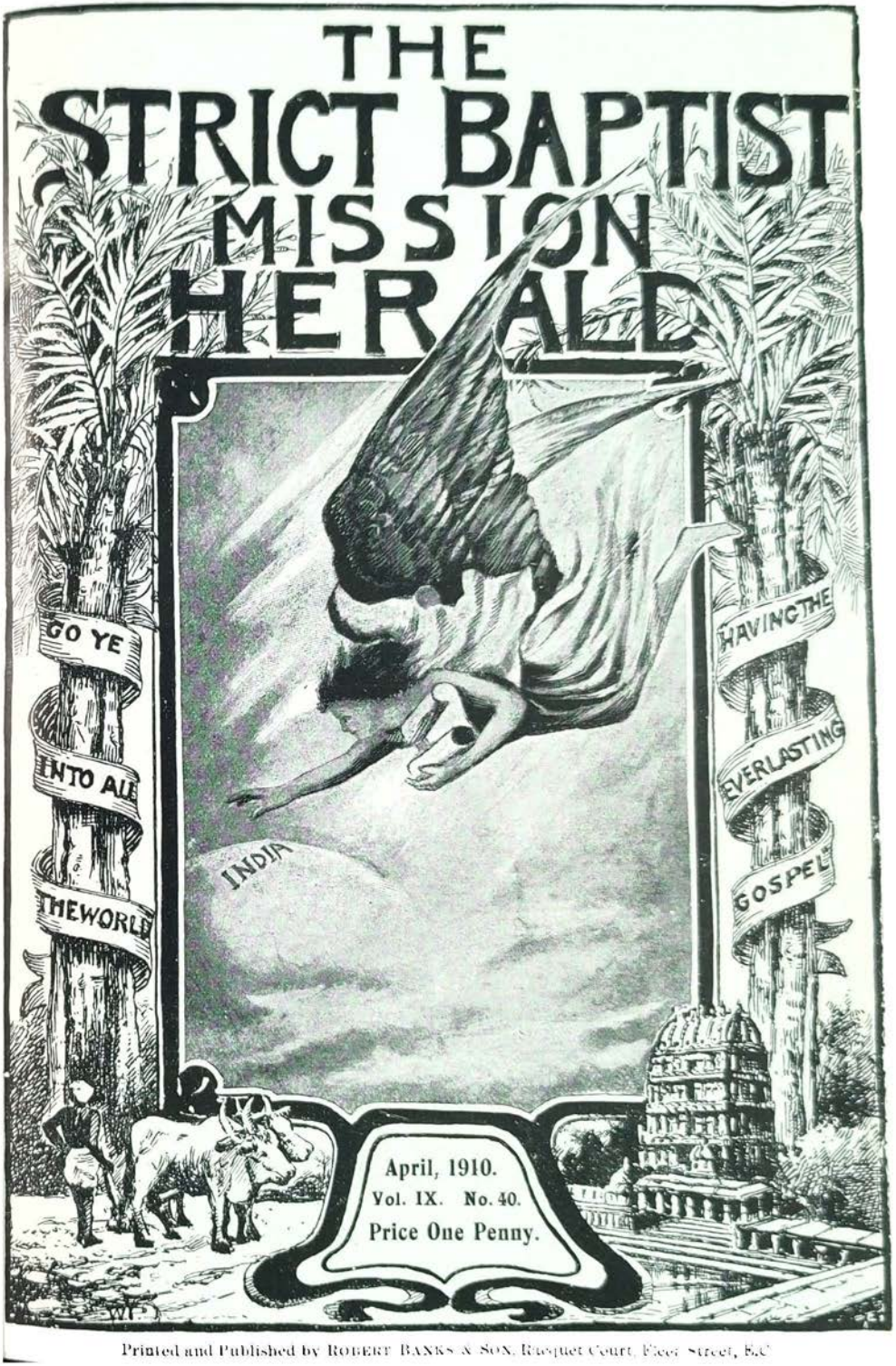
NOTICES.

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 Reports, HERALDS, bound Vols. for 1909, 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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MR. MORLING'S DEPUTATION WORK.

HAVE YOU YET

arranged for MR. DAVID MORLING to Preach or Lecture in your Chapel or Sunday School?

IF NOT

you should write without delay to

PASTOR W. CHISNALL,
35, Farnham Road, Guildford.

THE

HALF-YEARLY & WELCOME MEETINGS.

See full particulars on 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. IX.] APRIL, 1910. [*New Series*, No. 40.

CURRENT NOTES.

WE await the arrival of our Sendamangalam Missionaries, Mr. and Mrs. Morling, with great interest, prepared to receive them with hearty welcome. We have little doubt that the story of their experiences in the Namakal district and especially among the primitive hill-people of the Kollis will not only draw large numbers to the Welcome Meetings at the Surrey Tabernacle, on April 19th, but will cause great demand among the Churches for their deputation services. We trust their stay in the homeland may be very beneficial to themselves and to the Mission, and glorifying to God.

The great Missionary Conference which is to be held in Edinburgh from the 14th to the 23rd of June next demands our earnest prayers. The Protestant Missions of England, America, and the Continent are co-operating, and eight Commissions have, since July, 1900, been investigating important questions relating to the whole field of missionary work, and their reports will be presented to the Conference and afterwards published. One result will be such a fund of information as to missionary operations, problems and methods as we have never had before. The present movements of the heathen world, especially in the East, make this particularly necessary and valuable.

But it is the spiritual outcome of the Conference which most needs our prayers, in order that there may be a great quickening of spiritual life and of loyalty to Evangelical truth both at home and abroad. We shall then see greater spiritual results.

THINGS TO REMEMBER.

WE shall soon, we hope, be meeting Mr. Morling face to face and learning from his lips about the work in Sendamangalam, and, in particular, his recent visit to the Kolli Mountains referred to on another page. What he has to tell us will, no doubt, stir our hearts and constrain us to strengthen the hands of the Council, so that when he returns to India he may be enabled to publish the Gospel over a wider area. We earnestly hope this may be the outcome of his visit, and that he may have the joy of seeing the Word of God have "free course" in the Namakal district.

But while this must unquestionably be kept in mind it ought not to be allowed to obscure our view of other needs and so restrain our prayers and help in their direction. Probably Mr. Morling will, himself, keep this before us, but a foreword may not be out of place.

Perhaps there is not much danger of forgetfulness as to Mr. Brand, who is now, of course, left in sole charge of the Sendamangalam station: The circumstances in which he is placed, far from fellow-countrymen as well as friends, are such as to easily seize our imagination and constrain our sympathies; yet it will be well to remind ourselves constantly during the coming months how much he needs our prayers for Divine protection, companionship and guidance.

With our Missionaries and their work in Madras the case is somewhat different. Missionary work in a heathen city necessarily differs in some respects from pioneer work among remote villages, and we are more likely to overlook or underestimate its importance and needs. Its records may not possess quite the same weird and thrilling interest, but if we recall the many word-pictures from Madras which have so clearly illustrated the work, and at the same time have so deeply moved us, we shall begin to realise that we can hardly over-estimate the possibilities of this field and its need of our prayers and practical sympathy.

The papers from Mr. Booth which we publish this month give a glimpse of anxiety and spiritual travail which can hardly fail to win our deep and cordial sympathy. The news which he gives of Authelatchmi, the subject of so many prayers and hopes, following closely upon that of her sister, Meenatchi, will come as "a stunning blow" to many, as it did to him and Mrs. Booth. We heartily sympathise with them in this bitter disappointment. It is a mystery which calls upon us to trust God more fully. Having no doubt of the genuineness of Authelatchmi's faith we must remember that God is able to make her stand and to glorify Him in the fires. Let us ask Him to do this and to console our friends. He has larger purposes than we conceive of, and our prayers should take a wider sweep, our confidence in God become stronger and our expectations greater. Then, too, the responsibility of advising a Brahmin enquirer under the circumstances referred to in "A Brahmin's Dilemma" is a heavy one and reminds us of the many and varied duties of the foreign missionary, of the large drafts made upon his judgment, and of his need of heavenly wisdom, faith, and courage. In addition to this there has been parental anxiety, although few have heard of it. For months past Mr. and Mrs. Booth have had to watch their little Gerald with alternate fear and hope. Severe sickness, accompanied by fever and succeeded by a condition bordering on collapse, has brought the child to death's door, and wrung the parents' hearts. Christ's law of love reminds and commands us to bear this burden also. These examples should remind us how greatly we may help our missionaries personally if we importunately remember them before God.

But perhaps, after all, we need most to remember ourselves before God; then shall we be able more effectually to remember others.

Our Foreign Field.

The News of the Month.

MADRAS.—We have had several losses in the Vepery Church recently through removal and death. These leave gaps which we earnestly desire to see filled. Our friends may remember the remarkable conversion of Manicam, who was formerly a Mohammedan. He died of Cholera in Madura last month, having gone there to fill the post of manager of a gold thread factory.

At the first session of our Theology Class in January the results of the previous year's work were announced and prizes distributed. Out of a possible total of 169 marks Ponniah gained 167, and secured the first prize. Dharmanathan earned the second prize with 163 marks. Two Daniels tied for the third prize with 162 marks each.

A Lantern lecture at Ayanapuram was attended by 200 persons. At Sembiyam 300 assembled to see the pictures, about half the audience each time being children. We fixed the sheet in the open-air, and the caste and non-caste folk stood or sat in separate batches. At Sembiyam there was in addition a group of Mohammedans. Whilst we were showing scenes in the life of our Lord the deep tones of a Mohammedan calling the "faithful" to prayer sounded from a neighbouring mosque. The battle of the Cross against the Crescent is still being waged.

On the first Lord's-day in February I had the privilege of baptising a disciple, and receiving him into the fellowship of Vepery Church.

E. A. BOOTH.

L.Z.A.—Tamil study is steadily going on still. The text-books, although more difficult and numerous than last year, are more easily mastered now. The foundation is laid ; one's chief attention needs to be given to the training of the ear and tongue, so I am taking every opportunity possible of Zenana visiting with Mrs. Booth so as to speak a little with the women. At present I can only attempt to give a very short Scripture lesson, and am often doubtful if even that is clear enough for the hearers to understand, but hope to do better later on.

Medicine has been given to patients 58 times since I last wrote. Bible-woman Jeevamani has been in hospital for treatment three weeks. She is doing well, however, and we hope will be able to return to her work before long.

This is the time of rice-harvest. It has been interesting to watch the primitive method in which agriculture is still carried on in the East. I am sorry to say the crop is a very poor one ; large quantities have withered and died for want of rain. Fruit expected in April is being gathered now, and the trees are fast becoming leafless, all bespeaking an early hot season.

10th Feb., 1910. O. M. ELLIOTT.

SENDAMANGALAM.—The S.B.M. House is nearing completion. It is with much disappointment that we have to leave Sendamangalam without having a house warming.

We expect (D.V.) to leave Sendamangalam on March 2nd, and set sail on the B.I.S. *Dilwara* from Madras on March 7th. We are anticipating the pleasure of seeing our Madras Missionaries and their co-workers once again.

Our two native Preachers, Mr. Brand, and I have just returned from an

extensive tour in the Kolli Mountains. I am sorry I am unable this month to give any account of those eleven days ; suffice it to say that an experience so wonderful, so inspiring, was well worth living for.

Although we found but very few persons on the Kollis who could read, it is encouraging that we sold a tract, or Gospel, or a copy of the Life of Christ *to every person* that we discovered could manage to spell out a syllable. May we not pray that during our long absence those precious little messages and messengers may be used of the Master in conveying His truth to the heart.

In the whole range of the Kollis there are only two Brahmins, who take their turn with others of their caste in officiating as priests at a temple on the eastern side of the mountains. Towards the latter end of our journeyings we met them and noticed they were decidedly out of temper.

A few minutes after, in a rather warm discussion they had with our native preachers, they said "You Christians, with your story about Jesus, have come here and put the whole mountains in a commotion." So we have received the Apostle's testimonial of "turning the world upside down."

The other day as Mrs. Morling and I passed the burning-ground we noticed some rice pots near by some newly-burned human bones. On enquiry we found the following was the explanation : The day after the burning of a body, relatives bring cooked food, lay it out in leaf "plates" and then retire behind a neighbouring tree. If the crows eat up the whole of the food the spirit of the departed is dwelling with the gods ; if they refuse it, or leave a part, it is wandering in the village or out in the open jungle.

The baptismal waters in Sendamangalam were moved for the first time when Preacher Swamidhas, last month, was "buried" with his Lord in baptism.

D. MORLING.

A Brahmin's Dilemma.

ABOUT the middle of February a Brahmin named S. D. Swami Iyer came to the Mission House asking for guidance in the following circumstances.

For some two or three years he has been interested in the New Testament, of which he possesses a copy. His leaning towards Christianity being known, he has been closely watched. Together with another young Brahmin he became convinced of the truth of the Christian religion. His friend was more advanced in belief than himself, and openly declared his intention of becoming a Christian. The relatives were alarmed and took drastic measures to prevent such a disastrous catastrophe; they resorted to a "medicine man," versed in the power of certain mysterious drugs, through whose aid poisoned food was prepared, the eating of which so affected the brain that the young man's mind was unhinged, and to this day he is insane. His relatives say, "Better that he be insane than that he become a Christian." This incident has naturally affected Swami, who is undergoing training as a Sub-assistant Inspector of Police, but just now is on sick-leave. His wife during this period of training is living with her parents at Madura. It having come to their knowledge that Swami thinks seriously about Christianity they are doing their best to turn the mind of the young wife against her husband.

Some two weeks ago Swami spoke amongst his own people in a more definite manner than previously of his belief in the Christian religion. From that time persecution began, and he went away from Madras to Arkonam. But he was being watched, for the keeper of the Brahmin club there, acting under instructions from Madras, refused to serve him with food. He is a now a marked man. His difficulties are greater because he is away from his wife and she is being prejudiced against him. If he takes

the final step of renunciation of his priestly caste whilst his wife is away from him, he will be counted dead to her; she will be a widow in the eyes of all Hindus, and reunion will be an absolute impossibility. If he can go to Madura, see his wife and persuade her to join him in renouncing Hinduism, his course will be simpler, but in any case it will be almost inconceivably difficult. He is desirous of receiving Christian instruction with a view to baptism. He considers that it would be very risky for this to take place in Madras, where his relatives are numerous. He believes his life would be in danger if he took any further steps here. He had returned to Madras the same morning on which he came to me, and thought it safer to leave the same night.

Having heard his difficulties and ascertained to some extent his knowledge of Divine truth I endeavoured to "expound unto him the way of God more carefully." I realised that this might be the only opportunity I should ever have of stating the Gospel to him. As he sat by my side I spoke as clearly and personally as I knew how about sin and the only way of salvation through the merit of the atoning sacrifice of Christ Jesus. Swami said that he believed this. Shortly after, our interview closed.

In the evening I went to the Beach Station and gave him a railway ticket for Madura. I wonder whether he will be able to persuade his wife to join him in forsaking Hinduism. I wonder, further, whether he will have the great courage which his circumstances unquestionably require for a public confession of faith in Christ. E. A. BOOTH.

A Stunning Blow.

IT fell so unexpectedly and so suddenly. The battle had been waged so long and so bravely by Authelatchmi that we believed she must conquer in the end the prejudice and opposition of her parents. Now all our hopes lie crushed.

Have you ever seen a fair flower of a plant you have tended long and carefully, rudely plucked and trampled on, its beauty and fragrance destroyed suddenly and needlessly? Then you can imagine our emotions about Authelatchmi when the news came to me that within two days she was to be married to a heathen man.

How her people managed it I do not know; by what means, fair or foul, they tired out her patience and wore down her opposition to their plans, possibly we shall never know. How they undermined her faith and clouded her vision, and undid the work of years, is beyond my comprehension. But it has been done. She had repeatedly refused to marry any heathen man, and her parents would not consent to marriage with a Christian. For some months past she has been withdrawn entirely from the circle of all Christian influences.

It is a strange ending to a long struggle between light and darkness. It looks as if the efforts and prayers of years have been without avail. Here we are in the presence of mystery. Authelatchmi endured so much and so bravely, gave such clear testimony, and was for years such a living witness of the power of the Gospel that I cannot doubt her conversion.

This is not the final scene. E. A. BOOTH.

Behind the Madras Mission House.

TO the rear of the Mission House there is a pariah village known as Lock Cheri. The name is derived from the fact that the Water Supply Canal terminates there, and from thence water is distributed through the mains to various parts of Madras. The village is but a cluster of huts; some of which are tiled, whilst the remainder are thatched with palmyra leaves. The most important structure in the village is the temple.



Photo by] LOCK CHERI TEMPLE. [*Mr. E. A. Booth.*

As shown in the illustration, the walls are of sun-dried clay, and the roof is formed of tiles laid on bamboo rafters. The triangular holes which are around the doorless entrance are intended to hold small oil lamps which are placed in these niches on festival occasions. The string of mango leaves across the door is intended to beautify the building. Just in front of the entrance, rather hidden by the heavy shade in our picture, is a small square elevation with a raised centre. This is a substitute for a *stambam* and marks the line beyond which ordinary worshippers must not approach the deity. Whilst I was sitting close by, a little fellow who was playing there struck this stone with his whip. His playmate at once rebuked him, saying "You must not beat the god"; showing that in the eyes of the elder boy everything connected with the temple was sacred.

Within the temple is the goddess *Mariyammal*, or the "small-pox mother" as she is called. Small-pox is supposed to be caused by the anger of this goddess. and the people, firmly believing this, will not take any preventive or curative measures, lest they further offend the goddess. In this temple the image is made of clay, being about a foot high and resting on a four-legged stool. In front of the image there is a trident—Siva's symbol—which must be placed in the hand of the goddess when carried in procession. To the right of the idol there is a lamp-stand which can be seen in the picture as a stick fixed upright in the ground.

The man who is seated in front of the temple is one to whom we have often preached the Gospel—he is a caste man from the neighbouring village of Madavakam.

Lock Cheri is one of our regular preaching stations, and some of the children of the place attend our Semmencheri school. Most of the men living in Lock Cheri are engaged in domestic service, and our audience there is generally mainly composed of women and children.

ERNEST A. BOOTH.

Sorrow upon Sorrow.

IN India a woman is not supposed to have a heart or feelings. Her lot in life is chosen by her parents, and all that a dutiful daughter has to do is to quietly acquiesce in what they arrange for her. Least of all has she a voice in the matter of her marriage. Marry she must, and that within a certain time, and in a certain family and caste. Whether her husband is good or bad is of no account, and whether she cares for him or not is of less importance still.

Such being the circumstances is it any wonder that we again and again meet with the tragedy of a young girl's crushed heart.

"No one cares for me, and I cannot even die," were the wild words that fell from the lips of a girl-wife of fifteen the other day. Let me tell you her story.

Less than two years ago she was a healthy, happy girl. We knew her as such. A marriage was arranged for her with her mother's younger brother—he being the proper husband for her. The wedding ceremonies were performed at great expense, and the little girl was pleased with the music and jewels and flowers and scent and delicacies. But in the midst of the festivities the bride's gay clothing caught fire. It was quickly extinguished, but the wise men and women shook their heads and prophesied evil.

A year later the little girl-wife experienced her first great sorrow in the death of her month-old baby-girl. They shook their heads again and said dark things of a devil-possessed mother. Soon after, she became very ill herself, and they would have left her to die had we not interfered and persuaded them to send her to hospital. There she underwent a serious operation, and came back to life a mere shadow of her former self. But her people firmly believed that the doctor and the devil between them had appointed her to death, and the iron bedstead on which she lay in the hospital had sapped away her strength. In thirty days she would surely die, they said, and they quietly waited, but wondered to see her strength slowly return by reason of the nourishing food we gave her.

The spirit of her husband's former wife was supposed to be responsible for all the trouble, and that evil spirit had to be propitiated, not with the idea of saving the little wife, but for fear it should work further mischief.

A Brahmin priest was consulted, and he ordered and managed the ceremonies, faring sumptuously himself at the expense of the deluded husband. One day the propitiation procession passed the mission house, and we stood and watched. A little girl of eight years old was made to carry a pot of water on her head covered with sacred leaves, and with music and dancing they proceeded to a tank. There a sugar cane and cocoanut leaf shed was erected, and offerings were made to the dead wife's spirit, which was supposed to immediately enter into the water pot. It was then carried home again by the child, and there the priest performed other ceremonies, when the spirit entered the little girl and spoke through her, saying "Oh, my Lord, my great King, I have come back to remain in your house. I shall now do no harm; go in peace and marry once more."

The pot of water was then placed in a corner of the house and is to stand there always, being worshipped and decorated and anointed daily.

Through all these ceremonies the poor little sick wife was dragged. Her tottering limbs hardly able to support her, she was walked to the tank and back again to witness all that took place, and hereafter it is her duty to attend on the spirit in the water pot.

But yet another trouble awaits her. Her husband has resolved to marry again—she being doomed. To-day, as I write, he has gone to take another wife while she sits at home, wild-eyed and hardened, wishing for death that will not come.

This is a true story of heathenism as we meet it daily. There are darker and uglier stories which we shrink from writing, and which hurt us to think of. Have we a balm for such sorrow and a light for such darkness, and shall we keep it locked away in our own hearts?

WINIFRED BOOTH.

Madras Hawkers.

"HAWKER, ma'am! Hawker, missy! got nice things, missy." I look up from my work and see two Mohammedans standing at the open door. They are carrying huge bundles on their backs, and in spite of my assurances that I do not want anything, step inside without invitation, place their burdens on the floor, and begin to display their wares. It is often a difficult thing to get them outside again.

At the beginning of the year, when many people are going home on furlough, we are besieged by such callers; they travel over a large circuit and sell a vast selection of things—cheap haberdashery, hand-made lace, curiously plaited baskets, hand-embroidered goods, wooden and brass images, and all kinds of fancy articles. They have no fixed prices; consequently there is much unpleasant bargaining.

Considering that the tools used are only primitive ones and all is hand-work the goods are neatly and creditably made. Our attention is attracted by the embroidered articles so handsomely worked. They will probably be sold for very little more than the cost of the materials. Who, then, does this work content with such small profits?

Scattered throughout India there are upwards of twenty-nine millions of Mohammedan women whom the world never sees. At the age of eight or nine years they are married and condemned to spend the rest of their lives in absolute seclusion. A Mohammedan is very jealous about his wives (of whom he may have three or four if he pleases); no other man may ever see them and they are kept closely veiled, even in the house, and are never allowed to go in the public streets. No education whatever is allowed and they live in entire ignorance of anything except that which lies directly within their narrow boundary. But this is not their greatest wrong; it is part of the Mohammedan belief that a woman possesses no soul. Final bliss there will be for a man who is a devout follower of the prophet, but for a woman death means the end of all things.

What wonder is it, then, that as a class they are thoroughly deceitful and corrupt, that there is no fear of judgment and penalty for the crimes they commit, and no knowledge of a Saviour's love to soften and purify their hearts! Such is the lot of our Mohammedan sisters, and they are the ones who do the greater part of the Indian needlework we so much admire.

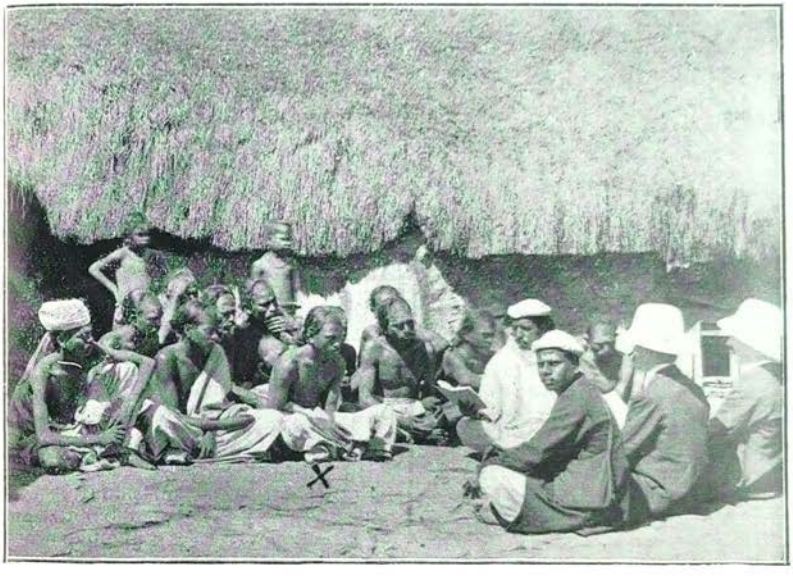
When you look over your much-prized Indian lace and embroidery next time, dear sister, will you spare just one little thought of sympathy, one little earnest prayer, for these imprisoned workers over the sea.

O. M. E.

The First Time: Shall it be the Last?

THE picture shows a group of Hill-men seated before the dwelling of the head man of the village, listening to the story of the Saviour *for the first time.* This scene was repeated, with variations, in each village that we visited. Every day we met the same look of wondering incredulity, changing, as we told the story, to interest, and finally finding expression in such remarks as these—"But *where is* Yesu Swamy?" "What is Yesu Swamy like?" "But if we leave Pidari and worship Yesu Swamy, Pidari will be angry and will send panthers to carry off our cattle. She will also fire our houses and hold back the rain so that our rice will not grow." This last was a very

common saying, and we found that the most effectual reply to it was as follows :—"You know that your Pidari is a demon." "Yes." (The Hill people acknowledge their gods to be demons, their worship is almost entirely propitiatory.) "Well," we would continue, "now listen! Nearly 2,000 years ago our Yesu Swamy came to this earth. Once when he was in a very wild and lonely spot the King of the Demons came up and engaged in combat with Him. For forty days and forty nights he tried to get the better of Yesu Swamy. But in the end he was miserably beaten and our Yesu Swamy trampled him under His feet. Seeing that Yesu has trampled under foot the *King* of the Demons, He is able to protect all those who trust in Him from Pidari, who after all is but a lesser demon." The man marked X in the picture was the son of the head man of the village and able to read, so we got him to read aloud to the rest



THE FIRST TIME: SHALL IT BE THE LAST?

the story of the Prodigal Son, which he did with much spelling out of syllables and finger pointing.

We found that the only way to induce the people of the villages to draw near and listen was to sit down on the ground and engage first of all in casual conversation with those of the bolder sort who ventured near. On first beginning our journey amongst these hill villages we stood up and sang, as is the custom on the plains, but long before the end of the lyric everybody had fled from the village.

All day long and every day during the short fortnight that we spent in this range of mountains, we were preaching the Gospel *to people who had never heard it before* The people in the picture are hearing of Jesus Christ for the first time in their lives, and unless our forces are largely increased it may be *the last time*. For these mountains are extensive, and when we go in future we must visit fresh parts. J. M. B.

OUR HOME CHURCHES.

Prayer Subjects for April, 1910.

"Brethren, pray for us."

Week beginning—

SUNDAY, 3rd.—Prayer that the missionaries may be guided as to the wisest division of their time and energy amongst the various branches of the work.

Sunday, 10th.—That we may not be satisfied with anything less or other than the conversion of sinners.

Sunday, 17th.—For the Welcome Meetings at the Surrey Tabernacle next Tuesday, that they may be characterised by spiritual earnestness and power.

Sunday, 24th (*Missionary Sunday*).—For much blessing on all true missionary effort; that many more of Christ's own labourers may be sent forth; and that there may be great spiritual results.

Council Echoes.

Personal.

The absence of our brother, Mr. Chisnall, through ill-health, was sympathetically referred to by our President and was greatly regretted. We were glad to hear that he was better, although still very weak.

Finance.

Our Treasurer reported the receipt of only £57 7s. 8d. during the past month. This is the lowest amount received for many months and does not represent much more than half the average monthly expenses.

Opportunity.

The correspondence from India stirred the hearts of the Council. During an eleven days tour in the Kolli Mountains our missionaries had such attention to the Gospel message as they had never seen before, and the whole experience was such as "could only be described by one word —wonderful!" We have the opportunity of evangelising 60,000 of these hill people. Shall we seize it?

Mr. Morling's Furlough.

There is a closer connection between "Opportunity" and "Furlough" than would be at first perceived. The story of those eleven days among the simple and ignorant hill folk of the Kollis, who pathetically said "What or whom shall we worship?" will be told by Mr. Morling on his return. If the glimpse afforded by correspondence fascinated and stirred the members of the Council as it did, we are sure the recital by living speech will even more powerfully move our friends at the Surrey Tabernacle on the 19th and at many other places during the succeeding months. "I envy Brother Morling," says Mr. J. M. Brand, "the opportunity of telling you and all the Churches what we saw and heard then."

Meetings.

West Ham Tabernacle.—On Monday afternoon, February 14th, Mr. H. D. Tooke gave a touching and most interesting address to the Mothers' Meeting on "The Women of India," illustrated by curios and idols.

There were about 100 women present and our dear Pastor presided. The lecture was listened to with much attention, and great interest was taken in the curios. Miss Stockdale, in a few words at the close, said that perchance we might have the joy of sending out a missionary from our own Meeting. ANNIE BAKER, *Secretary.*

West Ham Tabernacle.—February 24th being the third anniversary of this Branch of the L.Z.A., Mr. H. D. Tooke came and gave us his splendid lecture on "The Great Need of India." Our dear Pastor presided, and there were about 200 present. Prayer was offered by Mr. Upsdale, and the Secretary gave a report of the work. Our Pastor said that if every member of that Church and others in the East End would pay 1d. per week to the S.B.M. we should be able to send out another lady missionary. Already our dear friends are becoming more interested; six boxes were taken at the close of the meeting and five more have been asked for, while a penny a week subscription list has been opened so that gentlemen may help. Mr. Tooke's lecture was listened to with much interest and with real heart-longing to be able to do something for our poor benighted sisters in India. ANNIE BAKER, *Secretary.*

Chadwell Street L.Z.A. Branch.—A very good number of friends were present on February 1st, at the Schoolroom, White Lion Street, to hear the lecture given by Pastor H. D. Tooke on "The Women of India." The Chairman, Mr. Ridley, in introducing the lecturer, plainly showed his interest in missionary work and his love for the S.B.M. The lecture was painfully interesting, and as the condition of our Indian sisters —social, moral and religious—was referred to we could not help contrasting our position with theirs. Those of us who were mothers felt our hearts stirred to their depths as Mr. Tooke referred to the Temple children. Our hearts thrilled with gratitude to God for His goodness to us and with the desire to be used of Him in giving them the Gospel of light and life.

Correspondence.

Words of Appreciation and Practical Sympathy.—Miss R. M. Brain writes:—"I find that the HERALD gets more interesting each month and always anticipate its coming. Am sorry I cannot do more for the missionary cause; am sure God is wonderfully blessing the efforts of our missionaries and also of the Committee and helpers at home."—24th January, 1910.

Mr. F. Mudie, of Sydney, N.S.W., writes expressing his continued interest in The Strict Baptist Mission and his pleasure in reading the HERALD month by month.

Mr. F. S. Withers, of Ottawa, in expressing his thanks for copies of the Report, says it produces "a determination to be more earnest in prayer for light to be given to those in the gross darkness of heathenism."

Mr. James Dawson, of Belize, writes on behalf of his daughter, Mrs. Savala, that she pities the old Indian woman (referred to in the HERALD of June, 1909), who knows no God but her idols, and sends two dollars to help towards teaching her.

We thank each of these friends in such remote quarters of the globe and very heartily welcome their appreciation, prayers and help. May we have many more helpers both at home and beyond the seas. EDITORS.

Ladies' Zenana Auxiliary.—An L.Z.A. Committee Meeting will be held at THE SURREY TABERNACLE on Tuesday, April 19th, 1910, at 2.30.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—We are all looking forward to Mr. and Mrs. Morling's return to England. As I am writing this letter they are steaming across the Arabian Sea, and when you are reading it they will be somewhere between Marseilles and Plymouth. I do not suppose many of you can be present at the Welcome Meeting, but I hope you will all see and hear Mr. Morling some time during this year at your own Sunday Schools, and that the effect of his lectures will be to make many S.B.M. missionary boxes much heavier. I read a funny story in the *Baptist Missionary Herald* a little while ago of a fat spider who was explaining to a thin, miserable-looking spider that the reason of his being so well was that he lived in a missionary box! I don't suppose it was *your* missionary box, but I dare say it would hold a few more pennies.

Another nephew, Charles Job, of Acton Tabernacle Sunday School has joined the Corner, and I am very pleased to receive him.—Yes, Edith, I understand quite well how you look forward to Sundays now. Mr. Chisnall is better, I am glad to say, but not well yet.—I am sorry you were disappointed, Elsie; I was unavoidably busy elsewhere. You will see the sad news about Authelatchmi; but I agree with Edith that God will answer our prayers for her.—I am glad to hear again from Lottie and Russell Tooke and thank them for their stories.—I am sorry to say, Violet, that I did not receive your December answers until a few days ago. I am glad you have got such good marks this quarter. You have done very well.

MARKS FOR MARCH AND TOTAL FOR THE QUARTER.—*Division I.* (Maximum 6). Reginald Graves, 5, 22; Grace Church, 4, 22; Lizzie Gillam, 4, 21; Emmie Church, 4, 20; Colin Church, 4, 20; Hilda Cuthbert, 5, 19; Elsie Tooke, 4, 19; Edith Ince, 3, 19; Ivor Holland, 3, 18; Ruby Schweitzer, 5, 22; Mabel Measures, 16; Clyde Holland, 3, 13; Edith Gillmore, 4, 10. *Division II.* (Maximum 6). Jack Hall, 6, 15; Kenneth Robbins, 5, 14; Ada Webb, 4, 13; Violet Hammett, 4, 13; Dorothy Mitton, 4, 13; Dorothy Cuthbert, 3, 12; Winnie Falkner (January answers, 4), 4, 12; Willie Tooke (February answers, 4), 4, 11; Hubert Grimes, 5, 9; Ruth and Alma Waters, 5, 9 each; Agnes Fowler, 4; Doris Farrow, 4; Russell and Lottie Tooke, 4, 4 each; Charles Job, 3; Fred Simmons, 2. *Division III.* (Maximum 4). Elsie Schweitzer, 4, 12; Winnie Church, 4, 11; Philip Webb, 4, 10; Dora Haynes, 3, 10; Eric Robbins, 3, 7.—In Division I. Reginald, Grace and Ruby are equal, but as Reggie has not had a prize before I think I ought to send it to him. I have also the pleasure of sending a book each to Jack Hall and Winnie Church. Elsie had the prize last quarter.

QUESTIONS FOR APRIL.—1. What did the two Brahmins whom Messrs. Morling and Brand met in the Kolli Mountains say? 2. Find (without a concordance) the passage in Acts which Mr. Morling quotes—"Turned the world upside down." 3. What verse in Acts xix. do these Brahmins remind you of? 4. What did Mr. and Mrs. Morling see as they passed the burning-ground? 5. What explanation did they receive? 6. What disappointing news have we this month about Authelatchmi? 7. What is the name of the Brahmin who came to Mr. Booth for advice? 8. What have the Brahmins done to his friend and why? 9. How many Mohammedan women are there in India? 10. What is Pidari? Division I. to answer 2, 3, 5, 8; Division II., 1, 4, 6, 10; Division III., 1, 7, 9.

Your affectionate UNCLE JOHN.

THE STRICT BAPTIST MISSION

THE

Half-Yearly and Welcome Meetings

WILL (D.V.) BE HELD AT

THE SURREY TABERNACLE,

WANSEY STREET, WALWORTH ROAD, LONDON, S.E., kindly lent for the occasion,

ON TUESDAY, APRIL 19TH, 1910.

When Missionary DAVID MORLING, of Sendamangalam, India, will be welcomed home on furlough.

Afternoon, at 3.30, DEVOTIONAL SERVICE.

PASTOR R. MUTIMER, Vice-President, in the Chair.

Speakers :

MESSRS. J. E. FLEGG, J. P. GOODENOUGH, T. L. SAPEY, and DAVID MORLING.

TEA AT FIVE O'CLOCK. TICKETS SIXPENCE.

Evening, at 6.30 - PUBLIC MEETING.

PASTOR E. MITCHELL, President, in the Chair.

Speakers :

MESSRS. O. S. DOLBEY, J. HAZELTON (of St. Neots), JOSIAH MORLING, and B. J. NORTHFIELD.

Mr. DAVID MORLING will give reminiscences of his missionary work in India during the last six and a-half years, and of his recent remarkable visit to the Kolli Mountains.

COLLECTIONS AT EACH MEETING.

COME EARLY.

Ladies' Zenana Auxiliary Committee Meeting at 2.30.

The ELEPHANT AND CASTLE STATIONS on the S. E. & C. R., the CITY AND SOUTH LONDON TUBE, and the BAKER STREET AND WATERLOO TUBE, are five minutes' walk from Wansey Street. Trams and omnibuses to "The Elephant and Castle."

"THIS GRACE ALSO."

Subscriptions received from Feb. 16th to March 15th, 1910.

General Fund.

	£	s.	d.
Bethnal Green, Hope—S.S.	1	.	.
Mr. C. H. Gosling		10	.
Watford Tabernacle—S.S.	2	6	
Prittlewell, Providence—S.S.		9	.
Sydney, Castlereagh-st. S.S.		19	
Reports		1	
Ryde Church and School	1	4	3
Box 67		3	.
Dorothy and Bernard Sharpe (Collection per)		10	.
Birthday, Feb. 23		7	6
St. Albans, Bethel—B. Class		12	10
Miss White, per Mr. Thrower (box)		14	6
Mr. Thrower		19	6
Bermondsey, Spa Rd.—S.S.		10	
St. Neots—			
Coll.	3	6	8½
S.S	1	14	1
B.C.	1	1	.
Mrs. King (box)		11	4
Mr. Hazelton ,,		9	.
Mr. Cook ,,		7	4
Mrs. Miles ,,		7	.
Mrs. Dodson ,,		5	.
Dolly Newell ,,		2	5
Masters Harding ,,		2	.
Wellinboro—			
Mr. H. Newton		7	6
Kenninghall		12	.
Miss Bloomfield (box)		7	6
Mrs. Hewitt		4	.
Discount from B.M.S., per Mr. Chisnall		2	10
Interest on Deposit in L. C. & W.	1	19	5

General Fund (*cont.*).

	£	s.	d.
Sale of Photos, per Mr. Chisnall		7	.
E. E. E., Birthday Gift		2	6
Brentford, North Rd. Reports	1	2	6
Mr. Jas. Secrett		4	.
Stratford, Gurney Rd.	3	.	.
Waltham Abbey		14	2½
Chadwell St., Mt. Zion—Sale of Palm Leaves		8	.
Wandsworth, West Hill		4	5
Marylebone, Mt. Zion—Photos	1	5	.
Bermondsey, Lynton Rd.		5	3
Sale of Photos	1	3	6
Mr. S. J. Keeble, Reports		9	9
Cambridge, Eden		1	.
Palm Leaves	2	6	.
Mr. R. Sturton, for Trav. Expenses		2	3
Wandsworth, Chatham Rd.		10	.
Fans and Palm Leaves		12	.
West Ham Tabernacle		1	2
Sale of Fans, &c.		13	6
Mothers' Meeting		5	8
Mrs. Giblett, Bristol		3	3½
Greenwich, Devonshire Rd.—Reports	2	.	.
Hounslow, Zoar		4	1
Wood Green, Dovecote Hall—S.S.	2	3	2½
Chatham, Enon—S.S.		7	.
Acton Tabernacle—Bound Vols.		10	.
Miss E. L. Cooper		3	6
Mrs. Strickson	2	.	.
Brighton, Prarthana Sabha—Mr. S. Botting		1	6
Mr. Davey		10	.
		5	.

General Fund (*cont.*).

	£	s.	d.
Mr. & Mrs. D. Fisher		10	.
Reports		8	.

"Herald" Fund.

	£	s.	d.
Sydney, Castlereagh St.		3	.
Brentford, North Rd.	2	6	.
Hounslow, Zoar, Jan.		3	6
Bermondsey, Spa Rd.		5	.
Kenninghall		6	6
Staines		1	2
Mrs. Withers		1	6
Stowmarket—Mr. S. H. Haddock		3	.
Miss E. M. Nugent		2	6
St. Neots		15	.
Guildford—O.B.C.		10	.
Bermondsey, Lynton Rd.	1	17	8
Mr. A. D. Knott		1	4
Miss Green			7
Y.M.B.C.		4	2
Y.W.B.C.		1	9
Mr. Gilbert		2	.
A. E. C.		2	6
Greenwich, Devonshire Rd.	1	8	5
Hounslow, Zoar, Dec.		3	9
Maidstone, Providence		3	.
Acton—Tabernacle		6	3
Miss J. L. Crighton		2	.
Brighton, Prarthana Sabha	1	12	6

Medical Fund.

	£	s.	d.
Thankoffering for blessing of good health	1	.	.
Firstfruits, this year's increase		2	6
Baptist Church, Workum, Holland		5	.

LADIES' ZENANA AUXILIARY.—Received during the month from Warboys, per Miss Alderson, 5s.

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.*

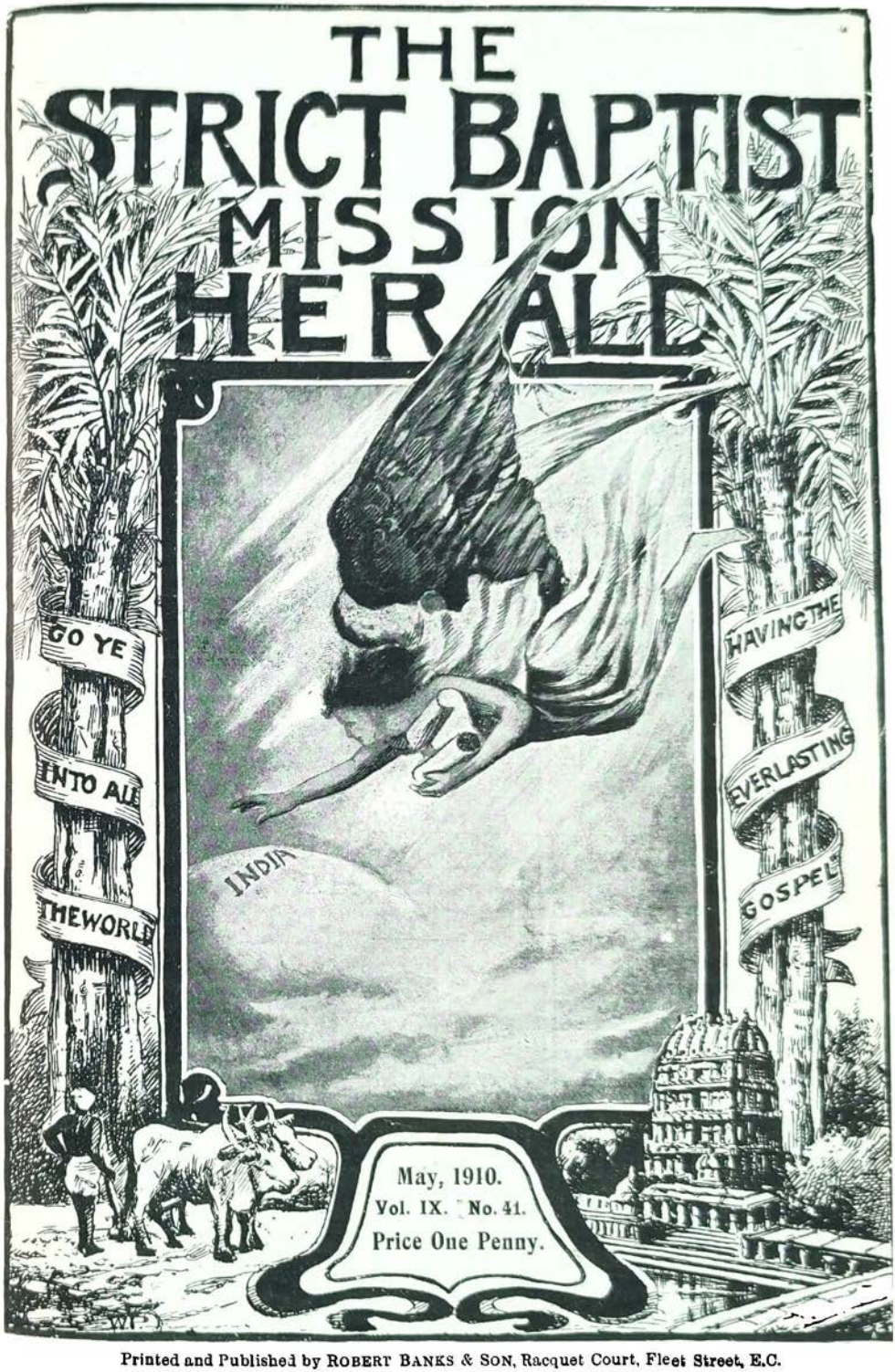
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ALL APPLICATIONS for Reports, HERALDS, bound Vols. for 1909, and Post Cards, and *changes of address*, to be sent to ***The General Secretary, Pastor W. Chisnall, 35, Farnham Road, Guildford.***

* * *

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

THE STRICT BAPTIST MISSION HERALD



May, 1910.
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ஒரு மலை

"How the Gospel First Came to the Mountains of Death."

Under the above title Mr. J. M. Brand has written an exceedingly interesting narrative of the recent visit which he and Mr. Morling paid to the Kolli Mountains, and which was briefly described in the April number of the "Herald."

The story is well told, profusely illustrated, and presented in an attractive cover.

PRICE SIXPENCE NET. *Post Free 7½d.*

The Strict Baptist Mission HERALD.

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

VOL. IX.] MAY, 1910. [*New Series*, No. 41.

CURRENT NOTES.

WE have now had the pleasure of welcoming Mr. and Mrs. Morling, and have heard the outlines of the story of Sendamangalam and the Kolli Mountains. The story will, we trust, be repeated and amplified in many of our Churches and Sunday Schools during the coming months, with the result of an increasing sense of responsibility and a whole-hearted and joyous determination to support the work of The Strict Baptist Mission to the extent of our ability.

The case of Perumal Peter, one of the converts recently baptized by Mr. Booth, must be a cheering compensation to him and Mrs. Booth for the strenuousness of their labour in the Lord. The work is so evidently of God, and the man's courage so clearly born of faith, that great gratitude will be aroused in our hearts for this fruit of our Madras work, the difficulty of which few at home can realise.

It seems like a sudden descent from spiritual mountain-heights to speak of money, but it is not really so, for spiritual giving is a grace, and, even if it were, there is no option. The bare fact must be stated—that for two months past less than half the monthly expenses of the Mission has been received.

We venture to remind our readers of our earnest wish that the HERALD should attain to self-support this year. Last year our hopes were again disappointed. The first half of the financial year is already gone, and so far receipts have not met the moderate expenses of the magazine.

OUR WATCHWORD.

THE Apostle Paul's first prayer—"Lord, what wilt Thou have me to do?"—was also the watchword of His Christian life. We all know how truly the prayer was answered and how loyally he obeyed each indication of his Master's will. Most conspicuously was this the case during his second missionary journey. Having evangelised in Phrygia and Galatia he and his companions were "forbidden of the Holy Ghost to preach the Word in Asia," and then, when they endeavoured to go into Bithynia, "the Spirit suffered them not." On coming to Troas they received a clear revelation of the course they were to take in the vision of the man of Macedonia, and "immediately" Paul says, "we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the Gospel unto them." In this Spirit-led forward movement into Europe there is much that reason cannot understand, even in the light of subsequent events; but what staggers reason strengthens faith, and for us, as for Paul, the all-sufficient answer to every possible question is that it was the will of God.

What concerns us even more is the probability that Paul, true to his ideal, wa praying and watching for Divine indications of his future course, and that, as soon as he heard the answering whisper of his Lord's will, he rendered immediate obedience in faith. "What wilt Thou have me to do?" was his settled missionary policy.

And should it not be ours? We are but servants of Christ, great though the privilege is, and our duty to our Lord dictates our ready obedience. So also does our lack of knowledge, judgment and power. The details of His gracious purposes are hidden from us, and we know not where His jewels lie buried nor when or by whom He designs to discover them. Our judgment is as defective as our knowledge is limited, and our power is naught. Our duty, then, is also our only true policy, and in it lie confidence, restfulness, joy and success in our service.

"Go, labour on; spend and be spent,
Thy joy to do the Father's will;
It is the way the Master went,
Should not the servant tread it still?"

Problems and difficulties there must be in all Christian work, and not least in foreign missionary work; but it is not too much to say that if this prayerful watchword were always adopted the problems would be solved and the difficulties overcome by wisdom and power from above, acting through our obedience and faith. Let us, therefore, *follow* our Lord with "the faith that fears not."

"As soon as Christianity ceases to be aggressive, it begins to lose much of its vital power."

Our Foreign Field.

The News of the Month.

MADRAS.—During March I had the pleasure of presenting Certificates to 200 of our scholars and twelve of our teachers who successfully passed the Sunday School Union Scripture examination.

On the first Lord's Day in March I baptized two disciples at Vepery, one being from Sembiyam and the other from Koyembedu. On the same day we held the opening service of Peruvallur School-Chapel.

During February our workers gave 827 Addresses, the number of hearers being 12,976. They distributed 3,286 tracts and sold 62 Gospel portions.

Our Zenana women paid 1,088 visits to the homes of Hindu women, and they are teaching 77 women to read. A number of the women visited are now able to read the Scriptures for themselves, 20 Gospel portions being sold to such.

We have 831 pupils in our Madras Schools. We have opened the fifth standard for the benefit of senior pupils. The sum of £2 3s. 6d. was collected in school fees.

A parcel of a thousand illustrated Tamil Scripture booklets has been received from the Scripture Gift Mission. E. A. BOOTH.

L.Z.A.—I have been able to give medicine and advice on 59 occasions this month, which is almost the same as last. Small-pox is very prevalent in the native parts of Madras just now.

Of course, the chief event of the month has been Mr. and Mrs. Morling's departure for England. We saw them comfortably settled in the boat, and hope they may have a safe and pleasant voyage.

Bible-woman Jeevamani is still in the hospital; the complaint proved more serious than was at first anticipated, and a rather serious operation was necessary. She is making a good recovery now, and we hope will soon be able to take up her work again, which is at present at a standstill.

O. M. ELLIOTT.

SENDAMANGALAM.—At 9 o'clock on Wednesday morning, March 2nd, Mr. and Mrs. Morling with their three boys ascended pony jutkas and rolled out of the Mission compound on the first stage of their long journey to England. All Churches that have not yet made arrangements for a visit from Mr. Morling should do so at once. He has a thrilling story to tell.

Grateful patients have given during the month of March the sum of ten shillings and eightpence to the Medical Fund.

The new Mission House is only waiting for the doors and windows to be hung in order to be completed.

The hot weather is upon us. At noon a man standing upright cannot see his own shadow! Book-covers and blotting-pads are curling up. At the end of the day every rock is too hot to touch, and even long after sunset if one approaches any of the big boulders that project everywhere through the earth, they glow like an oven. J. M. BRAND.

Tamil Idiom and Style.

WHEN a Tamilian greets a friend on the highway he does not use words meaning "Good-day," or "How do you do?" but an expression translatable as "I am your servant," or more commonly the single word "Come."

Farewell at the close of an interview takes the form of "Go *and*

return." To say "Go" without "return" (to an equal) would be disrespectful, and might imply a doubt as to whether the man would live to return.

Letter-writing offers wide scope for the exercise of flattery, that faculty which runs in the blood of Tamilians, as it does in that of nearly all Eastern peoples. A letter came to me the other day from a Hindu friend addressed as follows :—"To the divine presence of the honourable and respected DHORI J. B——." The "Dear Sir" of an English letter finds its counterpart in genuine Tamil somewhat after this fashion :—"To the excellent and worthy A——. The tidings that I, B——, thy humble slave, desire to impart, being solicitous for thy good health and felicity through life, are as follows."

Turning to the subject of public address, an English lecturer begins simply with "Ladies and Gentlemen,—The subject before us this evening is," etc, etc.; but a Tamil lecturer of the orthodox type starts in the following way:—"Oh, most honoured and learned assembly! full as the ocean of all imaginable excellencies of disposition and scholastic attainments! before whose far-shining light of wisdom all darkness must flee away! Standing now in your midst I am but a poor star in a firmament of suns, and should not dare to open my unworthy mouth were it not that I hope to derive some little spark of reflected brightness from the glory of your beneficent shining," and so forth.

The lively imagination of the oriental mind invests every object, animate and inanimate, with a lurking personality. Thus, the Tamilian will converse equally well with his brother, with his horse, or with his doorstep. This habit of mind is responsible for many curious forms of speech. "*Martane engirathu*" is a very common expression, meaning "It says, 'I won't.'" During the building of the new mission-house a stonemason was trying to lift a large stone from its natural bed by means of a crowbar. Throwing his whole weight upon the bar he strove again and again to raise the stone, but unsuccessfully. After a few words spoken confidentially in remonstrance with the stone, the man turned to the on-lookers and explained the futility of trying to lift the stone against its will. "*Martane engirathu*"—"It says, 'I won't!'" Another instance of this kind occurred when a man, who had received two different kinds of medicine, came to me and said, "Please give to me again the medicine I had at first. The disease *listened* to that medicine; it will not listen to this."

The word "*koncham*," meaning "a little" or "slight," is brought in on all sorts of occasions, suitable and otherwise, as the following illustrates. A Tamilian school-teacher asked his superior for a few days leave of absence, and when applied to for his reason said, "I want the leave because I am about to get *slightly* married!" J. M. B.

Perumal Peter.

DURING 1908, when Mr. Brand was in Madras, two sick men were brought in a bullock cart from Sembiyam by Preacher Ponnuswamy for medical treatment. One of these was Perumal, who had been incapacitated from work for many, many months. The treatment prescribed was remarkably successful, and within a year Perumal was able to resume work at the cotton mills.

He had sought healing so often at Hindu shrines in vain, that when he found health and strength returning through treatment prescribed by a Christian missionary he came to the conclusion that the Christian religion was better than the Hindu religion. This was the simple turning-point. He was very ignorant, but willing to learn, and Ponnuswamy gave him frequent instruction. From time to time I also spoke to Perumal and

explained the way of salvation to him. Gradually his mind became enlightened, and the teaching was blessed to his conversion.

Perumal attended our service at Ayanapuram, walking several miles to do so. After service he would remain and give me the opportunity of a quiet talk with him. Seeing that Perumal seriously intended to become a Christian his relatives began to make trouble, and threatened that various things would happen if he ventured to take such a step. Perumal declined to take part in heathen festivals, but, fearing what further trouble might ensue, he delayed making any public profession and was content to be "a disciple, but secretly, for fear of the heathen." Early during the present year, when I was preaching on the cleansing of the leper, the message touched Perumal, who declared that I had been preaching at him only the whole time. This proved a help, and Perumal decided to openly confess his faith in Christ Jesus as his Saviour, who, he believed, had healed his body and forgiven his sins. The villagers got to hear of this and again tried to frighten him. But Perumal braved the consequences, and I had the joy of baptizing him at Vepery and receiving him into the fellowship of the Christian Church. I gave him the Christian name Peter.

It is almost impossible for us to understand how much such a step costs a heathen man. He is breaking away from the bonds and religious practices of a lifetime. He is setting custom at defiance. He is daring to differ from all his neighbours, and in effect says that their religion is not good enough for him. He is subjected to acts of petty spite and exasperating ridicule. In a very real sense he is ALONE in the village.

Let us pray that Perumal Peter may be strengthened, and enabled to bravely witness for his Lord by word and deed. E. A. B.

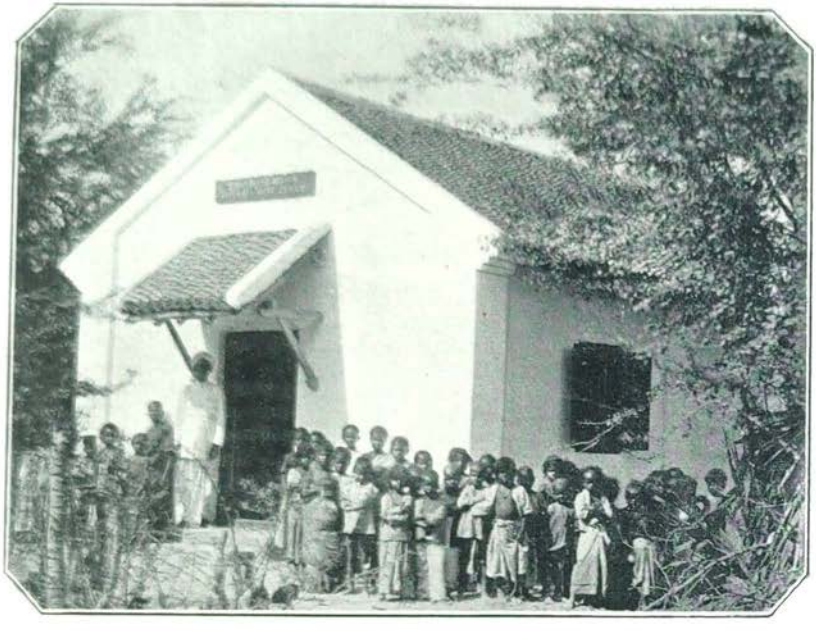
Peruvallur.

OWING to the proximity of the extensive workshops of the Madras and Southern Marhatta Railway, Peruvallur is a place of growing importance and opportunity. For some years we have been conducting school in a thatched shed right in the midst of a non-caste quarter. We have also for some time held a Gospel service on Sunday afternoons, and have secured the regular attendance of several heathen men.

In 1908 a small plot of land adjacent to the above premises was available and I purchased it for the S B.M. from funds raised in Madras. For some time we were unable to utilise the land for lack of funds. I am glad to be able to record the provision of a suitable building, which will serve the purpose of Village Chapel and School.

This building was completed at the beginning of March, the entire cost being met from Madras funds. I count it a happy circumstance that we were able to secure the presence and help of Mr. Morling at the opening service on Lord's-day, March 6th, 1910. On this auspicious occasion the floor-space of the building was packed tightly from front to back. In addition to teachers and some children from village schools and workers from Madras, a number of heathen were present. Indeed, many had to remain outside the building during the whole service. Special lyrics were sung by mission workers and selected children from our village schools. After the reading of Scripture by two preachers, Mr. Morling addressed the Christians in a bright and stimulating speech. My remarks were directed mainly to the heathen present, clearly stating the object for which the building was erected, inviting them to attend the services, and appealing to them to give serious consideration to the message of the Christian religion.

At the conclusion of this service I gathered the whole force of workers available, and we preached in the open-air for more than an hour to a large number of heathen living in the neighbourhood.



NEW SCHOOL-CHAPEL, PERUVALLUR, *Opened March, 1910.*

Our work at Peruvallur now enters on a new stage, and I ask all our friends to pray that the work done in the new School-Chapel may be the means of the conversion of many.

We have yet to build a small cottage for our resident worker at Peruvallur. We have sufficient land for this and a well. When these have been provided the Peruvallur building scheme will be completed.

E. A. B.

Mr. Morling in Madras.

ON Thursday, March 3rd, Mr. and Mrs. Morling and family arrived in Madras on their way to England, and we were pleased to see them all.

On the following Saturday the first anniversary of our Volunteer Preaching Band was held in Vepery Chapel. The Report, read by the Secretary, showed that more than 600 Gospel addresses had been delivered to the heathen in various parts of Madras and 33 cottage prayer meetings had been conducted in the homes of Christians. Mr. Morling expressed his delight at hearing of this voluntary witness-bearing for the Master. In a stimulating address he encouraged the workers to continue in this work of faith and labour of love. Our Madras workers then presented Mr. Morling with a farewell address, neatly framed, expressing their appreciation of his work and wishing him a safe voyage home. Mr. and Mrs. Morling were then garlanded.

On Sunday morning a good congregation assembled in Vepery Chapel, when Mr. Morling delivered the last sermon of his first term of service in India. The text was, "A man's foes shall be they of his own household."

The message was timely and helpful, especially in view of the fact that two disciples were about to publicly profess their faith in Christ Jesus. At the conclusion of this service I had the pleasure of baptizing two brethren (from village stations) into the name of the Triune God. We then gathered around the table of our Lord, and with thankful hearts commemorated His death for us. In the afternoon of the same day we went out to Peruvallur. Here Mr. Morling participated in the opening service of our new School-Chapel, and his message was highly appreciated.

I was grateful to our friend for the help he so ably and willingly rendered in these services. Our Indian friends, too, were delighted.

On Tuesday, March 8th, we went to the harbour and accompanied Mr. and Mrs. Morling and family to the ship. We saw them comfortably settled, and spent an hour on board the *Dilwara*. We bade them farewell about sunset, wishing them a smooth voyage and a happy furlough.

E. A. B.

Village Zenana Visiting.

ONE afternoon Mrs. Booth and I set out on a country roadto go visiting with Bible-woman Jeevamani (some time before her illness) in Mungakuppam.

It was my first acquaintance with bullock bundy travelling, and some experience is needed before one can journey in comfort. The road was in very bad condition, the cart springless and its cover so low that although we were sitting on the floor we could not hold our heads upright. First one wheel went down into a rut six or eight inches deep, and before we could recover ourselves it was up again and the other wheel down. I was in constant fear lest we should be overturned, but Mrs. Booth assured me that the man was driving very carefully.

At length we arrived at our destination, and, emerging stiff and cramped from our primitive conveyance, followed Jeevamani down the street. On every step and porch caste marks were clearly chalked; no pariah may cross those marks. We paused before one house and entered, and found sitting there nine women, laden with jewels, evidently expecting us. One girl Mrs. Booth recognised as a former pupil who had married and gone away; she was home on a visit, and proudly showed us he little son. After we had admired him, Jeevamani asked her to read a portion, and she read fluently the miracle of the raising of the widow's son, and afterwards related it from memory to show us she had understood it. She has some Scripture portions, and reads them. How one's heart yearns after a bright, intelligent young woman such as she.

Sitting in the courtyard of another house were several women. One of them, more learned than the rest, was an old lady, who, by the aid of her spectacles, was poring over one of the great epic poems of the Hindus; but she did not regard us with favour, and as soon as we began to read retired to an inner room and could not be induced to return. The others, however, remained and listened attentively, and received the tracts offered to them.

We sat down outside another house; a woman was in the verandah, making a curious garment for her baby; another was crushing leaves for medicinal purposes; but they were both willing to listen; neighbours gathered round, and we had a good audience. They had seen Mrs. Booth before, but were curious about me, and asked where had I come from? was I married? and what salary did I get? After they were satisfied Jeevamani read a portion, Mrs. Booth explained it, and asked a few questions about sin and salvation, and we sang about the fountain opened for sin and uncleanness; two or three Gospel portions were sold, and we left.

O. M. E.

OUR HOME CHURCHES.

Prayer Subjects for May, 1910.

"If ye shall ask anything in My name, I will do it."

Week beginning—

SUNDAY, 1st.—Prayer for great blessing on Mr. David Morling's deputation work during the coming months.

Sunday, 8th.—For our missionaries and native helpers in Madras, whose work is "like digging into a great granite mountain," that they may have great faith and power.

Sunday, 15th.—For Mr. Brand, that he may have "Divine protection, companionship, and guidance."

Sunday, 22nd.—For the guidance of the Council.

Sunday, 29th.—For the guidance of the members of our Churches.

Council Echoes.

Finance.

At the Council Meeting on April 1st our Treasurer was unable to report more than a very slight advance on last month's subscriptions. £62 15s. 8¾d. was the total amount received during the month.

Personal.

Our President had the pleasure of welcoming Mr. C. W. Harris, of Mount Zion, St. John's Wood Road, to the Council.

Baptisms.

We were glad to hear from Mr. Booth of two baptisms in Vepery on March 1st. One of these cases is very interesting and stimulating to our faith, and an account of it appears on another page.

"I ask for your prayers."

Mr. J. M. Brand's request to the Council for prayer ought to echo throughout our Churches:—"I ask—and in no hackneyed or formal way—for your prayers, that during the coming months the work in this District may not go back through the absence of Brother Morling, but that as our forces here for the time being are weakened, so the power of God may abound in us more and more."

Mr. Morling.

A Special Council Meeting was held on April 15th to welcome Mr. David Morling, who arrived in London the previous Tuesday. A hearty welcome was succeeded by profound interest in the quietly-told narrative of his work, and particularly in the account of his and Mr. Brand's evangelistic tour in the Kolli Mountains last January.

Walthamstow, Maynard Road. — On March 3rd, the Y P.M.S. held its first meeting of this year, when the lantern lecture, "Our Work in Sendamangalam" was delivered. Our Pastor being unable to be present Mr. C. Booth read the lecture and Mr. F. Raper operated the lantern. We had a fair number of young people present and believe the meeting can easily be included among the successes.

F. VICTOR SHARPE.

A Sunday School Birthday Box.—Writing to our Secretary for an increased number of HERALDS our friend, Mr. A. Thrower, mentions a new method of collection for the S.B.M., which perhaps others may be inclined to adopt. He has labelled a box "THE BIRTHDAY MISSION BOX," and any of the Sunday School children who have had a birthday during the previous week are asked to put in a birthday gift for the Mission.

The Half-Yearly and Welcome Meetings.



MR. DAVID MORLING.

THE meetings held at the Surrey Tabernacle on Tuesday, April 19th, were remarkable in point of numbers and practical sympathy, but most of all in the interest attaching to the story our brother, Mr. Morling, had to tell. It presented a vision of need and opportunity which must have profoundly moved the hearts of the large number of people gathered from many Churches.

The afternoon meeting began with an audience of about 400, which increased during the proceedings to between 600 and 700. Mr. Sapey was therefore justified in his opening remark that there could be no suspicion that missionary work occupied a secondary place in the denomination, although it was at the same time true that some have ignored it to a great extent, looking at it as something outside the immediate work of the Church. He emphasised the great responsibility of the Churches; whatever their attitude might be to the command, the command remained the same. Mr. J. Hazelton, of St. Neots, also referring to the number present, said that a great deal of the prosperity of the Mission was due to the fact that the Council were very careful whom they sent out; "all the missionaries are people we all know and have confidence in."

Mr. David Morling gave two graphic instances of answers to prayer from his own experience, and then pleaded for *definiteness* of prayer for our work in India. On his journey to India in 1903 the ship was enveloped in a dense fog in the Bay of Biscay, when all at once a great British liner loomed out of the mist, so near that he could have thrown his cap on board. The engines were put full speed astern, and a disastrous collision was averted. It was Sunday morning, and he remembered that a good many friends had promised to hold a special prayer meeting at that very time for missionaries generally and for him especially. Another instance occurred about three years ago in reference to the purchase of land in Sendamangalam. After describing futile efforts at negotiation with the heathen owner, which continued for weeks, and the fact that he had to leave in the hot weather for Yercaud, Mr. Morling said: "One day I had a telegram saying that the ground was ours. A few days afterwards THE HERALD came, and I saw that that very time was set apart for prayer that the land might be secured." Pleading for definiteness in prayer, he said the missionary in India was surrounded by a moral atmosphere which was enervating and deadening—"pray for the missionary." "Pray for our agents," who, preaching the Gospel every day, were in danger of Gospel-hardening, and who also needed great courage. "Pray for enquirers." It was impossible to place one's self in the position of a young enquirer in India, but try to imagine one's father and mother idolaters and one's brothers and sisters and other relatives in the lowest depths, and knowing nothing of Jesus Christ, all banded together against one. Mr. Morling concluded with an appeal to pastors and ministers never to let a service pass without prayer for missionary work—and at the family altar.

At the evening meeting upwards of a thousand persons were present. Mr. Dolbey, addressing this large audience, said that if Mr. Morling had

nothing more to support him than what he could see, it would not be enough. Something more was needed than the goodwill and good wishes of God's people, and there was the prophetic declaration of God's Word, "For from the rising of the sun unto the going down of the same My name shall be great among the Gentiles." Mr. B. J. Northfield expressed his confidence in Mr. David Morling as a brother beloved in the Lord, and in our other missionaries, and drew attention to the four "alls" of Matt. xxviii. 18, *i.e.*, the "all" of unlimited power, of unbounded nationality, of unrestricted observance, and of continuous presence. I am with you all the days—the latter ensuring all-sufficient help and constant sympathy.

Mr. David Morling then gave an outline of the work of the past three years in the Namakal district, prefacing it with an account of his meeting Mr. Booth for the first time at Madras station under embarrassing circumstances. As he stepped out of the train he was confronted by two European inspectors and charged with embezzlement, his baggage being thrown on to the platform and surrounded by police! Imagine his pleasure when Mr. Booth pressed his way through the crowd and delivered him. He proved a friend in need, and had been a friend ever since.

