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The Strict Baptist Mission Herald



THE STRICT BAPTIST MISSION HERALD.



VOLUME X.—1911.

LONDON:
PRINTED AND PUBLISHED FOR
THE STRICT BAPTIST MISSION
(*Committee Room:* Soho Baptist Chapel, Shaftesbury Avenue, W.C.)
By R. BANKS & SON, Racquet Court, Fleet Street, E.C.


ROBERT · BANKS & SON
MAGNA EST VERITAS
ET PRE-VALEBIT
LONDON
PRINTERS & PUBLISHERS

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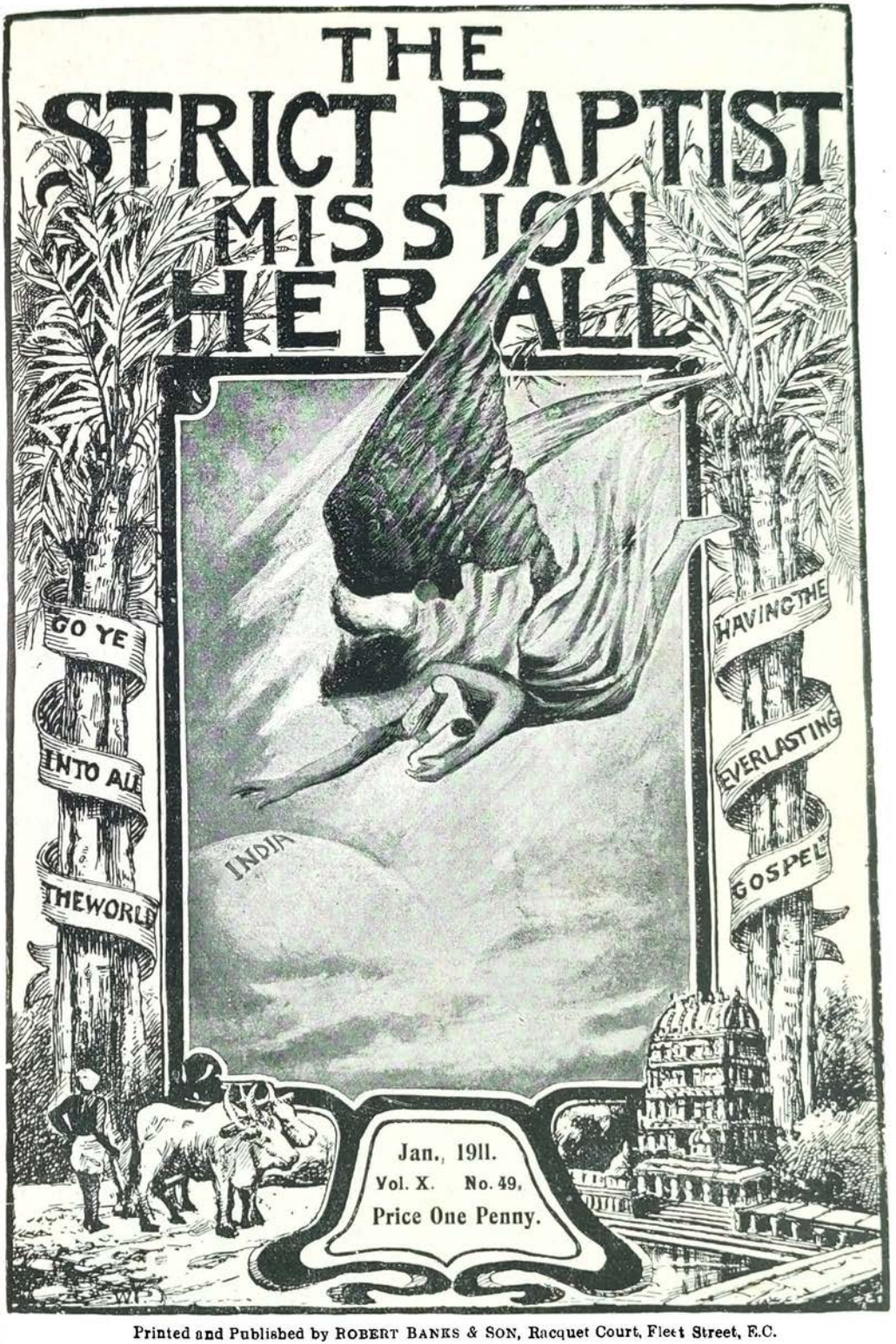
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THE STRICT BAPTIST MISSION HERALD



Jan., 1911.
Vol. X. No. 49.
Price One Penny.

Printed and Published by ROBERT BANKS & SON, Racquet Court, Fleet Street, E.C.

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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, JAN. 6th, 1911,

AT

SOHO BAPTIST CHAPEL, Shaftesbury Avenue.

VICE-PRESIDENT R. MUTIMER

will take the Chair in the afternoon at 3.30, and

PRESIDENT E. MITCHELL

in the evening at 6.15.

Speakers: MESSRS. J. E. FLEGG, L. H. COLLS, J. MORLING, R. E. SEARS, H. D. TOOKE, and our Missionaries

Mrs. ELNAUGH and Mr. DAVID MORLING.

The Strict Baptist Mission HERALD.

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

VOL. X.] JANUARY, 1911. [*New Series*, No. 49.

CURRENT NOTES.

WE greet our brethren throughout the Churches, and also our missionaries, in the Name of the Lord and in brotherly love. May this be in a very real sense "the beginning of months" in our souls' experience and in the history of our Mission. That God is able to do greater things than He has hitherto done we dare not doubt, and, yet, there is danger of dishonouring Him by want of faith. "According to your faith," He says, "be it unto you."

Mr. David Morling will be returning to Sendamangalam with his wife and children on the 14th, and we shall be bidding them an affectionate farewell and God-speed. Our prayers will follow them, and we shall be anticipating in the near future some news of the beginning of the forward movement which our brother is so anxious to make. We must remember, however, that he will be seriously handicapped by the need of a fully-qualified surgeon and fellow-worker. We pray that our Lord may soon supply this need.

We hoped when the HERALD attained to self-support in September last we might have been able to enlarge and improve it at the beginning of this year. We cannot, however, do so at present, as the smallness of last year's profit hardly justifies the extra cost. We greatly regret this, because the need of enlargement is becoming increasingly urgent. If every reader and Magazine Secretary would help to increase the *paid* circulation our wish could be gratified in the near future.

A PRAYER FOR BLESSING.

BLESSING is always needed, and prayer is always timely. The beginning of a new year emphasises the fact. We look back and review failures in our discipleship, and feebleness in our service. As we do so we are constrained to seek the enrichment of our spiritual life and the increase of our zeal in the work which God has entrusted to us.

As we anticipate the work of the coming year no more suitable prayer could, perhaps, be found than that contained in the sixty-seventh Psalm, where the Psalmist prays to be blessed in order that blessing may come to the nations and that they may be filled with joy and praise.

The soul of the Psalmist seems to breathe itself out in longing for the blessing of the nations. He could not look abroad upon the darkness and misery which overspread the earth without intense pity and strong desire that they might know the same gracious God and the same great salvation that he knew. The very fact that he himself had been blessed constrained his desire for their blessing; for the grace of God enlarges the heart and fills it with compassion. Knowing the gracious character of God by experience he prays for further blessing for himself as the means of fulfilling his desires for them. At the same time he knew that God makes Himself known through His people and employs them as the means of scattering abroad the riches of His grace. He therefore prays that God would bless them and him in order to the fulfilment of his desire.

It is still true that we can only be the means of spiritual blessing to others, whether at home or abroad, if our own spiritual life is abundant and vigorous. We must live in communion with Christ if we would be spiritually active and useful in God's service. If sin is resisted and holiness pursued we may expect the power of God to flow through our ministry. Our Lord exemplifies this in regard to prayer when He says, "If ye abide in Me, and My words abide in you, ye shall ask what ye will and it shall be done unto you." True and successful prayer will not terminate upon ourselves, but the kingdom of God and the saving of others will be its goal. Such prayer as this is a symptom of blessing in our own souls, and the harbinger of blessing in the souls of those we minister to. The man is already blessed who longs that others may be blessed, and the breathing of earnest and persistent prayer has always been the signal for an outbreak of blessing.

If this new year should be characterised on our part by loyal abandonment to the will of God and prayerful longing for the salvation of men we may reverently and confidently expect it to be characterised on His part by acts of saving power abroad and gracious prosperity at home. Praying in the spirit of the Psalmist's prayer, his closing note of confidence may be ours—"God shall bless us; and all the ends of the earth shall fear Him."

Our Foreign Field.

The News of the Month.

MADRAS. — A firm and unalterable belief in *fate* is common to all castes and classes of Hindus. They declare that the fate of each person is written in the forehead. It was on this subject that I addressed the men's meetings this month.

Patchai, the lad in Ayanapuram whose conversion was mentioned in the Annual Report, is still prevented from professing his faith in a baptismal way. His father refuses consent on the plea that if Patchai joins the Christian way he will not be able to perform the father's funeral ceremonies, which are necessary for the progress of the soul in the spirit world.

So far as one can learn definitely, the reason why Annammal of Ayanapuram is not allowed to profess her faith in Jesus Christ is that in the opinion of her relatives, who will manage this business as they think best, it would ruin her prospects of marriage.

A sharp attack of malarial fever contracted during a visit to some of our village stations laid me up for a few days during October.

During the month some 11,000 persons heard the Gospel message from our preachers. Our Zenana workers paid 1,103 visits to the women in their homes. 72 women are being taught to read and 355 separate homes are regularly visited.

On the first Lord's Day in November I baptised two disciples at Vepery and received them into Church fellowship.

ERNEST A. BOOTH.



A MADRAS PEON.

L.Z.A.—The number of medical calls has been 95, which is nearly the same as last month.

I mentioned in my last letter the death of Bible-woman Christiana. I am thankful to say now that her place has been filled by the daughter of one of our preachers. She promises to be a good, steady worker. Her mother (Bible-woman Mary) also worked in our Mission for several years previous to her Home-call in 1906.

My second examination in Tamil takes place next Wednesday and Thursday. I hope to be able to send the results next month.*

* We have since heard that Miss Elliott has passed. We heartily congratulate her and the L.Z.A., and trust there may be a long period of usefulness before her. She will now take the oversight of the Madras Bible-women.—EDS.

Much rain has fallen during the past fortnight. The tanks and streams, so dry a month ago, are now full of fresh water and a much healthier condition prevails in the city. O. M. ELLIOTT.

10th November, 1910.

SENDAMANGALAM.—*Erumaipetti.*—The daily attendance at our recently-established school has risen from 13 to 20.

Unshaken.—Narayanan was the first convert from heathenism baptised in this field. After publicly confessing his faith Narayanan was soon summoned before the presence of a learned Hindu *Sastri* (wise man), who publicly upbraided him for turning Christian. The *Sastri* told him he could only escape hell by taking a sacrifice and begging his family priest to make atonement for him. But Narayanan stood firm, and in telling me of the incident afterwards, he said that he came away without replying because the *Sastri* would not have understood the preciousness of a newly-found Saviour, adding, with deep feeling, the first verse of a Tamil lyric which begins—

"Than honey sweeter,
O name of Jesus,
Heavenly balm."

A Strange Discovery.—Floating amid the green scum of a deserted pool some copies of the Gospels in Tamil were found. They were such as we sell every day for one farthing each. Inquiry elicited the explanation that they had been cast there by a Brahmin living in an adjacent village. This man knows little enough indeed about Christianity, but he hates it, and seems to know by intuition that the Gospels are the centre of Christianity; hence his attempt to destroy these copies.

Bridgeless Streams.—Visiting out-stations during the rainy months is often attended with difficulty. During a recent journey to Erumaipetti I had to dismount and wade through four rivers, one of which was some seventy yards wide with a swirling current. But the worst obstacle was still to come in the shape of mud. This time the bicycle refused to move, and I left it where it had stuck and slowly ploughed the remaining half-mile into the village on foot.

Union with Christ.—In the course of a prayer-meeting address Preacher Varatharajulu used the following illustration: "You know that when we make a *Poomali* (a garland of flowers hung round the neck on festive occasions), there are two essentials, viz., flowers and vegetable fibre with which to plait the flowers. The vegetable fibre is well-known for its evil smell, but after being in contact with the flowers it partakes of their sweet perfume. A similar change takes place when the vile sinner is united with his meritorious Saviour."

Plague.—As I write news comes that a case of plague has occurred in Sendamangalam, and the people are fleeing into the woods to escape the dreaded scourge.

Our Tamil Prayer Meetings.

CYCLING past the sacred bathing tank and temple, through the thronged bazaar where the clang of the electric car bell mingles with the babel of voices, we reach our Vepery house of prayer. The time appointed for meeting is approaching, and one by one the worshippers reverently enter. The leader stands at the table and offers a brief invocation. The strain of praise rises above the noises without and then the stream of thanksgiving and petition breaks forth. The prayers of the younger men mingle with those of the elder, each rising when moved to do so. All pray for Divine help and guidance in their daily work and praise God for His goodness to themselves and their families. The peti-

tions of one brother included the following :—"Give us grace to follow the example of our Lord Jesus." "Bless our brother Peter, who has gone to Rangoon." "Bless Mr. Morling, who has gone to England." "Remember Mr. Brand in Sendamangalam." "Bless our own *Iyer* and *Ammal* (Mr. and Mrs. Booth) and their children." Another in his prayer says :—"Lord, bless brother David, who has sore eyes ; Thou hast opened the eyes of the blind and canst cure David." Yet another asks :—"Give us strength and courage to do the work awaiting us." "Through the gifts of Thy people in England we have been brought to our present condition ; Lord, bless them, and help us to follow their example." "Everyone has his own temptation and sorrow ; give the needed help, Lord."

Then follows a brief exhortation founded on the words, "Abstain from all appearance of evil." This is followed by some more petitions and the meeting closes with the Benediction. Darkness has fallen, and we make our way homeward, confident that this quiet meeting has been a means of grace to ourselves and our helpers.

Let us pass to a village prayer-meeting, held on the evening following the above. Around there is a broad belt of heathen darkness, and this small Mission Chapel is the one centre of light. Those who gather are not many, but HE makes one of the number who said, "I am in the midst."

Amongst the petitions I noticed the following :—"Lord, there is a spirit of enquiry in some places ; help us to show that Thou art the true God and Christ Jesus the only Saviour." "Help us to bear witness with confidence, courage and persuasion." "May the Scripture lessons the children learn in school bring forth fruit in after-days." "We thank Thee for health ; Lord, bless those who are suffering in hospital and cure them." "Keep us from losing sight of the main object of our work, that the school-children may enter Thy kingdom." Such and similar prayers rise weekly from the midst of heathendom and "more things are wrought by prayer than this world dreams of."

E. A. BOOTH.



Photo by] A TAMIL TINKER BOY. *[Mr. E. A. Booth.*

With his left hand he works the primitive bellows, leaving his right hand free to feed the fire from the tin box of charcoal and to examine the soldering-iron which he is heating.—E. A. B.

A Wayside Shrine.

"THEY set them up images and groves in every high hill and under every green tree, and there they burnt incense."

Passing through the streets of Madras, such a shrine as appears in the accompanying picture may often be seen under the shade of a large spreading tree. By some circumstance it has come to be regarded as sacred—perhaps a snake or an evil spirit is supposed to have taken up its abode within, or the tree itself may be a margosa or arasu tree, which, by virtue of their valuable medicinal properties, are held in veneration. A little rough stone is planted in the ground at its foot as a representation of the deity, and is daily anointed, garlanded, and sprinkled with red and white powder. Bricklayers' coolies, noticing this, when passing with their bundy-loads, will drop a brick by the side of the tree, hoping to obtain merit by so doing. In course of time a heap large enough to build a shrine is collected, and someone, who also desires to accumulate merit, supplies the other materials and builds it. Temples, too, are sometimes built by the same means. No priest is appointed to attend these shrines and perform the rites; men and women alike are allowed to offer *puja* (worship) as they wish.

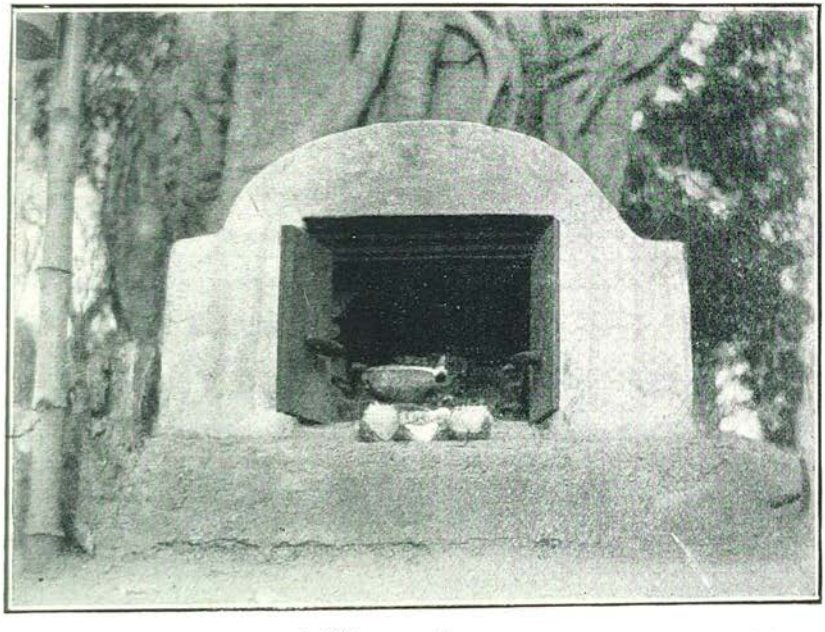


Photo by] A WAYSIDE SHRINE. *[Miss O. M. Elliott.*

In the old gnarled tree-trunk, which forms the background in the picture, a cobra, known as *Nagammal*, is supposed to hide; so, with a view to propitiate it, this shrine was built, and worship is regularly carried on. We watched a woman breaking the cocoanuts which are lying on the step and burning camphor in the large bowl inside to intercept the effect of the "evil eye," which may have been cast on it by passers-by during the day. At the back, scarcely visible, are garlands of yellow chrysanthemums, which cover the image of the god, and the two saucer-like projections

fixed on the open doors are *ghee* lamps, which are lighted at dusk. A box for offerings of money hangs at the side, and as soon as a sufficient amount is gathered a temple will probably be erected on the spot.

O, Lord, how long shall these things be so? Wilt Thou not arise and breathe on these benighted ones that they may hear the message Thy servants bring, and turn to Thee? Then

"India's groves of palm so fair
Shall resound with praise and prayer."

O. M. ELLIOTT.

An Old Song and a New Voice.

THE player was weary, and the harp dropped from her nerveless hands, and the music was stilled as she went home to rest. In the Hindu homes the darkness seemed to increase—a place was vacant; a presence missing. It was only a few who realised that the going away of the little Christian Bible-woman made a difference, and that with the stilling of the Gospel music the sweetness of life had ceased.

She had endeared herself to them; they, too, were women with a capacity for loving, and she in her gentle, timid way had drawn their love to herself. "*Ay-ay-O!* she has gone," they said, with that hopeless Indian gesture that denotes utter emptiness and blankness—gone into that space which they could not penetrate, and which they feared with an inexpressible terror.

"She was a *good* woman," said one, and a dozen other voices echoed, "Yes, yes." "And now there is no one to tell us of Jesus Christ," they said.

"No one to tell them!" There are no words that bring a deeper pang to a Christian missionary's heart.

But, thank God, in this instance there *was* someone to tell them, someone to continue the work of dear, faithful little Christiana, and in Bible-woman Rattinamani we believe we have one who can tell of the love of God, because He so loved her. To gather up the broken melody, to touch the tender chords that a dead hand had played, is not easily done in a day; but in the new worker's heart is the beautiful song that death can never spoil, and the music can be restored in all its sweetness.

We were visiting with Rattinamani yesterday in the familiar Pursawalkam streets. The stranger gathered an unusual number of listeners; they studied her hair, her *sari*, the modest little jewel in her ear, and wondered if they could find something in what she was saying to take exception to. But the quiet voice, the kindly manner, the sympathy shown to the sick ones, the earnestness in voice and gesture as she told the old story, all reached those poor, empty hearts who need such a friend. It was with the heartiest of "salaams" and "come agains" that we left each house.

Bible-woman Rattinamani has been a member of our Vepery Tamil Church for the past eight or nine years. She has been away from Madras for two or three years with her husband and had only returned a few months when this vacancy in the Bible-woman's staff occurred. We believe she was sent of God to fill it.

Our friends will be interested to know that she is the daughter of Bible-woman Mary, who went to heaven four years ago.

We ask your interest and your prayers for our new worker as she proclaims "Christ, and Him crucified," in the crowded, bigoted district of Pursawalkam.

WINIFRED BOOTH.

A Date Palm.

THE date palm is the palm tree of Scripture. The Israelites found seventy date palms at Elim. The Psalmist (xcii. 12) uses the date palm as an emblem of prosperity. When our Lord entered Jerusalem as King of Israel, the multitude waved branches of the date palm to welcome Him.

The date palm is one of the most useful of all palms ; it grows freely in Madras. The one in the picture is growing in the bed of what in monsoon time is a stream. The *Koruvars* buy the leaves, which are 6 feet



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

in length, and plait them into mats and baskets. It is said that our great little enemy, the white ant, which easily eats through a deal plank, will not eat date leaves. The *Shanars* tap the date palm and draw from it a juice which is called toddy and is said to be very sweet. Ardent spirit, called arrack, is distilled from the fermented juice. A coarse kind of sugar known as jaggery is made by boiling down the juice. Rough rope is made from the leaf stalks. The ropes of golden dates look very graceful when growing on the tree. The trees are said to flourish for a hundred years.

E. A. BOOTH.

OUR HOME CHURCHES.

Prayer Subjects for January, 1911.

"I will be enquired of."

Week beginning—

SUNDAY, 1st.—That we may all be constrained afresh by the love of Christ as we enter upon a new year of life and service for Him "who loved us and gave Himself for us."

Sunday, 8th.—That our missionaries may be enabled to give themselves with renewed zeal to the work of evangelisation and be strengthened physically, mentally and spiritually.

Sunday, 15th.—For Mr. and Mrs. Morling's safe return. And that the Indian staff may be endued with the Holy Spirit and empowered so to witness for Christ that they may be instrumental in the conversion of many heathen.

Sunday, 22nd.—That all connected with the Mission at home and abroad may be satisfied with nothing less than the conversion of souls and that we may each definitely seek this blessing from God.

Sunday 29th.—That the hearts of all the workers may be strengthened to persevere even when *signs* of success are altogether wanting.

Council Echoes.

A Munificent Gift.

A Superannuation Fund was mooted only last month at the Council as a possible scheme in celebration of this year of jubilee. This is already an accomplished fact. To the surprise and gratification of the Council at their meeting on Dec. 2nd it was announced that an anonymous friend had generously offered £1,000 to be held in trust to apply the income for the benefit of our missionaries when old or disabled and of their widows. While we very warmly thank our unknown friend, we express the hope that others may be led to add to the Fund as a mark of gratitude to our Lord, who has enabled us to surmount the difficulties and weather the storms of 50 years and made the S.B.M. more than ever a power for good. It must, of course, be remembered that this Fund cannot be used for the work of the Mission and that therefore subscriptions to the General and other Funds are needed as much as ever.

Mr. Morling's Deputation Work.

CONTINUING our record, September 5th, found our missionary at **Succoth, Rushden**, where he was heartily welcomed by Pastor J. H. Lynn, a former Secretary of the S.B.M. Much literature was disposed of, and we are hoping that the ladies may see their way clear to form a Branch of the L.Z.A. Lecturing at **King's Langley** on the 6th, Mr. Morling had a sympathetic Chairman in the person of Mr. Atkins, of Watford, who has seen foreign service, and who gave a brief but helpful address, and emphasised the need of the HERALD being regularly read and—paid for. On the 7th a very helpful meeting wast held a **Zoar, Hounslow,** the spiritual home of our Treasurer, and under the pastoral care of Mr. J. E. Flegg. The chapel was full, the people expectant, and there was a consciousness of the warming influence of the Holy Spirit. The lecture was on "Social and Religious Decline in South India." The

next day, September 8th, **Gurney Road, Stratford,** was visited in connection with the Y.P.M.S., our brother, Mr. Rider, taking the chair. Missionary enthusiasm was manifest, and one friend at the close said, "If we really believe the Gospel is the Message of God, then by all means let us pass it on. If we do not, we ourselves may lose a blessing." On Sunday, the 11th, sermons were preached, morning and evening, at **Sipson,** by Mr. Morling, and in the afternoon he addressed the Sunday School and many adult friends, when he was supported by Mr. R. R. Robbins and Mr. Wild. The next evening he was lecturing at **Brixton Tabernacle,** when he was encouraged by his reception and the satisfaction expressed by Mr. Sapey, the Pastor, in the fact that "the same Christ, the same atonement, the same Gospel," were preached in India as in England. At **Colnbrook,** on the 13th, it was cheering to see that friends had come in from adjoining villages. On the 14th Pastor Holden gave an affectionate welcome and introduction to Mr. Morling and Mr. Hutchinson at **Elim, Limehouse,** and after the latter had spoken on missionary motives our missionary followed with an instructive and interesting address. The next day **Salem, Richmond,** was visited, where an Auxiliary of the S.B.M. flourishes, and Mr. Robinson, its Secretary, who takes a deep interest in the Mission, gave an encouraging repor, of the year's work, and Pastor Higgins earnestly advocated more constant prayer for the Mission and more systematic giving. Sunday and Mondayt the 18th and 19th, were spent at **Wattisham,** where very good numbers gathered, many coming from a distance. Mr. Chilvers preached in the afternoon and also spoke in the evening, when Mr. Chapman occupied the Chair. Mr. Morling spoke on Gratitude as a Missionary Motive, and Mr. W. C. Hitchcock gave an experimental address much appreciated. Collections, sale of literature, etc., amounted to upwards of £12. On the following day their first missionary meeting was held by our **Otley** friends, which we trust will be the means of creating and quickening interest. The next day at **Carleton Rode** (where Mr. Mensink, a former missionary of North Africa, is Pastor) the young people were greatly interested in the account of our work in the Kolli Mountains. Memories of the early days of our brother's childhood were revived at **Warboys** on the 22nd. He had an inspiring and eager audience and Pastor Ackland expressed his deep sympathy with the aims of the Society and his confidence in the workers. On Sunday 25th sermons were preached at **Lynton Road, Bermondsey,** and an address was delivered to the children in the afternoon, with the kind support of the Supt., Mr. J. B. Collin. The following evening a lecture was delivered at **Mount Zion, St. John's Wood Road,** Mr. Wakelin occupying the Chair. **Bierton** is a very small Cause doing heroic work for the S.B.M. and has a healthy Zenana Auxiliary, the Pastor believing that "a Cause in order to be a New Testament Church must be a missionary Church." Harvest Thanksgiving services were held here on the 27th and Mr. Morling preached in the afternoon. A warm welcome was given at **Enon, Chatham,** on the 28th, and much interest was evinced in the work. On the 29th services were held at **Ebenezer, Tring,** when, in the unavoidable absence of the missionary in the afternoon, Mr. D. Whitton, of Aylesbury, preached. In the evening Mr. Morling lectured, Mr. Bagnall, of Akeman Street, occupying the Chair. A number of friends were present from Akeman Street and Mr. Colls gave a telling address. Our Ebenezer friends have decided to have regular missionary meetings hereafter and collections for the S.B.M.

Sunday and Monday, Oct. 2nd and 3rd were spent at **Swindon,** where an enjoyable time was spent. The friends were appreciative and are hoping to inaugurate a Branch of the L.Z.A. At **Chesham** on the 4th our brother lectured and was very affectionately introduced by the Pastor, Mr. F. Fells, who expressed his sympathy with the S.B.M. and his con-

fidence in the workers. Mr. Chapman, Superintendent of the Sunday School, urged all the friends to read and pay for the HERALD. Lecturing again the next day at **Brentford**, with Pictures of the Sendamangalam Field, the schoolroom was packed with children and adults. Mr. Secrett, Junr., kindly manipulated the Lantern, and the young people, under the management of their Supt., Mr. Fromow, behaved splendidly. At **Erith**, on the 8th, Pastor West occupied the Chair at the lecture on Work in S. India, and the numbers were encouraging. Sermons were preached at **College Park, Lewisham**, on Sunday, Oct. 9th, where a very sympathetic and active interest is taken in all mission work. At the address in the afternoon a table was piled up with the contributions of friends to the Mission Christmas Boxes. **Over**, where Mr. Morling preached the next day, "is, perhaps," he says, "the most interesting spot to me in all England. I took intense pleasure in walking through the village, this being the scene of my early days. I met all the members of the Mission Sewing Class and other friends at tea at my old School Superintendent's, Mr. Kirby." Pastor Easter occupied the Chair at the evening meeting. He said, "Our Master's first word to us is 'Come'; after we have 'Come,' He bids us 'Go.'" An afternoon service was held at **Prittlewell, Southend**, on Oct. 11th; and Pastor Chandler presided at the evening lecture, which the map of the Sendamangalam Field helped the friends to follow.

Meetings.

Providence, Reading.—On Monday, November 7th, 1910, a social gathering was held in the Schoolroom in connection with our Zenana Branch. Two suitable addresses were given and a Report of the work was read by our Secretary, Miss Pursey, who also provided refreshments. About 40 persons were present and a collection was taken to provide means for the continuance of our work meetings.

L. PURSEY, *Secretary.*

High Wycombe L.Z.A. Branch.—On Tuesday, Nov. 30th, a social gathering was held in the Vestry at "Zion." A good number of sisters and friends gathered for tea, after which the meeting was held, presided over by Miss M. Rogers. The devotional part of the service having been led by two sisters, Miss Rogers, after a few words on "Women Helpers," gave our dear sister Mrs. Morling a cordial welcome on behalf of the members of the Prayer Circle, not as a stranger, but as an old friend and fellow-worker who had been engaged in the Master's service in the foreign field. Mrs. Morling expressed her great pleasure at meeting with her old friends in this way, and then by request gave a very interesting account of her experiences in Sendamangalam, with an earnest and touching appeal for our help and sympathy in the great and glorious work, pointing out the dire need of the poor women and girls of India. Mrs. Scott and Mrs. Heather afterwards spoke sympathetic and helpful words. A collection was taken for the L.Z.A. and the meeting, which was united and helpful throughout and much enjoyed, closed with singing and prayer.

RHODA M. ROGERS, *Secretary.*

Miss Elliott's Examination.—We are glad to be able to announce that Miss Elliott has passed her second Tamil examination.

Wanted.—A good half-plate Kodak for pictures to be reproduced in the HERALD would be a very welcome addition to Mr. Morling's baggage. We have no authority from him to say this, but we venture to say it on behalf of the HERALD.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—A Happy New Year to you all and hearty thanks for all your kind Christmas wishes. Ruby Jones and Hilda Gillmore and a nephew living at South Ealing, who has omitted his name, wish to come into the Corner. We shall all be pleased to have them. Ruby will kindly send me her age.—The 13th is the latest date for answers, Doris. Will you all remember this.—Yes, Edith and Charlie, I understand that with your school work you have not had time to write letters this month with your answers.—Thank you, Ruth, Alma and Annie, for your Christmas card. You have been in the Corner 4 years, Ruth ; and Alma, 3 years. How quickly time seems to go. Annie thinks it is very nice to have something to do each month, and she looks forward to it.—Lottie wants to know if I like answering you all. Yes, it is very pleasant work.—Yes, Marian, I was glad to receive your letter in October, but it was too late. I hope you will write every month. I am glad you want a collecting box, but I must ask you to write to Mr. Robbins or Mrs. Silvester for it.—Yes, Edith, Mr. Booth's little boy has been better since the weather became less hot; but nothing has been heard of Authalatchmi since she was taken away. We can do nothing but pray for her.—Didn't you rather misunderstand the questions, Enea? I am so sorry to be unable to give you any marks. Try again ; it is always good to profit by mistakes.

MARKS FOR DECEMBER AND THE QUARTER.—*Division I.* (Max., 10).—Emily Church, 9, 21 ; Muriel Miles, Grace Church, 9, 20 ; Edith Ince, 10, 20 ; Hilda Cuthbert, Edith Gillmore, Lottie Tooke, 9, 19 ; Ruth Waters, 8, 18; Ethel Sinclair, 9, 15 ; Marian Osborn, 10, 10. *Division II.* (Max., 10).—Hubert Grimes, 10, 21 ; Doris Farrow, Dora Haynes, 9, 19 ; Kenneth Robbins, Violet Hammett, 8, 18 ; Dorothy Cuthbert, Charlie Ince, 8, 17 ; Muriel Booth, 9, 15; Elsie Horne, 9, 14 ; Ada Webb, Alma Waters, 9, 13 ; Dorothy Mitton, 8, 13 ; Ruby Jones, 9, 9 ; Lily Ginn, 6 ; Stanley Purkiss, 5 ; Winifred Digby, Bertie Sheed, Minnie Berry, 4. *Division III.* (Max., 6).—Eric Robbins, 6, 16 ; Annie Waters, Winnie Church, 6, 15 ; Irene Hammett, 5, 14 ; Philip Webb, 6, 11 ; Stanley Baker, 6 ; Enea Tooke, 4. I am sending books to Emily Church, Hubert Grimes and Annie Waters. Eric has the greatest number of marks but he had a prize last quarter ; and Annie and Winnie are equal, but Annie has not had a prize before ; so I trust Eric and Winnie will agree in my sending the book to Annie.

QUESTIONS FOR JANUARY. *Division I.*—1. Why are not Patchai and Annamal allowed by their relatives to be baptised? 2. How did a Hindu *sastri* try to induce Narayanan to renounce Christianity? 3. What difficulty has Mr. Brand been having during the rainy weather in visiting out-stations? *Division II.*—1. What different uses are made of the date-palm in India? 2. What do Hindus believe about fate? 3. What illustration did Varatharajula make with a *poomali? Division III.*—1. What is a *poomali?* 2. What offering did Miss Elliott see a woman bring to a *nagammal?* 3. Can you tell me anything about the Bible-woman who has taken Christiana's place?

Only five wrote the essay. Ruth Waters and Lottie Tooke wrote well, but their papers were rather too short. I commend Emily Church, but her sister Grace has written rather the better paper of the two ; while Doris Farrow, considering the difference of age, is equal, and I am therefore sending books to Grace and Doris. Mr. David Morling has also read the papers and agrees with me. Your affectionate UNCLE JOHN.

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General Fund.

	£	s.	d.
Crawley	1	.	.
Tring, Akeman Street	8	.	3
Reports		8	6
Homerton Row ...	3	.	.
Misses E. & E. Morling	1	10	6
Rushden, Succoth ...		5	6
Marylebone, Mt. Zion, per C.W. Harris for carriage of Christmas Boxes ...	4	16	11
Friend re Christmas Boxes		8	9
Cambridge, Eden	2	3	6½
S.S.	7	15	.
Mr. Ansell (box) ...		10	.
Collection	6	9	9
Miss Haynes (card)	2	8	6
Mrs. Hunt (box) ...	1	5	9
Mrs. Oxberry ...		12	9
Miss Dellar		7	.
Hr. Haddow... ...		10	9
Mrs. Reynolds ...		2	9
Miss Day		2	7
„ L. Derby ...		4	4
„ Le Grys ...		6	11
„ Songer... ...		3	7
„ Allen		3	4
Mr. R. Sturton ...	5	.	.
Hounslow, Zoar ...		10	.
Reports		2	.
Poynings, S.S. ...		8	6
Lewisham, College Park...		8	4
Prittlewell, Providence, Mr. E. Fisher ...	3	3	.
March, Providence ...	1	2	10
Miss Beedzler (Kolli)	1	1	.

General Fund (*cont.*).

	£	s.	d.
Tottenham, Ebenezer		10	.
Cheltenham, Bethel (box)		6	.
Reports		1	.
Fulham, Mr. S. H. Brown, Reports ...		2	.
Eltham, Miss F. Lankester, Reports... ...			7
Mend.esham, Mr. W. Davey, Reports ...		1	.
Leicester, Miss G. Challis		5	.
Miss G. Challis, Literature ...			7½
Watford Tabernacle...	2	10	.
Stratford, Gurney Rd., Mr. F. Faunch (Kolli)		10	.
Reading, Providence, Mr. & Mrs. C. Woodham (Kolli) ...		5	.
Mr. Billinghurst (Kolli)		2	6
Acton Tabernacle, S.S.		12	3
Blakenham	1	.	.
Salhouse	2	6	.½
Norwich, Orford Hill	1	4	4½
Claxton...	1	2	.
Great Yarmouth ...	1	15	2
Wandsworth, Chatham road	1	2	2
Ditto ditto ...	1	10	.
Thame	1	9	.
St. Neots	1	14	3½
Great Gransden ...		12	.
Aston Clinton ...	2	.	6½
S.S.		8	5
Miss N. Thorne (box)		2	.½

General Fund (*cont.*).

	£	s.	d.
Mrs. C. Burnham „		4	8½
„ Jas. „ „	1	1	.½
„ Gurney		3	5
„ E. Goodson „		4	1
„ T. Rance „		6	.
„ H. Keen „		1	2
„ W. Rolfe „		2	7½
Mr. J. Burnham ...		2	6
Mr. Grey		1	.
Reports		1	.
Waltham Abbey, Ebenezer...	2	.	.
Sewing Class ...		5	8
High Wycombe, Zion	1	5	1
Pimlico, Carmel ...		7	3½
Miss Clark, Pantygog		2	6
St. Neots, Mr. Forscutt (box)		6	.
Sale of Literature, per Mr. D. Morling ...	5	6	7
Brentford, North Road, Mr. R. Gillett (box)		8	6
Reports		2	6

Medical Fund.

Birthday Gift, Dec. 5	1	1	.

"Herald" Fund.

Hounslow, Zoar ...		3	3
Brentford, North Road		7	6

L.Z.A.

Tottenham, per Miss Field		10	.
Mr. Gosling		10	.
Miss Maunering ...		2	6
Miss Harland		1	9

ERRATUM.—High Wycombe, Zion. "Heralds 10s. 10d." in December "Herald" should read General Fund 10s. 10d.

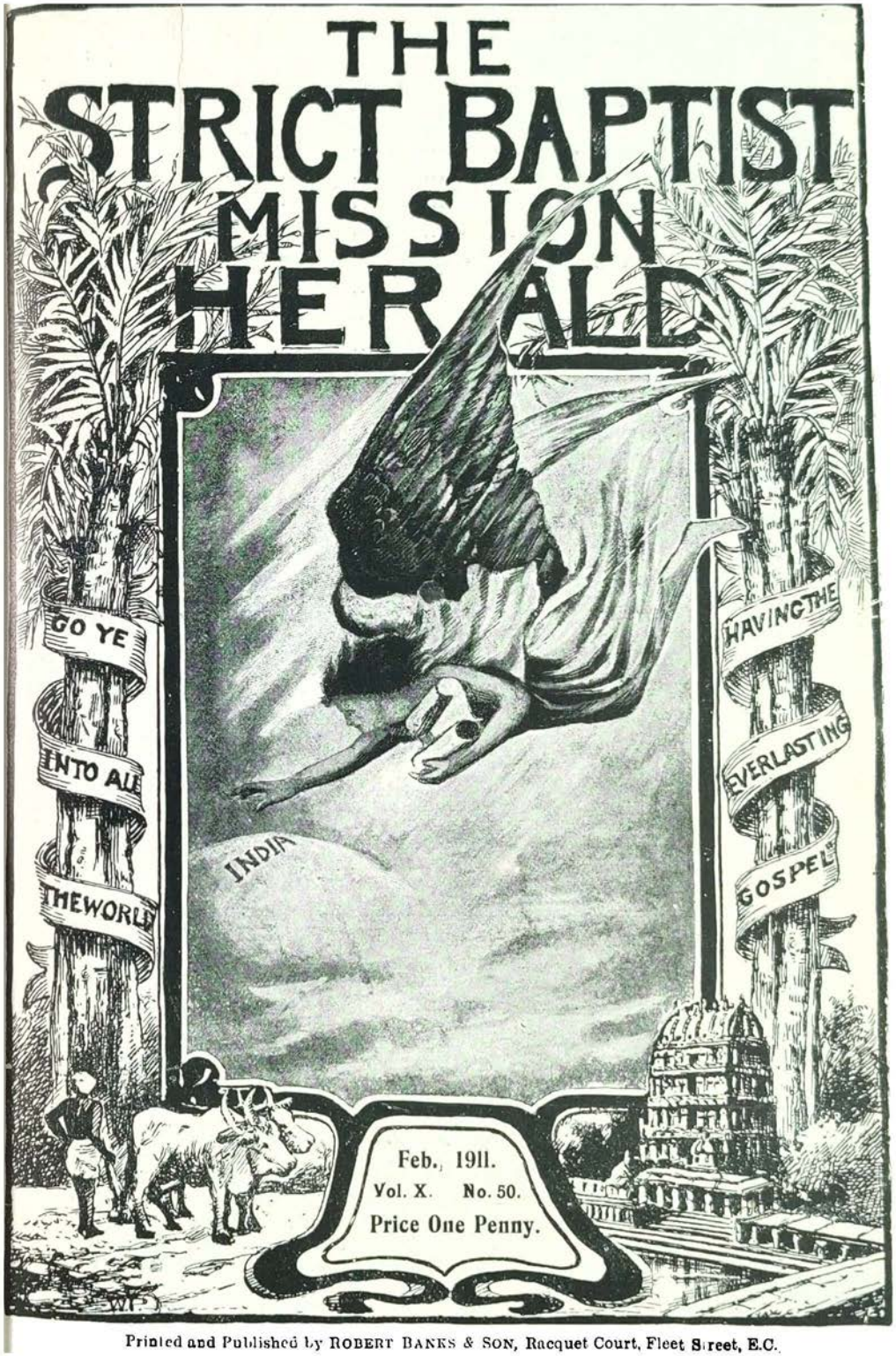
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THE STRICT BAPTIST MISSION HERALD



Feb., 1911.
Vol. X. No. 50.
Price One Penny.

Printed and Published by ROBERT BANKS & SON, Racquet Court, Fleet Street, E.C.

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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, and all letters for the Children's Corner to Uncle John, 11, Christchurch Road, Ilford, by the 13th *at latest.*

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Grateful Acknowledgment.—Mr. Morling desires to acknowledge the receipt of a parcel containing a thermometer, wool, strapping, lint, bandages, etc., collected by Mr. Johnson, and forwarded by Mrs. Baker, of West Ham Tabernacle. These will prove very acceptable and useful, and the donors will kindly accept our cordial thanks.

We also join with Mr. Morling in thanking the anonymous donor of a first-rate camera for so readily and generously responding to our suggestion.

The Strict Baptist Mission HERALD.

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

VOL. X.] FEBRUARY, 1911. [*New Series*, No. 50.

CURRENT NOTES.

THE news of plague having broken out in Sendamangalam will be read with prayerful concern throughout the denomination. Our hearts go out to God on behalf of our lonely young brother and his co-workers, and on behalf of the heathen dying in darkness and without hope. This news emphasises the need of a medical man to take Mr. Brand's place.

The acceptance by Mr. Chisnall of the full-time secretaryship of the Strict Baptist Mission will afford universal gratification. This has been the desire of the Council for some time past, and now, as appears on another page, the generosity of an unknown friend has made it possible for them to definitely offer him the position. May this new arrangement so receive the divine blessing as to conduce to the furtherance of God's cause and the prosperity of the Mission.

Our supporters—especially of the L.Z.A.—will note with interest the fact that Miss Elliott, having passed the second Tamil examination, has now taken up the oversight of the Madras Bible-women which Mrs. Booth has hitherto done so well and so long. We wish for Miss Elliott all needed guidance and help, together with much spiritual joy and success.

Mr. and Mrs. Morling and their children will probably have left Suez and be steaming down the Red Sea when these notes are published. May God "smite death's threatening wave before them," and be consciously with them as they resume their work for Him in Sendamangalam.

AN INSPIRING PROMISE.

"I will not fail thee nor forsake thee."

MAY this exceedingly great and precious promise gleam with heavenly radiance upon us and our missionaries, and may the Divine Comforter apply to our souls two most blessed facts contained in it, viz., the Reasons for the fulfilment of this promise and its Resources.

Of course, the supreme reason is to be found in the Lord Himself and His unchanging love. Just because it is His own declaration, unalterable and unspeakable in tenderness of love and in tenacity of purpose, we shall prove it as true as He Himself is true. But also just because we need nothing so much for our own encouragement, safety, and success, we shall surely have the constant realisation of this deep word of power and grace. Another sacred reason is that He has called us to the greatest of all tasks, and as His glad, obedient soldiers and servants we may claim Him and His boundless resources of ever unfailing power and presence. Are we loyally determined to do His work and to fulfil His purpose? Then, most assuredly, as we step day by day upon the glorious path of His will and work, He will see to it that neither we nor it shall fail, because He Himself cannot fail. We may say of our dear missionaries that not one of the loving, loyal supporters and friends of our Mission will fail them. But we may speak with even greater certainty, and with thrilling joyous confidence, of our faithful, loving Lord Jesus, when we say, or rather when He speaks for Himself, "I—I—will never fail thee nor forsake thee."

How divinely rich are the *Resources* of this promise! See how the Lord compresses these into two eternal words: "I will not *fail* thee nor *forsake* thee." His hand and His heart are there; His power and His presence; His inexhaustible strength and His most sweet and consciously realised nearness. When our brethren and sisters lift up their souls yonder in holy petition, the Lord Himself is there to unfailingly hearken and crown with glory the secret of His presence. When they grip the sword of the Spirit they shall bathe it in the heavens of His omnipotence, and the hands of the mighty God of Jacob shall be upon their own. When surrounded by the deadening, disheartening miasma of heathenism, and its perils to mind, spirit and body, their Lord shall come into the very secret springs of their souls' life and say, "*I am with thee*"; and though "hell be nigh, He shall be nigher, circling them with hosts of fire."

But especially when they unfurl the banner of our Saviour's Cross shall the Lord Himself confirm their message with mighty power, and bring from the hosts of the evil one recruits to war and to work with them.

The Lord write this promise upon their very souls with undying sweetness, and renew it again and again, so that they may ever have a talisman of unfailing courage, consecration and conquest.

Our Foreign Field.

The News of the Month.

MADRAS.—On the first Saturday in September our Vepery Chapel was filled with a happy and enthusiastic audience, the occasion being the Ingathering Festival. Most of those present had made some contribution to the articles on view, which had all been freely given by way of thank-offering. The gifts were varied and included cloths, brass vessels, sheep, lamps, crockery, fowls, blankets, pictures and so forth. The sale of these was effected within three hours. The amount realised (£10) is to be used in the purchase of a musical instrument to lead the service of praise. It was a big effort, but it will do the people good and lead them forward in the service of GIVING.

During the month of November our Preachers spoke the Gospel message 903 times reaching a total audience of 12,655. They visited 470 heathen homes and sold 60 Gospel portions. They also assisted at the men's meetings which we hold monthly by lamplight at Semmencheri, Pursawalkam and Egmore.

In our Schools we have 919 pupils on the rolls with an average attendance of 731 each morning and evening. The Sunday School average is 604.

In the Zenana department our Bible-women paid 1,348 visits to the heathen women in their homes, telling the Gospel message. The number of different houses so visited was 353. They sold 43 Gospel portions and are teaching 89 women to read. From the beginning of December this department of our work has been handed over by Mrs. Booth to Miss Elliott.

Six cases of Christmas gifts have just been delivered at the Mission house, for which we wish to thank all donors most heartily. The boxes will be opened as soon as the mail has been despatched.—E. A. BOOTH.

L.Z.A.—I took over full charge of the Madras Zenana work on December 1st, and since then have been accompanying the Bible-women on their visits and learning the extent of the districts and methods of work, so that by the new year I shall have a fair acquaintance with the work. That the Holy Spirit may graciously own our faulty and feeble testimony to the women and make it powerful and effectual, is my earnest desire and prayer.

During this month the medical department has been busier than usual. The cool, rainy season, so welcome to Europeans, brings fever and ague to a great many of the native poor who have not clothing and accommodation suitable to such weather. Patients have received medicine and attention on 151 occasions since I last wrote, which is considerably above the average.—December 14th, 1910. O. M. ELLIOTT.

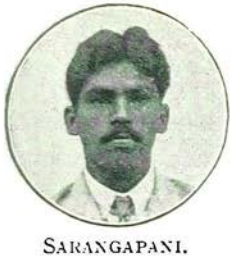
SENDAMANGALAM.—*Progress at Erumaipetti.*—The average daily attendance has risen from twenty to thirty scholars at the recently-established school in this village. The floods have somewhat subsided and made access to this station easier than formerly. But the road is still crossed by streams (*see map on p. 21*), and I was glad on the occasion of a recent visit to cross one such barrier on the back of a friendly farmer. Arrived on the opposite bank he set me down and, endeavouring to conceal his hard breathing, said my weight was as nothing to a sack of rice!

Plague and Preaching.—Amid the panic of plague we preach the Gospel which delivers from fear of death. The Preachers are much to be commended for their calm bearing and confidence in God when all around are terror-stricken. The plague is the sole topic of conversation everywhere, but it affords many opportunities of making known the message of the Gospel. I was walking at sunset with a Hindu by the margin of a lake, when there arose the cry of a frog in the mouth of a snake. This led us to talk of the unexpectedness of death, and I asked my companion what he would do supposing he were suddenly seized for death. He merely turned the question back, and I took the opportunity of preaching Christ to him as the Conqueror of death and the tomb.—J. M. B.

The Last Messenger.

VARIOUS calls come to each of us in life's experiences. Some we obey, others we disregard, but the last messenger of all will brook no denial and, though we may fight, yet the verdict of history is that all obey the summons of the last messenger – Death.

I have just returned from the cemetery, having there laid to rest the body of Peter Sarangapani, one of our Church members, who at the early age of twenty-two has been called hence. His history is typical of many who are called out of heathen darkness into the light of truth, and by tracing it our friends at home will be the better able to understand one phase of our work.



SARANGAPANI.

Sarangapani was born into a heathen family. He was educated in a Mission School. Through the generosity of a relative he was able after leaving school to learn typewriting and telegraphy. When I first came into personal contact with him through our Men's Meeting at Pursawalkam he had already given up idolatry. Doubtless this was the result of the teaching received in the Mission School and it was the first step towards something better. By means of our open-air preaching near his house, Men's Meetings, personal interviews, Bible reading and occasional attendance at Christian worship, Sarangapani was gradually led to a true knowledge of his own spiritual condition and need. He became a seeker after God's mercy and prayed for pardon. I recall how I chanced to meet him during this stage of his experience one Sunday afternoon, when I was on my round of visits to the Sunday Schools. There by the roadside I had a long conversation with him, and during that informal talk I came to know more clearly the way he had been led to personal faith in the Lord Jesus Christ. Yet for months he refrained from making any public profession, although when entering the Railway Telegraph service he had described himself as a Christian. For some time there seemed to be a halt in his progress. When finally he had overcome the difficulties which beset his mind and path and was desirous of being baptized he had to obtain the consent of his guardian, who at that time was in South Africa. This consent was received early in 1909. Sarangapani then came before the Church and gave his testimony. I baptized him in March, 1909, giving him the name of Peter. At that time he was a clerk in one of the commercial firms on Mount Road and was doing very well. Hearing through friends of an appointment in Burmah at a higher salary he resigned his post in Madras and took ship to Rangoon. Residence in the damp climate of Burmah affected his lungs and he was obliged to give up his appointment in the course of a few months. For some time he was under medical treatment, but the disease continued to progress and finally the doctor said he ought to leave Burmah. Last week he returned to Madras. On the voyage he seems to have contracted a fresh chill which, in his

weak state, affected him seriously. After a day or so with his relatives he was taken to the General Hospital here on Saturday morning. I visited him there the same evening and prayed with him. His cough was troublesome and painful, but when I left I was quite hopeful of his recovery and promised him that I would call again. On Monday I heard through a relative that he had expressed a wish to leave hospital and I strongly advised that he should be persuaded not to do so. I arranged my work for Tuesday so that I could call and see him. On my return from some village stations on Tuesday morning a relative awaited me with the news that Peter had died in hospital in the early hours of the morning

In the evening at sunset we laid his body to rest. A large number of relatives and friends assembled to show their last token of esteem. By the open grave I embraced the opportunity of speaking a word in the Master's name on the need of being prepared now and always for the summons of the last messenger. My heart was heavy as I left the cemetery, as I remembered that this was the fifth of our Church members that I had buried there during 1910.

The only consolation is that God has blessed the work of the Mission and used it as a means of the conversion of souls which are now in the unfading light of His presence. E. A. BOOTH.

Scripture Examination, Written Division.

THE results of the Written Division of the Sunday School Union Scripture examination have now been received. Fifteen of our teachers entered and all passed. Two of them just missed gaining the silver medal, Ponniah and Mark each securing 98 marks out of a possible 100 and being bracketed for second place in the list of successful competitors.

In the Senior, Intermediate and Junior Divisions we presented 44 candidates, of whom 31 passed and were awarded certificates. Some twelve of these were young men who had been prepared for the examination by Ponniah at Semmencheri, who himself awarded book prizes. Most of the members being engaged in service the distribution of prizes was made at the unusual hour of half-past ten at night, when I went to Semmencheri School and gave away the prizes. This afforded me an opportunity of speaking a friendly word to each, urging the importance of making God's Word the guide of life. E. A. BOOTH.

Men and Women of To-morrow.

YEAR after year we tell of three hundred or more children being sent up for the Sunday School Union examination from our Madras schools, and of the majority of them passing creditably, some even obtaining maximum marks

To obtain such results means much plod and patience and prayer, so will you, kind reader, come with me to just *one* of our thirteen schools in the Madras district. Look into the faces of the bairns, and remember, as you look, that every little child has a soul, and that till they enter that schoolroom they never hear of Jesus Christ.

Outside that schoolhouse is a teeming multitude in a district called Choolai. Hindu temples abound, Satan rules as king, and sin and heathenism are there in their blackest forms.

Every little child in that school comes from a home where father and mother are idolaters—a home where caste holds strong and cruel sway The only idea of God that the innocent mind has formed is of a terrible being who is always ready to harm them and must be propitiated lest a disaster overtakes the household. The only worship that little Hindu child knows is the anointing and garlanding of a grotesque idol, the

tinkle of a bell, the offerings of flowers and cocoanuts, the burning of camphor, and long and laborious purification of drinking and cooking vessels. No mother's gentle voice has taught him an evening prayer to a loving heavenly Father, or told her of Jesus, the Friend of little children.

We pick up these little soiled daisies and try to brush the dust from the petals, and slowly, slowly, as such small flowers will, we see them raise their heads and watch their eyes brighten as they look up and away from Choolai and its blackness to God and His light.—WINIFRED BOOTH.

(*To be concluded.*)

Plague-stricken Sendamangalam.

"*In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened, and the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low . . . they shall be afraid . . . and the mourners go about the streets.*"

"PLAGUE! THE PLAGUE HAS COME!" The words, spoken whisperingly and fearfully, are in everyone's mouth. The town is silent. Fear is on every face. The rich have hastily gathered their belongings and fled. The poor, who have nowhere to flee, stand in little groups, each man conscious of his neighbour's terror, but comforted by mere mute companionship. Now come and look at a plague victim. The street in which he lives is deserted. Barred doors and blank shutters stare at us as we pass along. Crouching in a huddled heap over the street gutter sits a man. He is pulling tightly around himself a dirty white cloth which covers him from head to foot. We hail him, but he makes no answer. We approach and address him, and the sound of his own name rouses him slightly from his stupor, and he rises, staggers, and falls into our arms. We support him into his house and make him lie down on the "bed"—a plain plank. His skin is burning with fever, his eyes are bloodshot, and the swollen glands in his leg tell the fatal tale. As he lies there we look about the room. It is disordered and comfortless to the last degree. No one beside the sick man and ourselves is in the house. Wife and child and friend have fled. On the unclean floor lies a puddle of rice and milk, just as it was hastily poured out and left by the man's last friend.

We can do nothing for him. He lies unconscious, with his eyes rolled upwards, and teeth chattering in spite of the burning fever.

. . . . .

This man died soon after I left him. Can you picture a more desolate death? He died alone, deserted by his dearest, uncheered by any light in the valley, *hopeless*. After a while his white-haired father came unassisted—for no one could be bribed or persuaded to venture near—dragged all that was left of his son on to a cart and wheeled it off to the burning ground.

Unfortunately this is not an isolated case. Deaths are occurring daily, and three-quarters of the people have fled into the fields. Even there they sometimes fail, owing to being infected before leaving the village. This afternoon I saw a cloud of smoke blowing over the village from an adjacent field and asked what was the cause of the fire. "Oh, it is the people who have fled from the village, cooking rice in the fields," said a patient whom I was treating at the moment. But a man standing by knew better. "It is a woman," said he; "this morning she was quite well, but at noon a devil entered her, whereupon she had convulsions, and died foaming at the mouth." Further enquiry proved the case to have been one of plague. J. M. B.

OUR HOME CHURCHES.

Prayer Subjects for Feburary, 1911.

"Call unto Me and I will answer thee."

Week beginning—

SUNDAY, 5th.—For Mr. Brand, his native co-workers, and plague-stricken Sendamangalam.

Sunday, 12th.—For great blessing on Mr. Morling's deputation work among our Churches last year, and that he may be divinely guided in undertaking fresh developments in the Namakal Field.

Sunday, 19th.—For great blessing on our School work in Madras.

Sunday, 26th.—That Miss Elliott may be greatly helped as she seeks to tell the Hindu women the way of salvation.

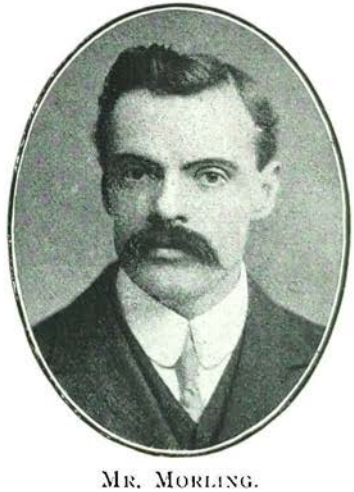
Council Echoes.

The General Secretaryship.

It had long been the desire of the Council that Mr. Chisnall should devote himself entirely to the secretarial work of the Mission, but, while the need was great, the difficulties seemed insuperable. Through the kindness of an anonymous friend, however, these have been largely overcome, with the result that the full-time secretaryship has been offered to and accepted by our brother. He, after much earnest looking upward, recognizes this to be the Lord's call, and the Church at Guildford, recognising this also, "have given him to the Lord and to the Mission," although sorely regretting the consequent inevitable separation.

The New Year's Prayer and Valedictory Meetings.

IN spite of unfavourable weather Soho Baptist Chapel was well filled on Friday, January 6th, when in the afternoon a prayer meeting was held, and in the evening a farewell meeting, under the chairmanship respectively of the Vice-President and President of the Strict Baptist Mission, Pastors R. Mutimer and E. Mitchell. In the afternoon meeting the Word was read by Mr. David Morling and prayer was offered by Brethren Brand, Sturton, Scott, Hutchinson, Cozens, Ernest Jeffs, G. Fromow and Welman. In the course of the meeting Mr. Morling made a statement as to the breaking out of plague in Sendamangalam, which gave point and fervency to the petitions, and Messrs. Colls, of Tring, and J. E. Flegg, of Hounslow, gave earnest addresses suited to the occasion, the former assuring Mr. Morling that the prayers of the Church at Tring would accompany him on his journey, and reminding him of the promise, "I will not fail thee



MR. MORLING.

nor forsake thee," and the latter expressing his high appreciation of the character of our brother's deputation sermons and addresses, and indicating the significance of the Lord's "Go" to a true missionary.

The evening Meeting was opened with the reading of Scripture by Alderman Brand and prayer by Mr. W. F. Waller. Much regret was felt at the absence through illness of Pastor R. E. Sears, who was expected to speak. Sympathetic and appreciative remarks as to our absent brother were made from the chair by Mr. Mitchell who, in bidding God-speed to our outgoing missionaries and their children, said he had got to know Brother Morling better during the last few months and that he had found him to be a missionary through and through, whose heart was in his work.

Pastor Josiah Morling, of Chelmsford, the father of our Missionary, expressed himself pathetically and with some difficulty in his opening sentences as he referred to the coming parting and his willingness to give his son to the Lord, and then spoke of the words "HE shall not fail nor be discouraged," as affording encouragement and confidence in the great and difficult work which lay before his son.

Pastor H. D. Tooke, of Gurney Road, Stratford, delivered a stirring speech based on the words "Behold, I have set before thee an open door, and no man can shut it," which he aptly and forcefully applied to the Strict Baptist Mission. "He that hath the key of David" had opened the door, and that to every member of the Denomination, "for the greatest opportunity of service it has had in its history" and "no man can shut it."



MRS. MORLING.

Mr. David Morling, after dwelling upon the fact that there must be spiritual growth in order to expansion in Christian and missionary service, spoke of the need of the Sendamangalam field and pleaded for one preacher in each of the twenty towns around Sendamangalam, each surrounded by thirty villages, and also in each of nine districts in the Kolli Mountains, where the Gospel had never been proclaimed; in all, twenty-nine preachers together with Bible-women and teachers. While expressing his delight at the growth of the missionary spirit in our Churches at home he pointed out that if he was to carry out a forward movement in India there must necessarily be a corresponding forward movement at home.

Mrs. Elnaugh, our new L.Z.A. missionary, now in training, speaking with spiritual fervour, quoted three texts, viz., "And when they were awake they saw His glory"; "His glory shall be seen upon thee"; "And they shall be a crown of glory in the hand of the Lord." If we were awake and seeing His glory, she said, the sure result would be that His glory would be seen upon us. Surely if His glory were seen upon us things would be different!

After three further brief impromptu speeches the President bade Mr. and Mrs. David Morling an affectionate farewell on behalf of the friends present as well as of himself.

The collections for the day amounted to £21 12s. 1½d. Our thanks are due and heartily given to our Soho friends for their kind and successful endeavours for our convenience and comfort.

THE NÂMAKÂL FIELD,

Showing Sendamangalam and the other Stations, with the Kolli Mountains.



[*Scale about 5 miles to 1 inch.*]

THE EASTERN HALF OF THE NAMAKAL TALUK,

Containing about 200 square miles and 200,000 people.

Mr. Morling's Deputation Work.

MR. MORLING continued his visits during October by speaking at **Derby Road, Croydon,** on the 12th, when, considering the weather, there was a very good gathering. Pastor Throssell occupied the chair. At **Shirley Street, Canning Town,** the next day there was a small audience, but a consciousness of the Master's blessing. Lecture on the new field. On the 16th sermons morning, afternoon and evening were preached at **Horham,** when there were most encouraging audiences of 450 or 500 people, and appreciation of the services was expressed by many. The next evening at the same place Pastor Welsford occupied the chair and gave a most stirring address. He thought it augured well for the future of our Home Work that an increasing interest was being taken in Foreign Missions. Friends came from many adjacent and distant villages to hear the missionary's lecture. "From Oct. 15th to Oct. 24th my headquarters were at Mr. Welsford's at Horham. He had made arrangements for all meetings from the 15th to the 24th, and accompanied me in my visits to surrounding Causes. He kindly drove me to Occold on the 18th. A political meeting was being held the same evening in the village, but we nevertheless had a very fair audience. Representatives of other Churches were present, and Pastor Hawes occupied the chair." At **Stoke Ash** on Oct. 19th (the scene of the labours of the late Charles Hill) Pastor Abner Morling in his Chairman's address advised all Church treasurers whose exchequers were depleted to urge their Churches to active interest in mission work, for he was sure this brought great reflexive good on home work. "We cannot lose anything but must rather gain by following our Master." A lantern lecture was delivered at **Rishangles** on the 20th. "The chapel was packed with people, and Pastor Cooper assured me they would henceforth become regular readers of the HERALD." At **Mendlesham Green** also on the 21st the lantern lecture was appreciated by a full audience. Mr. Haddock, of Stowmarket, took part in the service. Interest was aroused at **Hoxne** on the 23rd by sermons morning and afternoon, and a number of boxes were taken and HERALDS ordered. A very encouraging audience gathered at **Wellingboro'** on the 27th, and Pastor H. Newton spoke appreciatively of the annual meetings and commended the S.B.M. to the hearty support of his congregation. The lantern lecture was listened to with attention, especially by younger friends. The month of October closed with sermons morning and evening at **Beecles** on the 30th, and an address in the afternoon at the school.

At **Lowestoft** on Nov. 1st the meeting was a most happy one and the blessed Master's presence was enjoyed. There was an enthusiastic gathering at **Blakenham** on the 2nd, and Mr. Morling was agreeably surprised to see friends from Ipswich. The young people greatly added to the enjoyment of the service by their excellent singing. On Sunday, November 6th, the Lord's message was delivered morning and evening at **Orford Hill, Norwich,** and in the afternoon at **Salhouse,** at which latter place Mr. Morling was pleased to make the acquaintance of some of "Uncle John's" nieces. He was heartily welcomed at **Claxton** on the 7th by the Pastor, Mr. Stocker, when a lecture on our mission work was followed by a sympathetic though not large audience. A visit to **Great Yarmouth** proved that Mr. Muskett, probably the oldest of our Pastors, was not too old to take a lively interest in the coming of our Lord's world-wide kingdom. Consequently the friends here were prepared to hear more about the work in India. On the 9th Mr. Newman took the chair at the **Chatham Road, Wandsworth,** meeting. It was regarded as the young people's evening, but that did not prevent a good number of adults from being present to see the pictures. Mr. Brett, Junr., kindly manipulated the lantern. The schoolroom was crowded. At **Thame** the next day, notwithstanding the inclement weather, there was a fair company of friends present. The collection received showed that the S.B.M. still has the active sympathy of Pastor Chambers and the Church. On the 13th at **Akeman Street, Tring,** "sermons on the Biblical basis of missions were delivered morning and evening, and in the afternoon the school listened to an address on Sendamangalam. There is every evidence that the loyalty of Akeman Street is well maintained. It is a comfort to the missionary to know that he has not to create interest here but rather to feed it." **Crawley, Sussex,** was visited the next

day. We are here covering new ground, and the friends are enthusiastic in their new work. The meeting was held in the British Schools and was well attended. We hope that the surrounding Churches, representatives of whom were present, will enter zealously into this fresh opportunity of service to our Lord. A special effort was made at **St. Neots** on the 15th; native clothes, idols, heathen books of palmyra leaves, and other things of interest, were shown. The Pastor, Mr. Hazelton, has done much to create and stimulate interest in this neighbourhood. May he be abundantly rewarded. **Great Gransden,** 16th. Mr. Morling was encouraged by seeing in this ancient and quaint chapel such a full and attentive audience. Through the zeal of the young friends a large quantity of literature was disposed of. **College Park, Lewisham.** The S.B.M. has a very warm place in the hearts of our Lewisham friends. The missionary's lecture on the 17th was given with the aid of the large map and was closely followed by all the hearers. Sermons were delivered morning and evening at **Aston Clinton** on the 20th, and in the afternoon an address was given to the young people. Considerable interest was evinced in foreign missionary matters. **Waltham Abbey,** 21st. "The Pastor, Mr. Tooke, has the well-being of the Mission at heart and gave me a warm welcome. A separate donation from the Sewing Class, and the keen appreciation of the audience, were an encouragement." **March,** 22nd. "It was a pleasure to speak in so noble a structure and to so numerous and eager an audience. A lecture on the New Field, given with the aid of the map, was listened to with evident sympathy." **High Wycombe,** 23rd. The proceedings of the evening commenced with a public tea, when a large number of friends gathered in the schoolroom. A lantern lecture illustrating "Religious and Social Life in S. India" was given by the missionary; the lantern being manipulated by Mr. Faunch, of London. Mr. E. Harris in moving a vote of thanks gave some very interesting particulars of the history of Baptist Missions. **Acton Tabernacle,** 24th. This meeting—for which Mr. Elliott, brother of Miss O. Elliott, was responsible - was held specially for the young friends, but a fair number of adults also were present. "A Missionary's Life in India" was the subject of the evening. Various curios helped to make the talk interesting, if not profitable, to our young people. Sunday, November 27th, at **Chatham Road, Wandsworth,** sermons were preached on Missionary Motives. In the afternoon a heavy downpour of rain did not prevent the attendance of a fairly full school. Scholars all promised very cheerfully to remember the missionaries in S. India and help them in their work. Collections were very fair. At **Brentford** an account of Perumal's Quest for Peace was listened to attentively at the Mothers' Meeting. "At **Carmel, Pimlico,** we had an enjoyable meeting, and friends manifested a kind and loving spirit." **Cambridge, Eden,** 29th. "This meeting came in the midst of the election excitement. The chair was occupied by the new Pastor, Mr. Shinn, whom I was delighted to meet. His opening remarks on the relation of mission principles and the great commission to the fact of our Lord's resurrection showed how fully he appreciated the Biblical basis of missions." **Guildford.** "I embraced the opportunity of giving a Gospel talk at the Thursday night service."

A visit to **Hounslow** on Dec. 4th concluded Mr. Morling's seven months' deputation work. The chapel was packed with young people in the afternoon to hear Mr. Morling's story of the Kolli Mountains, and the presence of God was realised when he preached in the evening on "The love of Christ constraineth us." This was a fitting subject to conclude with. May it be the keynote of all our work at home and abroad for Him whom we love and serve.

Mr. and Mrs. Morling's Departure.

MANY friends gathered at Fenchurch Street and at the Royal Albert Dock on Saturday morning, Jan. 14th, to see Mr. and Mrs. Morling and their children off. The weather was foggy, and, after waiting at the Dock upwards of an hour, we had to come away without seeing the *Golconda* start, the fog being so much thicker lower down the Thames, that she could not move in safety. We learn from the agents that the *Golconda* could not start until 1.45 p.m. on Tuesday, January 17th. A letter since received from Mr. Morling expresses his gratification at the presence of so many friends, and at their assurances of prayer.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—I am sorry to find that through an oversight I gave some of you wrong marks as the total for last quarter. In Division II., Ada Webb, Dorothy Mitton and Elsie Horne, should have had 19 each, and Stanley Purkiss 10; and in Division III., Philip Webb should have had 16, entitling him to a prize which he has now received. I am very glad those who have received books seem to like them so much. I want those who have not yet received prizes to win them. Try a little harder and you will succeed.

I welcome Gladys Caplin and Eunice Fuller to the Corner, and thank both for their welcome letters.—Harold L. Carter was welcomed last month but not by name.—Three of you have addressed your letters wrongly. Please look in the Notices for the correct address.—I am very sorry to hear your news, Muriel and Dorothy.—I congratulate Lottie on her position at school.—Many happy returns, Ethel.—Glad to hear from Colin, Marian and Bertie again, and to hear from Stanley about the children's prayer meeting. I should much like to be present.—Thank you for your letter, little Ivy. My love to you. Are you going to be my youngest niece?—Elsie and Hubert: Division I. over 13; Division II. 10 to 13; Division III. under 10.—Thank you, Dorothy, for pointing out the mistakes.—You did very well, Alma, only missing one month last year; I am glad you will try not to miss even one this year.—Yes, Ruth, I agree with you. If the Madras Christians pray to be helped to follow the example of the English people, "What manner of persons ought we to be?"—I am very glad to hear what one of you says about feeling sinful. "Go and tell Jesus." He always listens to such confessions with sympathy and love.

MARKS FOR JANUARY.—*Division I.* (Max., 6).—Colin Church, Edith Ince, Muriel and Dorothy Miles, Grace and Emmie Church, Hilda Cuthbert, Winnie Falkner, 6; Ethel Sinclair, Muriel Ginn, Lottie Tooke, Ruth Waters, 5; Gladys Caplin, Marian Osborn, 4. *Division II.* (Max., 6).—Elsie Horne, Muriel Booth, Violet Hammett, Hubert Grimes, Dora Haynes, Dorothy Cuthbert, Kenneth Robbins, 6; Irene Hammett, Dorothy Mitton, Doris Farrow, Ada Webb, Stanley Purkiss, 5; Bertie Sheed, Lily Ginn, Alma Waters, 4. *Division III.* (Max., 6).—Enea Tooke, 5; Harold Carter, Philip Webb, 4; Stanley Baker, Winnie Church, Eric Robbins, Annie Waters, 3.

QUESTIONS FOR FEBRUARY.—*Division I.*—1. Tell me what you think of the value of our school teaching in Madras from the missionary point of view. 2. How was Sarangapani led to Christ? 3. Describe the death of a plague victim in Sendamangalam. *Division II.*—1. Give me a missionary command in Psalm xcvi. 2. And a condemnation of idolatry in Psalm xcvii. 3. What distinguishes our native preachers in Sendamangalam from the Hindus around them in this time of plague? *Division III.*—Tell me what you can about the plague at Sendamangalam. 2. What did Mr. Brand say about the cry of a frog? 3. What are the results of the Madras Scripture Examination?

I should like to say a few words to my elder nephews and nieces. When you reach the age of 15 or 16 you leave the Corner, feeling, I dare say, that you are a little too old for it. I quite understand and am not at all surprised, but at the same time I don't like to lose you. There are several whom I haven't heard from lately. Now, I want you who have left the Corner for this reason, and any one else, to tell me whether you would like to have some sort of Corner which isn't a *children's* Corner.

Your affectionate UNCLE JOHN.

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	£	s.	d.
Birthday Gift from a Friend, per C. M.	53	11	.
Claxton, Reports		1	9
Meopham, Reports		1	5
Bermondsey, Lynton Road, Reports		5	
153		10	
Wellingboro, Mrs. Howes, Reports		1	.
Prittlewell, Providence, S.S.		16	.
Reports		1	.
Mr. G. Elnaugh		10	6
Over		2	.
Reports		1	.
Wandsworth, West Hill, S.S.	1	1	.
Chesham, Townfield		1	.
Hounslow, Zoar, Bible Class		12	4½
S.S.	1	9	4
Reports		1	.
Young Pilgrim		3	.
Tring, Akeman Street, Senior C.E.S.	5	6	.
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A Friend	10	.	.
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Mr. F. S. Withers, Reports (25 cents)			11
R. D.		3	6
Mr. W. H. Begbie		2	6
Mr. J. Knights, Stradbroke	1	1	.
Miss Jane Page		3	6
Idem		2	6
Maidstone, Providence, S.S.	1	.	.
Reports			6
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Reports			6
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Reports		3	2

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S.S.		18	5
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Int. on Deposit		6 19	1
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Mr. Hutchinson		10	.
Miss E. C. Harris		10	6
Farewell Meeting to Mr. Morling at Soho	21	12	1½
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Walworth, Surrey Tab., Mr. Dolbey	1	.	.
Diagram Leaflets, Sale of		1	.
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Miss E. Hodsden, Bound Vol.		1	9
Chelmsford, Mrs. Beach		10	.
Sturry, Miss Schweitzer, Literature		2	10½
Peckham, Zion		3	3
Reports		1	3
Tring, Ebenezer		10	6
3 Bound Vols., per W. C.		4	6
Sale of Literature, per W. C.		6	5
Miss E. Robertson, Reports, etc.		4	.
Fleet		2	.
S.S.		10	4
Reports			6
Bible Class (box)		17	7½
A. E. W.		7	.
Mr. W. A. Warwick		12	.
Bassett Street, Reports		2	6
Miss R. M. Fielder		5	.
Mr. C. H. Gosling		10	.
Norwich, Orford Hill, S.S.		4	.
Leyton, Goldsmith Road, Reports		1	6
M. A. F.		5	.
Wandsworth, Chatham Road, S.S		12	10½
Wood Green, Park Ridings, S.S.	2	12	8
Brentford, North Rd., S.S.	3	18	6
Y.M.B.C.	2	.	.
Mr. Tooke's Lecture		11	6
Beccles, S.S.	1	8	1½
Reading, Providence, Lantern Lecture		8	3
Mr. Dann (box)	1	7	3
S.S.		16	8
Mrs. C. Woodham (box)		13	9
Miss Gough (box)		4	8
Reports		4	6
Berkhamsted Common, Miss Eva Rance		15	.
Mr. & Mrs. J. Driver		8	.

General Fund (*cont.*).

	£	s.	d.
Fleckney, Carmel, Y.P. Thursday Class		3	.

Medical Fund.

Tring, Akeman Street, Thankoffering for some Relief of Pain		2	.
Clapham, Courland Grove, Miss Vines Mending Class		10	.

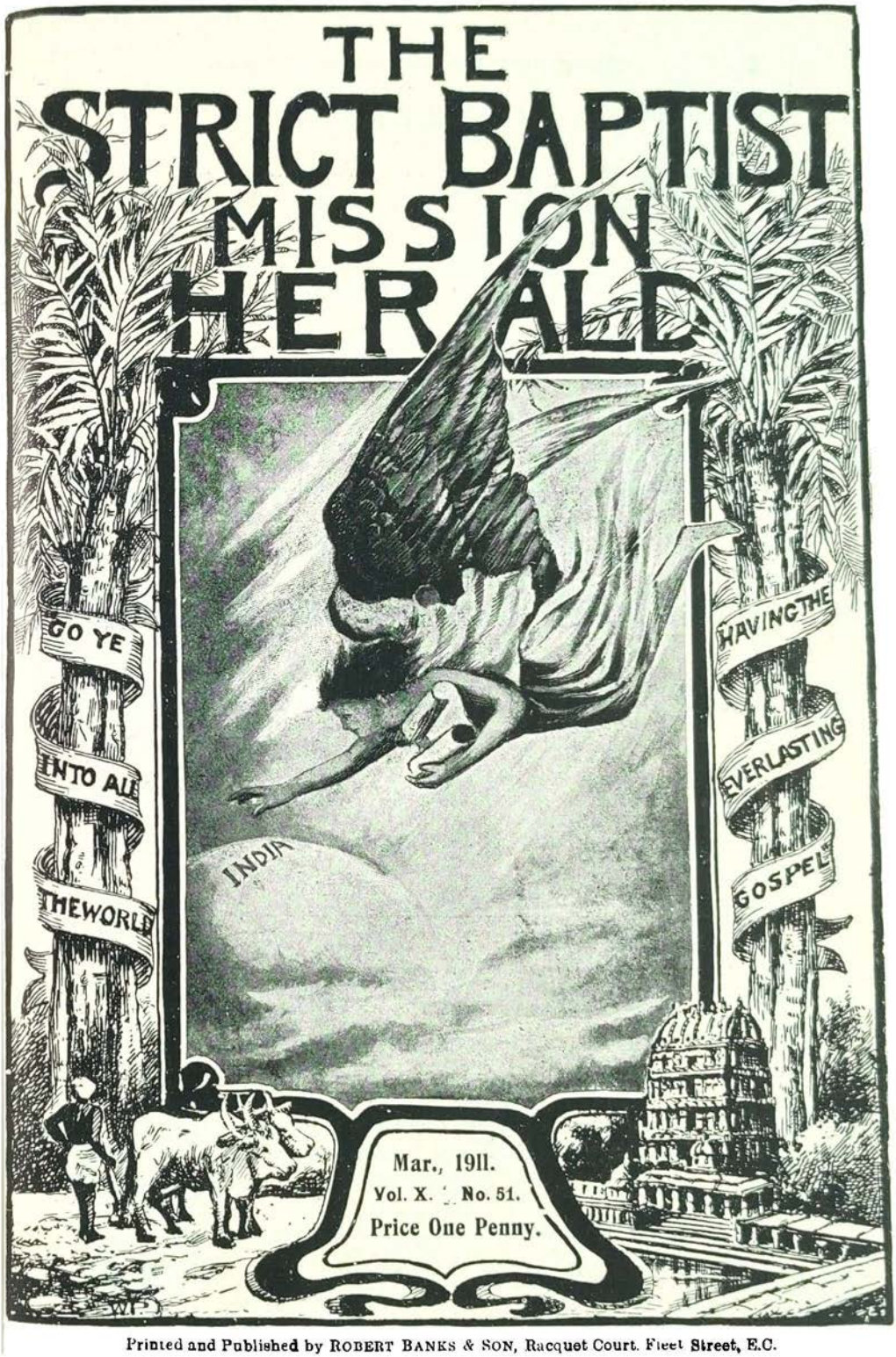
"Herald" Fund.

Meopham		2	3
Bermondsey, Lynton Road, Mr. J. Gosling		1	1
Miss Jackson		1	1
Mr. A. D. Knott		1	.
Y.M.B.C.		3	1
Y.W.B.C.		2	2
Mrs. Jolly		1	.
Mr. E. Edwards		2	6
A. E. C.		2	6
Wellingboro, Mrs. Howes		6	.
Prittlewell, Providence		14	.
Over		3	.
Chesham, Townfield	1	12	.
Hounslow, Zoar		3	7
Maidstone, Providence		3	.
Walthamstow, Zion		9	6
Per Miss Ash		1	6
St. Albans, Bethel		8	4
Acton Tabernacle		12	6
Miss K. Button		1	6
Whittlesea		12	.
Tring, Akeman Street, Mrs. Bishop (Canada)		12	3
Marylebone, Mt. Zion	2	8	6
Mrs. Oliver		2	.
Mrs. Wilson	1	.	.
Egham, Mrs. S. H. Head		13	.
Bromley, Kent, Miss M. E. Collings		2	4
Peckham, Zion		12	.
Lewes, Mrs. Girdlestone		5	.
Miss E. Robinson		12	.
New Eltham, Miss F. Lankester		1	6
Lewisham, College Park, Mr. E. Kirby		7	6
Fleet		11	
Haworth, Mr. J. T. Moore		1	6
Farnborough		4	.
Miss S. Swinyard		1	6
Wood Green, Park Ridings		6	3
Bassett Street		7	6
Notting Hill Gate, Bethesda	1	5	.
Leyton, Goldsmith Rd.		10	.
Beccles, Martyrs' Memorial		14	7
Royton, Bethesda		9	7
Reading, Providence	1	10	3
Mr. Dann		2	6
S.S.		6	6
Miss Pursey		2	6

L.Z.A.

High Wycombe, Collection, per Miss Rogers		14	

THE STRICT BAPTIST MISSION HERALD



Mar., 1911.
Vol. X. No. 51.
Price One Penny.

Printed and Published by ROBERT BANKS & SON, Racquet Court, Fleet Street, E.C.

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PRELIMINARY NOTICE.

Half-Yearly and Welcome Meetings

WILL (D.V.) BE HELD AT THE

SURREY TABERNACLE, WANSEY ST., WALWORTH,

On TUESDAY, APRIL 25th, 1911. S.E.

Mr. JESSE BRAND, of Sendamangalam,

Is expected to speak Afternoon and Evening.

PARTICULARS NEXT MONTH.

SPECIAL NOTICE.

PASTOR W. CHISNALL,

Who has now accepted the full Secretaryship of

THE STRICT BAPTIST MISSION,

Will be prepared to PREACH and LECTURE on behalf of the Mission in any part of the country

AFTER THE END OF MARCH, 1911.

—o—

Early application should be made to him at

WESTBROOK LODGE, EPSOM ROAD, GUILDFORD.

The Strict Baptist Mission HERALD.

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

VOL. X.] MARCH, 1911. [*New Series*, No. 51.

CURRENT NOTES.

THE cheering news of further baptisms at Vepery in January last—so encouraging to our missionaries and to ourselves—gives stimulus to their faith and ours. Every alternate month during the past year Mr. Booth has had the joy of baptising converts. We thank God for these divine seals to the character of our Madras work in general, and to the value of our school work in particular. The importance and difficulty of this city work, from various points of view, can hardly be over-estimated.

The increase of plague in Sendamangalam causes serious and prayerful concern on account of both Mr. Brand and Mr. Morling. The latter has been confronted, on landing, with the question of what course to take, seeing that it is impossible to take Mrs. Morling and the children to Sendamangalam while the epidemic lasts, and that he is not medically qualified. In our concern for the plague-stricken people themselves, we are encouraged by their increased readiness to listen to the Gospel to believe that God has great purposes of love and mercy to fulfil through this solemn visitation.

Mr. Brand, who is expected to arrive towards the end of this month, will be unable to speak at any meeting, except the Welcome Meeting, until he has passed his examination later in the year. We therefore urge all who wish to hear about his work at Sendamangalam, and the story of these later weeks of plague visitation, to come to the Surrey Tabernacle on April 25th.

"FISHERS OF MEN."

JESUS is preaching to a multitude of people beside the Galilean lake. Close by are fishermen washing their nets after the night's toil, and their empty boats lie close to the shore. The people press upon our Lord in their eagerness to hear the Word of God, until one of the boats, thrust out from the shore, forms a pulpit from which He more conveniently continues His teaching. When He has finished there is other work for Him to do. These fishermen who have failed to catch fish must be taught to catch men, and He alone can teach them the sacred, God-glorifying art. At His bidding the nets, which had caught nothing all night, are let down again, and the haul is so great as to constrain Peter's worship and confession of sinfulness. He and the other fishermen are now prepared for Christ's further word of teaching and command—"Come ye after Me, and I will make you to become fishers of men," and they straightway forsake their nets and follow Him.

This first command of Christ to His disciples is the same in substance though not in form as His last; both were accompanied by promises, and the commands and promises throw light on each other. His "Go ye into all the world" is interpreted and made possible by His "Come ye after Me," and His promise to be with those who "go" explains how He fulfils His promise of making them "fishers of men." Altogether, the importance which Jesus attached to the mission with which He charged His disciples is evident. This, then, is the supreme business of the Church until the end of the age—to "catch men."

In saying "Come ye after Me" our Lord lays down the condition of successful soul-winning, whether at home or abroad. He commands close and constant association with Himself—that fellowship with Him which nourishes the soul, imprints His image, gives somewhat of His pitying outlook upon men, and fills us with sympathy with His great purposes of mercy and grace. Such fellowship necessarily implies acquiescence in His will, adoption of His methods, and trust in His saving power. On this basis He makes His promise, "And I will make you to become fishers of men." Spiritual work can only be done under spiritual conditions, and it is difficult to conceive of spiritual success on the part of a self-willed soul-fisherman —one who decides for himself whether to fish in home waters or in foreign, or who abandons the Gospel net that never breaks for a net of carnal methods, and trusts in the energy of the flesh to win men.

Our Lord's promise confers upon us the high honour of being co-workers with Him, assures the rare qualities needed for this great work, and guarantees success. To Him, then, we look for the spiritual patience, watchfulness, zeal, energy, courage, and self-denying laboriousness which, with His blessing, will make us true "fishers of men."

Our Foreign Field.

The News of the Month.

MADRAS.—Christmas has come and gone since I wrote the notes for the last issue. We were delighted to have Mr. Brand with us at that season.

Leave was given to all workers from Friday, December 22, to Tuesday, January 3. Between these dates all the Agents and Scholars visited the Mission House and received Christmas gifts. Business men would be surprised if in London the banks and commercial houses closed their doors from Christmas eve until the second day of the new year. This is the practice in India.

The work of enlarging the Madras Mission House has been commenced.

Mrs. Booth, having been relieved of the Zenana work, is now sharing with me the regular examination of the pupils of our Day Schools in Scripture knowledge. By this arrangement I am able to give more attention to other departments of our work.

On the first Lord's-day in the year I had the joy of baptizing three disciples at Vepery. E. A. BOOTH.



CLIMBING PALMYRA TREES.

L.Z.A.—During December our Bible-women paid 999 visits at 354 houses and spoke to a total audience of 3,851 adults. Twenty-eight Gospel Portions were sold.

Bible-woman Susannah has been awarded the prize for gaining the highest number of marks in the Bible-class last year.

By the kindness of a few home friends, each Bible-woman received a well-bound copy of the Tamil New Testament in addition to the usual Christmas presents.

One hundred and twenty-four calls for medical attendance have been responded to this month.—12th January, 1911. O. M. ELLIOTT.

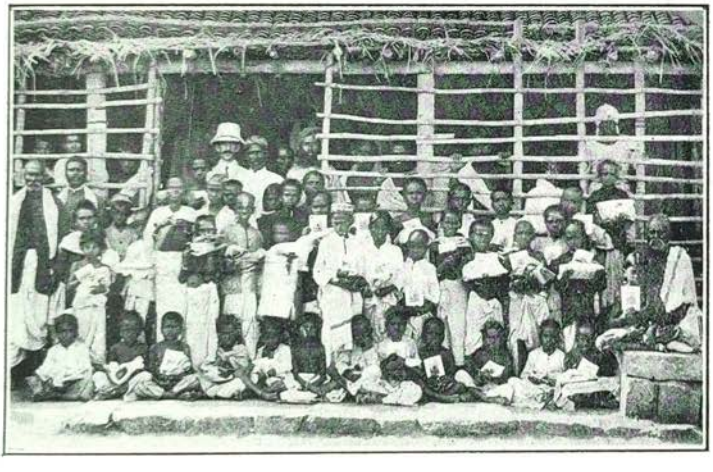
SENDAMANGALAM.—*Plague.*—Notwithstanding the almost universal flight of the people from the town into the fields, plague is on the increase. The dread fiend stalks invisibly through the desolate streets, and amongst the few remaining inhabitants marks down its victims each day.

Starving Dogs.—Sendamangalam is haunted, as every Indian village is haunted, by numbers of half-wild, ownerless dogs. These diseased and pestilential animals are now in a condition of starvation owing to the exodus of the people. Hunger renders them very savage, and they frequently attack passers-by.

