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The Strict Baptist Mission Herald



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The Strict Baptist Mission HERALD.

The Monthly Magazine of THE STRICT BAPTIST MISSION,
Founded in 1861 as a Foreign Missionary Society.

VOL. XI.] JANUARY, 1912. [*New Series*, No. 61

CURRENT NOTES.

A HAPPY NEW YEAR, in the truest sense of the word, to all our readers! The wish is practical rather than merely customary and sentimental, for, if it is true that happiness waits on service, the year will certainly be a happy one, in spite of possible adverse circumstances, if it is filled with holy, loving service to "our King and our God."

The opening year invites reflection and anticipation. As we look back on the past year we are stirred to gratitude for what God has done in our Mission. At home, hearts have been constrained to give—to give themselves, to give their dear ones, to give money, time and prayerful effort. Abroad, there has been steady, patient, devoted work on the part of our missionaries, while our Lord has been extending the area of our work and at the same time giving unmistakable evidence of His blessing upon the labours of our brethren.

And what is the outlook for the coming year? We cannot, of course, unveil the future, but we are warranted in expecting that if we are enabled by divine grace to be humble, devoted and believing, God will do greater things than He has yet done. Let us take care that we do not "limit the Holy One of Israel."

It will be noted with great satisfaction that Gospel services have been commenced in connection with Miss Elliott's medical work at the new Dispensary in Vepery, and that Sunday teaching has been begun in all our schools in the Namakal field. We shall hope to receive some particulars of the conduct of the Dispensary services.

'AND, LO, I AM WITH YOU ALWAY."

AS we enter a new year of service for Him Who bade us "go and teach all nations," we look for some new word from His lips which shall re-invigorate our souls and set us aglow again with love and zeal. His words are among "things new and old," and we long as we approach the unknown year, perhaps with faltering courage, that some old familiar word may sound in our ears with new sweetness, and discover to us fresh stores of strength and inspiration. Above all, and as the Living Promise of all, we crave some word which shall assure us of His animating Presence, and enable us to realise that He is—

"More dear, more intimately nigh
Than e'en the sweetest earthly tie."

That His Presence is our supreme and all-sufficient source of supply as we go forth to His service is evident from the promise which He so specifically attaches to His Commission—"And, lo, I am with you all the days, even unto the end of the age" (R.V.).

As we ponder His Promise we begin to realise more fully the importance He attached to the Command. He saw that the world-wide enterprise of missions was so great that nothing less than superhuman power and wisdom could effect His purpose, and, His heart being set on "seeing of the travail of His soul," He determined to ensure success by His Presence. And while His Promise thus humblingly reminds us of our own utter insufficiency, it inspires us at the same time with the holy daring of faith to attempt the seemingly impossible in His Name.

What does the Promise of His Companionship mean to us? Is it not the most delightful assurance for any Christian worker, but, in particular, for the missionary leaving home and kindred to labour for his Lord in a strange land and under new conditions? To know that in all places, at all times, under all circumstances and in all conditions, physical and spiritual, we have the Company of a Friend, infinitely wise and powerful, who is as human in His sympathies as He is divine, is to know that there are boundless resources of comfort, peace and joy always by our side, ready to be administered by the Hands that were pierced on Calvary. The loneliest day, the most toilsome or unpleasant duty, the bitterest sense of failure or of disappointment may be transfigured by His radiant Presence, and transmuted into blessing by His touch. His Companionship ensures everything that we can possibly need, either in the commonplaces or in the crises of our life and work for Him—protection in danger, direction in perplexity, power in conscious weakness.

May our missionaries, and we ourselves, realise the fact throughout the coming year.

Our Foreign Field.

The News of the Month.



A HINDU BARBER.

MADRAS.—In accordance with instructions received from the Council, the services of Mr. John Pillai, the best available Tamil munshi in Madras, have been secured on behalf of Mrs. Elnaugh and Miss Harris.

When heavy rain fell about the middle of October, the usual time for the setting-in of the north-east monsoon, we fully hoped that we should receive a plentiful rainfall. But up to the present these hopes have not been realised, and we are now sixteen inches short of our average quantity of rain. With famine making its appearance in the Bombay Presidency, the outlook here occasions concern.

When visiting Sembiyam on a Lord's Day in November I was surprised to see a number of policemen with their rifles just beyond our School. There were only about half a dozen children in the School. On enquiry I found that a faction fight had taken place the previous night, during which knives had been used and several persons had been dangerously wounded. The armed police had been called out to quell the riot.

Our homeward passages have been booked on the SS. *City of Paris*, leaving Madras March 22nd, and due in London about a month later.

E. A. BOOTH.

MADRAS ZENANA WORK.—During October *Ayutha Puja*, or tool-worship, was performed amongst the Hindus, in which ceremony every man worships the tools or means by which he obtains his rice—a carpenter worships his hammer and saw, a coachman his horse and carriage, a scholar his pen, a woman her household goods. I was pained to see by the sandal-wood paste and red powder smeared on the covers that several of our Zenana pupils had been making their lesson books, and even the Gospel portions they were studying, objects of adoration. On remonstrating with a young girl for so doing she remarked quickly, as though to justify herself in my eyes, "But this is not a Hindu book; it is your Christian Veda." Thus she had been blindly doing homage to the book which gives us the solemn command, "Thou shalt worship the Lord thy God and Him only shalt thou serve."

We have commenced holding daily Gospel services in the verandah of

the new dispensary for the benefit of those who come seeking medical aid, many of whom never hear the Gospel sound by any other means.

O. M. E.

THE NAMAKAL FIELD.—Sunday lessons are now taught in all our Schools. The average Sunday School attendance last month was 145.

Preacher Varatharajulu, who has been our faithful co-worker in Sendamangalam from the day of our first arrival, has been transferred to Erumaipatti. His place here in Sendamangalam is taken by Preacher Paul, who is able to help in the medical work.

It will be remembered that Bethel Chapel, Sendamangalam, was erected through the generosity of the Bible Classes of West Hill, Wandsworth. A vestry is now being added through the self-denying industry of Mrs. Jones' Bible Class of that place.

Several of our friends at home have transliterated the word Sendamangalam as Send-a-man-along. In view of the continual growth of our field the construction is by no means inapt.

The other day, while passing through a neighbouring village, I paid a visit to the small heathen school there. The total attendance consisted of four boys squatting on the mud floor, and in the hand of one lad was a copy of the Gospel of Mark which he had purchased of one of our Preachers, and was keeping as a text-book.

When about to commence the service the other day at Erumaipatti I found myself in the awkward predicament of having no Tamil Bible. To my astonishment one of the boys present, seeing my difficulty, at once ran out and brought me a large volume of the Scriptures. This lad is of a Hindu family and his father, who frequently attends our services, is studying the Word of God.

We are hoping to start next week on an extensive preaching tour. Our co-workers in the Erumaipatti Circle have for some time brought reports of a large tract of country entirely unevangelised. We trust that as we go forth into this dark and desolate country, bearing the Torch of Truth, we may be accompanied by the prayers of co-workers in the homeland.

D. MORLING.

The Semmencheri Temple.

SEMMENCHERI is a name which is associated in our Mission with happy memories, for there we have witnessed triumphs of the Cross. Souls there have been won from heathendom to God. For years we have had a flourishing school, men's meetings inaugurated there have been encouraging, the sewing class for girls is well maintained. But these things must not blind us to the fact that Semmencheri is a stronghold of heathenism.

The temple of the village was for a long time a very poor affair, greatly neglected. Frequently have I stood by the side of it and preached the Gospel. In the house immediately next to it lives one of our converts, Thanalatchmi Kirubai. The deity is one very frequently found in villages —Mariyattal, an evil goddess, supposed to inflict small-pox and to deliver from it. She is represented by a small conical granite stone built into a slab within an alcove. When small-pox or some other epidemic breaks out, worshippers go round and round the shrine and offer gifts to propitiate the goddess, whose anger has been manifested by the infliction of the disease. This particular divinity also rejoices in the local name of Poongavanam Ammal, "the goddess of the park. When I asked the villagers where the park was situated they smiled and said that the name was bestowed for beauty.

Many young men have emigrated from Semmencheri to Singapore and South Africa. When the movement for the restoration of the temple was initiated, these joined heartily in the scheme and contributed about £30.

This, together with sums subscribed locally, was sufficient for the rebuilding of the temple. After some months the work was completed and a day appointed for the consecration festival. As the goddess is a fixture, another image was hired to be carried in procession, five rupees being the sum paid for hire. This jewel-bedecked deity was placed on a platform and borne on the shoulders of coolies. By the side of the deity sat the *poosari* or valluvan priest, ready to receive and present the offerings. A fearful band was in attendance and Washington lamps were carried to illuminate the procession. The procession passed the Mission House very slowly, making a great noise, and we noticed that a policeman was present to maintain order.

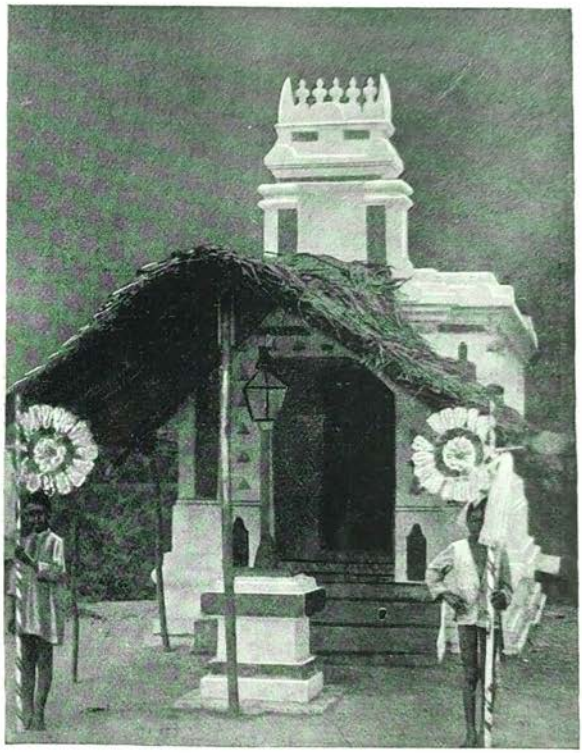


Photo by] SEMMENCHERI TEMPLE. [*Mr. E. A. Booth.*

We wondered whether we should be allowed to sleep that night, but fortunately the procession returned earlier than expected, the flashing lights vanished, the fireworks ceased, the music died away, and we were left in peace.

The tall circular fans which can be seen in front of the temple were used in the procession to keep the deity cool. The boys holding the fans attend our Semmencheri School. The thatched roof in front serves the purpose of a verandah, but it spoils the appearance of the building from a photographic point of view. At the base of the small pedestal in the foreground cocoanuts are broken and fowls killed preparatory to offering. Around the main doorway, triangular niches can be seen in the wall.

These are for purposes of illumination, a small oil lamp being placed in each niche. The last time I passed the temple some boys were playing marbles between the door and the pedestal.

The rebuilding of the temple is a sign of renewed interest in religion. It is also an expression of a determination to maintain Hinduism as they and their forefathers have known it. It is a challenge to us, reminding us of the need of constant vigilance in order to keep that which we have won and make further conquests. E. A. BOOTH.

Wayside Scenes: The Indian Tailor.

PASSING along the busy Indian bazaar street one's attention may often be arrested by the familiar click, click of the sewing-machine, and looking round you will see on the raised verandah of a small dark house a native tailor surrounded by his assistants, all busily at work.

He will tell you he is willing to undertake any work you require, whether ladies' dresses, gentlemen's suits, underclothing, hat trimming or



A TAILOR'S SHOP.

repairs, and all at a marvellously cheap rate. He will assure you he knows the latest fashions and will beg you to give him a trial, enumerating all the celebrities for whom he has worked and from whom references may be obtained.

You resign your material into his hands with many directions and a sigh, wondering what manner of garment it will return. You are tolerably sure of neat, strong workmanship, but for more you dare not hope. Perhaps we ought not to judge him too hardly, seeing that the style of dress we require is so entirely different from that of his own country people, who are content with a long, straight piece of cloth draped gracefully around the body and trouble nothing about the vagaries of fashion.

O. M. E.

Under an Old Green Tree.

THE giant tamarind tree stands motionless in the sultry afternoon. Its myriad tiny leaves clustering closely on its gigantic branches cast a dense shade on the baked earth. The sun beats fiercely down on the delicate greenery, making it a thing of marvellous beauty.

But still and silent though the old tree stands, it is the home of innumerable winged and creeping things. Up and down the knotted trunk, and away on the topmost twigs, chirrup the little grey squirrels with beady eyes and bushy tails. Steady and regular and tireless climbs a column of black wood-ants in search of the brown, sweet tamarind pods that hang above. In a niche where the mighty branches part an old owl sleeps, and down where the thick roots knot and twist above ground, a cobra hides his evil head. Tick, tick, tick, work the busy white ants under a cover of soft brown earth which grows and spreads up the tree trunk. Yellow wasps buzz around for their share of sweetness, and crows hold long and lively conversation with neighbours on adjacent branches, and peck their unruly young to silence. Parrots with plumage of brilliant green dart and chatter in and out of the sheltering branches.

And many tales could the mighty giant tell—tales of sin and sorrow, of broken human hearts, and lost human souls. The wind sighs in the branches and gives the tree a voice that speaks. Under the ample shade is an idol, a black stone image with elephantine head and human body. The lizards crawl about it unafraid, and the crows hold scornful revels on its head, and yet human souls give it the worship due to the Almighty God, and spend their lives in propitiating the evil one who gave it birth. And these are some of the sights the old tree witnesses :—

A man comes in the prime of his youth and strength, bearing in his hands a single cocoanut. And there beneath the tree (oh, piteous sight, at which even the parrots stop their chatter, and the little grey squirrels stand still and look) he prostrates himself full length before the god. And then round and round the tree he goes, measuring his length on the ground and rolling the cocoanut before him, rising and prostrating himself again till he has covered the circumference with his body a prescribed number of times. The cocoanut is then broken and offered to the idol, which stares unmoved while a human soul is grovelling in darkness.

Then comes a mother with her little prattling child. Beneath the tree the baby is taught to bow her head, and prostrate her little limbs, and call in lisping tones upon the god. And into the innocent heart is instilled a religion which is demonism. And there, too, the mother makes a vow which seems to darken the sunlight and cause the wind to sob—a vow by which she gives her little laughing child to the service of the temple, gives her to Satan to do with her as he will.

And now, see there a decrepit old man, toothless and nearly blind, going slowly, surely, down into the dark valley. From his earliest years he has bowed to the god beneath the tree, and he comes to perform what may be his last worship. No light has come to his dark soul in all the weary years ; no one has told him of Jesus Christ, the Saviour of sinners. Many pilgrimages has he made, at many shrines has he worshipped, and now in his declining years he is still seeking that peace which has eluded him all his life. And there before the idol terror seizes him at thought of the unknown future, mumbling and groaning he rolls in the dust. The sun glints down on the old white head, the red and white sacred marks stand out on his wrinkled body with mocking clearness, and the black god is there with its stony stare.

Can we bear to look or even think on such scenes without a rending of our hearts? They are of daily, nay, hourly, occurrence under many a green tree in heathen India.

WINIFRED BOOTH.

Sunlight and Shadow.

IT had not been an inspiring afternoon ; everybody seemed to have so much work to do and no leisure or inclination to listen to a few words about Jesus. But there had been one bright incident that made up for all the indifference.

In one of the caste houses we found a number of women busy about their household duties. While we were speaking, a heated altercation was going on between two of them, and a third appeared to be making an altogether unnecessary din with some water vessels ; at times the noise was very disturbing. We had for our audience two women and a child ; one of these and the child were neighbours who had dropped in for a chat, the other belonged to the house. I marked during our lesson that the latter woman paid very close attention, and on questioning her afterward found she had an intelligent grasp of its substance.

Under cover of showing us to the door, when we rose to leave, this young woman found opportunity to whisper a few words to the Bible-woman. Her heart was evidently full, and in an agitated whisper she said, "I cannot speak to the Missy Ammal, because they would see and be suspicious ; but please tell her that I have given up Hinduism and do love Jesus Christ and trust in Him for my salvation. But you must not speak to me openly about it, or they will prevent your coming to see me and I shall lose the only opportunity I have of hearing about Him. I just wanted you and the Missy Ammal to know how I feel."

With eyes brimming with tears the Bible-woman passed on the message to me, and added that the young woman was a widow dependent for support on her elder brother and sister, who are strict Hindus and look with disfavour on our visits.

Did someone overhear that hurried confession of allegiance to Christ ? Did something occur after we left which forced that timid one to acknowledge her Saviour ? Or was it just a change in her conduct that attracted attention ? We cannot say ; we only know that when the Bible-woman went to her house next week a cold voice told her that she need not call again, as the woman visited had left the neighbourhood and no one else in the house cared to hear.

How often it has been so ! An interest in the Gospel has been shown, a trembling confession made, and then the devil, ever on the alert, has intervened and a hasty marriage or some other arrangement has carried the young woman beyong our reach ; but, thank God, the power of the evil one is limited ; he cannot destroy the good work which has been begun in the heart of one of Christ's little ones.

We shall probably never see that dear one again, but our prayers will follow her. May she be strengthened to bear tribulation and be used in bringing others to a knowledge of the Saviour.

O. M. ELLIOTT.

EXTENSION IN THE NAMAKAL FIELD.—We have great pleasure in announcing that a sum of £900 has been given by an anonymous friend of the Mission for the purpose of extending our work in the Namakal field (including the Kolli Mountains). This sum is given on condition that it is devoted solely to extension in this field only, and at the rate of £150 per annum for six years. Great satisfaction and gratitude will be felt at this timely gift, which will enable us to proceed with the evangelisation of this needy field so much more vigorously than we anticipated. It will of course be recognised that this in no way benefits the General Fund or helps in maintaining the existing work in Madras and Sendamangalam which needs the support of our friends as much as ever.

OUR HOME CHURCHES.

Prayer Subjects for January, 1912.

"The Prayer of the upright is His delight."

Week beginning—

SUNDAY, 7th.—Praise for all the help and blessing vouchsafed during last year, and prayer for the salvation of many heathen souls in the Madras and Namakal fields.

SUNDAY, 14th.—Prayer that all the missionaries on the field may be so endowed with wisdom that they may be enabled to glorify God and further the interests of His Kingdom through each difficulty that arises.

SUNDAY, 21st.—Prayer that in the closing months of this present term of service Mr. and Mrs. Booth may be greatly used of God to the salvation and blessing of many souls.

SUNDAY, 28th.—Prayer for the safe return to India of Mr. J. M. Brand and much blessing on his future course in Madras.

A Missionary Talk With Our Young People.

SPACE, that inexorable arbiter of things printed, has not permitted any talk with you for the past month or two, and as I write I am not sure whether it will do so even now ; but I should not like this month, when we are all looking forward with hope to the unknown possibilities and opportunities of the opening year, to pass without some word of greeting and stimulus if it can be helped. In our Lord's name I trust this new year may be to you a year of spiritual growth and activity, that you may follow on to know Him, and that His joy may be your strength.

You may remember that our last talk concluded with the question, What can we do? in reference to the many millions of unevangelised pagans in the Sudan. If our few slight missionary surveys have in any degree aroused your enthusiasm and set you praying for world-wide need, or for some specially needed spot like the Sudan, I trust you will continue this service of missionary intercession. But just now I want to claim your attention to our own Mission, and get you to ask yourselves—

What can we do for the S.B.M.?

If you are following the progress of our work in India, month by month, you no doubt realise that it needs all the sanctified energy we can put into it. With all the progress that has been made at home, we are still far behind the God-given opportunities of evangelisation which are opening out before us abroad, in both the Madras and Namakal fields. Can we think that He gives opportunities which He knows we cannot embrace? Surely not; and I am persuaded that there is a large reserve of men and means in our Churches as yet untapped. Of this reserve, you young people form a large proportion, and I am wondering whether in each Church you could not in some way band yourselves together for the purpose of helping our Mission by prayer, and in such other ways as the Holy Spirit would certainly indicate if you prayed in

sincerity. I know this is already done in many Churches by some; if it were done by all of you, the results would be surprising and gratifying.

How would it affect our Churches?

If you did it in the right spirit, I am sure you would not be less helpful to the general interests of your Churches, but more—indeed, I would say that for your own sake, and for your Churches' sake, you cannot afford to do less than your best for the cause so dear to the heart of our Lord Jesus Christ. "For *His* sake," however, is of course the supreme motive.

These remarks lead me to quote the following from *The Illustrated Missionary News*:—"The non-missionary Church decays and dies, and the missionary Church lives and grows. Indeed, it is all round true that the institution that has no power of self-propagation has no resource of self-support. Second, it is historically clear that every great *spiritual* awakening in the Church at home has witnessed a fresh departure in the great field of missions. And the converse is true, that missionary epochs are always times of blessing in the Church at home. Third, it is historically manifest that where great Church movements have not included the outward movement of missions, the beneficence of the movement has been woefully marred." These words are worthy of our earnest consideration.

One way of helping.

I come back to the original question in order to make only one suggestion. You could easily help forward the circulation of the HERALD, without interfering with the Magazine Secretaries of your Churches. If you were all to make up your minds to do it, you could very largely increase (if not double) its circulation. The magazine incurs no expense other than that of printing and postage, so that every penny beyond that sum helps the work of the Mission. I should think most of you could get at least one additional subscriber. Will you try? Will you *all* try? AMICUS.

Meetings.

Gurney Road, Stratford.—The annual meeting of the Young People's Missionary Society was held on Thursday, Oct. 5th, when a good number of scholars and friends gathered together. The chair was taken by our Pastor (Mr. H. D. Tooke). Prayer was offered by Mr. Bulman, and a report of the Sewing Class was read by Miss Bailey, showing a year of steady, quiet work, and a deepened interest manifested by the girls, although numbers had not increased. Two recitations and a missionary dialogue were given by members of the class, which were much appreciated. Mr. C. Pardoe, of Homerton Row, delivered a very inspiring missionary address from 2 Cor. vi. 1, "Workers together with Him." After the collection several other friends spoke briefly. The toys and garments, which had been displayed on a large table, were then packed for the Christmas box. To God we give the praise, and pray that a greater interest in the work of our mission may be the result.

L. BAILEY, *Secretary*.

High Wycombe Branch of the L.Z.A.—On Tuesday, Nov. 7th, we had the privilege and pleasure of welcoming Mrs. Elnaugh into our midst. A good number of sisters and friends met in the vestry at "Zion" for social tea. The meeting which followed was presided over by Miss M. Rogers. Mrs. Elnaugh gave a very interesting account of the Lord's dealings with her, and how she had been led to take up the work in India. She then spoke helpful words from Ephes. ii. 4—6. Mrs. Scott spoke encouragingly of Deborah (Judges iv.), especially referring to the 14th verse: "Is not the Lord gone out before thee?" The President made a few remarks from Phil. ii. 15, 16: "Among whom ye shine as lights in the world, holding forth the word of life." Mrs. Simmons read Psalm cxv., and one or two sisters led us in prayer. A very pleasant and united meeting closed with the doxology.

R. ROGERS, *Secretary*.

Wood Green, Dovecote.—An interesting gathering was held on Wednesday evening, Oct. 25th, in connection with the third annual sale of the Ladies' Zenana and Benevolent Society. Mr. Goodenough presided, and Mr. Whitaker sought the Divine blessing. The Secretary's report of the year's work stated that 360 yards of material had been made up during the year, and a cash statement showed a balance of £6 7s. 3d., which has been sent to Mrs. Silvester with £1 4s. 0d., the contents of the L.Z.A. boxes. Some stirring words from the Chairman followed from 1 Cor. xv. 58. Recitations were given by the Sewing Class girls, and addresses were delivered by Mr. Reader and Mr. Gridley. The meeting was a bright, hearty and spiritual one, although we should have liked to have seen more present.

On Wednesday, Nov. 8th, we were favoured with a visit from Mrs. Elnaugh. A very fair number of friends attended and listened with earnest attention to her account of her call by grace and to the mission field, and her spiritual address on "Separated unto" was greatly appreciated by all present. A most happy meeting was closed by singing "God be with you till we meet again." A. PARISH, *Secretary*.

Reading, Providence.—The annual meeting of the L.Z.A. was held November 6th, 1911. The President, Miss Cains, presided. The Secretary read the report of the year's work, and two very interesting and appropriate addresses were given by Mrs. Fewster and Mrs. Peacock, two ladies specially interested in mission work, Mrs. Peacock having lived and laboured in Madras and Ceylon. The tea was given so that money collected on this occasion might be expended in material for the ensuing year's work. The collection was good. Although our meeting was not a large one, we realised the Lord's presence, and feel encouraged to press on in this good work, and pray that God's richest blessing may rest upon His servants who are faithfully and earnestly labouring in far-off India. J. PURSEY, *Secretary*.

Clapham, Courland Grove.—On Friday evening, November 10th, 1911, a missionary meeting was held, presided over by Pastor H. Dadswell. After the meeting had been opened with prayer and praise, he warmly welcomed Mrs. Elnaugh, who then gave us the history of her life and the gracious leadings and teaching of her Heavenly Father, and was listened to with rapt attention and great pleasure. Brethren Vine and Thrower also spoke, and a very happy meeting was brought to a close by singing "From Greenland's icy mountains." The collection realised £2 2s., to be equally divided between the L.Z.A. and the General Fund of the S.B.M.

A. W. THROWER.

Miss Elliott's Second Tamil Examination.—One portion of this examination had to be taken again because, although it was satisfactory in quality, it was too short. Miss Elliott has now passed it, gaining 60 per cent. of marks. We congratulate her on having done so well.

Mr. J. M. Brand's Departure.—Mr. Brand will (D.V.) sit for his examination from January 8th to 11th, and will leave England on the 22nd or 23rd to catch the Orient SS. *Orvieto* at Toulon on the 25th, and should arrive at Madras on Feb. 10th.

Mr. E. A. Booth's Furlough.—Mr. Booth is expected to arrive about April 22nd, and will be glad to accept deputation engagements *except* during the months of May and August 1912 and January 1913. Early application should be made to Mr. Chisnall.

A Birthday Gift.—Birthday gifts are becoming a welcome form of donation to the S.B.M. The latest of these—£65—is not the least welcome. We heartily thank the anonymous donor and wish him many happy returns, and the S.B.M. many similar thankofferings.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—The best of new years to you all, and many thanks for all your kind wishes. I have carefully noted what each of you tells me and thank you for your letters.

All who have referred to it approve my suggested re-arrangement of the Divisions except one, who says there will be fewer prizes. It it true that there will only be eight regular prizes in the year, but this will enable me to give extra prizes when there are ties. Let us see how it works. So the next prize-giving will be in June.

Let me repeat what one of you says this month: "Of course prizes are just something extra. That is to say we don't write to get prizes but join together to help the Mission all we can, and the prizes are given as an encouragement. I don't mean that we don't care anything about the prizes, as I thought it a great honour to get one, but we ought not to work solely for them." That's just the idea.

I am glad to welcome Doris Mellor to the Corner in Division III.—Will Edna and Nora please send their answers to the address given on the cover in "Notices."—Ten of you have not missed one month during the past year, viz., Ruth and Alma Waters, Colin Church, Dora Haynes, Hubert Grimes, Violet and Irene Hammett, Hilda and Dorothy Cuthbert, Stanley Baker. I commend you all for persevering. Some, no doubt, have been prevented by home duties or school work from being as regular as they would have been.

MARKS FOR DECEMBER AND THE QUARTER.—*Division I.*, Hilda Cuthbert, 9, 23; Ruth Waters 8, 23; Colin Church 7, 23; Winnie Box 8, 21; Maud Mellor, May Green 7, 21; Marion Osborn 8, 20; Lottie Tooke 8, 17; Grace and Emmie Church 8, 14; Edith Ince 7. *Division II.*, Hubert Grimes 6, 18; Cyril Kyte 6, 17; Dorothy Cuthbert 7, 16; Alma Waters, Eunice Kilmister 6, 16; Irene Hammett 6, 15; Bertie Sheed, Dora Haynes 5, 15; Edith Parish 6, 14; Violet Hammett, Winnie Church Gordon Baker 5, 14; Harold Carter, 11; Kathleen Throssell, Irene Fraser, Albert Chaplin 5, 10; Annie Waters, Ada and Philip Webb, 9; Kenneth Robbins, Enea Tooke, 5; Elsie Horne, Eunice Fuller, 4. *Division III.*, Doris Sheed, Frank Green 5, 13; Stanley Baker 5, 13; Nora Brand 4, 13; Edna Thory 4, 12; Grace Parsons 5, 11; Frank Chaplin, 4, 9.—I am sending books to Hilda, Ruth, Hubert, Doris, and Frank.

QUESTIONS FOR JANUARY. *Senior Division* (age 14). 1. Why did Paul wish to visit Rome and what did he mean by "fruit"? (Rom. i. 13). 2. Give three reasons why he was so ready to preach the Gospel? (Rom. 14 and 16; 2 Cor. v. 14). 3. What do you understand by his being "debtor"? (Rom. i. 14). *Division I.* (ages 12 and 13). Where did Paul's missionary work begin and end? 2. Quote the verse in Acts which gives a glimpse of Paul's missionary work in Rome. 3. Give three motives for missionary work. *Division II.* (ages 10 and 11). Read Rom. i. 21—23, 25, 16, and say 1. How did men become idolaters? 2. What is Idolatry? 3. What is the Gospel? *Division III.* (age under 10). Read Acts xxvi. 17, 18, and give me five reasons why the Lord Jesus sent Paul to the Gentiles.—Four prizes will be given in June or six if there should be a tie.

I hear from Miss Elliott that there was to be a public holiday all over India on Durbar day. Every school boy and girl was to receive a medal, and those in town were to have a special treat provided by the Government. I am sure you will all be glad, with Miss Elliott, that something has been done for the children, and I hope she will kindly send me a photograph of the medal for you.

Your affectionate UNCLE JOHN.

The Strict Baptist Mission HERALD.

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CURRENT NOTES.

CALLS to both praise and prayer will be found in the pages of our foreign field this month. Although nothing startling is recorded, there is much to encourage us, and also much to make us feel our dependence upon God. Evidences of the Lord's working, and of Satan's counter-working, call us to closer fellowship and deeper sympathy with our brethren and sisters in India, and should fill their hearts and ours with the confidence which cries, "Thanks be to God, who giveth us the victory through our Lord Jesus Christ!"

Our thoughts will be specially with, and our prayers for, our sisters Mrs. Elnaugh and Miss Harris, this month, as they begin the study of Tamil and for our brother, Mr. Brand, as he prepares to take up the conduct of the Madras work, which Mr. Booth will be laying down next month on his return to England on furlough. We can desire nothing better for each of them than a constant realisation of their Lord's presence and help.

We are anticipating the arrival of our brother Mr. Booth in April, and we trust our Churches and Sunday-schools are arranging Deputation visits from him with our Secretary, Mr. Chisnall, for the months of June, July, September, October, November, and December. Mr. Chisnall, too, is at liberty to visit any Church or Sunday-school at any time.