About three years ago the Council sent them to search for a new sphere of labour. In his opinion there was to be only one condition, viz., that it should be the most needy, destitute, demon-stricken and Gospel-less place in the whole Tamil country. Whether Sendamangalam fulfilled that condition or not might be concluded from the fact that *the same judgment which was passed upon the people of Sodom must be passed upon the people of Sendamangalam*—"The men of Sodom were wicked and sinners before the Lord exceedingly." Altars were erected on every high hill and under every green tree, and the superstition, idolatry, and demonolatry were most fearful. The following was an illustration: During the tour he and Mr. Brand made in the Kolli Mountains in January their guide refused to take them to a certain spot, saying that no one would go there but the priest, and even he would not go there without *black rice and plantains*. This was the reason he gave: Just below, on the plain, around a very large tank or lake, a few years ago four evil spirits resided. A man was on his way from the plain to his village on the top of the mountains, carrying black rice and plaintains which he had bought in the market. Near this tank one of the evil spirits accosted him and said, "I want your black rice and plantains." The man refused; the evil spirit persisted, but the man was equally obstinate. The evil spirit dogged him all the way to his village, but was afraid to enter, and remained outside, hungry and angry. She set to work and made great trouble. Cattle died, children died, and villages were often burned to the ground. The man at last told the people of his refusal; they erected a temple, and every week the priest went with an offering of black rice and plantains. "We left the guide and went and saw what we wanted. When we returned he came running to meet us, saying, 'Really, has she done nothing to you at all?'"

Illustrating the difficulty of pioneer work, Mr. Morling related some of the incidents of his removal from Madras to Sendamangalam. Salem, thirty miles distant, was the nearest town containing a house fit for a European; he and Mrs. Morling stayed there at first, but it was necessary for him to go frequently to Sendamangalam to superintend the building of the temporary house. He therefore had to buy a pony, but when he went to fetch him found he had been kicked lame. Then he engaged a "boy" to cook his food, but the boy fell sick. Other arrangements also fell through, until at last Mrs. Morling went with him, but during the long, rough bundy journey of 30 miles she fell sick, and he had to go to a neighbouring town in search of medicine. When they got to Sendamangalam they had to live in a stable 6 ft. by 8 ft. After getting the work well

in hand they returned to Salem, but in a few days received a letter from Varatharajulu, saying that heavy rains had levelled part of the temporary house; so they had to go down again until the temporary house was finished, and meanwhile lived in the native "rest-house" attached to the temple of the small-pox goddess, which was much more objectionable than the old stable.

What had been done there? Two splendid compounds or parcels of ground at the entrance to the town had been purchased, one having a frontage of 700 feet and the other of 450 or 500; we had a temporary house and Mr. Brand's room; the chapel given by the friends at West Hill, Wandsworth, and the new Mission house, which was practically finished when we came away. A better site for general Mission purposes could not be found. A Brahmin had said to him, "Now you have captured the entrance to the town, of what use is the town itself?"

The whole of the native staff consisted of only five souls—five rush-lights in a great wilderness of Egyptian darkness, and only three stations were occupied—Sendamangalam, Tuttikulam and Nanjundapuram. The difficulty of establishing a girls' school in Sendamangalam, owing to the ignorance and prejudices of the people, was shown as follows: "One afternoon I went to the school and asked the teacher what furniture he needed, and jotted down the various items, *e.g.*, blackboards, &c. The next morning only one child appeared. After a time it came out that 'the *dhori* had been to the school and had written down the names of all the children, so that they should appear at the *dhori's* bungalow next morning in order to have a cross tattoed on their foreheads, and so make them Christians.'"

After referring to the difficulty and need of Bible-women's work, Mr. Morling paid a high tribute to Mr. Brand's medical work, and showed how effective it had been, in many cases changing the attitude of the people and gaining a hearing for the Gospel.

A pathetically interesting account of the recent tour in the Kolli Mountains concluded with a graphic picture of the simple, superstitious demon worshippers standing up and shouting "*Yesu Bhagavan!*" the mountains echoing for the first time the sacred name of Jesus. (The details will be found in "How the Gospel First Came to the Mountains of Death.") Mr. Morling then spoke of the spiritual results of his work, and concluded with an appeal for more native workers. To furnish these would cost £250 a year more. Without these workers it would be impossible to extend the work and evangelise the hill people, who had been left without a single worker and who had no means of hearing of the Saviour except through us. The only redeeming thought, when leaving them like this, was that he was coming to obtain reinforcements. "Unless *you* send workers to them no one else will."

Our President emphasised this appeal from the chair, and said that one friend had already promised to pay for one preacher for three years. "How many more will follow that example?"

The collections reached the highest figure in the history of the Mission, viz., afternoon, £31 4s. 4½d.; evening, £61 2s. 6d.; tea (generously given by the Tabernacle friends), £12; total, £104 6s. 10½d. Sale of literature, £14 12s. 11d.

Mr. Morling's Engagements for May.—May 1st, Chelmsford; 3rd, Acton; 4th, Soho; 5th, Brighton; 8th, Chadwell Street; 10th, Wood Green (Dovecote Hall); 11th, Tottenham (Philip Lane); 12th, Penrose Street Schools; 15th, Gurney Road, Stratford; 17th, Brentford; 19th, Waltham Abbey; 22nd and 23rd, Ipswich; 24th and 25th, Suffolk and Norfolk Association; 26th, Tunstall; 29th, Hounslow; 30th, St. John's Wood; 31st, Homerton Row.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—I wonder how many of you were at the Welcome Meetings and saw Mr. Morling. I hope all of you will see him at your Sunday Schools or Chapels, and that the missionary boxes will get heavier than ever. I welcome Bertie Sheed, Irene Hammett, and Charlie Ince into the Corner.—You are in Division II., Bertie. We are all very sorry to hear that Reggie Graves is very ill. Thank you, Alma, for telling me of the mistake in your and Ruth's marks I had discovered it; the reason was that I did not receive your answers till April 8th; although I see they were posted on March 8th. However, I have put it right, and your marks for the quarter are 14, as you say. Thank Ruth for the I.B.R.A. leaflet.—I am glad you are better, Hubert. I shall be very pleased to see you when the time comes.—Yes, Gladys, I, too, wish the Corner could be larger. So much room has to be taken up with the marks and questions.—I was quite interested, Winnie, by your description of your new garden, but when I reached the end, and read "I should like to see you on skates," I laughed aloud, for I could see a funny picture.

Let me tell you the story of one the noblest missionaries I have ever read of. This missionary had no great and honoured name such as Brainerd, Martyn, or Carey. She was "only" a Chinese woman, but she was a Christian heroine if ever there was one. She went to a hospital with an incurable complaint, but did not know her danger, nor did she know Jesus, for she was then a heathen. Her nurse, however, told her "the old, old story of Jesus and His love." It was new and wonderful to her, and she believed it. Then she wanted to go and tell her friends all about it. "How soon shall I be well?" she asked. "The doctors say that you will never be well." "Please ask them how long I shall live." "Three months, with the care and comforts you have now." "And how long shall I live if I go to my old home with this blessed message from heaven?" "Possibly not more than three weeks." "Get my clothes," she said; "I will start to-day." It was useless to forbid her, for she said, "Do you think I count the loss of a few weeks of my life anything when I have such news to tell my people, who have never heard of the Saviour?"

ANSWERS FOR APRIL.—*Division I.* (Maximum 6). Grace and Emily Church, 6; Reggie Graves, Elsie Tooke, Edith Gillmore, Edith Ince, Hilda Cuthbert, 5 each; Colin Church, 4. *Division II.* (Maximum 6). Lottie Tooke, Charles Job, 6 each; Hubert Grimes, Ada Webb, Alberta and Gladys Martin, Dorothy Mitton, Kenneth Robbins, Winnie Falkner, Charles Ince, Dorothy Cuthbert, 5 each; Ruth and Alma Waters, Bertie Sheed, Willie Tooke, Fred Simmons, Violet Hammett, 4 each. *Division III.* (Maximum 4). Dora Haynes, Eric Robbins, Philip Webb, Winnie Church, Elsie Schweitzer, 4 each.

QUESTIONS FOR MAY.—*Division I.*—Describe fully in your own words what led to the conversion and baptism of Perumal Peter. 2. Why should we now specially pray for Mr. Brand? 3. Why did a Hindu stonemason at Sendamagalam say "*Martane engirathu*" to a block of stone? *Division II.*—1. What does "*Martane engirathu*" mean? 2. How long were Mr. and Mrs. Morling coming home from India? 3. What is our watchword? *Division III.*—1. When and where did Mr. Booth baptise two disciples? 2. What villages did they come from? 3. What is the name of one of the disciples? Your affectionate UNCLE JOHN.

A Word With Our Magazine Secretaries.

MAY we ask the Magazine Secretaries in our Churches to distribute the HERALD each month as soon as they possibly can. Every effort is made to publish the HERALD in good time, but in some cases the magazine has not been distributed in time for the children to answer the questions in the Corner. We are sure our Secretaries, whom we thank for their services in the Mission cause, will help us and the children in this. If, however, they do not receive the HERALD in time we would thank them to let the Editors know.

MR. MORLING'S DEPUTATION WORK.

HAVE YOU YET

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NOTICES.

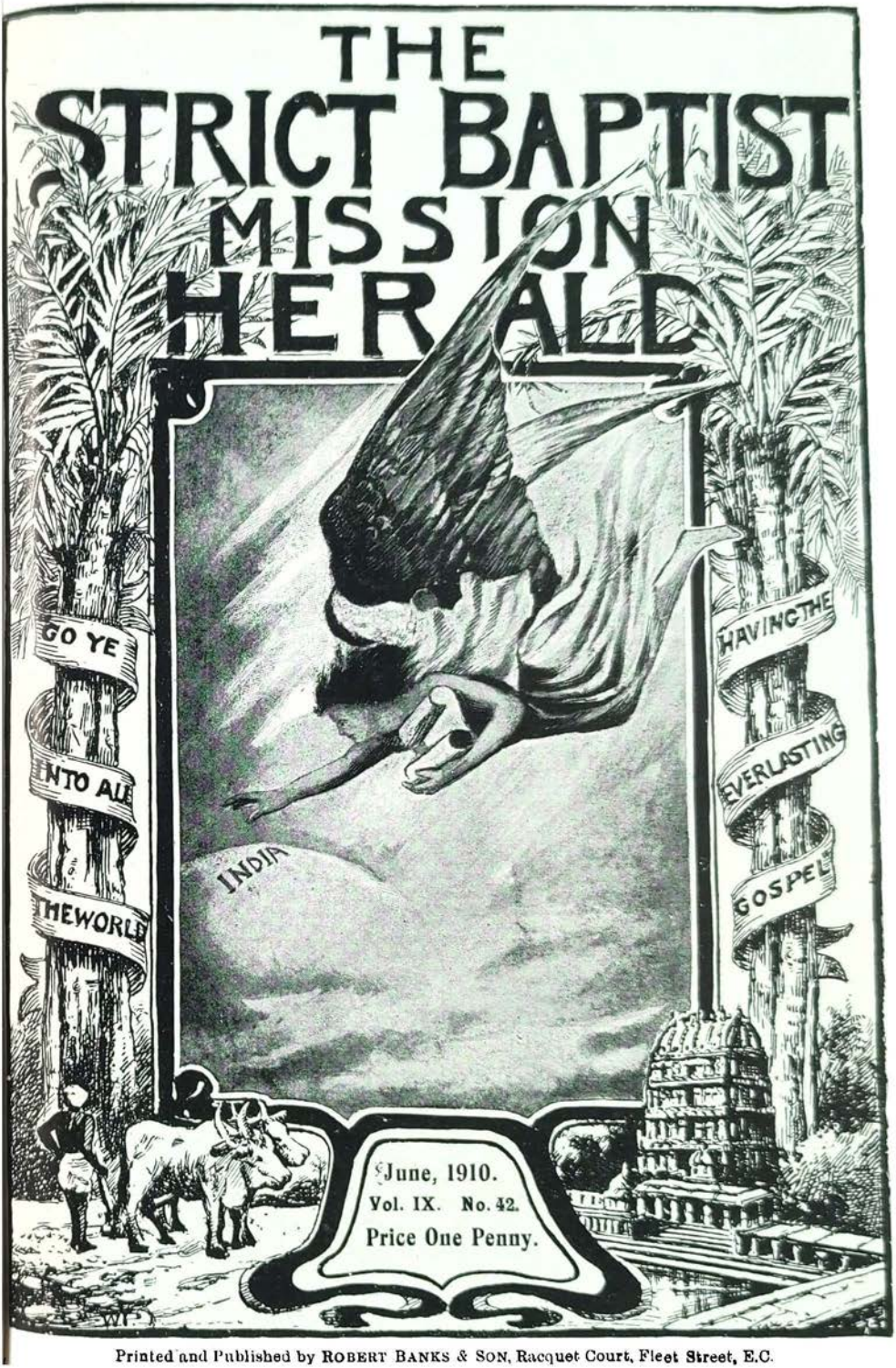
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ALL APPLICATIONS for Reports, HERALDS, bound Vols. for 1909, and Post Cards, and *changes of address*, to be sent to ***The General Secretary, Pastor W. Chisnall, 35, Farnham Road, Guildford.***

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THE STRICT BAPTIST MISSION HERALD



June, 1910.
Vol. IX. No. 42.
Price One Penny.

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PRELIMINARY NOTICE.

THE ANNUAL MEETING

will (D.V.) be held on

TUESDAY, OCTOBER 25th, 1910,

at

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

Mr. Morling's Deputation Engagements for June.—June 1st, Reading; 2nd, Gurney Road, Stratford; 5th, Berkhamsted; 8th, Stevenage; 9th, Egham and Staines; 12th, Courland Grove, Clapham; 19th, Park Ridings, Wood Green; 21st, Lillie Road, Fulham; 22nd, Tollington Park; 23rd, West Ham Tabernacle; 26th, Guildford; 28th, Balcombe, Sussex; 29th, College Slip, Bromley; 30th, Homerton Row.

The Strict Baptist Mission HERALD.

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

VOL. IX.] JUNE, 1910. [*New Series*, No. 42.

CURRENT NOTES.

IN the midst of all the signs of mourning dictated by loyalty to the throne and personal sorrow at the death of King Edward, we are reminded of our loyalty to "another King, one Jesus," who is alive for evermore, and who has the keys of hell and of death. Our loyalty and obedience to Him bespeak the exercise of His sovereign power. "All power is given unto Me in heaven and on earth. Go ye therefore . . . and lo, I am with you . . ."

The papers from Madras which we publish this month show how real is the fight we wage with the powers of darkness. In one way or another, secretly or openly, Satan is constantly busy in hindering our work for God. Let us remember that it is our work, and not leave our missionaries to work and fight alone. If it be true that

> "— Satan trembles when he sees
> The weakest saint upon his knees,"

we can help and encourage them as really as if we were in India.

Nor must we forget either our lonely missionary, Mr. Brand, at Sendamangalam, or his colleague, Mr. Morling, at home. Both need our prayers: the former is surrounded by hostile moral influences, and is courageously performing the arduous duties which devolve upon him; the latter is fulfilling a heavy list of engagements notwithstanding the condition of his throat which has been giving him much trouble. May both be greatly strengthened in the outer and the inner man, and their work abroad and among the Churches be abundantly blessed.

OUR RESOURCES.

IT must be evident to all who are closely following month by month the record of our work for God in India that the area of our work is increasing beyond our expectation. That this is the result of the Lord's leading rather than of our seeking there can be no doubt. Having entered Sendamangalam and done what was necessary to establish a mission station there we vainly supposed that little more could be done in the way of forward movement at present. We have had, however, to recognise the fact that "One is our Master, even Christ," and, watching His hand, it has become clear that we cannot stand still.

This, of course, brings us face to face with our need of workers and of money, and raises the enquiry, Can we do more than we are doing? This is right as far as it goes, for it is true wisdom to count the cost of service as of discipleship. But it leaves God out of our reckoning. While it is well to face our needs, it is better to estimate our resources in God. If He calls to any service He makes provision for all the needs of that service as surely as He provides the power to make it effectual. It is therefore an axiom of our faith that we can do all that our Lord calls us to do, and we may legitimately make a missionary application of the familiar lines :—

"'Tis mine to obey,
'Tis His to provide."

The Word confirms this: "God is able to make all grace abound toward you that ye, always having all sufficiency in all things, may abound to every good work." Our resources, then, in God, both temporal and spiritual, are sufficient for all that He is calling us to do in India.

But if for any reason we do not respond to our Lord's call, we cannot expect the supply. In the act of obedience the lame man received strength to "arise and take up his bed and walk." In the use of the barrel of meal it wasted not; and it is in responding to the Divine call that we are supplied out of the Divine resources.

Such obedience is the obedience of faith, and not only constitutes the disciple's appeal for Divine supply but justifies his confident expectation that, since he is doing the will of God, God will "supply all his need according to His riches in glory by Christ Jesus."

If, then, we loyally go forward at His bidding in faith and prayer we are fully justified in expecting that all the workers, money and spiritual power necessary to accomplish the Lord's gracious purposes among the heathen will be supplied.

Our Foreign Field.

The News of the Month.

MADRAS.—We have lost another of our members by death. Gnanasountheram was ill for some two months. I visited her last on Monday, April 4th ; she was then very weak. In parting I gave her the promise, "He will not forsake you" She passed away the same evening.

Our Men's Meetings at Semmencheri and Pursawalkam continue to flourish. More than seventy attended our last meeting at the latter station. There are tremendous possibilities in these gatherings.

An exceptional opportunity for extending our work among the non-caste people in Madras has presented itself quite unsought. We have been doing evangelistic work in the neighbourhood for some time and the school we are asked to take over will greatly aid our evangelistic work. The matter has been placed before the Council. E. A. BOOTH.

L.Z.A.—Things have been going on quietly since I wrote and there is not much to report. The medical department has been busier than usual ; 103 calls have been responded to this month.

I expect to go to Yercaud on the Shevaroy Hills again this year for the hot season. On account of the children finding the heat so trying Mrs. Booth has arranged to go somewhat earlier than usual and I shall accompany her. We shall leave here on April 29th. By this arrangement my Tamil study will not suffer much, as my munshi is sending my work up to me, and a local teacher will come daily for conversation, as he did last year.

Our thoughts naturally turn at this time to the Welcome Meetings next Tuesday, but they will be a past event before this reaches you. Nevertheless we pray that they may be very successful and that Mr. Morling's deputation work may be productive of much good. O. M. ELLIOTT.

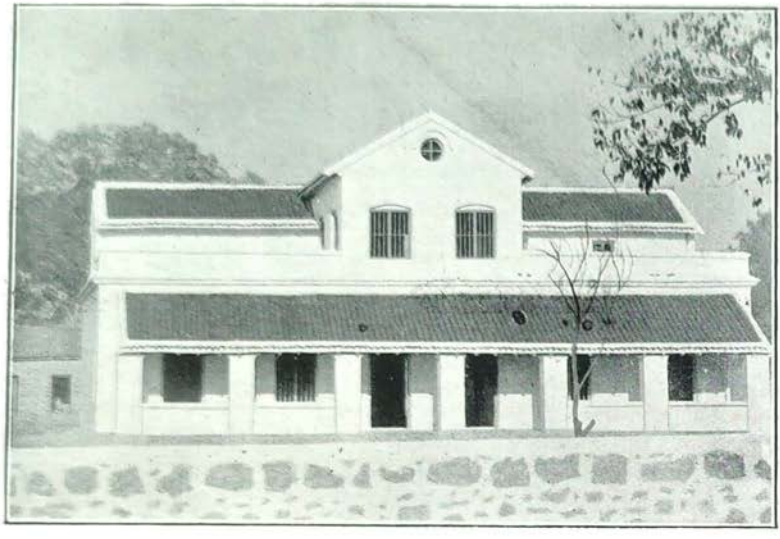
April 13, 1910.

SENDAMANGALAM.—In obedience to the command given by the Lord after His resurrection, the Gospel of the Kingdom has been preached during another month in this and surrounding villages. In the crowded, perspiring market, and in the sleepy village street ; among the exclusive dwelling-places of the high-caste, and in the filthy lanes of the outcaste quarters ; to all who would listen we have made known the Good News of Salvation through the Crucified.

As I write these lines it is 3 o'clock p.m., English time, April 19th, and you are just gathering together at the Surrey Tabernacle for the Welcome Meetings. We in India are with you in spirit. May the Lord pour out His Spirit upon the meeting! If so, we shall participate in the blessing.

The weather is now at its hottest. The shade temperature is well over 100 degrees. At noon and for about two hours afterwards each day there is a wonderful stillness, resembling night. The blazing sun hangs straight overhead. No one moves along the street. Every bird is hushed. The very monkeys are subdued, and place themselves carefully in the clean-cut black shadows that are thrown upon the white ground only precisely *underneath* the trees. The black and crimson lizard is the only living object that appears to defy the scorching heat, and he runs gaily across a rock that is almost hot enough to use for cooking purposes!

J. M. BRAND.



SENDAMANGALAM MISSION HOUSE.

One Thing Lacking.

ONE afternoon we stepped inside a pariah house in Pursawalkam, but were rather disappointed to find only one woman inside; she was seated on the floor, curling up over her fingers some thin strips of sweetmeat for sale in the bazaar, but seemed pleased to see us. She listened attentively to the story of blind Bartimæus and surprised us by suddenly asking, "I thought Jesus Christ was the Son of God; if so, how could He be the Son of David too?" This led to a long conversation, during which we learned she was far above the ordinary pariah woman in intellect; she could read, and possessed a complete copy of the Scriptures; she knew that idol-worship is vain and useless, and that there is but one true God, who lives in heaven. She told us she believed Christianity was a good religion. We said, "If you know all this, how can you go on worshipping idols?" Her reply seemed to us very pathetic and sad. "What else can I do? If I refuse, my relatives will be incensed and say that I, who am only a woman, ought not to pretend I am wiser than they and hold opinions of my own, and my husband will be very angry. As it is, if the Bible-woman calls when he is at home, or if he finds me reading, he is displeased; so I say nothing about it and do the same as the others, but I know it is all of no avail." We questioned her regarding her sense of sinnership and need of a Saviour, but found she felt neither; she was quite satisfied to remain as she was, and felt no uneasiness of conscience.

Poor woman! one step has been taken; she has lost faith in the gods she once worshipped, but she is still groping on in self-satisfaction, entirely ignorant of the true condition of her soul. As we looked into her intelligent, interesting face I think we understood a little of the Master's feelings when He looked on the young ruler and said, "One thing thou lackest." We long to see her again, and to be the means of leading her to the feet of Jesus.

O. M. E.

Hindered.

ON the first Lord's-day in April it was my privilege to baptize two disciples on a profession of personal faith in Christ Jesus. Additional interest attached to these, in that one was a daughter of Preacher Ponnuswamy and the other a son of Preacher Doraiswamy. Many parents at home who have had a similar joy in witnessing their children being brought to the Saviour and publicly confessing their faith in a baptismal way will be able to understand the gladness of Ponnuswamy and Doraiswamy.

But four candidates had been accepted for baptism; why, then, were only two being baptized? One named Rajentheram had late the previous night lost his sister, who had died most unexpectedly. This prevented his attendance. It was a sore trial to Rajentheram, for the neighbours declared that the deity was showing his displeasure and in this way punishing Rajentheram for forsaking the religion of his fathers to become a Christian. An event so occurring is regarded as an omen and weighs heavily on a mind cradled in superstition. When the days of his mourning are ended, I believe Rajentheram will carry out his purpose and confess his faith in Christ Jesus.

The other candidate who should have been baptized is Rungaswamy. At the last he was prevented by his mother, who withdrew the consent previously given. One feels that the mother has not acted on her own initiative, but is being prompted by others. A few particulars of Rungaswamy's testimony will interest our friends. He was a pupil in our Semmencheri School until four years ago, when he went to work. Through the Scripture lessons taught in the school he came to believe in the one true God and in Jesus Christ as the only Saviour. Since leaving school he has been reading the gospels. Teacher Ponniah has also kept in touch with him and got him to join the Gospel singing-band at Semmencheri. Rungaswamy, through the reading of the Gospels, has been led to a consciousness of his state as a sinner and his need of pardon. Believing the word of the Gospel that Christ Jesus came to save sinners, he sought pardon and Christ did not reject him.

It was very cheering to hear Rungaswamy's straightforward and clear evidence, which is a most encouraging testimony of the solid value of our school work as an evangelistic agency. Again I ask our friends to pray for the conversion of our elder scholars.

I earnestly trust that Rungaswamy's mother will not persist in her objection to his baptism. He tells her, "Whether I receive baptism or not, I *am* a Christian; you cannot alter that fact."

ERNEST A. BOOTH.

Demoniacal Possession.

WHEN Ponnuswamy and I were preaching in Koluttur this morning we came to a place where a man was selling strong smelling salt-fish from a large country cart. The women of the place were bargaining and a number of others were looking on. It was a good opportunity for preaching. After singing a lyric, Ponnuswamy gave an address and was interrupted by one of the women, who called out, "We want something which will fill our stomachs; what is the use of talking about religion to us?" When Ponnuswamy had finished, I commenced my talk by repeating what the woman had shouted. She was still bargaining about the fish, but listened attentively when I took up her question and began to show that, possessing a soul as well as a body, she needed something more than fish. Agreeing that it was necessary and right that we should procure the things necessary for the body by honest toil, yet we needed to remember that the soul is of greater import-

ance than the body. I reminded the woman that these bodies of ours must soon die, but that the soul lived on for ever; also that, according to the condition of our souls here, would be their eternal state.

As I was talking, the woman who had been listening very intently became the subject of some extraordinary emotion. Her eyes were fixed on me, and she began to sway in a strange manner, as if some power within her was seeking to manifest itself through the body of the woman. She was most strangely and deeply agitated, yet not a sound escaped her lips; the swaying became more violent, and each moment I expected to see her fall. I stopped preaching. The women around saw what was happening and called for a rattan cane with which to beat the woman. They threatened her in various ways. One kindly disposed old dame caught hold of a bunch of the woman's hair and tugged it as one would a rope. One and all believed the woman to be possessed of an evil spirit which they had to drive out.

Ponnuswamy's view of the matter was that an evil spirit, stirred up by my preaching, was responsible for the mysterious and overpowering agitation which, right before our eyes, took possession of the woman. He seriously supported this view by a reference to the account given in the Acts of the young woman possessed of the spirit of Python. Is it to be surprised at that the evil spirits find greater scope for manifestation in heathendom than amid Christian environments, seeing that in the former much of the religion consists of devil-worship pure and simple?

ERNEST A. BOOTH.

Nocturnal Patients.

IN a meagre hut of mud and thatch by the side of the busy high road dwelt an old woman and her daughter. The latter for some years had been used to sitting under a spreading banyan tree and offering fruits for sale to the passers by. But one day paralysis came and struck her a helpless heap, since when she has lain a pitiable object, growing daily thinner and thinner, and a burden instead of a support to her aged mother. Fruit-selling was their only means of support, and after that went it is a mystery how they kept soul and body together. As for the body there is very little of it left to keep. The paralytic is a mere gaunt framework of skin and bone. The thinnest part of the calves of her legs are scarcely larger than one's wrist.

Two months ago the old mother came and stood before me, her white hair drooping down over her black, shrunken shoulders, and asked for medicine. I was very busy that afternoon, and when it appeared that the medicine was for her daughter, I said to her, "Mother! I cannot give medicine for your daughter without first seeing her. Bring her along with you to-morrow or the next day and then I will examine her and give the right medicine." Off went the old woman, and amid so many patients I forgot her until this evening. But from that day she tried to get her sick girl over the four miles of dusty road to the Mission house. It was of no use, however, for the poor thing could not walk a step, and the only thing left to be done was to persuade some kind-hearted bundy driver to do a work of charity and convey her in his cart. But, alas! How many drivers did she accost in vain as they passed by her hut! Who cared for the white-haired old dame? Certainly not the lusty young fellows who sat between the great fat bulls. Half of them did not hear her through their songs; and the other half were either heavily laden or churlish of temper, and so for two months the anxious old mother tried her best, but in vain. At last, however, a young bundy-driver (Heaven bless him!) came by who was neither heavy-laden nor churlish, and when he saw the ancient woman beseeching by the roadside she perhaps reminded him of his own mother; at any rate, he stopped and tenderly helped the paralytic up into his cart and

brought her here. She came after dark this evening and the good-hearted driver laid her on the ground and gave her of his own rice to eat. She crouched on the ground in the light of my lantern, the most emaciated creature I have ever seen. All her joints—elbows, knees, ankles—stood out like huge knots on a withered tree. A foul skin disease covered her body and her hair was cut short. Her long, bony fingers were clasped tightly over her mouth, as if in fear lest her breath should touch and pollute anyone. "You are the Maharajah who takes care of poor people. We will not leave your doorstep until we are cured." The old mother and her daughter are lying there in the darkness as I write.

. . . . . .

To sit indoors to-night would be to be eaten alive by swarms of mosquitoes, so I am sitting on the little verandah outside, where the cool breeze from the Kolli Mountains blows away the stinging flies. It is a deep, moonless night. The heavens are a black velvet pall, spangled with stars. It is very quiet. The old mother and her daughter now and then exchange a sympathetic grunt at the end of the verandah where they intend sleeping for the night. My table lamp is a fatal allurement to numbers of insects that settle on the wall and are immediately snapped up by the fly-catchers. Down the wall comes hurrying a great black spider, closely pursued by a white lizard. Snap goes its mouth, and alas! for the poor spider; its legs alone are visible!

But what is that noise? It is a woman crying. Nearer and nearer the crying comes until it is evident I am to have another visitor to-night. "*Tayel! Tayel! Tayel kuditchuthoo!*" (scorpion! scorpion bite!) shout several female voices at once. The electric battery is near by and the tortured woman soon is clutching the two handles and marvelling at the strange feeling in her arms. The current grows stronger and the patient's hands curl up by muscular contraction, whereat her friends tell her to hold her hands straight, but she can only reply to the effect that they don't know what they are talking about. Within five minutes her crying had turned into smiling, so effective is the electric current in taking away the glandular pain of scorpion sting. "Well," said the women, "we have never seen medicine like that before." I replied, "No. That medicine is *the lightning*." "The lightning?"—they looked mystified. "Yes," I said, "and now the pain has gone I'll tell you how that wonderful lightning medicine came here." They were all attention. I went on, "Some years ago when I was in England God said to me, 'There are those poor people in Sendamangalam. When scorpions sting them they have no one to drive away the pain. When disease comes there is no one to give them medicine. Worse still, they are actually bowing down to idols, having forgotten Me, and so are being lost. Now go and take them this good medicine for their scorpion stings and other pains, and tell them how displeasing to Me it is that they should worship idols.'" By this time they were ready for more, and I was able to give them a plain talk on sin and its forgiveness between 10 and 11 o'clock at night. J. M. B.

Arambakkam Circle.

ARAMBAKKAM is the centre from which we evangelize a number of villages. Preacher Daniel is in charge of the school also and Bible-woman Susannah ministers to the women of the neighbourhood. Koyembedu is within the Arambakkam Circle, and our School there is doing very well under Teacher John Isaac. These are just two beams of light amid the surrounding darkness. At Arambakkam we have a building which answers the double purpose of School and Chapel. Services are held every Sunday. On the last Lord's Day of 1909, when I conducted service there, the congregation which assembled was identical with the group shown in the photograph, plus a number of



ARAMBAKKAM CONGREGATION.

children. On the extreme left of the picture is Preacher Daniel, with Bible-woman Susannah close behind. Standing in soldierly fashion on the right of the picture is Teacher John Isaac, of Koyembedu.

One day in January, I was preaching in Koyembedu with Daniel. The village has a most striking *mandapam* in front of its ancient temple and sacred tank. Passing close by the towering, frowning walls of the temple. we take our stand in the road just beyond the houses of the "servants of the gods" (dancing girls). Presently a son of one of the temple officials comes along, and we engage in conversation with this young Brahmin, who was educated in a Mission College. In a little while a goodly number have gathered around, most of whom stay during the singing and preaching which follow. At the conclusion one of the men shows his displeasure by persistently refusing to accept a tract which is offered to him.

Presently we are in the midst of a large non-caste street. A goodly number of men, women and children seat themselves on the ground around us. I secure their interest by pointing out some differences between men and animals, and so lead on to talk about the soul and its destiny. Daniel, in following, asks a question about God, and one of the hearers, pointing to the sun, repeatedly declares "There is no God save that sun."

At the conclusion of our open-air preaching I pass on to examine the Koyembedu and Arambakkam Schools in Scripture.

E. A. B.

"The Cry of the Children."

EACH morning at 6.30, as soon as we have finished early breakfast, and often before we are through, may be seen several patients straggling into the Mission compound to see Miss Elliott. They are invariably women leading little children, or carrying babies on their hips, and it is to these wee visitors that I wish to draw your attention. The mother, when asked what is the matter, gives a description of very terrible symptoms, and one wonders that the child is alive. Then comes an examination of the baby by Miss Elliott, accompanied by its frightened screams and the mother's soothing tones. And as they wait, the mother and the child, for medicine we study them, and sometimes the study leaves a yearning over the baby which perhaps the mother would not understand if we told her. Babyhood is so full of pathos in India. We wonder often if the clinging little fingers about the mother's neck reach to her heart, and make her hold the little one closer; whether those innocent eyes looking into hers stir her soul to think of how sin can mar a life; whether the suffering felt by the little body thrills one nerve in hers or brings one pang to her heart. And sometimes we look into her listless face and are inclined to think that such things are not possible to her.

There was one little babe who, when she was barely a month old, began to show signs of weakness and inability to take her food. Her parents, who are both heathen, could not be persuaded to bring her here for treatment, nor to take her to the hospital. Their friends had told them that a devil had entered the mother, so the child must die. Other friends, a little kinder, were of the opinion that it was not a devil, but that a leaping frog had jumped on the child, and that she would grow like that thin, long-legged leaping frog herself. The only cure, they said, was to boil one of these frogs in oil, and give the baby the oil to drink. But even this disgusting dose the parents were not interested enough to prepare. The baby died, and we were glad for that little life at rest, taken away from the cruelty and neglect of coming years.

There was another baby born in Madras some months ago. The mother believed the child was born on an inauspicious day, the father declared he was never well after the arrival of that innocent little girl, so she must have come in an evil hour. Both parents wished to be rid of her. To kill her might lead to unpleasant experiences for them later on, so they decided to sell her. It was not difficult to find a purchaser—it never is in India—and the baby was disposed of for four rupees—*i.e.*, 5s. 4d. That wee babe was taken home by an evil man, to have any sweetness she may possess crushed out of her, to be plunged into black sin herself, and taught to drag others there.

We sat one day with a group of women reading the Word of God to them, and we noticed at its mother's side a happy, curly-headed, bonnie-limbed child. But we saw as she stood laughing there that she made unseeing clutches in the air, trying to grasp at things she imagined. "Was the baby blind?" we asked. "Oh, yes," they replied indifferently. She had had sore eyes, and they had treated them (probably with chilli-powder or with pulverised glass—treatment which is known to be used). As they got no better they took her to the Eye Infirmary, and the surgeon there told them that she was hopelessly blind. "But she is a girl," they cheerfully said, so evidently it did not much matter. We lifted the child and looked into those poor sightless eyes, and she cooed and tried to grasp other imaginary things in the air. Had you been there, Christian mother, you too would have felt, as we did, a longing to bring her away from the darkness that lay before her. She was only a girl, and blind at that—a double misfortune brought on by sin in a previous birth, they believed. Could Hinduism have any love or tenderness for such as her?

WINIFRED BOOTH.

OUR HOME CHURCHES.

Prayer Subjects for June, 1910.

"Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest."

Week beginning—

SUNDAY, 5th.—Prayer that God may be pleased to give us visible signs of His blessing on our Zenana work, and that we may have the joy of seeing Hindu women publicly profess their faith.

Sunday, 12th.—In a very special way prayer is asked on behalf of Patchai, a lad in Ayanapuram, who has been converted but is prevented by his heathen parents from professing his faith; and for a girl in Ayanapuram named Annamal, who also has given evidence of conversion, but whose relatives will not allow her to confess her faith. There is a real danger that she will now be withdrawn from our school and influence altogether. Praise for these two gleams of light in dark Ayanapuram.

Sunday, 19th.—For Divine blessing upon the Scriptures and other Tamil literature distributed.

Sunday, 26th.—That some who are now enquiring at Peruvallur and Semmencheri may be led to saving faith in Christ Jesus.

The Ladies' Zenana Auxiliary.

Appeal for an Honorary Deputation Secretary.—It is felt by the Committee of the L.Z.A. that no steps can be taken towards sending out another lady missionary until the income of the Auxiliary is increased by the formation of a large number of new Branches. With this in view it is necessary that a lady should visit the Churches in London and the country in order to establish Branches where there are none, and to strengthen those which are already in existence. The L.Z.A., therefore, appeal for an unmarried lady, who, having the missionary cause at heart, will volunteer for this *honorary* service. Mrs. Silvester (9, Gallia Road, Highbury, London, N.) will be glad to hear as soon as possible from any lady who may be led to devote herself to this work for Christ.

R. J. HUTCHINSON,
N. SILVESTER.

High Wycombe Branch.—The third annual meeting of this branch was held on Tuesday, April 26th, when we had the pleasure of welcoming our dear sister, Mrs. David Morling, and her little ones. The meeting was presided over by Miss M. Rogers and was an occasion of special thanksgiving to God for bringing our brother and sister home in safety, and prayer for a blessing on all their efforts for the spread of the Gospel among the poor heathen. Mrs. J. Morling read Isaiah xxxv., and several sisters led us at the throne of grace. The President having made a few remarks based on a verse or two in the 119th Psalm, Miss Maunder introduced the booklet, "How the Gospel came to the Mountains of Death." Mr. J. Morling gave a very interesting report of the Half Yearly and Welcome Meetings at the Surrey Tabernacle, and the Secretary gave an account of the very enthusiastic and warm-hearted meeting of the L.Z.A. Committee, both of which were received with much pleasure.

R. ROGERS, *Secretary.*

Deputation Work.

IN spite of a relaxed throat our brother, Mr. David Morling, of Sendamangalam, has lost no time in beginning his work among the Churches. The day after the Half-Yearly Meeting he visited Guildford to confer with our Secretary, Mr. Chisnall, and attended the Sunday School Anniversary, delivering a message from Mr. J. M. Brand to his old friends. On the 24th April he had the peculiar pleasure of visiting his own Sunday School at High Wycombe and delivering a missionary address, and it is evident that his story was well received. The next day saw him at North Road, Brentford, entertaining the mothers with an account of his tour in the Kolli Mountains. On the 27th he was again speaking at High Wycombe. The attendance was good, and very warm interest was manifested in his lecture on "India's People, Children and Drink." The next day saw him at Maynard Road, Walthamstow, where the missionary flame burns so brightly, when a meeting of the Missionary Sewing Class was held. A report of the year's progress was read by Miss Farrow, dialogues, recitations, and solos were given by members of the class, and our missionary's address was listened to by both children and adults with great interest. The only drawback was the much-regretted absence of the Pastor, Mr. E. Rose, through the illness of his wife.

On Sunday, May 1st, our brother preached at Chelmsford, where his father, Mr. Josiah Morling, is shortly to take the pastoral oversight. It was cheering after the services to hear the remark, "We had not taken a warm interest in missionary work before, but we shall hereafter." In the afternoon he addressed the Sunday School, and Mr. F. J. Hazelton, Superintendent, kindly sends us the following:—"Mr. David Morling gave an interesting account of his work in Sendamangalam and the Kolli Mountains, at the close of which one of the Sunday scholars presented him with a Tamil Testament won by her for collecting funds for the British and Foreign Bible Society. This kindly little act was appreciated, and Mr. Morling in accepting it spoke gratefully of the help rendered to the S.B.M. by the Bible Society. The collections for the day amounted to £4 1s. 6d."

On May 3rd Miss Elliott's spiritual home was visited and the missionary warmth of our friends at Acton Tabernacle was inspiring and helpful, making the visit very enjoyable. Moreover, they gave us "a right good collection." The next day Soho, so familiar to us all, was also visited, and on the 5th the Brighton Prarthana Sabha, when the presence of Pastor Boulton, of West Street, and Mr. Josiah Morling helped considerably in making the meetings a real success. All the Kolli booklets were sold and more wanted. Chadwell Street, the home of our esteemed President, and one of the bulwarks of the Strict Baptist Mission, devoted Sunday, the 8th, to its interests, and our brother preached morning and evening, and in the afternoon addressed the children, who were very attentive and much interested in the story of the Kolli Mountain visit. On the 10th and 11th Mr. Morling spoke at Dovecote Hall, Wood Green, and the neighbouring Church at Philip Lane, Tottenham, under the pastoral care of Mr. A. E. Brown, and considerable enthusiasm was manifest. At Penrose Street, Walworth, the next day, after an address at the Mother's Meeting, which was well attended, a lantern lecture was given, Mr. Faunch, of Gurney Road, kindly working the lantern.

Mr. Morling wishes us to say that he is very grateful for the kind and enthusiastic way in which he has been received and that he sincerely hopes this work will prove an incentive to our *home* as well as to our foreign missionary work. He is desirous of seeing the Magazine and L.Z.A. Secretaries in the Churches he visits, and asks that they will kindly make themselves known to him when he comes. He also hopes for their help in selling the booklets he brings.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—The flags are all flying at half-mast as I write, and seem to be saying mournfully as they flutter in the breeze or droop listlessly about the mast, King Edward VII. is dead. And yet it is said that the king never dies: as soon as one king is dead his successor takes his place. But what is only constitutionally true in the case of the kings of England is literally true in the case of King Jesus. He never dies: He is "Jesus Christ, the same yesterday, to-day, and for ever," the Friend of children, as in the days of His flesh. Is He your Friend and *King?* Do you obey Him?

I welcome Elsie Horne, of Chadwell Street Sunday School, to the Corner. May Bell and Connie Hammett will be welcomed also when they write.—I have very interesting letters this month which I should like to answer, but that hard, unyielding little creature, called in editor's phraseology "space," won't let me. I can only say "Thank you" to each one.—I think, Hubert and Willie, if you look at "News of the Month," "Mr. Morling in Madras," and "Council Echoes" in May you will see the answer to Question 2.—Several express their sympathy with Reggie Graves. I hear from Mr. H. H. Bartlett that he is in hospital, going on satisfactorily, and that he appears to be "the life of the ward."—Some of you have now heard Mr. Morling lecture, and say "Very interesting" and "Most interesting." This will surely make you *all* want to hear him; but I hope you won't wear him out.—Yes, Winnie, no doubt it was Colin. I remember saying to him at the meeting what you heard. I wish I had known you. Several other Corner children were present whom I should like to have spoken to.—Since my last letter I have had the great pleasure of seeing one of my nephews baptized. May he "go on his way rejoicing."—I am sorry to hear that Ruby is very ill.

Some of the Brixton Tabernacle children—viz., Bertie Sheed, Lovell William Sack, Lily Stevens, Muriel Harland and D. Stevens — have been writing essays on "Why I wish to see and hear Mr. Morling." By the kindness of my friend Mr. Sapey I have had the pleasure of reading them, and I commend each. I should like to print one of them, but haven't room. I wonder how many of my elder nephews and nieces would write essays if I gave them a subject? Hands up, all who would like it, and I will see what can be done.

ANSWERS FOR MAY.—*Division I.* (Maximum 8). Edie Ince, 7; Hilda Cuthbert, Elsie Tooke, Emmie Church, 6; Edith Gillmore, Colin Church, Mabel Measures, 5 each. *Division II.* (Maximum 6). Doris Farrow, Dorothy Mitton, Charlie Ince, 6; Alma Waters, Lottie Tooke, Ada Webb, 5 each; Dorothy Cuthbert, Hubert Grimes, Winnie Falkner, Kenneth Robbins, Fred Simmons, Ruth Waters, Elsie Horne, Charlie Job, 4 each; Willie Tooke, Violet and Irene Hammett, 3 each. *Division III.* (Maximum 5). Eric Robbins, Philip Webb, Winnie Church, Elsie Schweitzer, 5; Dora Haynes, 3.

QUESTIONS FOR JUNE.—1. What did a heathen man in Arambakkam say about God? 2. What did a heathen woman say about God to Miss Elliott in Pursawalkam? 3. Why does she still worship idols? 4. What is "lightning medicine," why did Mr. Brand use it, and what opportunity did it give him? 5. What did the neighbours say was the reason why Rajentheram lost his sister? 6. Why was not Rungaswamy baptized? 7. Give the chapter and verse in Mark *and* Luke where Jesus said, "One thing thou lackest."—Each division is to choose any three questions.

Your affectionate UNCLE JOHN.

CHRIST "GAVE HIMSELF" FOR US.

Subscriptions received from April 16th to May 14th, 1910.

ERRATA.—In last month's issue :-Medical Fund: Marylebone, Mt. Zion, £1 1s. should have read Marylebone, Mt. Zion—Mr. Morgan, £1 1s. General Fund: Marylebone, Mt. Zion, £1 11s. 6d., should have read Herald Fund, Marylebone, Mt. Zion, £1 11s. 6d.

General Fund.

	£	s.	d.
Somersham Bible Class		17	.
Bromley, College Slip—Bible Class		7	.
Wood Green, Park Ridings—			
Mr. Harwood		5	.
Mr. Hooper ...		1	0
Homerton—			
Miss Evens		10	.
S.S.	1	2	10
Watford Tabernacle—			
Mr. Wm. Derham (box)		14	10
Claxton—Sylvia's box		5	.
Bierton		15	.
Marylebone, Mt. Zion—			
Mrs. Harris (Kolli Mountains) ...	5	.	.
Sale of Fans, &c. ...		2	7
Mr. Wing		5	.
Mrs. Tarrant ...		5	.
Mrs. Bennett ...		10	.
Miss Ashley (box) ...			9
X.Y.Z.	10	.	.
Half-yearly Meeting, held at Surrey Tabernacle	104	.	8
Per Miss G. Osmotherley		12	.
Wooburn Green—			
S.S. (box)	2	5	.
Y.P. Meeting ...		12	4
Prittlewell, Providence—			
Mr. F. A. Saw, 1909-10	2	2	.
Miss M. E. Collins (Life of Carey) ...		1	6
Birthday Gift, April 2		2	6
Walthamstow, Zion—			
Mrs. F. Stone (post-cards)		3	.
Birthday Gift, April 13	1	.	.
Streatham, Hambro'-road—S.S.	4	.	.
Bassett-street—Miss B. Brazier		10	.
B.O.		2	6
G.E.C., April 16, Birthday Gift		1	.

General Fund (*cont.*)

	£	s.	d.
Messrs. Brown, Son & Vardy	3	3	.
Sale of Literature, Half-yearly Meeting	14	12	11
Mrs. K. F. Osmotherley		10	.
Soho—S.S.		14	2
Mr. C. H. Gosling ..		10	.
Stratford, Gurney-rd.—			
S.S.		18	11
Quarterly Sub. ...		19	.
Miss Ethel Leeks (box)		7	.
Chelmsford	4	1	6
Croydon—Tamworth-road	1	.	.
Kolli Mountains ...		5	.
Miss Staines'—Bible Class	1	.	.
Clapham, Courland-grove	1	5	6
Sale of Photos ...		8	2
Limehouse, Elim ...		10	.
Sale of Palm Leaves			10
Lewisham College Park		10	.
Sale of Palm Leaves...			7
Wood Green - Dovecote Hall		9	.
Sale of Photos ...		5	10
Staines		6	6
Sale of Postcards, &c.		4	2
Sale of Fans — ...		1	.
Mrs. Eliza Dobson (Kolli Mountains) ...		10	.
Miss Eldred (booklets)		6	.
Hounslow, Zoar—Mr. A. J. Robbins ...	10	.	.
Walworth, Surrey Tabernacle	1	1	.
C.H.D.	1	1	.
E.M.M.	1	.	.
Watford Tabernacle—S.S.	2	15	.
Brighton, Prarthana Sabha—			
Half-yearly Meeting	5	.	.
Booklets and Photos		16	2
E.M.B....		10	.
First-fruits	1	.	.
Boxes	6	14	10
West Ham Tabernacle—			

General Fund (*cont.*).

	£	s.	d.
Mr. H. Christopher		10	.
A Friend, per E.M., towards new Missionaries for Kolli Mountains	50	.	.
Gravesend, Zoar—			
Mr. J. C. Johnson (Kolli Mountains)	5	5	

Building Fund.

Lee, Dacre Park ...	10	3	6

Medical Fund.

Marylebone, Mt. Zion—			
Mrs. Grimes... ...	1	.	.
Two Friends at Yateley		1	.

"Herald" Fund.

Hounslow, Zoar ...		3	3
Bromley, College Slip		4	6
Homerton		17	2
West Ham Tabernacle		7	.
Soho		2	10
Tring Y.M.C.A. ...	4	10	.
Stratford, Gurney-road		17	3
Rushden, Succoth ...		5	.
Croydon, Tamworth-road		10	0
Staines		1	.
Marylebone, Mt. Zion		2	6
Mr. H. Lewis		1	.
Misses L. Bates and E. Light		3	.
Guildford		10	.
Brighton, Prarthana Sabha		7	6

Ladies' Zenana Auxiliary.

High Wycombe, per Miss Rogers... ...		13	6
Chadwell-street, per Miss Webb		9	7

NOTICES.

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

ALL APPLICATIONS for Reports, HERALDS, bound Vols. for 1909, and Post Cards, and *changes of address*, to be sent to ***The General Secretary, Pastor W. Chisnall, 35, Farnham Road, Guildford.***

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

ஒசில்லி மலை

"How the Gospel First Came to the Mountains of Death."

Under the above title Mr. J. M. Brand has written an exceedingly interesting narrative of the recent visit which he and Mr. Morling paid to the Kolli Mountains, and which was briefly described in the April number of the "Herald."

The story is well told, profusely illustrated, and presented in an attractive cover.

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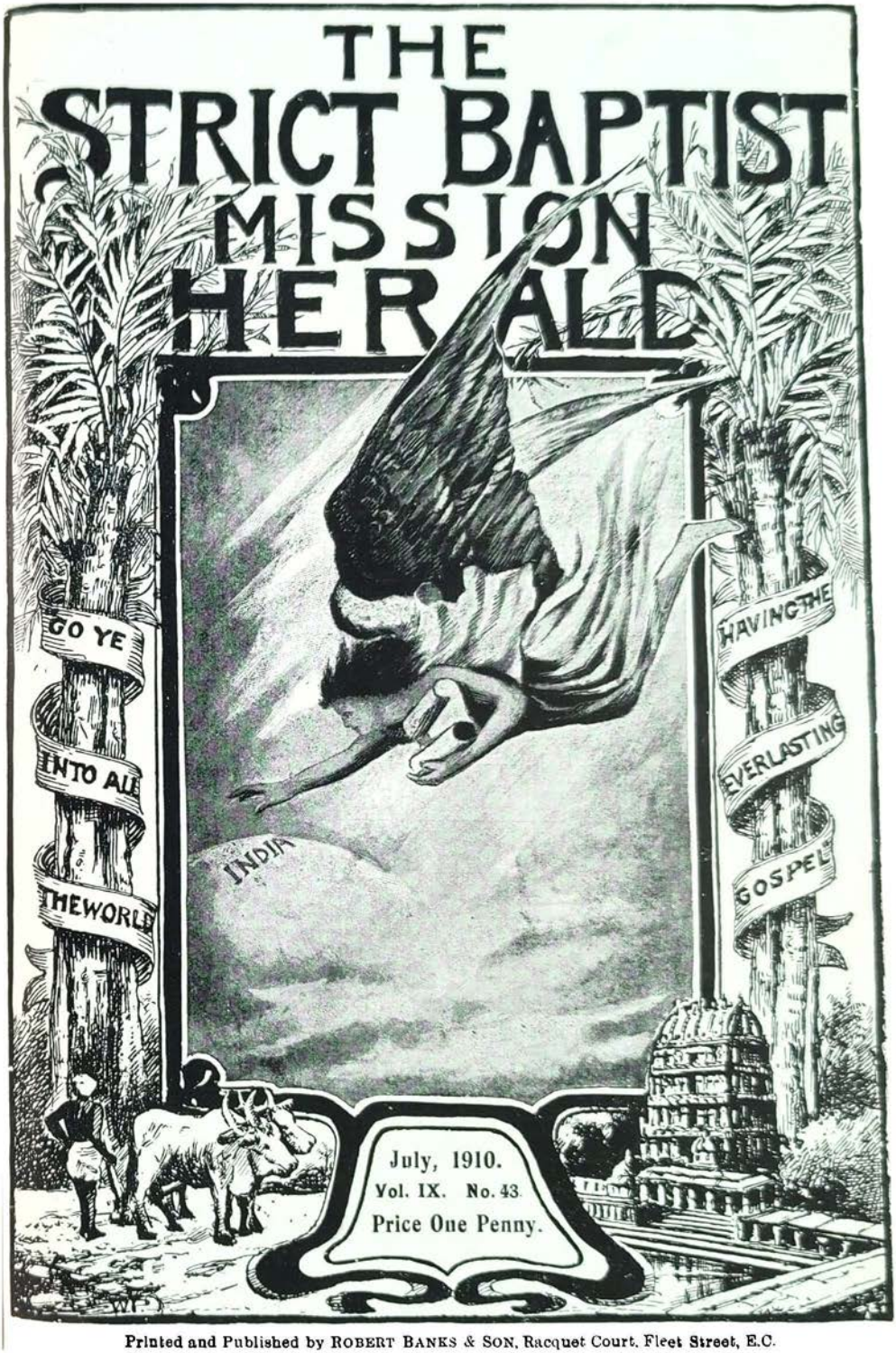
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By MR. J. M. BRAND.

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THE STRICT BAPTIST MISSION HERALD



July, 1910.
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மரண மலை

(THE MOUNTAINS OF DEATH).

HAVE YOU YET READ

"How the Gospel First Came To the Mountains of Death"

By J. M. BRANDT

It is an attractive booklet which gives a glimpse of a primitive hill-people in the Tamil country, near Sendamangalam, who had never heard the Gospel, or even the name of Jesus, until last January.

It tells the story by pen and camera of the evangelistic tour then made by our Missionaries, Brethren Morling and Brand, from whose lips these simple-minded demon-worshippers heard the Gospel story for the first time.

It awakens a sense of privilege by showing that we have the opportunity of carrying the Light of Life to so benighted and neglected a people.

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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. IX.] JULY, 1910. [*New Series*, No. 43.

CURRENT NOTES.

LAST month, just too late to give the information in the HERALD, we heard that Mr. David Morling was suffering from laryngitis, and had been forbidden to speak for three weeks. Several engagements had to be cancelled or postponed in consequence, and we could only look up and believe that the hindrance would be overruled for good. We are glad now to be able to say that our brother is much better, and has begun again to fulfil his engagements. We trust he may be maintained in physical strength and spiritual vigour, and that much blessing may attend his visits.

It gives cause for joy and praise to hear every month from Madras, as we have been doing lately, of fresh baptisms. Three more are recorded this month. Two of the candidates were hindered last month, but our Lord has removed the hindrances. These evidences of the Holy Spirit's working should fill our hearts not only with gratitude, but with a holy determination to press forward, *as He shall lead us*, in the great work to which He has called us.

We have seen the spread and the deepening of missionary interest in our Churches during the last few years with great pleasure, but we recognise that there are still many Churches which do not support the missionary cause, *but which would probably do so according to their ability* if the matter were brought home to them. Would it not be possible for some of our supporters to take this up and lay the claims of the S.B.M. before friends whom they know in such Churches?

THE COMPASSION OF CHRIST.

IN the days of His flesh our Saviour's great, loving heart was filled with emotion as He looked upon the woes of humanity. Sometimes it was hunger, sometimes disease or demoniacal possession, and sometimes death and sorrow that met His eye and touched His sympathies. But whatever was the character of the outer, natural need, we cannot doubt that He was chiefly affected by the inner, unseen cause—sin and its moral consequences. On one occasion in particular it was the spiritually helpless, unconscious, and uncared-for condition of sin's victims that moved Him, for "when He saw the multitudes He was moved with compassion on them because they fainted and were scattered abroad as sheep having no shepherd."

Jesus is the same to-day as yesterday; His vision is as wide and deep, and His heart as tender and compassionate. But more than that, His compassion expresses itself in saving purpose: "Other sheep I have which are not of this fold; them also I must bring, and they shall hear My voice." And the power which fulfils His compassionate purpose is exerted through His disciples: "Neither pray I for these alone, but for them also which shall believe on Me *through their word.*"

His compassion throbs in the great Commission. It is no cold command which can be satisfactorily obeyed as a mere matter of duty, but the warm appeal of the heart of Christ to the hearts of His followers. He would have us see somewhat of His vision, and He bids us "Go" out of the depths of a compassion which would reproduce itself in us. The compassion which moves His heart towards the lost, possessing itself of us, points to the multitudes, and says, "Give ye them to eat." Going forth with His Message, impelled by love to Him and compassion for men, the purpose of His heart is effected through us.

As we drink into His Spirit we cannot but have some degree of compassionate vision of the world's condition—an intelligent, spiritual outlook upon the vast area and intense pathos of its sins and sorrows—such as will attune our ears to catch "the cry from Macedon," a cry all the more pathetic because voiceless and unconscious—

> "The cry of myriads as of one,
> The voiceless silence of despair,
> Is eloquent in awful prayer;
> The soul's exceeding bitter cry,
> 'Come o'er and help us or we die.'"

Filled with His compassion we can do no other than respond in prayer and gift and service, and we shall be enabled to believe in the grand possibilities of His power working "through our word."

Our Foreign Field.

The News of the Month.

MADRAS.—After conducting the usual weekly prayer-meeting at Ayanapuram, I came in contact with a man named Parthasarathy, who was one of the very first scholars in our school there. After leaving school, he was for a time most particular in putting on the marks of his sect. He built a small room, wherein he gathered a number of other young men and taught them to sing lyrics in praise of Hindu deities. But a change has been effected. He no longer wears the "*namam*" mark. He has given up the worship of idols and believes that there is only one true God. He has endured much persecution at home on account of his renunciation of Hinduism. He is seeking for further light, and surely it will be granted to him. You will see his name in the Prayer list.

Last month I mentioned that an opportunity for extending our Madras work had presented itself, which I became convinced we ought to embrace. The school in question is at Egmore, and I have provisionally accepted the responsibility. When I visited the school last week there were more than sixty pupils present, and applications for further admissions were still being received. The school will be a great help to our evangelistic work in that neighbourhood, and I trust that our home friends will agree with me that it should *permanently* become a recognised part of our Madras work.

On the first Lord's-day in May I had the pleasure of baptizing three disciples at Vepery. Two of these, Rajentheram and Rungaswamy, had been hindered the previous month, but happily the obstacles have disappeared. Rungaswamy was converted some years ago when a scholar in our Semmencheri School, and is the fruit of our Gospel teaching there. The third brother is one with whom we got into contact through our Sunday service at Arambakkam, where he attended for a considerable time; he has now moved to Madras and attends our Vepery services. Let us praise God for these and ask Him for more.

Mr. Brand kindly preached for me at Ayanapuram on the second Lord's-day in May, and his message was greatly appreciated.

During the month of April our Preachers delivered 852 addresses and reached 12,343 with the Gospel message. They visited 495 homes for religious conversation and sold 64 portions of Scripture. The Zenana workers taught the Scriptures on 1,237 occasions to Hindu women, visiting 360 various homes for this purpose. They sold 24 Gospel portions. Seventy of the women are being taught to read. We have 800 pupils in our schools; they paid £2 13s. in school fees. Our Sunday-school scholars contributed 5s. 10d. to their missionary boxes, each individual contribution being one "pie," which is equivalent to one-twelfth of a penny.

E. A. BOOTH.

L.Z.A.—We have left Madras for the hills, and find it very pleasant and refreshing here after the intense heat of the plains, and hope to return to our work with renewed strength and vigour after our rest.

During the fortnight before I came here I was able to give medical assistance on fifty occasions and also to pay several visits to our Zenana houses. Generally speaking, we met with a welcome. The spirit of unrest which appeared so ominous some time ago seems to have faded away.

The sad news of the death of our King has been received with deepest regret by Europeans and natives alike. The natives showed a loyal spirit by closing their bazaars and stopping all business as a token of their sorrow. May God graciously appear on our behalf and direct our rulers to act wisely at this critical juncture. O. M. ELLIOTT.

Yercaud, 11th May, 1910.

SENDAMANGALAM.—Every morning, about an hour before sunrise, Halley's Comet is to be seen dashing head foremost on to the black ridge of the Kolli Mountains.

On Sunday morning a sick young man came to me for medicine. His face seemed familiar, and I found he was a Kolli Mountain man whom we had seen in our previous tour in the "Mountains of Death." His coming for treatment was a sign that we have the confidence of the people there. I gave him medicine and told him to go back and tell the people that the Christian missionaries would soon be there again.

At the close of a street-preaching service in a low caste quarter, one of the bystanders came forward and sang by heart two verses of a Christian lyric which we had sung on a previous occasion. He was an old soothsayer, and his hands and neck were heavily weighted with gold ornaments. There he stood before the preachers of Christ and his Hindu friends and sang, or rather chanted, the lines :—

"I will cleanse all the impurity of your heart.
I will give grace, and remove the dirt of sin.
I will entirely purge away your sin.
Yea! to purge it away I died."

Then he said to us : "No longer do I worship gods of stone that cannot hear. I worship the Jesus whom you preach. Yea, even when my relatives compel me to go with them to the temple and bow my head to the image, my heart is all the time worshipping Jesus Christ."

"O Lord of the three worlds, let the place of Thy feet be my eternal portion." So prayed Narayani Pediatch for twenty years, morning and evening, when bathing from the granite steps of the sacred tank. He had gained possession of a Bible, and then had given up idol-worship ; but for twenty years this prayer was as far as he could get. God only knows what desires and longings have been expressed in those oft-repeated words. For several weeks he has been attending our services and is desirous of "knowing the way of God more perfectly." He came to see me a few days ago, and after a long conversation we knelt together.

I prayed first, and then the old man repeated his well-worn petition, adding, for the first time and with evident difficulty, a short sentence, which was a cry that the Lord would save his soul.

J. M. BRAND.

The Bangle-Man.

WE meet with many trivial things in Zenana visiting which seriously hinder the work. Sometimes the baby is about to have a bath, a process which occupies half-an-hour or more with its oiling and bathing, drying and dosing, in which several women have to take part, and baby himself takes an active part by shouting vigorously ; or the rice is just about to boil, and the housewife must watch it and retires to the kitchen, where we must not follow her, that being a sacred place ; or it may be she discovers when she sees us come in at the door that she has not bought the chillies for her curry, and she must go out at once and spend that "*kasu*" (one-twelfth of a penny). We sit down and wait for her, very often talking to the other women or girls in the house, when we hear a cry in the street, a step on the threshold,

and a very real hindrance appears in the shape of the bangle-man. He is so very suave and pleasant, and so easily draws away our audience that we wonder if Satan saw us come into this particular house and followed us hither to prevent the seed being sown.



THE BANGLE-MAN.

Indian women love ornaments; even the poorest of them wear their leaden toe and finger rings and glass bangles, and they cannot resist inspecting the bangle man's wares. Watch him now as he seats himself cross-legged on the floor and deliberately deposits his fragile burden of bangles (all threaded on string and held in a bunch) on a piece of sacking. He has no need to press his wares. Anammal has already spied some green ones that she has long had a wish for. Chinammal prefers the red glass ones, but wants them speckled with gold.

Sometimes he breaks the old bangle to make room for the new. Now watch him take the hand of the girl in silence, press a bangle over the fingers, and manipulate the knuckles in a remarkable way, pressing and squeezing them through the tiny glass circlet.

All the time he smiles placidly at our discomfort; he knows we have come burning to tell our message, but he means to stay and we must go. Once or twice we have tried to include him in our audience by forming a circle around the bangles and telling our story. But a smile has curled around his lips and a muttered word or two of ridicule has started a giggle among the women. We have had to come away disappointed, leaving the bangle-man master of the situation.

These are some of our small trials—the gnat-stings. But a gnat-sting hurts sometimes as much as a serpent's bite, and calls for greater patience, and so we tell it to you.

WINIFRED BOOTH.

Of Interest to the Young Folks.

ABOUT two years ago a little stranger came to the home of James, who is one of our Church members, and its parents were full of joy over their first-born son, but sorrow soon followed, for they found that the little one was not like other babies ; he did not wince when the sun shone brightly on his face, he did not look wonderingly on all the strange things around, to him day and night were just the same ; he was totally blind. For a few short weeks only he suffered in this dark world and then the little spirit took its flight away up to Jesus, there to sing around His throne for ever.

But how sad was the home it had left ; how the parents missed their little blind baby. Jesus knew all about it, and a few weeks ago sent another chubby, bright-eyed boy to fill his place.

Soon the question arose, "How shall we name him ?" The naming of the eldest son is always a great event in India ; large sums of money are often spent and various heathen ceremonies performed in Hindu homes. But this baby was born into a Christian family ; its father was perplexed as to what form the naming ceremony should take. "He must be christened," said some of its relations. James, however, knew better than that. At last he asked Mr. Booth to come and hold a baby-naming service and give an address showing that infant sprinkling is unscriptural.

So one Saturday afternoon we went over to James's house ; a large number of guests were invited, and an awning was stretched over the courtyard gaily festooned with paper and palm leaf chains, benches were arranged round the walls and a table at one end ; relatives and friends in holiday attire gathered round, and the mother, shy and smiling, in a pink cloth, sat with her little treasure ; altogether it presented a bright scene.

Mr. Booth opened the service with prayer, read a few verses of Scripture, and made some suitable remarks ; he then took the little one in his arms and asked God's blessing upon him, returning him to his mother, and saying in Tamil, "When you handed me this child it was nameless ; I now return him to you bearing the name of Reuben Israel James ; from henceforth let him be known by that name." Prayer was then offered on behalf of both parents and child, and the service closed.

Of course, the next thing to do was to admire the little one about whom all this display was being made ; he was a plump little brown baby dressed in a wonderful muslin frock made by his grandfather, so we were told. Various amusements were provided for the evening's entertainment, but we left after taking a little refreshment and expressing our good wishes.

James is what is commonly known as "a good Church member" ; that is, he is always in his place if possible, although he lives at a long distance, takes a genuine interest in the welfare of the Church, and gives liberally to the funds. May his little son follow in his footsteps.

O. M. E.

A Hindu Devotee.

THE other morning I saw this man just outside the Mission House making his way to a village in the rear. I called him and learned his history. He hails from Pursawalkam, just a short distance from the Mission House. Some years ago this man had a severe attack of colic (he called it by another name), and being in great pain he vowed that if his god would but take away the pain the man would let his beard grow, make a pilgrimage to the holy temple at Tirupati, and offer his beard as a sacrifice to the Vaishnavite deity there. Soon after he had made this vow the pain ceased, and the man has cultivated the beard seen in the photograph.



A HINDU DEVOTEE.

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

His one business in life now is to gather money enough to enable him to go to Tirupati and fulfil his vow. Around his neck there is a large rosary, the beads of which are made from the berries of the sacred *tulasai* plant. Notice the V-shaped mark on his forehead and on his box. This is called the "*namam.*" It has the appearance of a trident. The two outer prongs painted white represent the two feet of Vishnu, the middle line painted red represents his wife, Lakshmi, and the white handle-like line down the nose stands for the lotus throne. This little appendage indicates that the wearer belongs to the Ten-galai, or southern sect of Vaishnavites. These have been called the "Calvinist" party because they hold that the human spirit remains passive and helpless until acted on by the Supreme Spirit.

Suspended from his left wrist is a large tin box which looks as if in its earlier history it was a tea canister. This is his collecting box, there being a slot in the cover for money to be put in. On the top of this box there rests a somewhat faded garland. Funds seem to be accumulating very slowly, for when I shook the box it sounded as if it did not contain sufficient coins to cover the bottom. After I had taken his photograph and finished my talk with him he leisurely took his leave and went on his way to gather money towards his pilgrimage expenses.

E. A. BOOTH.

An Object Lesson.

WHILE Preacher Varatharajulu was speaking to a Hindu audience in a village street on the subject of death, I noticed a small child in the front row of listeners playing with the half of a cocoanut shell. At the end of the address I called the child up and asked for the cocoanut shell. It was dry and smooth and had a small hole, the "eye" of the nut, at the bottom. "Put sand in the shell," I said, and immediately a black little hand scooped up from the path a handful of clean, fine sand. "*Fill* the shell with sand," I said, and the little chap filled it, while the people all around began to stand up and edge in closer to see what "sign" should be given them. Holding the shell-full of sand up, I addressed them all as follows: "Look closely upon the shell now before your eyes, for it shall be unto you as a Preacher's Message." Then, when everyone's gaze was fixed and curiosity was sufficiently aroused, I removed my finger from the hole at the base of the shell and suffered

the sand to trickle slowly though. We have often watched the sand in an old-fashioned egg-glass fall steadily from the upper division to the lower until the last grain has fallen through the tiny aperture. So these Hindus gazed at the gently falling sand, wondering doubtless what was about to happen. Then I said to them, "These grains of sand are the days of your life. See how quickly they are passing away! Steadily, ceaselessly they pass beyond recall. Now look again—they are half gone! Death is approaching. The end is near. Only a few more days remain. . . . The last day has gone. The man is dead." Thus I endeavoured to impress upon them by this simple means the sure approach of death, and the necessity of preparation for the Judgment that is to follow. They were interested and appeared impressed. May the Holy Spirit fix the truth in their minds as a nail in a sure place! J. M. B.

OUR HOME CHURCHES.

Prayer Subjects for July, 1910.

"Wait thou only upon God."