A Victim.—This morning I had just finished cauterising the wounds of a Mohammedan, who had been bitten by one of these beasts, when a knot of people moved slowly up to the Dispensary. In their midst was a middle-aged man, who clutched a red blanket tightly around his head and walked with an unsteady gait. I touched his skin and found it burning with fever. Immediately the suspicion arose that it was a case of plague. "*Iyah*, have you been to the hills to catch this fever?" "No, *Dhori*." "Have you slept out-of-doors at night?" "No, *Dhori*." "Are you accustomed to have fever?" "No, *Dhori*. But, *aiyo!* can you give me medicine for this *swelling* that so tortures my leg?" He lifted up his cloth and disclosed a typical plague bubo. After giving the man medicine I went to his home and told the persons who were still living near that plague had come to their part of the town, and that they had better move at once into the fields. This they were quite ready to do. (As I write, news is brought that the man *and two of his children* are dead.)

Effect of Plague on Preaching.—Preaching in the streets of Sendamangalam has ceased because there are no people to listen. Many of the inhabitants have fled to neighbouring villages, in addition to the large number who found refuge in their farms, and thus the preaching audiences in these villages are much larger than usual. A good number of people are awed by the suddenness and inexorableness of this pestilence and listen with unusual attention to our message.

Erumaipetti School.—The attendance at the new School has been doubled within the past two months.



ERUMAIPETTI SCHOOL.

Established only so recently as July, 1910, this School has already grown to the size indicated above. The daily attendance is about 48. This good progress is partly due to the voluntary labours of Narayanan, the first baptized convert in this field (the last figure on the extreme left of the picture), in whose native village the School is carried on. This photograph was taken at the distribution of Christmas presents. The books held up by the children are passages of Scripture. The little maid seated on the stone in front of the old man is the *only girl* in the School!

J. M. BRAND.

Confessing Their Faith.

THE first Lord's-day in 1911 was a singularly happy one at Vepery, where a congregation of nearly 100 adults assembled. The service of praise was hearty. The message for the day was founded on the words, "As many of you as were baptized into Christ, did put on Christ." The members of the Church were exhorted to remember that in the baptismal act they had professed union and identification with Christ in His death and resurrection. The candidates had clearly set before them what was involved in the ordinance they were about to observe. Those who were not included in either of these designations were invited to examine themselves as to whether indifference, disobedience or unfitness, was the reason of their not wishing to be baptized. We then sang a Tamil translation of Edward Mote's fine hymn—

"My hope is built on nothing less
Than Jesus' blood and righteousness."

The first candidate to be baptized was Jeevamani. This sister has for years known the Saviour and for some considerable time has believed immersion to be the Scriptural mode of baptism, but fear as to what others might say has kept her back. Often with a sad heart has she left the chapel whilst the members remained for the Communion Service. At length her fears have been overcome and she has publicly confessed her faith in Christ, her Saviour, and obeyed Him in the ordinance of believers' baptism. The second to enter the pool was given the name of Michael. This brother has only now openly broken with Hinduism, but for years he has not worshipped idols. At various intervals he has attended Christian services and has also received instruction in the Scriptures. Two of his sons are members of our Church. During interviews with Michael I was surprised at the unusual knowledge of the Scriptures which he, as a non-Christian, possessed. Amongst other things he told me that he prays alone every night and gets good from the exercise. Gradually the conviction has been gathering strength in Michael's mind that his break with Hinduism should be completed by an open avowal of his faith in the prescribed act of obedience. The third candidate had asked that the name of Solomon should be given to him at his baptism. Up till now I have known him as Soobrayan. He was educated in our School at Semmencheri, and through the teaching given him there he was first led to a knowledge of the Saviour. Since leaving School he has attended our services as he was able, and also our men's meetings. His parents are heathen, but they consented to his baptism. In baptizing Solomon it was a deep joy to realise that in him God had given us another seal of His approval and blessing on our School work.

At this point the baptismal service ended, but it should not have done. In the Church meeting five candidates were proposed and accepted for membership after baptism. Of these two sisters were prevented from confessing their faith. At the last moment there were difficulties raised by their heathen relatives, and their heathen parents, yielding to pressure, withdrew the consent they had previously given. The candidates themselves were greatly grieved, but they and we are powerless until the parents give their consent afresh. It is all but impossible to get at the innermost cause of the interference. The circumstance has brought anew to our minds the painful experience we had with Authelatchmi under similar conditions. I trust that this will end more happily, but in such cases one cannot be sure until the disciple is in the baptismal pool.

After a brief interval we gathered at the table of the Lord. Here the right hand of fellowship was warmly extended to those who had just put on Christ in baptism. Then, after the simplest manner, in obedience to

our Lord's command, we each confessed afresh our faith in Him as our Saviour and Lord by eating the bread and drinking the cup. Including the missionaries, 31 brothers and 24 sisters participated in the sacred service. The presence of the Master of the feast was realised. Our closing praise was a Tamil translation of one of the greatest hymns ever written—

"When I survey the wondrous Cross."

As the members dispersed I greeted each personally and wished them a happy new year. ERNEST A. BOOTH.

"Has the Milk Boiled?"

PONGAL is the most popular festival in the Hindu calendar. It is celebrated by all people, both caste and non-caste, throughout India, and is a season of rejoicing and merry-making, marking as it does the expiration of the month *Markari*, every day of which is supposed to be inauspicious, and the opening of the month *Tai*, which is propitious from beginning to end.

This festival lasts for three days, during which time relations and friends pay mutual visits and patronize museums and places of amusement, and, just as we greet our friends at certain seasons by wishing them a happy Christmas or new year, the Hindu at this festival salutes his friends by the question, "Has the milk boiled?" to which the reply comes, "It has boiled." The significance of this strange greeting I will explain further on.

The first day is called *Bhogi Pongal*, and is more or less occupied in preparation for the more important ceremony of the next. All the old earthen vessels are broken up, new ones are purchased, the house and kitchen utensils are made ceremonially clean by being smeared with cow dung, and everyone, whether rich or poor, whether the necessary money is forthcoming or not, buys a new garment, and dons it for this important occasion. If possible the house is freshly whitewashed and gaily decorated.

The second day is known as *Periya Pongal*, or Great Pongal. The chief ceremony seems to be the boiling and dedication of a large pot of rice. Married women first purify themselves by plunging into a large vessel of water without removing their clothes, and then set about kindling a fire and boiling a pot of rice in the open air, sitting down before it in their wet clothing. This rice is boiled, not in water as usual, but in milk. After a time the bubbles begin to form, and the milk gradually rises. The women sit watching in the greatest excitement, and just as it reaches the top begin to shout "*Pongal, Pongal*" ("The milk has boiled; the milk has boiled"); the whole family takes up the cry, and there is general rejoicing. The pot is then lifted from the fire, and part of its contents dedicated to the god *Vighneswari*, whilst the family partake of the remainder.

It is well known that the cow is considered a sacred animal by Hindus. No true religionist will kill a bull or a cow or eat its flesh. Without doubt their particular regard for it has arisen from its extreme usefulness in tropical countries. The third day of Pongal, therefore, is dedicated to cows, and is named *Mattu Pongal*. All the cows are garlanded with flowers and foliage, their horns are painted blue, red or yellow, and they are sprinkled several times with a concoction of saffron, margosa leaves and water; the men of the household then bow down before them in worship, and afterwards drive them in herds pell-mell through the village, followed by jarring musical instruments and a great deal of noise, to the immediate danger of pedestrians. For the rest of the day they are left to roam about as they please, and no notice is taken of any damage they may do.

No doubt there are many other minor ceremonies which do not come under the observation of the European, but these seem to be the chief.

The grossness and absurdity of Indian religious ceremonies are a marvel to us who have learned better things. We are astonished when we see men and women of superior intelligence and modern education faithfully adhering to these foolish and superstitious rites, and it brings before us more emphatically than ever that India's greatest need is not Western scientific enlightenment, not education or any benefit that man can bestow, but the Sun of Righteousness to shine down upon it, dispelling its gloom, purging away its filth and sin, and shedding purity, joy and hope wherever He penetrates. "Even so come, Lord Jesus."—O. M. E.

How Santa Claus Came to India.

FOR THE CHILDREN.

WHAT does Christmas bring to the children? To you who are reading these lines it means happy faces and gay shops, beautiful white snow, and red holly berries; helping mother make the plum pudding, and doing a big share in eating it, and having ever so many sweets, and dear, funny crackers.

And then you go to bed on Christmas Eve expecting a visit from Santa Claus. You are so tired and happy, but you do want to keep awake just to see him, and you make up your mind that you will keep your eyes tightly shut, and let him think you are asleep. Then as he softly opens the door and comes in, you will open just one eye and peep at his kind, rosy face, and see what he is putting in your stocking.

But mother shakes her head and laughs as she kisses you and tucks you up in bed, and tells you he will only come when you are *really* asleep. Still you try, and listen, and wait with fast-shut eyes, and that door never opens, and there is no footstep on the stairs. Your bed is so warm and cosy, and your pillow so soft; someone in the street is sweetly singing "Hark, the Herald Angels Sing"—you wonder if it is an angel. You remember what mother told you about Jesus having been born on a night like this, and you wish you could have seen Him. "Was He sweet and rosy like our baby?" and you think He must have been very much sweeter because He was Jesus.

And then, dreamily, you see all about the room angels and babies, the toys you want most, and trees with lighted candles growing on them, and then—and then—you see no more for you go away to Dreamland, and after all you do not see Santa Claus. Next morning your stocking is full of all manner of delightful things, father and mother are happy to see you happy, and you think Christmas is just lovely.

Out here in India Santa Claus does not come to the little Indian boys and girls. They know nothing of snow and holly and plum pudding, and, saddest of all, they know nothing of Jesus' birthday, and why it is people are so happy on that day, and want to make others happy.

But we are trying to teach them, and *you* are helping us. I will tell you how. God put into your hearts to think of the children across the sea who know nothing of Christmas joy, and you worked and planned to send them some. One day, just before Christmas, two carts drawn by two pairs of bulls came to our house, and in the carts were six large cases full of beautiful toys and garments for the Indian boys and girls. And that was how Santa Claus came to India.

Oh, how happy and busy we were as we unpacked and sorted and counted the presents! The children have no stockings to hang up, and Santa Claus would have needed a pantechnicon to go round to all those hundreds of homes, for he would never have managed it with our slow Indian bulls, so we asked the children to come to the Santa Claus boxes.

Every boy and girl (and there were nearly a thousand of them) had a garment and more than one toy.

We and they thank you all—dear boys and girls, fathers and mothers and sisters, and *every one* who had a share in sending us those Christmas gifts.

I am sure your Christmas joy was sweeter for having been shared with these little ones, and every gift in those boxes spoke of the love of God, and made His name known among the heathen. WINIFRED BOOTH.

Christmas Joy in Indian Hearts.

THE friends in England who, with kindly forethought of love, send the yearly Christmas gifts to India would feel richly rewarded if they could personally witness the joy which their generosity produces. The Mission's Indian helpers, in particular, who share the contents of the Christmas boxes with the schoolchildren (and with the missionaries, too, thanks to certain good friends !), are keenly appreciative of this annual institution. Drawn, many of them, from heathen homes, they have no part in the numerous heathen festivals, and in owning the name of Christian they feel very deeply their isolation from the mass of their fellow-countrymen.

In giving up their claim upon Hinduism for protection they are only dimly conscious of the size and world-wide extent of the family of Christ which they have entered. But the gifts at Christmas are a tangible proof to them, not only of the existence of Christians in other parts of the world, but that these Christians regard them as brothers, and entertain for them all the sentiments of family love. Received in this spirit the Christmas presents become significant of friendship, of kinship, of heirship acknowledged and even valued. "Kindred in Christ for His dear sake." The love of Christ is the golden link that binds the children of the morning with the children of the evening sun.

To His praise, then, as was most fitting, we sang, after the gifts had been duly given, a lyric commencing thus :—

"O thou, my soul ! give Jesus praise—
The Divine One who touched not sin—
The Lover Son—The true Anointed One—Give *Jesus* praise !"

J. M. BRAND.

Men and Women of To-morrow.

(*Concluded.*)

INTO the infant class of the school we step. To a casual eye there is only a crowd of small, half-clad children, and a young man standing up in their midst. The lesson stops as we enter, and shrill voices cry "Salaam." We take up the little book of Scripture stories, and question them on the part appointed for the month's study, and then it is that the glow steals into our hearts, and we see not the crushed petals, but the golden eye of the flower in its upward look. "Who is Jesus Christ ?" we ask them. A dozen little hands are held up with eagerness, and one small voice says, "God's Son." "What did He do?" "Came down to earth in the form of a man," says one small maid, stepping out of her line in her anxiety to answer first. "What did He do on earth ?" Now the impatience cannot be restrained, and many voices cry, "Healed the sick, gave sight to the blind, made dead people live, fed the hungry," and one very wee boy cries last, "He came and died." "Why did He die ?" we ask with difficulty, and the answer comes quick and sure, "To save sinners." We take up the well-thumbed little catechism and question again, getting ready answers to every question. "Who is God ?" "He who

created me." "How is God?" "God is a Spirit." "Where is God?" "He is everywhere." "Is God good?" "Yes, He is good and holy." "How many Gods are there?" "One God only"—and so on.

And outside an idol is being borne along the street, and loud cries of "Govindu! Govindu!" and the clash of cymbals and beat of drums rend the air, and perhaps the parents of these very children are bowing the knee to Baal.

We leave the infants and enter the next room, where a bright, happy-looking young woman is teaching a class of thirty-three boys and girls, all bearing caste marks. The boys have the Vishnu trident on their foreheads, and the girls a red or black dot, or a smear of white across the bridge of the nose. We long to wipe the disfiguring marks away from the childish faces, and a greater longing seizes us to wipe away the impressions Satan has left on the young hearts. We ask them questions on their appointed lessons, and they answer quickly and brightly, as though these and no other had been the lessons learnt from babyhood.

The third and fourth classes are visited next. Here we are in the midst of boys and girls who will soon be passing out of that school into the great heathen world outside. The shortness and the importance of the opportunity here granted to us wrings a prayer from our inmost hearts. They know it all so well, that story of Jesus, and very clearly and lovingly has the strong, kind headmaster taught them of sin and salvation. We ask them all over again, we tell them once more of what is so precious and wonderful to our own heart, and we leave them with a mighty longing. Into some of those young hearts has come, through God's blessing on the teaching, something more than a book knowledge of His truth. In these senior classes are boys and girls who know the Lord, and have testified of Him in their homes. Pray for these, dear Christian friend, and for all the others in that little white schoolhouse that you have visited to-day.

WINIFRED BOOTH.

Mr. and Mrs. Morling's Arrival at Madras.

WE learn from the agents of the British India Steam Navigation Company that the *Golconda* arrived at Madras on February 15th, so we have no doubt that our friends have safely landed. From letters posted at Port Said and Aden we are glad to be able to say that Mr. and Mrs. Morling have had "a very comfortable and pleasant voyage," and that they and the children are all better.

Writing from Port Said, Mrs. Morling says: "To-day (Sunday, January 29th) we feel that the prayers of our loved ones at home are just surrounding us like a cloud, and that with us all is well. Please pray that we may be *made fit, prepared* just as He would have us, to receive the blessing He has promised, and will give, to them who go in His name."

Mr. Morling, writing on February 3rd, when nearing Aden, says: "We are anticipating with real pleasure our arrival in India. During the last few days I have felt specially grateful that the Master has called us to such a glorious work as that in Namakal. We know our sufficiency is not in ourselves, but in Him, and at times one is so conscious of his own limitations, unworthiness, and, indeed, nothingness, that he needs to draw large supplies of grace to enable him to really calmly face the future, and quietly consider its problems. Our sufficiency *is* in Him. May He help us daily to go forward in His might, taking His wisdom for our foolishness, His power for our weakness."

We shall hope soon to hear what course Mr. Morling has been led to take in view of the prevalence of plague in Sendamangalam. Meanwhile we pray for his guidance and preservation.—EDS.

OUR HOME CHURCHES.

Prayer Subjects for March, 1911.

"Your Father knoweth what things ye have need of, before ye ask Him."

Week beginning—

SUNDAY, 5th.—For journeying mercies by sea and land to Mr. Brand as he travels homewards.

SUNDAY, 12th.—That, in view of the plague which is raging in Sendamangalam, Mr. Morling may be divinely guided in resuming charge of the work, and that he may also be strengthened for the future development of the work in that field.

SUNDAY, 19th.—That those who have recently confessed Christ in baptism may be enabled to witness for Him in their home circles and be the means of bringing others to Him.

SUNDAY, 26th.—For God's blessing upon all the members of the Council, and that His will may be manifested in relation to each item of business dealt with in Council.

Council Echoes.

The General Secretaryship and Deputation Work.

Several details, particularly in connection with Deputation Work, were arranged with our brother, Mr. Chisnall, at the last Council meeting, and he will be prepared after April 1st next to preach and lecture on behalf of the Strict Baptist Mission anywhere and at any time. Application should be made to him at Westbrook Lodge, Epsom Road, Guildford, for Sunday services and week-day meetings.

Mr. Jesse Brand and Deputation Work.

Mr. Brand is expected home towards the end of March, but, beyond attendance at the Welcome Meeting, he cannot be permitted to do any deputation work until after passing the examination he has come home, partly, to take.

The Welcome Meeting.

This will be held (D.V.) on April 25th, at the Surrey Tabernacle, Wansey Street, Walworth, through the kindness of our friends at the Tabernacle. We are sure that Mr. Brand, fresh from plague-stricken Sendamangalam, will meet with an enthusiastic welcome and that the story of his work in India, particularly during the last few months, will be listened to with profound interest. Meanwhile, many prayers will go up that our Father's loving care may shield him from every danger and bring him safely home.

Meetings.

Gurney Road, Stratford.—The second annual meeting of our *Missionary Prayer Circle* was held on December 4th. After an enjoyable tea, at which twenty-four members were present, our leader, Miss F. Ince, took the Chair. Reports were read by members on news that has been reported in the HERALD during the year. We all felt thankful to God for answered prayer, for what He has done through our Missionaries,

Bible-women and all our workers, and for what He has done for the Mission at home ; also that during the year six members of our Circle have joined the Church. Our number of members is now thirty-one, an increase of eight since last year. A Junior Circle has also now been started. It being difficult for many to stay on Sunday, this was arranged so that some could meet on Saturday, and the young people are showing a keen missionary spirit. Every month we have held our meetings, and we all feel the blessing of uniting to pray for our Mission. Our Golden Text for the year, as we pray for Bible-women, preachers and enquirers, is a model prayer as well as an inspiration, "Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of His goodness, and the work of faith with power" (2 Thess. i. 11). A few short prayers were also offered, and all felt indeed that they had not spent their labour and time in vain, but were inspired to go forward, realising that praying breath is never spent in vain.

MAUDE WADE.

Jubilee Fund.

"This is the Lord's doing, it is marvellous in our eyes."

WHEN I proposed at our Annual Meeting last October that it would be a notable thing to signalise our JUBILEE YEAR by raising a special fund of £1,000, that would form the nucleus of a pension fund for our missionaries, I little thought that in the space of a few short weeks the whole of this sum would be in the hands of the Treasurer of our beloved Mission. But so it is. A warm-hearted friend, who desires to remain "Anonymous," after thoroughly going into the matter has paid down this large amount, which is now invested under a Trust Deed for the object of rendering help to those who have been spending themselves in the interests of the Mission abroad.

This good friend does not wish this amount to close up other friends' generosity, and as there are a good many subscribers who would like to help forward so good a cause, we are now appealing to our friends generally to send a JUBILEE THANKOFFERING to this branch of the Lord's work. Will you help? Our Treasurer will gladly receive and gratefully acknowledge all such amounts sent to him.

May I therefore appeal to our Sunday School Superintendents and L.Z.A. Secretaries to use their influence to help forward the scheme, which is for the benefit of all our missionaries ; as well as to our Bible Classes, Young People's Societies, and Study Classes? I am sure Uncle John's children, too, could all render some help. I shall be glad to send further particulars of how to help to anyone writing to me.

With Christian love, I remain, yours in the Lord,

W. CHISNALL, *Hon. Sec.*

Westbrook Lodge, Epsom Road, Guildford.

HANDS ACROSS THE SEA.—We are pleased to receive from our Secretary, Mr. Chisnall, a letter from Pastor Burton L. Nay, of Iowa, U.S.A., expressive of his missionary enthusiasm and of his sympathy with our work in India. "We ought to go *everywhere*," he says, "and preach Jesus as a complete Saviour." We heartily welcome our brother's zeal coupled with his love of free grace, and are glad to know that he will in future be a subscriber to the HERALD. May he, "burning with Gospel fire," set on fire other lovers of free grace in the States, so that they, with him, may help to spread abroad the Saviour's fame among the darkened souls of heathendom.—EDS.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—I am glad to tell you of three more cousins joining the Corner—Grace May Parsons (of Guildford), Stanley W. Moore (of Gurney Road, Stratford), and Walter Shyers (of College Park, Lewisham). I welcome them, and thank Miss Bailey and Miss M. G. Voysey for their letters and kind co-operation.

I had the pleasure last month of hearing from one of you that she loves Jesus as her Saviour, and this month I hear similar good news from another. To both of you I would repeat the Saviour's words, "If ye love Me, keep My commandments."

Your letters give me great pleasure.—I am glad to hear from Hilda and others and from Ethel about School Anniversaries at Chadwell Street and Goldsmith Road, and to see so much interest taken in them.—Yes, Winnie, I shall be pleased to have your little sister Florrie when she likes to come.—So you were at the Docks to see Mr. and Mrs. Morling off, Bertie, and I didn't know you!—Nine or ten from Gurney Road, Willie.—Only four of you would like an older Corner. Have you any suggestions to make?—Marian asks me, "How old do we have to be when we leave the Corner?" You may stay as long as you like. There is no fixed age for either entering or leaving.—No, Ruth, I have had no news of Ruby for a long time.—I am very glad to have your letter and photo, Colin. Remember the bravery of many missionary heroes, and don't let anyone make you think it is weak to be religious.—Thank you, Hubert, for your self-denying birthday contribution, which has reached the right quarter.—I had not room last month to say how very pleased I was to read your letter, Eunice. I dare say you can easily guess what my prayer is.—I hope to hear next month, Dorothy, that you are well again.

MARKS FOR FEBRUARY.—*Division I.* (Max., 10).—Marian Osborn, Hilda Cuthbert, Ruth Waters, Elsie Tooke (6 for January), 8; Colin Church, Lottie Tooke, Winnie Falkner, Emmie Church, Gladys Caplin, 7; Ethel Sims, 6. *Division II.* (Max., 4).—Bertie Sheed, Violet and Irene Hammett, Dora Haynes. Alma Waters, Eunice Fuller, Charles Ince (6 for January), Stanley Moore, Kenneth Robbins, 4; Elsie Horne, Muriel Booth, Lily Ginn, Hubert Grimes, Dorothy Cuthbert, Ada Webb, Ruby Jones, Willie Tooke (6 for January), Enea Tooke, Harold Carter, Walter Shyers, 3. *Division III.* (Max., 6).—Philip Webb, Winnie Church, 5; Stanley Baker, 4; Annie Waters, Grace Parsons, 3.

QUESTIONS FOR MARCH.—*Division I.*—1. Explain the special reason why our Christmas gifts to our native Preachers, Teachers and Bible-women in India are so welcome. 2. What effect ought the example of converted Hindus who have the courage to confess Christ in baptism in spite of the opposition of their relatives to have upon us at home who love Jesus? 3. What effect is the plague having in regard to preaching in Sendamangalam and in the surrounding villages? *Division II.*—1. What evidence have we this month that God is blessing the work of our missionaries in Madras? 2. What do Hindus mean by the question, "Has the milk boiled?" 3. What re-arrangement of work has lately been made between Mrs. Booth and Miss Elliott? *Division III.*—1. What does the word "Pongal" mean? 2. What answers did the infants in Choolai School give to Mrs. Booth's questions and how did they answer? 3. Tell me the names of the three converts baptised by Mr. Booth in January last, and what you know about each.

Have you heard how the New Testament entered Japan? An English copy was found by a Japanese floating in the harbour of Nagasaki. After a long time he learned from a Dutch interpreter what it was, and at last obtained a copy in Chinese, from Shanghai, which he could read. He and others studied it for eight years, until they found out, and received instruction from, Dr. Verbeck, an American missionary, who had in the meantime come to Japan. Eventually, in 1866, Dr. Verbeck was convinced that these three men were true Christians. They had the courage to confess Christ, although at the risk of their lives.

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LIST OF SUBSCRIPTIONS

Received from January 15th to February 9th, 1911.

"Ye are not your own."

A SPECIAL REQUEST.—Will our friends, in remitting money to our Treasurer, kindly add Mr., Mrs., or Miss to their signatures *each time*. This will help him considerably, as it is impossible for him to remember the proper designation in each case, and guessing by the handwriting is very unsatisfactory.

General Fund.

	£	s.	d.
Mr. S. Forrester ...		5	.
Shirley Street, Providence, Mrs. Davis...		1	.
Mrs. R. Groome ...		7	.
Mr. J. Mitchell (box)...	1	12	.
Sydney Oddfellows' Temple	1	11	6
Mrs. T. W. Colson ...		10	.
Chelmsford, Reports Literature		2	6
		4	6
Soho, S.S.		15	8
Reports			8
Mr. C. H. Gosling ...		10	.
Mr. Jas. Purling (Kolli Mountains)		2	.
Reports		1	.
S. L.		5	.
Anon. 100			.
Colnbrook, Miss A. S. Wild (box)	1	15	4
Miss Billing	1	.	.
Watford Tab., S.S. ...	2	8	6
Stratford, Gurney Rd., Quarterly Sub. ...	1	3	.
Reports		5	.
Notting Hill Gate, Bethesda	1	13	.
Guildford, Miss Ivy Sanders		4	.
Miss Usher		4	.
Birthday, Jan. 30 ...		2	6
Richmond, Salem, S.S.	1	10	.
Mr. and Mrs. C. ...	1	.	.
Miss R. M. Brain ...		5	.
Hannah, Matt. iii. 10		10	.
Cambridge, Eden, Reports		3	.
Mr. J. Greenwell ...	1	.	.
Warboys, per Miss Salmon, Southsea...		3	6
Miss G. A. Osmotherly		10	.
Mr. Driver, Reports ...			2
Profit on Farewell Meeting Tea, Soho		16	.
Sale of Literature at Farewell Meeting...	1	4	6½
Birthday Gift, Jan. 7		5	.

General Fund (*cont*).

	£	s.	d.
Postal C002328, Jan. 5		2	6
Sturry, S.S.		5	4
Miss S. Schweitzer		7	.
Miss A. Schweitzer		5	.
Sale of two Packets of Post-cards		1	.
Miss Read		2	6
Marylebone, Mt. Zion, Friend		1	6
Mr. Russell	1	.	.
Chatham, S.S.... ...		10	.
Miss Applegate ...		12	6
Middlesbrough, Providence, Reports ...			6
St. Neots, New Street, one-tenth		10	.
Wandsworth, West Hill, Lantern Lecture	1	5	.
Berkhamsted Common (box)		3	6
Reports		1	.
West Ham Tabernacle, per Mr. Johnson ...		2	
Birthday Gift, Jan. 25		5	.
Sale of Literature, etc.		7	6
Mary		5	.
Mr. E. R. Gosling, Reports		1	.

"Herald" Fund.

	£	s.	d.
Mr. S. Forrester ...		1	6
Chelmsford	1	10	3
Hounslow, Zoar ...		5	6
Soho		2	10
Mr. Jas. Purling ...		4	.
Mr. S. Withers ...		2	.
Stratford, Gurney Rd.		17	9
Miss R. M. Brain ...		1	6
Friend, per Miss R. M. Brain...		1	6
Cambridge, Eden ...	1	10	.
Mr. J. Greenwell ...		2	.
Warboys		10	.
Mr. Driver		2	6
Mrs. Wilson		1	6
Miss Stone		1	6

"Herald" Fund (*cont.*).

	£	s.	d.
Wisbech, Mr. W. G. Hopkins		6	.
Sturry		5	6
Mrs. Chivers		2	6
Miss Wiggins... ...		1	6
Miss M. L. Large ...		13	6
Mrs. Gyles		2	.
Mr. E. C. Bourne ...		2	.
Marylebone, Mt. Zion		9	6
Chatham, Enon ...		2	6
Acton Tabernacle ...		6	8
Middlesbrough, Providence...		1	8
Berkhamsted Common		4	6
West Ham Tabernacle		6	.
Bromley, Miss M. E. Collings		1	.
Miss E. M. Nugent ...		2	6
Guildford, Old Baptist Chapel		5	.
Mr. E. R. Gosling ...		2	6

Medical Fund.

	£	s.	d.
S. L.		2	6
Mrs. Handley		2	.
Children's Missionary Corner, Hubert Grimes, Birthday Offering, Feb. 3 ...			3

Pension Fund.

	£	s.	d.
Friend, per E. M.	1,000	.	

L.Z.A.

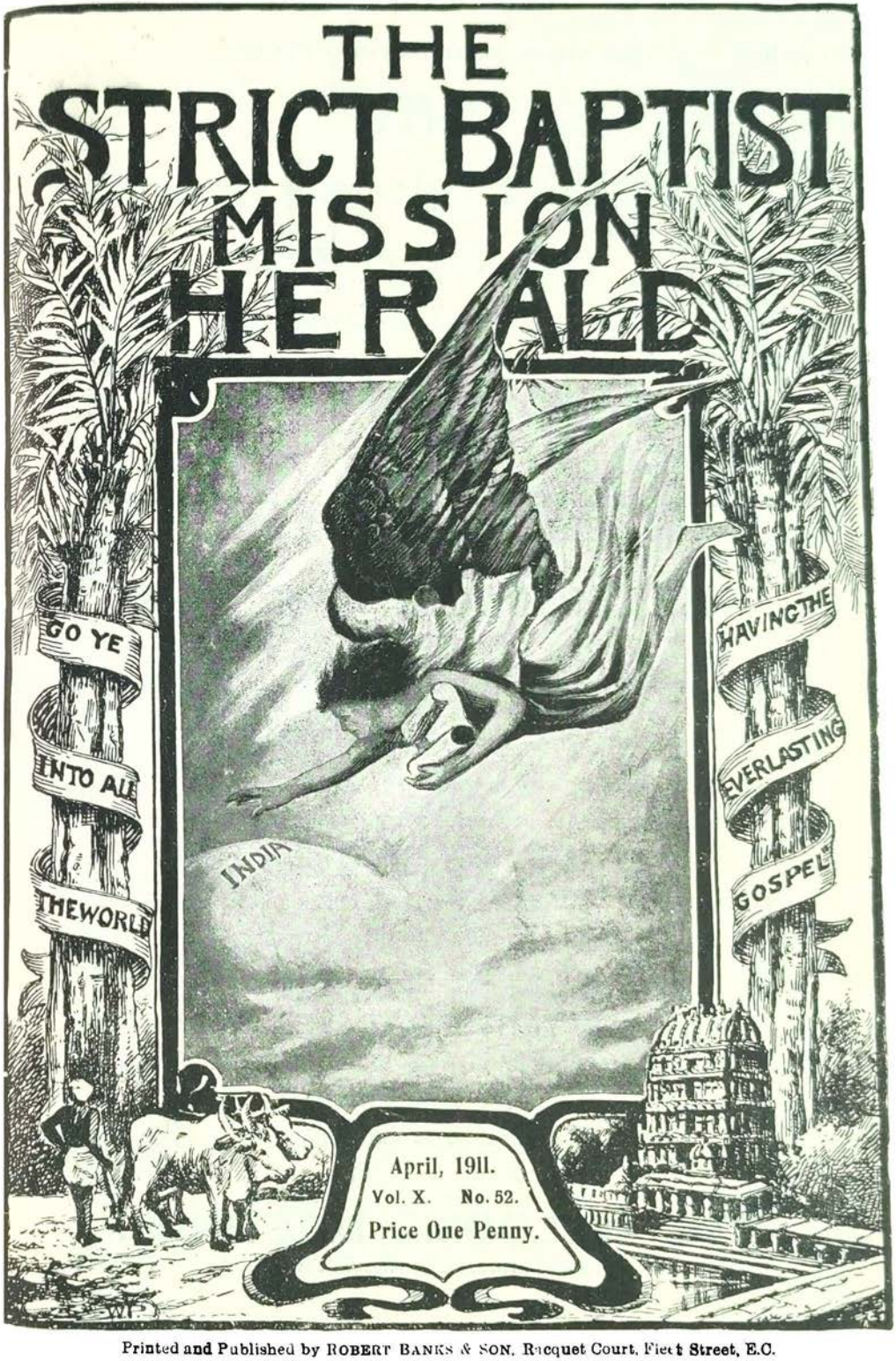
	£	s.	d.
Acton, per Miss Elliott		10	10
Gurney Road, per Miss Ince, Penny Weekly Subscriptions ...	1	.	4
Reading, per Miss Pursey	4	18	6
Surrey Tabernacle, per Mrs. Boulden, Collection at Meeting	1	8	9

ERRATA.—In the December issue of the HERALD, Soho, S.S., 14s. 3d., should have been 13s. 3d., and Mr. Simpson, £1, should have been £1 1s. Bermondsey, Lynton Road, £1 3s. 1d. for "Heralds," was omitted in the February issue.

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, and all letters for the Children's Corner to Uncle John, 11, Christchurch Road, Ilford, by the 13th *at latest.*

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

THE STRICT BAPTIST MISSION HERALD



April, 1911.
Vol. X. No. 52.
Price One Penny.

Printed and Published by ROBERT BANKS & SON, Racquet Court, Fleet Street, E.C.

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THE "HERALD" FOR 1910.

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* * *

THE WELCOME MEETINGS.

Full Particulars on page iii. Cover.

The Strict Baptist Mission HERALD.

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

VOL. X.] APRIL, 1911. [*New Series*, No. 52.

CURRENT NOTES.

IN view of the fact that Mr. Morling has decided to take his family to Sendamangalam it is gratifying to learn that "the plague has unaccountably—unaccountably, that is, apart from the influence of prayerful intercession—stopped." Between the 11th and 21st of February very few cases had occurred. We praise the Lord and pray that the pestilence may not return. The picture we are able to give of the plague camp and of Mr. Brand's little plague patient will arouse still greater expectancy as to the story our brother has to tell on the 25th of April.

Mr. Brand, who left India on March 9th, arrived in London on March 26th. He is expected to speak both afternoon and evening at the Welcome Meetings to be held at the Surrey Tabernacle on April 25th, and will no doubt deal at each meeting with different phases of his work. In view of the fact that he will not be able to visit any Churches—at least, for some time to come—all who wish to hear the story he has to tell should endeavour to attend both meetings.

It is hardly necessary to draw attention to Mrs. Booth's profoundly moving paper, "Married to the Gods." It presents a picture of one of the blackest features of Hinduism, if not the blackest. Every Christian reader will thank God for the light of the Gospel which has made such enormities in the name of religion impossible in his own land and will be all the more anxious to spread the light in darkest India.

"THE GREAT SILENT MISSIONARY."

THE Tercentenary of the Authorised Version of the English Bible calls us to devout gratitude to the God of all grace for having given us His Word, spoken through prophets and apostles, in our mother-tongue. His visible preparation of this Instrument for the salvation of English-speaking people, which began with Wycliffe's translation of the Vulgate, and to which the revival of Greek learning in Europe and the invention of printing so largely contributed, continued for upwards of 200 years, until the Authorised Version was produced in 1611.

Since then the history of the English Bible has been one of Divine preservation and gracious use. It has survived both the fierce attacks of open enemies and the subtle treachery of professed friends, and its message has lost none of its ancient power and sweetness. While it has been the bulwark of our national existence and the salt of our social life, it has also come into vital contact with individual men. It has quickened dead hearts and brought sin-burdened souls to the foot of the cross. And how many sorrowing pilgrims has it comforted and safely guided to the Home above!

But its indirect achievements have been equally great. It has constrained men and women to go forth into the heathen world, not only to proclaim its truths but to translate it into the vernaculars of the heathen, so that men might read the Word in their own tongues. The circulation and success of these versions have been such that the Bible has been aptly called "The Great Silent Missionary." It is not only indispensable to the human missionary in his evangelistic work, but it can go where the human missionary cannot go, and it does what he cannot do. Tibet, for instance, has been closed to the missionary but not to the Bible. Mrs. Bishop discovered, to her surprise, a company of Christians in the mountains of Tibet, where no European and no Christian teacher had ever been. On enquiry she learned that a man had gone south from one of the mountain villages to work as a carpenter and had brought back with him a copy of the Gospels. He earnestly sought the truth, became convinced, and then convinced others, until "there were only a few even in the whole village who were not in deed and truth Christians."

We all know the secret—the power of God's Word is not confined to any land. The old Jamaican negro's experience is repeated wherever the Bible goes—"I found truth in the Bible; *it tell me my heart* and I saw myself a sinner against God."

"If the choice were to lie between the Bible without the teacher and the teacher without the Bible, I would unhesitatingly elect the former." Let us, therefore, as we love our English Bible, celebrate the Tercentenary by praying for the circulation of the Word of God in all the languages of the world.

Our Foreign Field.

The News of the Month.

MADRAS.—At the meeting of our Theology Class in January prizes were distributed to those who had gained the highest marks during the previous year. The results showed that out of a possible 177 marks, Teachers Salome and Ponniah had gained 174, Arbaranam and Doraiswamy 173, and Daniel 172. Useful Tamil books, including a Concordance, Pilgrim's Progress, Daily Remembrancer, Treasury of Illustration and a Hymn-book, were chosen by the successful competitors and awarded as prizes. During the present session I am giving a series of lessons on "Protestantism."

The work of enlarging the Madras Mission House was begun in January. Watching this work closely suggested to me the topic for our Men's meetings—"Foundations."

A further reminder of the Arbuthnot failure has been received in the form of the payment of a third dividend of five pies in the rupee. The total amount recovered from the wreck equals about two shillings and sixpence in the £.

On the first Lord's-day in February I had the pleasure of baptizing a disciple named Samuel. His parents are heathen. He was formerly a pupil in our Semmencheri School, where he first came into contact with Christian teaching.

On Wednesday, February 15, the British India SS. *Golconda* arrived in Madras Harbour and we boarded her to welcome back to India Mr. and Mrs. Morling and family. E. A. BOOTH.

MADRAS ZENANA WORK.—On Jan. 4th, the Christmas vacation being over, our Bible-women resumed their labours and by the end of the month had paid 1,304 visits, spoken to a total audience of 4,674 adults and sold 18 Gospel portions. They are teaching 99 women to read, 46 of whom are sufficiently advanced to be able to read the Scriptures.

I have been pleased to note when visiting how many women there are who appear to be anxiously enquiring after Divine things and love to listen to our teaching. Some will follow us from house to house throughout the whole afternoon and listen attentively to each lesson. Surely it must be something more than feminine curiosity which prompts them to do this.

I am sorry to say several houses in Little Kilpauk have again been closed to us, but we hope it is only a temporary wave of opposition. We ask your prayers for this difficult corner of our Zenana field.

During January 101 persons received medical aid. Smallpox is very prevalent in Madras at present. Some of our schools are greatly reduced by it, but the people, thinking it is caused by an evil spirit, never apply for medicine. O. M. ELLIOTT.

SENDAMANGALAM.—*Still rising!*—The latest report of the attendance at Erumaipetti School shows that the numbers are still rising. 59 children now attend the Christian institution. *Eight months ago all these young people were being taught in heathen schools.*

The Touch of Defilement.—Through the open Dispensary door I could hear a woman whispering loudly to a low-caste man, "Here, little

brother, take my empty medicine bottle and give it to the Dhori." "Come inside yourself, Ammal!" I called out. "Alas! Dhori," came back the answer, "*I incurred defilement to-day by touching a Sukkilie*, and therefore cannot come in." (A Sukkilie is a man of the leather-working caste, looked upon in these parts as the lowest of the low. The most revolting part of the Sukkilie's degradation is that *he eats beef!*)

Robbing God of Praise.—A venerable-looking Hindu had been attending the Dispensary for several days. At last his wounded foot grew almost well, and I said to him, "You will soon be able to walk again." "Walk!" replied he, "I intend to *dance!* It is quite a long time since I was able to dance before the idol." Almost indignantly I said to him, "Why, here is a shameful thing! Jesus Swamy has graciously healed your foot, and instead of giving *Him* thanks you are anxious to dance in praise before a stone idol, His enemy!" The old man drew himself up. "Do you know who I am?" he said, "I am the temple *Poochary*. When the divine afflatus comes upon me, I tell the listening crowd what the god is saying in my heart." Here he went off into a heathen chant, sung in the high, quavering notes of age. He simply *would not* hear of Jesus. Every time the sacred Name was mentioned he relapsed into his chanting.

The Plague.—A few weeks ago the richest man in Sendamangalam died of plague, and this so scared the people that the village was deserted the next day. It has remained deserted ever since. Inside the village not a soul is to be seen. All have gone to live in the fields. I have seen some pitiable cases in which persons attacked by the dread disease have been left to die alone. Outcast, weak from hunger and thirst, burning with fever, shunned by all—what is wanting to complete the picture of misery?

"*Do you Christians pray for us?*" A caste man who came for medicine was induced to attend the prayer-meeting. He heard us praying that the plague might be stayed. One of the Indian brethren poured out his soul earnestly for the people in the following words: "Let their tears and their miseries come up before Thee. Look mercifully upon their distress, their dismay, their wailing. See how they leave their homes and wander desolate and terror-stricken in the woods and fields. How long, O Lord, how long? Turn their hearts from dumb idols to seek Thee, the Living God, and remove this scourge from our midst." Directly after the meeting the above-mentioned Hindu came to me, and, in tones and gestures of the utmost amazement, said, "What! do you Christains pray *for us?* Why, as you were all with closed eyes praying to God it seemed to me as if Kadavul (the Hindu's most spiritual name for God) was present in the midst. Truly it seemed to me as if a man who came to that place with an evil nature might go out with a good nature." Such a testimony *from such a source* encourages great hopes of the man who gave it.

J. M. BRAND.

Notes on Voyage.

OUR start from London was most inauspicious. The heavy fog that wrapped us round on Saturday morning, January 14th, clung to us all Sunday. On Monday we began to feel a little impatient at our long and dull confinement, but were delighted on Tuesday afternoon when we got under way.

Hereafter everything conspired together in our favour. Gloriously bright weather, generally calm, smooth sea, good health and yet better spirits, quick boat runs, well disposed cargo and a steady ship, above all the happy prospect of dear old Sendamangalam and the Kolli Mountains,—all made our voyage most enjoyable.

When at Port Said we were glad to receive letters from our Madras colleagues, who sent us prospectively a cordial welcome back to India. At Colombo we heard sad news from Brother Brand that plague had

rapidly extended in Sendamangalam and the neighbourhood and warning me of the danger of taking my wife and children there. Committing ourselves into God's care, however, we go forward.

On February 15th, long before the sun had risen, we cast anchor in Madras harbour. Soon after *chola hazri* Mr. and Mrs. Booth and Miss Elliott came on board and we had the joy of exchanging salutations. Though our time in Madras was very fully occupied with business we spent as long a time as possible with our dear friends recounting past experiences and conferring over future operations. This was deemed a privilege, and it was with real regret that we waved them farewell as we glided out of Central Station en route to Salem, 207 miles distant.

The ride from Salem railway station to Sendamangalam was a trying experience. Imagine a 35 mile ride over a road of holes and humps in a jutka without even the semblance of a seat, and scarcely long enough to allow the occupant to lie down and not high enough for him to properly sit upright. Add to this a temperature of 140° Fahr., and a glare from which even the practised eye shrinks and closes, and the necessity of holding up two boys to keep their poor heads from being pounded on the sides of the conveyance. When about 20 miles from home we caught the first glimpse of the grand old Kolli Mountains, on the western extremity of which the Nania Malai peak towered high like a mighty sentinel. Our hearts sent up the prayer to God,

"And in earth's darkest place
Let there be light."

About 4 p.m. we neared our long-desired destination. *But what has happened?* We drag our weary way along street after street, but no women peer out of their huts at the passing vehicles, no men look up from their work and make salaam, no hilarious children come shouting after our bundies. All is quiet, every house is deserted. Sendamangalam is like the city of the dead. The dread plague fiend is doing its fell work, and all those with the health and strength to do so have fled to the fields and jungles.

We have now reached the Mission House and gripped the hand of our brave brother. God has brought us to our journey's end in safety. May He guide, strengthen and equip us for the near future. D. MORLING.

Arrival of Mr. and Mrs. Morling and Family.

ON the afternoon of 17th February Mr. and Mrs. Morling and family arrived in Sendamangalam from England. They were looking very weary, and hot and dusty, after their thirty-five mile ride from Salem Railway Station along bad roads.

Since their arrival the two elder boys have had fever, but are somewhat better as this mail goes to post. Just before brother Morling's arrival the plague seemed to receive a sudden check. I had written to him *en route* that it would be unwise to bring the little ones into the infected village; but as he drew near to the shores of India the plague in this district stopped, and during the past week there have been only two or three cases recorded.

This afternoon we held a Welcome Meeting at the Chapel. Our Preachers, Teachers and Bible-women were indeed delighted to meet again with the missionaries. In their own expressive language they had been during the past year like "children who look in vain for the face of an absent mother."

Mr. Morling and I walked through the empty village. We stopped in the centre of a maze of interlacing streets which, a few weeks ago, had been a hive of life and sound; but now, as we listened, all was silent as the tomb. No voice of man was to be heard. And so street after street

of the once populous village bore silent but eloquent witness to the work of the dreaded plague. Under these conditions does brother Morling enter upon his work in this district. But events which appear inauspicious to us may in the end help onward the kingdom of God.

J. M. B.

"Married to the Gods."

A ROLL of drums, and a flash of crimson and yellow through the trees. We look up from the lesson we have been teaching and cease speaking, because our hearers have risen to their feet and are watching eagerly for the procession to come into view. And this is what we see—leading the way are the drummers, their lower limbs clad in crimson and white, the upper part of their bodies bare, drumming with all their might in that strange rhythm known only to heathen musicians. Next comes a man swinging a brass censer of smoking incense. Following him are other men bearing trays of offerings—flowers, fruit and cocoanuts, rice, cakes, and betel leaves and nuts. Then came a crowd of people gaily dressed, and all talking loudly, the central figure among them being a tall man carrying a baby-girl.

We look and wonder for a moment, and then a chance word enlightens us. The horror of it bursts upon us, and the pathos of that little human offering. The tall man is taking his one sweet baby to the temple to be "tied to the god." It is in fulfilment of a vow, the women around tell us.

The soft, dimpled arms of the baby cling confidingly around her father's neck, and her little curly head rests trustfully on his shaven one. The baby heart fears no evil within those arms, and yet he is about to give her away, body and soul, to Satan! Married to the god, condemned to a life of sin, taught from her earliest years to do the devil's work! Christian father or mother, take your own little girl within your arms and try to picture that scene, and, if you have never prayed for the heathen before, do it now with that soft cheek against yours and those clinging arms about you.

Within the shadow of every temple of any size is a street where live the *deva dasis*—servants of the gods—women who have been thus married to the gods in early childhood and devoted to the devil's service, or women who have been born into their mothers' awful profession. We have often wished to take the Gospel to these sinful abodes, but every effort in this direction has been hitherto opposed, and so we have longed and waited. This week we made one more attempt. We sat in a Hindu house in Sembarambakkam and looked across an open plain to a temple enclosed within high, fortress-like walls. The sun glinted upon the red and white perpendicular bands on the walls and poured its glory on a gigantic idol car near by. The car was a small tower in itself, its wheels reaching nearly to a man's height. By the side of the car were some blossoming trees and a double row of houses (the homes of the *deva dasis*), forming a small street. It seemed as if the soft green branches and the yellow blossoms bent and bowed for shame in the wind and tried to hide that little street.

A sudden resolve seized us. Rising and bidding our Hindu friends good-bye, we turned to walk across the plain. "Where are you going?" asked an anxious woman's voice. "To see the *dasis*," I said. "Oh, do not go, Amma," she implored; "the *guru* (priest) is in the temple and other men are about; there is sure to be trouble. Why go to them? They do not want you. Stay here and tell us as long as you like."

But we had told them for eight years, and that other need seemed calling, and so we went. A furlong or more across the plain, and by the car where the yellow blossoms bowed, we stopped, for from the first house in the street a Brahmin man came to meet us. Two

other men sat in the doorway of the house and watched their leader. He was polite, and his voice had a soft, chanting tone, which we did not wonder at when he told us he was the reader of the *Shastras* (Hindu Scriptures) in the temple. He enquired our business quietly, and we told him we visited women, and, hearing of some in this street, had come to see them. A gleam shot into his cunning eyes, and he set his white teeth, but his voice was smooth and soft as he gave us permission to visit the houses. He reminded one irresistibly of some huge creature of the feline tribe, with cruel teeth and claws concealed beneath a soft purr and a velvet paw.

Our eyes went past him to some gaily-dressed women in the other doorways, and we moved a step towards them. But he moved in front of us—and now we saw the claws—raising his voice, and making a gesture of command, he said, "You may go, but they will not hear you; they have no wish to see you." His eyes were fixed smilingly on me, and, behold, the women had vanished and all the doors were shut. He let us go then, but never an answer could we get from those houses, and so back we came to the car.

Quickly from the temple porch stepped the *guru*, his almost bare body smeared with ashes, a heavy rosary of brown beads around his neck, and a look of surprise on his wily face. Under the shadow of the car we stood and offered them our books for sale. The *Shastra* reader examined them carefully and returned them with a shake of his head; the *guru* refused to touch them.

The precious moments were passing, and with a silent, agonised cry for help we spoke to them of Jesus Christ, moving as near as we could to the closed doors. A bolt was shot back in one of the houses and a woman crept out, nearer and nearer, till she stood at my side. Through the yellow blossoms two more women's faces peeped at us; behind a softly-opening door we saw another. A few more minutes passed, and we were being helped and strengthened to speak on, and they listened in silence. Another woman came out, bold and black-eyed, with a subtle scent of sandalwood about her, and tinkling silver bells on her ankles. She looked into my face, her eyes a few inches from mine, and laughed mockingly, but there was not an answering laugh from the others. And so we told them the old, sweet story, and with an almost terrifying sense of our own weakness, was the consciousness of God's great power.

And now we heard the purr again, and saw a little—a very little—of the claw put out to scratch. "You have come a long way in the sun, and said what you had to say; but what good has it done?" he asked. We knew not, but we left it as a seed sown in a stormy wind and an arrow shot into the air—left it in God's keeping. WINIFRED BOOTH.

The Ponneammon Festival.

STANDING on a three-cornered piece of land where five roads meet, and within a stone's throw of one of our schools, is a small temple dedicated to the goddess "Ponneammon."

An annual feast is held here, to which a number of people from the outlying villages come. Every evening for a week previously we could hear the sound of the drums as the priests went round collecting money for the expenses. The festival continues for a fortnight, during which the *swami* is carried in procession to the surrounding villages, staying at each place one night to receive the offerings which are showered upon him.

One afternoon, camera in hand, I went down to see what was going on, and to get, if possible, a picture to pass on to you. At the various points of approach gaily decorated *pundals*, or canopies, had been erected to give the place a festive appearance. Crowds of people—men,

women, and children—were gathered round the temple. Some, having completed their rites, were merely looking on. In every direction were groups of women crouching over gipsy fires, on which rested huge pots of rice, which they were boiling for the god; a constant stream of men, laden with gifts of fruit and cocoanuts, were going up to the temple entrance: here and there dead fowls were lying on the ground, and several headless sheep (the heads had been given to the priests) were being carefully guarded by their owners, who would presently take them home, cook, and eat them. Behind the temple a number of men were bathing and washing their clothes in the sacred well, hoping thereby to obtain spiritual benefit. Picture it all in your mind, dear friend. Oh, the sadness of it all! By such observances these people firmly believe they will obtain final emancipation and bliss.

From several points I made an attempt to get a snap-shot, but it was impossible to escape observation. Wherever I went crowds gathered thick and foiled me in my object, till at last, disappointed, I turned away to go home. I was not prepared, however, for the torrent of abuse and insult that greeted me on all sides. As if by common consent the crowd gathered about me hooting and shouting their utmost. Their noise was deafening, and remonstrance only increased their anger, so I walked away as quietly as possible, they still following, jeering and making their hideous noise. After about 200 yards, however, they became tired, and returned to the temple, leaving me to pursue my way alone, thankful that no worse results had happened, and realising that I had not acted wisely in going. The Hindu is very jealous about his religious performances, and resents the intrusion of a stranger, attributing it to evil motives.

O. M. ELLIOTT.

The Little Plague-Patient Who Recovered.

OF all those whom I have seen and treated for plague only *two* have recovered. One was the little lad in the picture. For seven weeks he lay at the point of death. It was a hard fight. At first I used to go to him every morning. Regularly, soon after sunrise, a low-roofed cart would be waiting outside the Mission House ready to convey me, with a little bundle of dressings and a good supply of antiseptic lotion, to the plague camp. A drive of just under two miles would bring us to a collection of grass-covered huts built some little distance from a desolate hill. A hail would bring forth from one of these huts an old Mohammedan bearing in his arms the mere shadow of a boy. After attending to this pitiable little object, renewing the dressings and seeing that all old dressings were burnt, there would be personal antiseptic measures to be taken. A thorough cleansing of hands and arms in a strong germicide before leaving the camp would be followed at home by the changing of every garment and a bath.

The picture is a unique one. The characteristic plague bubo, or boil, may be seen in the lad's neck just beneath the left ear. It has suppurated, and I am just about to relieve the little sufferer by removing the poisonous pus.

The people in this camp are all Mohammedans, uneducated, and hence singularly devoid of any fear of the infectious nature of the disease. All my warnings to avoid unnecessary contact were lost on them. But in this they are an exception to the rest of the population of this district, the large majority of whom would do anything to avoid touching a plague patient. In this case medical work provided a sympathetic atmosphere for the preaching of the Gospel. Sometimes it would happen that whilst I was inside the camp attending to the sick our two Gospel preachers were outside talking to the people. One day the attention paid at this spot was so good that they stayed on the whole day preaching the way of salvation and expounding the Word of God.

J. M. B.



THE LITTLE PLAGUE-PATIENT WHO RECOVERED.

OUR HOME CHURCHES.

Prayer Subjects for April, 1911.

"The Lord is nigh unto all that call upon Him . . . in truth."

Week beginning—

SUNDAY, 2nd.—That the testimony of Miss Elliott and the Bible-women among the Hindu women of Madras may be used of God to the conversion of many.

SUNDAY, 9th.—Satan has various ways of compassing his ends. One of these, doubtless, is to prevent some from confessing their faith. To this end he uses the opposition of parents and friends. Pray that he may be defeated and the faith of these young believers strengthened.

SUNDAY, 16th.—Roman Catholics are very numerous in South India. We ask for prayer that the series of lessons now being given on Protestantism by Mr. Booth may be the means of stimulating the study of God's Word and revealing the dangers and deceits of priest-craft.

SUNDAY, 23rd.—That we may have God-glorifying Welcome Meetings on the 25th, and that their influence may be great and lasting.

SUNDAY, 30th.—Praise for the cessation of plague in Sendamangalam and prayer that many of those who have escaped may be brought to a saving knowledge of Christ.

Council Echoes.

Baptism.

The welcome news of another baptism, in February, was received from our brother Mr. Booth at the March Council meeting. This is another testimony to the value of our School work in Madras; the young man, whose parents are heathen, learnt to read and first came in touch with the Word of God in our Semmencheri School four years ago. The two candidates who were hindered by their relatives in January are still hindered.

Miss Elliott.

Miss Elliott, we were sorry to learn, had a disquieting experience in February. During the evening meal a thief broke into her room. Hearing a noise there she entered the room, but the thief had decamped, leaving the room in confusion. Happily nothing but letters, Gospel portions, &c., had been taken, and these were found in a ditch the next day. The indirect result of the incident was that Miss Elliott was laid up for a few days with fever. Over against this it was a joy to hear of the enquiring spirit of some of the women who attentively listen to our sister's teaching and follow her from house to house the whole afternoon.

The Plague.

"Sendamangalam is empty of inhabitants and the plague is speading to the surrounding villages," was the news received by the Council from Mr. Brand in a letter written on February 7th. Earnest prayer was offered by several brethren for Brother Brand's safety and that the Lord might be pleased to stay the plague.

A Suggestion for our Sunday Schools.

A LITTLE more than a year ago we introduced a Birthday-box into our Sunday School at Courland Grove, Clapham, to give teachers and scholars an opportunity of making a thankoffering for another birthday, and at the same time to help the funds of the Strict Baptist Mission.

There has been a generous response, £1 7s. being realised at the end of the first year; and we are encouraged to hope for still better results in the future.

The box is placed on the platform every Sunday, and an opportunity is thus offered to the Superintendent of wishing the givers "Many happy returns of the day."

Doubtless there are many other Schools who will gladly adopt this little plan, which is the outcome of a suggestion by Mr. A. W. Thrower, our devoted representative on the S.B.M. Council. A. VINE, Supt.

Meeting.

Zion Missionary Society, Maynard Road, Walthamstow. —On Wednesday, March 1st, we were favoured with a visit from Mrs. Elnaugh, who told us of her own call to the foreign field, the abiding appeal of the heathen, the Master's command "Go ye," and His provision, "Lo, I." We trust others will have heard the words which came with such force to her, "Can't you go?" and answer as she has done, with a life yielded to His service, for His glory.—F. VICTOR SHARP.

Review.

THE BATTLE: IS IT YET WON? By J. M. Brand. One would think, judging from the glowing utterances of some missionary writers and speakers, that India was fast renouncing Hinduism, that caste was almost on the point of breaking up, and that the people were growingly influenced by Christian ideals. This little booklet will do something to dispel the thought if it has lodged in the minds of any of our readers. We thankfully recognise the trophies of grace won by the Gospel and the Christianising influence it is exerting, but with only three or four million converts (and the greater part of these Roman Catholic) out of 300 million people, and with such iniquities as child marriage, cruelty to widows and *religious* immorality still rife, the battle can hardly be said to be won. The booklet, which was not written for publication, lightly touches various features of religious life in India, *e.g.*, Transmigration, the revival of Hinduism, Theosophy, Mohammedanism, and the moral—or rather the immoral—life of the people. It pictures the experience of a missionary in a Hindu town or village, cut off from Christian fellowship and constantly exposed to the sights and sounds of heathenism. Over against the dark background of heathenism and Satanic power and subtlety is placed the power of the living Christ and the certain dawn of His world-wide reign. We trust the booklet may be widely circulated throughout our Churches. Copies may be had of Mr. Chisnall, 6d. per dozen; 4s. per 100, post free.

According to the latest news from Sendamangalam, dated March 1st, three more plague cases had occurred. For some days previous there had been no fresh cases and the people were wanting to come back. The Government officials, however, would not allow this, and the streets are barricaded. The Morlings' two elder children had had fever, and the youngest had fever when the mail left.—EDS.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—I welcome Edith Parish (Division II.), of Wood Green, Winnie Box, Maud Mellor, and Constance Bell, of College Park, Lewisham, and thank Miss Phillips for forwarding me the answers of the latter. I am very glad you think of the Corner as you do, Lottie.—Yes, Marian, I suppose most of us have found out that it is easier to do wrong than right, just as it is easier to go down hill than up; but Jesus helps those who trust in Him. Very glad to hear what you tell me, Ethel.—And you also, Dorothy (Cuthbert). The answer to the 3rd question is on pages 15 and 27. You will see your marks for February in the March HERALD.

MARKS FOR MARCH AND THE QUARTER.—*Division I.*—(Max., 7).—Elsie Tooke, 7, 21; Emily Church, 7, 20; Edith Ince, 6, 20; Winnie Falkner, 6, 19; Colin Church, 6, 19; Hilda Cuthbert, 5, 19; Grace Church, 7, 6, 18; Ruth Waters, 5, 18; Marian Osborn, 5, 17; Ethel Sims, 5, 16; Lottie Tooke, 4, 16; Maud Mellor, 6; Winnie Box, 4. *Division II.* (Max., 7).—Violet Hammett, 7, 17; Dora Haynes, 6, 16; Charles Ince, 6, 16; Willie Tooke, 6, 15; Elsie Horne, 6, 15; Harold Carter, 7, 14; Bertie Sheed, 6, 14; Enea Tooke, 6, 14; Dorothy Mitton, 5, 14; Irene Hammett, 5, 14; Hubert Grimes, 5, 14; Ada Webb, 5, 13; Alma Waters, 5, 13; Dorothy Cuthbert, 4, 13; Kennneth Robbins, 5, 11; Walter Spyers, 6, 9; Stanley Moore, 3, 7; Constance Ball, 3. *Division III.*—(Max., 6).—Stanley Baker, 6, 13; Philip Webb, 4, 13; Annie Waters, 4, 10; Grace Parsons, 5, 8; Eric Robbins, 3, 6. I am sending missionary books to Elsie Tooke, Violet Hammett and Stanley Baker (as Philip had a prize last quarter), which I hope they will like. You have all answered well, particularly, of course, the prize winners; but I specially commend Violet Hammett because she has tried hard and answered carefully, and I am glad she has at last got a prize. I want others of you who have not received one to do the same.

QUESTIONS FOR APRIL.—*Division I.*—1. Give an illustration of the Hindu idea of sin. 2. Describe in your own words the festival scene near our Pursawalkam school. 3. Describe the scene when an old Hindu "robbed God of praise." *Division II.*—1. How did an old Hindu "rob God of praise"? 2. How did a caste Hindu express his feelings to Mr. Brand about a prayer-meeting at Sendamangalam? 3. What experience did Miss Elliott have at a heathen festival? *Division III.*—1. When did Mr. and Mrs. Morling reach Madras? 2. How many children are there in the school at Erumaipetti? 3. What does Miss Elliott say about Little Kilpauk? 4. How far is Sendamangalam from Salem? 5. How far is Salem from Madras?

Some of you are forgetting to put your address and your age on your answers. Will you please do so *each time.*

What do you think some of the Sunday School children of Balcaskie Road, Eltham, have been doing to help the Strict Baptist Mission? Four of them traded with one penny each and one with two pennies, and together they made 8s. 9d., and sent it through Miss Stringer to our Treasurer. Well done, Balcaskie Road! Who will do the like?

I suppose you will all be taking great interest in the coming boat race, so let me repeat a story of Rev. F. B. Meyer's. One boat-race day two ragged boys were leaning over Blackfriars Bridge. One said to the other, "Which are you for?" "I'm for the Lord Jesus Christ," was the unexpected answer. He was asked by a passer-by how he came to say that, and he said, "I went to Sunday School meaning to have a lark, but Teacher told us Jesus said, 'Suffer the little children to come unto Me,' and as I was a little child I thought He meant me; so I came to Him and now I want to get all the other chaps."

Is that a missionary story? *Who are you for?*

Your affectionate UNCLE JOHN.

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 25th, 1911,

When **Mr. JESSE M. BRAND,** of Sendamangalam, India,

WILL BE WELCOMED HOME ON FURLOUGH.

AFTERNOON,

DEVOTIONAL SERVICE at 3.30.

TEA AT FIVE O'CLOCK. - - - TICKETS SIXPENCE.

EVENING,

A PUBLIC MEETING at 6.30.

PASTOR R. MUTIMER will Preside in the Afternoon, and PASTOR E. MITCHELL in the Evening.

MR. JESSE BRAND

WILL SPEAK AT BOTH MEETINGS.

Other Speakers:

MESSRS. O. S. DOLBEY, J. E. FLEGG, J. JARVIS, of Greenwich, GEORGE SMITH, of Grays, MRS. ELNAUGH, and others.

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."

LIST OF SUBSCRIPTIONS

Received from February 10th to March 14th, 1911.

"He which soweth bountifully shall reap also bountifully."

A SPECIAL REQUEST.—Will our friends, in remitting money to our Treasurer, kindly add Mr., Mrs., or Miss to their signatures *each time*. This will help him considerably, as it is impossible for him to remember the proper designation in each case, and guessing by the handwriting is very unsatisfactory.

General Fund.

	£	s.	d.
Kingston-on-Thames, Providence, Reports			8
Tottenham, West Green Road, Mr. Vestey's Bible Class	1		.
Tring, Akeman Street, Sen. Christian Endeavour Society ...	4	3	7
Mr. W. Derham (box)	1	1	.
Bromley, College Slip, Bible Class (box) ...		6	10
Reports		1	4
Mr. J. Dilley ...		5	.
Mr. T. Walter... ...	1	1	.
Miss Ethel Leeks (box)		5	4
Friend, per Treasurer	9	.	.
,, ,, Scriptures in Sendamangalam ...	1	.	.
Eltham, S.S.	1	.	9
Waltham Abbey, Ebenezer, Reports ...			6
Mr. R. E. Sears ...		2	6
Wood Green, Dovecote Hall S.S.		6	6
Greenwich, Devonshire Road, Reports		3	4

General Fund (*cont*).

	£	s.	d.
Mr. C. S. Wilmshurst (box)		7	6
Bethersden	1	.	6
Friend, per E. M. ...	10	.	.
Mr. H. Newton ...		5	.
Birthday Offering ...		10	.
,, Thankoffering, March 2		2	6
Miss E. Elliott, postcards, etc.		1	.
Wooburn Green S.S. (box)	2	3	10
Miss E. L. Cooper ...	2	.	.
St. Neots	2	15	¼
S.S.	2	10	2¼
Bible Class	1	1	6
Mr. Hazelton (box)		12	3
Mrs. Miles ,,		12	.
Mr. Cook ,,		10	.
Mrs. King		9	8½
Mrs. Dodson ...		5	.
Docey Newell ...		1	10½
Literature		4	3
Brentford, North Rd., Mrs. Charman ...		10	.
Mrs. C. Hurrell ...		10	.
Mr. C. S. Turner (box)		5	.

"Herald" Fund.

	£	s.	d.
Kingston-on-Thames, Providence		16	.
Miss Edith Tree ...		7	.
Bromley, College Slip		4	6
Hounslow, Zoar ...		3	7
Waltham Abbey ...		6	.
Mr. R. E. Sears ...		10	6
Mrs. Betts, per Mr. Sears		1	6
Greenwich, Devonshire Road	1	12	9
St. Neots		15	.
Rushden, Succoth ...		8	.
St. Albans, Bethel ...		8	.

L.Z.A.

	£	s.	d.
Penrose Street S.S., per Mr. Stockwell, Collection at Meeting	1	1	3
Dr. Elwood		10	.
Walthamstow, Young People's Society, per Mrs. Elnaugh ...		8	.

NOTICES.

ALL COMMUNICATIONS for the HERALD should be sent to the EDITOR, Pastor L. H. Colls, "Framsden," Western Road, Tring, by the 10th of each month, and all letters for the Children's Corner to Uncle John, 11, Christchurch Road, Ilford, by the 13th *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.***

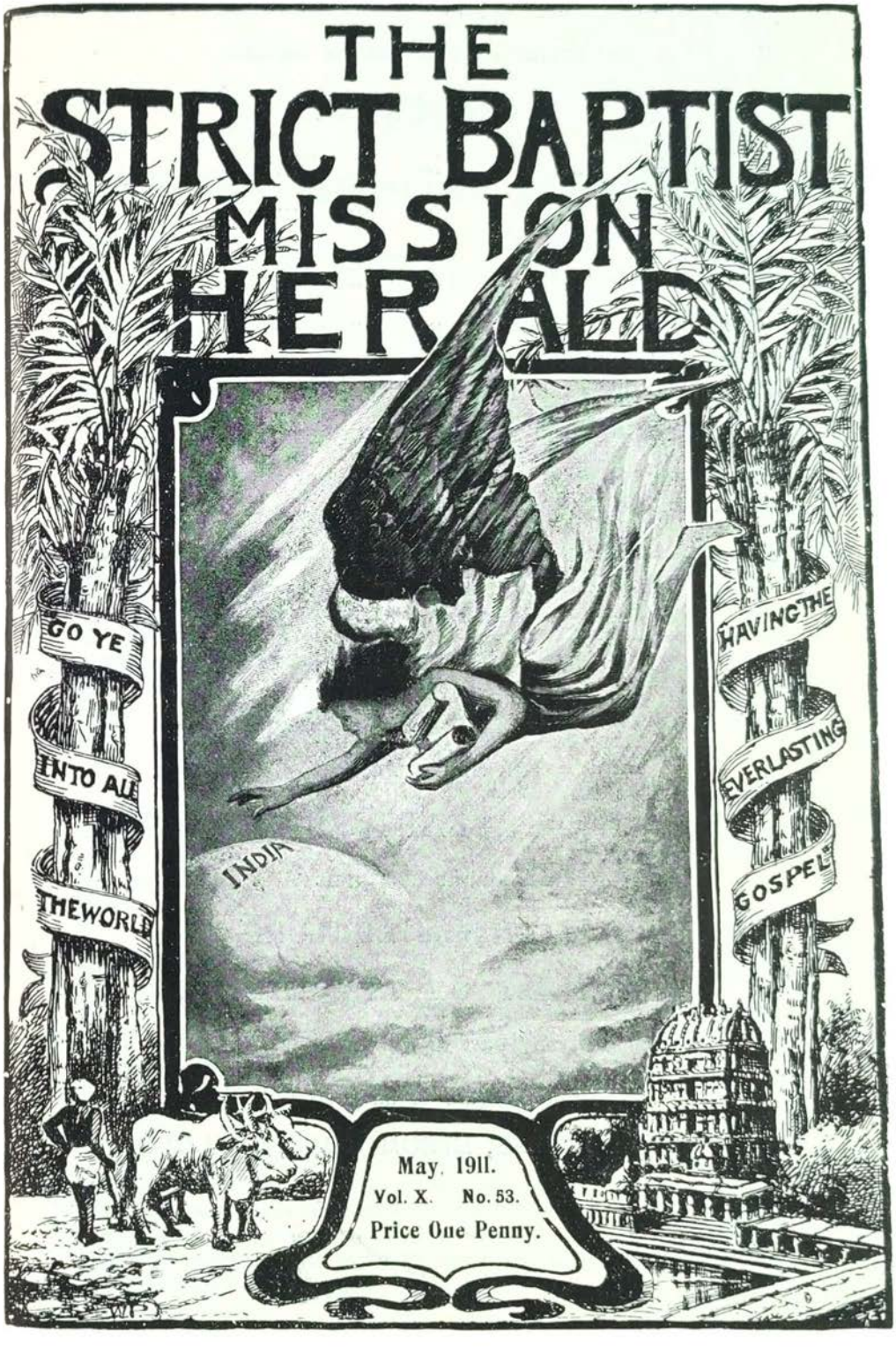
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ALL SUBSCRIPTIONS, &c. (*except for the L.Z.A.*), to be sent to Mr. A. J. Robbins, Vicarage Farm, Hounslow, from whom COLLECTING BOXES may be obtained.

* * *

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



May, 1911.
Vol. X. No. 53.
Price One Penny.

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PASTOR W. CHISNALL,

THE SECRETARY OF

THE STRICT BAPTIST MISSION,

Is now at liberty to

PREACH and LECTURE

ON BEHALF OF THE MISSION

In any part of the Country.

Application should be made to him at

WESTBROOK LODGE, EPSOM ROAD, GUILDFORD.

The Strict Baptist Mission HERALD.

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

VOL. X.] MAY, 1911. [*New Series*, No. 53.

CURRENT NOTES.

THE remarkable change in the attitude of the people towards Mr. Brand as the result of his medical work, which was so strikingly exhibited at his departure from India (see page 52), is extremely gratifying and encouraging. At the same time it necessarily fills us with regret that there should be no one to take his place immediately and carry on the work so well begun. The need, however, is known to our Lord and "He is able to do exceeding abundantly above all that we ask or think."

In view of the facts which Mr. Brand has acquainted us with (see page 56), it is clear that in the near future a hospital and a house adjoining it will have to be erected in some part of the Namakal field, hereafter to be decided upon. The point of urgency is that, in view of the cost, preparation should soon be begun to meet it.

Our friends and supporters in the Churches are kindly requested not to ask Mr. Brand to preach and lecture during the coming months. We sympathise with the wish of many to hear him, but he has some months of hard work before him in preparation for his preliminary examination. As it is imperative that he should pass this before the end of the year it is impossible for him to do deputation work.

We have not had to draw attention to the General Fund for some time, but it will be seen that during the last two months contributions have been so low that less than half the monthly expenses has been received. Perhaps our subscribers will also kindly note that the money in our other funds cannot be used for these general expenses.

VISION, PASSION, ACTION.

ONE of the most graphic missionary pictures in the New Testament is that of Paul, the prototype of missionaries, at Athens. We see him passing along its streets where "it was easier to find a god than a man," and observing the objects of the peoples' worship. At length his attention is arrested by an altar "To an unknown God," and he sees how profoundly ignorant the Athenians were of the true and living God, notwithstanding their culture and philosophy. This vision of their need stirs him to passionate emotion. Jealousy for God, pity for the people, and indignation at the malice of Satan move his spirit. The passion he feels moves him to action. Paul is no mere sentimentalist. He believes, therefore he speaks. Neither contemptuous incredulity nor fierce opposition daunts him; and the name of Jesus is heard for the first time in the synagogue, the market place and on Mars Hill.

Vision.

Have we any such vision as he had? Have we, in obedience to our Lord, "lifted up our eyes and looked on the fields"—the broad fields of humanity? If so, we see vast numbers of our fellow-creatures—two-thirds of the human race—at this moment "sitting in darkness and in the shadow of death," the greater number living in utter unconsciousness of their need of Christ, while some are groping after God. And these are passing at the rate of 4,000 every hour into eternity. Amid this great mass of humanity we see devoted men and women carrying the Light of Life into the darkness, but the number is, comparatively, so small that immense numbers of the heathen never see even a glimmer of the light. Above all do we see the Saviour's purpose to gather in His "other sheep" through us?

Passion.

Does the vision stir our hearts? Does the conviction force itself upon us, "I am debtor," and the response rise to our lips as to Paul's, "I am ready"? Do jealousy, pity and indignation so stir *our* hearts that we are filled with a passionate desire to take or send the Gospel to the perishing heathen? Better still, does "the love of Christ constrain us"? Or do we disregard both the unconscious cry of the heathen, "Come over and help us," and the lovingly imperative command of the Saviour, "Go ye"?

Action.

"Yes, we *have* seen something of the vision and it *has* stirred our hearts." But have we been moved to action, realising that there is something for each of us to do—To go, To let go, or To send, and hold the ropes? What, then, are we doing? Does our action bear any true proportion to our emotion? We who send and "hold the ropes" may well ask, Does our praying, our giving, our working, adequately represent the enthusiasm we sometimes feel? Does our passion all pass into action?

Our Foreign Field.

The News of the Month.

MADRAS.—The places in which we find an opportunity for preaching the Gospel vary considerably. One morning this month I visited the cemetery and obtaining permission gathered the Tamil gardeners and others and preached to them among the graves the Gospel of Life.

Finding that Madras folk do not care to come to see pictures thrown by a lantern illuminated by an oil lamp, I invested in an acetylene gas generator. The result is very satisfactory. We have had large audiences in town and villages when showing the pictures—the clearness of which they appreciated.

The Council having sanctioned the erection of a small Dispensary in the Mission Compound, the work has been put in hand and is proceeding at the same time as the extension of the Mission house.

An epidemic of small-pox has affected the attendance in our Schools.

On the first Lord's-day in March I had the pleasure of baptizing a sister, to whom I gave the name of Mary. From the testimony given we learned that it was through the prayers conducted in the home by the two sons, who are members with us, that this sister had been brought out of heathen darkness to a knowledge of the Lord. E. A. BOOTH.

MADRAS ZENANA WORK.—During the month of February our Bible-women told the old, old story on 1,293 occasions, having a total audience of 4,770 adults. They sold 22 Gospel Portions and are teaching 96 women to read.

I have just finished my first complete round of the Zenana work; it has taken two and a half months. This means that I can only pay four or five visits to each house in a year, even if no hindrances occur.

The number of medical calls reached 206 this month. By this means I come into touch with many who have never been visited by a Bible-woman, and pray it may be the channel through which spiritual blessing as well as healing of body may flow.

SENDAMANGALAM.—On account of the evacuation of Sendamangalam through plague, Bible-woman Adaikalam is now being transferred to Erumaipatti.

The first Christian wedding in Sendamangalam was held last week, when Teacher Phillips was married. A number of the principal men of the town came to witness the ceremony.

Our first surgical case after the departure of Mr. Brand was a girl with a deep scalp wound filled with sugar!

Our Erumaipatti School is in a prosperous condition. Seventy-five children are on the rolls and an assistant-teacher has now been appointed. Tuttikulam School, though not so flourishing, is making headway.

Within a few days of our arrival the thermometer registered 100 degrees Fahr. on our verandah at sunset. Through the great change of coming from an English winter into such heat our children were feverish for several days, but now are happy again.

The Forward Movement has been commenced. Last week I made a visit to the Kolli Mountains with the view of securing a suitable site for a central station, of which more anon. Next month I hope with the family

and several native workers to make a more prolonged stay there. Pray that we may be guided to the right places and strengthened to overcome the numerous difficulties to fully evangelizing this most needy part of our field.

Many of the people of India have most strange ideas concerning the origin and nature of plague. One man of very fair education told me it was brought here from London! Another persisted it was spread abroad by Government native officials. Many are seriously under the impression that the white man, finding the Indians are increasing in numbers too rapidly, is taking steps to check the progress. On my entering the Tuttikulam Pullar quarter the other day for preaching two women shrieked out, "Oh, why have *you* come into our village? You have only come to kill us all with plague"; at which Swamidhas and I were given a wide berth and a very scanty audience. D. MORLING.

The Indian Census.

ON the night of the tenth of March, 1911, a census was taken throughout India. Seeing that the great majority of the people can neither read nor write, the task was a stupendous one. Preparations began more than a year ago. Enumerators formed a great host, a large proportion being private individuals who were called upon by Government to render this honorary service. Several of our Mission Agents were appointed.

A block of about fifty houses was assigned to each enumerator, who had to fill in an elaborate schedule giving more than a dozen particulars concerning each individual. The almost endless questions and explanations necessary to elicit these particulars were asked in a preliminary registration.

On March 10th, during the daytime, a crier was sent out with his noisy *tom-tom* to warn all people to be in their own houses at dusk, to keep a light burning at the front door of the house until the enumerator had visited them, and to tie up all dogs. I was preaching at Jaganathapuram that morning, and in reply to this notice I heard a woman ask whether the Government, who ordered the lamp to be kept burning, would provide the oil for the lamp. The official facetiously said that he would give an order to that effect.

At night I went to Ayanapuram, and accompanied Preacher Ponnuswamy on his round for the final revision of the schedule. Picture an elderly, be-spectacled, and turbanned man sitting on his heels in Oriental fashion. Spread open before him on the ground is a long, important-looking buff book, comprising the census schedule; close by there is an ink-pot, a long ruler, and a lantern. He calls for the "great man" of the house, and asks what number has been painted on his wall. The man goes to look, and says that the number has disappeared, because at Pongul time he had his wall whitewased, but he says that the number mentioned by the enumerator is correct. The roll is then called, and each person has to answer.

In one house a silver-haired old dame had freshly arrived that day. On our approach she fled. Later on, whilst we were checking the list in another house, the old lady was brought, and her name duly entered. The many questions asked bewildered her, and beating a retreat, she exclaimed, "Why bother to write my name? To-morrow I shall be dead!"

One of the questions related to religion, and many Hindus could only declare their sect as Saivite or Vaishnavite by indicating horizontal or vertical marks on their foreheads. Another question related to age, which, in most cases, had to be settled by the guess of the enumerator. When I asked the occupation of one member of a family I was told, "Crab-

catcher"! In another house the wife was absent when the roll was called. In answer to my question, "Where is your wife?" the "great man" of the house replied, "It has gone to Madras."

The provisional returns have been published. The figures for Madras City are 517,335, being an increase of about 8,000 on the last census.

The total population of India, according to the provisional figures just published, is 315,001,099, an increase of 7 per cent. over the last census.

E. A. BOOTH.

Farewell to Mr. Brand.

THE chief characteristics of Mr. Brand's farewell meetings, which were of no usual order, were sincerity, spontaneity, and enthusiasm. The first meeting was held at Kalapanayakanpatti, where there has been a remarkable change in the attitude of the heathen towards us and the Mission. We were jolting along in two huge bullock



FAREWELL TO MR. BRAND AT SENDAMANGALAM.

bundies sent purposely for us, when, as we approached the village, our bulls were stopped, and we were escorted to the local rest-house by a crowd of onlookers amid the roar of tom-toms, the shrill strains of wind instruments, and a hot cloud of dust. After making our salutations, and listening to a few productions from a gramophone brought by a mittahdar from a neighbouring town, we were invited to a sumptuous feast arranged on purely native lines. Let no one hereafter imagine that the Indians are one whit behind in the culinary art.

This concluded, addresses were read in English and Tamil, sandal-paste and betel were handed round, perfumes sprinkled on the friends, fruits and sweets received, salutations exchanged, and then leave was taken of our numerous audience.

But this was not all. Though already laden with honours, plantains, and candy, our friend was again made the centre of attraction and the recipient of good things. On our way back, as far as Nunjundapuram, more music and more crowds were in evidence. Here another reception awaited us. A most touching address was given by an old Mohammedan, cocoanuts, sweets, and garlands were presented, and again we set off for Sendamangalam.

On Sunday afternoon a meeting was called so that Mr. Brand might have a few words with a selected number who had received special benefit from his medical treatment. Instead of finding the selected few, we found the chapel crowded, principally by Mohammedans and others of Sendamangalam. Garlands, limes, and many other tokens of goodwill were given, and the meeting closed with our colleague's last Gospel talk to his old patients.

On Monday morning, the 6th, at eight o'clock, the Mission workers held their Farewell, when we committed our brother into the loving hand of our God. Mr. Brand left Sendamangalam for Colombo that day at one o'clock.

In 1907 medical work in The Strict Baptist Mission was entirely an innovation. The progress of events here during the past two and a quarter years, and also the character of the above-mentioned meetings, prove unmistakably the high value of medical mission work, especially in such fields as this, where the missionary must cut out a new path through the untracked jungle. I heartily wish a qualified person were now ready to take up this good work.

D. MORLING.

THE FAREWELL ADDRESS AT KALAPANAYAKANPATTI.

[The following is the first paragraph of the Tamil address presented to Mr. Brand at Kalapanayakanpatti, with an English translation of the whole made by an English-speaking Hindu.—EDS.]

வழியனுப்பு

வந்தனோபசாரப் பத்திரிகை.

சேந்தமங்கலம் டிஸ்ட்ரிக்ட் பாப்டிஸ்ட மிஷனைச் சோந்த

கனம். J. M. பிராண்டுதுரை அவர்களுக்கு

ஐயா,

கலப்பாணைக்கன் பட்டி வாசினாயெ நாங்கள், தாங்கள் ரீடிற்கு விடுமுறையில் சமைகுப் போவதாக தெரிகிது, எங்களுக்குத தங்கள்பாலுள்ள நன்றியறிவையும், அதியாத விசுவாசத்தையும் இந்த சந்தர்பத்தில் ஒருவாறு வெளியிட விரும்புகிறோம்.

To the Rev. J. M. BRAND of The Strict Baptist Mission, Sendamangalam.

REVEREND AND DEAR SIR,—We, the members of the Nayudu Community of Kalappanaikenpatti, beg leave to avail this occasion to give expression to our deep sense of gratitude and affection towards you, and for bidding you a hearty farewell, on the eve of your departure to England, on long leave.

Though, we are intensely grieved to miss you from our midst, still by having the venerable Rev. D. Morling and his beloved wife safely back again amidst us, from England, and considering that you are leaving this for your native

land to visit your beloved parents and worthy relatives, and to make a speeial study of the subjects of Medicine and Surgery, in which you are already sufficiently proficient, and actuated by the selfish motive that we can better enjoy the benefits of such a study, we are consoled in a way.

Though, a stranger to us, by caste, custom, and everything; by virtue of your stirling qualities, and disinterested work amidst us, you have completely won our hearts, and come to be regarded by us in the light of a near and dear relative.

We are not unmindful of the several benefits we have derived as a result of your strenuous endeavours, in the different spheres of your duty. As a doctor, in the space of the 2 or 3 years we have had the fortune of coming in contact with you, you have, by the aid of your efficacious medicine and skilful surgery, relieved many from their sufferings, and even saved many from the actual grip of death. In this connection, the services you have rendered us, are simply unparalleled and invaluable; and they cannot be sufficiently overestimated. The readiness with which you attend to the patients, the earnestness and attention with which you treat them, your kindness and sympathy, have made a lasting impression on our minds, and we cannot adequately feel grateful to you for all that.

We have often heard with interest, and attention the several lectures you delivered in connection with your religion. Indeed we find them all very valuable and universally acceptable. Of course, your hard labour in the cause of the furtherance of your religion, cannot fail to be amply rewarded.

Indeed, we are very thankful to the Mission to which you belong, for sending to our midst, men of your stamp noted for honesty of character and steadfastness of purpose, and everything which go to make an ideal missionary; and we are under a deep debt of gratitude to them for the same. We earnestly pray for all success and prosperity to your Mission.

It is also our earnest desire, that, just as we have your memory ever fresh and green at our hearts, you must also, when away at your native land, always reserve some place at your heart for us, the residents of Kalappanaikenpatti, and your ardent admirers.

Though we have not been able to sufficiently repay you, and evince all that we cherish for you, for your disinterested work, and valuable services amidst us, we, most fervently pray God that He will infinitely reward you, and advance success and prosperity in all your endeavours and undertakings; and we eleven earnestly long for the day when you will be back in our midst, to cheer us and benefit us, with your increased vigour and advanced learning.

In conclusion, all of us most heartily wish you a safe journey home, and a warm welcome back, and may God shower upon you His choicest blessings, and attend upon you throughout. We beg to remain, reverend and dear Sir, your most sincere and affectionate, MEMBERS OF THE NAYUDU COMMUNITY.

4th March, 1911.

West Ham Tabernacle.—On Thursday evening, February 23rd, we held the fourth anniversary of our L.Z.A. Branch. The meeting was an open one, and about a hundred friends were present. After Mr. Upsdale had led us in prayer, a brief report of the year's work was read, and our dear Pastor, who was in the chair, spoke of the need of more missionary zeal. We had the joy and the very happy privilege of hearing our dear friend Mrs. Elnaugh tell of the Lord's dealings with her. Many hearts were touched, and many tears fell, as she told us of the very marked way in which the Lord had led her, and our prayer is that God may use her very much in His service. At the close of the meeting one friend remarked that it had been to her a real consecration. We were greatly cheered by seeing some of the Gurney Road L.Z.A. friends with us. The collection amounted to £1.—A. BAKER, *Secretary*.

OUR HOME CHURCHES.

Prayer Subjects for May, 1911.

"Praying in the Holy Ghost."

Week beginning—

SUNDAY, 7th.—Prayer for the protection of Mr. and Mrs. Morling and their children, whether in plague-stricken Sendamangalam or on the Kolli Mountains.

SUNDAY, 14th.—For our Indian Christian brothers and sisters, that they may grow in grace and more fully take up the work of evangelisation.

SUNDAY, 21st.—That our missionaries may be divinely guided as to the line of development in each field.

SUNDAY, 28th.—For those who labour among Mohammedans.

Council Echoes.

Mr. J. M. Brand.

The most prominent feature of the April Council meeting was, of course, the reception of our brother from Sendamangalam, and the statement which he made of his work there. Although the story was so quietly told, the contrast which appeared between the coldness and suspicion with which Mr. Morling and he were received in 1908, and the warmth with which the people bade him good-bye, and wished his return, was almost dramatic. This change had been effected by medical work. After a pathetic description of the death of a plague patient in loneliness and darkness, our brother pleaded for

A Hospital.

This would be absolutely necessary. The site could not yet be determined, and the need, in one sense, was not immediate; but as the cost of the hospital, with a house adjoining, would be £1,000, it was an immediate necessity to make preparation to meet it, so that the building might be commenced two years before he was through his medical course—*i.e.*, in 1914. The consideration of this matter was postponed to the next meeting.

The General Fund.

The contributions to this fund during the last two months have been so low as to cause some disquietude, scarcely half the current expenses of the work having been reported to the Council by the Treasurer. The other funds of the Mission must be kept for the particular objects of those funds, and they cannot therefore be used for the *general* work of the Mission.

The Half-Yearly and Welcome Meetings.

"*JYAR! don't take away the light—it's all dark!*" A plague-stricken woman, deserted by her relations, dying in loneliness and darkness, was calling for the light and asking for help. And she died in the dark and alone, the physical conditions pathetically picturing the spiritual.

The account of this poor, outcast Hindu woman's death was the climax of the story of his experiences in India which Mr. Jesse Brand told at the Surrey Tabernacle on April 25th, and must have moved the hearts of all who heard it.

At the outset, in the afternoon, he reminded us that idolatry was

Demonolatry,

and that the power of Satan lay behind the idol. This was often manifested very strongly when Jesus Christ was preached. "I remember preaching in a village close to Sendamangalam," said Mr. Brand, "when all went well until I spoke of Jesus. At the first mention of Jesus forward came a man, his face full of hatred, 'Tell us of God and of our religious duties, but don't tell us of Jesus.'" On another occasion a crowd was moving past the front of the Mission House in Sendamangalam. "I went out and pressed into the inner circle. A man was holding in his trembling hands a golden image. His whole body was in a tremor; every muscle in his face was quivering, and sweat poured from his forehead. What was the meaning of it? The people said—and the words stung me—'A spirit has come into him; he is possessed by the god!' That man was believed to be possessed by the spirit of the image which he was holding in his hand, and the people were listening to what the god was saying to him. Who will say that an evil spirit did not possess him?" Here lay the real difficulty of work in India; not in caste or in outward persecution, but in Satanic power.

The Power of God.