A gratifying step towards self-support has been taken in the Namakal field, where our native workers have opened a school at Pavittram at their own expense.

MADRAS EVANGELISM.

A PARAGRAPH in Mr. Booth's last letter to the Council arouses considerable sympathy, and provokes earnest thought and inquiry. He says: "In our Gospel work November has been a month of sowing, not of reaping. In the streets of the city, and in the village bazaars, the Good News of God's grace has been made known. The soil just now is hard and thorny, but our hearts go up to Him who alone can make the desert to blossom. Some 12,000 heard the Gospel message. It was taught, also, to the 830 children in our schools."

This record, brief as it is, enables us to picture the month's evangelistic work in Madras, with its difficulty and seeming barrenness of results, and gives us the opportunity of fellowship with our missionary in his heart-musings. Good seed has been scattered here and there. Its sowing has cost thought, effort, prayer, and it has been accompanied, we judge, by an almost painful consciousness of human indifference, personal impotence, and apparent failure. In other words, the Good News has been published faithfully—but "Who hath believed our report?" Our hearts beat in unison with our brother's, and we turn with him to our Lord and leave the matter of reaping with Him, feeling that we are responsible only for sowing.

Some, however, may be inclined to undervalue the work, being misled by those who say that there is little or no need for it in a city like Madras. It is true that Madras possesses a number of missionaries, but they are almost exclusively engaged in higher education, literary, or administrative work, so that amid a population of nearly 600,000, comparatively little evangelism is carried on.

Other friends are more attracted by the undeniably immense need and few labourers in rural districts, and are apt to make disparaging comparisons, and in this way to undervalue the peculiarly important work of the city. It cannot be denied that city evangelism lacks the romance attaching to pioneer work, but this in no degree lessens its need and importance. Rather the reverse. The soil is hard and the work laborious, for the people are accustomed to city life, familiar with Europeans, and filled with the spirit of unrest. The very difficulty of the work argues its necessity.

But when we remember that many people come to Madras from all parts of Southern India, and return, carrying with them to their villages what they have learned of good or evil in the city, and when we think of the fact that in one month 12,000 people heard the Way of Life from our workers, we begin to realise that there are untold possibilities in this portion of our work for Christ in India which should constrain us to give it and our missionaries in Madras all possible support, material and spiritual.

Our Foreign Field.

The News of the Month.

MADRAS.—INGATHERING SERVICE. This annual event may be described as an Indian version of the Harvest Thanksgiving service with which our home friends are familiar. It takes place on the first Saturday in December, and also commemorates the opening of our Vepery Chapel. This year the weather proved unfavourable, rain falling in such fashion as to considerably affect the attendance. But, in spite of the weather, our friends contributed a good number of articles. The variety of the gifts would probably surprise our western friends, but in such matters Indian Christians must follow their own preferences. Hearty interest was evinced in the sale, which realised Rs.124. This amount was about Rs.30 less than the amount received last year, but under the circumstances I was thankful for such a creditable result.

SILVER MEDALLIST.—Our Teacher V. S. Ponniah gained the Silver Medal awarded by the Sunday School Union in the Teachers' Division of the Scripture Examination. The Examination attracted competitors from all parts of the Tamil country in India, Burmah and Ceylon. This is the second time that Ponniah has gained a Sunday School Union Silver Medal for proficiency in Scripture. The medal was publicly presented to him by Mrs. Booth at the Coronation Durbar Service.

LANTERN SERVICES.—In several of our Stations we have attracted good audiences by illustrating the addresses with lantern pictures. On such an occasion we had an audience of 180 children and 60 adults in Ayanapuram. As I made my way homeward, the darkness was illuminated by the lurid flare dancing about a corpse burning near my path.

CHOLERA.—Madras has recently passed through an unhealthy period. Within a few days three deaths from cholera have taken place in the house next to our Vepery Chapel. I reported the matter to the Health Officer and the place was thoroughly disinfected. There were also some fatal cases in the non-caste quarter, from which many of our Vepery pupils come, one of these being a boy in the first standard.

ANNAMMAL.—Several of our friends at home have prayed for Annammal, who, when a scholar in our Ayanapuram School, was brought to a knowledge of Christ as her Saviour. For several months I have not been able to see her, but on one occasion this month I saw her. The interview took place on the public road in the presence of heathen relatives, who are continuing their efforts to arrange a marriage for her with a heathen man. Under such circumstances one was not able to say much. Annammal told me that she kept up her Scripture reading, and I asked her not to neglect private prayer. Not much more could be said, but I was glad to note the earnest expression which marked off Annammal from the other women.

THE CHRISTMAS BOXES.—The cases so kindly sent by our friends have been received, and during the next few days we shall be busily engaged in the work of distribution. I hope to send an account of this next month.

E. A. BOOTH.

MADRAS ZENANA WORK.—In one of our villages there is an aged man so palsied that he can scarcely walk and his speech can be understood only with difficulty. Our Bible-woman has been visiting his wife for

several years, and he has always shown great interest in her teaching. When visiting there a few days ago I was surprised at the amount of Scripture knowledge he possesses, as neither he nor any of his family can read. He hails our visits with joy, and the Bible-woman tells me he has many times expressed his belief in the saving power of Jesus Christ, and converses with his wife and family about it.

The Scripture teaching in connection with the Dispensary work continues; by means of it 234 patients, beside accompanying friends, heard the message of the Gospel last month. On one occasion when I called a woman who was listening to come inside and be attended to, she replied, "I have not come for medicine; I just want to hear some more of what this person was telling me about God when I came last week." She is nominally a Roman Catholic, but quite as ignorant of the Scriptures as the acknowledged heathen. O. M. E.

THE NAMAKAL FIELD.—On Coronation Durbar day, December 12th, all the children in our schools enjoyed a holiday and received fruits and sweetmeats.

In the town of Murungai a Hindu man became interested in the Gospel message, and after the address bought nearly a dozen Gospel Portions. We ventured to ask the reason of his purchasing so many, when he at once replied, "To-morrow is King-Emperor's day (Coronation Durbar), and we ought to teach the people something about the King's religion. To-morrow I shall give these as prizes to the best boys in the procession."

In a low caste quarter we were offering Gospel Portions for sale when a man told us, "Oh, I bought one of those books at —— town some weeks ago," and immediately went to his house to bring it. Before he returned, a woman standing close by complained to Swamidhas: "Ah, since reading that book he has left off going to our temple!"

That a young man at Pavittram, our new station, is earnestly enquiring about Christianity, studying the Gospels and wishing to join the way, is good news. Let us pray for him and all other seekers that they may find, confess and serve.

We were delighted the other day to receive through our colporteur a letter from a Brahmin teacher of the town of Mohrpatti asking for Tamil Gospel booklets for his scholars and a Telugu Bible for himself. It appears that he received his early training in a Christian school about fifty miles away.

Our Kondampatty station has been alarmed by the death of three of its chief inhabitants and made dismal by the constant wail of mourners. In one house hired women maintained a most horrible dirge, accompanied by sobbing, howling and beating of breasts, for over a fortnight. The pay of a hired mourner is twopence per day.

Seeing the exceptional opening for work at Pavittram, and desiring to do something more for the evangelization of their fellow-countrymen than the ordinary weekly collections, our co-workers have started a fund and opened a school at their own expense at the above town. This is a brave advance towards the goal of self-support, and a splendid instance of very real self-denial. More of this next month. D. M.

The Coronation Durbar.

IN India the outstanding event of 1911 is the visit of the King-Emperor. It is unique as being the only occasion on which the reigning British monarch has visited the Indian Empire. The centre of interest was Delhi, the most famous of the historical cities of India, and its ancient capital during the great Mohammedan and Mughal periods, which closed soon after Nadir Shah, the fierce monarch of Persia, sacked Delhi and

carried away with him the Peacock Throne. Delhi was also the scene of a famous siege during the Mutiny of 1857.

It is a far cry from Delhi to Madras, and although Madras, the oldest Presidency, was not favoured with a visit from the King-Emperor, its inhabitants joined loyally in the Durbar celebrations. The day, December 12th, was observed as a public holiday. Treats were arranged on a large scale for the poor and for the children—Hindu, Mohammedan, Christian, Parsee, etc., without distinction. In order to use our influence to the best advantage, we missionaries distributed ourselves; Miss Elliott went to Ayanapuram, Mrs. Booth to Vepery, and I to Arumbakkam. In each of these centres a service was held, at which the National Anthem was sung with great spirit and an appropriate address delivered. The children of our schools marched with banners and flags to these centres. The missionaries handed to each of the Mission agents a well-bound copy



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

S.B.M. Children at the Mission House, Madras.

of the Tamil Bible, containing a coloured picture of the King-Emperor in his robes of State and inscribed as a "Delhi Durbar Souvenir."

On arriving at Arumbakkam I found the school-house decorated and the children getting ready for their procession. The senior scholar carried a large banner showing a portrait of the King and an inscription in gilt letters, "God bless our Emperor and Empress." They marched to the appointed place singing songs of loyalty. Presently we met the chief village officer and accompanied him to a place which had been prepared for the function near the village pound. The villagers came in fair numbers; the elders being seated on benches, the others standing, whilst women stood at a distance in groups and the children sat in the centre. The village munsiff, having garlanded me as chairman, read out the Royal Proclamation issued by Government. I followed with an address on the benefits of the British Raj, such as Peace, a blessing unknown prior to our

advent; Justice for all without distinction; Non-interference in Religion; Education, etc. Preacher Daniel gave an address in which were contrasted ancient and modern rulers of India. I then presented to the senior pupil in each class a Durbar medal, which had been provided by Government.

For all the school children in the city of Madras treats on an adequate scale were provided by the Durbar Celebration Committee, every child receiving a medal and a bag of biscuits, with an invitation to games arranged in various centres, where many prizes were distributed. There being no provision made for our village schools, we organised a treat for them at the Mission House. More than 300 children marched from seven different villages with banners and flags to the Mission House, where they spent two or three happy hours, each child receiving a gift.—E. A. B.

Wayside Scenes: A Badaga Funeral.



Photo by A BADAGA FUNERAL. [*Miss Elliott.*

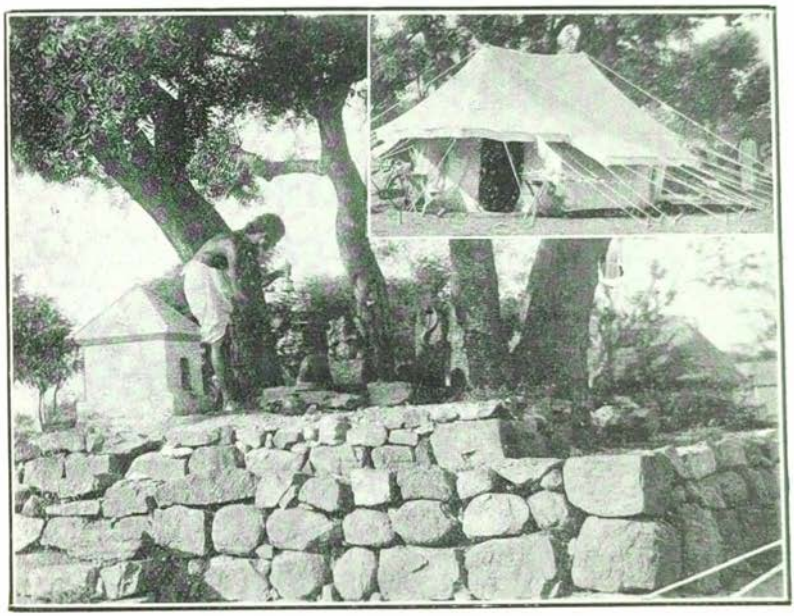
THE Badagas are a primitive tribe in the western part of the Madras Presidency; they live chiefly by the produce of their cattle and land and are as a rule a quiet, peace-loving people. It has been said that the chief event in a Badaga's life is his death, and certain it is that his dead body receives more honour than the living man ever did. Money is spent lavishly in providing an elaborate feast, dancers,

musicians, and a gorgeous funeral-car, such as is shown in our picture. To us the most striking of the funeral ceremonies is one in which a scape-calf is brought before the priest, and after a recitation of the misdeeds of the departed the priest pronounces absolution and is supposed by mystic means to transfer the guilt and punishment to the calf; thus even these ignorant people have some vague idea of the soul's need of a substitute to bear the guilt of its sin.

The body is cremated after the Hindu custom in its huge car, and the ashes are collected and scattered in a neighbouring stream. O. M. E.

Camping Items.

A MONTH ago we camped amidst drenching rains at Pavittram and gave a start to our new school there. We are now in the third encampment of another preaching tour and are situated on the northern bank of the sacred Cauvery at Mohanur.



CAMPING UNDER A SWAMI TREE AT VEPPANATTAM.

Photo by] THE ACT OF IDOL WORSHIP. [*Mr. Morling.*

Frequently the plan of the day's work is to start from camp about 6.15 a.m., visit villages according to an arranged programme, preach and sell till 12 noon; breakfast and rest in some temple outbuilding till 1.30; visit, preach and sell till dark, then return to the tents.

We had been preaching in the village of Veppanattam, after which we struck tents and moved further south. We had gone about half-a-mile from the encampment when a young man was seen in the distance running after us. On reaching the bundies, all breathless with his exertions, he called, "Oh, sir! what did you say was the name of the good Swami we must worship? I was not there when you told them." "*Yesu Bhagavan*" (Jesus the God), we replied. "Oh, *Yesu Bhagavan*. I won't forget," and turning away he rapidly repeated the new and strange Name that he might not lose it.

After hearing the difficulties of our audiences and replying to their questions we have several times been met with the final rejoinder, "Yes, but you come and tell us about this Way, reply to our queries, and then go away, leaving no one here to further instruct us." We have not yet found a satisfactory reply. Is it too high an aim to set before us that the Gospel be preached in every village for at least one hour per week?

Our previous itinerations amongst the villages and towns have evidently been doing their work in the priest classes, for we have lately seen evident signs of the most ignorant being "schooled" to oppose our message. Last week I was advancing against the practice of idolatry the argument of "one King, one kingdom," when a man quickly retorted, "Quite true; yet our Emperor has his Viceroy, Governors, and Collectors, and we do our business through them. Just so, though there is but one God over all, yet we must present our petitions and do our business through His representatives, *i.e.*, Vishnu, Krishna, and others."

We had been speaking in a small and out-of-the-way place, when our principal auditor crept forward as though he would ask us something. "What is it you wish to say?" the missionary queried; "ask or say anything you want." "Well," rejoined the man, "what you have told us is so strange and wonderful I know not what to say." "Ugh," interjected a very old, grey-haired woman, "I am old, but I never heard that story before." Nevertheless, the man bought a New Testament and went off happy with his new treasure.

D. MORLING.

Invited, Yet Unwelcome.

ON the morning of the day of our Jubilee Annual Meeting I was standing on a bridge in Madras with one of our Evangelists. Clouds gathered with remarkable rapidity, and my address was cut short by a heavy downpour of rain. This being our monsoon season, the rain was greatly needed and very welcome, for up to the present (November, 1911) we are a long way behind our average rainfall. In common with others, we sought a place of shelter. A lad standing at a door close by asked us to come within and we gladly availed ourselves of the invitation. To our surprise we found that it was a Bajanai hall, that is a place where Hindu religious songs are sung and pictures of various deities are worshipped. We sat on a *pial*, or raised platform, in the outer court and conversed with the youth who had invited us within. Pointing to a locked door, he told us thas the sacred pictures and musical instruments were within. Above this door was a large board on which was painted the trident of Vishnu, with a wheel on one side and a conch shell on the other. The rain continued, and other people came in for shelter. To them we gave Tamil tracts. Quite of his own accord one youth began to read a tract aloud. In answer to our question he said that he had been educated in a Mission school. He continued to read and we helped him over some unfamiliar words, the other folk listening.

Presently, as the rain was ceasing and some were leaving the place, a Brahmin entered and asked what business we had in there. "Did we not know that it was a Bajanai hall, and that the swami (god) was within the locked doors?" We explained that we had been invited by a Hindu youth to shelter there. At once the Brahmin asked us to point out the youth, but he had discreetly disappeared, for from what others now said, he, like ourselves, was merely a passer-by seeking shelter from the rain, although we thought that he belonged to the place. By this time the rain had ceased and we left the hall. The chief point of our offence was that we had entered the more or less sajcred Bajanai hall with our shoes on, and this is considered defiling. Doubtless the defilement was removed by sprinkling cow-dung water soon after our departure. But we were then engaged in preaching in a non-caste quarter not far off. E. A. B.

OUR HOME CHURCHES.

Prayer Subjects for February, 1912.

"I Give Myself unto Prayer."

Week beginning—

SUNDAY, 4th.—Prayer for our two new missionaries that as they begin the study of Tamil they may be divinely helped, particularly in view of the brief time they will have before the first examination.

SUNDAY, 11th.—That God's blessing may be richly outpoured upon the work of Mr. and Mrs. Booth during the closing weeks of their current term of service in India.

SUNDAY, 18th.—That the seed sown during Mr. Morling's camping tours in the Namakal field may spring up in many hearts.

SUNDAY, 25th.—That the spiritual results of Miss Elliott's medical work and daily dispensary services may be great and numerous.

A Missionary Talk with Our Young People.

LET my first word closely follow my last of a month ago. Have you begun to do something to increase the paying circulation of the HERALD? The need will be apparent when I tell you that the receipts of the last three months have been, respectively, £2 3s.; £5 10s. 3d.; £8 16s. 3d. to meet an average monthly expense of upwards of £12, so that there is a deficit of about £20 on the first three months of the present financial year. Will you each try to get at least one new *paying* subscriber? Remember, this directly helps our General Fund, out of which the current expenses of the work in India are met. I am sure you *can* do it, and I am hopeful that you will. I turn from this small but practical subject to the great and fascinating one of

China.

Although it seems so remote from the interests of our own missionary work in India, it is only remote in the sense in which the distant parts of a large piece of machinery are remote from each other—connected though distant.

I am persuaded that each field has a real if unperceived bearing upon the others. At all events, the true missionary spirit is profoundly interested in every part of the great missionary field, notwithstanding that one's activities may have to be confined to one spot. Indeed, the widening of one's knowledge and interest tends, not to diffuseness of energy, as one might readily imagine, but to concentration. So, I want you to keep your eyes upon China and other mission fields, because I believe the result will be greater zeal in the particular mission field our Lord has called us to!

What a spectacle China now presents! And how her condition arouses thought and prayer as to her future! Having by a supreme effort nearly freed herself from the enslavement of opium, she is now casting off the Manchu yoke which she has borne for nearly 300 years. How she will emerge from her internecine strife, what new form of Government she will eventually adopt, and whether or not she will be rent in twain, no one can say; but the missionary point of view is that although she is emerging from the seclusion of centuries and beginning to realise her potential power, and to take her place with other nations in the path of progress, she is as much in need of the Gospel as ever, if not more, for her ideals are only material, and she is turning westward rather than Godward. And yet what a singular fact it is that the nominated President of the Republic for which the South of China has declared is a "Christian."

Keep your eyes on China and pray for her four hundred millions, nearly four million of whom are now suffering from famine in the Yangtze Valley.

You will have noted, no doubt, the return to England a few days ago of that veteran missionary, Dr. Griffith John, after 30 years spent in China. If this proves to be his last as well as his first furlough, may it be a season of peace and rest ere he enters into the joy of his Lord.

South America.

If I turn suddenly to this other great land it is because of the stimulus to which the big meeting of the E.U.S.A. at Queen's Hall in January has afforded (perhaps some of you were there) and which constrains me to draw your attention to its great need. Think of its size—twice the size of Europe, three times the size of China, four times the size of India, sixty times the size of the British Isles, and one-eighth of the land surface of the globe. Think of its population of 50,000,000. Think of its moral and religious condition—paganism and "baptised paganism." Many of the pagan tribes are Roman Catholicised and consequently far more degraded than in their original condition. A missionary said last year that "he never saw greater darkness except in Central Africa," and Mr. Hudson Taylor's verdict was that the Roman Catholic of South America is ten times as much in the dark as the heathen themselves are. Think, too, of the fewness of the missionaries—one to 200,000, and then remember our Lord's words, "Pray ye the Lord of the harvest, that He would send forth labourers unto His harvest."

The Missionary Recruits

of last year, it may interest you to know, number, according to the *Missionary Review of the World*, 800, more than the Christian Church has ever sent before in one year. This brings the total number of Protestant missionaries in non-Christian lands to 22,058, including wives. This number, if equally distributed, would give only one missionary to 50,000 heathen. We should rejoice in the increase, but it is still true that "the labourers are few." You may be interested to know that 9,451 are sent out by British Societies, 7,593 by American, 2,054 by German, and 2,960 by Societies of other nationalities.

"Lord, what wilt Thou have me to do?"

AMICUS.

Meetings.

Gurney Road, Stratford.—The third annual meeting of the Missionary Prayer Circle was held December 3rd, 1911, at which 22 were present. Miss Bailey offered the opening prayer, and our leader (Miss F. Ince) read a portion of God's Word, and made a few remarks on "Missionary Enthusiasm." Missionary interest has been well maintained, both with the senior and junior members, both meetings having been held every month, and the average attendance being very good. Reports of the meetings held were given by both Secretaries (the Secretary of the Juniors being Miss E. Gillmore). Reports on the accounts given in the HERALD, of the work of our Bible-women and preachers were given by the members, who pray daily for them. For the special mention of them in the HERALD and Report, we are very thankful to Mrs. Booth and Miss Elliott, and we thank God and give Him all the praise for what He has done during the past year through our workers in India.

MAUDE WADE, *Secretary*.

"Bethesda's" Farewell to Mrs. Elnaugh.—The closing days of "old" Bethesda, Ipswich, were marked by an extremely unique gathering when on Monday evening, December 18th, a large number assembled in the Chapel to bid farewell to Mrs. Elnaugh prior to her departure for service in the foreign Mission field in India. Both young and old attended this valedictory service, and by their presence bore witness to the fact that Mrs. Elnaugh had during her association with Bethesda made many friends, especially amongst the younger portion of the Church. Pastor H. Tydeman Chilvers presided, and he was supported on the platform by Pastor W. Chisnall (the Secretary of the

Strict Baptist Mission), Mrs. H. T. Chilvers, several of the Deacons, with Mrs. Elnaugh.

The meeting commenced with the singing of the hymn, "Jesus shall reign where'er the sun," and Mr. Benj. Oliver seeking the Divine blessing. After reading a few appropriate verses of Scripture, the Chairman addressed the meeting in a missionary vein, and then, turning to Mrs. Elnaugh, continued: "God has appointed you doubtless to your life-work. Never dream of turning round, never think of looking back to the old Island, but remember that the great joy of your heart is to spend your life in other than your native country. If God has called you (and He has) to this work, you must set your face like a flint straight away to that distant sphere of labour which He has laid upon your heart, and which you feel to be your work for future years. I want you to remember that you will need all that God has promised to magnify your Lord, and I pass on this message to you—'The grace of our Lord Jesus Christ and the love of God and the communion of the Holy Ghost be with you.' I believe I am speaking the hearts of this congregation when I say that we wish that blessing for you." After enlarging on this fact, Mr. Chilvers concluded by saying to Mrs. Elnaugh's father and mother (Mr. and Mrs. Rush), who were present, that he prayed that the same blessing might be theirs also.

Mrs. Elnaugh was then presented with an elegant little watch from the friends at Bethesda, especially adapted to the climate of India and supplied with the special minute hand, which it was understood she required for her work, and from the Sunday School a framed portrait of her fellow-teachers.

Mr. A. E. Garrard, the Church Secretary, endorsed all that Pastor Chilvers had said, and referred particularly to Mrs. Elnaugh's valuable services in the Sunday School.

Mrs. H. T. Chilvers here offered the valedictory prayer, and then Mrs. Elnaugh, after thanking them all for their useful gifts, spoke on the faithfulness of God, illustrating it from her own experience during the past fourteen months, and on the need of being faithful to Him.

Pastor W. Chisnall, the energetic Secretary of the Strict Baptist Mission, followed with a short address, and this happy, auspicious and unique gathering terminated with the singing of the hymn: "Blest be the tie that binds," to the famous old "Glasgow" tune.

GEO. E. DALDY.

Departure of Three Missionaries.

A LARGE number of friends gathered at the Royal Albert Dock to see our new missionaries (Mrs. Elnaugh and Miss E. C. Harris) off on Saturday, Dec. 30th, 1911. The "Golconda" was expected to start at 3 p.m., but it was given out that she would not start until 6 o'clock the next morning. After inspecting the boat and the cabin and chatting in groups, the friends gradually dispersed, with the expectation that the following day would see our missionaries on the way to India. We subsequently learned, however, that the "Golconda" did not leave until 8.45 on Sunday night. They will (D.V.) arrive at Madras at the beginning of February.

Mr. J. M. Brand, who sat for his examination from the 8th to the 11th Jan. (the result of which will not be known for some weeks), left for India on Jan. 23rd. Starting from Charing Cross Station by the 9 o'clock train, he travelled overland to catch the Orient liner "Orvieto," and expects to reach Madras on Feb. 10th.

Ladies' Zenana Auxiliary.

PENDING an official word from the Secretary of the L.Z.A., we venture to remind the holders of the little red boxes of the further responsibility which the L.Z.A. will have to bear next year. It will be remembered that Mrs. Elnaugh is maintaining herself this year as she did last. Next year, however, her support will have to be undertaken by the Auxiliary. This means that an additional £80 or £90 ought to be raised this year.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—This must be a very happy Corner, for you all seem to have been enjoying yourselves and wish others to. I hope we shall have a really happy year. The best way—and the only real way—is to spend it with Jesus and for Jesus. I am very pleased with the number of answerers, and with the quality of the answers this month. You have all begun well, and I am glad to see that you mean to answer regularly. I am pleased, too, to hear from some who have not been able to write lately. At the same time I am sorry to miss a few other of my young friends. I welcome Cecil Elliott and Elsie Ellison in Division II., and Bernard Farrow and Maggie Gillam in Division III.

Many happy returns, Eunice.—And to you Colin. I, too, should like to have more boys of your age in the Senior Division, which is for those who have grown out of childhood.—Quite right, Marian, we have got it right now. No, Durbar Day was the 12th of December.—I am glad to hear of your new effort to help the Mission, Ruth.—Cecil wants to help as much as possible. That's right, Cecil. If all in the Corner do this it will be a missionary hive. Doris suggests having Corner mission boxes so that we may see how much the Corner can collect in the year. What do you all think of that?

MARKS FOR JANUARY.—*Seniors.* Grace Church, Hilda Cuthbert, 8: Emily Church, Edith Ince, Ruth Waters, 7; Colin Church, Mary Copping, Winnie Falkner, Maud Mellor, Marian Osborn, Lottie Tooke, 6. *Division I.*, Eunice Fuller, 7; Doris Farrow, Hubert Grimes, 6; Dorothy Cuthbert, May Green, Violet Hammett, Eunice Kilmister, Bertie Sheed, Kathleen Throssell, Ada Webb, 5; Edith Parish, 4. *Division II.*, Gordon Baker, Harold Carter (for December, 6), Winnie Church, Cecil Elliott, Elsie Ellison. Irene Fraser, Irene Hammett, Cyril Kyte, Enea Tooke, Annie Waters, 6; Albert Chaplin, Dora Haynes, Charles Ince, Philip Webb, 5. *Division III.*, Stanley Baker, Nora Brand, Frank Chaplin, Bernard Farrow, Maggie Gillam, Frank Green, Doris Mellor, Grace Parsons, Doris Sheed, Edna Thory, 5.

QUESTIONS FOR FEBRUARY.—*Seniors.* 1. What are the most encouraging facts from India in the HERALD this month? 2. And what are the facts that most call for our prayers? 3. Give the size of South America, its population, and its religions. *Division I.* 1. How many missionaries are there in heathen lands? 2. What incident given by Mr. Morling illustrates the need of more missionaries and native evangelists? 3. Why is missionary work in Madras so important? *Division II.* 1. Who is Ponniah and what distinction has he gained? 2. What did a woman say was the result of a man's reading a Gospel portion? 3. What is the plan of a day's work when touring among the Namakal villages? *Division III.* 1. What is the name of our new station in the Namakal field? 2. What good news does Mr. Morling tell us about it? 3. What did our School children in Madras receive on Durbar Day, and what treat was given to the village children?

I read this story the other day in *The Little Lightbearer.* A missionary when visiting a native kraal in South Africa, enquired if there were any Christians. "Yes, there is one Christian; he's a little one, *but he is a wonderful man.* He has been beaten and threatened with death, but he won't give up praying to Christ." The missionary was delighted. But, to his amazement, the "man," turned out to be a boy, twelve years of age. He was asked, "How long have you known Jesus?" "About three years." "How did you learn about Jesus?" "I went to preaching at Heald Town." "Was your father willing that you should serve Jesus?" "No, he told me that I must give Jesus up, but I wouldn't. Then he beat me many times." "What did he do next?" "He got many boys to dance round me and laugh." "What then?" "He fastened me up in my hut, and said he would kill me." "Are you willing to die for Jesus?" "Oh, yes, if He wants me to!" Wasn't he a little hero?

Your affectionate UNCLE JOHN.

The Strict Baptist Mission HERALD.

The Monthly Magazine of THE STRICT BAPTIST MISSION,
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CURRENT NOTES.

WITH all loyal fellow subjects, we rejoice in the King's return, and are thankful that he has been preserved from all danger. We trust his visit to India may under the blessing of God result in much more than political good.

Prayerful attention is drawn to the fact that in Mr. Morling's recent tour the Gospel was proclaimed in 64 towns and villages, and that several hundred Testaments, Scripture portions, &c., were sold. May the seed bear fruit a hundred-fold.

The pleasure which the Christmas gifts have evidently afforded in India will we are sure amply reward the many willing workers for their last year's labour and will, no doubt, also stimulate them to further endeavour this year. Their gifts bear the message of love where they themselves cannot go, and we trust this form of missionary work may be greatly blessed.

We trust our Churches and Sunday Schools will not overlook a paragraph in this issue stating that our secretary, Pastor W. Chisnall, is now free to preach and lecture on behalf of The Strict Baptist Mission anywhere in London or the country.

The growingly important function of the little red boxes must not be overlooked. The L.Z.A. is maintaining one lady missionary and a number of Bible-women in Madras and Namakal. Next year another missionary will have to be maintained.

IS IT WORTH WHILE?

"YESU CHRISTHU!" We catch the echo from beyond the seas of the Name we love spoken in scorn and mockery. Our hearts are pained, and latent unbelief springs up and cries "Is it worth while? Is it for this that the heart-ache of sundered ties is borne, that our gifts of time, money and strength are made? The heathen heart is impregnable. How little we can do! Is it worth doing at all? We are unwelcome, our message is rejected, and the very mention of the sacred Name stirs up bitter hatred."