Week beginning—

SUNDAY, 3rd.—Prayer that Perumal Peter, our first convert from Sembiyam (see HERALD for May, page 52), may be enabled to witness for Christ and be the means of bringing others to Him.

Sunday, 10th.—For a lady Deputation Secretary and a lady Missionary for the L.Z.A.

Sunday, 17th.—For Parthasarathy of Ayanapuram, whose case is referred to in News of the Month.

Sunday, 24th.—For the new converts who have been recently baptised, that they may be strengthened to witness for their Saviour among their relatives.

Sunday 31st.—For some senior scholars in our schools, who, we have reason to believe, have been brought to a knowledge of the truth.

Ladies' Zenana Auxiliary.

MY DEAR FELLOW-WORKERS OF THE L.Z.A.,—I feel that I ought to express through the HERALD my heartfelt thanks for the very kind and affectionate way in which I have been received since landing in the Old Country. When I left England there was no L.Z.A. in our Mission; consequently many of those connected with it I had never seen. Notwithstanding this, I have had the most affectionate reception from all.

What makes me feel most uncomfortable in this matter is that I am not able to respond to the many kind invitations to visit our L.Z.A. Branches. Three little ones keep me fully occupied at home, and I find myself utterly unable to show the appreciation that I would of the kindness of our friends by accompanying my husband to the various churches and speaking to the Branches of the L.Z.A.

Yet I have a little message that I feel I really must deliver to you. I will try and make it plain. You are aware that our Sendamangalam Field is a new and unevangelised country. The name of Christ is practically unknown, and in many parts the Gospel has never, never been proclaimed. Consequently we find much prejudice and suspicion to overcome—in fact, these are our great obstacles. Experience has taught us and

many others that *medical work is the thing* to remove these obstacles. You have all heard and read of the value and importance of Mr. Brand's medical work in Sendamangalam, and of the way in which it has destroyed the prejudice and won the friendship of the people.

Now, the problem is just this: Mr. Brand will in a few months leave Sendamangalam to commence his full Medical course in Madras. Who will—who can—take his place? Are we to allow this most valuable work to fall through? Surely not. It is *most important* that someone should be ready to take his place as soon as he leaves our district. We absolutely cannot allow this valuable work to fall through.

There is another question. During the three years we have laboured in Sendamangalam we have found that the Bible-woman's work is the most difficult of all. Added to this is the fact that my hands are tied in more ways than one, so that I have been able to do but little for our L.Z.A. in that district. We need someone to devote the whole of her time and strength to this one branch, and until this object is achieved I feel the work cannot make any headway.

Hence we have several reasons for sending to Sendamangalam as soon as possible a medically trained lady missionary, viz.: 1. My own hands are tied, and I am prevented from taking a large share in the work. 2. The special difficulties of the case call for the undivided attention of not only a lady missionary, but a lady medically trained. 3. Mr. Brand's valuable work must not be allowed to fall through. Someone must take it up at once.

Now you know the rest of my story. *The present income of the L.Z.A. is not sufficient to provide for another lady missionary.* I wish I could impress upon you the great importance and urgency of this matter. Just remember the poor women of our new field for whom at present scarcely anything is done. They know nothing, they care nothing, about our Saviour Jesus Christ. They go on day by day, year by year, entangled in their dreadful superstitions, and living without God and without hope in the world. Let each one by her words, by her box, by a consecration of herself to the Lord, do as the Master leads her. RUTH MORLING.

We have great pleasure in inserting the above appeal sent us by Mrs. David Morling, and trust it may soon be fruitful in the application and appointment of one chosen by the Lord Himself.

The appeal has been seen by the Committee of the L.Z.A., and we are asked by them to say that they are in full sympathy with it, and commend it to the earnest, prayerful consideration of their sisters throughout the denomination, both as regards the need for another lady *and the consequent need for an increase of income.*

Concerning this latter point, the Committee feel it necessary to emphasise the fact that it is impossible to send another missionary until the income is increased by the formation of at least twenty new Branches. —EDS.

* * *

Akeman Street, Tring, Branch.—On Wednesday, June 1st, we had a very happy gathering, numbering about 60, in the schoolroom, when one of our L.Z.A. meetings was held, and we had the pleasure of welcoming Mrs. Hutchinson in our midst. In the unavoidable absence of our President, Mrs. Colls, whom we all greatly missed, Miss Ellen Butcher presided, and after a very interesting Scripture reading, in which Miss Butcher pointed out God's Promise concerning the heathen, His Commission that has never been cancelled, and His Message to *us*, a few prayers were offered, and Mrs. Hutchinson was called upon to speak to us. Her address was listened to with much interest. She showed what great cause we have to do all in our power to help our heathen sisters, from the fact

that He loved each one of us individually, and that we must not stop at simply *admiring* His love, for the Church that He loved is to be built up of converts from the whole world. Mrs. Hutchinson made a moving appeal to our hearts when she pointed out the fact that obedience is such an important part of heathen religion, but how little we as Christians have tried to obey our Lord's last command, and how little we think of His sacrifice compared with the way in which some of these Indians listen to the story of Jesus and His love. At the end of the meeting tea was served and free-will offerings were taken, which amounted to £6 7s. 2d., and five more friends offered to take boxes.

ELSIE M. MAULL, *Secretary.*

Council Echoes.

Mr. David Morling's Appeal.

The chief feature of the Council Meeting held on June 3rd was Mr. Morling's statement of the requirements of the Namakal field, including the Kolli Mountains. With 20 towns and 400 villages on the plains and 300 villages on the hills, containing a population of from 200,000 to 250,000, the present staff of native workers was plainly inadequate. Mr. Morling showed from various points of view how necessary *native* preachers were to the evangelisation of India. Among other illustrations of the need were the two following:—At Belukuruchi, about eight miles north of Sendamangalam, a great *shandy* or market is held every week, to which the people from the surrounding country crowd in thousands, many of them from the Kolli Mountains; and at Mohanur, 18 miles south-west of Sendamangalam, tens of thousands attend the festivals held there, and there is no one at either to tell the people of Christ.

On this great need Mr. Morling based a definite appeal for a gradual increase of native workers during the next 4 years up to 30, at an ultimate additional cost of £500 or £600 per annum. The hearts of the Council were stirred, and a Resolution was passed expressive of hearty sympathy with the principle of an immediate advance in the work of the Namakal field and the Kolli Mountains so far as the funds would allow.

Mr. Morling also emphasised the need of a medically trained lady missionary for Sendamangalam.

Correspondence.

This was very interesting and encouraging. Mr. Booth had the joy of reporting, and the Council of hearing, the news of three more baptisms at Vepery on the first Lord's Day in May, a very cheering feature being that two of the three candidates were those who were hindered last month.

Mr. Brand, writing on May 2, gave a realistic description of the intense heat and of the effect of medical work in gradually breaking down suspicion. People, he said, were continually coming, and, after attending a few days, confiding in him somewhat after this manner:—"O *dhori!* we have been greatly deceived; we thought you were a foreigner of hateful habits and religion, with many unclean customs, and in fear and trembling, urged on by our disease, we came. To our surprise we are received with kindness and not insulted about our customs. It is all very different from what we expected." We were also glad to hear that a daily Dispensary Service was about to be established.

The Herald.

The HERALD receipts for the month reported by our Treasurer were only £3 0s. 3d.

Deputation Work.

MR. MORLING'S deputation visits to the Churches were continued till nearly the end of May, when he was very reluctantly compelled, under the advice of a specialist, to rest his throat for three weeks. We are glad, however, to learn, as these notes are being written, that he is now very much better, and that he hopes to have resumed his work before this number of the HERALD is published.

On Sunday, May 15th, he preached at Gurney Road, Stratford. His hopes, which had been much enlarged by the fact that the Pastor, Mr. H. D. Tooke, is such an enthusiastic worker in the Mission cause, were not disappointed, for the congregations were large, attentive and sympathetic, and there were many expressions of appreciation. On the following Tuesday a lecture on "Our New Field" was delivered at North Road, Brentford, illustrated by the large map which figured at the Welcome Meeting. The meeting, which was presided over by the Pastor, Mr. R. Mutimer, and which was held chiefly for the young men and women interested in the missionary movement, was really the outcome of the missionary spirit of Mr. A. Cradduck (the Minute Secretary of the S.B.M. Council) and his class. The next day Mr. Morling was at Akeman Street, Tring. This was only a preliminary visit, the visit proper having been arranged for a later date. Mr. Colls, the pastor, kindly relieved our friend by taking the preliminaries of the service, and great interest was evidently felt in the account of the Lord's leading to the Sendamangalam field, and of the work that had been done there. The meeting which had been arranged for Waltham Abbey was postponed on account of the King's funeral arrangements. Sunday, May 22nd, saw Mr. Morling at Bethesda, Ipswich, where he preached morning and evening on different aspects of the missionary principle. It was inspiring to our missionary to look upon so full a congregation, and helpful to have the pastor, Mr. H. T. Chilvers, by his side. In the afternoon an address was given to both young and older friends on the Kolli Mountains. After each service many made themselves known to Mr. Morling, one volunteering the information, "I knew your father before you were born," and another, "I nursed you when you were in long clothes." At the close of the evening service Mr. Chilvers ascended the rostrum and said, "One feels as if he would love to pack up and go there to-night." The following evening a lecture on the Sendamangalam field was delivered, and a number of friends were present from Zoar. The collections amounted altogether to £26. The following evening, Mr. Chisnall having arrived from Guildford, both Missionary and Secretary attended the mission service at Whitton, a mission station connected with Bethesda, and had an opportunity of showing hearty sympathy with *Home* Mission work. On Wednesday morning, the 25th, they drove over to Tunstall with a number of Ipswich friends to attend the meetings of the Norfolk and Suffolk Association as representatives of the S.B.M., and were warmly received by the friends, many of whom gave hearty invitations to visit them on behalf of the Mission.

We trust that abundant blessing may rest upon all these visits, and that our brother may be greatly helped in the future, with the result that a great and spiritual impetus may be given to this work for God.

Mr. Morling's Deputation Engagements for July.—Sunday, 3rd, St. John's Wood Road; 4th, Royton; 6th, Southport; 7th, Manchester; 8th, Bacup; 11th, Hollinwood; 12th, Sunderland; 13th, Newcastle; 14th, Haworth; 15th, Bolton; Sunday, 17th, and 18th, St. Albans; 20th, Kingston; 21, Brentford; Sunday, 24th, and 25th, Zoar, Ipswich; 26th, Chelmondiston; 28th, Aylesbury; Sunday, 31st, Eden, Cambridge.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—I have the pleasure of welcoming two more nieces, Connie Hammett, of Goldsmith Road, Leyton, Sunday School, and M—— Berry. Will the latter kindly let me have her full name, address and Sunday School? Only five of you have expressed a wish to write missionary essays. Perhaps if I had not said "*elder* nephews and nieces" more would have responded. *Any* of you who would like to write may let me know and suggest subjects.—You have aroused my curiosity, Charlie.—I am glad last month's marks encouraged you, Alma. Was the little fairy whose name has only three letters beside you when you wrote this month?—No, Edith, Hindu women do not wear wedding rings, but a wedge-shaped piece of gold called a *thali* is tied round their necks when married.—Will you all listen to what Ruth says: "All of us in the Children's Missionary Band ought to remember Mr. Brand in their prayers, as we are banded together to do what we can to help God's work in India, and we can do no more for our lonely missionary than to pray for him." If I were Mr. Brand I should be very glad to know that you dear boys and girls were praying for me. And you won't forget the other missionaries, will you?—I did not receive your *May* answers, Bertie, until June 8th, but I have given you marks for them, as you will see below.—I shall be very pleased to see you, Violet and Hilda, and the others. Don't forget to come and tell me who you are.—You will be glad to hear that Mr. Morling is better, Edith; give my love to your little sister Gladie and tell her I am very pleased to have her message.—I am sorry to hear from Elsie that her sister Ruby has been worse during the month, and that although now a little better she is still "very low and weak, and unable to write or even to be read to."—Reggie is in the country, getting stronger. I am glad, Reggie, that you know it was the Lord who brought you through the illness. Are you His?

MARKS FOR JUNE AND TOTAL FOR THE QUARTER.—*Division I.* Edie Ince, 5, 19; Emmie Church 5, 17; Hilda Cuthbert, 5, 16; Colin Church, 5, 15; Edith Gillmore, 5, 15; Grace Church, 5, 11; Elsie Tooke, 11; Reginald Graves, 4, 9; Mabel Measures, 5. *Division II.*—Lottie Tooke, 6, 17; Dorothy Mitton, 5, 16; Charlie Ince, 4, 15; Ada Webb, 4, 14; Ruth Waters, 6, 14; Hubert Grimes, 4, 13; Charles Job, 3, 13; Alma Waters, 3, 12; Dorothy Cuthbert, 3, 12; Bertie Sheed, 3 (for May, 5 marks), 12; Fred Simmons, 3, 11; Elsie Horne, 3, 9; Kenneth Robbins and Winnie Falkner, 9 each; Willie Tooke, 7; Violet Hammett, 3, 6; Irene Hammet, 3, 6; Doris Farrow, 6; Alberta and Gladys Martin and M. Berry, 5 each. *Division III.*—Elise Schweitzer, 6, 15; Winnie Church, 4, 13; Philip Webb, 3, 12; Dora Haynes, 4, 11; Connie Hammett, 3 I have the pleasure of sending missionary books to Edith Ince, Lottie Tooke and Elsie Schweitzer, which I trust they will like.

QUESTIONS FOR JULY. *Division I.*—Describe the Hindu devotee Mr. Booth writes about this month as fully as you can in your own words. *Division II.*—1. Why does Mr. Booth ask for prayer for Parthasarathy? 2. Describe in your own words the way in which Mr. Brand showed a Hindu audience how quickly the days of life pass away. 3. What was the prayer of Narayani Pediatch and how long had he offered it? *Division III.*—1. How much is a "pie" worth? 2. How much is a "kasu" worth? 3. How much did our Hindu Sunday School Scholars at Madras contribute to their school missionary boxes? 4. Where is our new Madras school and how many scholars are there in it?

Your affectionate UNCLE JOHN.

"THERE IS THAT SCATTERETH AND YET INCREASETH."

Subscriptions received from May 16th to June 15th, 1910.

General Fund.

	£	s.	d.
491	1		.
Mrs. Brand	2		.
Walthamstow, Zion—			
Sewing Class ...	2	.	.
" " ...		15	.
Sale of Socks ...		2	.
Y.P.M.S.		17	.
Missionary Study Circle		13	.
Hom rton Row—			
Mr. H. C. Turnpenny (box) ...	1		.
Guildford—			
Miss E. Hadden (Kolli Mountains)	1	.	.
Brentford, North Rd.	1	.	.
Friend		10	.
Tring, Akeman St.—			
Freewill Offerings	7	5	3
Senior C.E. ...	4	3	2
A Friend	10	.	.
Interest on Deposit ...	2	.	.
Hounslow, Zoar ...	5	5	5½
L.B.W.		1	.
Mr. C. H. Gosling ...		10	.
Mr. Geo. Tyler ...	1	1	.
R.D.		2	.
M.A.F. (Kolli Mountains)		5	.

General Fund (*cont.*)

	£	s.	d
Stratford, Gurney Rd.	2	2	.
Guildford, O.B.C.—			
Miss D. M. Brand ...		5	
Miss D. M. Brand (Kolli Mountains)		5	
Berkhampsted S.S	1	10	10½
Boxes:—			
Mrs. Wood		8	8
Mrs. Philtey		2	6
Miss L. Sill ...		5	.
Mr. Osborn ...		10	.
Mrs. Hodesden ...		2	6½
Mrs. Franklin ...		5	0
Acton Tabernacle ...	3	3	6
Soho		11	2¾
Wood Green, Dovecote Hall		12	4
Tottenham, Philip Lane		9	7
Walworth, Penrose St.	1	1	.
Sale of Literature (per Mr. D. Morling) ...	1	4	4
Reports		1	.
J.W.R.		5	.
Mrs. Bishop, Canada		12	3
Ipswich, Bethesda – Kolli Mountains	20	.	.
Pimlico, Carmel S.S Reports	5	12	6
Bierton (bound vols.)		1	.
		4	.

General Fund (*cont.*).

	£	s.	d
Tring, Ebenezer		10	.
Miss Fincham's box		12	7
Master C. A. Elliott's box ...		5	6

"Herald" Fund.

Mrs. J. Wilson ...	1	.	.
Mrs. Brand		10	
Walworth, Penrose St.—			
S.S.		1	3
Hounslow, Zoar (per Miss Fisher) ...		7	
Brentford, North Rd.		10	
Mr. George Tyler		5	
Berkhampsted ...		14	
Aston Clinton, Friend		12	
Staines		1	
Pimlico, Carmel S.S.		4	
Maidstone ...		3	

Ladies' Zenana Auxiliary.

Purley, Mr. Gosling ...		10	
Walthamstow, per Mrs. Booth		6	7
Tring, per Miss E. M. Maull ...	6	7	2

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 Reports, HERALDS, bound Vols. for 1909, and Post Cards, and *changes of address*, to be sent to ***The General Secretary, Pastor W. Chisnall, 35, Farnham Road, Guildford.***

* * *

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

* *

ALL APPLICATIONS for LADIES' ZENANA Collecting Boxes and all Contributions 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.

PRELIMINARY NOTICE.

THE ANNUAL MEETING

will (D.V.) be held on

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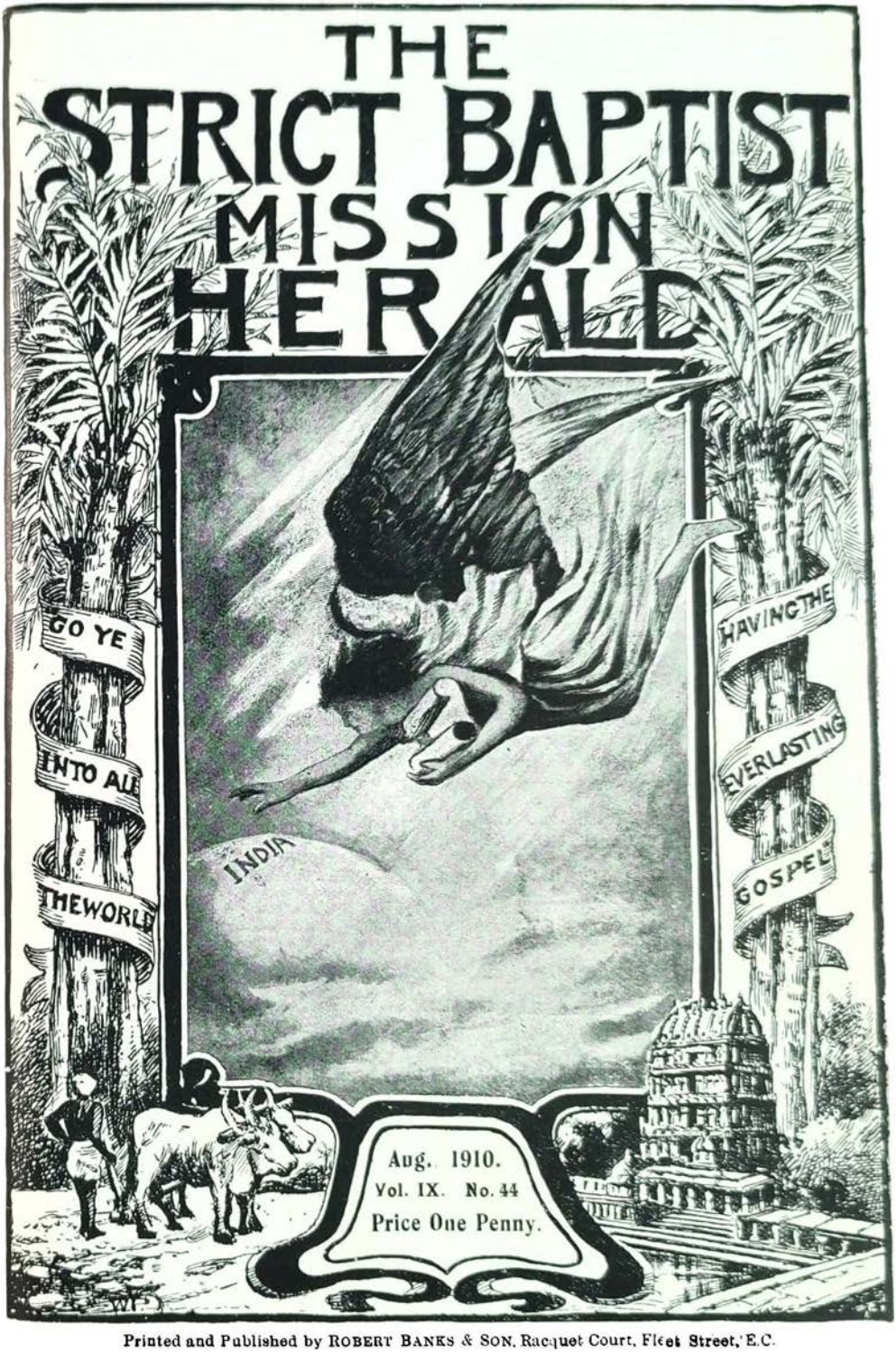
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THE 49TH ANNUAL MEETING

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 25TH, 1910.

Reserve the date and make the Meeting known as widely as possible.

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, 1910.

The Strict Baptist Mission HERALD.

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

VOL. IX.] AUGUST, 1910. [*New Series*, No. 44.

CURRENT NOTES.

MANY friends of the S.B.M. will be away seeking rest and health when this number of the HERALD reaches them. We wish them much blessing and true recreation of spirit, mind and body in order to renewed vigour in the Lord's service on their return; at the same time venturing to remind them that the needs of the Mission continue, and that every offering of prayer and gift will be welcome.

It will rejoice many hearts at home, and, not least, the hearts of our missionaries abroad, to learn on another page that, almost as soon as we have asked, our gracious Master has provided another L.Z.A. missionary. It becomes us to trust Him who has called the worker to provide the necessary means, and we feel sure that the voice of the Lord heard by our friend will echo in every L.Z.A. Branch, and, we also trust, in Churches which have not yet helped.

We call the attention of all Churches subscribing to the S.B.M. to the advertisements which will be found on the covers, of the Annual General Meeting for business and of the qualifications for membership of the Association entitling the delegates of such Churches to attend this Meeting. We trust all will endeavour to send in subscriptions and nominations as early in September as possible.

The HERALD receipts for May and June have been so low that our hope of fully meeting expenses this year has become rather clouded. If, however, every reader will pay his penny during the next two months we may yet end the year without loss.

THE MASTER'S CALL.

"THE Master is come and calleth for thee. As soon as Mary heard that, she arose quickly and came unto Him." In these words we have the clear call of loving authority and the immediate response of obedient discipleship. There is suggested also a picture of the attitude which should characterise every believer towards his Lord. "One is our Master, even Christ," and whatsoever He saith unto us, it is our privilege and honour as well as our duty to do.

His call is the essential and primary element of all true, spiritual, acceptable service. Not our choice, but His denominates our service Christian service. However great and apparently necessary the work, if He has not called us to it, it is not service rendered to Him, no matter how great the sacrifice we make or how great the energy we exert.

Speaking generally, what constitues a call depends upon an agreement of mind, Scripture and circumstances, but the particular tone or manner of the call will differ in every case, so that no one can dictate exactly what will constitute a call to another. Yet there need be no uncertainty to one who listens for his Lord's voice, intent only to know His will and to do it. A listening ear will always catch the Master's voice, however small and still it may be.

This relieves the servant of Christ of all responsibility and anxiety as to what he ought to do. Being a bond-servant, the duty is never thrust upon him of choosing his work for Christ, and he may be free from all perplexity when several apparently desirable or necessary courses present themselves, and he is doubtful of his own fitness for one or the other. His sole responsibility is to be willing to choose what his Lord chooses, and for this willingness he may reckon upon his Lord's power. When the call is clear he may and should "arise quickly" and walk without hesitation in the path the Master indicates.

The Master's call is, of course, no guarantee that the servant's path will be a smooth one, but it will afford divine consolation in subsequent difficulties and trials. And even when Satan flings the shadow of doubt upon the path which has been entered, a trustful recollection of the call will give strength and confidence to go forward. Knowing that he is where his Master would have him be, he also knows that in a peculiar sense his Master is with him, for His call is the pledge of His presence. He "goeth before" us, and we may most confidently "trust in Him at all times."

And in all this there is the assurance of blessing and of divine success—a success not recognised by the world, nor perhaps fully recognised by the Church—the fulfilment by Christ Himself of His own hidden purposes through the servant who responds to His call in faith and love.

Our Foreign Field.

A Village God.

FAR removed from the noise and bustle of the town, on the edge of a huge mass of solid rock which overlooks a fertile valley, is a Muliyalim temple or pagoda dedicated to the god Perumal. It is only a small building of thatch and mud, and as we bent down and peeped through the low doorway, we saw the *swami*, a rough stone with a little red powder sprinkled on it, a few dead flowers lying before it, and

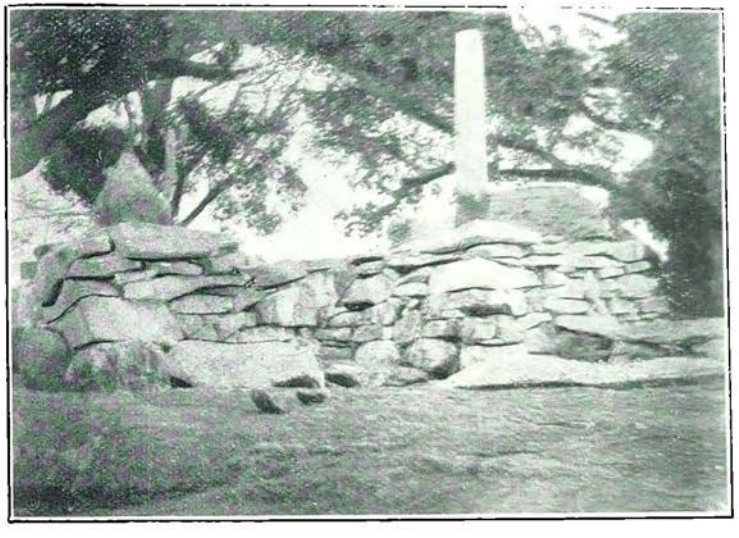


Photo by] A VILLAGE TEMPLE. *[Miss Elliott*

broken, crumbling images on either side, fit accompaniments to the lifeless, helpless god in the centre. Outside, the boundary of the temple land is marked by strings of sacred pagoda leaves tied from tree to tree, which are supposed to act as a charm in keeping evil spirits from entering the sacred precincts.

But the objects which attracted our attention were two square heaps of stones on the left of the temple; the one to the right in our picture supports the wooden post or *stunbum*, on the top of which a lantern is fixed to give light to the swami when he sets out on his midnight rides; in front of the stunbum is his vehicle, a small stone bull in a reclining position, black and greasy with constant anointing. To the left is the altar, and the pointed stone resting on it is the instrument of execution should the offering be a living creature.

Here the simple Muliyali folk bring their offerings of fruit, rice, cocoa-

nuts, fowls, etc., in their vain endeavour to expiate their sin, please the swami, and escape sickness and losses. Cocoa-nut shells and other refuse show signs of recent worshippers. The thatched hut, the roof of which is just visible on the right, is the house of the resident priest, who, no doubt, makes a good living by the gifts of his ignorant brethren.

At an adjoining village we stopped, and in conversation with some men who were standing about, asked what god they worshipped. They pointed to the temple we had just visited. "Do any Christians live in this village?" "No," they replied. "Does a Christian teacher never visit you?" "Yes," they said; "he came once."

So these remote hill people, year in year out, herd their cattle, plough their land, eat their rice, carry offerings to their god Perumal, die and pass away into the great unknown, and once—O, only once!—an overworked catechist visited them to tell them of a God greater than Perumal, a Sacrifice once and for ever offered, and a life beyond the burning-ground.

O. M. E.

Amongst the Pariahs.

WILL you come and spend an afternoon with us in a *cheri* or pariah village? The road leading to it is rough and uneven, a dusty cactus and lantanna hedge bounds it on either side, beyond which is the jungle. High above us tower tall palmyras and feathery bamboos, and the background of blue sky sets these off to perfection.

We have reached the *cheri*. As we enter it a chorus of barking from various ill-fed dogs greets us. The huts are built of low walls of mud, the palmyra-leaf roofs being supported by stakes driven into the ground. We peep inside. They are utterly devoid of furniture and a few earthen pots and a stone slab and roller for grinding curry are the only cooking utensils.

Several women are loitering about outside, so we sit down in the shade and invite them to come and hear a story. "Will you give us our rice if we listen?" questions one; others find suddenly that they are very busy, and haven't a minute to spare. However, a few remain to listen to the wonderful story of the birth of Christ; a crowd of children and two or three men are attracted, so we have a good audience. Presently they get restive; the women begin to mutter to each other and the children get noisy, so we ask if any of them can read, and learn that the Bible-woman is teaching one young woman there; she proudly produces an Infant Primer, and laboriously spells out a few words; we give her a Grimké card and a word of encouragement, and move on.

We pause before another house, and set down our camp-stools; our advent terrifies a small baby and it starts a piercing shriek. Quietness being at length restored, we read and talk for a little while, until a man comes and begins to argue and will not be quieted. So on we go from house to house till we presently find it is a quarter to five. The men return from work at five, so we can only pay one more visit. Five houses in succession we find deserted, the women being out at the bazaar; we pass on to the sixth; that also is empty, but its mistress is not far off. While she is being fetched we look into her house; it is tidy and well swept, which speaks well for her. As she comes along we note she is neat and clean, a welcome contrast to those women we have just left. She has a Gospel portion of her own, which Christiana has taught her to read, and she readily answers the simple Bible questions we ask; her attention too is rivited whilst we try to instruct her further in the ways of God. But it is time to prepare the evening meal, so she cannot spare much time. We promise to come again, and turn homeward as the sun is setting in the west, glad of this one bright closing beam at the end of a somewhat discouraging afternoon.

O. M. E.

சத்தியவேதம்.

The True Veda.

THE holy books of the Hindus are called *Vedas;* hence Christians have adopted the term *satthiyavetham, i.e.,* the True Veda, as the Tamil title for the Holy Scriptures, as shown above.

The Tamil Bible has an intensely interesting history. The first attempt to translate the Christian Scriptures into Tamil was made in 1711 by Zeigenbalg, a German missionary of deep piety and great learning, who was sent to India by and at the personal expense of King Frederick IV. of Denmark. Zeigenbalg acquired Tamil in a remarkable way. He had neither grammar book nor munshi, but sat on the ground with the village school children, copying them in tracing the Tamil letters with his finger in the sand and imitating their pronunciation. After being five years in the country he published the New Testament in Tamil, procuring the type from England and Germany. Zeigenbalg's Tamil version of the New Testament was the first translation of God's Word made in any Indian language. After a most strenuous life Zeigenbalg died at 36, not being permitted to finish the translation of the Old Testament, which had proceeded as far as Ruth. This was carried to completion by his successor, Schultze, and the entire Bible in Tamil first issued in 1725.

More than a century after this the activities of Protestant missionaries in the translation and revision of the Scriptures constrained the Roman Catholics to produce a version of their own. But it is to be noted that it was after they had been working three hundred years in the country that they made their first and only attempt to give the Tamil people God's Word in their own tongue. This translation was made from the Latin Vulgate and consists of the four Gospels and Acts only.

Fabricius made a fresh translation of the whole Bible, and produced a great work, which is used to this day by the Leipzig Lutheran Mission. The rendering of the Old Testament is better than that of the New, and with important modifications it was made the basis of the Union Version.

The Tamil Bible which is used by all Protestant Missions except the Leipzig Lutheran, is known as the Union Version and is published by the British and Foreign Bible Society. This work was undertaken in 1858, the chief reviser being Dr. Bower, of the S.P.G. Associated with him were such Tamil missionary scholars as Caldwell, Scudder and Tracy. For more than forty years this has held the field, and taken as a whole the version is a fine one. It is easier to criticise it than improve upon it. At the same time the translation is not faultless. There are mistakes which should be rectified and blemishes which should disappear. During the next decade a fresh translation of the New Testament will probably be undertaken by the Bible Society. We shall then endeavour to secure the adoption of a true and more suitable rendering for the word Baptism and its cognates. The word used in the present version is *gnanasnanam,* which signifies a spiritual ablution. ERNEST A. BOOTH.

The Lamp Festival.

THE Lamp Festival, which in Tamil is called *Deepavali,* occurs annually in October or November, according to the phase of the moon. This year (1909) * the festival was celebrated on Thursday, November 11th, the day being gazetted as a Government and commercial holiday. Personally I have always declined to recognise

* This article was written last year but has been held over for want of space.

heathen festivals as school holidays. I cycled to Sembiyam and found that no children had come to school, all having asked for leave on account of *Deepavali*. Going to the main street of the village I met our teacher endeavouring to persuade some of the scholars to attend school. But for the nonce the music which was proceeding from the other end of the street proved too powerful an attraction. Presently a procession was formed, and, marching in my direction, halted in front of me. One of the number, having salaamed, offered me some sandal-wood paste in a brass goblet, by way of showing respect. Each of the singing party had decorated his body by sprinkling yellow sandal-wood paste thereon. The music was provided by a drum, a triangle, some half-dozen cymbals, and two long brass horns. Both of the latter the player applied to his mouth at one and the same time, and with great effort produced a weird double blast, long drawn out. The other musicians stood in a circle, chanting a hymn of praise to the god Narayana as they clanged the cymbals.

With a little persuasion we secured the attendance of thirty scholars in the school. I conducted an examination on the appointed Scripture lessons, the children answering in a very creditable manner. They sang a Christian lyric before I closed my visit by commending them in prayer to God.

As I cycled home the same evening from a Sunday School committee the children in many of the houses were letting off fireworks. Crackers, coloured lights and squibs were very much in evidence, and the youngsters were in a high state of glee. It reminded me very much of the fifth of November at home.

This year's *Deepavali* has not been considered a good one. Hindus hold that rain must fall on the day of this festival, and the absence of rain this year is regarded as a bad omen. E. A. B.

Emmanuel Bajana.

THE *Bajana* is a very popular institution in India. Not only in towns but also in remote villages Bajanas flourish. The Siva Bajana was first established centuries ago for the purpose of praising Siva by lyrics. By this means information about the history of Siva and instructions concerning his worship are circulated in a pleasing manner. Invariably the singing is accompanied by music, which forms an additional attraction.

Christians have sought to turn this indigenous institution to good account by establishing Christian Bajanas. Headmaster Ponniah and some other young men in Kilpauk have been conducting such a Bajana for some time, and have given it the name which appears as the title of this article. The management is entirely in their own hands. Members pay a small monthly subscription. The Bajana is held every Monday evening. On the first Monday in each month, in addition to lyric singing, there is reading and exposition of the Word of God, which is undertaken by various members in rotation.

The Bajana is held in our Semmencheri School. Mats are spread on the floor and the members seat themselves cross-legged in true Indian style, in a circle. On the occasion of my last visit the music was provided by means of two violins, three pairs of cymbals, an empty earthern waterpot and a drum. The drum is held by the player between the foot and the knee; a short rope passing over the knee keeps the drum in position, leaving both hands free. The drum is beaten with the fingers and palms of the hands. The melody and rhythm of the music are Indian and the players use no score. The singing is wonderful to western ears; volume of sound evidently counts for much. The lyrics are frequently original compositions by one of the members.

As the evening proceeds members continued to arrive, dropping in as they return from their daily work. Around the doorways an audience worthy of the occasion gathers. I notice on the wall the banner of the Bajana, with its title in Tamil inscribed in gilt lettering on a red ground. Another banner displays the text "Remember now thy Creator in the days of thy youth."

A Bajana on these lines is a decidedly useful institution and we do well to foster its growth. E. A. B.

"Rocky Places"

(Matt. xiii. 5, R.V.).

AT Jaganathapuram one Thursday morning I had an audience at once novel and difficult. It was composed of Tamil Jugglers, Acrobats and Fortune-tellers. Some of these had performed in various cities in Europe. The phase of European life with which they are acquainted is not calculated to impress them with high ideas of Christianity.

As I spoke the Gospel message to them I realized that I was sowing the priceless seed in most unpromising soil. But as in our Lord's parable the sower did not withhold the good seed even from the rocky place or the thorn-brake so we must not keep back the Gospel message from the most frivolous or the most hardened.

These people do not take life very seriously. It almost seemed as if they regarded me as a member of another troupe, to whom they gave a respectful hearing whilst I did my "turn." When I had finished, the acrobats went through some performances for my solitary edification.

From the human standpoint the effort was a sheer waste of time and energy. From the Gospel standpoint it was an act of obedience to the Divine commission, and we "sow in hope." E. A. B.

Medical Notes.

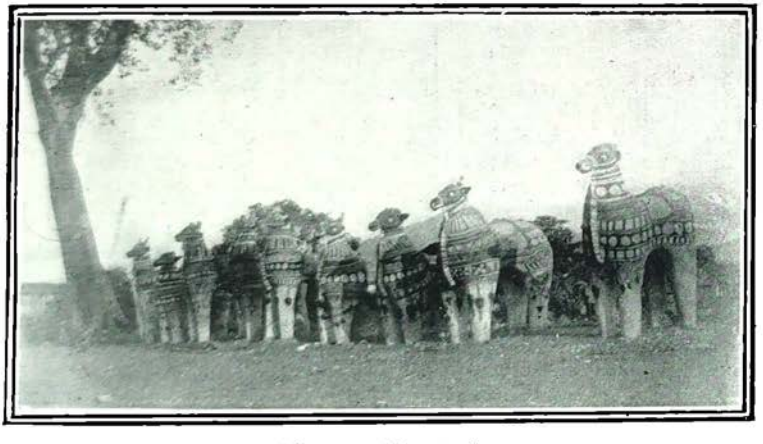
A GUINEA worm appeared beneath the skin of the foot of a young Mahommedan woman in Sendamangalam. It pushed its way through the skin and set up inflammation that burrowed into the tissues and made a deep wound. The wound was left undressed and, as the woman walked about, some tetanus (lockjaw) germs from the road soil entered and soon gave rise to the symptoms of that dread disease. When brought to me she was enduring the awful muscular spasms which are the most painful feature of tetanus. Her jaws were rigidly set and my utmost force was insufficient to part those grimly fastened teeth. Her eyes were wild and full of dumb terror, and beads of perspiration stood out over her face. The muscles of her neck were contracted into tight cords, and during the frequent spasms the spinal muscles were siezed with a violent cramp until the back was forced up into a high arch. The muscles of swallowing were partly affected, but I managed to trickle some medicine between her teeth and she with difficulty swallowed it. This lessened the pain and violence of the cramp, but the treatment of tetanus even by a qualified doctor is unsatisfactory unless taken very early, so I was unable to do more than relieve the keenest of her agony. It was a pitiable case.

* * *

My little trotting bull was travelling at a smart pace over the bumpy road, and inside the springless low-roofed cart I was occupying the time by bumping as *gently* as possible against the roof, two sides and floor. For the road seemed to be composed mainly of hollows and ridges, and

the inside of the cart was *not* upholstered. The bull was plainly trying to smash the cart as it rattled madly over the atrocious road, but the stoical driver sat in front with a leg on either shaft and the single rope from the bull's head slipping between his fingers, quite unconscious of personal discomfort. Suddenly we came to a dead stop and the dark face of an Indian farmer came poking around the back of the cart. Would the *Dhori* take compassion upon his ox, which had a bad leg? I replied that my medicines were for human beings, not oxen. "At any rate, just come and see the ox," pleaded the farmer. I found a large wound upon the foreleg of the animal and promised to give some boric powder with which to foment the place.

A few days afterwards I was dispensing medicines in my room, surrounded by several patients, when in came the man of the wounded ox. The medicine was very good and had almost healed the leg. Would the *Dhori* give him some more? "Ah," said one of the patients in the room, "by curing that ox what merit you will acquire! More heavenly merit than by curing the diseases of us men!" "Come now, *Chettiar*, you do not mean that oxen are more precious in God's sight than men?" said I, lightly. The Chettiar opened wide his eyes at such heresy. "*Of course*, the holy *Madu* (ox) is more sacred than mere men! Oxen drag our ploughs, pull our carts, turn the heavy oil-mill, raise the clear water from the well for the rice fields, tread out the gathered grain. Also the cow gives us sweet milk from which our wives make *Ney* (clarified butter), *Mohre* (Butter milk) and *Tihre* (curds). Without the cow we could not perform the *Parahyachittham* (Atonement) ceremony." And so he went on, giving many more uses of the cow than I have enumerated here. With this splendid opening I was able to enter into religious conversation with the man and those standing by. After praising them for recognising the benefits of that indispensable animal in India, the cow, I pointed out their fatal error of worshipping the thing created rather than the Creator, and of ascribing thanks to the gift rather than to the Giver. They listened attentively and walked away thoughtfully. J. M. B.



"SACRED HORSES."

OUR HOME CHURCHES.

Prayer Subjects for August, 1910.

"Before they call I will answer."

Week beginning—

SUNDAY, 7th.—Praise for our new L.Z.A. missionary and prayer that her way may continue to be made plain.

Sunday, 14th.—Prayer for Mr. Morling that he may be kept in health and strength, sustained in spiritual power, and his deputation work greatly blessed.

Sunday, 21st.—That the spirit of grace and supplication may be poured upon us at home.

Sunday, 28th.—That great help and much blessing may be granted to our missionaries and their co-workers.

Council Echoes.

Another Lady Missionary.

The principal business and most interesting feature of the Council Meeting of July 1st was the consideration of an offer from Mrs. Elnaugh, of Bethesda Church, Ipswich, to work in the Namakal field. The L.Z.A. Committee having met her in the afternoon and reported to the S.B.M. Sub-Committee their unanimous acceptance of the offer, the latter also had an interview and warmly concurred in recommending her to the Council, who unanimously agreed to accept her. Further particulars will be furnished shortly, but meanwhile it may be stated that Mrs. Elnaugh gave a clear and convincing account of her call to foreign missionary work.

Finance.

The total amount received during the month as reported by the Treasurer was £49 16s. 6¼d., of which £46 9s. 6¼d. was for the General Fund and £2 6s. for the HERALD Fund.

Mr. Morling's Deputation Work.

MR. MORLING has, we are glad to say, been enabled to resume his visits to the Churches, and has been making an extended tour in the North of England accompanied by our President and Secretary. We shall have particulars of these meetings and services in due course; meanwhile we give the following particulars of the meeting held at Bolton kindly furnished by one of the friends there:—

A successful meeting was held at Bolton on Tuesday evening, July 5th. The proceedings commenced with the singing of a hymn, which was followed by reading and prayer. The chairman, Mr. Healy, then told the friends he believed the Word of God should be carried to every nation under heaven, and hoped the present occasion might be used to strengthen the hands of God's ambassadors who carried the truth to the heathen.

Mr. Mitchell, of Chadwell Street, was asked to make a few remarks. He said the reason for his interest in this missionary work was God's command, "Go ye into all the world and preach the Gospel to every creature,"

and his hope for the prosperity of the work lay in the promise, "My word . . . shall not return unto Me void."

An address was next given by Mr. David Morling, who spoke about the natives of Sendamangalam, dealing first in a very interesting manner with their customs and habits of life. Then he went on to explain some of their abominable idolatries. The systems of demon worship were explained, and it was proved that there is no love in their religion, but that all the sacrifices and services are caused by the dread in which the demons or gods are held by these poor deluded people. Mr. Morling gave several touching personal experiences of some of the converts whose hearts God had softened. One was of an old man who often walked ten miles to hear the Gospel preached by our missionaries, and who suffered much persecution for Christ's sake.

Mr. Chisnall followed, and told of the little Bethel, the only place of truth for many, many miles in that wild waste. He said the cost of the building was defrayed by the young workers in the Church at West Hill, Wandsworth. A collection was taken and a number of curios and photographs were purchased by the friends. This instructive meeting was dispersed after a hymn and the Benediction.

Ladies' Zenana Auxiliary.

To the Members of our Branches.

DEAR SISTERS IN CHRIST,—Before the appeal made last month by Mrs. Morling for another lady-missionary could reach the members of our Branches through the HERALD the need was met in a manner which we cannot but feel indicates the hand of God. Towards the end of June Mrs. Elnaugh, a member of Bethesda Church, Ipswich (under the pastoral care of Mr. H. T. Chilvers), whose heart had been stirred when hearing in May last Mr. Morling's story of the Namakal Field and the Kolli Mountains, offered herself for service in Sendamangalam after undergoing medical training. She met the Sub-Committee of the L.Z.A. at Soho at the beginning of July and then, on the same day, the S.B.M. Sub-Committee, who both, having heard her account of how she had been led to offer herself, unanimously and heartily recommended her to the Council, by whom she was unanimously accepted.

It will not have been forgotten that the L.Z.A. Committee expressed the intention of not entertaining the thought of accepting any candidate until the income of the Auxiliary had been sufficiently increased. The whole circumstances of this call, however, made the Committee feel that they would be going against clear indications of God's will if they refused our friend's offer. They therefore accepted her in the full confidence that He who had so wonderfully provided the worker would also provide the necessary income.

May we not at the same time remind the members of all our Branches of the necessity of working as well as trusting, and ask them at least to maintain, if they cannot increase, the amount of their subscriptions and to endeavour to secure additional members in their respective Churches. We would also urge the lady members of Churches where a Branch of the L.Z.A. does not exist to form one, however little may be the help they feel they can render.

Yours in our Lord's service,

R. J. HUTCHINSON,
N. SILVESTER.

Mr. David Morling's Engagements for August.—August **7th**, Dunstable; **14th** and 15th, Watford; 17th, Meopham; 18th, Boro' Green; **21st**, Bassett Street, Kentish Town; 24th, Wooburn Green; **28th** and 29th, West Hill, Wandsworth; 31st, Grays.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—I am very pleased to welcome to the Corner Annie Waters, of Salhouse, two of whose sisters have been in it for a long time past. Yes, Annie, of course there is room for you and I am glad to have your first letter.—It gave me great pleasure to meet some of my nieces at Goldsmith Road, Leyton, last month and to receive 11s. 6d. for the Mission, the proceeds of the collecting books of Dorothy and Hilda Cuthbert (4s. each), Violet Hammett (2s.), Elsie Winn, Mabel Coram and Charlie Apps. I am glad to learn that they liked the meeting.—To Irene, I want to say I commend you for the evident pains you have taken with your answers this month, but they are somewhat mixed up, so that I can't give you as many marks as I should like to.—You have answered well and carefully, Kenneth, and have the highest marks this month in your division. I have given you and Eric marks for your June answers, which reached me with the July answers.—Thank you, Eric, for your funny picture, but I am glad you added the names.—I was glad to receive your letter in June, Muriel, and your July answers. A seeking sinner always implies a seeking Saviour. I am sorry to hear of your father's illness.—Yes, Colin; I don't wonder at your asking the question after reading a "Hindu Devotee" last month. If I did not think "missionaries are needed in this great all-important work" I should not be writing in this Corner.—You will now be in Division II, Dora, as you are 10 years old. Many happy returns.—Yes, Fred, the Corner is gradually getter larger. I hope you had a fine day for the excursion. Were you thinking about that when you wrote your answers?—I am sorry to hear of the death of your Pastor, Ruth and Alma, although for him "to die is gain." The essay would have to be on a missionary subject; but we will wait until after the holidays. I have heard of only one or two more who wish to write.—I am glad, Minnie, to know that you belong to Chadwell Street Sunday School and that I have now two nieces there. Perhaps there may soon be more. Will you thank Miss Beckett?—Edith, Lottie and Elsie appear to like their books, and I hope those of you who have not yet had one will soon be successful.—Ruby is "a little better, although not very much."—One of my young friends says he is "breaking up." That sounds serious, but I think I know what he means. I hope you will all enjoy your holidays.—I dare say you will soon have an answer from the Biblewoman, Edith, as our missionaries are now in Madras again.

Let me say something about answering the questions. You need not write the questions—only the answers. Don't give more in the answer than the question asks for, but give *all* it asks for. By not doing the latter, marks are sometimes lost. Write your name, division and age at the top of the answers.

ANSWERS FOR JULY. *Division I.*—Colin Church, Hilda Cuthbert, Muriel Miles, Grace Church, Mabel Measures, Edith Ince, 6 each; Emily Church, Edith Gillmore, R. Graves, 5 each. *Division II.*—Kenneth Robbins, 7 (for June, 6); Dorothy Cuthbert, Hubert Grimes, Violet Hammett, Ruth Waters, Winnie Falkner, Lottie Tooke, 6 each; Charlie Ince, Bertie Sheed, Ada Webb, Elsie Horne, Minnie Berry, 5 each; Alma Waters, Irene Hammett, 4 each; Fred Simmons, 3. *Division III.*—Winnie Church, 5; Dora Haynes, 5; Eric Robbins, 5 (for June, 5); Connie Hammett, Annie Waters, Elsie Schweitzer, Philip Webb, 4 each.

QUESTIONS FOR AUGUST. *Division I.*—1. Tell me all you can about Ziegenbalg. 2. Why does a Hindu think the ox and the cow more sacred

than men? 3. Give me verses in Genesis i. and 1 Cor. ix. which show the contrary. *Division II.*—1. Who first translated the *New Testament* into Tamil, and when? 2. Who completed the translation of the whole *Bible* into Tamil, and when was it first published? 3. What are the Tamil words for *ox, clarified butter, butter-milk, curds?* 4. What does *Parahya-chiththam* mean? *Division III.*—1. What is a *cheri?* 2. What is the Tamil name for the Bible? 3. How did Ziegenbalg learn Tamil?

In a few weeks our missionary boxes will be opened, when we shall see how much they contain to help on the work of God in India. When Mr. Booth shook the Hindu Devotee's box it seemed to tell him something —something probably about the old man's vain hopes, gratitude, disappointment, patience and effort, and I wonder what your *missionary* box says to you. You have heard it speak many times, but do you understand what its chorus of little voices says? It has a language all its own, but I think we can understand it if we listen carefully. Let us shake it and listen. If it says nothing at all its silence means either "Quite empty; begin to fill me;" or "Quite full; empty and fill me again." But does it make a great noise? That evidently means "Plenty of room; put more in." Then make the most of the next two months and try to fill it.

But let us listen again, for the box has many messages. Amid the jingle of the coins there seems to be the echo of a question heard long years ago on the shore of the Sea of Galilee, "Lovest *thou* Me?" You are helping to send "the old, old story of Jesus and His love" to the heathen. Is it because you love Him yourself and want them to love Him? Listen again. I think I catch the words "*Pray* and give." I think I have told you that a little girl once brought a small offering and said, as she brought it, "This is only a little, but it is wrapped up in a month of prayer." It isn't your money, whether much or little, that can save anyone's soul, but the power of the Holy Spirit. Ask Him to use your money. Listen once more and perhaps you will hear the box say, "Give and *Go*." Some missionaries have heard God's call to the mission field when they were children, and so may you. I do hope that some day some of you children will go and that the Corner may have the honour of being a missionary nursery.

A missionary box can hardly be called a musical box, but it nevertheless strikes the key note of some of the hymns we love. At all events, as we listen to its hoarse rattle we seem to hear the sweet and solemn music of "*Were the whole realm of nature mine*"; and we all realise how little we have given to Him who "gave HIMSELF" for us. We also catch the echo of more stirring strains—"*Fly abroad, thou mighty Gospel*"; and we begin to think how few "feathers" (as Mr. Hazelton, of St. Neots, called them at the Half-yearly Meeting) we have given the Gospel to fly with. And then we hear sounding as from a distance the triumphant notes of "*Jesus shall reign where'er the sun*"; and we feel that we would like to help more and more to hasten that happy time and to share in the joy and triumph.

The poor old Devotee's box, although it does speak of his gratitude for having been cured, as he thinks, by his god, cannot echo such music, for he himself does not know "*How sweet the name of Jesus sounds.*" This helps me to understand how it is our missionary boxes can speak and sing as they do. After all, they can only give back what we put into them. If we only put money they only give back the same, but if we put in earnest wishes, prayers, and grateful song, they give these back to us.—Now go and shake your boxes and listen. May you hear the voice of Jesus, and, following Him yourselves, pray that the poor Devotee may be led by the Holy Spirit to leave his idolatrous pilgrimage and begin the pilgrimage to heaven.

Send your answers in future to Uncle John, 11, Christchurch Road, Ilford, Essex. 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, 1910, 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, 1910, 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 25th, 1910.

* * *

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, N.W., at 2 p.m. on Tuesday, October 25th, 1910.

* *

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.

"FREELY YE HAVE RECEIVED, FREELY GIVE."

Subscriptions received from June 16th to July 15th, 1910.

General Fund.

	£	s.	d.
C. H.		5	.
Birthday Gift, June 21, Kolli Mountains		2	6
Sydney—Mr. and Mrs. Mudie (Reports) ...		1	
Wood Green, Park Ridings—S.S. ...	3	.	.
Miss Ambrey, Kolli Mts.		3	7
Leyton, Goldsmith-rd. Children's Missionary Band—			
Hilda Cuthbert ...		4	.
Dorothy Cuthbert ...		4	.
Violet Hammett		2	.
Charles Apps			2
Mabel Coram			8
Elsie Winn ...			8
Sale of Literature		1	.
Miss Ash ...		6	6
Interest on Deposit	2	4	6
Per Mr. J. Morling—			
Miss Maunders (box)		4	6
Anon. (box)		5	6
Miss Cane, per Mr. Thrower		5	1
Clapham, Courland Grove	6	.	.
Tollington Park, Zoar	1	2	1
West Ham Tabernacle		15	.
Bromley, College Slip		13	.
Homerton	1	3	8½
Mrs. Jarvis, Scripture in Sendamangalam Field	10		.
Wandsworth, West Hill—Y.W.B.C. ...	2	.	.
Mrs. T. Jones ...	2	4	.
Miss Kellie Watts ...	1	1	.
Miss Marion Abbott		14	.
Mrs. T. Dean		10	.
Miss Mercie Colls ...		10	.
Miss Hannah Kent		5	6
Miss Lizzie Caffarate		5	.

General Fund (*cont.*)

	£	s.	d.
Misses Applegate ...		4	6
Misses Edna Littlewood ...		1	.
Chelmsford—			
Mrs. Allen, Kolli Mountains ...		5	.
Sale of Literature, per Mr. D. Morling ...	1	5	.
Mr. Burfoot		10	.
Canning Town—			
Providence ...		7	9
Chatham—Enon ...		10	.
Soho—S.S.		15	7
Mr. J. A. Pond (box)		4	.
Beccles—S.S. (boxes)	1	3	1
Chesham, Townfield—S.S. (boxes)... ...	3	19	10
Miss Hawkins (box)		12	.
Hounslow, Zoar—S.S.	1	6	3
Bible Class		14	3
Birthday		2	6
Marylebone, Mt. Zion—			
Mr. Russell	1	.	.
Mr. Sears (box)	2	10	6
Sunday School ...	20	.	.
Limehouse, Elim—			
Mrs. Thomas (box)		3	3
Mr. T. Bayes ...		2	5
Sunday School ...		6	1
Brentford, North-rd.—			
Sunday School ...	3	8	6
Mrs. Charman ...		10	.
Mr. Jas. B. Collin ...	21	.	.
Mr. A. Booth	1	.	.
Mr. H. F. Forfeitt, Kolli Mountains...		10	.
Balcombe	1	5	.
Mr. C. H. Gosling ...		10	.
One pleased to help, Kolli Mountains		10	.
Tottenham, West Green Road—Mr. Vestey's Bible Class		18	2

General Fund (*cont.*).

	£	s.	d.
Mrs. Brand		10	.
A month's remittance, per E. M.	97	.	.
Norwich, Orford Hill—S.S. and B.C. ...		4	6
Marylebone, Mt. Zion—Anon	2	2	.
51 c 92		2	6
Mite		2	.
A Friend, per E. M., Sendamangalam...	10	.	

"Herald" Fund.

Wellingborough ...		5	6
Bound Vol. H.... ...		1	6
Miss Ash		1	6
Wickham Market ...		7	6
Chatham—Enon ...		2	6
Soho		2	5
Acton Tabernacle ...		6	2
St. Albans, Bethel ...		10	.
Beccles		13	6
Marylebone, Mt. Zion		4	.
Limehouse, Elim ...		8	3
Meopham		3	.
Guildford O.B.C. ...		5	.
Mrs. Bishop (Canada)			3
Leyton, Goldsmith-rd.		10	.
Norwich, Orford Hill		7	6

Medical Fund.

Sydney—Mr. and Mrs. Mudie...	1	1	
St. Albans, Bethel—Miss Gregory ...		13	
Friend		5	

Ladies' Zenana Auxiliary.

Beccles—Mrs. Jessop		2	6

NOTICES.

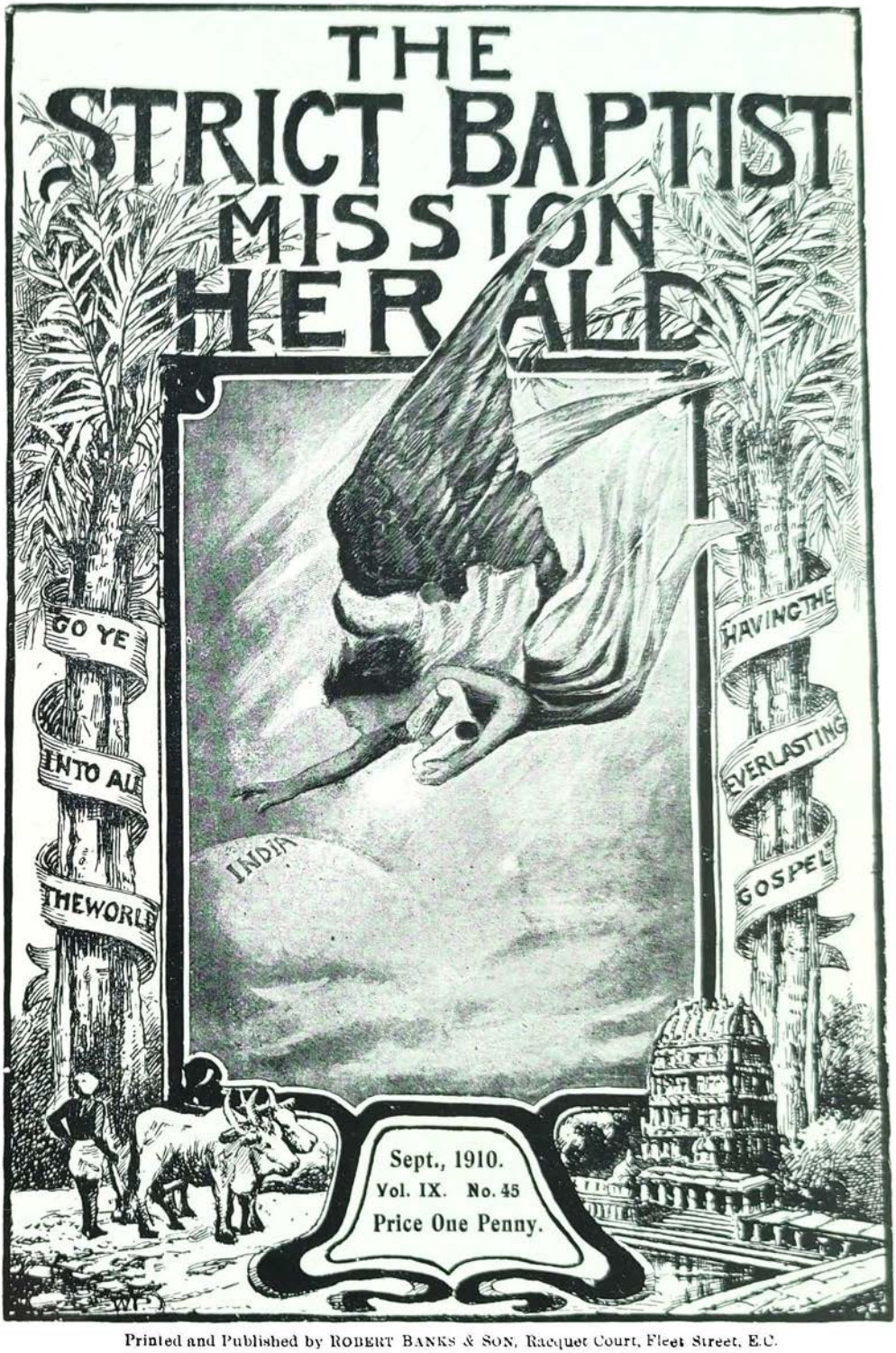
ALL COMMUNICATIONS for the HERALD should be sent to the EDITOR, Pastor L. H. Colls, "Framsden," Western Road, Tring, by the 10th of each month, *at latest.*

ALL APPLICATIONS for Reports, HERALDS, bound Vols. for 1909, and Post Cards, and *changes of address*, to be sent to ***The General Secretary, Pastor W. Chisnall, 35, Farnham Road, Guildford.***

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

ALL APPLICATIONS for LADIES' ZENANA Collecting Boxes and all Contributions 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 49TH 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 25TH, 1910.

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, 1910.

Please send Subscriptions to the Treasurer and Nominations to the 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. IX.] SEPTEMBER, 1910. [*New Series*, No. 45.

CURRENT NOTES.

WE draw the attention of all our subscribers to the fact that the S.B.M. financial year closes on the **30th** of September, and that all donations and subscriptions, except for the L.Z.A., must reach our Treasurer by that date in order to be included in this year's accounts. The earlier he receives them the more his work will be lightened. All L.Z.A. money should reach Mrs. Silvester not later, but as much as possible before, the **10th** of September. Church nominations of members of the S.B.M. Association should be sent to Mr. Chisnall as early as possible this month.

The results of the Scripture Examination of our Madras school children, which will be seen on another page, are very gratifying. When we think of nearly 900 heathen children being taught Scripture daily, and 277 of them passing an examination, no less than 163 of them gaining distinction, we rejoice in the promise that the Word will not return to God void. Our faith is confirmed and strengthened by the cases of conversion which we hear of. How far-reaching this ministry is we can only partly imagine. We thank God for committing it to us, and we congratulate our brother, Mr. Booth.

We feel much sympathy with Mr. and Mrs. Booth in regard to their youngest child, Gerald, and commend him and them to the prayers of our readers. After months of ill-health and weakness, due to the heat of Madras, at one time nearly resulting in complete collapse, the child became comparatively well in the cooler air of the hills, but now, since his return, much to the disappointment of the parents, the old symptoms are re-appearing.

PRAYER AND POWER.

WHEN Pizarro, the conqueror of Peru, was about to proceed on his desperate enterprise he set before his few starving followers not only the perils and hardships they would have to encounter, but the immense riches which would reward them if they succeeded.

And if we looked only at the magnitude of foreign missionary enterprise we might well abandon it as hopeless, if not desperate. The soldiers of the cross in heathen lands, outnumbered on the average by 50,000 to one, and in many places by 200,000 or 300,000, would be powerless against these hosts of humanity, fortified as they are by the impregnable walls of idolatry, ignorance, vice, and Satanic power. What we need is such a vision of success as shall nerve us to strenuous endeavour and keep us in constant expectation of the wonder-working power of the Captain of our salvation. And this we may have, for the battle was fought and the victory won at Calvary; all power has been given to our Lord, and He has emphatically expressed His purpose concerning His "other sheep"—"Them also I *must* bring." It is, therefore, no uncertain venture on which He has sent, and in which He accompanies, His Church. Since "all the power of the enemy" is ranged against us our Lord has promised His presence and given us the assurance that "the gates of hell shall not prevail against us."

The means by which He fulfils His promise of power and success is simplicity itself—"Ask and it shall be given you." Prayer is faith's draft upon the Lord's resources, the expectant presentation of His promissory note. "Whatsoever ye shall ask in prayer believing, it shall be granted unto you." Is it money, is it men and women, is it an open door, *is it power?* Whatever may be necessary to the accomplishment of His purpose He will give. Let us not, therefore, look at unfavourable circumstances and frowning providences, or even at our weakness, but at Him—and ask. For our encouragement He not only gives us His promise, but presents His example—"Neither pray I for these alone," a prayer, surely, which He is offering still.

But we must not forget that prayer for the world-wide success of His Gospel is the Lord's imperative command—"When ye pray, say . . . Thy kingdom come"; "Pray ye the Lord of the harvest that He will send forth labourers into His harvest." Obedience is of the essence of success, for it is the channel of His power.

We are astonished at the marvels of telegraphy—especially of wireless telegraphy—by which space and time are in a sense annihilated, and continents and countries are closely linked together, but we too often forget the greater marvels of prayer, and the readiness with which Christ responds to the touch of real faith. Hell-gate rock in New York harbour was blown up at the touch of a child's finger, and the saving purposes of God are accomplished through the prayer of faith, offered in obedience to the laws of the kingdom, setting in motion as it were His secret power.

Is it not true that the Church has neglected prayer for the progress of the Kingdom and has largely lacked power in consequence? Instead of "seeking first the Kingdom of God" she has sought her own well-being—and missed it! And is it not true that we sometimes seek the progress of the Kingdom without prayer, and therefore work without spiritual power? While we thank God that our unfaithfulness or neglect cannot limit His power and the accomplishment of His purposes, let us remember that "in a supernatural cause, resting on a supernatural character, led on by an omnipotent Leader, with all His supernatural power pledged to its support on the conditions of consecration and prayer on the part of its human agents, a neglect of prayer is a denial of the Lord's leadership and a wilful limitation of success. For in all the missionary work of God . . . all success and guidance are consequent only upon prayer."

Our Foreign Field.

The News of the Month.

MADRAS.—The temperature in Madras this year rose to 114 degrees in the shade. This is the highest recorded for many years.

During the first half of May and the second half of June our preachers gave 966 addresses to audiences aggregating 13,814. They visited 550 homes and sold 61 Gospel portions.

Our Bible-women taught the Scriptures to 5,154 women distributed amongst 360 homes, speaking altogether on 1,511 occasions. They sold 22 Gospels.

In our Schools we have 880 pupils, the average daily attendance being 616. Our new School at Egmore is flourishing; there were more than sixty pupils present when I visited it this morning.

On the first Lord's Day in July it was cheering to see more than eighty adults present at our Vepery service, when I preached on the words "My kingdom is not of this world." Forty-seven members participated in the communion service which followed.

The India Sunday School Union examination was held on July 16th. Out of 340 candidates from our Madras Schools 277 passed, of whom 163 gained first class certificates (see *The Scripture Examination*, p. 102).

E. A. BOOTH.

L.Z.A.—We returned to Madras on the 29th of June, feeling much refreshed and strengthened by the rest, and have now settled down to our usual work again, which means to me, for the next few months at least, a renewed battle with the intricacies and difficulties of Tamil study, varied by an occasional afternoon with a Bible-woman and dispensing medicines to the sick folk who come for it morning by morning.

Regarding the last named I have had 39 calls during this fortnight, mostly ophthalmic cases. At this time of the year a tiny fly, known as the eye-fly, is extremely troublesome, causing sore eyes and carrying infection from one person to another. This ophthalmia spreads remarkably quickly in a family, often with disastrous results, unless prompt measures are taken. Five persons from one household, all suffering from the same complaint, visited me to-day.

We were in Madavakam a few days ago, when an elderly woman told us with grief of the death of her cherished grandson, who had died of dysentery while we were away. "Ah!" she said in closing, "if you had been here to give him medicine he would not have died." This led to a few words of comfort and the explanation that it was not the virtue of the medicine alone, but the blessing of God upon its use, that restores to health. The woman became interested and listened attentively to the lesson which followed. Thus the medical and spiritual work blend.

July 14th, 1910. OLIVE M. ELLIOTT.

SENDAMANGALAM.—When Teacher Samuel and his wife came to take up school work at our Tuttikulam village school they came from the midst of their friends to live as strangers in a strange place. Two months ago they asked leave, and easily obtained it, to re-visit and comfort their friends, who had just then been bereaved. They were away only a fortnight, but during that time the devil instigated a Hindu—a rival school-

master—to go round the village and spread a report that all the children attending the Mission School were shortly to be made Christians. "Why does the Dhori give the children those nice presents at Christmas? Why are they taught to read and sing Christian Vedas?" With these and many other words the detractor did his evil work. No one was there to stop the report, and when Samuel and his wife returned, instead of forty scholars only four appeared!

For a week or two the school seemed bound to go under, but at the time of writing 15 scholars have returned and are attending regularly. Teacher Samuel and other Indian workers like him in lonely out-stations need your intercessory prayers.

At one of our street preachings a low-caste man asked the question why God had ordained that he should toil for his rice by the sweat of his brow whilst the rich Mittadhar yonder lived in luxurious ease, eating "mountains of rice mixed with unctuous ghee." After I had replied, an old man in the crowd looked pityingly at the questioner and supplemented my answer with a more lengthy one of his own. Our champion was an old sorcerer who has grown rich in iniquity, but who now affirms that he is at heart a Christian.

Every afternoon at 4.30 Preacher Varatharajulu gathers round him the folk who have come for medical treatment and preaches the Gospel to them. Looking, on one occasion, first at the faces of the diseased ones around him, and then at the more numerous friends who had brought thither the sick but were themselves quite healthy, he made the surprising announcement, "We are *all* sick," and then went on to speak of the fatal disease of sin.