But was it true that these evil spirits are triumphant? "No, a thousand times No; we have behind us the invincible Spirit of God!" An illustration of this followed in the remarkable story of the conversion of Narayanan, which appeared in the HERALD of December last. For thirty years a Hindu, a halfpenny tract so convinced him that idolatry was wrong that he gave it up. But it led him no further, and he remained in this condition for twenty years until he met Messrs. Morling and Brand, and received a copy of God's Word, which gradually led him into the light. "One day he said to me, 'I trust and rely for my salvation only upon the merits of Jesus Christ,' and on the 25th September, 1910, it was my great joy to baptise him. Every influence in his village had been against him—relatives, family priest, his old superstitions, combined to drag him back to Hinduism. There is only one solution of the mystery—the invincible Spirit of God. Notwithstanding the power of the evil one, the issue is secure, and Christ must reign until all enemies are put beneath His feet."

The Door Opened for the Gospel.

In the evening the effect of medical work in breaking down the prejudice and hostility of the people was conclusively shown. When Mr. Brand went to Sendamangalam two and a-half years ago the people made no secret of the fact that they did not want either the Gospel or the missionaries. "On my arrival I tried to make known the fact that anyone would receive medical attention free of charge. Day after day and week after week I waited, but no one came." At last a Mohammedan bundy-driver who had been badly injured was brought to the Mission House. Having been injured when drunk the other Mohammedans did not like to ask a Mohammedan doctor to attend to him, and shut him up in a room without attention for some days. His old father then came to Mr. Brand, who attended the man. He became better, and that was the beginning of medical work in Sendamangalam itself. At Kalapanayakanpatti, about four miles from Sendamangalam, a young man was brought who had been badly beaten by thieves and his ribs broken. The native treatment had been to plaster him in mud and the poor fellow was nearly dying of suffocation. "A hundred Hindus were looking on to see what the Christian *vaitthian* would do. I ordered the mud to be removed. That caused consternation and suspicion, but it was carried out. Eventually the young man recovered, and so in Kalapanayakanpatti,

also, the door was opened. In this way within three or four months from the time of my arrival in Sendamangalam Gospel medical work got into full swing." Another case secured the confidence of the low caste people. A boy belonging to the *sukkilies*, or leather-worker caste—the lowest—was run over and damaged. Mr. Brand attended to him; he got well and it became known to the low caste people that the Christian missionaries did not, like the high caste people, despise *sukkilies* but would welcome them and treat them as human beings.

Gospel Medical Methods.

Medical work had opened the door in several ways. To each patient who comes a Grimké text card is given. The front of the card bears a Tamil text, and on the other is written the man's name, complaint and prescription. This is given with the remark, "Here is medicine for the body and medicine for the soul; both are needful." Nothing more than this could be done in the way of Christian propagandism for some time, but about a year ago, when the confidence of people had been sufficiently gained, a Gospel service was begun and held every day for the patients, who listened with earnestness.

An Illustration of Success.

Cinnan, a caste boy, was an illustration of the success of this work. He came suffering from abscesses and with a horrible gash in his leg caused by a native doctor's "treatment." Mr. Brand took him in and treated him day after day, telling him at the same time some part of the story of Jesus Christ. He listened with attention. By-and-bye he said, "If it is right to pray to Jesus Swami, how can I pray to Him?" "I said to him, 'Cinnan! If you want to pray just say, 'O, Lord, save me for Jesus' sake.' Several days elapsed, and I did not know whether he had forgotten the prayer or not, nor whether he really desired to pray to the Lord or not. One day it became necessary to perform an operation on his leg. He was terrified at the prospect, remembering the awful hacking of the native doctor and thinking this was about to be repeated. I applied a local anæsthetic, but he still seemed full of fear. I had my back to him and was busy with his leg when I heard a trembling voice over my shoulder, 'O, Lord, save me for Jesus' sake.' I turned, and found that Cinnan was speaking to the Lord Jesus, to whom he had learned to pray. That to me was a most eloquent testimony to the value of Gospel medical work."

After referring to his limited qualifications and the painful necessity of refusing many cases, Mr. Brand turned to the subject of

The Plague

and its effect on Sendamangalam. He and the Agents seriously considered what they should do, but after holding a prayer-meeting about it the preachers and teachers and their wives bravely decided to stop and do what they could, by God's help, to show forth the love of Christ by rendering assistance to those who were stricken and bereaved by plague. "The result was that the people in the neighbouring villages came not only to trust but to love us, because, as they said, whilst the Brahmins and rich people fled, 'you Christians are staying on.'" "One night as I was walking home a man who was going in the same direction came to me and said, 'Iyar, the plague is stronger than the gods,' and I had the blessed opportunity of telling him of the only true God, who was stronger than the plague."

Calling for the Light, Asking for Help.

"I must tell you of one case which wrung my heart. A poor woman had contracted plague by falling on the dead body of her husband and weeping, according to the custom of Hindu women. She had been thrown out of her caste for her evil course of life and for marriage out of caste,

and could not therefore go back to her own people or look for love or sympathy there. She turned to her neighbours, but they refused her. Wherever she went people avoided her. For three days and nights she wandered without food or drink; on the fourth day she staggered into the compound of the Mission House and literally fell down on the ground and lay there in a semi-conscious state. Varatharajulu called me to her. I made arrangements for her removal to a lonely hut in a field far removed from human dwellings. I enquired for friends and relatives; they would not come—'Let her die!' The low-caste people would not attend to her, even to give her the rice and milk she needed just to keep her alive, whatever I offered. So that evening after dark Varatharajulu and I went round to that desolate hut with a basin of hot milk and a spoon. There she lay on the sand—no cot, no rug, nothing to make her comfortable—tossing in her fever. When I offered her the milk she sat up and gasped for it as if she was famished, as indeed she was, and after every spoonful the poor creature seemed to reached forward for the next. After rolling up her cloth as a pillow for her head, to make her as comfortable as possible, I took up the lamp to return home. When I got outside I heard her calling, '*Iyar, don't take away the light—it's all dark.* She went on, '*Can't you leave someone to take care of me in the dark? Can't you give me someone as a companion during the hours of darkness?*' And I had to say 'No.' I knew it was impossible for me to stay with her, and I had to come away and leave her in the darkness, calling for the light, asking for help. The last words I heard her say were, '*Please send someone to be with me.*' In the early hours of the morning she died—alone, in darkness, *in spiritual darkness,* with no one to care for her soul."—The impressive silence which followed the account of this pathetic scene may be imagined.

We have given as full an account of Mr. Brand's afternoon and evening speeches as space would allow, to the almost total exclusion of the rest of the proceedings, in order that all our friends may have some idea of his story although he is unable to visit the Churches.

In the afternoon Mr. Mutimer was in the Chair, Mr. Dolbey read the 96th Psalm, prayer was offered by Brethren Brand, Freston, A. G. Brown and George Fromow, and Pastor George Smith, of Grays, gave an address on "The love of Christ constraineth us," and was followed by Mr. Jesse Brand. In the evening, Mr. Mitchell being in the Chair, Mr. Boulden offered prayer and Mr. Dolbey and Mr. J. E. Flegg addressed the meeting. After Mr. Brand's address Mrs. Elnaugh gave an interesting outline of the way in which her time is filled up in hospital training and pleaded for constant prayer on her behalf. A vote of thanks to the Pastor and Deacons of the Surrey Tabernacle for their kindness, which was warmly responded to by Mr. Dolbey and Mr. Boulden, concluded one of the best meetings, and perhaps the most impressive, the Strict Baptist Mission has held. The collections were as follows:—Afternoon, £26 1s. 11d; evening, £43 6s. 1d.; tea, £8 12s. Total £78.

Mount Zion, Chadwell Street.—A very interesting meeting was held in our schoolroom on Friday, March 17th, when ten of our scholars, attired in Oriental styles, delivered a missionary dialogue, entitled, "The Story of Tulsi Ramiya." Our Pastor was in the chair, and in a few opening remarks brought to our minds the fearful curse which rests on girls and women in India. The object of the dialogue was to bring before the young how happy their lot is compared with that of their dark-skinned sisters. The piece was listened to with evident interest by friends and scholars alike. We had the pleasure of having Mrs. Elnaugh with us, who said she had learnt how to "salaam" that evening. During the evening we sang "I cannot do great things for Thee," and we felt how very little we can do to show our love to Him who has done so much for us. The collection amounted to £3 5s. 4½d.—N. PARDOE.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—I welcome to the Corner May Green and Dorothy Johnson in Division I.; Cyril Kyte, Gordon Baker, Winnie Spencelayh, Stewart Cradduck, in Division II.; and Frank Green, Amelia Johnson, and George Tooke in Division III.—Yes, Georgie, you are the youngest, but not too young. You have written your letter very well.—Your description of the missionary exhibition is very interesting, Alma.—I am pleased to answer your questions, Eunice and Hilda. "Swamy" means god, and "afflatus" means the inspiration or influence which is supposed to come from the god.—I am glad to hear you are better, Dorothy.—I hope you will be successful, Dorothy (Mitton), in May and July.—I admire your perseverance, Colin, and am glad to hear that you are getting on.—No, Marian, the weather in India is very different. See what Mr. Morling says about the heat.—You are quite right, Ruth. Easter *should* remind us of the missionary command which Jesus gave us.—As you are now 10, Philip, I have put you into Division II., and you will find your marks there.—I am glad you don't mean to be discouraged, Lottie, and that you are touched with the sadness of 800 millions of people never having heard of Christ.—I trust you have all enjoyed your Easter holidays. Did you remember that the heathen are strangers to Easter joy? You will be glad to know that I have heard from Ruby that she is now getting better after being ill so long, and she hopes soon to be quite well. Thanks to all for remembering to add your ages. Will one of you please notice that she is sending her answers to the wrong address, and look at the Notices on the cover.

MARKS FOR APRIL.—*Division I.*—(Max., 8).—Colin Church, Hilda Cuthbert, Edith Ince, Lottie Tooke, Ruth Waters, 7; Marian Osborn, Grace and Emily Church, 6; Winnie Falkner, 5; Hilda Gillmore, 4. *Division II.* (Max., 7).—Dorothy Mitton, Enea Tooke, Eunice Fuller, Alma Waters, Harold Carter, Dora Haynes, Hubert Grimes, Charles Ince, Walter Spyers, 6; Stewart Cradduck, Violet and Irene Hammett, Elsie Horne, Ada Webb, Dorothy Cuthbert, Edith Parish, Philip Webb, 5. *Division III.*—(Max., 6).—Annie Waters, 6; Stanley Baker, Winnie Church, Grace Parsons, 5; Eric Robbins, 3. I commend Walter Spyers for his reference to Acts iii. 8 in answering Question 1, Division II. I shall always be glad to have suitable references to Scripture.

QUESTIONS FOR MAY.—1. How many people in the world are living in heathen darkness? 2. How many of the heathen are dying every hour? 3. How many people are there in India now? 4. How many are there in Madras, and how many at the last census? 5. What is affecting the attendance in our Madras schools? 6. When, where, and by whom was Mary baptised, and how was she brought to know the Lord? 7. What does Miss Elliott tell us about her visits to the Madras Zenanas? 8. How is Mr. Morling beginning missionary work on the Kolli Mountains? *Division I.* to do 7, 8, and 9; *Division II.*, 4, 5, and 6; *Division III.*, 1, 2, and 3.

Miss Elliott sends a paper about her medical work, which will appear in the June HERALD. After describing how terribly a little child of four years old had been burned, and how, when the child was brought to her four days after, she had tried in vain to save her life, she explains how much she needs lint and bandages for such cases. She has come to the end of her stock, and she asks whether you Corner children would like to help her, so I am telling you at once how you can do so. I give you her words:—"Get a few yards of nainsook—it doesn't matter how thin and cheap a quality it is—tear it up into long strips about 6 yards long, and from 2 to $2\frac{1}{2}$ inches wide, roll it up tight, and send it to Miss Elliott, 10, Findon Road, Shepherd's Bush, London, W., who will acknowledge and forward it to me." I am sure there are many of you who will gladly do this. Your affectionate UNCLE JOHN.

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LIST OF SUBSCRIPTIONS

Received from March 16th to April 15th, 1911.

"As poor yet making many rich."

A SPECIAL REQUEST.—Will our friends, when remitting money to our Treasurer, kindly add Mr., Mrs., or Miss to their signatures *each time*. This will help him considerably, as it is impossible for him to remember the proper designation in each case, and guessing by the handwriting is very unsatisfactory.

General Fund.

	£	s.	d.
Marylebone, Mt. Zion, Mrs. C. C. Harris	5	.	.
Miss C. Kirkland (box)		8	.
Kings Langley, Reports		1	8
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Tring, Akeman Street, Mr. Thos. Glover's Bible Class	3	.	2
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Jun. Christian Endeavour Society		6	9½
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General Fund (*cont*).

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Wooburn Green, Young People's Meeting (box)		11	9
Birthday Gift, Apr. 13	1	1	.
" " "	2	2	.
Sale of Literature, per W. C.		2	.
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Madras, Miss Elliott		4	.

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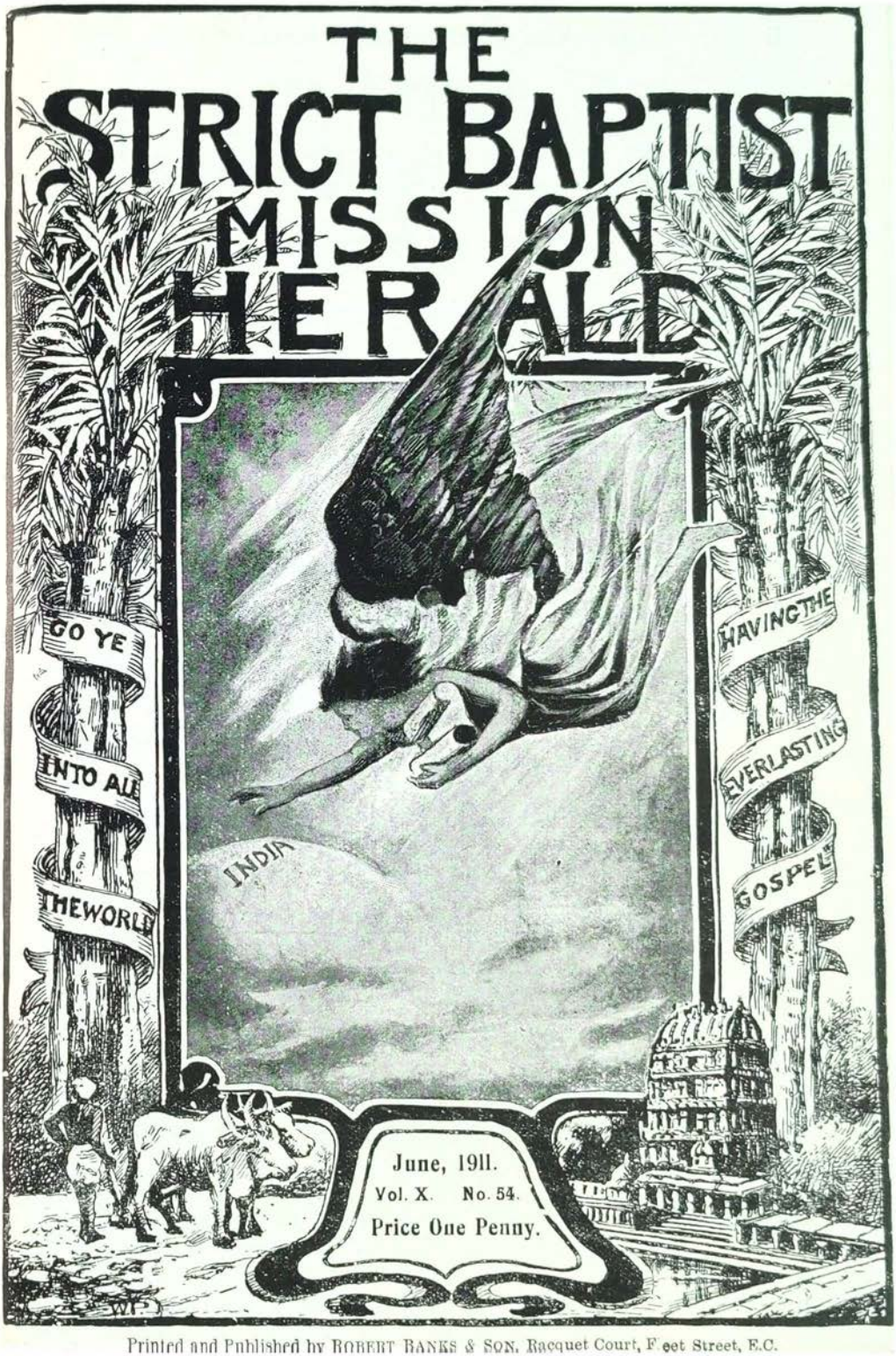
Medical Fund.

Mr. B. Parish		2	.
Mrs. Grimes		10	6

ALL COMMUNICATIONS for the HERALD should be sent to the EDITOR, Pastor L. H. Colls, "Framsden," Western Road, Tring, by the 10th of each month, and all letters for the Children's Corner to Uncle John, 11, Christchurch Road, Ilford, by the 13th *at latest.*

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

THE STRICT BAPTIST MISSION HERALD



June, 1911.
Vol. X. No. 54.
Price One Penny.

Printed and Published by ROBERT BANKS & SON, Racquet Court, Fleet Street, E.C.

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

VOL. X.] JUNE, 1911. [*New Series*, No. 54.

CURRENT NOTES.

WE draw particular attention to the paper on "Solitary Workers" by Mr. Booth. Even if we always keep our native workers in prayerful remembrance we can hardly imagine their special needs without such illumination as this paper gives. If it receives the careful consideration it deserves we shall certainly be better able to realise the difficult conditions under which native Christian evangelists live and work for Christ, and they will receive more spiritual strength and wisdom through our prayers.

The voluntary efforts of our native workers in Madras ought not to pass unnoticed. The Volunteer Preaching Band and the scheme for assisting orphans are both steps in the right direction, not only in regard to the immediate objects in view but also in regard to the native brethren themselves. They themselves will be blessed in their deed, and be the stronger in life and testimony. Moreover, these voluntary movements are a side-light on the value of our Madras work, and should be recognised as the result of the strong and healthy influence of our missionaries.

Let us not forget to praise God for the near prospect of the ending of the Opium iniquity. We could have wished for more generous action on the part of Great Britain and India towards China in this matter, but are thankful for the Treaty just signed, by which the supply of Indian opium to China is to cease as soon as China completely ceases its production. As she has already done this to the extent of 80 per cent., the end cannot be far off.

Our Foreign Field.

The News of the Month.

MADRAS.—The proceeds of two annual Ingathering Services have been invested in the purchase of an American organ for our Vepery Chapel, to assist in the service of praise.

On the first Lord's-day in April we celebrated the second anniversary of our Volunteer Preaching Band. This band of workers preaches every Sunday after the evening service. It also conducts prayer-meetings in the houses of the Church members in rotation. During the year the members delivered 121 addresses, which were listened to by 4,320 people; 32 prayer-meetings were held, the average attendance at each being 13.

A striking feature of our weekly offerings at Ayanapuram is the inclusion of rice. In certain households when the rice is being prepared each day, a small quantity, "a hand-grasp," is set aside for the Sunday collection.

On their own initiative our Madras workers have drawn up a scheme for assisting orphans, and are making voluntary contributions monthly for this purpose. The plan is to receive an orphan lad, whose relatives are unable to support him, board him with one of the Mission Agents, and educate him in one of our schools. E. A. BOOTH.

MADRAS ZENANA WORK.—Our Bible-women report that during March they paid 1,482 visits to heathen homes; through their testimony 5,276 adults heard the Gospel, and 24 Scriptures portions were sold.

The walls of the new Dispensary are slowly rising, and we hope to be in occupation by the early autumn. The steady increase in the number of those who come for medical assistance convinces me that the new building will be greatly appreciated. O. M. ELLIOTT.

SENDAMANGALAM.—We are now opening a school amongst the out-castes at Tuttikulam.

In the second week of April Mrs. Morling and I, with our three boys and two preachers, left Sendamangalam for the Kolli Mountains. We are desirous of spending the rainy season here in order to solve the question of the evangelisation of this needy but difficult part of our field.

Preacher Thomas (see Forward Movement), who has been appointed to Erumaipatti, is commencing his work by accompanying us to the Kollis. His courage in doing so is commendable.

The rainy season here on the hills is opening with severe thunder-storms. These come on nearly every evening at sunset, when the heavy rains and the furious winds threaten destruction to our poor tent which is now our home.

Mrs. Morling's unpleasant experience with a devil-possessed man is worthy of note. Many good Christians in their hearts have strange doubts about certain stories in the Gospels.

I am happy to say that the health of Sendamangalam has considerably improved. Although the dread disease is spreading into the neighbouring villages the people had begun to return from their fields to the town before we started for the hills. D. M.

Our Forward Movement in Namakal.

I AM glad to be able to report this month an advance in three important directions—amongst the Pariahs, the Erumaipatti people, and in the Kolli Mountains.

The Pariahs.—On first coming to Sendamangalam, one of the many differences I found between an evangelised and an unevangelised district was the extreme difficulty of working amongst the non-castes where Christianity is not known. Nine-tenths of the Indian Church is composed of these outcastes, yet, strange to say, I have found amongst these people one of our most serious obstacles. So heavily oppressed and thoroughly enslaved are they by the real Hindus that they have all but lost their individuality, and positively refuse to do anything—or even accept anything—on their own responsibility. Many times, when preaching in their quarters, I have endeavoured to persuade sick people to come to us for medicine, or send someone for it; but often before I could even approach them they have fled, fearing what their masters would say.

Arputhamoney, a bright, enthusiastic young man, is now starting a School amongst these very people. When I last heard from him, they had been persuaded to make a small collection for building a little shelter in which to hold the School.

Erumaipatti.—It will be remembered that Narayanan, our first baptized convert, is a native of Erumaipatti. The flourishing condition of our School there is largely due to his earnest endeavours and faithful witness. Not only so, but for some months amongst the people of his caste there has been a real desire to hear the Gospel. A few days ago our Preacher Swamidhas told me in glowing terms the refreshing of soul he himself experienced when visiting these people.

I have long been desirous of placing in this neighbourhood a Preacher who could regularly and constantly tell those anxious souls about the Saviour. Preacher Thomas is, I believe, well suited for the place. He was brought to a knowledge of the Lord some years ago when near Madras, and the many conversations I have had with him show plainly that not only has he the root of the matter in him, but that he possesses a clear conception of the doctrines of grace. The address he gave us in our little prayer-meeting last Sunday afternoon, on "We would see Jesus," was, to me personally, a most real and surprising comfort. His wife will most probably help in the Erumaipatti School.

The Kolli Mountains.—What supporter of the S.B.M. is there who is not interested in the dwellers on the Mountains of Death? What missionary is there who, knowing their pitiable state, could long remain in Sendamangalam without rendering them assistance? The visit we are now paying the Kolli people is, in several respects, very important. In order to thoroughly evangelise the country, it seems necessary to choose some spot that we can make our headquarters, and where we can erect some simple building. It is highly desirable to make arrangements about this during the present visit.

Again, it is well known that these mountains were given their name because of the prevalence of fever, especially amongst those of the plains who frequent them. The Sendamangalam people have a real horror of them, and there are very few who care to stay in them even for a single night. The most dangerous period of the year is supposed to be from the middle of April to the middle of May—that is, during the first rainy reason, which has now commenced. If through proper care and the favour of God we are all preserved from the much-dreaded malaria, this will doubtless do much to solve the difficult problem of securing workers for this part of our field.

D. MORLING.

The Madras Field.

A BRIEF SURVEY OF THE S.B.M. STATIONS.

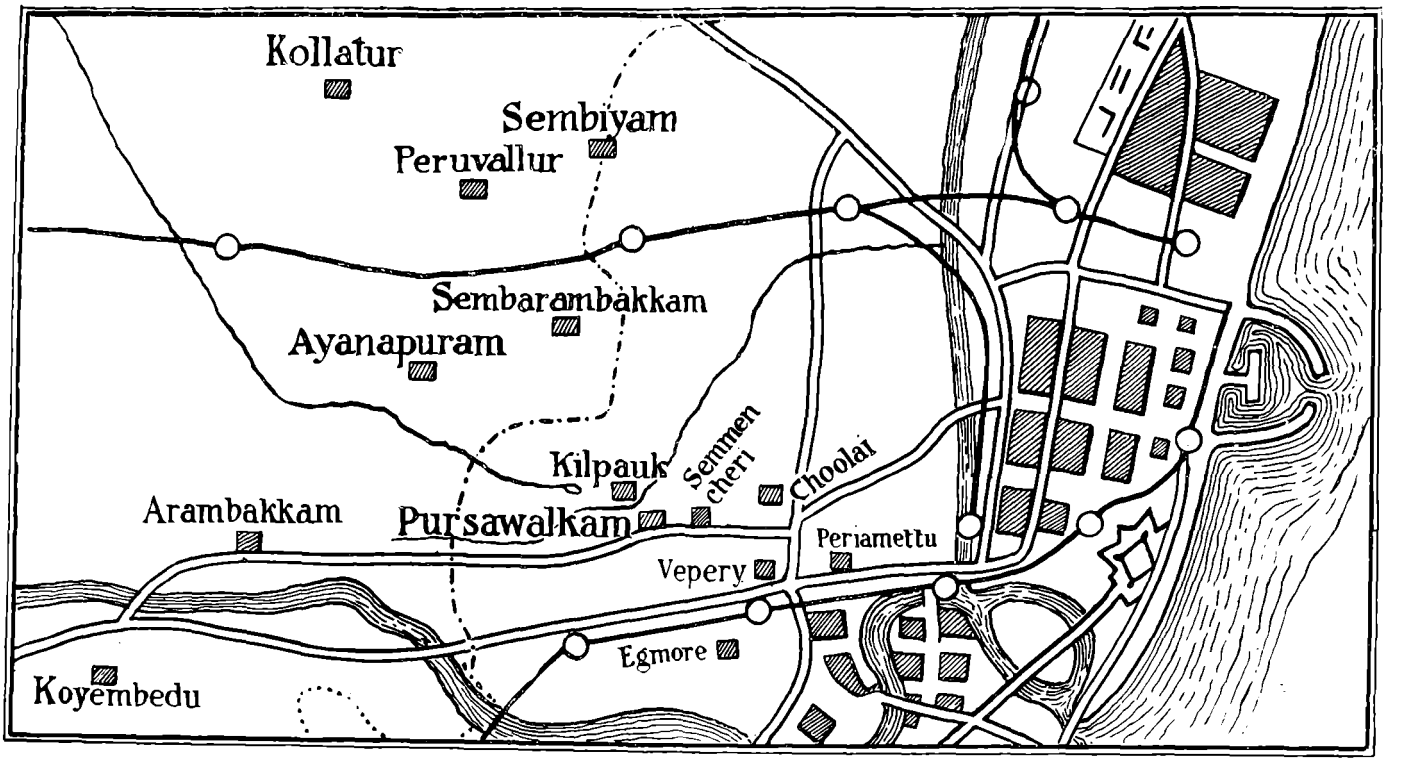
THE starting-point of a tour around our Madras Stations should be **Vepery,** which is the centre of our Church activities. Our Chapel here is also used to accommodate our First Grade Elementary School. To the north, in a neighbourhood of quite a different character, is **Choolai,** in the heart of a densely populated and bigoted caste quarter, where Hinduism sometimes explodes. To the west is **Pursawalkam,** a name which has been familiar to Strict Baptists for many years. Our School here is situated right on the market street, and is attended by both caste and non-caste pupils. To the south, across the main line of the South Indian Railway, is **Egmore,** where a non-caste School of ours flourishes in spite of difficulties. Re-crossing the railway we reach **Kilpauk,** where, in a caste quarter, we have a School, to which, after some difficulty, non-caste children have also been admitted. In Kilpauk also is the Mission House, situated conveniently midway between our City and Village Stations. **Semmencheri,** as the termination of the word implies, is a non-caste quarter. It has proved a fruitful field. Our School is well placed on the main road, and is the centre of much activity. These six stations are within the city of Madras.

Passing through the Corporation toll-gate we come to **Ayanapuram,** the largest of our Village Stations. Here is a Chapel and School and Agents' Houses, with a well close at hand, within the Mission compound. In spite of the hardness of the soil we say of Ayanapuram, "We shall reap if we faint not." The Mission compound is situated very conveniently between the caste and non-caste quarters of this widely-scattered village. Our **Sembarambakkam** station is on the road leading to the great railway workshops near Perumbur, and in a neighbourhood which is growing in importance. Crossing the main line of the Madras and Southern Mahratta Railway we reach **Peruvallur,** where our School building is well-placed close to several villages, many of whose inhabitants find employment in the workshops or cotton mills. Still keeping north we come to the village of **Sembiyam,** where, in a rented building, we have for years conducted a School, in which have gathered caste and non-caste Hindu, together with Mohammedan, children. We always associate Sembiyam with Perumal Peter, our first convert there. To the west, hidden away in a corner, is **Koluttur,** where again our School is the one bright spot amid dense heathen darkness. The first one to become a Christian in this village was our Joseph Nagan. We must now journey several miles south to reach **Arambakkam,** where our School-Chapel and Preacher's house are situated on the tree-linked trunk road, originally constructed for military purposes. Going still further west we arrive at **Koyembedu,** the youngest of our stations in the Madras field, where we are carrying on Preaching, Zenana and School work in obedience to the command of our Saviour.

ERNEST A. BOOTH.

Solitary Workers.

WHEN returning from a visit to one of our Village Stations I wondered whether our friends in the homeland realised the trying conditions under which our representatives in the villages carry on their work. It frequently happens that the Preacher or Teacher is the only Christian in the village. He is the sole witness for Christ. So far as that village is concerned he is the embodiment of Christianity. Upon his speech and acts depends the esteem in which Christianity is held. Quench the light which shines through his personality and the village is in unrelieved heathen darkness.



THE MADRAS STATIONS OF THE STRICT BAPTIST MISSION.

Such workers, although they live in the midst of a people of their own race and speech, have no real neighbours. Their separateness is, perhaps, never more strikingly evident than when the Hindus are celebrating one of their frequent religious festivals. The Christian worker is the only one in the village who does not participate.

This isolation has its special dangers and temptations. To dislike being counted singular is a national trait. "One must walk as the village walks" says the Tamil proverb. There is the temptation to be silent on the most vital differences between Hinduism and Christianity, to withhold one's protest against wrong, and to follow the line of least resistance. The whole environment is spiritually deadening, and unless battled with perseveringly, infallibly impoverishes the spiritual life. On the other hand, there is the subtle danger of acquiring that attitude of mind, in which one, sure of the superiority of his own religion, despises all who differ.

The solitary worker lacks the stimulus which Christian fellowship affords. He misses much that fosters the cultivation of spiritual graces. It is to the highest interest of the Christian Church that its representatives in these isolated outposts should possess a vigorous spiritual life, expressing itself in distinctive action and testimony. I would fain enlist the prayerful sympathy of our friends at home on behalf of their representatives who, in isolated stations, bear witness for Christ. Their very segregation gives them special opportunities. Their conduct is under constant scrutiny, and to their honour be it said that observation has taught the Hindu to expect that the Christian will observe a higher ethical standard than that obtaining amongst Hindus.

Your missionary representatives need grace that they may be so guided in all their relations with their Indian helpers that their sympathy, counsel and example shall ever be a stimulus and an encouragement to those who "hold the fort" in isolated stations. E. A. BOOTH.

Through Flame and Fire.

MADRAS City, although in the Tamil country, is situated right at its northern boundary, and a considerable part of its population are people from the Telugu country above. These Telugu folk are, generally speaking, industrious and of a cheerful, kindly disposition; they are more hardy and well developed, physically, than the Tamil people. Many of the women of the lower castes lead hard, strenuous lives, working as coolies from early morning till sunset, when they may be seen returning, with their baskets of tools on their heads and their babies on their hips, to cook the family meal before they go to their well-earned rest.

Close to the Mission house are several Telugu villages, and a large proportion of my patients come from these. One morning a Telugu woman was brought to me almost in a state of collapse. Her friends said that a week previous, whilst working at a distance from Madras, she had met with an accident; an oiled cloth caught fire and fell upon her, setting her upper garments alight, and she was badly burned. Not knowing what else to do, her fellow-workers burnt some sacred leaves to ashes, mixed them with oil and applied them as a plaster. This certainly excluded the air, but it also rendered the wounds very unclean and considerably increased the pain.

Seeing that she was not recovering, her friends fetched her home and brought her to me for treatment. On examination, I met with an appalling sight; the whole of the poor creature's back from neck to waist, and her right arm from shoulder to wrist, were burned to the third degree, and, as the result of a week of neglect, the wounds were in an indescribable condition.

I hesitated much about undertaking such a case; but knowing that if

I did not she would probably fare much worse rather than better, I consented, and began the necessary cleansing and dressings, which were long and painful, but which she bore with Spartan-like bravery, though often at the point of fainting. Day after day she came, and by the end of a week there was a marked improvement. Three weeks later she returned to her work, almost well, and full of gratitude for the attention she had received.

Two months passed, and one morning a smiling face appeared at my window, and I recognised my former patient, now quite well and strong, bearing only faint scars on her elbow. She had come to express her thanks once more and show how perfectly she had recovered.

. . . . . .

It was harvest time, and a man and his wife left their little leaf hut in the Telugu village to reap in the field near by, their only child, a little girl of four years, being left to play at home alone.

Suddenly the hut caught fire, and the little one in her terror, not knowing what to do, did the worst thing possible—unknown to anyone, she ran inside and hid.

The parents were summoned and the child was missed. Search was made all over the village, but in vain, and at last she was discovered to be inside the flaming hut. In dashed the frantic father and brought her out, being badly burned himself in the act.

But the child ——. Four days later they heard that someone at the Mission house gave medicine to the poor, and the mother brought her dear little one to me. I cannot describe the sight upon which I looked ; may you never see anything so piteous. Her poor little body charred and burned from head to foot, her incessant cries for water, and the agonised, terror-stricken expression on her face, just wrung one's heart. I feared from the first that the shock had shattered her reason, but by the third day the wounds had made such rapid improvement that my hopes ran high for the recovery of her body.

When she was brought on the fourth morning, however, we could see that the shock to the system had been too great and the little one was dying. I followed the mother home, taking nourishment and stimulants to try and revive the flickering flame, but all in vain. When I called again later the little spirit had just taken its flight, and the poor mother, so brave while she could still feel the child's breath upon her cheek, was heart-broken and inconsolable. Crowds gathered round the door of the hut, and I sat down and spoke for a little while of the uncertainty of this life and endeavoured to point them to Jesus as the only Hope of salvation.

Softened by recent events, they listened with reverent attention. May it be proved in time to come that it was a word spoken in season.

. . . . . .

I think these two little stories will carry their own plea. Such cases are a considerable expense to the medical funds, as a large quantity of lint and bandages is needed. Just now I have come to the end of my stock of the latter and have been wondering if some of the boys and girls in the "Corner" (those not in it are not excluded) would like to help me here. No doubt, when mother and elder sisters are gone to the Mission Sewing-class, you often wish you could do something, too. If so, I will tell you how you can help. Get a few yards of nainsook—it doesn't matter how thin and cheap a quality it is—tear it up into long strips about six yards long and from two to two and a-half inches wide, roll it up tightly, and send it to Miss Elliott, 10, Findon Road, Shepherd's Bush, London, W., who will acknowledge and forward it to me. I am sure it will give you pleasure to feel you are helping in alleviating the sufferings of the poor and helpless here. Jesus said, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto *Me*."

O. M. ELLIOTT.

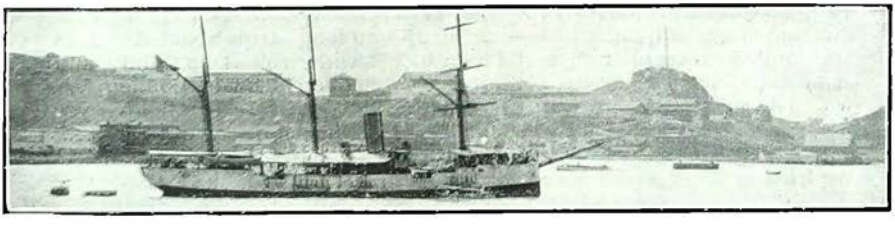
"Then Cometh the Evil One."

A LOW white-washed room—a gleam of sunlight strikes in through the small barred ventilator near the roof, and a breath of air blows in through the open door. Along two sides of the room are "forms" constructed of planks, laid on masonry supports. On the white-washed wall behind the forms is a row of black impressions—the shadows of the unwashed little bodies who sit there from year to year. In this little schoolroom we have been trying for the past three months to tell the story of Jesus to some whom we may not reach through School-teacher, Bible-woman, or Preacher.

Seven intelligent-looking young caste women are around us; they are eager and yet shy. One asks that the door be shut, so that the young man teaching his class of children in the next room may not look in. Another informs us that her brother wanted to beat her for coming, but she "ran straight here." A third is wiping wet hands hurriedly on her *sari*, and breathlessly says, "The rice just boiled, so I left it and ran." And what has attracted them? On the form beside us is a heap of coloured wool—scarlet and blue, green and yellow—a roll of canvas, needles, cotton, cloth and a work-basket. They wish to learn to sew, and are willing to hear in this little room the Gospel which their guardians have refused to admit into their homes. When half-an-hour's instruction has been given in the mysteries of needlework (they all prefer the fancy to the plain work, and the brighter the colours the better they like it), we ask them to leave sewing and listen for a while. And then a golden opportunity is ours, which almost startles us with its possibilities. We would fain make the most of it, for to-morrow it may have gone beyond recall. "Only seven!" you say; "is it worth mentioning—this preaching of the Gospel to seven?" But if in the glory-land we meet just seven, *or only one*, whom Jesus saved through our feeble telling, say, shall we count it worth while?

A month ago there were twelve coming regularly; some of them were married women, and sometimes casual visitors came in "to see and listen," they said. We gave them hearty welcome, and thanked God that at least this once they had heard of Him. One day an old woman came in—cunning and quiet she was. "Only come to see," she announced, herself, vigorously crunching betel leaves and nuts and scanning the faces there closely. We welcomed her and tried to be friendly, and did not know her evil intentions. Straight from the schoolroom she went to the homes of the women, and this was what she said to husbands and fathers in those homes:—"In that School where your wives and daughters have been is a missionary, and the tale she tells will spoil our caste. Has India not gods enough that she should seek the white man's God? Are our own gods not good enough that we should bow to the Jesus she tells of? Stop your women from hearing this, lest a great misfortune befall you and yours." And they stopped them. The husbands beat their wives and threatened further chastisements if they went again. It has taken a month to win back seven, and so we tell you of them, and ask your prayers for them.

WINIFRED BOOTH.



Camping on the Kolli Mountains.

COULD our friends have given us a call last week they would have found us very busy with our new home nearly turned upside down. There were cots, clothing, crockeryware, groceries, tenting, pots and pans ; indeed everything we must use for the next month or six weeks in our stay on the Kolli Mountains. Tuesday morning, four o'clock, saw its departure for the Mountains of Death.

On Wednesday morning, long before sunrise, we packed ourselves into a bullock bundy and bumped along over numerous boulders till we reached the foot of the hills. Here, amid a perfect babel of confusion, the three boys and I started in doolies, each borne on the shoulders of four men, for our present destination. Our journey up was a pretty and interesting one, but as we neared the top, which is covered with sweet-smelling jungle, and were enjoying the delightful view and drinking in the cool, refreshing breeze, suddenly a terrifying scream rent the air. For the moment just what had happened I did not know. Then I saw that the front left-hand corner of my dooly had been lowered from the head of its bearer into his trembling hands. Terrible screams still proceeded from him ; his whole frame trembled and shook with fear ; perspiration poured from his whole body, and in his face was depicted such fright as I had never seen before. I must confess I was not pleased with the situation, for Mr. Morling was a long way in front and there was no one near but my four bearers. After the man had cooled down a little I enquired the reason of his extraordinary behaviour. The only reply was, "The swami ! The swami !" We resumed our journey and soon passed some beautiful flowering trees which surrounded a small shrine. It appears that the evil spirit residing in the temple forbids anyone carrying by its residence any burden on the head or shoulder, and that as, in this instance, the burden was a Christian woman, the sin was intensified fourfold. The man's explanation afterwards was that he saw a spirit and that, immediately after, it entered into his bowels, causing great agony of both mind and body. Would our friends object if I were to call this a *real* case of devil-possession ?

Now I must pass over our short stay at the first encampment, over the journey thence to a more central part of the hills, and also over two very enjoyable services held in our mud hut last Lord's-day, to a visit to the neighbouring village of Kirangadu. This is the prettiest little hill-village I have ever seen. As we entered there was scarcely a soul to be seen ; now and then a cluster of black faces would be seen peeping round some distant corner, but on our near approach they would suddenly disappear and only the dogs and the friendly goats were left to greet us. Presently we came upon our Preachers, who were sitting on a low wall trying to draw out the people by singing a lyric ; but it was to no purpose ; our only audience were the fowls and pigs wandering round for their evening meal. So we leave our singing and adopt another method. Going to the houses of the people we call those within to come out and speak with us, but it is only by dint of great perseverance that we draw a few together to listen to the old, old story of Jesus and His power to save.

Both Mr. Morling and I beg for your earnest, individual daily prayers on behalf of these people that God may bring them to a knowledge of Himself. The need for the casting out of evil spirits is as great as it ever was in New Testament times. Were Christ to come to these villages as He did to those of Galilee many would be the evil spirits that would beseech Him to depart from their midst ; and because we know His power is the same now, we beg of you this loving favour.

RUTH MORLING.

OUR HOME CHURCHES.

Prayer Subjects for June, 1911.

"If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you."

Week beginning—

SUNDAY, 4th.—Prayer for the cessation of the ravages of plague in North as well as South India.

SUNDAY, 11th.—Praise for the new Treaty by which the exportation of opium from India to China is to cease as soon as China ceases to produce it, and prayer that the traffic may speedily come to an end.

SUNDAY, 18th.—Prayer for much blessing upon the deputation work of our Secretary, Mr. Chisnall

SUNDAY, 25th.—Prayer for members of the Tamil Church who, in following their secular callings, have removed from Madras, that they may be kept faithful and exert a godly influence.

Ladies' Zenana Auxiliary.

DEAR FRIENDS,—At our Annual Committee Meeting it was unanimously agreed to end our financial year on July 31st instead of August. The chief reason for this alteration is the great difficulty our Secretaries have in getting the money in during August, so many friends being on holiday. Will all our friends do their very best, so that there may be no falling off of the income of our Auxiliary through the year being shortened. The expenditure necessarily increases year by year as our work grows.

On behalf of the Committee, I am, yours faithfully,

N. SILVESTER, *Hon. Sec.*

Akeman Street, Tring.—On Wednesday afternoon, May 10th, we had a very enjoyable L.Z.A. meeting in the schoolroom, when we had the pleasure of welcoming Mrs. Elnaugh in our midst. There was a very good number of friends present, and the service commenced at 3 o'clock, Miss Ellen Butcher presiding in the unavoidable absence of our President, Mrs. Colls, through ill health. Mrs. Elnaugh gave a brief and very interesting account of her medical training, and then spoke on the words "Called to be," showing first of all how we who love Jesus are "called to be saints," pointing out the difference between the dictionary meaning of the word and the Bible meaning—"God's good men and women." The next point noticed was that we are called to be freed women; not bound by Satan, but contented to be wherever God has placed us; free to serve Him just where we are, and yet bound by the sweetest of ties to Him. Mrs. Elnaugh further showed how we are also called to be friends of Christ; and lastly, that we are called to have fellowship with Him in His sufferings, and also to be sharers in His joy and in His glory, when we shall be like Him. After the meeting tea was served and free-will offerings were taken, which amounted to £6 2s. 11d.

ELSIE M. MAULL, *Secretary.*

A Missionary Talk with our Young People.

I WANT to have an informal talk with you, the young people of our Churches. I feel that in order to a more intelligent and eager interest in the work God has called us to in the Strict Baptist Mission, we need to have a firmer grasp of missionary principles and a wider outlook upon the great heathen world and the work which is being carried on in it. Moreover, I want to bring you and the HERALD into closer touch. Space is limited, so let me refer at once to

The Command of Christ.

I need hardly remind you that this is the foundation of all missionary work, home as well as foreign. This fact is so familiar that it seemes unnecessary to mention it, and yet perhaps there is nothing that needs to be so constantly kept in mind and insisted on. Whatever objection may be raised to foreign missions, whatever difficulties may beset the work, or whatever want of success may dishearten us, the complete, authoritative answer and divine stimulus is that our Lord and Master said "Go." This command has never been withdrawn, and—it has never been fully obeyed. Then there is the fact that

The Whole World is now Open.

A hundred years ago a large part of the world was closed to missionary effort, but one door after another has been swung open in the providence of God until now, with one or two exceptions, every country is accessible to missionaries, and the only reason why the Gospel is not, literally, preached to the uttermost parts of the earth is the Church's *seeming* inability. To a thousand millions of idolaters and Mohammedans there are only 22,000 missionaries, including wives, and these are so unequally distributed that in many places there is only one herald of the cross to an overwhelming number of heathen, while other places are practically destitute. Dr. Mott reckons up 113 millions of people without a missionary. At the same time

The Heathen World is Changing.

This seems a trite thing to say in this world of change, but it is specially and peculiarly true of the heathen world just now, politically, commercially, educationally and in other ways. Japan has led the van and China is following, while India is moving, as someone has said, like a giant waking from sleep, and in Africa the pagan tribes of the Sudan are being rapidly Mohammedanised. But this is only a glimpse. I wonder if you have read Dr. Mott's "Decisive Hour of Christian Missions." It gives a wide outlook upon the present condition of the heathen world and shows what a menace to the world at large the change may become, humanly speaking, if the East is not at least Christianized. And it must not be forgotten that the heathen world is increasing as well as changing. There are more heathen in the world to-day than when modern missions began their work a hundred years ago. These facts seem to be a trumpet-call, and to emphasise

The Church's Responsibility.

Responsibility, not for the change, of course, (although the missionary work of the last hundred years has something to do with it) nor for the conversion of the people, but for the proclamation of the Gospel. This is Christ's sacred trust to the Church. He has made her "the light of the world," has bidden her go to the uttermost parts of the earth and has equipped her for the task. It is true that "He will have His own," and that "He can save without means," but it is equally true that He has determined to save *by* means—"through their word," He says in the 17th of John—and it is this latter truth that determines and defines the Church's responsibility.

If you wish it we may perhaps have a further Talk some day. AMICUS.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—Some of you were at the Welcome Meetings in April, but most of you were not; so I want to tell you what Mr. Brand then told us about Candy and Missions. I dare say you wonder what candy and missions can have to do with each other. He was explaining how his medical work led the grown-up people to trust him, and then he told us about the children. With them it was candy first and then medical work, which won *their* trust. One day a girl 12 years old was brought to him with an abscess in her hand which had been giving her great pain. As soon as she saw that he was a white man she shrank back afraid and ran out. At last she was persuaded to come near and let him examine her hand, but although he examined it very gently she was trembling with fear of him all the time. The abscess needed lancing, but instead of doing that Mr. Brand gave her some sugared candy and put a hot poultice on the hand, telling her to come next day and to be sure to come with a smile on her face. She did come the next day and she brought the smile. The lancing was painful, but she endured it bravely, and soon grew quite well and listened several times most attentively to the story of the life of Christ. That's how candy opened the way for missionary work. Another pretty little girl of eight was won with candy, and whenever Mr. Brand passed through the village she would run out and make him wait till she had prepared him a little present of sweetmeat. And these were only two among scores of children whose friendship was made with candy.

I have to welcome only one little friend this month, Mary Copping, and I hope she will like being in the Corner well enough to stay.—I am glad to hear that your sisters are going to send bandages, Eunice.—And you, too, Dorothy. I wonder how many more will respond to Miss Elliott's request. You can read this month about the poor little child who was burnt.—Yes, Annie, no doubt God does make the plague serve some good purpose. I was reading only a day or two ago that the plague in Manchuria is not unlikely to lead to the Chinese giving up ancestor-worship.—Yes, Stanley, I should like to have seen your little visitor from Ceylon.—Well done, Gordon, keep on trying and you will get them into the Corner.—I am glad to hear you are better, Dorothy.—Many happy returns, Hilda.—Thank your sister, Ruth, for her message. I am glad she still takes an interest in the Corner, although she cannot write now as she did.--Oh, that 9th question that didn't exist! What shall I say? I can only assent to what one of you generously says—"We are all liable to mistakes, aren't we?" Of course, answers 7 and 8 were sufficient and none of you have lost any marks.

MARKS FOR MAY.—*Division I.* (Max., 5).—Edith Ince, Grace and Emmie Church, Hilda Cuthbert, Colin Church, Lottie Tooke, 5; Marian Osborn, Ruth Waters, Elsie Tooke, Maud Mellor, May Green, 4; Mary Copping, 3. *Division II.* (Max., 6).—Violet Hammett, Eunice Fuller, Dorothy Cuthbert, Walter Spyers, Cyril Kyte, 6; Elsie Horne, Irene Hammett, Dorothy Mitton, Hubert Grimes, Doris Farrow, Ada Webb, Kenneth Robbins, Alma Waters, Willie Tooke, Enea Tooke, Harold Carter, 5; Bertie Sheed, Dora Haynes, Charlie Ince, Edith Parish, 4; Philip Webb, Gordon Baker, 3. *Division III.* (Max., 3).—Stanley Baker, Winnie Church, Eric Robbins, Grace Parsons, George Tooke, 3; Annie Waters, Frank Green, Amelia Johnson, 2.

QUESTIONS FOR JUNE.—*Division I.*—1. How did Satan try to break up Mrs. Booth's sewing class? 2. Give the positions of the Madras *City* stations and *one* fact about each of them. *Division II.*—1. Give the position of the Madras *Village* stations and one fact about each. 2. What does Miss Elliott ask you, Corner children, to do for her? *Division III.*—1. How many mission stations have we in Madras? 2. How many in villages around Madras? 3. Give the names of all of them.

Your affectionate UNCLE JOHN.

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LIST OF SUBSCRIPTIONS

Received from April 16th to May 15th, 1911.

"What hast thou that thou hast not received?"

A SPECIAL REQUEST.—Will our friends, when remitting money to our Treasurer, kindly add Mr., Mrs., or Miss to their signatures *each time*. This will help him considerably, as it is impossible for him to remember the proper designation in each case, and guessing by the handwriting is very unsatisfactory.

General Fund.

	£	s.	d.
Birthday Thankoffering		5	.
Homerton, S.S.	1	12	5
Mrs. Spratt		10	.
Anon.		10	.
Stratford, Gurney-rd., S.S.	1	7	10
Literature		3	8
Quarterly sub.	1	.	6
Y.W.B.C. (box)		5	5
A. & P. Webb's box		5	2
Wandsworth, Chatham-rd. S.S.		10	8
Mrs. F. A. Saw	1	1	.
Rushden, Succoth S.S.		12	6
Mr. C. H. Gosling		10	.
Half-yearly meeting held at Surrey Tabernacle	77	14	6
Ditto		5	6
Hounslow, Zoar	5	0	11
Watford Tab., S.S.	2	12	.
N. H.		5	.
Interest on Deposit	5	1	4
Walworth, Surrey Tab. S.S.	1	1	
Erith, Providence S.S.	1	1	
Anon., for Secretary's salary, 1911	200	.	.
Anon., Firstfruits	1	.	.
C. H. D.	1	1	.
Norwich		5	.
D. D.		3	6
High Wycombe, Zion	1	4	2
Reports		3	.

General Fund (*cont*).

	£	s.	d.
Brighton, Prarthana Sabha, half-yearly boxes :—			
Mr. and Mrs. Bletsoe		5	6
Miss Botting		18	1
Mr. A. Cozens		16	3
Mr. E. H. Elliott		5	1½
Mrs. & Miss Fisher		16	5
Mr. & Mrs. D. Fisher		5	6
Mr. Gumbrell		2	6
Miss Haynes		3	.
Mr. and Mrs. Lucas		6	.
Miss Miller		18	1½
Monthly meeting (box)	1	11	1½
Mr. Parkhurst		4	3
Mr. W. J. Piper		5	.
Mr. J. S. Sears		5	.
Mr. and Mrs. D. R. Smith		5	.
Misses Walder		5	7½
Mr. S. Botting (don.)		10	.
Mr. & Mrs. D. Fisher (thankoffering)		10	.
Collection (half-yearly meeting)	2	19	7
Sale of Curios		2	3
Profit from Tea		1	8
Reports		9	.
Somersham, Monday Evening B.C.		16	.
Conrland Grove S.S. boxes :—			
Ruth Brinkler		2	6
Edward Brinkler			9

General Fund (*cont.*).

	£	s.	d.
Emily Philpot			3
Miss Cane		5	.
Grays, Ebenezer S.S.		10	6

Medical Fund.

A Friend	10		.
Birthday present, R		2	6
Friend (for the Hospital)		2	6

L.Z.A.

Clerkenwell, Chadwell Street, Mrs. Nunn's box		16	1¾
Stratford, Gurney-rd. Weekly penny subs., per Miss Ince	1	3	
Tring, Akeman Street, Freewill offerings at Mrs. Elnaugh's visit	6	2	11

"Herald" Fund.

Homerton		16	5
Stratford, Gurney Rd.		17	3
Hounslow, Zoar		5	10
Leyton		5	.
High Wycombe, Zion		17	.
Tring, Akeman Street	4	16	.
Brighton, Prarthana Sabha	1	13	.
March, Providence	1	4	.
Miss M. E. Collings		1	.
Miss D. Gardiner			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, and all letters for the Children's Corner to Uncle John, 11, Christchurch Road, Ilford, by the 13th *at latest.*

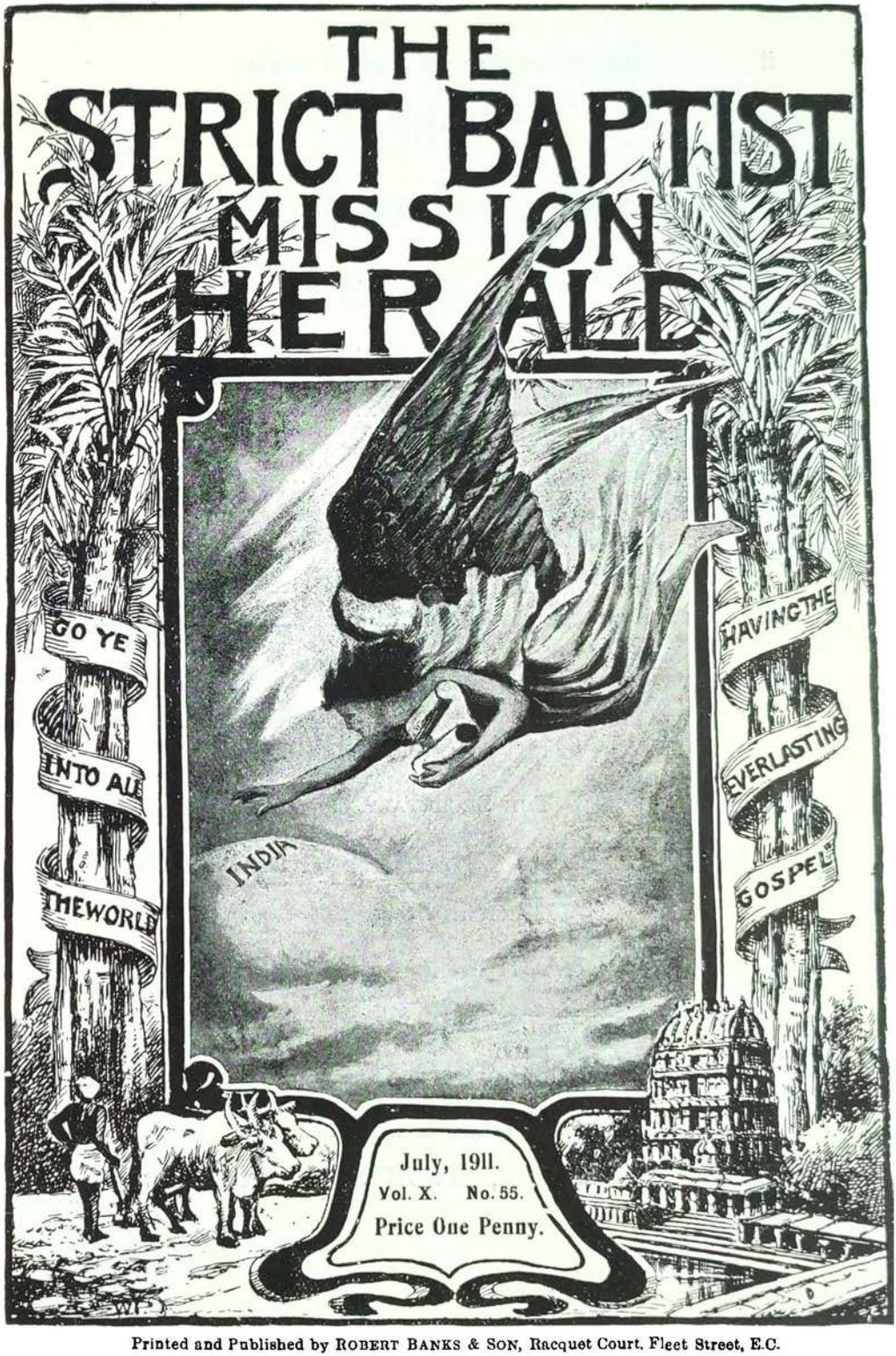
*

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

* * *

ALL APPLICATIONS for LADIES' ZENANA 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



July, 1911.
Vol. X. No. 55.
Price One Penny.

Printed and Published by ROBERT BANKS & SON, Racquet Court, Fleet Street, E.C.

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

VOL. X.] JULY, 1911. [*New Series*, No. 55.

CURRENT NOTES.

WITH all our heart we pray "God save the King." May the reign of our gracious sovereign, George V., be long and, in the truest sense, glorious. May he, as the ruler of so many millions of non-Christian peoples, have all needful wisdom and grace from on high in order that his influence may always further the cause of the Gospel. May he at last receive a crown of righteousness.

It is very gratifying to learn that the plague has really ceased in Sendamangalam and that the town has regained its normal condition. And yet, we trust, the awful lessons of the plague coupled with Gospel ministry and prayer cannot have left it quite what it was. Having answered our prayers for the health of the town we ought not to doubt that God is answering us as to the spiritual condition of the people.

Our Madras missionaries and their native co-workers should be specially borne upon our hearts to the Throne of Grace as they resume their work for Christ after their necessary rest. Missionary work in an Indian city like Madras necessarily lacks the romance attaching to pioneer work, but it has an importance peculiar to itself and its difficulties are not so easily recognised.

The prospect of a speedy forward movement on the Kollis will give general satisfaction. After reading the account of Mr. Morling's visit, the need of some building on the Kolli Mountains will appeal to everyone as imperative, if the hill-people are to be evangelised. A statement of what is proposed to be done appears on page 81.

"ACCORDING TO YOUR FAITH BE IT UNTO YOU."

THIS is the Divine rule of gracious giving. We are dowered in Christ with all spiritual blessings, and all things are ours. Every need, temporal and spiritual, has been anticipated and provided for by Fatherly wisdom and love, and this fulness of provision is for distribution to us as our needs arise. But our Father has

Our Spiritual Education

in view, and, consequently, regulates the flow of His bounty according to our faith as well as according to our needs. He gives in response to faith's appeals, and measures His gifts according to faith's capacity; and faith becomes stronger and more confident by the exercise. It is the supreme privilege of God's children to go to their Father with "every *need* of theirs" in the confidence that He will supply it. Every need is

A Reminder of our Privilege

to draw upon the fulness of God, and a clear call to prayer and expectation.

This applies as much to our needs in the service of God as to our personal requirements. When we contrast the magnitude of our work with the slenderness of our resources we may, instead of being discouraged, turn our eyes to the fulness of God and say, "My expectation is from Him." Our Lord withholds nothing from the appeal of faith. "O woman, great is thy faith, be it unto thee even as thou wilt." Our very consciousness of impotence and limitation reminds us not only of the necessity but of the certainty of

Divine Provision for every Service

we are called to. It would be an impeachment of His wisdom to suppose that Christ could send His Church or any member of it on the great enterprise of attacking "the gates of hell" without sufficient resources—both material and spiritual. If this *could* be the case the purposes of grace would be foredoomed to failure. Faith's unwavering confidence is therefore fully warranted.

The application of these facts to the present needs of our Mission in India is obvious. In both fields—Madras and Namakal—doors are opening which we can only partly enter, and the question forces itself upon us,

Why Are We Unable?

It is certain that we are not straitened in God. Should we not, then, ask ourselves whether we are keeping pace with Him in faith? We are fearful of going before Him, and rightly so; but we should be equally fearful of lagging behind. This word, "According to your faith be it unto you," woos us to trust and obey. "All things are possible to him that believeth," therefore let us pray, "LORD, INCREASE OUR FAITH."

Our Foreign Field.

The News of the Month.

MADRAS.—On the first Lord's Day in May I had the pleasure of extending the right hand of fellowship to two disciples whom I had baptized in April. Their names are Ruth and Mary. The former was at one time a Roman Catholic, but has been led into Gospel light. The latter has attended our services for a long time, and recently rejoiced my heart by applying for baptism. In an interview with her I learned that she had been brought to know her need and to look to Christ alone for salvation.

Smallpox has interfered with school attendance during the past month. In some of the schools I visited, the children who had suffered and returned were really not fit to be at school, for their sores had not properly healed.

A little exercise of the faculty of imagination will illuminate the following prosaic figures. During April there were 857 pupils on the School Registers, the average attendance each morning and afternoon being 598. The Sunday School average was 567. Our Preachers gave 800 addresses to audiences which aggregated 11,694. In addition they paid 481 visits to the people in their homes for religious conversation. E. A. BOOTH.

MADRAS ZENANA WORK.—During April our Zenana workers sowed the seed of the kingdom on 1,180 occasions. They were teaching 98 women to read, to whom 22 Gospel portions were sold.

On May 15th the Bible-women's annual vacation of one month commences.

We were telling the parable of the prodigal son one afternoon in the *cheri* and an old woman sat listening with streaming eyes. After we had finished she said, "Ah, I have a son just like that; he ran away to Rangoon two years ago and I have never heard of him since; my heart is full of sorrow; I shall never see him again." A fortnight later I was passing through the *cheri* again when someone caught my hand and said, with a voice full of joy, "Oh, Missi, don't you remember the story you told me? He has come, he has come; he was very sick, so he came home again," and she pushed before me a rather sullen-looking young man. Expressing my pleasure and finding he could read I gave him Luke's Gospel and directed him to the 15th chapter, to which his mother had referred.

Speaking of the uselessness of pilgrimages to sacred shrines in a village hut one day, one of my hearers turned to another and said, "There, didn't I tell you so?" "*I-yi-yo!*" (alas) replied the other, a feeble, white-haired woman, "then all my labour and expenditure is of no avail." It transpired afterwards that the poor old mother had for many years been in the habit of walking barefoot to Conjeeveram (about fifty miles) three times a year to make offering as an atonement for the sins of her three sons, who are men of bad character. O. M. E.

THE NAMAKAL FIELD.—We returned from the Kolli Mountains after a camp of five weeks. Three separate encampments in different parts of the country enabled us the better to acquaint ourselves with the district.

How cheering on our return to Sendamangalam to find the town had assumed its usual aspect of life and business. We are very grateful there has been no return of plague.

The other day while on my cycle I noticed a little fellow with a sus-

picious-looking arm. His mother told me that about a month ago he fell down and broke it. When I asked why the child had not had proper treatment she said, "Oh, but the Doctor Thoorai has gone." For want of the "Doctor Thoorai" this little man must carry through life a crooked arm, and that in the difficult employment of hand-weaving.

Several of our workers are now endeavouring to open up new stations. Will our friends kindly bear them up at the throne of grace that they may overcome the difficulties of their task? D. M.

The Memorial Hall.

THE Memorial Hall is one of the largest buildings in Madras; it was erected to commemorate the goodness of God in staying the terrible mutiny of 1857 before it reached Madras, and bears the inscription in gilt lettering:—



"MEMORIAL HALL, 1857.

"The Lord hath been mindful of us, He will bless us.—Psalm cxv. 12."

It is situated in the oldest part of the city and has a noble appearance, being approached by a massive flight of steps and supported by huge pillars. Inside, the hall is spacious and lofty and is beautifully and artistically decorated; it is used chiefly for large religious gatherings and is calculated to seat 1,000 persons.

Standing in the same compound, like guards one on either side, are the buildings of the British and Foreign Bible Society and the Christian Literature Society. Here in a neighbourhood where Hinduism is at its strongest these three stand as a perpetual testimony to the greatness and graciousness of the Christians' God. O. M. ELLIOTT.

After the Service.

WHEN the Benediction has been pronounced, and the worshippers are leaving the Chapel, one might conclude that the minister's work for that occasion has terminated. But it frequently happens that after the close of the service the missionary has his best opportunity for personal dealings with the people, learning their difficulties, and giving what help he can. By way of illustration, may I relate my own experience of last Sunday morning? I

preached at Ayanapuram, and at the conclusion of the service I greeted each worshipper. Having checked the weekly offering and made the usual entries in the Service Register, I passed out into the compound. Here I found one whom I sought, Annammal, a young woman who had been absent from service for several weeks. She was formerly a pupil in our School here, but no longer allowed to attend. Whilst in School she was led to believe on the Lord Jesus. She has in vain asked her people to allow her to join the Christian Church, but we have encouraged her to remain true to her convictions. This morning it had been arranged that her father should come and see me on the matter at the close of the service.

Whilst waiting for him I had a talk with John, a carpenter engaged in the railway workshops. He related how he reasoned with those men in the workshops who showed their dislike for Christianity by annoying our Preachers and destroying the Tamil tracts they distribute. To have a champion for our cause within the workshops from among the men there is a distinct advantage. I commended John for this service. In answer to my question, he told me that he regularly conducts family prayer at home, when all the family join in singing a hymn. As all John's neighbours are heathen, it needs courage to so witness for Christ.

As Annammal's father had not come, I set out to seek him. I then found that Joseph, a Christian lad from another village, was waiting for me. He wishes to become a Teacher, but has not passed the examination which will render him eligible for entering the Training School. His people are all heathen. He is the only one in his village who has become a Christian. Paralysis of the right arm prevents him from getting ordinary employment and will handicap him in any sphere. His relations reproach him for becoming a Christian. He wished me to help him. I told him that the promise I made some time ago stands good, but his own people must do their part also.

ERNEST A. BOOTH.

(To be concluded.)

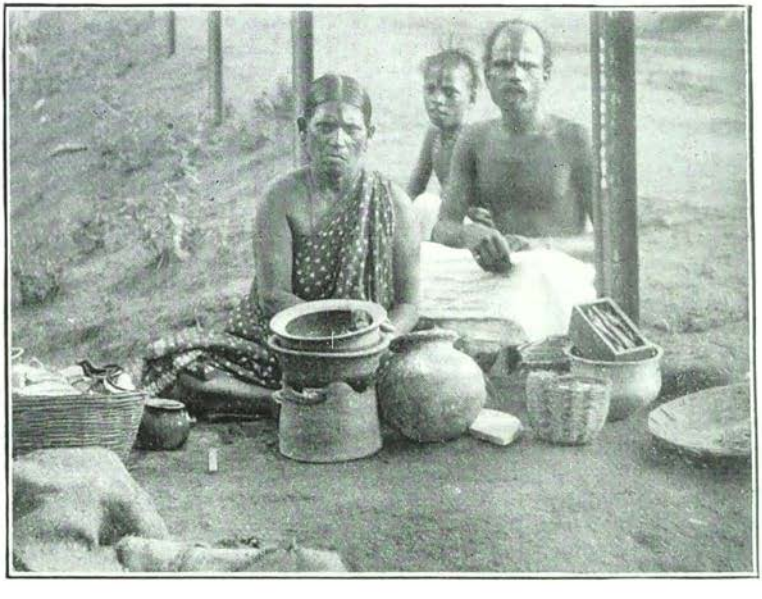


Photo by] EARLY BREAKFASTS AT A FARTHING EACH. *[Mrs. Booth.*

A Religion of Fear.

DEMON WORSHIP ON THE KOLLI MOUNTAINS.

"DEVOTED to demons; consecrated to the powers of darkness"—such was the thought with which we left the Kolli people last Monday. Our prolonged stay amongst the hill-folk had thrown a startling and lurid light on their demonolatry and had revealed to us more of its hideous character.

From the little eminence of our second encampment one could count a score of woods and clumps of trees, each devoted to some "black one." In these groves no woman may untie her cloth, no shepherd lead his sheep nor herdsman his cattle; the tiniest plant, the smallest branch, may not be removed from its place.

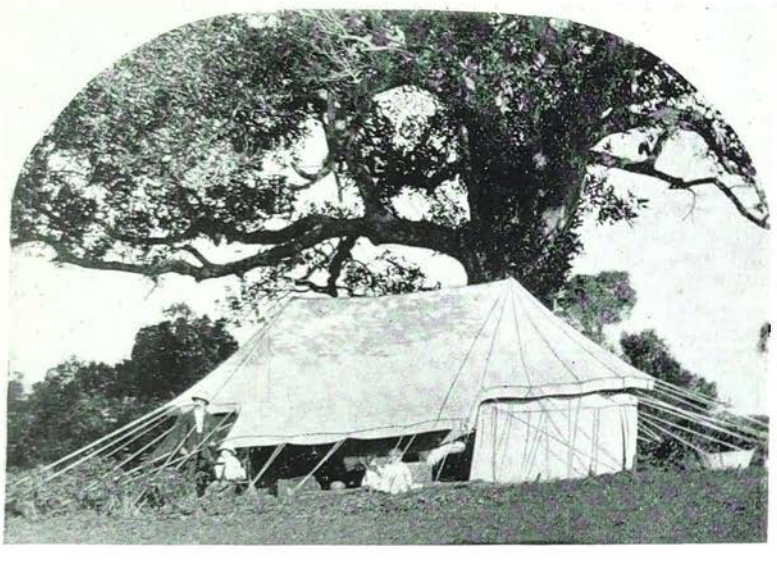


Photo by] CAMPING AT CHAKARAIPATTI. *[Mr. D. Morling.*

Of these black ones or demons the people are in constant fear. Their descent on any stream is to dry it up; on any tree, to break it down. Failure to recognise their presence in one instance brought cholera to the village of Kirangadu, and neglect to offer the required rice and sacrifices to *Kongay* brought fire, pestilence and wild beasts to the whole neighbourhood of Selur. Immunity from such evils is only secured by the regular sacrifice of pigs in each particular copse and forest.

This and very much else must have its effect on the character of the devotees. Timid, fearful, suspicious, they refuse to believe that anyone can possibly seek their good, or indeed that anyone *can* go to their mountains but to seize their property. For nearly a month we held camp near the large village of Kirangadu. Daily one or more from our tent would visit our neighbours and seek to win their confidence. About a fortnight after our arrival a *panchayat*, or council of five, was held by the elders of



Photo by] CAMPING AT KIRANGADU. *[Mr. D. Morling.*

the village and their finding was that as we had gone to seize their lands no one on penalty of fine must render us any assistance or even work under us for wages. The first intimation we received of this meeting was the disappearance of our water, firewood, guide and postman. Is it too personal a thing to say that many a night has seen me squatting, gipsy fashion, at the root of the tree seen in the picture, placing wet sticks under a tardy kettle.

Nevertheless, the Mountains of Death present golden, invaluable opportunities for Christian service. Let the worker get on speaking terms with a hillman—and this is not difficult—and he may at once have a most interested listener to the Gospel message. Many a time while resting alone on a rock near some devil's copse I have had straight, personal and intensely earnest talk with a solitary herdsman or farmer. Behind the wariness, suspicion and distrust for the man of the plains there is a readiness and desire to hear the old, old story that is ever new.

One afternoon two helpers and I were turning from an empty village—empty but for one old man who would not listen—when we met an intelligent-looking man accompanied by a bright boy of about ten years. Longing to tell of Christ to at least one willing soul I entered into conversation and asked to what deity the adjoining coppice was devoted. "The grove is dedicated to Kali," he explained. "But do you actually worship this Kali?" I enquired. "Well, sir," was the solemn reply, "we must at all events *fear* her."

I appealed to his sense of gratitude to his Maker, who had given him such a manly form, powerful body, noble, clear-cut features; told him that the God who had been so good had come to this earth, overcome demons, and conquered even the prince of devils. "We are His servants, hence we fear none of these black ones." This seemed good news to him and he listened with real earnestness. What was my surprise when, on asking him the name of this God, which I had previously mentioned, the boy at once brightened up and said, "Jesus, sir." The father was further impressed by the lad's interest, and afterwards gravely bade us salaam, saying, "What you have told me is very good. Hereafter I will try and *think* of Jesus Swami and worship only Him.

D. MORLING.

Sendamangalam P.O., Trichinopoly District, S. India.

Two Visits.

DOWN a dark, narrow passage with a foul open drain on either side, and at the end a hingeless gate leading into a small yard and tumble-down hut little better than a shed. We entered and looked round; a cow was tied up in one corner, several fowls were fluttering about in search of a resting-place where they could be at a safe distance from the chubby hands of a toddling baby who was chasing them with great glee; and in another corner, crouching before a fire over which an earthen pot was giving forth a not too savoury odour, we found the object of our search—a strong, muscular woman in middle life.

She looked up as we entered and we could see we were not very welcome. However, we sat down and tried to engage her attention for a time, but it was difficult work; the message of the Gospel found no responding echo in her heart; Jesus had no form nor comeliness in her estimation. The pot of boiling ghee on the fire was much more interesting to her, and we could see she was only tolerating us and wished us gone. So with sad hearts we rose and bid her good-day.

About two and a-half months later we called again, and there, as before, were the tumble-down shed, the cow, the fowls and the child. And the woman—she was there too, but what a difference the weeks had wrought in her! From a strong woman she had become as weak as an infant; she lay on a hard wooden couch gasping for breath, groaning in pain, and it did not need a very experienced eye to see that death had laid his iron hand upon her. Around her sat her husband and children, grief-stricken and helpless. The native physician had told them there was no hope. If ever I felt the solemnity of my position, and if ever a fervent prayer for guidance ascended from my heart to the Throne above, it was as I stood by the couch of this poor heathen woman and watched the life fast ebbing away.

There was silence as the message of hope once more sounded forth in that dark home. The relatives, softened by sorrow, listened quietly, and the groans of the sufferer were hushed. We felt a peculiar joy in breathing the name of Jesus, and realised His presence with us, strengthening and leading us in our testimony for Him. I left with her the precious promise, "Him that cometh to Me I will in no wise cast out"; and a few hours later her spirit returned to Him who gave it. Who can tell whether or no even at the eleventh hour she sought and obtained mercy? The day of the Lord shall reveal it.

O. M. ELLIOTT

Heathen Sacrifices.

WHEN returning from preaching in our Arambakkam circle I passed the temple of Ponniyammen, where the yearly festival was in full swing. In front of the temple, women were tending a long row of pots of boiling rice, the fires being fed with cakes of dried cowdung. A great number of women dressed in gaily coloured cloths were bringing offerings of cocoanuts, flowers and limes for the god which was shrouded in semi-darkness in the inner shrine. A little distance away, a shallow pit had been dug to receive the blood of the slaughtered sheep and fowls offered in sacrifice. Doubtless the blood which I saw in that pit testified to the universal consciousness of the need of a sacrifice for sin.

Our Pursawalkam School is within a few yards of this temple, and it is in the midst of such circumstances as these that we are carrying on our crusade against heathenism. On the day of the festival our School was devoid of pupils, all having been kept away by their parents in order to attend the festival. Were it not for the fact that our Divine Captain is with us, we might well despair of victory and retire from the conflict. But, HE MUST REIGN.

E. A. BOOTH.

OUR HOME CHURCHES.

Prayer Subjects for July, 1911.

"Your Father knoweth what things ye have need of before ye ask Him."

Week beginning—

SUNDAY, 2nd.—For more missionaries in the Sudan, where the pagan tribes are rapidly being Mohammedanised.

SUNDAY, 9th.—For our native workers as they enter new villages in our Namakal Field and seek to open fresh stations.

SUNDAY, 16th.—For the way to be opened for evangelisation on the Kolli Mountains.

SUNDAY, 23rd.—For all ministers in Christian lands upon whom falls the burden of keeping their people informed as to the needs of heathenism and the relative obligations of Christendom.

SUNDAY, 30th.—That all who are facing the question of personal service in the foreign field may be divinely guided.

A Great Opportunity.

SHALL WE GO FORWARD ON THE KOLLI MOUNTAINS?

MR. MORLING has lost little time, after his return to India, in visiting the Kolli Mountains in order to commence the great work of evangelising the 60,000 demon-worshippers who live there. One result of his visit is to prove the necessity of a small building which will afford better protection in the rainy season than a tent, and will also form a sort of headquarters from which he can tour among the 300 surrounding villages. We cannot do better than quote from his last letter to the Council, written in camp on the Kollis, and dated 9th May :—

> "The present visit has clearly demonstrated this [*i.e.*, 'some kind of small headquarters'] as an absolute necessity if we would do any real and effectual work here. We have been living partly in the tent and partly in a little shed—this has a doorway about three feet high—abounding in all kinds of vermin and evil parasites. The owner of it is daily beseeching us to move out as the shed is required for corn and cattle; but, on account of the monsoon which has commenced, moving out would mean leaving for Sendamangalam. Again, when one remembers that on these mountains there are quite 300 villages, and that whenever we come it is necessary to bring all needful provisions for ourselves and the native workers, the absolute imperativeness of our erecting some little building for our headquarters will become quite obvious. With this in view I have been looking out for a suitable piece of Government land. A fitting spot has been found and an application for it has been forwarded to the District Collector. The building would be of the simplest kind—part stone and part mud-walls, thatched roof and mud floors. As to the price, it is difficult to estimate for a building in these parts. but I believe that the cost of the building and the price of the timber on the Government land would all be within £60."

We are specially requested by the Council to lay these facts before our readers. We gladly do so, assured that all will recognise a great opportunity for spreading abroad the Saviour's name. The facts speak so

loudly for themselves and the opportunity is so evidently of God that we feel there is no need to "make an appeal" otherwise than to remind our friends that the General Fund is too low to meet this expense.

Ladies' Zenana Auxiliary.

MEETINGS.

College Park, Lewisham.—On Tuesday evening, May 16th, we were privileged to welcome our dear sister, Mrs. Elnaugh, and were encouraged by the attendance—children and teachers from our Sunday School, as well as members of the Church and congregation being present, numbering in all about 37. Mr. Hutchinson kindly presided, and our pleasure was added to by the presence of our beloved President, Mrs. Hutchinson. Mrs. Elnaugh gave us an account of her call by grace and call to the Foreign Field, which was listened to with great interest. After the meeting the work of the girls and the boys on behalf of the Mission was inspected in the schoolroom. Each Tuesday evening a meeting is held which we call "The Missionaries' Helpers' Band," the girls, under the guidance of Miss Phillips, making garments and dressing dolls for the Christmas Box for the children of India. The boys do fretwork under the supervision of Mr. Edwin Kirby, assisted by Mr. J. Hudson, making fancy and useful articles, which are sold, the proceeds, after meeting expenses, being devoted to the General Fund of the Mission. Our prayer is that by this means the children may reap spiritual blessings. May our Heavenly Father follow with His blessing all that our dear sister was enabled to say, prosper her studies here, and make her of great use in the Indian Field. M. G. VOYSEY.

* * *

Tabernacle, Derby Road, Watford.—On Wednesday, May 17th, the members of the L.Z.A. and the Missionary Sewing Meeting met together to conclude their first season's work. After tea had been served in the class-room, we had a short meeting, Mrs. Freston presiding, when Mrs. Elnaugh spoke very earnestly for about a quarter of an hour from the words, "The grace of our Lord Jesus Christ be with you," explaining their meaning and emphasising the great necessity of manifesting this grace in daily life. At 7 o'clock we held a Public Meeting, presided over by our Pastor, Mr. Freston, and we again had the pleasure of listening to Mrs. Elnaugh, who then gave us the history of her life, and I think all present were moved by the marvellous way in which God first called her in early life to serve Him, and then called her to foreign service and made her way clear. Her visit was much appreciated by all. The collection at the evening meeting, and profit on tea, amounted to £1 10s. DOROTHY A. STONE, *Secretary.*

* * *

Mrs. Elnaugh's Medical Training.—The first part of Mrs. Elnaugh's medical training—viz., that at the London Missionary School of Medicine--has come to a close with very satisfactory results. The examinations were held in June, and we have the pleasure of announcing that she took the second prize. We thank God and congratulate her and the L.Z.A. Her second course of study will be conducted at Ipswich, and will close shortly before the Annual Meeting in October.

* * *

IMPORTANT NOTICE.

End of L.Z.A. Financial Year.—In pursuance of Mrs. Silvester's letter last month, we are asked to remind all L.Z.A. Secretaries and Members of Branches that the L.Z.A. FINANCIAL YEAR WILL END THIS YEAR ON JULY 31st instead of as formerly. We trust our L.Z.A. friends will do their utmost to get all the boxes in and the money sent up to Mrs. Silvester *before the end of this month.*

A Missionary Talk with Our Young People.

IN referring last month to the Church's responsibility I did so, not because I thought you specially needed to be reminded of it, but as preparatory to another topic I wished to mention but could not, owing to want of space, and that was

The Church's Ability.

I thought you would be inclined to say, "But can the Church evangelise the vast area of heathen humanity?" If I answered "No," I should in effect say that Christ had set her an impossible task. This cannot be; and there must therefore be some true and necessary relation between our responsibility and our ability, and there is. It is faith's obedience that co-ordinates them, for the Church's ability is assured by the fulness of her Lord, who has linked the promise of His presence with the command. "Go ye . . . and lo, I am with you." HE *is the Church's ability to obey His command.* That we have men and women enough is evident when we compare the Moravian Church, a small body, which sends out one in sixty of its members to the foreign field, with the other Protestant Churches which send out one in 5,000. There is money enough, too, if the amount spent in Great Britain on a few of its many luxuries—£270,000,000 per annum—is any index; or if we look at the annual amount spent by the Churches on Christian work at home—£20,000,000 among 40,000,000 people, side by side with the amount spent on work in heathen lands, £2,000,000 among 1,000,000,000. I think you will agree with me that the Church's need may be summed up in two words, Loyalty and Faith, and that our blessed Master will not withhold either money, men, or power from His believing and obedient people.

"The Great Silent Missionary."

If you have followed the reports of the May Meetings you may have learned of the progress of the Word of God during the past year. Eight new versions were added to the Bible Society's list, which now numbers 432. When we think of the triumphs of the Bible apart from the missionary we ought to pray for its translation into all the remaining languages of the earth. If I had space I would tell you of some of the trophies of its power; but some other time perhaps.—These notes are intentionally discursive, so now I want to transport you in imagination to

Korea.

I am indebted to one of my young friends for my acquaintance with "*Korea for Christ*," and it is only right that I should pass the knowledge on. This little book records a wonderful spiritual movement in "the Hermit Land" which reminds one of the fact that "The Spirit bloweth where it listeth," and, moreover, sets one thinking and longing. Korea (look it up on the map, south of Manchuria and west or Japan) was until 25 years ago closed to Western influences. There was not a single native Christian or a single missionary. God then opened the door, politically and evangelistically, and since that time not only has there been great success and the upbuilding of a strong native Church, but a remarkable outpouring of the Holy Spirit has taken place. As one reads the book astonishment verges upon incredulity; but there are four features of the movement which stamp it as of God, and these are Bible Study, Prayer, Giving and Evangelistic Zeal on the part of the native Christians. The story of Mr. Yi's strong and simple faith and of Pastor Kil's long search for God, his clear conversion and subsequent zeal on behalf of others—these among other stories are not only exceedingly interesting but inspire one with a longing for the outpouring of the Holy Spirit in our midst. AMICUS.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—I am writing in coronation week, and imagining you all as thinking about it and wishing you could see King George and the coronation. Very few of you, I suppose, will do so, however much you may wish to. I wonder whether you are consoled by the thought that you will see a far greater King and a much more splendid sight? And I wonder still more how many of you have crowned Jesus as your King?

I am pleased to receive Doris Sheed into the Corner.—Yes, May, I agree with you "that Mrs. Booth's Sewing Class was broken up for some good." That is to say, God will overrule it.—Very glad, Alma, that you and others are so regular in answering.—Perhaps, Ruth, your mother would like to know how glad I am to hear about the flower and rag-money going into the missionary box. We can't all sell flowers, because we don't all live in the country, but I suppose most of us become possessed of rags, and might remember that every little helps.—Miss Elliott will be glad to hear that Harold, Hilda, and Dorothy are sending bandages. She has already heard from home that others have responded.—I should think some of you must have wondered what a "tree-linked road" was. It should have been "tree-lined road."

MARKS FOR JUNE AND THE QUARTER.—*Division I.* (Max., 10).—Colin Church, 9, 21; Edith Ince, Hilda Cuthbert, Lottie Tooke, 8, 20; Ruth Waters, 8, 19; May Green, 9, 13; Grace and Emmie Church, 11; Marian Osborn, Elsie Tooke, 10; Winnie Falkner, 5; Maud Mellor, Hilda Gillmore, 4; Mary Copping, 3. *Division II.* (Max., 10).—Harold Carter, Dorothy Mitton, Hubert Grimes, 10, 21; Violet Hammett, Dorothy Cuthbert, Alma Waters, 9, 20; Walter Spyers, 8, 20; Irene Hammett, Ada Webb, Dora Haynes, 9, 19; Edith Parish, 9, 18; Philip Webb, 9, 17; Cyril Kyte, 10, 16; Kenneth Robbins, 10, 15; Bertie Sheed, 9, 13; Gordon Baker, 10, 13; Eunice Fuller, 12; Enea Tooke, 11; Elsie Horne, Willie Tooke, Charlie Ince, 10; Doris Farrow, Stewart Cradduck, 5. *Division III.* (Max., 6).—Stanley Baker, 5, 13; Eric Robbins, 6, 12; George Tooke, 5, 8; Winnie Church, Annie Waters, Grace Parsons, 8; Frank Green, 5, 7; Doris Sheed, 5; Amelia Johnson, 2.

There is a tie in Division II., and the prize has to go to the one who hasn't had one before; and in Division III., as Stanley had a prize last quarter, the prize must go, according to the rule, to Eric, so I am sending books to Colin Church, Harold Carter, and Eric Robbins. You have all done very well. Just a little more care in some cases would have won another mark. I wonder whether you know how much I want you all to win prizes? I congratulate Colin, the oldest of my nephews and one of my most regular correspondents.

QUESTIONS FOR JULY.—*Division I.*—1. What is demonolatry? 2. Why is the religion of the Kolli Mountain people called "A Religion of Fear?" 3. Give six words in Heb. x. which the sacrifices at Pursawalkan remind us of. *Division II.*—1. How can we crown Jesus King? 2. How do the Kolli Mountain people try to prevent the mischief which they think demons cause? 3. Why were the old Hindu woman's pilgrimages to Conjeeveram of no avail? Give a text to prove your answer. 4. And which verse in the hymn, "Rock of ages, cleft for me," best expresses the uselessness of such pilgrimages? *Division III.*—1. Why were the Kolli Mountain people afraid of Mr. Morling? 2. How many children are there in our Madras Schools? 3. Whom did Mr. Booth baptise in May? 4. How many heathen women are learning to read?

I am sorry to close without a story. I had quite a new one ready for you, but there is no room for it, so I must try to give it you next month.

Your affectionate UNCLE JOHN.

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—o—

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—o—

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—o—

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LIST OF SUBSCRIPTIONS

Received from May 16th to June 15th, 1911.

"The Offerings of God."

A SPECIAL REQUEST.—Will our friends, when remitting money to our Treasurer, kindly add Mr., Mrs., or Miss to their signatures *each time*. This will help him considerably, as it is impossible for him to remember the proper designation in each case, and guessing by the handwriting is very unsatisfactory.

General Fund.

	£	s.	d.
C. H. Gosling ...		10	.
Friend, per A. J. R.	10	.	.
Walthamstow, Zion, S.S.		15	2
Mr. & Mrs. A. Booth	1	.	.
Chatham, Enon, S.S.		10	.
Limehouse, Elim, S.S. (box)		8	11
Mrs. Thomas		5	.
Mr. T. Bayes ...		2	.
Mrs. Best ...		1	6
Mr. McCrow ...		1	.
Mr. G. Sewell ...		1	.
Mrs. Molton ...		1	.
Miss Powell		1	.
Miss Kitchen ...		1	.
Miss RubySchweitzer, Children s Corner		2	.
Mrs. Brand	1	10	.
Hounslow, Zoar (booklets)		1	.
Ipswich, Bethesda, Reports		7	6
Mrs. Giblett, Bristol	2	.	.
Clapham, Courland Grove. MissWhite (box)		17	.¼
Tring, Akeman-street, Junior C. E. ...		2	10½
Senior C. E. ..	3	2	3½
Tring, Ebenezer ...		8	.
Irthingboro', Mrs. W. Keller		10	.

General Fund (*cont*).

	£	s.	d.
Wood Green,Dovecote Hall, Mr.Whitaker (box)	1	1	.
Acton Tab., Master C. A. Elliott		3	6
Marylebone, Mt. Zion. Miss Harris		5	.
Mrs. Bennett ...	1	.	.
J. B.		10	.
Stonham Parva. Mr. Ling (box)		15	7½
S.S. „		11	.½
Mrs. Bannister „	2	16	.
Friend, per E. M. ...	50	.	.
Sales at half-yearly meeting	1	14	7
Bound volumes ...		1	6
Mr. Cordle	1	.	.
Dunstable, Miss A. Cheshire		2	.
Mr. G. Gurney ...		2	6
Miss O. W. Slingo ...	1	13	6
Mrs. Stevens		2	.
Rowley Regis, Providence S.S. ...		14	6

"Herald" Fund.