"*Yesu Christhu!*" We hear the Name again, this time in tones of surprise. The speaker has heard it before in another part of the country—the same Name with the same Message! Our word has linked on with that of some unknown servant of the Cross. It has been more or less understood and is not rejected. Perhaps there is dawning faith in the speaker's soul. Our hearts take courage and rise in the buoyancy of hope. The despairing question, "Is it worth while?" dies upon our lips and prayer takes its place.

"*Yesu Christhu!*" Now the Name is whispered by dying lips which once uttered the names of worthless and abominable gods in worship. As we distinguish the tones of faith and love in which the precious Name is spoken, our souls are filled with joy and praise. The Name, sweet-sounding always, seems even sweeter, sounding from afar and in soft though unfamiliar accents. No longer do we question "Is it worth while?" It is enough that here is another tongue bearing witness to the power and preciousness of the Saviour's Name. Praise has followed prayer in our hearts, and now we fall to meditation.

How much does that Name mean to us? Consolation, joy, strength and the promise of victory. Not only does its music, wafted from heathen lands, charm our hearts, but its Message of Salvation with which we are charged fills us with joy as we help to "tell it out among the heathen." When the Name is met with scorn and rejection and we are filled with a sense of defeat and disappointment, it becomes our Refuge and Strength. We commune with Him who bears it and, invigorated afresh with His authority, go forth with renewed courage against the power of the enemy. Satan may challenge us, but Jesus Christ confirms the commission He gave us, renews our marching orders, and says "Lo, I am with you all the days." And His Name "has still its ancient power." Demons flee before it, and He tells us, "Nothing shall be impossible to you." Filled with its power we join with the great missionary to the Gentiles in His ascription of praise, "Thanks be to God who giveth us the victory through our Lord Jesus Christ."

Yes, it *is* worth while.

Our Foreign Field.

The News of the Month.

MADRAS.—The Christmas and New Year holidays have interfered with the continuity of our regular work, but advantage has been taken of the opportunity of holding special gatherings. We invited all our workers to tea at the Mission House, and after spending a social hour each was presented with a Christmas parcel. The distribution of gifts sent from England afforded great delight to the recipients, who numbered about nine hundred. Those friends who added a personal gift for the missionaries are assured that their kindness was most gratefully appreciated.

Special services were held on Christmas-day and the closing hour of the year. On New Year's day the members of the Church and congregation at Vepery were invited to partake of cakes and sweetmeat provided by a local fund, and a very happy hour was spent.

Teacher P. M. Mark has been suffering from fever for some time, but all my endeavours to persuade him to go to hospital were unavailing until recently. Examination there proves that he has *Kalar Azar*, one of the most deadly fevers known, 90 per cent. of the cases being fatal. I interviewed the cheif medical officer of the hospital, who has taken personal charge of the case, and he told me that he has definite hope that Mark will pull through, although it will be a matter of prolonged treatment.

On the first Lord's-day in the year I had the privilege of baptizing Lydia, a sister who has been brought to the Lord through the ministry at Vepery. E. A. BOOTH.

MADRAS ZENANA WORK.—When unpacking the Christmas boxes we found a large quantity of dressings for the medical work, for which I send most hearty thanks.

Christmas, the time of peace and joy, has been one of deep sorrow and bereavement to many in Madras. Cholera, that dread enemy, has come with its swift-destroying hand and left desolation in many a happy home; but I am thankful to say its progress has been arrested and we have heard of very few cases since the opening of the year.

At a meeting of our Bible-women in December, the results of the Bible Class work during 1911 was announced. Rutnamoni gained 90 marks out of a possible 100 and received a copy of Bunyan's "Holy War." Bible-woman Sarah, who came second on the list, was awarded a useful Tamil book. O. M. ELLIOTT.

THE NAMAKAL FIELD.—We are very grateful for the gift of £10 for Scriptures from Mrs. Jarvis, of Putney. As our books are being disposed of more freely than ever before, this will prove a most timely help.

The first time I ever got our Tuttikulam boys—and this is our oldest school—to manifest either interest or proficiency in Scripture lessons was last week, when I used one of our Scripture Rolls. The improvement was a most pleasant surprise.

All the scholars in our schools will (D.V.) be studying for the next six months "The Life of our Lord," based chiefly upon the Gospel by Mark. Let us water this blessed seed of the Word with our earnest and constant prayers.

Our recent camp closed on December 22nd, just in time to allow us to pack up and return home for Christmas. The last day was spent in the shandy of Mohanur, where two Scripture bazaars were held and the

message of the Cross was delivered through song, address, conversation and books. During the whole preaching tour the Gospel of grace was faithfully proclaimed in sixty-four towns and villages, and several hundred Testaments, Scripture portions, etc., were sold.

The Christmas boxes after their long journey reached us on Christmas Eve. We gladly record our own personal thanks, as also those of our co-workers and the school children. Especially would we mention the usefulness of the "remnants" and the Scripture Rolls. We express our gratitude also to Mrs., Mrs. C. W., and the Misses Harris for their unselfish and efficient labours, and also to Mr. Barradell for the gift of the boxes.

D. MORLING.

A Brave Step Towards Self-Support.

AN experienced student of Indian affairs has said that in the event of Britain leaving India, not only would her elaborate fabric of Western civilisation immediately fall to the ground, but within five years there would remain scarce a single trace of British rule—not even a railroad or a university. I offer no criticism, but ask, If the *missionary* were called upon to leave India, would his work share a similar fate? Or, Is the Indian Church some weakly parasite absorbing all its nourishment from the oak of Western Missions, or is it a healthy tree striking its own roots down deep into the soil of Indian life? The following may throw some light on the question:—



Photo by] SELF-SUPPORTING SCHOOL AT PAVITTRAM. [*Mr. Morling.*

At one of our recent monthly meetings our co-workers in the Namakal field decided to do something of a definite character, beyond the mere weekly collections, towards the great problem of self-support and the evangelisation of their fellow-countrymen. A fund called the Gospel Extension Fund was formed, to which every worker promised to give a certain proportion of his or her income. A code of rules was at once framed; president, secretary, treasurer and auditors were appointed, together with a manager to superintend the work they hoped to carry out.

But this was not enough. Though the proportion of wages they are paying to the fund would surprise many in England, they devised means of stirring themselves to yet greater liberality. Every year a harvest festival should be held, when all must make a special effort to give for the new work either in kind or money. Subscription sheets should be printed, and every person must present his sheet, and also what it represented, on the day of the festival. The first harvest festival was held in Christmas week, for they said, "In Christmas week we shall all be very happy and give liberally." The Tuttikulam schoolboys actually sent one of their number to Mohanur, eighteen miles away, to secure a duck; another person sent a hen with her chickens; a Preacher and his family sent a black kid.

How have they applied all this capital? From the inception of the idea of the fund, many set their hearts upon the Pullar quarter of Pavittram, whence we have received repeated and earnest requests for a Teacher. Here the Manager, to the immense satisfaction of the Pullars, has started a school at the sole expense of the fund. Our co-workers consist of only nine families and one single man, and when I say that this small company, besides making weekly collections, are giving the salary and rent of a fully-qualified and experienced Teacher and bearing the several other expenses of a School, you will gather some idea of their love to and self-denial for the Lord's work in India.

The value of this movement consists in the fact that, beyond acting as Chairman at their business meetings, I hold no office and exercise no authority whatever. Nevertheless, last Thursday I bumped and jolted seventeen miles in a jutka to Pavittram that I might feast my eyes on our first bit of indigenous, self-supported work. When I was there I took the accompanying picture that you, too, might see and rejoice. The School shows every sign of prosperity and the boys are being well drilled in our Catechism and the Life of our Lord.

May the Holy Spirit's richest blessing abide upon this noble effort.

D. M.

The Christmas Boxes.

IT will give great delight to the many friends, young and old, who contributed in various ways to the Christmas boxes to learn from the following articles what pleasure they gave to the children of our schools in and around Madras and in the Namakal Field. In all, somewhere about a thousand heathen children were made happy and carried the lesson of Christian kindness to many heathen homes. The Message of the boxes coincides with and illustrates the Message of the missionaries. May the gifts prepare the way for the reception of The Gift. What pleasure, too, did the reception of the boxes and the distribution of their contents give to our devoted missionaries! They would realise that they and their work live in the hearts of the donors and that there is a bond of real sympathy between the Churches at home and themselves.

AN OLD SWEET SONG.

DEAR CHRISTIAN FRIENDS,—Long ago in the quiet of an Eastern night when the stars were shining on Bethlehem, and the sheep lay in the fields, God's marvellous Love-gift came to earth and the angels sang a message of peace and goodwill. Here in this large Eastern city of Madras, with the clamour of heathenism about us, we caught again the strains of that Christmas song, felt again the strength of that Love—and I must tell you how. It come to us in strange guise—a rough Indian cart, drawn by three perspiring Hindu *coolies*, creaked and groaned as it laboured up to the Mission House. On the cart were piled six large cases, containing many beautiful gifts from you to our Indian brothers and sisters, big and little.

A few days were spent in unpacking, sorting, and counting toys, books, clothing, sewing and writing requisites, and other things ; and then came the pleasurable task of distributing the gifts to those for whom they were sent.

Our Indian workers each received a parcel of gifts, and send you a message of grateful thanks for thus remembering them. Then came the children, each school marching in with gay banners and singing Christmas hymns. And as we gave the presents into little trembling, eager hands, and looked into shining, happy eyes, I think we heard most clearly the music of that old, old song and felt the power of His love envelope us.

I wish you could have seen them—those happy children. Here a tiny girl hugging her doll to her heart, there a small boy vigourously indulging his love for music and noise on a mouth organ.

The gifts were so numerous that it is impossible to specialise, but they were all very suitable and greatly appreciated. We know not how to thank you, dear friends, who year after year make Christmas glad for the children for the sake of the little Child who came to Bethlehem. We send you the love of the children's hearts, and we believe that He who gave the greatest Christmas Gift the world has ever known will reward you for the self-denial and thoughtfulness exercised in sending us these love-tokens. Yours in His service, WINIFRED BOOTH.

Madras.



Photo by] CHRISTMAS AT SENDAMANGALAM. *[Mr. Morling.*

JOYOUS TIMES.

Wednesday, December 27th, found the Mission compound at Sendamangalam the brightest, prettiest, and happiest spot for many miles around. Punctually at 7 o'clock Teacher Joseph, from Kondampatty, arrived with one of the best behaved of all our Schools, proudly marching his scholars in, two by two.

How their eyes shone, to be sure, as they gazed upon the pretty decorations that Preacher Paul had so tastefully arranged in honour of the occasion ! How their little hearts thumped, thumped with pleasurable

anticipation of those loving gifts that they knew lay hidden behind the closed doors of the Mission house!

No sooner were they arranged in order of merit on the verandah than the Tuttikulam School—our eldest, though not our best—was seen hurrying along the roadway, followed by Thomas's boys from Pottanam.

It was very interesting to watch those little ones. Some of them tried to appear very manly, very stately, and not at all concerned about what was passing around them; it was only the twitching mouth, the restless eye and hand, that denoted the excitement within; others had not quite so much control over their little bodies and were constantly dropping pencils, marbles and balls to the ground. Very soon all the little hands were filled, and all that was left to desire was to trot off and dress up in the pretty things, to blow the trumpets, to compare this cap or bag with that, each one doubtless thinking his own the best. Just as they are ready to start, their worthy Teacher proposes they give three cheers for the good people who have so kindly provided all the nice things for them. I believe, dear friends, if you could have heard those fifty little ones so lustily voicing their thanks, your eyes would have grown dim and you would have been encouraged to still greater efforts in the future.

As soon as all three Schools had been made happy, the garden was turned quite unintentionally into a perfect dressing-room, and the peeps that we got every now and then were far too funny for words. While one little pair of blue-trousered legs are dancing before those of pink, one weeny trot is seen holding her skirt off the ground as gracefully as any trained lady, and another is endeavouring to get her arm through a little white jacket—all in great haste to get the best place before the picture-box that stands by patiently waiting to catch the little vanities. At last all is finished, every treasure is gathered up, salaams are exchanged, and, amidst a crowd of interested onlookers, the children leave for their homes.

On the following Friday, Mr. Morling took the tent to our Erumaipatti Centre, where we have four Schools, including our *Native Workers' Self-supporting School.* Several benches were tightly packed with the elders of the village, who paid rapt attention to two addresses that preceded the distribution of presents. One very interesting item of that pleasurable day's work was the giving of gifts to several full-grown men who regularly attend the Pavittram night-school. R. MORLING.

In Camp.

A Boy-Guide of Naples.

AS I stepped off the landing-stage into the dirty street at Naples, a small boy attached himself to me. I told him I did not want a guide; but he had quite made up his mind to show me around Naples, and walked persistently in front of me. "Go away!" said I, firmly; "I do not want you." "This is a church," replied he. I turned in another direction and pretended not to hear. Not at all disheartened, the boy still kept by me, until something in his face made me allow him to carry out his wish and be my guide.

He was a short, thin figure, with a large head and sallow, old-looking face. His overcoat was spattered with mud up to the neck, but an umbrella, nearly as tall as himself, gave him an amusing air of dignity. "How much you think this umbrella cost?" he asked. I gave it up. "*Four shillin'*," said he, impressively.

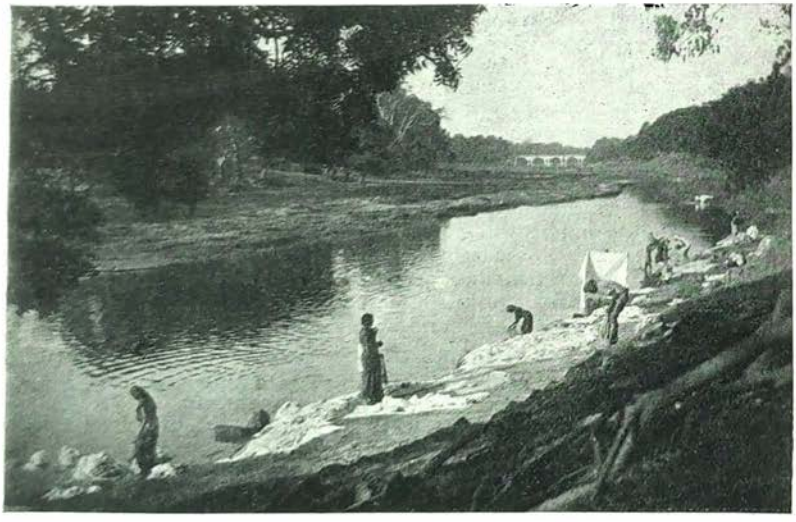
I wished to see the celebrated paintings in the old churches of Naples, and for this purpose we entered a church. A priest was saying Mass in one of the side chapels. Kneeling by his side was an attendant, who from time to time cleared his throat noisily and spat upon the floor. "This is th' 'oly altar," said the boy, "and that is Jesus above it." When we got

out into the street again I asked him who Jesus was. "Th' 'oly man," he explained. "But what was He doing on that cross?" I enquired. The boy looked pityingly upon my ignorance and proceeded to enlighten me. "Jesus was good Catholic. In those days there are plenty Protestants. Some Protestant policemans catch Jesus and try make Him Protestant too. Jesus not become Protestant, so they kill Him." "But who are Protestants?" I enquired. "Oh," he replied, "they worship Mahomet."

We had now seen the museum and were approaching the ancient castle, when a young Italian came up and persisted in speaking to us in broken English. He repeatedly refused to go away when asked, so at last I assumed anger and said, "If you do not go away I shall poke you," pointing my umbrella at his waistcoat. Immediately his face crimsoned with dark Italian blood and he flashed back: "I am Italian. Italian never run away. England poke Italy, but Italy poke *everybody*."

In the castle the most fascinating place was the dungeon. I gave the warder a franc, and he took me down the stone, spiral stairs into a square cell with walls of hopeless thickness and one window high up out of reach, having a double grating of massive iron bars. Skeletons lay mouldering in their coffins around the cell; they were the remains of men and women who had been guillotined and quartered and strangled by the Spanish Inquisition in the fifteenth century. The skin of the corpse that had been strangled had not decayed, but was yellow and hard as leather. The mouth was still open and contorted, and the fingers clenched, as they were in the death struggle.

When we left the castle the boy said to me, "Are you Catholic?" "No," I said; "I am Protestant." He was somewhat taken aback at this, but quickly recovered and said, "Your mother Protestant, therefore you Protestant. My mother Catholic, therefore I am Catholic." Then it was my privilege to preach Jesus to the boy, and before we parted he had promised to pray to Jesus and ask first to be shown his need of salvation from sin, and then to be forgiven his sins. JESSE M. BRAND.



[Photo by DHOBIES WASHING CLOTHES IN THE RIVER COUM. [Miss Elliott.

Wayside Scenes: By the River-side.

BY the bank of any tank or river such a scene as here depicted may be seen at any time between dawn and sunset, and, indeed, all night, if the moon is bright. The Indian *dhobi*, or washer-man, has no use for soap, soda, or machinery; he prefers his own methods. The clothes are washed by being dipped in water and dashed on a slab of stone until the dirt is removed, after which they are spread on the bank to dry and bleach by the rays of the sun. It is surprising how beautifully white the clothes become under this primitive treatment, but it is not conducive to their life being long. Many a time when the heat is tempting us to thin muslins, a thought of the *dhobi* brings us to decide on something which is likely to resist his efforts a little longer.

One great cause of the rapid spread of disease in times of drought is this practice of bringing scores of persons' clothing together to be washed in the same tank, which often contains a mere puddle of dirty water, and is used for bathing buffaloes, irrigating the neighbouring paddy fields, and even culinary purposes. O. M. ELLIOTT.

None Other Name.

THE sun was fast sinking into the west, and the gurry at the large new waterworks close by had given the signal for work to cease. Cooly men and women were passing by in a constant stream toward their homes as we sat outside a little leaf hut and talked to a few women about Jesus. A word caught the ear of a man in passing, and with a jeer he exclaimed, "*Yesu Christhu! Yesu Christhu!* Whenever you come here you talk about the same subject. Cannot you think of something fresh to tell us?" and with a scornful laugh he passed on.

. . . . . .

"Some new people have come to live in the hut opposite; shall we go there?" queried the Bible-woman; and we crossed the road and asked for admission. A young girl of about 16 years came out smiling and invited us to sit under the tiny verandah. She had been living in a large town, she told us, but had lately married and come here with her husband.

After a few minutes' talk we asked her if anyone used to come to her old home to talk about God and read His Word? "Yes," she replied, "a woman did come sometimes." "And what did she tell you?" we asked. "Did she speak of Jesus Christ—how He left His throne in heaven to come here and suffer and die for sinners?" "Why, how strange!" she said, with surprise. "How did you know? That was just what she often said; she always spoke of *Yesu Christhu*."

. . . . . .

She was a very poor old woman; her lower limbs were palsied and her eyes sightless. She had been left a widow early, since when life had been one struggle to support herself and her children, who had died one by one until a daughter only was left. And now in the evening of her days she sat blind and helpless at home while her daughter went out to earn the rice. She looked so piteous and lonely, it made us sad to see her.

But a great joy had crept in to brighten those last days—she had heard of Jesus from our Bible-woman's lips and had learned to love and trust in Him. Our weekly visits were the bright spots in her lonely life, and she listened with clasped hands while we spoke of Him and His wondrous love for sinners. And when at last that poor, weary soul was called to leave earth and its sorrows and join the ransomed above, her last whisper in passing was, "*Yesu Christhu! Yesu Christhu!*"

Ah, that Name, so scorned and reviled, so loved and treasured. May we ever realise its exceeding sweetness and efficacy and desire to speak of no other to the poor heathen amongst whom we dwell. O. M. E.

OUR HOME CHURCHES.

Prayer Subjects for March, 1912.

"Let us therefore come boldly to the throne of grace."

Week beginning—

SUNDAY, 3rd.—Praise for the safe arrival of our three missionaries.

SUNDAY, 10th.—Prayer for much blessing on Mr. Morling's recent tour in the Namakal field.

SUNDAY, 17th.—For God's help and blessing in our new lady missionaries' study of Tamil.

SUNDAY, 24th.—For a safe and restful homeward voyage for Mr. and Mrs. Booth and family.

SUNDAY, 31st.—For Mr. Brand as he assumes charge of the Madras field.

A Missionary Talk with Our Young People.

TWO or three subjects are appealing to me just now for a place in our conversation, either of which would take up all the time—or space—at our disposal, and I hardly know which to choose. I should like to talk about the many places in heathendom where there are no missionaries, because I have just been reading Dr. Zwemer's book, "*The Unoccupied Fields of Africa and Asia*," but I remember that some time ago I made a semi-promise to a friend in the country to give figures illustrative of Zenana work in India. So let me say something about

The Women and Girls of India.

They number 144 millions (1901 census), nearly half the population of India, and three times the whole population of Great Britain. Of this immense number only one million can read; 40 millions are shut up in zenanas, and know nothing about the outside world; and 23 millions—equal to half the population of Great Britain—are widows. These figures are either pathetically eloquent or they are comparatively meaningless according to our knowledge of the attendant facts and our exercise of a little imagination. One other figure will speak for itself, and can do no other than stir our sympathies—130 millions of India's women, it has been computed, know nothing about Christ! The others have heard *something*, but these nothing!

The Status of Indian Women.

If you have read "*Behind the Purdah*" you have read this as the Hindu estimate of woman: "She is unworthy of confidence and the slave of passion, a great whirlpool of suspicion, a dwelling-place of vices, full of deceit, a hindrance in the way of heaven, the gate of hell." If you can imagine the result of such views upon the women of India themselves, and the reflex influence of their consequent status upon the rest of the population, you may form some idea of the moral condition of India.

Zenana Life.

It is true that two-thirds of the women of India are free from zenana life, but the fact that 40 millions are imprisoned in zenanas must be taken into account. Instead of attempting any description of the dull, monotonous, and trivial character of zenana life, let me give you the picture presented by the words of one of these zenana captives to a lady missionary. Pointing upward to a bird on the wing, she said, "You are like that bird soaring to heaven; we are like birds caught, their wings clipped, and shut up in cages too narrow for them." The effect of this system upon the women was startlingly portrayed by the late Mrs. Bishop. She said, "I have lived in zenanas and have seen the

daily life of the secluded women, and I can speak from bitter experience of what their lives are—the intellect dwarfed so that a woman of 20 or 30 years of age is more like a child of eight intellectually; while all the worst passions of human nature are stimulated and developed in a fearful degree—jealousy, envy, murderous hate, intrigue running to such an extent that in some countries I have hardly ever been in a woman's house without being asked for drugs with which to disfigure the favourite wife, or take away the life of the favourite wife's infant son. This request has been made of me nearly a hundred times."

Widowhood.

Of the sorrows of India's women in general I do not attempt to speak, nor of the awful practice of marrying little children to the gods. You are many of you familiar with the latter through Miss Wilson-Carmichael's books, and, I trust, prayerfully interested in her work of preserving little ones from this fate. Let me rather remind you of the sorrows of Indian widowhood. These far exceed the ordinary sorrows of widowhood. Instead of receiving such consolation and help as relatives and friends gladly render in Christian lands, the Indian widow is cursed as the cause of her husband's death; the *tali*, her marriage token, is torn from her neck, her head shaved, her ornaments are taken away, and her coloured clothing replaced with a coarse white cloth. Henceforth she is the household drudge, is allowed only one meal a day, and has to fast twice a month. Life becomes a long-drawn-out agony. It has been called "*cold* suttee," in comparison with "suttee," the former practice of burning widows alive, abolished in 1829.

In view of these facts I need say nothing as to the supreme need of evangelising the women of India. AMICUS.

What the Little Ones Can Do.

ABOUT two years ago the teacher of the infant class at Zion Baptist Chapel, Gracious Street, Whittlesea (a class of about thirty-five or forty children, ages from three to six years), requested the Sunday-school Secretary to secure a missionary box with glass sides, so that the little ones might see their half-pennies after they had put them in. The experiment has answered admirably, the box having to be emptied twice in each year, and the half-pennies changed to silver, and even to gold, the result being that for the past two years the infants' box has amounted to £1 7s. 10d., while the boxes for the rest of the school have only reached £1 5s. 5d. Teachers of other infant classes might try this and see what it would do among their scholars. JOHN T. PETERS.

We thank the little ones of Zion, Whittlesea, and their teacher, Miss Brake. God bless them! We trust they may have many imitators.—EDS.

* * * *

Mr. Chisnall's Deputation Work.—As all our friends are now aware, Mr. Chisnall has been set free to preach or lecture on behalf of the S.B.M. at any church or Sunday-school at any time. The Council desire to extend the knowledge of their work in India, and wish it to be understood that no charge is made for our brother's services if collections after sermons and lectures are taken for the S.B.M. We trust our pastors, deacons, and superintendents will write to Mr. Chisnall and arrange for his services, which will be gladly given.—EDS.

Arrivals.—The *Golconda*, with Mrs. Elnaugh and Miss Harris, arrived at Madras on Tuesday, January 30th, and the *Orvieto* arrived at Colombo on Saturday, February 10th, whence Mr. Brand journeyed by boat and train to Madras, arriving there on Monday, the 12th.

Mr. Brand's Examination.—We have just heard of Mr. Brand's success in the examination for which he sat just before leaving England. This qualifies him for entrance at Madras Medical College.

Jubilee Reports.—Mr. Chisnall will be glad to receive any of these Reports which friends have to spare.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—I welcome all your letters, although I have not space enough to reply to all, and am pleased to receive Harold Vine into the Corner. I commend him, Cecil Elliott, Eunice Fuller, Doris Mellor, and Doris Farrow for the neatness of their letters and answers.—Glad to hear from you again, Kenneth. Will you send me your January answers? You are in Division I.—I have one set of answers in Division I. without a name and I cannot read the post mark.—None of you need write the questions out, but I must ask some of you to write the answers instead of merely referring to the page.—Several of you would like to have special "Corner" collecting boxes in order, as one of you says, that you may know if you really are helping financially. I will see whether it is possible. You will notice, I dare say, what the Infant Class at Whittlesea have collected.

MARKS FOR FEBRUARY.—*Seniors.* Grace Church, 9; Colin Church, Ruth Waters, 8; Emily Church, Mary Copping, Hilda Cuthbert, Maud Mellor, Lottie Tooke, 7. *Division I.*, Eunice Fuller, May Green, Hubert Grimes, ; Dorothy Cuthbert, Doris Farrow, Eunice Kilmister, Ada Webb, Kenneth Robbins, 4; Violet Hammett, Bertie Sheed, Kathleen Throssell, No name, 3. *Division II.*, Harold Carter, Winnie Church, Cecil Elliott, Dora Haynes, Cyril Kyte, Enea Tooke, Philip Webb, Harold Vine, 4; Albert Chaplin, Elsie Ellison, Irene Hammett, 3; Gordon Baker, Irene Fraser, 2. *Division III.*, Bernard Farrow, Frank Green, Doris Mellor, 4; Nora Brand, Frank Chaplin, Maggie Gillam, Grace Parsons, Doris Sheed, Edna Thory, 3; Stanley Baker, 2.



THE CHILDREN'S DURBAR MEDAL.

QUESTIONS FOR MARCH.—*Seniors.* 1. Give an account in your own words of the effort for self-support made by our Namakal workers. 2. Tell me what strike you as being the saddest things in the lives of Hindu women. *Division I.* 1. How did Miss Elliott hear Yesu Christhu spoken by three different people? 2. How are Hindu widows treated? *Division II.* 1. How many women are there in India, how many can read, how many are in zenanas, how many are widows and how many know nothing about the Lord Jesus Christ? 2. What is a *tali*? 3. Why is a Hindu widow's life sometimes called "*cold* suttee"? *Division III.* 1. How many children in our schools in India received presents at Christmas from the boxes we sent? 2. Name the three villages from which children came to Sendamangalam to receive presents. 3. In how many towns and villages of the Namakal Field did Mr. Morling preach the Gospel in his recent tour and what is the name of the last town?

Instead of a story I am giving you a picture of the medal which the Government of India gave to Indian school children on the occasion of the visit of the Emperor and Empress, King George V. and Queen Mary, to India. The medal is white and the ribbon blue. Miss Elliott kindly had one photographed for you at my request.

Your affectionate UNCLE JOHN.

The Strict Baptist Mission HERALD.

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CURRENT NOTES.

THE descriptive papers from our foreign field this month give interesting glimpses of our work in India which ought to appeal to our imagination and be photographed upon our minds. We may listen to the Echoes of a Prayer Meeting at Vepery, and mark the unmistakable sincerity and earnestness of our native brethren, together with their consciousness of the need of being in fellowship with God in order to effective service, until a feeling of spiritual unity with them draws a fervent "Amen" from our hearts, and constrains a deeper interest in their life and service.

Or we may take a seat on the verandah of the dispensary in the early morning and watch the ministry of love to soul and body, marking with joy the awakening interest of sick women as the Gospel is proclaimed to them. We shall be dull indeed if we do not imagine the entrance of the Light into the many dark homes they represent, and shall fail in *our* share of the ministry if we do not pray for great blessing.

It will be a greater effort, but one which will repay us, to tour along the bank of the Cauvery and see the striking contrast between the beauty and fertility of the land and the spiritual darkness and Gospel destitution of the people. Hundreds of villages, and many thousands of souls, with no knowledge of God and of the Way of Salvation! Will not our prayers water the seed sown, and our gifts make further sowing possible?

Our Foreign Field.

The News of the Month.



KOLLI MOUNTAIN LILIES.

MADRAS. — THEOLOGY CLASS.—This class has met monthly for several years and has proved a very useful institution. In January I brought to a close a course of lessons on Protestantism. During the previous year questions were set after each lesson, to which written answers were returned. Fifteen members of the class answered every question set during the year, and a book was given to each as a reward for diligence. The highest possible number of marks was 180. Ponniah and Dhanaraj each gained 176, and divided the First Prize. They were closely followed by Dharmanathan and Doraiswamy, who gained the Second Prize with 175 marks each. The Third Prize was secured by Apollos and Arbaranam, who each earned 174 marks.

PERUVALLUR.—We maintain a Sunday evening service in the village of Peruvallur, and several heathen men attend. Amongst enquirers in this circle, one named Govindarajulu is especially promising. After I had been preaching in this neighbourhood one morning in January, I had a long talk with Govindarajulu and am hopeful that he is a converted man. The interview took place in the midst of a heathen street, and what Govindarajulu said was refreshing to one's spirit. He has strong opposition to contend with at home, and has already suffered hardship "for the sake of the Name."

LANTERN LECTURES.—The exhibition of pictures illustrative of the "Pilgrim's Progress" attracted a large number of people at Semmencheri and Pursawalkam. Apollos was the speaker; his lessons were admirably suited to the audience, and were marked by exceptional spiritual power, which makes one hopeful of definite blessing.

EGMORE.—A new and encouraging feature in our work at Egmore is the attendance of several young men at Sunday School. I expect that some of these will enter for the Scripture examination. The children of this School did well in the Scripture examination last year, and possibly

this has roused the young men to emulation. When preaching recently in Egmore, Apollos and I had a good time.