During the present month contributions from sick persons receiving treatment have totalled the very gratifying amount of 18s. 8d. A collection box hangs on the wall with the inscription written in Tamil, "Please place herein *kas* for the purchase of medicines for the poor" (one *kas* = one-twelfth of a penny).

I am glad to say that the Mission House is now practically finished and I have just moved in. J. M. BRAND.

The Dream and the Reality.

"From the unreal lead me to the real.
From darkness lead me to light."—UPANISHAD.

THE real and the imaginary are sometimes very different. The imaginary in missionary work is often a picture like this:—A bleak, surf-beaten shore, a blue sky and a fierce sun, a background of feathery drooping palms, and leaf-covered huts, crude stone temples and grotesque images, and a crowd of dark-skinned people. It is around the latter the interest centres. Their thin bodies are scarcely clothed, their eyes are hungry and wistful and (now the interest grows painfully intense) their souls are starved.

They are not so much concerned about creature comforts, but that awful soul-hunger is more than they can bear. Stretching their emaciated arms across a cold, grey sea they cry, "Oh, dwellers in Christian lands, if you have something to satisfy the soul, tell us of it. Come over and help us; tell us of a Saviour from sin. Give us the bread of Life ere we die."

And far away on the misty horizon is a ship from another land, bearing to these people the food they ask (and now the dreamer's heart beats fast with joy); there are Christian missionaries on board, and Bibles. See the people on the shore straining their eyes to distinguish the lines of that fast approaching vessel, watch them wading ankle deep, knee deep, waist deep, into the curling waves to meet the white-winged messenger. Now they are listening, eager and tireless, to the message of Life, drinking

deep draughts of joy, feeding their famished souls until they are satisfied, and know the joyousness of *Life* in Christ Jesus.

. . . . . .

That is the Christian's dream, and *this* is the missionary's reality in Madras:—A fiercely-hot afternoon, the blue sky and the palm-trees, and the leaf-huts are there, and so are the dark-skinned people. Miss Elliott, and a Bible-woman and I have come to talk to them of sin and salvation. We stop before a leaf-roofed hut, but the dwellers have retired within. Two men who were playing cards on the mud floor of the verandah, pack up and depart at our approach. By dint of many persuasive calls we get a response from within. A weary voice tells us that the owner has walked a long way to-day to and from a village and she is now lying down, and too tired to listen to us. After continued persuasion she and her husband



Photo by] A VILLAGE HOME. *[Mrs. Booth.*

and daughter emerge from the darkness of the house, but they are far more interested in Miss Elliott's camera than in anything we tell them.

We move on to a similar hut in the village. A woman is grinding curry-stuff at the doorway; we settle down here for a quater of an hour, and she listens, but her eyes are wandering up to Miss Elliott's *topee*, down to my shoes, away to the tree tops, and back to the books we hold.

A third hut, and an old woman peeps out. The sun is scorchingly hot on the front of the house, and so "May we come in?" we ask. "Oh, *no, no*," she exclaims in horror; what would the neighbours say at her, a caste woman, letting *Christians* into her house? We crawl beneath a plaited cocoanut leaf which hangs low over the front, and sit huddled there and talk to her, she on the inner side of the threshold and we on the outer.

We pass on; another hut and another woman grinding curry-stuff.

"Why have you come?" she asks. "To tell me about God? Oh, well, I do not understand those things, so what is the use of telling *me*?" Yes, she speaks Tamil, but she does not think she would understand our Tamil. Little by little we interest her, enquiring after her husband and children, what her work is and how many chillies she puts in her curry (fifteen, she tells us, and a few extra green ones!), and she finds she does understand our Tamil. Then we tell her that other message of Life and Death as simply as we can, and she listens, hardly realising that we are telling her what she did not want to hear.

Two hours have passed, the cocoanut palms throw long dark shadows as we turn away, hugging our books It is not an inspiring afternoon, and different to your picture, Christian friend.

But *is* the real less interesting to you than the imaginary? The difference lies not in the colouring of the two pictures but in the soul of them. Does the indifferent attitude revealed in the reality cool your ardour, quench your love? Rather should it rouse you to greater effort, stimulate you to deeper love, drive you to agonising prayer.

The *need* is here, as in your dream picture, but greater, because it is not felt. The *cry* is here, pathetic in its silence, and *death* is here—the slow, solemn death of starving souls who feel no hunger.

WINIFRED BOOTH.

The Scripture Examination.

THIS annual event grows in interest and importance. Teachers and Scholars look forward to it with pleasure. The success which our pupils achieve in this examination reveals the manner in which Scripture is taught in our Schools.

The India Sunday School Union appointed July 16th for the examination throughout India. Our candidates were grouped in three centres. Miss Elliott supervised the Vepery centre, Mrs. Booth the Mission House centre and I the Ayanapuram centre. In the Oral Department there were 340 candidates, each one of whom was required to answer fifteen questions. About three hours' work in each centre completed the examination, the results showing that 277 pupils passed the test, no less than 163 of these gaining first class certificates.

In the Written Department we presented 44 candidates in various grades. These papers have been sent to the examiners and the results will be published in about three months.

Pleasing as the results here recorded may be, let us hope and pray that this is not the final result of the teaching of the Word of God in our schools. Should we not pray that the seed now sown may bring forth fruit to life eternal, being the means of leading many of the scholars to Christ the Saviour?

ERNEST A. BOOTH.

A Morning Trip.

LET the reader who is so disposed accompany me in his imagination this morning on a village preaching expedition. In reality I have just returned from the expedition, but we will go over the events again together.

We start on bicyles at 6.30 a.m. On the way are to be seen housewives busily sweeping the dust from their doorways, and forming a wide, clean margin in front of the house. Old men, scarcely yet awake, squat against the wall and bathe their stiff old limbs in the morning sunlight. Groups of men are returning from an adjoining lake, where they have just washed themselves and their clothes, putting on the clean clothes which they washed yesterday morning.

Our destination reached, we dismount and walk with the two preachers

into a large village. We cross the border dividing the high caste quarters from the low, and as we do so several high caste people who have been following us halt and look on with a mixture of disgust and curiosity as we pass into the "unclean" street.

A fairly large house offers us its friendly shadow as a preaching place. We beckon our audience up as they appear one by one in neighbouring doorways. "Come along, O elder, and set a good example to the rest." "Ho, Perumal, put down your bundle of grass and listen to what we have to say." "Now, you young scamps, sit down and keep still and you shall have a story."

After a lyric which, I am sorry to say, is sung in three different keys, our senior preacher takes up his parable and tells us of a noble and illustrious Prince who, filled with pity at the wickedness and misery of his subjects, voluntarily left his palace to dwell in a mean street among his subjects, finally giving up his life for their good.

"Jesus Christ is the noble Prince. Heaven is the palace He left. Earth is the mean street. And it was to save miserable sinners who dwelt upon this earth that He gave up His life a sacrifice."

Then I speak on "devil-possession," to them a most fascinating subject, for there are men and women possessed by devils all around, and trees and burning-grounds where lurk evil spirits ready to spring forth and attack folk if unpropitiated. The faces of the audience are serious and interested as I tell the story of the devil-possessed man in the country of the Gadarenes, and how Jesus, the Vanquisher of devils, turned them all out and set the man free. "If in this village there are any troubled in this way, the name of Jesus is still effectual when pronounced by faith to drive out the evil spirits."

We have another lyric and then Preacher Varatharajulu speaks. His message is that we can only live to God by dying to sin. A questioner now interrupts and provides us with the opportunity to tell the story of the sin and fall of our first parents in Eden.

We pass to another quarter, preach again, standing close by a blacksmith's forge, and sell some Gospel portions.

On the way home we call at our Tuttikulam school and inspect the scholars. A great crowd of people gathers at the open door, and I seize the opportunity to ask why more children are not sent to school. "A boy who cannot read is merely a human tree," said I upon the authority of a Tamil poet. "Yes," agreed one man, and added still more forcibly, "He is like a pig!"

We cycle homewards and find the sun much hotter than when we started out. The old men whom we left sitting in the sunlight are now quite thawed and each one has hobbled to meet a neighbour to talk the gossip of the village. Perhaps—who knows?—there conversation is about the lately arrived Christians and the unheard-of Jesus Christ whom they worship.

J. M. B.

The Temple at Pursawalkam.

IN the principal street of a crowded neighbourhood stands this large Saivite temple. Its walls painted in red and white vertical lines, its massive doorway, broad white steps and tank, give it a striking appearance in the bright sunlight. Every morning and evening a harsh clanging bell sounds forth—not for public worship, but to signify that *puja* is going on. Let us peep inside and see what that is. A priest, his forehead, arms and chest smeared with sacred ashes, standing before a hideous brass image, places a garland of flowers about its neck, anoints it with oil, brings some little ghee lamps, lights them and swings them before it, chanting a song of invocation and praise meanwhile.

And the god, he is the great "Siva, the Destroyer," the third person

in the Hindu Triad. We have seen him once or twice carried in procession through the streets of Pursawalkam, attended by a gorgeous glittering show, flaming torches and deafening noise, followed by hundreds of his devoted adherents. Sometimes, too, he is placed on a raft and towed round the tank for his own enjoyment and the sanctification of the waters. He never makes any sign of pleasure, disapproval, or resistance; all is done or not done according to the inclination of his priests. We have seen long streams of people carrying offerings of rice, milk, fruit, etc., wending their way to the door of his temple to offer them to him. They kneel before him, murmuring words of prayer and entreaty, but he hears them not—sees them not; they beg and pray him to assist them in their dire need; he is perfectly unconscious of their cries; deaf, dumb, blind, senseless—a dead god—truly named "The Destroyer," for all who bathe in his waters and trust in his power to save walk in the broad road which leadeth to destruction. Such a one is Pursawalkam's god.

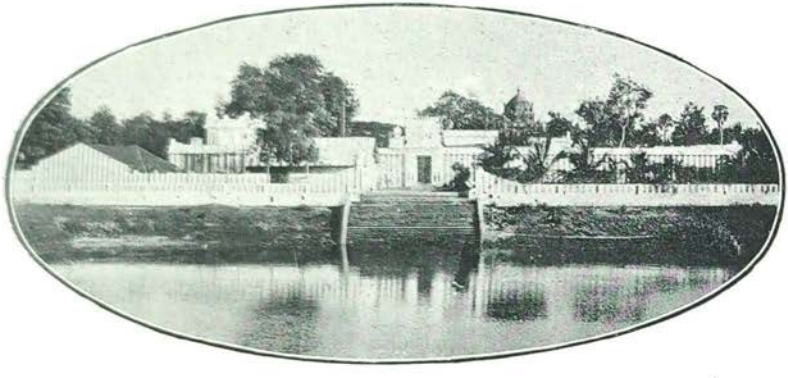


Photo by] THE PURSAWALKAM TEMPLE. *[Miss Elliott*

A casual visitor seeing the electric trams, English bungalows and other signs of modern civilised life might think that heathendom and ignorance are things of the past; but civilisation is not Christianisation, and the majority of these Pursawalkam people are as superstitious and dark as in the ages long ago.

There is, however, a little rushlight burning and piercing the blackness. If you walk along the street to the left side of the temple you may often see an active little woman bustling in and out of the houses, carrying the Word of Life to the women within; and if you go on further to the end of the street, you will see a neat white building, small it is true, but inside are a number of little ones, perhaps seventy, learning of Jesus, who has promised, "He that followeth Me shall not walk in darkness, but shall have the light of life."

O. M. E.

Dovecote Hall, Wood Green, L.Z.A. Branch.—The Second Annual Sale of Work will be held (D.V.) at Dovecote Hall, 78a, High Road, Wood Green, on Wednesday, September 28th, at 3.30, in connection with the L.Z.A. Children's Sewing Class, followed by a Public Meeting at 7.30. Chairman, Mr. Othen, jun. Speakers, Messrs. Goodenough and Gridley. Missionary Hymns and Recitations by the children. Collections on behalf of the L.Z.A.

OUR HOME CHURCHES.

Prayer Subjects for September, 1910.

"Ask, and it shall be given you."

Week beginning—

SUNDAY, 4th.—For God's blessing on the Conference of S.B.M. missionaries meeting in Madras on September 6th and 7th.

Sunday, 11th.—For all our ministers in the Home Churches who are giving their valued help to the cause of foreign missions.

Sunday, 18th.—That our missionaries may be divinely guided as they seek to help in solving the problems connected with those who are at present hindered from confessing Christ.

Sunday, 25th.—Prayer for little Gerald, the youngest son of Mr. and Mrs. Booth, that he may be restored to health and strength, if the Lord will.

Mr. Morling's Deputation Work.

ON resuming his deputation work in June, Mr. David Morling found peculiar pleasure on account of old associations, in visiting Courland Grove, Clapham, on Sunday, the 12th, being a former scholar in Mr. Vine's Bible-class and an occasional attendant at the services. Our brother had the pleasure of the Pastor, Mr. H. Dadswell's presence throughout the day and his help in the services. The congregations were good and the collections amounted to over £6. The children were not overlooked, but were also addressed in the afternoon. The following Sunday, Park Ridings, Wood Green, was visited, missionary sermons were preached morning and evening, and the children addressed in the afternoon. Our missionary found it refreshing to join in the open-air evangelistic services at the end of the day, and saw in "the fact that home mission work is so zealously carried on an assurance that foreign missionary work has the sympathy of the friends." The next day the opportunity was embraced of interesting the Mothers' Meeting at Brentford in foreign missionary work and of speaking at the Prayer Meeting. On Tuesday, June 21st, he was at Lillie Road, Fulham, when Mr. R. Mutimer, Vice-President of the S.B.M, preached in the afternoon on the Prayer of Jabez. Speaking of the blessing of pardon, he touched one of the springs of missionary enthusiasm in a characteristic manner—"Pardon—don't you want others to have it?" At the evening meeting Mr. Morling spoke for an hour and held the attention and profound interest of the congregation all the time. The account of his call to foreign missionary work, which he first heard nine years ago, was as impressive as it was simply told. He fought against it, ran away from it, but it followed him and prevailed, and now "India is my country, Sendamangalam is my home, and I hope to live and die there; I have no greater ambition." A description of Sendamangalam—calculated to awaken a deeper and more intelligent interest in our work there—was followed by a description of the visit to the Kolli Mountains which must have produced a vivid realisation of the Gospel need of these simple and ignorant hill people.

The next day, June 22nd, a lecture on our work in South India was delivered at Tollington Park, when the audience, though not large, was very appreciative. It speaks well for the heroic self-sacrifice of some of

our Churches that they take such an active and sympathetic interest in foreign work, in spite of the great difficulties they experience at home.

On the following day, West Ham Tabernacle was visited and a lecture delivered on the new field, illustrated by the large map which was exhibited at the Welcome Meetings. Pastor H. J. Galley took the chair, a missionary anthem was rendered, and we are glad to learn that, although the weather was somewhat unfavourable, the number present showed true loyalty and a genuine desire to help. We trust this will react in blessing upon their work at home, and that the difficulties which beset our friends in the densely populated neighbourhood of West Ham may be overcome as they "go into all the world."

There was little need, of course, to stir up missionary interest at Guildford, the spiritual birthplace and home of Mr. Jesse Brand, where our Secretary (Mr. Chisnall) is under-shepherd. Naturally Mr. Morling felt, as he says, "in a way related" to the friends when he visited them on Sunday, June 26th, preaching morning and evening and addressing the children in the afternoon. "The children showed a very real interest both in chapel and school."

The following afternoon was spent at Putney, when Mrs. Thomas Jones entertained her Bible-class at tea, and our friend had a busy time answering questions concerning his work in India. Following this was a Drawing-room Meeting and a talk on the new field. "The whole proceedings were admirable in their conception and eminently satisfactory in their results." At the close of the meeting a handsome sum, collected by the members of the Bible-class, was given towards furnishing the Sendamangalam Chapel and £10 from a lady friend for Scriptures.

Balcombe was visited the next day, June 28th. As the result of Mr. Bourne's energetic endeavours, a large and representative gathering of friends from surrounding Causes filled the Chapel, and a pleasant and profitable evening was spent. We hope there may be an opportunity of visiting other Chapels in the neighbourhood.

On the two following days Mr. Morling lectured at College Slip, Bromley, and Homerton Row. Considerable interest centres in the latter place as the spiritual home of our brother, Mr. Booth. The weather was unfavourable, but the Pastor, Mr. E. W. Flegg, bravely attended, although physically unfit, and we were sorry to learn afterwards that he was consequently laid up for some days.

Sunday, July 3rd, was spent at Mount Zion's beautiful sanctuary in St. John's Wood Road, when, in addition to missionary sermons morning and evening, a missionary address in the afternoon was listened to by a large number in the Sunday School. "The sympathy and kindness of friends proved very encouraging, and to sit down at the Lord's table with such a goodly number was an inspiration."

The next day our brother accompanied our President and Secretary to Manchester, and in the evening they had a very kind reception at Royton, where the hearty singing of the young people and the affectionate introductory address of the Pastor cheered their hearts. They moved on to Bolton the next day, where they had a sympathetic meeting, and were supported by the Pastor and several local ministers.

July 6th saw our brethren at Southport, where Mr. McKee, a hearty supporter of the S.B.M., is Pastor. At the close of the meeting several auditors arose and expressed their sympathy and their appreciation of our work. At Rochdale Road, Manchester, on the 7th, the audience was both numerous and appreciative. The Superintendent of the Sunday School and a Deacon spoke very kindly of the S.B.M., and after the meeting a considerable amount of literature was sold. "We were very interested," says Mr. Morling, "in visiting this Cause, which was the scene of many labours of Mr. Gadsby. How cheering it was, too, to meet here a friend who was my Sunday School Teacher twenty-two years ago!"

The meeting at Bacup the following day was also a success. After this, Mr. Chisnall, who had taken part in all the meetings, had to return home for his Sunday services.

On Sunday, July 10th, Mr. Mitchell preached on behalf of the S.B.M. at Hollinwood, morning and evening, and addressed the Sunday School in the afternoon. Mr. Morling was on the same day at Rochdale Road, Manchester, when he spoke in the large schoolroom, which was almost packed with friends. The audience included Sunday scholars, old and young, an encouraging feature of Sunday Schools in Lancashire being that scholars often remain in the School till they reach middle age. On the 11th, 12th, 13th and 14th, Mr. Morling lectured at Hollinwood, Sunderland, Newcastle and Haworth, and so ended his northern tour.

May great blessing rest upon the work for Christ thus briefly recorded, and may many other Churches be constrained to help according to their ability.

The Christmas Boxes.

WILL all our friends who have been preparing their annual gifts to the children of our Indian schools kindly take note of the following requests :—

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 of the articles* 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 postcard should also be enclosed for acknowledgment of safe receipt.

The following articles should *not* be sent, viz., fragile articles, games of chance, caps for pistols, packages of sweets, and used Christmas or other greeting cards.

° ° °

Mr. David Morling's Address.—Will friends kindly note that the address of our Missionary, Mr. David Morling, is—"Sendamangalam," Totteridge Avenue, High Wycombe, as letters are constantly being misdirected.

° ° °

Ladies' Zenana Auxiliary. — All L.Z.A. money should be sent to Mrs. Silvester, 9, Gallia Road, Highbury, London, N., *not later than the first week in September.* This notice should have appeared last month but was inadvertently omitted. Will all L.Z.A. members kindly endeavour to comply with this request in order that their moneys may be included in this year's accounts.

° ° °

Mr. David Morling's Engagements for September.—1st, Walthamstow; Sunday, 4th, Heaton Road, Peckham, morning and evening; Meyrick Road, Clapham Junction in the afternoon; 5th, "Succoth," Rushden; 6th, King's Langley; 7th, Hounslow; Sunday, 11th, Sipson; 12th, Brixton Tabernacle; 13th, Colnbrook; 14th, "Elim," Limehouse; 15th, Richmond; Sunday, 18th, and 19th, Wattisham; 20th, Otley; 21st, Carlton Rode, Attleborough; 22nd, Warboys; Sunday, 25th, Lynton Road, Bermondsey; 26th, St. John's Wood; 27th, Bierton; 28th, Chatham; 29th, "Ebenezer," Tring.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—A good many of you have evidently been enjoying your holidays, and I have to thank you for your kind wishes concerning mine.

I hope Ruby is better, but I have no news of her this month.—The last news of Authalatchmi, Edith, was in the April HERALD. She was married to a heathen man and we do not know where she is now. I think, perhaps, it would have been better to have sent your letter for Susannah to Mrs. Booth, instead of addressing it to Ayanapuram. Perhaps Mrs. Booth would kindly inquire whether Susannah received it.—You are now in Division I, Lottie.—Thirteen is the age for Division I, Kenneth.—Many happy returns, Dorothy. I have received your July answers and you have seven marks for them.—I sympathise with you, Muriel, in the loss of your father. You have the consolation of knowing that he is happy, and that your heavenly Father can never die.—I find that one of you has misunderstood the meaning of *parahyachiltham*. It does not mean "atonement" in the sense of "expiation of sin by the sufferings of Christ." The Hindus' idea of sin is chiefly that of ceremonial defilement, or the omission of some religious (*i.e.* idolatrous) ceremony. They know nothing of Christ's atonement and their deep need of it until they hear it from missionaries, or the Bible, and the Holy Spirit enlightens them.

MARKS FOR AUGUST. *Division I.*—Muriel Miles and Hilda Cuthbert, 10; Grace and Emmie Church, Edith Ince, 9; Edith Gillmore and Colin Church, 8. *Division II.*—Kenneth Robbins, Dorothy Mitton, Bertie Sheed, Minnie Berry, 9; Violet Hammett, Dora Haynes, Alma Waters, 8; Dorothy Cuthbert, Hubert Grimes, Lottie Tooke, 7; Charles Ince, 6; Ada Webb, 5. *Division III.*—Philip Webb, Eric Robbins, 5; Irene Hammett, 4; Elsie Schweitzer, Winnie Church, Annie Waters, 3.

QUESTIONS FOR SEPTEMBER. *Division I.*—1. A verse in Luke ix. in which Christ uses words about Himself which we are reminded of by "Siva the Destroyer." 2. What is the proportion of missionaries to heathen? 3. Why do we expect success in our missionary work in answer to prayer? *Division II.*—1. Mention two missionary prayers which Christ has told us to offer. 2. What has happened to the Tuttikulam School? 3. What five words in Matthew xiii. does this remind you of? *Division III.*—1. How many children are there in our Madras Schools and what was the average daily attendance during June? 2. What little insect is keeping many children away from our Madras Schools and how does it do it? 3. How many children from our Madras Schools went up for the India Sunday School Examination in July, how many passed and how many gained first-class certificates?

Colin has sent me a good story which I recognise as an old friend, but I think I must give you a short story which Elsie sent me last year, and which has been waiting all this time. It is called "The Influence of a Mite." "A lady was filling a box for India when a child brought her a cent., with which she bought a tract and put it in the box. It was, at length, given to a Burman Chief, and was the means of leading him to Christ. The Chief told the story of his new God and of his happiness to his friends. They also believed and cast away their idols. Eventually a church was built there, a missionary sent, and 1,500 people converted from heathenism." This was the fruit of one little seed. I want this to encourage you in your small gifts and work. Nothing is too small for God to accept and use if it is the best we can offer. 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, 1910, 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, 1910, 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 25th, 1910.

* * *

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, N.W., at 2 p.m. on Tuesday, October 25th, 1910.

* *

A SPECIAL REQUEST.

AT the close of the financial Year a great amount of work is thrown upon our Honorary Secretary and Treasurer, 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 their work by doing this.

"GIVE, AND IT SHALL BE GIVEN UNTO YOU."

Subscriptions received from July 16th to August 10th, 1910.

General Fund.

	£	s.	d.
Bermondsey, Lynton-road S.S.	1	1	
A. E. C. (box)		9	
Mrs. H. Lamman	2		
Mrs. L. Ehaugh (Literature)		6	
Balcombe –			
Mrs. E. C. Bourne Reports		2	6
Fulham	3	15	9
Literature		6	11
Marylebone, Mt. Zion –	9	1	
Mr. H. C. Harris (Kolli Mountains)	10		
Ditto	1		
Ditto	3		
Acton Tabernacle		17	1
Wandsworth, Chatham road – S.S. (entered in error under "Heralds" in May issue)		7	11½
Ditto		9	6
Croydon, Tamworth-road			
Per Miss M. Thomas	1		
Watford Tabernacle—			
S.S.	2	2	
St. Albans, Bethel	2	11	9
Mr. Robt. Banks	1	1	
Bromley, College Slip –			
B.C.		5	9
Royton—Collection	1	1	11½
S.S.	1	7	9½
Sale of Literature		11	9
Boxes	1	17	9½
Bolton—Collection	3	2	6
S.S.	1	3	0
Literature		11	4
Southport—Collection	2	13	10
Literature		8	
Boxes		12	8½
Manchester, Rochdale-road — Collection	4	10	7½
Literature		15	3½
Reports		3	1
Mrs. J. Parish		2	6

General Fund (*cont.*)

	£	s.	d.
A Friend		2	
" "		1	
Bacup – Collection	1		
Literature		6	4
Mr. F. S. Withers		16	5
Hollinwood			
Collection	6	1	
S.S.	2	10	1
Literature		8	1
Sturry—S.S.		5	3
Brentford, North-road	7	10	3
Mr. F. Secrett	2		
Madras –			
Mr. & Mrs. E. A. Booth	5		
Ditto (Special Don.)	1		
Sale of Literature (per Mr. Chisnall)	1	15	
Stratford, Gurney-rd.—			
Quarterly Sub.		17	6
S.S.		12	6
Box (H. A. & P. Webb)		8	9½
Y.M.B.C.		4	
Watford, Beulah—			
S.S.		12	6
Bassett Street—			
Miss R. M. Fielder		5	
Evangeline (Kolli Mts.)		5	
Tring, Akeman-st.—			
Collections	18	4	
Mr. Butcher & Family	20		
Mr. Glover	1		
Peckham Rye, Zion –			
J. K. (box)		5	6
R., Birthday Gift		2	6
Sunderland		17	6½
Newcastle		16	
Haworth	1		9
Kingston	1	8	
Ipswich, Zoar	7		
Chelmondiston	3	16	1
Cambridge, Eden	9	12	6
Sale of Literature (per Mr. Morling)	3	15	8
Mr. J. Dilley		2	6
Wood Green, Dovecote Hall—S.S.		12	
Birthday Gift, Aug. 4		5	

General Fund (*cont.*).

	£	s.	d.
Hollinwood, Bethesda—			
Boxes:			
Oldham Friend		11	3
Miss L. Smith		4	4
Miss E. Hicklin		3	3½
Mr. D. Farmer		1	4½
Mr. J. J. Bardsley		3	
S.S.		1	5½

Medical Fund.

Clapham, Courland-grove—			
Miss Vine's Mending Class		5	

"Herald" Fund.

	£	s.	d.
Bermondsey, Lynton-road	2	2	7
Miss Phillips		1	1
Mrs. Jolly		1	5
Y.M.B.C.		3	2
Y.W.B.C.		1	9
Hounslow, Zoar		3	6
Mr. F. Baker		1	6
Walthamstow, Zion—			
Miss G. Farrow		10	
Whittlesea		7	6
Bromley, College Slip		4	6
Royton		7	3
Manchester, Rochdale-road	1	15	4½
West Ham Tabernacle		7	
Guildford—Miss Pope		1	6
Miss M. G. Collings			8
Staines		2	
Miss E. R. Gosling		2	
Stratford, Gurney-rd.		14	8½
Bassett Street		7	6
Newcastle		6	6
Ipswich, Zoar	1	10	
Hollinwood, Bethesda	1	17	3½
Hounslow, Zoar		4	6
Brentford, North-road		8	
Miss E., Tunbridge Wells		2	
Miss M. E. Colling		1	
Lewisham, College Park		10	

NOTICES.

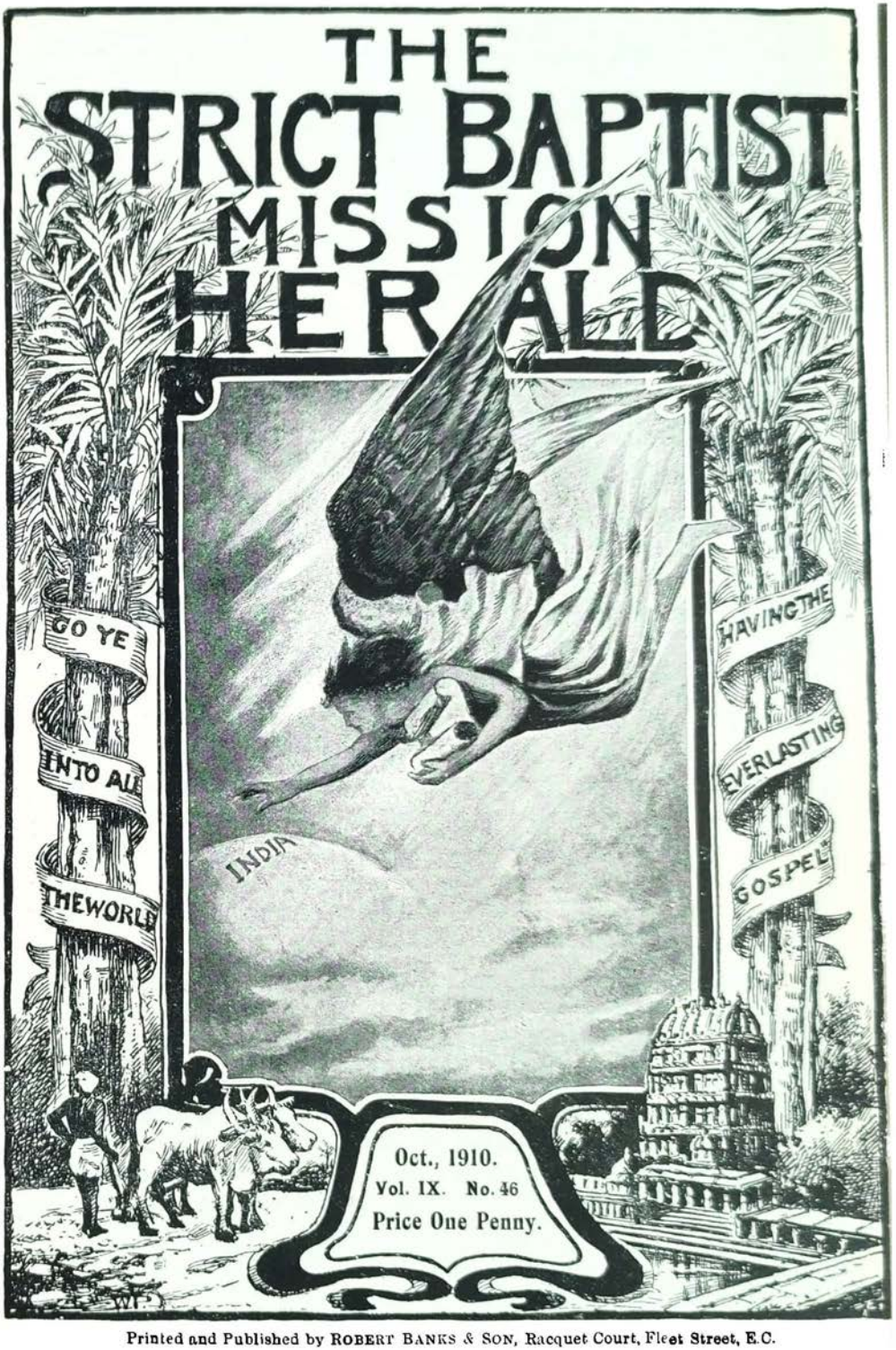
ALL APPLICATIONS for Reports, HERALDS, bound Vols. for 1909, and Post Cards, and *changes of address*, to be sent to ***The General Secretary, Pastor W. Chisnall, 35, Farnham Road, Guildford.***

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

HOW THE GOSPEL FIRST CAME TO THE MOUNTAINS OF DEATH.

Will our friends who have received copies of this booklet from Mr. D. Morling on his Deputation visits kindly keep the money separate from other Mission moneys, and forward it, as soon as convenient, to him at "Sendamangalam," Totteridge Avenue, High Wycombe.

THE STRICT BAPTIST MISSION HERALD



Oct., 1910.
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OUR FORTY-NINTH ANNUAL MEETING.

We are expecting full Meetings on the 25th at Mount Zion Chapel, so kindly lent by our warm-hearted friends at St. John's Wood Road.

Mr. David Morling, of Sendamangalam, whose furlough is so rapidly drawing to a close, is expected to speak in the evening, and we trust he will have the pleasure of seeing many of the friends he has made in our Churches during his Deputation Visits.

Mrs. Elnaugh, of Bethesda, Ipswich, whose stimulating record of the manner in which the Lord has called her to foreign missionary work appears in the "HERALD" this month, will also, we hope, be present.

Of the large number who will wish to cheer our two missionaries by their presence many may not be able to come early in the evening. These friends will be glad to know that arrangements are being made for an overflow Meeting which will be addressed by the same speakers as at the Meeting in the Chapel, so that no one need go away disappointed.

The Strict Baptist Mission HERALD.

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

VOL. IX.] OCTOBER, 1910. [*New Series*, No. 46.

CURRENT NOTES.

PRAISE for another year of Divine guidance, help and blessing in our obedience to the Lord's great commission, should characterise the Annual Meeting. And not less do we need prayer for their continuance, in view of opening doors and clear evidences of the Divine call to go forward. It is the privilege of every member of our Churches to contribute in some way—and not least by prayer—to the true success of the Meeting, whether able to attend or not.

We are sure that our readers will be greatly interested in Mrs. Elnaugh's account, on another page, of her call by grace and to foreign missionary work. It exhibits unmistakable marks of the Holy Spirit's work and leading, and many will consequently be desirous of making her acquaintance on the 25th.

We draw special attention to the immediate need, referred to on page 115, of a surgeon, already fully-qualified, to carry on our Gospel Medical work in Sendamangalam while Mr. Brand is qualifying in Madras. Is there not someone willing to lay his gifts and his qualification at the Master's feet ?

Mr. Morling is expecting on his return in January to make a forward movement in regard to The Mountains of Death. Any who have not yet seen the illustrated booklet, "How the Gospel First Came to the Mountains of Death," should write to him or to Mr. Chisnall for copies, in order to learn what wonderful evangelistic opportunities there are with these primitive hill-folk, who are literally waiting to hear the Gospel.

THE GREAT COMMISSION.

THAT our Lord Jesus Christ is King in *Zion* is unquestioned by any true believer, nor can anyone doubt that His commands are as important as His promises, or that obedience to them is His own appointed test and evidence of love to Him—"If ye love Me, keep My commandments." He allows us neither choice nor option; every command is issued with the imperiousness of love.

His command of world-wide evangelisation is at least as plain and imperative as His command of—say, baptism, and the non-obedience of any true disciple must assuredly arise from some misapprehension of the terms of the commission or from a supposition that obedience is, for him at least, impossible.

The commission was given on four different occasions—three days before our Lord's crucifixion, on the day of His resurrection, on a mountain in Galilee, and on the day of His ascension—a fact which seems to indicate the importance the Saviour attached to it. On each occasion He spoke in different terms, and, by comparing them, the full scope of the commission may be seen.

Its object was many-sided. The disciples were to teach (or disciple) the nations, to preach (or proclaim) "the Gospel of the kingdom" and "repentance and remission of sins," and at the same time to be "witnesses unto" Christ. They were also to baptize those who believed and then to teach all that they had been commanded.

Its extent was "all the world"; "all the nations"; "Jerusalem, Judæa, Samaria, and unto the uttermost part of the earth"; "to every creature," or the whole creation.

The disciples, besides being commanded to go, were invested with an authority which none could successfully challenge—"As My Father hath sent Me, even so send I you."

Attached to the commission was the Saviour's *promise of His presence*—"And lo, I am with you alway (all the days), even unto the end of the world (or age)"; the *promise of His power*—"Behold, I send the promise of My Father upon you"; "Ye shall receive power after that the Holy Ghost is come upon you"; and the *promise of results*—"He that believeth and is baptized shall be saved."

It is clear that the commission is addressed as much to us as to the Apostles, that it carries with it power to obey, and that the Church's enjoyment of the special promises attached to it is dependent upon her obedience. Neglect must necessarily react upon the Church, and experience proves that no Church, whether weak or strong, can afford to disregard her Lord's last command. For the Lord's sake, for the heathen's sake, for our own sake, let us render sincere and hearty obedience, depending on Him for means, power and blessing.

Our Foreign Field.

The News of the Month.

MADRAS.—After a time of great suffering, Christiana, the wife of Preacher Doraiswamy, passed away on July 23rd, and I buried her the following day. It was in September last that I baptized her and received her into Church-fellowship. She has left a family of eight children, the youngest being about two years old.

Our Men's Meetings at Pursawalkam and Semmencheri continue to be well attended, and the attention paid to the messages delivered is distinctly encouraging.

Unusual but most welcome rain has fallen in Madras, greatly reducing the unhealthy conditions which generally prevail at this season.

In the early days of August the twelve-year-old boy of one of our members named David was pronounced to be in a hopeless condition, after being in hospital for some weeks, and was brought home. Disease had wasted the poor little fellow to a skeleton, and when I touched his wrist it was like taking hold of a piece of bare bone. We did what we could, and the next day he seemed a little better, but his spirit passed away that afternoon.

On the first Lord's-day in August I baptized a convert at Vepery. This sister has been an enquirer for some months, and has attended our services, having previously renounced idolatry and given up heathen ceremonies. In interviews I had with her she gave testimony of sorrow for sin and faith in Christ Jesus. This testimony was confirmed by those who have observed a change in her life. E. A. BOOTH.

L.Z.A.—Seventy-six calls for medicine have received attention since I last wrote.

Our Sunday School Union Examination took place on Saturday, July 16th. It was thought good to hold it at three centres. I had the supervision of the one at Vepery Chapel. Many of the children did exceedingly well.

Several Zenana visits have been paid this month. In a neighbourhood known as Little Kilpauk live a certain caste of people known as "Those who have received the seal." They are very exclusive folk, and have Vishnu's seal branded on their shoulders, by virtue of which they are supposed to be freed from the trials of transmigration and go straight to heaven at their death. Mrs. Booth visited them once, but they sent a message afterwards saying she must never come again, and until this week they have steadily refused to admit her. However, on Monday last we went, and had a cordial reception and attentive hearing, which was very encouraging. We pray that many may receive the seal of the living God in their foreheads.

I hear the Tamil Examination is fixed for November 16th and 17th this year, and have entered my name for it. O. M. ELLIOTT.

11th August, 1910.

SENDAMANGALAM.—*Gratitude.*—One man displayed his gratitude for medical treatment received during the past month by giving and planting in front of the Mission House *twenty-one plantain trees.*

During the month of July medical and surgical patients contributed the sum of £1 17s. 2d. to the Medical Fund. This amount, made up of a

large number of small gifts, testifies to a growing appreciation by the people of our Gospel Medical Work.

The G.D.S.—The proposed *Gospel Dispensary Services* have now become an accomplished fact. Preacher Varatharajulu spends the afternoon of each day in an attempt to arouse in the minds of the sick a concern about their souls' welfare. We daily prove that the strongest appeals are, in themselves, of no avail to produce spiritual life, but we believe that sickness often prepares the soul for God's message, and we ask for this newly-instituted Service a special place in your intercessions.

A new School and Preaching Station.—Samuel Phillips is the name of our Preacher-Teacher who has gone to Erumaipetti (Buffalo village) to carry on the new School and preach the Gospel to the people of that place. I paid a special visit to inaugurate the School, and took the opportunity to explain the message of the Gospel to a very attentive crowd (see picture). Erumaipetti is the native place of our enquirer Narayana



ERUMAIPETTI, OUR NEW SCHOOL AND PREACHING CENTRE IN THE NAMAKAL FIELD.

Pediatch (marked × in the picture), and on the occasion of my visit this man associated himself boldly with us before his fellow-villagers. Erumaipetti is ten miles south-east of Sendamangalam.

Tuttikulam.—The School at Tuttikulam, which caused us so much anxiety last month, is now recovering, and most of the old scholars have come back. Teacher Annammal is still doing the work of a Bible-woman in the caste homes of the village.

An Enquirer's Difficulty.—One of our enquirers has found great difficulty in expressing himself to God in prayer after the Christian way. Last week he came to me with a beaming face and said he had found in his New Testament a prayer beginning "Our Father," and he was now praying in those words. J. M. B.

S.B.M. School, Egmore.

REFERENCE has already been made in the HERALD to our School at Egmore, and I am now sending a photograph which will give our friends a fair idea of the Scholars, Teachers and House. Our work there dates from May. We have now 71 pupils on the roll, with an average attendance of 61 each morning and afternoon. The School has already proved a help to our evangelistic work in the neighbourhood. When preaching there recently with Apollos, I talked with the



Photo by] S.B.M. SCHOOL, EGMORE, MADRAS. *[E. A. Booth.*

parents of some of the children, and this has helped to establish a good understanding. The School is situated on the edge of a large and populous non-caste quarter and has caste houses close to it on the other side. At present all our pupils are drawn from the non-caste quarter. Possibly in time we may get some pupils from the caste quarter, but this will not be easily done, for the people there are very prejudiced against Christians and have interfered with our Preacher and Bible-woman when they have been working there. E. A. BOOTH.

Three Audiences.

THE SERVILE AUDIENCE. It was a good audience to preach to, although composed of Pariahs. They listened attentively to the Indian Preachers, and when the *Dhori* stood forth and gave his message every point was received with vigorous head-nodding

agreement. But the bearing of the audience was obtrusively favourable —it was servile. At the conclusion of the address their spokesman said that it was all very true, but—and he patted affectionately that part of his anatomy known by Tamilians as the *vayiroo*—if they became Christians would we give them rice? These people were willing to sell their souls for a pennyworth of rice per day.

THE POLITE AUDIENCE. Upon arriving I was received with low bows and "*namaskaram*" (reverential greeting), and a chair was set for my use at the side of the street where we preached. I spoke of our inability to fulfil God's holy law and of the uselessness of our works as a means of obtaining merit, concluding by extolling the righteousness and death of Jesus Christ as the only means of acceptance with God. A venerable old Mahommedan was inclined to be controversial, but even in discussion he was studiously respectful. At the close I was taken to a private room and made to partake of fresh milk and cool cocoanut water. The reason of this politeness was that the audience was largely composed of former medical patients.

THE IMPATIENT AUDIENCE. It was our first preaching early on Monday morning. We took our stand in front of a low-roofed house opposite the great square village well. Women in many-coloured cloths with large glistening brass pots on their hips were filing unceasingly up and down the granite steps of the well. We sang a lyric to the nucleus of an audience, and by the last verse about twenty men were standing around. We were about to begin speaking when a voice said, "Don't preach a *long* sermon." The voice issued from under the low verandah behind us, and the owner of the voice was invisible; but I fear his short speech produced a more powerful effect than the speeches of the Christian missionaries which followed. "Don't preach a *long* sermon." It rang in my ears as I began to address the people. In vain I tried the most interesting illustrations. Everybody seemed to be in sympathy with the owner of the unseen voice. I struggled on with my address, but that first ominous speech echoed itself in a hundred movements of impatience and yawns of indifference until the only possible thing to do was to stop. Hostility is easier to meet than indifference. J. M. B.

The Gayatri.

THE holiest verse in the Vedas (Hindu Scriptures) is known as the Gayatri, being a prayer addressed to the sun-god, SAVITRI. Turning towards the eastern sky at sunrise the worshipper repeats these words :—*Let us meditate on that excellent glory of the divine vivifying sun; may he enlighten our understandings.* For more than three thousand years this has been the daily prayer of every Brahmin and it is still repeated by millions of pious worshippers. This most ancient of all Aryan prayers must always among Hindus take precedence of all other forms of supplication. This prayer is called the Gayatri from the metre in which it is composed, the general form of the Vedas being that of lyric poetry. The author of this most sacred of all Vedic utterances was not a Brahmin but a man of military caste named Visvamitra. Although Brahmins of all sects thus do homage to the rising sun each morning, it is remarkable that there are very few temples in any part of India dedicated to the sun-god.

By comparing this pre-eminently holy prayer of the Hindus with the prayer which our Lord taught His disciples to pray, we can gain some faint idea of the immeasurable distance between the highest, purest Hinduism and Christianity. E. A. B.

OUR HOME CHURCHES.

Prayer Subjects for October, 1910.

"Consider how great things He hath done for you."

Week beginning—

SUNDAY, 2nd.—Prayer for special guidance as to our medical work.

Sunday, 9th.—That our missionaries may be divinely helped in a special manner when dealing with enquirers.

Sunday, 16th.—That our Indian Christians may more fully realise the duty that lies upon them in regard to the evangelisation of the heathen.

Sunday, 23rd.—For Divine help and blessing in connection with the Annual Meeting.

Sunday, 30th.—For those who formerly were enquirers, but have now through opposition slipped back into indifference.

Council Echoes.

Medical Work.

Keen interest was aroused at the Council Meeting on Friday, Sept. 9th, in regard to our Gospel medical work at Sendamangalam by Mr. Jesse Brand's letter, which, after illustrating in several ways its success, so far, in overcoming the prejudices of the people, and then emphasizing the *immediate* need of a fully-qualified surgeon, says :—"The plea made in June, 1909, comes to us after the lapse of fourteen months with double force, strengthened by the experience of the past and the promise of the future —the plea for a qualified surgeon and a small hospital for this new field. You have advanced one great step towards this goal by signifying your acceptance of the aim and directing me to prepare for full qualification and all my spare time is now taken up in study for that end. But I would urge that this be not regarded as the final or only way. *Why should not the Lord raise us up a man or a woman ready qualified and able to start work without waiting these long years that must elapse before I could be ready? Verily we are not straitened in God; we are straitened in ourselves.*"

This desire was listened to with a deep consciousness of the immediacy of the need and of the truth of our brother's concluding words. At the request of the Council we very heartily echo the hope which they then expressed, viz., that a ready-qualified Strict Baptist surgeon, willing to go at once and take our brother's place at Sendamangalam while he is qualifying, may hear the Lord's call and be constrained by His love to respond, "Here am I; send me."

Mrs. Elnaugh's Call.

DEAR Friends of the L.Z.A. and Readers of the HERALD,—How much I wish just now that it were possible to see you all and become personally acquainted with each one of you (for there is always a peculiar interest attaching to those with whom we have come in direct contact); but as this is impossible, the only alternative is by means of this letter to tell you a little of my life, so that I may not seem to be a stranger to any of you. My longing is that from the onset we may become very truly "helpers together by prayer."

My parents were living in Ipswich at the time of my birth and they looked upon me as a gift from God, given to take care of, train up, and educate for Himself. They were members of "Bethesda," and from their childhood's days had been followers of the Lord Jesus Christ.

My earliest recollections between the age of three and four are associated with the definite conviction that I was a sinner in God's sight, and though so young, yet my realised need of someone to help me was great and my infant thought of the awfulness of what was then recognised as sin is present to-day in my recall of the things that are past. How distinct and real also is the remembrance of the death of a very dear friend of my mother's when I was four years old, and the longing of the childish heart who, with tear-filled eyes, looked up to the fleecy clouds as they passed and wondered whether they were the wings of the angels which had borne the soul of the redeemed into His presence, together with the questioning that would not cease in relation to her own terrible need. Then again, when I was five, a baby brother was taken home, and my perplexing thoughts increased, causing hours of pain and suffering, because reserve prevented the unburdening of what was passing within to those around. These continued, with intervals of childhood's carelessness, till the age of 11, when, through the ministry of Mr. Charles Hill, they became still more acutely intense, so that the constant and only longing which filled my mind day and night was to know Jesus Christ as my own Saviour.

Then came a never-to-be-forgotten day. I had walked with my Sunday School teacher to Rishangles on purpose to hear our own Pastor preach, and the words of the text at that afternoon's service were these, "We have thought of Thy lovingkindness, O Lord, in the midst of Thy temple." All my questionings were silenced by a question asked by the preacher at the very commencement: "Have you thought of the lovingkindness of the Lord, and all that it means to you—you who know yourself to be a sinner?" And as he described the coming to earth of the Lord of Glory, His life of suffering, and His death on Calvary's tree for *that sinner* whoever he or she might be, one child's heart bounded with joy, and the praiseful prayer ascended, "O Lord, I will honour Thee to-day by remembering Thy lovingkindness to myself." "Peace after conflict, joy after pain." Who can describe the experience in words?

Very soon I realised that I ought in some way to witness for my Lord, that His Word and His great love commanded my obedience in the matter of testimony, and after many struggles I succeeded in telling the story to my mother, and my desire of openly professing what I knew to be my possession; and after going before the Church at Stoke Ash I was accepted for baptism, and thus was privileged at an early age to declare by an outward action that "I loved Him because He first loved me."

The message given to me that day as I went down into the water has influenced my life since in great measure, though at the time I wondered why such a word should be sent. It was this: "If ye love Me, keep My commandments." How well I remember the child's thought and inward enquiry, "Was it needed? Was I not at that moment keeping one of Christ's commands by testifying in that manner?" But I have proved constantly since that obedience in any one direction becomes the path upon which the light of His Word reveals other indications of His will. Before long the desire was aroused that I might in some special way work for Him in His great vineyard, and the commanded prayer, "Pray ye," became my prayer. Another command then came to view, viz., "Go ye," and the desire to witness for Him in far-off lands had its birth. These retrospects humble me, for although the commands as they came to light were acknowledged, yet the obedience was not wholehearted. It was hard to understand that in school life, in home life, in

the trivial task, wherever that task might be, there lurked the golden opportunity of service for Christ—the outworking of the prayer and the desire. Through the ministry of Mr. Charles Hill many lessons were learnt, and, sitting at the Master's feet, humility became the channel of the consciousness that apart from Himself it would be impossible to render Him true service.

Shortly after this my parents removed from Thornham, and many changes took place in my life's history, till eventually I went to London.



MRS. ELNAUGH.

Whilst living there I attended Mount Zion Chapel, Hill Street, Dorset Square, and after a time became acquainted with, and then engaged to, one who was also a follower of my Lord. After three years, because of my mother's ill-health, I returned to my home, then in Ipswich, and whilst at home was led by the Master's guiding hand to the Y.W.C.A., and there, in connection with the C.E.Z.M. Society, I heard again and again of the need of more help in the various mission fields, and in tenderest tones the voice of His love was heard calling, "Follow thou Me"; "Go ye"; "The harvest is plenteous, the labourers are few"; but so many were the ob-

stacles that seemed to block my path, and so great the cost, that I hesitated, and dared not take even one step forward in the direction of ascertaining with certainty His will in the matter. Nevertheless, in the days that followed the loving gentleness of the Lord was wonderfully manifested, for the new life that was entered into almost immediately after this event was one of truest happiness, and was allowed to become a pathway filled with privileged opportunities of rendering service to Himself, and my dear one and I together served Him in the home field. Then came the forming of another link in the chain of circumstances by which the Lord lovingly drew me toward His will—the removal from our care of the little darling that was ours for so short a time.

In August, 1904, we left London for Ipswich, and in April, 1909, the home-call came to him whose life was so precious to me.

. . . . . .

A few long-drawn-out weeks passed by, and again was heard within the persistent inquiry of years before—whether I could leave all to God's care, and go to the mission field in India, if it were indeed His will.

One evening in August, whilst staying in Wales, the thought occurred to me to attend a C.E. meeting in a small Baptist Mission Chapel in a distant village. The subject was to be "Foreign Missions." I thought I should be unknown, but immediately on entering I saw seated in front an old friend, and was observed too late to draw back. The meeting commenced, but before it had proceeded far the pastor under whose charge this mission is carried on, unexpected by all, came in. My old friend, who has dear ones in the foreign field, was then asked to speak, and as he described, in graphic language, the condition of many foreign lands, the heathen customs of the people, the immense number of human souls lying in awful darkness and the few who are willing to go forth with the Gospel message, my heart's longing to obey my Lord's bidding was inflamed. Then, to my astonishment, the minister, to whom I was slightly known, asked the stranger present to speak a few words. Alas! what message could I give? Would it not be better to refuse? Which was easier? Then the thoughts that were surging within in connection with His command, "Go ye," and His promise, "Lo, I," found vent, and as they were given out from a heart which was burning to know "for itself," there was a consciousness of the Spirit's power taking the few simple words spoken and winging them straight to the hearts of others, and so we found it to be. But what of the effect on the speaker?

During the days that followed many incidents succeeded each other, causing me to recognise that the many barriers were being swept away by the mighty constraining, compelling stream of Divine love. Then came Mr. Morling's visit to Bethesda, when the call became clearer, louder, stronger, and the prayer for direction to do His bidding uppermost, whatever else was being seen to or done, while my only desire was to be assured that my Father's voice alone was the directing force. As we journeyed to Tunstall on the following Wednesday morning—Mr. Morling being with us - various aspects of mission work were discussed, but my sole thought was centred still on the longing that God would show me His way before long. He heard and answered, for on reaching the place of the Association gatherings a previous arrangement was cancelled, and it was decided that my mother and I, instead of two other friends, should accept for the night the kind hospitality of the Rector of the parish, and thus it came to pass that in the evening, whilst talking with one of his daughters about many things in relation to the kingdom of Christ, the subject of foreign missions was introduced, and the methods employed by the C.E.Z.M.S. and the S.B.M. were spoken of, and the immense numbers who have never yet heard the redemption story, and then an unexpected question was asked: "Is it not possible for you to go? The need is so great." As at that time but one circumstance

of my life was known to the questioner it was the more remarkable. Then, again, after we had retired for the night, Miss —— returned to the door, and after making inquiry about a little matter in relation to the following day, said, as we wished each other "Good night," "Can *you* not go? Will you not go?" and the only reply that I could make was to return the questions to be answered by herself also. For myself, it was imperative that the matter should be put to the test, and the result is now known to all the readers of the HERALD.

The difficulties attending the path are many and great, and I should fear to tread it did I not know that my conscious weakness becomes the channel of His wondrous strength, and that my sufficiency is of Him alone. Yours in His service, LILY ELNAUGH.

Meetings.

Maynard Road, Walthamstow.—On Wednesday, June 1st, the Young People's Missionary Society had the pleasure of listening to an excellent and concise lecture by Mrs. Silvester. She dealt with the status of the Hindu woman, both in religion and home life, and handled these questions so clearly and earnestly that we look forward to the outward manifestation of the influence the lecture must have had on her hearers. F. VICTOR SHARPE, *Secretary*.

"Eden," Cambridge, L.Z.A. Branch.—We were greatly encouraged at our meeting last June by a visit from Mrs. Hutchinson, who gave us a most interesting address from her own experience when in India with her husband. She made an earnest appeal for individual fervent prayer for all our missionaries, and said that no sacrifice could be too great in view of God's great love to us, reminding us how little we obey His commands compared with the heathen when he realizes God's great love to him. Our dear sister's loving words touched all hearts present, and we felt God's presence in our midst.

MARY ELDRED, *Secretary*.

Mr. David Morling's Engagements for October.—Sunday, 2nd, and 3rd, Swindon; 4th, Chesham; 5th, Brentford; 6th, Erith; Sunday, 9th, College Park, Lewisham; 10th, Over, Cambs; 11th, Prittlewell, Southend; 12th, Derby Road, Croydon; 13th, Canning Town; Sunday, 16th, and 17th, Horham; 18th, Occold; 19th, Stoke Ash; 20th, Rishangles; 21st, Mendlesham Green; Sunday, 23rd, Hoxne; 25th, the Annual Meeting: 27th, Wellingboro'; Sunday, 30th, and 31st, Beccles.

Mr. Chisnall's Change of Address.—Friends are kindly requested to note that our Secretary, Pastor W. Chisnall, has left 35, Farnham Road, and that his new address is Westbrook Lodge, Epsom Road, Guildford.

L.Z.A. Deputation Secretary.—We are glad to say that Miss Evelyn Harris, of Mount Zion, St. John's Wood Road, has expressed her willingness to visit any Branch of the L.Z.A. and, also, any Church with a view to the formation of new Branches. Her address is "Nethania," 3, Cavendish Road, St. John's Wood, London, N.W. We trust that this arrangement may be attended with much blessing and success.

Lantern Lectures.—We believe that arrangements are being made with Pastor H. D. Tooke, of 9, Forest Road, Forest Gate, London, E., for the continuance of the winter lectures which were so much appreciated last year. We hope to give particulars next month. Meanwhile, application may be made to Mr. Tooke.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—The Annual Meeting is getting near, and I am hoping to see some of you then. Come as early as you can, because I expect a good many people will want to see and hear Mr. Morling, and Mrs. Elnaugh, our new missionary.

Yes, Alma; but not so old that I may not wish you many happy returns of your birthday.—By the way, I see that two at least of my nieces have their birthdays *this* month; I wish them also many happy returns.—I am glad to pass on to Muriel the sympathy of Mabel, Dorothy and Annie. —I am very pleased to hear from you again, Doris; I missed you.—Elsie writes that her sister Ruby is better, and able to go to the seaside for a month.—Winifred Digby, whom I welcome, is a new niece, and, I suppose, belongs to Chadwell Street Sunday-school.—If you are nine, Irene, you belong to Division III. I did not know your age till last month. However, I have given you marks in Division II., as it is the end of the quarter. Next month please answer Division III. questions.—I am sure Mr. and Mrs. Booth will welcome the interest which you young people take in them and their work. Alma writes:—"The regular daily attendance in the schools is rather good, but what they learn and how quickly they learn it is far more remarkable, considering they are not English, and have had no knowledge whatever till they attended the Mission Schools." And Mabel says:—"We all hope that Gerald Booth will, by the grace of God, get better and stronger for his dear parents' sake." Uncle John and all the Uncles and Aunties say, "Amen."

MARKS FOR SEPTEMBER AND THE QUARTER.—*Division I.* (Maximum, 5). Muriel Miles, 4, 20; Grace Church, 4, 19; Hilda Cuthbert, 3, 19; Emmie Church, 4, 18; Edith Gillmore, 4, 17; Colin Church, 3, 17; Edith Ince, 15; Mabel Measures, 3, 9. *Division II.* (Max., 5).—Dorothy Mitton, Kenneth Robbins, 5, 21; Dorothy Cuthbert, Dora Haynes, 5, 18; Hubert Grimes, 4, 17; Violet Hammett, Minnie Berry, 3, 17; Alma Waters, 4, 16; Bertie Sheed, 14; Irene Hammett, 4, 13; Ada Webb, 3, 13; Lottie Tooke, 13; Charlie Ince, 11; Ruth Waters, Winnie Falkner, 6; Doris Farrow, Elsie Horne, 5; Fred Simmons, Winifred Digby, 3. *Division III.* (Max., 6).—Eric Robbins, 6, 16; Philip Webb, 6, 15; Winnie Church, 6, 14; Elsie Schweitzer, Annie Waters, 6, 13; Connie Hammett, 4. I am sending books to Muriel Miles, Dorothy Mitton, Kenneth and Eric Robbins.

QUESTIONS FOR OCTOBER. *Division I.*—1. What passage of Scripture does Miss Elliott refer to when she speaks of "the seal of the living God"? 2. Give the names and position of our two new Mission Stations. 3. What evidence have we this month of the value of *medical* work in connection with our Mission? *Division II.*—1. Tell me what you know about David, the son of one of our Indian members. 2. Give particulars of the woman baptized at Vepery in August. 3. What is the name of a certain caste in Little Kilpauk, why are they called so and what do they believe? *Division III.*—1. What is the name of a certain caste in Little Kilpauk? 2. What does G.D.S. stand for? 3. How have some of the people of Sendamangalam shown their gratitude during July for being doctored? 4. What does Erumaipetti mean? Next month I shall ask questions about the Annual Report.

The subject of the Essay is—"Why ought we to send Missionaries to the Heathen?" Any of you may write; the Essays must be all your own work; written on one side of the paper, and sent to me, 11, Christchurch Road, Ilford, Essex, not later than November 30th.

Your affectionate UNCLE JOHN.

THE FORTY-NINTH

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 25th, 1910.

At 3.30 p.m., a DEVOTIONAL SERVICE

Will be held, the Chair being taken by

The Vice-President, Pastor R. MUTIMER,

Followed by a

Sermon by Pastor H. T. CHILVERS (Ipswich)

TEA AT 5 O'CLOCK. - TICKETS SIXPENCE.

At 6.30 p.m., a PUBLIC MEETING

Will be held,

The President, Pastor E. MITCHELL, in the Chair.

The ANNUAL REPORT will be presented by the Honorary Secretary, Pastor W. CHISNALL, the L.Z.A. Report by Mrs. SILVESTER, and the Accounts by the Treasurer. *Speakers*—

Pastors W. S. BAKER, H. T. CHILVERS, L. H. COLLS, H. NEWTON,
and **DAVID MORLING. Mrs. ELNAUGH,**
our new L.Z.A. Misssionary, is also expected to be present.

A Special Address will be delivered to the Children.

Missionary Hymns. - - - *Collections.*

ANNUAL GENERAL (BUSINESS) MEETING at 2 o'clock.
LADIES' ZENANA AUXILIARY COMMITTEE MEETING at 2.30.

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.

"YE ARE NOT YOUR OWN."

Subscriptions received from August 11th to Sept. 14th, 1910.

General Fund.

	£	s.	d.
Mr. C. H. Gosling ...		10	.
Bassett Street	1	10	.
S.S.		16	6
Clapham, Courland Grove—			
Miss White (box) ...		10	.
Stratford, Gurney-rd—			
Mr. Bowker		2	6
R. D. ...		3	6
Middlesbrough—			
Miss L. Taylor (box)	2	.	4
Mr. J. Salmon		6	2
Mrs. Allick ...		2	.
Miss K. Taylor		2	.
Master W. Allick		1	.
R. Pay ...		2	6
Chesham, Townfield—			
Miss Minnie Gurrey (box)		6	.
Kilpauk—			
Miss O. M. Elliott ...	1		
Guildford—			
Miss M. A. McGill (Kolli Mountains)	1	.	.
Ipswich, Zoar—			
Mr. A. W. Wayman		2	6
Wooburn Green ...	1	2	3
S.S.	2	1	11
Mr. H. Christopher ...		10	.
High Wycombe, Zion—			
Prarthana Sabha ...	1	6	.
Miss P. Rogers (box)		8.	6
Cranleigh—			
Mr. David Mann ...	1	.	.
Mr. Hutchinson (box)	2	2	3
Walthamstow, Zion—			
Mrs. E. J. Caplin ...	1	1	.
Mr. S. B. Caplin		5	.
Homerton Row S.S. ...	1	7	3
Mrs. Spratt ...		5	.
Dunstable	1	10	6½
Watford Tabernacle...	6	10	.
Boro' Green		11	7
Meopham	2	.	3½
Wood Green	2	1	6
Wandsworth, West Hill	5	4	6
Y.M.B.C.	3	10	.
Grays—"Ebenezer"		15	.
Mr. E. B. Lloyd ...		5	.
Mr. J. Morling, sale of literature	2	17	4
Mr. and Mrs. D. Morling	2	.	.
Mr. J. Whitaker (box)		15	
Miss Alice Brown ...		5	
Aylesbury—			
Mr. N. Brown	1		.
Cambridge—			
Miss F. Cooper		2	6

General Fund (*cont.*)

	£	s.	d.
Soho—			
Mrs. E. Camp (box)		12	6
Forest Hill—			
Mrs. J. W. Oliver ...	1	10	.
Stratford, Gurney-rd.—			
Mr. H. Cateor... ...		3	6
Y.W.B.C.		3	10½
Miss Wade		3	5½
Mr. C. S. Webb ...		2	2
Mrs. Ince		9	8½
H. A. & P. Webb ...		3	4
Sewing Class ...		5	.
Pastor and Mrs. R. E. Sears (box)	5	13	.
Middlesboro', Providence, per Miss Allick— Boxes:—			
Mrs. Taylor	1	19	.
Mr. Salmon		2	6
Mrs. Allick		4	3
E.		1	.
Norwich—Anon. ...		5	.
Marylebone, Mt. Zion— Literature		10	.
Tottenham—Per Miss E. E. Field, literature		12	.
Thame—Mrs. Elton ...	1	.	.
Canada—			
Mr. F. S. Withers ...	1	.	.
Bermondsey, Lynton-rd.—Per S.J. Keeble		3	6
Reports		1	3
Homerton Row—			
Mr. and Mrs. A. G. Spratt	2	2	.
Box		10	.
W. H.		5	.
Mr. W. Hodsden (box)	1	2	6
Mr. B. Beall (box) ...		13	6
Ipswich, Bethesda—			
Miss Potts		2	.
Miss E. M. Nold ...		3	.
Mr. E. Watson ...		5	.
Miss A. K. Pryer ...		5	.
Mrs Taylor		1	.
Miss Fenton... ...		2	.
Miss E. Ronger (Kolli Mountains)		2	6
Mr. & Mrs. E. Booty (box)		5	9
Mr. and Mrs. Banks and Family (box)		16	.
Infant Class, per Miss Osborne ...	1	.	10½
Hounslow, Zoar—Mr. Morling's Address		17	1½
Bermondsey, Spa-rd.—			
S.S.		5	6
Croydon, Derby-rd. ...	1	.	7

General Fund (*cont.*).

	£	s.	d.
Mr. & Mrs. Booty (box)		2	3
Beckenham—Friend	1	.	.
Bromley, College Slip— Bible Class		5	6
Chelmsford—B. Class	1	16	3
S.S.	1	1	5
Friends (boxes) ...	1	5	9
J. O. O.		16	4
Collecting Cards ...		19	10
Special don., Anon.		5	.
Wickham Market— Per Mrs. L. Kindred		2	
Walthamstow, Zion— Y.P.M.S.		9	9
Mr. Morling's Lecture		10	3

Medical Fund.

Bassett Street		10	.

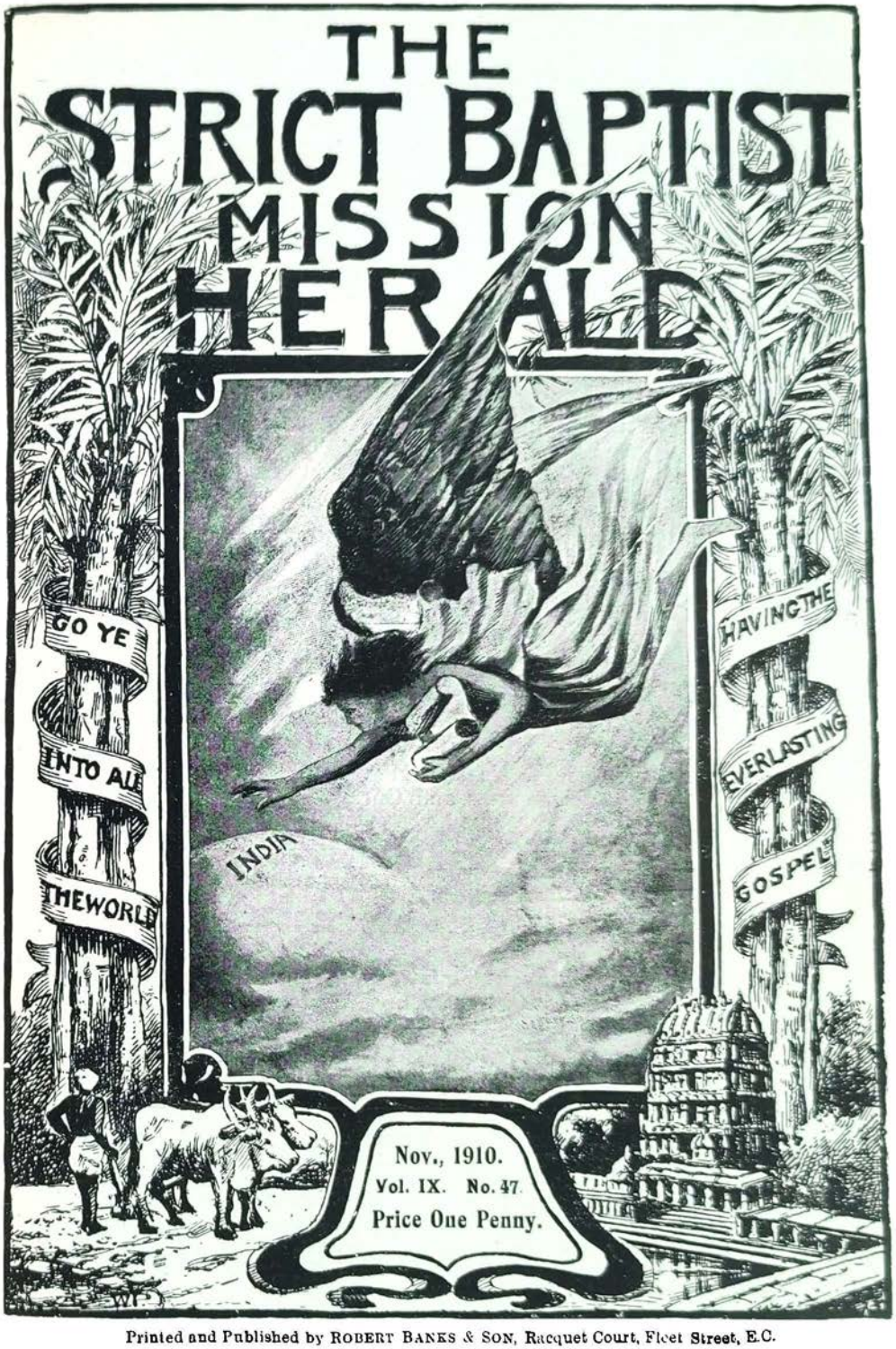
"Herald" Fund.