	£	s.	d.
Lynton Road, Miss Cattermole ...		1	5
Mr. Gilbert		2	.
Mrs. Jolly		1	.
Mr. A. D. Knott ...		2	6
Y.W.B.C		2	10

"Herald" Fund (*cont.*).

	£	s.	d.
Y.M.B.C.		3	9
"Heralds"	1	4	.
Haworth Hall Green, S.S.		6	6
Walworth, Penrose Street S.S.		10	8
Mrs. Brand		10	.
Hounslow, Zoar ...		4	8
Ipswich, Bethesda ...	1	.	.
Clapham, Courland Grove		16	.
Mrs. L. Kindred ...		7	6
Brentford,North Road		10	.
Marylebone, Mt. Zion		1	.
Miss M. E. Collings ...		1	.
Limehouse, Elim ...		6	1
Crawley		3	6
Newcastle		6	6

L.Z.A.

	£	s.	d.
Acton, per Miss E. Elliott, collection at meeting ...		7	8
Egham, per Mrs. Andrews:—			
Mrs. Andrew's box		7	.¾
Miss Littlewood's box		4	2¾
Chapel box		5	3
Lewisham, per Miss Voysey, collection at meeting ...		2	11½

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, and all letters for the Children's Corner to Uncle John, 11, Christchurch Road, Ilford, by the 13th *at latest.*

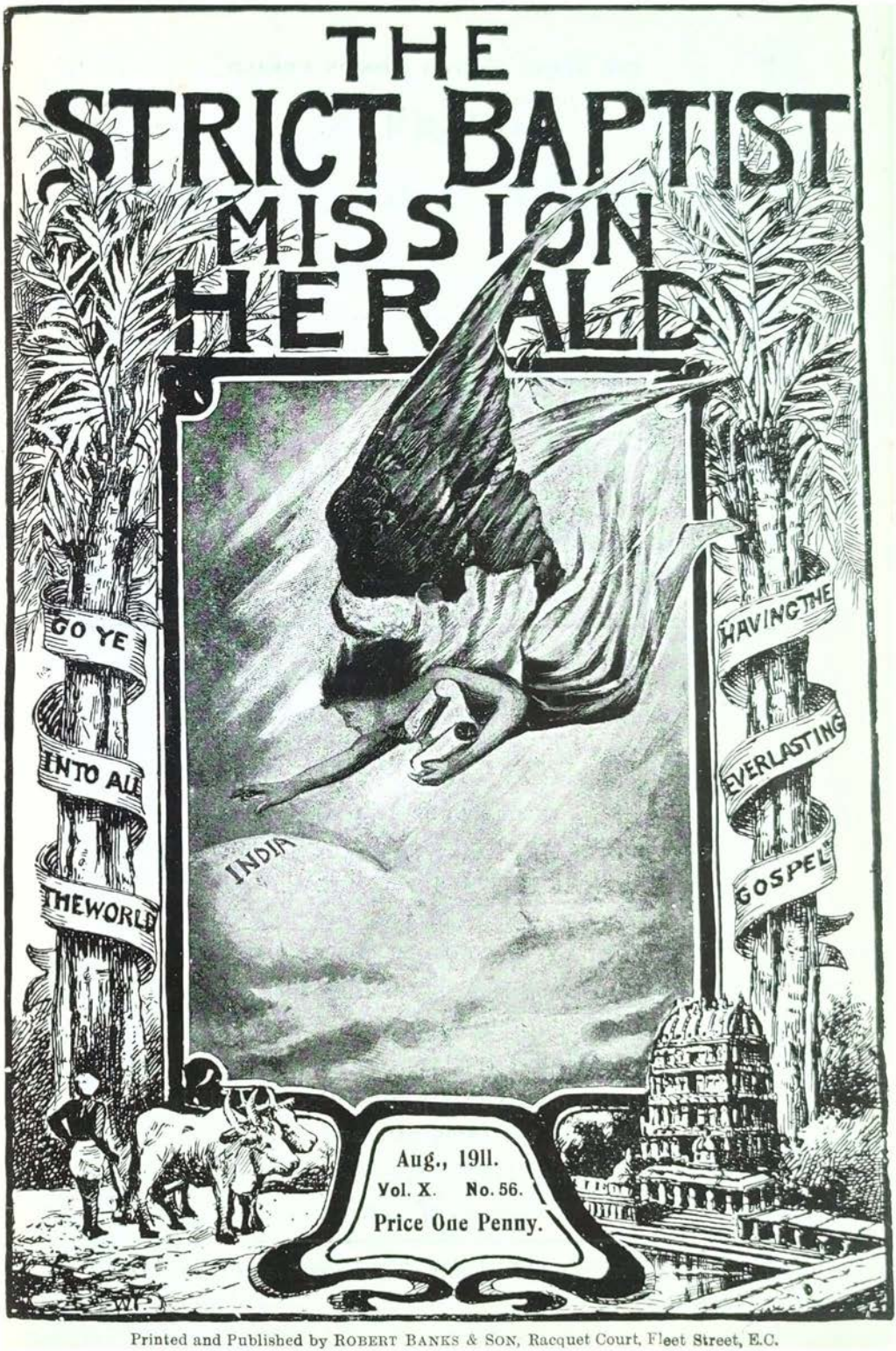
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ALL SUBSCRIPTIONS, &c. (*except for the L.Z.A.*), to be sent to Mr. A. J. Robbins, Vicarage Farm, Hounslow, from whom COLLECTING BOXES may be obtained.

* * *

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



Aug., 1911.
Vol. X. No. 56.
Price One Penny.

Printed and Published by ROBERT BANKS & SON, Racquet Court, Fleet Street, E.C.

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THE 50TH 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 31ST, 1911.

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, 1911.

The Strict Baptist Mission HERALD.

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

VOL. X.] AUGUST, 1911. [*New Series*, No. 56.

CURRENT NOTES.

THE attention of our friends is drawn to the date of the Annual Meeting which, through the kindness of the Church at St. John's Wood Road, is to be held there on October 31st. The Annual General Meeting (the *business* meeting for delegates of Churches only) is to be held on the same date at 2 o'clock. The qualifications of delegates will be found on the covers. Churches and individual subscribers are asked to kindly send in their subscriptions early in September.

We are glad to say that HERALD subscriptions have flowed in steadily during the past nine months. Nevertheless, receipts fall short of expenses so far by about £15. We are hoping, however, that our readers will respond, as they did last year, before the end of September, so that there shall be no deficit but a substantial profit for the General Fund.

The papers we publish month by month bear quiet but convincing testimony to the spiritual reality of the work going on in both our fields and to the earnestness of our missionaries. The evident fact that God is working with, and Satan against, them confirms the character of their work and calls for our support and prayers.

We join with Miss Elliott in thanking our readers for their generous response to her sister's appeal for bandages (see page 93). May we hint that it will soon be necessary to provide instruments and medicines for Mrs. Elnaugh, whose voyage to India is now arranged for December 16th.

"A BOND-SERVANT OF JESUS CHRIST."

THIS description given by the Apostle Paul of himself is gladly adopted by all true believers. It is expressive of a great deliverance, a great privilege and a great claim. Once we were the bond-servants of sin, the slaves of Satan. We well remember our faithfulness to our dreadful master. How eager we were, in one way or another, to serve sin! Time, money, energy, everything we had, was cheerfully pressed into the service, heedless of the wages we were earning. Our whole heart was in the work, for our task-master deluded us into the belief that we were serving not him, but ourselves—if not God. We were "sporting with death."

The day came when we were delivered from this bondage and its fearful consequences. Not till then did we realise how great was the power which had held us in its grip and blinded us to our true condition. Nor did we know till then how wonderful was the Power that rescued us, nor what the rescue cost. We felt the greatness of the Power, for our hearts of stone had become hearts of flesh, new desires of an entirely different order had sprung up, and our feet were turned Zionward. We counted the cost, too, as well as we could, in Gethsemane's garden and on Calvary's hill; the cup, the scourging, the crown of thorns, the cruel nails, the darkness and desertion all passed in solemn, adoring review, until we could only exclaim—

"But drops of grief can ne'er repay
The debt of love I owe;
Here, Lord, I give myself away;
'Tis all that I can do."

And our Lord crowned the deliverance and glorified the new freedom by taking us into His royal service, a bond-service which, notwithstanding the contradiction in terms, is perfect liberty. "I call you not servants." We are the Lord's freemen and *therefore* the slaves of Christ; and we delight in the bondage after the same manner, if not in the same degree, as the Apostle Paul did.

This strange, sweet union of bondage and freedom expresses itself in passionate devotion to our great Deliverer; in ardent sympathy with His purposes of salvation; in obedient recognition of the reality of His Lordship over us and His right to appoint the nature and the place of our service; and in confident dependence upon His power.

This is the very spirit of missionary work, whether carried on in Christian or in heathen lands—grateful, unquestioning, trustful obedience to Him who saved us with His blood and whom in thankful acknowledgment we call "Master and Lord." But sometimes it becomes necessary to ask ourselves whether we serve the Lord as zealously as we served sin.

Our Foreign Field.

The News of the Month.

THE NAMAKAL FIELD.—Friends will be interested to hear that we have opened a new department of service. Narayanan, who was baptized a year ago by Mr. Brand, has COMMENCED COLPORTEUR WORK, thus wholly devoting himself to the service of Christ.

We have just completed the purchase of a most suitable plot of ground for a cemetery.

Sendamangalam has had a clean bill of health for ten weeks. Especially considering plague is very tenacious in its grip of localities where it once obtains a hold, we feel its removal is a direct answer to prayer.

Since commencing to write these notes Colporteur Narayanan has called for a fresh stock of books. During his first three weeks he has sold exactly 200 Gospel Tracts, Scripture Portions and Testaments.

When first visiting the village of Pottanam in order to secure a house for Preacher Thomas we were overtaken by what has proved thus far to be the heaviest rain of the season. The people thus regarded our advent as being auspicious and have accorded our Evangelist a friendly reception.

Preacher Thomas' wife has opened a school at Pottanam amongst the caste people. When I last inspected it there was an attendance of twenty children and promise of many more.

Erumaipatti has grown into a centre for our mission work. Sunday services and week-night prayer-meetings are now held for our co-workers in that part of the field.

From the southern part of our field we have received several earnest requests for schools. In one instance a petition was drawn up to which all the leading men of the locality placed their signatures. In another, the people sent a deputation from their town, which is twenty-two miles away. May the Lord still lead us forward and enable us to enter these openings to larger service.

On approaching the non-caste quarter of Kondampatti I noticed half-a-dozen women squatting on the edge of a small well. In reply to a query of mine they said, "We are waiting for the water to come, sir. Unless we remain here others will come and take it all away." At this time of the year the non-caste people suffer great hardships through want of water.

D. M.

A Disturbed Afternoon.

IT is mid-day; the sun is blazing above our heads, and we can feel through our shoes the scorching heat of the soft sand as our feet sink down into it. Not a leaf is stirring, and even the birds and insects seem to be languid and inactive. I have promised to meet Martha at the Channel Bridge, and go to see part of her work.

I sit down on the *tinnai*, or raised verandah, at the entrance of a caste house while Martha goes inside to call the women. She returns looking rather disappointed, and is followed by a stout, elderly man with a hard, repellent face, who roughly inquires what I want. I reply, "I have come to talk with the women here for a little while." "Why? About what?" he asks. "About the true God who is in heaven." "And what good will that do?" is the rejoinder. "A woman has no sense—she cannot understand such things. She is like a tree. When it is young and supple you

can bend and train it any way you please ; but when it stands grown, and is firmly rooted, however much you try you cannot alter it. I don't mind girls learning a little when they are children, but that is enough. After they become women, although you instruct them all the rest of their days, sense will not come to them. So you see it is no use." We try to show him that in some ways a woman is very different from a tree, in that God has given to her sight, hearing, speech, understanding, and many such blessings. Most important of all, she has a soul, which will never die, so it is supremely important that she should hear the good news of salvation. But he only grows the more obdurate, and breaks out in a torrent of abuse against the Christian religion in general, flatly refusing to allow us audience.

We pass on to a house in the next street. Here an old woman keeps a small bazaar on the *tinnai*. She sells plantains, dried peas, oppers (thin, flat cakes), betel, tobacco, and other such commodities, but leaves them all and steps inside to listen, asking why Booth Dhorisani has not come too. Another old lady puts down her broom and comes forward, whilst a pleasant-faced girl offers me a chair, and bids us welcome. We feel encouraged, and begin to read, when an old man walks across from an opposite house and makes a disturbance. He tells us we must not come down that street—the people do not want us ; and launches forth into a long tale about the Municipality, against whom he evidently has a grievance, and with whom he imagines we are in league. We try to stop him, and persuade him to leave. The women wish the same, but are too frightened to make any remonstrance. O. M. ELLIOTT.

(*To be concluded.*)

After the Service.

(*Concluded from page* 77.)

THE father of Annammal then arrived and I took him into the Mission Compound, away from the long ears of those passing up and down the road. I had a long talk with him about his daughter, and asked him to allow her to publicly confess her faith in Christ, and told him that if he did otherwise he would have reason to regret it. He said that he personally was willing, but that the relatives were opposed. I could not persuade him to give his consent. All that he would promise was that he would consult his brother and tell him what I had said. I am afraid that this may not mean much, for the relatives have said already, "If you allow her to be baptized we shall cast you out and have nothing more to do with you. No one in this village has yet fallen into that religion, and why should you now lead the way ?"

I enquired from the evangelist about a convert from a distant village who had absented himself from service for some weeks. The evangelist told me that he had visited the man during the past week, when he promised to attend the next service. News having reached me of difficulties, I instructed the evangelist to visit the man the same afternoon and help him in any way possible.

Thinking I had reached the end of the queries, I got my cycle and was starting for home, when I found that the evangelist himself had a burden which he wished me to share. One of his sons, a young man of 21, had thrown up his situation in the railway office a month previously and gone to Burmah, in the hope of obtaining a more lucrative post. After a month of effort he finds himself stranded in a foreign country, without work and without money. He seeks help now from those whose advice he spurned before setting forth. The father was greatly troubled about his son, but, as the latter had not used wisely some help sent, I questioned the wisdom

of sending any more at this stage. In the end I shall have to help again.

This proved the last query, and left me free to go home.—E. A. BOOTH.

"Iyar! Iyar!"

WE have just been attending several cases of malarial fever, and as we sent the last away I determined to write you a little about our medical work in Sendamangalam. Although Mr. Brand has long left us, each day sees many wending their way to us for aid.

The faith of these people is really wonderful, for they bring to us impossible cases, believing in our power to heal—diseases of almost all sorts and in all stages, even cases of leprosy, partial blindness, deafness, lameness. Some have had wounds caused by falls, and others scorpion bite or toothache; but many complain of inward pains that often mystify and perplex the inexperienced and untrained worker.



MATHURAVEERAN,
The god of the Sendamangalam Potters.
[Photo by Mr. Morling.]

A hopeless case was seen in an aged woman of the Potter caste. She had not walked for many a day, and there is little hope that she will ever do so again. Several months ago her right leg was broken just above the ankle. No advice had been asked—no attention given. *Now* it is too late, and it must remain crooked and helpless till she ends her days (*see picture on page 90*). A few days previous we had a similar case in a boy with a broken arm.

Last week three men came to us, accompanied by a little girl. Two years ago she had been bitten by a snake, one result being that several big white patches were seen very conspicuously from ankle to knee. They had walked from a distant village, and, as the leg caused no pain, we wondered why they should take so much trouble over a girl. On our assuring them we could do nothing, they pleaded with us to re-consider the matter. "For," said they, "how can we marry her? No one will take her." Poor girlie, she had no mother to encircle her in loving arms, and had never known a mother's love.

Not long since a bundy was drawn by two bulls very slowly through the garden gate up to our house. The sight that met us was a pitiful one—a fractured thigh, a lacerated side, and a face mutilated beyond all recognition. The first glance showed the case to be hopeless so far as we were concerned, and with a pain in our heart for the sufferer, whom we could not relieve, we had to send him away.

Last night, when the work of the day was over and we were reading some of the home news, a babel of voices was heard nearing the compound. Stopping opposite our gate, one called out, "*Iyar! Iyar!*" "*Varungal, varungal,*" we replied, and then through the semi-darkness we descried a man in front of a motley group bearing a wee babe. At first it was difficult to find what was the matter, but it was soon evident that the poor mite was being suffocated through some stoppage in the nose and

throat, and already the body was growing cold. The posture of the child was altered, its head thrown forward, and what little assistance we could give was rendered. The immediate freeing of the nasal and throat passages and the evidence of the people showed that the young and foolish mother had attempted to feed the child with boiled rice, in order to make up for lack of proper food. How glad we were this morning to see the child quite bright and well again.

I have given a few of the many cases that are brought to us daily so that you may more fully understand our little difficulties and how much we are longing to see our dear sister in our midst. RUTH MORLING.

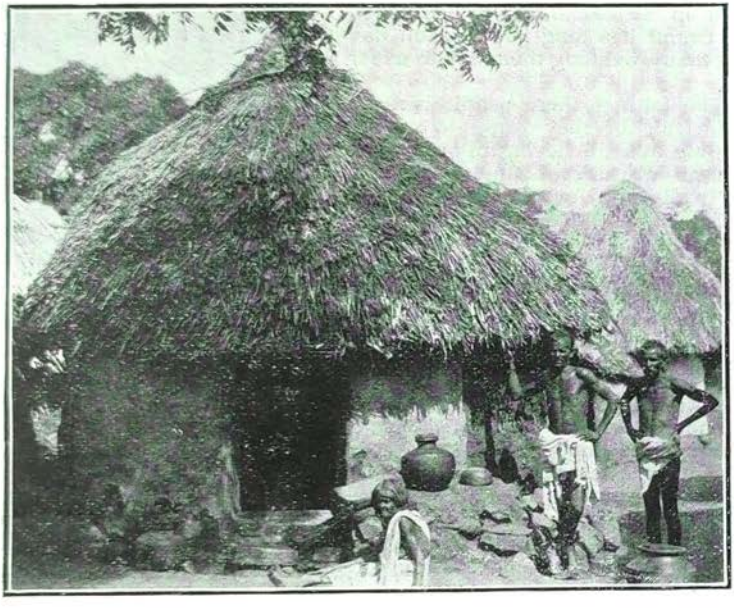


Photo by] THE POTTERS' STREET, SENDAMANGALAM. *[Mr. Morling.*

"God Is Calling Me."

THE following particulars concerning a pupil in one of our village schools will encourage our friends to persist in prayer for God's blessing on the Biblical instruction given to the scholars.

Ratnam lived in the village of Sinnasembarambakkam and for three years attended our school near the huge workshops of the Madras Railway. He was of heathen parentage, brought up in a heathen home. Ratnam was very regular in attendance, diligent in his lessons, and often brought other boys to school. He was quick in learning the Bible lessons and evinced special interest in religious matters. This was noticed by the teacher, who prayed that the Lord would work in the lad, and the teacher testifies that the boy's heart was opened in anwer to prayer. He was about twelve years of age. When the teacher was speaking about the sufferings of the Saviour, Ratnam's face would fill with sorrow and the tears would quietly fall. When the teacher enquired the cause Ratnam said, "HE suffered so much for me."

At home Ratnam regularly read the Gospels and prayed alone, saying

that in that way peace came into his heart. In answer to an enquiry about his prayers Ratnam said that he confessed his sins, such as lying, deceit and disobedience, and asked for forgiveness. Questioned why he prayed for forgiveness he said, "Though I am only a boy, I am a sinner, and by Jesus alone can my sin be forgiven, for I believe He died to save sinners."

In December, 1910, Ratnam was suddenly seized with illness. Strength steadily waned and it was soon evident that he would not recover. The teacher frequently visited him, and fearing that perhaps his suffering might weaken his faith in the Saviour, reminded him of his former firm trust in the Lord. But Ratnam's testimony showed that instead of being weaker his faith was stronger than ever. Seeing that all hope of recovery must be abandoned the teacher asked Ratnam whether he was ready to die, and he quietly said "Yes." In reply to the question as to where he would go when he died, he said "To heaven." On being asked how he could say that with such assurance, he slowly said, "I fully believe the Saviour will take me to heaven, for I have been cleansed by His blood; I love Him and put my trust in Him.

On Sunday, January 8th, 1911, Ratnam died. Shortly before passing beyond he said to his parents, "God is calling me and I am going."

The joy of baptising Ratnam and receiving him into the Christian fold was not permitted to us. But although his name is not on our Church Register it is enrolled in heaven. The parents buried his frail body with heathen ceremonies, but he himself was "Safe in the arms of Jesus."

ERNEST A. BOOTH.

Our Erumaipatti Centre.

THE conversion of Narayanan, an account of which may be seen in the HERALD of December last, was the beginning of great things for the whole neighbourhood of Erumaipatti. Largely through his influence a School was started a year ago in that town, his native place, and soon after that he was baptized. Through his earnest co-operation the School has flourished, and a young man of an honourable but distant Christian family has been engaged as assistant teacher.

Our head-master here had supplemented his School work by preaching in the adjacent villages and shandies. In order to develop this latter branch, Preacher Paul, a godly and capable worker, was stationed in the same town. He was engaged only after much correspondence, repeated interviews, and fervent prayer—prayer both in private and in his presence. Well do I remember some fragments of a prayer of his in our little hut on the Kolli Mountains. One of them ran thus: "Lord, we are no more worthy to be called Thy children than these poor devil-worshippers who are so far away from Thee. But just of Thy free favour Thou hast chosen us, sought us, found us, and we praise Thee for it."

The arrival of Paul led to further developments. A few days ago, while accompanying him through the town of Bodireddipatti, about three miles from the former town, followed by a crowd of children, I was frequently accosted by some parent with—"Sir, will you not give us a School? See how our children are being ruined through lack of training." As I went on to the non-caste quarter, there, too, the people gathered together with the same request. We have since commenced a School in each of these quarters. Paul, in his last report, said that at the end of the first week there were fifty children in the non-caste and thirty-five in the caste School—surely an excellent beginning

Only three-quarters of a mile away is the large village of Ponneri, which we are making the headquarters of a new department in the Namakal Field. Narayanan had long desired to wholly devote himself to some form of Christian service, and we have noticed how ready he is

under all circumstances to give some word of testimony concerning his Saviour. Making Ponneri his centre, he now goes out six days in the week to villages and towns far and near selling Bibles, Testaments, Tracts and Scripture Portions. In this way his own personal testimony and the silent messengers of God's Word find their way into many a dark place where no preacher has ever entered, and where for some time to come we can hardly hope to carry the precious Gospel in any other way.

For the spiritual edification of our co-workers in this part of the field we are now holding Sunday services in the Erumaipatti School, as also week-night prayer-meetings.

In this way, following the conversion of one soul, our work in this locality has gradually expanded and Erumaipatti has become the busy centre of Christian activity. D. MORLING.

Incendiarism.

SOME weeks ago, while sitting here in my study, I heard breaking on the stillness of the night, as from a great distance, the wail of a vast crowd of people. Going on to the verandah I saw that the western side of the town was lit up by the glare of a fire. The people far away in the fields to the east had seen the red glow in the sky and were sending up their cry to Govindu.

Malicious persons have been taking advantage of the town being empty to fire the houses of those whom they count their enemies. Indeed, two and sometimes three of these fires would occur in a single week. I was present at one of these outbreaks endeavouring to render assistance. Imagine the difficulty of mastering the flames when the houses are covered with thatch baked in the hot sun, when the streets are barricaded high with prickly cactus to prevent the townsmen from returning to their homes, when no one in the locality knows even the rudiments of a fireman's duties, when caste distinction prevents one man from taking water from another man's well and even from touching his waterpot, when no official is present to keep even a semblance of order amongst the excited and quarrelsome onlookers.

Added to the terror and bereavements of plague are the loss from suspended business, malarial fever from the low fields and adjoining mountain forests, and losing their houses by incendiarism. Lord, look upon the pitiable state of this people and deliver them out of their troubles. Bless even these dire calamities to the opening of their eyes. D. M.



Photo by] STREET BARRICADED WITH PRICKLY CACTUS. *[Mr. Morling.*

OUR HOME CHURCHES.

Prayer Subjects for August, 1911.

"Praying for us also that God may open unto us a door for the Word."

Week beginning—

SUNDAY, 6th.—That the reign of King George V. "may be distinguished by the extension and success of Christian Missions at home and abroad, and by the growing establishment of that spiritual kingdom which is 'righteousness, peace, and joy in the Holy Ghost.'"

SUNDAY, 13th.—Prayer for ourselves that we may more fully appreciate our responsibility to the Lord Jesus Christ to do all in our power to make known to others the Gospel which has saved us.

SUNDAY, 20th.—That we may not fail to enter every door that He opens to us.

SUNDAY, 27th.—For any who would hinder their dear ones from going forth into heathendom in Christ's name.

Ladies' Zenana Auxiliary.

Gurney Road, Stratford.—The Fourth Anniversary of our Branch of the Ladies' Zenana Auxiliary was held on Thursday evening, May 25th, when the chair was taken by our beloved Pastor, Mr. H. D. Tooke, and a very enjoyable time was spent. The Secretary read a Report, a pleasing feature of which was the success that has attended the efforts of our young sister, Miss H. Webb, in collecting weekly pennies, nearly £5 having been collected in this way during the past year. The presence of God also had been realised at our small Monthly Prayer-meetings. Our Pastor's words of welcome to our dear sister, Mrs. Elnaugh, to which we gave our hearty assent, were followed by an inspiring and helpful address from Mr. Hutchinson, whom we were very pleased to see in company with his dear wife, our President, his subject being "The King's Ambassadors and Their High Privileges." This was followed by Mrs. Elnaugh's address, which was listened to with rapt attention and delighted interest as she spoke first on a few words of Scripture and then followed with an account of God's leadings in her life. We who listened found new cause for thankfulness to God for raising up our sister for this work. The meeting closed with a vote of thanks, proposed and seconded by our brother, Mr. Rider, and Miss Bailey, in which we all joined most heartily, to all our dear friends for their presence, words of cheer, and inspiration. Our meeting stimulated us and we realised that, although our monthly gatherings may be somewhat thinly attended, there is a missionary spirit amongst us and, above all, that God is in our midst to hear and answer prayer.—F. J. INCE, *Sec.*

* * *

Thanks for Bandages.—Miss Elliott wishes to send her best thanks to the anonymous donors of bandages for surgical work. They have been forwarded to Miss Olive Elliott in India. There has been a generous response to the request.

A Missionary Talk with our Young People.

I REFERRED last month to the triumphs of the Bible in the mission field, thinking I might perhaps at some future time give you some instances. I don't know that I can do better than give them now.

"I will follow it at any cost."

Two or three years ago, according to the *Illustrated Missionary News*, a Mohammedan Sheikh who had been on pilgrimage to Mecca and Medina was returning home through Suez when, passing the book depot one day, he saw on the wall the words, "Food for the Souls of Men." It seemed so strange to him that he went in to ask what it meant. Then for the first time he saw the inside of a Bible, and heard the story of redemption. "It was a tremendous revelation to him, and for five days he was in a turmoil of emotions and conflicting thoughts, and could neither eat nor sleep. He said it seemed to him like five years, and at last he came to us," says Mr. Logan, "completely humbled and broken. He said, 'I want to know the truth, and if I see the way of this Book to be true, I will follow it at any cost; what I am after is the salvation of my soul, and for that I am willing to lose everything else.' Eventually the light seemed to come to him, and he found peace in believing. 'My heart is full,' he said, 'and now I want to get my head full, so that I can answer all the Sheikhs regarding the truth of these things.'"

The Bible before the Missionary.

Let us go north to the arctic regions and listen to a story told at the Bible Society's Annual Meeting last May. Mr. Greenshield was travelling over a great waste of frozen sea, and his sledge dogs were nearly exhausted, and so were he and his Eskimo companions, for they had been on very short allowance of food for some days. Three sledges appeared in the distance, and presently they were met by three magnificent Eskimos with real Christian greeting, when it appeared that they had heard of the missionary's coming, and knew that it would take two days longer for him to reach their settlement. So they had come to help him on, which they did so well that he arrived that night. What was the explanation? No Missionary had ever been there, and yet these people were Christians. The great silent Missionary had somehow got there, and Christ had found them through His Word, and they had found Him.

He burned his paper gods.

Turn eastward again and see the power of God's Word in Japan. *The Christian* tells this story. Pastor Aoki was returning from Uwajima on a steamboat, when a man bought a New Testament of him. When he got home he read it through five or six times, with the result that he was brought to the true God and Jesus Christ. His life showed how real the conversion was. One day he said to his wife, "We are not to worship too many gods; we must believe in only one God. I shall gather together my paper gods and put them on the fire." The village officer came to his house and said, "I think your actions for some time have been different from usual. What are you doing?" The convert showed him the New Testament, and said, "It is the best book in the world! I have found out the true God." "Oh!" said the officer, "this is the *Yasu-no-hon* (the Jesus Book). You must not believe; stop, stop." The man answered, "You study this book. Do you know Jesus Christ?" "No, I do not." "Oh! you do not? Before, I thought the same as you do. You must study this Testament. I shall never give up my faith unless a more excellent God than Jesus Christ comes to me. Then I will give it up." "This man," says *The Christian*, "had never heard a Christian sermon, nor had a Christian teacher. He studied the Book alone—only a five *sen* (a halfpenny) New Testament."

The Bible v. The Koran.

In the life of Miss Irene Petrie, missionary to Kashmir, the story is told of a leading Mohammedan of good family in the Punjab, famous as a *moulvi* and

fakir, who, in order to win back to Mohammedanism a friend who had been baptized, began to study the Christian Scriptures. The result was that, although he had been a devoted Mohammedan for thirty years, he became an earnest Christian, and since 1866 has been one of the ablest and most influential champions of the Christian faith in North India.

The Name which is above every name.

Dr. Mott, in *The Decisive Hour of Christian Missions*, quotes an even more remarkable story, in some respects, of a Mohammedan *mullah*. "He had tried in vain for years to fulfil the commandments of the Mohammedan religion. He saw nothing but fault in himself and in his religion, and could find no light. At last he began quite secretly to think of Jesus Christ, whose name he had seen in the *Koran*. Something within seemed to tell him that Jesus was the Prophet by Whom he could find the way to God. But there were no Christians, no teachers, and no books to instruct him. Then he began to pray to God in the name of Christ. He kept up this practice every day for nine years, until one day he found a copy of the Gospels, and then found a great light and peace. He became exceedingly delighted and happy. He became baptized, and was the first Mohammedan of Bokhara to find Christ."

Israel's Messiah.

The Bishop of Durham vouches for the truth of the following story. About thirty years ago a party of Arabian Jews visited the depot of the Bible Society in Cairo to buy Hebrew Old Testaments They were supplied by the missionary in charge of the depot who, before fastening down the box, put in a Hebrew *New* Testament "with earnest prayer and without a word to man." In a year or two the men came back, bringing a letter from their Rabbi "to say how highly they valued the beautiful copies of the Law Prophets and Psalms, but also to say that, to their surprise, they had found along with them another Book in the holy tongue, that they had never heard of its existence, that the Personage it depicted had never crossed their knowledge before and that, as they read of Him, with one mind they had come to the conclusion that He was Israel's Messiah, and from that day 'Our prayers to the God of Israel shall go up evermore in the name of Messiah Jesus.'"

We rejoice when we read such trophies of the power of God's Word among such widely-separated peoples, and I trust all the young people of our Churches may have it laid upon their hearts to pray for the circulation of The Great Silent Missionary, and that the Name of the Lord Jesus may be magnified in multitudes of hearts in every quarter of the globe.

"I love my Master; I will not go out free."

I close with a story of the faithful discipleship of a convert in the Punjab. Persecution had followed his confession of Christ, and his relatives had seized him and carried him far away up-country. For many months the missionary (who told the story at the Mildmay Conference last year) heard nothing of him. One day he received a letter from him, but it said nothing about his soul. "I am afraid he's drifting away from Christ," said the missionary to himself as he turned over the pages; but just at the bottom he came upon a hieroglyphic which he had almost missed. He looked at it this way and that, but for a time could make nothing of it. Suddenly, however, he saw all that it meant. The letter had been supervised by the relatives, and the hieroglyphic was the convert's only means of conveying *the* news which he knew the missionary would most want to hear. It was a human ear with a hole in the lobe and a little bit of stick put through, and it clearly meant, "I love my Master; I have not gone out free. My ear is bored to the door-post and I will serve Him for ever."—AMICUS.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—I have fewer answers this month and I suppose examinations and the fine weather are the causes.—I missed you both last month, Eunice and Grace, and am glad you are able to write this month.—I hope Stanley's injured hand and Emmie's scalded foot will soon be well. Stanley could not *write* the answers, but he found them out himself and his mother was his kind secretary. —I am glad Colin, Harold, and Eric like their books, and I hope those who haven't succeeded yet will "try again."—William Brown (of College Park, Lewisham, I suppose) is welcomed to the Corner. Will he kindly give me his age next time?—I had the pleasure a few weeks ago of visiting a little girl who lives in the country, and learning that although she is too ill to write and answer questions, she likes to read the Corner. Perhaps I might call her one of my nieces, and I hope she will get well and strong enough to be an active niece.

MARKS FOR JULY.—*Division I.* (Max., 9).—Edith Ince, Grace Church, Hilda Cuthbert, Ruth Waters, Colin Church, Maud Mellor, W. Brown, 9; Emmie Church, Winnie Box, May Green, 8. *Division II.* (Max., 8).—Bertie Sheed, Elsie Horne, Dora Haynes, Ada and Philip Webb, Kenneth Robbins, Eunice Fuller, Harold Carter, Edith Parish, Cyril Kyte, Gordon Baker, 8; Violet and Irene Hammett, Hubert Grimes, Dorothy Cuthbert, Alma Waters, Dorothy Mitton, 7. *Division III.* (Max., 4).—Stanley Baker, Winnie Church, Eric Robbins, Grace Parsons, Frank Green, Doris Sheed, 4.

QUESTIONS FOR AUGUST.—*Divisions I. & II.*—1. What did a Hindu say about women? 2. What evidence have we this month of the difficulty of a convert in India following Christ in baptism? 3. Why did the people of Pottanam give our evangelist a friendly reception? 4. How is the story of the lighthouse boys a missionary picture? *Division III.*—1. What village did Ratnam live in? 2. Where did he learn about the Lord Jesus Christ? 3. Where is Ratnam now? 4. Why do you think so?

I read a story, a few weeks ago, about two little boys in a lighthouse off the coast of Brittany in April last. Their father, the lighthouse-keeper, was taken suddenly ill about mid-day. When evening came on, his wife had to go up and light the great lamp, and as soon as she returned her husband died. Then one of the children came and told her that the light was not turning round. She knew that if it did not revolve it would be mistaken for some other light, and that ships might be wrecked, but although she climbed up and tried her hardest to set the machinery going, she could not succeed. In despair she brought her two little boys to the top of the lighthouse, and showed them how to turn the lamp with their hands. One was 10 and the other only 7, but all night these two children kept the light turning, while down below their poor mother kept watch over their dead father and the two smaller children. As I read the story I saw a picture of what little hands and hearts can do to help in warning others of danger and in showing the right way. It was a *missionary* picture to me.

Here is another illustration of what children can do. An old woman in Korea who had been converted said: "I could not read God's Word, and I cannot tell you how oppressed my heart was. I bought a Testament, took it to one of the Christian women, and said, 'Teach me how to read this!' She replied: 'Grandmother, you are seventy now, and too old to read; all you can hope to do is to go to heaven just by believing.' I went from one to another, but they only discouraged me, and said I was too old. At last I asked a little child to teach me the alphabet, and now my heart is refreshed."

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, 1911, 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, 1911, 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 31st, 1911.

* * *

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 31st, 1911.

* *

A SPECIAL REQUEST.

AT the close of the financial Year a great amount of work is thrown upon our 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.

LIST OF SUBSCRIPTIONS

Received from June 16th to July 15th, 1911.

"Every man according as he purposeth in his heart, so let him give."

A SPECIAL REQUEST.—Will our friends, when remitting money to our Treasurer, kindly add Mr., Mrs., or Miss to their signatures *each time.* This will help him considerably, as it is impossible for him to remember the proper designation in each case, and guessing by the handwriting is very unsatisfactory.

General Fund.

	£	s.	d.
Mrs. Beach	1	.	.
West Ham Tabernacle, Kolli Mountains ...		4	.
Mr. Ericstrop ...		2	6
Wood Green, Dovecote Hall, S.S. ...		7	6
S.S. Penny Trading		10	6
Richmond, Salem, S.S.	1	16	4½
Bible Class		15	7½
Box		6	6½
Reports		1	.
Berkhampsted, Beulah, S.S.	1	1	3
Reports		1	2
Mrs. Frankling (box)		6	1
Mrs. Hodesden ,,		3	2
Mrs. Wood ,,		8	10
Miss Waterton ,,		4	.
Miss Sills ,,		9	3
Mr. Osbourn ,,		10	6
Mr. Philby ,,		2	6
Mrs. K. F. Osmotherly		2	6
Mr. & Mrs. Hodsden (box)	1	5	.
Hounslow, Zoar ...		6	9
S.S.	1	10	11½
Bible Class		13	8
Mr. J. Dilley		5	.
Soho, S.S.		14	8
Mr. J. Pond (box) ...		4	.

General Fund (*cont*).

	£	s.	d.
Wood Green, Park Ridings, S.S. ...	2	15	2½
Canning Town, Providence		7	9
Brentford, Pastor's Bible Class ...	1	15	.
S.S	3	11	3
Miss R. M. Fielder ...		5	.
W. H.		5	.
Norwich, per Mr. J. Purling, Bible Class and S.S.		2	6
Miss Falkner, for Kolli Mountains		5	.
C. H. A....		10	.
,, for Kolli Mts.		10	.
Mr. C. H. Gosling ...		10	.
Beccles, Martyrs' Memorial, S.S.	1	.	4
Mr. J. B. Collin ...	100	.	.
Hillingdon		6	6
Sturry, S.S. ...		5	6

"Herald" Fund.

	£	s.	d.
Mrs. F. Howes ...		6	.
Meopham		2	.
West Ham Tabernacle		6	.
Richmond, Salem ...		18	6
Walthamstow, Zion...		12	2
Berkhamsted, Beulah		14	.

"Herald" Fund (*cont.*).

	£	s.	d.
Hounslow, Zoar ...		3	6
Soho, S.S.		3	4
Preston Garstang, Misses Paffard ...		5	.
Over, Mr. Kirby ...		3	.
Bassett Street, Keppel Street Memorial ...		7	6
Norwich, per Mr. J. Purling		7	6
Mr. Barnard			8
Guildford Old Baptist Chapel, per Mr. F. W. Shellard... ...		5	.
Acton Tabernacle ...		6	7½
Beccles, Martyrs' Memorial		13	8
Lewisham, College Park		12	.
Hillingdon		1	6
Royton, Bethesda, Chapel and School		6	3

L.Z.A.

	£	s.	d.
Watford Tabernacle, Collection at Meeting, per Miss D. Stone	1	10	.
The Misses Paffard ...		5	.

Pension Fund.

	£	s.	d.
Interest on Consols ...	3	12	8

NOTICES.

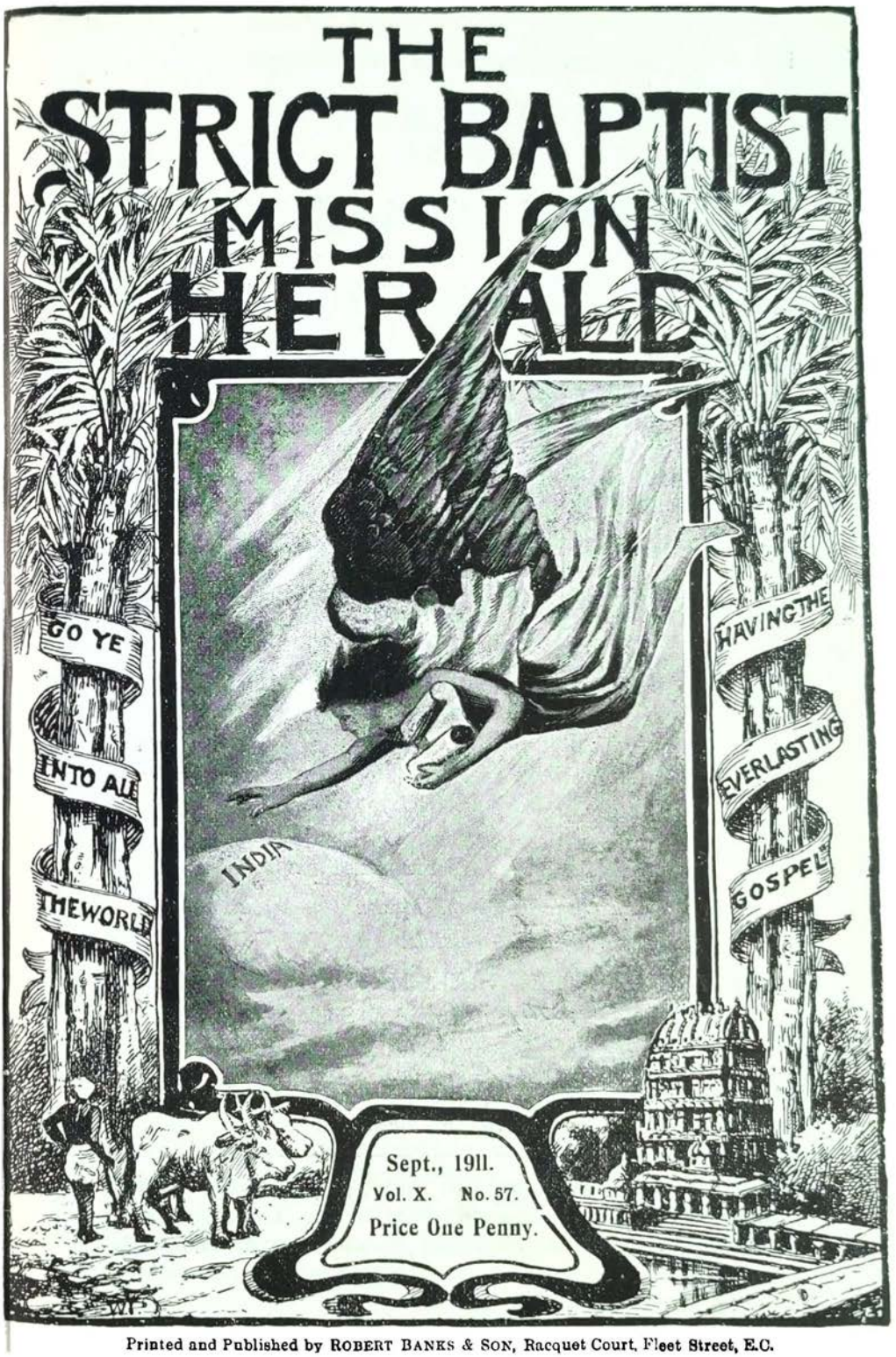
ALL COMMUNICATIONS for the HERALD should be sent to the EDITOR, Pastor L. H. Colls, "Framsden," Western Road, Tring, by the 10th of each month, and all letters for the Children's Corner to Uncle John, 11, Christchurch Road, Ilford, by the 13th *at latest.*

ALL APPLICATIONS for Reports, HERALDS, &c., and *changes of address,* to be sent to the 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.

THE STRICT BAPTIST MISSION HERALD



Sept., 1911.
Vol. X. No. 57.
Price One Penny.

Printed and Published by ROBERT BANKS & SON, Racquet Court, Fleet Street, E.C.

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THE 50TH 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 31ST, 1911.

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, 1911. Please send Subscriptions to the Treasurer, and Nominations to the Secretary, as early as possible this month.

The Strict Baptist Mission HERALD.

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

VOL. X.] SEPTEMBER, 1911. [*New Series*, No. 57.

CURRENT NOTES.

THE S.B.M. financial year closes on the 30th of this month, and only moneys received on or before that date can be included in this year's accounts. We trust every subscriber and every subscribing Church will endeavour to send in their subscriptions and donations in time. By sending them in *early* in September the work of our Treasurer, which is very heavy towards the end of the month, will be considerably lightened.

Church nominations of members of the S.B.M. Association should be sent to our Secretary, Mr. W. Chisnall, not later than the 30th of this month—as much earlier as possible. The necessary qualifications of members are set out on the cover, together with the date and place of the Annual General Meeting. Only members nominated on or before September 30th, 1911, will be entitled to attend and vote.

We venture to remind our readers of their subscriptions to the HERALD. If not paid before the 30th September they will fall into next year's accounts, with the result that the HERALD account for this year will show a deficit. This would be specially disappointing after last year's balance, and we therefore ask every reader who has not yet sent in his subscription for 1911 to kindly do so before the end of the month. At the same time, we thank all who have helped our Magazine forward during the year with their subscriptions, their prayers, and their words of encouragement.

FLOWING RIVERS.

AS we look across the broad and arid wastes of heathenism, longing to see them "rejoice and blossom as the rose," the desire of our hearts is to be the means of this great and blessed transformation. Conscious of our inability to do anything of ourselves we turn to the Person of our Lord as He stands in the Temple at the Feast of Tabernacles. His brief popularity has waned, His brethren do not believe in Him and the people deride His teaching, telling Him He has a devil. Yet there He stands, His bearing calm, majestic, Godlike, and not less Godlike are His words: "If any man thirst, let him come unto Me and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water."

His words constrain our worship and devotion. They set our hearts aglow with fresh hope and courage, and fill our spiritual horizon with a vision of hitherto undreamed of possibilities. We see the need of dying men and of enfeebled believers amply met. The very springs of missionary effort and success are opened to us.

From him who drinks of Christ shall flow rivers! We who have come to Christ through the regenerating power of the Holy Ghost are to "receive the Holy Ghost" from Christ, and this through "believing." Jesus having been glorified and the Holy Ghost given, there is nothing but carnality and unbelief to hinder the flow of rivers of saving blessing through us. Not a mere occasional draught is necessary, but constant and abundant drinking. "Abiding" in Christ is necessary to His abiding in us in the overflowing fulness of His Spirit. It is evident that our spiritual condition determines the quality of our service. The pure water of the Spirit does not flow through muddy channels, and Faith grows weak in a worldly atmosphere. As we enter into the meaning of Christ's words we are constrained to say, What will not the Holy Ghost do through those who "believe" in Jesus!

But what a word is this word "believe"! It is faith's reception of Christ for daily nourishment as well as for personal salvation. It is also faith's confidence for the salvation of others. "Jesus seeing *their* faith saith unto the sick of the palsy, Son, be of good cheer, thy sins be forgiven thee." It is that exercise of faith that renders "the obedience of faith" to Christ, saying "Here am I, send me." It is trust in the fact that Christ makes His strength perfect in weakness and that "all things are possible to him that believeth." It is the channel through which the fulness of Christ flows in saving power to the thirsting sons of men.

"Rivers of living water!" Is there any limitation of volume or extent? How much they are needed! And may they flow through us?

Our Foreign Field.

The News of the Month.

MADRAS.—On the first Friday in July salaries were paid as usual to all Agents. On that night the house of Teacher Paul was entered and his box containing his earnings and other belongings was stolen. The matter was reported to me early next morning and I immediately wrote to the police and the village munsiff. Up to the present the offender has not been traced or the property recovered, and I have little hope that they ever will be.

Cholera has made an unusually early appearance this year. There were three deaths in Ayanapuram last week. In Arumbakkam small-pox is still claiming its victims. The long-continued drought means unhealthy conditions for the next few months, until the bursting of the monsoon.

We have more than eight hundred children in our Madras Schools. A problem which awaits satisfactory solution is, How can we maintain our influence over them after they have left school? E. A. BOOTH.

MADRAS ZENANA WORK.—After a pleasant and beneficial vacation at Coonoor I returned to Madras and resumed work on July 1st. During my absence the Bible-women had rested one month.

In response to the appeal made in the May and June HERALDS a large supply of bandages came to hand early this month, and I hear more are on the way. To the friends, both young and old, who have so promptly and liberally assisted in this way my grateful thanks are due. By their generosity, relief and comfort will be administered to many of the suffering poor around us. Will F. G. Y. (no address given) kindly accept this acknowledgment with heartiest thanks? O. M. ELLIOTT.

THE NAMAKAL FIELD.—To our consternation the number of medical patients calling at the Mission House is increasing. How grateful we shall be to have a qualified friend here again.

We acknowledge with thanks the receipt of another parcel of very artistic booklets from the Scripture Gift Mission.

Our six schools now have a roll of 219 scholars. The four new ones especially appear in a flourishing condition. At the Kondampatty school, our latest addition, we have about forty scholars, ten of whom are Pariahs.

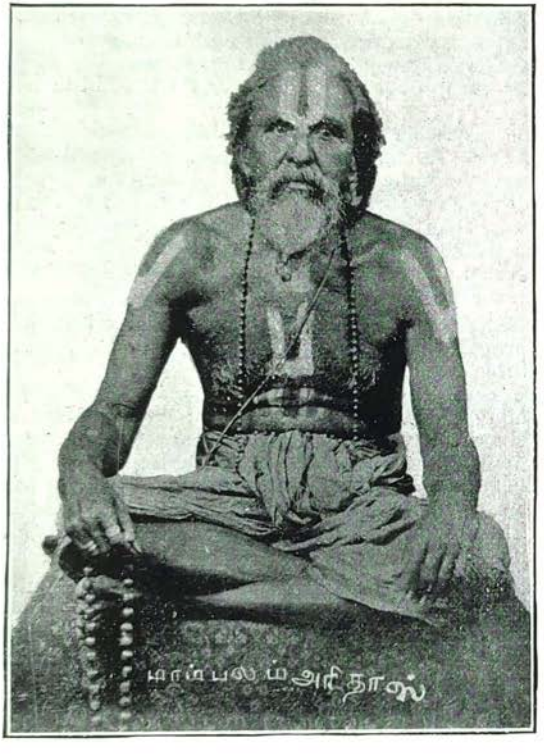
Will our kind correspondents remember that our postal address has been altered to **Sendamangalam P.O., Namakal Taluk, S. India.**

While we record our most hearty thanks to friends for the time, labour and love spent in the supply of the Mission Christmas Boxes, may we mention that remnants of prints one and a-half or two yards long would be especially useful to our scholars.

On the first Thursday in July we had the first monthly gathering of our co-workers. The afternoon was devoted to a united service in the Chapel, followed by the Lord's Supper. The next day accounts were settled and our assistants sent to their respective stations. Our native workers are stationed in very lonely places, and we pray that these periodical gatherings may prove to them a source of strength and encouragement. D. MORLING.

From Krishna to Christ.

A HINDU mother and daughter sat in their courtyard after the heat of the Indian day was over. They were wealthy, and could enjoy much leisure while servants did the household tasks. A pungent odour of chillies told us that the evening meal was in course of preparation in the little dark kitchen. A glittering array of brass pots and pans stood by the water-tap in the courtyard, and several *tulsi* plants flourished in pots. On the cleanly-swept floor of the courtyard was an elaborate design sketched in coloured chalks. In a niche in the verandah



A DEVOTEE OF KRISHNA.

Note his knotted beard, which will one day be offered in sacrifice at some famous shrine. The rosary suspended from his neck consists of 108 beads, the one in his right hand of 32 rough berries.

wall stood the family god, a silver image of Krishna, and on either side of it were hung numerous gorgeous paintings of Hindu deities.

But to turn to the women. The mother was tall, and wore her jewels and her violet-coloured *sari* with dignity. She sat on an armchair and gave loud directions to the servant concealed in the dark kitchen. The daughter sat on a mat with a large wooden frame held on her lap, on which was stretched a yard of canvas. With great skill and patience she was working on the canvas the figure of Krishna in one of his ugliest

attitudes. Day after day the picture grew. It was to be framed, and hung, and worshipped by the family. Her deft fingers threaded the needle and rapidly put in the pink stitches which formed Krishna's nude limbs. She made a pretty enough picture herself in her blue silk *sari*, with the glitter of gold and rubies in ears and hair, and the many tiny silver bells on her ankles. She smiled with satisfaction now and then, and patted the stitches with approving hands, and held the frame at arm's length to view their effect.

And day after day as the picture grew we visited her with the Gospel message, and, amid the *tulsi* plants and the brass pots, led her thoughts from the unclean history of that Hindu deity to the life of the pure and holy Jesus. Was it fancy, or did the worker's hands grow slack and her gaze less approving? Were the silks sometimes neglected and the needle still?

The picture was nearly finished; a few more days would see the last stitches put in, and Krishna would then be adorned with real gems and framed. We were led to speak more directly against the sin of such worship; how could we be silent with that figure growing before our eyes? The girl listened, and for the first time expressed distaste for her task, and turned her face from the canvas to the Gospel portion we offered her.

And then the mother took quick alarm. Very cuttingly she told us that their caste forbade them to listen to Christian teaching, and that hereafter their door would be closed to us. We were compelled to leave the house then, but tried on several occasions to gain admittance again. Once we got inside the courtyard, but she coldly refused to listen, and said her husband had forbidden her to do so.

We do not know whether the picture was ever completed, and whether it is now worshipped in that household; but we know God can bless the seed sown and turn that Hindu maiden's heart, even as she bows before the picture, from Krishna to Christ. WINIFRED BOOTH.

A Disturbed Afternoon.

(*Concluded from page 88.*)

AFTER a time Martha whispers that it is of no use, she knows him of old, we must go away to another neighbourhood where he will not follow us, and come here another day. I look at these two white-haired women, bent and tottering with age, and think how very, very few may be their opportunities of hearing the Gospel in the future. Can I turn from them without a heart-pang?

We cross the bridge and come to a group of mud huts. In the first a woman lies prostrate with fever, but she crawls to the door and listens while we speak, and gratefully accepts our offer of medicine. Her husband, too, is sympathetic and attentive. At the next house we find a crowd of women. Some of them are learning to read, and are anxious to display their ability. No sooner have we started our Scripture lesson than one interrupts, saying, "Ah! I know that story. I heard it when I was at your school, before I was married," and straightway turns and repeats it quite correctly to the others. They seem interested, ask questions, and listen quietly while we try to speak to them of the compassion and love of Jesus. They follow us to the opposite hut, but we have not talked long when someone more attractive than we comes along —a pedlar with a pack of gay cloths, and our audience suddenly disappears.

So from house to house we go, until a neighbouring clock, and the uneasiness of the women, warn us that the men will be home soon, and we must depart. So we close an afternoon's work.

These lines are, perhaps, not very interesting, dear reader. We would

far rather tell you that our Zenana work is being wonderfully blest and extended, but this is how it actually is, and I want you to realise the difficulties of Bible-women's work. They possess all an Indian woman's fear of a man, and specially need God-given courage and tact to overcome the rebuffs which they are constantly meeting. Festival times are particularly trying, and often no work can be done, as the men are at home, and the women are purifying their vessels and cooking apartments. These festivals occur at such frequent intervals that they are a serious obstacle to regular work.

We ask your prayers for our Bible-women in this respect, that their influence may not only be over the women, but that it may extend to the men also, so that the Word of the Lord may have "free course and be glorified."

O. M. ELLIOTT.

Dimmeswamy Temple.

THE building in the picture is within a few yards of our Peruvallur School. It has a strange and interesting history. Although it is called a temple, it is really a shrine. Some forty years ago there wandered from the Telugu country to Madras a half-witted man who was never heard to utter any word save the mysterious and meaningless word *Dim*. Soon the people began to speak of the man himself as *Dim*, which was the only name by which he was known. He lived in chuttrums (rest-houses), and although he did not beg, he accepted all food

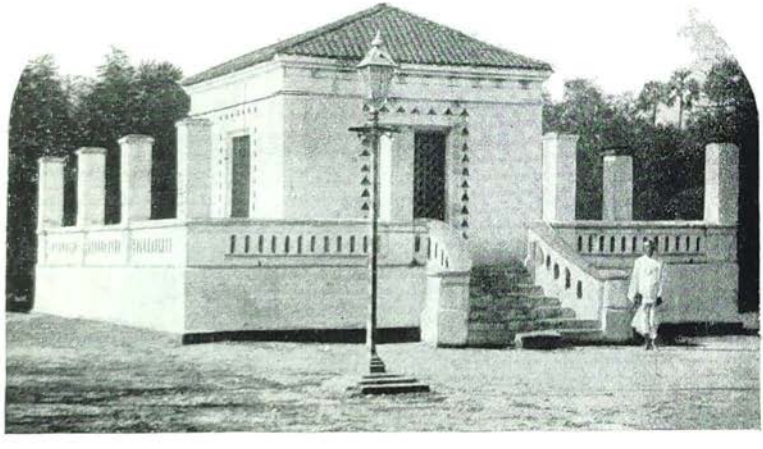


Photo by] DIMMESWAMY TEMPLE. *[Mr. E. A. Booth.*

that was proffered to him. It is said that at night he would go to the pond and float on the water for hours together. A weird story is current that when he lived in the jungle near Koluttur, Dim would at night take himself to pieces, putting his legs in one place, arms in another, trunk in a third, and head in a fourth. These separated portions would all come together when anyone approached. His fame grew, and the people canonised him, calling him Dimmeswamy—*i.e.*, the god Dim.

Two days before his death he indicated to the people of Peruvallur the place where he wished to be buried. After his death, when the corpse was being washed for burial, a doubt arose as to whether Dim was a

Hindu or a Mohammedan. Finally the Mohammedans took possession of the body and buried it where the building in the picture now stands. Great crowds attended the funeral, and, for many days after, the place of burial was visited by large numbers of Mohammedans and Hindus, who made offerings at the grave. The Hindu to whom the ground belonged placed collecting boxes to receive the offerings, and in a short period there was sufficient to erect over the grave the building seen in the illustration. All that the building contains is a tomb. On Fridays, both Mohammedans and Hindus visit the shrine and burn incense. On festival days lights are placed in the triangular niches around the doors. The street in which our Peruvallur School stands is called Dimmeswamy Koil Street.

E. A. BOOTH.

Ecclesiastes XI. 6.

THE doorless, windowless, palmyra-thatched School, with its white-washed clay walls and floor of bare earth, is the sole outward and visible sign of the Christian religion in the village of Koluttur. As I near the building one Sunday afternoon the hum of voices indicates that the Sunday School is in session. Within, the boys and girls are arranged in two groups, one forming the infant class and the other composed of scholars of more advanced ages. Some of the little girls are burdened with babies whom they bear on the hip through the whole lesson. At the top of the senior class there is one whose presence stirs my heart to thankfulness and bids me sow in hope. This is Joseph, the fruit of our work in Koluttur and the only one in that village or neighbourhood who has confessed Christ. Whilst the lesson is in progress a group of adults has gathered around the entrance and they too are listening to the lesson, questions and answers. The children's eyes sparkle as I distribute Grimké's Tamil Scripture cards. After dismissing the school with prayer I engage in talk with the eldest of the group at the entrance. He says that he is a worshipper of Siva, but admits that except on Festival Days he does not trouble much about religion. He allows that the idol which he worships is powerless either for good or evil. He and the others listen quietly whilst I speak about the living God, our Creator and Preserver, His righteousness and His love, our need of His pardon and His readiness to hear our prayers. At this point another man breaks in with a query about "fate" and gives me an opportunity of enforcing the lesson that the great blessing will not come to us unless we earnestly seek it. Amongst those who are listening I recognise one who a few years ago was a bright pupil in this school. He has now gone to make his way in the world and has adopted the worship and customs of his relatives, although it is not very long since he knew and acknowledged the wrong of idolatry. One cannot help wondering what has become of the seed of truth which was sown in his youthful mind for several years. He is but a representative of the large number who year by year pass out of our schools with a knowledge of God's Word stored in their minds. One looks wistfully for the day when this sowing will yield its harvest, and stays his soul on the promise, "My Word shall not return unto Me void," remembering also that it is written, "God giveth the increase."

E. A. BOOTH.

Times of Drought.

IF only it would rain! For more than seven months there has been scarcely a drop, and the hot breeze seems to dry up all the moisture. The tanks, full of water at monsoon time, are perfectly dry and even the weeds at the bottom are dead. The shrubs in the garden are withered, and the earth which a few months ago yielded pasture for the cattle is bare, hard and cracking, while the country roads are inches in dust.

Visiting at a village a few miles out I found all the wells dry and the people getting their water supply from a long distance. Sickness and death are busy. "What is the use of sowing?" say the farmers. "The earth is so hard that our seed will only perish"; so the fields are untouched. How we long for rain!

We go from house to house, from village to village, sowing the good seed of the kingdom, and often our hearers seem as hard and dry as the earth. They are indifferent, indignant or outwardly smiling and complaisant. They are interested in our dress, our customs and our family connections, but the Message we bring and so desire may abide with them, falls unheeded on their ears. We tell them of Jesus, His pure and spotless life, His sympathy and compassion, His matchless love in dying for sinners, and as we speak our hearts are thrilled by the wonderful story we have to tell; but it finds no answering thrill in theirs; they see no beauty in Him that they should desire Him. Sometimes we get faithless and cry out "Can these dry bones live?" O Lord God, Thou knowest. Send us, we beseech Thee, Thy holy Spirit in plenteous showers, and the seed sown shall yield a rich harvest, the desert shall rejoice and blossom as the rose. Breathe on these dry bones the breath of life and they shall stand up before Thee a living army, a people that shall cast away the idols in which they have trusted so long, and serve Thee alone. O. M. E.

[*We hear from Miss Elliott that since the above was written several refreshing showers have fallen. May we also soon have the joy of hearing that "showers of blessing" have fallen upon these thirsty though indifferent souls.* —EDS.]

The High Court of Judicature, Madras.



THIS imposing pile of buildings, situated on the Esplanade, was completed in 1892. In the main octagonal tower, with gilded dome, the Madras Lighthouse is located. The light is 166 feet above sea level and is visible a distance of twenty miles. The Bench of the High Court is composed of the Chief Justice (Sir Arnold White) and six Puisne Judges.—E. A. B.

How I Spent Coronation Day.

JERK, jerk, jerk—what an awful road this is! My wheel seems to tremble under the strain—now bumping into holes, then threading its way amongst great stones, here struggling through dust half-a-foot deep, there making a rush through some narrow rut. To make it more uncomfortable, this is a bank thirty feet high. Deep down on the left is an artificial lake a mile and a-half in length; on the right are low fertile paddy fields. How I shall manage this in the monsoon season I know not—but does my memory serve me aright? Is this the long-looked-for Thursday, the 22nd?

The bank is soon passed, and another eight miles brings me to the corner of the road, where I recognise the stout build, then the black curly head, and the equally black but beaming eyes of Preacher Paul. We turn off for Bodireddipatti. At our new School some twenty-five boys and girls, bright and sharp as needles, are squatting on the floor, and, while I take a proffered seat, some lad watches his opportunity and dexterously throws a garland over my shoulders. The School is only about ten days old, and for want of a better building it is held in an old temple rest-house, the decaying thatch of which admits an abundance of light through its numerous holes. New object-lesson pictures appear in bright contrast against the dirty, rain-splashed mud walls.

Let us pass on to the non-caste quarter. For the first time in our Namakal Field I now experience the pleasure of inspecting a *Punchama* School, and a keen pleasure it is, too. Here I find about forty scholars, each daubed all over with sandal-wood paste—each looking as happy as if it were his birthday—though Pariah boys know nothing of birthdays. There are lads as tall as their teacher picking out with difficulty the letters on the alphabet sheet. There are also naked babies astride the hips of their sisters, who are little bigger than their loving burdens. It is altogether a good beginning.

Striking south-east, I next visit our Erumaipatti School. This has been passing through difficulties, and I am sorry to say its numbers have somewhat decreased. Before leaving the Schools the scholars in each instance were told of the crowning of their Emperor in far-away London and then dismissed for the day. It is now nearly noon. The blinding glare, the fierce heat and an aching void within bid me repair to the Mittahdar's rest-house for breakfast. This finished, I must prepare for the meetings in the evening.

The arrival of both preachers and teachers brings my meditations to a close, and we all (seven strong) set out for street-preaching. The halting-place is the shade of a mud house in a disreputable quarter; the speakers are earnest and their delivery is clear, but the audience is rather disappointing. Evidently we are too early to get a large crowd. But we must not forget an important engagement at the School this evening, where we hope to inaugurate the weekly prayer-meeting for the Erumaipatti centre. We leave then for awhile the feeding of others' souls, that we ourselves may be refreshed. The hour of meditation on the Word and of prayer at the throne of grace was like a brief stay at some oasis, and seemed to augur well for the many similar meetings that we trust may be held in the future.

Thus strengthened, we return to the street-preaching. This time there is no difficulty in gaining an audience. Our hearers fill the road to the opposite bazaars, while behind us they are perched up on stones, timbers and rubbish heaps. Even the lethargic shopmen leave their wares and join the throng. One old man is determined to upset the meeting, and two young fellows of evil name follow his example. A constable, fearing a disturbance, hangs nervously on the skirts of the crowd, which has now more than doubled; but our addresses are each brought to a conclusion and at sunset the meeting is dismissed.

On returning towards the *chavadi*, I am reminded of the question of securing a site for a proper School Chapel. Several plots are seen and their owners interviewed, but the prices are too high. Arrangements are then made with Paul for our journey to Pavittram on the morrow, and with this the day closes.

D. MORLING.

Sendamangalam P.O., Namakal Taluk, S. India.

OUR HOME CHURCHES.

Prayer Subjects for September, 1911.

"That utterance may be given unto me."

Week beginning—

SUNDAY, 3rd.—That the Holy Spirit may fill all who are working in the S.B.M. at home and abroad—the members of our Churches, the Council, the missionaries and our native workers and converts.

SUNDAY, 10th.—That the Scripture knowledge possessed by the boys and girls who yearly pass out of our Schools may be the means of their conversion.

SUNDAY, 17th.—That in the hearts of all workers the flame of a passion for the glory of God in the salvation of souls may be kept burning.

SUNDAY, 24th.—For Peruvallur, that the light of the Gospel may shine brightly amid the darkness and superstition represented by Dimmeswamy Temple (*see page* 102).

A Missionary Talk with our Young People.

PERHAPS some of you thought I was too ancedotal in August; if so I will endeavour to be otherwise this month. And I may ramble. If your missionary interest is keen and you endeavour to follow the progress of missionary effort in different parts of the world, I dare say you have noticed how your missionary reading cosmopolitanises your minds, gives you a wider outlook on men and things, draws out your sympathies towards other races and increases your faith in the power of the Gospel, and your attachment to the doctrines of grace. And I dare say you have also observed—if not, you will—that your foreign missionary interest increases your *home* misssionary interest and makes you anxious to help in evangelistic effort in your own country.

Don't be afraid of enthusiasm. Paul was an enthusiast; so much so that men said he was mad. Of his divine Master it was said, "The zeal of Thy house hath eaten me up." We want more enthusiasm. Nothing in the world is so worthy of it or so capable of generating it as the Gospel and its dissemination in all the world. There is, of course, a wild enthusiasm which is alien to the spirit of the Gospel and works more harm than good. Spiritual enthusiasm is pure, accompanied by discretion, considerate of others, and entirely subject to the authority of Christ.

I hope your enthusiasm will be of the *staying* kind—not a flash in the pan caused by some passing excitement, but a steady flame fed by communion with your Lord. You are, humanly speaking, the hope of the future; and the missionary ranks—both in the "fighting line" and at the base—must be recruited from your numbers. I trust you are "facing the question," willing to go, if and when Christ bids, or to stay and help others to go.

This leads me to ask the question--to be answered only in secret before God—What are you doing now to help on the great cause? There are those who have been denied the privilege and joy of going to the foreign field and who, instead of throwing up the whole matter or drifting into indifference, are doing all they can to help at home. Their work and their names are little known, but their prayers and their labour in the Lord come up for a memorial before God. Ask your Lord what you can do for Him and then do it under His direction and in His strength and wisdom.

Our missionary interest, of course, centres in the Strict Baptist Mission and therefore in India, but, while I hope you take keen interest in all that concerns

the country in which we are working I hope you are not forgetting other parts of the East. The whole of the East is awakening (as perhaps I need not remind you) and its awakening is fraught with consequences which no man can foresee. China is the most remarkable example. She has reduced her growth of opium during the last three or four years by about 80 per cent., and is developing the growth of cotton instead. India is pledged to cease the exportation of opium to China as soon as the latter ceases its production herself. In a year or two it is hoped she will be free from the opium curse. In the city of Canton the gambling curse has been swept out, and a movement was started in Shanghai in June last against the cigarette vice. These movements are *native* movements. Education is now on Western lines; Western governments have been studied and constitutional government has now been granted; while military efficiency is being taken so vigorously in hand that it is said that within ten or twelve years China will be able to put an army of twenty-five millions of men into the field. China is awakening; but imagine China fully awake and conscious of her strength *without the Gospel*—and pray for her.

So far these talks have been one-sided, but if at any time any of you should feel inclined to send me recent missionary facts, incidents, &c., I shall welcome them.

AMICUS.

The Christmas Boxes.

TO our friends in many Churches who have been preparing during the year to fill the Christmas boxes we send a few words of hearty greeting and thanks in our Divine Master's name for their labour of love. We would remind them for their encouragement that the influence of their work and gifts is wide and far reaching. As regards the heathen, the beneficent spirit of the Gospel is exhibited and the work of our missionaries supported, while as regards the native Christians and workers a feeling of brotherhood is fostered which is calculated to strengthen their Christian life and ministry. Of the reflex benefit to the donors we need only say that we trust they may enjoy the blessing promised to those who seek to help others for Christ's sake.

Will our friends kindly note the following requests:—

ARTICLES NOT TO BE SENT.—Games of chance, caps for pistols, packages of sweets, used Christmas and other greeting cards, and breakable articles.

DIRECTIONS AS TO PARCELS.—Parcels should be sent to Mrs. C. W. Harris, 12, Marlborough Hill, St. John's Wood, London, *not later than October 16th.*

All parcels should be sent *carriage paid.*

The names of *the donors*, and the names of *the senders* of the parcels, and of *the Churches* they belong to, should be enclosed, so that an accurate list may be made for acknowledgment in the December HERALD.

A *stamped and addressed postcard* should also be enclosed for acknowledgment of safe receipt.—EDS.



The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—I have been spending a very hot afternoon looking through your letters and answers and trying at the same time to keep cool, without succeeding. Most of you, happily, seem to enjoy the heat and one of you has evidently been stirred to sympathy with our missionaries. "If it is hot here," she says, "what must it be in India!" I am glad to find such a holiday spirit pervading your letters. I hope most of you are at the seaside or in the country and that you are enjoying yourselves so much that when you come back, if not before, you will contrast your happy lot with that of your dark-skinned brothers and sisters in India, and then try to find out some way of helping on the missionary cause. There is, certainly, something that everyone of you can do.

But, of course, the first and most important question is, Are you His children? Although you may help, you cannot be real servants of the Lord Jesus Christ unless you believe in Him and love Him as your Saviour. The best news I have this month is that yet another of my "nieces" can now say this; and I want to say to her, I am so glad, my dear child, that you "have found a Friend, O, such a Friend!" May all of you who are His young disciples say to Him, "Lord, what wilt thou have me to do?"

It has given me great pleasure to learn from Miss Olive Elliott what a ready and generous response there has been to her request for bandages. She says, "Our young friends have taken up the matter very heartily." No doubt many outside the Corner have helped in this good work, but to all of you who have done so I wish to send my thanks in addition to Miss Elliott's.

I am glad to hear of your Scholarship, Elsie, and trust you may make good progress at your new school.—Glad to hear from you again, Doris.—Your letter is interesting and well composed, Alma, even if the handwriting *was* spoiled by a wasp.—I am glad you have asked me about the scale of the Madras map, Eunice, and that you refer to the map when you see the stations mentioned in the HERALD. It is about one mile to an inch and should have been printed on the map. I have pasted both the Madras and the Namakal maps on cardboard for ready reference. I wish you and all the other nephews and nieces would do the same. I may some day ask you questions about the maps!—I welcome Kathleen Throssell, of Derby Road, Croydon, to the Corner in Division II.

ANSWERS FOR AUGUST.—*Division I.* (Max., 10).—Edith Ince, 9; Hilda Cuthbert, Grace and Emily Church, 8; Colin Church, Wm. Brown, Ruth Waters, May Green, Maud Mellor, 7; Winnie Box, 6. *Division II.* (Max., 6).—Eunice Fuller, Elsie Horne, Doris Farrow, Violet Hammett, 5; Irene Hammett, Gordon Baker, Ada and Philip Webb, Hubert Grimes, Dora Haynes, Kenneth Robbins, Dorothy Cuthbert, Harold Carter, Alma Waters, Bertie Sheed, Cyril Kyte, Edie Parish, Kathleen Throssell, 4. *Division III.* (Max., 6).—Frank Green, Winnie Church, Doris Sheed, 5; Annie Waters, Stanley Baker, 4; Eric Robbins, 3.

QUESTIONS FOR SEPTEMBER. *Division I.*—1. Describe the way in which the people of Peruvallur came to worship a half-witted man after his death. 2. Explain why they do not rather believe in and worship the Lord Jesus Christ, taking your answer from a verse in 2 Corinthians iv. 3. Tell me what thought or feeling or prayer Mrs. Booth's paper, "From Krishna to Christ," leaves in your mind. *Division II.*—1. What is the name of the temple or shrine near our Peruvallur school and why is it called so? 2. Why was a Hindu girl working a picture of Krishna and what words in Micah v. does it make us think of? 3. A promise concerning idols in Isaiah ii. *Division III.*—1. How many schools have we in the *Namakal* field? 2. How many children are there in the *Madras and Namakal* fields? 3. What diseases are the people suffering from in Ayanapuram and Arambakkam? 4. How many children in our new school at Bodireddipatti? 5. Which field is Bodireddipatti in?

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, 1911, 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, 1911, 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 31st, 1911.

* * *

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 31st, 1911.

* *

A SPECIAL REQUEST.

AT the close of the financial Year a great amount of work is thrown upon our 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.

LIST OF SUBSCRIPTIONS

Received from July 16th to August 15th, 1911.

"Prove Me now herewith."

A SPECIAL REQUEST.—Will our friends, when remitting money to our Treasurer, kindly add Mr., Mrs., or Miss to their signatures *each time*. This will help him considerably, as it is impossible for him to remember the proper designation in each case, and guessing by the handwriting is very unsatisfactory.

General Fund.

	£	s.	d.
Tottenham, Mr. Vestey's Bible Class	1	9	.
Kolli Mountains ...	1	.	.
Mr. & Mrs. Wm. Deaves		10	.
Rushden, Succoth ...		6	.
Prittlewell, Providence, S.S.	1	.	.
Watford Tab., S.S. ...	2	15	.
H. F. F.		10	.
Acton Tab., S.S.(boxes)		16	9
Southport, Collection	2	2	10½
Boxes		4	6½
Mr. McKee		5	.
Miss Salisbury ...		10	.
Hollinwood	6	1	6
Bolton	2	13	5
Leicester, Newark St.	3	5	10
Royton (boxes) ...	1	11	7
Meeting, July 10 ...	2	3	9
S.S.		18	4
Waldringfield, Mr. J. Brett		8	4
Miss M. Collings ...		1	.
Cranleigh, Mrs. D. Mann		10	.
Sale of Literature ...			6
Guildford, Miss McGill... ...		10	.
Miss M. A. Wright (box)		2	6
F. J.	5	.	.
Per Misses Eggleton, Kolli Mountains ...	2	3	6

General Fund (*cont*).

	£	s.	d.
Wandsworth, Chatham Road, S.S. ...		9	4
Salhouse		18	9
Chadwell St., Mt. Zion, L. M., Kolli Mts. ...		5	.
Mrs. J. W. Oliver ...	3	10	.
Mr. „ „ ...	1	1	.
Tring, Akeman Street	18	6	4
Mr. Butcher and family	20	.	.
Mr. Thos. Glover ...	1	.	.
Peckham, Zion, J. K. (box)		4	3
Birthday Thankoffering, R., Aug. 4 ...		2	6
Bermondsey, Lynton Road	1	11	6
Mrs. Bishop (Canada)		12	3
Mr. C. H. Gosling ...		10	.
Mr. & Mrs. F. Driver		5	.
St. Albans, Bethel ...	1	1	8
F. M. H.	5	.	.
Mr. H. C. Harris ...	3	.	.
Mrs. S. Garment ...		4	.
Mr. Moffat		10	.
Mr. H. Voysey... ...		5	.
Mrs. Voysey		5	.
Mr. & Mrs. E. A. Booth	5	.	.
Sunderland, Jireh, Miss Smith (box) ...		3	.
Mr. B. G. Smith (box)		2	1
S.S. (box)		10	.
Mr. Birbeck (box) ...		2	6

General Fund (*cont.*).

	£	s.	d.
Friend, per A. J. R., Kolli Mountains ...	10	.	

Medical Fund.

Bassett St., Keppell St. Memorial ...		10	.
Guildford, A Friend		10	.

"Herald" Fund.

Hounslow, Zoar ...		3	11
Leicester, Newark St.		7	6
Mr. Burton L. Nay ...		4	1
Miss Daisy Gardiner			9
Mrs. Handley		1	.
Miss Pope		2	.
Miss E. Robinson ...		6	.
Misses L. Bates and E. Light		3	.
St. Albans, Bethel ...		11	.
Colnbrook		6	6
Whittlesea		9	.
Bermondsey, Lynton Road	1	14	3
Mr. A. D. Knott ...		1	.
Y.M.B.C.		2	3
Miss E. Bassenden ...		2	.
Miss Collings		1	.
Miss A. Bradford ...		6	6
Sunderland, Jireh, Miss L. B. Smith ...		2	.
Hounslow, Zoar ...		4	1

NOTICES.

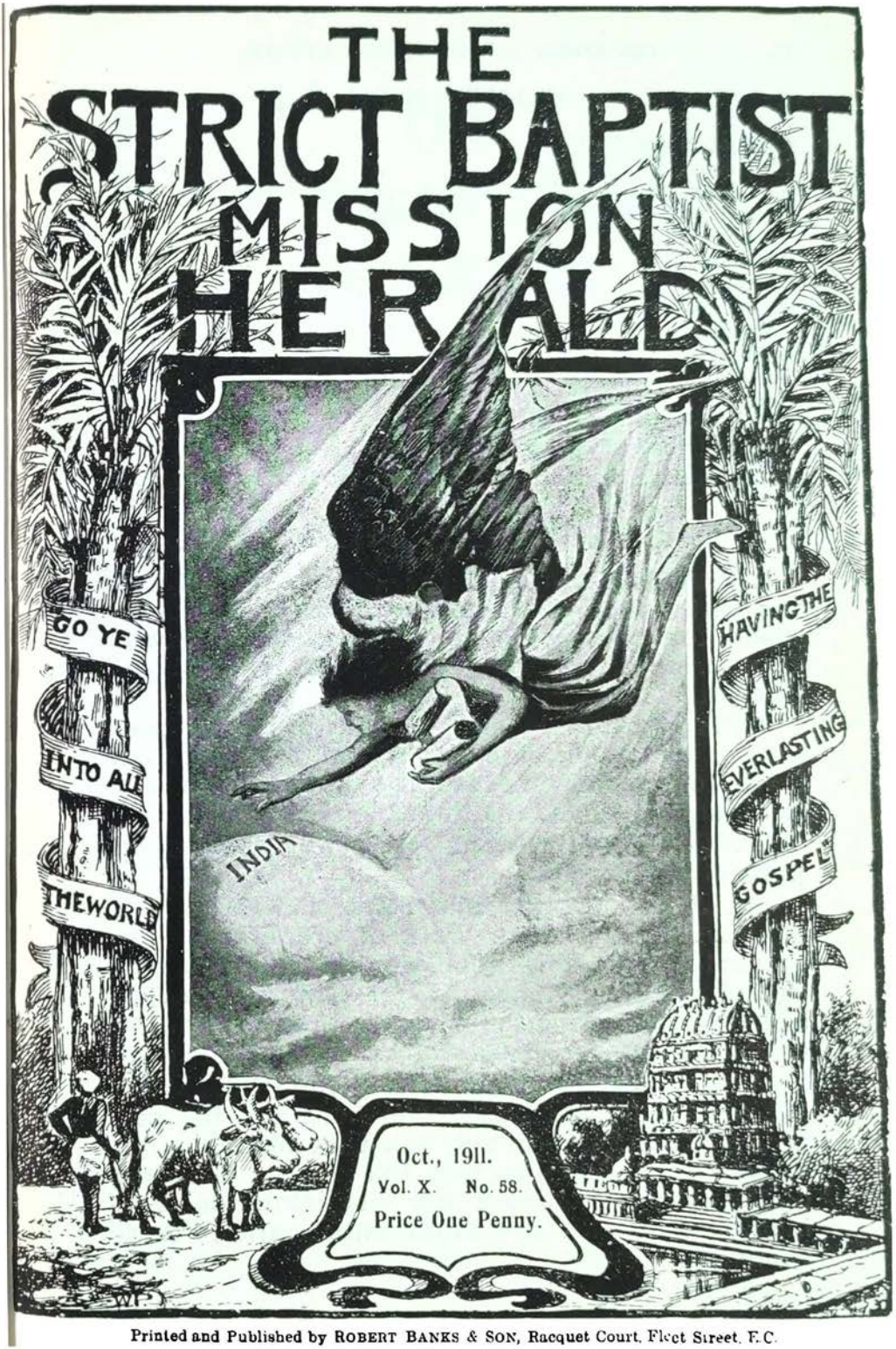
ALL COMMUNICATIONS for the HERALD should be sent to the EDITOR, Pastor L. H. Colls, "Framsden," Western Road, Tring, by the 10th of each month, and all letters for the Children's Corner to Uncle John, 11, Christchurch Road, Ilford, by the 13th *at latest.*

ALL APPLICATIONS for Reports, HERALDS, &c., and *changes of address*, to be sent to the 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.

THE STRICT BAPTIST MISSION HERALD



Oct., 1911.
Vol. X. No. 58.
Price One Penny.

Printed and Published by ROBERT BANKS & SON, Racquet Court, Fleet Street, E.C.

MISSIONARY INTERCESSION.

"PRAY for us that the Word of God may run and be glorified." In these words the Apostle Paul recognised the divinely constituted co-partnership, and also the necessary co-operation, of all members of the Christian Church in the missionary enterprise entrusted to her by her Lord. Some are to go personally, and others are to "go" representatively; those actually, these sympathetically. Some are to do the active work, suffer hardship, and bear the brunt of danger; while others are not only to strengthen and encourage them by every means in their power but to contribute to the success of their work by prayer. We are to pray for

The Missionaries Themselves.

A close connection exists between the missionaries and the "running" of the Word, and we should pray for their health and protection from danger; for the continual direction of the Holy Spirit in their work; and that "utterance" may be given them—such utterance from above as can alone be effectual in "persuading" men. But first and foremost their spiritual health and vigour should be our prayerful concern. Not only do they lack much of the spiritual influence we enjoy, but they are continually surrounded by the debasing influences of idolatry and need to be kept from succumbing to the pestilential moral atmosphere of heathenism, and so failing to be fit messengers of the Gospel. But if we would do this spiritual service what manner of persons must we be ourselves?

The Unhindered Progress of the Word.

"The Word of God is not bound," but "runneth very swiftly." Little need, therefore, we might think, to pray for its progress. Not so, however, is the teaching of the Holy Spirit: "That the Word may run." Hindrances abound, though many have been removed. There are few lands where the Word may not run, but there are many dialects into which no portion of the Word has yet been translated; there are difficulties connected with the translation of the Word into heathen languages destitute of words expressive of Christian truth; difficulties, too, in the acquisition of a new language, and in expressing the message of the Word intelligibly and fluently; and there are hindrances arising from social customs, such as caste, and the *Z*enana system. There are also the twin hindrances of lack of missionaries and lack of copies of vernacular Scriptures. Pray that the course may be cleared so that the Word may run to the ends of the earth.

The Glorification of the Word.

As the seed is glorified in flower and fruit so the Word is glorified in the hearts and lives of men, transforming them from "sons of ignorance and night" into "children of the day." The Word *will* run and it *must* be glorified; therefore we are to pray.

Our Foreign Field.

The News of the Month.

MADRAS.—One of the most popular festivals in this district is that which is held yearly at Periyapalaiyam. When rain falls during this festival it is considered very auspicious. A woman who had just returned from the festival, where she had made an offering of her boy's hair, said in my hearing, "A fire-wind blew the whole time and not a single drop of rain fell." Her tone indicated that the pilgrimage was not regarded as altogether satisfactory.

When we were preaching in the Arumbakkam circle the people in answer to a question about God pointed to the sun and said "That is God." The preacher aptly replied, "God has placed the sun as a lamp in this world just as you place a lamp in your house." A little later, in speaking of conscience, the preacher described it as "that something inside of us which says '*tuk, tuk, tuk*,' when we do wrong."

During July 13,637 people heard the Gospel message from the lips of our Evangelists. 482 visits were made to the people in their homes and 51 Gospel portions were sold.

In our Schools we have 786 pupils on the rolls and an average daily attendance of 597.

Rain is sadly needed. Now, at the middle of August, the temperature rises above 100° in the shade. E. A. BOOTH.

MADRAS ZENANA WORK.—We have commenced a free distribution of Gospel leaflets in connection with our Zenana and Medical work. During July about 1,000 were given away.

When we were visiting at a house in Choolai a man angrily said to his wife, "If the needle does not make room will the thread enter? If you did not encourage these white people in coming talking about their religion they would soon give it up," and went out slamming the door behind him. The woman looked frightened, and we asked if we should leave. "Oh, no," she begged, "please forgive him. Sit down and talk to me. He does not understand, but I love to hear." So she braved her husband's displeasure and dared to listen once more to the Word of Life.

We were taking for our lesson one day the healing of the ten lepers and had been drawing a parallel between that terrible disease and sin. Entering a hut I sat down and was about to speak when I caught an appealing glance from the Bible-woman, and looking up saw a young woman standing before me—"a leper white as snow." "Ah!" whispered the Bible-woman, in reply to my questioning glance, "It is that very thing, and she feels it so much." O. M. ELLIOTT.

Examination in Scripture Knowledge.

IN our Sunday Schools we follow the scheme of International Lessons arranged by the Sunday School Union. Not the least advantage thereby secured is that we are able to participate in the All India Scripture Examination. The lessons appointed for this year all deal with Old Testament history. To the great majority of our children this was quite new ground. They are acquainted with the New Testament, especially with the life of Christ, but not with the Old Testament. The teachers, therefore, had a harder task than usual in preparing the pupils for exami-

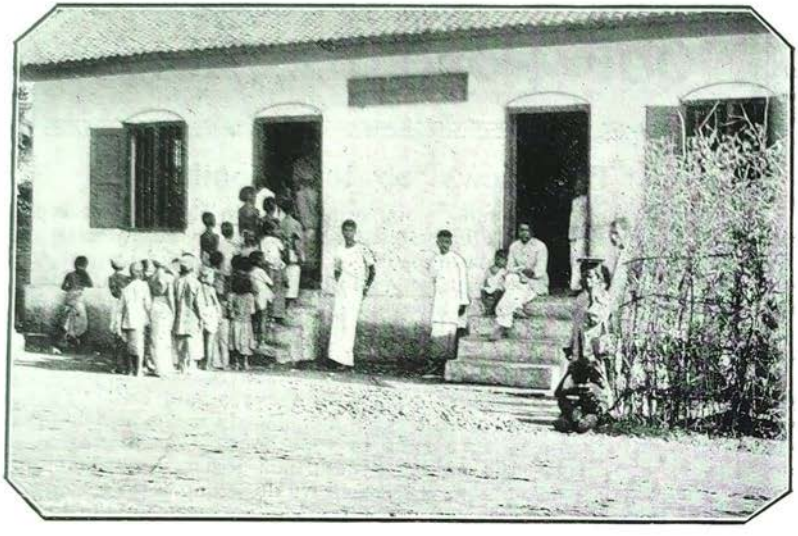


Photo by] MARCHING INTO SEMMENCHERI SCHOOL. *[Mr. Booth.*

nation. Personally I was doubtful whether we should do as well as in previous years.

The examination was held on the last Saturday in July. To accommodate the candidates from our thirteen schools we arranged for the examination to be conducted in three centres, with a missionary in charge of each. Miss Elliott superintended the examination at Vepery Chapel, Mrs. Booth at the Mission House, and I at Ayanapuram. The examination began at 7.30 a.m.

In the Oral Division each candidate was asked sixteen questions. In the Written Division the number of questions was ten. We presented forty candidates for the written examination, the results of which will not be known for some months. In the Oral Examination *279 of our pupils gained certificates.* This is a slight increase on our figures for last year. The following table will show at a glance the results for each school :—

CERTIFICATES.

School.	First Class.	Second Class.	Third Class.
Vepery ...	11	8	5
Semmencheri	14	7	3
Choolai ...	32	3	1
Kilpauk ...	7	8	3
Pursawalkam	18	5	3
Egmore ...	2	9	14
Ayanapuram	8	8	14
Sembiyam ...	—	4	1
Koluttur ...	5	7	4
Sembarambakkam	11	11	1
Peruvallur ...	1	5	11
Arambakkam	7	4	5
Koyembedu...	8	10	1
	124	89	66 = 279

I value the examination as a demonstration of the quality of the teaching of Scripture in our Schools. Only a very small proportion of the candidates can be classed as Christian ; the vast majority are heathen This heightens the significance of the figures. E. A. BOOTH.