"A WAY OF GAIN."—As the harvest is in full swing just now, it is difficult to secure good audiences in the villages. After we had been preaching near Koyembedu School we walked down the village street, and a man called out to us, "Give me ten rupees and I will come and join your religion." Daniel asked him whether in his present religion he received gifts from the god or made offerings to the god? This led to conversation as to what became of such offerings and who eventually enjoyed them—the man admitting that the god did not.

BAPTISM.—On the first Lord's-day in February I had the privilege of baptizing at Vepery a sister named Jeevamani (jewel of life) For years Jeevamani has been a regular attendant at our Sunday Services and Wednesday Prayer Meetings. Her testimony regarding prayer for pardon, and the joy she has in her heart because she knows she has been forgiven, was impressive. We gladly welcomed her into Church-fellowship.

E. A. BOOTH.

MADRAS ZENANA WORK.—Our Zenana workers visited 1,263 heathen homes during January, in which 4,462 women listened to the Word of Life; in addition to these, 202 patients, besides accompanying friends, were addressed at our dispensary services.

On January 30th we had the great pleasure of meeting Mrs. Elnaugh and Miss Harris at Madras Harbour, and of welcoming them to the Mission House, where we hope to have their company for a few months.

O. M. ELLIOTT.

THE NAMAKAL FIELD.—Four weeks ago we set out on a long Preaching Tour in the new and extended part of our field, and have covered over 200 miles and visited more than 100 villages. Our reception in most places has exceeded our expectations. Something over 700 Tracts, Portions and Testaments have been sold.

The other day at one of our visits a woman became most interested in the Message, and afterwards showed no little desire to purchase a Testament that she might learn more of the New Way. The difficulty was that neither she nor her friends could read. Suddenly a bright idea struck her: "Can I send it by post?" she eagerly enquired. "Certainly you can," replied Swamidhas. The price of the book was at once given, and off went this loving mother to the nearest posting village to send the new and glad message to her son.

Kattuputtur, 25 miles south of Sendamangalam, the town of our first encampment, boasts a High School. Shortly after our arrival at this place several Brahmin students came to our tent and asked for English Bibles. Wondering what could be their aim, I asked what they wanted them for. They told me they had heard that the English of our Bible was very excellent and, desirous of increasing their knowledge of our tongue, had determined to read our Scriptures. I sold them the copies, praying that while reading for the good English they might discover the words of eternal life.

While at Kattuputtur we were repeatedly warned against going to Tottiyam, the place of our second camp, on account of a serious outbreak of cholera there. Hoping this might be the very time when the people might be led to see the futility and evil of their idol-worship we pitched our tents in the appointed place, where many where being ushered into eternity after only a few hours' illness. Happily, we were protected from the dreadful scourge, but Preacher Paul was incapacitated for work for several days by an attack of chicken-pox.

I have several times referred to the slavery existing in these parts under the Miltah system. While at the above town our tent was pitched under a large banyan tree on the very edge of a threshing-floor. For

several days farm hands, both old and young, were bringing in the newly-cut corn on their heads and threshing it on the floor, while three men with whips nearly ten feet long most strenuously protected the interests of the farmer. During the whole time our eating and drinking, our speaking and writing, were punctuated by the curses and slashes of the taskmasters, as they brought their whips sharply round the naked legs of women and children. One day, while the slaves were taking their food, they managed to evade their cruel masters, after which we beheld the shameful spectacle of men, women and little ones being driven down the main road back to their work like so many cattle. Surely this new country needs the Gospel of freedom!

D. MORLING.

Feb. 14th, 1912.

Our Welcome to Madras.

WELCOME! Such a familiar word to all of us! But what different grades of meaning it may convey, and in what a variety of ways it may be spoken! It falls to my happy lot to describe that accorded to Mrs. Elnaugh and myself just a fortnight ago.

It was very early morning when the good ship *Golconda* steamed into the Madras harbour. Only one or two of us were up in time to see the sun rise over the low-lying coast; but soon the other passengers collected on deck to witness the final mooring of the vessel. Naturally (and no doubt it is the correct thing to say at this point) it was "with mingled feelings" we watched our approach to the land of our adoption; and how could they possibly be anything but mingled when all before lay so veiled, and all behind so dear? But we had not long to dream that morning, with all the final packings up and preparations for landing. And very soon a small boat came cheerily across the intervening stretch of water; and then our three dear friends, Mr. and Mrs. Booth and Miss Elliott, were giving us the hearty hand-shake, and expressing the welcome which we were sure came right from their hearts, and which, I think I may say, has never ceased to encircle us ever since that blazingly sunny day in Madras.

It was there in full force when we drove up to the pretty mission compound after a four-mile drive, and when we were shown round the garden and the interior of the bungalow, where our comfort had been studied and thought of in every respect. And then again the next day we were confronted with it—this loving welcome—when we all rode in our rickshaws to the pretty Vepery Chapel, where the native Christians were eagerly waiting to do their part in the arrival celebrations.

I wish it were possible to describe the happy scene that day—yes, and picturesque, too, it was, to eyes that have only been accustomed to the sombre hues of European dress. For in that airy, clean, spacious chapel, colour was the predominating feature, at any rate on the ladies' side of the aisle; and I must say, for my part, I very much admire the graceful and artistic way in which these women attire themselves. But this was not the part that struck me most. It was more the happy, restful look of their dark and often beautiful faces.

I believe most of the Preachers, Teachers and Bible-women were present, and it was they who had planned and written the little address, so kind and hearty, that was read aloud during the meeting, and of which a copy was given to each of us. Directly after this, some of the Teachers and Bible-women came forward, some of them hanging garlands of yellow and pink flowers round our necks, and others handing us posies of roses and a lime each. We had the pleasure afterwards of shaking hands with most of the people present. Several can speak English quite well, and so we were able to exchange greetings in our own tongue, looking

forward to the time when theirs, too, will be intelligible to us. Often during the service that day our hearts went up in prayer that we might be made worthy and ready to help carry on the work that is being done here and further afield. At times such a privilege seems very far distant, but, thank God, "Our sufficiency is of Him." E. C. HARRIS.

Our First Sunday Morning in India.

IT is 5.30 a.m., but it is still dark, and, contrary to all our preconceived ideas, we find that in this land of brilliant light and sun we rise and dress by candle light. The distance between idea and reality is often immeasurable! In the air is to be heard the questionable music of bands of mosquitoes as they gather under the trees, previous to the pursuit of unwilling victims, and to their hum is added the croaking accompaniment of frogs

At 8 a.m. we are ready to start in our rickshaws *en route* for the chapel at Vepery. The scenes through which we pass are many and varied. Palm trees waving their glorious green fronds in the gentle morning breeze, on which are traces still to be seen of dew sparkling with diamond-like flashes; tamarinds with their feathery boughs forming a soft setting for their grander neighbours; whilst peeping over compound walls an occasional brilliant red-flowering tubiscus is to be seen. Overhead a sky of perfect blue. In the streets and bazaars we see bullocks yoked and drawing various burdens, either of produce or of humanity, a small bundy often containing as many as six living beings crowded together on its floor. The brows and necks of the oxen are adorned with numerous coloured stones and beads. Native men, women and children attired in rainbow hues, bangled around ankles as well as wrists, toes as well as fingers be-ringed, whilst noses and ears are also used as fitting places for the display of either jewels or their imitations.

To our unaccustomed eyes the marked foreheads of the people are most convincing symbols that to the multitude in this land God is unknown. See, here are some who have on their foreheads the ashes of Siva, others the trident mark of Vishnu. But few of the native men are to be seen with short hair, with the exception of the few—so very few—Christians. Our hearts ache as we look upon these never-ending streams of India's men and women who pass bearing the marks of superstition and idolatry.

By this time we have reached our Vepery chapel, and we see in front of us a white, cool-looking, unpretentious building—a place which invites entrance to worship. We enter; its walls are whitewashed, giving it the same cool appearance as the outside. In front of us is a platform on which is placed a reading-desk and chair; to its left is an organ, of which the native members are exceedingly proud, for it was purchased entirely through their own efforts. The men and their children occupy the middle and right-hand side of the chapel. To our left are seated the women, attired in their *saries* of many colours—green spangled with silver, pink with gold bands, red and white, red and pink, red and old gold, forming a picture which must charm the eye of any artist, because of the ground-work of radiant sunlight. In England, dear sombre England, we might think these colours out of place, but not so here, for even God's flowers put on more resplendent hues than we ever see at home.

The service commences with the singing of John Keble's hymn in Tamil: "New every morning is the Love Our waking and uprising prove"; and after reading and prayer, Mr. Booth takes for his text words from Isaiah lviii. 11. Although the two English new-comers cannot follow the message they enter into its spirit, hearing God say to them also: "The Lord shall guide thee continually and shall satisfy thy soul." At the close of this service we witness the open confession of allegiance to Christ Jesus by Jeevamoni, Bible-woman Elizabeth's third daughter. The

earnest dark-hued face, with its sparkling eyes, speaks volumes. The love of Christ is a very real thing in that life. Following this avowal of discipleship, we join with about sixty native Christians in partaking of the emblems of the Saviour's dying love, and after the Benediction return to the mission house realising that even amid the strangest environments His love—the atmosphere of heaven—creates a home for the soul.

LILY ELNAUGH.

Notes on Arriving in India.

SATURDAY evening, 10th Feb., 1912. Early this morning the *Ovieto* arrived in Colombo. As I was dressing in the cabin the Indian sun came above the horizon and shone brilliantly through the porthole. I said to my companion, "I feel as if I were at home once more."

The boatman who was rowing me across the harbour happened to be a Tamilian. As I spoke to him it seemed strange to be talking in Tamil once again. I asked him if he had heard of Jesus Christ. He replied that he had heard of Him. I said, "Do you believe in Him?" He answered, "He was a good swamy. All swamies are good."

Wednesday evening, 14th Feb. On Monday morning the 12th Mr. Booth met me on Madras platform and I received a hearty welcome from him and from all at the Mission House. There were Mr. and Mrs. Booth and Miss Elliott, whom I left here more than a year ago, and Mrs. Elnaugh and Miss Harris, who arrived in India ten days ago and are already deep in the study of Tamil.

This morning I was walking alone just outside the city of Madras with the object of improving my Tamil by conversing with any Indians whom I might meet. A youth was seated by the wayside singing. I went and sat by his side, and began to ask him who lived in the houses thereabouts. After speaking of a few residents he pointed in the direction of the Mission House, and said, "The occupant of that house is a *very* good man. His name is Booth Aiyar. He imparts instruction to many children, and is a kind teacher, never beating his pupils. He also has a box and a sheet, and at night-time he often goes into the street and causes pictures to issue from the box on to the sheet." I asked him what the pictures described. He replied, "A few days ago I was passing through the streets after dark and, seeing a crowd, I approached and saw Booth Aiyar causing pictures to appear on the sheet. The pictures were about Jesus. He was a Holy One who performed meritorious deeds and turned people from sin. In the picture He was going up—up into the sky." This testimony in regard to our Madras work was very gratifying, because it was quite unsolicited and came from a Hindu stranger, a casual passer-by in the streets.

J. M. BRAND.

One Whose Heart the Lord Opened.

BORN of Hindu parents and brought up in a heathen home, Thanalatchmi lost her father when she was a little girl. Her widowed mother was brought to a saving knowledge of the Lord some eight years ago through the ministry of our Mission, and in the face of much opposition, professed her faith through the ordinance of baptism.

Thanalatchmi and her younger sister were sent to our school at Vepery, and there learned about Jesus and the way of salvation. Afterwards Thanalatchmi became a regular attendant at our Vepery services. About a year ago God spoke to her heart through the preacher, and she became concerned about her sinful state and her soul's salvation. In solitary prayer she sought for the forgiveness which she had been brought to see she needed, and she confessed her sins with heart sorrow.

She believes that her prayers were heard and that through the sacrifice

of Christ her sins have been pardoned. There followed a desire to profess her faith in Christ as her Saviour and to join the Church. She came to me, asking for baptism, and it was during my talks with her that I learned the facts which I have written here. Believing that she had "repentance toward God and faith toward our Lord Jesus Christ," together with an intelligent understanding of the meaning of baptism, I gladly baptized her. Thanalatchmi wished to get rid of her heathen name, and was given the new names of Lydia Samathanam. In accordance with the unanimous wish of the Church she was received into Church fellowship on the first Lord's Day in 1912. We are thankful for this refreshing token of God's blessing on our work, and pray that in other hearts also the Word of God may work effectually. E. A. B.

Echoes of a Prayer Meeting.

I WISH some of our dear friends in the homeland could be present at our prayer-meetings and hear for themselves the petitions which ascend to the throne of grace. Even then the services of an interpreter would be necessary, for the prayers would be to the visitor in "an unknown tongue."

May I describe very simply the prayer meeting which was held at Vepery last Wednesday evening. After a song of praise the leader reminds those present of the great promises which the Word contains regarding true prayer; then, without naming anyone, he asks that some brethren would engage in prayer. The mellow voice of the veteran Apollos rises amid the silence and I hear words I fain would record, but the speech is too rapid for my slow pencil. Here are some fragments:— "Lack of visible success is a matter of great sorrow of mind to us, Lord. It seems as if we have laboured for naught; is it because of our sins? . . . We are trying to serve Thee in various ways; bless our endeavours for the sake of Thine own glory, our Father. . . . We are trying to bring men to Thee; the work is difficult; be with us and with our words; we speak not our own words, but Thine. We ask all this through the merit of Thine own Son." As the prayer ceases one feels that he has been in the presence of God. A young Teacher rises and the burden of his petition is found in the following words: "If there is anything wrong in us which hinders Thy blessing from coming on our work, Lord, remove it. If there is anything wrong in our method of work we pray Thee to put it right." Another voice continues, "Lord, cleanse us that we may be true witnesses; give our hearers true concern about their souls' salvation."

Once again we join in a song of praise, conscious that we have cause to give thanks unto the Most High. Then Vethamanicam pours forth his soul. The snows of life's winter are upon him, and he has passed through the refining fire of the greatest bereavement a man can know. His chastened spirit expresses itself in the words: "Although we make good resolutions, we often trip and fall; Lord, forgive us. Give us grace to render service, not in order to be seen of men, but to glorify our Saviour. O Lord the Spirit, give us power to speak words of life." Another voices the desire of many as he pleads: "Give us the unspeakable grace of pardon for our sins. Give us strength to serve Thee aright. Thou, who art our merciful Father, be gracious to those who are sick. We feel our own helplessness when we are visiting them, but Thou canst bless them." Then the strong voice of Dyriam takes up the appeal: "Cover our sins with the merit of Christ. Bless the work of Miss Elliott and the Bible-women. Stir up the Hindu women visited to enquire the way of salvation."

For a brief space we gather around the Word, and I speak words which I trust will help some feet along life's rough way. The message is based on the declaration of the Psalmist: "It is better to trust in the Lord than to put confidence in man."

Then come the closing petitions, amid which one realises anew the conditions which hamper our work. A Teacher praying for help says: "Many who have passed through our Schools have a knowledge of Thee, Lord, and yet in their homes they are surrounded by so many difficulties that they cannot confess Thee. Others have no desire to do so. Help us in regard to each."

The hour has expired. A dozen voices have been heard in prayer. The season has proved refreshing. We all feel more ready for the work of the morrow. The little band disperses in the confidence that a blessing will follow.

E. A. B.

The Gospel among the Sick.

IN response to a request in our January number, I am sending a short account of the Gospel work being carried on in connection with our medical department. Until lately we have not been able to do much in this respect through want of suitable accommodation, but now the verandah of the new Dispensary affords comfortable shade and ample room for the patients while waiting for treatment.

Every morning, as soon as the sun is above the horizon, a little group of women and children begin to gather outside our Dispensary door, and at about 6 45 o'clock Bible-woman Sampooranam arrives, gathers them round her on the verandah, and reads a short portion of Scripture; after which she explains and comments on it, and follows it up by telling in simple language of the great Sacrifice once offered to cleanse away sin.

After a fifteen or twenty minutes' talk there is a brief pause, and I begin work inside the building, calling the patients in, one by one, according to the order in which they came. New-comers arrive, and Sampooranam again begins to speak. And so the moments speed away until the clock strikes eight, when the Bible-woman closes her book and returns home to fulfil her little household duties before going to her Zenana work.

In addition to the spoken Word, we endeavour to spread abroad the knowledge of Christ by means of the printed page. Many a time has a tract entered and done its silent work in a heathen home where a missionary would never be permitted to set his foot. Our Bible-woman has a supply of Gospel leaflets in Tamil which she distributes amongst the patients who can read. Pills, powders and boxes of ointment are always wrapped in tracts, and we have now in preparation a folded card, on the first three pages of which the old, old story will be simply set forth and the last page left blank for notes. Each patient will receive one, and will be expected to produce it on each subsequent visit.

I have been encouraged by seeing that, with few exceptions, the women appear to really appreciate this Gospel teaching and listen with pleasure. They will often show their interest by lingering after having received their medicine to hear the end of an address or to ask questions. We pray that by this effort the Light of the glorious Gospel may shine forth in many a dark Indian home and sinners be converted unto God.

O. M. ELLIOTT.

Along the Bank of the Cauvery.

MILES upon miles of feathery cocoanut groves, whole forests of beautiful banana trees, vast stretches of yellow waving rice fields, threshing-floors stacked with new straw, piled with precious grain, alive with men, women and children—these meet the eye at every turn in this land of entrancing beauty and amazing fertility. A couple of miles beyond is the "Mother Cauvery," the secret of it all. A few weeks ago she was a mighty torrent, two miles wide, filling every canal and well, flooding every rice field, covering all with a

fertilizing alluvial soil ; *now* she is a narrow, silvery, bubbling stream, occasionally widening into a shallow river. Within a month she will become a mere chain of stagnant pools in a long belt of white, hot sand, but quickly to be converted again into a rushing flood.

But if physically the state of this new country is one of such verdure and abundance, *spiritually* it is a vast, arid, desolate Sahara, unblessed by a single oasis, unrelieved by even one blade of green grass. How grateful I should have been to see, if not a stream, some cooling well—if not a grove, one little group of palms. But, even now, who knows but what through the rains of heaven, the dews of Hermon, the ploughing and the sowing, the giving of the increase—who knows, I say, but what even this parched and dreary desert may become the garden of the Lord? Let me explain.



MR. AND MRS. MORLING CROSSING A RIVER.

In the middle of January I started out on a long preaching tour in a part of the country entirely unknown to me, yet adjoining the southern and eastern sides of our Erumaipatti and Tattaiyangarpatti Circles. We have made three encampments in the principal towns on the northern bank of the Cauvery, travelled more than two hundred miles, preached the Gospel of grace in over one hundred villages and towns, visited every shandy or market within reach, made enquiries on every hand concerning any Gospel work, *but we have not yet met with, or heard of, a single Gospel worker* except our own faithful colporteur, Narayanan, who I find has left his precious little messengers in many a bazaar and home, selling over 400 books ; but in the country we have before us even that solace is denied us. Here we have a county of 760 square miles, with a population of 312,000 souls, abounding in temples and demons, chained down by the vilest superstitions ; yet not one Preacher—not even a Bible-woman. Oh, sad and dreary waste !

Our present encampment is in the capital town of the county, Musiri. Though there is, of course, no white man, yet we have here the head-

quarters of revenue, police, judicial and other departments known to British Indian Service. Yes, we have given them our arts, our sciences, our laws, our protection—indeed everything but the Gospel, the source of our own greatness, the strength and consolation of our souls. May God awaken Christian England to a profound sense of her responsibility as the guide and protector of demon-ridden India.

As to our reception. On the whole, this has been most encouraging. We have sold 700 Gospel portions and other booklets and about 50 Testaments. Our Colporteur has sold another 430 books just to the north of us, but in the same district. When one remembers that the daily wage of the people is only threepence, this appears quite satisfactory. At our first encampment several students belonging to the highest sect of the Brahmins purchased English Bibles of me in order to increase their knowledge of our language. At one village a woman, after hearing our addresses, purchased a New Testament and at once sent it by post to her only son (she herself was unable to read) In another village I noticed a young man become so interested that he purchased literature that would cost him the wages of four days' hard work.

The following, however, gives something of the other side of the question. One noontime, two preachers and I were walking round an out-of-the-way village when we came to a well, looked in, made some remark, and passed on. Our preaching over, we sold a few books, took a little rest, and made our departure. After we had gone, there was no small stir in the village as to the real inner object of our visit, when a woman who had watched our movements said she saw one of the Preachers carry something behind his back and then throw it down the well. Alas! by that time all the women had drawn their water and prepared the evening meal. At once rice, curry, vegetables, all were cast outside the village, and men, women and children retired that night with gnawing stomachs. But this was not enough ; if the well was poisoned, how could they eat the next day either? So next morning all arose before the sun and worked amain to empty the well, which proved not only to the waste of much physical energy, but also I hear of many good fish.

Early one morning we took our stand in the midst of a large and wealthy Brahmin quarter and sang and preached to Hindu priests. With haughty indifference many stood at a little distance, looking in another direction. All went quietly until Paul mentioned the name of Christ and spoke of His sacrifice for sin, when one of our hearers became very angry and bade us at once leave their street. I encouraged Paul to go on and finish his address, which he did ; after that selling Gospel portions to a number of young people. This was more than Brahmin temper could stand A crowd began to gather about us ; all those who had purchased books were ordered to at once tear them up, and we ourselves were bidden on pain of an instant beating to leave their quarter and tell our story to the Pariahs and the dogs.

Last Sunday afternoon at our prayer-meeting Preacher Paul gave us some appropriate remarks from the pleading of Esther before the king: "For how can I endure to see the evil that shall come unto my people? or how can I endure to see the destruction of my kindred?" Given as it was by a native man in the midst of 312,000 demon worshippers, who without any warning are hastening to destruction, the address became one of the most solemn and impressive that I have heard for many a day. Would to God that the King's new command were written with all haste, and that posts on swift horses and dromedaries were sent to convey the good news throughout the land ; for surely the danger of these people is as great, and their peril as imminent, as those of the Jews under Ahasuerus.

7th February, 1912. D. MORLING.

Three paragraphs from Mr. Morling's last letter to the Council have, at their request, been embodied in the above article.—EDS.

OUR HOME CHURCHES.

Prayer Subjects for April, 1912.

"The effectual, fervent prayer of a righteous man availeth much."

Week beginning—

SUNDAY, 7th.—Prayer for the salvation of the women who attend the dispensary services at Vepery, and for the extension of the L.Z.A. at home (see "The Gospel Among the Sick").

SUNDAY, 14th.—Praise for the spirit of prayer manifest at Vepery, and prayer for abundant answers to the petitions offered (see "Echoes of a Prayer Meeting").

SUNDAY, 21st.—Prayer for the thousands of people some of whom have heard the Gospel for the first time ("Along the Bank of the Cauvery").

SUNDAY, 28th.—For much blessing upon the Welcome Meetings, and for wider and deeper interest in our work.

A Missionary Talk with Our Young People.

I WAS unable last month, for want of space, to finish what I wanted to say about the women of India. So let me now add a few words about

The Influence of the Women.

I pass over early marriages—giving only one figure, viz., 2,500,000 girls under ten years of age—and ask you to think of the blighting influence upon the childhood and manhood of India inevitably exerted by women living under the conditions I have briefly indicated. It is hardly to be wondered at that the women are more conservative than the men, although the fact strikes one with surprise at first. I quote Miss Irene Petrie ("*Behind the Purdah*") again: "Thus, strange as it may seem, the down-trodden, imprisoned woman of India is, after all, the real ruler of India. Ever the most devout upholder of Hinduism, she instils into the minds of her children from infancy reverence for the idols, and faith in ten thousand superstitions. She maintains a watchful care over husband, brother, son, so as to keep them stedfast to the orthodox creed." You will see from this how much the welfare of India depends upon the evangelisation of the women. Zenana work, instead of being a mere adjunct of missionary work, is the most important. I trust this may be borne in mind by all friends of

Our L.Z.A.,

particularly in view of the urgent need of more funds for next year. As you know, the L.Z.A. are appealing for the formation of more branches in order to meet this need. I trust the appeal may be very successful, and that the present 48 branches may increase to a hundred this year. But perhaps the present branches might each do a little more. A friend in the country, leader of a Young Women's Bible Class, seeing the appeal in the HERALD, has adopted an L.Z.A. box for the Class. If this were done in other Young Women's Bible Classes the help would, I am sure, be warmly welcomed.

Obituary.

WE regret to record the death of Mrs. Thomas Jones, of West Hill, Wandsworth, after a long period of great suffering, in view of which we cannot but rejoice that she has reached the land where the inhabitants no more say I am sick. Mrs. Jones will be gratefully remembered for her interest in The Strict Baptist Mission, an interest which, with that of the Bible classes at West Hill, found practical expression in the erection of the Sendamangalam chapel.

Mr. and Mrs. E. A. Booth are expected to arrive in London on April 17th. They are travelling by the *City of Paris*. We are sure that a very hearty welcome will await them at the Surrey Tabernacle on the 30th.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—I welcome Nellie Raper of Maynard Road, and Ernest Archibald, Essie Mayo, and C. Gysin of West Ham Tabernacle into the Corner. "C. Gysin" will please give me his or her Christian name, age, and address.—I am glad to hear from Elsie Schweitzer again.—Yes, Mary, of course your sister Louie may join.—I am sorry for the misprint, Eunice; the marks for you, May and Hubert were 5.—Yes, Albert, Division I. as soon as you are twelve. I agree with your father. And you, Frank, will be in Division II. when you are ten.—The medals are white, Cecil.—I am very pleased to have your letter, Marian, and I should like to answer it more fully than I have space for. You are right; it is not an easy matter to be a Christian. This is the usual experience of those who love the Lord. We are called to be soldiers, but though the fight against sin and self is hard, the fact that we hate sin and love Jesus, assures us that we belong to Him.—I am glad to see that the condition of Hindu women, especially the miserable lot of widows, has touched the hearts of some of you. Pray for them and their teachers.

MARKS FOR MARCH.—*Seniors.* Hilda Cuthbert, 10; Colin Church, Ruth Waters, 8; Grace and Emily Church, 7; Mary Copping, Maud Mellor, Marian Osborne, Lottie Tooke, 6. *Division I.*—May Green, Kenneth Robbins, 7; Dorothy Cuthbert, Hubert Grimes, Ada Webb, Essie Mayo, Edith Parish, Violet Hammett, 6; Doris Farrow, Eunice Fuller, Eunice Kilmister, Bertie Sheed, Kathleen Throssell, 5; C. Gysin, 4. *Division II.*—Harold Carter, Cecil Elliott, Elsie Ellison, Cyril Kyte, Enea Tooke, Elsie Schweitzer, 8; Gordon Baker, Winnie Church, Dora Haynes, Annie Waters, Philip Webb, Harold Vine, Ernest Archibald, 7; Albert Chaplin, Irene Fraser, Irene Hammett, 6. *Division III.*—Doris Mellor, 7; Stanley Baker, Nora Brand, Bernard Farrow, Maggie Gillam, Grace Parsons, Doris Sheed, Edna Thory, 6; Frank Chaplin, Frank Green, Nellie Raper, 5.

QUESTIONS FOR APRIL.—*Seniors.*—1. What do you know about Thanalatchmi whom Mr. Booth baptized at Vepery? 2. Who was the first convert of the Apostle Paul's missionary work in Europe, and what do you know about him? *Division I.*—Give briefly the subjects of the seven petitions offered at the Vepery prayer meeting, and say what you think about them. *Division II.*—1. How does Mr. Morling describe the state of the country and the people on the north bank of the Cauvery? 2. What experience did he and the native preacher, Paul, meet with in a wealthy Brahmin quarter? 3. What striking illustration does he give of the suspicion of the people in one of the villages he visited? *Division III.*—1. How far has Mr. Morling toured along the north bank of the Cauvery? 2. How many villages has he visited? 3. What sad discovery has he made?

"PLEASE, I WANT TO BUY A MIRACLE."

I read the other day in the *British Weekly*, this moving and suggestive little story. "A child lay sick in a country cottage, and her younger sister heard the doctor say as he left the house, 'Nothing but a miracle can save her.' The little girl went to her money box, took out the few coins it contained, and in perfect simplicity of heart went to shop after shop in the village street, asking: '*Please, I want to buy a miracle.*' From each she came away disappointed. Even the local chemist had to say, 'My dear, we don't sell miracles here.' But outside his door two men were talking, and had overheard the child's request. One was a great doctor from a London hospital; and he asked her to explain what she wanted. When he understood the need, he hurried with her to the cottage, examined the sick girl, and said to the mother, 'It is true—only a miracle can save her, and it must be performed at once.' He got his instruments, performed the operation, and the patient's life was saved."

This is full of missionary suggestiveness; ask father or mother about it.

Your affectionate UNCLE JOHN.

The Strict Baptist Mission HERALD.

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CURRENT NOTES.

WE welcome our brother and sister, Mr. and Mrs. E. A. Booth, on their return home on furlough, gratitude for their safe return being increased by the recent awful disaster in the Atlantic. We trust the coming months may be a time of great refreshment to them, and of great impetus and blessing to the cause which they and we have so much at heart. May the Meetings at the Surrey Tabernacle be the beginning of a wave of holy enthusiasm and spiritual power which shall flow through our Churches, stimulating their life and quickening the spirit of obedience to the great Commission.

Our Lord's "Go ye" sounds in our hearts with renewed force as we lift up our eyes and look on the fields pictured by Mr. Morling. Hundreds of thousands of perishing souls are in gross darkness, unrelieved by a single ray of Gospel light except what our brother and his handful of helpers are enabled to shed. As we listen to the Command and look upon the fields, the question cannot but arise in our minds, Are we responding as our Lord would have us? Are we doing *all* we can to give the Gospel to these benighted souls to whom He has led us?

The question may come to us in another form with equal force. Are we drawing upon Christ's resources for His work as fully as we might? He does not call us to any work for which He will not provide all that is needed, both material and spiritual. Most of all, let us crave power from on high that the Word spoken may accomplish what He pleases.

Our Foreign Field.

The News of the Month.

MADRAS.—In the midst of a heathen stronghold we showed the lantern pictures illustrative of the Pilgrim's Progress to an appreciative audience consisting of upwards of 100 adults and 250 children.

The outstanding feature of our Sunday evening service at Peruvallur is the regular attendance of a number of heathen young men. Amongst these is one named Govindarajulu, of whose conversion I am hopeful and who has already suffered "for the sake of the Name" at the hands of his relatives.

Our Men's meetings afford splendid opportunities for bringing personal influence to bear on heathen young men who are willing to give the Gospel a patient hearing. By these meetings we are also able to keep in touch with several who have passed through our schools.

Our Volunteer Preaching Band celebrated its third anniversary in March. This work is maintained and managed entirely by our Tamil brethren. The Report read by the Secretary showed that during the past twelve months 150 Gospel Addresses were delivered, the total number of hearers being 6,400. The meetings are held in the open-air after the close of the Sunday evening service. The work is quite unofficial and purely voluntary. It is "overtime" without pay.