Pimlico, Carmel ...		3	.
Colnbrook		6	.
Berkhamsted Common		10	.
Warboys		8	.
Mr. L. M. Godwin ...		5	.
High Wycombe, Zion		14	.
Cranleigh—			
Mr. David Mann ...		5	.
Mrs. Cumber		1	.
Homerton Row ...		10	.
Staines		1	.
Mr. & Mrs. R. E. Sears		10	6
Miss Gertrude Hawkins		8	.
Middlesboro, Providence		10	.
Walworth, Penrose-st.		7	3
Rushden, Succoth ...		7	.
Miss A. Bradford ...		6	6
Mrs. L. Keller, Irthlingboro'		3	.
Miss M. E. Colling ...		1	.
Mrs. Garment		1	6
Mrs. Voysey		2	6
Willingham O.B.C. ...		13	.
Watford Tabernacle	1	11	6
Bermondsey, Lynton Road—Per Mr. S. J. Keeble		3	
Derby, Mr. Bassendene		2	
Guildford O.B.C. ...		5	
Bermondsey, Spa-rd. S.S.		5	.
Walthamstow— Per Mr. G. Farrow		6	3
Ipswich, Bethesda ...	1	9	11
Mr. S. H. Brown ...		10	.
Mrs. M. J. Taylor ...		2	3
Mr. A. W. Thrower ...	1	9	.
Mr. A. Andrews ...		3	.

ALL APPLICATIONS for Reports, HERALDS, bound Vols. for 1909, and Post Cards, and *changes of address*, to be sent to ***The General Secretary, Pastor W. Chisnall, Westbrook Lodge, Epsom Road, Guildford.***

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.

THE STRICT BAPTIST MISSION HERALD



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ILLUSTRATED LECTURES.

"INDIA'S GREAT NEED."

"OUR WORK IN SENDAMANGALAM."

"THE WOMEN OF INDIA."

An Address suitable for Zenana Meetings. Illustrated with Diagrams and Curios.

"ROUND ABOUT SENDAMANGLAM."

A new Lecture, Illustrated with new Limelight Pictures.

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"HINDU LIFE AND INDUSTRIES."

Illustrated with Limelight Pictures.

Write to Pastor H. D. TOOKE, 29, Windsor Road, Wanstead, London, N.E., for further particulars and dates.

Mr. Morling's Engagements for November.—1st, Lowestoft; 3rd, Blakenham; Sunday, 6th, Norwich, Orford Hill; 7th, Claxton; 8th, Yarmouth; 9th, Wandsworth, Chatham Road; 10th, Thame; Sunday, 13th, Tring, Akeman Street; 15th, St. Neots; 16th, Great Gransden, Sandy; 17th, Lewisham, College Park; Sunday, 20th, Aston Clinton; 22nd, March; 23rd, High Wycombe; 24th, Acton Tabernacle; Sunday, 27th, Wandsworth, Chatham Road; 29th, Cambridge; 30th, Carmel, Pimlico.
Sunday, Dec. 4th, Hounslow.

The Strict Baptist Mission HERALD.

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

VOL. IX.] NOVEMBER, 1910. [*New Series*, No. 47.

CURRENT NOTES.

MORE than ordinary interest attached to the Annual Meeting, a report of which will be found on another page. The earnest missionary spirit of the addresses, the equally earnest attention which they aroused, and the spirit of warm, brotherly love manifest between the meetings, made the occasion impressive and memorable.

We have great pleasure in announcing that THE HERALD has at last paid its own expenses and made a profit for the General Fund of the Mission. This is very satisfactory, and we warmly thank all our readers who have contributed to this result, asking them, at the same time, to do as well this year.

Congratulations are due to the various Branches of the L.Z.A. on having outdone their former efforts this year and contributed nearly £280 to the Auxiliary—about £45 more than last year. For both results, and for all that has been reported concerning "the good hand of God" in our past year's work for Him, we owe Him our humble and hearty thanks. "Praise God from all blessings flow."

To any who knew the facts concerning the postponement of Mr. Brand's furlough, caused by his projected medical course, it will come as a relief to learn on another page that he has been invited to come home as soon as Mr. and Mrs. Morling have returned.

STEWARDSHIP.

TO be stewards of "the mysteries of God" and His "manifold grace" is an honour second only to being the sons of God. To have been entrusted with the sacred deposit as its mere conservators would have been an honour compared with which all the honours of earth sink into insignificance; but to be permitted to dispense the sacred mysteries to those from whose eyes they are hidden by Satan, as they were once hidden from ours, is an honour inconceivably great. And it is not an empty honour, but one which carries with it the privilege of being the medium of creative and enlightening power, causing dead, dark hearts to believe on Christ "through our word." It entails, moreover, the joy of witnessing the dawning light of new-born souls—the growing receptiveness of mind and the changing life of those who were Satan's blind slaves—a joy in any land, but especially in the "regions beyond," where each true believer shines like a star in the dark night of heathenism.

The responsibility of this stewardship is as great as its honour. The honours of the King of kings may not be declined with impunity, but whether we recognise and accept the honour of world-wide evangelism or not the responsibility is ours. It is, however, no unreasonable responsibility, involving obedience impossible of fulfilment. We are responsible for the proclamation of the Gospel only up to the limit of our physical, mental and spiritual ability, our means, our opportunities, our time. At the same time the responsibility is a real though a gracious one—imposed in grace and intended as a means of grace to ourselves as well as to those we minister to—and we cannot, as we value our spiritual lives, afford to ignore it.

"It is required in stewards that a man be found faithful." If faithfulness is a necessary requirement in earthly stewardship, how much more in the heavenly! The interests and the issues are infinitely larger and more important. We owe it to God, to the Gospel, and to the heathen, whose debtors we are, to be faithful to the world-wide evangelistic trust which our Lord has reposed in us. But this ought not to dishearten anyone. It requires no brilliant gifts, no rare opportunities, no favourable circumstances to be faithful; it is possible to the humblest child of God, and to one whose limitations are of the greatest. Our Master requires no more of any of us than to be faithful in the few or many things with which He has entrusted us, but He never requires less. It is ours to be faithful; it is His to give success.

Faithfulness cannot be tabulated in statistics nor measured in Reports; it may even be unrecognised or misjudged, but it does not escape the eye of Him who seeth not as man seeth. A faithful servant may calmly await the scrutiny of Love and Righteousness.

Our Foreign Field.

The News of the Month.

MADRAS.—The annual Conference of Missionaries was held in Madras during the second week of September. Mr. Brand came from the Namakal Field. Several important items of business were freely discussed and the recommendations have been forwarded to the Council. As our work extends the problems increase, and the Conference becomes more necessary, more important and more helpful.

Taking advantage of the presence of Mr. Brand in Madras a meeting of a special character was held in Sembarambakkam. The only furniture in the building in which the meeting was conducted was a table and five chairs, which occupied the space where the platform might be located. The audience was seated on the floor, the whole of the available space being occupied. There were present caste and non-caste Hindus, both adult and children, in addition to our Christians, and all appreciated Mr. Brand's address.

After the above service several members of our Volunteer Preaching Band went to the Warders' Lines, where we, one after another, told the Gospel message to an attentive congregation in the open-air.

E. A. BOOTH.

L.Z.A.—During this month patients have received medical assistance on 89 occasions.

The news that Mrs. Elnaugh has been accepted for Zenana Work was received with much pleasure and thankfulness, and we pray that a life of abundant blessing and usefulness in our Lord's vineyard may be hers in the future. O. M. ELLIOTT, Sept. 8th, 1910.

SENDAMANGALAM.—*A Disturbed Prayer-meeting.* Our weekly gathering for prayer had only just commenced when a crowd swarmed up to the open door of the chapel, and displayed the dead body of a beast tied to a bamboo frame. Preacher Varatharajulu hurried out and persuaded them to withdraw until the meeting was over. The beast proved to be a hyena, and had been killed in a cave on the Honey Rock, whither I have often retired for solitude when preparing Tamil sermons.

Body-stealers.—Speaking of animals, close to the Mission House are the burying-grounds of the Mohammedans, and these form the nightly rendezvous of packs of jackals. The dark silence of 10 or 11 o'clock at night is suddenly broken by a long, piercing howl that is answered by others, and we thereby know that the jackals are at their ghoulish work. Then, as they scatter across the rude gravestones back to the jungle, they utter a succession of cries resembling wild human laughter, and in this way announce that they have concluded their horrible meal.

During the month of August patients attending the S.B.M. Dispensary at Sendamangalam contributed the sum of £3 7s. 6d. to the Medical Fund.

This amount constitutes a record and testifies to the increasing recognition by the people of the value of Western methods of healing. Each patient receives a Scripture Text Card, and a Gospel Service is held every day before beginning medical work. This Dispensary Service is often attended by above 40 persons.

Narayana—the grey-haired enquirer from Erumaipetti—is coming frequently to the Means of Grace, and I have had several conversations

with him on personal religion. Will some who read these lines set their hearts to pray for this man, that he may be strengthened to glorify Christ by putting Him on in public baptism? J. M. BRAND.

The Revival of Hinduism.

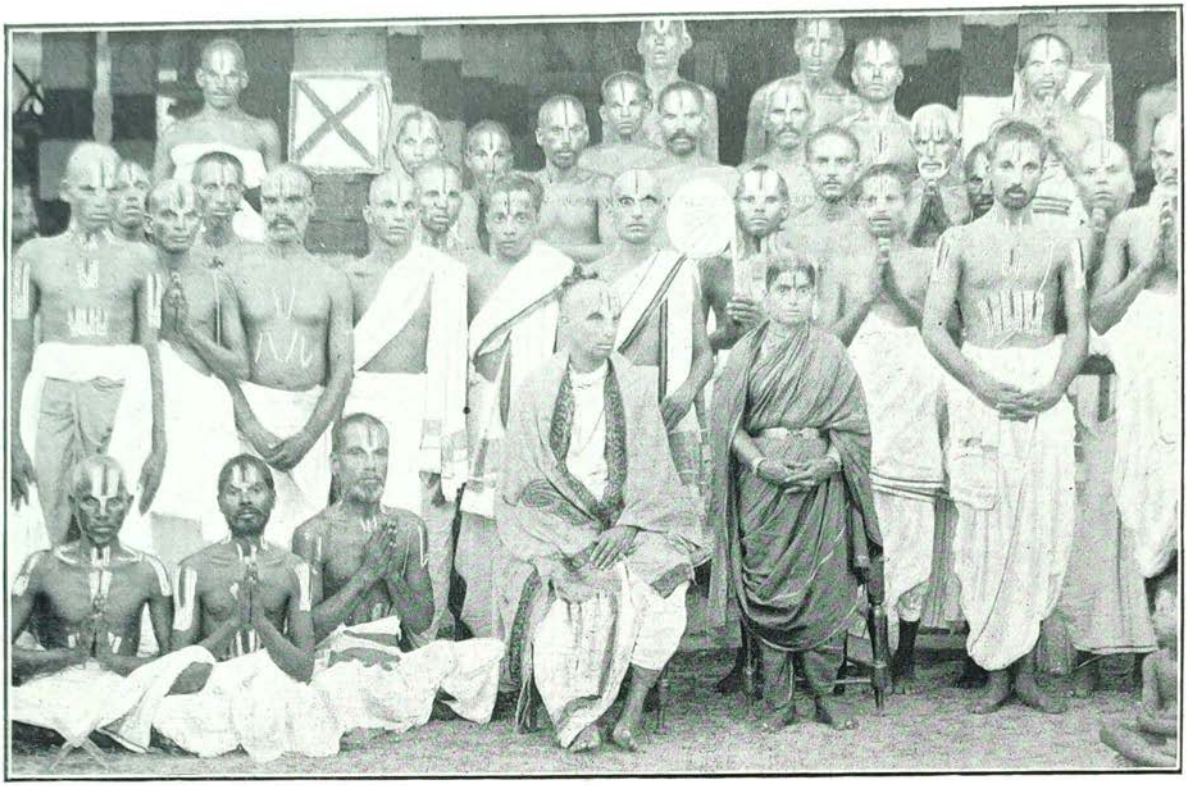
WE are witnessing in India to-day a revival of Hinduism. We have fondly looked for the day when this ancient religion would expire, and its place be taken by the Christian Church. But so far from expiring it is to-day active with new life. England has been sending out missionaries to Christianise India, and incidentally to destroy Hinduism; but one effect of the advent of Christian missionaries has been to wake the sleeping giant and sting him to desperate resistance. Hinduism itself is now covering the land with its own missionaries to recall the wanderers and the waverers to their ancient faith. The accompanying picture shows a group of such men. In the centre is the Swamy—the *Swabukhthan*. He left a lucrative office under Government to war against the Cross, and to-day he is in this district gathering and preparing disciples for this task. Look at the faces of the men who have responded to his call. The old, the young, the intellectual, the ignorant, the ascetic, the fleshly, the blind fanatic, the wily schemer—all types are there, but all united in active effort to drive the religion of Jesus from India.

A few years ago a traveller in India remarked on the absence of *new* temples. Temples there were in plenty, but all old and decaying. What do we see now? The hills round Sendamangalam are echoing every day with the blasting of stone, and the clink of the mason's hammer, as he shapes the enduring mass for the construction of *new heathen temples*. When I first came to Sendamangalam a rude, unprotected image of Pilliyar stood by the roadside. Successive additions have, within two years, enshrined this god within a firm new temple, and a garlanded collection box at the entrance invites contributions from the meritorious for the further dignifying of the deity.

At the back of this popular revival there is the priestly organisation. The Brahmins are fighting not only for their religion but for their very existence. The success of the Gospel in India would mean the extinction of the Brahmins as a class. Ever watchful and keen they have awakened to the value of *organisation* in resisting the new religion. We can never know the inner workings of their great Secret Societies, but we feel the results. They control native newspapers. A week or two after the establishment of our school at Erumaipetti, a paper circulating in that village—*The Friend of the Native*—published a long article designed to inflame hatred against Mission Schools. I translate the opening sentence, which may be taken as a unique testimony to the effect of Christian training even upon those children who do not become Christians:—"Although *all* Hindu little ones who study in Christian schools do not come to detest their mother-faith, and slink into Christianity, yet there is no doubt that their zeal and devotion to Hinduism wane."

Thus, if the truth must be told, our enemy, Hinduism, is neither beaten nor daunted. Her hosts, more alive and implacable than before, challenge the followers of Jesus Christ to mortal combat. Not content with mere defensive tactics they become boldly aggressive, and a popular Swamy is to-day appealing to his co-religionists for several thousands of pounds to erect a temple to the "Lord Krishna" *in America!* Reports are being sown here that the white nations of the West are leaving Christianity and embracing Hinduism.

It may be that the reader of these lines would rather yield up mortal life than his interest in Christ. It may be he would give up father or mother, wife or child, rather than his hope in the Gospel. It may be also,



THE REVIVAL OF HINDUISM.

if Christ and the Gospel are so dear to him, that he will be willing, not to give up life or dear ones, but to make some definite sacrifice either in money or in time for intercessory prayer, to help on the front fighting rank in India in its present strait. J. M. B.

Tidings to Those of "The Seal."

SINNAKILPAUKUM is a little hamlet adjoining the village of Ayanapuram, and separated from it by a water channel. On three sides the village is surrounded by jungle, and one can walk but a few yards away and not know that people dwell near, till a bend in the sandy cart-track reveals a group of houses and a fairly large temple.

For about eight years our Bible-woman from Ayanapuram has visited Sinnakilpaukum, but her work has been carried on with peculiar difficulties. The inhabitants of this village, small as it is, are great people in their own estimation. They claim to be those of "The Seal," which means that they are of a specially high and holy caste, and obtain direct entrance to heaven when they die. Our visits are, therefore, defiling.

Our Bible-woman has had to give up visiting the place sometimes for a period of four or five months when opposition has grown fierce and strong. On one occasion she was stoned while trying to speak to the women. But patiently she has again and again endeavoured to tell these bigotted people of Jesus Christ, and God has blessed her efforts, and to-day she goes unhindered into many of the homes.

For eight years I have longed and tried to visit these people, but any such suggestion has been vigorously opposed, and only a few months ago did I obtain that much-desired permission. On that occasion we had to act cautiously. As we approached the village the inhabitants came out of the houses and crowded the street, and though they were not unfriendly, they evidently considered the visit an intrusion. When asked if I might visit some of their homes they politely said I had better sit in the street and talk to them there. This we did readily, for it was the people we had gone to see, and not the houses. There was much muttering and spitting on the ground as we talked, but as we made no attack on their religion, we were allowed to deliver our message and depart without opposition.

Four or five months have passed since then. Martha has continued to work and wait, and last week Miss Elliott and I were able to visit the village with her. This time the attitude of the people was more friendly; we were permitted to sit in the verandah of the first house. Some women came out of an inner room and stood in the doorway, and some others occupied the opposite side of the verandah to us. An old man, with white hair and beard, a broad Vishnu mark on his forehead and a grim, sarcastic smile, sat on the other wall of the verandah. He interrupted our talk with cutting remarks, and the listeners nodded approval, which did not make speaking very easy; but we realised, as we have often done before, that God gave the words and courage needed. We had been talking of the healing of blind Bartimeus, and said, "Greater than the blindness of that poor beggar is the darkness of sin in the human heart, and there is only One who can lift that darkness, and He is Jesus Christ." The story had been interesting enough, but these personalities were uncomfortably distasteful. "Amma," bawled one old lady to the right of us, to another old lady leading a pair of goats down the street, "Come and listen"; and then, turning to us, "She can listen better than we can." "Amma" came, full of curiosity, to ask what it was. "They are telling about their swami," explained old lady number one. "*Chee po!* who has time to listen to that?" exclaimed old lady number two, and took herself and her goats off in great indignation. Again we tried. "Do you offer sacrifices in your temple?" "Yes," they said. "Jesus Christ offered Himself the only Sacrifice for sin, and all who are repentant, and believe on Him, shall

be saved." Now the sarcastic old man began,—"In the olden days we got five annas a day in the Railway workshops, and in those days no white people came to tell us of their religion. Now the white men in the workshops only give us four annas a day, and you come here telling us of your 'Jesus swami.' True religion is doing acts of charity, and is this charity to make it hard for poor men to live?" And as the white men in the workshops and we were too hopelessly connected in the old man's mind he took his departure. Still we stayed and tried, and this time we were allowed to finish. After speaking we sang a hymn, and the old man drew near again, attracted in spite of himself. As he could read, we gave him a Bible booklet and left him.

In another house there were three women and no disturbing elements, and we were allowed to sit in the front room, and the women listened quietly while Miss Elliott talked to them.

Our next stopping-place was before a small hut, and here our audience grew till it numbered from thirty to forty. One woman present could read—the only one—and we offered her a Gospel Portion for sale. She asked if she might read a little of it to see if she liked it. We opened the pages at the birth of our Lord, and she standing there, a heathen, surrounded by heathen, read aloud clearly the story of the shepherds' vision. How strangely sounded the sweet words, "Glory to God in the highest, and on earth peace, goodwill toward men," uttered by that heathen voice, and how quiet and motionless stood the crowd! She liked the story, and bought the book, and we came away feeling the afternoon was not vainly spent. WINIFRED BOOTH.

The Training of the Twigs.

OUR School work in Madras continues to flourish in spite of many drawbacks. One difficulty that is always with us is irregular attendance. As a rule about 25 per cent. of the children on the registers are absent each day. Any chance opportunity of earning a few *pies* is deemed a sufficient reason for absence. Some have a turn at collecting cow-dung wherewith to make fuel; others carry round rice-cakes, which form a favourite early morning meal; others graze a few cows or buffaloes; others run errands and some go to a tennis-court and earn a few cash by scouting for the balls. Many of the pupils are very poorly nurtured and fall an easy prey to any sickness that may be prevalent. Just now quite a number are absent on account of fever and many with sore eyes. Hindu religious festivals are a fruitful cause of absence, many of them being gazetted as Government holidays. The result can easily be seen by comparing the number of pupils on the rolls with the daily average attendance, the former being 880 and the latter 616 during June. Although so handicapped real progress is made in the teaching of Scripture, which after all is the chief object we have in view in our School work. I myself personally examine each child in all our Schools every month in Scripture knowledge. As the pages of the HERALD have announced, this regular teaching of the divine Word has been blessed of God to the conversion of pupils in our Schools and they have publicly professed in baptism their faith in Christ. What they learn in the Scripture lesson the children carry home, and there in various ways the seed of the Gospel has borne fruit, reproving idolatry and other heathen practices. I have had definite cases where caste children, pupils of our Schools, have refused to join in idol worship and have hidden themselves to escape participating in heathen ceremonies. There are now in our Schools some who have been converted and who desire to confess Christ in baptism, but are forbidden by their parents, who hope that when the children leave school all such "notions" will vanish. Let us pray that they may be permitted to obey their Lord. E. A. B.

OUR HOME CHURCHES.

Prayer Subjects for November, 1910.

"My expectation is from HIM."

Week beginning—

SUNDAY, 6th.—That Miss Elliott may pass her second Tamil Examination, which will be held on the 16th and 17th.

Sunday, 13th.—That all the members of our Home Churches may be led to discharge their stewardship of the Gospel.

Sunday, 20th.—That God may be pleased to manifest His grace in the salvation of many of the heathen through the testimony borne by our European and Indian workers.

Sunday, 27th.—That it may please God to give us now the joy of reaping some precious sheaves among the Zenanas, where witness for Him has been faithfully and lovingly given these many years.

Council Echoes.

Mr. Brand's Furlough.

The Council met on September 30th, a week earlier than usual, to consider this question in view of the fact that if Mr. Brand were not authorised to take his furlough next year he could not take it till 1917, possibly later, although it would have been due in the ordinary course in 1914, after his first six years' service in India. Nine years' service or more in India was felt to be too long, particularly in view of the severe strain to which he has been subjected, and the Council decided to authorise him to take his furlough as soon as Mr. Morling reaches Sendamangalam.

A Vote of Sympathy.

Mr. David Morling made very sympathetic reference to the trouble which Mr. and Mrs. Booth have had for many months past in the illnesses of their children owing to the heat of Madras, and suggested a vote of sympathy, which was very heartily given.

Mrs. Booth and Madras Zenana Work.

In view of the transfer of this work to Miss Elliott, as soon as she has passed her second Examination, it was felt that a letter of thanks, together with an honorarium, should be sent to Mrs. Booth, expressive of the Council's great appreciation of her long service, often rendered under great difficulties, owing to her children's ill-health. The work was initiated by Mrs. Booth, and has been managed solely by her, and it is also due to her suggestion that the L.Z.A. was inaugurated.

Mr. Morling's Deputation Work.

WE continue our record of Mr. Morling's visits to the Churches, which we were unable to do last month for want of space. On returning from his tour in the North of England, **St. Albans** was visited on Sunday, 17th July, and the following day; **Kingston-on-Thames** on the 20th; and **Brentford** on the 21st. At **Zoar, Ipswich,** where Mr. Josiah Morling was formerly Pastor for about nine years, our missionary preached on Sunday (24th) and lectured the following Monday evening, when the chair was taken by Mr. Banks, who was supported by Messrs. Chilvers and Gardner. Collection £7. A most cheering visit was paid the following day to **Chelmondiston** and a

lecture delivered, the chair being taken by Pastor Cordle. There was a good collection and much literature was disposed of.

At **Aylesbury,** on the 28th of July, a pleasant gathering was held in Mr. and Mrs. Lane's garden, when Mr. Morling spoke of the customs of the Hindus, their idolatry, and of his work among them. On the following Sunday (31st) he preached at **Eden, Cambridge,** where he was reminded by many of his visit seven years ago. He found it very encouraging to face a large audience, and felt that he was in a missionary atmosphere. Sympathetic interest was manifest throughout the meetings, and the collections amounted to £9 12s. 6d.

At **Dunstable,** which was visited on August 7th, Mr. Morling found the friends quite courageous in their self-sacrifice. Many heard for the first time of our work; interest was created and the intention expressed to take the HERALD regularly. At **Watford Tabernacle,** on the 14th, services were held morning, afternoon and evening, when the congregations were large and appreciative. On the following evening, when our brother lectured, the Chairman, Mr. W. P. Pickett, who is a member of the S.B.M. Council, gave testimony of the "stirring of spirit" he often experienced at our Council Meetings and urged those present to take a more constant and equable interest in the glorious work beyond the seas. Friends were interested in meeting Mrs. Morling and made arrangements for holding a special Zenana Meeting, at which Miss Evelyn Harris, our new L.Z.A. Deputation Secretary, was to be invited to attend. We have since learned with great pleasure that Miss Harris attended a very encouraging ladies' meeting, which we trust is the first of many to which she will be invited. On the 18th, notwithstanding the fact that harvest operations were in full swing, a fair audience assembled at **Boro' Green** and showed appreciative interest in Mr. Morling's story, and after the meeting many purchased literature and examined the idols and curios.

The Forty-ninth Annual Meeting.

SUCH meetings as were held at St. John's Wood Road on Tuesday, October 25th, deserve a much fuller record than the space at our command will enable us to give. Not only the character of the speeches, but the tone and spirit of the gatherings, were at least equal to, if they did not surpass, those of any previous gathering. Happy fellowship and genial intercourse were evident from beginning to end, and one could not help feeling that the missionary spirit is a unifying and enlivening spirit, and that its growth is the best augury of the future of our Churches. It was inspiring, too, to see "Mount Zion" filled with interested listeners. About 400 people were present in the afternoon and nearly 700 in the evening, representing most, if not all, our London Churches and not less than twenty country ones.

Our President took the chair in the afternoon, in the unavoidable absence of the Vice-President, and Brethren Sapey, Smith (of Grays), and W. S. Baker took part in the service, the latter speaking upon Paul's quotation of Isaiah's prophecy in Rom. xv. 12, a passage which, among other things, he said, justified a large expectation concerning the growth of Christ's kingdom, and which he applied to our work in India.

This brief but earnest missionary address was followed by a sermon which touched the very springs of missionary effort. Mr. Chilvers' text was John xix. 5, "And Pilate saith unto them, Behold the Man." He based upon it three fundamental principles which must characterise our work, viz., *I. The vision of the God-Man, Christ Jesus the Lord, is absolutely essential to the Church's supreme fitness for missionary enterprise. II. This vision perpetually before the Church will keep alive the missionary spirit within her. III. The vision of Christ is the assurance to the Church of victory on the foreign field.* Speaking of the first point, he said, "If you are over

head and ears in love with Jesus Christ you will lay all at His feet," and then passed in review the visions which Paul, John, Isaiah, the primitive Church, and Zinzendorf had of Christ, and the effect which those visions had. "If all the Churches saw Christ as John saw Him, they would all be directors to the Lamb of God." The elements of the Church's fitness were (1) *Character*. We must be before we can do. The Churches must be made up of men and women who have seen Christ. Their vision of Him would inspire them with love to Him and with zeal for the salvation of men and women. (2) *A conception of our privilege and duty*. The vision of the Crucified One was a vision of the love of God, and as we watched that love it would move our hearts until they beat with love to Him because He loved millions of the human race. "As that love burns in your heart it will also burn, as the Saviour's did, to the men around you. . . . a love that yearns with holy passion for the immortal souls of our fellow-creatures." (3) *Courage* at the cost of sacrifice—the courage born of faith that rests in God, and, laughing at impossibilities, says, It is done. However great the difficulties of foreign missionary work, God was greater.

Dealing with the second principle the preacher truly said that so far as it operated in the Church, she would not depend upon deputation work for her enthusiasm, and he then carried his hearers back to the time of their first love for Christ, when "we felt we could do anything in His service." Was it true of us now "Thou hast left thy first love"? If so, let us remember that first love can only be kept alive by the vision of Jesus, and Him crucified, for in the light of His countenance we realise our indebtedness to Him.

The assurance of victory given by the vision of our conquering Lord was the third principle. The Church was not trying an experiment—"or she ought not to be"—but was engaged in a work of success. "You must believe that the Gospel is going to accomplish the purposes of Jehovah, and you must not gauge success by Reports, but must dare to believe there is success, though you cannot see it." We trust this enunciation of great missionary principles may bear much fruit in days to come.

After tea, for which liberal provision had been made by our friends at Mount Zion (whom we warmly thank for all their labour of love), the evening meeting was opened by Brethren Josiah Morling and R. E. Sears, when Mr. Chisnall presented the Forty-ninth Annual Report, and in referring to the fact that we were now entering upon our Jubilee, suggested as a fit celebration the raising of £1,000 during the year, and then read a letter from Mr. Jesse Brand announcing the joyful news of baptism of the first convert in our new field. The Treasurer, Mr. A. J. Robbins, in presenting the accounts, and referring to the satisfactory condition of our finances this year, made the very necessary statement that a large portion of the balance had been given for special purposes, and that the rest would soon be used for the ordinary current expenses of the work in India. The L.Z.A. Report was read by the Chairman, who then called upon

Mr. David Morling, who responded in a fervent speech which was listened to with close attention. Three things, he said, were calling us forward – the purpose of God, the need of the people, and the encouragements on the field. Speaking of the need, he referred to the leaflets which had been placed in the pews and were on sale for gratuitous distribution in the lobby. These showed what vast numbers knew nothing about Christ. Referring to the Sendamangalam field in particular, he mentioned various places where thousands and tens of thousands of people gathered at certain times, but who had no one to tell them of Christ, while as to their sincerity and earnestness he gave two striking instances. "Pray ye, therefore, the Lord of the harvest that He would send forth labourers into His harvest." After referring specially to the Kolli Mountains, and the unique opportunity they afforded for evangelisation, he concluded by

saying, "*I feel God is calling us forward; how will you receive the call? Will it find an answer of fervent love, enthusiasm, and whole-hearted surrender to the Lord Jesus Christ—'Here am I, send me'?*"

Very encouraging words were spoken by Mr. L. H. Colls to the children, whose presence in our meetings has now for the first time been recognised by a special address. He spoke of the praises, the prayers, and the power of children whose hearts have been touched by the Holy Spirit, illustrating his points with suitable anecdotes, and ended by suggesting a special service for the children in the schoolroom next year.

The Chairman very aptly pointed these remarks by telling his own experience of the prayers of two little boys where he was staying on one occasion. In the morning before leaving the bedroom he prayed with them. Then one of them said, "Shall I pray, Mr. Mitchell?" He did so, and then the other little fellow prayed—"a most lovely prayer, simple, genuine, sincere, not a mere repetition such as 'Gentle Jesus, meek and mild,' but a laying of his case before the Lord as to school, &c., &c., and I felt those two boys could pray better than I could."

Mrs. Elnaugh, our new L.Z.A. missionary, being asked to speak disclaimed all idea of sacrifice in the step she was taking, saying, "Were the whole realm of nature mine, that were an offering far too small," and then detailed the way in which God had led her since the account published in last month's HERALD. She had to begin her training on October 5th with her business still undisposed of after abortive negotiations. This was a step in the dark. Many thought it foolish, and only God knew what it cost her to take it. The very next morning, however, she received news that the business would probably be disposed of in another direction by the following day, and so it proved. The address was listened to with eager attention and we regret we cannot reproduce its spirit.

Mr. Newton spoke on Carey's historic words, "Expect great things from God, attempt great things for God," and also held the audience by the spiritual vigour of his speech. Among the things we ought to attempt was definite, regular giving, for it formed the backbone of the finances. We ought also to attempt personal testimony. "The more we are missionaries at home the more we shall be earnest in foreign missionary work."

Mr. Chilvers, in moving a vote of thanks to the deacons, the Church and the ladies at Mount Zion (which was afterwards suitably acknowledged by Mr. C. C. Harris), said "We at Ipswich are now beginning to experience the blessedness of giving. 'It is more blessed to give than to receive,' and we give Mrs. Elnaugh to the Lord and to the Mission." The collections amounted to £76 11s. 5d.

Courland Grove, Clapham, L.Z.A. Branch.—On Thursday, Sept. 7th, we held a very encouraging meeting. Our sister, Mrs. Hutchinson, gave a most interesting and earnest address, which was much enjoyed by all present. A letter was also read from Mrs. D. Morling, giving a descriptive account of the work done at Sendamangalam, which was much appreciated. At the close of our meeting several other ladies wished to helped us in the work by taking boxes. We feel much encouraged, for each year we have had a good increase financially. We do indeed thank God and press forward. E. M. SEARS, *Branch Sec.*

Young People's Missionary Society, Maynard Road, Walthamstow.—On Sept. 1st the Y.P.M.S. held its fourth annual meeting. The chair being taken by Mr. Edgely, and the Secretary having reported progress in the last session, we were favoured by Mr. Morling giving us an excellent account of a missionary journey he took with Mr. Brand in the Sendamangalam district. Attendance was good and interest was keen. We await results. F. VICTOR SHARP.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—I am glad to receive Dorothy Miles, of Maynard Road, Walthamstow, into the Corner. Give my best wishes to the Class, Dorothy.—Two of you have sent in very short essays. Please write them again on separate paper. I have given you until November 30th in order that you may have plenty of time to write carefully and do your very best.—Two others of you have sent your answers to the wrong address. Please refer to the October Corner.—The answer to your question, Muriel, is "No." I am sure Mabel, Dorothy and Annie will be glad to have your message of "love and thanks" for their sympathy.—No, Ruth, I don't think anyone "a big baby" for liking home better than any other place. Let me thank you and Alma and Annie for the ten shillings you have earned for the Mission. I hope many cousins will agree with Ruth in saying: "I think we never feel so really happy as when we are sending away money for the little Indian children to be taught about Jesus."—I am greatly interested in your letter, Edith, although I haven't room to answer it, and am glad you are asking others to join the Corner.—Violet tells me there is a "Corner" at Goldsmith Road, Leyton. I hope it will be crowded.—I am sorry you got your HERALD so late, Bertie; couldn't you ask to have it given to you earlier? —Yes, Dorothy, your writing has very greatly improved.—I am sorry to hear the news you tell me, Hubert, but very glad at your answer to my question.—The answers to your two questions, Eric, are "Very much!" and "I don't know!" I am glad you and the others like your books so much.

MARKS FOR OCTOBER.—*Division I.* (Max., 6).—Emily Church, 6; Muriel Miles, Grace Church, 5; Hilda Cuthbert, Dorothy Miles, Ruth Waters, Edith Ince, Edith Gillmore, Lottie Tooke, 4. *Division II.* (Max., 5).—Dora Haynes, Elsie Horne, Dorothy Mitton, Kenneth Robbins, Hubert Grimes, 5; Ada Webb, Violet Hammett, Alma Waters, Dorothy Cuthbert, Bertie Sheed, Doris Farrow, Winifred Digby, Minnie Berry, 4. *Division III.* (Max., 5).—Philip Webb, Eric Robbins, 5; Annie Waters, Winnie Church, Irene Hammett, 4.

QUESTIONS FOR NOVEMBER (To be answered from the Report). *Division I.*—1. What are the two districts in India in which our Mission is carried on? 2 What is the distance between them? 3. Name the different methods of missionary work which are being carried on. 4. What are the principal foes of missionary work in India? *Division II.*—1. How many missionaries have we in India? 2. How many Preachers, Bible-women and Teachers have we in *Madras?* 3. Name the Circles in the Sendamangalam district in which the Gospel is preached, the name of the preacher in each Circle and the number of principal villages in each. *Division III.*—1. How many children are there in our Madras Schools? 2. What are the religions of their parents? 3. How many disciples have been baptised and added to the Church in Madras during the past year?

I was talking about missionary boxes in August. Mr. Booth sends me this question for you, which I hope most of you will answer in addition to the usual questions:—"Last year the amount given by our Madras Sunday School children in their missionary boxes was equivalent to £2 5s., which was contributed in *pies*. A *pie* equals one-twelfth of a penny. How many children contributed to the missionary box each week?" I wonder whether we all contribute as much in proportion? I am sorry I can't stretch the page for a story. Your affectionate UNCLE JOHN.

"Your Zeal Hath Provoked Very Many."

Subscriptions received from Sept. 15th to Sept. 30th, 1910.

General Fund.

	£	s.	d.
Mr. Arnold Boulden (subscription) ...		10	6
Ditto (box)		7	6
Claxton, Mr. J. Carver (box)		2	6
Shefford, Mr. J. Dilley		3	.
Nuneaton, Mr. C. Kirkland		11	.
Wooburn Green, Ebenezer, Reports ...			8
Great Yarmouth, York Road, Reports ...		3	.
S.S.		15	.
Miss Pulford (box)		7	.
Stowmarket, Mr. W. Davey (box) ...		4	3
Miss E. Clovers (box)		2	.
S.S., Reports ...			3
Miss C. E. Mears (box)		10	5
Anon. (box)		14	.
Woolwich, Enon, S.S.	4	5	.
Mrs. Patterson (box)		8	1
Miss Cock		13	.
Stoke Ash, Collection Boxes :—	2	14	8
S.S.	1	15	1
Miss Whiteman ...		3	.
Miss E. Mowle ...		12	.
Miss A. Cracknell ...		2	9½
Miss D. Silburn ...		1	8½
Marylebone, Mt. Zion	10	8	.
Miss M. Robbins ...		5	.
Mrs. C. C. Harris ...	12	12	.
Mr. C. C. Harris ...	12	12	
Misses Thompson ...		10	.
Mr. F. J. Smith ...	1	1	.
Mr. Grimes	2	2	.
Master Cyril Harris (box)		3	10
Mr. Goodley	1	1	.
Mr. Sennitt	1	1	.
Mrs. A. B. Robbins		3	.
Friend		1	.
Mr. Vine		10	6
Mrs. Howe	1	1	.
Mr. J. P. Barradell ...	1	1	.
Ditto (box)		13	5
Miss E. M. Harris ...		15	.
Miss E. C. Harris ...		15	.
Friend		2	.
Mrs. C. S. Fraser ...		10	.
Mrs. Russell ...		7	6
Mrs. Barrat		5	.
Mr. and Mrs. Cobb		10	.
Mr. C. W. Harris ...	2	2	.
Mr. D. F. Smith ...	2	2	.
S.S.	16	17	3
Brighton, Prarthana Sabha, Boxes :—			
Mr. and Mrs. Bletsoe		4	3
Miss Botting ...		9	1
Mr. A. Cozens ...		8	6
Mr. E. H. Elliott ...		5	4
Mr. and Miss Fisher		13	8
Mr. & Mrs. D. Fisher		5	8½
Mr. Gumbrell ...		5	.
Misses Haynes ...		3	9½
Mrs. Lucas		5	11½
Miss Miller		10	2½
Monthly Meeting ...	1	2	.½
Mr. Parkhurst ...		8	.
Mr. W. J Piper ...		5	.
Mr. J. S. Sears ...		5	.
Mr. and Mrs. D. R. Smith		10	.
Misses Walker ...		3	10½
Literature		1	6

General Fund (*cont.*).

	£	s.	d.
Per Miss C. Light :—			
Miss Boylett		5	.
Miss Piper		10	.
Miss Chapman ...		5	.
True Sympathy ...		5	.
C. L.		5	.
Miss E. Light ...		5	.
Mr. W. Vickery ...	2	.	.
Anon.		6	.
Miss Bates		5	.
Mrs. Holford ...		2	6
Heralds		1	.
Mr. Lucas		2	6
Brixton Tabernacle ...	2	16	11
Mrs. Goodchild ...	1	1	.
Miss Peal		5	.
Miss Bantock ...		2	6
Mr. T. L. Sapey ...		2	6
Reports		3	6
Stradbroke, Mr. J. Baker, Reports ...		2	.
Richmond, Salem, S.S.	3	7	.
Collection	2	2	.
Sale of Literature, less expenses ...		6	7
Miss E. M. Walls ...	1	.	.
Hounslow, Zoar, Kolli Literature		1	6
Postcards			6
Bible Class		11	3
S.S.	1	1	3½
Mr. A. J. Robbins ...	2	3	4
Walthamstow, Zion, Mr. & Mrs. A. Booth	1	.	.
S.S.		13	2
Wimbledon, Merton Road, Mr. and Mrs. Hindes (box) ...		8	.
Croydon, Tamworth Road	1	11	6
Mrs. E. Miller (box)		2	7
Miss M. Thomas (box)		15	.
Reports		2	11
Per Messrs. Robert Banks & Son, Mountains of Death ...	1	4	3
Tollington Park, Zoar (box)	1	.	.
Mrs. Stute		10	.
Erith, Providence, S.S. and Friends ...		10	.
Tring, Akeman Street, Mr. Thos. Glover's Bible Class ...	2	15	.½
Miss Bee, Y.W.B.C.	5	1	11
Mr. Crosswell, Aldbury		5	.
Miss Beer		2	6½
Mrs. Swaby, Station Cottages		3	3
Mrs. Jones, Tring ...		4	10
Miss E. G. Butcher's Class		3	10
Miss Hedge's Class		2	3
Miss Maull's Class ...		3	2
Mrs. Ebenezer Gower		4	3½
Miss Maull	1	1	.
Mary, Dorothy and Edgar Colls ...		12	3
Mrs. Wm. Wright, Kosicot		3	11½
Mrs. A. Wright, Sen.		6	5½
Miss A. Gurney ...		3	2½
Mrs. H. Rawlins ...		3	8½
Miss Burch		2	3½
Miss N. Burch ...		2	4
Mrs. Jno. Gower ...		12	2

General Fund (*cont.*).

	£	s.	d.
Ethel Kempster ...		2	8½
Mrs. James Bagnall		8	11
Mrs. Geo. Wright ...		2	5
Miss King		11	10½
Mr. Parsons ...		7	3
Mrs. R. Hedges	1	1	3
Mrs. Emerson			1
Aylesbury		15	4
Miss J. Horne (box)		10	6
Miss L. Roberts (box)		1	.
Bath, Bethel, Reports, 1909		1	8
Mrs. Gray ...		2	6
A Friend ...		3	.
Anonymous		3	
Mrs. Brock		3	.
Miss A. Robbins ...		1	.
Miss K. Robbins ...		1	6
Miss R. S. Robbins		2	.
Mr. T. Robbins ...		2	6
Miss Sims		10	.
S.S. (box)		10	9
Biggleswade, Mr. T. Gurney		2	.
Bermondsey, Lynton Road ...	6	16	1
Mr. H. Blackman ...	1	1	.
In Memory of M. R. E., Aug. 29, 1909 ...		10	.
Tunstall	1	17	.
Reports		1	6
S.S. (box)		3	6
Mr. Denmee (box) ...		4	6
786		9	5½
Clapham, Courland Grove ...	2	.	4
A Friend		1	.
Ditto ...		2	6
Boxes :—			
Ruth Brinkler		1	2½
Mrs. Waller		7	9
Doris Hyslop ...		7	.½
Douglas Whitehorn		3	11
Miss Woodward ...		2	.½
Emily Philpot ...			3½
S.S. Birthday box ...	1	.	.
Sturry, S.S.		5	.
Manchester, Rochdale Road, Mountains of Death			6
Mr. R. A., Subscription		10	.
Mrs. Shipway, Subscription		10	.
Mr. T. R. Hindle, Subscription ...		5	.
Mr. T. Corker (box)		5	.
Mr. F. Chaplin ...		5	6
Miss S. A. Lawton ...		10	6
Mrs. Egerton		3	.
Mrs. Shipway ...		5	.
Mr. A. Lawton, Leeds		11	6
Mrs. Croft ...		3	6
Mrs. Baldwin		4	2
Boxes :—			
Mr. Kerridge		6	8
Mr. Pummery		11	6
A Friend		16	5
S.S. Class, per E. A. Littlewood ...		3	6
Mr. A. Littlewood ...		11	.
Mrs. Sunderland ...		5	6½
Mr. A. Haig ...		11	6
Mr. H. Gruber		9	9
Mr. W. Chaplin		6	.
Mrs. J. Chaplin ...		3	.
Mr. P. Hooper, Jun.		3	1

General Fund (*cont.*).

	£	s.	d.
Ipswich, Bethesda, Gospel Helpers' Soc.		15	.
Mr. W. Ling ...		5	.
Mr. C. Woods ...		2	6
Mr. Chilvers ...		2	6
Mrs. G. E. Elnaugh		2	.
Notting Hill Gate, Bethesda, S.S. ...		12	6
Chadwell Street, Mt. Zion, Mr. F. B. Applegate ...		10	6
Mr. W. Bumstead...	1	.	.
Miss Caulridge ...		5	.
Mrs. Eyre		5	.
Mrs. Fricker ...	1	1	.
Mr. E. W. Golding		10	.
Mrs. Hammond ...		8	.
Mrs. Hoddy... ...	1	.	.
Howard Institute ...		5	.
Mrs. Jones		10	.
Miss Lawrence ...		2	6
Mr. Mackenzie ...		10	.
Mr. Martin		1	.
Mr. T. G. Miller ...		10	.
Pastor E. Mitchell...	1	.	.
Mr. H. S. Nunn ...	10	.	.
Mr. G. S. Nunn ...		5	.
Mr. R. Simmonds...	1	.	.
Mrs. F. Smith ...		2	6
Mr. D. Smith ...	2	2	.
Miss Wilks		8	.
S.S.	13	4	4½
Misses Woodwards		5	.
Missionary Sunday, May 8	17	.	.
Boxes :—			
Mr. Adams		2	4
Miss Beckett ...		13	8¼
Mr. Butcher ...		4	3
Miss Dean		13	.
Mrs. Flegg		4	1½
Mr. Goodhew ...		3	.
Miss Hart		4	1½
Mrs. Licence ...		8	5¾
Mr. Linney (died April 23)		10	
Mrs. Miller		11	8
Pastor E. Mitchell...	7	.	9
Miss Morris... ...		13	9
Mothers' Meeting, ½d. box		3	9¾
Miss E. P.		18	3
Miss Pardoe... ...		10	5
Mr. Pickett		7	9¾
Mr. G. Ridley ...	2	16	.¾
Mrs. Shepherd ...		3	1½
Misses Silvester ...	2	2	7¼
Mr. H. Sinclair ...		3	3½
Mr. G. Willesden ...		3	2¼
Mrs. A. Taylor ...		2	6
Ipswich, Zoar, S.S. ...	2	12	2
Miss Wright ...	3	.	6
Mrs. H. S. Farrow ...		16	1
Miss Roe		7	.
Miss Crane		4	.
Mrs. Banks		5	.
Trowbridge, Zion, Miss L. Summers (box)	1	5	.
Chatham, Enon ...	1	.	.
S.S.		7	.
Norwich, Orford Hill, S.S.		3	8
Per Miss O. Lincoln		2	4
,, L.W. Purling		3	.
Mr Jas Purling ...		3	.
Great Gransden, Collection	1	9	1¼
Miss Rosa Morton (box) ...		10	8
Mrs. Pratt		9	3
Mrs. Chapman ...		9	3

General Fund (*cont.*).

	£	s.	d.
Miss Bertha Eastwell		4	2½
Mrs. John Cole ...		3	10½
Miss Maggie Mumford		2	11
Warboys	3	12	2
Miss Reynolds ...		11	6
Guildford, O.B.C., Reports		9	2
Mountains of Death Collection	5	.	.
Mr H. Brand ...	2	.	.
Gift on 79th birthday		5	.
Sale of Mountains of Death Boxes :— ...	2	10	.
Miss G. Attfield ...		2	9½
Mrs Billing... ...		7	1
Mr. H. Brand ...	2	9	.
Miss M. Chaplin ...		12	3½
Pastor W. Chisnall	1	.	.
Miss W. Cordwell...		16	1½
Miss Chisnall ...		3	1
Miss Gladys Chisnall		3	1½
Miss Dowlen ...		1	10
Miss M. Fearis ...		1	11½
Mr. G. Foster ...		4	3
Mr. W. Garton ...		4	9
Miss Gilbert ...		15	2
Miss L. Hearsey ...		3	7
Mrs. Martin ...		5	.
Miss McGill ...		10	2½
Mr. Nicholson ...		5	6
Mr. Parsons ...		6	11
Miss Pickett ...		5	.
Mr. Searle		5	¼
Mr. Shellard ...		2	10
Mrs. Sanders ...		7	3½
Mrs. Skuse		6	6
Mr. A. Snell... ...		7	6
Miss Usher		3	10½
Mrs. Watts		5	2½
Mrs. White		10	5
Mr. Woodger. ...		8	10
Miss Usher (box) ...		4	3
,, Kolli...		2	.
Walworth, S. Tab., Reports		1	.
Birthday gift, Sep. 17		3	.
,, ,, 20		5	.
Bolton, Reports ...		1	.
Friend, per Mr Chisnall	5	.	.
Ditto, Kolli	5	.	.
Bierton	2	10	.
Sipson	5	.	.
Mr. R. R. Robbins	5	.	.
Haworth, Hall Green, Boxes :—			
S.S	1	8	6
Mrs. Kilmister ...		7	
Mrs. Crook		3	7
Mrs. Kane		3	6
Mrs. Earnshaw ...		2	.
Mrs. James Kershaw		3	6
Miss E. Pickles ...		3	1
Miss N. Murgatroyd		3	
Miss S. Toothill ...		3	6
Miss E. Wheeler ...		3	
Stevenage, Albert St. (boxes)	1	7	5½
Brighton Tab., S.S		19	11½
Y.W.B.C.		5	1
Y.M.B.C.		7	10
Mr. W. Dancey ...		10	.
Mrs. E. Whiting (box)		6	¾
Mr. H. S. Boulton (box)		12	6¼
Prayer-meeting offerings	1	.	2
Reports. ...			2

General Fund (*cont.*).

	£	s.	d.
Clapham Junction, Providence		8	.
Peckham, Heaton-rd., Zion	1	1	10
Rushden, Succoth ...		18	6
Kings Langley ...	1	13	6
Stratford, Gurney-rd.		16	.
Colnbrook	2	.	9
Limehouse, Elim ...		15	.
Wattisham	10	13	9¼
Mr. W. Deane ...		7	.
Mr. J. A. Clover (don.)		5	.
Otley		13	8
Norfolk, Carleton Rode		12	10½
Tring, Ebenezer ...	1	10	.
Miss A. Clark (Pantygog)		10	.
Mr. Barnes		2	6
Sale of Literature, per Mr. D. Morling ...	9	.	3

Medical Fund.

Bath, Bristol, Mrs. Gray		2	

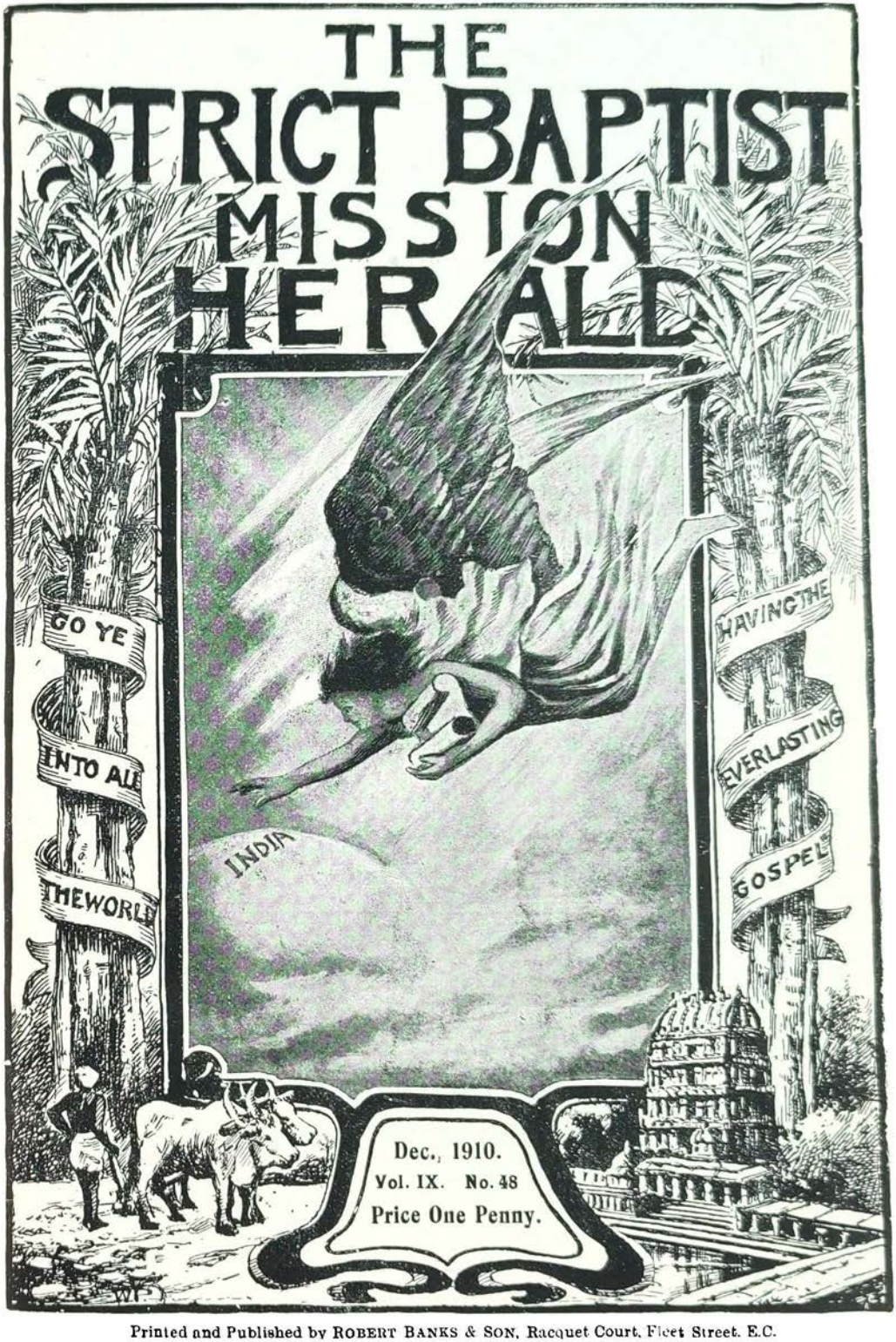
Building Fund.

Anon.		2	6
Mr. Briscoe	1	.	.
Mr. Mitchell	1	.	.
Per Mr. G. S. Nunn...	2	13	.

"Herald" Fund.

Claxton		10	.
Waltham Abbey, Ebenezer		6	.
Wooburn Green ...		9	6
Gt. Yarmouth, York Road		13	3
Stowmarket		4	6
Over		6	.
Stoke Ash		4	.
Marylebone, Mt Zion	2	12	2
Laxfield		10	.
Brighton, Prarthana Sabha		1	9
Crowfield, two friends		3	
Brixton Tabernacle ...		16	3
Stradbroke		8	.
King's Langley ...		10	.
Hounslow, Zoar ...		3	2
Northampton, Prov....		14	6
Croydon, Tamworth Road		15	.
Cambridge, Eden ...	1	10	.
Per Messrs. R Banks and Son, sale of HERALDS...		3	18 6
Aylesbury		13	4
Bath, Bethel	1	17	2
Bermondsey, Lynton Road	1	2	10
Mr A. D. Knott ...		1	1
Y.M.B.C.		1	1
Tunstall	1	5	.
Manchester, Rochdale Road		6	5
Ipswich, Bethesda ...		3	.
Chadwell-st., HERALDS, Reports, &c. ...	6	1	1
Norwich, Orford Hill		7	6
Guildford, O.B.C. ...	2	9	5
Walworth, Surrey Tab.		13	.
Mr. A. Crisp	1	.	
Glemsford, Miss E. Smith		9	
Bromley, College Slip, Miss M. E. Collings		1	.
Bolton, HERALDS ...		12	.
Miss Thurston ...		2	6
Stevenage, Albert-st.	1	10	.
Brighton Tabernacle		2	9

THE STRICT BAPTIST MISSION HERALD



Dec., 1910.
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THE NEW YEAR'S PRAYER MEETING

AND

FAREWELL to Mr. and Mrs. MORLING

WILL (D.V.) BE HELD

On FRIDAY AFTERNOON and EVENING, JANUARY 6th, 1911

AT

SOHO BAPTIST CHAPEL, Shaftesbury Avenue.

Keep this Date open. *Full particulars next month.*

THE S. B. M. FORTY-NINTH ANNUAL REPORT

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The Strict Baptist Mission HERALD.

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

VOL. IX.] DECEMBER, 1910. [*New Series*, No. 48.

CURRENT NOTES.

THE Deputation work of our brother, Mr. Morling, will close with the first Sunday in December. As we review his work among the Churches during the last seven months in enunciating the missionary principles laid down in the Word of God, and in presenting the needs of our work in India, we earnestly hope that great blessing may rest upon it and that its results may be seen in the prosperity of our Churches themselves as well as of our Mission.

The account which appears on another page of the way in which our first convert in the new Field has been led from darkness to light will be read with joy and keen interest. Not only does it gladden our hearts to see fruit of our labour and prayers, but it fills us with admiration to see how God has wrought. It is a brief record of a long-drawn-out miracle of grace, and it strengthens our faith.

Mrs. Booth's sketch of Bible-woman Christiana's conversion and service will touch a sympathetic chord in many hearts and remind us of the human and spiritual kinship of our native co-workers. We can do no more, but we should do no less, than pray for them that their joys and sorrows may be so sanctified as to contribute to the efficiency of their service for Christ.

We draw attention to our advertisement of illustrated missionary lectures. Deacons, Superintendents and L.Z.A. Secretaries will do well to engage Mr. Tooke's services as early as possible.

THE MACEDONIAN CRY.

WAS the vision of a man of Macedonia for Paul alone or for the Church of God? Was the cry an appeal to the Church of the first century only or of this also? Was it the cry of Macedonia or of the world? In the light of Christ's world-wide and age-long commission addressed to the whole Church through the apostles and brethren there can be only one answer. Local, temporary, personal though its primary significance was, it has a meaning which far transcends all such limitations. The Macedonian cry is the unconscious cry of the nations and the centuries.

"How mournfully it echoes on, For half the world is Macedon!"

"Come over into Macedonia and help us!" Whether regarded as coming from the European heathenism of the first century or from the world-wide heathenism of the twentieth, various tones mingle in the cry and various aspects of need present themselves.

There is the cry of those who are *groping after God*. The story of Narayanan Pediatch on another page sufficiently illustrates this. Many will also recall the spiritual histories of Pandita Ramabai and Chundra Lela. They were once in this condition —a condition which could not be more plaintively described than in the words of the North American Indian convert, "You have never stood in the dark and reached out your hand and *taken hold of nothing*," or in those of Ramabai, "I had lost faith in my former religion and my heart was hungering after something better."

There is the cry of *would-be confessors of Christ*—those who would confess Him but for the terrible risks which would be incurred. How much courage born of faith in God they need cannot be realised. It is easy to criticise secret disciples in heathen lands; it would be better to pray for them. Few of us have had to literally leave all to follow Christ as, for instance, Subunagam Ammal did; but loss is only a small part of the risk.

There is also the *cry of oppression* from even those who do not seek to escape the thrall of heathenism; especially from childhood and womanhood. Listen to the cry from India alone—of child-wives, of widows, of temple children, of all who are oppressed by the cruel bondage of Hinduism, the pitiful wail of helplessness and misery, an inarticulate cry for help which none but the messengers of the Gospel can bring.

There is an even bitterer cry, more eloquent than all in its silent appeal—*the cry of unconscious need*. Ignorant contentment, blind fanaticism, Pharisaic satisfaction, mingle with apathetic or contemptuous indifference and fierce opposition to the Gospel. The very fact that the people do not *want* the Gospel emphasises their need of it, and their voiceless, unconscious cry is "Come over and help us." And above it all rises clear and strong the Saviour's authoritative "Go ye."

Our Foreign Field.

The News of the Month.

MADRAS.—The day after writing the Notes for the last number of the HERALD, I visited Bible-woman Christiana, and found her in such a weak condition that I advised her to go to hospital without delay. Mrs. Booth's article shows that the treatment was unavailing.

One morning in Sembiyan we stood in our usual place for preaching. Just as we were about to begin a man asked if we would move a little way down the street, as a woman was ill in the house immediately opposite. We at once complied with the request, and had a fair audience. I afterwards visited the school and examined the children in Scripture. Whilst there word was brought to me that the woman above-mentioned had died of cholera. Cholera and dengue fever have been prevalent in parts of Madras this month.

As the situation of our Egmore School seemed favourable for Men's Meetings we decided to begin a series of monthly meetings. To make the occasion attractive the young men from Semmencheri brought their musical instruments. The audience which gathered from the neighbourhood gave a fair hearing to the addresses delivered by Apollos and myself.

We have 884 pupils in our Madras Schools, where the Scriptures are taught daily.

On the first Lord's-day in October I baptized at Vepery a sister named Gnanasoontheram, of Koyembedu. E. A. BOOTH.

L.Z.A.—Our Zenana staff has suffered a loss this month by the home-call of Bible-woman Christiana, of Pursawalkam. We shall miss her greatly. She was a faithful, diligent worker, and held in much esteem by both fellow-workers and her pupils. For several months she has been ailing, and since the death of her child a few weeks ago has become rapidly worse. She passed peacefully away in hospital yesterday. Thus, two of our helpers have been translated within ten months. May another faithful servant be speedily sent to fill the vacant place.

In the Medical department 94 calls were registered last month. A number of deaths by cholera have occurred in Madras lately, but I am glad to say it seems to be on the decrease now.

Oct. 13th, 1910. O. M. ELLIOTT.

SENDAMANGALAM.—The month under review has been made memorable by the baptism of Narayanan, the first convert from heathenism in this Field. (See "Our First Sendamangalam Convert.")

The Annual Conference held in Madras this year was an occasion of much profit and real pleasure. It was indeed good to look again upon the faces of Mr. and Mrs. Booth and Miss Elliott, not to mention the two little lads.

The Madras work appears as vigorously carried on as ever under the strenuous leadership of our brother Booth.

At one meeting which I had the privilege of addressing the congregation numbered some 250 souls, a large proportion of whom were heathen. Many who could not get into the room were standing listening in the street.

The great Fire Festival has just been held in Sendamangalam, and many thousands of people have been crowding in from all parts. The



Photo by] FIRE-FESTIVAL DANCERS. *[Mr. J. M. Brand.*

central event of the festival is the wonderful "fire-baptism." A huge fire is made, covering a piece of ground some twenty yards square, and through the midst of this rush the devotees fresh from worship of the idol, and with the water of the sacred tank still wet upon them. They claim that divine protection gives them immunity from harm. The men shown in the picture are not devotees, but merely players.

The new school at Erumaipetti continues to do well. An event of some interest just now is the impending marriage of the Teacher.

J. M. BRAND.

"The Grace of God."

HOW sweet the words! How full of meaning! Spoken by those who have tasted that the Lord is gracious they fall upon our ears as a benediction and awake precious memories. But I heard them the other day in a heathen village under circumstances so incongruous that they grated upon my ears and sounded like a mockery. I looked the speaker full in the face as the phrase left his lips, but there was no sign that he was conscious of having said anything unusual. I wonder where he learned the expression.

Let me relate the circumstances. On a Lord's-day afternoon, after visiting our Sunday School at Sembarambakkam, I was cycling to Koluttur. Midway I came upon an unusual concourse of people close to a small temple in Agaram. A huge fire of fagots was blazing by the roadside, the flames mounting ten or twelve feet, and throwing out a fierce heat. I dismounted and began conversing in Tamil with one of the bystanders. Presently there came a man who spoke English, and wishing to display his accomplishment he answered my questions. I learned that the temple was dedicated to the goddess *Thandoriyammal*, and that this was the occasion of the yearly festival. The chief feature of the festival was the

Fire-walking ceremony, for which purpose the great fire was being prepared by the temple authorities. My informant said, "This night the fire-walkers will come and walk through the fire unsinged." Asked whether he himself would do it, he replied, "Certainly not." I suggested that the fire-walkers treat their bodies with some preparation to render them fireproof for the time being. The man warmly denied this, and in answer to my inevitable question, "Then how do they walk through the fire unhurt?" he, without any hesitation, replied, "By the grace of God." Had he spoken in Tamil it would not have seemed so strange. But here was a heathen man in a heathen village saying it in English to me in full view of the signs of crude Hinduism—idol worship, garlanded cattle, flaming fire, tom-toms, etc.—in the midst of a dense crowd of Hindus who, drawn by curiosity, thronged us on all sides. And here of all places the success of the fire-walking ceremony was seriously attributed to "the grace of God."

Clearly the words had not the same content for him as for me. The word "God" did not mean the same to the speaker as to the hearer, neither did the word "grace." This is a difficulty we constantly experience in conversing on religious subjects with Hindus. They frequently use the same terms that we use, but attach to them an absolutely different idea. This incident is an illustration.

The fire-walkers are a professional class of actors who earn money by these displays. I have not seen the thing done, but credible witnesses avow that the men actually tread with naked feet the burning embers.

E. A. BOOTH.

"To be with Christ."



BIBLE WOMAN CHRISTIANA.
[*Photo by Mr. Booth*]

ON the night of October 12th the "home-call" came to our Bible-woman Christiana, of Pursawalkam, and it is with sorrow we tell of the departure of another of our loved workers within ten short months.

Four years ago, very soon after our return to Madras from furlough, Christiana was persuaded to attend our Vepery Chapel by her eldest son, who, with other young men, had been welcomed to the services. After each service he told his mother that he loved the Gospel he heard within those walls, and that the hand-clasp given him by the missionary made him feel that he had found a friend. Christiana wished to experience for herself the joy her son described, and began to attend our services regularly.

One sad night that dread disease, cholera, suddenly seized the young man, and in a few short hours the poor mother lost her much-loved son in the prime of his youth.

But God had a purpose in this dispensation of His providence, for Christiana was led to think seriously of the state of her own soul, and through the blessing of God on the preached Word at Vepery she was led to light and liberty. She was baptized at Vepery, and became a member of the Church there.

About six months later she was given the post of Bible-woman in Pursawalkam. For three and a-half years she has done loving and faithful service in the caste homes there. During the period of unrest in Madras she was more than once mobbed and stoned, but she kept to her work bravely. She won many hearts by her gentleness, whom perhaps a more brilliant worker would not have appealed to.

Two months ago another son of Christiana's was called away, and she being in poor health at the time, the blow came with crushing force. Noticing her frail look we advised her to rest awhile, and she left her home to spend a short time with relatives in her native village, but returned to Madras very ill. She was then taken to the General Hospital at Madras, and after three weeks of suffering passed peacefully away.

We saw her many times during her illness, but she was quite unable to speak, and could only hold our hand, and look with wistful eyes into ours as we spoke of our Lord and hers, and assured her of our love and prayers. The evening she died we bent over her and spoke the name of Jesus in her ear, and the upward glance and trembling pressure of her fingers signified that she understood.

She leaves a sorrowing husband (who was also blessed in Vepery Chapel, and baptized two years ago), a son, and a little daughter. We ask your prayers for these bereaved ones.

God has blessed Christiana's labours amongst the heathen, and we believe she has heard the "Well done, good and faithful servant," and is rejoicing in the presence of her Lord. WINIFRED BOOTH.

Our First Sendamangalam Convert.

THE special god to which Narayanan Pediatch paid his devotion was "Lord of the Lofty Mount." This same "Lofty Mount" is visible from whence the writer is sitting, and is a strange-looking mountain rising abruptly from the plain to a height of about 3,500 feet at a distance of 20 miles from Sendamangalam. Up its steep ascent Narayanan would often climb, and carry his offering to the cloud-wreathed deity.

Twenty-one years ago, when Narayanan was 30 years old, he set out for Ceylon upon a trading journey, and there a white man sold him for a few farthings some books, and said to him, "No health is to be found in your patriarchal gods. Jesus Christ alone can give true health."

Narayanan read the little tracts and pondered in his heart on the words of the missionary. Two things he specially noted. In his own words, "In Hinduism there are paths many and deities many; but these books speak of one way and one God. Secondly, I have seen love giving up for others its possessions in money and garments, but who ever heard of love so great as to give up life itself, as this Jesus did!"

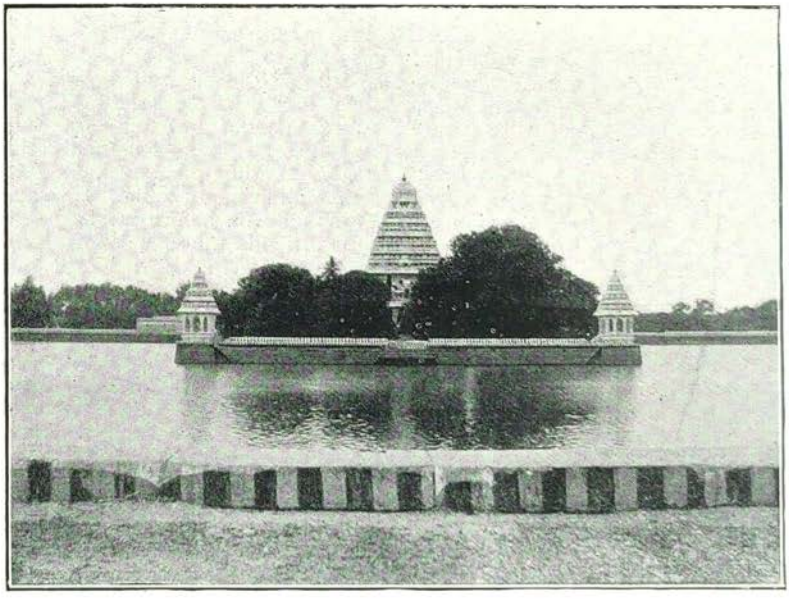
About this time a feud between himself and a rich Miltadhar led to the latter instigating 30 men to murderously assault Narayanan. "They surrounded me, and had taken up stones to stone me, when I escaped out of their clutches." This incident solemnised his mind. He returned to his native village, Erumaipetti, and lived again under the shadow of "Lord of the Lofty Mount." There was no missionary here to tell him more of the new religion, but he read and re-read and read over again his little paper books, and ever in his heart the words would echo, "No health is to be found in your patriarchal gods. Jesus Christ alone can give true health." His faith in "Lord of the Lofty Mount" was shaken, and he stopped worshipping idols. But there was no one to tell him what to do. As for Jesus Christ, he did not know in what light to regard Him.