Tirumangalam.

THE village of Tirumangalam is not easy of access. Leaving the trunk road one follows a tortuous, uneven, narrow decline, hedged by prickly pear, to the bed of a river. In the rainy season the villages, which are dotted here and there on the opposite bank, cannot be reached from this side, for there is a broad and swift current of water of considerable depth. But this being the dry season there is not a continuous stream, but only disconnected pools of water in the sandy bed. By jumping over some and walking around others one is able to reach the further bank dry-shod. Ascending the bank one soon reaches the out-of-the-world hamlet called Tirumangalam (*i.e.*, Divine prosperity).

The scene that meets the eye is a typical one. An ox-cart in the background, children in the foreground, women leaning against a wall nursing their children, and elders standing in small groups discussing village affairs. We stand in the midst. A lyric heartily sung causes those near to be quiet and attracts others from a distance. Incidentally it has a disturbing effect upon the village dogs. The attention of the crowd is secured by an address which has for its starting point the difference between man and beast. With various illustrations to help the matter, the Gospel of repentance is preached in terms understood by the hearers. Having concluded, I ask the hearers to express their opinion on what has been said.

One man says :—"They tell us that if we who have worshipped idols join the Christian way, we shall have to suffer illness for as many days as we formerly practised idolatry."

Another states his difficulty in these words :—"If we join the Christian religion we cannot eat the flesh of animals that have died of themselves."

From yet another there came the never-failing question :—"How much shall we get if we join your religion ?"

In this village of Tirumangalam there is not a single adult able to read or write. Yet it is with the greatest difficulty that we can persuade them to send their children to our Koyembedu School. Amongst other things that morning the following dialogue ensued between one of the villagers and myself :—

Missionary : "What God do you worship ?'
Villager : "A stone god."
M. : "Who made that god ?"
V. : "A stonemason."
M. : "Then which of the two is the greater ?"
V. : "The mason."
M. : "Then why not worship the mason ?"
V. : No answer.
M. : "But who made the mason ?"
V. : The Creator."
M. : "Then, as the greatest, worship Him." E A. BOOTH.

A Guardian of Departed Souls.

ON our way from the Mission House to our School and Chapel at Ayanapuram we pass on our right a heathen burning-ground, and at its entrance stands the temple-shrine and image shown below. While I was standing by it in conversation with a Hindu man one day he volunteered to tell me the story connected with it.

The image represents a man called Achuntherum, of whom the legend runs that he was once a king of the sacred city of Benares and possessed great power, but in consequence of misfortune lost his position and was

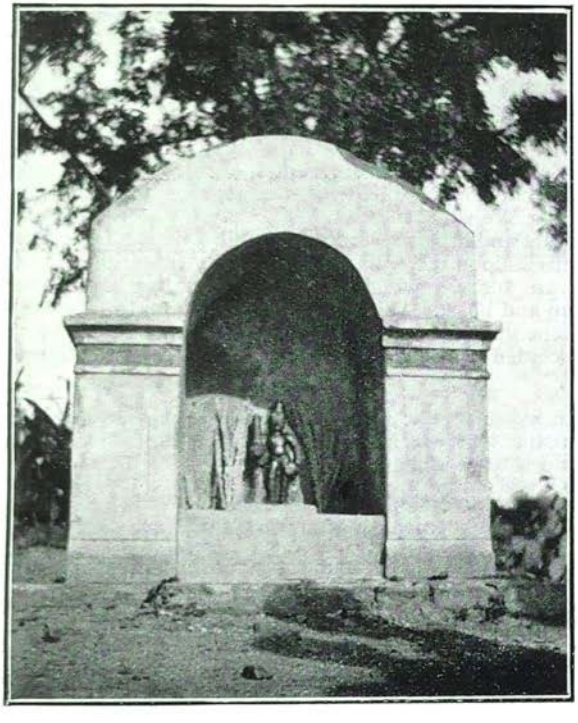


Photo by] ACHUNTHERUM, *[Miss Elliott.*

Guardian of Departed Souls.

sold to a cobbler, who ordered him to stand as porter at the entrance of burning-grounds and guard the souls of the departed.

He is said to be very eager for the death of man, and in times of sickness and epidemics is especially to be propitiated. Offerings are made to him when a corpse is brought to the burning-ground to ensure the safe passage of the departed to *Swerga*, the Hindu heaven. They know nothing, alas ! of Him who is the Way, the Truth, and the Life ; nor can they say, with Paul, "I know whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day."

O. M. E.

"Thereby My Sin is Removed."

A JOLLY Chetty with beaming face, high square shoulders and rotundity of frame, came smiling into the study one morning at the time of the recent Cauvery River festival. Our little business finished, and feeling that I must say at least one word for the Master, I turned the conversation to the great topic of the bathing ceremony that was filling the minds of so many devout Hindus.

"But do you really believe that washing the body in the Cauvery River can remove the filth of sin from the soul? Let me have your own mind on the matter."

The smile at once vanished; the face wore an unusually serious aspect.

"Sir, if one goes to the sacred river and bathes with his body only, his body only will be cleansed thereby; but if he bathes with his whole soul fixed on the Deity there is not the least doubt that his soul will thereby be cleansed. Indeed, ten minutes concentrated meditation on the Divine will remove the sin of ten years."

. . . . . .

Mrs. Morling and I are in the potter's quarter at Sendamangalam. Our business has been picture-taking, and by the time we are ready to go a friendly crowd has gathered round, and a certain potter, drunken and unclean of habit, has become most voluble in his profession of piety.

Pointing to a small, dirty, mud god that he had set up under a sacred tree I asked, "Oh, Kusavan, how can you expect your sin to be expiated so long as you worship the work of your own hands?"

"Sir," he replied, looking at me and pointing to the sun, "every morning as soon as he rises above the mountains I lift up my hands and worship him. Moreover, to our Mathuraveeran I make presents of toddy, saram and tobacco, whereby, I trust, my sin has been removed."

. . . . . .

The scene is the camp at Erumaipatti. "Sir, Chinna Reddi is outside, very desirous of seeing you." A man of tall, powerful build stoops low on entering the small door of the tent. Chinna Reddi is a person of sound reputation, wide influence and considerable wealth; but an incurable disease has laid hold of him, and week by week one sees the gradual advance of the insidious malady.

Before he leaves I endeavour to show him the wisdom of considering his latter end, and ask "Reddiyar, you know your religion teaches that all are sinners, and that unless the soul is cleansed from all filth and stain it cannot enter the presence of God. Tell me, how can your spirit be made white and clean?"

His immediate and half careless reply is, "By charitable deeds, sir. I have dug wells for the poor, made gifts to the Brahmins, built a resthouse for the weary and a temple for our swami. By this, I understand, my sin is removed."

. . . . . .

An educated Brahmin conversing in easy English at the Mission House insists that all religions in their underlying principles are alike and lead to the same goal.

"They all tell us 'Do not steal. Do not lie. Be good!'"

After remarking that this is but the voice of conscience, which is common to all men, I show some fundamental differences in the Mohammedan, Hindu and Christian religions, and in order to point out the yet greater disparity of teaching on the subject of sin, ask him, "Mr. Rungaswamy, what is your own conviction as to the great basal question, How can my sin be expiated?"

His quiet, solemn reply is, "A pure, upright life and devotion to God."



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

At Puthur, the northern extremity of the Namakal Field.

To a man who, with his bright smile and hearty greeting, compels me to dismount from my cycle, I propound the old problem. He at once points to a basket on the head of his son, the contents of which they are about to take as an offering to Perumal up the long, lofty flights of Naina Malai. In it I notice are plantains, cocoanuts and melted butter.

. . . . . .

When the shades of evening have gathered thick round the dark woods of our Kolli camp and conversation has become familiar, I make the all-important enquiry of my friend the shepherd. His answer is, "Black rice and black pigs for Kongay."

. . . . . .

But whether it is the fruit and nuts of the simple, or the devotion and concentrated thought of the intellectual, all alike forget their own proverb, "Duty has no remuneration," and so is unable to remove the past. All alike make God the author of sin, and so repudiate the sinfulness of sin. All alike are ignorant of a holy, merciful Saviour who, in order to solve our only problem, remove our one curse, offered up once for all *the* sacrifice for sin.

D. MORLING.



PALACE OF THE MAHARAJAH OF MYSORE.

OUR HOME CHURCHES.

Prayer Subjects for October, 1911.

"Pray for us."

Week beginning—

SUNDAY, 1st.—Prayer for rain in India that famine may be averted.

SUNDAY, 8th.—Some personally known to our missionaries are still being hindered by their relatives from confessing their faith in Christ. As the days go by it is, *humanly speaking*, less and less likely that the confession will be permitted. Shall we not beseech God to intervene?

SUNDAY, 15th.—To develop the character and service of the native Christian Church is one of the prime duties of missionaries. Pray that they may be guided in this important task.

SUNDAY, 22nd.—Prayer for abundant blessing in connection with our Annual Meetings on the 31st.

SUNDAY, 29th.—Prayer that God will bless the Scripture lessons given in connection with the Sewing Classes in Madras to the conversion of many.

Council Echoes.

Another Missionary.

A joyful surprise awaited the Council at their meeting in September, which had the effect of stimulating faith and praise. This was an offer of service for the Kolli Mountains from Miss Evelyn Harris, of the Church at St. John's Wood Road. None who remember her paper on *Personal Service in the Foreign Mission Field* will feel any doubt as to the reality and definiteness of her call. She will be supported by her parents (who, we trust, may experience the comforting consciousness of the Master's presence as they surrender their dear daughter for His service), and it is expected that she will sail with Mrs. Elnaugh on December 16th. In the meantime, she will take a brief course at the London Missionary School of Medicine.

A Missionary Talk with our Young People.

THE Jubilee Meetings of the S.B.M. on the 31st claim our first consideration. I hope you will be present in strong force, and that in the meantime you will pray for such real success as will make the spiritual influence of the Meetings felt throughout the Denomination and by our brethren in India. The occasion promises to be one of unusual interest in view of the presence of *three* missionaries.

Medical Work at Sendamangalam.

Did you notice a sentence in last month's HERALD by Mr. Morling: "To our consternation the number of medical patients calling at the Mission House is increasing"? As you read it did you realise what it meant to him and Mrs. Morling—the difficulty and perplexity it must necessarily involve them in? I leave it to your imagination in the hope that your sympathies may be stirred, and that you will pray that God may soon meet the difficulty, and give them the relief in this respect they so greatly need and desire.

Drought in India.

The HERALD has told you of the present condition of drought in Madras, and you will have learned from the newspapers of the serious state of things further north. The monsoon has failed over a very large area in Northern and Central India, and fears are entertained of wide-spread famine. The Baptist *Missionary Herald*, quoting from the *Statesman* of India, says that the Hindus of Bombay were about to offer public prayer to avert the calamity—to a god that cannot hear, the idol of Shrungi Rishi. Let us not forget that our God is the Lord God of Elijah.

"The Future of Africa."

I wonder how many of you will take up the study of *The Future of Africa*, the Study Circle text-book, during the winter months? If you haven't a Study Circle in your Church, and *cannot* have one, you can at least give the book a careful reading. Everything that enlarges the area of our missionary knowledge intensifies our interest not only in missionary work in general but in our own work in particular. So, for more reasons than one, I hope you will read the book.

Mohammedan Missionary Activity and the Sudan.

In *The Foreign Field* of the Wesleyan Missionary Society for September there is a painfully interesting article on "The Advance of Islam," which, after referring to the intellectual revival of Mohammedanism which has been taking place during the last half century, deals with the Pan-Islamic or Mohammedan missionary movement which is now in progress in Asia and Africa. Mohammedan missionaries have been sent into South Russia, Central Asia, Afghanistan, China, Java, India, and the interior of Africa. It is the latter—the rapid advance of Islamism in the Sudan, a vast area of over 2,000,000 square miles, larger than Europe without Russia, and containing a population of 80 or 90 millions—that claims special attention, and should often find a place in our intercessions. The pagan tribes of the Sudan are being rapidly Mohammedanised, and this renders them more inaccessible to Christian missionaries, of whom, alas! the proportion is only one missionary to a million people.

What Can We Do?

When one gets a clear view of this condition of things he cannot help wondering how it is that the Christian Church has been so apathetic, notwithstanding the imperative command of Christ—the "marching orders" of the Church—on the one hand, and this appalling darkness and need on the other. Nor can we be surprised at the weakness and lack of spiritual prosperity of the Church in view of this lack of obedience to her Lord. But, you will say, After all, what can we do? The question inspires hope, even though there should be a tone of hopelessness in it. One thing you can do, and it is not a small one. Christ said, "Pray ye the Lord of the harvest that He would send forth labourers into His harvest," and, of course, He had and has in view these 90 millions of the Sudan. I am sure that, if you set yourselves to this intercessionary missionary service, not only will the missionary cause in the Sudan prosper but your interest in our own missionary work in India (which needs all the spiritual energy and material means we can give it) will be deepened and your own souls benefitted. AMICUS.

The Christmas Boxes.

MAY we again remind our friends who are contributing to the Christmas boxes that the latest date for sending parcels is OCTOBER 16TH. Will they also kindly note the following requests:—

ARTICLES NOT TO BE SENT.—Games of chance, caps for pistols, packages of sweets, used Christmas and other greeting cards, and breakable articles.

DIRECTIONS AS TO PARCELS.—Parcels should be sent to Mrs. C. W. Harris, 12, Marlborough Hill, St. John's Wood, London, *not later than October 16th.*

All parcels should be sent *carriage paid.*

The names of *the donors*, and the names of *the senders* of the parcels, and of *the Churches* they belong to, should be enclosed, so that an accurate list may be made for acknowledgment in the December HERALD.

A *stamped and addressed postcard* should also be enclosed for acknowledgment of safe receipt.—EDS.

Review.

The Future of Africa. By Rev. Donald Fraser. 2s. net.

The Text Book prepared for use in Mission Study Circles during the coming winter is a worthy successor of those which have preceded it. A bird's-eye view of "the great dark continent" is given which at once stirs our sympathies and arouses hope as to its future. After describing the early discovery and opening up of the country, a sketch of European occupation and its results leads to a review of its condition from the missionary point of view, and a terrible view of paganism is followed by a consideration of the moral, social and religious appeal it unconsciously makes. The answer of the Church in its various forms of missionary work is shown, and under "Results of Mission Work" the changing social conditions of the people and the difficulties attending missionary work are well portrayed. The power of divine grace appears in the constancy of the martyrs of the African Church. "At Bonny in 1875 a severe persecution broke out. It was raised by the Juju priests, who had grown alarmed at the number of Christian baptisms. One convert who persisted in going to church and refused to eat of the Juju sacrifices was thrown into the river. Another was starved to death. Two others were chained and confined in the bush for a year until they were liberated at the instigation of an English trader. It was one of these martyrs who replied to the persistence of the Juju priests, "Jesus Christ has put a padlock on my heart, and has taken the key to heaven."

The prevailing impression that Africa is fairly well provided with missionaries (apart from the Sudan) is dispelled. "Such a wrong impression is gained through the fact that the map of Africa is chiefly filled in at points where European contact has made names familiar, and at these known points there is a certain adequacy of occupation. A detailed examination of the known population soon convinces one, however, that *numerous tribes have never been touched by the Christian Church*, and in most places of occupation the staff is terribly inadequate."

Appendices, a bibliography and maps add to the usefulness and interest of the volume. The Baptist Edition has an additional chapter on the work of the B.M.S. in Africa.

Ladies' Zenana Auxiliary.

Notice of Committee Meeting.—A Committee Meeting of the L.Z.A. will be held at St. John's Wood Road on Tuesday, 31st October, 1911, at 2.30 p.m. All Secretaries of Branches are entitled to attend.

* * *

Deputation Work.—Mrs. Elnaugh, who will sail for India on December 16th, expects to be free during the month of November and would be willing (D.V.) to attend and speak at any Branch. Immediate application should be made to Mrs. Silvester, 9, Gallia Road, Highbury, London, N.

* * *

Wood Green, Dovecote Hall, L.Z.A. (Elden Road, Lordship Lane).—We propose, God willing, holding our third annual sale of useful garments, &c., on Wednesday, October 25th, from 3.30, followed by a public meeting at 7 o'clock. Chairman: Mr. J. P. Goodenough. Speakers: Mr. Reader and Mr. Gridley.—A. PARISH, *Secretary.*

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—Many of you I hope will be going to the Annual Meeting of The Strict Baptist Mission on the 31st. It is our Jubilee Meeting, and I wish you could all go. There is one thing I want those of you who go to remember. If you do not know what a missionary thermometer is you may see one in the Schoolroom at Mount Zion, St. John's Wood Road, and it will show you how warm the missionary interest is in the Sunday School there. I wonder if any of you have missionary thermometers in your schools.

I have missed some of you lately; but now the holidays are over I hope to see you all—or your letters and answers—again. All the answers are very good this month and I commend you, for I can see that you have taken pains. I am glad to have interesting letters from Colin and Gordon, Ruth, Alma, Winnie, Violet, Kathleen, Doris, Elsie Horne and Eunice Kilmister. I welcome the latter to the Corner in Division II.—I am glad to hear from you again, Muriel, and particularly to know what you intend doing.

MARKS FOR SEPTEMBER AND THE QUARTER.—*Division I.*—Edith Ince, 9, 27; Grace Church, Hilda Cuthbert, 9, 26; Colin Church, Emily Church, 8, 24; May Green, Wm. Brown, 8, 23; Ruth Waters, Maud Mellor, 7, 23; Winnie Box, 7, 21. *Division II.*—Elsie Horne, 8, 21; Dora Haynes, Kenneth Robbins, 8, 20: Violet Hammett, Edith Parish, Cyril Kyte, 7, 19; Hubert Grimes, Alma Waters, 7, 18; Ada and Philip Webb, Harold Carter, Gordon Baker, 6, 18; Dorothy Mitton, 5, 6, 18; Irene Hammett, Dorothy Cuthbert, 6, 17; Bertie Sheed, 5, 17; Eunice Fuller, 7, 20; Doris Farrow, 6, 11; Kathleen Throssell, 6, 10; Dorothy Mitton, 7; Eunice Kilmister, 5. *Division III.*—Frank Green, 7, 16; Winnie Church, Doris Sheed, 6, 15; Stanley Baker, 6, 14; Eric Robbins, 6, 13; Annie Waters, 5, 9; Grace Parsons, 4.—I am sending missionary books to Edith Ince, Elsie Horne, and Frank Green.

QUESTIONS FOR OCTOBER. *For all Divisions.*—Read Acts i. 1—11 and then answer the following questions. 1. What did Jesus tell His disciples they were to be? 2. Where were they to go? 3. What were they to do first? 4. Where? 5. What do you understand by the answer to No. 3? 6. And what did Jesus promise? 7. In which chapters of the Acts do we see the Apostles and others acting as Christ's witnesses (*a*) in Jerusalem, (*b*) in Judæa and Samaria, (*c*) in Asia Minor, (*d*) in Europe? Each Division to answer any four questions.

I read this story in *The Sunday at Home* a month or two ago about a doll that saved two lives. A lady was giving an address in the North of England and noticed a ragged little girl sitting in the front row who listened eagerly as she told about the children of India and their ways, also their great love for dolls. To her surprise the child left before the meeting was over, but in about ten minutes re-appeared carrying a shabbily-dressed china doll which she hugged close in her arms, and walking up to the missionary asked her to take it and send it to India; then she ran off with tears in her eyes. Upon enquiry it was found that she was a very poor little girl whose only treasure was this doll. In India two famine children were brought to the missionaries so ill from starvation that they were thought to be dying. They would neither take food nor open their eyes. One of the lady missionaries proposed bringing them a doll, but the others ridiculed the idea. Hastily taking out the first doll that came to hand, however, she carried it to the dying children and put the cold china head against one of the little faces. The effect was magical. The child opened her eyes and the missionaries seized the opportunity to give her nourishment. The other child was also aroused and both lives were saved through the sacrifice of the little ragged English child.—What have you given?

Your affectionate UNCLE JOHN.

THE

JUBILEE MEETINGS

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 31st, 1911.

At 3.30 p.m. a DEVOTIONAL SERVICE

Will be held, the Chair being taken by

The Vice-President, Pastor R. MUTIMER.

TEA AT 5 O'CLOCK. TICKETS SIXPENCE.

At 6.15 p.m. a PUBLIC MEETING

Will be held,

The President, Pastor E. MITCHELL, in the Chair.

The ANNUAL REPORT will be presented by the Secretary, Pastor W. CHISNALL, the L.Z.A. Report by Mrs. SILVESTER, and the Accounts by the Treasurer, Mr. A. J. ROBBINS.

SPEAKERS—

Pastors H. T. CHILVERS, L. H. COLLS, E. W. FLEGG,
J. E. FLEGG, A. SHINN, H. D. TOOKE,

And our Missionaries,

Mr. J. M. BRAND, Mrs. ELNAUGH, and Miss E. HARRIS.

Pastors W. A. DALE, of Margate, H. POLLY, of Colchester, and others, are also expected to be present and to take part in the proceedings.

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.

LIST OF SUBSCRIPTIONS

Received from August 16th to Sept. 15th, 1911.

"Of Thine own have we given Thee."

General Fund.

	£	s.	d.
C. H.		5	.
Mr. & Mrs. J. Troupe (box)		8	2
Mr. & Mrs. J. Troupe, Sale of P. C. ...			4
Hollinwood, Bethesda Reports		2	3
Miss E. Smith ...		5	.
S.S.		12	.
Oldham Friend ...		7	7½
Hollinwood Friend		5	1
Friend		1	7
Mr. J. J. Bardsley...		5	5½
Sale of Mts.... ...			8
Sydney, Castlereagh Street	1	17	4
S.S		19	10
Ryde Church ...	1	10	4
Smithfield Church	1	10	.
„ S.S. ...		10	.
Thankoffering from F. J. Clack		5	.
Brentford, North Rd.	7	11	3
Mr. H Fowler ...		16	6
Mr. F. Secrett ..	2	.	.
Wood Green, Dovecote Hall S.S. ...		5	6
Lewisham, College Park		12	2
West Ham		6	.
Towards cost of Gas, per Mr. Tooke ...		1	6
Mayford S.S.		7	6
Tring, Beulah ...		12	.
Nedi		5	.
Great Yarmouth, York Road S.S.... ...		19	6
Reports		2	.
Soho, Mrs. E. Camp (box)		16	.
R. D.		3	6
Miss Ballard (box) ...		7	.
Miss Mary Dennis (box)	1	.	.
Stratford, Gurney Rd., Quarterly Sub. ...		17	6
S.S. Collection ...		8	4
Boxes	1	2	2
Ipswich, Zoar, Lit. ...			8
Mr. A. W. Whayman		2	6
Miss E. M. Walls ...	1	.	.
Miss L. Brown ...	1	.	.
Trowbridge, Miss L. Summers (box) ...	2	3	7
St. John's Wood Rd., Mt. Zion,			
Miss M. Robbins ...		5	.
Mr. F. J. Secrett ...	1	1	.
Miss Patten (Kolli)		10	.
Mr. Goodley ...	1	1	.

General Fund (*cont.*).

	£	s.	d.
Mr. C. C. Harris ...	12	12	.
Mrs. C. C. „ ...	12	12	.
Mrs. Sampson ...		1	.
Mr. Kidman ...		2	6
Mrs. Northfield ...		1	.
S.S.	35	9	9
Mr. D. F. Smith ...	2	2	.
Mrs. Howe	1	1	.
Mr. Sennitt ...	1	1	.
Mr. C. W. Harris ...	2	2	.
Mission Class ...		9	.
Mrs. Barrett ...		5	.
Misses Thompson...		10	.
Miss E. C. Harris ...		15	.
Miss E. M. „ ...		15	.
Mr. Morgan	1	1	.
Mr. Barradell ...	1	1	.
„ „ (box)		12	11
Mr. A. Vine... ...		10	6
Mr. Grimes	2	2	.
Clapham, Courland Grove, Birthday Box	1	10	3
Mrs. Hutchinson (box)	1	5	.
Stoke Ash, Reports ...		2	.
Mr. F. J. Newson ...		2	.
March, Providence ...	6	10	.
Poynings	1	9	1
Mrs. Smallbones ...		1	.
Miss Collings		1	.
Margate, Rehoboth ...		13	.
Children's Corner, Miss Elsie Tooke ...		4	.
Wooburn Green S.S. (box)	2	8	.
Willingham, Reports S.S.		8	8
Rowley Regis, Providence S.S.... ...		14	7
Miss R. E. Dye (box)	1	1	6
Stoke Ash S.S. ...	1	7	10
Miss E. Moule (box)		17	.
Miss Alice Cracknell		1	7
Miss D. Silburn ...		1	1
Kingston, Providence S.S.	4	9	.
Miss E. A. Lambourn		2	6
Mr. J. Lambourn ...		5	.
Chelmsford, Bible Class ...	2	12	4
S.S.	2	.	5½
Coll.		17	.
Boxes...	1	14	3
Cards...		7	7
Mrs. Blythe... ...		2	6
Anon....		10	.
Mr. Blythe		2	6
Mr. C. H. Gosling ...		10	.
Miss A. Ford, Reports			6
Miss R. M Fielder ...		5	.
Miss A. Hackn y ...		12	.

General Fund (*cont.*).

	£	s.	d.
Mr. & Mrs. R. E. Sears (box)	5	15	.
High Wycombe, Zion		11	.
Misses Rogers (box)		8	.
Mr. H. J. Parker „		6	.
Miss B. Beall „		15	.

"Herald" Fund.

	£	s.	d.
Hollinwood, Bethesda	1	11	3
Sydney, Castlereagh Street		4	.
Mayford		2	.
Great Yarmouth, York Road		13	6
Waltham Abbey, Ebenezer S.S. ...		6	.
Miss E. R. Gosling ...		1	9
Stratford, Gurney Rd.		15	.
Irthlingboro		3	.
Ipswich, Zoar, Lit. ...	1	15	6
St. John's Wood Rd., Mt. Zion	1	7	6
Clapham, Courland Grove		18	.
Stoke Ash		4	.
Rushden, Succoth ...		5	.
Willingham		11	9
Rowley Regis, Providence		12	.
An Interested One ...		2	6
Miss A. Ford		9	6
Bassett Street... ...		7	6
Mr. & Mrs. R. E Sears		10	6
High Wycombe, Zion		10	.
Mr. H. J. Parker ...		4	.

Medical Fund.

	£	s.	d.
Sydney, N.S.W., Temple			
Mrs. Mudie	1	1	.
Mr. „		10	6
St. John's Wood Rd., Mt. Zion, Mr. Morgan	1	1	

L.Z.A.

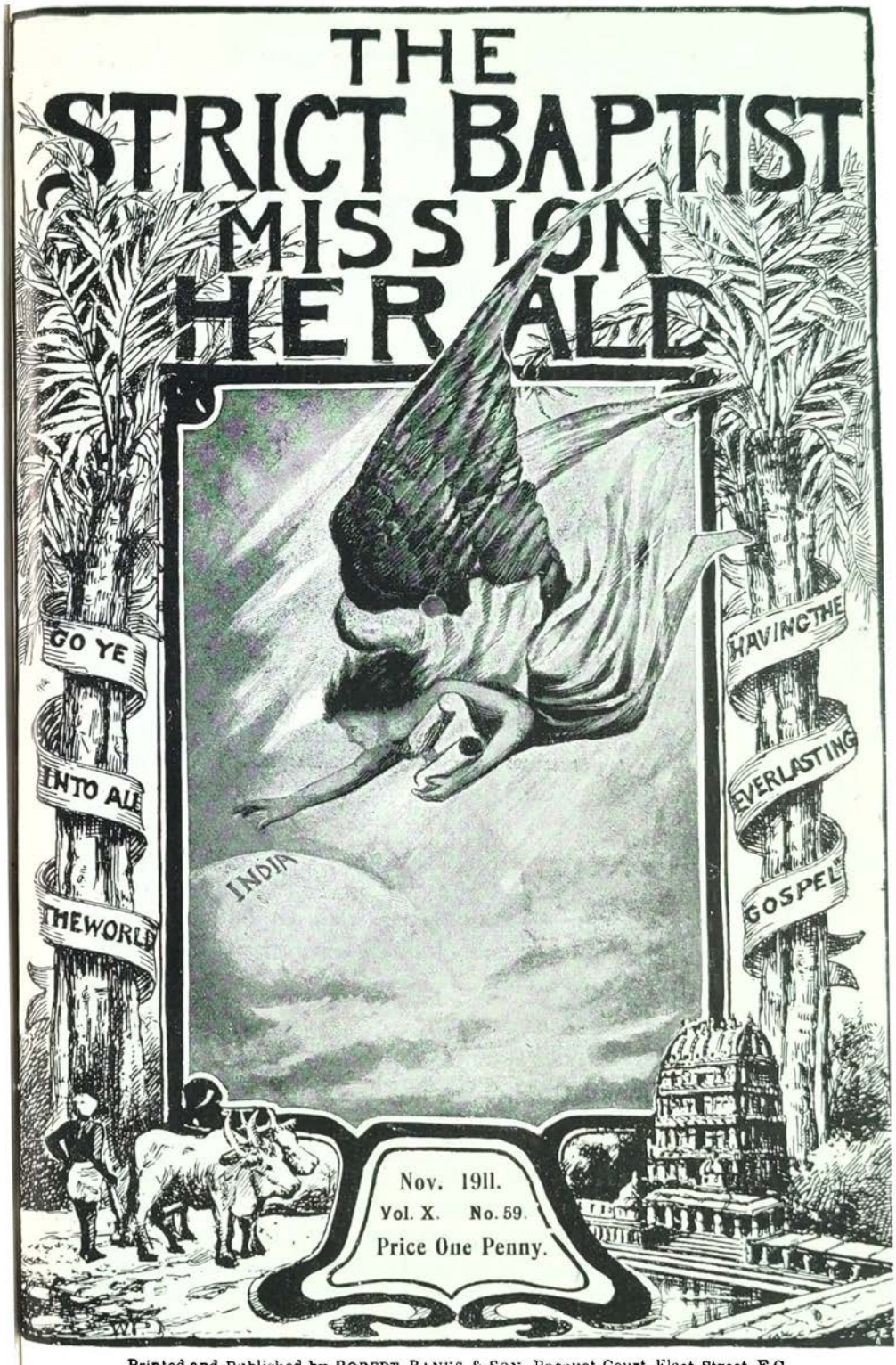
Received since Audit, 31st August:—

	£	s.	d.
Bermondsey, Lynton Rd., per Mrs. Crisp	7	5	
Brixton Tab., per Mrs. Sapey	1	6	6
St. John's Wood Rd., per Miss Harris ...	1	3	8
Personal, per Mrs. Silvester :			
Miss Gosling ...		5	.
Mrs. D. Othen ...		4	4
Mrs. J. Othen ...		8	6
Mrs. Staggles ...		2	6

ALL APPLICATIONS for Reports, HERALDS, &c., and *changes of address,* to be sent to the 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



Nov. 1911.
Vol. X. No. 59.
Price One Penny.

Printed and Published by ROBERT BANKS & SON, Racquet Court, Fleet Street, E.C.

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NOTICES.

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* *

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, and all letters for the Children's Corner to Uncle John, 11, Christchurch Road, Ilford, by the 13th *at latest.*

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* * *

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.

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

VOL. X.] NOVEMBER, 1911. [*New Series*, No. 59

CURRENT NOTES.

A SENTENCE in Mrs. Booth's contribution to the Report strikes the true jubilee note. She says, "The strength of heathenism throbs around us, and the Master calls us to more consecrated efforts." This should surely be the dominant thought and feeling in our rejoicings. We are now, in this jubilee year, so much in touch with the conditions of our work in India that we, too, ought to feel something of that throb. As it beats out the insistence of the Master's call may we be more and more consecrated in the coming years.

Many hearts will look up in gratitude to God as the brief account of Miss Elliott's escape from serious injury in a railway accident is read on another page; and while our gratitude mingles with hers our sympathy will also go out to her in the disappointment resulting from the accident.

We draw careful attention to the account of Miss E. C. Harris's Call. Its brevity does not lessen its value. Although devoid of detail it breathes a spirit which will, we are sure, commend our new missionary to many hearts. We regret that it is not possible for her to visit Churches, as the whole of her time will be taken up in medical preparation.

Although the circulation of the HERALD has not declined, but rather the reverse, it has not paid for itself this year. This is somewhat disappointing, especially after the success of last year.

OUR JUBILEE.

THE Jubilee of the Strict Baptist Mission will awaken various reflections in different minds. Some are able to remember the formation of the Mission and its early gradual progress; many can recall the events which led to its purgation; while the majority, and especially our younger friends, will review the remarkable progress which has been made since then, both at home and abroad. But whatever may be the circumstantial character of our reflections it is important that their spirit and purpose should be such as will minister most fully to the great end we have in view—the glory of God in the salvation of immortal souls. The backward look should constrain the upward look, and both will inspire the look forward. If this should be so, the financial progress of the Mission, important and necessary though it is, will not loom so largely in our view as its spiritual and evangelistic condition.

No retrospect that does not exclude self-gratulation and constrain our praise to the God of all grace can be worthy of the occasion. When we look back across the years we see the birth and growth of missionary interest in the denomination, the guidance of the Mission in perplexity and the overcoming of many difficulties, the overruling of evil and the opening up of the work now carried on. Moreover, we see a growing number of missionaries constrained by the love of Christ going forth at their Lord's command and we see immortal souls rescued from heathen darkness through their labour. In all this we recognise the Lord's hand and adoringly give Him all the praise.

Such spiritual reminiscences will re-act so beneficially upon our souls as to produce greater personal qualification for the work our Master has called us to. Various kinds of qualification there are, of course, such as knowledge of the social and religious condition of the people among whom we labour, but our greatest need for service is spiritual. The Holy Spirit operates through men and women separated unto Himself. If, humbled by a consciousness of unworthiness and insufficiency, we look up in utter renunciation of self and in entire reliance upon our Lord we shall receive cleansing and power; prayer, confidence, zeal, and submission to His will will grow; our work will be carried on in the energy of the Spirit and not that of the flesh; and we shall venture to "attempt great things for God," in obedience to Him and in His great might.

Our Jubilee review will prove itself to be of the right kind if it also leads us to take the forward look of expectation. Self too often obscures our vision and causes us to limit God in unbelief; but when we turn our eyes from ourselves to our Lord faith becomes strong to expect the great things He has promised. He has already done great things, and His arm is not shortened nor His resources diminished. What, then, may we not expect in the coming years?

Our Foreign Field.

The News of the Month.

MADRAS.—When in Koluttur I heard of some cases of cholera and sent medicine which proved effective. We have much cause for thankfulness in that there has not been an epidemic of cholera in Madras this season.

A huge pile of blazing logs in the middle of the road at Agaram indicated that the annual fire-walking ceremony was about to be enacted. A day or so later, when I was standing with our evangelist not far from that spot, our preaching was interrupted by brickbats being thrown from the other side of the wall close to which we were standing. No damage was done and some of our hearers protested against such treatment being accorded us.

One morning in Periamet we found it impossible to get an audience owing to there being a Roman Catholic festival in progress. The road was crowded with images mounted on platforms ready to be borne on men's shoulders, exactly like a heathen procession. The whole atmosphere of the thing was that of refined heathenism.

A man halting between two opinions, attending our meetings in Pursawalkam, was asked why he did not join the Christian religion. He said: "My brother Sarangapani became a Christian and soon after he died. I am afraid that if I become a Christian the gods will be angry with me also and I, too, will die."

The annual Conference of missionaries was held this year in the Mission House at Sendamangalam. It was a valuable opportunity for discussing plans and making arrangments for the carrying on of the work in each department. Whilst at Sendamangalam I embraced the opportunity of visiting our village stations in the Namakal Field in company with Mr. Morling. It was gratifying to note the progress which has been made and to hear of the way the people are ready to receive Mission workers, especially teachers. We had the pleasure of worshipping in our new Chapel in Sendamangalam. May the workers there be greatly used of God. E. A. BOOTH.

MADRAS ZENANA WORK.—We are glad to report that the new dispensary building is at last ready for use. An illustration and a few words concerning it will be found on another page.

Sickness amongst our Zenana helpers, and several Hindu festivals, have made the work rather irregular and difficult this month.

Visiting in a wealthy Mohammedan home at Arambakkam I met a young woman newly married; she was closely veiled and nothing would induce her to turn her face from the wall and look at me because her husband and his brother were present. She understood neither English nor Tamil, but I talked with her some time through an interpreter and then entered into conversation with her brother-in-law, who was an educated man and a devoted son of Islam. He believed in Christ as a sinless man but denied His divinity.

After a time he admitted that his knowledge of the Christian Scriptures was limited and agreed to my argument that he could not justly estimate the worth of anything by only a slight acquaintance. In the end he promised to read the four Gospels carefully through and to obtain a more intimate knowledge of the Bible as a whole. May his study of the Word prove a blessing to his soul. O. M. ELLIOTT.

THE NAMAKAL FIELD.—During the past month we have had the pleasure of entertaining our Madras missionaries at the annual Conference. Mr. and Mrs. Booth and Miss Elliott arrived in two jutkas at a good time on the morning of the 5th September. Forenoons were fully occupied in visiting the various stations, while the afternoons were filled by the sessions of the Conference. We are well assured that not only do the results of this institution amply justify its existence, but the unique opportunity it affords for interchange of thought and concerted action renders it quite indispensable.

We were glad to have Mr. Booth in our week-night prayer meeting, when he gave us a helpful address from "Who will bring me into the strong city?" Our co-workers showed their appreciation by making a full attendance and, after the service, garlanding our three visiting missionaries.

Since last writing to the HERALD we have returned from camp. The chief objects of this tour were the supervision of the Zenana work by Mrs. Morling at Erumaipatti and the study of the future line of advance in the field. In our preaching rounds two small towns were visited, whence we have received frequent requests for teachers.

One of the chief impressions made on us by the recent camp was the unsought for and unexpected enlargement of our working area to the south of Erumaipatti. For about two months Colporteur Narayanan has been pushing south, even to the banks of the sacred Cauvery River. The ready sale he has found for his books there, the widespread spiritual desolation and the utter absence of the most elementary knowledge of the Christian religion or even of its existence, make me restless to take there our tents, our preachers and the blessed Word of Hope.

The annual Festival of Naina Malai Temple has again commenced. Last Saturday five of our Evangelists and teachers accompanied me to the sacred mount, where we found a good opening for selling literature.

I had hoped that the execrable practice of carving obscene figures on temple cars and towers belonged only to the past and that the spread of Christian teaching would prevent its continuance. The building of new temples and cars in this neighbourhood not only shows the firm hold that Hinduism has on the people, but the character of their decorations tell the same sad tale of moral corruption.—D. M.

"Do the Work of an Evangelist."

RECENT rain,* which fell for thirty-six hours without cessation, having made it impossible to cycle to the village I intend to visit, I endeavour to hire the only conveyance available in Ayanapuram. Unfortunately the bull is not in going order and so the journey has to be done on foot. By walking along the narrow ridges which divide one rice field from another and form part of the system of irrigation practised here, we manage to avoid the water. In the distance we can see people wading knee deep in water which floods the road in some places. Striking the road where it passes over higher ground we come upon a burden-rest, around which a crowd of grass-cutter women are chatting, having placed their bundles on the burden-rest. I wish to stay and speak the message to them, but to do so will mean that we shall miss the audience we hope to secure in the village beyond. We press on past huge brick-kilns, where men are busily loading bricks into bullock carts to convey to Madras. Weeding is being done in the rice fields, which are in a promising condition just now. Presently we are in the midst of the village and the singing of a lyric brings an audience which for the most part is composed of women and children. Great interest is manifested as I produce a "wordless book" and explain to them the meaning of its black, red and white blank pages, signifying Sin, Sacrifice, and Righteousness.

* This was written a year ago.

In our second stopping place my special concern centres in a man who for some months has shown an interest in the Christian Message and a desire to join the Christian Way. He follows every point of the addresses and answers the questions put. After distributing tracts and Grimké's cards I ask him to accompany us on our walk, and so I learn more about him. In the end he promises to attend our services at Ayanapuram, but evidently it is not easy for him to break away from old associations.

Our next preaching place is at a corner where the limb of a large tree, struck by lightning or torn by tempest, has so fallen that it affords a welcome seat. Here we get a good audience. The children answer my questions about the "wordless book" as I use it to illustrate the plan of salvation. Not far off there is a bullock cart. Without going near, one can tell that it is laden with salted fish. Whilst we are engaged in our work I notice the Mohammedan fish-sellers going from house to house disposing of the fish. Most of the people appear to buy on credit, for one of the men has strips of palmyra leaf in his hand on which with a sharp pointed iron he writes the account of each transaction.

Proceeding to the caste quarter we stand in the bazaar on the main road. The hour is late. The place stirs memories of the past, for once we were driven away from this spot by an angry and excited crowd.

To-day the people are few, and they give a quiet hearing to the message. Now we have a long tramp to Ayanapuram, where, after looking at the School, I mount my cycle and return to the Mission House.—E. A. B.

The New Dispensary.

THE accompanying illustration is a picture of the substantial brick building just erected in the mission compound at Kilpauk to meet the increasing needs of the medical work. It measures externally 18½ feet in length and 12½ feet in breadth, and has a covered verandah in front measuring 12½ feet by 6 feet, which will be useful as a

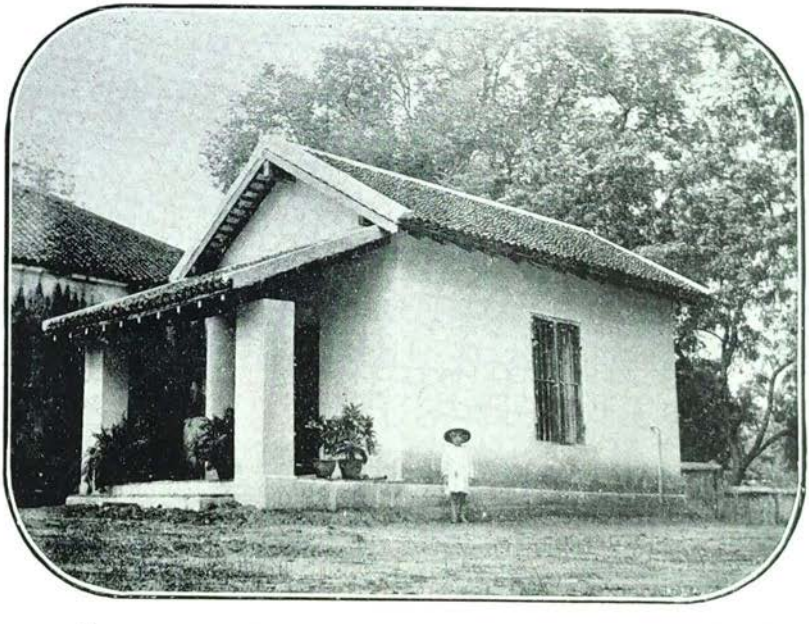


Photo by] S.B.M. DISPENSARY, MADRAS. *[Miss Elliott.*

lobby where the sick people can wait. It is fitted with one large window, a ventilator and a door. The floor is red brick pointed with cement, and in one corner is a cemented sink, 4 inches deep, a waste pipe and a tap. Water is laid on from the main pipe. The whitened walls are decorated with brightly coloured Scriptural pictures, and a box for contributions to the medical fund hangs at the door.

The entire cost of the building, including the extra furniture which is necessary, will be about £40. O. M. ELLIOTT.

Miss Elliott's Preservation and Disappointment.

WE have received news of an accident which occurred on the South Indian Railway to the train in which Miss Elliott was travelling on September 15th. She was journeying to Colombo to meet her brother, who was on his way to Australia. She had started from Madras on Thursday evening and should have reached Tuticorin the following afternoon in time to catch the boat and reach Colombo on Saturday morning. Early on Friday morning, however, the train came into collision with the up mail train, and although happily there was no loss of life ten persons were injured more or less seriously. Both engines were disabled, the front van of Miss Elliott's train smashed,

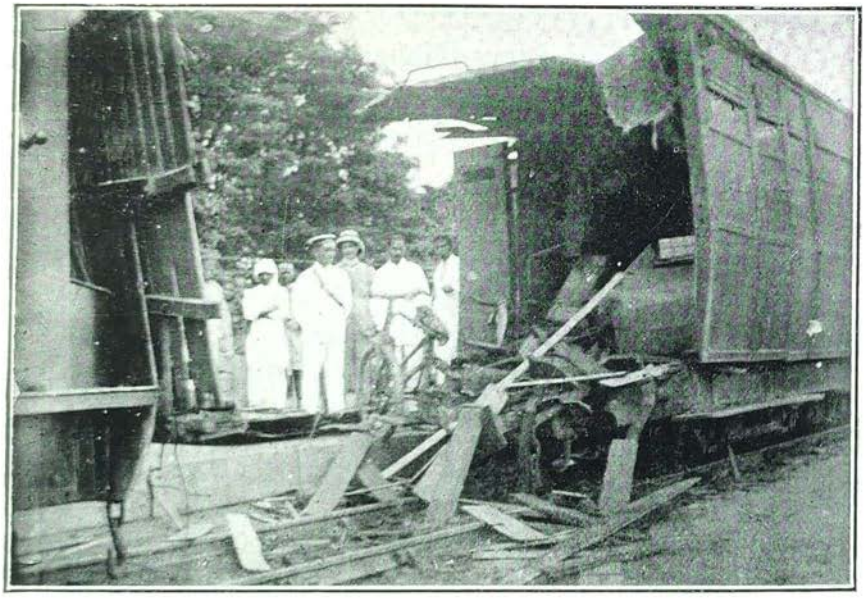


Photo by] THE WRECKED TRAIN. *[Miss Elliott.*

and several carriages damaged. Miss Elliott, we are glad to learn, escaped with "a few slight bruises and grazes." She had to wait several hours for another train and arrived at Tuticorin at midnight eight hours late, when it was impossible to reach Colombo in time to meet her brother. After spending the rest of the night in the railway carriage in the station she began the long journey back to Madras in the morning, "disappointed, but thankful that her life had been preserved."

Our Last Day in Camp.

WELL before sunrise I mounted my iron steed, leaving the white tents in bold relief against green, giant tamarind trees. The first part of my ride leads through one of the longest streets of Erumaipatti, where men and women rubbing their eyes or polishing their teeth are just tumbling out and entering the day's duties.

Another six miles ride brings me to the large temple at the entrance of Pavittram. Just as I enter the village one man, suddenly leaving his worship, runs up to me asking,

"Who are you, sir? What is the matter? Are you a police officer?"

"No, I am a guru" (spiritual teacher).

"Oh, a guru," he drawls, and dropping the corners of his mouth speedily disappears. Three of our Preachers are waiting at a rest-house further on, so we join and then make our way to the Pallur quarter, where the people, cut off from the village proper because of their low caste, have quite a large settlement of their own. Our first business is to walk round the place and advertise our arrival, having done which we commence singing and preaching.

Surely the whole neighbourhood has turned out, for old and young swarm round us in a dense crowd and, what is rather remarkable in a low-caste street, we enjoy the rapt attention and perfect order of our hearers. This visit has a special interest in it, for the people have for weeks been begging for a Christian teacher. After the addresses they make another appeal, and also many promises to pay fees and regularly send children. I am hoping soon to comply with their request.

Our next objective is Mahadevi, a large village three miles east. We well remember the stir our arrival in this place made three years ago at the time of the great fire, and to-day we are hoping for a good reception, especially as we know that no preacher has been here since our previous visit.

Again there are the wondering enquiries, What is the matter? What have you come for? Again the chattering crowd of young friends following at a safe distance behind. After the arrival of our evangelists, who are travelling by bullock bundy, we accept the invitation of a wealthy landowner to preach under his verandah. There is such a serious faction in this place that those of the south side will not even be seen on the north except to fight and fire houses, so we move to the south, selling books and speaking to passers by as we go along. Our time is very limited, so we give one more address and return to Pavittram.

It is now six hours since I left camp, and my head warns me to seek some refreshment and a refuge from the blaze of the mid-day sun. Here is the difficulty, for we have no tent, no house, or any kind of shelter. At last the village headman, he who three years ago ran away and refused to see us, graciously granted me permission to use the outer part of his commodious house. He was exceedingly amiable, very anxious to discuss religious questions, and begged me to frequently make use of his premises.

By this time the shandy is quite full, for it is market day, and its multitudes of buyers and sellers seem to invite us to again proclaim the Word of Hope. Standing under the grateful shade of a tamarind we deliver the message to pressing, peering crowds until the market begins to dwindle, the sun to sink, and we are bidden to hasten our departure.

No sooner have I reached our tents than blackening clouds burst overhead. The preparation of the evening meal is rudely interrupted, then perforce abandoned. Shovels are in immediate requisition, a bank is quickly built about our little camp, and we are saved from the discomfort of being flooded out.

The next morning bundies arrive to convey house, furniture and ourselves to Sendamangalam.

D. MORLING.

OUR HOME CHURCHES.

Prayer Subjects for November, 1911.

"Thou that hearest prayer."

Week beginning—

SUNDAY, 5th.—Praise for the Jubilee of the Mission with all that God has done, and prayer for extending usefulness and increasing blessing.

SUNDAY, 12th.—That we may all be given a firmer belief in the efficacy of prayer.

SUNDAY, 19th.—That the grace of earnest perseverance may be granted to all workers, especially to those who have not seen any definite results from their labour.

SUNDAY, 26th.—That hearts which are garrisoned by indifference and are apparently "Gospel proof" may be pierced by the Holy Spirit.

Miss E. C. Harris's Call to the Foreign Mission Field.

I HAVE been asked to write an account of my call to foreign service. This, I must confess, I find very difficult to accomplish, because to me it seems a very, very long story, and yet one so sacred and solemn that it is almost impossible to put into words.

I cannot say for how long it has been my desire to take the Gospel to those who have never heard, nor how difficult have been the lessons that have taught me my utter insufficiency and unworthiness for the high honour of so doing. But now at last the way has opened so quietly and surely I cannot choose but enter it; not that I feel any more fit or qualified for the step except, perhaps, in this one respect—that distrust of self and conscious weakness cast one more completely upon Him with whom is perfect strength and power.

My life has been crowded with many blessings, among which not the least have been dear, praying parents, through whose instrumentality I was early brought to the Saviour and to consecrate my life to Him, being baptised at the age of eleven.

Since then His strong hand has led, prevented and kept me, one of the most undeserving and tiresome of His children. And now, once more, He shows His tender forbearance in sending me on this far errand for Him.

"When He putteth forth His own sheep, He goeth before them."

The Jubilee Meetings.

A MEMORABLE OCCASION.

THE Jubilee of The Strict Baptist Mission, held at Mount Zion, St. John's Wood Road, on October 31st, presented various welcome features. There were crowded gatherings, evident interest and sympathy, a remarkable record of progress at home and abroad, the presence of three outgoing missionaries, and very good collections; but the feature which principally and most fittingly distinguished it, and by which it will be chiefly remembered, was its exceedingly spiritual and evangelistic character. To this and its other features a phrase used and echoed in the evening meeting very aptly applies—"As never before."

In the afternoon our dear President took the Chair, and, after the meeting had been opened with the Word of God and prayer by brethren H. D. Tooke and C. A. Freston, warmly greeted the numerous friends present, and expressed the hope that the speakers might be under the gracious influence of the Holy Spirit—a wish which was abundantly realised.

Pastor L. H. Colls appropriately laid upon our hearts the prime necessity of prayer. The first word of the Master in regard to missions, which we have in Matthew ix., is not "Go ye," but "Pray ye." He also gives us the motive which will lead us to pray—"When He looked upon the multitudes He was moved with compassion," and then said, "Pray ye." True prayer comes from a heart in fellowship with the Lord. We are to pray for more men, not for more money. Then comes the command, "Go ye," and linked with that is the promise, "And lo I am with you alway, even unto the end of the world," a promise which we could not claim in its depth of meaning if we did not obey the command.

Brethren G. Smith, of Grays, W. Welman, of Kingston, and W. S. Baker, of Staines, led the meeting again in prayer, when

Pastor H. D. Tooke addressed the meeting upon the words, "Let us pass over unto the other side." After the connection of the words had been shown, together with their appropriateness as a missionary theme, the following points were dwelt upon. There was a call to activity. The disciples had been listening to and pondering the wonderful words of Jesus Christ; but as the day closed in He said, "Now you must begin to move." It was also a call to the *broadening* of activity and the extension of service —"the *other* side." It was a *personal* call to every one of the disciples, and in a new direction. The beauty, however, of the call lay in its unity. Jesus Himself was the unity—"Let *us*." Mr. Tooke, after applying the words to the early beginning and successive stages of the Mission, spoke upon the result of the response. That night, after starting with Jesus, a storm arose, and when they had reached the other side the first person they met was a man with a legion of devils. Our Mission had known storms, but it had not sunk yet, and the miracle would be repeated. It had been, for like the man who became the first missionary on that side of the sea, Narayanan was now "on the other side," telling the people what great things the Lord has done for him.

Mr. J. M. Brand gave a testimony to the value of prayer, and upon that based an appeal. Speaking for the other missionaries, as well as for himself, he said the prayers of the people at home were abundantly appreciated, and "we know they are answered." "I have often felt a peculiar sense of God's presence in India, and I have known, without a shadow of a doubt, that it has been given in response to prayer in the homeland. Again and again blessing has come to the preaching of the Word, and I have known again that the blessing has been given in answer to prayers put up here. Again and again supporting grace has been given to those who have been weak in faith among our Indian Christians, and I have known, without a shadow of a doubt, that that has been given in answer to prayer in the homeland." After reminding the congregation that the work going on in all heathen countries was pre-eminently a spiritual fight between the forces of evil and the power of Christ, Mr. Brand appealed for more definite prayer, and suggested that from this time the HERALD "Prayer Subjects" should more fully be made use of, in order that with a knowledge of the missionaries' peculiar needs, prayer might become more intelligent and earnest. A special appeal was made for prayer for Narayanan, the new convert in the Namakal field, that he might grow in grace and overcome the obstacles put in his way; also for the missionaries. They had no special immunity from temptation, but they had special needs, and they needed to be under the influence of the Holy Spirit even in their unconscious moments. In illustration of this need he said he had sometimes watched the faces of the people while Mr. Morling was talking to them, and noticed how they evidently took notice of every smile or kind expression that came into his eyes, and seemed to respond to it. The missionary who felt he had a body of people behind him praying with earnestness and intelligence went forth to his work with greater confidence.

In the evening every seat was occupied, and the aisles, stairways, and platform crowded. The President having taken the Chair, and the meeting having been opened by Pastors E. White, W. A. Dale, and R. Mutimer, the Vice-President, Mr. Chisnall presented the Fiftieth Annual Report, and (in the greatly regretted absence, through illness, of the Treasurer, Mr. A. J. Robbins), the Cash Account and Balance Sheet. In the course of his comments on Mrs. Booth's report of our Zenana work in Madras, he appealed for the sympathy and prayers of the audience on account of the sudden illness and death last Saturday of her father, Mr. Paczensky.

Pastor J. E. Flegg then addressed the meeting on Paul's vision of a man of Macedonia. Paul was prompt in his response to that call of the West to the East. To-day the East was stretching out its hands to the West with the same cry, "Come over and help us." Those who had the best knowledge of Christ were under supreme obligation to carry that knowledge, and if any people were bound to respond to the call it was ourselves. "We rejoice in the possession of the Gospel and we dare not disregard the cry that comes from the East." Referring to Brahminism, Buddhism and Islamism, "the religion that does not purify the home cannot regenerate the race." From the darkness of the Mountains of Death roll over the waves these words, "Light, Life!"

Mr. J. M. Brand thought the three most suitable words to describe the meeting and the present jubilee year were "As never before." Our income, the deep interest of our people at home, the spirit of hearing abroad, the number of our missionaries, of our Indian workers, of our Indian scholars, the efficiency of our Teachers (in the Indian S.S.U. Teachers' examination the man who gained the top place of all Tamil Teachers in India, Burmah, and Ceylon, was a Teacher in one of our schools), our Indian Church membership and our methods of work were as never before. In illustration of the latter Mr. Brand, after referring to Mr. Booth's Young Men's Meetings, Volunteer Preaching Band, and Miss Elliott's Women's Medical Work, described a typical morning's work of his own. Plague was raging in Sendamangalam. At 7 o'clock he went in a pony jutka two miles to a plague case. After giving medicine to six or seven people who had fever and were terribly afraid it was plague, he went to the little boy who had plague and who was one of the very few who recovered. The people around did not understand Tamil, but they understood the language of love. Outside that settlement he found Varatharajulu with a crowd of people to whom he was speaking the Gospel. "I then went on to a farmhouse where two people were sick of fever. There an old woman wanted medicine to improve her eyesight. 'Mother,' I said, 'you want medicine to make you young again.' 'Yes,' she said. 'Have you heard of the Water of Life?' 'What is that?' she said. And then I told her. This is a typical morning's work."

Our opportunities were increasing as never before. A bird's-eye view of the country around Sendamangalam was pictured as from the Kolli Mountains. Immediately in front were some miles of tree-tops sloping down to the plains. Then very abruptly the plain started and ran away to the horizon. Nine miles distant was the ribbon of road that ran to Sendamangalam. Beyond was the great river Cauvery. To the west was the village of Kalapanayakanpati, where the hostility of the people had been broken down by Gospel medical work. "In the adjoining village of Nanjundapuram lives Preacher Swamidhas. Every day he goes out to the little group of villages within a radius of four miles, and his work consists in visiting, if possible, once a week the villages in that tiny circle. He preaches in one village to the people of one caste for half-an-hour, and the next time he goes to another caste, and so on; so that the same people do not hear him each time he visits the village. Those villages are evangelised in a higher degree than in any other part of our Namakal field. Beyond that circle of villages, down to the river Cauvery, there are hundreds of villages absolutely untouched, without a single preacher, without a single ray of light. Do you think it unreasonable that the missionaries should ask you to enable them to evangelise all this area as much as the people in that circle of four miles are evangelised? Is it too much to have the Gospel for half-an-hour once a week? Is it worth while? Our Lord

Jesus Christ thought it worth while to leave His home on high and come to this earth to die for our salvation."

"Whilst Mr. Morling and I were sitting on that rock in the Kolli Mountains surveying the plain the sun dropped below the hozizon. In a few minutes darkness settled down, and below on the plain the home lights of the villages twinkled out one by one. We looked on and we could see nothing but darkness beyond those few lights, and the burden of those unevangelised multitudes who were living in darkness deeper than that of night—a darkness that could be felt, a darkness that means slavery, dishonour, death—rested upon our souls. I ask you to share that burden, not only to-night but in all the succeeding days of this year and in all your future lives.

"I remember we sang a hymn before we rose—

> "Abide with me, fast falls the eventide;
> The darkness deepens: Lord, with me abide.
> When other helpers fail and comforts flee,
> Help of the helpless, O abide with me."

Never before, I suppose, had those old hills heard the praises of God."

Our President pointed out that the moneys which had been given for special purposes could not be used for the general work of the Mission, and the consequent need of increasing the subscriptions to meet the current expenses of the Mission, and he hoped the collection about to be made might be "as never before." He then announced the gratifying news that an anonymous donor had promised £150 a year for six years for new work in the Namakal field and on the Kollis.

After a few words from Mr. Chisnall, Mr. Josiah Morling announced a hymn, and Mr. Mutimer moved that our Secretary write a letter of sympathy to Mr. A. J. Robbins, our esteemed Treasurer. This was seconded by Mr. J. E. Flegg, and unanimously carried.

Mrs. Elnaugh expressed her thankfulness to many friends for their prayers and their letters, realising how, in answer to the former, God had helped her in her examinations (in which she had been successful), and gave as her farewell message her prayer for the Churches at home—"That ye may know the exceeding greatness of His power."

Miss E. C. Harris had been impressed by the words, "Let not him that putteth on the armour boast as he that putteth it off." They had nothing to boast of in themselves, but they had Jesus to boast in, and He helped them to do impossible things.

Mr. H. T. Chilvers then delivered a valedictory address to Mrs. Elnaugh, which was followed by another by the President to Miss E. C. Harris, which we greatly regret there is no space to reproduce this month, even in bare outline, but which we hope to do next month.

The meeting was closed with a very cordial vote of thanks to the Church at Mount Zion for the use of the chapel, and for all their loving service during the day.

The collections were as follows:—Afternoon, £26 13s. 10d.; Evening, £52 14s. Total, £79 7s. 10d.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—I suppose I need hardly remind you that this is the Jubilee year of the Strict Baptist Mission. Before you read this some of you will have attended the Jubilee Meetings and, perhaps, have heard a great deal about it; so there is only one thing I will say. When the next Jubilee arrives—what a long time it is to look forward to—most, if not all, of those who are now active in the Mission will not be here to see it, but many of you young ones will. Some of you will, I hope, be far away in some mission field of the S.B.M. in India, China or Africa, while others will be working for their Lord in fulfilment of His great command at home. But whether you are destined to work at home or abroad I want you to remember that a great deal of your future usefulness may depend upon what you learn now, in your earliest years, of missionary principles and facts. But as I have told you before, the first thing is to know Jesus as your own Saviour, and then to acknowledge Him as your Lord and say, "What wilt Thou have me to do?"

I welcome Irene Fraser and Albert Chaplin to the Corner in Division II., Frank Chaplin in Division III., and Edna Thory and Nora Brand. Will the two latter give me their ages?—I am glad Edie, Elsie and Frank like their books so much. Frank says, "I wonder how many missionary books you have got and if they are all as nice as the one you sent me." That's a very gratifying testimonial!—Answering Irene. Violet and others, I, too, was very sorry I could not be present.—"A Happy Hour for the Children" at your Sunday School sounds very nice, Elsie, and I hope it will be successful.—I am glad to hear of your *plan* of missionary giving, Ruth, and to know that you and your sisters are so pleased about our third lady-missionary.—I am glad to hear from you again, Marian. I wonder whether others think Uncle John misses them when they take a holiday for several months!—I hope you will like your work, Winnie, and be successful in it. Is Jesus your Friend?—In Chapter xiii., May.—Don't be discouraged, Bertie, you have done very well this month.—Many happy returns, Alma.—Will two neices please write their answers on separate paper?

MARKS FOR OCTOBER.—*Division I.* (Max. 7).—Colin Church, Edith Ince, 7; Grace and Emily Church, Hilda Cuthbert, Ruth Waters, 6; Marian Osborn, Maud Mellor, Winnie Box, May Green, 5. *Division II.* (Max. 7).—Hubert Grimes, 7; Bertie Sheed, Harold Carter, Cyril Kyte, 6; Dora Haynes, Ada and Philip Webb, Alma Waters, Kathleen Throssell, Eunice Kilmister, 5; Elsie Horne, Violet and Irene Hammett, Dorothy Cuthbert, Eunice Fuller, Edith Parish, Gordon Baker, 4. *Division III.* (Max. 4).—Winnie Church, Annie Waters, Frank Green, Doris Sheed, 4; Stanley Baker, 3.

QUESTIONS FOR NOVEMBER. *Division I.*—Five *different* missionary visions are related in the Acts of the Apostles as occurring to Paul. 1. Give the chapter and verse of each. 2. Where did each occur? 3. In which chapters does Paul himself relate the *first* vision? I may perhaps ask you further questions about these visions next month. *Division II.*—Read the 67th Psalm and say which verses are—1. A prayer for personal blessing. 2. A missionary reason for praying for blessing. 3. A missionary prayer. 4. A missionary prophecy. *Division III.*—Read the account of Paul's missionary journey with Barnabas, in Acts xiii. and xiv. 1-19. 1. Where did they start from? 2. What places did they visit? 3. What miracle did Paul perform at Lystra? 4. What did the people then want to do to Paul and Barnabas? 5. What did they afterwards do to Paul?

You will probably receive the Herald a week late this month because it will be kept back for a report of the Annual Meetings on the 31st October; so you will have less time than usual for your answers, but will you let me have them as early as you can. This will help me.

Your affectionate UNCLE JOHN.

LIST OF SUBSCRIPTIONS

Received from September 15th to 30th, 1911.

"Then the people rejoiced, for that they offered willingly."

General Fund.

	£	s.	d.
Wattisham, Mrs. F. Garrod (box) ...		9	3
Mr. H. J. Cordle ...		10	.
Chatham, Enon, S.S.		10	.
Great Yarmouth, Miss Pulford (box) ...		9	.
Miss Carr		1	6
Brentford, Mrs. Charman		10	6
Mr. W. Derham (box)		13	6
Mr. Robert Banks ...	1	1	.
Ditto Kolli Mts.		10	6
Berkhamsted Common, Mrs W. Hodsden (box)	1	1	6
Middlesbrough, Miss Taylor (box) ...	2	.	.
Miss Allick		8	.
Master Jack Salmon		1	.
Miss Edith Allick...		2	.
Brighton, Prarthana Sabha	1	15	8
Boxes...	5	10	6
Subscriptions ...		7	.
Profit on Tea ...		5	.
Misses M. L. and E. Chapman (Jubilee Fund)	3	.	.
Warboys, Miss Reynolds		12	6
Mrs. Ashcroft ...		1	3
Croydon, Derby Road, Bible Class ...	1	10	.
Croydon, Tamworth Road, Collection...	3	18	.
Reports		3	.
Miss F. Baker (box)		3	6
Miss M. Thomas „		8	6
Brixton Tabernacle, S.S....	1	11	9
Lily Stevens (box)		4	3
Mrs. Goodchild ...	1	1	.
Mr. T. L. Sapey ...		3	.
Miss A. Bentock ...		4	6
Mrs. L. Beach ...		5	.
Mr. F. Beach ...		2	.
Mrs. Wrighton ...		2	6
Mrs. Gillings ...		3	.
Reports			9
Bermondsey, Lynton Road	6	9	1½
Mr. H. Blackman ...	1	1	.
Miss E. R. Blackman		2	6
Mrs. Edwards (in memory of M.R.E.)		10	.
Chelmsford, Collection	1	10	.
Miss C. E. Mears (box)		10	.
Laxfield, S.S.	2	9	8
Marjorie Dyke (box)		5	6
David Easey ...		5	1
Swindon, Reports ...		4	.
Miss B. Cummins (box)		6	.
Richmond, Salem, Quarterly Sub. ...	1	9	2
Annual Meeting ...		19	6
Children (for Bandages)		1	4
Stevenage, Friends' Boxes	2	.	.½
S.S.		13	3
Bible Class		9	10½
Miss C. Kirkland (box)		8	.
Ilford, Mrs. S. J. Keeble		5	6
Manchester	1	10	3
Reports		2	.
Sale of Literature ...		10	4
A Friend		1	.
R. A.		10	.
Mr. T. R. Hindle ...		5	.
In Memoriam ...	1	1	.
Boxes :—			
Mr. G. G. Cooper, 1910		2	6
Ditto, 1911		2	.
Mrs. H. Jackson (Charlesworth) ...		14	.
Miss Herring ...		6	6
Mrs. Egerton ...		3	6
Mr. E. Littlewood ...		2	6
Mrs. Sunderland ...		5	.
Mr. A. Lawton (Leeds)		9	.
Mr. T. Cooker ...		2	.
Mr. P. Hooper, Jun.		3	8
Mr. A. Littlewood ...		7	6
A Friend		15	.
Mrs. J. Croft ...		3	6
Mr. A. Haig... ...		7	.
Mrs. Baldwin ...		5	.
Mr. H Gruber ...		4	.
Mr. & Mrs. Pummery		10	.
Mrs. Shipway ...		15	.
Mr. Kerridge ...		7	6
Mr. W. O. McKee ...		3	.
Mr. F. Chaplin ...		5	6
Mrs. G. Dalton ...		2	6
Mrs. T. R. Hindle ...		4	.½
Mrs. J. Chaplin ...		2	6
Mr. R. McKee ...		2	.
Mr. W. Chaplin ...		5	.
Collecting Cards :—			
Master A. Chaplin...		9	6
Master F. Parish ...		5	4
Master A. Mitton ...		2	6
Ipswich, Bethesda ..	7	3	.
Infants' Class ...		8	4½
Miss Pitts		2	.
E. J. W.		5	.
Miss Ringer... ...		2	.
Mrs. Taylor		1	.
Mr. C. Woods ...		2	6
Miss Fenton ...		2	6
Miss N. Pryer ...		5	.
Mr. J. Gorham ...		1	.
Mr. W. Ling ...		5	.
Mr. H. T. Chilvers...		2	6
Miss E. M. Noed ...		3	.
Mrs. Goodchild ...		6	.
Mr. and Mrs. Banks and Family ...		18	.
Miss A. Robinson ...		6	.
Norwich		4	.
Walthamstow, Zion, Mr. and Mrs. A. Booth	1	.	.
Mrs. E. J. Caplin ...	1	1	.
Leicester, Newark St., Mrs. Crook		5	.
Mrs. A. Steele... ...		10	.
Haworth, Hall Green, S.S.		6	7½
Boxes :—			
Mrs. W. Kilmister...		5	.
Miss E. Wheeler ...		4	.
Miss J. Merrett ...		3	.
Mrs. James Kershaw		3	.
Mrs. F. Hudson ...		3	.
Mrs. Kane		3	.
Mrs. Earnshaw ...		2	6
Miss E. Pickles ...		2	6
A Friend		2	6
Mrs. B. Kane ...		4	.
Chesham, Townfield, Boxes :—			
S.S.	3	4	11
Miss Hawkins ...		9	9
Miss Nash		4	10
Brighton, Tabernacle, S.S.		8	3½
Y.W.B.C.		3	6
Y.M.B.C.		5	7½
Prayer Meeting Offerings		12	10
Mr. W. Dancy ...		10	.
Boxes...	1	19	11½
Clapham, Courland Grove, S.S. ...	2	3	4
Mrs. Waller (box)		8	2½
Mr. J. Dadswell „		10	2½
Mr. W. Vickery ...	40	.	.
Hounslow, Zoar, S.S.	1	.	3
A. J. R.	1	19	7½
Bible Class		14	7
West Ham, Tabernacle, Sub. for Kolli Mts...		12	9
Fleckney, Carmel, Mr. and Mrs. Hurst ...		4	.
Sturry, S.S. Class ...		5	.
Soho, S.S.		13	6
Mr. Simpson ...	1	1	.
Tunstall, Collection ...	1	18	9
Reports		1	3
Mr. Denmee (box)...		4	6
Aylesbury, Walton St., Miss J. Horne (box)		12	
Miss L. Roberts „		5	
Brighton, Prarthana Sabha, per Miss C. Light :—			
Anon....		5	.
Miss L. Bates ...		5	.
Miss Billington ...		15	.
Miss Boylett ...		5	.
Miss Chapman ...		5	.
C. L.		7	6
Mrs. Holford ...		2	6
Miss E. Light ...		5	.
Mr. Lucas		2	6
Miss Piper		10	.
Mr. W. Vickery ..	2	.	.
Mr. R. R. Robbins ...	5	.	.
Mr. & Mrs. Turnpenny	1	15	6
Mrs. B. E. Mather ...	1	1	
Woolwich, Enon, S.S.	5	14	.
Mrs. Patterson (box)		9	6
Miss Lucy Cock „		14	.
Mrs. Furlong ...		5	2
Stratford, Gurney Rd., Harvest Thanksgvg.	1	12	6
Bromley, College Slip		6	6
Tollington Park, Zoar (box)		16	2
Bath, Bethel, Reports		1	7
S.S. (box)		14	9
Miss Sims		10	.
Miss Clark		4	.
Mr. H. J. Sharp ...		2	6
Miss R. S. Robbins		5	.
A Friend		3	.
Mrs. Gray		2	6
Mr. Gray		1	.
Miss Alice Brown (box)		2	.
Over, One who has done what she could		6	.
Salhouse, S.S. (box)		5	2
Mrs. Waters „		14	
Miss Rose Waters and Sisters' box...		5	
Mr. W. Sharpe ...		12	

General Fund (*cont.*).

	£	s.	d.
Tring, Akeman Street, Boxes :—			
Mr. Glover's Bible Class	2	19	4
Mrs. F. Johnson		8	5
Miss Hanwell (Wilstone)		6	.
Mrs. Foskett		1	.
Mr. Swaby		1	11½
Miss Hedges' Class		3	6
Miss N. Burch		3	6½
Miss King		10	.½
Miss A. Sharman's Class			9
Mrs. Osborn		5	7
Miss Burch		2	6½
Mrs. Ebenezer Gower		2	2
Miss E. Ives		2	1½
Miss N. Marcham		4	.
Mrs. James Bagnall		6	8½
Mrs. A. Wright, Sen.		7	9½
Miss Maull	1	1	3
Miss Maull's Class		3	1½
Mary, Edgar, and Dorothy Colls		14	8
Mrs. Jones		4	7
Mrs. Kindell		1	.
Mr. Croswell		4	8½
Miss Toms		2	4½
Mrs. Wm. Wright		5	1
Mr. J. R. Hedges		18	2
Mrs. R. Hedges		15	4
St. John's Wood Rd., Miss H. V. Harris		5	.
Miss Turner (box)		11	10
Mrs. Russell		7	6
Mrs. Willett		2	6
Mr. Cobb		10	.
S.S.		9	.
W. H. Ashdon		5	.
Maidstone, Providence, Miss Parsons Boxes :—		10	.
Mrs. T. Millen		6	6
Mr. A. Dearing		1	9½
Mr. F. Walter		3	2
Mr. G. Brown			6
Mr. and Mrs. Hindes		5	.
Bolton, Reports		1	.
Sale of Literature		5	.
S.S.	1	2	6
Bible Class		13	6
Sale of Literature, per Mrs. Elnaugh		14	4
Birthday Thankoffering		5	.
Miss Clara Wilson		1	6
Mr. F. Adams, New Chapel (Kolli Mts.)		12	6
Walworth, Surrey Tab. Box		7	6
Reports		2	.
Norwich, Orford Hill, S.S. and Bible Class		4	4
Miss Lily Purling (box)		2	.
Mr. Jas. Purling ,,		1	2
Guildford, Old Baptist Chapel, Friend, Thankoffering		5	.
Mrs. Billing... Boxes :—	1	.	.
Mrs. Riddle		4	1½
Mrs. White		7	7½
Miss Gilbert		17	6
Miss Fearis		1	11
Miss G. Attfield		2	6½
Mr. Nicholson		6	9
Mrs. Billing		5	9
Mrs. Woodger		8	9
Mr. Goodchild		6	11¼
Miss McGill		10	1
Mr. Searl		4	7½
Mr. Garton		5	8
Mr. Snell		6	7
Mr. Sanders		4	9½
Pastor W. Chisnall	1	1	5½
Mrs. Skuse		4	6
Miss Bristow		3	10½
Miss Chaplin		11	2½
Mr. Cordwell		10	9½
Mr. G. Foster		4	6½
Mr. E. C. Foster		11	3
Mr. Parsons		6	7
Miss Pickett		8	10½
Miss Chisnall		3	1½
Miss Gladys Chisnall		3	2
Miss Muriel Chisnall		5	11
Mr. H. Brand	4	12	4
Miss M. Usher		5	1
Mrs. Billing, Subs.	1	.	.
Chadwell St., Mount Zion, Mr. H. S. Nunn Boxes :—	10	.	.
Mr. Adams		2	7
Mrs. Bloomfield		4	6½
Mr. Butcher		4	.
Mrs. Day		1	11½
Mrs. Flegg		4	.
Mr. Goodhew		5	.
Miss Hart		3	5
Miss Lewis		9	4
Mrs. Licence		6	.
Pastor E. Mitchell	7	2	6
Miss Morris		15	4
Mothers' Meeting		3	2½
Miss E. P.		15	3
Mrs. Pardoe		5	8½
Mr. G. Ridley	3	1	6
Mrs Shepherd		10	.½
Mr. H. Sinclair		7	.
Misses Silvester	1	14	10½
Mr. Wallis	2	.	.
Mr. Willsdon		3	.½
Miss North		16	4
Mrs. A. Taylor		2	1½
Miss E. Smith, Reports		1	.
E. B.		5	.
Folkestone, Zion, S.S.		13	9
Acton, Tabernacle	1	10	.
Interest on Deposit to September 30th	4	16	8
Bermondsey, Lynton Road	1	14	8
Miss Phillips		1	.
Mr. H. D. Knott		1	.
Y.W.B.C.			10
Cambridge, Eden	1	10	.
Watford, Tabernacle	2	8	.
Mr. W. H. Begbie		1	6
Laxfield		8	.
Over, Mrs. L. Kirby		3	.
Swindon		9	.
Stevenage	1	10	.
Ilford, Mr. S. J. Keeble		3	6
Manchester	2	7	4
Ipswich, Bethesda	1	6	6
Norwich		10	.
Leicester		2	.
Hounslow, Zoar		3	8
Brighton, Tabernacle		2	.
West Ham, Tabernacle		6	.
Soho		3	2
Grays, Ebenezer		2	6
Tunstall	1	.	.
Aylesbury, Walton St.		13	10
Croydon, Tamworth Road	1	7	.
Walworth, Penrose St.		5	4
Bromley, College Slip		13	6
Bath, Bethel	1	14	6
Mrs. F. Brown		1	1
Bedford		11	6
Northampton, Providence		14	.
Marylebone, Mt. Zion	1	11	2
Wood Green, Dovecote Hall, S.S.		5	3
Maidstone, Providence S.S.		6	2½
Chadwell Street	7	1	6
Bolton		12	.
Otley, Miss Ella Robinson		3	.
Mrs. Strickson		1	6
Walworth, Surrey Tab.	1	5	.
Norwich, Orford Hill		7	6
Miss E. Smith		10	.
Haworth, Hall Green		6	7½
Guildford, Old Baptist Chapel	1	6	1
Meopham		2	.
Miss M. E. Collings		1	.
Messrs R. Banks and Son, Sale of HERALDS		3	4	9

ERRATUM.—St. John's Wood Road, Mount Zion, Mr. F. J. Secrett, £1 1s., entered in October issue should read Mr. F. J. Smith.

"Herald" Fund.

	£	s.	d.
Chatham, Enon, S.S.		2	6
Walthamstow, Zion		11	.
Mr. S. H. Brown		10	.
Middlesbrough		8	4
Brighton, Prarthana Sabha		4	9
Brentford, North Rd.		15	.
Warboys		9	3
Brixton, Tabernacle		16	3

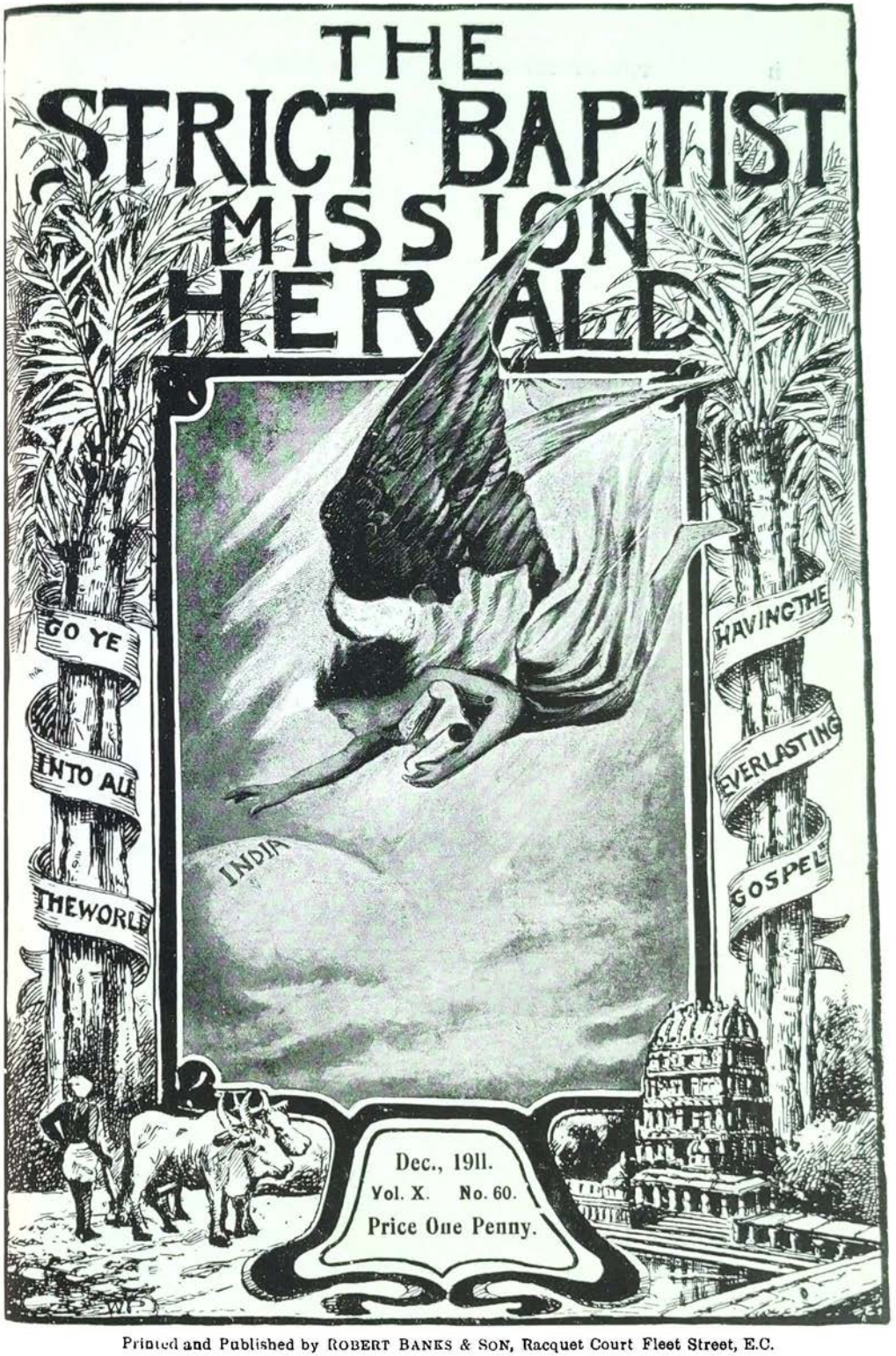
Medical Fund.

	£	s.	d.
Bolton		3	.

L.Z.A.

	£	s.	d.
Received since September 16th :—			
Greenwich, per Miss Smart	3	16	8
Manchester, per Mrs. C. Pummery		7	6
St. Albans, per Miss Gregory	3	8	4½
Staines, per Miss L. Howes	1	5	.
Tollington Park, per Mrs. Sandell		14	6
Personal, per Mrs. Silvester :—			
A Little One		5	.
Miss W. H. Hawes		9	6
Mrs. Jessop		2	6
Miss E. Stace		3	6

THE STRICT BAPTIST MISSION HERALD



Dec., 1911.
Vol. X. No. 60.
Price One Penny.

Printed and Published by ROBERT BANKS & SON, Racquet Court Fleet Street, E.C.

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THE NEW YEAR'S PRAYER MEETING

AND

FAREWELL TO MR. J. M. BRAND

WILL (D.V.) BE HELD

On FRIDAY EVENING, JANUARY 5th, 1912, at 7.30,

AT

SOHO BAPTIST CHAPEL, Shaftesbury Avenue.

Speakers—

MESSRS. CHISNALL, W. F. WALLER & J. M. BRAND.

THE JUBILEE REPORT

OF

THE STRICT BAPTIST MISSION.

In addition to the Record of the past year's work, the Report contains a Sketch of the History of the Mission, with copious extracts from past Reports. - - 100 pages, Illustrated.

Price ONE PENNY, post free Threepence.

The Strict Baptist Mission HERALD.

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

VOL. X.] DECEMBER, 1911. [*New Series*, No. 60

CURRENT NOTES.

MILLIONS of our fellow-subjects will be turning their eyes to India during King George's visit; but it may be feared that in the magnificence of the Durbar the darkness of India will be forgotten by many, even of those who love our Lord Jesus Christ. It is for all who believe in prayer to intercede for such a blessing upon his visit that it may "fall out rather to the furtherance of the Gospel." And the King's safe return must not be forgotten.

China, too, specially claims our prayerful attention just now. Events are moving rapidly, and revolution has come with startling suddenness. If our hearts are sensitive to the need of China's millions, we cannot help asking ourselves, "Whither does it all tend?" and we can do no less than pray that it may lead to the increased evangelisation of the people.

And how much our prayers are also needed for lands nearer home! Europe, seething with unrest and burdened with heavy armaments, lives in perpetual fear of war and its issues. We cannot but pray for peace, but we must also pray for the fulfilment of God's purposes and the coming of the Kingdom.

The necessity and value of prayer in our own lives we have all proved, but ought we to concern ourselves with public and world-wide events, and can our prayer affect their course? Our Lord's command to preach the Gospel in all the world and to pray for the coming of His Kingdom and the doing of His will on earth is a complete answer to every such question.

"WHAT WE SHOULD PRAY FOR."

THE testimony borne by one of our missionaries, on behalf of himself and his colleagues, at the Jubilee meetings, should surely encourage us in our intercessions on behalf of missionary work, particularly that of our own Mission. We ourselves have similar testimony to bear. While they have felt the effect of our prayers in God's gracious influence upon their own souls and upon those around them, we have seen the result of prayer in the prosperity of our work at home for India, so that we have been constrained to say "This is the Lord's doing." As there can be no doubt that what has been done *is* His doing, so there can be no doubt that His working has been in answer to prayer.

We shall all therefore recognise the necessity of continuing instant in prayer and the danger of not doing so; but perhaps it may be questioned whether the value of definiteness and intelligence in prayer is equally recognised—prayer which is based upon a knowledge of the needs, some constant and others varying, of the work and the workers in India. It is the appeal that Mr. Brand made concerning this that we wish to emphasise. Prayer, when possible, ought to be definite, as was David's concerning Ahithophel, Hezekiah's concerning Sennacherib, or Nehemiah's when about to answer Artaxerxes. But to be definite when offered for others prayer must be intelligent, based on knowledge of their necessities; and if not intelligent it is hardly likely to be very earnest.

The prime necessity, we must not, of course, forget, is the gracious teaching and influence of the Holy Spirit. Apart from this there can be no true prayer and we cannot know "what we should pray for as we ought." Our reliance on Him must be entire and our definiteness subject to His direction and control. If the love of Christ constrains us to learn all we can of the peculiar and difficult conditions under which our brethren and sisters are working, and if our hearts go out to God in definite and earnest intercession concerning these conditions, we may be sure that the Holy Spirit has presided over us and taught us "for what to pray and how."

The prayer subjects which we publish month by month are an attempt to help our friends at home along this line. Some of the subjects are chosen in India in reference to the many needs so patent to our missionaries, and some are chosen here in reference to our needs at home, and to missionary work in general. May we not, therefore, suggest that these subjects should be used in all our Churches and by all our members, as the Holy Spirit may direct? What numerous and varied blessings might we not expect in answer to such definite, constant and believing prayer!

Our Foreign Field.

The News of the Month.

MADRAS.—We gladly joined in the observance of Sunday, October 15th, as the Day of Universal Prayer for Sunday Schools. A goodly number of our senior scholars attended service on that day, when a special sermon was preached on "The Children's Charter." It was good to hear the children from our various schools heartily join in singing "Praise Him, Jesus the wonderful Saviour." Many of the heathen children contributed their "pies" (coppers) to the collection.

"Finishing always takes a long time" was the remark made to me by Mr. Lewis, the architect. His words have proved only too true, but at length I am able to report that the Mission House extension has been completed and workmen, who have required constant watching, have at last departed. The dispensary has also been finished, and Miss Elliott will now have a suitable building in which to carry on her medical work.

One of the many delays connected with the building work was the occurrence of the festival of *Ayutha Puja*, or tool worship. All artizans ceased work that day, and worshipped the implements by which they earn their living. In the homes the rice-pounder and curry-stone were worshipped.

Our Theology Class continues to meet monthly, the present course of lessons being on Protestantism. The written answers sent in each month show that the lessons are being intelligently followed. E. A. BOOTH.

MADRAS ZENANA WORK.—Our Zenana workers told the glad tidings on 1,236 occasions to 4,308 women, sold 19 Gospel portions, and distributed 1,025 leaflets during September. We have now 363 houses which we regularly visit, and 93 women are learning to read the Word for themselves.

Our dispensary work is steadily increasing; the record book shows an attendance of 265 persons last month.

An aged woman, blind, tottering, and living in the most abject poverty, has passed from us. She has for many years listened with pleasure to the teaching of our Arambakkam Bible-woman, and we have reason to believe she is now beholding the King in His beauty. O. M. ELLIOTT.

THE NAMAKAL FIELD.—Zenana work has been successfully started among the non-castes of Kondampatty, where Mrs. Morling last week was well received.

Last week a site was purchased in Kondampatty for the erection of a school building. The old temple-resthouse has been both inadequate and inconvenient, so that we are looking forward to holding school in our own building.

During the past month two Bibles, 14 Testaments and Life of Christ, 98 Scripture Portions, and 540 Gospel booklets were sold by our workers.

We have been much encouraged to hear of Miss Evelyn Harris devoting herself to work in S. India. We pray that her career in the S.B.M. may be a successful one.

Friends will be glad to hear that a plot of ground has been purchased on the Kolli Mountains for our first hill station. The site is on lofty ground removed from wet-cultivation and free from underwood.

Hence we hope that though the whole plateau is malarious this will prove a healthy neighbourhood. A few days ago I visited the station and saw the foundation trenches dug.

In the Naina Malai festival we have had another golden opportunity for preaching the blessed Gospel and selling our literature. Last Saturday was the greatest day of the month, when vast crowds gathered from the surrounding country to climb the sacred mountain and fulfil their vows to their god. Near the foot of the lofty stairway our little tent was pitched and a Scripture bazaar held throughout the day. D. M.

Zenana Jottings.