During the month of February our Evangelists gave 923 Gospel addresses in town and village, the listeners numbering 13,502. This work was followed up by visits to the homes of many, the number of such visits being 397. With the hope of further impressing the message 2,800 Tamil handbills were distributed, and 41 Gospel portions were sold.

There are 830 pupils on our school rolls, the average attendance each morning and evening being 620. The average Sunday School attendance is 577. We ask our friends to pray for God's richest blessing on the Scripture lessons taught in both Day and Sunday Schools.

Through our village work we got into touch with a Tamil brother named Samuel, and he attended our services. In telling me of his spiritual experience Samuel said, "When I sin I am pricked in my heart and I ask God to keep me from doing that sin again. I ask Jesus for pardon and pray Him to expel the sin. I believe He has power to forgive sin because He died on the cross." On the first Lord's Day in March I had the privilege of baptizing Samuel, and the Church at Vepery gladly welcomed him into fellowship.

Soon after sending these notes to the HERALD, I shall (D.V.) be handing over charge of the Madras Field to Mr. Brand, who has been sharing the work with me for some weeks. I ask the readers of the HERALD to join me in the prayer that God will greatly help and richly bless him in this service.

ERNEST A. BOOTH.

THE NAMAKAL FIELD.—One encouraging feature of the recent preaching tour was the way in which we were received by the Pallurs, a low caste people. Many petitioned us to send them teachers, and the few who could read were almost sure to buy our books.

During this tour we spread our tents in six camping centres. While at the fifth a special two days' journey was made to a group of towns and villages in the narrow valley between the Death Mountains and the

Green Mountains. The Green Mountains, like the former, are quite Gospel-less.

Just as we were returning from this expedition we met with a young caste man of very sorrowful countenance. In his far-away home to the south he came under missionary influence, and unknown to his parents placed himself under Christian instruction, preparatory to confessing Christ. His parents, hearing of his intention, spirited him away and married him to a heathen girl. "But," said he, "I believe only Christ, and one day I shall come. When I come I shall bring my wife, too, for she is willing." As he followed our bundy down the long road, we endeavoured to encourage him and point him to the only Source of Strength and Comfort; then giving him a book we bade him God-speed and saw him no more.

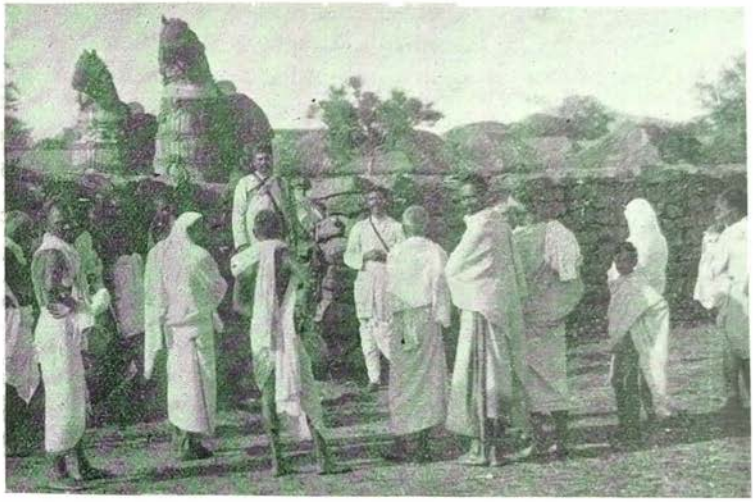


Photo by] PREACHING AT VEPPANATTAM. *[Mr. Morling.*

At our third camping place, Musiri, the headquarters of the Musiri County, we met the only (confessed) Christian that I saw in all those 450 miles of journeying. Delighted in that dark and lonely place at the company of brethren in Christ, he insisted on entertaining our preachers during the nine days that we stayed in that town. Most solicitous for our welfare, he helped us in many ways and regularly attended our services. On my leaving him he told me most pathetically that in their daily prayers they ever besought God to send to the county of Musiri preachers of the Gospel, and that during our brief stay he had enjoyed the services immensely. Even this one family is not indigenous to the place, but hails from a district 200 miles away.

Two of our Preachers returning one evening from the day's work, quite proudly showed me a new trophy. A man had become very interested in their address, and afterward had a long conversation with them. Before they left he went indoors, brought out an old black spear, and said, "This thing has been an object of veneration in this family for many years. I believe what you say—that we should leave all these things and worship the one true God; so I ask you to take this away."

A few days ago Colporteur Narayanan happened to visit a village the

day after two preachers and I had spoken there. Narayanan got into conversation with a Roman Catholic, who said to our Colporteur, "Yesterday some white man and two fellows came here. One of them was a dreadful chatterer and persuaded me to buy this book, and then actually told me not to worship our Holy Mother, but Jesus. Stupid fellow! Who is the greater, the Mother or the Child?" and then made as though he would tear up the book. "No, no; don't tear it up," expostulated Narayanan. That man was not a chatterer, but gave you good advice. Why, have you not read the Holy Scriptures? Do you not know that when Mary began to reprove the Child Jesus, He told her He must attend to the business of His Father? Mary, knowing she had made a mistake, bore the reproof of the Child in silence. Then who is the greater, Mary or Jesus?" The man was convinced and took home his portion to study it.

D. M.

Pitiable Slavery.

I HAVE before remarked that the Mittah system obtaining in these parts so oppresses and enslaves the non-caste people that they have all but lost their individuality and sense of manhood. One morning last week I visited six of these low-caste and non-caste quarters, in each of which were evident the unmistakable signs of abject slavery. On our asking some men in the first, where they have for some time been wanting a school, whether they cared for us to send them a teacher, they all with one accord made objections. The reason was soon apparent, for just as we turned to leave them we were accosted by a group of Hindus with the rebuke, "Why go to those animals? You do not ask *us* who would really derive benefit from such a school." Leaving them our address, we went into a still lower quarter.

Here we were at once greeted with "*Thoorai*, help us, help us! We have no water." Having had no small difficulty in getting our own water supply, I bade a young man show the way to their well. Three furlongs away in the corner of a field was a hole at the bottom of which was a dark, muddy fluid. This was the sole water supply for thirty families.

The next visit was more encouraging. In this the largest low-caste quarter in the neighbourhood, the people showed some independence by giving us a good hearing and asking us to send them a teacher.

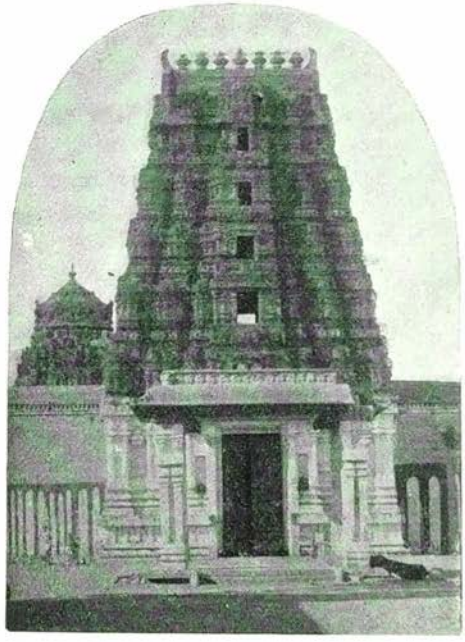
I was returning from this place when I found myself waylaid by some *Chuklis*, the lowest of the non-caste. "Swami, Swami! No water! no water!" The tale they told was a sad one. Not being able to afford a well of their own and, like all other non-castes, not being allowed to draw from any public or Hindu well, they are obliged to go out and catch a little water from the tiny channels in the fields as the farmer irrigates his land. Even this must be done secretly, or the farm hands will beat them away. I enquired as to the truth of this of two passing Hindus. "Ah," they replied, with a heartless laugh, "there are plenty like that about here. Go to the next village and see." I at once acted on their advice.

A quarter of an hour brought me to the above-mentioned village, when I alighted under a sacred margosa tree, where were two Chuklis repairing a large leather bucket for irrigation work. "How many houses are there in this quarter?" "Oh, about twenty," came the distrustful reply. There must have been nearly a hundred and fifty families. "Oh, never mind. I heard you had no water, that is all," and then turned as if to go. Up sprang the men from their work, out came women and children from every nook and cranny, until I was literally hemmed in and could hear nothing but one piteous wail, "*Swami!* we have no water. We are dying for water." They led me through their quarter reeking of all kinds of filth, and brought me to an old well now half filled with rubbish. "Oh,

thoorai, this is our only well. Time was when we drew water here, but the farmer has come and dug that well only two yards away much deeper, so that for years this has been dry." "Then, where do you get your water?" I enquired. "Sir, the only way is to go to the fields and take it from the gutters when the farmers irrigate their lands. But if they catch us they beat us or break our pots over our heads with sticks." "How do you fare when there is no irrigation?" "Why then, swami, we have to do without *and just die.*" D. MORLING.

The Meaning of our Tour Along the North Bank of the Cauvery.

IT MEANS that our two preaching bands lifted up a crucified and risen Christ in about 190 towns, villages, markets and festivals. In the vast majority of these *Christ had never been heard* of before; indeed, the only evidence we found of evangelistic work was that of our Colporteur Narayanan, who had sent abroad his silent messengers in many a field, home and bazaar.



SAIVITE TEMPLE AT TURAIYUR.
Photo by Mr. Morling.

IT MEANS that during the six weeks of camp we travelled in our daily rounds over 450 miles. Though the country traversed was by no means inconsiderable, yet, as the journey was planned in the form of a semicircle centring round the southern point of the Kolli Mountains, we covered only that ground which is adjoining our old work.

IT MEANS that we sold 68 Bibles and Testaments, 900 Scripture Portions, 1,555 Gospel Booklets, and gave away many hundreds of Scripture Gift Portions, Text-cards and Tracts. When we consider that the wage of a cooly is only threepence per day, this appears most gratifying. Pockets and satchels were sometimes too small to contain the literature demanded. Is it not this that lends permanence to our camping work and gives us much hope for lasting results?

IT MEANS that we have now revealed to us an unevangelized area, a vast spiritual waste, a region of unrelieved darkness of more than 760 square miles. If we include the whole of the Green Mountains, which run alongside the Kollis, this figure becomes 900. *This country is without a single Preacher.* Add this to the part we have already been attempting to evangelise and we have round us a parish of nearly 1,500 square miles.

IT MEANS that in the *new* part of the field just visited we have no less than 320,000 unwarned demon-worshippers—unwarned apart from the brief message that we have delivered to but a few of them ; and that in the *whole* of our field we have a vast multitude of 520,000 immortal souls who have no opportunity of hearing the Gospel apart from the Strict Baptist Mission. If English Strict Baptists do not bear them the Torch then, at least to all human appearances, this multitude must die in total darkness without having seen even a glimmer of the great Light.

IT MEANS that to evangelise this great multitude would require at least four distinct missionary centres, each missionary having under him a full staff of Indian co-workers ; for if I were to set out from home on May 1st to give the Gospel to all in my parish, pitching my tent for only one brief day in each town and village, I should not be able to return to Sendamangalam before April, 1916. But "the things which are impossible with men are possible with God." Let us have faith in Him.



Photo by] A TEMPLE OF KALI AT TOTTIYAM. *[Mr. Morling.*

I most seriously ask the Christian reader to make the above a matter of believing prayer—*first*, that the Holy Spirit, without Whom we are nothing, bless to the salvation of souls the spoken and printed Word given during this preaching tour ; *secondly*, that speedily, in some way or other, faithful heralds of the cross be sent to permanently labour amongst those 320,000 demon worshippers in this new part of our field.

Sendamangalam, Namakal Taluk. D. MORLING.

At the Cross Roads.

IN the dusk of a late October evening, when returning from the weekly prayer meeting at Ayanapuram, I came upon a man digging a hole in the middle of the way where two roads crossed. Just beyond there was a miniature pot of rice being cooked on a fire, and close by a metal plate on which camphor, limes, and various grains had been placed. In answer to my inquiry as to what was being done, I was told that the

little child whom I saw toddling about was given to falling down, and this failing was attributed to the presence of an evil spirit in the child, which was about to be exorcised.

I said that I would stay and see the ceremony, and they explained the meaning of various acts. Owing to the lack of fuel there was some delay in getting the rice to boil, and when the woman took out a grain by way of test and found that it was not quite cooked, a bystander said, "Even if it does not quite boil, never mind, proceed with the ceremony." But no, everything must be performed in accordance with the *Shastras* [*i.e.*, Hindu laws or precepts], and nothing must be unduly hurried. Presently the

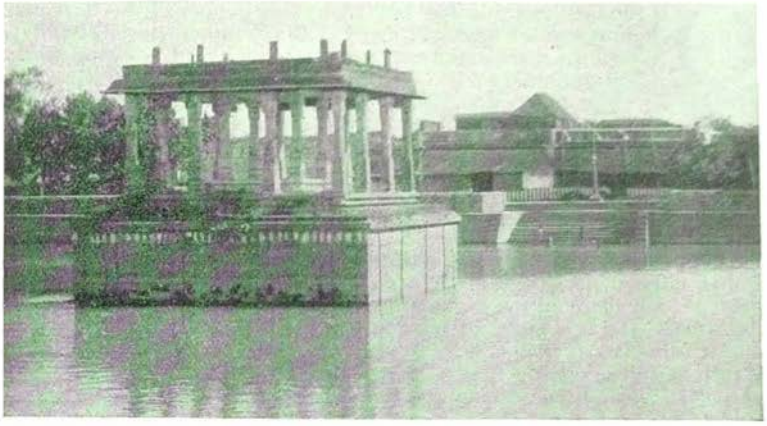


Photo by] A TEMPLE TANK AT TURAIYUR. [*Mr. Morling.*

rice was declared to be ready. The father of the child brought from his house a large lizard, a repulsive-looking creature, commonly called a bloodsucker, attached to a piece of string. The child wished to beat this bloodsucker, but one standing near said, "Do not hurt it, child, it is about to give its life for you." The mother of the child now came, and, taking the child on her lap, sat close to the hole in the ground. The father gripped the bloodsucker by its neck and passed it around the child's head three times. Whether his courage failed him at this juncture or not I am not clear, but he endeavoured to get others to cut the throat of the bloodsucker. They declined, but the woman who had boiled the rice proved equal to the occasion, and she cut off the head of the bloodsucker with a huge knife. The point of the knife was dipped in the victim's blood, and the blood of the sacrifice was smeared on the child's forehead, hands, and feet. The carcase was then thrown into the hole at the centre of the cross roads. Each of three limes was cut in two, and each passed three times around the child's head and three times vertically in front of its face. The same mysterious passes were made with the various grains. A lump of camphor was now lit, and the sacred flame illuminated the scene. After all the things pertaining to the ceremony had been crammed into the pit, the earth taken from it was replaced, and a piece of camphor was set alight on the top. The mother stood up and lifted her child over the closed pit, stepping three times across the tiny flame.

The ceremony was over. The people declared that the evil spirit had passed out of the child into the pit with the sacrifice. Anyone stepping on that spot ran the risk of having the evil spirit entering. Ere the ritual

had been completed darkness had fallen. All had been done in a fearsome sense of the presence of unseen powers, and I glided away in the darkness to think of the things I had seen.

These are some of the Ayanapuram people. Far from being the lowest of the people found there, they are of high caste. They are Vanniyas, a branch of the Kshatriyas, the great fighting caste, the second division of the ancient Vedic people, ranking next to Brahmins. In the light of the above incident, I leave my readers to answer the question, "Does Ayanapuram need the Gospel?"

E. A. BOOTH.

"The Other Side."

ON the Galilean side the last thing that happened worth remembering was the kindly farewell of the group of special friends at Charing Cross on the evening of January 23rd. I shall always think of them as I last saw them waving good-bye on the station platform. "The other side" was reached on February 12th, and Mr. Booth's well-known face and figure on the Madras platform was the most grateful sight of three weeks. We found Mrs. Booth, Mrs. Elnaugh, and Miss Harris looking fresh and English on the Mission House verandah. Miss Elliott was visiting the Zenanas with her Bible-women at the time, but we all met shortly afterwards at breakfast, when there were many things to be said.

I received a warm-hearted welcome from the Church members and Indian mission workers at the Wednesday evening prayer-meeting. It was good to look again on the dark, kindly faces of these brethren and sisters in Christ. The first piece of mission work that I undertook was to visit all the schools and examine the children in Scripture. The lessons for the month had been on the life of Christ. Many of the actual words of Jesus had been committed to memory, and the scholars had a full and clear knowledge of the various parts of the New Testament that had been selected for their study. I concluded the conduct of the Scripture examination with a glad heart. The Strict Baptist Mission, in its Madras field alone, on every day of the year except Saturdays and holidays, is giving careful and thorough instruction in Scripture to upwards of 800 heathen children.

The examinations once over, it remains to take up preaching work and to find out the various villages, streets, bazaars, and pilgrims' rest-houses, where our Indian helpers tell the Gospel story day by day.

On Sunday, 3rd March, I preached for the first time for many months in Tamil at the Vepery Chapel. The text was "And I, if I be lifted up from the earth, will draw all men unto Me." It has already been my privilege to proclaim the Saviour to the wayside crowds on several occasions. The old thrill has come back again—the thrill that every man and woman knows who has stood face to face with idol-worshippers and told them the story of salvation. Following the example of the apostles in the early chapters of Acts, we preach most of all about Jesus. He alone, being lifted up, can draw the human soul to Himself.

J. M. B.

Farewell to Mr. and Mrs. Booth.

THE third week of March seemed to us at the Mission House to bring but one message—"Farewell." Dismantled rooms, packed trunks, special meetings, and sad hearts all proclaimed it; and later, when we saw the vacant places at the table and missed the sweet childish voices, we began to realise it was a fact—they had gone from us.

The first public Farewell Meeting was arranged by the old boys of our Semmencheri School and the members of the "Emmanuel Bajana,"

but, as that will be mentioned in another article, there is no need to enlarge upon it here.

On the afternoon of Wednesday, the 20th, the Mission agents, Church members, and a number of friends gathered at Vepery to bid our dear friends God-speed. By the time the service commenced, every seat was occupied and a number of young people were sitting on the floor. We began by singing a favourite hymn of praise, the reading of a portion of Scripture, and prayer followed, and during the proceedings a specially composed lyric and the Tamil rendering of "God be with you till we meet again" were sung. A very interesting part of the service was the reading of an address, in which the agents expressed their deep love and respect for Mr. and Mrs. Booth and their sorrow at being separated from them for a time. This was followed by the presentation of beautiful spiced garlands as a token of their love and esteem. By special request Mr. Booth's little sons, Rex and Gerald, were present, and were garlanded with sweet flowers and given bunches of roses by their little Indian brothers and sisters; it was a pretty, touching sight, and will linger for long in our memories. The meeting closed with "O God, our Help in ages past," and the Benediction.

Perhaps the gathering which seemed most affecting to us was the farewell to Mrs. Booth by the girls of her sewing-class at Semmencheri on the following day. The meeting was conducted almost entirely by the girls themselves—children of heathen parents. It was simple and short, but we felt that their love was deep and true, and that they were genuinely grieved to part with their dear leader.

On Friday, the 22nd, we went down to Madras Harbour and boarded *The City of Paris*, a large, comfortable boat, and there said the last good-byes.

Letters received from Colombo tell us that so far the journey has been smooth and enjoyable. May God preserve our dear friends from the perils of the sea, grant them a happy furlough with their loved ones, and bring them back safely to us in due time strengthened both physically and spiritually for the battle against the powers of darkness here.—O. M. ELLIOTT.

THE evening seems doubly still and silent as we sit here for the last half hour of the day on the verandah. And yet it is not really silent, for the air is always full of sound here, especially at night, when all the insects seem to feel it their duty to fill in every moment with their strange and weird notes, while the frogs are ready to supply any awkward pauses with their musical applause. But to-night it is silent *in contrast* only; for we have but shortly left the heartiest and noisiest little meeting I have yet attended in India.

The small Semmencheri school was quite full, packed to the doors with natives, when we arrived there to-night in responseito the invitations issued last Sunday by one of the members of the Emmanuel Bajana Society. I must explain here that this is a little Musical Society inaugurated by the old boys of this school. It numbers among its members some of our teachers and young Church members, and has done good work in one way and another by interesting natives, who otherwise would be outside the influence of our work. Seats were reserved for us facing the audience, while in front of us, almost at our feet, sat the musical performers, or rather, the band, with other prominent leaders of the entertainment. The programme included many interesting items, among which might be mentioned several touching and graceful presentations. To begin with, we were all handed pretty rose sprays or buttonholes, which we wore during all the ceremony. Then before the address to Mr. and Mrs. Booth was read a nicely illuminated and framed copy of it was presented to them. Later on in the meeting a similarly framed copy of the Farewell Song, which

was a great feature of the proceedings, was also given them, and a nicely bound book of Tamil hymns. All small gifts, but true tokens of the loving esteem and loyalty of these dear native fellows.

The Farewell Song, above mentioned, was indeed the *Pièce de résistance* of the whole evening. Specially composed and printed for the occasion, with personal references throughout to the two dear missionaries, it was evidently considered worthy of a great deal of repetition, and to say the least of it, noise! I shall not easily forget it, nor the struggle I had to keep a calm appreciative expression during its rendering.

The soloist, a boy of about sixteen or younger, was accompanied by the full orchestra. It was a noble attempt, and one wondered which sensation was paramount—that of amusement or supreme pity for the boy, who seemed to throw himself (and a lot beside) into the singing of it until, panting all over, he had to summon to his aid another boy, who seemed better able to manage the higher notes. And this plan answered famously, for it gave the former time to breathe while these notes were being successfully accomplished. I found it a little difficult to follow on my copy, for when I was carefully trying to recognise words in the fourth verse, Miss Elliott whispered to me that they were just going through the first again. But I did grandly when they arrived at the verse on Mrs. Booth, for I *did* manage to recognise that word as it was poured forth in song.

I wish I had time and ability to describe it all, including the musical instruments and the skilled execution of the artistes. One specially interested me—both the artiste and his instrument—for it was nothing more nor less than a large round water-pot, such as are constantly in use here. I tried my hand at it afterwards, but found a few slaps upon it quite enough to satisfy my curiosity and leave a distinctly unpleasant stinging sensation in my fingers. But it also made me realise the fortitude and zeal that must have inspired the poor performer who had so energetically handled it during that long and marvellous Farewell Song.

The rest was a repetition of similar fêtes, and the pretty Oriental custom of garlanding again confirmed our former impression of the natural grace of the natives. Our garlands were specially pretty ones, and we were favoured with the additional compliment of a spray of rose-water, sprinkled upon us from a long-necked metal vase. Then, as a final refreshment, betel leaf was handed round, and we left the merry party still enjoying this part of the entertainment, our ears ringing with the mingled sounds of that interesting evening.

E. C. HARRIS.

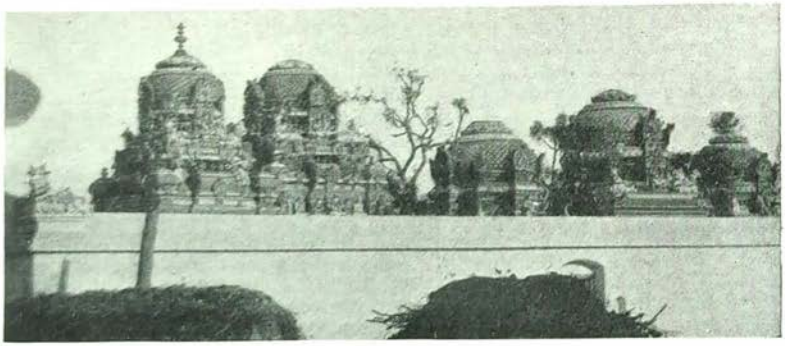


Photo by] TOWERS OF EESVARAM TEMPLE, MUSIRI. [*Mr. Morling.*

OUR HOME CHURCHES.

Prayer Subjects for May, 1912.

"They that know Thy Name will put their trust in Thee."

Week beginning—

SUNDAY, 5th.—That Mr. E. A. Booth's visit to the home Churches may be the means of stimulating fresh interest in the work of the Mission.

SUNDAY, 12th.—That Mr. Brand may be divinely guided and richly blessed in the work of the Madras Field.

SUNDAY, 19th.—That Mrs. Elnaugh and Miss Harris may be enabled to master the principles of the difficult Tamil language.

SUNDAY, 26th.—That all our Indian helpers in both Fields may be greatly encouraged in their work by God's manifest blessing.

Chadwell Street Sunday School.—On Friday evening, March 15th, in connection with the "Children's Happy Hour," at Mount Zion Sunday School, White Lion Street, N., a small missionary exhibition was held. Twenty-two children, divided into five groups, had been taught beforehand, in order that they might explain to the other children, numbering about thirty, pictures collected from S.B.M. Reports of the past five years, illustrating the work of our missionaries both in the Madras and Namakal fields—preaching, teaching, Zenana work, medical work, and the opening of schools. Maps of the districts were shown, and also a relief map in plasticine of the Sendamangalam district. Mr. Tooke kindly lent us Indian curios. The story of "How the Gospel first came to the Kolli Mountains" was given. Various small toys, &c., which the children had themselves made on previous Friday evenings for the next Christmas box, were exhibited, together with garments made by the older scholars. The interest of the children (all of them under 12 years of age), was pleasingly shown by the questions they asked, and in a practical way when a boy took round the collecting box and several contributed a farthing or a halfpenny, for had they not had the needs of the Mission brought before them in a new and convincing way? PHEBE NUNN.

* * * *

Ladies' Zenana Auxiliary.—We are glad to learn that a Branch of the L.Z.A. has just been inaugurated at Cleveland Road, Ilford, of which Miss Williams has been appointed Hon. Secretary. We wish the new Branch and the Church much success, and hope to hear of the formation of new Branches in other Churches.

* * * *

Courland Grove Sunday School.—The Birthday Mission Box instituted at this school by Mr. Thrower has done well, 16s. 10½d. having been collected between September last and the beginning of April in addition to the usual Sunday School collections. The detailed list of the collections forwarded to us by Mr. Chisnall shows that the amounts collected on birthday Sundays varied from a farthing to 5s. 1d. We say, Well done, Courland Grove! We hope you will have many imitators.

Mr. E. A. Booth's address while in England will be 74, Brook Road, Walthamstow, Essex.

ERRATUM.—In the April number of the HERALD "Miss Irene Petrie" on page 47 should have been Miss Irene Barnes.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—I am very pleased with the answers of Division I. to the questions concerning the Vepery Prayer Meeting; they show that you have entered into the spirit of the prayers, and I can't help thinking that most of you, at least, know what real prayer is. I dare say many of you noticed that in Question 2 of the Senior Division "him" ought to have been "her." I am afraid it misled some of you, but I have made allowance for this.—Many happy returns to Eric, Grace, and Philip, whose birthdays occur in April.—Yes, Grace, you are now in Division II. I was sorry not to see you.—Pariahs, Cyril, are non-caste people, and greatly despised by Brahmins and caste Hindus. They are often practically, though not legally, slaves, as you will see by reading "Pitiable Slavery" this month.—Your January marks, 6, were put to your account, Kenneth, but somehow were omitted from the list of marks last month. I am glad you reminded me.—Thank you, Hilda and Dorothy, for your collection of 4s., which I forwarded to the Treasurer.—Glad to have your nice little letter, May, and that you had such pleasant Easter holidays and liked the "miracle" story.—It is gratifying to know that you see the missionary suggestiveness of the miracle story, Ruth. I have forgiven that pen of yours!—It is a happy thought of yours, Cecil, to compare your blossoming fruit trees with missionary work. It is a great disappointment to our missionaries when blossoms, or inquirers, fall away. It reminds us of Christ's words to His true disciples, "Will ye also go away?" They were "fruit," and so they said, "Lord, to whom shall we go?" The joy of the missionaries is that their "fruit" will last for ever.—Very pleased to have your letter, Colin, and should be still more pleased to see you. The next best thing is being there in your thoughts and prayers.—Yes, Marian, practice is always harder than preaching, but Jesus is pleased with every sincere effort, and is always ready to help.—Sorry to hear you have a bad leg, Stanley.—Gordon and Irene will please give their answers in full instead of merely referring to the page of the HERALD.

MARKS FOR APRIL.—*Seniors.* Grace and Emily Church, Hilda Cuthbert, 10; Colin Church, Marian Osborn, Lottie Tooke, Ruth Waters, 9; Maud Mellor, 8. *Division I.*—Eunice Fuller, 10; Dorothy Cuthbert, Doris Farrow, Kathleen Throssell, Kenneth Robbins, Essie Mayo, 9; May Green, Hubert Grimes, Bertie Sheed, Ada Webb, 8. *Division II.*—Elsie Ellison, Dora Haynes, 10; Harold Carter, Winnie Church, Cyril Kyte, Enea Tooke, 9; Philip Webb, 8; Gordon Baker, Cecil Elliott, 7; Albert and Frank Chaplin, Irene Fraser, Ernest Archibald, 6. *Division III.*—Bernard Farrow, Maggie Gillam, Frank Green, Doris Mellor, Grace Parsons, Doris Sheed, Eric Robbins, 4; Stanley Baker, Nora Brand, Nellie Raper, 3.

QUESTIONS FOR MAY.—I shall not give you any set questions this month. For a change, I want you all, in each Division, to tell me the facts in this month's HERALD which you think most interesting, instructive or pathetic. Make your own choice and any comments you please and if you think of a passage of Scripture which any of the facts illustrate you may mention it. You are all free to make your own choice and your own remarks. Marks in each Division, of course, according to merit. Do your best.

Listen to what Mr. Brand says about the Scripture knowledge of the children in our Madras Schools. He found it very good in all of them, but of three he says they "*certainly had a better acquaintance with the facts of the life of Christ than the average Sunday School child at home.* High caste boys and girls, with the red and white paint of Vishnu, or the white ashes of Siva on their foreheads, vied with each other in their eagerness to give answers to questions on the life of Jesus."

I hope none of you are only "average" Sunday School children. Pray for these boys and girls that they may "see Jesus."

Your affectionate UNCLE JOHN.

The Strict Baptist Mission HERALD.

The Monthly Magazine of THE STRICT BAPTIST MISSION,
Founded in 1861 as a Foreign Missionary Society.

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CURRENT NOTES.

WE draw special attention to the separate verbatim report of Mr. Booth's speech on April 30th at the Surrey Tabernacle, just published, of which only an outline can be given in the HERALD. We trust it will be widely circulated, as we are sure it will impress every dispassionate reader not only by its revelation of need but by its unvarnished record of what God has wrought during the past five years.

What hope there is for our work in Madras when such a spirit of prayer is being poured out upon our native brethren! When the burden of prayer is for the conversion of sinners, and the longing of the heart is expressed in such words as these, "We wait for Thy coming more than they that watch for the morning," blessing must be near.

We rejoice with our brother Mr. Morling on the completion of the first school premises *of our own* in the Namakal Field. We trust that signal blessing may rest upon it and that it may be the first of many yet to be built in various parts of that large and needy field.

The value of such school work has been demonstrated again and again by the conversion of children in our Madras schools, but its need and possibilities were perhaps never more winsomely illustrated than by the little heathen child who, we learn this month, by words and action told how our Lord was crucified.