So for 10 years he thumbed his precious tracts, and every morning and evening, as he bathed in the sacred tank, he cried out in his ignorance, "O Lord of the three worlds, let the place of Thy feet be my eternal portion." Then his house caught fire. Rushing into the flames he snatched out his greatest treasure—the little tracts about Christ; and putting them in a safe place went back to fight the fire. But when he returned for his books, alas! they had been stolen! Great was his lamentation. The tiny spark of truth that had been glowing was now put out, and nothing re-

mained but the thick gloom of heathenism. Now was "Lord of the Lofty Mount" triumphant. Now seem the forces of evil to prevail, and darkness closes in upon the picture. But this is not the end.

Ten long years now drag their weary length. Narayanan's hair is turning grey, and if someone does not soon come it will be too late.

Too late? There is no such word as that in the eternal purposes of God. One spring afternoon in 1909 news reached Narayanan that two white men were pitching a tent just outside the village. That evening Brother Morling and I had an elderly visitor who told us how he had lost some Christian books in a fire ten years ago. Could we supply him with similar books? The next minute Narayanan was the delighted possessor of a nicely-bound New Testament. Great was his joy as he took away his prize, and when he found that we were living at Sendamangalam he promised to come and learn more about the religion of Jesus Christ. This he did for upwards of a year, trudging 20 miles on foot to be able to attend our services. Brother Morling would often talk to him and show him the way of God more perfectly. Gradually he came out into the glorious light of the Gospel. Five months ago he ceased painting the caste mark on his forehead, but the deep tattoed mark will always remain there. He loved the Bible and committed whole passages to memory. Two months ago, after a long conversation with him, I became convinced that he had not only sought but found Jesus Christ. In reply to my question as to what he built his hope of salvation upon, this one-time heathen replied, "Upon the merits of Jesus Christ." I then gave him a slip of paper with the reference written upon it—Acts viii. 36—39 (Baptism of the Ethiopian by Phillip)—and asked him to find the place in his Bible and meditate upon it with prayer at home. As the result of this Narayanan came to see baptism, and on Sept. 25th it was my never-to-be-forgotten joy to baptise into the Name of the Trinity the old devotee of Lord of the Lofty Mount, Brother Narayanan. J. M. B.



TEMPLE TANK, MADURA.

OUR HOME CHURCHES.

Prayer Subjects for December, 1910.

"In everything by prayer and supplication with thanksgiving let your requests be made known unto God."

Week beginning—

SUNDAY, 4th. Prayer for a fully-qualified medical man to take Mr. Brand's place at Sendamangalam early next year.

Sunday, 11th.—For the conversion of senior scholars in our schools.

Sunday, 18th.—That some whom we believe to have been converted may be given grace to confess Christ openly.

Sunday, 25th.—That the missionaries may be kept spiritually fit for their task.

Mr. Morling's Deputation Work.

ON August 21st **Basset Street** was visited, when our missionary was very heartily and hospitably entertained by the Pastor, Mr. J. P. Goodenough, and a kind and loving spirit was manifest in the congregation. **Meopham,** also, seems to have impressed our brother when he spoke there on the 22nd, for he says, "I have most happy recollections of this meeting. Our Chairman, Mr. Bagnall, of Akeman Street, Tring, infused some of the missionary enthusiasm of that Church into our midst. He protested that 'a true missionary Church would never die out' and urged them to at once appoint a Mission Secretary. Literature was all disposed of. Mr. Martin, in a few very suitable words, brought the meeting to a close." On the 24th a large contingent of friends from High Wycombe accompanied Mr. Morling to **Wooburn Green,** when Mr. Mayo, his old Sunday School Superintendent, who has for many years had a large place in his heart for foreign missions, occupied the Chair and spoke very aptly of the ultimate result of Missions in that "great multitude which no man could number of all nations, kindreds, people and tongues." Mr. Morton, the Mission Secretary, has shown untiring energy in his efforts for the S.B.M. On Sunday, the 28th, Mr. Morling preached at **West Hill, Wandsworth,** and lectured on the following evening. He says, "We felt that we knew the Cause at West Hill even before we had seen it, for we have heard so much from our good friends there, besides which we have the 'West Hill Extension' at Sendamangalam. Mr. Cooper, who occupied the Chair, assured us of their hearty sympathy and hoped they would do even more for the Mission than they had done before. We were specially grieved that Mrs. Jones, who has laboured with such zeal and enthusiasm, was unable through illness to attend the meetings. A very liberal grant was handed me by Mr. Dean from his Bible Class." The month of August closed with a lecture at **Grays, Essex,** illustrated by the large map of the Sendamangalam field. The Pastor, Mr. Smith, is a missionary enthusiast, and his illuminating opening remarks were those of love and sympathy. The friends evinced real interest in the work.

On September 1st Mr. Morling lectured at **Maynard Road, Walthamstow,** in connection with the Y.P.M.S., on "Camping Tours," with the aid of the large map of the new field. An encouraging report was given by the Secretary, Mr. Victor Sharp, and the Chairman, Mr. Cooper, gave an animated and inspiriting address, and "wished he were

a young man again, that he might be thrust of God into the Mission Field." The following Sunday was spent in preaching at **Heaton Road, Peckham** (where, we are glad to learn, missionary interest is growing), morning and evening, and in addressing the Sunday School at **Meyrick Road, Clapham Junction,** in the afternoon. A large number of children and adults listened to the address on "Idolatry and Demonolatry in South India," and the Pastor, Mr. G. H. R. Higgins (who, with the Superintendent of the school, warmly welcomed our brother), took part in the service, and spoke very sympathetically concerning our work and workers in India.

Meetings.

Wood Green, Dovecote Hall.—The L.Z.A. Branch held their second Annual Sale of Work in connection with the Children's Sewing Class. Following this a Public Meeting was held, presided over by Mr. Othen, jun., when a Report was read by the Secretary, which was of a very cheering nature. The children worked well during the year, making altogether 220 garments, which enabled them to send to the S.B.M. £2 12s. 0½d. Some had pennies given them to trade with, and in this way 10d. gained 15s. 4½d. The Treasurer's statement was beyond our expectation, reaching the sum of over £10 from all sources for the year.—A. PARISH, *Secretary.*

Reviews.

The Decisive Hour of Christian Missions. By Dr. John R. Mott. 2s. net.

THIS is the Mission Study Text-book for 1910-11. It reviews, from the missionary point of view, the present condition of the heathen world, and indicates the lines on which the Christian Church should proceed in order to take advantage of the unique opportunities of evangelisation now open to it. A panoramic picture of the changing character of the non-Christian nations is given, justifying the opening statement that "In all history there has not been a period when such vast multitudes of people were in the midst of such stupendous changes, economic, social, educational, and religious," until we are led to see clearly that "In every part of the non-Christian world the time is a time of transition." The various corrupting influences which are at work in heathen lands—the evils of western civilisation, modern secular education, and the revival of non-Christian religions—are brought into view, and their critical tendency shown in view of the plastic condition of the people. Hopeful signs are considered in Chapter III., but while we gladly recognise the cheering facts which Dr. Mott brings out from the gloom of heathenism, we are unable to adopt all the conclusions he draws. Three chapters are devoted to "The Requirements of the Present Situation," which deserve earnest consideration by the whole Christian Church, particularly the last. "As one surveys the enormous task involved in making Christ known to all the non-Christian world, and realises the inadequacy of human agents and agencies, as well as of human policy and strategy, the first impression is that the Church is totally unable to discharge its overwhelming responsibility. The next and dominant impression is that in taking such a view one is limiting the power of God and falling into a lack of faith in the strength of His purposes for humanity. . . . Everything vital to the success of the movement to carry the Gospel to all the non-Christian world depends upon the power of God Himself. . . . It is God who chooses and thrusts forth the workers of His own appointment. . . . It is the Spirit of God who alone has the power to convict men of sin." The volume closes with "The Possibilities of the Present Situation," all of which are important, but only one of which we can refer to—the possibility

of the enrichment of the Church by world-wide evangelisation, *e.g.*, in its own spiritual life and in its home mission work. "A programme literally world-wide in its scope is indispensable to enrich and complete the Church."

The book presents a statesmanlike survey of the missionary problem at home and abroad, and is worthy of prayerful thought by all, as well as of careful study by the young. Appendices, a bibliography, and a map showing the commercial expansion of the non-Christian world, are added.

Talks on the Races to be Won. The Young People's Missionary Movement. 6d. net.

THIS is a Text-book for Junior Missionary Study Bands. Its design is to provide leaders with outline "Talks" on various races, and so to enable him to conduct a series of six meetings for boys and girls between the ages of eight and twelve. The notes appended are picturesque and full of information calculated to win the attention of children. Pictures and diagrams for blackboard illustration are also given.

Our Standard-Bearers. By Mr. H. L. Hemmens. Baptist Missionary Society. 6d. net.

THIS is another Text-book for the juniors, and consists of short and interesting sketches of eleven prominent Baptist missionaries, from Carey, of Serampore, to Moir Duncan, of Shansi, with questions on each chapter and numerous illustrations. The sketches are well written, the salient and most characteristic points of each life being briefly passed in review so as to awaken interest in missionary biography.

The Christmas Boxes.

WE have received the following list of contributions to the Christmas Boxes from Mrs. C. W. Harris, who says :—"Seven (as compared with eight last year) cases of garments, dolls, toys, books, stationery, text cards, lengths of material, needlework accessories, beads, marbles, &c., were shipped last Saturday, the 5th inst.—six cases for Madras and one for Sendamangalam. We received seven shillings and sixpence in money for gifts, and after consulting Mr. Chisnall, this amount was spent in bandages and cotton wool for the medical work in Sendamangalam and Madras, as we have received very little in that way this year. We have enjoyed the work very much, and hope the boxes will arrive safely in India."

On behalf of the Society we thank all who have contributed to the boxes for their labour of love during the year, together with those who have contributed towards the cost of carriage and our friend Mr. Barradell for the boxes and, last but not least, Mrs. C. C. Harris for supplying patterns during the year, and Mrs. C. W. Harris for receiving the goods and packing the boxes.

CONTRIBUTORS TO THE BOXES.—ACTON TABERNACLE: The friends, S.S., and working party, per Miss E. Elliott; AMERSHAM AND WILSTONE: S.S., per Miss Ellen Butcher; BATH, "BETHEL": Some friends in Chapel, per Mr. A. Raddon; BECCLES: Mrs. Hasell and her helpers; BRENTFORD: Mrs. Cradduck's Girls' Class; BRIGHTON, WEST STREET: Miss Evelyn Martin; BURGESS HILL: Mrs. S. O. Gooderham; CAMBRIDGE, EDEN: Mr. and Mrs. W. Whyatt, Mrs. E. Haynes, Mr. Fred Haynes, Misses N. and E. Wilderspin, Mr. Chas. Careless, Mrs. Sturton, Mrs. and Miss Whyatt, Miss Berry, Mr. M. Haynes, Mrs. and Miss Blot, Mrs. and Edith and Doris Bigg, Miss Della, Mrs. Beall, Mrs. Arthur and Miss Careless, Miss M. and Miss E. S. Eldred, Miss Dent, Mrs. Oxberry, Mrs. and Miss Derby, Misses M. and A. Haynes, Miss Ransome; Mrs. Quinny, Mrs. W. K. and Dora Haynes, Misses E. and A. Norris; CHADWELL STREET, MT. ZION: the Working Band, S.S., and following friends, per Miss Nellie Pardoe, Mr. and Mrs. Ridley, Mr. Miller, Mrs. Mackenzie, Miss Webb, Mr. and Mrs. Steadman, Mrs. Webb, Misses Woodward, Miss Berry-

man, Mr. Briscoe, Mrs. Eyre, Misses Nunn, Miss Goodhew, Mr. Willesdon, Mrs. Putman, Misses Horn, Miss Jones; CLAPHAM COMMON: Mrs. R. E. Sears; CANONBURY: Mrs. Banks; CROYDON, TAMWORTH ROAD: S.S. and several friends in Chapel, per Miss M. Thomas; Miss Mary Davey; FALMOUTH: Master Arthur J. and Miss Florence G. Sampson; GREENWICH, DEVONSHIRE ROAD: Mission Dorcas Helpers, per Misses Smart; GUILDFORD: Ladies' Zenana, per Miss E. Pickett; GRAYS, "EBENEZER": S.S., per Mrs. Smith; HOMERTON ROW: Some friends, per Mrs. Turnpenny; Mr. and Mrs. Alfred Spratt, Miss Edna Spratt, Mr. Sidney Spratt, Mrs. Harvey; HILLINGDON HEATH: Miss L. Ash; HORHAM: Mrs. Cracknell; HOUNSLOW, ZOAR: per Mrs. Jeffs; HORNSEY RISE, ELTHORNE ROAD: The Week-night Class, per Mr. and Mrs. H. Tullett; IPSWICH, "BETHESDA": Girls' Prayer and Working Band, per Mrs. Elnaugh; IPSWICH, ZOAR: Friends and S.S. children, per Miss A. Wright; KINGSTON, "PROVIDENCE": The Ladies' Working Party, per Mrs. R. J. Lambourn; LEYTON, GOLDSMITH ROAD: per Miss L. Bailey; LEWISHAM, COLLEGE PARK: S.S., per Miss M. G. Voysey; MANCHESTER, ROCHDALE ROAD: Some Scholars in S.S., per Miss Dorothy Mitton; NOTTING HILL GATE, "BETHESDA": Miss Wright, 2s. 6d.; A Friend, 2s. 6d.; Mrs. Hayward, 2s. 6d.; Sunday School and Friends in Chapel, per Miss K. Keeble; OVER: Some Friends; READING, "PROVIDENCE": S.S. Scholars and Teachers; RUSHDEN: Young People's Missionary Sewing Meeting, per Mrs. Lynn; ST. JOHN'S WOOD ROAD, MOUNT ZION: S.S., per Mr. D. F. Smith; Miss Widden, Douglas, Evelyn and Winifred Northfield, Miss Lizzie Moore, Mr. and Mrs. C. C. Harris and Family, Mrs. Facey, Mrs. Plail, Mr. W. P. Goodley, The Misses Thompson; SOHO: S.S.; Mr. and Mrs. Simpson, Miss Hurren, Tom Storey, May Marsh, Mr. and Mrs. Pond, Miss Pond, Arthur Martin, Alfred Nutley, Mr. and Mrs. Tebbutt, John Griffiths, Janie Hurren, Fred Martin, Miss Simpson, David Clark, Isabel Dodhin, Daisy Cradduck; STAMFORD HILL: Mrs. Fischer; STRATFORD, GURNEY ROAD: per Miss L. Bailey; STOKE ASH, SUFFOLK: Mrs. T. W. Colson; TOTTENHAM, NAPIER Road: per Miss E. E. Field; TRING, AKEMAN STREET: "Many Loving Hands," per Miss Ellen Butcher; WALTHAMSTOW, MAYNARD ROAD: The Young Peoples' Missionary Society, per Mr. F. Victor Sharp; Mrs. Booth; WALWORTH, PENROSE STREET: S.S., per Miss K. Staines; WALTHAM ABBEY: From the following friends at "Ebenezer," per Mrs. J. Pallett, Mrs. Tooke, Mrs. Carter, Mrs. Wells, Miss Lily Bell, Mrs. Newcombe, Mrs. Bell, Mrs. Cope, Miss Coote, Mrs. C. Brown, Mrs. Gates, Mrs. Coote, Miss Newcombe, Mrs. W. Brown, Mrs. Wild, Mrs. J. Pallett, Miss A. Wild; WOOD GREEN, DOVECOTE HALL: S.S., per Mr. E. H. Court; WOOD GREEN, PARK RIDINGS: S.S. and Mission Sewing Class, per Mr. J. Hill; WOOD GREEN: Mrs. and Miss Evans' Day School; WARBOYS: A few friends belonging to Baptist Church, per Miss Broughton and Miss Ashcroft; WELLINGBOROUGH TABERNACLE: Ladies' Zenana Class, per Miss Ethel Perkins; Miss P. and E. M. F.; WIMBLEDON: Mr. and Mrs. F. G. Hindes and Family.

CONTRIBUTORS TOWARDS THE CARRIAGE OF THE BOXES TO INDIA.—Miss Ellen Butcher, 10s.; Mrs. T. W. Colson, 2s.; Miss L. Ash, 1s.; Mrs. J. Breens, 2s. 6d.; Mrs. R. Cooper, 2s. 6d.; Mr. R. S. W. Sears, 10s.; The Young Women's Bible Class, St. John's Wood, 3s. 6d.; A Friend, £3 14s. 2d.; Mr. Barradell, seven strong, iron bound cases, in which the gifts were sent to India.

* * *

L.Z.A. Deputation Work.—We are asked to announce that it has been arranged that Miss Brand, sister of Mr. Jesse Brand, should also act as Deputation Secretary in conjunction with Miss E. Harris. Miss Brand will visit Churches nearest to Guildford, and all applications for her or Miss Harris's services should be addressed to Miss E. Harris, "Nethania," Cavendish Road, St. John's Wood, London, N.W.

Mrs. Elnaugh will have a week or two free from hospital work about Christmas time, and will be pleased to go anywhere in the interests of the L.Z.A. Immediate application should be made for *her* services to Mrs. Silvester, 9, Gallia Road, Highbury, London, N.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—I am pleased to welcome to the Corner Stanley Baker, Ethel Sinclair, Muriel and Lily Ginn, Muriel Booth, Enea Tooke, and Stanley Purkiss.

Yes, little Stanley, of course you may join. I am glad you like reading the Corner.—Very pleased, Charlie, to have your answers. You will find marks below for October.—I need not tell you, Muriel, that in a heathen land there would be no such Institution to take care of your little sisters. May the Friend of little children make them His own.—I have received your essay, Ruth. Your letter as to the "secret" amused me; I must ask Mr. Morling about it when I see him.—It gave me great pleasure to meet several nieces for the first time a little while ago.—The frankness of your letter, Edie, pleased instead of offending me. I am so glad at what you say about yourself. In answer to your last question, Yes, with pleasure.—I am interested in your letter, too, Edith, and quite understand what you mean about spiritual relationship. You are quite right; it is the nearest and most enduring, although we realise it so little. May you grow in grace.—Cordial greetings to Mr. Tullett and the Elthorne Road Class.

One of my nieces longs to be a child of God but does not think she is; has asked to be washed in Jesus' blood but seems to have no answer. Perhaps you are putting feeling in the place of faith. The Word says, "If we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

MARKS FOR NOVEMBER.—*Division I.* (Max., 6).—Muriel and Dorothy Miles, Ruth Waters, Lottie Tooke, Hilda Cuthbert, Ethel Sinclair, Edith Gillmore, Edith Ince, Muriel Ginn, Grace and Emily Church, 6. *Division II.* (Max., 6).—Dorothy Mitton, Ada Webb, Doris Farrow, Muriel Booth, Lily Ginn, Hubert Grimes, Violet Hammett, 6; Dorothy Cuthbert, Dora Haynes, Kenneth Robbins, Charlie Ince (for October, 4), Elsie Horne, Stanley Purkiss, 5. *Division III.* (Max., 5).—Irene Hammett, Winnie Church, Eric Robbins, Annie Waters, Philip Webb, 5; Enea Tooke, 4.

QUESTIONS FOR DECEMBER. *Division I.*—Tell me in your own words the story of Narayanan Pediatch's conversion. *Division II.*—Tell me in your own words Mrs. Booth's account of Bible-woman Christiana. *Division III.*—1. Give me the names of the two converts whose baptism we hear of this month. 2. Where were they baptised? 3. Who baptised them?

Mr. Booth will be interested to know that I have received the following answers to his question:—124, $124\frac{8}{13}$, 125.

I wonder if this story of Prince Eddie will do for a missionary story. He was once recovering from some illness and was fretful and impatient. His nurse reminded him that with so many comforts he ought not to be so cross, and then told him of the first little boy she went to nurse. He had no father and mother, lived in a dirty room in the slums, had no bed to sleep in, but lay on the floor with a bundle of old newspapers for a pillow, and hadn't a single toy. Prince Eddie's heart was touched, and he asked if he might not give the boy some of his toys. The nurse replied that perhaps he could spare some of the toys he no longer cared for and that the boy would be most grateful. But Prince Eddie said, "Mamma always tells us that *a gift is not a gift at all unless it is something that we want ourselves, but which we give up for others.* No, no; I'll give him some of my own toys that I like myself." If this *isn't* a missionary story, it at least makes me wonder what we are giving up for Jesus and the heathen.

Your affectionate UNCLE JOHN.

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"INDIA'S GREAT NEED."

Illustrated with Diagrams, Idols and Curios.

"OUR WORK IN SENDAMANGALAM."

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An Address suitable for Zenana Meetings. Illustrated with Diagrams and Curios.

"ROUND ABOUT SENDAMANGLAM."

Illustrated with Limelight Pictures.

"THE HINDU AND HIS RELIGION."

"HINDU LIFE AND INDUSTRIES."

Both Illustrated with Limelight Pictures.

Write to Pastor H. D. TOOKE, 29, Windsor Road, Wanstead, London, N.E., for further particulars and dates. The Slides, Diagrams, &c., can be sent with a written description, so that any Church or School can provide their own Lecturer.

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 Reports, HERALDS, bound Vols. for 1910, and Post Cards, and *changes of address*, to be sent to ***The General Secretary, Pastor W. Chisnall, Westbrook Lodge, Epsom Road, Guildford.***

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 Collecting Boxes and all Contributions 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.

"They Offered Willingly Unto the Lord."

Subscriptions received from Oct. 1st to Nov. 15th, 1910.

General Fund.

	£	s.	d.
Basset Street, Miss R. M. Fielder ...		5	.
Elthorne. Ebenezer, S.S.		18	4
B.C.		5	11
Mr. H. D. Sandell (box)		2	9
Brentford, North Rd., Mrs. Charman ...		10	.
Children's Corner, Miss Ruth, Alma, and Annie Waters ...		10	.
Stratford, Gurney Rd.	3	6	6
Y.P. Annual Meeting		4	6
Quarterly Sub. ...		19	6
Thame, Reports ...			7
Beccles	2	1	6
S.S.	1	.	4
Amersham, S.S. ...	1	3	.
An invalid friend, Hitchin		5	
Walthamstow, Zion, Mr. and Mrs. J. C. Booth	2	2	.
Kingston, Providence, S.S.	4	16	4
Mr. Lambourn ...		10	.
Miss ,, ...		2	6
Guildford, O.B.C., Miss Parsons		10	.
Mrs. Handley (box)		6	.
Soho, S.S.		14	3
Mr. Simpson ...	1	.	.
Lewisham, College Park	2	6	9
March, Providence ...	7	.	.
Mr. H. A. Morton ...	1	1	.
Tottenham, West Green Road... ...		14	1
Mr. Herbert Watts ...		10	6
Haworth, Hall Green, Sale of palm leaves Boxes :—		1	4
A Friend		2	.
,, ...		5	.
,, ...		3	.
,, ...		4	.
Bromley, College Slip, Mrs. Fearnley ...		10	
Northampton, Providence, Cards :—			
Miss Sharp ...		10	.
Miss Jackson	1	10	6
Miss Hyde		2	.
Miss Tarry		3	.
Mr. W. Reynolds ...		12	5½
Thursday B.C. ...		11	.
M. B, Tilehurst ...	1	1	.
L.S	1	1	
Folkestone, Zion, S.S.		13	.
Annual Meeting at Mt. Zion, Marylebone	76	13	3
Literature sold at annual meeting	3	12	
Mayford, S.S.		14	
Wellingboro, Tabernacle...	2	6	.

General Fund (*cont.*).

	£	s.	d.
S.S.	5	10	1
Mrs. M. R. Sharman		5	.
Acton Tabercacle S.S.		11	.
Wood Green, Dovecote Hall, S.S. ...		6	.
Swindon	2	11	2
Chesham, Townfield	1	.	11
Erith, Providence ...	1	11	1
Over	2	1	.
Prittlewell, Providence	7	10	5
Croydon, Derby Road	1	5	7
Canning Town, Shirley Street		8	1½
Occold	1	.	.
,, ...	1	.	11
Rishangles	1	10	.
S.S.	1	13	.
Hoxne		17	.
Lowestoft, Tonning-st.		18	2
Miss Maunder, Kolli Mountains ...		2	.
Miss A. Clark... ...		2	6
Sale of literature, per Mr. D. Morling...	8	8	4
Mendlesham Green	1	.	3
High Wycombe, Zion, Prarthana Sabha ...		4	2
Stowmarket, Horris's Mission Box... ...		3	.
Chelmondiston, Coll. Box		14	.
Horham	4	11	2½
Mr. F. Aldous ...		7	1½
Mr. G. ,, ...	1	1	1
Mr R. Woods ...		6	.
Mr. C. J. Welsford	1	.	.
Mrs. Cracknell ...		18	.
Mr. Frost	1	.	.
Miss Rowe		6	8½
Miss N. Hawes ...		13	9
Mr. H. Ling... ...		10	4½
Miss A. Hawes ...	1	.	.
Misses A. & E. Hawes	1	6	3½
Mr. F. Hawes ...		10	6
Mrs. F. Oxborrow ...		4	6
Mr. J. Ling		10	.
Mrs. J. Havers ...		5	2
Mr. T. Cracknell ...		4	6
Mrs. J. Harvey ...		6	.
Mr. R. Hawes ...	4	8	7½
Vestry box	1	.	3
Marylebone, Mt. Zion, Mrs. Willett... ...		3	.
Mr. A. S. W. Sears, Kolli		2	.
Miss Andrews, Kolli		2	6
Sale of Reports ...			6
Mr. Gutteridge ...		5	.
Staines, Reports ...			6
Mr. C. H. Gosling ...		10	.
Profits of Mrs. Elnaugh's photos ...		10	
Wisbech, Mrs. Scott (box)		3	11½
Misses Bell and Wright		7	10½
Mr. H. Christopher...		10	.

General Fund (*cont.*).

	£	s.	d.
Birthday thankoffering, Nov. 8 ...		5	
Brighton, Prarthana Sabha, Anon., per Mr. Lucas... ...	1		
Miss Bevan, per Mr. Lucas	1	.	.
Birthday gift, Nov. 7		2	6
Clapham Junction, Providence S.S. ...	1	5	.
Miss E. M. Nugent ...		2	6
Birthday Gift, Nov. 10		2	.

Medical Fund.

	£	s.	d.
Birthday Gift.... ...		2	6
Friend, per W. C. ...	10	.	.

"Herald" Fund.

	£	s.	d.
Bassett Street		7	6
Staines		2	2½
Elthorne-rd., Ebenezer			6
Grays, Ebenezer ...		3	.
Salhouse		8	9
Thame		12	10
Wandsworth, West Hill, Mr. F. Drane	1	1	.
Soho		2	6
Haworth, Hall Green, A Friend			6
Mr. J. Gurney ...		2	6
Mr. J. Shackleton...		2	2
Mr. J. Sunderland		1	.
Mrs. H. Merrett ...		1	.
Hounslow, Zoar ...		3	9
Royton, Bethesda ...		6	4
Horham	2	10	.
Occold		6	.
Bromley, College Slip		4	6
Stratford, Gurney-rd.		13	11
High Wycombe, Zion		10	10
Marylebone, Mt. Zion		6	6
Chelmondiston ...	1	.	.
Tottenham, West Green Road, Mr. J. Vestey's Bible Class ...		4	.
March, Mr. H. A. Morton		2	.
Miss K. F. Osmotherly		1	6
Miss M. E. Collings ...		1	.

L Z A. Auxiliary.

Received since the Audit :—

	£	s.	d.
Greenwich, Devonshire Road, per Miss Smart		2	.
Marylebone, Mt. Zion, per Miss Harris ...	1	7	6
Northampton, per Mrs. Catling	1	7	3
Walworth, Penrose-st., per Miss Staines ...	2	2	1
West Ham Tabernacle, per Mrs. Baker ...		11	.
Wood Green, Dovecote Hall, per Mrs. Parish	3	18	9
Brixton Tabernacle, per Mrs. Sapey ...		15	.

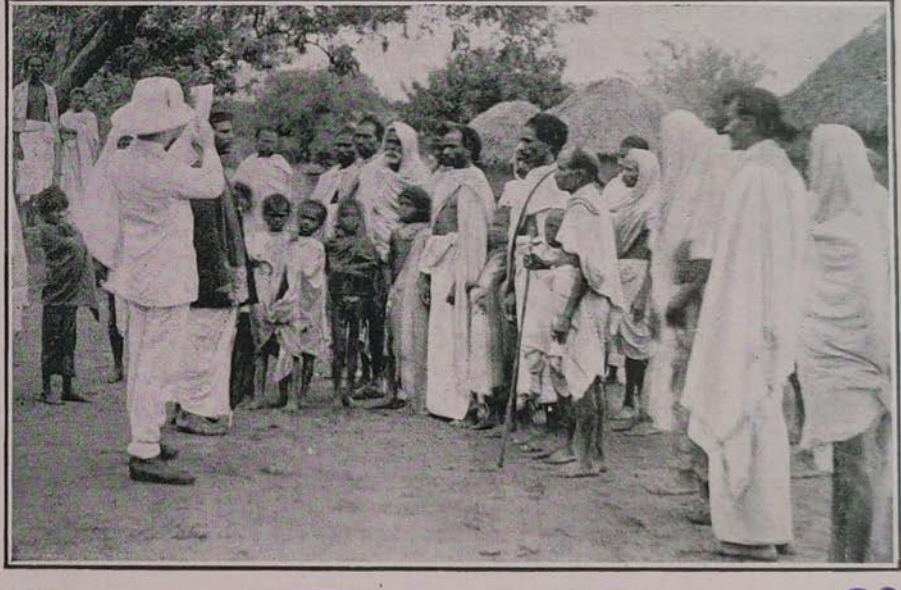
ERRATUM.—In the November issue Guildford Old Baptist Chapel, Mr. Shellard (box) 2s. 10d should have read £1 2s. 10d.

FOUNDED 1860.

THE FORTY-NINTH ANNUAL REPORT 1910

INCORPORATED 1907.

THE STRICT BAPTIST MISSION



PRICE ONE PENNY

Hon. Secretary,
W. CHISNALL, WESTBROOK LODGE, EPSOM ROAD, GUILDFORD.

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The Strict Baptist Mission

Founded 1860.

Incorporated 1907.

THE FORTY-NINTH REPORT,

1910.

Presented at the

ANNUAL MEETING

HELD AT

MOUNT ZION BAPTIST CHAPEL,

ST. JOHN'S WOOD ROAD, N.W.,

Tuesday, October 25th, 1910.

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Medically trained — MISSIONARY J. M. BRAND.

Ladies' Zenana Auxiliary.

Medically and obstetrically trained—

MISS OLIVE M. ELLIOTT.

SENDAMANGALAM DISTRICT.

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Ladies' Zenana Auxiliary.

Medically and obstetrically trained—

MRS. L. ELNAUGH.

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.

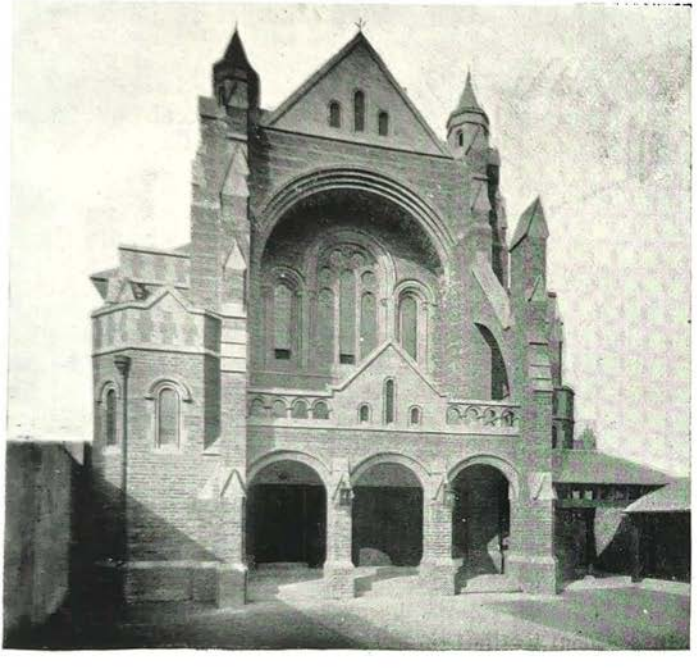
7. That the Council meet in London as often as necessary, at such time and place as may be determined upon by a majority of its members present at any such meeting, ten (including the Chairman) to form a quorum.

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 to 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 the 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.

THE Council of The Strict Baptist Mission tender their very best thanks to the Deacons and Members of the Church for the use of their beautiful sanctuary for the Annual Meeting on October 25th, 1910, and 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-NINTH REPORT.

"ALL NATIONS SHALL CALL HIM BLESSED."

—Psalm lxxii. 17.

IN presenting their Forty-ninth Annual Report, your Committee do so with deep gratitude to God and profound thankfulness to their numerous and increasing supporters.

"WHAT HATH GOD WROUGHT!"

has often been upon their lips, and in their hearts, but never so truly as to-day.

To recount God's goodness and faithfulness is always a pleasing task, and it seems as though He is preparing us for the riches of His grace as we enter upon this our

JUBILEE YEAR.

The rest appointed by the Lord as a preparation for greater fruitfulness.

The past years have been fraught with many trials and anxieties, but we bless the Lord for always leaving us the pillar of cloud by day, and fire by night, to teach us when to stand still and when to go forward; and so to-day we recount, through His abounding mercy, that He has brought us into a

wealthy place, and in Zion we praise and bless the God of our salvation.

**"Not unto us, O Lord, not unto us,
but unto Thy name give glory, for Thy mercy,
and for Thy truth's sake."**

The following pages, therefore, are a record of Divine faithfulness, compiled with deep humility and devout thankfulness.

We have earnestly sought the special guidance of the Holy Spirit in endeavouring to give a plain and simple statement of the work attempted and done for Him. Our heart is filled with a keen sorrow when we have to tell of disappointments such as we have in the case of Authelatchmi and Meenatchi, where we are brought face to face with the subtlety and power of the enemy. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

But we are deeply grateful for the steady additions, month by month, to our native Christian Church, and rejoice with our brethren and sisters on the field that their labours are not in vain in the Lord.

"NOT BY MIGHT, NOR BY POWER, BUT BY MY SPIRIT, SAITH THE LORD OF HOSTS."

May we beg from our supporters a deeper interest in their prayers that the work may still prosper, the workers abroad be strengthened for all future efforts, and that our home helpers and committees may have the blessing and commendation of the Lord to fit them for the further service He is calling them to.

Thus we lay another year's work at our Master's feet, and before our subscribers, with the prayer that He may use our feeble efforts to glorify His name.



OUR MADRAS STAFF, 1910.

The Madras District.

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THE HOLY WAR.

By ERNEST A. BOOTH.

NEWS from the front is awaited with interest by those who are following the course of a campaign. This is especially true of those who are personally connected with or interested in the combatants. As your representatives on the fighting line we submit an account of the progress of the war since the last annual report was issued.

The Scene of Battle.

We are not engaged in a slight skirmish with a roving frontier tribe, but in a prolonged campaign in the very heart of the enemy's country, where brain and wealth and strategy are concentrated. Temples and shrines dedicated to gods, conceivable and inconceivable, abound on every hand. The deities range from a vermilion-smeared brick to an elaborately carved stone several feet in height. The temples vary from a thatched shed to a massive stone building with an imposing gateway and a high tower, surrounded by a wall which would do credit to a fort. In such places the priests, saniyasis, fakirs, and religious mendicants do a thriving business. Here, too, the dancing-girls ply their awful traffic. In addition to the temples of Hinduism there are many Mohammedan mosques, also the headquarters of the Theosophists and a Parsee fire temple. For more than a century the campaign has been in progress and the end is not yet in sight. My personal conviction is that the severest part of the struggle lies ahead.

Our Foes.

These are not the myriads of people around us, whether high-caste, low-caste or non-caste. Our warfare is "not against flesh and blood, but against the powers of darkness . . . the spiritual hosts of wickedness." These manifest themselves in manifold ways.

First let me name Caste—that intangible reality which binds India to-day in fetters of steel. This is a constant, implacable foe, which makes its influence felt in the remotest details of life. This is the citadel of Hinduism. It is far easier to give up idolatry than to give up caste; there are thousands who have done the former who are still in the grip of the latter. As long as caste is observed the Hindus can never become a united nation. When caste disappears

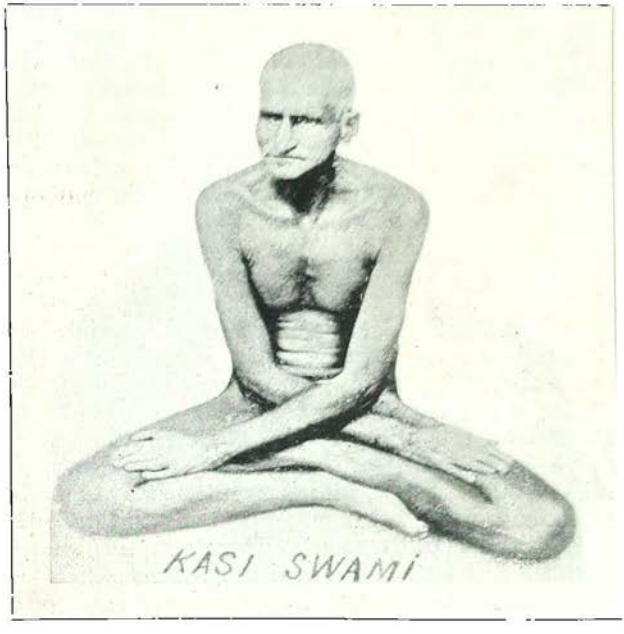


HOUSES OF THE "SERVANTS OF THE GODS"
(Dancing-girls) attached to Koyembedu Temple.

Hinduism will be no longer Hinduism. The gulf which separates the Brahmin from the Sudra and the Sudra from the Pariah is unbridged and impassable in Hinduism.

CUSTOM is another foe, almost as omnipotent as caste itself. I sometimes tell the people that the god they worship most is Custom. As the Tamil proverb says, "One must walk as the street walks." We come in contact with a goodly number whose faith in idols is absolutely nil, but they continue to worship idols because to desist would be to break away from custom and bring trouble on the offenders. A Hindu dreads the thought of being singular; he dare not "be a Daniel" and stand alone. Many an enquirer who has promised well has found Custom too strong for him when the crisis came.

As everywhere, PRIESTCRAFT here is the foe of liberty and progress. I am afraid it is true of the majority of Hindu priests that their office is simply a way of gain. They trade upon the unbounded credulity of the people and foster superstition. Many of them have no faith in the idols to whom they offer sacrifice, and in private conversation do not hesitate to say so. Many of them defend such difference between creed and conduct on the ground that the common people cannot understand philosophic truth and that, therefore, religious ideas must be conveyed to them by these crude forms.



In some aspects the Hindu is a bundle of superstitions. This is seen in his fear of omens, ghosts and evil spirits, also in his strong faith in charms, spells and incantations. Every Tamil almanack contains an elaborate table of lucky and unlucky days and hours, belief in which is part of a Hindu's working religion. These things, combined with ignorance, prejudice and sin, are the foes we face with the Gospel of Jesus Christ as our weapon.

Our Forces.

In military terms I suppose the three missionaries would be called Staff Officers. Associated with these in service is a loyal band of helpers, consisting of eight preachers, nine Bible-women and twenty-eight teachers, making a total force of forty-five Indian Christian workers. In the frontispiece photograph of this section of the Report those on the mat in the front row are our women teachers; on either side of the missionaries the preachers are seated; standing immediately behind are the Bible-women; and the back row is composed of teachers.

To maintain this force in the highest state of efficiency, to utilise its capabilities to the utmost advantage and to direct its efforts so that they tell most effectively, is our chief business, constant care and incessant endeavour. May I ask that our friends at home give a regular place in their prayers for our Indian workers, that they may be as salt in the midst of corruption and as light in

the midst of darkness. The character of our work is largely determined by the spiritual condition of our workers. "The Sword of the Spirit, which is the Word of God," being our chief weapon, we seek that all our workers shall be increasingly proficient in the use of it. To this end systematic instruction in Biblical theology has been given in a series of monthly lessons. To stimulate interest in these, questions are set, to which written answers are given each month, prizes being awarded at the end of each year to the first three on the mark-list.

Active Service.

We are here for the definite purpose of carrying out the final marching orders of the Captain of our salvation :—"Go ye, therefore, and make disciples of all the nations, baptising them into the *name*." In obedience to this command we preach in the busy thoroughfares of the town and in the straggling streets of the sleepy villages. We deliver the message to the crowds outside the huge railway workshops, to pilgrims on their way to sacred bathing-tank and holy temple, to passengers outside the station, to groups by the well and in the bazaar, to roving gipsies, and to all and sundry who will listen to us. In this way the Gospel was preached on 9,533 occasions, the total number of listeners being 145,237. Of Tamil tracts we distributed 24,000. Our preachers endeavour to sell copies of the Gospels wherever they preach, the price—three pies—being the equivalent of one farthing per copy. 713 copies of the Gospels have been disposed of, leaving behind the preachers a permanent message to further impress the spoken word. There are exceptions to the last sentence. More than one preacher reports that the Gospels have been purchased for the sole purpose of immediately tearing them to shreds in front of the preachers. This has been done chiefly by young Hindus desirous of displaying their national spirit and their dislike of everything foreign.

This work of public preaching is supplemented by visits to the homes of the people, when opportunity is taken to explain more fully the Christian religion. In all 4,993 such visits were made to caste and non-caste houses. In speaking of this part of his work Dyriam says, "Many who gladly receive me into their houses and hear the Gospel with delight dare not confess their faith. When I speak of baptism one says, 'I will come when all come,' another 'I will come when my wife comes,' and so on." Apollos, speaking of this work, says, "Many are very attentive and concentrate their ears and thoughts on the Gospel truths I preach."

An important branch of our service is our work amongst the Hindu women, which for another year has been carried on under the fostering care of Mrs. Booth in town and village. For particulars I must refer my readers to Mrs. Booth's report which appears on another page.

In our schools we are carrying on a work the full and final effect of which it is difficult to state but easy to undervalue. "The



THE PORCH OF EGMORE TEMPLE.

child is the father of the man." We have thirteen schools, seven being in villages and six in different centres in town. During the year the Egmore School was added to our list. This is in a difficult and prejudiced quarter, but it is doing well and has already proved a help to our evangelistic work in that centre. The status of our Vepery School has been raised and we now have pupils reading in the fifth and sixth standards there. In our other schools the fourth is the highest standard. During the last few months scholars who have passed the fourth standard in our Choolai, Semmencheri, Pursawalkam and Ayanapuram Schools have been transferred to the Vepery School to read in the higher classes there. By this arrangement we are able to keep some of our most promising scholars for three years longer than formerly at the most impressionable age.

The averages for the whole year are :—Pupils on rolls, 816 ; attendance, 609 each morning and afternoon. A few of our children are of Christian parentage, some are Mohammedans, but the vast

majority are caste and non-caste Hindus. Every day we teach the Bible to all without distinction. This rule keeps away many who would otherwise attend and causes some to leave after being with us for a time, but on no other terms will we receive or retain scholars. I set the lessons and personally examine each of the children in Scripture in all our schools. The practical outcome of our Scripture teaching may be illustrated by extracts from the reports of headmasters. Abraham, speaking of caste children in Choolai School, says :—"Some of our scholars do not worship idols at all, but pray with us in our family prayer-meeting and also in their homes. Many of our pupils have Scripture portions which they gladly and regularly read in their homes." Ponniah says of



A MANDAPAM (Pilgrim's Resting-place), Arambakkam.

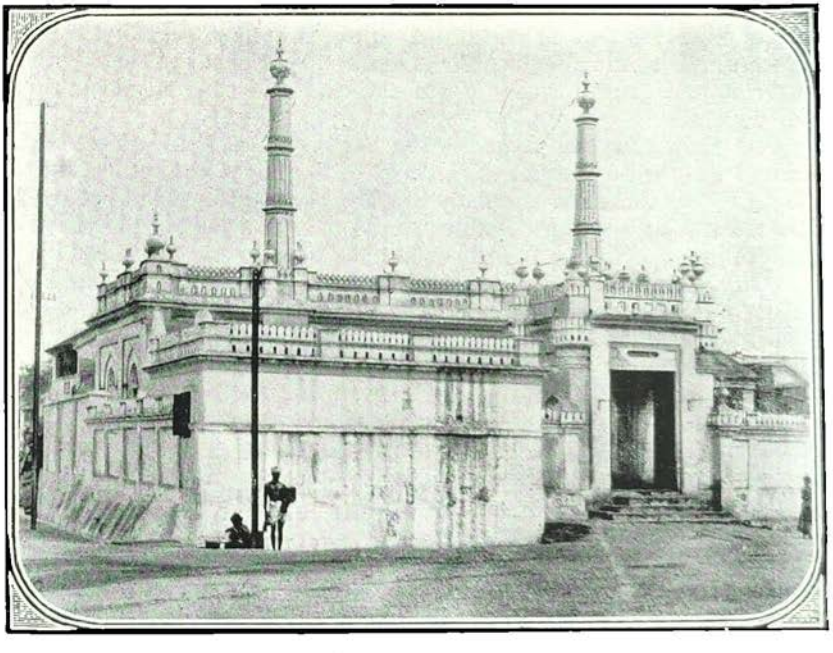
non-caste children in Semmencheri :—"Some do not worship idols . . . some boys pray in their homes. . . . I believe some of the scholars believe in Jesus through the Scripture teaching." One of the caste boys of our Arambakkam School came to Daniel and said :—"My uncle says that if I read the Christian Scriptures in our house he will beat me ; but I like to read them." Other caste boys in the same school refuse to join in idol worship in their homes. Doraiswamy, of Sembarambakkam School, says :—"Pupils who can read have purchased Gospels, which they read at home. Some have stopped worshipping idols and decline to eat what has been offered to idols." Isaac, of Koyembedu, reports that some of his pupils repeat to their parents at home the Scripture lessons taught

in the school. The parents of the scholars at Koluttur say: "When we place an offering in the midst of the house and burn camphor our boys refuse to partake of it. In the same way they decline to eat cocoanut which has been broken before the idol in offering. We wonder what sort of medicine you have been giving to our children, as they have only done these things since attending your school."

In our Sunday-schools the average attendance throughout the year has been 568. When visiting the Sunday-schools in town and village I distribute Grimké's Tamil Scripture text-cards, which the children delight to have. To foster Scripture knowledge and to encourage careful teaching we get the teachers of each school to present as many children as possible for the Sunday School Union Scripture Examination. This year 277 of our scholars passed this examination, 163 of these being placed in the first class, 63 in the second, and 51 in the third. We also entered candidates in the written department of the same examination, in which more than 30 of our teachers and senior scholars gained certificates.

Meetings for men conducted at Pursawalkam and Semmencheri monthly have been well attended. We get men to these meetings who never attend any other service, and the opportunity is a splendid one. The reception given to the messages has been very encouraging.

Preaching services are conducted every Lord's-day at Vepery.



Mosque at Vepery.

Ayanapuram, Arambakkam, and Peruvallur. These, as a rule, are only attended by Christians, although occasionally others come.

Triumphs of the Cross.

After many years of labour in Ayanapuram it is with deep gratitude that we record the conversion of two of the senior scholars there. One is a lad of 15, named Patchai. After attending our school for some time, and asking many questions about Jesus Christ and the Christian religion, he gave up idol worship and heathen ceremonies some two or three years ago. He has since attended our Sunday services and mid-week prayer-meetings and has been brought to a saving belief in the Lord Jesus. In his heathen home he daily reads the Gospels and prays to our Lord, through Whose life, death and resurrection he believes his sins have been forgiven. He wishes to be baptized, but his father will not consent.

The other is a girl named Annammal. Through the teaching given in the school, she too gave up idol worship and heathen ceremonies and now worships the only true God. Her parents wish her to leave school, but she has managed to persuade them to allow her to remain a little longer and also to attend our meetings. She has given evidence of true faith in Christ and wishes to be baptized, but her parents will not consent. How soon she will be taken from school and *tied* (married) to a heathen man, and what will happen ere this is done, are things we dare scarcely trust ourselves to think about. The painful experience we had with Authelatchmi is still fresh in our minds. We can only look up and hope.

One Lord's-day at Ayanapuram the message founded on the words, "Let the wicked forsake his way . . . and let him return unto the Lord," was used of the Holy Spirit to bring John, the twenty-year-old son of Preacher Ponnuswamy, to a knowledge of his need and the grace of God. Having found the Saviour, he expressed his faith in a baptismal way. Some six months later his sister, Gnanam, during a time of sickness, was brought to realise that she was a sinner needing pardon, and was led to put her trust in Christ Jesus for salvation. She was baptized in April. In somewhat similar ways Nesamani, daughter of Bible-woman Elizabeth, and Suvesashamuttu, son of Preacher Doraiswamy, were brought to the Saviour. This is a fulfilment of the ancient word, "Instead of thy fathers shall be thy children."

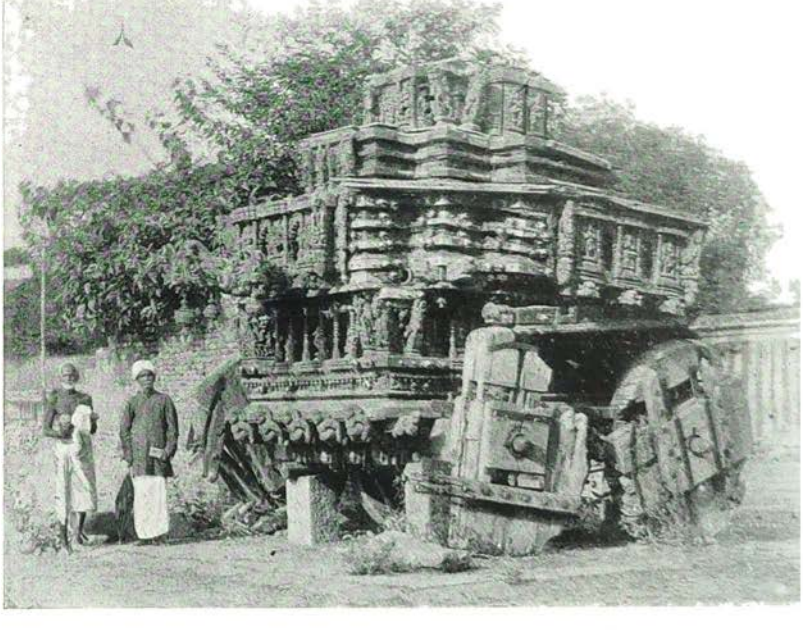
During the latter part of 1908 Perumal, suffering from a form of paralysis, was brought in an ox-cart from Sembiyam to Mr. Brand for treatment. This proving successful, the preacher followed up the advantage by showing Perumal that our religion was as good as our medicine. From that time Perumal has been an enquirer. In December, 1908, I noticed a decided change in him, and I have since had numberless talks with him at the mission house, in his

village, and at Ayanapuram, where he attended service. As soon as it was known that he had become a Christian his relatives, friends and neighbours began to give him trouble. Although his relatives cast him off, he remained true to his convictions, though he hesitated to avow them. After long delay, and in some fear because of further threats, Perumal took the final step and was baptized in March, 1910. He greatly needs our prayers, for his path is a thorny and lonely one, his wife and relatives all being heathen.

Rangaswamy attended our Semmencheri School some years ago and, through the Scripture lessons, came to believe in the one true God. After leaving school he continued to read the Gospels, and by that means was led to seek personal salvation in Christ Jesus. Difficulties made by heathen relatives were overcome and Rangaswamy obeyed his Lord in baptism.

Rajentheram we got into touch with through one of our members. Being in service, it was on rare occasions that he could attend our chapel. Preacher Apollos instructed him patiently in the way of salvation at such times and places possible, and this teaching was blessed to his conversion. He gave testimony of sorrow for sin, prayer for pardon, and faith in Christ as the only Saviour. He, too, joined the Church in the baptismal way.

In all, twelve disciples have been baptized and added to the Church. We praise God for these trophies of grace and ask Him



IDOL CAR, Reputed to be 500 years old.

to bless our testimony to the salvation of many more. After a revision of the roll the membership of our Tamil Church stands at 65.

The Sinews of War.

Under this convenient phrase may be grouped the necessary references to money matters. We endeavour to keep before our people the duty that devolves upon them of doing all they can for themselves and for the further propagation of the Gospel. But the amount raised is very small indeed. We are almost entirely dependent on the gifts of our home friends, and take this opportunity of most heartily thanking all who have subscribed to the funds of the Mission. A little progress has been made in this matter on the field, and we must not "despise the day of small things." A special "ingathering" service, held in December, was an innovation which, we hope, will become a permanent feature of our work, the amount realised in thankofferings being £7 5s. 6d. That this was an unusual effort will be plain when I say that our Sunday collections for the whole year only amounted to £8 4s. 5d. Missionary boxes in our Sunday-schools yielded £2 5s., being contributed in *pies* by the children. Subscriptions to Gospel Aid and Poor Funds amounted to £14 15s. 8d.

Campaign Incidents.

When we began evangelistic work in Egmore, Apollos was ridiculed and promised a severe flogging should he again enter and preach in their streets. The school work we are doing there has improved matters.

Opposition was offered to our preaching at Madavaukam by caste people on the ground that the Christian religion is only intended for the lower classes.

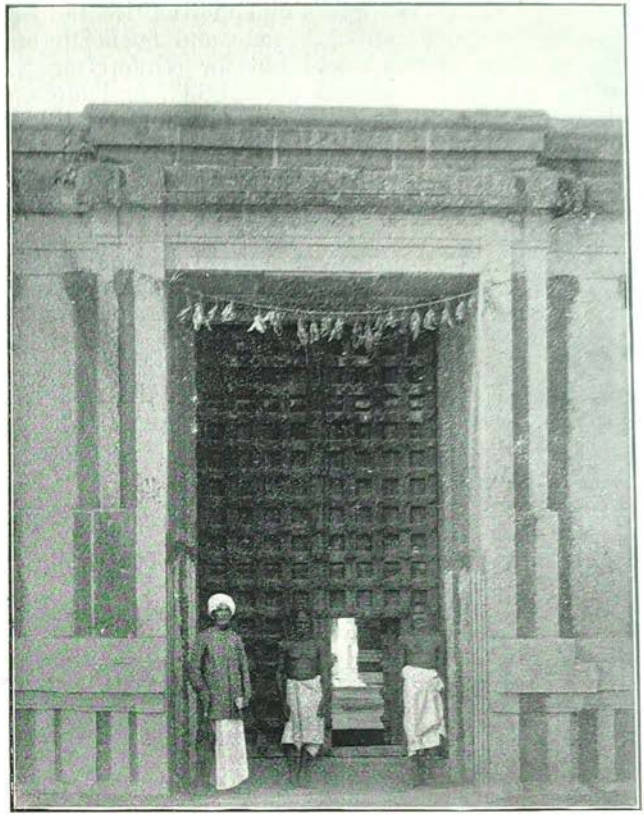
There are several enquirers at Peruvallur, Semmencheri, Ayanapuram, Agaram, Kilpauk, Chetput, and Sembiyam.

Soondram has had stones flung at him on several occasions recently when preaching in caste streets at Vepery near the mosque. "We do not want the Christian religion" is the cry that greets him on entering that quarter.

When Dyriam was preaching in Chetput a *woman* called out, "If you preach in our streets we will send you to prison." In another place he was warned, both in the caste and non-caste streets, "If Christians preach here they will be stoned." These threats have not deterred us from preaching in those places. But in two or three other places the opposition has been organised in such a way that we have had to cease visiting for the time being.

Death has claimed four of our members this year—Manicam, Christiana, Gnanasoontheram, and Bible-woman Anbai have been taken from our midst.

Dyriam says that when in offering the Gospels for sale he has



A STRONGHOLD OF SATAN.
Granite Gateway and Portion of Temple Wall.

spoken of them as the "History of Jesus Christ," Hindus have refused to buy, but when he has spoken of the books as the "History of the Saviour of the World" many Hindus have purchased the books.

After the service on Sunday afternoons our Volunteer Preaching Band goes to various parts of the district and proclaims the good news. At the close a cottage prayer-meeting is held in the house of one of the members.

The Outlook.

In bringing this review to a close one wishes to praise God for all the help He has given through another year. Never have we turned in vain to Him for guidance, strength, and grace. The future keeps its own secrets, but come what may He will never fail us.

Here we are right in the midst of opportunities, the limits to our work being set by our strength, time, and financial resources. This is no time for retrenchment but for reinforcements. The forces against which we contend are mighty, and often appear Satanic, but God is with us. We are carrying on the war in obedience to His command who

"HAS SOUNDED FORTH THE TRUMPET THAT SHALL NEVER CALL 'RETREAT.'"

By His Word, by His providences, and by His blessing on our work, He is saying to us "Go Forward!" Though the ocean rolls between the Home Forces and the Foreign Contingent we are one army. Regarding the task He has given us as a sacred trust, let us join once more in a holy compact in the name of our Lord, saying to each other, "Let us go up and possess the land"; we are well able to overcome it, for the battle is the Lord's.

THE LADIES' ZENANA AUXILIARY.

—:o:—

SILHOUETTES OF MADRAS ZENANA WORK.

BY WINIFRED BOOTH.

Blots on Fair Pages.

BLACK and white, foul and fair, shadow and sunshine, are ever side by side; but nowhere as in a heathen country does the contrast strike one so deeply or linger so sadly.

We look up at God's fair sky, and as we scan the horizon something arrests our gaze. Towering hundreds of feet up into the heavens, rearing its head with arrogant pride, is the stone *Koparum* of a Hindu temple. Its massively-carved sides are black with the dust of ages, the tall lamp *stumbum* reeks with the oil of centuries, the sacrificial stone is foul with the blood of a million sacrifices to Satan. And far away, in the innermost shrine of that temple, is a black image, hideous and filthy—man's representation of God. There throbs the black heart of Hinduism, and on through the years the temple bell tells its beat and rings the death-knell of its followers.

Now we look into a woman's eyes, and speak to a woman's heart—two things that God meant to be so fair. But in those eyes there shines no love-light, and in that heart is no tenderness, for between her soul and that black force within the temple is a strong and cruel bond. She must walk the way decreed by her forefathers, bear the burdens they laid upon her, custom and caste must be her

only god; and with never a hope for the future she travels her narrow path, listlessly content.

In a little maiden's lot we see it again —a great black shadow on childhood's joyousness. Married and widowed, scorned and cursed, she lifts her load, and lives the long years uncomplainingly.

A young babe lifts her laughing eyes to ours, and we think she, at least, is as God meant her to be. But one day, when she first began to live, she was taken to the temple, and dedicated body and soul to Satan. And so on her fair innocence is a brand—the blackest that could be laid upon it.



A Brahmin Child-wife.

Sunrise on Shadows.

To lift the black from the white, and move the foul from the fair, is beyond our power, but it is ours to point the way to "the fountain opened for sin and uncleanness," and to tell of Him "in whom is no darkness at all." Watch the sunrise on an Indian road. The ground is dry and white, and the sunbeams dance upon it, turning each grain of dust into a diamond. But the tall palms on either side throw dark shadows upon their lustre—black, wide columns across the road and a tracery of dark moving lines.

The sun rises higher, and the shadows grow shorter, the black columns disappear, the lines become fewer. Higher and higher rises the sun, and in its noonday glory it shines upon a dazzling road; the shadows have shrunk away to the foot of the trees, and he is lord of all.

With a similar end in view we tell in a land of shadows of "The Sun of Righteousness." God gives us many and great opportunities—to the high-caste woman in the secluded zenana, to the low, degraded one by the wayside, we tell of Christ's sacrifice for sin.

Our Madras Staff of Bible-women numbers nine. There has been no increase in the number of workers during the past year, but there has been a slight increase in the number of homes regularly visited. In 371 Hindu homes the Gospel story is told day after day; 52,848 women heard that story from our workers

last year; 81 heathen women are being taught to read for themselves the Good News, and 290 Gospel portions were sold in the homes; 11 pupils were lost to us during the year by death, marriage or removal.

In December last our devoted Bible-woman, Anbai, was called up higher, and her place was filled by Bible-woman Sarah, who is doing good work in Periamettu.

At the end of this year, when Miss Elliott has completed her second year of Tamil study, the supervision of this work will pass into her care, and it will then have more frequent and able looking after than I have ever been able to give it. There are doors we might have entered, and hearts we might have reached, but these



Mrs. Booth and Bible-woman Sampooranam at Work.

have had to wait till someone could give her whole time and energy to this cause. I am sure our readers will pray earnestly and constantly that Miss Elliott may be blessed in her labours, and that hers may be the joy of seeing many souls brought out of the shadows into the sunlight.

Pearls in Black Settings.

We are again able to testify to God's blessing on the spoken word.

One of Bible-woman Elizabeth's pupils, a young caste woman in Choolai, has for years eagerly read the Gospel, which has been

blessed to her. Into her soul has come a great longing to confess Jesus Christ as her Saviour. During our visits she is too closely watched by parents and friends to tell us all her heart, but in a letter to Elizabeth she has made known her great desire and her determination to one day become a Christian.

Another young woman in the same district came to Elizabeth's house, telling her she wished to become a Christian, and begging of her to shelter her. She was quickly followed by her people, who accused Elizabeth of enticing the girl away, and our visits to the house have been prohibited. But very often, while visiting in the same street, Elizabeth has an opportunity of passing on a word of hope and courage.

At Ayanapuram, in Bible-woman Martha's district, a caste widow has confessed her faith in Jesus Christ. She has bitter opposition from friends and relatives, but one day, while Martha was teaching in a house, this widow, who was present, rose and publicly declared that she believed on Him.

Bible-woman Christiana, of Pursawalkam, has now living in her home a widow of the Sudra caste, who, because she wishes to learn more of the Christian religion and Jesus Christ, has gone to her who first told her of Him. By thus living and associating with Christians she has broken her caste, and turned her back on the religion and customs of her fathers. She now intends coming to our services and prayer-meetings in Vepery.

In addition to these are several inquirers, for whom we ask special prayer. Arseervathum reports one in her district, Jeevamani two, and Christiana, of Ayanapuram, eight.

Two women in Susannah's district at Arambakkam have given up going to the great Annual Car Festival, and



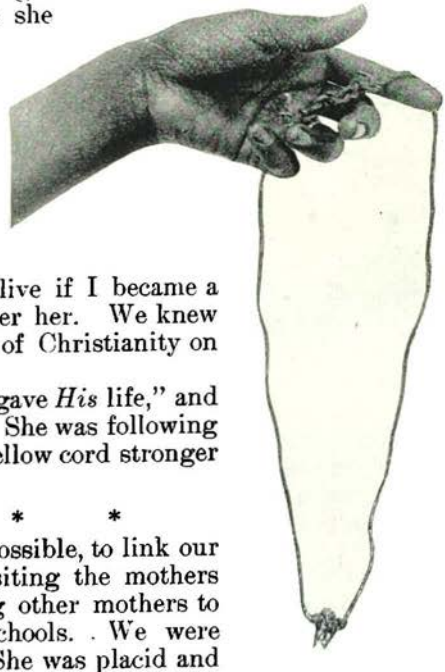
CASTE PUPIL WINNOWING RICE (Sembarambakkam).

say they do not worship idols because they believe Jesus to be the true God and Saviour.

Cameos.

Four women sat one day in a tiny, dark, evil-smelling house in Periamettu. Two of them were heathen, born and brought up in the darkness, with never a hope or an interest outside their narrow sphere. The other two were Bible-woman Arseervatham and myself. We had been telling them that God asked no lavish expenditure of money, no pilgrimages, no bathing in holy tanks, no building of temples; that His salvation was a gift to those of a contrite heart; that Jesus was the Saviour of sinners, and all who were repentant and called upon Him, believing, would be saved. A glad light was on one of the heathen faces. Turning to her companion she joyfully said, "Did I not tell you so?" We asked the reason of her remark, and she told us as simply as a child. She had heard many times of Jesus Christ from our Bible-woman, and believed He was her Saviour. One day, while her companion was performing her heathen worship, she had told her of the uselessness of ceremonies, and pointed her to Jesus.

We were touched at the sweet story, and asked, "If you believe, what prevents you from becoming a Christian?" Baring her neck she showed us her wedding token attached to a yellow cord, and sadly said, "This."



THE YELLOW CORD WHICH BINDS TILL DEATH.

Then came a tale of a harsh husband to whom she was married in early childhood; of numerous relatives, all of whom she feared; and as she sorrowfully asked, "How long would they let me live if I became a Christian?" we could not answer her. We knew something of what a profession of Christianity on her part would mean.

We reminded her that "*He* gave *His* life," and the tears glistened in her eyes. She was following far off, held back by that little yellow cord stronger than fetters of iron.

* * * * *

We endeavour, as much as possible, to link our school and Zenana work by visiting the mothers of our scholars, and by getting other mothers to send their children to our schools. We were visiting a woman in Choolai. She was placid and stout, and smiled perpetually, till the smile jarred on us, and we prayed that she might be serious. Bringing all our earnestness to bear, we asked her

if she knew she was a sinner, and told her of Jesus Christ. A sudden seriousness came over her, and she told us she had often wondered what manner of God He was who could so fill her little girl's heart. She was a little, laughing bairn, but each day she crept away to a corner and said a prayer to the "Jesus God" whom she had learnt of in our school. "And sometimes," the mother said, "she sings songs about Him, and tells me stories your teacher taught her." As she was only a wee girl, the mother, except for this passing wonder, was not alarmed at the child's belief. But what may this not be the beginning of for mother and for child?

Lotus Flowers from Dark Pools.

Each Saturday morning a sewing class has been conducted in our Semmencheri school for girls not reached by our Bible-women, and who are not allowed to attend school. During the sewing a Scripture lesson is taught, and also our simple catechism. Sixteen girls attend the class, and we believe there are great possibilities behind the instruction.

* * * * *

"Unto the Perfect Day."

Our Bible-women meet with me for Bible study each month. The parables of our Lord occupied a year's study, and we are now taking His miracles. Bible-woman Elizabeth gained the prize last year for the best answers to the written questions.

The past has gone, glad with God's mercy, sad with our shortcomings. The future lies before, full of opportunity. God's command is as clear, His blessing as sure on obedient service, as it ever was, and shall we, His messengers, be found wanting?

God give us grace to labour more earnestly, and pray more fervently, that the blackness of sin and sorrow may be lifted from the hearts of India's women, and that many of them may gather on "the white shore of love."

Medical Work in Madras

By OLIVE M. ELLIOTT.

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Medical News.

THERE is no surer method of obtaining the confidence and goodwill of others than by giving them tangible help in the time of their need. "A man's gift maketh room for him" said the wise man 3,000 years ago, and in this respect the world is the same to-day.

With this thought in our mind and the desire to carry out our Lord's command to "heal the sick," as far as ability allowed, the medical branch of the work in Madras has been continued during the past year. On 720 occasions we have been able to minister to the needs of the sick and have met with a fair proportion of success. These figures do not represent the total number of persons who have asked help, as several have been beyond my skill, and, as a rule, I do not treat men unless the case is an urgent one.

Every-day Cases.

Our illustration is a typical morning group of those I find outside waiting when I open my door at 6.30. "What is the matter with you?" I ask a woman sitting huddled up on the step. "Fever, Missy, for ten days; headache, pain everywhere." "And the baby?" This to another woman with an infant lying limp and helpless in her arms. "Cough, dysentery, cannot take its food; do what you can for it, it is my only one, Amma, and I love it very much." "And you?" to a man standing by. He brings forward a child in a filthy condition and covered with sores from head to foot, and replies, "Sarungu." I proceed to prepare the necessary remedies, asking questions and giving little homilies on cleanliness and the necessity of following instructions minutely, and one by one they depart, and I turn my attention to study.

Ophthalmia.

During the months of July and August quite 75 per cent. of the cases treated are ophthalmic ones; this complaint is extremely painful and spreads with remarkable rapidity. Very simple remedies are effective in the first stages, but if neglected, sight may be permanently destroyed. In several of our schools the teachers were provided with a supply of lotion and ointment to use for their scholars, and their kind attention has saved many a little one from prolonged pain and harsh native measures. Five of the group in our picture are ophthalmic patients.