WE were seated with half-a-dozen other women in a house at Nadakari, and had been speaking of the solemn position of those who are resting their hope of salvation on any other than Christ Jesus, when we were startled by one of the women bursting forth into bitter cries and lamentations; she swayed to and fro, sobbing violently, and for some time refused to be comforted. One sitting near me whispered that her only son had suddenly died of cholera a fortnight before and had left her destitute of support, so we understood when at last she wailed out, "O, my son! my son! if what you say is true, where is he? He knew nothing of this and he was such a good son." We tried to comfort and soothe that poor grief-stricken one, but what consolation could we offer regarding the son who had passed beyond?

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"I know your Jesus Christ is the only true God," said a tired, anxious-faced woman who had listened eagerly while we were speaking, "and I should like to worship Him, but I don't know how. Must I bow down so?" prostrating herself on the ground, "or like this?" kneeling and clasping her hands, "or how must I approach Him?" How sweet it was to tell her that as a child approaches his father, so we may approach Him, and that the worship pleasing to God is not that of empty forms and ceremonies but the true devotion of a contrite heart.

. . . . . .

She looked such a winning little child with her bright black eyes and shy, smiling face as she brought her primer to take her reading lesson with Ratnamani, but she was so tiny to be taught by the Bible-woman. "Why cannot so young a child go to our school and learn instead of studying at home?" I asked. "Go to school!" echoed her mother; "she cannot go to school. Why, she is married!" And then for the first time I noticed the marriage *tali* round the little neck. "How old is she?" I asked. "Just seven years," was the rejoinder. As I watched that baby-finger pointing out the letters of the alphabet and thought of the life before her, can you wonder, dear friend, that my heart became heavy and I felt a lump rising in my throat when I tried to speak.

She is only one of many thousands of little caste girls who are united in their childhood to men of whom they know nothing and whose death will doom them to perpetual widowhood and reproach.

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"I do not believe in the Hindu gods; I believe all that you have said is true. I went to a Christian chapel once," said a rather intelligent woman in Periamettu. "And did you understand what you heard there?" I asked. "O yes, some of it," and then she began a long account of what took place, whilst the other women sat round listening curiously; it was all so new and strange to them. "Did you enjoy it?" we asked. "Yes," with an emphatic nod. "Then why do you not go again?" She looked round and gave a short laugh—"Do you think they would let me? No, indeed!"

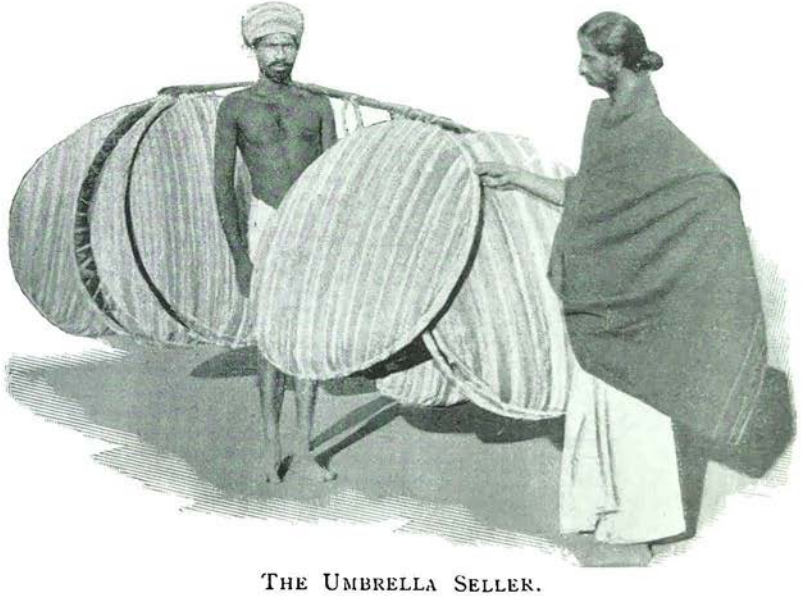
She had been to the house of God once—just once, and in this had been favoured above millions of her Indian sisters. How many times have you been, dear English sister? And do you value the privilege as you should?

O. M. E.

The Monsoon.

THE Monsoon has come. For days we have talked about it, for months we have prayed for it, and now it has come—God's best gift to India, the blessing of abundant rain to a thirsty land.

There is a small black cloud in the north-east, and a roll of distant thunder. A light wind springs from the same quarter, increasing in strength every minute, and the small cloud grows and forms a low, dark canopy above us. Now we hear a pattering sound travelling towards us from a long, long distance. We watch and wait its coming; the tall palms begin to sway, a cloud of red dust sweeps down the road, the pattering becomes a rush, and then a roar—and the rain has come.



THE UMBRELLA SELLER.

For many days, and sometimes for many hours each day, it rains, not merely in drops, but in streams. The trees bow down with the weight of water, the roads become flowing rivers; all about us is a mist that can be felt. Drops of moisture can be seen on floor and furniture, clothes hang limp and damp, and shoes assume a greenish covering of mildew in a few hours.

This is the umbrella-seller's harvest time. With his load of umbrellas tied on either end of a pole which he bears on his shoulders, he can be seen in the busiest thoroughfares of the city, doing a good trade. The umbrellas are about three feet in diameter, and are made of palm leaves tied on a bamboo framework. The handle is a short bamboo of about nine inches, for he studies economy in the construction of umbrellas; and, after all, if a handle is long enough to hold, that is all that is needed. The umbrellas are sold at three annas (3d.) each, and the fact that they cannot be closed is not inconvenient to anybody. There is plenty of room to straggle along

with a huge umbrella on an Indian road, and, if a vehicle comes—well, the vehicle must give way, not the umbrella. And then how convenient is such an umbrella to "mother" when she is doing her bazaaring. She buys her rice and curry stuff and puts it in a basket which she carries on her head, and the short-handled umbrella rests on the basket and forms a shelter for her and her goods, leaving her hands free to investigate her betel-bag, or carry her baby. WINIFRED BOOTH.

Debt in India.

NEARLY a century ago the great William Carey wrote in *The Friend of India* :—"Among the numerous causes which contribute to exclude happiness from the natives of India is the universal tendency to borrow which pervades the country. This disposition to borrow is not confined to one province, to one town, or to one class of individuals. It pervades the whole country with all the inveteracy of a second nature."

I am afraid that matters have not improved much since Carey's day in this respect. In town and in village borrowing is universal. The custom of the country requires that for weddings and for funerals money shall be freely spent. The question as to whether the parties concerned can afford the contemplated expenditure does not seem to arise. By recourse to a money-lender the necessary amount must be obtained. A man frequently spends the equivalent of a whole year's income upon the marriage of a son or daughter.

The vast majority of the people of India live from hand to mouth. Instead of putting anything by for emergencies they find it difficult to pay the interest on accumulated debts. A great number of people here live according to the rule which says "Spend all you have and as much as you can borrow."

Amongst the agricultural folk, many are so hopelessly involved that they are practically the property of the landowner, and the difference between this and slavery is not great. Take a typical case. A man needs money for a wedding or a funeral. He has absolutely none. He wishes to borrow, but he has no security of any kind to offer. He goes to the landowner and becomes a party to a document, pledging his own services for a number of years, often for life, and if this is not sufficient he pledges the services of his children until the debt shall be exhausted. Thousands in India to day enter life under such conditions. In their turn, they too contract further debts, and pledge their children, so that for generations the family is bound to the service of the landowner for a mere subsistence allowance.

In Madras the professional money-lenders (*sowcars*) are Marwaris from the west coast. Their rates of interest vary, but 3 per cent per *month* is common. On small loans advanced on slight security the rate of one anna per rupee per month is considered low. This works out at 75 per cent. per annum. Frequently double this rate is paid. A man who once gets into the clutches of the money-lender rarely regains financial independence.

There are a number of *sowcars* living in the vicinity of our Vepery Chapel. Every now and again the street is filled with the blind and halt and maimed and diseased, for word has been sent round that the *sowcars* will distribute rice to beggars. Another habit of the *sowcars* is to purchase a cage of birds and give the birds their freedom. Yet another custom is to place cooked rice for ants to eat. In such ways they believe they acquire merit. If a tithe of the things which are said about money-lenders is true, then they will need all the merit they endeavour to accumulate.

A Governor of Madras justly said in his Convocation address :—"He

who could persuade his countrymen to give up their, to us, astounding expenditure on marriages, would do more for South India than any government could do in a decade." Regarding this very matter a prominent, cultured Hindu said:—"It may seem to me to be a profligate waste of money, but I must do as others do, or I shall be taunted as a miser and suspected even by my friends as a possible renegade."

When the leaders of Hindu society show such lamentable weakness what can be expected of the rank and file? E. A. BOOTH.

A Golden Opportunity.

ALTHOUGH it is barely light the air is alive with excitement. Far away in the distance can be dimly seen the yellow light from the holy lamp of the Naina Malai Temple. During this month of October it is kept burning day and night.

The five-mile journey, though not a pleasant one, is by no means uninteresting, for the way is full of bullock bundies packed to overflowing with men, women and children, their cooking utensils tucked away in every available corner. Then others are going on foot, laughing, chatting and looking their best in green, orange, red and yellow, each of them carrying fruit, cocoanut, or a small vessel of oil.



DEVOTEES AT NAINA MALAI.

We no sooner reach the resting houses so plentifully supplied for the comfort of weary travellers than we are met with the hum, bustle and excitement of almost numberless devotees. Provided for their refreshment on either side of the track are little general bazaars, shaded from the burning eastern sun by tiny bamboo mats fixed on four poles; the way is lined, too, by beggars and others afflicted with all manner of diseases who wait for the meritorious handfuls of dohl, rice, etc., that are thrown by the passers-by on their ascent to the sacred temple.

On the left in the spacious, holy tank is a plentiful supply of green, slimy water, in which many worshippers strive to cleanse themselves. Many of the gentler sex also take this opportunity to wash their one garment, which consists of a long cloth measuring about seven yards in

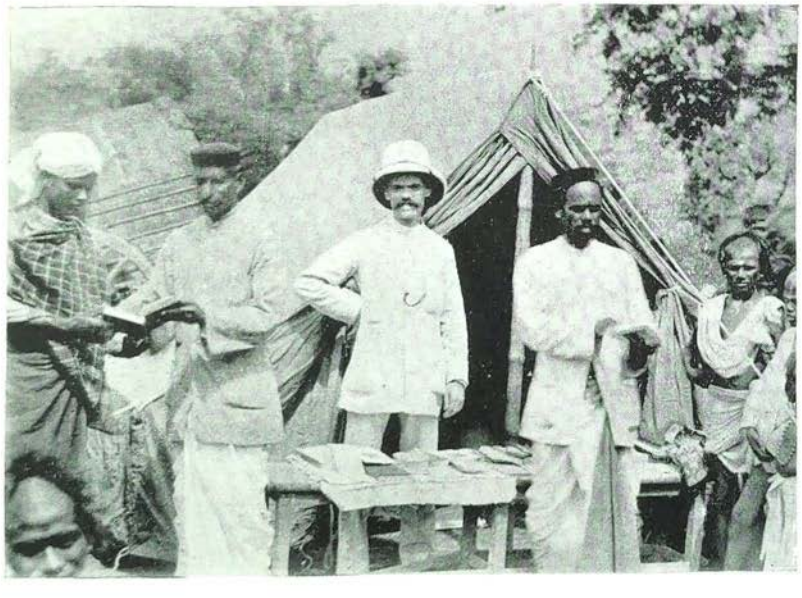
length. To us the drying of the same would be a problem, but not so to the Indian woman, for, swathing one half round her body, she ties the remaining part to a tree near by, and the drying process is soon completed.

To the right in a small temple are several black, loathsome swamis, freshly oiled and garlanded, which are apparently listening to a combination of sounds that to the Indian is the perfection of melody. Also in attendance is the holy man. To have any idea of his appearance you must see him for yourselves. He is the dirtiest, the most repulsive creature you ever saw. He is tall, with long matted ropes of hair reaching down to his knees. Over his body are smeared various ash marks, and his eyes are just dark pools of emptiness.

But our preachers have arrived, so we must delay no longer, for numbers are hastening on, on, on—where?

Our workers are very faithful. At first they try to reason with the crowd of curious, eager listeners, but signs of unrest soon appear as a Brahmin with evil intent meanders to and fro before the crowd with greedy eye; then as the audience prepares to move away they point them to Christ, whose blood cleanseth from all sin. In this way many are reached; but we are only a few to many thousands, and while a few linger to listen multitudes are thronging by untouched, unwarned.

RUTH MORLING.



OUR SCRIPTURE BAZAAR AT NAINA MALAI.

OUR HOME CHURCHES.

Prayer Subjects for December, 1911.

"Concerning the work of My hands command ye Me."

Week beginning—

SUNDAY, 3rd.—Our missionaries are asking God that He will give them the joy of harvesting; will you join them in that petition?

SUNDAY, 10th.—Prayer that the daily testimony of Miss Elliott among the Tamil women may be blessed to the conversion of many.

SUNDAY, 17th.—Prayer for the HERALD—for the guidance of its editors, for its wider circulation, and for God's blessing upon it; so that its influence may be felt throughout the denomination, and the interests of the Mission may be more successfully promoted.

SUNDAY, 24th.—Prayer that recent converts may be kept by the power of God, and that hindrances may be removed from the path of those who desire to confess Christ.

SUNDAY, 31st.—Prayer for our Missionaries at sea, Mrs. Elnaugh and Miss E. C. Harris, that they may be taken safely to their destination, and prepared for the experiences awaiting them in India.

The Valedictory Addresses.

AS our space last month would not allow of more than the merest reference to the valedictory addresses delivered to our two outgoing lady missionaries at the Jubilee Meetings, we give a brief outline of them now.

Pastor H. T. Chilvers, addressing Mrs. Elnaugh, said that if she was going to India in the service of God, then He had had that purpose in mind in every event and in every transaction that had come into her life and experience. She was born and she was saved in order that she might go to Sendamangalam. All the gains and losses, the mysterious discipline of life, together with successful examinations, were in order that she might give Him of her best in Sendamangalam. She was going in an untrodden path, but with a tried Friend who would accompany both, and Whose strength and joy must be their strength in all their service for Him. He would pass on to them Paul's words, "*Not I, but Christ*," in the hope that they might come back to them with renewed power and strength when they were far away. "They must be the *principle* of your life; they must be the *password* in all your service; and they must be the *passion* of your soul. The principle was begotten in your soul by the Holy Spirit at Calvary, when you realised that Christ was *all* your salvation; from that moment the fundamental principle of the religion of your soul was "Not I, but Christ." In all your outgoings and incomings Christ Jesus must be your password. He must be first and last in all your testimony, and also your plea when at the throne of grace. May the passion of your soul be such that your one endeavour will be not self, but Christ—His glory, the knowledge of Him among the people. May the fragrance of your life and testimony remind us not so much of you as of your Lord and Master Jesus Christ. If the text is the principle, the password and the passion of all your life and ministry, the heathen will take knowledge of you that you have been with Jesus, and as they see Him in and through you, so will their love go out to your Master rather than to you His

servants. The Lord endue you with wondrous power and make you mighty in your work; and all along the line let the motto be "Not I, but Christ."

Pastor E. Mitchell, President of the Mission, said that it was very fitting that the valedictory service should be held there, as Miss E. C. Harris was a child of Mount Zion. He was feeling a good deal for our dear friends, Mr. and Mrs. C. C. Harris. He believed they had great joy of heart in the fact that their dear daughter had been called to publicly serve the Lord Jesus Christ; but there must be sorrow as well. "May the Lord cheer their spirits and help them to dwell on the joy rather than the sorrow." Addressing Miss Harris, Mr. Mitchell said that God had highly distinguished her in calling her to this work, for there was nothing superior to preaching the Gospel but being a missionary, and he was in sympathy with Carey, who said that his son Felix had "dwindled into an ambassador." "*The Lord be with thee!* If you have Him you will have the best possible comfort. You will have one Who will be with you at all hours and under all circumstances, and Who will listen to and answer you as far as will be for your good." "He is with us in all the fulness of His attributes, in all the love of His heart and in all the power of His arm. You will need no more. Nothing can possibly go wrong with you. He will comfort you in every hour of darkness and sorrow; He will preserve you not only from physical harm, but from moral and spiritual evil. He will make use of you. Abraham's blessing was to be blessed and then to be made a blessing." Mr. Mitchell concluded by expressing the indebtedness of the Mission to Mr. and Mrs. Harris for devoting their daughter to this work and bearing the whole expense. "I say to them as I say to their dear daughter, 'The Lord be with thee.'"

The Christmas Boxes.

ANOTHER year of work for the children of India has now closed, and we have pleasure in presenting the following list of workers and contributors, kindly furnished by Mrs. C. W. Harris. We are glad to hear that the number of gifts has so increased this year that eight cases have been sent out. This was the number in 1909, but it dropped to seven in 1910. Mrs. Harris says:—"We have had a good quantity of toys and garments; also an exceptional lot of bandages, for which we are so glad, as they are especially useful in India, we hear."

We thank every contributor for this labour of love, whose far-reaching influence in connection with our work in India cannot be estimated; and, in particular, Mrs. Harris for supplying patterns, Mrs. C. W. Harris for receiving the parcels and packing the boxes, and Mr. Barradell for the boxes.

CONTRIBUTORS TO THE BOXES.—ACTON LANE TABERNACLE: Friends, Working Party and S.S., per Miss E. Elliott; AMERSHAM: Friends and Scholars per Miss Ellen Butcher; BATH, BETHEL: per Mr. Raddon; BECCLES: Mrs. Hasell and her helpers; BRENTFORD: Friends and Girls' Sewing Class, per Mrs. Cradduck: BRIGHTON, TABERNACLE, West Street: Miss Evelyn E. Marten; BRIXTON TABERNACLE: Bertie and Doris Sheed; CAMBRIDGE, EDEN: L.Z.A., Mrs. Beall, Miss Berry, Mrs. and Edith, Doris and Walter Bigg, Mrs. Blott, Mrs. and Miss Careless, Mrs. Chas. and Miss Florence Cooper, Miss Dent, Mrs. and the Misses Derby, Miss Eldred, Miss Emerson, Miss Foster, Mrs. and Miss Haddow, Miss Harding, Mr. M. Haynes, the Misses Haynes, Dora Haynes, Miss Mitson, Miss Norris, Mrs. Oxbury, Mrs. Quiney, Miss Ransome, Mrs. and Miss Reynolds, Mrs. Shinn, Mrs. Sturton, Mrs. Waddelow, Mrs. and Miss E. Whyatt, Mr. and Mrs. Whyatt, jun., Miss Wilderspin, per Miss Eldred; CHESHAM, TOWNFIELD CHAPEL: Miss Minnie Gurney; CLERKENWELL, Chadwell Street: Friends and the Girls' Working Band, per Miss N. Pardoe; CROYDON, Tamworth Road: Friends and Miss Thomas' Class, per Miss Mary Thomas; GRAYS, EBENEZER: Sunday School, per Mrs. Smith; GREENWICH, Devonshire Road: L.Z.A. and Mission Helpers, per Miss H. Smart; GUILDFORD: L.Z.A., per Miss Pickett; HOMERTON ROW, S.S.: Edna and Sydney Spratt; HORHAM, S.S.: Miss Winifred Hawes; HOUNSLOW, ZOAR: Friends, per Mrs. Jeffs; IPSWICH, BETHESDA: Girls' Prayer and Working Band, per Miss M. Cattermole; IPSWICH, ZOAR: Friends and

Sunday School, Mrs. Gardner's and Miss A. Wright's Working Parties, per Miss A. Wright; KINGSTON, PROVIDENCE: Ladies' Zenana Working Party, per Mrs. Lambourn; LEWISHAM, College Park: Sunday School and Missionary Sewing Class, per Miss M. G. Voysey; LEYTON: Sewing Class, per Miss Hicks; LEICESTER, ZION CHAPEL: per Miss Hazlerigg; MANCHESTER, Rochdale Road: Miss Campbell's Class, Alice Ashton, Albert and Frank Chaplin, Miss Ethel Mayn; NOTTING HILL GATE, BETHESDA: Friends and S.S., per Miss K. E. Keeble; OVER (Cambs): Sewing Class, per Mrs. F. Kirby; RUSHDEN, "SUCCOTH": Work Meeting, per Mrs. Lynn and Mrs. Sugars; READING, PROVIDENCE: per Miss Cains; SOHO: Friends and Scholars, viz., Mrs. Birch, Percy Blyth, Isabel Dodkin, Louie Foreman, John Griffiths, Cissie Haith, Willie Haith, Alice, Mary and Millie Harris, Miss Hurren, Jane Hurren, Mrs. Kerby, May Marsh, Miss Matthews, Alfred Nutley, Mrs., Miss, and Miss G. Oram, Mr., Mrs., and Miss Pond, Miss Rudderham, Mr., Mrs., Miss and Miss A. Simpson, Cissie Still, Mr. and Mrs. Tebbutt, Dolly and Nellie Thornet, Millie Toms, Miss Wing, per Mr. W. H. Pond; STOKE ASH: Mrs. T. W. Colson; ST. ALBANS, BETHEL: per Mrs. Hawkins; ST. JOHN'S WOOD ROAD: S.S., per Mr. D. F. Smith; Mr. and Mrs. C. C. Harris and family, Miss Pollard, Mr. and Mrs. D. F. Smith, Mr. J. F. Smith, Misses Thompson, Miss Widden; ST. NEOTS: S.S., per Mr. Cook, Mrs. and Miss Barritt, Mabel and Cissie Murkett; STRATFORD, Gurney Road: Friends and Scholars, per Miss Bailey; STRATFORD, WEST HAM TABERNACLE: Senior C.E.S., per Mrs. Galley; TRING, Akeman Street: Friends and Scholars, per Miss Ellen Butcher; WALTHAM ABBEY, EBENEZER: Miss Lily Ball, Mrs. Bell, Mrs. C. H. and Mrs. W. Brown, Mrs. Carter, Miss Hayward, Mrs. and Miss Newcombe, Mrs. J. Pallett, Mrs. and Miss Wild, per Mrs. J. Pallett; WALTHAMSTOW, Maynard Road: Girls' Sewing Class, Gospel Meeting for Women, Ivy Bloom, Frank, Kathleen, Muriel, Robert and Winnie Booth, Mrs. S. B. Caplin, Ernest and Winnie Caplin, Lily, Dolly and Ethel Carrington, Emily Close, Mrs. Cracknell and family, May Davis, Doris Farrow, Lily Ginn, Ethel and Walter Mann, Mrs. Nash, Mr. Osborne, Miss Pierce, Nellie Raper, Lois and Willie Rose, Kathleen Rugg, Harold, Muriel and Reggie Sharpe, A. Terry, Florrie Todd, Mr. and Mrs. Wallis, per Mrs. Booth; WALWORTH, Penrose Street, S.S.: per Miss K. Staines; WARBOYS BAPTIST CHURCH: per Miss Broughton; WATFORD TABERNACLE: Church and Sunday School, per Miss Ball; WELLINGBORO' TABERNACLE: Zenana Class, per Miss Perkins; WOOD GREEN, DOVECOTE BAPTIST CHURCH: per Mr. E. H. Court; WOOD GREEN, Park Ridings: per Mr. G. Hill, Mrs. and Miss Evans' Day School perMr. G. Hill.

Miss Ash (Hillingdon Heath), Mrs. Banks (Canonbury), Miss Forsault, Mrs. Gooderham (Burgess Hill), Miss Gregory, Mrs. Harvey, Mr., Mrs., and Annie Hindes (Wimbledon), Mrs. Mister (Wood Green), Miss Mitchell, Winifred, Evelyn and Douglas Northfield, Misses P. and E. M. F. (Hounslow), Miss Paul, Miss Florence Sampson (Falmouth), Mrs. R. E. Sears, Miss Tyler.

CONTRIBUTORS OF MONEY GIFTS.—Miss Baker, 2s.; Miss Burbage, Notting Hill, Gate, "Bethesda," 5s.; Mrs. and Miss Burch, 1s.; Mr. Crick, 1s.; Frank Grimwood, ½d.; Miss Laws, 2s.; Jack and Muriel Legge, 2½d.; Miss Shanks, 6d.; Mrs. Starkey "Bethel," St. Albans, 2s. 6d.; Miss Steel, 2s. 6d.; Mr. H. T. Thistleton, 6d.; Anonymous, Notting Hill Gate, 2s. 6d.; Anonymous, 2s. 6d.; total, £1 2s. 3d.

CONTRIBUTORS TOWARDS THE CARRIAGE OF THE BOXES.—Mrs. and Miss Barritt, St. Neot's, 1s.; Miss Ellen Butcher, Tring, 10s.; Mrs. T. W. Colson, Stoke Ash Chapel, 2s. 0½d.; Mrs. Chas. Cooper, Eden Chapel, Cambridge, 2s. 6d.; total, 15s. 6½d.

Mr. J. P. Barradell (St. John's Wood Road) gave eight strong iron-bound boxes in which to send the gifts to India.

We regret to have to hold over reports of interesting meetings at Gurney Road, Stratford; Dovecote, Wood Green; and High Wycombe.—EDS.

Departures.—Mrs. Elnaugh and Miss E. C. Harris will (D.V.) leave for India on Saturday, December 30th, by the British-India Company's Ss. *Golconda*.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—I am glad to have your letters but I cannot answer them all this month because I want to say something about re-arranging the divisions next year. If I make four divisions and give prizes each half-year instead of each quarter, more of you will be able to win them than you can now. I propose to divide you as follows: Senior Division, age over 14; Division I., ages over 12 and under 14; Division II., over 10 and under 12; Division III., under 10. If you would like this arrangement we will begin in January, but you must not forget that if we do so there will be no prizes until June, when there will be four, and perhaps an extra one if there should be a tie. Let me know what you think.

I am sorry I omitted to give Nora Brand and Edna Thory's marks last month. They were four for Nora and three for Edna.—Yes, Marian; the Gospel is needed in English villages and towns, but while there are only 40 million people in our own country, there are 1,000 millions of heathen abroad, and millions of them without *anyone* to tell them of Christ. Didn't you rather misunderstand my questions this time?—I am glad to have your question, Lottie. I haven't given another essay because so few wrote the last.—Glad to see your letter and answers again, Grace.—I have a set of answers in Division II. without a name or address. The postmark is "Wood Green."—Thank your father, Albert and Frank, for his suggestion of certifying your answers as your own work. I usually trust my nephews and nieces not to be helped with their answers, but I am glad to have such interest shown by parents, and perhaps others as well as your father will do as he suggests.—The present age for Division I., Alma, is 13, but if the new arrangement should be adopted in January, you would then be in Division I. as you are now 12. I am sorry you and Ruth were disappointed. Perhaps it will appear some day.

MARKS FOR NOVEMBER.—*Division I.* (Max. 10).—Colin Church, Lottie Tooke, Ruth Waters, Maud Mellor, May Green, 9; Hilda Cuthbert, Winnie Box, 8; Marian Osborn, 7. *Division II.* (Max. 5).—Violet and Irene Hammet, Hubert Grimes, Dora Haynes, Dorothy Cuthbert, Kenneth Robbins, Alma and Annie Waters, Harold Carter, Cyril Kyte, Gordon Baker, Eunice Kilmister, Irene Fraser, Albert Chaplin, 5; Ada and Philip Webb, "Wood Green," 4. *Division III.* (Max. 6).—Grace Parsons, Frank Green, 6; Stanley Baker, Eric Robbins, Frank Chaplin, Nora Brand, Edna Thory, 5.

QUESTIONS FOR DECEMBER. (*To be answered from the S.B.M. Report*). 1. Give briefly the story of Narayanan's conversion. 2. What is the increase in the number of Mission Stations and Workers in the *Sendamangalam District* since last year; and give the names of the present Stations. 3. Describe the case of a woman whom Miss Elliott cured just before Christmas last, and what it led to. 4. Give three instances of women who are seeking Christ. 5. How many have been baptized in Madras during the year? 6. How many members are there in the Madras Tamil Church? 7. How many Bible-women have we in Madras? 8. How many women are being taught to read? 9. How many schools have we in and around Madras? 10. How many children are in them? 11. What is the Sunday School attendance? 12. How many passed the S.S.U. Scripture Examination? Division I. to answer the first three; Division II., Nos. 4, 5, 6 and 7; Division III., Nos. 8 to 12.

I must leave out the story I had for you. The best of wishes for Christmas.

Your affectionate UNCLE JOHN.

CONCERNING OUR MAGAZINE.

—o—

TO OUR READERS.

WE WANT TO ENLIST your co-operation during the coming year.

The HERALD has endeavoured for some years to be self-supporting.

Last year it made a profit for the first time.

This year there is, again, a deficit.

The following figures show that there might always be a substantial profit :—

We print 4,500 copies per month.

Our Average receipts show that only 3,000 copies per month are paid for—1,000, at least, are never paid for.

If that 1,000 were paid for our receipts would be—Monthly £16, Annually £192.

This would yield a profit of about £40 per annum for the General Fund.

We think you will agree that the HERALD, though small. deserves this.

We gratefully acknowledge the help of the large majority of our readers who regularly pay.

We appeal for the co-operation of the minority.

THE "HERALD" FOR 1911.

—o—

A LIMITED NUMBER of

BOUND VOLUMES OF THE "HERALD,"

Including the JUBILEE REPORT, are Now Ready.

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Of PASTOR W. CHISNALL, Westbrook Lodge, Epsom Road, Guildford.

LIST OF SUBSCRIPTIONS

Received from October 2nd to November 16th, 1911.

"He that giveth let him do it with simplicity."

General Fund.

	£	s.	d.
Bierton, Harvest Thanksgiving ...	2	17	9½
Boxes...	2	11	9½
Gravesend, Zoar, Miss G. A. Osmotherly ...		12	6
Ipswich, Zoar, Collection...	2	17	8½
S.S.	2	15	6
Boxes:—			
Mrs. Fordham		4	4
Mrs. Banks ...		7	.
Miss A. Wright ...	3	10	1½
Miss Roe		6	.
Mr. H. S. Farrow ...		16	6
Mr. Sowbridge ...		4	.
Mrs. Crane		4	8
Madras, Miss O. Elliott	1	.	.
Acton, Tabernacle, S.S.		18	9
Walthamstow, Zion ...	1	18	.
S.S.		14	6
St. Neots, Mission Study Circle ...		14	.
Margate, Rehoboth ...		7	6
Northampton, Providence. Reports ...		2	.
Miss Sharp		11	.
Miss Jackson ...		10	.
Miss Reynolds ...		10	6
Miss E. Kinch ...		1	6
Master T. Neville ...		4	3
Master R. Bury ...		4	1
Master J. Button ...		1	10
Lewisham, College Park	1	8	8
Mendlesham Green ...		7	.
Amersham, S.S. ...	1	7	6
An Invalid Friend at Hitchin, per Miss Butcher ...		9	8
Mr. C. H. Gosling ...		10	.
Mr. Lamman ...	1	.	.
Mr. Geo. Ruffell ...		10	
Beccles, Martyrs' Memorial, S.S.		13	10
Thame, Reports ...			7
Wellingborough, Tab., S.S.	12	13	.
Mrs. Snarman ...		10	.
Elthorne, Ebenezer, S.S....	1	5	9½
Bible Class		18	6½
Fulham, Ebenezer, S.S.	1	1	.
Rushden, Succoth, S.S.		8	.
Erith, Providence ...	1	1	.
Miss Ellis's Class ...		2	.
Great Gransden ...	1	2	11
Boxes:—			
Mrs. Chapman ...		10	3
Mrs. Morton... ...		10	1
Mrs. Cole		4	2
Miss Eastwell ...		3	2½

General Fund (*cont.*).

	£	s.	d.
Miss Mumford ...		2	7½
Homerton Row—			
Mr. and Mrs. A. G. Spratt	2	.	.
Mrs. Spratt		12	.
Stoke Ash	3	4	.
B. P. A. (Kolli Mts) ...		5	.
Collections at Annual Meeting at Mt. Zion, St. John's Wood Rd.	79	7	10
Sale of Reports and Literature at Annual Meeting	6	4	.
Profit from Tea at Annual Meeting ...	3	16	7
Wattisham, Harvest Home	6	6	.
Miss J. Page		4	.
Horham...	4	14	3½
Boxes...	13	17	3½
Reports		2	.
Misses Morling ...	1	10	6
Whittlesea	2	6	7½
Cranleigh, Mr. S. Mann		5	.
March, Mrs. H. A. Morton	1	1	.
Egham, Mr. H. Andrews	1	10	.
Miss Hester		2	6
Bassett Street, S.S. ...		14	.
Watford, Tabernacle, S.S.	2	5	6
Misses Bevan, per Mr. Lucas...	2	2	.
Cambridge, Eden—			
Mr. R. S. Sturton ...	5	.	.
Collection	4	11	8
S.S.	7	8	6
Miss Haynes (card)	2	17	.
Mr. Ansell „		10	.
Boxes:—			
Mrs. Hunt	1	7	3
Mrs. Oxberry ...		14	11
Miss Le Grys ...		8	2
Miss Dellar		6	8
Miss Derby		4	10
Mrs Mitchell ...		14	5
Miss Songer ...		2	11
Mr. Haddow ...		11	.
Birthday, Nov. 8th ...		5	.
Mr. W. J. Baker ...		5	.
Ditto, Reports ...		1	3
Mrs. Frost, Reports ...		1	.
Birthday Thankoffering, Sept.		2	0
Mrs. Elton	1	.	.
Mrs. A. C. Fearnley ...		10	.
Mr. A. Boulden, Reports		6	.
Stratford, Gurney Rd.—			
Y. P. M.		11	6
Quarterly Subs. ...		18	.
Farthings (A. M. L)		4	.

"Herald" Fund

	£	s.	d.
Mrs. Wilson		2	.
Mrs. Geo		2	6
Mr. E. R. Marsh ...		1	6
Stratford, Gurney Rd.		11	6
Gravesend, Miss G. A. Osmotherly		2	6
Royton, Bethesda, S.S.		6	
Hounslow, Zoar ...		3	8
Mendlesham Green ...		3	
Mr. Lamman, ...		1	6
Thame		13	.
Elthorne Rd., Ebenezer		3	4
Bierton		10	.
Bromley, College Slip, Miss Collings ...		1	.
Claxton...		10	.
Miss E. R. Gosling ...		2	.
Horham...	2	10	.
Mrs. Handley		1	.
Miss Thurston ...		2	6
March, Mrs. H. A. Morton		2	.
Leyton		5	.

Medical Fund.

	£	s.	d.
A Friend		5	.
Mr. A. Baker		5	.
Birthday Gift, Nov. 10		2	6

Pension Fund.

	£	s.	d.
Interest on Consols ...	3	12	8

L.Z.A.

	£	s.	d.
Received since October 16th:—			
Clerkenwell, Chadwell St., Collectn.	1	1	.
Clapham, Courland Grove, Collection, per Miss Sears ...	1	1	
High Wycombe, Collection, per Miss Rogers ...	1	7	10
Northampton, per Mrs. Catling ...	1	3	.
Penrose Street Collection per Mr. Stockwell		17	6
Tollington Park, per Mrs. Sandell ...		7	6
Waltham Abbey, per Mrs. Wild... ...		8	9
Wood Green, Dovecote, per Mrs. Parish—			
Sale of Work ...	6	7	3
Collection ...		14	4½

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, and all letters for the Children's Corner to Uncle John, 11, Christchurch Road, Ilford, by the 13th *at latest.*

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

Jubilee

1911.

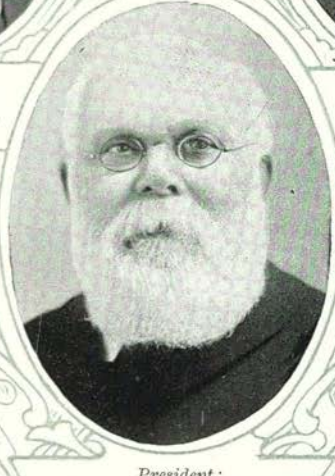
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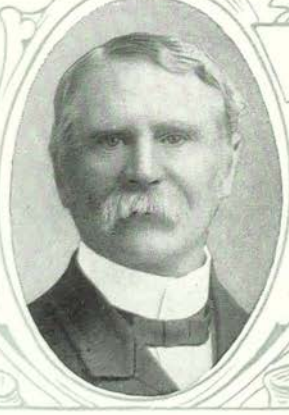
Vice-President:
PASTOR R. MUTIMER
1903.



Treasurer:
A. J. ROBBINS, ESQ.
1907.



President:
PASTOR E. MITCHELL
1903.



General Secretary:
PASTOR W. CHISNALL,
1904.



Minute Secretary:
A. CRADDUCK, ESQ.
1905.

PRESENT OFFICERS.



A RECORD

OF

FIFTY YEARS' WORK

OF THE

Strict Baptist Mission,

1861-1911.

BY

W. CHISNALL,

Secretary of the Mission.

Including the Annual Report, etc., for 1911,

JUBILEE YEAR.

LONDON:

Printed and Published for The Strict Baptist Mission by

ROBERT BANKS & SON,

RACQUET COURT, FLEET STREET, E.C.

FOREWORD.

FIFTY YEARS AGO a few Strict Baptists, dissatisfied with some things in the conduct of the Baptist Missionary Society, decided to commence missionary work on their own lines. The seed sown was small, but, by the blessing of God, it is developing into a tree. The Mission has passed through many trials, and survived some severe crises. The story of its inception, progress and present position is set forth in the following pages.

The past six years have been years of comparatively rapid development, and we appear to be on the eve of much greater progress. In the "Namakal Taluk" towns and villages, where the people were bitterly antagonistic, are now ASKING for Christian teachers and schools. This, we think, is unprecedented in the history of mission work in India. We are the only Mission working in this vast field, including the Kolli Mountains. It will be impossible for us to enter at all efficiently upon the task of evangelizing this great district without a large increase in the income of our "General Fund." Shall we, can we, draw back from the work to which the Master is so evidently calling us?

"Shall we whose souls are lighted with wisdom from on high,
To men who are benighted the lamp of truth deny?"

Is it possible for us to do other than go forward, trusting in the Lord?

EDWARD MITCHELL.

October 18th, 1911.

FIFTY YEARS' WORK

OF THE

STRICT BAPTIST MISSION.

"He that doeth the will of God abideth for ever"
(1 JOHN II. 17).

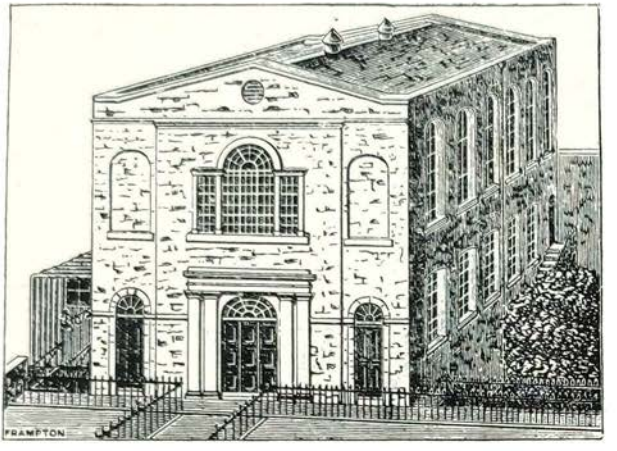
"Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be His glorious name for ever: and let the whole earth be filled with His glory; Amen, and Amen."—Psalm lxxii. 18, 19.

WITH this ascription of praise David concludes his prophetic description of the spreading and glory of the kingdom of the anti-typical Solomon, the Lord Jesus Christ.

This language well describes the heart-feelings of the Committee of The Strict Baptist Mission; blessing to Him who, doing "wondrous things," has safely guided and sustained them for fifty years, with increasing signs of blessing and prosperity. There have been events both at home and abroad they have deplored, but in the further light the Lord has given, these have turned out for the furtherance of the Gospel, and caused them to say the Lord hath done all things well.

FORMATION.

It seems fitting upon the occasion of the Jubilee of the Mission to give a brief outline of its rise and progress. To the friends at Keppel Street must be given the praise under God for its inception. The following quotation is from the published



KEPPEL STREET CHAPEL.

Centenary Historical Sketch of Keppel Street compiled from the Church records by the then minister, Pastor H. Tydeman Chilvers :—

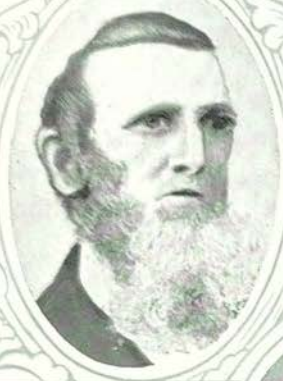
"In 1841 a few young men agreed to form an auxiliary to the Baptist Missionary Society, and from that time to the present the friends and Sunday School have always enjoyed a mission spirit, earnestly desiring to extend the knowledge of the dear Redeemer in heathen lands.

"In 1860, partly through failing to get news from the foreign stations, and also owing to the Norwich case concerning close communion, it was resolved to form The Strict Baptist Mission.

FIRST PRESIDENT.

"The first President was the revered and beloved Pastor, Samuel Milner; the first zealous and beloved Secretary was Mr. G. Pearson; and the Treasurer the much-esteemed Dr. H. Cooper.

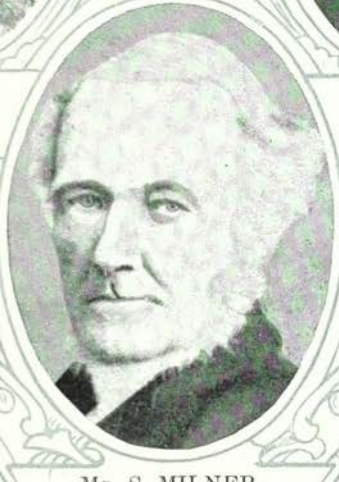
"The effort was soon taken up by one or two neighbouring Causes and is now supported by about a hundred Strict Baptist Churches and Sunday Schools. Two beloved brethren have just left [for India]—our first English Missionaries—the work having hitherto been carried on by European Superintendents and native converts. We earnestly commend Brethren S. Hutchinson and E. A. Booth to Almighty God and your fervent prayers."



MR. J. WOODARD.
(Of Ilford).
1875—1880.



MR. J. HAZELTON.
(Of Chadwell St., E.C.)
1880—1888



MR. S. MILNER.
(Pastor of Keppel St. Chapel)
First Pres. 1861—1875.



MR. JOHN BOX.
(Of Soho)
1888—1901.



MR. R. E. SEARS.
(Of Clapham)
Vice-Pres., 1888—1901.
1901—1903.

PAST PRESIDENTS.

FIRST REPORT.

It will thus be seen that the S.B.M. was officially inaugurated in 1861. Its first Report and Balance Sheet issued in 1862. We present herewith a copy of the list of officers of that day, extracted from the title-page of the first Report :—

STRICT BAPTIST MISSION,
1862.

President: MR. S. MILNER.

Treasurer: MR. H. COOPER. *Secretary:* MR. G. PEARSON.

Committee :

MR. ALAND.
,, COLLIER.
,, COOK.
,, FIELD.
,, GAZE.
,, GOLDING.
,, JAMES, T.
,, JAMES, J.
,, LE RICHE.
,, LONG.
,, NICHOLSON.
MR. MATTHEWS.
,, REYNOLDS.
,, RUSSELL.
,, SQUIRRELL.
,, TOWNSEND.
,, TURNER.
,, TALLACK.
,, TOPHAM.
,, WAGON.
,, WAKELIN.

Much in those days was accomplished by its first President and Treasurer, Mr. Milner and Dr. H. Cooper, the former advocating its claim among the Churches of our denomination, and the latter among the Sunday Schools ; and right down to the present time the various brethren whom the Lord has called to these offices have been instrumental in building up the Mission on the same lines.

PAST PRESIDENTS.

We have peculiar pleasure in being able to give the portraits of each successive President, and only wish space would allow our giving a brief account of each one who has filled the position.

PAST TREASURERS.

Other gentlemen, all men of good report among the Churches, of sterling worth and endowed with rare gifts as business men, have filled the important office of Treasurer; Dr. Cooper, the energetic colleague of Mr. S. Milner, and one of the deacons of Keppel Street, honourably sustained the post from the commencement of the Mission in 1861 until he fell asleep in Jesus on April 29th, 1881, a period of 20 years. Each of the others following—all well known in the Churches—and

those of later years still remembered with gratitude for their work and labour of love. It is thought that many will appreciate the portraits of these brethren beloved who have served their blessed Master and His cause so well.

Past Secretaries.

No record of The Strict Baptist Mission would be complete without mention being made of those who have filled the Secretarial office. Mr. G. Pearson, the first Honorary Secretary, held the office from 1861 until 1875, when he retired. Owing to the increase of the work Mr. Josiah Briscoe was asked to become Co-Honorary Secretary with him in 1868, and after Mr. Pearson's retirement Mr. Briscoe became Honorary Secretary, remaining such until he retired in 1897. Other brethren followed—being Mr. J. Hunt Lynn, from 1897 until 1899; Mr. W. S. Milwood, from 1899 until 1903; Mr. S. T. Belcher, from 1903 until 1904, at which date the present Secretary, Mr. W. Chisnall, was unanimously chosen and has been sustained by the Lord until the present time. The Committee feel they owe a deep debt of gratitude to all these men of God who have thus toiled on through good report and evil report to extend the Kingdom of our Lord and Saviour Jesus Christ, and bring honour and glory to His Holy Name.

Progress.

The balance sheet for the first year showed a total Income of £104 14s. 8¼d.; the total Expenditure being £60 10s. 6d., leaving a balance in hand of £44 4s. 2¼d. Comparing the current year's balance sheet totals with that year, your Committee cannot but say, "This is the Lord's doing and it is marvellous in our eyes."

Name.

A word or two in reference to our name will be informing.

In the third Annual Report, published in 1864, it is stated, "It will be noticed that we have not called ourselves the Strict Baptist Missionary Society but simply The Strict Baptist Mission; we have done this purposely, as it conveys the views we entertain as to the best and most Scriptural mode of carrying on Missionary work. We entertain a strong conviction that Churches of Christ as such are the only Missionary Societies recognised by the Word of God; and that to carry on large Missionary Societies external to the Churches, and in which the Churches have no direct representation, is contrary to the teaching of the New Testament on the subject."

Your Committee to-day see no reason why this should be altered, and have adhered to the old name, and followed upon the old line—not a Society but a Mission of the Churches.

Early Days.

It is recorded in early reports that the Mission accomplished strenuous work.

The Committee of those days were men of prayer and faith, and their efforts, with the blessing of God attending them, have culminated to-day (fifty years after) in a state of things which cause us to say that God has done exceeding abundantly above all that they asked or thought.

The only crop we can hope to reap is from the seed we cast into the ground, and as we still sow in hope and with prayer, with the blessing of God upon it, the seed will yet bring forth a harvest to His praise.

Many discouragements were met with in the early years, as the following extract from one of the early reports will show :—

"We are aware that there are some who maintain that, on account of the darkness and ignorance existing in our own land, we are not justified in spending money and labour in missionary efforts abroad. To such we would say we believe that the Bible is God's revealed will to man, and that all which it contains is His will; so that when it says, 'Go ye into ALL the world and preach the gospel to every creature,' it is our duty and privilege to obey. There are others who think that Missions have been and are a failure, and that the labour and money bestowed on them have been to a great extent thrown away. To such we can only say that, when they have ascertained the money-value of a single soul, they may raise this objection, but not till then.

"That souls have been saved by the power of God working through the instrumentality of missionaries in heathen lands, none will deny; and that souls have been converted to God through the instrumentality of this Mission, we are thankful to be able confidently to affirm. He who knew best the value both of the soul and the world put the question, 'What shall it profit a man if he gain the whole world and lose his own soul?' and it is in His name and in the spirit of His question that we commenced, and still carry on, this missionary undertaking."

The progress of the Mission was slow during its early years but there was progress; and although changes now and again

happened, yet the Lord continued to bless the work, and raised up others in the place of those who were being called home or to other spheres of service.

On Lord's-day, March 21st, 1875, Mr. S. Milner, after fourteen years of happy and loving service as President, was called to his eternal rest. The 14th Report of this year speaks on this wise of the circumstance :—

"During the past year several changes in connection with the officers of the Mission have transpired, the chief of which was the decease of the first President, Mr. Samuel Milner, who peacefully entered into his eternal rest, passing quietly away in his sleep early on Lord's-day morning, March 21st. The Committee deeply felt their loss in his removal from the Church on earth, he having been from the commencement of the Mission to within a short time of his death an intelligent, faithful adviser and an earnest and consistent advocate of the Mission. It thus became necessary to look out and elect a new President; and at a Committee Meeting, recently held, Mr. James Woodard, of Ilford, Essex, was unanimously chosen to that office. His warm attachment to the Mission, and his praiseworthy exertions and services both in town and country on its behalf having won for him the esteem and confidence of the Committee."

Under the new President, Mr. J. Woodard, gratifying advance was made. A part of the Report for 1875, bearing the title "The Circumstances which probably Led to the Formation of the Mission," was printed and circulated as a four-page leaflet, which evidently helped to bring this about.

The 15th Annual Report for 1876 states that this financial year closed with an income of £419 13s. 3d. But, in 1879, Mr. Woodard was laid aside with a severe illness, and in reference to him the following statement was made at the 19th Annual Meeting, which was held on November 2nd, 1880, at the Avenue Baptist Chapel, Great College Street, Camden Town, London :—

"We are also sorry to state that our esteemed President, Mr. James Woodard, is still in so enfeebled a state as to be quite unable to fulfil the duties of his office. His son, writing to one of the secretaries recently, solicited the continued prayers of our friends on his behalf, and requests that his name may be removed from the list of officers. Your Committee have therefore requested their esteemed brother, Mr. J. Hazelton, to occupy this post."



DR. H. COOPER,
First Treasurer, 1861—1881.



EDWARD MOTE, ESQ.
1881—1892.



W. ABBOTT, ESQ.
1892—1903.



B. R. BRETT, ESQ.
1903—1907.

PAST TREASURERS.

Thus, in 1880, Mr. John Hazelton, of Mount Zion Chapel, Chadwell Street, became the President. This his first year of office was marked by two events—one the home-call of Mr. J. Woodard, the late President. A paragraph in our 20th Annual Report for 1881 states :—

"In our last Annual Report we referred to the continued illness, both bodily and mental, of our former esteemed President, Mr. James Woodard, and we have now to report his peaceful departure to the better land, which took place early in the year. At eventide it was light. The gloom which had so long pervaded his mind was scattered by the Sun of Righteousness, and he died happy in the Lord. He rests from his labours, and his works follow him."

The other event was the first legacy left to the Mission referred to in the same report on the same page :—

"While thanking all our friends, adult and juvenile, for their practical sympathy, by which our hands have been sustained during another year, we have to record the munificent liberality of an old subscriber who has recently been called to his heavenly rest. We refer to the late Mr. Charles Box, who bequeathed to us a portion of the residue of his estate amounting to over £700. It is intended to invest this handsome sum, which, after paying the legacy duty, amounts to £633, in the names of four trustees, whom you will be requested this evening to elect."

In 1881 the Mission lost its first Treasurer, the venerable and beloved Dr. H. Cooper. For the first twenty years he had not only acted in this responsible office, but had advocated the claims of the Mission in a most successful way among our Sunday Schools. We quote from the 1881 Report:—

"We have also sustained another loss in the decease of our late Treasurer, Henry Cooper, Esq., who had been connected with our Mission from its commencement and was well known by most of our subscribers. He fell asleep in Jesus on the 29th of April last, and the solemn event was improved by the Pastor, Mr. Styles, in a sermon which has since been published. Letters of condolence were addressed to the surviving relatives on both sides."

It is gratifying to note in this jubilee year that one of his daughters is still one of our active supporters and subscribers, and has been so all through the fifty years of our existence, and,

although in delicate health, still takes a warm interest in our well-being.

"After due deliberation, Mr. Edward Mote was unanimously chosen to fill the vacant post of Treasurer."

The next few years of Mr. Hazelton's presidency saw a steady growth in home interest and finance, as well as encouraging expansion abroad. This increasing interest led many members of the Committee and subscribers to desire to see in the flesh Mr. H. F. Doll, the Superintendent of the Mission in India, and in 1887 the following statement was made to the subscribers and appeared in the yearly Report:—

"For twenty-one years Mr. Doll has been the faithful Superintendent of the Mission in South India, during which period we have had testimony upon testimony as to his fitness for the work, and have been perhaps as familiar with him as it was possible to be by correspondence. But having long desired to see him face to face, and believing that a personal visit from him would tend to awaken greater interest in the Mission among the Churches at home, we have ventured to invite him to this country, feeling assured that our friends will fully justify the course we have taken, and that the best interests of the Mission, both pecuniary and otherwise, will be abundantly promoted thereby."

There appears a very interesting account of Mr. Doll's welcome to England in the *Earthen Vessel and Gospel Herald* for November, 1887, on page 342. The meetings were held at Keppel Street on Monday, October 17th, 1887. After visiting many of the subscribing Churches during the few weeks he stayed in England, he was present at the 26th Annual Meeting, which was held at Mount Zion Chapel, Chadwell Street, on October 25th, and at a memorable Farewell Meeting on November 9th held at Mount Zion Chapel, Hill Street, Dorset Square, presided over by Mr. G. W. Shepherd, and supported by a very large and influential company of ministers and friends, when he was wished God-speed on his return journey. Mr. J. Hazelton, the President, was unable to attend the meeting through indisposition, so sent a loving message to Mr. Doll and the meeting, after which prayer was made for his speedy recovery, and a tender message of sympathy was sent him. But a sad blow soon after fell upon us, as our beloved and highly-esteemed brother was somewhat suddenly called home. He preached with some difficulty on Thursday,

Jan. 5th, 1888, and on Jan. 11th, at 11.30, passed away during a severe attack of bronchitis.

Mr. John Box was then unanimously elected to the presidency, and at the same time Mr. R. E. Sears was asked to become Vice-President.

The Mission now entered upon a further period of success, the total income for the year 1888 being £869 15s. 11½d., including the balance in hand.

For several years the Lord seemed to smile upon and richly bless the work, funds continually increased, and the number of Churches supporting us multiplied. This success was further advanced by a visit from Mr. H. Noble, our missionary in Ceylon. He was met by our President (Mr. J. Box) and the two Hon. Secs. on Tuesday, Sept. 30th, 1890, and a public welcome was given him at Soho Chapel, Shaftesbury Avenue, W.C., on Thursday evening, Oct. 2nd.

During his stay in England arrangements were made for him to visit a large number of the subscribing Churches, which resulted in mutual esteem and benefit to the Mission; he was also well received at the Annual Meeting on Oct. 24th, and heard with pleasure by the large company of friends who gathered at Zion Chapel, New Cross, on the occasion. A public farewell meeting was held on Nov. 5th, at Mount Zion, Chadwell Street, when the collection of £18 0s. 6d. which was taken was handed as a gift to Mr. Noble. On Nov. 10th he left England. Mr. Noble continued to work for us until the end of 1896, and was then granted a retiring allowance of Rs.75 per month until his death, which occurred on June 25th, 1902; an account of his death appeared in the *Strict Baptist Mission Herald* for Sept., 1902.

In 1892 we were again visited by death in the person of our esteemed Treasurer, Mr. Edward Mote, "who entered into rest on Oct. 4th. His unassuming, genial manners endeared him to all. Mr. Walter Abbott was unanimously appointed his successor.

In 1893 Mr. Pandian was sent by a native prince to England to plead the cause of the Pariahs; he visited many of our Churches.

The most important event of the year was the visit of Mr. Gray as a Commissioner to visit the various stations. At the Annual Meeting held at Keppel Street on Oct. 24th, 1893, he was addressed with words of cheer by our Vice-President (Mr. R. E. Sears), and commended to God in prayer by Mr. Squirrell.

The full report of this visit was published, and the outcome

of it was contained in a resolution passed at the Annual Meeting held at Zion, New Cross, on Oct. 23rd, 1894: "That a day of special prayer be set apart to seek the Divine direction, and to implore the Great Head of the Church to influence some duly qualified brother to consecrate his energies to this noble work." The Divine leadings are best described in the words of the 34th Annual Report for 1895, which we here quote:—

"Our Mission has reached a point in its history to which we have long aspired. Originated by correspondence with brethren abroad, maintained by their successors, and supplied almost exclusively by native agents, we have never, until the present year, *sent out* missionaries from our own Churches. But experience having taught us that English supervision is essential to the efficiency of our work, the Saviour's admonition was laid upon our hearts—'Pray ye, therefore, the Lord of the harvest, that He will send forth labourers into His harvest.'

"In accordance with a suggestion made by our Vice-President at our last Annual Meeting,

"A Day of Special Prayer

(viz., November 19th, 1894), was set apart for the purpose of beseeching the Great Head of the Church to influence the mind of some well-qualified brother to fill the then vacant office of Foreign Superintendent. This memorable Meeting was held at Soho Chapel, commencing at 8 a.m., and continuing without intermission until 8 p.m.

"At the very commencement our beloved President was at his post, and opened with a few words of earnest prayer to God for His presence and blessing throughout the services. The arrangement was unique. The twelve hours were divided into four threes, and each section placed under the superintendence of one of the pastors of our Churches interested in Mission work. These, again, were sub-divided into an hour's presidency by twelve different brethren, who each, on taking the chair, read a short portion of the Word, and led in prayer. Some few remained for several hours through the day, while many came only for a short time in the midst of business engagements to join the hearty petitions to the mercy seat. From a few minutes after 8 a.m., to the close of the meeting at 8 p.m., prayer and praise were offered, without ceasing, unto God; and when the time to close had come, seventy brethren had petitioned the mercy seat, and fourteen Gospel addresses had been delivered, besides the reading and exposition of the

Word. The presence of the Lord was richly enjoyed. The power and unction of the Holy Spirit pervaded the services. All felt that it was good to be there, and every heart seemed assured that God would answer those fervent petitions.

"Our faith in Him was, perhaps, strong; but we were scarcely prepared for an almost literal fulfilment of the promise: 'Before they call, I will answer; and while they are yet speaking, I will hear.' Yet even thus did the Lord answer our prayers.

"At the next Committee Meeting a letter was read from our beloved brother, Mr. Samuel Hutchinson, a member of the Church at Chadwell Street, whose portrait and whose antecedents are now familiar to our friends, offering his services for the work for which he is so well qualified. This was unanimously accepted without hesitation, and he was appointed to the important and responsible office of General Mission Superintendent. About the same time, also, our younger brother, Mr. Ernest Alfred Booth, a member of the Church at Homerton Row, offered himself as a missionary. It may be said of him, as it was of John the Baptist, but using the present tense, he is 'a burning and a shining light,' enthusiastic in the work to which the Lord has evidently called him, and upon which he has entered with earnestness and zeal.

"The Dedicatory and Farewell Services

were held at Keppel Street Chapel on February 11th, 1895. The afternoon service was presided over by the Vice-President, and consisted of prayer and thanksgiving, with a congratulatory address by brother Gray, our recent Commissioner to India and Ceylon. After tea the Dedicatory meeting was held. Our President, the Chairman, gave a solemn and impressive charge to our beloved brethren, which was followed by addresses from their respective pastors, Messrs. Mitchell and Belcher. Our two missionaries responded, and brother Bland commended them to God in prayer.

"The Departure of Brethren Hutchinson and Booth

took place on Friday, February 22nd, at 11.45 a.m., by the P. and O. S. N. Co.'s vessel the *Oriental*.

"At 11 o'clock the special train left Liverpool Street conveying our brethren and a large contingent of friends to the Royal Albert Docks. At 11.35 the train steamed up to the quay-side, and the large company proceeded to view the vessel and take the final farewell of the dear brethren. Then, as the ship slowly moved out, the hymn, 'God be with you till we meet

again' was sung with melting heart and moistened eye, our dear missionaries standing on the deck close to the side of the vessel. It was a sacred moment when we committed God's dear servants to His own unerring guidance, care, and blessing.

"It was a struggle of nature for the godly mother to say good-bye to our dear brother Booth; but father and mother had but one will in the matter, and the son of their heart was but going forth to serve the Saviour of their souls, and could they say HIM nay? No! no! so they joined us (with a depth of feeling which only they knew) to say, '*God be with you till we meet again.*'

"ARRIVAL OF OUR MISSIONARIES.

"On the 16th of March our brethren arrived at Bombay, where they stayed till the evening of the 18th, and reached Madras on the 20th, and put up at the Commercial Hotel, Black Town, in order to be near Dr. Narayanaswamy. It will be remembered that at Madras City we have an excellent friend, Dr. Narayanaswamy, who has for many months past kindly taken the oversight of the various other mission stations in this district, viz., Pursawalkam, St. Thomas's Mount, and Poonamallee. In Black Town, where Dr. N. resides, we have also Paul Williams, a native (Telugu) evangelist. At Pursawalkam we have Solomon, Mooneswamy, and Marian, a Bible-woman. At St. Thomas's Mount we have Jacob John (pastor), Marian, his wife, as Bible-woman and teacher of the caste girls' school: also three other teachers—Isaac, Elizabeth, and Isaiah. At Poonamallee Abel Michael is the pastor, whose wife is Bible-woman. The teachers' names are Mrs. Cooper, M. Zachariah, and Hephzibah.

"Our two dear brethren, who remained a fortnight in Madras, and took part with Dr. Narayanaswamy in various interesting services, paid a visit to these stations."

1895 to 1897 were years of deep anxiety and sore trial, but our faithful God was with us through them all, and brought us out of the fire refined.

In 1895 Mr. S. Hutchinson returned home to present his report, to confer with the Committee, and to receive instructions for his future guidance, leaving Colombo Harbour on board the B.I. SS. *Golconda* on Tuesday, Nov. 12th, 1895, arriving in London on Wednesday morning, Dec. 4th. From this date until the farewell meeting numerous Committee and Sub-Committee Meetings were held, and a plan drawn up to meet what was necessary under the circumstances. On Monday,

Feb. 17th, 1896, the Farewell Meetings were held at Soho Chapel, and on Monday, Feb. 24th, our beloved Superintendent and his wife (Mr. and Mrs. S. Hutchinson) left London en route (overland) for India.

During 1896 and 1897 long and delicate communications were received from our Superintendent (Mr. Hutchinson) and Mr. Booth. At one time their resignations were sent in, but the Committee would not think of accepting them, and so the long and delicate correspondence ended by the Committee deciding to support our brethren, in whom they had every confidence, and the course of events has abundantly proved that the confidence was well placed, and that the Mission was now established upon a sure and sound basis, and our confidence in our brethren and the Mission as conducted by them has never once been disturbed since, and it only remains for trustful faith and entire dependence upon God for His blessing to come upon us in a more manifested sense. Thus the action of the majority of the Committee led to some of the minority resigning, which we deplored; but this only led those who remained to see that God's dealings in the stirring up of the Committee to send out as our own missionaries brethren known, trusted and beloved, was indeed the right course.

A most anxious time followed, but our President (Mr. John Box) was most ably assisted by the Vice-President (Mr. R. E. Sears), and, with the loyal Committee, they just commended themselves to the God of all grace for His guidance and counsel.

In the 1898 Report this was confirmed in these words: "The testimony of the year from India outside the Mission itself has very strikingly indicated the wisdom as well as the righteousness of the course that the Great Shepherd has led us in. The record within the Mission has augmented our confidence in our beloved colleagues, Samuel Hutchinson and Ernest A. Booth, and has amply justified the hopes expressed in our last Report." And in the closing words of the same Report: "If last year we trod a *via dolorosa* and approached its end with subdued and sober, but increased hope, this year we have trodden a way of confident trust and chastened prayer, and sing at its close,

'Our Jesus has done all things well.'

"Before us we have a plain path, blessed be a prayer-hearing God. The Madras district is opened well, and its work widens out. The North-east Bangalore villages already grow familiar with a laborious brother, whose presence and life are winning love and esteem. The trumpets shall be blown. The instru-

ments are fitted now to our hand, and more await us. Shall it not be that we at home and they in India breathe far more abundantly that breath (the Spirit) who 'breatheth where He willeth,' so that with fuller spiritual life, more potent energy, and far greater activity, we may labour together with heart and hand THAT THE AGGRESSION OF GRACE MAY GO FORTH TRIUMPHANTLY?"



MR. AND MRS. BOOTH.

Brighter days were now dawning for the Mission; these were ushered in by the visit on furlough of Mr. E. A. Booth, when a most successful meeting was held to welcome him home at Soho Chapel on Tuesday, Oct. 25th. It was reported of that meeting (see *Earthen Vessel and Gospel Herald*, Dec., 1898): "There was a solemnity, a spiritual earnestness, a genuine ring, unity of spirit, calmness only broken at intervals by the Amen, and subdued acclamation of the audience which crowded every inch of the building." A long series of deputation visits were made by our dear brother Booth to the Churches, who met with much encouragement, and which helped to inspire the Churches with fresh interest and confidence.

July 12th, 1899, saw the very auspicious event of Mr. Booth's marriage, which took place at Homerton Row Chapel amid the many hearty congratulations of a large company of

friends; and on Sept. 25th the God-speed meeting on his return to India with his dear wife, was held at Soho Chapel. They left London early in October, and travelling overland to Naples, embarking on board the R.M.S. *Ormuz* on Oct. 8th, arriving in Madras at the end of the month.

Failing Health.

Soon after Mr. and Mrs. Booth's return to India Mr. S. Hutchinson's health became the subject of many anxious thoughts, which increased as the year drew to a close, and in the issue of the *Strict Baptist Mission Herald* for Feb., 1900, the sad intelligence was conveyed to our subscribers in the following paragraph:—"And as the result of his continued inability, through ill-health, to cope with missionary work in India, he has felt obliged to resign, and has now returned to England."

Restoring Favours.

After a few years of quiet rest, we are profoundly thankful to God for restoring him to a greater measure of health, and for some years, as co-editor of the *Strict Baptist Mission Herald*, he has and is doing yeoman's service for the Cause. God bless and reward him!

Home Call.

A sad closing of the year 1901 was experienced by the Mission in the Home-call of our beloved President, Mr. John Box. In the issue of the *Strict Baptist Mission Herald* for Jan., 1902, the following paragraph appears:—"On the eve of going to press we hear that the Lord has taken to Himself our beloved President, John Box. The pearly gate was opened at 4.20 on the morning of Christmas Day. What a happy Christmas!"

A further record of this appears in the Minute Book at the commencement of the minutes of the meeting held on Feb. 7th, 1902:—"Pastor John Box, the highly-esteemed President for many years of The Strict Baptist Mission, was called home on Christmas Day, 25th Dec., 1901. A wise councillor and a faithful friend. 'The memory of the just is blessed.'"

At the Committee Meeting on March 7th, 1902, Mr. R. E. Sears, who had served as Vice-President from 1888, was unanimously elected President, but owing to increasing years, and "certain warnings respecting his health," he felt constrained to resign in 1903, whereupon Pastor E. Mitchell stepped into the breach at the unanimous wish of the Committee, and

from then until now has most ably advocated the interest of the Mission, and our prayer is, May God long spare and preserve him to us. Under his wise leadership, untiring labours, and acceptable service, the Mission has made great strides by the blessing of God, and as fresh tokens of God's favour have been given us from time to time in open doors in the foreign field, new missionaries volunteering for service, or substantial financial help given, his genial voice has been heard, Brethren, let us sing—

"Praise God from whom all blessings flow."

At the same time Mr. R. Mutimer was unanimously chosen as Vice-President, which office he has filled with much success and real good to the Mission, and which he still holds.



Mr. and Mrs. D. Morling.

At the close of the year 1902 our beloved and esteemed brother, Mr. W. Abbott, gave notice of his impending resignation as Treasurer, and in the early part of 1903 it took effect, much to the regret of all the Committee, but as our good friend was going away into the country he felt it was imperative.

Mr. B. R. Brett was unanimously elected in his place, retaining the position until 1907.

At the Committee Meeting on June 5th, 1903, Mr. D. Morling, another missionary, was accepted for active service, and visited many of the Churches, being very well received, and stirring up more interest in the missionary cause.

At the Annual Meeting held at Mount Zion, Hill Street, N.W., on Tuesday, October 27th, a very wonderful farewell was given him, and he sailed from London on SS. *Victoria* on October 30th, and arrived in Madras towards the end of November, 1903. God's smile seemed to be resting abundantly now upon the Mission, as if to say, "Them that honour Me I will honour," and obeying His command, "Go ye," He supplies the need.

In December, 1904, the Honorary Secretary, Mr. S. T. Belcher, receiving a pastoral call into the country, resigned the office, whereupon Pastor W. Chisnall, of Guildford, was unanimously chosen by the Committee for the post, which he ultimately accepted, and in due time took up the reins of office.

In June, 1905, Mr. P. J. Chambers felt compelled to resign the office of Honorary Minute Secretary, and Mr. A. Cradduck was unanimously chosen, and, we are glad to say, accepted the position.

At the end of March, 1905, Mr. and Mrs. Booth, with their little son, arrived again on furlough, the Half-Yearly and Welcome Meetings being held at Mount Zion Chapel, Hill Street, N.W., on April 4th. It was recorded as the "never-to-be-forgotten occasion."

From this date our Mission entered upon a new phase of its history, which has resulted again and again in calling forth praise unto God for His wonderful blessing. During the furlough £1,000 were raised for the building of our own headquarters in the Madras district. Mr. Booth visited Churches all over the country, and held missionary meetings in many chapels where no such services had ever been held before. The Ladies' Zenana Auxiliary was inaugurated by Mrs. Booth, and a series of drawing-room meetings were held in town and country. The most pleasing feature of it all was well expressed in our Honorary Secretary's speech at the Welcome Meeting, as reported in the *Strict Baptist Mission Herald* for May, 1905, page 157.

On Tuesday, October 24th, 1905, at the Surrey Tabernacle, the Valedictory Service to Miss R. Scott was held, and on October 27th she sailed for India in the SS. *Delta* to join her future husband, Mr. D. Morling, arriving duly in Madras. The wedding took place on November 23rd, 1905, since which time she has been the helpful partner of our missionary. May God prosper Mr. and Mrs. Morling in all their future life.

The Valedictory Meetings to Mr. and Mrs. Booth were held at the Surrey Tabernacle on Tuesday, September 18th, 1906,

It was estimated that 800 people assembled in the afternoon and 1,200 in the evening. The collections for the day amounted to £83 14s. 11¾d., which was subsequently added to, and reached the sum of £90. A full report of these meetings was given in the *Herald* for November, 1906. Subsequently they arrived in India towards the end of October. If the Welcome Meeting was a never-to-be-forgotten one, we are sure the Forty-Fifth Annual Meeting, held at North Road, Brentford, on October 23rd, 1906, will not be either, for on the evening before, the Honorary Secretary received a cable from Mr. Booth, who had only just arrived in Madras, saying,

"*Bank failed. No money*";

so that instead of the meeting being a praise one, it looked as though it would be full of sorrow and sadness. The £1,000, beside other moneys, amounting in all to nearly £1,500, was swept away in a moment. But thanks be unto God who giveth us the victory, "This became a challenge to our faith and courage," so that hope quickly revived, and the united determination was, the Lord helping us, we would press forward to further effort. These hopes were most wonderfully fulfilled, for in about eight months all the money was re-gathered, the general fund and the work abroad not suffering in any way through the loss.

In July, 1906, Mr. J. M. Brand offered himself for service, and in August was accepted unanimously by the Committee as our new missionary.

After a year's course of medical study at Livingstone College, he sailed on November 29th, 1907, for India, arriving in Madras just before Christmas. Quickly adapting himself to the work before him, he passed his first year's examination in the Tamil language with distinction. His medical work was much appreciated in Madras, and upon his taking up the work in Sendamangalam in company with Mr. and Mrs. Morling, it was, under the blessing of God, made the means of gaining the confidence of the people.

The work on the Kolli Mountains was next opened up, and the booklet, "How the Gospel First Came to the Mountains of Death" (Kolli Mountains) is of so recent a date that all our subscribers know what wonderful things God has done, and is doing, for us there.

In 1907 Mr. Brett felt compelled to resign the Treasurership, amid the universal regrets of all the Committee. He having

been so long connected with us, we are thankful to retain his valuable services on the Committee.

Mr. A. J. Robbins, our Financial Secretary, was asked to become Treasurer, and acceded to the unanimous wish of the Committee, and has most ably filled the office up to the present, and we hope he will do so for many years.

During the year 1907 the Mission became an "Incorporated Society," which now enables us to hold land and buildings in India in our own name, the Indian Government not recognising any unregistered societies. This further solidified our standing, and we could see how the Lord was going before us.



Miss O. M. Elliott.

On October 21st the L.Z.A. had an application for service from Miss O. M. Elliott, and after passing the doctor and being recommended, she was accepted. She was medically and obstetrically trained. She visited various Churches that had L.Z.A. branches, and sailed on November 21st. Arriving in Madras in due course, she took over the medical work begun by Mr. Brand, who had then taken up duties at Sendamangalam.

These additions to our Mission staff seemed to bring down

God's rich favour upon us. The funds of the Mission increased by very substantial amounts, and the Committee proved that God, who was opening doors for us, sent not only the supplies in the persons of our missionaries, but also the funds necessary for carrying on the work. Granted we have had times of anxiety when the executive appeared to be in straits, but "No good thing has He withheld."

In June, 1910, Mrs. Elnaugh offered herself for service in Sendamangalam to the L.Z.A., undertaking to bear her own expenses until her first year of service was completed in India; and after passing through a course of study at the London Missionary School of Medicine, and a further course in obstetrics, she is expected to sail on December 30th, 1911.

In August of this jubilee year, 1911, Miss Evelyn Harris offered her services to the Strict Baptist Mission, and through the kindness and generosity of her family the whole of her services are to be without any cost to the Mission. Our warmest thanks are heartily given to our beloved friends Mr. and Mrs. C. C. Harris, of St. John's Wood.

At the Forty-ninth Annual Meeting, held on October 25th, 1910, at Mount Zion, St. John's Wood, N.W., our Secretary appealed to the friends there assembled to signalise this jubilee year by raising at least £1,000 for a Superannuation Fund scheme for our missionaries. After due consideration it was decided to make the appeal to our friends, when, to our amazement, our beloved President, Pastor E. Mitchell, on the next Committee meeting night, told us a very warm supporter of the Mission had come forward and promised the whole amount, and has now duly paid the £1,000, which has been invested in the names of various Trustees, and is to be used as set forth in the trust deed.

At the same time the same friend had noticed the increasing strain upon the Honorary Secretary through the enlargement of the work, and said he felt that something ought to be done to help him. He suggested that if Mr. Chisnall could be prevailed upon to take up the work entirely, he would be prepared to pay £200 a year for three years towards his salary.

After several weeks of deep anxiety Mr. Chisnall accepted the office, but not without some deep heart struggles, having been the pastor of the Old Baptist Chapel, Guildford, for upwards of fifteen years.

Our warmest and very best thanks are due first to the Lord for influencing this dear anonymous friend for so generously

undertaking God's work, and then with overflowing heart-affection and gratitude to the friend himself, and ever will our prayer be his for the richest of Divine blessings to rest upon him all through his earthly pilgrimage, which we trust will be a long one, and then an abundant entrance into His kingdom be given him.

In order to make this record as complete as possible and as a link between the Home interest and the Foreign work, our beloved Brother Booth supplements the Home descriptions with a brief account of "The way He has led us" from the Missionaries' standpoint, as well as an account of the formation of the Ladies' Zenana Auxiliary, by Mrs. Booth.

THE WAY HE HATH LED US.

1895—1911.

By ERNEST A. BOOTH.

Appointment.

I entered the service of the Strict Baptist Mission in January, 1895. At the Valedictory Meeting in Keppel Street Chapel, which was crowded in every part, Mr. Hutchinson and I were publicly set apart for foreign mission service, Pastor John Box, the genial President of the Mission, delivering the "Dedicatory Charge" to the Missionaries. The occasion was historic, for it was the first time that the Mission was sending missionaries from England to take oversight of its work in India.

Departure.

We sailed from London in February on board the SS. *Oriental*. The winter had been exceptionally severe, and we passed some miles of blocks of floating ice near the mouth of the Thames. We landed in Bombay and proceeded by rail to Madras, where we met our good friend Dr. Narayanaswamy, and came into actual touch with the work of the Mission.

Mr. H. Noble.

At Koilpati I lived with our good hearted-brother Mr. H. Noble. He had been many years in India, and had seen his best days of service when I first went to stay with him. Those who saw him

during his visit to England will recall the long, white side-whiskers which rendered him easily recognisable in any company, and gave him a venerable appearance. Shortly afterwards the Mission granted him a retiring allowance and he went to Ceylon. He has since entered into his eternal rest. During these days my chief occupation was the study of Tamil.

Crisis.

Mr. Hutchinson proceeded to England and made his report on Mission affairs in person. He returned with Mrs. Hutchinson and we resided together at Koilpati until the end of February, 1897. Fundamental divergence of opinion between the Committee and its Missionaries as to the lines upon which the Mission should be conducted led Mr. Hutchinson and me to tender our resignations. Negotiations ensued which resulted in a continuance of service.

Madras.

After enquiries and journeys and prayer I was led in God's providence to take up Tamil work in the city of Madras. The first station opened was at Vepery, where we now have our own Chapel. One by one other workers were secured and new stations opened. From the beginning, work in the villages outside of Madras had a share of attention, the first village station being Ayanapuram.

Zenana Work.

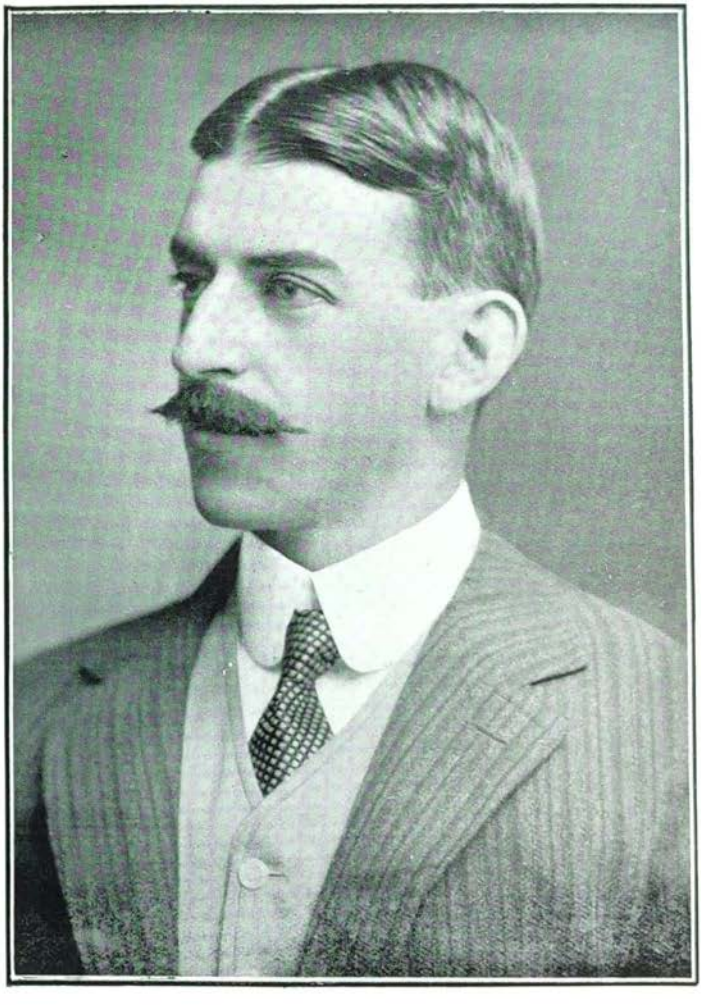
In the autumn of 1898 I proceeded to England on furlough and for that period Dr. Narayanaswamy very kindly assumed the oversight of the Madras work. During the furlough my dear wife and I were married and in September, 1899, we sailed for Madras. Shortly after, Mrs. Booth began Gospel work among the women and laid the foundation of our Zenana work, the first Bible-woman being stationed in Ayanapuram.

Church Formed.

The year 1900 witnessed the formation of our Madras Tamil Baptist Church, which from that time has steadily grown and has now a membership of 75. Tokens of God's blessings were given from time to time and the baptism of disciples on a personal profession of faith greatly cheered the workers.

Mr. Morling.

As the year 1903 was drawing to a close our hearts were



Mr. J. M. Brand.

gladdened by the arrival of a missionary colleague in the person of Mr. Morling. We had earnestly prayed for a fellow-helper and this answer made further advance possible. Then in 1905 the staff was again strengthened when Miss Scott came to Madras to be the wife of Mr. Morling.

Deputation Work.

Acting under medical advice we took our little boy Robert to England in 1905. The furlough proved an exceptionally good opportunity for sowing missionary seed among the Churches, 125 of which were visited. A notable feature was the liberality of our friends at home, who subscribed £1,000 for the Madras Building Fund. In 1910 Mr. Morling made a similar tour and aroused fresh interest in the work of the Mission.

Ladies' Zenana Auxiliary.

In addition to the meetings referred to in the last paragraph a number of Ladies' Meetings were addressed by Mrs. Booth, and that important adjunct of our work, the Ladies' Zenana Auxiliary, was formed.

Mr. Brand.

About the same time we had the joy of knowing that the Council had accepted the offer of Mr. Brand for service in India. This step made possible a forward movement which the missionaries on the field had desired, viz., the opening of an additional field in the most needy Tamil district.

Bank Failure.

In 1906 we sailed again for India. The £1,000 had been transmitted to India and the way for an immediate expansion of work seemed quite clear. We had every expectation of taking up the forward movement in conjunction with Mr. Morling without delay. Almost immediately on our arrival in Madras, like a bolt from the blue came the piercing blow, the suspension of payment by the bankers of the Mission. Only those acquainted with the standing of the house of Arbuthnot, a firm with more than a hundred years most honourable reputation, can appreciate the panic which the failure created. The agony I experienced over this business can never be told. At one blow the £1,000 Building Fund was lost. Our proposals for expansion and a new field seemed just hollow mockery.

Friends Indeed.

To God be the glory. To the honour of our friends at home

be it recorded this staggering blow was from the very first regarded as a challenge to faith. Not a single station was closed, our friends maintained the whole of the existing work, and in a short time the financial loss was entirely made good. The strain on the officers of the Council was very great, but they emerged from the trial triumphant.

Expansion.

Mr. Morling and I made a tour of investigation and were finally led to the Namakal Taluk as the most needy part of the Tamil country. Here, with Sendamangalam as headquarters, the work in this field is being vigorously developed by Mr. Morling. The Mission now owns a Mission House and Chapel in Madras, also a Mission House and Chapel in Sendamangalam, in addition to school buildings and houses for Indian workers in village stations.

Medical Work.

The arrival of Mr. Brand at the close of 1907 marked the beginning of our Medical Mission work, which has proved such a powerful factor in removing prejudice and gaining access to the people.

Miss Elliott.

As the year 1908 was drawing to its close we welcomed Miss Elliott to Madras as the first representative of the Ladies' Zenana Auxiliary. Miss Elliott has taken over full charge of the Madras Zenana work from Mrs. Booth and is also giving medical aid to women and children.

Mrs. Elnaugh.

We are thankful to be able to bring this brief review to a close on a jubilant note. A further addition to the staff of Missionaries is almost an accomplished fact, as Mrs. Elnaugh has been accepted for foreign service and has arranged to sail for India before the close of the present year on completion of medical studies.

Miss E. C. Harris.

Since receiving these items from Mr. Booth, Miss E. C. Harris has volunteered, and in August of this Jubilee year was accepted as a Missionary for the Kolli Mountains, and expects to leave, in company with Mrs. Elnaugh, at the end of the year, and is busy with medical studies until the time of her departure.—[Ed.]


Yours "in His service",
L. Elmaugh.

THE ZENANA WORK.

MEMORIES.

By Winifred Booth.

It falls to my lot to relate the very first beginnings of our Zenana Work, which dates from the Spring of 1900. It was undertaken with great diffidence, and an almost overpowering sense of our weakness and inability to cope with the difficulties. But the cry of the heathen was in our ears, and the call of God in our heart, and we were compelled to do and dare.

Darkness.

Eleven years ago, in the sleepy village of Ayanapuram, where the Gospel of Jesus Christ was quite unknown, we first began house-to-house visitation; and the beginning was on this



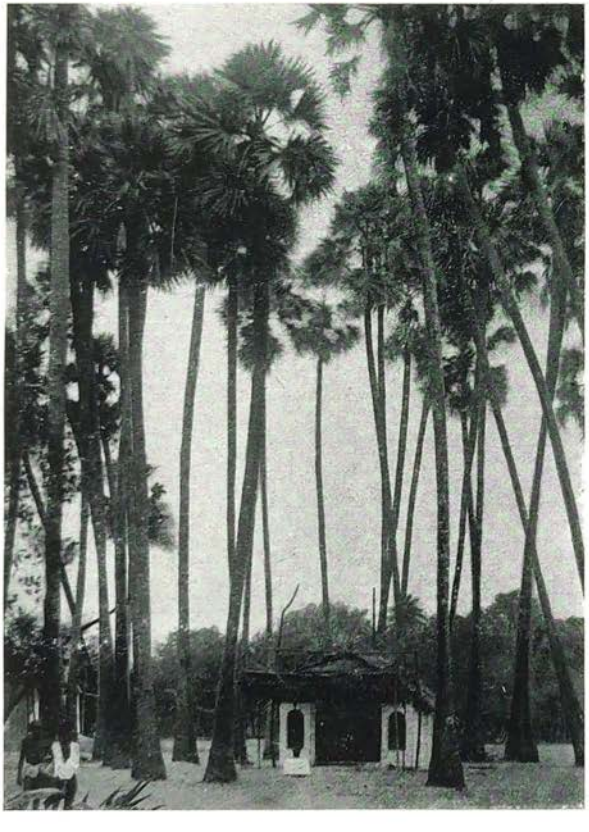
Our Present Staff of Bible-women.

wise—a Bible-woman, a missionary, a bag of books, and a concertina wandered through the dusty thorn-hedged lanes, and found a hearing—sometimes in a thatched hut, more often under the tamarinds by the wayside—to the message they proclaimed. The Bible-woman read, the missionary spoke, and the concertina "made a noise"; and on looking back we

remember that it was the "noise" that attracted the largest audiences, and caused the indifferent ones to linger. The concertina is tired and out of tune, and stands unused upon the shelf, but is still a mute and tender reminder of how God blessed the small beginning, and used the little things.

Bitterness.

One day, before the little hut she called home, we came upon one with bitterness in her heart, and shadows in her eyes. We sat down beside her, but she neither looked nor spoke as we addressed her. Near by was a child, and we held out inviting hands to the toddler, who crept up to us, took fast hold of a finger, and laughed. The baby's laugh was irresistible, and the hard lines relaxed about the mother's mouth, and she was induced to tell us the following story. Our Mission School had



"Temple Under the Palmyras," Ayanapuram.

been in existence some little time in that village, and she had sent her eight-year-old boy to learn. But one day sudden fear possessed her when the villagers told her that the gods would be avenged on her for sending her boy to a Christian school. She hurried the boy to the little temple under the palmyras, with an offering of three cocoanuts to the goddess. She broke the first cocoanut, and a stab went through her heart when she found the inside brown and rotten. She hurriedly took the second—oh, surely that would be alright!—but no, Shola-ammal was still unappeased, and the nut proved a bad one. The third one—"Oh! cruel goddess, give me peace in the third one," she cried, and broke the shell with trembling haste. She hardly dared look inside; but there it lay—dry and brown and decayed. Then despair fell upon her, and, wailing, she brought her boy home, for he was not to be hers much longer. The days passed, and the boy fell ill, and she watched him slowly, slowly, slipping away. Each day found him weaker and more precious to the mother's heart. She gave him no medicine, asked no human aid, for Shola-ammal's hand was upon him. So he died, and darkness enclosed her, and her heart became harder than those rejected cocoanuts in the temple court.

We knew not how to reason with or comfort that despairing one; but God gave us the words, and she listened.

Hindrances.

Hindrances we met with often. Sometimes as we sat with a group of interested listeners an interruption would unexpectedly occur. A woman walked up once with a water-pot poised on her head and stood to listen. A few minutes sufficed to enlighten and disgust her. Putting the pot down, she screamed: "Do you know what she is saying? She is telling all of you to leave your religion and join hers." Up rose another woman from among the listeners with the remark: "How can *you* tell what she is saying? We have been here all the time, and you have only just come"—followed by names more forcible than polite. Then ensued a stand-up fight, with fingers clutching each other's hair, and voices scolding vigorously.

On another occasion we sat in the verandah of a caste house, rejoicing at the large audience and the close attention we had. Along the road came a man driving a *Swami* bull. The animal was dressed in brilliant cloths, with garlands around its neck, and bells on its horns. The man carried a drum, which he beat with a peculiar rhythm; and now and then he paused and asked



A Swami Bull.

the bull questions, to which it responded by shaking or nodding its head. As he passed us an evil look came over the man's face, and goading the bull he caused it to rush upon us. Bull and Bible-woman, missionary and hearers, were hopelessly mixed in the confusion that followed, and Gospel teaching was effectually stopped in one house at least that day.

Increase.

As the work in the village grew, a second Bible-woman was added to the staff. Meanwhile God opened several caste doors to us in the City, and a third worker was appointed there.

During our furlough in 1906 the ever-increasing need for Gospel work among the women of India was laid before our friends in England, and fresh interest was aroused. The outcome of this was the formation of the Ladies' Zenana Auxiliary. After our return to India the work continued to increase, until nine Bible-women were at work in city and village. In December, 1908, Miss Elliott arrived in Madras to study Tamil with a view of taking charge of the Zenana work, which was handed over to her towards the close of 1910. On another page will be found her account of the work for the current year.

Dawn.