Our Foreign Field.

The News of the Month.

MADRAS.—*Special Prayer Meetings.*—The past month has been notable for the earnest spirit of prayer that has been poured out upon the Madras Church. Special meetings have been held at Vepery, Semmencheri, Arumbakkam, Peruvallur, and Ayanapuram. There was no attempt made to persuade people to come to these meetings, but there has been such an earnest desire among our members for the blessing of God to be outpoured in our midst that good numbers have come to these special meetings, some of them walking long distances in order to attend. Self-humiliation and confession of sin have been the special features of the meetings. We have been cast upon God in despair of our own sufficiency, and have sought cleansing and equipment for service by the infilling of the Holy Spirit. The burden of the prayers now is that sinners may be converted. One brother prayed last night: "We wait for Thy coming more than they that watch for the morning. O Sun! when wilt Thou arise in power upon this dark city of Madras?" The meetings are being continued.

Baptism.—On the first Lord's-day in April it was my pleasure to baptise Sister Nullamuttu, and afterwards to receive her into Church fellowship. Nullamuttu has been a Christian for some time, but has only lately come to see that Believer's Baptism is a New Testament ordinance.

Street Preaching.—On 864 occasions in the month of March our Indian preachers stood by the wayside and preached the Gospel. Those who stopped to listen numbered upwards of 12,900. Visits to heathen homes for the purpose of evangelisation have also been paid to the number of 398. J. M. BRAND.

MADRAS ZENANA WORK.—More than 300 visits were entered in our dispensary book during March—a record attendance. These included accidents of various kinds—a child who had been knocked down by a carriage, but had mercifully escaped with a badly grazed and bruised shoulder; a woman who had received a terrible gash by being gored by a bull; a boy bitten by a dog; a little girl who had fallen into the fire and was badly burned; and several other such cases.

In one of the Zenana homes that we frequently visit we met, one day, a woman, a relative who had come on a visit from a distant village. She listened with great interest to our lesson, and exclaimed, "How I wish someone would come to my home and talk like this! When I was a child I studied for a few months in a Christian school, but have forgotten all I learned there but one song," and she repeated a few words of a familiar lyric about Christ dying to redeem sinners. We sang it, and gradually it all came back to her memory. "Sing it again, and I will join in," she begged; and the voice so often raised in praise to a heathen deity blended with ours in thanksgiving to the great Saviour of sinners. She cannot read, she has no knowledge of the Scriptures, no religious teacher; but she has in her memory a hymn full from beginning to end of the sacrifice once offered for sin on Calvary. Perhaps God may use it. We will pray that He may. O. M. ELLIOTT.

THE NAMAKAL FIELD.—I am glad to say that our Kolli Hill building is nearly finished. It has entailed an immense amount of labour, but

as some of the work has been done by the hill people themselves, I hope that even the labour of building may not be without its due reward.

While superintending the erection of our Kolli building Preacher Paul has been busy preaching the Gospel in the adjacent villages, and educating the people to the idea of starting a school there.

In April our monthly meetings fell on Easter week, when special, and, I trust, profitable services were held.

Last month our co-workers sold 393 Testaments, portions, and tracts.

The failure of the last monsoon, and the shortage of rainfall in previous years, have brought about great scarcity in these parts. Suffering has become so keen that we have been obliged to commence giving famine allowance to our co-workers. D. MORLING.

The Heart of the Work in Madras.

OUR Mission work in Madras is a many-sided one, but the most important part of the work is that carried on among the children. On the 31st March, 1912, there were 824 scholars on our rolls. Of these 39 were children of Christian parents (including Roman Catholics, who are often as sorely in need of the Gospel as their heathen neighbours), and the remaining 785 were Hindus and Mahommedans. In the natural course of things these 785 children will be a part of the great crowd of adult heathen men and women who, in ten or fifteen years' time, will be defying the efforts of the Christian missionary, and standing firmly rooted in the religion of their forefathers. Every day the traditions of heathenism take a firmer hold upon them. Every year they are initiated into some deeper and darker ceremony. Betrothal and marriage introduce the man and woman concerned to another set of relatives, who all help to tie them down to idolatry. When children are born into the new home, and all the numerous ceremonies connected with a family are performed, the parents feel bound to bring up the little ones in their old religion, and by this means become themselves still more immovably fixed in heathenism.

This is the natural course of things. But the grace of God can interrupt the natural course of things, and meanwhile these embryo heathen are receiving daily lessons from the Bible in our schools. They commit to memory many of the actual words of Jesus, and every year complete the study of His recorded life. Once a month the pupils in all our schools are examined in Scripture. The careful and thorough examination each month of 800 children is in itself no mean task, and constitutes one of the most important duties of the missionary in charge of our Madras field.

This morning it was my privilege to examine the children of our Semmencheri school. There were 49 present. I entered the commodious, brick-built room, and sat down in the centre, with the third and fourth standards before me, the infants on one side, and the first and second standards on the other. For these three divisions the forms are arranged in squares, after the fashion of our Sunday Schools at home. The headmaster, Dhoraiswamy, opens his little desk and produces a book in which are indicated the portions of Scripture that have been studied during the past month. The children are all attention. I point to the first boy.

"What was the name of the place where Jesus was crucified?"

"Golgotha," comes the reply, given unhesitatingly.

The next boy is asked, "Were there any others crucified with Jesus?"

"Two thieves were crucified with Him—one on His right hand and the other on His left."

"What prophecy was fulfilled when this happened?"

The answer to this is given in the exact words of Mark xv. 28.

Another class is taken, and the first boy is asked—

"Where did Jesus go when He was twelve years old?"

The reply comes promptly, "To the feast at Jerusalem."

"With whom did He go up to the feast?"

"With His disciples," returns the next boy, incautiously.

"Now, come, had Jesus any disciples when he was only twelve years old?"

"No. Ah! yes; He went up with His parents," says the boy, quickly correcting himself.

The very little infants had been learning about the crucifixion of Jesus. Anxious to know whether they really understood the meaning of crucifixion, I questioned them on the manner of this cruel death. Two or three little tots were not quite clear upon it, but when I pointed to a dark-faced, bright-eyed boy, who had been anxiously awaiting his turn, he crossed gravely over, and, standing right in front of me, stretched out his baby arms and said—

"They crucified Him in this way, nailing His hands to a cross."

It was a most impressive lesson, all the more so because of its simple spontaneity.

The examination was concluded with a little talk about the real object of the death of our Lord. We spoke of His power to forgive sins, and of the wonderful virtue of that great sacrifice. Then these little heathen children closed their eyes while I offered prayer to the Jesus about whom we had been talking, and besought Him to save them before their tender spirits became seared with the hot iron of heathenism. J. M. BRAND.

Wayside Scenes: A Confectioner's Shop.



THE confectioner's shop, so tempting to English boys and girls, finds its equivalent in the Indian bazaar, where various kinds of sweetmeats and cakes are set out to the best advantage, in order to tempt the young people to part with their pice. They are usually of high colour and doubtful odour, and are fried in oil; so they do not appeal to European taste, but are considered delicacies by the

Indians, who eat them with much relish. At fairs and temple festivals, when people are more likely to spend freely, the sweetmeat stall always finds a prominent place. O. M. E.

Amid Dim Lights.

A BAZAAR street stretches before us just as night is dropping its restful shade upon this land, and as we pass along, peeping into shops, dwelling-houses and temple, we see many strange sights. First, the shops in these native quarters, so altogether inconceivable to those who have never visited eastern lands. We are strangely reminded, as we gaze, of the pretence playing of childhood's days. In one shop we see little heaps of beans, potatoes, native vegetables, and fruits: tiny handfuls arranged in a space on the floor, occupying about two feet square in all. The merchant is sitting by the side of his midget store, at times busy with serving pies' and annas' worth of goods to his customers, and at other times dozing if trade be slack. In the next small box-like arrangement there are piled up heaps of native candies. A third contains a few lengths of print. A fourth rice and other cereals, these in rather larger quantities as they constitute the staple food. In all these places no brilliant light is to be seen displaying to best advantage the wares for sale —only such dim lights—and we feel as if we must have stepped backward into days, centuries past, or must expect to awake and find that it is but a dream.

Now we peep into little dwelling places through tiny, square-cut holes in the wall, and we catch sight of bare rooms, often the only adornment a strangely dull flickering light. It is not time yet for the evening meal, but the husband and wife have returned from their day's work, and whilst the wife is preparing the rice, the little ones cluster around their father; and often it is a sweet sight to see the tender care which some of these native men bestow upon the tiny ones, these large-eyed, solemn-faced babies. But as we gaze the dim light reminds us of many, many sad things, for we know that multitudes of the myriads of such den-like rooms and huts in town and country are places in which sin stalks in most ghastly and hideous forms; in which sorrow, the sorrow of hopeless despair, dwells; and where misery, the misery of old age, creeps on, uncheered by faith and hope. Have those who inhabit such places souls? and are we caring as we should? The millions of India startle one, as also the condition of the lives of the great majority.

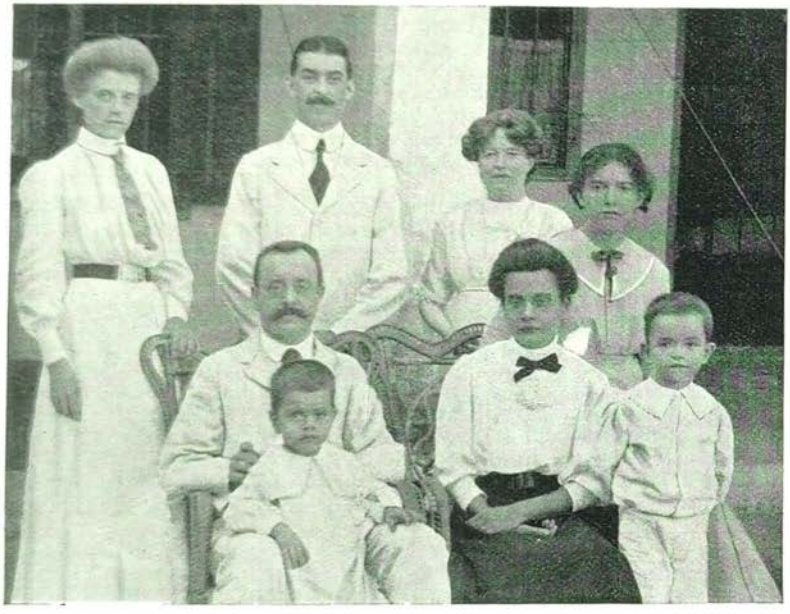
Now we are passing on our left the red and white striped walls of a temple, and we hear weird cries, and see inside three or four priests contorting themselves before a hideous image. This place is but dimly lighted and the shadows cast here make it worse than absolute darkness. A feeling of horror seizes us as we gaze, and a prayer is sent on swiftest wings to Him in whose presence is no darkness at all, and we cry, "O Lord, lighten their darkness, we beseech Thee," and we only become calmed as we remember the might of His power to illumine the dark places of the earth. LILY ELNAUGH.

A Peep Behind the Purdah.

OUT in one of our village stations, surrounded by small palmyra-roofed huts and enclosed by a high massive wall, stands a large two-storied bungalow. Years ago our Bible-woman used to visit there, but the people had long since moved, and for several years a Hindu, who was not only indifferent to Christianity but actively opposed to it, had been in possession. We have often looked at those high walls, wondered how many heathen souls were hidden inside, and longed for an opportunity of speaking the Word of Life to them, but in vain.

Then for some months the house stood empty and we became used to seeing a "To Let" card hanging on the gate; but one day, a few weeks ago, when passing, we heard voices calling us from an upper window. We waited hopefully, and soon the heavy wooden gate was thrown open, and we were invited to enter.

Only too readily we accepted, and were amazed to find ourselves in the midst of six or eight Mohammedan men, twenty or thirty women, and quite a crowd of little children. Apparently it was a family consisting of a wealthy old lady, her sons and their wives and children. How I wish I could show them to you as we saw them that afternoon—the men in their spotless white linen shirts and lower garments, their waistcoats, caps and shoes handsomely embroidered in gold tinsel and brilliant silks. And the women—they were a gorgeous sight, dressed in the richest shades of silk and



velvet embroidered in gold, whilst their ears, noses, wrists, fingers and ankles were covered with massive, sparkling jewellery. The little children, too, peeping at us shyly with their big, dark eyes from behind their mothers' skirts, looked so quaint and sweet in their little tunics of yellow, green or magenta edged with gold, and their gay ornaments.

Before this audience we sat down on the verandah and, after making a few ordinary enquiries, began to tell of the meek and lowly Jesus. We felt it to be a unique opportunity; they had called us in merely through curiosity, but we prayed most earnestly that we might prove to be the messengers of life expressly sent that day to some needy soul there.

We had not been talking there more than ten minutes, however, when to my surprise every one of the younger women suddenly disappeared inside the house, the old lady and her sons alone remaining. I began to wonder how I had offended, when one of the men explained that when entering the compound I had thoughtlessly left the heavy gate a little ajar, and a Hindu man passing by had glanced in and seen the women; hence

their flight. They were strictly purdah women and must not be seen by any of the opposite sex, except their husbands and very near relatives. The gate being properly closed, the women reluctantly returned and we continued our talk.

At the close, one of the younger men asked a number of questions regarding the divinity, birth and earthly life of Christ, and accepted a copy of the Gospel of Luke, promising to read it. Having received courteous permission to go and visit the servants' quarters, we left them amidst smiles and thanks and the request, "Please come again soon."

We pray that this may be the first of many visits to those poor, ignorant purdah women. Oh, the evil of the Zenana system, which does its worst to rob womanhood of all that is pure, noble and true, and makes woman petty, cruel and cunning! As we returned from the back regions, we could hear the women who had smiled and welcomed us so kindly fighting like wild animals; the air was rent with their shrieks and infuriated language. The men, sitting coolly on the verandah, made no attempt to interfere, and the children played tranquilly on the ground. It was evidently quite a common occurrence; but our hearts ached at the sound, and we breathed a prayer that we might be used in bringing these sisters of ours into the kingdom of peace and love.

O. M. ELLIOTT.

Our First School Premises in the Namakal Field.

LAST Saturday we held the Dedication Service of our Kondampatty School building. It was of especial interest to me because it is the first school building we have erected in this field, and our friends will be glad to know that we are indebted for this to our enthusiastic helper Mr. Angell, of St. Albans. When we first came to Kondampatty to do school work the boys perforce gathered in the village temple rest-house, where, besides suffering indignities at the hands of local roughs, we were obliged to close school for every little festival. An improvement on this was made when we hired a house three parts of which was securely closed against all daylight. Now, behold, we rejoice in our own land, our own building; and this boasts of two doors and three windows.

On the arrival of Mrs. Morling at the school premises last Saturday, the boys filed up and then gave three hearty cheers while she opened the door, dedicating the building to the glory of God. An interesting service consisting of prayer, addresses, singing, prize distribution, etc., was attended by a crowd of villagers, many of whom were obliged to stand outside. At the dispersal of the meeting everyone present, scholars, parents and workers, seemed most happy, at which I thanked God, took courage and turned homeward.

D. MORLING.

* *

"THE source of the spiritual vitality and power in any Christian movement is prayer. Our hope and confidence in this Divine enterprise of world-wide missions is placed not in the extent and strength of the missionary organisation; it is not placed in the number and power of the missionary force; not in the fulness of the treasury and in well-appointed material equipment; not in the achievements of the past, even those of a spiritual character; not in the experience acquired in a long century of Christian missions; not in the methods and agencies which have been devised; not in the brilliancy and popularity of the leaders of the missionary movement at home and abroad; not in any statesman-like and far-sighted policies and plans; not in enthusiastic forward movements and inspiring watchwords;—'Not by might, nor by power, but by My Spirit, saith the Lord of Hosts.' In the last analysis, the source of the power of any spiritual movement is God, and the energies of God are released in answer to prayer."—*Dr. J. R. Mott.*

OUR HOME CHURCHES.

Prayer Subjects for June, 1912.

Week beginning—

SUNDAY, 2nd.—Special prayer for the guidance of the Council.
SUNDAY, 9th.—Prayer for the two lady missionaries learning Tamil.
SUNDAY, 16th.—For the work among the children in our Indian schools.
SUNDAY, 23rd.—For guidance and blessing in Mr. Booth's deputation work.
SUNDAY, 30th.—Praise for the spirit of prayer poured out in Vepery and prayer that it may continue and result in great blessing.

The Half-Yearly Meetings.

WELCOME TO MR. AND MRS. BOOTH.

TUESDAY, the 30th April, was a bright and genial day, so that many were able to attend these meetings, which proved eminently successful. When the afternoon meeting commenced the area of the Surrey Tabernacle was well occupied by friends from far and near. The Vice-President occupied the chair. A portion of Scripture was read by Pastor C. A. Freston, of Watford, after which prayer was offered by Pastor E. Marsh, of Bethersden. Messrs. G. Smith, of Grays, L. H. Colls, Tring, and J. B. Collin, of Lynton Road, also engaged in prayer. Pastor T. L. Sapey gave a brief address on "The Gospel: its Benefits and Influence," and Pastor John T. Peters followed with good words from "A Convenient Season."

A telling address was also given by Mr. E. A. Booth on the subject of "Unrest in India." "Unrest," he said, "is an elastic term covering anything between legitimate discontent and red anarchy. The movement is political, industrial, social and religious. When 'unrest' was at its height I was not allowed to preach in the streets of Madras, for it would have provoked a breach of the peace. It was not safe for Mrs. Booth to carry on her Zenana work in the caste quarters. When preaching at Villivakkam Mr. Brand and I became the objects at which were hurled insults, threats and blasphemies.

"It is at such times that we appreciate the benefits of British rule, without which the difficulties of our work would be greatly increased. Remove the strong arm of Britain, and India would be immediately a scene of carnage from Cape Comorin to the Himalayas. British rule has been of untold blessing to India and of incalculable value to Christian Missions. But the British Government with its neutrality in religion cannot satisfy the moral and spiritual needs of the people. The mighty dynamic of the uplifting and liberating Gospel is the deepest need of India to-day."

A very large gathering was presided over by the President, Pastor E. Mitchell, in the evening. Prayer was offered by Pastor R. E. Sears. The Chairman expressed his pleasure in meeting so many friends on that occasion. They all rejoiced that the Lord had granted a safe journey to Mr. and Mrs. Booth, and he prayed that their stay in England might be productive of blessing. He formally and heartily on behalf of the gathering gave Mr. Booth and his beloved companion a warm welcome home.

Pastor J. N. Throssell delivered an appropriate address from the words, "Where two or three are gathered together in My name, there am I in the midst," and was followed by Pastor O. S. Dolbey on the "Aims and Ends of Missionary Enterprise."

Mr. Mitchell then called upon our esteemed missionary, brother Booth, who on rising to speak was accorded a hearty and sincere greeting. After acknowledging in felicitious terms the warm and affectionate welcome accorded him and his wife Mr. Booth proceeded at some length to speak upon the past work and future prospects of the Mission. He felt they were following apostolic precedent in these meetings, for when Paul and Barnabas returned from their missionary tour they called the Church together and rehearsed all that the Lord had done with them. In this Mission work he and the Churches at home were partners. Without the generous support which had been given it would have been impossible to carry on the work in India, and on behalf of all the missionaries in the field he thanked the friends for the way in which the work had been sustained, especially during the last five or six years. These years he felt might be spoken of as a period of progress. He pointed out that there had been gratifying increase in the Executive. When he said good-bye in 1896 there were four missionaries on the staff; now there were eight missionaries on the Executive staff, drawn from our own Churches—Homerton Row, High Wycombe, Guildford, Acton, Ipswich and St. John's Wood. "These Churches are to-day represented on the Foreign Field by one or more of their members, and these are links between the Home Churches and the Foreign Field." In our Indian Agency similar progress had been made. At the time previously referred to the Indian staff numbered 32; at the present time it numbers 64.

The period had been one of stress. Referring to the failure of the bank at the beginning of that period our brother spoke of the effect upon himself. "Yet," he said, "bitter as was the experience to me personally and to you we thank God for it. He led us through loss to gain—out of the loss has come untold gain. It evoked a wave of generosity such as we had never seen before, and I should be utterly wanting in courtesy and gratitude if I failed to thank you for the splendid way in which you stood by the missionaries in that crisis."

The steps taken with reference to opening up a fresh field, and ultimately commencing at Sendamangalam, were then briefly reviewed. The Namakal field presented a twofold problem. There was the problem of the plains and the problem of the hills.

Dealing more at length with the Madras field Mr. Booth pointed out that notwithstanding the advance in Sendamangalam the boundaries of the Madras field had not been lessened. There had been progress not only in the sphere of operations but also in Church and spiritual matters. He recorded with deep thankfulness to God the fact that during those years fifty-two had, by a personal profession of faith, followed the Lord in baptism and been added to the Church. There had been development also in the spiritual life of the people. The Indian workers contributed a definite amount monthly towards Gospel extension. They had started an Orphan Fund, the management of which was entirely in their own hands. They had also maintained a Volunteer Preaching Band. They did "overtime without pay." Every Sunday after the stated service they went into the streets of Madras and proclaimed the Gospel of God's grace to the crowds who gathered.

Speaking of the spiritual condition of the people generally our brother said he should describe it as one of indifference. They were apparently not interested enough in their own religion to oppose Christianity, and seemed to be possessed of the idea that Christianity could do them no harm and could do them no good. Hinduism, he stated, was a very

elastic and a very elusive term. It was the greatest mixture of any religion on earth, and the man had yet to be born who could define Hinduism in a brief sentence. It is split into sects innumerable—into camps bitterly hostile on various points, though there were certain leading doctrines common to all. He then alluded to various aspects, pointing out that Hinduism is a religion of fear, a religion divorced from ethics, for there was no connection between a Hindu's creed and his conduct. It is a religion of Custom, being founded almost entirely on tradition. There were men in England and India who were saying, "Leave the Hindu alone; the Hindu religion is good enough for him." "But," Mr. Booth observed with emphasis, "no religion is good enough for any man which is not the true religion." From the false liberalism which says that all religions are divine in their origin and are one, might we ever be preserved. Personally, he stood for the old intolerance, which said, There is no other name given among men whereby we must be saved, except the name of Jesus. In that there was power to save sinners of the deepest dye. Knowing from experience its saving power, they went to tell of the wondrous love and mercy and free grace of our God. Hinduism made God the Author of sin; Hinduism destroyed the eternal distinction between right and wrong. There were four things which were common to all sects of Hinduism, viz., caste, transmigration of souls, Pantheism and Polytheism. Each of these was dealt with in a few observations. In this way the speaker made clear the conditions under which they worked and the difficulties they had to face.

In both fields they were pursuing almost identical lines of work amongst the men, amongst the women, and amongst the children.

So far as the work amongst the men was concerned, they were determined to preach the Gospel anywhere that a hearing could be obtained. Often the crowds were large and often they were small, but, whether few or many—often in places where no European but a missionary would go—wherever they found an opportunity they told out as best they could the Gospel of Christ, and sometimes it obtained a gratifying hearing. This preaching they followed up by house-to-house visitation.

Our brother then detailed the difficulties of the work amongst the women. One great difficulty was the position women occupied. If a caste woman openly confessed faith in Christ, she was cast off by her family, her children, her husband. Though the lot of women in India was better than in bygone years, it was bad enough. Some of the women were very dense, and the message had to be repeated again and again. The women are regarded as inferior creatures, and they seem to grow to look upon themselves as such. "How can you expect a woman to remember?" remarked one of these. Our brother, emphasising the importance of this work, paid a splendid tribute to the services rendered by Miss Elliott.

The work amongst the young had been richly blessed by God. The Scriptural instruction was superintended by Mr. Booth himself. He recalled some cases of special blessing, particulars of which have from time to time been given in the HERALD.

A note of thanksgiving should be sounded. God had put His seal upon the work and given them to know that their labour had not been in vain in the Lord. The past did not satisfy them, however, and he was sure that it did not satisfy the supporters of the Mission. Opportunities were opening before them, and opportunity spelt obligation. To the fullest extent of its interpretation they and he were bound to obey the command to go into all the world and preach the Gospel. If they did this, His promise was theirs, "Lo, I am with you alway."

After a reference to the work at Sendamangalam, Mr. Booth referred to the difficulty regarding the education of the children of our Indian agents and pointed out the necessity for a Boarding-school properly

equipped and staffed being provided. Our work requires us to place these agents in villages where there are no facilities for the education of their children. As a consequence, they are obliged to send their children to Boarding-schools and we lose touch with them. This is not a desirable state of affairs. A Boarding-school of our own would meet this and other difficulties. Such an institution would greatly help us in the matter of securing and training our own workers. Home-grown agents are the best. With strong words of appeal, our brother urged the claims of the work in India and this special need, and closed an interesting address, which occupied an hour in delivery.

Mr. White followed with a brief address, which brought to a close an interesting and profitable meeting. The collections amounted to £88 13s. 4d. J. E. FLEGG.

A Missionary Talk with our Young People.

I HAD not anticipated having the opportunity of a talk with you this month, but unexpectedly there is a little space left just as the HERALD is going to press. There is not, however, time for me to talk with you about the vast unoccupied fields of heathendom as I have been hoping to do; so I will only speak of the value of Medical Missions by giving you the opinions of others.

Their Value as Pioneer Work.—"At a certain stage in the development of a mission, and in certain countries, the help of the doctor and the hospital appears to be almost indispensable."—*The Chronicle.*

"It has been said that the medical missionary finds his way where every other means of mission agency has no entrance."—*Missionary Conference Report, 1888.*

"Medical Missions are the best means of breaking down prejudice. Prejudice arises from ignorance, and it can only be dispelled by knowledge. In many lands the people have preconceived, erroneous notions about the missionary and his work, and they will not come to him nor allow him to come to them. The medical missionary opens the door."—*The Foreign Field.*

But More than Pioneer Work.—"Medical Missions are more than a pioneer agency. We claim for this enterprise that it is one of the most useful, effective and directly evangelistic agencies which the Church possesses."—*Missionary Conference Report, 1888.*

And More than Mere Philanthropy.—"Many have the idea that this department of work is rather a benevolent agency than a directly missionary enterprise; and perhaps nothing has done more to hinder the progress of medical missions than this misrepresentation. . . . We believe that the consecration of the healing art to the service of the Gospel is not only in accordance with the Divine method but that it actually forms part of the Divine intention."—*Ibid.*

The Human Key and its Divine Use.—"We need not wonder at the influence of the medical missionary. Pain is the universal language, and tends to make a universal brotherhood; the man that understands this language has the key to the door of every heart."—*The Foreign Field.*

"I do not think there is any work so much needed among villages of India and which so definitely produces results in the evangelisation of the people as medical work, especially among women and children."—*Illustrated Missionary News.*

The Value of the Hospital.—"The medical missionary is worth very little without a hospital. His best spiritual work is done in the hospital. He may make an impression in his dispensary work, but it is when he has the people under his roof day by day that his real work is done."—*Ibid.*—AMICUS.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—As one of you says, the months seem to come round very quickly, and one batch of letters and answers follows close upon another. I am glad to see from your answers that most of you have carefully read the HERALD and taken an intelligent interest, and something more, in the news from India.—I am particularly pleased when you ask the meaning of anything you don't understand.—*Chuklis*, Bertie, are low-caste people who are leather-workers.—*Thoorai*, Eunice, means Master or Sir.—Very pleased with your letter, Colin, and to see how you improve.—Yes, thank you, Gracie.—You will see a paper of Mrs. Elnaugh's this month, May. Have you forgotten the one in April? You will go into the Senior Division in July, after the June marks have been given.—I was interested to read what you told me, Marian, and to see your photograph. I do not wonder at your getting tired.—It is quite refreshing, Ruth, to hear someone say she has no excuse. I hope Alma will pass her examination; then, perhaps, she will be able to write answers again.—Kenneth writes: "I have thought of a way for collecting for the Mission amongst us Cornerites. That is, everyone send you a penny stamp with their answers each month. . . . I have counted up the nephews and nieces in the Corner, and they amount to about 41. This means 3s. 5d. a month and £2 1s. a year! Quite a lot! Of course we can go on collecting with a box, but this would be a regular way in which you would be sure to get a regular amount." I don't know what you or your parents will say to this, but I pass the suggestion on to you.—Many happy returns to Marian, Hilda and May.

MARKS FOR MAY.—*Seniors.* Colin Church, 8; Grace and Emily Church, Hilda Cuthbert, 5; Marian Osborn, Lottie Tooke, Ruth Waters, Maud Mellor, 4. *Division I.*—Eunice Fuller, 7; Kenneth Robbins, 6; Doris Farrow, May Green, Hubert Grimes, Ada Webb, Dorothy Cuthbert, 5; Violet Hammett, Bertie Sheed, Essie Mayo, 4. *Division II.*—Frank Chaplin, Elsie Ellison, Irene Hammett, Enea Tooke, 6; Harold Carter, Albert Chaplin, Dora Haynes, 5; Winnie Church, Cecil Elliott, Ernest Archibald, 4. *Division III.*—Doris Mellor, Bernard Farrow, Maggie Gillam, Frank Green, Grace Parsons, Eric Robbins, Doris Sheed, 5. I have given Albert Chaplin and Grace Parsons marks in their old Division, although they are entitled to go into the next, as I think it is fairer to them until the half year's marks are counted in June.

QUESTIONS FOR JUNE.—I am very pleased with your selection of facts from the May HERALD, and your remarks. Shall we try this plan again? Each Division to select three, and only three, facts. Describe them briefly in your own words, say why you select them, and make any other remark you please. Then we shall have the pleasant task of seeing who has won prizes during the past six months.

Let me give you a little story from one of our own missionaries. A few months ago Mr. Morling, in one of his letters, said: "One morning when on my way to a village I was obliged to partially disrobe and cross a stream that flows into the sacred Cauvery quite near by. Just as I was struggling up the farther bank, dragging my cycle behind me, one of the local farm labourers met me with a beaming face, and the encouraging news—'Ah! *Thoorai*, you have acquired great merit now. All your sins of the past year have been washed away.'" Of course. Mr. Morling immediately pointed the man to "the crimson stream that flows from Calvary." Can *you* sing from the heart—

"Ere since by faith I saw the stream
Thy flowing wounds supply
Redeeming love has been my theme,
And shall be till I die"?

Your affectionate UNCLE JOHN.

The Strict Baptist Mission HERALD.

The Monthly Magazine of THE STRICT BAPTIST MISSION, *Founded in 1861 as a Foreign Missionary Society.*

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CURRENT NOTES.

ALL L.Z.A. friends will, we trust, recognise the importance of sending the contents of the little red boxes to Mrs. Silvester before the end of this month in order that they may be included in the present year's accounts. We are hoping for a large advance on last year's collection, as next year's need will be so much greater.

There are several matters which we ask our readers to make the subjects of intercessory prayer. There is Ayanapurum, referred to this month. It has been hard soil and has cost years of *seemingly* unproductive labour. We rejoice in the appearance of the blade ; let us pray for the harvest.