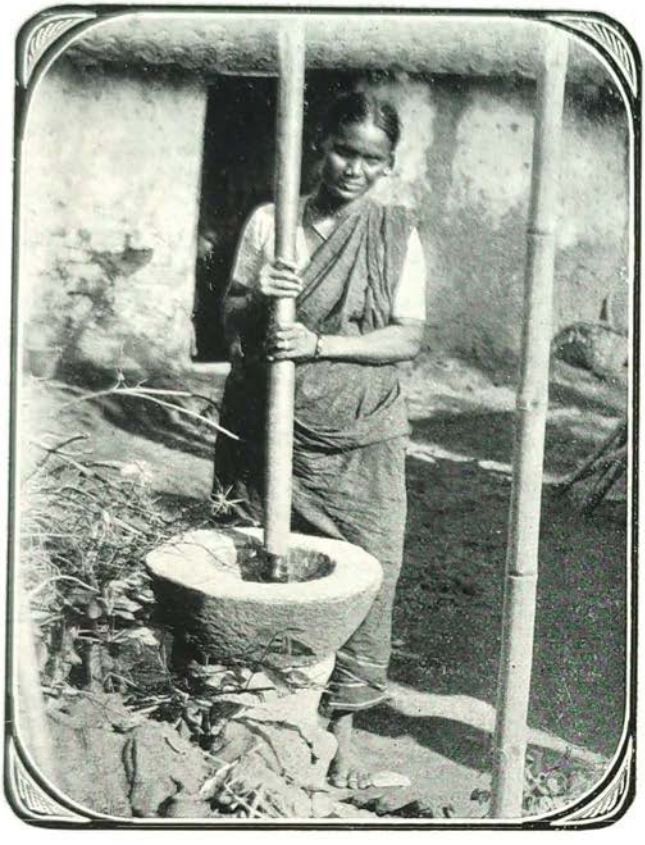
A Typical Morning Group of Patients.

Curious Symptoms and Questions.

Sometimes the symptoms given and questions asked are a little amusing. I remember an old lady hobbling to my door one morning and telling me solemnly, with many gesticulations, that something in her knee was running up and down, saying, "Took-a-took-a-took-a-took," and gave her much pain. After a little questioning I managed to elicit a clearer explanation and treated it accordingly. Whatever the complaint, whether a cut foot, sprained wrist, or a headache, the question, "What diet?" is invariably asked; this is the more amusing seeing that whether ill or well the sole diet of the great majority is curry, rice, and rice water, and if they cannot take that their chance of nourishment is exceedingly small.

The Result of Neglect and Ignorance.

Often we have the sad task of turning away cases because they are beyond our skill. A short time ago a woman brought her little boy, bent almost double, and walking only with the greatest difficulty and pain. She told the story of ignorance and neglect which had led to such a condition. He had had a bad fall about two years before and injured his back, which had gradually grown worse and worse; she had rubbed in "*thylum*" (liniment) and cow-dung, but it was of no use. I had to tell her with a sad heart that his case



PARIAH WOMAN POUNDING RICE.

was beyond my ability, and urged her to take him to the Madras hospital, but her determined head-shake plainly showed the hopelessness of such advice.

Another woman came with a trouble which, if treated promptly, might have been easily checked, but for six months she had suffered and it had taken a firm hold. I did what I could, but tried to prevail on her also to go to the hospital and get qualified advice, but in vain. About six months later she came again—weak, hysterical, worn out, willing at last to go; but death held her in his grip; in a few days a large family of little ones were motherless.

A caste woman who from childhood has been taught by Bible-woman Anbai, brought her wee baby, but one could tell at a glance that the little one was dying. The mother said the priest had been called in and had repeated "*munthirums*," or mystical verses, offered sacrifices and performed many ceremonies, but they could not charm the disease away, so she had come to me. Alas, it was too

late; before many hours had fled the funeral drums were beating and a desolate mother wailed for her only child.

We might multiply instances, but space fails and we pass on to speak of

Language Study.

By far the greater part of my time during the past year has been occupied by the study of Tamil. In November, 1909, I sat for the S. I. M. A. first examination, and since then have been preparing for the second, which is arranged for November 16th and 17th next. Passing this will not mean that my knowledge of the Tamil language is complete—very far from it; Tamil is a tongue so complicated and intricate that many years of study are necessary before a thorough knowledge of the meaning of its higher literature, which is all written in poetic form, can be acquired, but for practical, colloquial purposes, this amount of training is sufficient.

Perhaps a few words regarding the Munshi who has instructed each of our Missionaries in succession will not be wholly out of place here. He is a Christian man, possessing mental powers considerably above the ordinary, and a marvellous amount of energy. At the age of 18 years he graduated with honours at the Madras University, and began reading for the law; but seeing the great need in the city for efficient munshis to instruct missionaries in the vernacular, and knowing his unusual gift for imparting instruction, he gave up his brilliant prospects, and, much to the disappointment of his parents and friends, devoted himself to munshi work for missionaries only. Two whole years were given up to the preparation of a system of teaching which would make the study of Tamil as simple as possible, and from that time till now he has had the training of more than 100 missionaries in his mother tongue, and has met with great success. When I tell you that although by arrangement he is only supposed to give one hour a day to each pupil, but often gives two and even three, you will realize that his whole heart is in his work. We owe him our warmest thanks.

Zenana Work.

I have divided my report into three sections, but, really they are so closely dovetailed together that it is difficult to speak of them separately.

My Zenana visits this year have been made chiefly with an educational object. In training my ear and tongue to become familiar with the language, making a closer acquaintance with the Bible-women and their pupils, learning the methods used and realizing the difficulties to be encountered, they have been extremely useful, and I trust the testimony given in faltering speech may not have been entirely devoid of blessing and help to the poor darkened ones who have listened to the message of light.

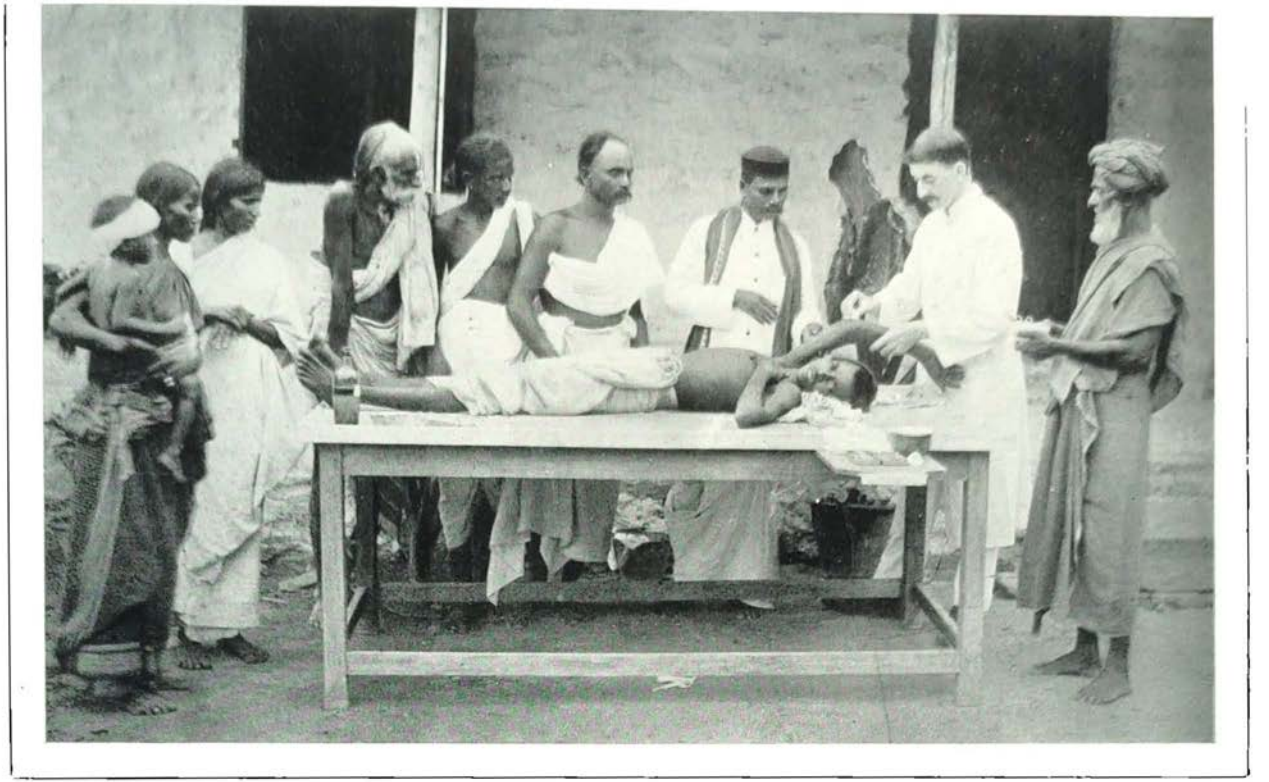
The medical work has often helped me here. When paying my

first visit to Madavakum several women, catching sight of me, exclaimed with broad smiles, "Why, here is the Doctor Missy," and without persuasion sat down and listened attentively to a short lesson. At Ayanapuram I have made many friends, and at a house in an adjoining village in which the people have hitherto refused us entrance we had a welcome and patient hearing a few weeks ago, two of the women saying they had been several times to the Mission House for medicine, and had been successfully treated; how far this was responsible for their change of attitude towards us I cannot say, but no doubt it had its influence.

One thing particularly and sadly impressed itself upon my heart during these visits. We go to one house here, another there, and perhaps one in the next street, but, O, how many we have to pass by whose doors are tightly closed against us. Whilst praising our Father for the privilege of finding access to the homes already open to us, will you pray, dear friends, that during the coming year many more may be added to our number and the testimony given bear abundance of fruit.



THE MEDICINE BAZAAR.



A CASE FOR INCISION.

Sendamangalam District

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DIVINE PROGRESS.

By J. M. BRAND.

NOTHING would be more to our liking than to present a record of numerous conversions and baptisms, but as facts do not warrant such a record we ask you to bear, with us, the burden of deferred hope.

But Not a Dead Hope.

If we are still denied the joy of baptising the first convert from heathenism in this field, we yet have reasonable ground for hope that the work of grace is going on in secret. Narayana Pediatch, I am confident, has truly believed in Christ. He has a long while since forsaken idols, and is living a quiet, Christian life before his fellow-villagers, who bear testimony to the change in him.

We have talked together and prayed together, and often have I wondered why he, whom all men know to be a Christian, shrinks from confessing his faith in God's appointed way. "The time will come. The time will come," says he, again and again, in regard to his own baptism.

Departure of Mr. and Mrs. Morling.

At 9 o'clock a.m. on Wednesday, March 2nd, 1910, Mr. and Mrs. Morling, and the three boys, left their adopted home for the old home. But however true their love for the old home, one could see that on this occasion it was forgotten, for the time being, in a clinging affection for the new. Lingering farewells were taken of the long, low house, endeared by the trials and joys of three eventful years, and of everything in it, down to the lately-adopted cat, and with much waving of handkerchiefs the party left for England.

Alone.

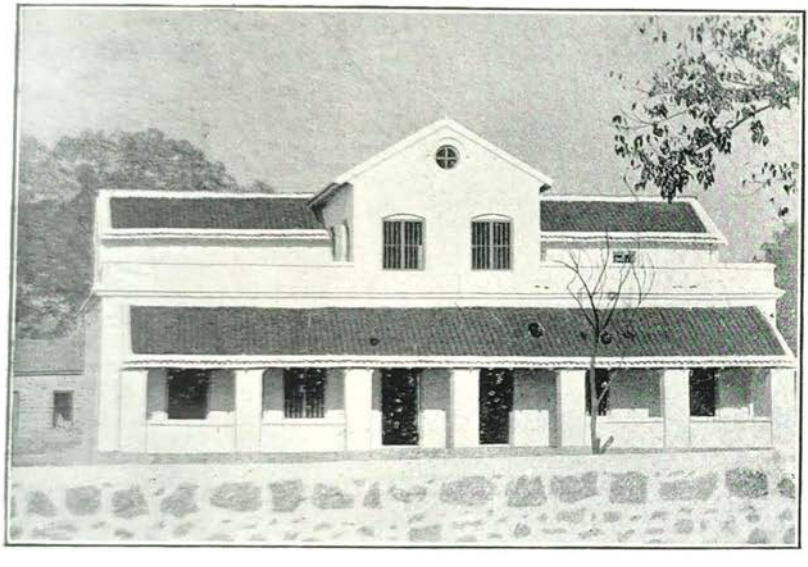
I confess to a certain curious sensation, which was probably loneliness, as I sat down to the evening meal, and realised that I should not see another white face for two months. The departure of three healthy boys made the house seem as silent as a tomb, while a row of staring, empty chairs, and the clatter of my solitary knife and fork, heightened the weird effect. But since that first night an abundance of work has left no time for such weakness.

A Cheerful Note.

The most encouraging features of the year's work are undoubtedly the welcome accorded by the Kolli Mountains people to the message of the Gospel, and the growing success of Gospel Medical Work. The future in each case is bright.

The New Mission House.

On July 19th I moved into the new Mission House, and have felt the benefit of the change both in health and spirits. It is a great relief no longer to have a scorching roof within three or four feet of one's head.



THE MISSION HOUSE, SENDAMANGALAM.

I should like to say a very sincere "Thank you!" to all who have contributed to the Building Fund. Already I can say from experience that your kind gifts will make the missionaries who live here fitter in body and mind for the discharge of their duties than they would have been if forced to live under the low roofs and in the confined space of the temporary house.

Gifts from the Indian Helpers.

Collections during the year have realised £3 17s. 11$\frac{1}{6}$d., besides which a sum of £12 0s. 0d. was locally collected and given to pay for the furnishing of the new chapel.

Madras and Sendamangalam.

It is encouraging to note the spirit of unity and co-operation existing between the workers on the two fields. Though separated by 150 miles from each other, we are one in heart. Not only is this the case in the bond of sympathy which unites the European missionaries, but also in the mutual prayer for each other which is a feature in the prayer meetings for Indian Christians both in Madras and Sendamangalam.

Finally.

The close of the year is marked by strange evidences of that same demoniacal activity of which Mr. Booth wrote in the June issue of the *Mission Herald*. An unseen hand hinders us. In ways impossible to describe here we receive blow upon blow, and the enemy is always unseen.

These are no idle words.

"For ours is not a conflict with mere flesh and blood, but with the despotism, the empires, the forces that control and govern this dark world—the spiritual hosts of evil arrayed against us in the heavenly warfare" (Eph. vi. 12).

OUR METHODS.

METHOD I.—EVANGELISTIC WORK.

In the Villages.

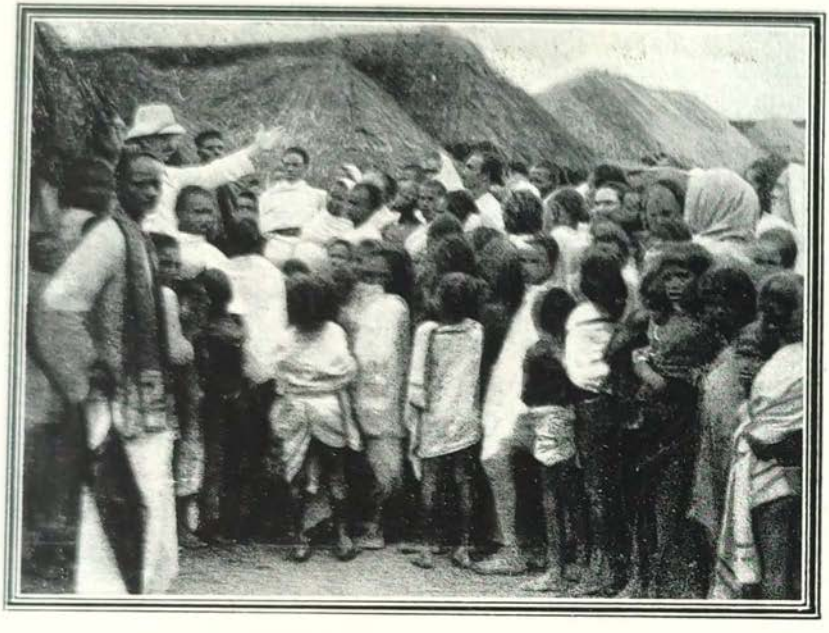
THE most important of the above-named methods is the daily preaching of the Gospel in a limited number of villages. Each Preacher's home is a centre from which a circle is struck of four miles radius, and to all the villages within this circle the Gospel is carried once every week.

Northern Circle.—Preacher SWAMIDHAS.

Principal Villages.

Vettukadu.	Nutchoor.	Belakuritchi.
Nunjundapuram.	Puthoor.	Kalappanaiakanpetti.
Kalamputhoor.	Kuppanaickanoor.	Paranoor.
Narasimmangadu.	Veesamunni.	Kulankani.
Pulliapetti.	Minnampulli.	Karmatti Terovoo.

These villages are situated near to the Kolli Mountains. The dense forests on the lower slopes of this range attract the rains and enrich the land and the landowners of the whole district. Hostility and a deaf ear on the part of the people have given way to a



In the Busy Bazaar, Karmatti Terovoo.



Street Preaching in Karmatti Terovoo Parchery.
("The Village of Outcaste Pariahs—Feels.")

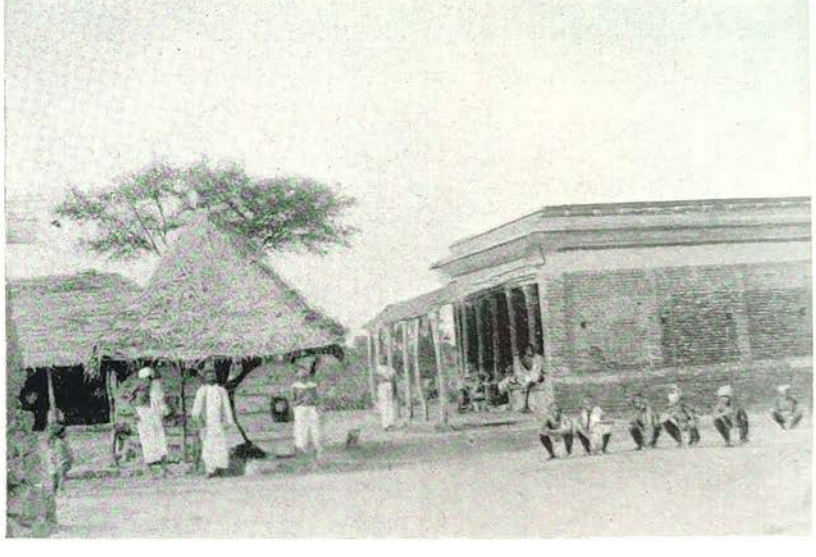
remarkably friendly spirit—due largely to medical work—and in some cases to genuine, but secret, inquiry after the true God. This newly-awakened interest is illustrated by the accompanying photographs.

To the poor the Gospel is preached. In simple language suited to the very limited capacities of these despised and ignorant pariahs we seek every Friday morning to proclaim Jesus, the Friend of sinners, the Saviour of the poor, the Uplifter of the despised.

Southern Circle.—Preacher VARATHARAJULU.

Principal Villages.

Sendamangalam.	Moothagarpetti.	Pottanam.
Naina Malai.	Tuttikulam.	Konanoor.
Mohrpetti.	Nadupetti.	Rajahgovindenoor
Vaduhapetti.	Putchoodianpetti.	Pullipothoor.
Parattagovindenputho		Kondamanaickanpetti.



A TEMPLE CAR AND TEMPLE SCHOOL AT KONDAMANAICKANPETTI.

Up to the present this has been the "hard ground." From the first, Sendamangalam itself has been frankly indifferent, if not hostile, to the missionary and everything connected with him. All the villages in the Southern, or Sendamangalam, Circle seem to partake of the same spirit. But the seed of the Word is sown as regularly and as sedulously in this as in more promising soil, and it is true that whether here or there it is only the dew of the Spirit that will cause the seed to germinate and bring forth fruit.



A FRIENDLY AUDIENCE AT POTTANAM.

The sick Reddiyars of Pottanam are just beginning to come to the missionary for medicine, and the friendliness of our reception in that village when we go to preach is the result. It is not often that Hindu villagers will provide the Christian missionary with a chair, sweet cocoanut water, and refreshing milk, when he comes to preach to them, as these Reddiyars did on this occasion. The picture was taken at the close of a Gospel address.

South-Eastern Circle.—Preacher-Teacher PHILLIPS.

Centre, Erumaipetti.

This centre has been but lately opened, and the list of villages is not yet complete. Erumaipetti is fully ten miles from Sendamangalam.

In the Weekly Shandies (markets).

Every large village has its weekly market, when countryfolk from the surrounding hamlets come in to buy provisions for the ensuing seven days.

Our Gospel addresses on these occasions are frequently delivered to large audiences, but the people are constantly on the move, and the busy din of the place does not conduce to attentive hearing. But it is at the markets that we sell the Scripture portions. Everyone has money in his cloth-tail, and we make a point at the close of every address of urging the people to "buy the truth."

The two principal shandies are Naina Malai and Belakuritchi. The former is the greater, and it is computed that every Wednesday this shandy alone is attended by 80,000 people.



NAINA MALAI SHANDY. A CORNER OF THE CLOTH MERCHANTS' BAZAAR.

On Camping Tours.

Three evangelistic tent tours have been made during the year, and each time to places hitherto unvisited :—

1. Among the Mulujalim villages to the north-east.
2. In the country beyond the sacred Naina Malai.
3. In the "Mountains of Death" (Kolli Mountains).

1. Among the Mulujalim Villages to the North-east.

Here dwell a considerable number of hill-people, who, in bygone days, for some unknown reason, left their native heights and planted new homesteads in the lonely fringe of country where the flat plain meets the spurs of the Kollis. Though living on the plains they are not *of* the plains, but have reproduced the religion, social customs, and special village life of their original stock.

The district bears a very evil reputation for malaria. During

our stay there we took special prophylactic measures, and thankfully record that not one of the party took fever.

Each morning we rose before dawn, and preached in three or four villages, returning to breakfast about eleven o'clock. The hour after noon was set aside for attending to the sick. At 4.30 every afternoon we again set out, and carried the good tidings of great joy to as many villages as we could reach before sundown. Wherever our message met with a favourable reception we strove to go again.

Owing to the intense ignorance of the people we sold scarcely any Gospels. One small Hindu school is more than sufficient to meet the educational wants of the community, and the half-dozen boys who were attending this institution ran away into the jungle scared to death at our approach.

When asked if they would like us to send a teacher to instruct their children the elders of the people replied that their gods were opposed to learning *(padipoo)*, and added, grimly, that any "*unmijan*" (stranger) who came to dwell in their villages would die within a few days!

2. Beyond the Sacred Naina Malai.

From the black needle-point of Mount Naina Malai a giant wall of rock stretches for a distance of ten miles until it almost touches the northern extremity of the Kollis. This wall cuts us off from a considerable portion of our field. In December last we traversed the robber-infested pass that leads over the "wall," and descended into the green bottom on the other side.

The country in which we found ourselves was wonderfully fertile. Our audiences were often wholly composed of rotund, well-to-do farmers, whose eyes would occasionally turn from the preacher to their rolling acres of fresh green rice, or shining expanses of fat black mud.

We sold many Gospels and Scripture portions in this part. Preaching was not limited to morning and evening addresses in the villages. We realised that our "off duty" deportment was the kind of preaching to which most attention was paid. Crowds of people watched us very closely as we lived in camp. Whether we were engaging in family prayer, or eating our dinner, there was the keenly observant crowd in front of the tent door, and we felt bound to do all as the representatives of Christ.

Often, after a long day spent in tramping and preaching in village after village, we would find still a fresh audience awaiting us at camp. Then, with weary limbs stretched out to rest, the old, old story would be gone over once more. Thus we endeavoured to sow beside all waters.

3. In the Mountains of Death.

The unique feature of the year's work is undoubtedly the wonderful reception that was accorded to the Gospel message by

the mountain-dwellers in the Kolli range. These heights had never before been scaled by missionaries of the Cross, and the 60,000 people whose scattered homes cover this beautiful hill-country have dwelt for ages in spiritual darkness and in the shadow of death.

Their religion consists entirely in demon-propitiation. Kattru, Oongi, Pidari, are the names of malignant and horrible spirits dwelling on lonely peaks, or in the dark recesses of rock caves, whence, if the appointed sacrifices be not made, they issue forth to ravage and hurt.

When we visited this country in January we found neither roads nor vehicles of any description; consequently the tent was useless, and we had to make the best of such cowsheds and grain-huts as we could find for sleeping purposes.

During our journeys we discovered several supposed haunts of the demons, and astounded the natives by exploring such places and coming away unhurt.

We visited upwards of thirty villages—many of them twice or thrice—and told in all the strange, unheard-of news that there lives One who can break the dread bonds of demon-fear; who protects His followers from all evil spirits; whose name is Love. The simple heathen folk listened with unconcealed wonder as we told them that the devils whom they feared *were conquered by our Jesus 2,000 years ago.*

The message had of necessity to be exceedingly simple.

The duty of all creatures to reverence the Creator and to acknowledge Him as the only true God, hence the wrong of demon-worship, the fact of sin, God's justice in punishing sin, God's love in providing a Saviour from sin (Jesus), heaven, hell—these were some of the primary facts upon which emphasis was laid.

So far as they understood it, the Message was received with joy, and a general willingness was expressed to leave the old demon-worship and to become Christians. Again and again the people said, "Only send us teachers to instruct us further and we will come as one man to the '*Yesu Margham*'" (Jesus way). In village after village, to audience after audience, the same story was told and the same response elicited, until we felt at the end of our brief eleven days' stay among them that we had heard the call of the Lord to occupy in His name this part of the enemy's dominions.

We do not mistake the simple credence given to the message of Christianity for evidence of the New Birth, but we do urge that a people willing to become at least outwardly Christian, as distinguished from heathen, should be given the opportunity of doing so. Nominal Christianity would bring many social blessings to them as a people, and inasmuch as they would then attend the services of God's house and submit their children to Christian teachers, we have reason to hope and believe that the Holy Spirit would use such means to the salvation of souls.

Such a movement would involve Christian schools, Christian

teachers, Christian preachers, and the greater part of one missionary's time.

Friends in England, we appeal to you. Are we to go in and possess the land? Your "Aye" will be more effectual if it takes the form of practical support for the Society which is to bear the expense of the advance.

METHOD II.—SCHOOL WORK.

The second method of reaching the people with the Gospel is by giving Christian education to their children. There has been progress in this department. But the people living in this agricultural district have not yet learned the value of education, and in establishing schools we have to overcome such a degree of apathy and indifference in the parents that the work becomes exceedingly difficult.

In spite of this, the Tuttikulam School is still being carried on, and a new school has recently been started at the village of Erumaipetti.

Tuttikulam.—Teacher SAMUEL.

Teacher Samuel and his wife deserve praise for the perseverance with which they have stuck to their post amid discouragement. There was an average daily attendance of 33—36 in the early months of 1910.

In May, Teacher Samuel went to his native village for a fortnight to condole with a relative in bereavement. On his return only four children could be induced to come back to school. Persuasion failed to recall the truants, and for a time it seemed as though the school was doomed.

The man responsible for all this was a Hindu schoolmaster. He had visited the parents of our scholars during Samuel's absence and urged them to save their children from becoming perverts to Christianity by removing them at once from the Christian school. He pointed to the teaching of the Bible, the prayers to Jesus, and even to the Christmas gifts, and said that these preliminaries would soon be followed by the full initiation of their children into the hated Christian faith. It is only after weeks of unremitting labour that the average attendance has been raised to 17.

But school work is so unpromising in this district that it would be a mistake to give up where there is the slightest hope of recuperation.

Erumaipetti.—Preacher-Teacher PHILLIPS.

The newly-established school in this village is but one month old. It would therefore be premature to speak of its success. An average number of 13 children attended during the first week, and we have promises from many parents that they will send their children to the school after the celebration of a Hindu festival that is due very shortly.



ERUMAIPETTI, OUR NEW SCHOOL AND PREACHING CENTRE.

Erumaipetti is the home of our enquirer, Narayana Pediatch (marked X in the picture), and the establishment of this new school is largely due to his zealous help.

METHOD III.—WORK AMONG WOMEN.

Ladies' Zenana Auxiliary.

In the ignorance and hostility of the Indian women lies a great barrier to missionary work. If only for the sake of the influence she exerts over her children, the friendship of the housewife is most desirable.

The mothers of India are the very foundation and keystone of idolatry, because of their superstition. This being so, there is something defective in our missionary equipment so long as we are only able to place two Bible-women in such an extensive field as this.

But even as I write news comes from home that the lady friends of mission work in our churches are stirring themselves to greater efforts for the evangelisation of the daughters of this land. This is heartening, for women's work must be done by women.

Sendamangalam.—Bible-woman ADAIKALAM.

During the past year Adaikalam has paid 1,226 visits to the high-caste homes of this town. Her Bible stories, each containing some definite message from Scripture, have been delivered to 4,095 hearers. An average number of 12 women per week have been learning to read. Eight women per week have been induced to read the Bible regularly. Adaikalam usually visits 32 houses in the course of a week, and she reports that the following are frequent subjects of conversation, viz.: Nicodemus' night-visit to Jesus; the woman of Samaria at the well; the healing of the sick man at the pool; the story of Ruth; Daniel's account of the great golden image; the necessity of repentance; the prodigal son.

Tuttikulam.—Bible-woman ANNAMMAL.

Zenana work in Tuttikulam is only two months old, but entrance has already been gained into caste houses in several parts of the village. Bible-woman Annammal was formerly a teacher in our Tuttikulam School, but we find that she can render important service in her new sphere both by inducing women to send their children to the Mission School and by carrying to the women themselves the Light of Life, which otherwise would never reach them.

METHOD IV.—GOSPEL MEDICAL WORK.

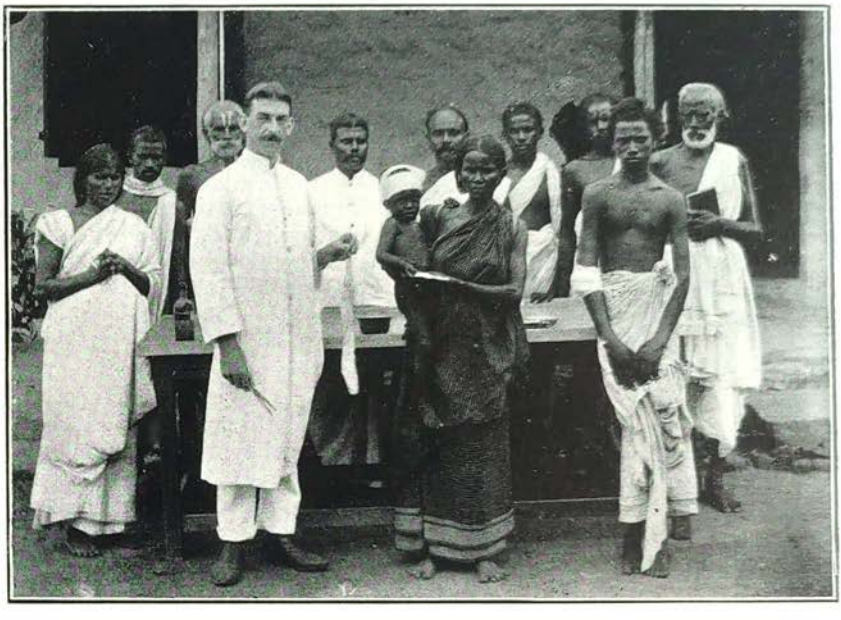
Gospel Medical Work is put last in the list, not because it is least in importance but because it supplements every other form of Gospel work.

I.—Medical Minutiæ.

During the past year upwards of 1,000 attendances have been registered at the little stone room which is now dignified by the name of "Dispensary." Toothache, headache and certain other aches: wounds of all description, from the simple cut finger to a horrible gash now being treated, which extends from the lower part of the calf up the leg, and ends in a hole behind and above the knee sufficiently large to conceal a hen's egg; fevers of several kinds; dysentery; cholera; one fatal case of peritonitis; bronchitis; tuberculosis; pleurisy; asthma (very common); conjunctivitis; endocarditis and many other inflammations and diseases of special organs. These are some of the conditions that have been attended to during the past twelve months. It requires no argument to prove that for the efficient treatment of such a formidable list of diseases and accidents as this something more than an elementary knowledge of medicine and surgery is necessary. But happily—sometimes I think unhappily—most of the people who come for treatment have no doubt of my ability to cure them, and when they do get cured they are generally grateful enough to place

something in the Medical Fund Box. Patients have contributed to this fund during the past year the sum of £5 0s. 10¾d., as compared with £2 15s. 9½d. given the previous year.

The sick have come from far and near. Sendamangalam itself has thawed somewhat towards us, but the large majority of cases have come from surrounding villages. Some have travelled ten, twenty, forty miles to get here. One man walked into the dispensary last week having made a journey of seventy miles to be seen by the Mission "Doctor."



THE DOUBLE ASPECT OF GOSPEL MEDICAL WORK.

This picture fitly illustrates the two sides of Gospel Medical Work. In the centre a child is being treated for scalded head. On the right of the picture stands an elderly man of the Chetty caste holding in his hand a New Testament. He came to get medicine for his body, but was induced to first of all buy medicine for the soul.

II.—New Developments.

As the medical attendances have grown larger we have been cautiously introducing a more distinctively Christian element into the work, until at the close of the year the dispensary may be said to be a centre of aggressively evangelistic activity. Each patient is given a Grimke's text card, which he is required to produce on

each subsequent visit. Powders are folded up and given in papers covered with the Gospel message in clear Tamil. The Holy Scriptures in Tamil are always at hand to be placed before any likely purchaser. Finally, a daily Dispensary Service has been started, and is held each afternoon before attending to the first patient. There is no singing or formal sermon but just a plain talk on the Gospel. The audiences at these services are larger and more attentive than any to be obtained in the villages when we go with the special object of preaching.

III.—The Result

has been felt in all branches of our work in an increased friendly attitude on the part of Hindus and Mahommedans. In Sendamangalam the change is but slow, for we have a large body of resident Brahmins, whose hostile influence is subtle as it is powerful. But in the surrounding villages the change is remarkable. Three years ago the people of Kalappanaichanpetti were openly hostile and stoned our preacher's house. To-day Preacher Swamidhas is on the best of terms with the villagers and is received into their homes, where he is, moreover, permitted to talk freely on religious matters. The chief man of the place was suffering a short time ago from dyspepsia (he was confident it was something much more serious), and the successful treatment of his case gained for the Mission such popularity that I am always sure of a large and attentive audience whenever I go to preach there. I happened to visit the place on the day of writing this report, and after giving a Gospel address and speaking to a number of sick people who insisted upon me feeling their pulses, I was about to leave when, lo! a plantain leaf was spread and richly spiced native food placed thereupon, together with fruit, sweet cocoanut water and coffee, and I was invited to partake.

IV.—Full Training.

On June 8th, 1909, reviewing the good work done and the great possibilities of Gospel medical work in the future, I felt constrained to urge the Council to "accept as a practical aim a fully qualified surgeon and a small hospital for the teeming multitudes in Sendamangalam and district." In reply to this, the Hon. Secretary, writing for the Council on July 8th, 1909, said that "although there is no one that they know of at home who would be able to take up the work that you suggest, yet there was a strong expression of feeling that if it were possible they would like you to go in for the full medical course yourself."

This suggestion elicited the reply on August 10th, 1909, "My experience during the past months of constant contact with all kinds of accidents and all sorts of diseases, many of which are peculiar to India and must be studied in India, and the frequency with which I have to stand impotent before *curable* complaints, all this has

forced me to the conclusion that, if you cannot send a qualified surgeon out to Sendamangalam, and if you desire me to qualify for the purpose of becoming your Medical Missionary in the new field, I am willing to undergo the necessary training." Upon receipt of this, and after three months' due consideration, a full meeting of the Council passed the following resolution :—"That the Council shall take steps to secure full medical qualification of Mr. Brand."

Conclusion.

The *need* of a fully-qualified surgeon and a small hospital becomes every day more urgent. It is an unenviable position for a man with only an elementary knowledge of the healing art to come daily face to face with complicated diseases and dangerous surgical conditions that demand the highest skill in their treatment. Except in a very few cases it is quite useless to tell such patients to go to the Government Hospital, thirty-three miles distant ; because they simply cannot make the journey. The result is I have to do my poor best with them, and when a death occurs try to still the regrets and self-accusations that arise by the thought that in the future I shall (D.V.) be better equipped for the work.

Meanwhile, the experience of another year has more abundantly established the uniqueness and indispensableness of Gospel Medical Work as a factor in the evangelisation of the heathen.

The Ladies' Zenana Auxiliary.

IN last year's Report, with joy in our hearts for what our God had done, trusting Him for the future, we said "The Lord hath been mindful of us : He will bless us." And now as the fourth year is coming to a close we look back again with gratitude and adoring love, for He has blessed us indeed.

Coming to details, prayer was heard on behalf of our sister Miss Elliott, who passed her first Tamil examination in October last so well that she only just missed honours, and we now ask for continued prayer for her, as the second examination takes place on November 16th and 17th. After passing this examination Miss Elliott will take up the whole of the L.Z.A. work in Madras. Will all who are interested in the work very prayerfully remember our sister during the coming months ?

We very heartily thank our sister, Mrs. Booth, through whose love and energy Zenana work was begun and who has carried it on unweariedly in spite of much anxiety and frequent hindrances. Our Master's blessing has truly rested on her work of faith and labour of love.

We were feeling the need of another Zenana worker, and when

Mrs. Elnaugh offered herself and told us how she had been led we knew that our Lord had called her into His service. She was accepted and is just about to begin a medical course at the London Missionary School of Medicine. The account of our sister's call by grace and to the mission field appears in the October *Herald*, and we are sure it will be read with great interest

The little red boxes have yielded £279 12s. 5½d.; this is £45 8s. 0½d. more than last year. We thank all our helpers very sincerely for their constant energy, zeal and love, which are so evident. May the Master's loving word "Inasmuch" rest upon their hearts during the coming year.

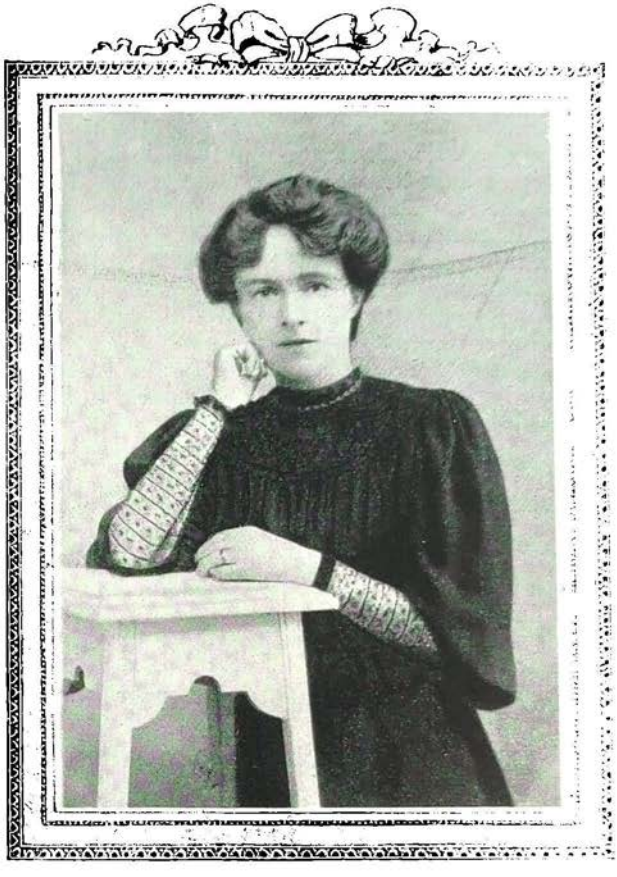
As the years pass, a deeper sense of our need and unworthiness comes to us, but we are not afraid, for our Lord's fulness is at our disposal as we abide in Him. May His wonderful love fill our hearts and keep us low at His feet; then He will in very deed have all the glory.

R. J. HUTCHINSON,
N. SILVESTER.

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, Miss M. 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 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 Woollard.
Stratford, Gurney Road, Miss Ince.
Swindon, Providence.
Tollington Park, Mrs. Sandell.
Tottenham, Ebenezer, Miss Field.
Tring, Akeman Street, Miss 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. Baker.
Wood Green—
  Park Ridings, Mrs. Hill.
  Dovecote Hall, Mrs. Parish.



The echoing, ling'ring peal and plea of Love's
Divine command
Comes floating down
To you, to me,
Go ye! Help ye!
Thy joy and crown shall be
To do My will. Lo! I am with you still.
Doth not My love, service of love demand?
Place thou thine all within My pierced hand.

The labourers few, the harvest great, beyond
thy measurement.
Look ye around!
Why waiting stand?
I'll hold thine hand—
In many a far-off land [nown—
My name's unknown, unheard of My re-
Follow thou Me! thine hours on earth are lent
That they may to the glory of My love be spent.

— Yours in His service,
Lily Clough

WHY SLEEPEST THOU?

By Ruth Morling.

"COULDEST not thou watch one hour?" How the words were wrung from the dear Master's lips, just before the terrible agony of the Cross. Cannot ye watch one hour? "My soul is exceeding sorrowful even unto death." "Tarry ye here and watch while I go and wrestle with My Father. When He returned He found them sleeping."

If He should come now, would He find us sleeping? Would He find us soothing ourselves with the thought that we had done all we could, and now we must rest? Would we like Him to come and find us sleeping? Our hearts say No! but let us beware, for our eyes even now may be heavy with slumber.

When we entered our new work across the seas, about three years ago, we were the *first* to tell of a Saviour's love. How long had these people been waiting for someone to tell them the good news? How long had our eyes been heavy with sleep?

Come with me and our native Christian Bible-woman, Adaikalam, into one of our main streets, where we have several houses to visit. As you enter this house you must stoop or your head will come into painful contact with the lintel of the low doorway. A voice is heard from within, "Stoop, stoop, or to your head there will be pain." We nod our thanks for the timely warning; at the same time we come face to face with two young women. Immediately you will be attracted by their attire, which is of the best, and about their necks are hundreds of rupees' worth of jewels—the result of sin. On the floor of the inner court there is a far greater and sadder result of sin, the injustice of which makes our mother's heart beat quick with pain. The mother is a temple dancing girl, and we know that the sweet baby girl rolling there in its pure innocent happiness has been dedicated to a life of sin and shame.

Oh, you who are mothers! Can you sleep? Now that you know, will you be sleeping when He comes?

Listen. It is 8 p.m., but there is some one whispering at the tent door, "Is the Dhorai in?" It is very dark; who has ventured to leave his house at so late an hour? A man enters with the question on his lips, "Do you sell the Book here?" What an astonishing question to be asked twelve miles from Sendamangalam. "I have no money, but I will give you a fowl for one. In a distant town I bought the Book and learned to love its Author; but since, my hut has been burned and the Book burned too, and now I have nothing left, and no one to tell me of the saving way." With a grateful and a prayerful heart the Book was handed, and—but several neighbours have gathered round the tent door, and the encouraging one is gone. It may be we shall never see him again. This happened two years ago.

"Tarry ye here and watch!" Will He find us sleeping?

Surely there is something unusual going on to-day in the town, for hundreds of people are coming in, yet it is barely 5 o'clock a.m. Once a year the big car which is stationed in the middle of our main street must be dragged round the town. That day is called the Car Festival. The dragging will begin just after noon; and so that we may not be ignorant concerning this festival we also join the crowd. Much to the annoyance of the Brahmins we draw their mind completely away from the scenes that are around, for white faces in their midst form such an unlooked-for excitement, and the little boy walking by our side with golden hair is more wonderful than anything they could conceive of.

Presently there is a great clapping and shouting. The car has started. They get it safely down one street, but in turning the corner a wheel goes into a rut. Do what they will, nothing can move it. The swamy is angry. Something must be done to appease his anger. Presently a man is seen pressing his way through the crowd with a young goat in his arms. The blood is shed and sprinkled over the wheels of the car. An extra effort is put forth and the car goes on its way.

Can we not hear the Master saying,—Is it nothing to you? Will ye still slumber? Very soon I shall be leaving you and going to My Father, but there is much to do. My work in the flesh is done, but yours is now to begin. I have borne all the load of your guilt that you may go free before your Father; now you also must sacrifice in your flesh, doing the will of Him who sent you. "As My Father hath sent Me, even so send I you."

OUR CHURCHES.

By D. Morling.

MANY times have I expressed the conviction that to successfully preach Christ in a Gospelless country is the greatest honour that can be conferred upon a servant of God. Now I have another conviction. Surely the telling of that glorious work to loving supporters stands second in its attractiveness and pleasing character.

Moreover, what has made this second task yet more delightful to me has been to see amongst our Churches a warmer sympathy and more widespread interest in that truly apostolic labour of lifting up Christ in heathen lands. I have no hesitation in saying that since I left England, seven years ago, the missionary spirit has grown both in area and intensity. Let us praise the Master.

Yet much remains to be done. We all know of many Churches who do *nothing* for the advancement of Christ's kingdom in foreign lands. They do nothing because they hear nothing, because they know nothing. Their ignorance both of the import of our Lord's crowning commission and of the state and extent of heathendom is appalling. I feel sure that if they only *knew* they would *do*, and

those Churches which now do so little would *do more* if they *knew more*. An intelligent knowledge lies at the foundation of sympathetic and practical interest. Sheer ignorance is our great obstacle.

How can we lead our Churches into this prayerful and sensible interest? Some will say, "This is what your deputation work is for—to give us a more accurate and detailed knowledge of things." True; but, after all, the missionary comes and soon goes; his work is the work of a season which, I fear, does not long abide. We need something more than a mere "galvanising into spasmodic activity." The real work of educating the Churches must be done by those at home.

(1) The primary need is that our pastors and preachers bring frequently before their hearers the claims of Christ on the Church concerning His last command. The Gospel of Christ is necessarily a missionary Gospel. The Church of Christ is, in its very nature and original constitution, a missionary Church. How many sermons every year a preacher should devote to this subject it is not for me to decide. But to ask for quarterly missionary services—not *necessarily* a collection *every* time—surely is not extravagant.

(2) Another great need is an enthusiastic mission secretary for every Church, large and small. Such a person would always be well posted in all our mission news, help to organise special mission services, and would see to it that every regular attendant at the congregation became a subscriber to the *Mission Herald*, which he or she would distribute. I have frequently seen that the mission secretary is a true index to the mission interest in the Church. A short time ago I was in conversation with a young brother who every month disposes of 90 copies of a denominational missionary organ and 120 copies of an undenominational missionary paper. Some of them are purchased by friends of our own section, who know barely anything of our own work.

(3) Then there is the monthly missionary prayer-meeting. If we would have friends more sympathetic and generous, it must come through prayer. If we would see obstacles overcome and souls being saved, this also must come through prayer. Has not our Master bidden us to pray, saying, "Our Father which art in heaven . . Thy kingdom come"? That kingdom must stretch from "sea to sea and from the river unto the ends of the earth," and we are to pray for it before mentioning even our own private needs. May He enlarge our hearts, widen our horizon, clarify our vision, that we may ever, like Him, extend our prayers to those in the "uttermost parts of the earth."



DEPUTATION WORK.

Although my deputation work is not finished I am giving a little account of what has already been done amongst our Churches. Up to the end of September eighty-eight engagements were fulfilled. After that date forty visits will (D.V.) be made in October and November, making a total of 128.

It would be utter ingratitude on my part were I to fail to acknowledge the love, hospitality and sympathy that have been shown me in these visits. Might I take the opportunity of expressing my hearty thanks to all those who have so generously entertained me? May God grant them an abundant reward.

This itinerancy amongst the Churches has revealed the state and extent of our denomination in a way that nothing else could, and there is no doubt that the resources of the Churches are even more than equal to the demands being made by the Mission. Indeed, there are the power and scope for a hitherto unheard of extension of effort in Foreign Missionary labour.

Not only so, but who will dare to say that our home work will be poorer or weaker for our obedience to the Lord's crowning command? The path of sacrifice is the path of fruitfulness. "There is that scattereth and yet increaseth."

The following are the Churches visited up to the end of September :—

Acton
Attleborough
Aylesbury
Bacup
Balcombe
Bermondsey, Lynton Road
Bierton
Bolton
Boro' Green
Brentford
Brighton
Brixton Tabernacle
Bromley
Cambridge
Chadwell Street
Chatham
Chelmondiston
Chelmsford
Clapham, Courland Grove
" Meyrick Road
Colnbrook
Dunstable
Fulham
Grays
Guildford
Haworth
High Wycombe
Hollinwood
Homerton
Hounslow
Ipswich, Bethesda
" Zoar
Kentish Town, Bassett Street
Kings Langley
Kingston-on-Thames
Limehouse
Manchester
Meopham
Newcastle
Otley
Peckham
Putney
Richmond
Royton
Rushden, Succoth
Sipson
Soho
Southport
St. Albans
St. John's Wood
Stratford
Sunderland
Tollington Park
Tottenham, Philip Lane
Tring, Akeman Street
" Ebenezer
Walthamstow
Walworth, Surrey Tabernacle
Wandsworth, West Hill
Warboys
Watford Tabernacle
Wattisham
West Ham
Wooburn Green
Wood Green, Dovecote Hall
" Park Ridings

"THE HERALD."

One of the clearest proofs of the success of our magazine is the fact that it is read with increased interest by old and young in all parts of the country and by some across the seas. God has graciously made it the means of more earnest prayer for the extension of Christ's kingdom and of rallying the members of our Churches and congregations to the standard of missionary effort.

We have been specially encouraged by the evident pleasure the children take in their special page, and their intelligent and bright answers to questions relating to our mission field and its workers have abundantly repaid their well-known and well-beloved "Uncle John." The success of this department of the *Herald* is also gratifying because it is a manifest token of the warm place that the Mission holds in our homes and Sunday-schools.

God bless the noble band of young helpers of the Society, and may their numbers increase! This is not the place, perhaps, to suggest it, but the idea has occurred to us that perhaps the Council might arrange at the annual meetings for one Address at least to be devoted to the children, who do so much to encourage our missionaries.

The ladies connected with the L.Z.A. have done nobly by co-operating with the Editors to stimulate the reading and to increase the circulation of the *Herald*. Their contributions have greatly helped us, and the Lord is wonderfully blessing their ever-increasing prayer circle, the meetings of which are frequently recorded, and God above knows how greatly these help our earnest lady missionaries in "the regions beyond." Any suggestions towards the improvement of this section of the *Herald* will be gladly received and considered.

It has been refreshing indeed to chronicle that during another year the advancing work of The Strict Baptist Mission and the news received month by month from our beloved missionaries has made our magazine to glow with the joy and triumphs of Christ, "who still passes undiscouraged on His way."

The Lord bless the many readers of the *Herald*, and we ask them for their prayers that we may by His wisdom and power make this monthly record of the King's work more worthy of Him and more effectual in the furtherance of His great cause. We plead for a wider circulation during the coming year, and ask that all our Churches and schools will enable the Council to report that their aim to make the *Herald* self-supporting has been attained.

The Editors.

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 (frail and brittle goods should not be sent), be carriage paid, and reach there by the 20th of October in each year.

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.

MY BIRTHDAY.

To all who read this brief article, the Editor wishes you, with God's richest blessing, the old-time wish, Many happy returns of the day on your birthday, and would count it a joy if you sent him a post card of the date to remember you, with many others, at the throne of grace as these days come round.

We gladly record that many are making this an occasion to express their gratitude to God for sparing mercies received, by sending a subscription to the Mission as a birthday thank-offering. Will *you* do the same?

If sent to the Hon. Sec. he will pass them on to the Treasurer, after having registered the names in his birthday prayer-book.

FINANCE.

This year has been a year of trust and praise, and our hearts are overflowing on this occasion for what our God has done.

How true, "If God be for us, who can be against us?"

Our total income this year is as follows :—

	£	s.	d.
Balance at audit, 1909	657	3	5
Received since	2,391	8	2
Received in India ...	201	6	5
	£3,249	18	0

Our truest thanks we herewith give to all our subscribers.

Each one of you, whatever your gift has been, have helped to make this gratifying total, and we pray the reward from the Lord may be a large measure of peace and joy as the fruits of the Holy Spirit.

The amount also received in India is very encouraging, the increase being due partly to the special effort by the Sendamangalam native Christians for the furnishing of the "Bethel" Chapel, and also for amounts received for medical treatment both at Madras and Sendamangalam.

The L.Z.A. also is responsible for a large increase this year, their total reaching the gratifying amount of £279 12s. 5½d. We understand also the Auxiliary is able now to arrange for deputation visits, through the kind help of one of the members of the Committee. Mrs. Silvester will be pleased to book engagements for drawing-room or other L.Z.A. meetings.

Thus we thank God and all our friends and take courage for the future.

THE FRUIT OF THE SPIRIT.

——:o:——

"The fruit of the Spirit is love, joy, peace."—Galatians v. 22.

——:o:——

"THE love of Christ constraineth us." "We love Him because He first loved us," and it is the experience of this that leads us to sing—

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above."

Love.

This fruit of the Spirit has been so apparent during the past year in all our home deliberations, as well as in our foreign work, that our hearts are filled with praise and gratitude to our God for this fellowship and communion with brethren beloved in the Lord.

And as we review what God hath done for us in blessing and prospering the work of our hands, the unanimity of the Council and missionaries, the hearty and sympathetic co-operation of our subscribers, the successful deputation work of our beloved brother Mr. D. Morling, and, above all, the gracious smile and blessing of our Lord, has filled our heart with

Joy,

even the joy of the Holy Ghost. May the joy of the Lord be our tower of strength for future service, for there is much work to be done. The Lord has opened doors for us in Sendamangalam district where the Gospel has never yet been preached, and surely

this is conferring a great honour upon us in giving us such opportunities, and already our work there is bearing fruit to God's praise, as the accounts reach us of earnest enquirers who are deeply concerned about their soul's welfare, and the new way of salvation preached unto them through Christ Jesus, and so the

Peace

of God is filling heart and mind of these poor benighted heathen sinners. What a mercy! the God of our salvation speaking peace by Jesus Christ. What a fulfilment of Christ's own words when He said, "Peace I leave with you." Can we close this report of Divine faithfulness with a better wish to all our friends than this: "The Lord bless thee and keep thee: the Lord make His face shine upon thee, and be gracious unto thee: the Lord lift up His countenance upon thee, and give thee peace" (Numbers vi. 24—26).

Fellow-helpers.

To our helpers in other lands we send our cordial greetings and loving thanks, some of whom went out from us, and our hearts have been very much cheered by their kind letters and donations. May a special sense of the Lord's presence be theirs for not forgetting old associations and friends. Beloved brethren and sisters abroad, whether we know you or not in the flesh, accept the Christian salutations and esteem of the whole of the Council for your kind remembrance of us.

Co-workers.

To our fellow-workers, our missionaries, we also tender our best thanks, for your word-pictures and labour of love is not forgotten of us, and we pray you may have much real joy in your future service. You who have heard the call of God, and have gone forth at His bidding, may you not only have the expectancy of the reward by-and-bye, but even now may the Lord's smile be your strength and comfort.

THE LORD BE PRAISED.

To the Pastors, Deacons, Hon. Secs. of *Herald* and L.Z.A. in our churches, to the various preachers and teachers who have advocated our claims, we bless God for you and your loving sympathy and help, and herewith we express our warmest thanks. May the love of Christ still constrain all such to a continuance of such effort, and grant the sure reward promised.

Our Future.

What this may be the Lord knoweth, and all we ask on this

anniversary day is for grace to be given us to follow where He leads.

"Only to know that the path I tread
Is the path marked out for me."

"Speak, Lord, for Thy servant heareth," and help us all to be obedient when that word is spoken, that "whatsoever He saith unto thee, do it," and help us to reply, "MASTER, SAY ON."

"PRAISE YE THE LORD."

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.

SUNDRY ACCOUNTS.—*October 1st, 1909, to September 30th, 1910.*

SENDAMANGALAM FUND.

	£	s.	d.		£	s.	d.
Balance, Oct. 1, 1909	52	3	½	Remitted to India :—			
Subscriptions, 1909-10	44	12	6	Wall	15	.	
				Baptistry ...	7	.	
				Deeds, &c. ...	8	5	
				Photos and Slides	4	11	
				Land for Teachers' House	6		
				Solicitor's Charges *re* Land and Buildings ...	1	.	.
				Burial Ground ...	10	.	.
				Balance in hand ...	44	19	6½
	£96	15	6½		£96	15	6½

L.Z.A. VOYAGE ACCOUNT.

Balance, Oct. 1, 1909	20			Balance in hand	40	.	
Transferred from L.Z.A. Account ...	20	.	.				
	£40	.	.		£40	.	.

RESERVE FUND.

Balance, Oct. 1, 1909	100	.	.	Balance in hand ...	200		
Transferred from General Account ...	100	.	.				
	£200	.	.		£200	.	.

GENERAL VOYAGE ACCOUNT.

Balance, Oct. 1, 1909	93	11		Remitted to Madras...	70	.	
Transferred from General Account...	104			Balance in hand ...	127	11	
	£197	11			£197	11	.

MEDICAL FUND.

	£	s.	d.		£	s.	d.
Balance, Oct. 1, 1909	58	11	1½	Remitted to India ...	13	7	9
Subscriptions, 1909-10	23	1	6	Balance in hand	68	4	10½
	£81	12	7½		£81	12	7½

"HERALD" ACCOUNT.

October, 1909, Deficit Transferred to General Account	7	14	2	Deficiency, Oct., 1909	7	14	2
Subscriptions, 1909-1910	146	10	¾	Banks & Son— Printing & Postage	119	3	2
				Postages, &c., for Carriage & Distribution	18	16	4
				Editorial Expenses	1	13	6
				Balance in hand ...	6	17	¾
	£154	4	2¾		£154	4	2¾

LADIES' ZENANA AUXILIARY.

Balance, Oct. 1, 1909	228	12	5	Remitted to Madras :—			
Subscriptions, &c., Less Postages, Labels, &c., paid by Sec., as per Account 1909-10	277	16	3	Miss Elliott's Tamil Books	5	.	
				Cycle for Mrs. Booth	10	10	
				Medicine	10		
				Paid to General a/c :—			
				Missionary's and Munshi Salaries	92		
				Rent, twelve months	20		
				Grant to Bible-women	45	12	
				Share of "Report" Expenses ...	10		
				Transferred to Voyage Account ...	20	.	.
				Balance in hand ...	293	6	8
	£506	8	8		£506	8	8

GENERAL ACCOUNT.—*October 1st, 1909, to September 30th, 1910.*

INCOME.	£	s.	d.
Balance, October 1st, 1909	112	.	.
Subscriptions, Donations, etc., 1909—1910	1,847	13	8¼
Transferred from Ladies' Zenana Auxiliary—			
Missionaries' and Munshi Salaries... £92 . .			
Rent for twelve months ... ... 20 . .			
Grant for Bible-women ... ... 45 12 .			
Share of Report Expenses... ... 10 . .			
	167	12	.
Arbuthnot's Dividend, per Mr. E. A. Booth	44	.	.
Interest on Deposit Account	7	14	2
	£2,178	19	10¼

EXPENDITURE.				£	s.	d.
Deficiency, October, 1909—						
Transferred from *Herald* Account				7	14	2
By Remittances to India for Missionaries', Preachers', Teachers', etc., Salaries and Mission Account ...				1,150	6	8
„ Missionary Boxes, Stationery, Postages, etc. ...				10	11	9
„ Carriage and Customs on Christmas Boxes ...				8	10	3
„ Ministerial, General, Deputation, and Committee Room Expenses				101	7	9
„ British Oxygen Company				1	12	8
„ Mr. Vickery				26	.	.
„ Banks & Son—						
Printing Report	£46	13	6			
Advertising, etc.	11	17	4			
"How the Gospel Came"	38	7	.			
				96	17	10
„ Sundry Remittances to India—						
Conference Expenses	£2	.	.			
Camping Out Expenses	5	7	.			
Solicitor's Charges *re* Land and Buildings	2	6	8			
				9	13	8
„ Transferred to Voyage Account				104	.	.
„ „ „ Reserve Fund				100	.	.
„ Seventy-five Copies of "Life of Carey"				2	17	6
„ Carriage of Luggage to London (Curios, etc.) ...				13	18	8
„ Brown, Son, and Vardy (cost of Transfer of Indian Property to Corporation)				26	10	4
„ Balance in hand				518	18	7¼
				£2,178	19	10¼

BALANCE SHEET.—*As at September 30th, 1910.*

LIABILITIES.			£	s.	d.
HERALD Account			6	17	0¾
Sendamangalam Fund			44	19	6½
Medical Fund...			68	4	10½
Reserve Fund...			200	0	0
Voyage Account—					
General	127	11 0			
L.Z.A.	40	0 0			
			167	11	0
Ladies' Zenana Auxiliary			293	6	8
General Account			518	18	7¼
			£1,299	17	9

ASSETS.	£	s.	d.
By Balance at Bank—			
Current Account	399	17	9
Deposit Account	900	0	0
	£1,299	17	9

In accordance with the provisions of the Companies (Consolidation) Act, 1908, I, William Littleton, practising as a Public Accountant at 7, Bishopsgate Street Without, London, 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 September 30th, 1910.

October 8th, 1910.

WILLIAM LITTLETON, F.C.P.A.

ABSTRACT OF RECEIPTS.

October 1st, 1909, to September 30th, 1910.

—— : o : ——

	£	s.	d.
Acton, *Tabernacle*			
General	6	7	8
Heralds ...	1	17	5
Amersham			
General ...	1		
Aston Clinton			
General		1	
Heralds ...		12	
Attleboro'			
General	1	.	
Heralds		2	
Attleboro', *Carleton Rode*			
General		12	10½
Aylesbury, *Walton Street*			
General	2	9	10
Heralds		13	4
Bacup			
General	1	6	4
Balcombe			
General	1	7	6
Bassett Street, *Keppel Street Memorial*			
General	7	3	6½
Heralds		15	.
Medical ...	1	.	.
Bath, *Bethel*			
General ...	2	.	11
Heralds ...	1	17	2
Medical		2	.
Beccles, *Martyrs' Memorial*			
General	4	15	7½
Heralds ...	1	7	9
Beckenham			
General	1		
Berkhampstead Common			
Heralds		10	
Berkhampstead, *Beulah*			
General	3	4	7
Heralds		14	.
Bermondsey, *Lynton Road*			
General	12	1	7
Heralds	8	.	6
Bermondsey, *Spa Road*			
General		15	6
Heralds ...		10	.
Bethersden			
General		5	
Bethnal Green, *Hope*			
General ...	1		
Bierton			
General ...	8	13	1
Biggleswade			
General		2	.
Heralds		1	3
Bolton			
General	4	17	10
Heralds ...		12	.
Boro' Green			
General		11	7
Brentford, *North Road*			
General	24	10	7½
Heralds	3	6	.
Brighton, *Prarthana Sabha*			
General	30	10	5
Heralds	2	1	9
Brighton, *Tabernacle*			
General ...	7	14	9
Heralds		4	9
Brixton, *Tabernacle*			
General	4	15	5
Heralds		16	3
Bromley, *College Slip*			
General	1	17	9½
Heralds		14	6
Bury, *Providence*			
General ...	1	12	5
Heralds ...		2	1
Calcutta			
General	1		
Cambridge, *Eden*			
General	38	17	7
Heralds	3	.	.
Canning Town			
General		7	9
Chadwell Street, *Mt. Zion*			
General	81	.	4
Heralds	6	1	1
Sendamangalam	4	15	6
Chatham, *Enon*			
General	2	9	.
Heralds		10	6
Chelmsford			
General	15	.	1
Heralds	1	11	10
Chelmondiston			
General	4	6	1
Chesham, *Townfield*			
General	4	19	10
Heralds	1	4	0
Children's Missionary Band			
General		12	6
Clapham, *Courland Grove*			
General	13	12	9¾
Medical		9	.
Clapham Junction, *Providence*			
General ...	2	4	7

	£	s.	d.
Claxton			
General	1	7	6
Heralds		10	
Colchester, *St. John's Green*			
General ...	1	1	6
Colnbrook			
General ...	1	18	7
Heralds ...		6	
Cranleigh			
General	1	.	
Heralds		5	
Croydon, *Tamworth Road*			
General ..	5	2	6
Heralds	1	5	
Croydon, *Derby Road*			
General ...	1		7
Crowfield			
Heralds		3	
Datchet			
General ...		7	.
Heralds ...		1	6
Dunstable			
General ...	1	12	6½
Eaton Bray			
Heralds ...		2	6
Egham			
General ...	1	13	.
Heralds ...		12	6
Eltham			
General		10	
Elthorne Road, *Ebenezer*			
General	1	13	2
Heralds		1	4
Erith, *Providence*			
General	2	12	
Fleckney, *Carmel*			
General	1	3	
Fleet			
General ...	1	8	
Forest Hill			
General	2		6
Fulham			
General ...	4	2	8
Glemsford			
General		1	
Heralds	1	1	
Grays, *Ebenezer*			
General		15	6
Heralds		4	6
Gravesend, *Zoar*			
General	5	5	
Great Gransden			
General	3	9	3½
Greenwich, *Devonshire Road*			
General		4	1
Heralds	1	8	5
Guildford, *Old Baptist Chapel*			
General ...	27	9	8
Heralds	1	19	11
Sendamangalam ...		1	
Haworth, *Hall Green*			
General ...	1	1	5
Heralds		6	9
High Wycombe, *Zion*			
General	1	6	6
Heralds	1	14	
Hollinwood, *Bethesda*			
General ...	10	3	1½
Heralds	1	17	3½
Homerton, *Homerton Row*			
General	12	6	3¾
Heralds	1	13	2
Horham			
General	21	.	7
Heralds ...	2	10	
Hounslow, *Zoar*			
General	28	10	10¼
Heralds	2	9	9
Ipswich, *Bethesda*			
General	30	2	7½
Heralds ...	3	.	5
Ipswich, *Zoar*			
General	15	17	9
Heralds ...	3	7	6
Kenninghall			
General ...	1	3	6
Heralds		6	6
King's Langley, *Zion*			
General	1	13	6
Heralds	1	1	6
Kingston, *Providence*			
General	1	9	
Heralds		16	
Laxfield			
Heralds ...		15	
Lee, *Dacre Park*			
General			6
Heralds		3	.
Sendamangalam	10	3	6
Lewisham, *College Park*			
General	6	2	3
Heralds	1	6	6
Leyton, *Goldsmith Road*			
General		12	6
Heralds	1	.	.
Limehouse, *Elim*			
General	1	17	7½
Heralds		8	3
Medical		10	.
Madras			
General	7	2	
Maidstone, *Providence*			
General			6
Heralds		9	.
Manchester, *Rochdale Road*			
General ...	13	16	1½
Heralds ...	2	1	9½

	£	s.	d.
Marylebone, *Mount Zion*			
General	151	9	10¼
Heralds	9	2	4¾
Medical	2	1	.
Mayford			
General ...		16	
Meopham			
General	2	1	4½
Heralds		11	1
Middlesbro', *Providence*			
General	5	2	6
Heralds		12	9
Newcastle, *Gallowgate*			
General		18	.
Heralds		13	.
Northampton, *Providence*			
General		1	6
Heralds		14	6
Norwich, *Orford Hill*			
General	1	11	6
Heralds	1	10	.
Notting Hill Gate, *Bethesda*			
General	4	8	10
Heralds	1	.	.
Otley			
General ...		18	8
Heralds ...		4	.
Ottawa			
Heralds		7	2
Over			
General		18	9
Heralds		12	.
Palmer's Green			
Medical		2	6
Peckham, *Zion*			
General	1	15	7
Heralds		12	.
Pimlico, *Carmel*			
General		13	6
Heralds		7	.
Poynings, *Zion*			
General		8	6
Prittlewell, *Providence*			
General	3	2	6
Heralds		12	.
Reading, *Providence*			
General	2	19	9½
Heralds		19	1
Richmond, *Salem*			
General	11	17	9
Royton, *Bethesda*			
General	5		3½
Heralds	1		6
Rushden, *Succoth*			
General	1	7	.
Heralds		12	.
St. Albans, *Bethel*			
General	7	18	8
Heralds	1	5	.
St. Neots, *New Street*			
General ...	9	4	1
Heralds ...		15	
Salhouse			
General ...		5	4
Heralds ...		10	6
Saxlingham			
General ...		3	
Sipson			
General	15		
Soho			
General ...	5	9	10¾
Heralds ...		9	1
Medical ...		10	.
Somersham			
General ...		17	
South Chard			
General ...		5	
Southport			
General	3	14	6½
Heralds ...		1	3
Staines			
General	1	3	4
Heralds		12	10
Stevenage, *Albert Street*			
General	3	4	9½
Heralds	3	.	.
Stoke Ash			
General	5	11	3
Heralds		10	6
Stowmarket			
General		19	6
Heralds		7	6
Stratford, *Gurney Road*			
General	12	9	8
Heralds	3	2	2½
Stradbroke			
General		2	
Heralds		8	
Streatham, *Hambro' Road*			
General	4		
Sturry			
General	1	13	1
Heralds		5	.
Sunderland, *Jireh*			
General		17	6½
Swindon, *Providence*			
General		4	
Heralds		8	
Sydney (N.S.W.), *Temple*			
General	5	11	3
Heralds		3	.
Thame			
General	1	.	6
Heralds		14	.
Tollington Park, *Zoar*			
General	2	2	1
Tonbridge, *Zion*			
General		15	
Heralds		15	
Tottenham, *Ebenezer*			
General	1	4	7
Heralds		8	

	£	s.	d.
Tottenham, *West Green Road*			
General	2	7	5
Tring, *Akeman Street*			
General	106	8	2
Heralds	5	2	3
Medical		2	6
Trowbridge, *Zion*			
General	1	14	
Tunstall			
General	2	6	6
Heralds	1	5	.
Waltham Abbey, *Ebenezer*			
General	1	13	4
Heralds		12	.
Walthamstow, *Zion*			
General	10	6	6½
Heralds	1	7	9
Walworth, *Penrose Street*			
General	1	17	.
Heralds	1	4	2½
Walworth, *Surrey Tabernacle*			
General	3	7	.
Heralds		13	.
Wandsworth, *Chatham Road*			
General	2	2	7½
Wandsworth, *West Hill*			
General	20	4	.
Heralds	1	2	.
Warboys			
General	4	3	8
Heralds	1	3	.
Watford, *Tabernacle*			
General	16	17	10
Heralds	3	13	.
Watford, *Beulah*			
General	1	5	
Wattisham			
General	14	16	½
Wellingboro', *Tabernacle*			
General	7	1	7
Heralds		13	.
West Ham, *Tabernacle*			
General	12	15	11½
Heralds	1	9	6
Whittlesea			
General	1	7	6
Heralds		19	6
Wickham Market			
General		2	.
Heralds		7	6
Willingham, *Old Baptist Chapel*			
Heralds		13	
Wimbledon, *Merton Road*			
General		8	
Wisbech, *Zion*			
General		11	
Heralds		8	
Wooburn Green, *Ebenezer*			
General	6	2	2
Heralds		9	6
Wood Green, *Dovecote Hall*			
General	2	12	8
Wood Green, *Park Ridings*			
General	8	4	5
Heralds ...		3	10
Woolwich, *Enon*			
General	5	6	1
Workum (Holland)			
Medical		5	
Yarmouth, *York Road*			
General	1	10	1
Heralds ...		13	3
Personal			
General	635	14	11
Heralds	18	3	2
Sendamangalam ...	11	10	6
Medical	17	19	6
Annual Meeting			
Collection... ...	61	8	1
Sale of Literature, &c. ...	5	14	3
Profit on Tea	3	7	6
Half-yearly Meeting			
Collection... ...	104	.	8
Sale of Literature ...	14	12	11
Interest on Deposit at Bank	7	14	2
Ladies' Zenana Auxiliary	277	16	3
Balance in hand, October, 1909	657	3	5
Discount allowed per Baptist Missionary Society ...		2	10
Arbuthnot's Dividend, per Mr. E. A. Booth ...	44		.
	£3,048	11	7

General Fund.