After four years of unrelieved darkness we saw at length the

first flush of the morning. It came softly and tenderly into one poor soul who was born in heathen darkness, and had never heard of Jesus Christ till we told her. Soon after this she joyfully went to be with Him she loved so well. Her dying testimony filled her hearers with wonder, and is still remembered as a "strange thing" in the potters' village. She died with the name of Jesus on her lips.

And so the daybreak stole into our sky, touching the cloud-tips with rosy light, and dispelling the night. This is how we last saw it shining—

She was small, and old, and blind. She sat in a thatched shed, with the constant tears running down her cheeks, and her hands held out in a piteous search. It was not a material thing she sought, but she was trying to express to us the feeling after God that was in her simple heart. Her daughter kept a bazaar under the big banyan tree on the roadside, selling Indian cakes at the rate of three cakes for less than a farthing. By means of this lucrative trade the two women lived. The old blind mother sat in the hut and kept guard over their few worldly goods; but Arambakkam is a place of thieves, and often they stole in softly where she sat, and took the few coppers that lay in a box for their daily meal.

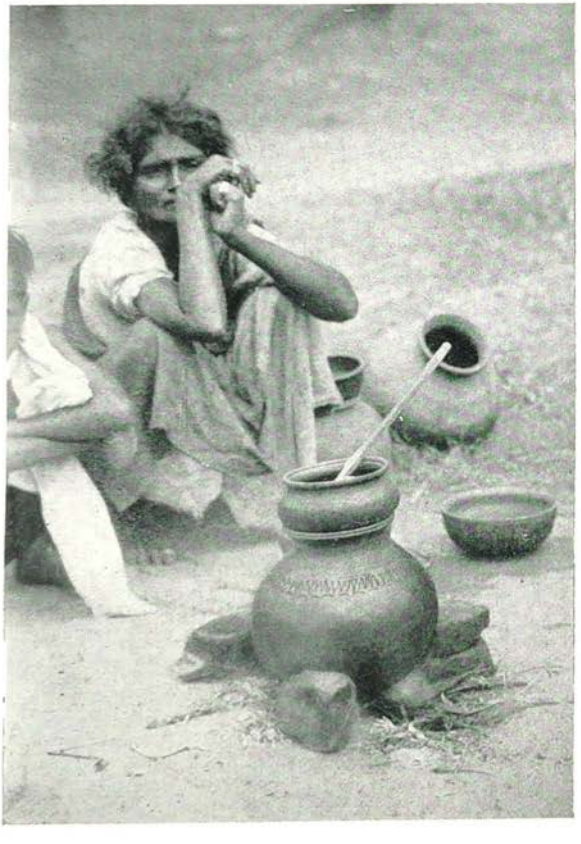
Year in, year out she had sat thus, the only gleam of brightness in her life being the visits of the S.B.M. Bible-woman. "All who love Jesus will be with Him in heaven," she told her, and trustfully she took the message to her soul. She loved Him, and believed He had saved her, and she had no doubt or fear. All day as she sat there she spoke to Him, she told us. She was so tired, and the world was so dark; in His presence all was light; why did He not take her? "Oh! do tell me why," begged the quavering voice. We told her God had a purpose for every life, and till it was accomplished His children would be left on earth. In her childlike way she believed the truth, but those pleading hands were still held out. Life seemed so long and dark, and God and heaven so dear and beautiful.

Noontide.

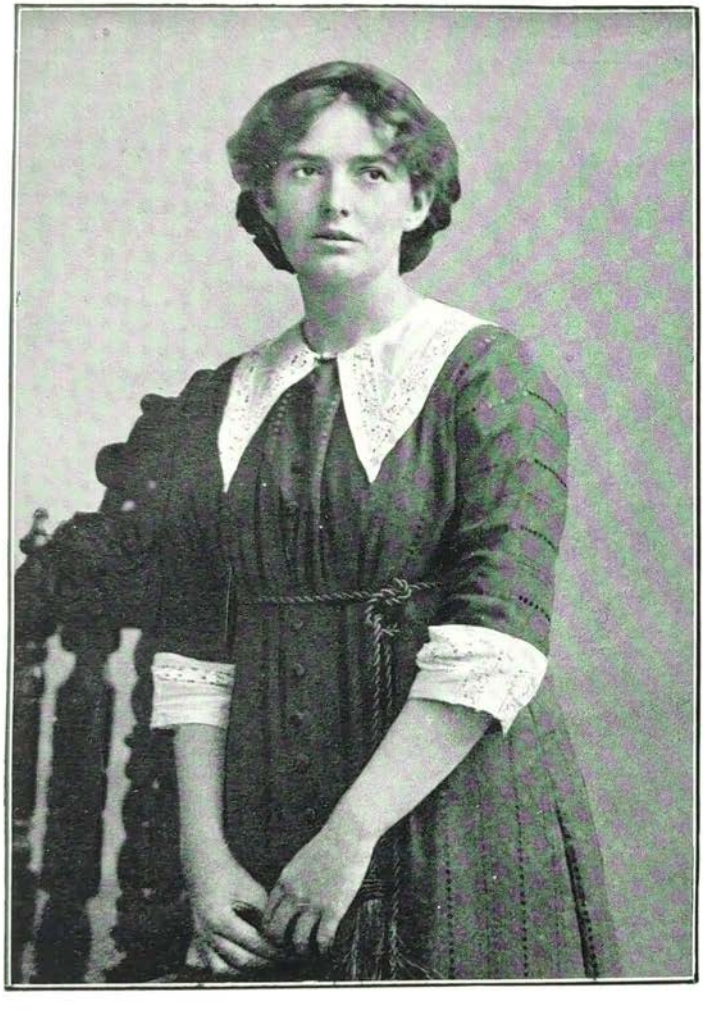
We fold the memories, and lay them tenderly by in the lavender of the past. Even as we do so, the strength of Heathenism throbs around us, and the Master calls us to more consecrated efforts. Looking back we trace the shining of His love on all the trodden path; and looking forward we believe

that love will be with us till we stand in the noontide of His glory.

Thus, in as brief a manner as possible, we have tried to glorify our faithful God for all His leadings, and especially for the wonderful success that to-day we are enjoying.—[ED.]



A WAY-SIDE LISTENER.



Miss E. C. Harris.

[Photo by Russell and Sons.]

The Strict Baptist Mission

Founded 1861.

Incorporated 1907.

THE FIFTIETH

REPORT,

Jubilee Year,

1911.

With List of Subscriptions and Balance Sheets.

Presented at the

ANNUAL MEETING

HELD AT

MOUNT ZION BAPTIST CHAPEL,

ST. JOHN'S WOOD ROAD, N.W.,

Tuesday, October 31st, 1911.

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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.

Kolli Mountains—Namakal Taluk.

MISS E. C. HARRIS.

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.

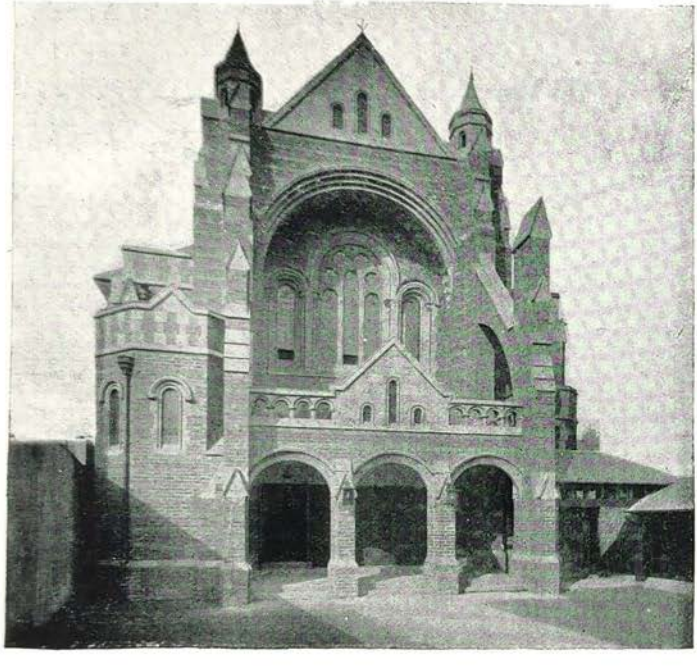
7. That the Council meet in London as often as necessary, at such time and place as may be determined upon by a majority of its members present at any such meeting, ten (including the Chairman) to form a quorum.

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 31st, 1911, 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 FIFTIETH REPORT.

"*Ask of Me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.*"—Psalm ii. 8.

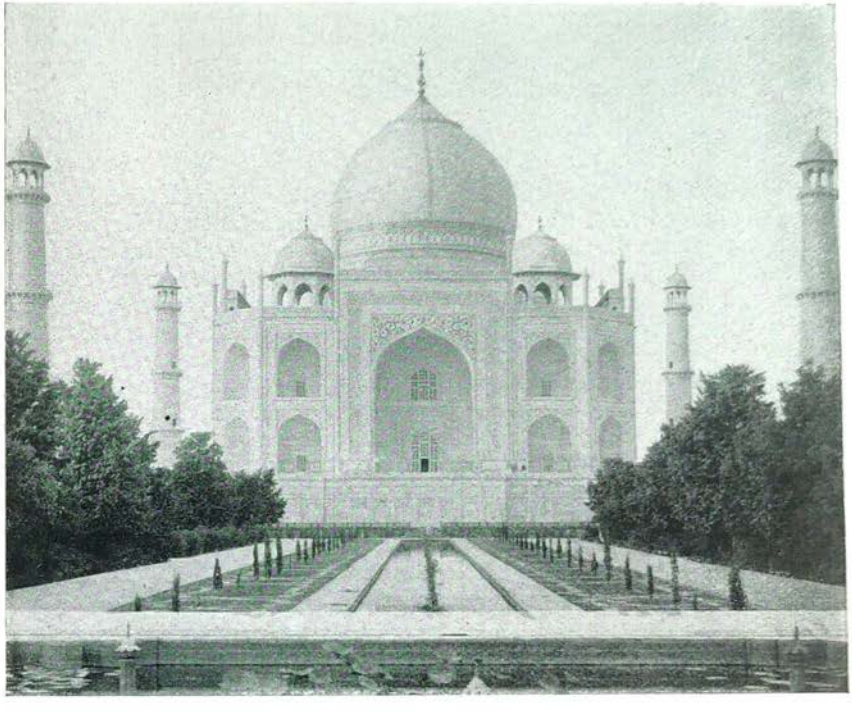
YOUR Committee, in presenting their Annual Report, do so with hearts full of gratitude and praise. The past year has been one of mercy and progress. The Lord has sustained our workers, extended our bounds, largely increased the number of immortal souls with whom we come in contact, and entrusted us with a growing income. This

JUBILEE YEAR

has seen unprecedented advances. To God be all the praise. In the following pages we have the tabulated report of our work, and its perusal will no doubt fill many hearts with gratitude for all the things that God has done for us.



OUR MADRAS STAFF, 1911.



THE TAJ MAHAL.

The Madras District.

—:o:—

BUILDING.

BY ERNEST A. BOOTH.

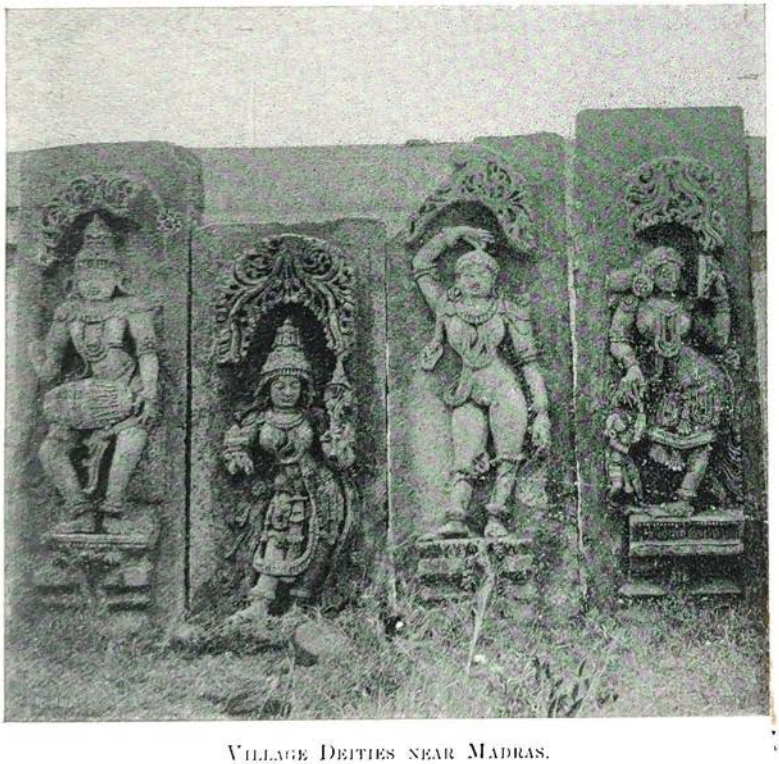
UNLESS all observers are alike at fault, the Taj Mahal, at Agra, is the most beautiful building in India. Bishop Heber spoke of it as "a dream in marble, designed by Titans and finished by jewellers." The Taj is not a temple, but a tomb built by Shan Jehan as a memorial of his wife. The building is constructed of pure white marble, covered with sacred texts, inlaid with precious stones. It is said that twenty thousand men were employed for twenty-two years in building the Taj Mahal, which was completed in 1648. Yet one day the magnificent Taj will share the fate of all earth's buildings, and there shall not be left one stone upon another.

We are engaged on a building which will outlast the Taj—a building more beautiful, more enduring. The Taj is a tomb

associated with death and decay; we are building a temple founded on life—a spiritual building which will be unshaken and unaffected amid the wreck of matter and the crash of worlds, when "the earth and the works thereof shall be burnt up."

The Site.

The finding of a suitable site is a matter of great concern to those charged with the work of erecting important buildings. In the providence of God we were led to the city of Madras and the Saidapet Taluk, where we are working amongst the Tamil people. Around us are the temples of the Hindus, the mosques of the Mohammedans, the shrine of the Parsees, the hall of the Theosophists, and the cathedral of the Romanists. Heathenism is visible and audible on every hand. Worshippers go in procession to the temple to present an offering in fulfilment of a vow, and have the trumpet sounded long and loud before them. Temple bells are rung to awake the sleeping deities. Accompanied by clanging cymbals and monotonous tom-toms, the gods are carried through the streets with garish trappings. On every hand there is plenty of ceremonial and little devotion. The educated Hindu is becoming increasingly irreligious, and frequently he is an



Village Deities near Madras.

agnostic, delighting in the works of Darwin, Huxley, Spencer, and Blatchford.

We have also great multitudes of people who belong to the "depressed classes," who are outside the pale of caste, and generally known as Panchamas, or pariahs. As a class they are grossly superstitious and appallingly ignorant. Their pantheon is crowded with deities unthinkably evil, whom they seek to propitiate.

The site is vast. Different conditions are met with in city and village, but the cause and need in both are alike. The site is one of the strongholds of Satan, who for centuries held undisputed possession. Now that his authority is being challenged he naturally stirs up opposition to the intruding Gospel forces.

The Plan.

Every wise builder has a definite plan of the building he intends to erect. The lines of the finished structure are determined before a stone has been laid. The plan which we follow is divine, drawn clearly for us in the New Testament. Its superscription runs: "Go ye, therefore, and make disciples of all the nations, baptising them into the name of the Father, and of the Son, and of the Holy Ghost." In our preaching and teaching our definite desire is that men, women, and children shall be brought to a saving knowledge of the Lord Jesus Christ. We believe that God has a definite purpose in all His plans His purpose in sending the Gospel of grace to all nations is that "from every tribe and tongue and people and nation" shall be gathered those who will join in the great chorus, "Worthy is the Lamb."

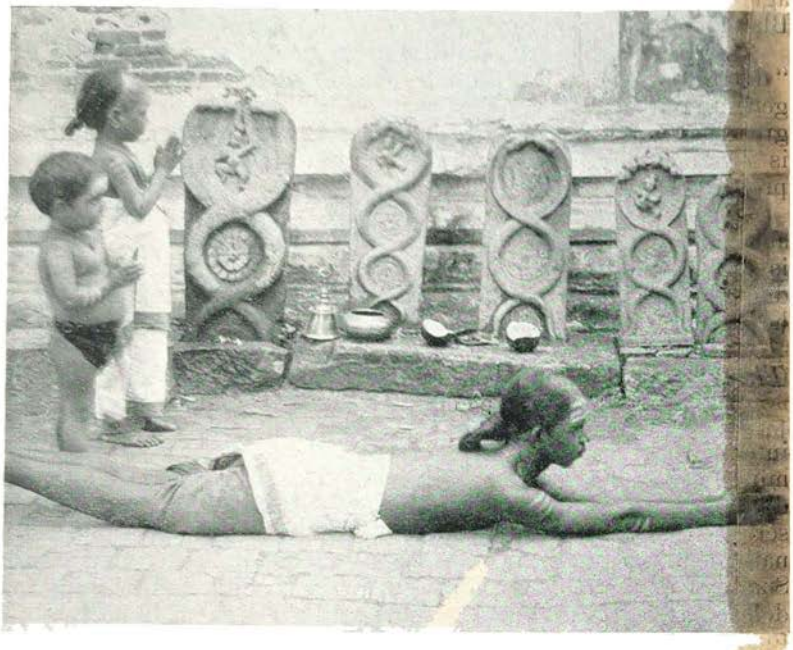
The Builders.

The work needs more workmen, but our staff remains the same as reported last year. Our Indian staff numbers thirty-six, of whom eight are Preachers and twenty-eight are Teachers. Without these our work would be impossible. It is only by their co-operation that the work is carried on. The missionaries have to co-ordinate and guide the work of the staff, setting example, giving advice and encouragement, and initiating fresh methods of service. Our Indian Christian helpers have constantly to render their service amid disheartening conditions, and we ask for a definite place for them in the prayers of our friends at home.

To further fit our helpers for their work a class in theology is conducted each month. Written answers are submitted in reply to the questions set in connection with each lesson. Each week, also, we meet together to seek God's blessing on our work.

The Cost.

Those who are interested in finance will turn to the carefully tabulated accounts rendered in another part of this Report to



THE WORSHIP OF THE SNAKE GOD.

ascertain the cost of carrying this work. The most casual glance will make plain the fact that nearly the whole cost is met from funds raised in the home land. The indebtedness of India to the Christian Church is increasing daily.

We constantly keep before our Christians the duty which devolves upon them of contributing towards the expenses. During the past twelve months the following sums have been given in the Madras field :—

	£	s.	d.
Sunday collections - - - -	7	4	0
Ingathering service - - - -	10	1	6
Gospel Fund subscriptions - -	16	5	4
Orphan Fund (four months) - -	1	13	2
	£35	4	0

The Methods.

By adaptation of method we seek to carry the Gospel message to all classes of people. Right in the forefront we place the preaching of the Gospel in the open-air in city and village to as many people as will listen. In a recent book, entitled, "The Awakening of India," by Mr. J. Ramsay Macdonald, M.P., it is stated in reference to mission work that "the preaching of Christ, and Him crucified, is postponed." So far as our own work is

concerned, we emphatically deny that such is the case. Our evangelists gave 9,560 addresses to audiences which aggregated 138,050. They distributed 32,000 Gospel handbills, sold 498 Gospel portions, and paid 5,400 visits to the homes of the people.

We have thirteen schools under the care of Christian teachers. Our school work has for its chief aim the impartation of Scripture knowledge to caste and non-caste children without distinction. The averages for the year under review are as follows: Pupils on school registers, 868; day school attendance, 625; Sunday-school attendance, 557. The proficiency attained in Scripture knowledge can be gauged by the fact that 277 of our scholars passed the Sunday-school Union Scripture Examination, oral division, no less than 163 of these gaining certificates in the first class. In addition, 31 teachers and senior scholars passed the more searching written examination.



A Tamil Girl.

The illuminated Gospel, displayed by means of lantern pictures on Biblical subjects, has attracted large audiences By our monthly meetings for men we have gained contact with some not otherwise reached.

At Choolai and at Semmencheri Mrs. Booth has regularly conducted a Sewing Class weekly, the condition of membership being attendance at a Scripture lesson. At Choolai the class has had a chequered history, many members having been forbidden to attend by their relatives, who fear lest they might thereby fall into the "pit" of Christianity.

Every Lord's-day Divine Service is conducted at Vepery, Ayanapuram, Arumbakkam, and Peruvallur. These services are intended for Christians. On these occasions those truths are preached which will instruct the people in the way of God more perfectly, illumine the path of duty, strengthen their faith, and lead them into closer fellowship with God. I preach each Sunday, and gratefully testify that the presence and power of the Lord have been realised.

Over and beyond their official duties, a number of our workers have formed Volunteer Preaching Bands. One company is in the city, and another in the villages. At regular seasons the members gather in the appointed places and give their united testimony. By this means an additional number of hearers has been reached.

A few months ago our Indian workers, on their own initiative, started a fund for the relief of orphans. This is yet in its infancy, but as an expression of the spirit of sacrifice and love it is a valued indication of development.



An Ancient Shrine near Madras.

The Edifice.

Here we refer to the spiritual building which "groweth into a holy temple in the Lord." We join wholeheartedly in confessing with Paul, "Other foundation can no man lay than that which is laid, which is Jesus Christ." Our one endeavour is to build on this foundation by bringing souls into personal immediate contact with the only Saviour.

We have had the privilege, during the year under review, of baptising eleven disciples upon a personal confession of their faith in Christ, and of receiving them into Church fellowship. Some of these are the outcome of God's blessing on our school work. We earnestly trust that all will prove to be what Paul speaks of as "gold, silver, and precious stones," and so be a means of strength and beauty to the spiritual temple.

The members of our

Tamil Church now number 75. They live in the midst of heathen darkness, where it is their privilege to "shine as lights in the world, holding forth the word of life." The sights and sounds and customs and temptations of heathendom enwrap them as an atmosphere. They have much to battle against, and we thank God they have been kept faithful. So much depends upon what they *are*, that we again commend them to your prayers. Two of our members have been called to rest in the "house not made with hands, eternal in the heavens." We praise God for the testimony they bore, and ask that He will give us others in their stead.

There are quarried stones lying near the building which we hope will one day be laid in their rightful places in the temple of the Lord. At present the opposition of relatives and friends presents an insuperable difficulty. In Ayanapuram they put the matter this way to one who earnestly wished to profess her faith: "None of the people of this village have ever fallen into that religion, and why should you be the first?" This was followed by threatenings as to the treatment which would be meted out to the family should the step be taken.

The Top-stone.

We are building for eternity. Every man's work will be tested by divine fire. The "wood, hay, and stubble" so inextricably mixed with all human service will be burnt up. The "gold,



Our New School Chapel at Sembarambakkam.

silver, and precious stones" of acceptable service will abide for ever to the glory of God. Then to crown the edifice shall He bring forth the head-stone amid shoutings of "Grace! grace unto it!"

"GRACE ALL THE WORK SHALL CROWN."

THE LADIES' ZENANA AUXILIARY.

BY O. M. ELLIOTT.

—:o:—

MADRAS DISTRICT.

MUCH of our lady missionaries' time is spent in journeying from village to village to supervise the workers and accompany them in their visitation of the Zenanas, and to join our Bible-women as they endeavour to teach the heathen women and children of the love of Jesus. The accompanying illustration shows Miss Elliott starting out on one of these visits. Our prayers are much needed on her behalf for the strength that these rough journeys in the springless bullock bundy require, as well as for the spiritual success that she and we so long for.—ED.



OFF TO A VILLAGE STATION.

SIGHT FOR BLIND EYES.

Blind from Birth.

TOTALLY blind, blind from birth. "How piteous a condition!" We say, "How many of the beauties and pleasures of earth he has missed! What an erroneous and distorted conception of nature's wonders he must have! Can nothing be done to remove this cruel veil of darkness?" Ah, in such a condition are India's women to-day—blind from birth, steeped for generation after generation in idolatry, immorality, and superstition, they grope in dense darkness; yea, darkness that may be felt. We feel it; it makes us shudder when we hear the harsh clang of the temple bell; see that long stream of pilgrims going to a sacred shrine to absolve their sin; those women with shaven heads, those wee children in the houses of the "servants of the gods." Do they feel it too? Some are careless, indifferent; others, realising in some dim way that there is a happier state, strive to reach it and are unwearied in their offerings, their fastings and pilgrimages; but as the man struggling in the quagmire sinks but lower, so they become deeper and deeper immersed in sin—the gulf between them and God grows the wider.

They brought Him to Jesus.

They could not heal him; they could only take his hand and lead him to the great Physician.

We, too, look around on India's darkened women, and would fain take their hand in loving grasp and bring them to our dear Saviour's feet.

With this object the work of our Ladies' Zenana Auxiliary has been carried on during the past year in and around the great city of Madras. Joys, sorrows, encouragements, disappointments, changes, have been our lot, but in each we have experienced the unchanging love and faithfulness of our God.

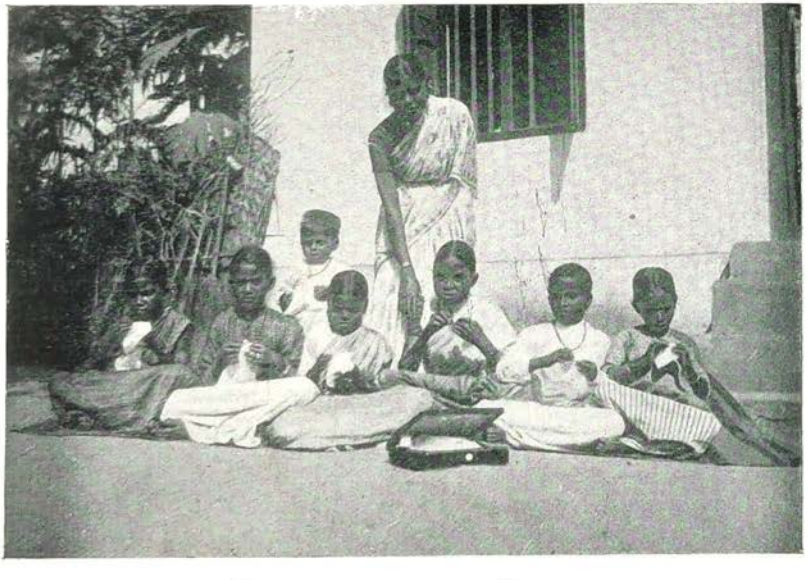
At the beginning of December dear Mrs. Booth, who first organized and for ten and a-half years so lovingly and efficiently carried on the work amongst the women, gave it into my charge. We, as a mission, are deeply indebted to her for her untiring, voluntary devotion; we believe many a weary soul has found rest in Jesus by means of her labours, though courage to break away from heathendom and openly confess His name has been wanting.

Our staff of Bible-women is the same in number as last year—nine, but there has been one change. Our sister Christiana, who laboured so faithfully in Pursawalkam for three and a-half years, was taken home in October after a painful illness. She had endeared herself to all who met her and her loss was keenly felt; but our Father had another worker ready to fill the vacant place in the person of Rutnamoni, Preacher Dyriam's daughter, who writes concerning it as follows: "For a long time I had a great desire to

become engaged in some service for the Lord and constantly prayed that it might be granted. The Lord has answered my prayer and has lovingly given me this work. Praise be to His name." Rutnamoni is proving an earnest and capable Bible-woman and has won the goodwill and confidence of all whom she visits.

Early in the year two of our Bible-women were laid aside by sickness for several weeks; this will account for the statistics of work being lower than usual. We have at present 362 houses which are regularly visited every week; in these 88 women are learning to read, many of whom are sufficiently advanced to read the Scriptures. During the year our Bible-women paid 13,846 visits to Hindu homes, spoke to a total adult audience of 50,534 persons, and sold 288 Gospel Portions.

As may be gathered from the above, the duties of a Bible-woman are threefold—to tell in simple language the story of God's love to man, to teach the women to read it in the Word for themselves, and to sell Gospel Portions wherever opportunity offers, and added to these she is often called upon to settle family disputes, give advice in sickness, and act the friend and helper in countless ways.



ENCOURAGEMENTS IN THE ZENANA.

Men as Trees Walking.

There are many who, through our Bible-women's testimony, have had their hold on heathenism loosened, and through dim eyes see a more excellent way has been provided. There are two aged and bedridden men who look forward with great pleasure to our

visits, and have repeatedly declared that their faith in the Hindu deities is dead and they believe in the Christian's God only; but Vishnu's mark is still upon their foreheads; their faith is faint and faulty.

Elizabeth tells of a pupil who married and went away a few weeks ago. Before she left she said, "I no longer worship Hindu gods; will you teach me a prayer to say to yours?" Elizabeth taught and explained to her the "Lord's Prayer," and she promised to repeat it morning and night.

In another house a sick woman said to Elizabeth, "I have been praying to your Lord Jesus to make me well; will you also pray for me?"

Susannah tells of six women who have given up idol worship and listen with great eagerness to the Gospel.

In Rutnamoni's district two women said, "We are seeking forgiveness of sin through Jesus Christ alone; we know that our own gods are false, but if we give up observing heathen ceremonies outwardly we shall be cast out of our families."

Sampooranam speaks of a young pupil who died a month or two ago, but asked during her illness for Sampooranam to come and talk about Christ to her.

We ask your prayers that these dim-sighted ones may in God's good time be made entirely whole.

Seeing Clearly.

It gives us joy to tell you that there are some, perhaps many more than we are aware of, to whom Christ is really precious. We can only mention a few of these.

In Munjakuppam there is an aged woman helpless in her lower limbs and nearly blind. One day, when Jeevamoni was talking to her, I observed the tears coursing down her wrinkled cheeks. "Ah! how He suffered!" she exclaimed. "And do you believe that He suffered thus for your sins?" I asked. "Yes, I do; all day long I sit and think and thank Him for what He has done," she replied. "But what about those pilgrimages, those offerings that you have been making all your life?" "Oh!" she replied with an impatient gesture, "I know all those were vain and useless; now I believe only in your God."

In Kilpauk lives a woman, a widow, who earns a precarious living by bathing babies, for which their indolent mothers pay her a small amount monthly. This woman has definitely confessed herself a Christian and has been several times to our Ayanapuram services, but her employers and neighbours are bringing pressure to bear upon her and prevent her attendance as often as possible.

Kanjiburuthammal is a widow who also finds great happiness in hearing the Word. "Whenever you are passing near my house come in and speak just for a few minutes about your Saviour; it brings such comfort to my heart," she begged Rutnamoni, who says she has given distinct evidence of a change of heart.

Annammal, of Ayanapuram, is regularly visited and instructed by Bible-woman Christiana V., and although as yet forbidden to confess Christ in baptism is living out her religion in her life.

Light for the Guides.

The last Friday afternoon in each month is set aside for the special study of God's Word with the Bible-women. During this year the subjects taken were some of the miracles and parables of our Lord; we believe the benefit has been mutual.

Bible-woman Susannah gained the prize for obtaining highest marks in answering the written questions this year.

Praise and Prayer.

As we review the work of the past twelve months our hearts rise up in thanksgiving to the great Sight-giver who has done so much in our midst. We, His servants, have often been faint-hearted and faithless, but He has remained faithful and carried on His healing work. And as we peer into the dim unknown future we desire no other Physician to whom we may direct blind sinners but Him who has never yet turned away a seeker after sight.

> "Oh, let me give out of the gifts Thou freely givest;
> Oh, let me live with life abundantly because Thou livest;
> Oh, make me shine in darkest places, for Thy light is mine;
> Oh, let me be a faithful witness for Thy truth and Thee."

Medical Work.

It is recorded that as soon as the blind beggar received sight "He followed Jesus, glorifying God." We also read that people from every quarter came bringing their sick ones. The magnet was Christ's healing power; the result, many who would not have been drawn to Him by any other means came under the sound of the Gospel.

We can follow His methods only afar off, but as ability permits seek by means of the alleviation of bodily pain to bring the claims of the Gospel before a sin-sick race.

Advancement.

During the past twelve months this branch of our work has nearly doubled itself, the number of calls for medical and surgical aid being 1,396. This is partly accounted for by my being daily amongst the people in their homes, where I meet with constant requests for help. With a few exceptions we have restricted our attention to women and children only.

Results.

These are difficult to estimate, as often we never see a patient again after one visit. We are conscious that we have often failed

miserably; sometimes from ignorance on our part, sometimes because disease is too far advanced to be under control, and sometimes through failure on the part of the patient to carry out the direction given. As an instance of the last named, one morning I gave a woman medicine sufficient for five days, three doses to be taken each day. Next morning she came complaining that although she had taken all the medicine given instead of three doses as prescribed, she had a bad headache and was feeling generally out of sorts. On another occasion a man came for medicine for himself and wife; somehow he became confused about the two medicines, so mixed them together and both drank the concoction.

It has several times been my painful duty to turn away those who were beyond my skill. A man living several miles away toiled here with his old mother on his back; she had been for many years helpless with palsy. A woman with an internal disease needing skilled surgical treatment crawled a distance of two miles in four hours, only to be told that she was beyond our help. "You tell us of Jesus and His marvellous healing power; cannot you cure me in His name?" asks another. It cuts our hearts to say "No" to such sufferers, but no other course is open to us.

There is a brighter side, however, to contemplate. Many are those who have found healing and health through this ministry. I will quote but one instance. Just before Christmas a woman was brought to the Mission House in a very serious condition. On examining her I said, "I cannot undertake this case; it is beyond me; you must take her to the hospital." This her friends steadily refused to do, and knowing she would probably fare much worse in native hands I sent up



Caste Woman Winnowing Rice,
Among whom our Bible-women Work.

an earnest prayer for guidance and undertook the case. In a remarkably short time the woman made a perfect recovery; on discharging her she was sincere and profuse in her thanks. I then told her that her first thanks should be made to the True God, as I felt her recovery was a direct answer to prayer. She listened attentively and seemed impressed by my words. About seven months later I was preparing some remedies in my little temporary dispensary when I overheard a conversation going on outside. "Don't be afraid," said one woman to a younger one, "this Doctor Missi is sure to do you good, because she prays to her God and He hears and tells her the right medicines. Don't you remember how ill I was and how quickly I recovered?" I looked round and saw my old patient of seven months before. She had not forgotten, and in simple faith had brought another for healing.

Her friend, encouraged by the other's confidence, came patiently every day for treatment, and although recovery was slow and pain often intense, did not give up as many do, and as a result is now quite well. These two women are coolies who are engaged all day in out-door work, so cannot be reached by Zenana workers.

For various reasons we have not yet been able to hold regular services for the patients, but hope in the near future to do so. For the present we endeavour by tract and a seasonable word to lead their minds to better things.

The New Dispensary.

Finding our present quarters inconvenient and too cramped to meet the increasing needs of our work, in the former part of the year we applied for permission and funds to erect a small separate building to use as a dispensary, to which the Council very readily and heartily responded.

The work was put in hand at once, and we hoped we should have been in occupation ere now, but circumstances have combined to make that impossible.

The inside dimensions are 16 × 10 ft., and a covered verandah in front measuring 12 × 6 ft. will make a convenient waiting-lobby for patients.

In Conclusion

We desire to thank our many friends for the practical sympathy and help they have rendered us in this department, praising the Giver of every good gift for the opportunities of service He has granted us. May they redound to His glory and honour.



On a Shopping Expedition.

This is a typical morning scene in any Indian town or village, and we trust this striking picture will be the means of many an English woman pleading at the throne of grace for their less fortunate Indian sisters—for God "hath made of one blood all nations of men for to dwell on the face of the earth" (Acts xvii. 26).—Ed.

Sendamangalam District

By D. MORLING.

——:o:——

"WHAT shall a man give in exchange for his life?" If we take seriously our Lord's value of a human soul, then how joyfully we should record the ingathering of even one!

The year under review commences with this most happy of all circumstances. Narayanan, a Hindu of the Padaiyachi caste, last September openly confessed his Lord through baptism. The story of his conversion, of the many trials that followed, and of his joyful victory over numerous obstacles, has been well told by Mr. Brand, who had the pleasure of leading him into the Church at Sendamangalam.

Many times when wrestling at the throne of grace for souls have we pleaded that the first to take the sacred name of "Christian" might not only be a saved soul, but a pattern in all good works for those who should follow. Narayanan we have known for several years; of his conversion we have no misgivings, and now at his own persistent request he is engaged in the very work through which he himself first heard of the Saviour. He is our first colporteur.

Our Lord "hungered" for fruit. We ask for a gnawing hunger which only the salvation of souls can satisfy.

Closely following this bright opening of the year was the pestilence that walketh in darkness. The black pall of death overhung town and village; fear of the terror by night possessed both the strong man and the helpless child; thousands left their homes and fled to the fields, risking the insidious fever of the marsh rather than face the ruthless hand of plague. Mr. Brand, with his Indian helpers, remained at the post of service, entering huts in far-away jungles, rescuing sufferers from the very jaws of death, and holding to others the only light that illumined their last hours of gloom.

We now praise God for His preserving mercies. Restoration has followed evacuation; sickness has given place to health. Personally, too, we render thanks to the Lord our Refuge and to the Most High our habitation.

Our arrival on the field was in the midst of the plague outbreak, so that we were denied for a time the pleasure of seeing the same Sendamangalam that we had left nearly a year before. Though in the town we were met by empty houses and the silence of death, in the Mission House we were greeted with the buoyant voice and hearty grip of our faithful colleague.

But the pleasure of this company was short-lived, and in a few



Our Sendamangalam Staff, 1911.

days, after accompanying him according to Indian custom for a couple of miles down the road, we bade him farewell. The send-off that he received from both Hindus and Mohammedans, the effect of his labours upon the evangelistic efforts of our co-workers, prove that medical work is an invaluable aid in interpreting Christianity to the heathen and in reaching the hearts of those so far removed from us by both religion and environment.

We have yet to mention the chief characteristic of the year—advance. Twelve months ago the number of stations was four and of Indian workers six. At the time of writing, our stations in order of age are as follows:—

Stations.	*Workers.*
Sendamangalam	2
Nunjundapuram	1
Tuttikulam	2
Erumaipatti ...	5
Pottanam ...	2
Bodireddipatti ...	3
Ponneri ...	1
Kondampatty	2

The workers are classified as followed:—

Preachers	4
Teacher Preachers	1
Teachers ...	7
Bible-women	5
Colporteurs	1
	18

These stations naturally group themselves into the two circles of Sendamangalam and Erumaipatti. The people in the latter district have certainly been more approachable than those in the former, and our work there has been more encouraging. A large wealthy temple, a renowned holy resort for Hindu pilgrims and a numerous Brahmin community, are quite sufficient to account for the cold indifference and persistent obduracy of Sendamangalam.

In only one instance have we met with really determined opposition to our advance in opening new work. Repeated efforts were made to start a school amongst the non-castes near Sendamangalam, but the influence of their Hindu masters and the quarrels amongst themselves have for the present rendered abortive our attempts. On the other hand, we have received from the principal towns in the south and east of our field repeated requests through deputations and written petitions for us to send them Christian teachers. May the Master grant us the means to enter these promising centres.

The important question of the choosing and locating of new workers has called forth much prayer to the Lord for guidance.

We believe He has heard our petitions, and trust that the candle of the Word thus lighted in benighted parts may lead many to Him who is the Light of the world.

Spiritual Exercises.

Sunday and week-night services are held at the centres of our two circles. The writer divides his attention as equally as possible between the two places, which are twelve miles apart.

In the first week of every month united gatherings of our assistants are held at Sendamangalam. On the first day of their arrival services are held in the chapel; on the second, questions and accounts are settled and the workers sent to their respective stations. These reunions are appreciated especially by those in the more lonely places, and we trust they may be used to the strengthening of spiritual life in all concerned.

Self-Help.

Our numbers hitherto have been so small that but little has been possible in this way. But the problem is a very real one, and we are glad of the slightest advance towards its ultimate solution. Collections at the weekly services amounted to £2 16s. 2½d. School fees, which with us is a new item, reached the sum of £2 19s. 2d. Medical fees received by Mr. Brand during the two and a-half years' work amounted to upwards of £23.

Let us now regard our work more in detail as carried on in its several departments. We will first take

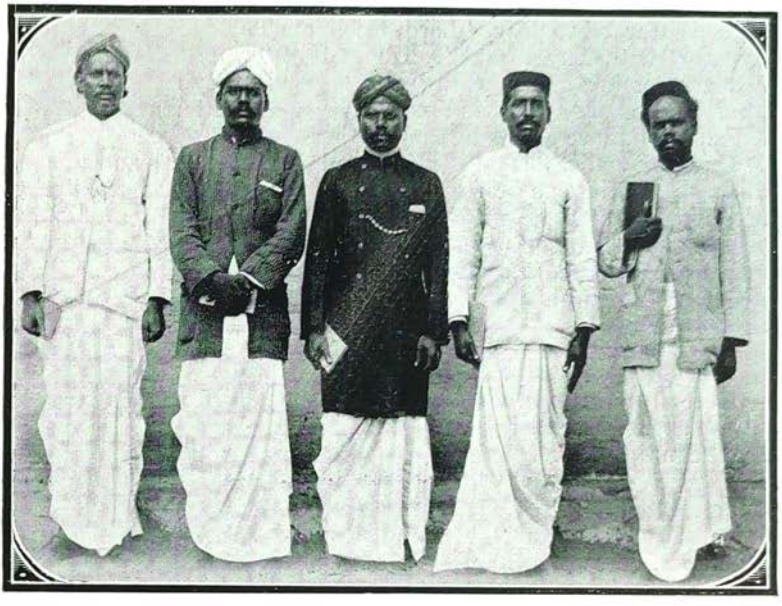
EVANGELISTIC WORK,

as we still feel that the plain preaching of the Gospel Message in streets and shandies (or markets) should be our first duty.

Preacher Varatharajulu, stationed in Sendamangalam, has on his list for regular visitation about fourteen villages, but in the whole year has delivered the Message in about fifty places. The necessity of his frequently helping in various mission matters has made his preaching somewhat irregular; nevertheless, the ground covered has been very extensive, and we pray that the way may have been prepared in many a village for the further reception of the Word.

Nunjundapuram is the centre of the efforts of Preacher Swamidhas. This is a place of many hopes and fears. We remember the days when our hearts were cheered by the testimony of more than one Hindu man of caste who had given up his books and idols and secretly professed faith in the Lord. Kalianaidu, Perumal and others are still interested, and we hope the Spirit has begun His work in their hearts. Let us pray that their faith may be strengthened.

Nunjundapuram is a populous centre, and is itself an ample field for an evangelist. Beyond this our preacher visits weekly



SENDAMANGALAM TEACHERS AND PREACHERS.

two large shandies and eight villages. We often wish the way were clear for us to follow the Lord's example of sending out disciples, two by two; but though this is not possible, most of our preachers have the company of a fellow-worker two or three days in the week.

Preacher Thomas has been opening up work in the vicinity of Pottanam, which is two miles west of Sendamangalam. The chief feature of this new centre is its close proximity to the huge shandy of Naina Malai. Here Thomas meets every Wednesday the two above-mentioned workers, and here from 6 a.m. till 6 p.m. may be found thousands of buyers and sellers gathered from the four quarters for many miles around.

Kondampatty also represents new effort. Preacher-Teacher Joseph is in charge of the station, and we believe a good work is being done. Most of his time is occupied in the school, but the surrounding villages are visited weekly and the Gospel is preached in many a place where it was unknown before.

Our most encouraging preaching centre is perhaps Erumaipatti, a small town situated about twelve miles south-east of Sendamangalam. Preacher Paul's report of his work here is interesting reading and gives a vivid account of both opposition and friendly reception. The Erumaipatti bazaar is, I know from experience, a difficult place for preaching, but, on the other hand, there are several enquirers after the New Way. Paul says, "One Reddi (a Hindu caste man) is studying the New Testament systematic-

ally, with the spirit of finding the truth in the Christian religion, and has learned to pray, 'Lord, teach me Thy way, and enlighten my heart with Thy light.'" He adds, "Two Punchama young men are coming and learning about Jesus; they have got a good mind, and I pray that God may give them better understanding and show His love and salvation to them."

Our Evangelist has on his list two large shandies and thirteen villages, covering an area of about seventy square miles. Besides this, he has the responsibility of the Sunday and Wednesday services and the oversight of schools. We should be very glad to station another Preacher in this neighbourhood to be a companion to our brother in his arduous labours.

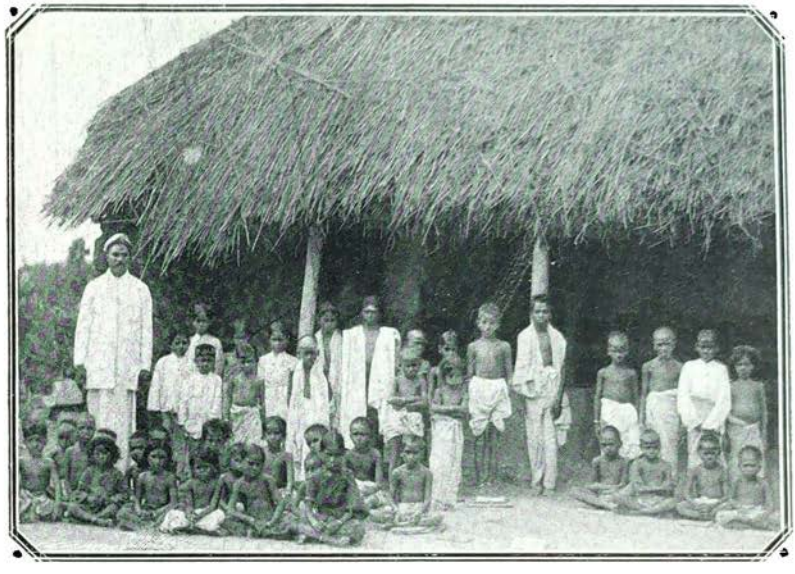
SCHOOL WORK.

Every interested reader of the *Mission Herald* must know what an important part the school plays in our missionary efforts, and the encouraging results seen amongst our Madras scholars must convince one of the wisdom of instilling Christian truths into the young mind.

Let us first take our oldest school at Tuttikulam. It seems to be generally recognised amongst our co-workers that those places actually situate on main roads are more difficult to work than those out of the way, and certainly our experience seems to justify this opinion. Tuttikulam is on the main road running north of Sendamangalam. Moreover, we have here a strict Brahmin Mittahdar opposed to any scheme for the advance of the people and cherishing an aversion to everything Christian, so that our Teacher here has had considerable difficulties to contend with. But an advance has been made. Sunday School has been commenced, Bible-teaching finds a more prominent place, and the number on the rolls is forty-one.

Pottanam is one of our recent efforts. It is carried on by the wife of Preacher Thomas on the verandah of their house, which is now quite crowded with children. The people are strictly caste, but our attitude from the commencement has been firm; that is, fees are paid. Sunday School is regularly held and Scripture taught. The children on the register number fifty, and the average attendance is good. We are looking out for a more suitable building in which to hold the school.

Kondampatty. Yesterday evening when I visited this place I found over forty children in an open temple rest-house. The order was excellent, and a few minutes' questioning on the Good Shepherd and the Miraculous Draught of Fishes showed that Scripture had by no means been neglected. What is also cheering is the regular attendance of ten Punchama boys who study with Brahmin, Hindu, and Mohammedan children. Here again we are confronted with the difficulty of securing a suitable building, or even land on which to erect one. Kondampatty is our latest addition, and a happy one it is, too.



KONDAMPATTY SCHOOL.

We give a picture of this promising sphere of labour. The children on the right-hand side of the picture are non-caste, the lad between is a son of the priest class to the non-caste, and those on the left are caste children.—ED.

Erumaipatti boasts of a year's history. Until last April it maintained a regular advance and the roll consisted of nearly eighty children. Then trouble came; various powers seemed to combine against it; the School struggled and now rallies with the joy of new strength. Last Sunday I felt really rejuvenated after hearing those bright boys reply to a perfect fusillade of questions on the Miracle of the Loaves and Fishes and its spiritual application.

Bodireddipatti belongs to our Erumaipatti Circle and is only three miles from the station of the latter name. Because of the numerous population, the special needs of the neighbourhood, and the requests of the people, we have opened two schools here, one in the caste quarter and the other in the non-caste. The former has not yet made much progress, but the people have promised to send their children after the examination of a local Hindu school. In the Pariah quarter we have not had this difficulty, for a good attendance was secured from the first. A combination of intense ignorance and abundant filth makes teaching painfully slow and affords much scope for the exercise of prayer and patience. The average daily attendance is thirty-six.

In these six schools we have 236 scholars who are daily receiving Christian instructions. We pray this work, which is now

so raw and exacting, may in after years, if not in the near future, yield the blessed harvest of saved boys and girls.

We pass to the new department of

COLPORTEUR WORK.

Friends who have followed closely the conversion of Narayanan will have seen that his call by grace dates back to his reading a Bible portion provided by some unknown Gospel worker in a distant place. Was it not fitting that having confessed his Lord publicly through baptism he should desire to take up a similar calling? At Narayanan's own persistent and earnest request he is now engaged as a colporteur. Making his headquarters at Ponneri, near his native place, he is out five and six days a week, often going as far south as the banks of the sacred Cauvery River, or east beyond Tattaiyangarpatty. In this way his own personal testimony and the silent messengers of the Word find their way into many a dark corner where no Christian servant has ever entered, and where for a long time we can hardly expect to convey the message of hope in any other way.

We believe we are justified in having great confidence concerning the distribution of Gospel literature, and especially do we make efforts to *sell* our books, though it be for ever so small a price. Our Evangelists are encouraged to supplement their teaching by disposing of Bible portions, tracts, Life of Christ, New Testaments, etc., and now all of our teachers are making efforts in the same direction. The literature sold during the year is as follows:

New Testaments	31
Life of Christ, etc.	71
Bible Portions	847
Gospel Booklets	1,635
	2,584

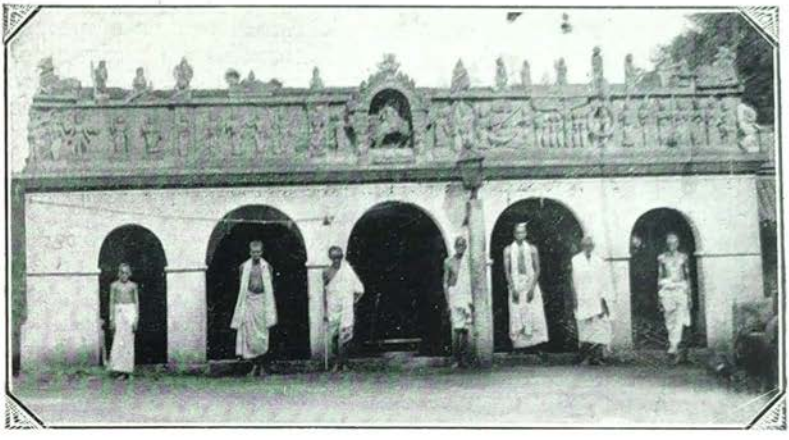
Besides which several thousands of leaflets, text cards and magazines, have been distributed. In this connection we have been much helped by the Scripture Gift Mission, who have sent parcels of beautiful Bible Portions in Tamil, Telegu and Kanarese.

Medical Work.

As all our readers know, this department since the removal of Mr. Brand has been all but closed. Efforts have been made, however, to keep open the door, and though scores of people have been turned away many cases of malaria, indigestion, scorpion bite, etc., have received attention.

Moreover, Preacher Paul, of Erumaipatti, who has gained some knowledge of the use of medicine, has applied the healing art at his station with good effect.

While I was in his house a short time ago one man came for



ORGALY AMMAN TEMPLE.

treatment who was bitten by a mad dog, and an elder of the town was receiving attention for another complaint. The following is the story he told me last week :—

"Once as I was passing along a street I heard the voice of people crying, and I asked, 'What is the cry?' One said 'A woman is almost dying, and they have prepared everything to burn her and have removed her to an open place so that all may see her.' I went in and found the woman suffering from cholera. The people said, 'A doctor came and told us she would die, so we need give her no medicine.' I myself went and brought some chlorodyne, gave her a strong dose, afterwards some light soup, and two days after she was nearly all right."

Paul has thus unlocked the doors of many hearts and found an entrance in places where before we had been shunned. The number of cases treated in Erumaipatti was fifty-four, most of which were malaria and indigestion.

How delighted we should have been had a medically-trained missionary been ready when Mr. Brand left; but we wait in anticipation of the arrival of Mrs. Elnaugh.

Camping.

Some of the happiest though most arduous days of the missionary are spent "under canvas." Within a few days of our return to India a visit was made to the Kolli Mountains, and in April Mrs. Morling, the boys and three evangelists, accompanied me in a long preaching tour made in the Western and Central Kollis. Notwithstanding rains, fever and a system of boycotting from our suspicious neighbours, the Gospel was preached repeatedly in about twenty villages. What is more fruitful here

than the preaching in public places is personal dealing with individual souls and conversations with small groups of people. Many a time after a long journey have I secured some herdsman or farmer, and squatting on a rock near some sacred copse unfolded the old, old story till the shades of night have gathered thick around.

The Cauvery River was again visited during the great bathing festival, when our preachers found much food for thought and large scope for evangelistic effort. The recent opening of distant stations will make camping hereafter even more frequent.

The preaching tours reveal so much of the spiritual nakedness and destitution of the land that one is ever re-impressed with the gigantic proportions of the work before us. Even many of the towns and large centres of influence, like Tattaiyangarpatti and Morpatti in the east, Mohanur in the south, Kalangani in the north, are entirely untouched. Great stretches of country round the Talai Mountain, along the Cauvery River, on the Northern and Eastern Kollis, and about the big highways of traffic on the west are *unknown;* unknown but for one sombre fact—that their dwellers are sitting in darkness, unrelieved by even the faintest Gospel light.

As to the character of the future this, humanly speaking, rests largely with the reader. Shall the advance now begun be arrested in its incipiency or shall it be allowed to continue? We have had repeated calls for Christian teachers even during the past few days from four towns. Must they be refused or shall we enter these doors that we believe the Master has opened for us?

We crave His blessed leading, counting it shame to lag behind and folly to go before.

The Ladies' Zenana Auxiliary.

By D. MORLING.

I AM very sorry that through indisposition Mrs. Morling is unable to write a Report of the L.Z.A. work in the Sendamangalam Field. Please bear with one who though he cannot see this valuable service with his own eyes yet hears much of it at first hand.

It is with gratitude that I report an advance in two directions. First, when Mrs. Morling wrote two years ago there was but one Zenana worker in this field; now there are five. As you are aware, Mr. Brand made a movement in this department by starting a Bible-woman in Tuttikulam, and now three others also are daily taking the Word into the heathen homes.

Again, advance has been made in the attitude of the Hindus. Two years ago so intense was the suspicion against us that the visits of Mrs. Morling into their homes seemed to do more harm



MRS. MORLING AND BIBLE-WOMAN ADAIKALAM
Teaching Women to Read the Scriptures.

than good. The people now see the folly of this, and lately, when camping at Erumaipatti, there was keen rivalry as to who should receive the white Doraisaany. We believe, too, that this constant setting forth of Christ, this continued lifting up of a pure and lofty ideal before our dark brethren, has made the public conscience less insensible, and raised in their own lives aspirations new and noble. Yet God forbid that we should make this our aim or the end of our labours; what we crave for is the definite salvation of souls.

The work of Bible-woman Adaikalam in Sendamangalam has been hindered both by the outbreak of plague and by her own illness. We praise God that the town now has a clean bill of health and that Adaikalam has been restored to strength again. The accompanying picture shows five of her pupils who are learning to read the Scriptures. As it was deemed imprudent to allow a white man to enter the ladies' quarters, a local Hindu was called in to fill the office of photographer. Adaikalam has over thirty houses on her list and is teaching ten women to read. Her fellow-worker at Tuttikulam is frequenting the same number of houses.

Of our work in Erumaipatti we are quite hopeful. Esther started here last June in the neighbourhood of our School and has already found an entrance into a fair number of homes. Now the wife of our Preacher Paul is beginning in another part of the town. During my last camp there Mrs. Morling accompanied me and stayed there about a week, arousing interest in our work amongst the heathen women and encouraging by her co-operation our two sisters in that lonely station.

The last advance movement was at a village not far from home, Kondampatty. Thanam is an able person, and though she has

started scarce a month she has won her way amongst the village folks and we believe that she with her husband, whose School has made such good headway, will prove true witnesses for Christ, bright lights reflecting His glory.

At present we confess a little disappointment over one thing —that is, we have not thus far entered a non-caste quarter. Dirt and ignorance combine to foster a deep-seated prejudice, but we earnestly pray that a door may soon be opened for our entering the homes of these poor, downtrodden ones, but amongst whom Christianity in India has found by far the most fruitful soil.



GOSPEL MEDICAL WORK.

By J. M. BRAND.

——: o :——

THESE lines are being written in England, far away from statistical records of the work accomplished in the Sendamangalam centre. As I left India for England immediately after Mr. Morling's arrival there, I am able to write of the events that happened only up to that time.—J. M. B.

SOVEREIGN GRACE.

A Modern Miracle.

The chief event of 1910 was the baptism of Narayanan. The full story of this man's conversion would be intensely interesting, but the barest outline must suffice. In the year 1889 Narayanan was thirty years of age, and a blind idol worshipper. When he was on a trading journey to Ceylon someone gave him a Christian tract. On perusing this tract he became convinced of the sin of idol-worship, and thenceforward ceased to worship idols. He returned to his home filled with a longing to know the true God. But no one in his village could help him.

His family priest tried to banish the unrest from his mind by recalling him to idol-worship. His relations and friends urged him to forget the new notions that he had picked up in Ceylon. Fire destroyed the tract that had brought him the sole glimmer of light that he possessed.

For twenty long, dark years he sought and found not. Each morning he descended the steps of the sacred bathing ghaut and prayed, stretching out his hands into the darkness, "O Lord of the three worlds! let the place of Thy feet be my eternal refuge."

Narayanan began to grow old, and he also began to fear that he should never find the true God whom he sought. But the Holy Spirit, who had so marvellously sustained for twenty years in that remote Indian village the little spark of divine enlightenment, did not leave His work unfinished.

In the course of an evangelistic tour, Mr. Morling and I camped in Narayanan's village, and sold him a New Testament. The long-sought light now dawned upon him. He saw Jesus, and said, "My Lord and my God." Frequently he would walk in to Sendamangalam and back again—a distance of twenty miles—to attend Christian worship and to talk with us of spiritual matters. Then came a day when he desired to be baptised. He said he would walk in from his village on Saturday afternoon and be baptised on the next morning. But we feared that his Hindu relations would prevent him. All that afternoon we waited in



PREACHING IN THE SENDAMANGALAM DISTRICT.

vain for him. Sunset came, and the short tropical evening soon died away into darkness, and still he had not arrived. Feeling now very concerned about him we knelt in the darkness at the low, white wall of the verandah and prayed for his safe arrival. And even as we rose up from our knees Narayanan stood before us!

He was baptised the following morning, and has since become a colporteur. During his first month of service he sold about 230 Testaments and Gospels.

THE PLAGUE VISITATION.

When the plague came to Sendamangalam in October, 1910, the inhabitants were panic-stricken. Most of the rich immediately packed up their goods and fled, while the poorer folk made preparations to move into the surrounding fields. There was one wealthy landowner, however, who "feared not God nor regarded man," and he defied the plague and forbade his tenants to leave the town. People shuddered as they heard his braggart boasting and contemptuous challenge to the plague to frighten *him*. He was the first to fall in his district, and his body was not yet cold when the roads were full of his scared tenants hurrying away into the fields.

For many weeks Sendamangalam lay quite deserted. But while the priests of the people fled, the Christians remained, and during that trying time endeavoured to show the heathen that the religion of Christ consists not in words only, but also in helpful deeds. The people were impressed, and listened more attentively to the preaching of the Gospel. Little enough could be done for the sufferers. We tried to stop the progress of infection, and to help the stricken ones to die less painfully.

GOSPEL MEDICAL WORK

brought many of the sick under the sound of the Good News. We had many Gospel talks to the disease-stricken, sometimes speaking to the crowd of patients at the dispensary door, and sometimes whispering the story of the Saviour at a midnight bedside.

Before leaving Sendamangalam for England I called a meeting of those old patients whom I thought had received the Word in an honest and good heart. The meeting was a memorable one,



Good Bye! Thank You.

and many appeared to be again impressed as they were reminded of what they had heard when under treatment. But when the time came to leave Sendamangalam there was such a demonstration of affection and gratitude on the part of the old and new patients as I can never forget. To all who came to say a farewell "Thank you," we tried to show that their gratitude was due not to us but to our Master. Some of them wept at our parting. Hard and hostile to Christianity a few months ago, they now wept at parting from a Christian who was also a medical worker. And truly I could have wept, too, as they clung to my hands and knees and begged me to come back to them soon, for this unexpected outburst of feeling on their part was an earnest to me of the greater influence which Gospel medical work will yet wield in the future, especially, I trust, when these tardy years of fuller training shall have passed, and the time come for my return to them.

Three years ago the Hindu in the picture and his fellow-townsmen were angry opponents of the Gospel. By this friendly handshake he shows how Medical Work has reconciled them to the Christian Missionary.



The Ladies' Zenana Auxiliary.

ANOTHER year has run its course, and to-day the L.Z.A. is in a better condition than ever before. Miss Elliott has now taken over all the Zenana work in the Madras district and has settled down to her life's work. Very shortly after this Report is in your hands, Mrs. Elnaugh hopes to sail for India and begin her duties in that far-off land.

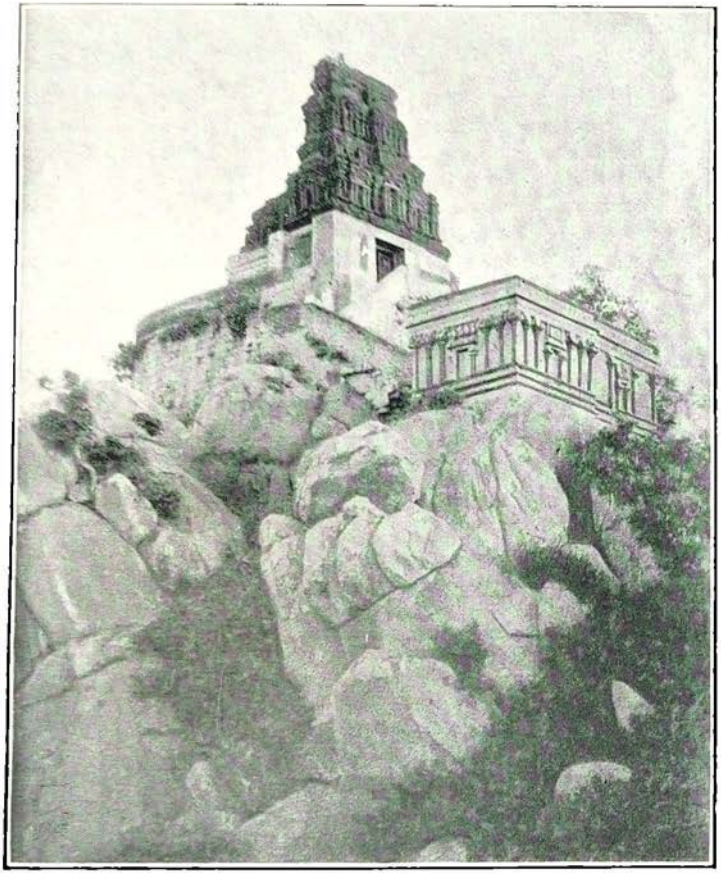
Then our finances are good, but not all that could be desired; yet it is with grateful hearts that we review the work of the past year, and once more raise our Ebenezer to the Lord's praise.

We have now forty-eight Local Branches. Our future aim is by prayer and interest to increase them to one hundred, so our appeal to all our readers is: Will you help?

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.
Brixton Tabernacle, Mrs. Sapey.
Bury, Providence.
Cambridge, Eden, Miss Eldred.
Chadwell Street, Mount Zion, Miss M. Silvester.
Chelmsford.
Clapham, Courland Grove, Miss Sears.
Egham, Mrs. Andrews.
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.
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, The Misses Harris.
Soho, Shaftesbury Avenue.
Staines, Miss L. Howes.
Stratford, Gurney Road, Miss Ince.
Swindon, Providence, Miss Cummins.
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, West Hill, Mrs. Jones.
Warboys, Miss Alderson.
Watford Tabernacle.
West Ham Tabernacle, Mrs. Baker.
Wood Green—
  Park Ridings, Mrs. Hill.
  Dovecote Hall, Mrs. Parish.



THE STRONGHOLD OF SATAN
Which the S.B.M. are combating, by the preaching of the Gospel of Free and Sovereign Grace.

"HIS SERVICE."

BY L. ELNAUGH.

OCTOBER, 1911! and we look back upon the days which have succeeded each other in such rapid succession since our last Annual Meeting, and the various scenes through which, during those days, we have passed, come up before us in panoramic review. The path by which we have come is seen to have led through bewildering forest, over mountain, along valley, through tempest, mist, sunshine, and calm—the forest, tempest, and mist proving to have been (when viewed from to-day's vantage-ground) as truly "His wealthy place" as the

place of sunshine and calm; but to-day it is our desire to consider this path less from an individual than from a collective standpoint.

We read that He beheld the city and wept over it, and shall we be ashamed of our tears when, united to His thought of the exceeding sinfulness of sin, we view sin more truly as it appears in His pure sight? No! Rather be it to our shame that our tears are so few—that our sight is ofttimes so dim.

Come with us. It is early morn, and we wend our way through the streets of a large town till we turn into a court and enter one of the small houses there. We ascend the stairs, and, opening a door in front of us, we enter a room flooded with golden sunshine but otherwise almost bare. A bed, two broken chairs and some wooden boxes form its furniture. We have been here before, but this morning the surroundings appear more squalid than ever, due, doubtless, to the presence of that glorious sunshine. A woman is lying on the bed; she is hot and feverish. Looking at her, we see on her face traces of recently-shed tears, and whilst trying to make her more comfortable, we talk in gentle tones, longing to gain her confidence, knowing full well the harm an agitated mind may work in a body which is ill-fitted to stand any strain. All at once into our ears is poured a tale of awful sin and consequent misery (at the worst we had but pictured direst poverty), and our faces blanch, our hearts ache, our hands tremble, as we listen to that story of degradation and shame. An appeal is made for direction. What can we say? What can we do? Our innermost soul seems bleeding at the revelation of such sin. Dare we turn away in disgust from this sinner? Swift as thought our prayer goes up, and swifter than thought His help is given, and the message of His grace is once again spoken, and oh! how we long that through our voice His voice might be recognised. Can you not hear that message as spoken in that room of the truth that "Jesus Christ came into the world to save sinners"? As never before we realise its wonderful sufficiency for the worst of cases.

This scene is but one amongst the many that have been witnessed of late, such scenes proving to us the reality of the awful chasm that threatens to engulf that simple English home life of which we, as a nation, have been so proud. Are we who serve Him in the home-land growing careless of these things? Oh! sisters who are serving Him at home, let us not shut our eyes to "things as they are" in England.

Is it true that so many of our lives are taken up in trying to reach beyond common experiences and attainments that we have not time to pass over to the other side to help our wounded sister onward to the place of safety? That the abundant fruit of which our Master speaks is sadly lacking because of the superabundance of leaves? Is it not true that the great need of the Church to-day is that every individual member redeemed by the blood of Christ should be a practical missionary "filled with the power of the Holy Spirit," so that by life, if not by lip, His name may be

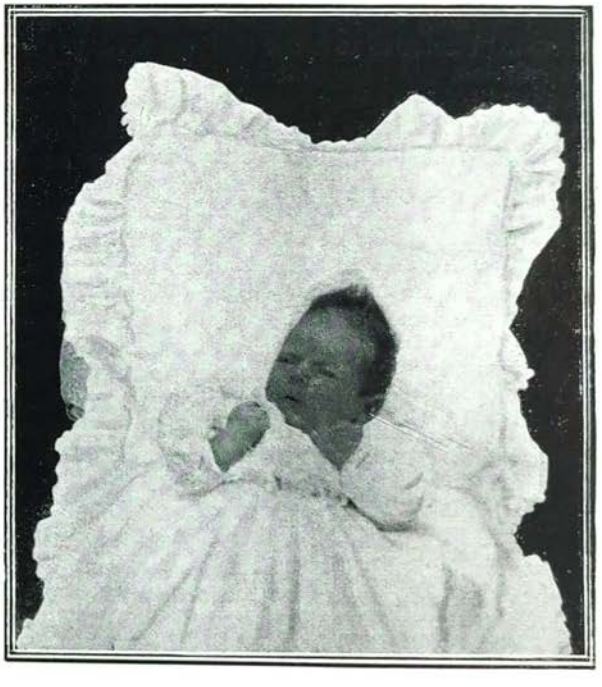
glorified by those lives, whether lived at home or abroad? He hath said, "Ye are the salt of the earth: but if the salt hath lost his savour, wherewith shall it be salted?" Shall we not betake ourselves to confession and prayer? We love our land, and we long that this, our favoured isle, may not become engulfed in darkness of still greater density. The danger is great from many standpoints—do we not see those dangers? Do we not find our heart's expression in the language of Jeremiah (viii. 22, ix. 1)?

We turn our gaze away from England to India, and whilst here the light seems obscured, there we find the darkness encompassing like a pall, and as we read the vivid word-pictures painted for us so frequently by those in that part of the field who are experiencing the truth of Eph. vi. 12, the hopelessness of the black darkness of that "wrestling" would cause our spirits to faint were it not for the "touch of His angel messengers" and the look by faith through and beyond to the azure skies and the shining of the sun, and still further beyond to our King seated upon His throne; and as we bow before Him in greater consciousness of weakness than ever before experienced, we take courage as we look again on that sacrifice of Calvary, and from that to Himself as He now is in glorious risen power, and we see our hope for the salvation of millions in India and of thousands in the dear home-land. Shall not our innermost longing and concern be henceforth to serve our King, with all His strength endued, wheresoever He, our King, may appoint?

He saith, "Go ye." Have we found that sphere of active service to which He calls each child of His? If not, shall we not arise and seek to know His will, for is it not joy to be counted "fellow-workers"? Shall we not gladly respond, with our heart's assent, to that call of our Master, "Here am I: send me"?

OUR YOUNGEST SUBSCRIBER.

THE sweet little photo we give herewith of our youngest subscriber will appeal to many tender hearts, I am sure. At our special request this picture was sent us, and it came with a £5 cheque, for which we did not ask, but which we were very glad to receive as a thank-offering and as a subscription from the wee mite, Joan M. Harris (one month old), and of course it goes without saying that we shall be equally pleased to receive donations on behalf of other young subscribers.



OUR YOUNGEST SUBSCRIBER.

The General Secretary will be glad to enrol young subscribers, as in this way we hope to build up a solid annual subscription list, beginning with our jubilee year. It is thus we hope to make even greater strides in the future than we have in the past. There is, indeed, a sequel to this in the article on the next page, entitled "Our Oldest Subscriber."

OUR OLDEST SUBSCRIBER.

By I. C. Johnson.

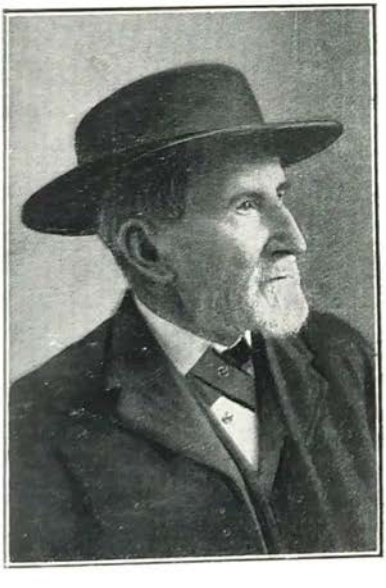
I HAVE been asked for my portrait and a few reminiscences of my long life, and a little about my relation with your valued Mission, for insertion in the Jubilee Report as the "Oldest Subscriber."

My connection with your important Mission is not what it should have been, and my conscience was not quite easy on considering how little I had done, so I ventured to send a small sum to make up in some degree for my seeming neglect.*

I thank you very much for that nice book you sent me about the interesting opening on the Mountains of Death to the Strict Baptist Mission. I am glad to know that the book has had a considerable circulation, and hope that lovers of Gospel Mission, who have not seen it will obtain a copy, which will most certainly interest and edify them, for Mr. Brand has so well depicted the scenes in his description of them as to make the reader to feel as if he were present there.

So much for my relation with the Strict Baptist Mission. But I am asked for a short article on my eventful life.

I was born on January 28th, 1811, a very weak child, and was not thought to be long for this world, yet lived through all the disorders common to infantile life; was brought through fire and water; when in pinafores, caught fire; fell into the Thames, but was saved from drowning; bitten by a mad dog, but the prompt act of surgery prevented a fatal termination. God having blessed all these employed means, I was able to reach school life and remained in a commercial school at Lambeth until about 14; then to work at a bookseller's in London; afterwards to a cement works in Vauxhall, Surrey. I was then apprenticed to a builder in London, studied chemistry, mechanics, frictional and galvanic, electricity, etc., and attended a night-school to learn architectural drawing. My studies qualified me to take the entire management of a cement manufactory at Swanscombe, in Kent. Chemistry being one of



Our Oldest Subscriber.

* The small sum referred to was a cheque for £50.—Ed.

them, this enabled me to produce an article called Portland cement, which brought great gain to my employers, whom I served fourteen years.

I then started business on my own account, opening the first works on the river Medway, the first at Cliff on the Thames, the first on the river Tyne, and another later at Greenhithe, Kent, supplying from these works French, German and other Governments. I have acquired unsought fame as an inventor of the article and the pioneer of the industry all over the world. This is only a very brief sketch of my secular life; but I am thought to be a Christian, and my fellow-believers will think and perhaps say, "Your position in life has been a dangerous one; for how many there are whose souls are ruined by temporal success!" Very true; but my God knoweth how to deliver the godly out of temptation.

Turning back to early life, I was the subject of the fear of God —conscious of His greatness. I could see Him in the lightning, and hear Him in the thunder, and passages of Scripture would occur to my mind when doing what I knew to be wrong, such as

"The way of transgressors is hard."

Passing on to the time of my apprenticeship, a weak youth cast into the wicked surroundings of a sinful world, and into the companionship of ungodly men, no wonder that I should be led astray by these men; but the all-searching eye of the great God that I feared was upon me. One memorable night, however, whilst attending one of those singing evenings where all seemed happy, I felt miserable, and was conscious that my course was a wrong one. I left the company, went to my lodgings, and on to my bed, and prayed to be led into some family of Christians to learn the right way. My prayer was answered in the following way:—There came a young man to work in the same shop, who, seeing my state, asked me to go with him on the next Sunday to hear his minister. I gladly accepted his proposal.

I did not at first seem to understand the preaching; it was so different from anything I had heard before. But soon the glorious truths of the Gospel entered into my soul sweetly and blessedly, so that I could trace the Lord's dealings with me in my former experience, bringing joy and peace, which has remained with me ever since that time—seventy-six years ago.

It turned out that the minister was no other than Mr. James Wells, of the Surrey Tabernacle, London. At this time the firm of which I was the chairman required my service at Gateshead-on-Tyne, when I was chosen Mayor of the borough, and received all the honour that a municipality could bestow; but in the midst of it all I have been favoured still to follow the Lord from then until now, and am writing this when six months on in a 101st year of age.

AMONG OUR CHURCHES.

DEPUTATION work among our Churches has been on a smaller scale than usual this year, but it has been useful in keeping the subscribing Churches in close touch with the Mission.

It is expected this will be on a very much larger scale next year, owing to our Secretary being fully set apart for such work, and also because Mr. Booth will (D.V.) be home on furlough in the spring of next year, 1912.

The Committee desire to express their grateful thanks to all those who have responded to the appeal, and for the encouraging help given and received from the Churches, as well as that of a personal character.

"THE HERALD."

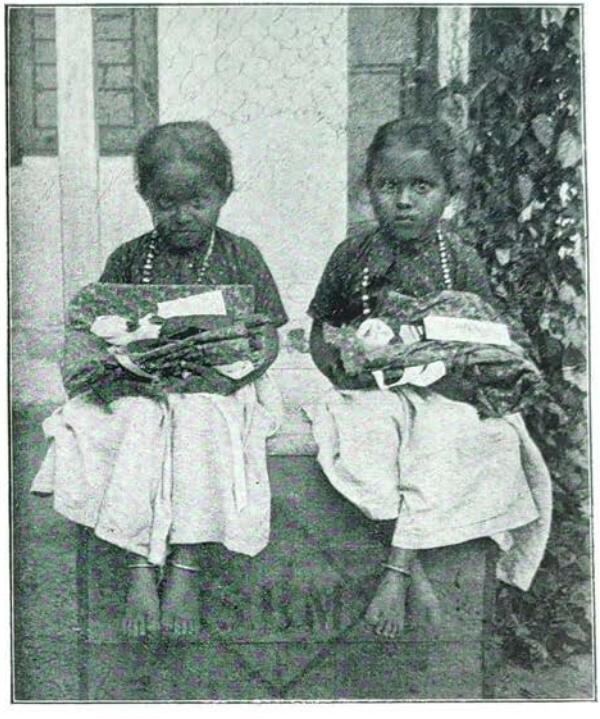
THE Editors desire to again thank Mission Secretaries and helpers generally who are engaged in the distribution of our *Herald*. We are sorry to find there is a small deficit this year; we had hoped it would have been self-supporting, but must hope for a better condition next year. We issue 4,500 each month, and, although there is a deficiency, we feel it is fulfilling its mission of interest and instruction in the work we are doing, with the Lord's help. We are glad to hear both from young and old how it is looked forward to month by month, and how much all this news of both home affairs and foreign intelligence is appreciated by our subscribers.

CHRISTMAS BOXES.

ONCE again we feel much pleasure in thanking all our friends for the help given in this direction. The arrival in India of these Christmas boxes has become quite an institution and is eagerly looked for by our agents and school children.

Our warmest thanks are herewith given to our friends, Mr. and Mrs. C. C. Harris and Mr. and Mrs. C. W. Harris, and we feel all the family bear a large part of the strain that accompanies the receipt of so many small and large parcels from the various centres and the heavy work that the packing of these for abroad entails. To all we express our best thanks.

The accompanying illustration well depicts the grateful joy of the youthful recipients of these loving gifts, so touchingly described by Mrs. Booth when she says, "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 connection 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.'"



SHY, BUT GRATEFUL.

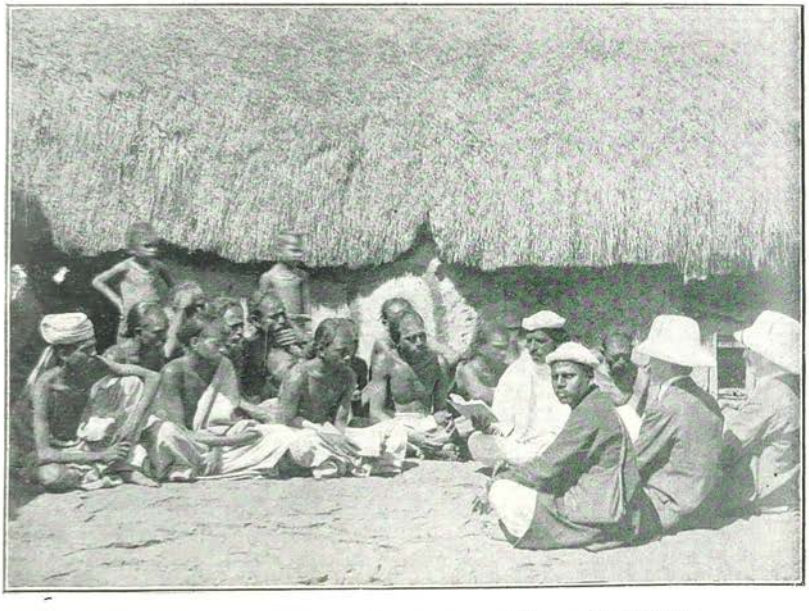
MY BIRTHDAY.

WE would again commend this day, the natal day, as being a very appropriate one to send an annual subscription to the Mission. It furnishes a good opportunity to express one's gratitude to God for His mercy through another year. It helps on His cause, and provides an occasion of fellowship, for as these amounts reach us there is real joy in remembering all who send at the Throne of Grace; and although we may be separated by long distances, we meet together at His Throne, and have fellowship one with another and with the Lord Jesus Christ. We shall be so glad to see a large advance in this mode of giving, and so providing us the pleasure of wishing you "Many happy returns of the day."

THE KOLLI MOUNTAINS DISTRICT HOSPITAL.

THE Committee have felt so encouraged by the many expressions of sympathy with this work, opened up by our Missionaries Messrs. Morling and Brand, that out of funds supplied, they have voted £250 this year towards the £1,000 asked for this Hospital.

We all remember how our hearts were moved by Mr. Morling's stirring account of the first visit made to these mountains by Mr. Brand and himself, and that after they had preached in many places with wonderful results, and began the descent into the plains, the crowds of heathen followed them a long distance, crying, "Dhori, tell us that story over again; tell us that story over again." This was further unfolded by Mr. Brand's statement, when he told us how they sat through one afternoon telling the glad tidings of salvation by grace, and how, rapt in attention, the villagers sat on until the short twilight of tropical India merged into the night gloom, whilst the same earnest listeners heard from similar earnest lips of "Jesus and Him crucified," and how for the first time in history, "so far as it could be ascertained," there rang out on the night air, "Yesu Bhagavan! Jesus King."



The Interest Deepens:—Scene on the Kolli Mountains.

We are hoping for large additions to this fund, so that as soon as Mr. Brand is fully qualified, a Hospital may be ready for use, that the work which had to be suspended for a time may be continued with increasing signs of God's blessing and prosperity.

THE OUTLOOK.

This is most promising, but it brings with it increasing responsibilities, burdens that have to be borne, and work engaged in, that will need all our strength, faith, and hope.

But with "Be ye strong and very courageous" ringing in our

ears we will not ask to have our burdens removed, but rather for grace to bear them.

It is certain that the Lord is opening new doors for us to enter, and He is not slack in providing the wherewithal to go in. Missionaries are coming forward, and this at small expense, and in one case without any expense to the Mission whatever; friends are helping nobly, and the work is appealing as never before to our subscribers. We have heard the cry, "Come over and help us!" and to the best of our ability we are obeying, and God is making bare His arm and giving us out of His resources. Blessed be the God of our salvation.

"Look, ye saints! the sight is glorious;
See the 'Man of Sorrows' now,
From the fight return'd victorious;
Ev'ry knee to Him shall bow.
Crown Him, crown Him;
Crowns become the Victor's brow."

We appeal to the Lord's stewards for help to embrace the outlook that is revealed, and we feel sure that we shall not appeal in vain.

FINANCE.

THIS Jubilee year has been one that has constantly called forth our gratitude and praise to our

FAITHFUL GOD.

Beginning immediately after our Annual Meeting, first with regard to the handsome donation from our anonymous friend of £1,000 for the Pension Fund, then through the same generosity providing £200 per annum for three years towards the stipend of a full time secretary; thus making the way plain for the Council to seek definitely the service of a brother to be entirely set apart for the work of the Mission. This choice fell upon our brother, Pastor W. Chisnall, who ultimately accepted the position. The whole of the Council and the Mission generally deeply sympathise with him and the Church at Guildford in the changes that this necessarily brings about. Then with the gradual rising interest of the denomination, our finances have reached such a level they have never done before. The total income this year is as follows:—

Cash, ear-marked balances:—

	£	s.	d.
Deposit Account	900	0	0
Current ,, ...	399	17	9
Received since	3,619	0	9
,, in India (exclusive of L.Z.A.)	333	19	4½
	£5,252	17	10½

So we give our grateful thanks to God and to everyone who has helped so wondrously this part of the Lord's cause.

SUMMARY INCOME AND EXPENDITURE ACCOUNT.

INCOME.

	£	s.	d.	£	s.	d.
Cash Balance, Oct. 1, 1910—						
At Bank—Deposit Account	900	.	.			
„ „ Current Account	399	17	9			
				1,299	17	9
Income during the year—						
General Fund	1,544	10	9½			
Interest on Deposit Account	20	17	3			
HERALD Fund	139	14	2			
Medical Fund	26	13	3			
Ladies' Zenana Auxiliary ...	275	12	3½			
Secretary's Fund	600	.	.			
Pension Fund	1,000	.	.			
Interest received ...	11	13	.			
				3,619		9
				£4,918	18	6

EXPENDITURE.

	£	s.	d.	£	s.	d.
Expenditure for the year—						
General Fund	1,382	1	4			
HERALD Fund	150	14	4			
Medical Fund	40	.	.			
Secretary's Fund ...	138	.	.			
Ladies' Zenana Auxiliary	199	.	.			
Voyage Account—						
General	284	9	1			
L.Z.A....	39	3	9			
Sendamangalam Fund ...	26	2	.			
Pension Fund Expenses *re* Trust Deed	8	3	10			
				2,267	14	4
Pension Fund Investment Account—						
2½ per cent. Consolidated Consols at Cost ...	500					
London County Council Stock @ Cost... ...	500	.	.			
				1,000	.	
Cash Balance—						
At Bank, Current Account	451	4	2			
„ „ Deposit Account	1,200	.	.			
				1.651	4	2
				£4.918	18	6

GENERAL ACCOUNT.— *ctober 1st, 1910, to September 30th, 1911.*

INCOME.		£	s.	d.
Balance, October 1st, 1910		518	18	7¼
Subscriptions and Donations, 1910-1911 ...		1,544	10	9½
Transferred from Ladies' Zenana Auxiliary—				
Missionary's and Bible-women's Salaries	£144 . .			
Rent for twelve months ...	20 . .			
Share of Report Expenses ...	10 . .			
		174	.	.
Interest on Deposit Account...		20	17	3
		£2,258	6	7¾

EXPENDITURE.		£	s.	d.
By Remittances to India for Missionaries', Preachers', Teachers', &c., Salaries and Mission Account		1,264	15	10
„ Missionary Boxes, Stationery, Postage, &c.		4	18	7
„ Carriage and Customs on Christmas Boxes		8	10	8
„ Ministerial, General, Deputation, and Committee Room Expenses		77	18	1
„ Missionaries' Salaries on Furlough ...		108	6	8
„ British Oxygen Co.			4	2
„ Mr. Vickery		26	.	.
„ Banks & Son—				
Printing Report	£52 6 9			
Advertising, &c.	13 . 7			
		65	7	4
„ Transferred to Secretary's Salary Account		38	.	.
„ „ „ Voyage Account... ...		156	18	1
„ „ „ Hospital Account ...		250	.	.
„ „ „ Reserve Fund		40	.	.
„ „ „ HERALD Account ...		4	3	1¼
Balance ...		213	4	1½
		£2,258	6	7¾

BALANCE SHEET.—*As at September 30th, 1911.*

LIABILITIES.	£	s.	d.
General Account	213	4	1½
Sendamangalam Fund	18	17	6½
Secretary's Salary Account	500	.	.
Medical Fund...	54	18	1½
Reserve Fund...	240	.	.
Pension Fund...	1,003	9	2
Voyage Account—			
L.Z.A.	60	16	3
Ladies' Zenana Auxiliary	309	18	11½
Hospital Fund	250	.	.
	£2,651	4	2

ASSETS.	£	s.	d.
By Balance at Bank—			
Current Account	451	4	2
Deposit Account	1,200	.	.
By Investments *re* Pension Fund—			
London County Stock @ Cost	500	.	
2½ per cent Consolidated Consols @ Cost	500	.	
	£2,651	4	2

In accordance with the provisions of the Companies (Consolidation) Act, 1908, I, William Littleton, practising as a Public Accountant at 126, Bishopsgate, London, E.C., hereby certify that in accordance with the information and explanations given to me my requirements as Auditor have been satisfied. I have examined the Securities for the £1,000 invested on behalf of the Pension Fund, and the Deposit Notes for the £1,200, and further certify that the above is a statement showing the position of the English Accounts in accordance with the information and explanation given to me, and as shown by the Books and Vouchers as at September 30th, 1911.

October 9th, 1911.

WILLIAM LITTLETON, F.C.P.A.

SUNDRY ACCOUNTS.

SENDAMANGALAM FUND.

	£	s.	d.		£	s.	d.
Balance Oct. 1, 1910	44	19	6½	Deepening Well at Sendamangalam...	8		
				Scripture in Sendamangalam ...	10	.	.
				Furniture in Sendamangalam ...	8	2	.
				Balance ...	18	17	6½
	£44	19	6½		£44	19	6½

L.Z.A. VOYAGE ACCOUNT.

	£	s.	d.		£	s.	d.
Balance, Oct. 1, 1910	40	.	.	Mrs. Elnaugh's Passage	39	3	9
Transferred from L.Z.A. Account ...	60	.	.	Balance ...	60	16	3
	£100	.	.		£100	.	.

RESERVE FUND.

	£	s.	d.		£	s.	d.
Balance, Oct. 1, 1910	200	.	.	Balance	240		
Transferred from General Account...	40	.	.				
	£240	.	.		£240	.	.

GENERAL VOYAGE ACCOUNT.

	£	s.	d.		£	s.	d.
Balance, Oct. 1, 1910	127	11	.	Mr. Brand's Passage	66	10	11
Transferred from General Account...	156	18	1	Mr. Morling's ,,	17	18	2
				Mr. Booth's ,,	200	.	.
	£284	9	1		£284	9	1

MEDICAL FUND.

	£	s.	d.		£	s.	d.
Balance, Oct. 1, 1910	68	4	10½	Erection of Dispensary ...	40	.	.
Subscriptions, 1910-11	26	13	3	Balance ...	54	18	1½
	£94	18	1½		£94	18	1½

"HERALD" FUND.