We may co-operate with our two new lady missionaries and pray them through their very stiff task ; we should pray, too, for the opening up of the vast Namakal field, including the Kolli mountains ; and we need also to pray forthe Council's direction in a very important question.

And let us not forget Ponnuswamy, who has been pulled back from open confession of Christ as by an invisible hand. Is the Arm of Omnipotence waiting for our believing prayers before thwarting the powers of evil? This is another opportunity for real though secret missionary work.

HERALD finances are low, and the end of the financial year is looming in sight. At present expenses are about £20 in excess of receipts. We are anxious to close the year with a profit, which we can well do if every reader will kindly pay.

THE LAW OF SERVICE.

NOT all that passes for Christian service, whether in home or foreign missionary work, is true and acceptable. Our work may appear to be important and necessary; it may be devised with much wisdom and carried out with skill and strenuous effort; it may even involve much self-sacrifice, and yet not be labour in the Lord. Without undervaluing any of these characteristics it must be said that they are not, after all, primary and essential.

Christ seems to lay down the law of true service when He says, "If any man serve Me let him follow Me." Following Him is the essential element, whatever else may appear to be lacking. The work we are engaged in may seem to be comparatively unimportant, and the best of our effort may compare unfavourably in quality and amount with that of others, but if in this service we are whole-heartedly following Christ it is spiritual and acceptable.

What, then, does our Lord mean by "following" Him? Obviously, that complete, though willing, abandonment of oneself to His leadership which was recognised by Paul in his missionary career, and which he so startlingly describes when he calls himself "the bond-slave of Jesus Christ." It is, first, the servant's Response to his Master's Call. The servant has not chosen his own service, but has said, "What wilt Thou have me to do?" He has heard his Lord's voice as to the sphere and form of service he is to engage in, and he continues to listen for it in regard to the details of that service as well.

But in order that he may catch the whispers of Christ's continuous guidance he will Abide in Fellowship with Him. He "looks away unto Jesus." "As the eyes of servants look unto the hand of their masters" so his eyes wait upon Christ. He seeks to grow in the knowledge of his Lord, and by means of that close, spiritual intimacy, becomes sensitive to the indications of the Divine will. If, therefore, acting on his own judgment he assays to go into Bithynia, the Spirit of Jesus suffers him not, and he immediately endeavours to go into Macedonia.

Such secret intimacy and fellowship will have its open counterpart in Holiness of Life. He who follows Christ will endeavour to "walk even as He walked," conscious that what we are determines the value of what we do. To others his life will be the index to his work. Following Christ his faith will be strong, for he relies upon the fact that his Master, who leads, also provides all needful power and "knows what He will do."

The servant's only concern, therefore, should be as to "wholly following" the Lord. Then his heart may be at rest, and he can put all his sanctified energy into his service, anxious only to glorify the Saviour and to win His approving smile.

Our Foreign Field.

The News of the Month.

MADRAS.—*Hope of Ayanapuram.*—Little green shoots of life are appearing in the hard, stony ground of Ayanapuram. We were impressed to hold a special Gospel meeting in a certain street, and the people, instead of ridiculing or ignoring us, as they usually do, listened earnestly and asked us to come again. We went again and again, and the interest appears to be growing. Special addresses have been prepared and delivered, such as "The one God," "The one Saviour," "The one Vetha" (Bible), "The first step to Christianity," "The second step to Christianity," and so on.

A Children's Choir. A feature of the special Gospel meetings in Ayanapuram has been the singing of Christian lyrics by the children of our school. The meetings have been held in the narrow village street. We have sat on one side, with our backs against the houses, and the children have sat on the ground in a semi-circle facing us. The audience has been seated behind the children, although a few of the mothers would press up close to us in order to watch the faces of their children singing. Thus the children of heathen homes have sung the Gospel Message to their parents in a Christian meeting.

Hindered.—V. Ponnuswamy is a young disciple who wishes to confess his faith in Jesus. For years he was a scholar in our Semmencheri school, and his conversion is due instrumentally to the conversations which his teacher had with him then and subsequently. He gave a good testimony as to the work of God upon his soul, and was unanimously received when he applied for Church membership. On Sunday morning, 5th May, he was to have been baptised. The pool was opened and filled, and we waited anxiously for the arrival of Ponnuswamy. But the lad was detained by some means unknown to us. It often happens so in India. We sorrowfully closed the service without him, and are now praying that he may yet come.

Men's Meetings.—The evening meetings convened chiefly for young men have been well attended this month. At a recent meeting at our Egmore school there were 30 adult men and 50 children present. They all listened to the story of the wreck of the *Titanic*, and were evidently impressed as spiritual lessons were drawn from the awful calamity. To give point to the address I sang them a lyric, of three verses of which the following is a translation :—

TRUST NOT THIS FLEETING WORLD.

"Your little brother—where is he?
Your elder brother—where is he?
Your little sister—where is she?
Your elder sister—where is she?

The mother who bore you—where is she?
The father who fed you—where is he?
They have gone. They have gone.
They have left you alone and have departed.

You, too, will be borne a corpse to the burning ground—
Sinner that you are.
There will they burn your body.
Can you, then, trust in this fleeting world?"

The Weather.—Madras is now at its hottest. The thermometer registered 109° in the shade a few days ago, with a minimum of 85° at night. This high temperature is made more difficult to endure by the heavy sultriness and humidity of the atmosphere. The air in the streets is oppressive, and gives one the impression that it has been breathed over and over again.

J. M. BRAND.

MADRAS ZENANA WORK.—Our weekly sewing-classes continue to be well maintained. At a recent visit to Semmencheri 21 girls were present, and at Choolai, where we have had many disappointments, we have enrolled six new names during the last fortnight. Nearly all the girls who come to these classes are heathen who have never attended a mission school before.

Speaking to an Ayanapuram woman a few days ago on the folly of prayer to idol gods she became very indignant, affirming that her god, a popular deity, both heard and answered prayer, and giving a number of cases in which she and her relatives had gone to a temple, performed rites, made their vows and obtained their requests. Thus the devil, the old deceiver, clothes himself in white garments and appears as an angel of light in order to keep these superstitious souls from a knowledge of the truth.

On May 14th we left Madras for the hills and our Zenana workers began their annual vacation of one month to gather fresh strength for the days to come.

O. M. ELLIOTT.

Wayside Scenes: Buying Pottery.

THIS is a sight familiar to all who have seen anything of town or village life in India. Earthen water pots and cooking utensils represent a large part of the furniture of an ordinary village home, and at certain annual festivals the orthodox Hindu is careful to



Photo by THE POTTER. [*Mr. D. Morling.*

use nothing but new cooking vessels; so the potter finds a ready sale for his wares.

The vessels are roughly made and innocent of glazing or ornament, but we must remember the potter uses only primitive tools. He has a wheel which he sets in motion with a stick and then forms the article required with his hands, after which he smoothes the surface with a piece of wood and fills in the hole at the bottom by hammering lightly around it to spread the clay. It is finished by being burnt in a kiln.

Pottery is sold at a very low price; water pots capable of holding about two gallons may be bought for a sum less than a 1½d. each, so they are within the means of the poorest and are used in European and Indian kitchens alike.

We have been doing Zenana work for a number of years in a potters'



BUYING POTTERY.

village in Kilpauk and have always found a welcome there, but I regret to say that on account of the dilapidated state of the huts the people are drifting away to other parts and our pupils are gradually growing less.

O. M. ELLIOTT.

Shifting Camp.

ONLY those who have toured and have lived under canvas know what is involved in the little phrase "shifting camp." Just imagine packing up all your available goods—table, cots, chairs, cooking utensils, food for a month, literature, even pulling down your house and packing that too, stowing them away in bundies, journeying to your new town, re-erecting and re-furnishing the house, providing the evening meal, all in one day, and that an *Indian* day. If this means warm work for the bachelor what does it mean for the poor housewife with three

romping boys? No wonder that a Brahmin came to us at Turaiyur at the close of shifting day and, looking at our three sons, said to me in broken English, "Ah, me pity you. Me very sorry to you."

When we moved from Turaiyur to Tattaiyangarpatti things did not work as smoothly as they might have done, which will be seen in the following.

After an early and hasty meal our goods were quickly packed, tents struck, our bundies hurriedly laden and, knowing there was work ahead, we made our start in the cool of the morning. Our road was a mere track over bare, high fields, rocky wastes, and all unrelieved by tree or shade of any kind. By noon we were glad to take refuge from the blinding sun, the scorching heat, the tossing bundy, and rest in a wayside shed—a mere thatch roof with three low mud walls. We felt like helpless babes thrown upon the mercies of a strange world, but the Lord remembered us, and soon several came to our assistance. One man brought us a kind of thin whey, another was induced to supply us with cocoanuts; yet others hung up their cloths from the eaves to screen us from the curious crowd; while a bundy-man brought us new clean straw for our boys to lie down and rest upon.

Grateful for the refreshment and the little shelter from the fierce sun, we again pursued our way over the broken track, reaching our destination a little before sunset. Our first business was to find a site for the new camp, and as the town is not provided with any camping-ground this was no easy task. This finished, a new difficulty awaited us. "Why have not our bundies arrived? Where and how can we spend the night without tents, bedding and food, and that in a strange place?" We waited and waited, but in vain. But the missionary has frequently to accommodate himself to circumstances, however bad they may be, and we at once set out to make fresh arrangements.

One man offered to prepare us curry and rice, a thing that I had never known a *really heathen* high-caste man do before. The village headman showed us a small open cowshed that we could use for the night, and though moon and stars were by no means shut out by its roof, we gratefully accepted it. As soon as this was well cleaned the same man brought a large screen to protect us from the night dew; another dragged in a native cot, and oh, such a cot too! Others brought in a lantern, milk, curds and water. so that altogether we were well provided for. Grateful for this new fulfilment of "Lo, I am with you all the days," we lay down to a restful and undisturbed night. The bundy-men arrived in their own good time and sunrise saw us at work pitching the new camp.

D. MORLING.

Ayanapuram.

EVER since our second Sunday in Madras when, with Mr. and Mrs. Booth, I first visited this little native village, I have wished to record my first impressions of it and so to remind you at home of our oldest village station in Madras.

But as time has passed by and I have been there again and again it will be difficult I fear, to prevent second, third and fourth impressions creeping into my sketch. They, however, only confirm my interest in the place; so let me try to paint a few of the scenes that have struck me most there.

The first Sunday morning—a burning hot day, a rough, sandy lane between dust-covered hedges, then a welcome group of palm trees, and beyond, the neat little mission compound. Off ran a group of tiny children as we approached, eager to be first at Sunday School. How I enjoyed watching some of them later on, when sitting in rows on the stone floor they turned their dark intelligent faces toward Mr. Booth as he conducted the little service in the central building in the compound, and when their little voices heartily joined in the Tamil lyrics.

On each side of this building are the Sunday Schools, where we afterwards had the pleasure of seeing a good number of children waiting for their Bible lessons.

But I seem to remember even more clearly an evening meeting there. The sun was getting low and its last rays caught the tops of the bamboos, making them golden feathers against the blue sky, while among them perched some small green parrots, seeming pleased to add yet another colour to the brilliant scene.

But then, again, it was the mission compound that held all the real interest for me. There was to be a lantern lecture, and a large crowd of children had collected and were seated in two groups on the ground, facing the sheet which was fixed up against one of the walls. Mr. Booth and Mr. Brand were busy with final arrangements, so we strolled round the village.

How difficult it all is to describe! Partly, I think, because *everything*, even the atmosphere, is so different out here. Oh, the peculiar dream-like feeling that this heavy, scent-laden atmosphere produces. I was, indeed, in a dream that night as we passed down the native street where the business of the evening—buying, selling, cooking, etc., etc.—was in full swing. A very native, very tropical sort of place it is, with palm trees and prickly pear everywhere in among the low, palm-thatched mud houses. There were a good many people about and they stared at us as we went by. I looked rather "new," I think, then, but Mrs. Booth, with whom I walked, was a more familiar figure and several spoke to her. She and Miss Elliott have done much work there.

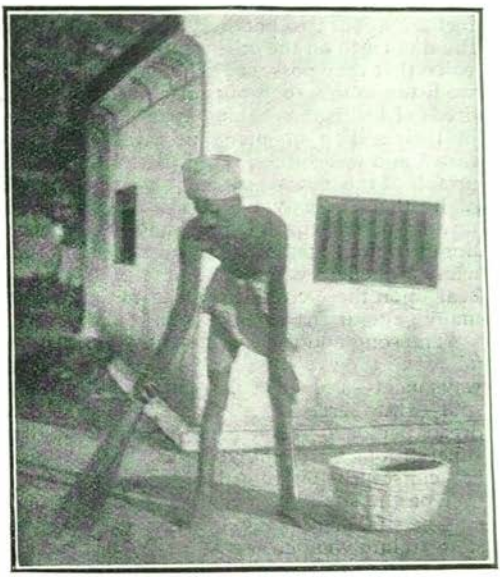


Photo by] SWEEPING. [*Mrs. E. A. Booth.*

But the sunset glow had faded and the palms waved now against a star-lit sky. So we turned towards the chapel, and as we passed the little heathen shrine that stands beneath the trees close by, the sound of children's voices came to us, and we knew that in the midst of that very dark heathen village the praises of Jesus were being shouted from the lips of the little native boys and girls.

Quite a number of native men and women gathered later in the darkness, and stood or sat to hear the story of the Pilgrim's Progress.

Have any of the readers of the HERALD ever had this little station and its needs laid specially upon their hearts, I wonder? If not, please *now* begin to bear it before the Lord. Such a wicked, dark village, and yet—I do not know if Mr. Brand has told you—some of them now are asking to be taught more of Christ. Faithful work has been done here by our sisters and brothers. Are we about to see the fruit? Oh, ask Him for it, DO!

And please do not forget to ask Him to open up the way to another

field, where others, too, are asking to hear more of Christ ; that we newer people may also have the joy of standing shoulder to shoulder with those who crave the joy of "bringing in the sheaves." Are not the fields "ripe already to harvest"? E. C. HARRIS.

A Song and a Dinner.

THE sun has sunk, leaving behind in the west a track of glory ; but the crimson which bathes the sky is quickly lost in the unfathomable blue of the shades of night which steals so rapidly over this land. In the depths of the blue it seems as if an invisible hand suspends in rapid succession the twinkling stars to light its infinitude, and our hearts are hushed into deep, deep quiet as we joy in the knowledge that it is by the power of our Father's hand that these marvellous blazing worlds are held in space.

But, hark ! the voices of children are heard singing, and our thoughts come back to our immediate surroundings. Seated on the ground at our feet are about two hundred and fifty children, the caste on one side and the non-caste on the other, singing that sweet lyric with all the powers of voice that they possess, "The name of Jesus is sweeter than honey." As we listen to this song of praise in the native tongue, and notice the hundreds of brilliant, speaking eyes which seem to glisten like miniature stars in their setting of olive hue while their owners sing, a sob rises in our throat and we wonder, Can it be that any of these little singers may grow up full of the hideous superstitions of their race, and that the awful waves of heathenism may engulf all that they have learnt in its overpowering mysticism, or will the fragrance of the words of truth learnt and sung linger in their memories and bear fruit? We understand but little of the many influences which, in this land of darkness, the evil one will bring to bear upon these children whose forefathers have owned his sway for so many generations past. Listen !

The song and the service are over, and we wend our way homewards, following the rays of a lantern. Presently we come to a place where four ways meet—a place of ill repute, for the devil in person is said to visit the spot—and there we see placed in the middle of the road a dinner for that dread personage, consisting of rice, small cakes, spices, &c. In their superstitious terror the people worship him, and their imaginative instincts are constantly on the alert to avert, if maybe, his anger. As we gaze thereon the sob rises again, for we are standing face to face with what may be similar to many a future offering of the children who joined in the song so lately ended.

So little can be done ! So few to do it ! But our eyes look up away from the things revealed by the rays of the lantern; we see again the star-spangled sky, and our hearts realise that our God is on high, that His is the power, that in the future we shall see Him manifestly victorious, and that then in His light we shall see light. LILY ELNAUGH.

"WILL you not pray for us? Alone we stand
To stem the awful tide of sin and shame,
To cast out demons in the Mighty Name
Which is the hope of every land."

OUR HOME CHURCHES.

Prayer Subjects for July, 1912.

"For Thy Name's sake lead me and guide me."

Week beginning—

SUNDAY, 7th.—Special prayer for the guidance of the Council.

SUNDAY, 14th.—Praise and prayer for Ayanapuram and for Ponnuswamy. (See *News of the Month—Madras.*)

SUNDAY, 21st.—Prayer for the ladies learning Tamil.

SUNDAY, 28th.—Prayer for those whose eyes are blinded. (See *Madras Zenana Work* and *Spiritual Blindness.*)

Mr. E. A. Booth's Deputation Work.

A GOODLY number of our Churches have a Mission Sunday as an annual event. Others only have one when there happens to be a missionary home on furlough. But now that our Secretary, Mr. Chisnall, is devoting the whole of his time to the development of the home base of the Mission our friends are invited to secure his services for their Mission Sunday and to make this an annual event. All that is asked is that on the occasion when Mr. Chisnall preaches a collection be made on behalf of the Strict Baptist Mission. Engagements are already being booked for 1913.

It was fitting that I should begin my Deputation work among the Home Churches by visiting **Chadwell Street** Chapel on May 12th, where our honoured President, Mr. E. Mitchell, to whom the Mission owes so much, is Pastor. The service of praise was hearty, and good missionary hymns were chosen. Sermons dealing with different aspects of missionary enterprise were preached morning and evening. There was a generous response to the appeal for financial help. In the afternoon the area of the chapel was packed full of young people, who gave the missionary an attentive hearing.

On May 22nd, in company with the President and Secretary, I journeyed to **Fressingfield** and attended the Suffolk and Norfolk Association Meetings. Here there was a glad time of meeting friends from many of the Home Churches and several Pastors took the opportunity of making arrangements for missionary meetings in the near future. It was a pleasure to take part with our friend, Pastor H. T. Chilvers, in meetings at Whitton and Ipswich.

On the last Thursday in May the class which meets at **Maynard Road** to make garments for the Christmas Boxes held its annual meeting. A goodly number of useful garments were displayed, and at the public-meeting which succeeded the tea kindly given by Mrs. Wallis, the chapel was quite full. Members of the Sewing Class, which is conducted by Mrs. Stone, contributed several recitations and sacred songs. Mr. E. Rose, an enthusiastic believer in missionary work, occupied the chair and gave a stirring address. Collecting boxes of the Sewing Class yielded £1 os. 4½d. in aid of the S.B.M. A special feature of the collection during the evening was the gift of a gold brooch.

On the first Lord's-day in June at **St. John's Wood Road** a special feature was a visit to the well-organized Sunday School. Five minutes talk with the infant boys and a similar one in another hall with

the infant girls were preliminary to meeting the Adult School and Bible Classes. It was evident that our missionary work was regularly kept before the scholars and their sympathetic interest elicited. On the wall I noticed a "Missionary Thermometer" which registered £32, being the sum raised by the school this year. Near by was a Missionary Ladder on which the weekly contributions of the boys' and girls' classes were shown separately. Collecting cards were also being issued to the scholars for raising a special fund in aid of our work on the Kolli Hills. Need it be said that the missionary felt "at home" in the congenial atmosphere? We have in this Sunday School a powerful ally. Interest in missionary work has been stimulated at St. John's Wood by the fact that one of its members (Miss Harris) has recently gone to the foreign field. Would that other Churches might be stimulated in a similar way.

On Tuesday afternoon Mr. Chisnall and I made our way to **Acton Tabernacle.** Our L.Z.A. missionary, Miss Elliott, is a member of the Church here. Rain interfered with the attendance in the afternoon, but those present gave their undivided attention to the missionary sermon. At the tea-table our missionary found himself quite at home in the midst of Miss Elliott's relatives and friends. Mr. Bartlett, the Pastor, presided at the evening meeting, which was well attended, and it was evident that the bond between Acton and Madras was very strong. Mr. Chisnall displayed some Indian curios and aroused great interest when he recounted the conversion of Narayanan, our colporteur in the Namakal Field, and held before the audience the idol which Narayanan used to worship. In the course of my address I spoke of the anti-missionary compaign in Madras. The missionary temperature of the meeting was decidedly above the average.

On Thursday, June 6th, we visited **Warboys,** and were welcomed by Pastor H. Ackland, whose warm-hearted advocacy of the Mission did much to contribute to the success of the meeting. The audience followed with evident interest the address given by our missionary dealing with the work in our Indian fields. Mr. Chisnall followed with an address in which he pointed out the various ways friends at home could help in the good work This brought some immediate results, and the local Secretary, Miss Alderson, asked for a further supply of S.B.M. and L.Z.A. collecting boxes. All available copies of of the new pamphlet, "*Gospel Work amongst the Tamils,*" were sold and also a number of curios. The collection was a record one for the S.B.M. at Warboys.

In spite of the fact that they are in the midst of a big building scheme, our friends at **Hounslow** had a Mission Sunday on June 9th and subscribed a liberal amount in aid of the Mission Funds. It was a pleasure to visit the Church with which the Mission Treasurer, Mr. A. J. Robbins, is identified, and of which Mr. J. E. Flegg, a former Mission Secretary, is Pastor. The place is a hive of activity and there can be no question as to the need for a new chapel, the building of which is now proceeding.

E. A. BOOTH.

A Missionary Talk with Our Young People.

MANY of you, I trust, already realise that although, *perhaps,* you cannot go to the Mission Field you may be very efficient helpers by prayer. Missionary intercession is, however, sometimes apt to flag, and at such times it is a stimulus to faith and prayer to remember what God has done in the past on the Mission Field. It will help us to persevere in prayer if we remember that He has not unfrequently delayed results, and it will help us to "expect great things" if we remind ourselves of some of the triumphs of Divine grace. In order that you may be helped in your petitionary work of faith let me remind you first of some of the

Delayed Results.

You are all familiar with the fact that Carey laboured seven years, daily preaching Christ in Bengali, before his first convert, Krishna Pal, appeared. But see how much that meant. He was the first missionary to Calcutta and Assam and the first Bengali hymn writer. Judson, first missionary to Burmah, also laboured seven years before gaining his first convert. Henry Martyn's case is more remarkable. He died after nine years' labour without the joy of knowing of a single convert. But his labour had not been in vain. The fruit of his preaching to a crowd of beggars around his bungalow door was the conversion of Abdool Messeeh, a Mohammedan and an official of the Court of Oudh, who listened on such occasions only to deride. After Martyn's death he was baptised and exchanged a large income for a catechist's pay of Rs. 60 per month, and he is said to have been the means of the conversion of forty others. Before Carey and Martyn's time a young Moravian laboured in Greenland for some years and finally died without seeing any convert. But the Word of God which he had partially translated was read by the people and applied to their hearts by the Holy Spirit, with the result that when, many years after, other missionaries went there they found the people rejoicing in Christ as their Saviour. Missionaries in Tahiti laboured seventeen years without a single convert, when the people began to listen. Ten years passed in Fu Chow, Manchuria, without apparent result, when in 1860 three enquirers came forward. James Gilmour's first Mongol convert was baptised after Gilmour had laboured fourteen years.

I cannot say anything about the triumphs of God's grace, as I should like to do, for want of space, but may perhaps be able to do so next month. Meanwhile carry the great missionary cause boldly to the Throne of Grace and, in particuar, the special needs of our own Mission in Madras and Namakal.

AMICUS.

Meetings.

Mr. E. A. Booth's Engagements for July.—2nd, Crawley; 3rd, Kingston-on-Thames; SUNDAY, 7th, West Hill, Wandsworth; 10th, High Wycombe; SUNDAY, 14th, Surrey Tabernacle; 17th, Somersham; 18th, Blakenham; SUNDAY, 21st, Brentford; 23rd, Ilford; SUNDAY, 28th, "Enon," Woolwich; 31st, Brixton Tabernacle.

"Zion," Maynard Road, Walthamstow.—Our April meeting was held on Thursday evening, 11th April, under the presidency of Mr. S. W. Wallis. A good number of friends were present and a very profitable and enjoyable evening was spent. Our late pastor, Mr. E. Rose, gave a stirring missionary address, speaking from the words, "Without God in the world." During the evening a very interesting letter was read from our beloved missionary, Mr. D. Morling, an anthem was rendered by the choir, and we were favoured with a recitation from one of our young friends. We are very pleased to note an increased interest in our missionary work on the part of our friends, and trust that God will indeed bless our efforts for the furtherance of His kingdom.—E. W. SHARPE.

Tring, Akeman Street L.Z.A. Branch.—On Wednesday afternoon, June 19th, one of the happiest of times was spent in our Schoolroom, when Mrs. Booth gave us a most interesting account of the Zenana work in India. During the course of her address she related some touching incidents connected with the growth of the L.Z.A. work, how it was first started and how, because God was with them, it had gone on steadily increasing. At the close of the Meeting, Mr. Booth came in and spoke a few words on the need of the Mission. After Mr. Booth had spoken, and had told us how much some more Bible-women were needed, one of our members proposed making an attempt to get a number of subscribers to support one Bible-woman, and already she has eleven names down, and hopes to get the full number. Tea was then handed round, and upwards of seventy partook of it. Free-will offerings were taken, the sum realised being £10 3s. 3d., and we had the pleasure of adding three more members to our L.Z.A. Branch.—ELSIE M. MAULL.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—Most of you welcome Kenneth's suggestion and ten of you have acted upon it and sent me stamps. I have put an asterisk to the names of the latter. I do not want any of you to feel that I expect you to do this or to do it without your parents' consent. Ruth asks which fund the money is to go to. Shall nieces' money go to the L.Z.A. and nephews' to the General Fund? Say what you wish.—Thank you, Gracie, for your kind words.—I will see if I can act upon your suggestion, Kenneth; but some of the others rather like the present form of questioning.—Very pleased to hear from you again, Alma; I hope you have got through.—The answer to your question, Eunice, is Yes.—Try a little harder, Violet; I want you to get a prize.—Yes, Grace, I shall be very pleased to welcome Florrie.—I quite approve, Marian; and fully understand all you tell me. Keep on trying as you do, looking all the time to Jesus.—I hope you will have had a good time, Colin, at Mr. Chisnall's visit.—Glad to hear of your success, Doris.—In reply to two questions, a *purdah* woman is one who is secluded in a zenana and is never seen by men except very near relatives, "purdah" meaning a curtain.—There are about forty million purdah women in India, nearly equal to the whole population of Great Britain.—Twelve *pies* one anna, sixteen annas one rupee. A *pice* is three pies.—I have missed some of you lately.—Now for the marks:—

MARKS FOR JUNE AND THE HALF YEAR.—*Seniors.* Colin Church, 7, 46; *Grace Church, 6, 45; Hilda Cuthbert, 5, 45; Ruth Waters, 6, 42; *Emily Church, 5, 41; Lottie Tooke, 6, 38; Maud Mellor, 5, 36; *Marian Osborn, 7, 32; Mary Copping, 19. *Division I.*—*Eunice Fuller, 7, 41; Kenneth Robbins, 5, 37; Dorothy Cuthbert, 6, 35; Doris Farrow, 6, 35; Hubert Grimes, 5, 35; *Ada Webb, 5, 33; *Bertie Sheed, 5, 30; May Green, 30; *Violet Hammett, 5, 23; Kathleen Throssell, 22; Essie Mayo, 19; Eunice Kilmister, 14; Edith Parish, 10; Alma Waters, 6. *Division II.*—Elsie Ellison, 6, 39; Enea Tooke, 5, 38; Harold Carter, 5, 37; *Dora Haynes, 6, 37; Cecil Elliott, 6, 35; *Winnie Church; 5, 35; Philip Webb, 5, 29; *Irene Hammett, 6, 27; Gordon Baker, 5, 27; Cyril Kyte, 27; Irene Fraser, 5, 25; Albert and Frank Chaplin, 25; Annie Waters, 5, 18; Ernest Archibald, 17; Harold Vine, 16; Elsie Schweitzer, 8. *Division III.*—Doris Mellor, 5, 31; Maggie Gillam, Frank Green, Doris Sheed, 5, 28; Bernard Farrow, 4, 28; Grace Parsons, 4, 27; Stanley Baker, 4, 20; Norah Brand, 17; Nellie Raper, 6, 14; Edna Thory 14; Eric Robbins, 4, 13. (*The asterisks denote the receipt of a penny stamp.*) In the Senior Division Colin and Hilda had prizes last time, so, according to the rule, the prize goes to Grace Church, as there is a tie between her and Hilda; in Division I. to Eunice Fuller; in Division II. to Elsie Ellison, and as Enea Tooke is so close and has answered very well during the six months I am sending her a book also; and in Division III. to Doris Mellor. I hope they will like their books.—I specially commend Colin's answers this month.—Let none of you be disappointed; try again. I should like you all to get prizes.

QUESTIONS FOR JULY.—*Seniors.* 1. Give three reasons why we are specially asked to pray for Ayanapuram. 2. Why do you understand by Ayanapurum being "hard soil"? 3. Whose is the "invisible hand" which has drawn Ponnuswamy back from being baptised? 4. What should we pray for him? *Division I.*—1. How did idolatry arise? (Rom. i.) 2. Give texts describing the folly of idolatry (Isa. xlii. and xlv.; Jer. xvi. and li.; Rom. i.). 3. What effect has idolatry upon idol worshippers? (Psa. cv. and cxxxv.). 4. A promise of the end of idolatry (Isa. ii.; Hosea. xiv.). *Division II.*—1. In which Field is Ayanapuram? 2. What text are you reminded of by the woman who said her idol heard and answered prayer? 3. Read Lev. xvii. 7, Deut. xxxii. 17 and 1 Cor. x. 20, and say which paper in the HERALD illustrates them. *Division III.*—1. Tell me four things about Ponnuswamy. 2. Why was a dinner placed in the middle of the road?

I hope you will all starta fresh, do your best, and try to get a missionary book at the end of the year. Your affectionate UNCLE JOHN.

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CURRENT NOTES.

NOTICE of the Annual Meeting and of the Annual General (Business) Meeting on October 29th will be found on the covers, with a statement of the qualifications of delegates to the latter. Our friends are asked to kindly send in their subscriptions and nominations as early in September as possible.

The Boarding School scheme has not, so far, met with the response which might have been expected. Possibly its importance and necessity have not yet struck those who *could* contribute to the scheme without lessening their support of the General Fund. To them we commend the outline of the scheme given by Mr. Booth in "*Gospel Work Among the Tamils*," a copy of which Mr. Chisnall will be pleased to send on application.

We remind our Churches and Sunday Schools that our Secretary, Mr. Chisnall, is free and willing to preach and lecture on behalf of THE STRICT BAPTIST MISSION in London and the country. The Council of the Mission are anxious that our friends throughout the Denomination should avail themselves of his services, and wish it to be understood that no charge is made—only a collection to cover expenses is asked.