"Of Thine Own Have We Given Thee."

	£	s.	d.
Acton, *Tabernacle*—			
Collection ...	4	.	7
Sunday-school		18	5
Sale of Literature ...		10	1
Boxes :—			
Elliott, Master C. A.		3	6
Graves, Edie and Reggie		5	.
Pearson, Miss May ...		6	3
,, Master Frank		3	10
Amersham, *Mount Zion*—			
Sunday-school ...		15	.
Bennet, Miss K., per		4	6
Friend			6
Aston Clinton—			
Reports ...		1	
Attleboro'—			
Greenwell, Mr. J. ...	1	.	.
Attleboro', *Carleton Rode*—			
Collection ...		12	10½
Aylesbury, *Walton-street*—			
Collection		15	4
Brown, Mr. N. ...	1	.	.
Horne, Miss J. (box)		10	6
Roberts, Miss L. ...		4	.
Bacup—			
Collection ...	1	.	.
Literature ...		6	4
Balcombe—			
Collection	1	5	.
Bourne, Mr. E. C. ...		2	6
Bassett Street, *Kepple-st. Memorial*—			
Collection	1	10	.
Sunday-school ...	1	18	.
Reports		1	6
Brazier, Miss B. ...		10	.
Cooper, Miss E. L....	2	.	.
Feilder, Miss R. ...		15	.
Goodhew, Mr. J. T. (box)		8	8
Little Doris (18 farthings) ...			4½
Bath, *Bethel*—			
Sunday-school (box)		10	9
Reports, 1909 ...		1	8
Anonymous		3	.
Brock, Mrs.		3	.
Friend		3	.
Gray, Mrs.		2	6
Robbins, Miss A. ...		1	.
,, ,, K. ...		1	6
,, ,, R. S.		2	.
,, Mr. T. ...		2	6
Sims, Miss		10	.
Beccles, *Martyrs' Memorial*—			
Sunday-school ...	4	15	7½
Beckenham—			
Friend	1		.
Berkhampstead, *Beulah*—			
Sunday-school ...	1	10	10½
Franklin, Mrs. (box)		5	.
Hodesden, Mrs. ,,		2	6½
Philbey, Mr. ,,		2	6
Osborn, Mr. ,,		10	.
Sills, Miss L. ,,		5	.
Woods, Mrs. ,,		8	8
Bermondsey, *Lynton Road*—			
Collection ...	7	19	7
Sunday-school ...	1	1	.
Sale of Reports, &c.		16	6
A. E. C. (box) ...		9	.
Blackman, Mr. H. ...	1	1	.
In Memory of M.R.E.		10	.
Keeble, Mr. S. J. ...		4	6
Bermondsey, *Spa-road*—			
Sunday-school		15	6
Bethersden—			
Marsh, Mr. E. ...		5	.
Bethnal Green, *Hope*—			
Sunday-school	1	.	.
Bierton—			
Collection	3	5	.
Sunday-school ...		13	.
Sale of Literature ...		7	9
Boxes :—			
Chapman, Miss B....	2	2	2
Dearing, Mr. A. ...		5	6
Goode, Miss M. ...		5	6
King, Miss Olive ..		2	7
,, Mr. Geo. ...		11	9
,, Mr. John ...		3	.
Leach, Miss R. ...		6	9
Markham, Miss B....		6	.
Norwood, Miss B. ...		4	1
Biggleswade—			
Gurney, Mr. G.		2	.
Bolton—			
Collection	3	2	6
Sunday-school ...	1	3	.
Literature		12	4
Boro' Green—			
Collection ...		11	7
Brentford, *North-road*—			
Collection	9	12	9
Sunday-school ...	7	7	3
Y. M. B. C.		13	6
Reports		4	.
Charman, Mrs. R. ...	1	.	6
Fincham, Miss ...		12	7½
Secrett, Mr. F. ...	2	.	
,, Mr. Jas .	3	.	.
Brighton, *Prarthana Sabha*—			
Collection	3	17	6
Half-Yearly Meeting	5	.	.
Firstfruits	1	.	.
Literature, &c. ...	1	5	8
Boxes	13	.	3
Botting, Mr. S. ...		10	.
Davey, Mr.		5	.
E. M. B.		10	.
Fisher, Mr. & Mrs. D.		10	.
Light, Miss C., per	4	12	.
Brighton, *Tabernacle*—			
Sunday-school ...	2	11	4½
Bible-class		10	11
Prayer Meeting Offerings	1	.	2
Proceeds of Lecture		10	.
Y. M. B. C.		7	10
Y. W. B. C.		5	1
Reports			2
Boulton, Mr. H. S. (box)	1	3	2½
Dancy, Mr. W. ...	1	.	.
Whiting, Mrs. E.(box)		6	½
Brixton, *Tabernacle*—			
Collection	2	16	11
Reports		3	6
Bantock, Miss ...		2	6
Goodchild, Mrs. ...	1	1	.
Peal, Miss		5	.
Sapey, Mr. T. L. ...		2	6
Stevens, Miss L. F., per		4	.
Bromley, *College Slip*—			
Collection		13	½
Bible-class	1	3	3
Reports		1	6
Bury, *Providence*—			
Reports		2	6
Booth, Miss (box) ...		1	5½
Bridge, Mrs. ,, ...		3	10½
Gregg, Miss ,, ...		5	.
Holt, Mrs. ,, ...		5	1
T. H. A. B. (box) ...		10	6
Whittaker, Mrs.(box)		4	.
Calcutta,			
Billing, Miss ...	1	.	.
Cambridge, *Eden*—			
Collection	14	.	6
Sunday-school ...	7	7	5
Reports, &c.... ...		5	3
Boxes and Cards	10	17	11
Ansell, Mr.		6	6
Cooper, Miss F. ...		2	6
Sturton, Mrs. ...		2	6
,, Mr.	5	15	.
Canning Town, *Providence*—			
Collection		7	9
Chadwell Street, *Mount Zion*—			
Sunday-school ...	13	4	4½
Missionary Sunday, May 8th	17	.	.
Howard Institute ...		5	.
Boxes	18	11	¾
Sale of Palm Leaves		4	5
Applegate, Mr. F. B.		10	6
Bumstead, Mr. W....	1	.	.
Cauldridge, Miss ...		5	.
Eyre, Mrs.		5	.
Fricker, Mrs. ...	1	1	.
Golding, Mr. E. W.		10	.
Hammond, Mrs. ...		8	.
Hoddy, Mrs.... ...	1	.	.
Jones, Mrs.		10	.
Lawrence, Miss ...		2	6
Mackenzie, Mr. ...		10	.
Martin, Mr.		1	.
Milier, Mr. T. G. ...		10	.
Mitchell, Mr. E. ...	1	.	.
Nunn, Mr.& Mrs.H.S.	20	.	.
,, Mr. G. S. ...		5	.
Simmonds, Mr. R....	1	.	.
Smith, Mrs. F. ...		2	6
,, Mr. D. ...	2	2	.
Wilks, Miss... ...		8	.
Woodward, Misses		5	.
Chatham, *Enon*—			
Collection	1	10	.
Sunday-school ...		17	.
Reports		2	.
Chelmsford—			
Collection	4	1	6
Sunday-school ...	1	1	5
Bible-class	1	16	3
Boxes	4	6	.
Collecting Cards ...		19	10
Reports		3	.
Anon		5	.
Allen, Mrs., Kolli ...		5	.

	£	s.	d.
Friends ...	1	5	9
I. O. O.		16	4
Chelmondiston —			
Collection ...	3	16	1
Three Friends		10	.
Chesham, *Townfield* —			
Sunday-school ...	3	19	10
Reports		2	.
Currey, Miss M. ...		6	.
Hawkins, Miss ...		12	.
Children's Missionary Band —			
Sale of Literature ...		1	.
Apps, Charles ...			2
Coram, Mabel ...			8
Cuthbert, Hilda ...		4	.
„ Doris ...		4	.
Hammett, Violet ...		2	.
Wynn, Elsie ...			8
Clapham, *Courland Grove* —			
Collection	9	5	10¾
Sunday school Birthday Box ...	1	.	.
Boxes	1	5	3
Sale of Photos ...		8	2
Friend		1	.
„		2	6
Sears, Mr. E. E. ...	1	.	.
White, Miss (box) ...		10	.
Clapham Junction, *Providence* —			
Collection		8	.
Sunday-school ...	1	3	6
Junior Bible-class...		4	5
Men's „ „ ...		5	3
Women's „ „ ...		3	5
Claxton —			
Collection		15	6
Reports		2	6
Carver, Mr. J. (box)		2	6
Stocker, Mr. S. B. ...		2	.
Sylvia's Box ...		5	.
Colchester —			
Chaplin, Mr. W. ...		1	.
Dennis, Miss E. ...		5	6
Polley, Mr. H. G. ...		2	.
Wigley, Mrs. ...		16	.
Colnbrook —			
Collection ...	2	.	9
Sunday-school	2	16	7
Wild, Miss A.		1	3
Cranleigh —			
Mann, Mr. D.	1		.
Croydon, *Tamworth-road* —			
Collection	2	14	6
Reports		2	11
Kolli Mountains ...		5	.
Miller, Miss E. (box)		2	7
Postal Order ...		2	6
Thomas, Miss M., per	1	15	.
Croydon, *Derby-road* —			
Bible-class ...	1		7
Datchett —			
Sunday-school		7	.
Dunstable —			
Collection	1	10	6½
Cheshire, Miss ...		1	.
Gurney, Mr. Geo. ...		1	.
Egham, *Ebenezer* —			
Collection	1	13	.
Eltham —			
Sunday-school ...		10	.
Elthorne Road, *Ebenezer* —			
Collection	1	11	1
Reports		2	1

	£	s.	d.
Erith, *Providence* —			
Sunday-school ...	2	12	
Fleckney, *Carmel* —			
Reports		2	6
Y. P. Thursday Bible-class ...		5	.
Buckley, Mr.		4	.
Deacon, Miss L. ...		2	6
Gamble, Mr. T. W.		4	.
Hunt, Mr. & Mrs. ...		3	.
Peberdy, Miss J. ...		2	.
Fleet —			
Collection ...		11	6½
Sunday-school		9	1
Bible-class ...		7	4½
Forest Hill —			
Oliver, Miss F.	1	10	.
Ruffell, Mr. G.		10	6
Fulham —			
Collection ...	3	15	9
Literature ...		6	11
Glemsford —			
Smith, Miss E. ...		1	
Gray's, *Ebenezer* —			
Collection ...		15	.
Reports			6
Gravesend, *Zoar* —			
Johnson, Mr. I. C. (Kolli Mountains)	5	5	.
Great Gransden —			
Collection	1	9	1½
Boxes	2	.	2
Greenwich *Devonshire-road* —			
Reports ...		4	1
Guildford, *Old Baptist Chapel*			
Collection	5	.	.
Boxes	12	15	3
Reports, &c. ...		14	2
Sale of Mts. of Death	2	13	.
Brand, Miss D. M....		5	.
„ „ „ Kolli		5	.
Brand, Mr. H. ...	3	1	.
Fearis, Miss M. (box)		5	.
Gift on 79th Birthday		5	.
Hadden, Miss E. (Kolli)	1	.	.
McGill, Miss M. A. (Kolli)	1	.	.
Usher, Miss (box) ...		4	3
„ „ (Kolli)		2	.
Haworth, *Hall Green* —			
Collection ...	1	.	9
Sunday-school	1	8	6
Boxes	1	12	2
High Wycombe, *Zion* —			
Prarthana Sabha	2	7	6
Reports		3	.
Hawkins, Mrs. (box)		6	.
Morling, Mr. „		10	0
Oxlade, Mrs. J. ...		3	6
Rogers, Miss R. (box)		16	6
Hollinwood, *Bethesda* —			
Collection ...	6	1	.
Sunday-school	2	11	6½
Literature ...		8	1
Boxes : -			
Bardsley, Mr. J. J.		3	.
Farmer, Mr. D. ...		1	4½
Hicklin, Miss E. ...		3	3½
Oldham Friend ...		11	3
Smith, Miss L.		1	4
Homerton, *Homerton Row* —			
Collection ...	4	9	2¾
Sunday-school	3	2	.
Reports ...		3	1
Evens, Miss ...		10	

	£	s.	d.
Spratt, Mrs		10	.
Spratt, Mr. and Mrs. A. G.	2	2	
Ditto (box) ...		10	
Turnpenny, Mr. H. C. (box)	1		
Horham —			
Collection	5	9	5
Boxes ...	15	9	2
Reports		2	.
Hounslow, *Zoar* —			
Collection ...	8	5	9½
Sunday-school	4	18	9¾
Bible-class	2	12	9
Reports ...		3	8
Kolli Literature		1	6
Robbins, Mr. A. J....	12	3	4
J. W. R.		5	
Ipswich, *Bethesda*			
Collection	20	5	
„ Kolli	5	.	
Gospel Helpers' Society ...		15	.
Infant Class...	1	.	10½
Reports		7	6
Banks, Mr. and Mrs. and Family ...		16	
Booty, Mr. & Mrs. E. (box)		5	9
Chilvers, Mr. ...		2	6
Elnaugh, Mrs. G. E.		2	.
Fenton, Miss ...		2	.
Ling, Mr. W. ...		5	.
Nold, Miss E. M.		3	.
Potts, Miss ...		2	.
Pyer, Miss A. K.		5	.
Ringer, Miss E. (Kolli)		2	6
Taylor, Mrs.... ...		1	.
Watson, Mr. E. ...		5	.
Woods, Mr. C. ...		2	6
Ipswich, *Zoar* —			
Collection	7	.	.
Sunday-school ...	2	12	2
Reports		2	6
Anon	1	.	.
Banks, Mrs.... ...		5	.
Cordle, Mr. H. J. ...		5	.
Ditto, Reports		3	.
Crane, Miss... ...		1	.
Farrow, Mrs. H. S.		16	1
Roe, Miss		7	.
Whayman, Mr. A. W.		2	6
Wright, Miss ...	3	.	6
Kenninghall —			
Collection		12	.
Bloomfield, Miss (box)		7	6
Hewitt, Mrs. (box)...		4	.
King's Langley, *Zion* —			
Collection	1	13	6
Kingston, *Providence* —			
Collection ...	1	8	
Reports		1	
Lee, *Ducre Park* —			
Reports ...			6
Lewisham, *College Park* —			
Collection	2	12	.
Sunday-school ...	2	16	8
Reports		3	.
Sale of Palm Leaves			7
Voysey, Mr. A. E. ...		10	.
Leyton, *Goldsmith-road* —			
Collection		8	7
Sale of Literature ...		3	11
Limehouse, *Elim* —			
Collection ...	1	5	.
Sunday-school		6	1
Palm Leaves			10

	£	s.	d.
Bayes, Mr. T. ...		2	5
Thomas, Mrs. (box)		3	3
Madras—			
Booth, Mr. and Mrs.	5	.	.
Ditto, Special Don.	1	.	.
Miss Elliott	1	2	.
Maidstone, *Providence—*			
Reports ...			6
Manchester, *Rochdale-road—*			
Collection ...	4	10	7½
Boxes ...	6	16	1½
Literature		18	4½
Sale of Mts. of Death			6
Friend		2	.
,, ...		1	.
Hindle, Mr. T. R. ...		5	.
Parish, Mrs. J. ...		2	6
R. A., Mr.		10	.
Shipway, Mrs.		10	.
Marylebone, *Mount Zion—*			
Collection ...	19	9	.
Sunday-school ...	36	17	3
Sale of Literature, etc.		17	10
Anon.	2	2	.
Ashley, Miss (box) ...		6	2½
Barradell, Mr. J. P.	1	1	.
Ditto (box) ...		13	5
Barratt, Mrs. ...		5	.
Bennett, Mrs. ...		10	.
Cobb, Mr. and Mrs.		10	.
Davey, Miss		5	.
Fraser, Mrs. C. S. ...		10	.
Friend		2	.
,, ...		1	.
Goodley Mr.	1	1	.
Grimes, Mr. ...	2	2	.
Harris, Mrs. C. C. ...	15	12	.
Ditto, Kolli	5	.	.
Harris, Mr. C. C.	12	12	.
,, Miss E. L. ...		5	.
,, ,, E. C. ...		15	.
,, ,, E. M. ...		15	.
,, Mr. C. W. ...	4	12	.
,, ,, H. C. ...	10	10	.
,, ,, ,, Kolli	10	.	.
,, Master Cyril (box)		3	10
Howe, Mrs.	1	1	.
Millwood, Mr. (box)		4	.
Odd Amounts ...			4
Robbins, Miss M. A.		5	.
,, Mrs. A. B.		3	.
Russell, Mrs.		7	6
,, Mr.	1	.	.
Sears, Mrs. R. S. W., per		2	.
Sears, Mr. R. S. W.	2	2	.
Ditto (box)	2	10	6
Sennitt, Mr	2	2	.
Smith, Mr. D. F. ...	2	2	.
,, ,, F. J ...	1	1	.
Tarrant, Mrs ...		5	.
Thompson, Misses ...		10	.
Wing, Mr. ...		5	.
Vine, Mr. ...		10	6
Willett, Mrs. ...		1	6
X. Y. Z. ...	10	.	.
Mayford—			
Sunday-school		16	.
Meopham—			
Collection	2	.	3½
Reports ...		1	1
Middlesboro', *Providence—*			
Reports		1	9
Boxes	5	.	9
Newcastle *Gallowgate—*			
Collection ...		16	.
Reports ...		2	.
Northampton, *Providence—*			
Lievesley, Mr. S.		1	6
Norwich, *Orford Hill—*			
Sunday-school ...		16	2
Reports		2	.
Anon		5	.
Lincoln, Miss O., per		2	4
Purling, Miss L. W., per		3	.
Purling, Mr. Jas ...		3	.
Notting Hill Gate, *Bethesda—*			
Collection	1	10	6
Sunday-school ...		12	6
Burbage, Master H.	1	.	1
Gardiner, Miss (box)		5	9
Thiselton, Mr. H. T., per	1	.	.
Otley—			
Collection		13	8
Reports		1	.
Cordle, Mr. & Mrs. S.		2	.
Smith, Mrs. P. ...		2	.
Over—			
Barker, Mrs B (box)		18	9
Peckham, *Zion—*			
Collection	1	1	10
S. S. and Y. P. B. C.		7	6
J. K. (box)		5	6
Knights, Mr. J. ...			9
Pimlico, *Carmel* -			
Sunday school ...		12	6
Reports		1	.
Poynings, *Zion—*			
Sunday-school		8	6
Prittlewell, *Providence* -			
Sunday-school ...		9	.
Reports		1	.
Elnaugh, Mr. ...		10	6
Saw, Mrs. F. A., 1909 10	2	2	.
Reading, *Providence*			
Sunday-school ...		11	9
Reports		7	10
Dann, Mr		18	9
Gough, Mr		8	6
Woodham, Mrs ...		12	11½
Richmond, *Salem* -			
Collection	2	2	
Sunday-school ...	7	2	3
Lantern Lecture ...	1	5	6
Sale of Literature ...		8	.
C., Mr and Mrs. ...	1	.	.
Royton, *Bethesda* -			
Collection ...	1	1	11½
Sunday-school ...	1	7	9½
Boxes	1	17	9½
Sale of Literature ...		12	9
Rushden, *Succoth*			
Collection	1	7	.
St. Albans, *Bethel—*			
Collection	3	19	7½
Bible-class ...		12	10
Reports ...		2	.
Boxes	3	4	2½
St. Neot's—			
Collection	3	6	8½
Sunday-school ...	1	14	1
Bible-class	1	1	.
Boxes	2	3	9½
Cook, Mr. (Reports)		3	6
F. M., 1-10th ...		10	.
1-10th		5	.
Salhouse—			
Reports			7
Waters, Miss (box) ...		4	9
Saxlingham -			
Collection		3	
Sipson			
Collection	5	.	.
Robbins, Mr. R. R.	5	.	.
,, Mrs. R. R.	5	.	.
Soho -			
Collection	0	14	2½
Sunday-school ...	2	16	5
Reports		1	9
Camp, Mrs. E. (box)		12	6
Pond, Mr. J. A. ,,		4	.
Simpson, Mr. ...	1	1	.
Somersham—			
Bible-class ...		17	.
South Chard -			
Lacombe, Mr. ...		5	.
Southport			
Collection ...	2	13	10
Boxes		12	8½
Literature ...		8	.
Staines -			
Collection		6	6
Sale of Literature ...		4	2
Baker, Mr (box) ...		10	6
Howes, Miss L. (Reports) ...		2	2
Stevenage, *Albert Street* -			
Boxes		3	4	9½
Stoke Ash -			
Collection	2	14	8
Sunday-school ...	1	17	1
Reports		2	.
Cracknell, Miss A. ...		2	9½
Mowles, Miss E. ...		12	.
Silburn, Miss D ...		1	8½
Whiteman, Miss ...		3	.
Stowmarket—			
Sunday-school (Reports)			3
Clovers, Miss E. (box)		2	
Davey, Mr. W. (box)		4	3
Deaves, Mr.		10	.
Elmer, Mrs. H. D. ...		3	.
Stratford, *Gurney-road—*			
Collection	3	12	2½
Sunday-school ...	1	11	5
Quarterly Subs. ...	4	.	6
Sewing-class ...		5	.
Y. M. B. C.		4	.
Y. W. B. C.		3	10½
Y. P. M.		4	.
Reports		5	.
Birthday Gift, Dec. 5		10	6
Bowker, Mr. ...		2	6
Catcor, Mr. H. ...		3	6
Ince, Mrs.		9	8½
Wade, Miss		3	5½
Webb, Mr. C. S. ...		2	2
,, H. A. & P. ...		11	10
Stradbroke -			
Baker, Mr. J. (Reports)		2	
Streatham, *Hambro'-road—*			
Sunday-school ..	4	.	.
Sturry			
Sunday-school ...	1	.	1
Reports		1	.
Schweitzer, Miss A. S.		7	.
Sunderland, *Jireh* -			
Collection		17	6½
Swindon, *Providence—*			
Reports		4	
Sydney (N.S.W.), *Temple—*			
Sunday-school ...		19	.
Oddfellows	3	7	.
Reports		1	.

	£	s.	d.
Ryde Church and School	1	4	3
Thame—			
Reports			6
Elton, Mrs.	1	.	.
Tollington Park, *Zoar*—			
Collection	1	2	1
Box	1	.	.
Tonbridge, *Zion*—			
Sunday-school		15	.
Tottenham, *Ebenezer*—			
Collection		9	7
Y. P. S.		3	.
Field, Miss E. C., per		12	.
Tottenham, *West Green Road*—			
Vestey's, Mr. J., Bible-class	2	7	5
Tring, *Akeman-street*—			
Collection	20	4	.
Boxes	27	18	9
Reports		11	6
Junior C.E. Soc.		6	7½
Senior „	17	14	6½
A. J. H.		10	.
Butcher, Mr. and Family	20	.	.
Butcher, Miss (car. on Xmas Boxes)		10	.
Farewell Offerings	7	5	3
Friend	10	.	.
Glover, Mr.	1	.	.
Kendall, Mrs.		1	.
Needlework, sold by Miss E. Kempster		6	6
Trowbridge, *Zion*—			
Gore, Mr. Jno.		2	6
„ Miss's M. & B. (Classes)		6	6
Summers, Miss L. (box)	1	5	.
Tunstall—			
Collection	1	17	.
Sunday-school		3	6
Reports		1	6
Dennee, Mr. (box)		4	6
Waltham Abbey, *Ebenezer*—			
Collection		8	.
Sunday-school	1	4	4
Reports		1	.
Walthamstow, *Zion*—			
Collection		10	3
Sunday-school		13	2
Missionary Study Circle		13	.
Sewing-class	2	.	.
„ „ (box)		15	.
Y. P. M. S.	1	6	9
Curio Lecture		5	4½
Sale of Socks		2	.
Reports		2	.
Booth, Mrs. A., Senr. (box)	1	5	.
Booth, Mr. & Mrs. A.	1	.	.
Caplin, Mrs. E. J.	1	1	.
„ Mr. and Mrs. S. B.		5	.
Caplin, Mr. S. B.		5	.
Stone, Mrs. F.		3	.
Walworth, *Penrose-street*—			
Collection	1	1	.
Sunday-school		13	.
Reports		3	.
Walworth, *Surrey Tabernacle*—			
Sunday-school	1	1	.
Reports		1	.
Boulden, Mr. A.		5	.
Dolbey, Mr. O. S.	1		.
Falkner, Mr. A. B.	1		.
Wandsworth, *Chatham-road*—			
Collection		12	.
Sunday-school	1	9	5½
Palm Leaves, etc.		1	2
Wandsworth, *West Hill*—			
Collection	7	.	.
Sunday-school	1	1	.
Y. M. B. C.	3	10	.
Y. W. B. C.	2	.	.
Reports		1	.
Abbott, Miss M.		14	.
Applegate, Misses		4	6
Caffarate, Miss L.		5	.
Colls, Miss M.		10	.
Dean, Mrs. T.		10	.
„ Mr. T.		10	.
Jones, Mrs. T.	2	11	.
Kent, Miss H.		5	6
Littlewood, Miss E.		1	.
Watts, Miss K.	1	1	.
Warboys,			
Collection	3	12	2
Reynolds, Miss		11	6
Watford, *Tabernacle*—			
Collection	6	10	.
Sunday-school	9	8	.
Reports		5	.
Derham, Mr. Wm. (box)		14	10
Watford, *Beulah*—			
Sunday-school	1	5	.
Wattisham—			
Collection	10	13	9½
Harvest Home	3	10	3
Clover, Mr. J. A.		5	.
Deaves, Mr. W.		7	.
Wellingboro', *Tabernacle*—			
Sunday-school	6	7	7
Reports		1	6
Newton, Mr. H.		7	6
Sharman, Mrs. M. R.		5	.
West Ham, *Tabernacle*—			
Collection	1	8	6
Sunday-school	9	.	.
I. B. R. A.		2	6
Mothers' Meeting		3	3½
Sale of Literature, etc.	1	1	4
Baker, Mrs.		1	.
Battersby, Mrs.		3	4
Christopher, Mr. H.		10	.
Johnson, Mr.		6	.
Whittlesea—			
Sunday-school		19	2½
Reports		1	6
Brakes, Miss C.		1	.
Savage's, Mrs., Bible-class		5	9½
Wickham Market—			
Kindred, Mrs. L., per		2	.
Wimbledon, *Merton-road*—			
Hindes, Mr. & Mrs. (box)		8	.
Wisbech—			
Bell and Wright, Misses (box)		6	8
Scott, Mrs. „		4	4
Wooburn Green, *Ebenezer*—			
Collection	1	2	3
Sunday-school	1	6	11
Y. P. M.		12	1
Reports			8
Wood Green, *Dorecote Hall*—			
Collection	1	1	1
Sunday school	1	5	6
Sale of Photos		5	10
Wood Green, *Park Ridings*—			
Collection	2	1	6
Sunday school	5	6	11
Harwood, Mr. & Mrs.	15		
Hooper, Mr.	1		
Woolwich, *Enon*—			
Sunday-school	4	5	
Cock, Miss	13		
Patterson, Mrs.	8	1	
Yarmouth, *York-road*—			
Sunday school	15		
Reports	3	.	
Pulford, Miss (box)	7	.	
Sawyer, Miss H.	5	1	
Personal—			
51 and 92	2	6	
187	5	.	
283 (Anon.)	100	.	
385 (box)	11	1	
491	1	.	
786	9	5½	
A Mite	1	.	
„ for India's Millions	10		
„ Month's Remittance, per E.M.	97	.	
A. E. W.	7	.	
Adullamite	2	6	
Angel, Mr. A. G.	3		
Anon. (box)	14	.	
„	2	6	
„ per Mr. J. Morling	5	6	
Ash, Miss	13	6	
Aubrey, Miss	3	7	
B. O.	2	6	
Baker, Mr. W. J.	5	.	
Ballard, Miss E. (box)	4	.	
Banks, Mr. Robt.	1	1	
Barnes	2	6	
Beall, Mr. B.	13	6	
„ Mrs.	10	.	
Begbie, Mr. W. H.	3	6	
Birthday Gifts:—			
Anon.	2	6	
R.	2	6	
Dec. 3	50	.	
Sept. 20	5	.	
Jan. 30	2	6	
Jan. 25	10	.	
Feb. 23	7	6	
March 2, E. E. E.	2	6	
April 2	2	6	
„ 13	1	.	
„ 16, G. E. C.	1	.	
June 21, Kolli	2	6	
Aug. 4	5		
Sept. 17	3		
„ 20	5	.	
Bishop, Mrs. (Canada)	12	.	
Blackheath (K.)	10	.	
Booth, Mr. A.	1	.	
Booty, Mr. and Mrs.	2	3	
Boulden, Mr. A.	10	6	
„ „ (box)	7	6	
Bound Volume	1	6	
Box 67	3		
Brain, Miss R. M.	5	.	
Brand, Mrs.	2	10	
Brown, Mr. F. A.			6
„ Mr. S. H.	2	6	
„ Miss A.	5		
„ „ (box)	6		
Brown, Son & Vardy, Messrs	3	3	

	£	s.	d.
Burfoot, Mr.		10	.
Burrows, Mr. C. J.	1	.	.
C. B.	10	10	.
C. H.		5	.
C. H. D.	1	1	.
Cane, Miss		5	1
Challis, Miss G.		10	.
Christopher, Mr. H.		10	.
Clark, Miss A. (Panty-gog)		10	.
Collin, Mr.		2	.
„ Mr. J. B.	21	.	.
Collins, Miss M. E.		1	6
Colls, Mr. L. H., per		8	.
Colson, Mrs. F. W.		10	.
Dennis, Miss M.		13	6
Deverell, Mr.	1	.	.
Dilley, Mr. J.		13	.
Dobson, Mrs. (Kolli)		10	.
Doveton, Mr. E.		5	.
Driver, Mr. and Mrs.		5	4
E. M. M.	1	.	.
Eldred, Miss		6	.
Elnaugh, Mrs. L. (Lit.)		6	.
Evangeline (Kolli)		5	.
Fricker, Mrs. M.	1	1	.
Friend		10	.
„ per E. M.	50	.	.
„ „ „ (Kolli)	50	.	.
„ „ W. C.	100	.	.
„ „ „	20	.	.
„ „ „	10	.	.
„ „ „	5	.	.
„ „ „ (Kolli)	5	.	.
„ „ Miss Brain		4	.
Forfeith, Mr. H. F. (Kolli)		10	.
Forrester, Mrs. S.		5	.
Giblett, Mrs. (Bristol)	2	.	.
Goody, Mr. E.		2	6
Gosling, Mr. C. H.	2	10	.
„ Miss E. R., per		1	.
Groome, Mr. R.		6	.
Hannah (Prov. xix. 17)	1	.	.
Harris, Mr. W.		5	.
Hodsden, Mrs. W. (box)	1	2	6
Horton, Miss R. „		1	.
Hughes, Mr. A.			6
Hutchinson, Mr. (box)	2	2	3
J. T. C.		5	.
Jaggard, Miss M.		10	.
Jarvis, Mrs.	10	.	.
Keller, Mrs. W.		10	.
Kirkland, Mr. C. (don.)		10	.
„ „ (box)		11	.
Knights, Mr. J.	1	1	.
L. B. W.		1	.
L. S. (Bristol)	1	1	.
Lamman, Mrs. H.	2	.	.
Leeks, Miss E. (box)		7	.
Lloyd, Mr. E. B.		5	.
M. A. F.		10	.
„ (Kolli)		5	.
M. B. (Bristol)	1	1	.
Mather, Mrs. B. E.			6
Maunders, Miss (box)		4	6
Mears Miss C. E. „		10	5
Mite		2	.
Morling, Mr. and Mrs. D.	2	.	.
Mudie, Mr. and Mrs. (Sydney)		1	.
One of E.M.'s Twenty	5	.	.
One Pleased to Help (Kolli)		10	.
Osmotherly, Mrs. K.F.		10	.
„ Miss G., per		12	.
P. T. W.		5	.
Page, Miss J.		3	.
Prov. xi. 18		10	.
Rance, Miss E. (box)		15	.
Rayner, Miss		2	6
R. D.		11	6
Sears, Mr. and Mrs. R. E. (box)	5	13	.
Sears, Mr. and Mrs. R. E. (Reports)		2	6
Sharpe, Dorothy and Bernard, per		10	.
Slingo, Miss O.	1	16	6
Smith, Mrs.		10	.
Staines, Miss	1	.	.
Strickson, Mrs.		1	6
Stute, Mrs.		10	.
Sympathy		5	6
Sale of Literature:—			
Banks & Son, per (Kolli)	1	4	3
Chisnall, Mr., per	2	15	3
"Life of Carey"		13	10
Fans		1	.
Morling, Mr. D.	18	2	7
Tooke, Mr., per		1	8
Thrower, Mr.		19	6
Thurston, Miss L.		2	6
Tyler, Mr. Geo.	1	1	.
W. H.		5	.
Walls, Miss E. M.	1	.	.
Walter, Miss M.		17	6
Watts, Mr. H.		10	6
Well-wisher		2	.
Whitaker, Mr. J. (box)		15	.
White, Miss „		14	6
Wilson, Mrs.		10	.
„ Miss C.		1	.
Withers, Mr. F. S.		16	5
Young Helpers		7	6

Sendamangalam.

	£	s.	d.
Chadwell Street, *Mount Zion*—			
Anon.		2	6
Briscoe, Mr.	1	.	.
Mitchell, Mr.	1	.	.
Nunn, Mrs. G. S., per	2	13	
Guildford, *Old Baptist Chapel*—			
Nicholson, Mr.		1	.
Lee, *Dacre Park*—			
Collection	10	3	6
Personal—			
Friend; per E. M.	10	.	.
Morling, Misses E. and E.	1	10	6

Medical Fund.

	£	s.	d.
Bassett Street, *Keppel-street Memorial*—			
Brazier, Miss B.	1	.	.
Bath, *Bethel*—			
Gray, Mrs.		2	.
Clapham, *Courland Grove*—			
Vine's, Miss, Mending Class		9	.
Limehouse, *Elim*—			
Friend		10	.
Marylebone, *Mount Zion*—			
Grimes, Mrs.	1	.	.
Morgan, Mr.	1	1	.
Palmer's Green—			
Birthday, Oct. 26		2	6
Soho—			
Pond, Mr. and Mrs.		10	.
Tring, *Akeman-street*—			
Friend		2	6
Workum (Holland)—			
Collection		5	.
Personal—			
278	1	5	.
Birthday Gift, Nov. 8		5	.
„ „ Jan. 7		5	.
„ „ April 13	2	2	.
Firstfruits		2	6
Friend		5	.
„ per W. C.	10	.	.
Gregory, Miss		13	.
Le Mont, Mr.	1	.	.
Mudie, Mr. and Mrs. Sydney	1	1	
Thank-offering *re* good health	1	.	
Two Friends at Yateley		1	.

"Herald" Fund.

	£	s.	d.
Acton, *Tabernacle* ...	1	15	11
Bartlett, Mr. H. H....		1	6
Aston Clinton—			
Friend ...		12	.
Attleboro'—			
Greenwell, Mr. J. ...		2	.
Aylesbury		13	4
Bassett-street, *Keppel-street Memorial* ...		15	.
Bath, *Bethel*	1	17	2
Beccles, *Martyrs' Memorial*	1	7	9
Berkhampstead, *Beulah*		14	.
Berkhampstead Common		10	.
Bermondsey, *Lynton-road*	6	11	3
A. E. C.		2	6
Gilbert, Mr.... ...		2	.
Green, Miss... ...			7
Jolly, Mrs.		1	5
Keeble, Mr. S. J., per		3	.
Knott, Mr. A. D. ...		2	5
,, Mr. T. ...		1	.
Phillips, Miss ...		1	1
Y.M.B.C.		10	5
Y.W.B.C.		4	10
Bermondsey, *Spa-road* Sunday-school ...		5	.
Biggleswade—			
Gurney, Mr. G. ...		1	3
Bolton		12	.
Brentford, *North-road*	3	4	.
E., Miss		2	.
Brighton, *Prarthana Sabha*	2	1	9
Brighton, *Tabernacle*		4	9
Brixton, *abernacle*...		16	3
Bromley, *College Slip*		13	6
Collings, Miss M. E.		1	.
Bury, *Providence* ...		2	1
Cambridge, *Eden* ...	3	.	.
Chadwell-street, *Mount Zion*	6	1	1
Chatham, *Enon* ...		10	6
Chelmsford	1	9	10
Crighton, Miss J. L.		2	.
Chesham, *Townfield*	1	4	.
Claxton		10	.
Colnbrook		6	.
Cranleigh—			
Mann, Mr. D. ...		5	.
Croydon, *Tamworth-road*	1	5	.
Crowfield—			
Two Friends		3	.
Datchett ...		1	6
Eaton Bray—			
Thorne, Mrs. ...		2	6
Egham		12	6
Elthorne-rd., *Ebenezer*		1	4
Glemsford—			
Smith, Miss E. ...	1	1	.
Grays, *Ebenezer* ...		4	6
Greenwich, *Devonshire-road*	1	8	5
Guildford, *Old Baptist Chapel*	4	9	5
Pope, Miss		1	6
Haworth, *Hall Green*		2	6
Friend		1	9
Moore, Mr. J. T. ...		1	6
Wright. Mr. A. ...		1	.
High Wycombe, *Zion*	1	14	.
Hollinwood, *Bethesda*	1	17	3½
Homerton, *Homerton Row*	1	13	2
Horham	2	10	.
Hounslow, *Zoar* ...	2	9	9
Ipswich, *Bethesda* ...	3	.	5
Ipswich, *Zoar* ...	2	15	6
Cordle, Mr. H. J. ...		12	.
Kenninghall ...		6	6
King's Langley ...	1	1	6
Kingston, *Providence*		16	.
Laxfield		15	.
Lee, *Duere Park* ...		3	.
Lewisham, *College Park*		15	6
Kingsnorth, Mr. W.		11	.
Leyton, *Goldsmith-road*	1	.	.
Limehouse, *Elim* ...		8	3
Maidstone, *Providence*		9	.
Manchester, *Rochdale-road*	2	1	9½
Marylebone, *Mount Zion* ...	6	18	10?
Harris, Mrs. C. C....	2	.	.
R. B.			6
Sampson, Mrs.		1	.
Tarrant, Mr.		1	.
Wing, Mr. ...		1	.
Meopham		11	1
Middlesboro', *Providence*		12	9
Newcastle, *Gallowgate*		13	.
Northampton, *Providence*		14	6
Norwich, *Orford Hill*	1	10	.
Notting Hill Gate, *Bethesda*	1	.	.
Otley		4	.
Ottawa—			
Withers, Mr. F. S...		7	2
Over		12	.
Peckham, *Zion*—			
Knights, Mr. J. ...		12	.
Pimlico, *Carmel* ...		3	.
Sunday-school ...		4	.
Prittlewell, *Providence*		12	.
Reading, *Providence*		19	1
Royton, *Bethesda* ...	1	.	6
Rushden, *Succoth* ...		12	.
St. Albans, *Bethel* ...	1	5	.
St. Neots, *New-street*		15	.
Salhouse		10	6
Soho		9	1
Southport—			
McKee, Mr. S. F. ...		1	3
Staines		12	10
Stevenage	3	.	.
Stoke Ash		10	6
Stowmarket		4	6
Haddock, Mr. S. H.		3	.
Stratford, *Gurney-road*	3	2	2½
Stradbroke—			
Baker, Mr. J.		8	.
Sturry—			
Schweitzer, Miss S.		5	.
Swindon, *Providence*		8	.
Sydney, *Castlereagh-street*		3	.
Thame		14	.
Tonbridge—			
Kitchener, Mrs. M....		15	.
Tottenham, *Ebenezer*		8	.
Tring, *Akeman-street*—			
Bishop, Mrs. (Canada)		12	3
Y.M.C.A.	4	10	.
Tunstall	1	5	.
Waltham Abbey, *Ebenezer*		12	.
Walthamstow, *Zion*...		11	6
Farrow, Miss G. ...		10	.
,, Mr. G., per		6	3
Walworth, *Penrose-street*		2	2
Sunday-school ...	1	2	.½
Walworth, *Surrey Tabernacle* ...		13	
Wandsworth, *West Hill*	1	2	
Warboys	1	3	
Watford, *Tabernacle*	3	15	
Wellingboro', *Tabernacle*		13	.
West Ham, *Tabernacle*	1	9	6
Whittlesea ...		19	6
Wickham Market ...		7	6
Willingham, *Old Baptist Chapel*		15	
Wisbech		8	
Wooburn Green, *Ebenezer*		9	6
Wood Green, *Park Ridings*—			
Evans, Miss...		1	1
Mister, ,, ...		1	1
P. J. C.		1	8
Yarmouth, *York-road*		13	3
PERSONAL :—			
Andrews, Mr. A. ...		3	.
Ash, Miss ...		3	.
Baker, Mr. F. ...		1	6
Banks, Messrs. Robt. and Son (Sale, per)	3	18	6
Bassendene, Mr. E.		1	7
,, Mr. ...		2	.
Bates, Miss L., and Miss E. Light ...		3	.
Bourne, Mr. E. C....		2	.
Bradford, Miss A....		6	6
Brain, Miss R. M. ...		1	6
Brand, Mrs....		10	.
Brown, Mr. F. A. ...		1	6
Brown, Mr. S. H. ...		10	.
Burrows, Mr. C. J...	1	.	.
Button, Miss K.		1	6
Chivers, Mrs. ...		3	6
Collings, Miss M. G.		2	8
Crisp, Mr. A. ...	1	.	.
Cumber, Mrs. ...		1	.
Dawson, Mr. H. ...		6	.
Deverell, Mr.		1	.
Doveton, Mr. E. ...		1	6
Driver, Mr. J. ...		1	6
Forrester, Mrs. ...		1	6
Friend, per Miss Brain		1	.
Garment, Mrs. ...		2	6
Godwin, Mr. L. M...		5	.
Goodrum, Mr. R. Z.		2	.
Gosling, Miss E. R.		11	.
Gyles, Mrs.		2	.
Hawkins, Miss G. ...		8	.
Hutchinson, Mr. S.		1	6
Keller, Mrs. L.		3	.
Lewis, Mr. H. ...		1	.
Mann, Mr. D. ...		5	.
Mather, Mrs. B. E....		1	6
Nugent, Miss E. M.		2	6
Paffard, Misses ...		6	6
Robbins, Mrs. R. R.			8
Russell, Mrs. ...		5	.
Sears, Mr. and Mrs. R. E.	1	1	.
Streeter, Mrs. ...		1	.
Swinyard, Miss S....		2	.
Sympathy		5	.
Taylor, Mrs. M. J....		2	3
Thrower, Mr. A. W.	1	9	.
Tree, Miss E. ...		5	
Tyler, Mr. Geo.		5	.
Thurston, Miss		2	6
Wiggins, Miss		1	6
Wilson, Mrs. J.	1	.	.
Willson, Mr. ...		1	6
Withers, Mr. F. S. (Canada) ...	1	.	.
Withers, Mr. S.		1	.
Withers, Mrs.		1	6
Voysey, Mrs.		2	6

LADIES' ZENANA AUXILIARY.

Abstract of Receipts, October, 1909, to September, 1910.

	£	s.	d.
Acton, *Tabernacle*	9	6	6
Bassett Street, *Keppel Street Memorial*	1	18	6
Bermondsey, *Lynton Road*	7	8	1
Brentford, *North Road* ...	13	11	6
Brighton, *Prarthana Sabha*	7	6	6
Bury, *Providence* ...		10	6
Cambridge, *Eden*	7	18	.
Chadwell Street, *Mt. Zion*	21	1	9¼
Chelmsford		7	6
Clapham, *Courland Grove*	7	.	.
Fulham, *Ebenezer*	4	17	9½
Grays, *Ebenezer*	1	3	2
Greenwich, *Devonshire Rd.*	8	13	.
Guildford, *Old Baptist Chapel*	6	10	7
High Wycombe, *Zion* ...	3	11	2
Homerton, *Homerton Row*	7	15	2
Hounslow, *Zoar*	6	8	11
Ipswich, *Bethesda*	12	2	.
Ipswich, *Zoar*	6	10	.
Kingston, *Providence* ...	3	4	5
Lewisham, *College Park* ...	8	5	10
Leyton, *Goldsmith Road* ...	1	16	6
Manchester		6	6
Marylebone, *Mount Zion* ...	12	2	6
Prittlewell, *Providence* ...	5	17	9
Reading, *Providence* ...	4	13	6
Richmond, *Salem*	4	1	7½
St. Albans, *Bethel*	3	13	10½
Soho	1	7	8
Stratford, *Gurney Road* ...	11	4	1½
Swindon, *Providence* ...		18	7
Tollington Park	1	17	2
Tottenham, *Ebenezer* ...	2	2	.
Tottenham	1	15	2½
Tring, *Akeman Street* ...	34	16	8
Waltham Abbey, *Ebenezer*		13	8½
Walthamstow, *Zion* ...	6	15	.
Walworth, *Surrey Tabernacle*	6	.	.
Warboys		12	6
Watford, *Tabernacle* ...	7	9	.
West Ham, *Tabernacle* ...	3	13	10
Wood Green, *Park Ridings*	3	10	1
Wood Green, *Dovecote Hall*	4	2	2½
Personal	14	11	6¾
	£279	12	5½

Ladies' Zenana Auxiliary.

Receipts from October, 1909, to September, 1910.

	£	s.	d.
Acton, *Tabernacle*—			
Per Miss Edith Elliott :—			
Alder, Miss ...		12	8½
Archer, Miss ...	1	6	.
Arnold, Miss ...		7	6
Bartlett, Mrs. F. T. W.		12	.
,, Mrs. H. H.		7	.
Bridge, Miss J. ...		5	.
,, Miss N. ...		5	.
Dennis, Miss A. ...	1	6	.
Elliott, Miss E. ...		10	.
,, Miss O. M.		16	.
Fisher, Miss ...		5	.
Gibson, Miss ...		18	¼
Graves, Mrs. ...		8	8
Holland, Mrs. ...		3	.
Sadler, Mrs. ...	1	3	6
Prayer Meeting Box		1	1
Bassett Street,			
Keppel-st. Memorial—			
Per Miss Feilder :—			
Cooper, Miss		6	.
Day, Miss ...		10	.
Evans, Miss		4	6
Feilder, Miss		8	.
Philips, Miss		5	.
Pickering, Mrs. ...		5	.
Bermondsey,			
Lynton-road,—			
Per Mrs. A. E. Crisp :—			
Bennett, Miss ...		5	.
Blackman, Mrs. H.		9	
,, Miss E.		4	11
Cattermole, Miss		4	6
Collin, Miss M. ...	3	3	.
Crisp, Mrs. A. E.		16	.
,, Mrs. J. ...		10	.
Holyoak, Miss D.		5	.
Jackson, Miss ...		5	.
Knott, Mrs. ...		4	8
,, Mrs. A. D.		7	6
Sparks, Miss ...		5	.
,, Miss E. ...		8	6
Brentford,			
North-road—			
Per Miss M. Fromow :—			
Baldock, Mrs. ...		5	.
Barritt, Miss ...		4	9
Bell, Miss		4	2
Burrows, Miss ...		3	4½
Carr, Mrs.		4	7¼
Chambers, Miss ...		4	4
Chislett, Miss ...		4	6
Dean, Mrs. B. ...		4	.
Dean Miss ...		9	3
Dowson, Miss ...		6	¼
Dykes, Mrs. W. ...		13	8
,, The Misses		10	.
Fowler, Miss ...		4	6
Freeman, Mrs. ...		3	3
Fromow, Mrs. E. ...		5	.
,, Mrs. J. ...		8	3½
,, Mrs. W. ...		11	1½
,, Miss E. ...		4	4
,, Miss G. ...		4	4
,, Miss Laura		5	7¼
,, Miss Lily		4	4
,, Miss M. ...		7	10
,, Miss R. ...		3	6
Halling, Miss ...		2	11
Hickmore, Mrs. ...		3	5
Jeffs, Miss ...		7	6
Kimpton, Mrs. ...		3	.
Leake, Mrs. ...		4	6
Lithgow, Miss ...		2	8¾
Morley, Miss ...		5	.
Moyce, Mrs. ...		1	1
Mutimer, Mrs. L. ...		4	6
,, Mrs R. ...		5	.
,, Mrs. S. ...		1	6
Newman, Mrs. ...		4	11¼

	£	s.	d.
Parker, Miss		6	6½
Potter, Mrs. B.		3	10½
„ Miss D. ...		4	9
Riches, Mrs. ...		5	8½
Samson, Miss ...		2	5½
Secrett, Mrs. J. ...		6	8½
„ Miss Elsie		2	3
„ Miss R....		5	2½
Shapley, Mrs. ...		5	.
Smoker, Miss Ada		4	6
„ Miss Alice		4	6
„ Miss F....		4	3½
Spinks, Miss E....		2	9
Stokes, Mrs. G. ...		5	.
Tredwell, Miss ...		2	6
Tyrrell, Miss B. ...		2	10½
„ Miss F. ..		6	3½
Watts, Miss ...		5	.
Wheeler, Miss ...		1	2
X. Y. Z.		4	.
PrayerMeetingBox		4	2½
Brighton,			
Prarthana Sabha—			
Per Mrs. Cozens:			
Baker, Miss ...		6	.
Billington, Miss...		5	7
Bletsoe, Mrs. ...		6	7½
Botting, Mrs. ...		6	4
„ Miss ...		17	11½
Broadbridge, Mrs.		4	4½
Cozens, Mrs. ...		7	6½
„ Miss ...		13	6
Deeks, Miss ...		2	2½
Eade, Mrs J. ...		3	.
Elliott, Mrs. ...		6	1½
Fisher, Mrs, ...		10	.
Gumbrell, Mrs. ...		4	4
Haynes, Miss ...		3	.
Love, Miss ...		5	.½
Lucas, Mrs. ...		12	.
Miller, Miss ...		4	11
Parkhurst, Mrs. ...		4	4
Piper, Miss ...		16	7
Sears, Mrs. ...		2	6
Smith, Mrs. ...		4	6
Bury, *Providence*—			
Per Mrs. H. A. Blunt:—			
T. H. A. B... ...		10	6
Cambridge, *Eden*—			
Per Miss Eldred:—			
Beall, Mrs... ...		10	.
Bigg, Mrs... ...		3	6
Blott, Mrs... ...		10	.
Careless, Mrs. ...		4	6
Darnell, Mrs. ...		4	6
Day's, Miss, Bible Class		14	7
Derby, Mrs. ...		4	6½
Eldred, Miss ...		10	.
Few, Miss (in memory of) ...		11	.
Grunwell, Mrs. ...		5	.
Harding, Miss ...		2	.
Haynes, Mrs. W. H.		5	.
„ The Misses		8	3
Martyn, Miss ...		5	6
Newman, Mrs. ...		4	4
Sturton, Mrs. ...		6	6
Waddelow, Mrs....		6	6
Whyatt, Miss ...		5	.
Wilson, Mrs. ...	1	17	3½
Chadwell Street,			
Mount Zion—			
Per Mrs. Silvester:—			
Applegate, Mrs. (2 years)		17	8
Applegate, Miss...		3	8
Banks, Mrs. ...		6	.
Burn, Mrs. ...		11	.
Butcher, Mrs. ...		1	.½
Crickmore, Mrs....		12	6
Eyre, Mrs... ...		4	.

	£	s.	d.
Fricker, Mrs.		5	.
Hales, Mrs.		5	.
Haslop, Mrs.		10	.
Hill, Miss ...		6	.
Hoddy, Miss		6	6
Ibbott, Miss ...		5	.
Jones, Mrs. ...		10	2
„ Miss ...		4	.
Keeble, Mrs. ...		5	.
Licence, Mrs. ...		5	11
L. M.		5	.
Marshall, Mrs. ...		1	8½
Mayhew, Mrs. ...		8	.
Miller, Mrs. ...		5	.
„ Mrs. A. B.		4	4
Mills, Miss ...		10	.
Mitchell, Mrs. ...	2	.	4
Nunn, Mrs. ...		15	4
Retson, Miss ...		2	6½
Ridley, Mrs. ...	1	1	11½
Saxby, Mrs. ...		3	11½
Shepherd, Mrs. ...		1	3½
Silvester, Mrs., and Family	1	18	1¼
Simmonds, Mrs...		4	6
Smith, Mrs. D. ...		6	4½
Swanson, Miss (2 years)		13	.
Wallis, Mrs. ...		15	.
Walls, Miss ...		4	.
Webb, Mrs. H. ...		5	.
Webb, Miss (Bible Class at Knowlman Bros.) ...		9	7
Western, Mrs. ...		5	.
Woodward, Miss		4	4
„ Miss E.		4	4
PrayerMeetingBox		11	1
Collection at Lecture	1	10	6½
SUNDAY SCHOOL.			
Per Miss Pardoe:—			
Horne, Miss ...		1	9
„ Miss A. ...		4	6½
Mackenzie, Mrs....		4	9½
Pordoe. Miss ...		10	.
Sinclair, Miss E...		2	2½
Willsden, Mr. ...		2	9½
Webb, Mrs. ...		6	11½
Chelmsford—			
Per Mrs. Blythe:—			
Blythe, Mrs. ...		5	.
Spurway, Miss ...		2	6
Clapham,			
Courland-grove—			
Per Miss Sears:—			
Ackworth, Mrs. ...		4	6
Betts, Mrs... ...		6	8½
Brinkler, Mrs. F.		2	4½
„ Mrs. W.		2	6
Dadswell, Misses A. and R. ...		10	1
Gill, Mrs. A. ...		9	2
Green, Miss H. ...		6	.
James, Mrs.		4	6
Keast, Miss M. ...		10	.
Keeble, Mrs. S. J.		3	6
Sears, Mrs. R. E.		11	.
„ Miss E. M.		10	9½
„ Miss F. C.		5	.
„ Miss E. G.		8	.
„ Miss I E.		7	6
Vine, Miss E. M...		5	.
„ Miss M. W.		13	3
Waller, Mrs. F		5	7½
Walters, Mrs. H....		5	.
„ Misses F. and M.		5	.
Woodward, Miss		4	6
Fulham, *Ebenezer*—			
Per Mrs. S. H. Brown:—			
Brown, Mrs. H. J.		2	6

	£	s.	d.
Brown, Mrs. S. H.		15	6
Child, Mrs., Claygate ...		3	3
Cooke, Mrs.		5	.
Dennis, Mrs. ...		7	7
Elliott, Mrs. M. A		4	9
„ Mrs. W....		3	1
„ Miss		6	3
McArthur, Miss ...		3	3½
McNally, Mrs. ...		1	4
Millman, Mrs. ...		1	.
Pitt and Wood, The Misses ...		9	2
Purkis, Mrs. A. E.		7	1½
Rumbolt, Miss		10	.
Smith, Mrs.		4	5
Staines, Miss		2	.
Thixton, Mrs.		2	1½
Vivian, Mrs.		2	3
Woodrow, Mrs.		3	8
Grays, *Ebenezer*—			
Per Mrs. Smith:—			
Peet, Miss ...		2	8
Smith, Mrs. G. ...		4	.
„ Miss Gerty		5	.
Steel, Mrs. C. ...		2	.
„ Miss A.		5	6
Wiseman, Mrs. ...		4	.
Greenwich,			
Devonshire-road—			
Per Miss Smart:—			
Boxes ...	8	13	
Guildford,			
Old Baptist Chapel—			
Per Miss Pickett:—			
Attfield, Miss ...		4	6
„ Miss K...		1	6
Baker, The Misses		6	10
Battersby, Mrs. ...			6
Blanchard, Mrs....			6
Brand, Miss ...		5	.
„ Miss D. ...		4	6
„ Miss G. ...		5	6
Cam, Miss... ...		7	6
Catchpole, Miss ...		3	6
Chaplin, Miss ...		10	.
Chisnall, Mrs. ...		4	7½
„ Miss ...		2	5¾
„ Miss G.		2	.
Cordwell, Mrs. ...		5	3
Dowlen. Miss		1	8
Foster, Mrs. ...		4	5
Garton, Mrs. ...		2	10½
Goodchild, Mrs....		1	.
Handley, Miss		3	4½
Hearsey, Mrs. ...		1	.
Hester, Miss ...		6	4½
Lee, Miss		2	8
Parsons, Mrs. ...		2	8
Pickett, Miss ...		6	.
Pither, Mrs. ...		3	6
Rea, Mrs. ...		4	3
Shellard, Miss ...		6	4
„ Miss R....		4	3¾
Snell, Mrs. ...		2	8
Walker, Miss ...		5	9½
White, Mrs. ...		7	7
High Wycombe,			
Zion—			
Per Miss R. Rogers:—			
Church, Mrs. J....		2	3
Crook, Mrs. ...		1	.
Heather, Miss M...		1	.
Morling, Mrs. D...		15	.
Oxlade, Mrs. J. ...		4	6
Pusey, Mrs. ...		4	.
Rogers, Mrs. W....		2	.
„ Miss ...		1	6
„ Miss M. ...		4	6
„ Miss R. ...		4	9
Scott, Mrs ...		4	6
Stratford, Mrs.		1	

	£	s.	d.
Walters, Mrs. ...		2	8
Collection at Meeting ...		13	6

Homerton, *Homerton Row*—
Per Mrs. Brett :—

Baker, Mrs. ...		4	6
Brett, Mrs. B. R ...		4	6
,, Mrs. W. M ...		5	.
,, Miss ...		5	.
,, Miss M. J ...		5	.
Brewer, Miss		4	4
Colman, Mrs.		4	4
Culmer, Mrs.		1	6
Dawson, Mrs.		2	11
Dearsley, Miss		5	10
Eyres, Miss		5	.
Flick, Miss ...		4	6
Flegg, Miss Ethel		4	1½
Haines, Mrs. H. ...		4	.
Homerton Row Sewing Class ...		3	2¼
Jacob, Miss E. C.		5	.
Jenkinson, Miss A.		4	4
,, Miss Amy		4	4
Mirfield, Mrs. ...		2	2
Morton, Mrs. ...		4	6
Pardoe, Mrs. ...		4	6
,, Mrs. A. E.		4	6
Rickard, Miss ...		5	.
Rutter, Mrs. ...		5	5
Smith, Mrs. ...		7	.
Spratt, Mrs. ...		4	6
,, Mrs. A. ...		5	.
Stephens, Mrs. ...		4	.
Turnpenny, Mrs ..		7	6
,, Miss...		4	6
,, Miss L.		4	6
Webb, Mrs. ...		5	2
White, Miss T. ...		5	.
Yowell, Mrs. ...		4	6

Hounslow, *Zoar*—
Per Miss Ebbs :—

19 Boxes	6	8	11

Ipswich, *Bethesda*—
Per Mrs. H. T. Chilvers :—

Balls, The Misses	1	6	.
Bruce, Miss ...		3	9
Chilvers, Mrs. H. T.		10	.
Dearing, Mrs. ..		4	.
Farrow, Miss ...		15	0
Firman, Miss ...		2	8½
Flatt, Miss D. ...		2	9
Frost, Miss ...		1	6
Garnham, Miss A.		7	.
Garrard, Miss M.		1	.
Gladwell, Miss ...		5	.
Hayward, Miss ...		5	.
Hines, Mrs. ...		1	9
Humphreys, Miss		6	.
Lancaster, Miss ..		2	6
Mann, Mrs. ...		10	.
,, Miss ...		6	.
Moss, Miss D. ...		2	6
Osborne, Miss ...		5	9½
Pickers, The Misses	1	3	6
Plumb, Mrs. ...		1	5
Podd, Miss ...		7	.
Rampley, Miss		6	6
Rome, Miss ...		10	.
Rouse, Mrs. C. ...		10	.
Sharp, Mrs. ...		2	.
Sheldrake, Miss A.		6	9
,, Miss E.		4	6
,, Miss N.		5	.
Stiff, Miss... ...		3	7
Thompson, The Misses C. & H...		12	.
Whitten, Miss M.		5	.
Wolno, Miss		2	.
Woods, Mrs. J. ...	1	.	.
,, Miss		4	.
Wright, Mrs.			6

Ipswich, *Zoar*—
Per Miss A. Wright :—

A Helper		7	10
A Little One ...		8	3
Anon.		5	6
Arlidge, Miss ...		7	3½
Baldwin, Mrs. ...		5	11¼
Bird, Miss S. ...		10	10¼
Bloomfield, Miss...	1	2	8½
Booen, Mrs. D. ...		1	2½
Bunn, Miss ...		5	9
Davis, Miss		5	.
Double, Miss ...		3	11
Donations ...		1	9¾
Forsdick, Miss M.		2	1½
,, Miss N.		3	8
Gardner, Mrs. ...		6	7
Garrard, Mrs. ...		1	7½
Garrod, Mrs. ...		3	6
Markham, Mrs. ...		1	5½
Rackley, Mrs. ...		2	3½
Stockwell, Miss ...		1	7
Threadgall, Mrs...		4	4½
Threadkell, Mrs...		5	½
Wallace, Mrs. ...		1	4
Welham, Miss ...		3	8
Well-wisher ...		6	8

Kingston, *Providence*—
Per Mrs. Lambourn :—

Bristow, Mrs. ...		4	4
Dean, Miss Hetty		12	6
Groves, Miss ...		2	.
Jeffs, Mrs... ...		4	6
Lambourn, Mrs...		7	.
Pilborough, Mrs.		5	.
Pratt, Mrs. ...		8	.
Searle, Mrs. ...		4	6
Sercombe, Mrs. ...		2	6
Stokes, Mrs. ...		4	4
Summers, Mrs. A. E.		5	.
Mrs. H.		3	8
Trancom, Mrs. ...		1	1

Lewisham, *College Park*—
Per Miss M. G. Voysey:—

Allder, Mrs. ...		5	¼
Allum, Miss G. ...		1	3
Box, Mrs.		6	2
Brown, Mrs. ...		1	3
Copping, Mrs. T.		2	2½
,, Miss E.		1	1
Curtis, Miss A. ...		2	5¼
Fletcher, Mrs. ...		4	4
,, Miss Elsie		4	4
George, Mrs. H. ...		6	1
,, Miss J. D.		2	3
Goodenough, Miss		3	11¼
Greaves, Miss ...		4	4
Hudson, Miss G...		2	6
Kingsnorth, Mrs.			6
Kirby, Miss ...		4	5¼
,, Miss E. ...		4	4
Long, Miss		1	7
Meadwell, Mrs. ...		4	10
Phillips, Miss ...	1	1	4
Pipe, Mrs. and Miss		8	6¼
Randall, Miss A.		6	.
Smith, Mrs. O. ...		14	2
,, Miss D. ...			7¼
Stonnell, Miss ...			8
Voysey, Miss ...		17	2
,, Miss M. G.		11	10¼
,, Miss Nellie		15	¼
Willingdale, Miss		7	6

Leyton, *Goldsmith-road*—
Per Miss Jones :—

Bullman, Miss ...		2	.
Cuthbert, Mrs. ...		5	.
Fenning, Mrs. ...		9	6
Forfeitt, Mrs.		4	6
Hicks, Miss F.		1	.
Jones, Miss		5	.
Thrower, Miss		4	6
Yarrow, Miss E....		2	.

Manchester—
Pummery, Mrs. ... | | 6 | 6 |

Prittlewell, *Providence*—
Per Mrs. J. Fromow :—

Bale, Mrs.... ...		4	.
Burgess, Mrs. J....		10	.
Chandler, Mrs. ...		4	.
Cripps, Mrs. ...		5	.
Deane, Miss ...		12	4
Fisher, Mrs. ...	1	3	6
,, Miss ...		6	.
Fromow, Mrs. ...		5	3
,, Miss R.		3	¼
Gosling, Mrs. ...		4	4¼
Harmer, Miss		7	1
Hicks, Mrs. S. ...		4	.
Hodder, Mrs. ...		10	.
Mobbs, Miss ...		2	.
Turner, Mrs. ...		3	8
Verdon, Miss ...		5	.
Whisstock, Mrs...		3	6
White, Mrs. ...		5	.

Reading, *Providence*
Per Miss Pursey :—

Brown, Miss ..			5½
Cane, Miss P. M.		1	7½
Challen, Mrs. ...		3	10
Cottrell, Mrs. ...		2	6
Dann, Mrs. ...		6	2½
Doel, Mrs.... ...		1	8
Goring, Miss ...		1	7
Gunter, Mrs. ...		6	4
Hedgecox, Miss		4	8½
Holdstock, Miss...		2	.
Morton, Miss ...		10	½
Paxman, Mrs. ...		4	6
Peskett, Mrs. ...		8	½
Pigott, Mrs. ...		4	4
Prior, Mrs. C. ...		1	4½
,, Mrs. W. ...		3	9½
Pursey, Miss ...		2	.
Shake, Miss ...		1	½
Sheppy, Mrs. ...		12	6
Smith, Miss ...		6	10
Thimblebee, Mrs.		2	1
Walters, Miss ...		3	5
Wybrow, Miss ...		2	7½

Richmond, *Salem*—
Per Mrs. Robinson :—

Box No. 1		4	9
Buttram, Miss (Donation)		6	.
Chaplin, Mrs. ...		8	.
Clinch, Miss ...		4	.
Fisher, The Misses		3	11
Franklin, Miss ...		5	.
Goodwin, Miss ...		4	1
Makey, Miss ...		2	9½
Martindale, Miss M.		3	7½
Mills, Miss M. ...	1	4	4
Moldon, Mrs. ...		5	1½
Mumford, Miss ...		2	.
Satchell, Miss Emma		8	.

St. Albans, *Bethel*—
Per Miss Gregory : —

Cook, Mrs. ...		2	.
Disher, Miss ...		5	6
Eldred, Mrs. ...		3	6
Gregory, Miss ...	1	5	.
Groom, Miss ...		1	9
Hawkins, Miss J...		3	¼
Mitchel, Miss ...		1	8½
Tapping, Miss ...		6	.
Tyler, Miss ...	1	3	8½
Whitbread, Miss H.		1	.

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