	£	s.	d.		£	s.	d.
Balance, Oct, 1, 1910	6	17	¾	Banks & Son— Printing & Postages	147	8	2
Subscriptions, 1910-1911	139	14	2	Postages for Carriage and Distribution	1	.	2
Transferred from General Account	4	3	1¼	Editorial Expenses	2	6	.
	£150	14	4		£150	14	4

SUNDRY ACCOUNTS—*Continued.*

SECRETARY'S SALARY ACCOUNT.

	£	s.	d.		£	s.	d.
Subscription for 3 years, April, 1911, 1912-3	600			Six Months' Salary paid	138		
Transferred from General Account...	38	.	.	Balance ...	500		
	£638	.	.		£638	.	.

PENSION FUND.

Subscriptions 1910-11	1,000			2½% Consolidated Consols £616 14 10 @ £80 1 5/16 ...	= 499	3	6
Interest received London Co. C. Stock 2 Quarters ...	8	.	4	London County Council Stock £567 6 4 @ At £88 ...	= 499	4	9
Consols, 1 quarter	3	12	8	Commission	1	11	9
					1,000	.	.
				Brown, Son & Vardy *re* Draft Deed of Trust	8	3	10
				Balance ...	3	9	2
	£1,011	13	.		£1,011	13	.

HOSPITAL FUND.

Transferred from General Account...	250	.	.	Balance ...	250	.	.

LADIES' ZENANA AUXILIARY.

Balance, Oct. 1, 1910	293	6	8	Paid to General a/c :—			
Subscriptions, &c., Less Postages, Boxes, &c., paid by Sec., as per Account 1910-11	275	12	3½	Missionary's and Bible-women's Salaries ...	144	.	.
				Rent, twelve months	20	.	.
				Share of "Report" Expenses ...	10	.	.
				Mrs. Elnaugh's Outfit	25	.	.
				Transferred to Voyage Account ...	60	.	.
				Balance ...	309	18	11½
	£568	18	11½		£568	18	11½

ABSTRACT OF RECEIPTS.

October 1st, 1910, to September 30th, 1911.

	£	s.	d.
Acton, Tabernacle			
General	6	.	5
Heralds	1	5	9½
Amersham			
General ...	1	3	
Aston Clinton			
General ...	4	18	6½
Aylesbury			
General		17	.
Heralds		13	10
Basset Street, *Keppel Street Memorial*			
General	1	16	.
Heralds	1	17	6
Medical		10	.
Bath, *Bethel*			
General	2	4	4
Heralds	1	14	6
Beccles, *Martyrs' Memorial*			
General	6	17	6
Heralds	1	8	3
Bedford			
Heralds		11	6
Berkhamsted Common			
General	2	1	.
Heralds		4	6
Berkhamsted, *Beulah*			
General	3	6	9
Heralds		14	.
Bermondsey, *Lynton Road*			
General	10	9	1½
Heralds	7	10	.
Bethersden			
General	1		6
Bethnal Green, *Hope*			
General	1		
Blakenham			
General	1		
Bolton			
General	4	15	5
Heralds		12	.
Brentford, *North Road*			
General	24	16	.
Heralds	4	12	6
Brighton, *Prarthana Sabha*			
General	30	5	8
Heralds	1	17	9
Brighton, *Tabernacle*			
General	4	.	2
Heralds		2	.
Brixton, *Tabernacle*			
General	3	17	9
Heralds		16	3
Bromley, *College Slip*			
General	1	4	8
Heralds	1	12	10
Cambridge, *Eden*			
General	30	1	.½
Heralds	3	.	.
Canning Town, *Providence*			
General		16	10½
Chadwell Street, *Mt. Zion*			
General	86	6	.
Heralds	7	1	6
Chatham, *Enon*			
General ...	1	10	.
Heralds ...		5	.
Chelmsford			
General	10	18	4
Heralds	1	10	3
Cheltenham, *Bethel*			
General		7	
Chelmondiston			
General	1	.	
Heralds	1	.	
Chesham, *Townfield*			
General	5	1	5
Heralds	1	12	.
Children's Missionary Band			
General	1		.
Medical			3
Clapham, *Courland Grove*			
General	6	3	6¼
Heralds	2	10	.
Medical		10	.
Clapham Junction, *Providence*			
General ...	1	5	
Claxton			
General	1	3	9
Colnbrook			
General	1	15	4
Heralds		6	6
Cranleigh			
General ...		10	
Crawley			
General	1	5	.
Heralds		3	6
Croydon, *Tamworth Road*			
General	4	13	
Heralds	1	7	.
Croydon, *Derby Road*			
General	2	15	7
Datchet			
General ...		4	.

	£	s.	d.
Dunstable			
General		4	6
Egham			
General ...	2	5	.
Heralds ...		13	.
Eltham			
General	1	1	4
Heralds		1	6
Elthorne Road, *Ebenezer*			
General	1	7	.
Heralds			6
Erith, *Providence*			
General	2	12	1
Farnborough			
Heralds		4	
Fleckney			
General ...	1	5	
Fleet			
General ...	1	10	2
Heralds ...		11	
Folkestone			
General	1	6	9
Fulham			
General		2	
Grays, *Ebenezer*			
General		10	6
Heralds		5	6
Great Gransden			
General		12	
Greenwich, *Devonshire Road*			
General		10	10
Heralds	1	12	9
Guildford, *Old Baptist Chapel*			
General	17	5	4
Heralds	1	16	1
Medical		13	.
Haworth, *Hall Green*			
General	2	14	5½
Heralds	1	1	9½
High Wycombe, *Zion*			
General	4	6	3
Heralds	1	7	.
Hillingdon			
General ...		6	6
Heralds ...		1	6
Hollinwood			
General	8	1	2
Heralds	1	11	3
Homerton, *Homerton Row*			
General	5	12	5
Heralds		16	5
Horham			
General	20	10	1
Heralds	2	10	.
Hounslow, *Zoar*			
General ...	16	8	3¼
Heralds	2	11	7
Hoxne			
General ...		17	

	£	s.	d.
Ilford			
General		5	6
Heralds		3	6
Ipswich, *Bethesda*			
General	11	.	4½
Heralds	2	6	6
Ipswich, *Zoar*			
General ...	1	4	8
Heralds ...	1	15	6
Irthlingboro'			
General		10	.
Heralds		3	.
King's Langley			
General		1	8
Heralds	1	.	.
Kingston, *Providence*			
General	10	6	.
Heralds		16	.
Laxfield			
General	3	.	3
Heralds		8	.
Leicester, *Newark Street*			
General	3	16	5½
Heralds		9	6
Lewes			
Heralds		5	
Lewisham, *College Park*			
General	5	17	4
Heralds		19	6
Leyton, *Goldsmith Road*			
General		1	6
Heralds		15	.
Limehouse, *Elim*			
General	1	2	5
Heralds		6	1
Lowestoft, *Tonning Street*			
General		18	2
Madras			
General	5	4	.
Maidstone, *Providence*			
General	2	14	8½
Heralds	1	.	8½
Manchester			
General	12	6	7½
Heralds	2	7	4
March, *Providence*			
General	17	2	4
Heralds	1	6	.
Margate, *Rehoboth*			
General		13	
Marylebone, *Mount Zion*			
General	100	16	2
Heralds	8	1	11
Medical	1	11	6
Mayford			
General	1	1	6
Heralds		2	.
Mendlesham Green			
General	1	1	3
Meopham			
General		1	5
Heralds		8	3

	£	s.	d.
Middlesbro', *Providence*			
General	2	11	6
Heralds		10	.
Newcastle, *Gallowgate*			
General	1	12	.
Heralds		6	6
Norbiton, *Zion*			
General	2		
Northampton, *Providence*			
General	3	8	11½
Heralds		14	.
Norwich, *Orford Hill*			
General	2	10	4½
Heralds		18	.
Notting Hill Gate, *Bethesda*			
General	3	5	4
Heralds	1	5	
Occold			
General	2	.	11
Heralds		6	.
Otley			
Heralds ...		3	
Over			
General ...	2	10	
Heralds ...		12	
Peckham, *Zion*			
General		8	9
Heralds		12	.
Pimlico, *Carmel*			
General ...		7	3½
Poynings, *Zion*			
General	1	17	7
Prittlewell, *Providence*			
General	13	.	11
Heralds		14	
Reading, *Providence*			
General	4	.	1
Heralds	2	1	9
Richmond, *Salem*			
General	7	19	7
Heralds		18	6
Rishangles			
General	3	3	
Rowley Regis, *Providence*			
General	3	4	4½
Heralds		12	.
Royton, *Bethesda*			
General	4	13	8
Heralds	1	9	8
Rushden, *Succoth*			
General	1	4	
Heralds		13	
St. Alban's, *Bethel*			
General	2	3	8
Heralds	1	7	4
St. Neots, *New Street*			
General	11	15	1
Heralds		15	.
Salhouse			
General	4	8	11½
Heralds		8	9
Soho			
General ...	6	16	.
Heralds ..		15	4
Somersham			
General ...		16	
Southport			
General	3	2	5
Staines			
General			6
Heralds		2	2½
Stevenage, *Albert Street*			
General	3	3	2
Heralds	1	10	
Stoke Ash			
General ...	2	9	6
Heralds ...		4	.
Stonham Parva			
General	4	2	8
Stowmarket			
General		3	
Stratford, *Gurney Road*			
General	13	11	7
Heralds	3	3	11
Sturry			
General	1	15	½
Heralds		5	6
Sunderland, *Jireh*			
General		17	7
Heralds		17	.
Swindon, *Providence*			
General	3	1	2
Heralds		9	.
Sydney, (N.S.W.), *Castlereagh St.*			
General	7	19	.
Heralds		4	.
Medical	1	11	6
Thame			
General	1	9	7
Heralds		12	10
Tollington Park, *Zoar*			
General		16	2
Tottenham, *Ebenezer*			
General		18	
Tottenham *West Green Road*			
General	3	3	1
Heralds		4	.
Tring, *Akeman Street*			
General	100	5	5
Heralds	5	8	3
Medical		2	.
Tring, *Ebenezer*			
General	1	13	
Trowbridge, *Zion*			
General	2	11	4
Tunstall			
General	2	4	6
Heralds	1	.	.

	£	s.	d.
Waltham Abbey, *Ebenezer*			
General	2	6	2
Heralds		12	.
Walthamstow, *Zion*			
General	6	5	8
Heralds	2	4	8
Waldringfield			
General		8	4
Walworth, *Penrose Street*			
Heralds		16	
Walworth, *Surrey Tabernacle*			
General	3	1	.
Heralds	1	5	.
Wandsworth, *Chatham Road*			
General	4	5	½
Wandsworth, *West Hill*			
General	2	6	
Heralds	1	1	
Warboys			
General		17	3
Heralds		19	3
Watford, *Tabernacle*			
General	10	5	7
Heralds	2	8	.
Wattisham			
General		9	3
Wellingboro', *Tabernacle*			
General	8	2	1
Heralds		6	.
West Ham, *Tabernacle*			
General	9	7	6
Heralds		18	.
Whittlesea			
General	3	2	.
Heralds	1	1	.
Willingham, *Old Baptist Chapel*			
General		9	3
Heralds		11	9
Wisbech, *Zion*			
General		11	10
Heralds		6	.
Wooburn Green, *Ebenezer*			
General	5	3	7
Wood Green, *Dovecote Hall*			
General	2	17	0
Heralds		6	3
Wood Green, *Park Ridings*			
General	5	7	10½
Heralds		6	3
Woolwich, *Enon*			
General	7	2	8
Yarmouth, *York Road*			
General	3	7	2
Heralds		13	6
Personal			
General ...	504	12	6
Heralds ...	14	10	4
Medical ...	21	15	.
Annual Meeting			
Collection ...	76	13	3
Sale of Literature ...	3	12	.
Profits on Tea	4	15	9
„ „ Photos ...		10	.
Farewell Meeting			
Collection	21	12	1½
Profits on Tea		16	.
Half-Yearly Meeting			
Collection	78	.	.
Sale of Literature ...	1	14	7
Interest on Deposit at Bank	20	17	3
Ladies' Zenana Auxiliary	275	12	3½
Secretary's Fund ...	600	.	.
Pension Fund ...	1000	.	.
Balance in hand, October, 1910	399	17	9
Interest on Pension Fund	11	13	.
	£4018	18	6

General Fund.

"Of Thine Own Have We Given Thee."

	£	s.	d.
Acton, *Tabernacle*—			
Collection	1	10	.
Sunday-school ...	3	19	3
Bound Volumes ...		4	6
Reports		3	2
Elliott, Master C. A. (box)		3	6
Amersham—			
Sunday school ...	1	3	.
Aston Clinton -			
Collection	2	.	6½
Sunday-school ...		8	5
Reports		1	.
Boxes...	2	8	7
Aylesbury, *Walton-street*—			
Horne, Miss J. (box)		12	.
Roberts, Miss L. ,,		5	.
Bassett Street, *Keppel-st. Memorial*—			
Boxes...		13	6
Reports		2	6
Feilder, Miss R. M.	1	.	.
Bath, *Bethel*—			
Sunday-school ...		14	9
Reports		1	7
Clark, Miss		4	.
Friend		3	.
Gray, Mrs.		2	6
,, Mr.		1	.
Robbins, Miss R. S.		5	.
Sharp, Mr. H. J. ...		2	6
Sims, Miss		10	.
Beccles, *Martyrs' Memorial*—			
Collection	2	1	6
Sunday-school ...	4	16	.
Berkhamsted Common—			
Box		3	6
Reports		1	.
Hodsden, Mrs. W. (box)	1	1	6
Rance, Miss Eva ...		15	.
Berkhamsted, *Beulah*—			
Sunday-school ...	1	1	3
Boxes...	2	4	4
Reports		1	2
Bermondsey, *Lynton-road*—			
Collection	6	9	1½
Sunday-school ...	1	11	6
Reports		10	.
153		5	.
Blackman, Mr. H....	1	1	
,, Miss E. R.		2	6
Edwards, Mrs.—In memory of M. R. E.		10	.
Bethersden—			
Collection	1	.	6
Bethnal Green, *Hope*—			
Sunday-school		1	.
Blakenham—			
Collection	1	.	.
Bolton -			
Collection	2	13	5
Sunday-school ...	1	2	6
Bible-class		13	6
Sale of Literature...		6	.
Brentford, *North-road*—			
Collection ...		7 11	3
Sunday-school		8	. 3
Bible-class	1	15	.
Y.M.B.C.	2	.	.
Reports		2	6
Charman, Mrs. ...	1	10	6
Fowler, Mr. H. ...		16	6
Gillett, Mr. R. (box)		8	6
Secrett, Mr. F. ...	2	.	.
Tooke, Mr.—Lecture		11	6
Brighton, *Prarthana Sabha*—			
Collection	4	15	3
Boxes...	13	3	.
Subscriptions ...		7	.
Sale of Curios ...		2	3
Reports		9	.
Profit from Tea ...		6	8
Anon., per Mr. Lucas	1	.	.
Bevan, Miss, per Mr. Lucas	1	.	.
Botting, Mr. S. ...		10	.
Chapman, Misses M. L. and E.	3		.
Fisher, Mr. and Mrs. D. (Jubilee Fund Thank-offering)...		10	.
Light, Miss C., per:			
Anon.		5	.
Bates, Miss L. ...		5	.
Billington, Miss...		15	.
Boylett, Miss ...		5	.
Chapman, Miss ...		5	.
C. L.		7	6
Holford, Mrs. ...		2	6
Light, Miss E. ...		5	.
Lucas, Mr. ...		2	6
Piper, Miss ...		10	.
Vickery, Mr. W...	2	.	.
Brighton, *Tabernacle*—			
Sunday-school ...		8	3½
Boxes	1	19	11½
Y.W.B.C.		3	6
Y.M.B.C.		5	7½
Prayer meeting Offerings		12	10
Dancy, Mr. W. ...		10	.
Brixton, *Tabernacle*—			
Sunday-school ...	1	11	9
Reports			9
Bantock, Miss A. ...		4	6
Beach, Miss J. ...		5	.
,, Mr. F. ...		2	.
Gillings, Mrs. ...		3	.
Goodchild, Mrs. ...	1	1	.
Sapey, Mr. T. L. ...		3	.
Stevens, Miss L. (box)		4	3
Wrighton Mrs. ...		2	6
Bromley, *College Slip*—			
Bible-class		13	4
Reports		1	4
Fearnley, Mrs. ...		10	.
Cambridge, *Eden* -			
Collection	8	13	3½
Sunday-school ...	7	15	.
Reports		3	.
Allen, Miss		3	4
Ansell, Mr. (box) ...		10	.
Day, Miss		2	7
Dellar, Miss... ...		7	.
Derby, Miss L. ...		4	4
Grys, Miss Le		6	11
Haddow, Mr. ...		10	9
Haynes, Miss (card)	2	8	6
Hunt, Mrs. (box) ...	1	5	9
Jull, Mrs. (per) and Mrs. Waddelow ...	1	11	6
Oxberry, Mrs. ...		12	9
Reynolds, Mrs.		2	9
Songer, Miss ...		3	7
Sturton, Mr. R. ...	5	.	.
Canning Town, *Providence* -			
Collection		15	10½
Davis, Mrs.		1	.
Chadwell Street, *Mount Zion*—			
Sunday-school ...	15	9	2
Missionary Sunday	11	15	.
Boxes	19	17	8½
Dialogue by Children (collection)...	3	5	6
Lecture by Mr. Tooke		18	1½
Applegate, Mr. F. B.		10	6
Birthday Gift, Aug. 4		5	.
Briscoe, Mr. J. (Kolli Mountains) ...	1	.	.
Bumstead, Mr. W...	1	.	.
Caulridge, Miss		5	.
Fricker, Mrs. ...	1	1	.
Golding, Mr. E. W.		10	6
Hammond, Mrs. ...		8	.
Hoddy, Mrs.... ...	1	.	.
,, Miss...		2	.
Jones, Mrs. ...		10	.
L. M.		5	.
Lawrence, Miss		2	6
Mitchell, Mr. E. ...	1	.	.
Miller, Mr. T. G. ...		10	.
Mackenzie, Mr. J. G.		10	6
Nunn, Mrs. H. S. ...	10	.	.
,, Mr. H. S. ...	10	.	
,, Mr. S. G. ...		5	.
Simmonds, Mr. ...	1	1	.
Smith, Mr. D.	2	2	0
,, Mrs. F. ...		2	6
Stedman, Mr. E. C.	2	2	.
Wilks, Miss... ...		4	.
Woodward, Misses		4	.
Chatham, *Enon*—			
Sunday-school	1	10	
Chelmsford -			
Collection ...	2	7	.
Sunday-school	2	.	5½
Bible-class ...	2	12	4½
Boxes ...	1	14	3
Cards ...		7	7
Literature ...		7	.
Anon.... ...		10	.
Beach, Mrs....		10	.
Blythe, Mrs...		2	6
,, Mr. ...		2	6
Cotter, Miss...		5	.
Cheltenham, *Bethel*—			
Box		6	
Reports		1	
Chelmondiston—			
Collection ...		14	
Box		6	
Chesham, *Townfield*—			
Collection	1	1	11
Sunday-school ...	3	4	11
Hawkins, Miss (box)		9	9
Nash, Miss ,,		4	10
Children's Missionary Band—			
Simmond, Fred		4	

	£	s.	d.
Schweitzer, Ruby...		2	.
Tooke, Elsie ...		4	.
Waters, Ruth, Alma, Annie ...		10	
Clapham, *Courland Grove*—			
Sunday school ...	2	11	10
Band of Hope ...		6	.
Birthday Box ...	1	10	3
Dadswell, Mr. John (box)		10	2½
Waller, Mrs. (box)...		8	2½
White, Miss „ ...		17	.
Clapham Junction, *Providence*—			
Sunday-school ...	1	5	.
Claxton—			
Collection ...	1	2	.
Reports ...		1	9
Colnbrook—			
Wild, Miss A. S. (box)	1	15	4
Cranleigh—			
Mann, Mrs. D.		10	.
Crawley—			
Collection ...	1	.	.
Ashley, Mr. ...		5	.
Croydon, *Tamworth-road*—			
Collection	3	18	.
Reports		3	.
Baker Miss F (box)		3	6
Thomas, Miss M. „		8	6
Croydon, *Derby-road*—			
Collection	1	5	7
Bible-class	1	10	.
Datchet—			
Ridgway, Mr.		4	.
Dunstable—			
Cheshire, Miss A. ...		2	.
Gurney, Mr. G. ...		2	6
Egham, *Ebenezer*—			
Collection	2	5	.
Eltham—			
Sunday-school ...	1	.	9
Lankester, Miss F...			7
Eltborne Road, *Ebenezer* –			
Sunday-school ...		18	4
Bible-class		5	11
Sandell, Mr. H. D. (box)		2	9
Erith, *Providence*—			
Collection	1	11	1
Sunday-school ...	1	1	.
Fleckney, *Carmel*—			
Y. P. Thursday Class		3	.
Reports		1	.
Buckley, Mrs. ...		4	.
Deacon, Miss L. ...		4	.
Gamble, Mr. T. W...		4	.
„ Mr. & Mrs. C. F. ...		5	.
Hurst, Mr. and Mrs.		4	.
Fleet—			
Collection		2	.
Sunday-school ...		10	.
Bible-class		17	7½
Reports			6
Folkestone, *Zion* –			
Sunday-school ...	1	6	9
Fulham—			
Brown, Mr. S. H. ...		2	.
Grays, *Ebenezer*—			
Sunday-school ...		10	6
Great Gransden -			
Collection		12	.
Greenwich –			
Devonshire-road—			
Reports		3	4
Wilmshurst, Mr. C. S. (box)		7	6

	£	s.	d.
Guildford, *Old Baptist Chapel*—			
Boxes	14	1	3
Billing, Mrs	1	.	.
Friend's Thankoffering		5	.
Handley, Mrs. ...		6	.
McGill, Miss... ...		10	.
Parsons, Miss ...		10	.
Sanders, Miss Ivy ...		4	.
Usher, Miss...		4	.
„ Miss M.		5	1
Haworth, *Hall Green*—			
Sunday-school ...		6	7½
Boxes...	2	2	6
Sale of Palm Leaves		1	4
Kane, Mrs. B. (box)		4	.
High Wycombe, *Zion*—			
Collection	3	11	1
Prarthana Sabha ..		4	2
Reports		3	.
Rogers, Misses ...		8	.
Hillingdon—			
Collection ...		6	6
Hollinwood, *Bethesda*—			
Collection	6	1	6
Sunday-school ...		12	.
Sale of Literature ...		2	11
Oldham Friend ...		7	7½
Hollinwood Friend		5	1
Bardsley, Mr. J. J...		5	5½
Friend		1	7
Smith, Miss E. ...		5	.
Homerton, *Homerton Row*—			
Collection	3	.	.
Sunday-school ...	1	12	5
Anon....		10	.
Spratt, Mrs.... ...		10	.
Horham—			
Collection	4	11	2½
Boxes...	15	18	10½
Hounslow, *Zoar* –			
Collection ...	5	10	11
Sunday-school	5	18	1½
Bible-class ...	2	14	6½
Literature ...		5	.
A. J. R. ...	1	19	7½
Hoxne—			
Collection		17	.
Ilford, *Cleveland-road*—			
Keeble, Mr. S. J. ...		5	6
Ipswich, *Bethesda*—			
Collection	7	3	.
Infants' Class ...		8	4½
Reports		7	6
Banks, Mr. and Mrs. and Family (box)		18	.
Chilvers, Mr. H. T...		2	6
E. J. W.		5	.
Fenton, Miss ...		2	6
Goodchild, Mrs. (box)		6	.
Gorham, Mr. J. ...		1	.
Ling, Mr. W. ...		5	.
Nold, Miss E. M. ...		3	.
Pitts, Miss		2	.
Pryer, Miss N. ...		5	.
Ringer, Miss ...		2	.
Robinson, Miss A. (box)		6	.
Taylor, Mrs.... ...		1	.
Woods, Mr. C. ...		2	6
Ipswich, *Zoar*—			
Collection		19	.
Reports		2	6
Literature			8
Whayman, Mr. A. W.		2	6

	£	s.	d.
Irthlingboro'—			
Keller, Mrs. W. ...		10	.
King's Langley,			
Reports		1	8
Kingston, *Providence*—			
Sunday-school ...	9	5	4
Reports			8
Lambourn, Mr. ...		15	.
„ Miss ...		5	.
Laxfield—			
Sunday-school ...	2	9	8
Dyke, Marjorie (box)		5	6
Easey, David „		5	1
Leicester, *Newark-street* –			
Collection	3	5	10
Challis, Miss G. ...		5	.
„ „ Lit.			7½
Crook, Mrs.... ...		5	.
Lewisham, *College Park*—			
Collection	3	7	3
Infant Class... ...		5	7
Intermediate and Senior Classes ...	2	4	6
Leyton, *Goldsmith-road* –			
Reports		1	6
Limehouse, *Elim*—			
Boxes...	1	2	5
Lowestoft, *Tonning-street* –			
Collection		18	2
Madras—			
Booth, Mr. and Mrs. E. A.	5	.	.
Elliott, Miss... ...		4	.
Maidstone, *Providence*–			
Sunday-school ...	1	.	.
Boxes...		11	11½
Reports			6
Dearing, Mr. A. W...		2	6
Miller, Mrs. T. ...		6	6
Parsons, Miss ...		10	.
Walter, Miss F. ...		3	3
Manchester—			
Collection	1	10	3
Reports		2	.
Collecting Cards ...		17	4
Boxes...	7	9	8½
Literature		10	4
In Memoriam ...	1	1	.
Friend		1	.
Hindle, Mr. T. R. ...		5	.
R. A.		10	.
March, *Providence*—			
Collection	14	12	10
Beedzler, Mr. (Kolli Mountains) ...	1	1	.
Morton, Mr. H. A. ...	1	1	.
Northfield, Mr. B. J.		7	6
Margate, *Rehoboth*—			
Collection ...		13	.
Marylebone, *Mount Zion*—			
Sunday-school ...	35	18	9
Mission Class ...		9	.
Reports			6
Andrews, Miss (Kolli Mountains) ...		2	6
Barradell, Mr. ...	1	1	.
„ „ (box)		12	11
Barratt, Mrs		5	.
Bennett, Mrs. ...	1	.	.
Cobb, Mrs.		10	.
Friend		1	6
„ for Christmas Boxes		8	9
Goodley, Mr...	1	1	.

	£	s.	d.
Grimes, Mr.	2	2	.
Gutteridge, Mr. ...		5	.
Harris, Mrs. C. C. ...	17	12	.
„ Mr. C. C. ...	12	12	.
„ Miss		5	.
„ Miss H. V. ...		5	.
„ Miss E. C.	1	5	6
„ Miss E. M. ...		15	.
„ Mr. C. W. ...	2	2	.
„ „ Lit.		4	.
„ „ Carriage on Xmas Boxes	4	16	11
„ Mr. H. C. ...	3	.	.
Howe, Mrs.	1	1	.
Hutchinson, Mr. ...		10	.
J. B.		10	.
Kidman, Mr.		2	6
Morgan, Mr.	1	1	.
Northfield, Mr. ...		1	.
Patten, Miss (Kolli Mountains) ...		10	.
Robbins, Miss M. ...		5	.
Russell, Mrs. ...		7	6
„ Mr.	1	.	.
Sampson, Mrs. ...		2	.
Sears, Mr. R. S. W. ...	2	2	.
„ Mr. A. S. W. (Kolli Mountains)		2	.
Sennitt, Mr.	1	1	.
Smith, Mr. D. F. ...	2	2	.
„ Mr. F. J. ...	1	1	.
Tarrant, Mr.		5	.
Thompson, Misses ...		10	.
Turner, Miss (box) ...		11	10
Vine, Mr A.		10	6
Willett, Mrs		5	6

Mayford—

Sunday-school	1	1	6

Mendlesham Green—

Collection	1	.	3
Davey, Mr. W. ...		1	.

Meopham—

Reports ...		1	5

Middlesbro', *Providence—*

Reports			6
Allick, Miss		8	.
„ Miss Edith ...		2	.
Salmon, Master Jack		1	.
Taylor, Miss	2	.	.

Newcastle, *Gallowgate—*

Collection		6	6
Reports			6
Beall, Miss B. (box)		15	.
Moffat, Mr.		10	.

Norbiton, *Zion—*

Collection	2	.	.

Northampton, *Providence—*

Collecting Cards ...	2	17	11½
Thursday Bible-class		11	.

Norwich, *Orford Hill—*

Collection	1	4	4½
Sunday-school ...		16	10
Literature		1	.
"Norwich"		5	.
Purling, Miss Lily ...		2	.
„ Mr. James		1	2

Notting Hill Gate, *Bethesda—*

Collection	1	13	.
Burbage, Master H. (box)	1	12	4

Occold—

Collection	1	.	.
Hawes, Mr. (box) ...	1	.	11

Over—

Collection	2	3	.
Reports		1	.

	£	s.	d.
One who has done what she could ...		6	.

Peckham *Zion—*

Collection		3	3
Reports		1	3
J. K. (box)		4	3

Pimlico, *Carmel—*

Collection		7	3½

Poynings—

Collection ...	1	9	1
Sunday-school		8	6

Prittlewell, *Providence—*

Collection ...	7	10	5
Sunday-school	1	16	.
Reports ...		1	.
Elnaugh, Mr. G.		10	6
Fisher, Mr. E.	3	3	.

Reading, *Providence—*

Sunday-school ...		16	8
Lantern Lecture ...		8	3
Reports		4	6
Dann, Mr.	1	7	3
Gough, Miss ...		4	8
Woodham, Mrs. C. ...		13	9
„ Mr. and Mrs. C. (Kolli Mts.)		5	.

Richmond, *Salem—*

Sunday-school ...	3	6	4¾
Bible-class		15	7½
Box		6	6¾
Reports		1	.
Quarterly Subs. ..	1	9	2
Annual Meeting ...		19	6
Children for Bandages		1	4
C., Mr. and Mrs. ...	1	.	.

Rishangles—

Collection	1	10	.
Sunday-school	1	13	.

Rowley Regis, *Providence—*

Sunday-school ...	2	2	10½
Dye, Miss R. E. (box)	1	1	6

Royton, *Bethesda—*

Collection	2	3	9
Sunday-school ...		18	4
Boxes	1	11	7

Rushden, *Succoth—*

Collection		11	6
Sunday-school ...		12	6

St. Albans, *Bethel—*

Collection	1	1	8
Bible-class	1	.	.
Reports		2	.

St. Neots, *New-street—*

Collection	4	9	4
Sunday-school ...	2	10	2½
Bible-classes ...	1	1	6
Boxes	2	15	4
Forscutt, Mr. (box)		6	.
Murkitt, Miss M. ...		3	.
One tenth		10	.

Salhouse—

Collection	2	6	4
„ (Kolli Mts.)		18	9
Sunday-school ...		5	2
Waters, Mrs		14	.
„ Miss R., and Sisters		5	.

Soho—

Sunday-school	3	13	4
Reports ...			8
Camp, Mrs. ...		16	.
Pond, Mr. J ...		4	.
Simpson, Mr.	2	2	.

Somersham—

Monday Evening B.C.		16	.

	£	s.	d.
Southport—			
Collection	2	2	10½
Boxes ...		1	6½
McKee, Mr.		5	.
Salisbury, Miss		10	.

Staines

Reports ...			6

Stevenage, *Albert-street—*

Sunday-school		13	3
Bible-class ...		9	10½
Friends' Boxes	2	.	.

Stoke Ash—

Sunday-school	1	7	10
Reports		2	.
Cracknell, Miss (box)		1	7
Mowle, Miss E. „		17	.
Silburn, Miss D. „		1	1

Stonham Parva—

Sunday school ...		11	.
Bannister, Mrs. ...	2	16	.
Ling, Mr. (box) ..		15	7½

Stowmarket—

Horrie's Mission Box		3	

Stratford, *Gurney-road—*

Sunday-school ...	5	2	8
Harvest Thanksgvng.	1	12	6
Quarterly Subs. ...	4	.	6
Literature		8	8
Y.W.B.C.		5	5
Boxes	1	2	2
Y.P. Annual Mtng.		4	6
Faunch, Mr. F. (Kolli Mountains) ...		10	
Webb, Messrs. A. and P. ...		5	2

Sturry—

Sunday-school ...	1	.	2
Schweitzer, Miss A.		5	.
„ Miss S.		7	.
„ Miss (Lit.)		2	10½

Sunderland, *Jirch—*

Sunday-school ...		10	.
Birkbeck, Mr. ...		2	6
Smith, Mr. H. G. ...		2	1
„ Miss		3	.

Swindon, *Providence—*

Collection	2	11	2
Reports		4	.
Cummins, Miss B. (box)		6	

Sydney (N.S.W.), *Castlereagh-street—*

Collection	3	8	10
Sunday-school ...		19	10
Ryde Church ...	1	10	4
Smithfield Church	1	10	.
„ Sunday-school		10	.

Thame—

Collection	1	9	.
Reports			7

Tollington Park, *Zoar—*

Box		16	2

Tottenham, *Ebenezer—*

Collection ...		10	.
Y.P.S. ...		8	.

Tottenham, *West Green-road—*

Collection ...		14	1
Bible-class ...	2	9	.

Tring, *Akeman-street—*

Collection	26	17	1
Senior C.E.S. ...	15	14	11
Junior C.E.S. ...		19	5
Boxes	25	4	6
Reports		8	6

	£	s.	d.
Butcher, Mr., and Family	20	.	
Friend	10	.	
Glover, Mr. Thos. ...	1	.	
Kindall. Mrs.		1	
Tring, *Ebenezer*—			
Collection ...	1	.	
Sharp, Mr. A. J. ...		13	
Trowbridge, *Zion*—			
Gore, Miss B. M. (Class)		7	9
Summers, Miss L. (box)	2	3	7
Tunstall—			
Collection	1	18	9
Reports		1	3
Denmee, Mr. (box)...		4	6
Waltham Abbey, *Ebenezer*—			
Collection ...	2	.	.
Sewing-class		5	8
Reports ...			6
Walthamstow, *Zion*—			
Sunday-school		15	2
Literature		2	6
Booth, Mr. & Mrs. A.	2	.	.
„ Mr. & Mrs J. C.	2	2	.
Caplin, Mr. and Mrs. S. B.		5	
Caplin, Mrs. E. J....	1	1	
Waldringfield—			
Brett, Mr.		8	4
Walworth, *Surrey Tabernacle*—			
Collection		10	6
Sunday-school	1	1	.
Box		7	6
Reports ...		2	.
Dolbey, Mr....	1	.	.
Wandsworth, *Chatham-road*			
Collection ...	2	12	2
Sunday-school	1	12	10½
Wandsworth, *West Hill*—			
Sunday-school	1	1	.
Lantern Lecture	1	5	.
Warboys—			
Ashcroft, Mrs. ...		1	3
Reynolds, Miss ...		12	6
Salmon, Miss (per Southsea)		3	6
Watford, *Tabernacle*—			
Collection	2	10	.
Sunday-school ...	7	15	6
Wattisham—			
Ganod, Mrs. F. (box)		9	3
Wellingboro', *Tabernacle*—			
Collection	2	.	6
Sunday-school ...	5	10	1
Reports		1	.
Sharman, Mrs. M. R.		5	.
West Ham, *Tabernacle*—			
Collection		6	.
Sunday-school ...	8	.	3
Subs. for Kolli Mts.		16	9
Ericstrop, Mr. ...		2	6
Johnson, Mr., per ..		2	.
Whittlesea—			
Sunday-school	3	.	.
Reports ...		2	.
Willingham, *Old Baptist Chapel*—			
Sunday-school ...		8	8
Reports			7
Wisbech, *Zion*—			
Bell and Wright, Misses (box) ...		7	10½
Scott, Mrs. (box) ...		3	11½
Wooburn Green, *Ebenezer*—			
Sunday-school ...	4	11	10
Y. P. Meeting ...		11	9
Wood Green, *Dovecote Hall*—			
Sunday-school ...	1	5	6
Penny Trading ...		10	6
Whitaker, Mr. J. (box)	1	1	.
Wood Green, *Park tidings*—			
Sunday-school ...	5	7	10½
Woolwich, *Enon*—			
Sunday-school ...	5	14	.
Cock, Miss L. (box)		14	.
Furlong, Mrs. „		5	2
Patterson, Mrs. „		9	6
Yarmouth, *York-road*—			
Collection	1	15	2
Sunday-school ...		19	6
Reports		2	.
Carr, Miss		1	6
Pulford, Miss (box)		9	.
Personal—			
165 (box)		7	9
Anon. (Kolli Mts.)...	1	.	.
Anon.... 100		.	.
Anon. (Firstfruits)...	1	.	.
A. E. W.		7	.
A. R. (Kolli Mts.) ...	1	.	.
Adams, Mr. F. (New Chapel on Kolli Mountains) ...		12	6
Angell, Mr. A. G. (New School or Chapel in Sendamangalam) ...	4	.	.
Applegate, Miss ...		12	6
Ash, Miss, per ...		11	6
An Invalid Friend (Hitchin)		5	.
Birthday Gifts:—			
Nov. 7		2	6
„ 8		5	.
„ 10		2	.
„ 18		2	6
Jan. 7		5	.
„ 25		5	.
„ 30		2	6
March 2		2	6
April 13	1	1	.
„ 13	2	2	.
Aug. 4		2	6
Per E. M.	53	11	.
Birthday Offering...		10	.
Birthday Thankofferring		5	.
Birthday Thankoffering		5	.
Bound Vols. ...		1	6
Ballard, Miss (box)		7	.
Banks, Mr. R. ...	1	1	.
„ „ „ (Kolli Mountains) ...		10	6
Beach, Mrs.	1	.	.
Begbie, Mr. W. H....		2	6
Billing, Miss ...	1	.	.
Billinghurst, Mr. (Kolli Mountains)		2	6
Bishop, Mrs. (Canada)		12	3
Booth, Mr. A. ...		18	.
Brain, Miss R. M. ...		5	.
Brand, Mrs.... ...	1	10	.
Brown, Miss A. (box)		2	.
„ Miss L. ...	1	.	.
C. H. D.	1	1	.
C. H. A.		10	.
„ (Kolli Mts.)		10	.
C. H.		5	.
Christopher, Mr. H.		10	.
Clark, Miss (Pantygog)		2	6
Clark, Miss A. (Kolli Mountains) ...		2	6
Clark, Miss A. ...		4	.
Collins, Miss M. ...		2	.
Collin, Mr. J. B. ...100		.	.
Colson, Mrs. T. W.		10	.
Cooper, Miss E. L....	2	.	.
Cordle, Mr. H. J. ...	1	10	.
Deaves, Mr. and Mrs. Wm.		10	
Dennis, Miss Mary (box)	1	.	.
Derham, Mr. W. (box)	1	14	6
Diagram Leaflets (sale of)		1	.
Dilley, Mr. J. ...		10	.
Driver, Mr. & Mrs. F.		5	.
Driver, Mr. & Mrs. J.		8	.
Do. Reports...			2
E. B.		5	.
Eggleton, Miss H. (Literature) ...			7½
Eggleton, Misses, per (Kolli Mountains)	2	3	6
Elliott, Miss E. ...		1	.
F. J.	5	.	.
Falkner, Miss (Kolli Mountains) ...		5	.
Fielder, Miss R. M.		5	.
Ford, Miss A. ...			6
Forrester, Mr. S. ...		5	.
Friend, per A. J. R.	10	.	.
Do. (Kolli Mts.)	10	.	.
Friend, per E. M. ...	50	.	.
„ „ E. M. ...	10	.	.
„ „ A. J. R.	9	.	.
„ „ A. J. R. (Script. in Sendamangalam) ...	1	.	.
Garment, Mrs. S. ...		4	.
Giblett, Mrs. (Bristol)	2	.	.
Goodrum, Mr. R. ...		1	.
Gosling, Mr. C. H....	4	10	.
„ Miss E. R. (Reports)		1	.
Greenwell, Mr. J. ..	1	.	.
Groome, Mrs. R. ...		7	.
H. F. F.		10	.
Hannah (Mal. iii. 10)		10	.
Hackney, Miss A. ...		12	.
Hindes, Mr. & Mrs.		5	.
Hodsden, Mr. & Mrs. (box)	1	5	
Hodsden. Miss E. (Bound Vol.) ...		1	9
Hutchinson, Mrs. (box)	1	5	.
Hurrell, Mrs. C. (box)		10	.
Idem		2	6
Kirkland, Miss C. (box)		16	
Knight, Mr. J. ...	1	1	.
L. S.	1	1	.
Leeks, Miss E. ...		5	4
M. B.	1	1	.
M. A. F.		5	.
Mary		5	.
Mather, Mrs. B. E....	1	1	.
Maunders, Miss (Kolli Mountains) ...		2	
Mears, Miss C. E. (box)		10	
Mitchell, Mr. J. (box)	1	12	
Morling, Misses E. and E.	1	10	6
N. H.		5	.
Nedi		5	.
Newson, Mr. F. J. ...		2	.
Newton, Mr. H. ...		5	.
Norwich		4	.
Nugent, Miss E. M.		2	6
Oliver, Mrs.	3	10	.
„ Mr.	1	1	.

	£	s.	d.
Osmotherly, Miss G.A.		10	.
Osmotherly, Mrs. K.F.		2	6
Postal (C002328) ...		2	0
Page, Miss J. ...		3	6
Parker, Mr. H. J. (box)		6	.
Purling, Mr. J. (Kolli Mountains) ...		2	.
Purling, Mr. J. (Report)		1	.
R. D.		9	6
Read, Miss		2	6
Robbins, Mr. R. R.	5	.	.
Robinson, Miss E. ...		4	.
Sale of Literature :—			
D. M., per... ...	15	16	5
W. C., per... ...		8	5
Sale of Literature ...		1	6
Mrs. Elnaugh, per		14	4
At Farewell Meeting	1	12	4½
Saw, Mrs. F. A. ...	1	1	.
Sears, Mr. R. E. (Reports)		2	6
Sears, Mr. and Mrs. R. E. (box) ...	5	15	.
S. L.		5	.
Slingo, Miss O. W....	1	13	6
Sharpe, Mr. W. ...		12	.
Smith, Miss E. ...		1	.
Smallbones, Mrs. ...		1	.
Steele, Mrs. A.		10	.
Stevens, Mrs. ...		2	.
Thankoffering, per Mr. F. J. Clack ...		5	.
Three Bound Vols, per W. C.		4	6
Towards Cost of Lantern Gas ...		1	6
Troupe, Mr. & Mrs. J. (box)		8	2
Troupe, Mr. & Mrs. J. (post- ard) ...			4
Turner, Mr. C. S. (box)		5	.
Turnpenny, Mr. and Mrs. (box)...	1	15	6
Vickery, Mr. W.	40	.	.
Voysey, Mr. H.		5	.
,, Mrs.		5	.
W. H. (Ashdon)		5	.
W. H.... ...		5	.
Walls, Miss E. M. ...	1		.
Walter, Mr. T. ...	1	1	.
Watts, Mr. Herbert		10	6
Warwick, Mr. W. A.		12	.
Wilson, Miss Clara		1	6
Withers, Mr. F. S....			11
Wright, Miss M. A. (box) ...		2	6
Y. M. H. ...	5	.	.
Young Pilgrim		3	

Medical Fund.

	£	s.	d.
Bassett Street, *Keppel st. Memorial*—		10	.
Children's Missionary Band—			
Grimes, Hubert ...			3
Clapham, *Courland Grove*—			
Mending Class ...		10	.
Guildford, *Old Baptist Chapel*—			
Friend		10	.
Friend's Thankoffering		3	.
Marylebone, *Mount Zion*—			
Grimes, Mrs. ...		10	6
Morgan, Mr. ...	1	1	.
Sydney (N.S.W.), *Castlereagh-street*—			
Mudie, Mrs.... ...	1	1	.
,, Mr.		10	6
Tring, *Akeman-street*—			
Thank-offering for some relief of pain		2	.
Personal—			
Birthday Gift ...		2	6
,, ,, Dec. 5	1	1	.
,, Present—R.		2	6
Friend		10	
,, per W. C. ...		10	
,, for the Hospital ...		2	6
Handley, Mrs.		2	.
Parish, Mr. B.		2	.
S. L.		2	6

"Herald" Fund.

	£	s.	d.
Acton, *Tabernacle* ...	1	5	9½
Aylesbury, *Walton-street*		13	10
Bassett-street, *Keppel-street Memorial* ...	1	17	6
Bath, *Bethel*	1	14	6
Beccles, *Martyrs' Memorial*	1	8	3
Bedford...		11	6
Berkhamsted Common		4	6
Berkhamsted, *Beulah*		14	.
Bermondsey, *Lynton-road*	5	16	.
Y.M.B.C.		9	1
Y.W.B.C.		5	10
A. E. C.		2	6
Cattermole, Miss ...		1	5
Edwards, Mr. E. ...		2	6
Gilbert, Mr.		2	.
Gosling, Mr. J. ...		1	1
Jackson, Miss ...		1	1
Jolly, Mrs.		2	.
Knott, Mr. A. D. ...		5	6
Phillips, Miss ...		1	.
Bolton		12	.
Brentford, *North-road*	4	12	6
Brighton, *Prarthana Sabha*	1	17	9
Brighton, *Tabernacle*		2	.
Brixton, *Tabernacle*...		16	3
Bromley, *College Slip*—		18	.
Bible-class		4	6
Collins, Miss M. E...		10	4
Cambridge, *Eden* ...	3	.	.
Chadwell-street, *Mount Zion*	7	1	6
Chatham, *Enon* ...		5	.
Chelmsford	1	10	3
Chelmondiston ...	1	.	.
Chesham, *Townfield*...	1	12	.
Clapham, *Courland Grove*	2	10	.
Colnbrook		6	6
Crawley...		3	6
Croydon, *Tamworth-road*	1	7	.
Egham Head, Mrs. S. H. ...		13	.
Eltham—			
Lankester, Miss F.		1	6
Elthorne-rd., *Ebenezer*			6
Farnborough ..		4	.
Fleet		11	.
Grays, *Ebenezer*		5	6
Greenwich *Devonshire-road*	1	12	9
Guildford, *Old Baptist Chapel*	1	16	1
Haworth, *Hall Green*		13	9½
S.S.		6	6
Moore, Mr. J. T. ...		1	6
High Wycombe, *Zion*	1	7	.
Hillingdon		1	6
Hollinwood, *Bethesda*	1	11	3
Homerton, *Homerton Row*		16	5
Horham...	2	10	.
Hounslow, *Zoar* ...	2	11	7
Ilford, *Cleveland-street*		3	6
Ipswich, *Bethesda* ...	2	6	6
Ipswich, *Zoar*... ...	1	15	6
Irthlingboro		3	.
King's Langley, *Zion*	1	.	.
Kingston, *Providence*		16	.
Laxfield		8	.
Leicester, *Newark-street* ...		9	6
Lewes—			
Girdlestone, Mrs. ...		5	.
Lewisham, *College Park*		12	.
Kirby, Mr. E.		7	6

	£	s.	d.
Leyton, *Goldsmith-road*		15	.
Limehouse, *Elim* ...		6	1
Maidstone, *Providence*	1	.	8½
Manchester	2	7	4
March, *Providence* ...	1	4	.
Morton, Mr. H. A....		2	.
Marylebone, *Mount Zion*	8	1	11
Mayford ...		2	.
Meopham		8	3
Middlesbro', *Providence*		10	.
Newcastle, *Gallowgate*		6	6
Northampton, *Providence*		14	.
Norwich, *Orford Hill*		18	.
Notting Hill Gate, *Bethesda*	1	5	.
Occold		6	.
Ottley—			
Robinson, Miss Ella		3	.
Over		12	.
Peckham, *Zion* ...		12	.
Prittlewell, *Providence*		14	.
Reading, *Providence*	1	10	3
S.S.		6	6
Dann, Mr.		2	6
Pursey, Miss ...		2	6
Richmond, *Salem* ...		18	6
Rowley Regis, *Providence*		12	.
Royton, *Bethesda* ...	1	9	8
Rushden, *Succoth* ...		13	.
St. Albans, *Bethel* ...	1	7	4
St Neots, *New-street*		15	.
Salhouse		8	9
Soho		15	4
Staines		2	2½
Stevenage, *Albert-street*	1	10	.
Stoke Ash		4	.
Stratford, *Gurney-road*	3	3	11
Sturry		5	6
Sunderland, *Jireh*—			
Smith, Miss		15	.
„ Miss L. B. ...		2	.
Swindon, *Providence*		9	.
Sydney (N.S.W.), *Castlereagh-street*		4	.
Thame		12	10
Tottenham, *West Green-road*—			
Bible-class		4	.
Tring, *Akeman-street*	4	16	.
Bishop, Mrs. (Canada)		12	3
Tunstall	1	.	.
Waltham Abbey, *Ebenezer*—			
S.S.		12	.
Walthamstow, *Zion*...	2	4	8
Walworth, *Penrose-street*		16	.
Walworth, *Surrey Tabernacle* ...	1	5	.
Wandsworth, *West Hill*	1	1	.
Warboys		19	3
Watford, *Tabernacle*	2	8	.
Wellingboro', *Tabernacle*		11	9
Howes, Mrs.... ...		6	
West Ham, *Tabernacle*		18	.
Whittlesea	1	1	.
Willingham, *Old Baptist Chapel* ...		11	9
Wisbech, *Zion*—			
Hopkins. Mr. W. G.		6	.
Wood Green, *Dovecote Hall*—			
S.S.		5	3
Court, Mr. E. H. ...		1	.
Wood Green, *Park Ridings*		6	3
Yarmouth, *York-road*		13	6
PERSONAL :—			
An Interested One		2	6
Ash, Miss (per) ...		1	6
Banks and Son (Sale, per)	3	4	9
Barnard, Mr. ...			8
Bassenden, Miss E.		2	.
Bates, Miss L., and Miss E. Light ...		3	.
Begbie, Mr. W. H....		1	6
Betts, Mrs.... ...		1	6
Bourne, Mr. E. C. ...		2	.
Bradford, Miss A....		6	6
Brain, Miss R. M. ...		1	6
Brand, Mrs....		10	.
Brown, Mrs. F. ...		1	1
Brown, Mr S. H. ...		10	.
Button, Miss K. ...		1	6
Chivers, Mrs. ...		2	6
Doveton, Mr. E. ...		1	6
Driver, Mr.		2	6
Eggleton, Miss H....		1	6
Ford, Miss A. ...		9	6
Forrester, Mr. S. ...		1	6
Friend, per Miss R. M. Brain		1	6
Gardiner, Miss D. .		1	3
Goodrum, Mr. R ...		1	6
Gosling, Miss E. R.		1	9
„ Mr. E. R....		2	6
Greenwell, Mr J. ...		2	.
Gyles, Mrs.		2	.
Handley, Mrs. ...		2	.
Howes, Mrs. F. ...		6	.
Kindred, Mrs. L. ...		7	6
Kirkland, Miss A ...		1	3
Large, Miss M. L....		13	6
Nay, Mr. Burton L.		4	1
Nugent, Miss E. M.		2	6
Oliver, Mrs.		2	.
Osmotherley, Miss K. F.		1	6
Pafford, Misses ...		5	.
Parker, Mr. H. J. ...		4	.
Popes, Miss		2	.
Purling, Mr. Jas. ...		4	.
Robinson, Miss E....		18	.
Sears, Mr. and Mrs. R. E.	1	1	.
Smith, Miss E. ...		10	.
Steel, Miss V. J. ...		3	.
Stone, Miss		1	6
Strickson, Mrs. ...		1	6
Swinyard, Miss S....		1	6
Tree, Miss Edith ...		7	.
Watts, Mrs.		5	.
Wiggins, Miss ...		1	6
Wilson, Mrs. ...	1	.	.
„		1	6
Withers, Mr. S. ...		2	.

LADIES' ZENANA AUXILIARY.

Balance Sheet.

INCOME.	£	s.	d.
By Boxes	268	1	9½
„ Collections	11	1	11
„ Sale of Work & Special Subscriptions ...	6	11	7
	£285	15	3½

EXPENDITURE.	£	s.	d.
To Collecting Boxes ...	8	10	6
„ Postages	1	7	6
„ Travelling Expenses, Deputation Work...		5	.
„ Balance at Bank	275	12	3½
	£285	15	3½

Audited and found correct, { F. C. EBBS. M. S. FROMOW.

September 19th, 1911.

LADIES' ZENANA AUXILIARY.

Abstract of Receipts, October, 1910, to August, 1911.

	£	s.	d.
Acton, *Tabernacle*	10	2	4½
Bassett Street, *Keppel Street Memorial*	2	2	6
Brentford, *North Road* ...	14	5	.
Brighton, *Prarthana Sabha*	7	15	6
Brixton, *Tabernacle* ...		15	.
Cambridge, *Eden*	7	.	.
Chadwell Street, *Mt. Zion*	17	18	3
Clapham, *Courland Grove*	8	7	6
Egham, *Ebenezer*		16	6½
Fulham, *Ebenezer*	5	15	4
Grays, *Ebenezer*		19	.
Greenwich, *Devonshire Rd.*	3	16	6
Medical Instruments ...		2	6
Guildford, *Old Baptist Chapel*	5	8	4
High Wycombe, *Zion* ...	3	5	.
Homerton, *Homerton Row*	6	14	9
Hounslow, *Zoar*	7	4	.
Ipswich, *Bethesda*	9	11	5
Ipswich, *Zoar* ...	7	12	.
Kingston, *Providence* ...	2	17	1
Lewisham, *College Park* ...	5	12	.
Leyton, *Goldsmith Road* ...	1	14	4
Marylebone, *Mount Zion* ...	14	17	6
Northampton, *Providence*...	1	7	3
Prittlewell, *Providence*	7	2	3
Reading, *Providence* ...	4	18	6
Richmond, *Salem*	3	12	11
Soho	1	4	.
Stratford, *Gurney Road* ...	11	9	11
Swindon, *Providence*	2	.	.
Tottenham, *Ebenezer*	2	16	.
Tottenham	1	5	3½
Tring, *Akeman Street* ...	44	18	6
Walthamstow, *Zion* ...	6	6	
Walworth, *Surrey Tabernacle*	7	11	3
Walworth, *Penrose Street*	5	9	4
Wandsworth, *Chatham Rd.*		11	3½
Wandsworth, *West Hill* ...	9	9	4
Warboys	1	15	10
Watford, *Tabernacle*	7	13	.
West Ham, *Tabernacle* ...	3	13	10
Wood Green, *Park Ridings*	2	6	9½
Wood Green, *Dovecote Hall*	5	2	9
Personal	10	8	10
	£285	15	3½

Ladies' Zenana Auxiliary.

Receipts from October, 1910, to September, 1911.

	£	s.	d.
Acton, *Tabernacle*—			
Per Miss Edith Elliott :—			
Alder, Miss ...		5	.
Archer, Mrs. ...	1	2	6
Arnold, Miss ...		7	.
Bartlett, Mrs. F. T. W.		12	6
,, Mrs. H. H.		6	.
Bridge, Miss J. ...		7	6
,, Miss N. ...		5	9
Boulsher, Mrs. ..		10	10
Cook, Miss ...		7	3
Coward, Mrs. ...		1	6
Dennis, Miss A. ...	1	6	6
Elliott, Miss E. ...	1	.	.
,, Miss O. M.		16	.
Fisher, Mrs. ...		5	.
Gibson, Miss ...		15	1
Holland, Mrs. ...		2	.
Pollard, Mrs. ...		2	.
Sadler, Mrs. ...	1	2	3½
Collection ...		7	8
Bassett Street, *Keppel-st. Memorial*—			
Per Miss R. M. Feilder :—			
Angeloni, Miss ...		10	.
Cooper, Miss ...		6	.
Day, Miss		7	.
Evans, Miss ...		3	.
Feilder, Miss ...		6	6
Pickering, Mrs. ...		5	.
Philips, Miss ...		6	.
Brentford, *North-road*—			
Per Miss M. Fromow :—			
A. B. C.		5	.
Aubery, Miss ...		5	.
Baldock, Mrs. ...		5	.
Baritt, Miss ...		10	6
Bell, Miss		3	7
Burrows, Miss ...		3	1½
Carr, Mrs.		3	0½
Chambers, Miss...		4	6
Chapman, Mrs. ...		4	9½
Collis, Miss ...		5	8
Chislett, Miss ...		5	.
Dean, Mrs. B. ...		3	.
Dean, Miss ...		8	.
Dowson, Miss ...		2	1½
Dykes, Mrs. ...		10	6
,, The Misses		10	.
Fowler, Miss ...		4	6
Forscutt, Miss ...		4	8½
Freeman, Mrs. ...		4	.
Fromow, Mrs. E...		5	.
Fromow, Mrs. J....		10	.
,, Mrs. W...		14	3½
,, Miss E...		4	4
,, Miss G...		4	4
,, Miss Lily		4	.
,, Miss Laura		5	2½
,, Miss M...		6	10
,, Miss R...		6	.
Halling, Miss ...		1	11½
Hickmore, Mrs. ...		2	2½
H. H. C.		10	.
Jeffs, Miss ...		3	8
Kimpton, Mrs. ...		4	6
Leake, Mrs. ...		4	6½
Lithgow, Miss ...		1	4½
Morley, Miss ...		4	3½
Moyce, Mrs. ...		2	.
Mutimer, Mrs. L...		4	6
,, Mrs R...		4	6
,, Mrs. S...		1	6
Newman, Mrs. ...		3	11½
Parker, Miss G. ...		5	.
,, ,, H. ...		3	¼
Potter, Mrs. ...		3	5
,, Miss D. ...		3	4
Prayer Meeting Box		1	4½
Riches, Mrs. ...		3	9½

	£	s.	d.
Sansom, Miss		2	7
,, Miss D.		1	7½
Secrett, Mrs. J.		4	9¾
,, Mrs. R.		5	8½
Shapley, Mrs.		5	.
Smoker, Miss		4	6
,, Miss A.		4	6
,, Miss F. E.		4	3½
Spinks, Miss		3	1½
Stokes, Mrs. G.		5	.
Treadwell, Miss		2	6
Tyrrell, Miss B.		2	4
,, Miss F.		3	1
Watts, Miss		5	.
Brighton, *Prarthana Sabha*—			
Per Mrs. Cozens:—			
Baker, Miss		6	.
Billington, Miss		7	10
Bletsoe, Mrs.		5	6
Botting, Mrs.		9	.
,, Miss		17	6¾
Broadbridge, Mrs.		4	6
Cozens, Mrs.		6	3¾
,, Miss		16	2
Deeks, Miss		1	3½
Eade, Mrs. J.		2	6
Elliott, Mrs.		4	10
Fisher, Mrs. D.		10	.
Gumbrell, Mrs.		5	.
Haynes, Miss		2	10
Love, Miss		3	9
Lucas, Mrs.		10	.
Miller, Miss		7	6
Parkhurst, Mrs.		3	9
Piper, Miss		15	8
Sears, Mrs.		2	6
Smith, Mrs.		4	6
Collection at Social Gathering		8	6
Brixton, *Tabernacle*—			
Per Mrs. Sapey:—			
Atkinson, Miss A.		3	6
Guilles, Mrs. H.		5	.
,, Mrs. R.		2	6
Sapey, Mrs.		4	.
Cambridge, *Eden*—			
Per Miss Eldred:—			
Beall, Mrs.		10	.
Blott, Mrs.		10	.
Bible-class (per Miss Day)		7	.
Bigg, Mrs.		3	6
Careless, Mrs.		4	4
Darnell, Mrs.		4	6
Derby, Mrs.		4	1½
Eldred, Miss		10	.
Few, Miss (in memory of)		15	.
Grumwell, Mrs.		5	.
Haynes, Misses		8	6
Martin, Miss		6	.
Newman, Miss		3	6
Robjent, Mrs.		2	.
Sturton, Mrs.		7	6
Shinn, Mrs.		4	.
Wilson, Mrs.	1	.	.
Waddelow, Mrs.		5	.
Wilderstin, Miss		4	3½
Whyatt, Miss		5	.
Chadwell Street, *Mount Zion*—			
Per Miss M. Silvester:—			
Applegate, Mrs.		10	6
,, Miss		4	3
Banks, Mrs.		5	.
Burn, Mrs.		7	.
Butcher, Mrs.		1	½
Crickmore, Mrs.		12	6
Fricker, Mrs.		5	9½
Hales, Mrs.		4	.
Haslop, Mrs.		10	.
Hill, Miss		6	.
Hoddy, Miss		6	6
Hughes, Miss		8	1½
Ibbott, Miss		5	2
Jones, Mrs.		9	¾
,, Miss		4	1½
Licence, Mrs.		7	10
L. M.		5	.
Mannering, Miss		2	6
Marshall, Mrs.		1	7½
Miller, Mrs.		4	6
,, Mrs. A. B.		5	.
,, Mrs. F.		3	6
Mills, Miss I.		10	.
Mitchell, Mrs.	1	14	7½
Nunn, Mrs.		16	1½
Retson, Miss		2	3
Ridley, Mrs.	1	1	7½
Saxby, Mrs.		3	6
Shepherd, Mrs.		4	11
Silvester, Mrs.	1	2	.
,, Miss		11	.
,, Miss D.		5	.
,, Miss M.		5	.
Smith, Mrs. D.		6	3
Swanson, Miss		6	.
Wallis, Mrs.	1	.	.
Walls, Miss		4	.
Webb, Mrs. H.		4	2½
Weston, Mrs.		4	6
Woodward, Miss		3	7
,, Miss E.		3	7
Prayer Mtng. Box		10	8
SUNDAY SCHOOL.			
Per Miss Pardoe:—			
Goodhew, Miss		3	3¾
Horne, Miss A.		3	1½
Mackenzie, Mrs.		6	.
Pardoe, Miss		5	.
Sinclaire, Miss E.		2	7½
Webb, Mrs.		8	2
Willsden, Mr.		2	1
Clapham, *Courland Grove*—			
Per Miss E. Sears:—			
Acworth, Mrs.		4	6
Andrew, Mrs.		4	1
Brinkler, Mrs. W.		3	.
,, Mrs. F.		3	7½
Betts, Mrs.		9	1
Dadswell, Misses A. and R.		6	.
Farley, Miss A.			8
Gill, Mrs. A.		9	8
Green, Miss H.		5	.
James, Mrs.		4	6
Jones, Mrs. F.		7	3½
Keast, Miss M.		10	.
Keeble, Mrs. L. J.		4	.
Maunder, Miss		4	7
Nicholls, Mrs.		4	7½
Sears, Mrs. R. E.		10	.
,, Mrs. J. W.		4	4
,, Miss E. M.		10	.
,, Miss F. C.		5	.
,, Miss E. G.		5	.
,, Miss T. E.		6	6
Vine, Miss M. W.		14	.
A Friend		4	5½
Woodward, Miss		2	8
Waller, Mrs. F.		3	7¾
Walter, Mrs. H.		6	.
,, Miss A.		1	10½
,, Misses F. and M.		5	.
Wise, Miss		4	3¾
Wybrow, Mrs.		4	1
Egham, *Ebenezer*—			
Per Mrs. Andrews:—			
Andrews, Mrs.		7	¾
Littlewood, Miss M.		4	2¾
Chapel Box		5	3
Fulham, *Ebenezer*—			
Per Mrs. Brown:—			
Block, Mrs.		2	4
Bourner, Miss		4	3½
Brown, Mrs.		10	¼
Child, Mrs. (Claygate)		7	.
Cook, Mrs.		4	6
Dennis, Mrs.		5	4¼
Elliott, Mrs.		5	3¼
,, Miss		9	4
Evans, Mrs.		2	.
McArthur, Miss		3	.
McNally, Mrs.		4	4
Pitt, Miss		6	2½
Millman, Mrs.		5	.
Purkiss, Mrs.		9	11½
Robinson, Mrs.		5	.
Rumbolt, Mrs.		7	6
Smith, Mrs.		4	3¾
Thexton, Mrs.		4	6
Webb, Miss		3	3¼
Wood, Miss		4	7
Woodrow, Mrs		4	.
Vivian, Mrs.		3	6
Guildford, *Old Baptist Chapel*—			
Per Miss Pickett:—			
Attfield, Miss		4	7
,, Miss K.		1	.
,, Miss B.		2	6
,, Miss G.		1	7
Baker, Misses		4	4½
Brand, Miss		5	.
,, Miss G.		5	.
,, Miss D.		4	4
Catchpole, Miss		4	6
Cam, Miss		7	6
Chisnall, Mrs.		5	.
,, Miss		2	6
Chaplin, Miss		5	.
Cordwell, Mrs.		4	5
Dry, Mrs.			10½
Foster, Mrs.		3	1
Garton, Mrs.		2	5½
Goodchild, Mrs.			6½
Hester, Miss		2	6
Lee, Miss		3	.
Parsons, Mrs.		2	5
Pither, Mrs.		2	.
Pickett, Miss		4	6
Rea, Mrs.		3	5
Snell, Mrs.		2	11
Sanders, Mrs.		3	7
Shellard, Miss		5	6
,, Miss R.		3	6
Walker, Miss		3	4
,, Miss E.		3	.
White, Mrs.		4	4½
Greenwich, *Devonshire-road*—			
Per Miss Smart:—			
Boxes	3	16	6
Mrs. Elnaugh's Medical Instruments		2	6
Grays, *Ebenezer*—			
Per Mrs. Smith:—			
Smith, Mrs. G.		5	.
,, Miss G.		5	.
Steel, Miss A.		5	6
Wisemen, Mrs.		3	6
High Wycombe, *Zion*—			
Per Miss R. Rogers:—			
Church, Mrs. J.		1	6
Crook, Mrs.		4	.
Heather, Mrs.		1	4
,, Miss		2	3
Leach, Miss		2	.
Morling, Miss		5	.
Oxlade, Mrs. J.		4	6
Pusey, Mrs.		2	8

	£	s.	d.
Rogers, Mrs. W....		2	.
„ Miss ...		4	6
„ Miss M. ...		4	6
„ Miss R. ...		5	.
Royffe, Mrs. ...		5	.
Scott, Mrs... ...		4	6
Walters, Mrs. ...		2	3
Collection... ...		14	.
Homerton, *Homerton Row*—			
Per Mrs. Brett:—			
Biggs, Mrs. ...		4	7
Baker, Mrs. ...		3	.
Brewer, Miss J. ...		4	.
Brett, Mr. W. M....		5	.
„ Mrs. B. R....		4	6
„ Miss D. ...		5	.
„ Miss M. J. ...		5	.
Colman, Mrs. ...		4	6
Culmer, Mrs. ...		1	.½
Dearsley, Miss ...		5	2
Eyres, Miss E. ...		4	.
Finch, Miss ...		2	2
Flick, Miss ...		5	.
Flegg, Miss E. ...		4	6
Haines, Mrs. H. ...		4	6
Jacob, Miss E. C.		4	6
Jenkinson, Miss Amy		4	.
Jenkinson, Miss Alice		3	6
Morton, Mrs. ...		4	6
Pardoe, Mrs. A. E.		4	6
„ Mrs. ...		4	6
Richard, Miss ...		1	.
Rutler, Mrs. ...		5	6
Stevens, Mrs. W. T.		3	3½
Smith, Mrs. ...		7	6
Spratt, Mrs. A. ...		4	6
Turnpenny, Mrs.		4	6
„ Miss		4	6
Webb, Mrs. ...		5	.
White, Miss T. ...		7	.
Yowell, Mrs. ...		4	6
Hounslow, *Zoar*—			
Per Miss Ebbs:—			
Twenty Boxes and Donations ...	7	4	.
Ipswich, *Bethesda*—			
Per Mrs. Chilvers:—			
Artis, Miss ...		5	.
Balls, Misses ...	1	.	.
Bramble, Miss E. M.		5	.
Bruce, Miss ...		4	.
Chilvers, Mrs. ...		10	.
Crane, Miss ...		3	6
Dearing, Mrs. ...		3	6
Firman, Miss ...		1	2¾
Frost, Miss ...		2	.
Garnham, Miss ...		5	.
Gladwell, Miss ...		5	.
Humphreys, Miss		10	.
List, Miss		3	6
Mann, Miss S. ...		3	.
Moss, Miss D. ...		2	6
Osborne, Miss ...		5	1
Pickers, Miss ...		5	.
„ Miss E. ...		10	6
Rome, Miss ...		10	.
Rouse, Mrs. ...			6
Rush, Mrs. ...	1	.	.
Sheldrake, Miss A.		5	.
„ Miss E.		4	6
„ Miss N.		5	.
Stiff, Miss		3	7
Thompson, The Misses H. and C.		10	.
Wolno, Miss ...		4	.
Woods, Mrs. J. ...	1	.	.
„ Miss ...		5	.
Ipswich, *Zoar*—			
Per Miss A. Wright:—			
A Helper		7	9½
A Little One ...		6	6
Anon.		5	4½
Arlidge, Miss ...		8	1
Baldwin, Mrs. ...		6	.¾
Banks, Mrs. H. ...		3	9½
Bird, Miss S. ...		11	5
Bloomfield, Miss...	1	4	10½
Blooem, Mrs. ...			10½
Bann, Miss E. ...		5	6
Davis, Miss ...		12	5½
Double, Miss ...		4	1
Forsdick, Miss M.		3	5½
„ Miss N.		3	4
Gardner, Mrs. ...		5	5¾
Garrard, Mrs. ...		1	11½
Garrod, Mrs. ...		3	6
Markham, Mrs. ...		1	6
Rackley, Mrs. ...		1	11¾
Smith, Miss ...			7
Stockwell, Miss ...		2	6
Threadgall, Mrs.		5	8
Threadkell, Mrs. ..		10	4¾
Wallis, Mrs. ...		2	1½
Welham, Miss ...		7	1
Well-wisher ...		5	8
Kingston, *Providence*—			
Per Mrs. Lambourn:—			
Francom, Mrs. ...		1	.
Groves, Miss ...		2	6
Jeffs, Mrs.... ...		5	.
Lambourn, Mrs....		6	3
Pilborough, Mrs.		4	6
Pratt, Mrs. ...		6	.
Searle, Mrs. ...		4	6
Stokes, Mrs. ...		4	4
Summers, Mrs. A.E.		4	6
„ Mrs. H. S.		8	6
„ Mrs. H. S. (Donation) ...		10	.
Lewisham, *College Park*—			
Per Miss M.G. Voysey:—			
Box, Mrs.		2	8½
Copping, Mrs. T....		2	8
Fletcher, Mrs. ...		3	5
„ Miss E.		3	9
Gaston, Miss F. ...			5½
George, Mrs. H. . .		6	3¾
Greaves, Miss ...		4	.
Kirby, Miss ...		2	3½
„ Miss E. ...		4	1
Phillips, Miss ...	1	.	.
Pipe, Mrs. & Miss		9	4½
Randall, Miss ...		7	6
Smith, Mrs. O. ...		10	1½
Voysey, Miss ...		8	2
„ Miss M. G.		8	2½
„ Miss E. F.		10	6
Willingale, Miss ..		5	6
Collection... ...		2	11½
Leyton, *Goldsmith-road*—			
Per Miss Jones:—			
Cuthbert, Mrs. ...		5	1
Finning, Mrs. ...		10	9
Forfeitt		4	6
Hicks, Miss ..		2	.
Jones, Mrs. ...		4	6
Thrower, Mrs. ...		4	6
Yarrow, Mrs. ...		3	.
Marylebone, *Mount Zion*—			
Per Misses Harris:—			
48 Boxes	14	17	6
Northampton, *Providence*—			
Per Mrs. Catling:—			
Catling, Mrs. ...		2	.
Church, Master Major		9	1
Letts, Mrs.		3	.
Sharpe, Miss		13	2
Prittlewell, *Providence*—			
Per Mrs. J. Fromow:—			
Bale, Mrs.... ...		4	.
Burgess, Mrs.		10	.
Chandler, Mrs. ...		1	6
Cripps, Mrs. ...		5	.
Deane, Mrs. ...		11	7½
Fisher, Mrs. ...	1	4	.
„ Miss ...		4	6
Fromow, Mrs. ...		5	.
„ Miss R...		5	2
Gosling, Mrs. ...		5	1
Harmer, Miss ...		4	8
Hicks, Mrs. S. ...		7	.
„ Miss B. ...		3	3
„ Miss G. ...		3	1
Hodder, Mrs. ...		10	.
Keyes, Mrs. ...		3	.
Mayes, Mrs. ...		2	2
Mobbs, Miss ...		2	6
Moss, Mrs. S. ...		5	8¼
Robinson, Mrs. ...		3	3
Turner, Mrs. ...		4	3
Whisstock, Mrs....		5	.
White, Mrs. ...		4	6
Verdon, Miss ...		5	.
Reading, *Providence* -			
Per Miss Pursey:—			
Bodle, Mrs. ...		2	8
Cane, Miss P. M...		1	1
Challen, Mrs. ...		2	8½
Chesterman, Mrs.		2	11
Cook, Mrs. ...		3	4
Dann, Mrs. ...		5	6
Doel, Mrs... ...		1	.
Frith, Mrs.		11	8
Gunter, Mrs.		5	.
Hitchcox, Miss		4	6½
Morton, Miss		7	5½
Paxman, Mrs.		2	6
Peskett, Mrs. ...		4	2½
Piggott, Mrs. ...		2	4½
Prior, Mrs. C. ...		1	8½
„ Mrs. W. ...		3	11
Shake, Miss ...		1	6½
Sheppy, Mrs. ...		10	.
Smith, Miss ...		6	7
Thimblebee, Mrs.		3	7½
Walters, Miss ...		5	3
Williams, Miss ...		4	7
Wybrow, Miss ...			6½
L.Z.A. Work and Prayer Meeting (box)		3	9½
Richmond, *Salem*—			
Per Mrs. Robinson:—			
Box No. 1 ...		6	2½
„ No. 2		5	.
Buttrum (Donation)		6	.
Chaplin, Mrs.		13	6½
Clench, Miss		4	.
Fisher, Misses ...		6	2½
Goodwin, Miss ...		3	11
Harde, Miss		2	7½
Makey, Miss ...		3	1½
Martindale, Miss May ...		1	6
Mills, Miss ...		5	.
Molden, Mrs. ...		4	3½
Mumford, Miss ...		2	
Picknell, Miss ...		3	5
Satchell, Miss E....		6	.
Soho -			
Hurron and Pond, Misses		8	.
Simpson, Mrs. ...		16	.
Stratford, *Gurney-road*—			
Per Miss Ince:—			
Bailey, Miss		5	

	£	s.	d.
Bucknell, Miss ...		7	7
Curtis, Mrs. ...		4	10½
„ Misses S. and E....		2	4¾
Cook, Mrs. ...		2	10
Davis, Mrs. ...		3	6
„ Miss ...		3	3¼
Donovan, Miss ...		4	7½
Faunch, Miss G...		5	.
Gillmore, Mrs. ...		3	11
Ince, Mrs.... ...		6	.
„ Mrs. A. & F.		7	.
„ Miss G. ...		5	.
Lea, Miss		4	.
Mendham, Miss...		8	.
Reader, Mrs. ...		3	10
Rider, Miss ...	1	1	.
Stacy, Miss ...		6	3
Taylor, Mrs. ...		4	4
Trickey, Miss ...		2	9½
Wade, Miss ...		3	8
Webb, Mrs. ...		8	6
Weston, Miss ...		2	11½
Winter, Mrs. ...		4	5
Penny Weekly Subscriptions ...	3	17	.¾
Annual & Monthly Collections ...	1	2	1¼

Swindon, *Providence*—
Per Miss Cummins:—

Bizzell, Miss ...		5	.
Cummins, Mrs. and Miss ...		5	8½
Fyson, Mrs. ...		5	8
Gale, Miss ...		10	.
Jefferies, Mrs. ...		1	6
Kilminster, Mrs...		1	8½
Lewis, Mrs. W. ...		3	6½
Peppler, Miss E...		2	7½
Rushan, Mrs. ..		2	9
Salmon, Mrs. ...			9
Stroud, Miss ...			9

Tottenham, *Ebenezer*—
Per Miss E. Field:—

Andrews, Mrs. ...		4	.
Allen, Mrs. ...		2	6
„ „ ...		1	6
Brackley, Mrs. ...		4	.
Brooks, Mrs. ...		2	3
Coles, Miss ...		1	.
Eastly, Mrs. ...		3	6
Elnaugh, Mrs. ...		1	.
Field, Miss ...		5	4
Giles, Miss ...		1	6
Holt, Mrs.... ...		2	3
Launder. Miss ...		2	6
Letheruch, Miss...		2	6
Logsden, Mrs. ...		2	6
Lyttleton, Mrs. ...		3	6
Simpson, Mrs. ...		4	2
Withers, Mrs. ...		2	.
Collection... ...		10	.

Tottenham—
Per Mrs. Troupe:—

Hancock, Mrs. ...		4	.
Harris, Mrs. ...		5	.
Hart, Miss ...		2	10½
Firman, Miss ...		6	2
Troupe, Mrs. ...		4	3
Vestey, Mrs. ...		3	.

Tring *Akeman-street*—
Per Miss Maull:..

A. E. B.		3	8
Bly, Mrs.		2	1
Burke, Miss ...		3	.¾
Butcher, Miss ...	2	.	.
„ Miss E.	26	15	6
„ Miss E.G.	1	11	7
Fincher, Mrs. A....		4	11
Foskett, Mrs. H...		2	9½
Glover, Mrs.	2	3	.

	£	s.	d.
Hedges, Miss ...		3	8½
Howlett, Miss M...		2	10
Johnson, Miss E.		2	10½
Mallett, Miss ...			3
Marcham, Miss A.		5	.
„ Miss N.		5	.
Maull, Miss ...	1	9	1
Murray, Mrs. ...			9½
Osborne, Mrs. M.		6	6¾
Parker, Mrs. ...		4	3
Rance, Miss F. ...		1	7½
Rodwell, Mrs. ...		2	6
Smith, Mrs. G. ...		4	.
Tomlin, Mrs. ...		2	6
Toms, Miss ...		5	.
White, Mrs. (Buckland)		3	.½
Wright, Mrs. A....		8	.½
„ Miss ...		7	3½
„ Mrs. A. S.		2	1
„ Mrs S. (Fenny Stratford)		2	7
Young, Mrs. ...		5	.
„ Mrs. H. F. (Havant)		5	.
Freewill Offerings	6	2	11

Walthamstow,
Zion—
Per Mrs. Booth:—

A Friend		1	.
Booth, Mrs. A. ...		10	.
„ Mrs. J. C...		4	6
Caplin, Mrs., Sen.		5	.
„ Mrs. S. B.		5	.
Cracknell, Mrs. ...		2	2½
Dawson, Mrs. ..		2	1
Farrow, Mrs. ...		3	4
Goodman, Mrs. ...		4	4
Isle, Mrs.		1	4
Kor, Miss		5	.
Miles, Miss M. ...			8½
Moss, Miss ...		3	2½
Nash, Mrs... ...		4	6½
Ogburn, Miss ...		5	.
Prayer Mtng. Box	1	.	.
Ratley, Mrs. ...		4	.
Rose, Mrs.... ...		6	4
„ Miss... ...		3	9
Sharp, Mrs. ...		3	5
Sherrington, Mrs.		1	9
Smith, Miss ...		7	.
Stone, Mrs. ...		2	.
Wallis, Mrs. ...		12	6
Collection... ...		8	.

Walworth,
Penrose-street—
Per Miss R. Staines:—
1911.

Austin, Miss ...		4	6
Eade, Mrs... ...		4	.
Falkner, Miss ...		5	.
Green, Mrs. ...		3	6
„ Miss ...		2	.
Grover, Mrs ...		5	.
Howard, Mrs. ...		4	6
Holmes, Mrs. ...		4	6
Stockwell, Miss M.		3	6
Staines, Misses K. and R.		4	6
Collection... ...	1	1	3

Per Miss K. Staines:—

Mothers' Mission 1910.		5	.
Austin, Miss		5	.
Eade, Mrs...		4	4
Falkner, Miss		5	.
Green, Mrs.		2	6
„ Miss		3	5
Grover, Mrs.		5	.
Howard, Mrs.		4	6
Holmes, Mrs.		4	.

	£	s.	d.
Stockwell, Miss M.		4	.
Staines, Mrs. R. ...		4	4

Walworth,
Surrey Tabernacle—
Per Mrs. Boulden.—

Abrahams, Mrs. ..		6	
Boulden, Mrs. ...	1	.	.
Brain, Miss ...		12	4
Falkner, Mrs. A.B.		10	.
„ Mrs. W...		10	.
Harris, Mrs. ...		5	1
King, Mrs		5	.
Markham, Mrs. ...		2	10
Norris, Mrs. ...		10	.
Page, Mr.		3	1
Rose, Mrs.... ...		1	7½
Stringer, Miss ...		2	9¼
Sykes, Miss ...		18	.
Symonds, Mrs. ...		5	.
Watson, Mrs. H...		4	.
Williams, Miss ...		2	6
Withers, Miss ...		4	3
Collection... ...	1	8	9

Wandsworth,
Chatham Road—
Per Mrs. Baxter:—

Adderley, Mrs. ...		2	6
Baxter, Mrs. ...		3	.
Hopper, Miss ...		2	10¾
Stone, Mrs. ...		2	10¾

Wandsworth
West Hill—
Per Mrs. T. Jones:—

Applegate, Miss A.		3	8
„ Miss M.		2	2
Abbott, Miss M....		2	9½
Adams, Miss A. ...		4	4½
Burrows, Mrs. ...		5	.
Beck, Mrs... ...		3	1¾
„ Miss ...		1	1¾
Bunce, Miss ...			8½
Cox, Mrs.			10¾
Caffarate, Miss L.		2	9
Dean, Mrs... ...		4	2
„ Mr.		3	7
„ Mrs. T. ...		8	4¾
„ Miss H. ...		10	9½
Dram, Miss G. ...		10	5¾
Elliott, Mrs. ...			4
Hole, Mrs.... ...		3	8½
Hunt, Miss ...		3	7½
Hebert, Miss R. ...		2	10½
Jarvis, Mrs. ...	1	8	6¾
Jones, Mrs. T. ...		10	10½
Kent, Mrs. H ...		1	11
Littlewood, Mrs...		3	.
Lambourne, Miss		11	1
Mulliner, Mrs. ...		2	3¾
„ Mrs. E...		2	9
„ Miss ...		7	6½
Mendham, Miss ...		2	2½
Maassen, Miss ...		3	9½
Read, Miss C. ...	1	.	3
Smith, Mrs. B. ...		5	.
Snow, Miss R. ...		5	.
Tilley, Mrs. ...		1	11¾
Watts, Miss N. ...		8	6½

Warboys—
Per Miss Alderson:—

Ashcroft, Mrs. ...		8	.
Acland, Mrs. ...		4	9
Alderson, Miss ...		4	6
Broughton, Miss...		4	6
Lee, Miss		2	4
Read, Mrs... ...		2	.
Reynolds, Miss ...		4	6
Sampson, Mrs. ...		5	3

Watford,
Tabernacle—
Per Miss D. Stone:—

30 Boxes	6	3	.
Collection... ...	1	10	.

	£	s.	d.
West Ham,			
Tabernacle—			
Per Mrs. Baker:--			
Bentley, Mrs.		2	6
Bird, Mrs....		2	.
Coles, Miss ...		1	.
Galley, Mrs. ...		5	.
Henderson, Miss...		2	3
Johnson, Mrs. ...		2	4½
Lowe, Miss ...		5	.
Meechen, Miss ...		6	8
Peverall, Miss ...		12	1
Shipman, Miss ...		1	6
Southgate, Mrs. ...		3	.
Wakefield, Miss...		2	4½
Warwick, Mrs. ...		5	.
Wigg, Miss ...		3	.
Collection at L.Z.A. Anniversary ...	1	.	.
Wood Green,			
Dovecote Hall—			
Per Mrs. Parish:—			
8 Boxes	1	4	.
Penny Trading ...		15	1½
Sale of Work	2	12	4
Collection ..		11	4
Wood Green,			
Park Ridings—			
Per Mrs. Hill:—			
Bunyan, Mrs. H.G.		3	7
,, Mrs. W...		3	.
Crowhurst, Mrs. R.		3	6
,, Miss A.		2	6
Chambers, Mrs. P.J.		2	.
Hooper, Mrs. ...		3	9½
Hill, Mrs G. ...		5	.
,, Miss M. ...		7	3
Thompson, Miss L.		3	3
West, Miss B. ...		3	.
Waller, Mrs. W. F.		6	6
,, Mrs. C. E.		3	5¼
Personal—			
Per Mrs. Silvester:—			
Ash, Miss		14	6
Bates and Light, Misses		10	.
Booth, Mrs. E. A. (Madras)		15	.
Button, Miss K. ...		7	7½
Chilvers, Miss M...		4	4
,, Miss A...		4	1
Clark, Mrs. ...		12	4
Crockett, Mrs. H...		2	6½
Ellwood, Dr. ...		10	.
Evangeline		6	6
Forrester, Mrs.		12	.
Frost, Mrs... ...		4	3
Gosling, Mr. ...		10	.
Harland, Miss ...		4	3
Hutchinson, Mrs ...		19	6
,, Miss...		7	3
Licence, Miss H...		3	1½
Oliver, Mrs. ...	2	.	.
Paffard, Misses ...		5	.
Richards, Mrs. ...		6	.
Ridenton, Mrs. W.			4
Two Friends, Wood Green		10	

All contributions to the General Fund should be sent to MR. A. J. ROBBINS, Vicarage Farm, Hounslow.

All contributions to the L.Z.A. should be sent to MRS. SILVESTER, 9, Gallia Road, Highbury, N.

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 1861) 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.

HYMNS.

Hymn 1 148th.

Blow ye the trumpet, blow
The gladly solemn sound;
Let all the nations know,
To earth's remotest bound,
The year of jubilee is come,
Return, ye ransomed sinners, home.

Exalt the Lamb of God,
The sin-atoning Lamb;
Redemption by His blood
Through all the world proclaim:
The year of jubilee is come,
Return, ye ransomed sinners, home.

Ye who have sold for nought
Your heritage above,
Shall have it back unbought,
The gift of Jesu's love;
The year of jubilee is come,
Return, ye ransomed sinners, home.

Ye slaves of sin and hell,
Your liberty receive,
And safe in Jesus dwell,
And blest in Jesus live;
The year of jubilee is come,
Return, ye ransomed sinners, home.

Jesus, our great High Priest,
Has full atonement made;
Ye weary spirits rest,
Ye mournful souls be glad;
The year of jubilee is come,
Return, ye ransomed sinners, home.

Hymn 2 8.7.4.

O'er those gloomy hills of darkness,
Look, my soul, be still, and gaze;
All the promises do travail
With a glorious day of grace;
Blessed jubilee,
Let thy glorious morning dawn!

Let the Indian, let the Negro,
Let the rude barbarian see
That Divine and glorious conquest
Once obtained on Calvary;
Let the Gospel
Wide resound from pole to pole.

Kingdoms wide, that sit in darkness,
Grant them, Lord, the glorious light,
And from Eastern coast to Western,
May the morning chase the night;
And redemption,
Freely purchased, win the day.

May the glorious day approaching,
Thine eternal love proclaim;
And the everlasting Gospel
Spread abroad Thy holy name
O'er the borders
Of the great Immanuel's land.

Fly abroad, thou mighty Gospel;
Win and conquer, never cease;
May thy lasting, wide dominions
Multiply and still increase;
Sway Thy sceptre,
Saviour, all the world around.

Hymn 3 L.M.

Jesus shall reign where'er the sun
Doth his successive journeys run;
His kingdom stretch from shore to shore,
Till moons shall wax and wane no more.

For Him shall endless prayer be made,
And praises throng to crown His head;
His name like sweet perfume shall rise
With every morning sacrifice.

People and realms of every tongue
Dwell on His love with sweetest song;
And infant voices shall proclaim
Their early blessings on His name.

Blessings abound where'er He reigns;
The prisoner leaps to lose his chains;
The weary find eternal rest,
And all the sons of want are blest.

Let every creature rise and bring
Peculiar honours to our King;
Angels descend with songs again,
And earth repeat the loud Amen.

Hymn 4 6.6.4.6.6.6.4.

Thou, whose almighty word
Chaos and darkness heard,
And took their flight!
Hear us, we humbly pray,
And where the Gospel's day
Sheds not its glorious ray,
Let there be light!

Thou, who didst come to bring,
On Thy redeeming wing,
Healing and sight;
Health to the sick in mind,
Sight to the inly blind,
Oh, now to all mankind,
Let there be light!

Spirit of truth and love,
Life-giving, Holy Dove,
Speed forth Thy flight;
Move on the water's face,
Bearing the lamp of grace,
And in earth's darkest place,
Let there be light.

Holy and blessed Three,
Glorious Trinity!
Wisdom! Love! Might!
Boundless as ocean's tide,
Rolling in fullest pride,
Through the earth far and wide,
Let there be light.

Hymn 5 10s.

Saviour, again to Thy dear Name we raise
With one accord our parting hymn of praise;
We stand to bless Thee ere our worship cease;
Then, lowly kneeling, wait Thy word of peace.

Grant us Thy peace upon our homeward way;
With Thee began, with Thee shall end the day;
Guard Thou the lips from sin, the hearts from shame,
That in this house have called upon Thy name.

Grant us Thy peace, Lord, through the coming night,
Turn Thou for us its darkness into light,
From harm and danger keep Thy children free,
For dark and light are both alike to Thee.

Grant us Thy peace throughout our earthly life,
Our balm in sorrow and our stay in strife;
Then, when Thy voice shall bid our conflict cease,
Call us, O Lord! to Thine eternal peace.

"And let the beauty of the Lord our God be upon us: and establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it."—Psalm xc. 17.

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PRINTED BY R. BANKS AND SON, LONDON.