It will be seen on another page that Children's Missionary Meetings are again being suggested, this time, we trust, with greater hope of success. It is a step in the right direction and we hope next month to be able to say that the projected meetings have been arranged and to give particulars. We trust the two local meetings will lead to others or to a large central meeting in the near future.

"POWER FROM ON HIGH."

THE greatest of all enterprises is being carried on by the weakest of all servants and opposed by the strongest of all enemies. Evangelisation is warfare as well as service. The human heart is entrenched in sin and defended with jealous vigilance by Satan. This is true, of course, everywhere, and is so familiar to every servant of God that a reminder of the fact seems to be unnecessary.

It is, however, so specially true in the foreign field that we need to impress it upon our minds and keep it constantly before us if we would efficiently co-operate with our missionary brethren and sisters in prayer. In heathen lands Satanic power is so much more evident and active than at home that the description of Pergamos is entirely applicable—"where Satan's throne is."

If "power from on high" is needed to make one's feeble words "mighty to the pulling down of strongholds" in our own land, how much more its need must be felt where evil seems to taint the very atmosphere and its power appears to be impregnable, while the missionary himself is exposed to the spiritually enervating influences of heathenism! *He*, at least, realises that without this power his efforts must be barren of spiritual results.

"Power from on high" must, therefore, be the chief burden of our intercessions for our brethren. The "*Throne* of Grace" to which we come is established for the very purpose of exercising its almighty powers in answer to our prayers; and we are commanded thus to co-operate in this great work—"Ye also helping together by prayer for us."

As our prayers are answered, our brethren will increase in spiritual health and vigour in spite of the poisonous moral influences surrounding them. At the same time their consciousness of the need of divine power will increase and they will become more utterly dependent upon God. They will submit their work and their methods, as well as themselves, more and more to the scrutiny of their Lord, and their sole aim and consuming desire will be God's glory in the salvation of men. Their faith, too, will certainly grow stronger, more confident and expectant, more patient and enduring. In proportion as they conform to Him, commune with Him, rely upon Him, so their *expectation* will be from Him.

And what should we say about ourselves? It will be impossible thus to pray for others in humility and love without being benefited ourselves. As we pray for them we shall realise our own need and pray that we too may receive, along the same channels, "power from on high."

Our Foreign Field.

Wayside Scenes: Weavers.

THE position of the caste woman who is a widow left without an income, or whose husband earns insufficient to support her, is an extremely difficult one. Her pariah sisters are free to go into domestic service, do cooly work, cut grass for sale, or almost anything by which

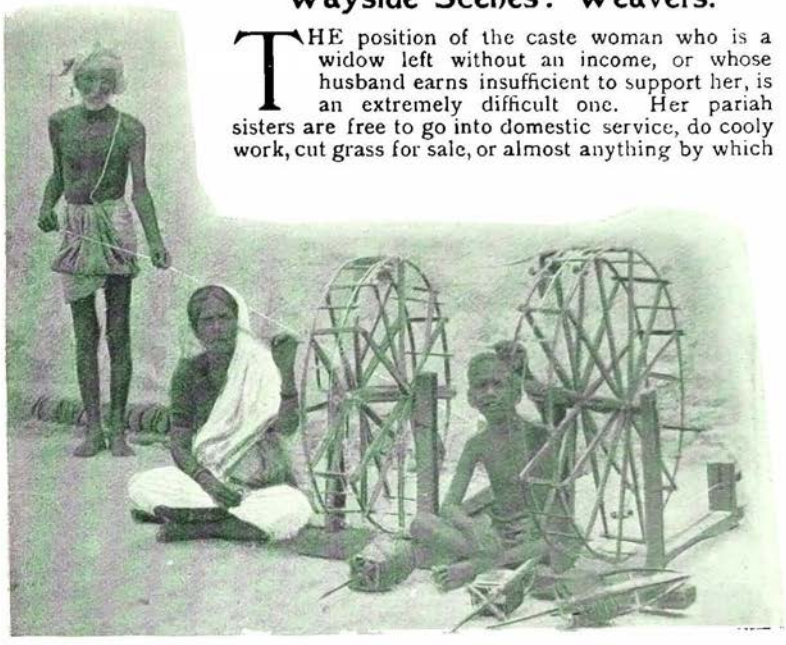


Photo by] CHOOLAI WEAVERS. [*Miss Elliott.*

they can earn a few annas, but not so the caste woman. She must starve rather than take up work which would subject her to contact with other castes.

Almost the only occupations open to her are making sweetmeats and cakes to sell to her neighbours, and silk weaving. The latter occupation is a favourite one, and as Indian houses are small and badly lighted, the work is usually done in the courtyard or the street. Many of the women we visit in Choolai and Periamettu are weavers. I have often watched them, and wondered at the speed and deftness with which they work whilst listening to our talk about higher things. Their machinery costs them little, as it is all made at home of bamboo sticks bound together with twine, and, although rather rude in appearance, it answers its purpose very well.

The accompanying picture was taken at Choolai. O. M. E.

Wayside Scenes: The Street Barber.

THE Tamil dictionary tells us that, amongst others, the distinctive marks of an ascetic are an unshaven beard, dishevelled locks, and ochred clothes. All other Hindu men shave the beard and the hair from the crown of the head. Mohammedans shave their heads entirely, and as both consider it undignified to do so for themselves the street barber finds plenty of trade. He takes his stand by the side of the road, and is seldom found sitting idle. His work is usually done by contract. Barbers are of low caste, and much despised by their Hindu brethren.

O. M. E.



THE STREET BARBER.

Spiritual Blindness.

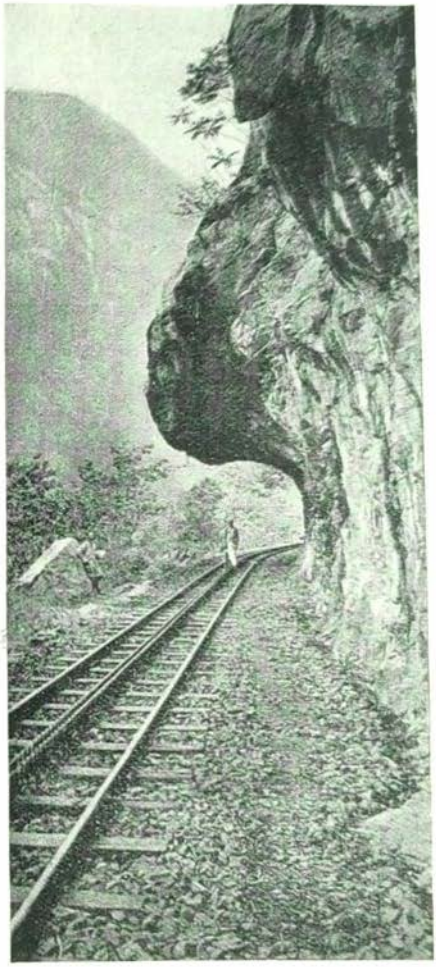
The following is an extract from a letter, dated 5th April, 1909, written by Mr. J. M. Brand from Sendamangalam to the Council.

DURING the past days the fearful blindness of the people has become increasingly apparent to me. Not only in the grosser forms of idolatry and open vice is this to be noticed, but also in the "Higher Hinduism" as it is called.

It is my custom to converse often with a certain Brahmin for the sake, primarily, of acquiring facility in speaking Tamil. This man is of the highest sect of Brahmins, and is deeply versed in all their sacred literature. He is tall and spare, has a wonderful pair of eyes, a light brown complexion, and dignity and self-possession sufficient for half-a-dozen Englishmen. This man comes to me in the morning. As I sit at my desk studying Tamil I hear him outside softly stamping the dust from his bare feet, thus sufficiently indicating his presence without the vulgar expedient of tapping the door. In response to my invitation he walks in

with a grave *salaam* that makes one feel under a debt of obligation to him at once. He sits down with an air of repose exactly opposite to me at a distance of one and a-half yards. After the exchange of civilities we begin to converse. We frequently discuss religious topics. Indeed, they are favourite subjects of conversation with my friend.

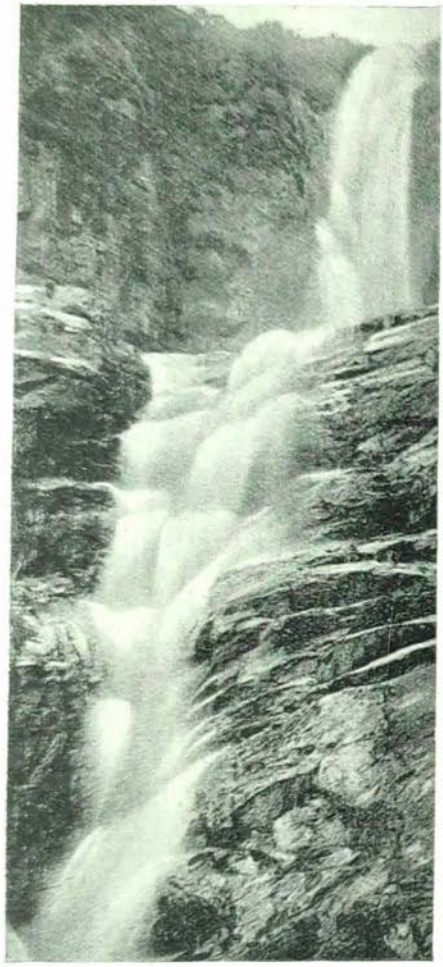
Now, the man who sits just in front of me, fixing those deep, dark orbs upon me, is a member of the "clergy" of Hinduism. The clergy of Hinduism is also the aristocracy of Hinduism, and this man is as proud of his ancient pedigree as any English nobleman. He is the descendant of generations of Hindu *gurus*. He firmly believes that the wisdom of the ancient poets of India is not to be surpassed by any. He has told me often that if there are truths in Christianity and other religions they are all contained in *Kural*. All truth, he often says, is one all the world over, and all true principles are contained in *Kural*.



NILGIRI RAILWAY.

This man lived in one little room—his study—until he was thirty-five years of age, only going out to eat his meals or to be examined by his father in the lessons he was committing to memory. During all that time his one aim was to acquire all the wisdom the sages of old could teach him. Buried thus, morning, noon, and night, in the learning of grey, old, forgotten centuries, he became, in course of time, what he now is as he sits before me—a man of vast knowledge; wise, yet superstitious; clever, yet spiritually blind; possessing, and *satisfied* in possessing, all that his religion can give him, and yet lacking the "one thing needful." Here is a man who will instantly detect the slightest flaw in the logic of an argument, and yet he believes, with all his might, that the pigs and snakes he sees about him are really *men*, who are thus born because in a former life they lived bestial lives. Indeed, he implied that I who talked with him might, in all likelihood, be the soul—or spirit, rather—of some heathen man who lived years ago in India, for I asked him once if it were possible for a Brahmin to be born as a white man in the next birth, whereat he hesitated a moment and then replied in the affirmative!

This man is so learned that he will often sit up all night in a kind of rapture, repeating verse after verse, stanza after stanza, of the wise men of old, until the knowledge-worshipping men of the place will gather silently in a group outside, honoured to listen. There they sit in a motionless circle, hour after hour, while the tireless voice of the solitary chanter within repeats the strange, mysterious words that once fell from the lips of long-dead bards. Yes, so learned is he, and yet he does not know that he is a sinner. He does not *consciously* need a Saviour to take away his sins. Sometimes I try to bring before him the message of the Gospel, but though he sits almost within arm's reach, yet I am conscious that he is a thousand miles away from me. He told me one day that as to sin, we could quite easily live without even sinful *thoughts*. When he walked along the bazaar he never once felt any desire to steal the goods he saw displayed for sale! When, on his journey, he came to a village where were no Brahmins, he never even *thought* of spending the night in a house of lower caste. He would sooner lie all night in the open air than so defile himself. Even the *thought* of such a *sin* would never once enter his head.



KATARY FALLS, NILGIRI HILLS.

In such a case as this—and the man is typical of his class—the only thing one can do is to pray that the holy law of God may enter his heart and teach him just wherein sin is so "exceeding sinful." "The god of this world hath *blinded* the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them."

The New Rupee.

"DO you see this new rupee?" asked one of our Preachers of his audience. "You have not seen one like this before. It has the image of our new Rajah—the one that was lately crowned."

Everyone immediately peered forward, eager to see the new Rajah's rupee.

"The soul, the immortal part of man," continued the speaker, "is like a rupee. When the GREAT RAJAH made it at first and put it into circulation it was clean, white and bright like this. Not only so, but just as our King stamped his image on this coin so the great Rajah of heaven and earth made this other rupee in His own image.

"But, alas, our money in a few years becomes very black and dirty; the impress becomes all defaced and the mulled edge rubbed off. So again the fair and noble image of God stamped upon our souls has through very ill-treatment become sadly marred and the superscription almost obliterated.

"But after a while the Rajah calls in and examines the old coins. Some of them are condemned, chopped in two, cast away, and never sent out again. Others, bad as they may be, are put into the melting pot, renewed and re-stamped with the King's bright and beautiful image.

"The only way for our dirty, marred, defaced souls to be cleansed and renewed is through the favour of the King of kings, JESUS RAJAH."—D. M.

House Decoration.

THE Hindus are fond of decorating their houses. The house in the picture is close to our Peruvallur School. The artist has depicted a tiger chained to a tree, and a man disguised as a monkey is represented as addressing the tiger. A foreground of cactus or prickly pear completes the scene. E. A. B.

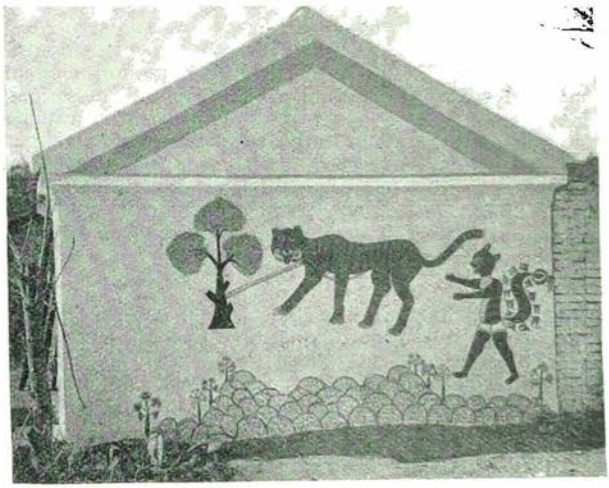


Photo by] HOUSE DECORATION. *[Mr. E. A. Booth.*

"WILL you pray for us? Each day we need
Your prayers, for oft the way is rough and long,
And our lips falter and forget their song,
As we proclaim the Word man will not heed."

OUR HOME CHURCHES.

Prayer Subjects for August, 1912.

"Behold, the Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear."

Week beginning—

SUNDAY, 4th.—Prayer that the Madras Boarding School scheme may be carried into effect. (See "*Gospel Work Among the Tamils*," to be had of Mr. Chisnall.)

SUNDAY, 11th.—Prayer for the evangelisation of the vast numbers of Christless and Gospelless Hindus in the Namakal and Musiri Taluks, including the Kolli Mountains.

SUNDAY, 18th.—Prayer for our native co-workers and converts in the Madras and Namakal Fields, that their spiritual life may be strong and vigorous, and that they may be filled with evangelistic zeal.

SUNDAY, 25th.—Prayer for the work of our lady missionaries and Bible-women, that it may be used of God in bringing many women to Christ; and that the ladies now learning Tamil may speedily overcome its difficulties.

Council Echoes.

Children's Missionary Meetings.

A suggestion was made by a friend in one of our London Churches, and brought before the Council at their last meeting, to the effect that we should organise a Children's Missionary Meeting. The suggestion was warmly welcomed, but some doubt was felt as to the practicability of holding one large central meeting, and it was eventually arranged that an endeavour should be made to arrange two meetings in convenient centres of the eastern and south-western districts of London, with the co-operation of the superintendents and teachers of the surrounding schools. The meetings, if arranged, would be held on a Saturday afternoon—probably the second Saturday in September.

The "Herald."

The HERALD fared badly in June as far as money is concerned, only £4 0s. 5d. being received to meet expenses. This brings the deficit up to nearly £30. September 30th will close the financial year, and we hope the pennies will so come in during these two closing months that the deficit may be turned into a profit for the General Fund.

Mr. Booth's Deputation Work.

Balcombe.

IN the quaint little sanctuary known locally as "Balcombe Cathedral" a missionary meeting was held on June 11th. Mr. Bewers occupied the chair and delivered one of the most thorough-going missionary addresses I have heard during my furlough. He stated that he had thoroughly examined the doctrinal basis of the Strict Baptist Mission and was entirely satisfied that it is Scripturally sound. He recalled with evident pleasure the address delivered by Mr. Morling some years ago. The addresses delivered by Messrs. Chisnall and Booth were followed with evident interest by the audience, some of whom had to walk several miles to reach home.

Brighton.

It so happened that Mr. Chisnall and I were in Brighton at the time of the anniversary of the Sunday School at Ebenezer Chapel. It was a pleasure to us to be able to speak to the children, teachers and friends. On the following afternoon I preached a missionary sermon, the occasion being the half-yearly meeting of the Prarthana Sabha. A table of missionary literature and Indian curios was presided over by our good friend Mr. Elliott and he successfully supplied the wants of customers. Adjournment was made to one of the lower schoolrooms, where a daintily provided tea was done justice to by a goodly number of friends. At the evening meeting Mr. Cozens occupied the chair. The singing was most hearty. The audience followed with sympathetic attention the missionary messages delivered by our secretary and our missionary and at times could not restrain their applause. Our brethren Foulkard, Adams and Parkhurst added some words of encouragement and counsel. One happy feature of the meeting was the emphasis laid on the value of prayer. It would greatly encourage the missionaries and be the means of a blessing to the home Churches if other Prayer Societies were formed on similar lines to the one at Brighton, which has been maintained for many years.

Tring.

It was a real joy to me to have the presence and personal hearty co-operation of the pastor, my dear friend Mr. Colls, during the missionary meetings held in Tring. The preacher realised that he was in a missionary atmosphere and was led to say how gratified he would be if the Church at Tring were represented in the foreign field by one of its members. There was a good gathering of children and young people in the afternoon and they followed with interest a detailed account of our work amongst the young in India.

On Monday evening a missionary prayer meeting was held and I was glad of the opportunity of urging prayer on behalf of missionaries, agents and Indian Christians.

On Tuesday afternoon there was a large gathering of mothers, and on Wednesday the members and lady friends of the Zenana Auxiliary filled the schoolroom. All mere men were rigidly excluded, but I arrived at the close of the meeting and was invited to make an appeal for the support of an additional Bible-woman to be added to the Madras staff. It was a pleasure to join the ladies at tea and conduct a curio and literature stall, both items proving successful. There was a goodly display of garments made by the Working Band for the Christmas Box.

On Friday the Working Men's Association showed great interest in an address dealing with "The Five Points of Hinduism."

At the various meetings there was a generous response to appeals for financial help—£30. This was all the more gratifying when we learned that the collections at the Church anniversary are always given to the S.B.M. and that the present gifts were regarded as "extras." It is very helpful to know that we have so many praying and working friends at Tring.

Courland Grove.

In earlier days Mr. Morling was connected with this Church, and that fact has evidently been a factor in the maintenance of interest in the work of our Mission. It was a pleasure to find that the pastor, Mr. Dadswell, had so far recovered that he was able to attend all three services. One unusual and gratifying feature in the afternoon meeting was the production of a Mission Birthday Box. Mr. Vine, the superintendent, held up the box and asked whether any scholar's birthday had occurred during the week? One boy stepped forward, placed his gift in the box, and received from the superintendent a hearty "many happy returns of the

day." This is an idea which I should like to see taken up in our Sunday Schools generally.

Wood Green, Park Ridings.

The meeting was not largely attended, but those who gathered followed with evident interest an address by Mr. Chisnall dealing with the various ways of helping the Mission at home. The missionary was accorded an attentive hearing as he pictured scenes in the Tamil country.

Bath.

Friends from "Providence" joined in the service at "Bethel" in company with others from Devizes and Southampton. At the conclusion of the afternoon service tea was served on the lawn overlooking the river Avon. Mr. Chisnall took advantage of the excellent opportunity thus afforded of displaying Mission literature and Indian curios. The pastor, Mr. Raddon, presided at the evening meeting, which was well attended. Several friends present took missionary collecting boxes "to complete the furnishing of their homes."

Sipson.

It is gratifying to find that although our friends at Sipson are supporting Mission work in China and Central India they are also interested in our work in South India. In the home of Mr. R. Robbins I was greatly pleased to find a young friend writing to Uncle John in the "Children's Corner" of the HERALD. In addition to the collection for the General Fund I had the pleasure of receiving a personal donation of £5 for the Madras Boarding School scheme.

Crawley.

We have an enthusiastic worker in Mrs. Bewers, who prior to the visit of Mr. Chisnall and myself made the Missionary meeting widely known by personal correspondence and public advertisement. Friends in the neighbourhood brought their Mission boxes to be opened by Mr. Chisnall, and these afforded tangible evidence that the seed sown by Mr. Morling was bearing fruit. The presence of other ministers was a pleasing feature of the meeting.

Kingston.

The company which gathered in Providence Chapel was of a thoroughly representative character and indicative of a deeply sympathetic attitude to our Foreign Mission work. The Pastor, Mr. Welman, extended a very hearty welcome to the deputation, and Mr. Lambourn pleaded very earnestly for God's blessing upon the Mission. I outlined the conditions obtaining in Madras and Sendamangalam and the Kolli Hills. Mr. Chisnall suggested various ways by which the friends could strengthen the home-base. At the close of the meeting friends purchased some Indian curios and *all* the copies of "Gospel Work amongst the Tamils" which we had brought.

E. A. BOOTH.

A Missionary Talk with Our Young People.

LET me give you another instance of delayed results before I speak of the triumphs of divine grace on the mission field. Mr. W. B. Grubb, of the South American Missionary Society, whose work lies among the Chaco Indians, said, when he was at home in 1905, that he laboured over eight years before he had the slightest response, when two converts were baptised, and then converts came more rapidly, and continued steadily from that time.

One sows and another reaps, and the sower often knows nothing of the reaping. An unknown missionary in China was preaching in the open air, when a young Chinese girl heard him, and was for the first time attracted to the Gospel. Some time afterwards, being interested, and

anxious to learn to read, she attended a lady missionary's class for reading lessons. She eventually became an earnest Christian. How the missionary would have rejoiced to know this!

Triumphs of Divine Grace.

When Darwin, the celebrated naturalist, visited Tierra del Fuego, he found the savages so bestial that he concluded they were beyond the reach of civilisation. It is said, too, that the British Admiralty issued orders that their ships should not approach that coast. When, however, a missionary—Thomas Bridges—went among them, learned their language, and translated the Gospels into it, "such a change was wrought that the people became civilised, and the Admiralty cancelled their order."

A bloodthirsty cannibal, named Bonjolongo, of one of the Congo tribes, is another of the "wonders of grace." When he had served his time as one of the late King Leopold's punitive soldiers he returned to his own village, and there for the first time heard the Message of Jesus Christ preached in Injolo by itinerants from a mission station at Bolenge. Curiosity led him to visit Bolenge, and "when he found that he could not tempt away the native Christians there to take up the old heathen practises again, he was so impressed that he paid more and more heed to the Gospel, and finally with his whole heart accepted it." The reality of the change was manifest in the fact that on returning to his village he freed his slaves, renounced his plural wives, and redeemed, at great cost, his little daughter whom he had sold to be the slave-wife of a chief, and then preached the Gospel to his fellow-villagers.

The next story comes from Ceylon—of a different type, but no less remarkable. The conversion of Buddhist priests is not very frequent, but here is the case of a man who had been a priest for a quarter of a century, and before that was a novice in the temple several years. He was proficient in Sanscrit, Pali, and Cingalese. and had a wide reputation for medical skill. He was called in to attend the daughter of one of the Christian Cingalese, and "her testimony to the saving power of Jesus, and her exhortations to believe in Christ and live a good life, made a great impression on him. Her Bible was given to him after her death, and he read it in the light of the dying girl's testimony and experience." and was led to Christ. He told the story of his conversion in the Maradana Chapel, Colombo, and then, while the congregation bowed in silent prayer, put off his robes in exchange for the ordinary garments of a Cingalese man.

Have you ever read the story of Chundra Lela, an Indian priestess, who for many weary, toilsome years groped after God in the darkness of Hinduism? Being a widow, and learning in the sacred books that by worshipping at the great shrines of India she would get pardon for the sin which had caused widowhood, she determined to do this. She visited Calcutta and Jagannath in the east, Ramanath in the south, Dwarakanath in the west, and Badrinath in the north, and many other places, bathing in sacred tanks, paying money to priests, and torturing herself in various ways. Years were spent in this way, but no peace came, and at last, disgusted with the deceit of Hinduism, she gave her idols away, saying, "There is nothing in Hinduism, or I would have found it." Shortly after, she heard the Gospel for the first time, bought a Bible, read it night and day, was brought to the Saviour's feet, and then—became a missionary to her own people.

You have not forgotten the conversion of Narayanan in our own Namakal field. Convinced of the uselessness of idolatry by a few tracts which he bought in Ceylon, he renounced it, and for twenty years received no further light until he met our missionaries, who had the privilege of preaching Christ to him, and now *he* is a missionary to his own people. Let us pray for many more of these trophies of grace in our own and other Mission fields.

AMICUS.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—I have the pleasure of welcoming Ivy C. Robbins and Florrie Church in Division III., and Ida Wightman and Lily Adams in Division II. Ivy has three real cousins and Florrie three real sisters in the Corner.—I am quite pleased at what you say, Marian, and if I do not repeat your message it is because I want all to feel quite free about the stamps.—Yes, Alma, you have answered in the manner I wished—*i.e.*, given the answers in your own words and the verses on which they are based.—Glad to have your answers again, Muriel, and to hear what you tell me, as well as to have two representatives of West Hill School through your introduction.—Yes, Colin, it is a good idea, and would please Mr. and Mrs. Morling very much, I am quite sure. Glad you *did* have such a good time at Mr. Chisnall's visit.—I am gratified to know that you and the others like your books, Enea. I am sorry to lose Lottie, and hope she will be useful and happy where she has gone. Perhaps she may have time, after all.—Quite right, Harold; I don't want you to do more than you can. The stamp suggestion comes from one of yourselves. I have merely passed it on to the Corner, and it seems to be welcomed by a fair number, as you will see by the asterisks below; but I do not press it, and wish everyone to feel quite free in the matter.—Bravely said, Maggie; while I sympathise with you, as I do with others, in your disappointment at not winning a book, I admire your determination to "try."—Many happy returns of your birthday, Dorothy. Tell your father Psa. cv. was a misprint for Psa. cxv.—Glad to have your answers again, Cyril.—I have received 1s. 8d. in stamps this month as indicated by asterisks below. The suggestion that nieces' pennies should go to the L.Z.A. seems to meet with approval. I am sending the 2/6 received to date to the L.Z.A.

MARKS FOR JULY.—*Seniors.* **Colin Church, 10; *Ruth Waters, 9; *Grace and *Emily Church, **Hilda Cuthbert, 8; Muriel Miles, *Marian Osborn, 7. *Division I.*—**Dorothy Cuthbert, Hubert Grimes, 10; Doris Farrow, *Eunice Fuller, 9; *Alma Waters, Violet Hammett, 8; Bertie Sheed, 7. *Division II.*—*Winnie Church, *Elsie Ellison, *Dora Haynes, *Annie Waters, Harold Vine, 6; Irene Hammett, *Harold Carter, *Elsie Schweitzer, Ida Wightman, Lily Adams, 5; Gordon Baker, Cyril Kyte, Enea Tooke, 4. *Division III.*—Stanley Baker, Bernard Farrow, Doris Mellor, *Doris Sheed, Ivy Robbins, *Florrie Church, 5; Maggie Gillam, 4.

QUESTIONS FOR AUGUST.—*Seniors.* 1. In what countries did the following missionaries labour—select any three—Livingstone, Brainerd, Gilmour, Moffat, Chalmers, Hannington, Mackay? 2. Tell me the name of any *living* missionary, where he labours, and anything you know about him. *Division I.*—1. What missionary books have you read, and which do you like best? 2. Tell me of some missionary you have read about whom you feel most interested in. 3. What is your favourite missionary hymn? *Division II.*—1. Give three texts in Acts i. and ii. describing and proving the missionary's power for his work. 2. Give some proof from this month's HERALD of the power of the Gospel in heathen lands. 3. What strikes you most in the account of a learned Brahmin in "Spiritual Blindness"? *Division III.*—1. Give the verses in Isa. xl., xli., and xliv. in which the making of an idol is described. 2. Give verses in 1 Sam. v., Isa. xxxvi. and xxxvii., in which the powerlessness of idols is shown. 3. A verse in Jer. vii. describing the cruelty of idolatry.

As no doubt most of you will be enjoying your holidays when you receive the HERALD this month, I have tried to give you easy questions, although some of them are rather different to the usual kind.

I am sure you will be glad to learn that an attempt is being made to arrange two Children's Missionary Meetings in London in September. I am hoping to be able to tell you next month that the meetings will be held, and all about them. Your affectionate UNCLE JOHN.

The Strict Baptist Mission HERALD.

The Monthly Magazine of THE STRICT BAPTIST MISSION,
Founded in 1861 as a Foreign Missionary Society.

VOL. XI.] SEPTEMBER, 1912. [*New Series*, No. 69

CURRENT NOTES.

THE financial year of the Mission closes on the 30th of this month, and all donations and subscriptions should reach our Treasurer, Mr. A. J. Robbins, on or before that date in order to be included in the year's accounts—if possible early in the month. We trust there may be a great improvement in HERALD subscriptions. If not, there will be a large deficit which will fall on the General Fund.

We draw attention to Mr. Booth's deputation engagements on another page, and ask not only the friends in the Churches named, but also the friends in neighbouring Churches, to do their best to make the meetings successful. Will they kindly note the dates and make it convenient, if they possibly can, to be present?

We are anxious to have the whole issue of "*Gospel Work Amongst the Tamils*" disposed of before the Annual Meeting, and should therefore be glad if Churches and individual friends who have not had copies would write to Mr. Chisnall ordering them. It ought to be in the hands of all our co-workers in The Strict Baptist Mission.

We are very glad to be able to say that two Children's Missionary meetings have been arranged—one at Brixton Tabernacle on Saturday, September 7th, and the other at West Ham Tabernacle, on Saturday, September 14th. We trust the superintendents, teachers and children of the neighbouring schools will rally to these meetings and do their best to make them a great success.

"FELLOWSHIP IN THE GOSPEL."

EVERY remembrance of the Philippian believers filled the heart of the Apostle Paul with joy because of their "fellowship in the Gospel from the first day until now." They had not only received the Gospel from him, but had also become imbued with its missionary spirit and felt it to be incumbent upon them to follow the Apostle's course with spiritual interest, affectionate sympathy and unremitting prayer, and to communicate with him as means and opportunity allowed.

In this fellowship of the Philippian Church with the great missionary to the Gentiles we have an example of the co-operation which should be maintained by all Christian Churches with their missionaries. It is not enough to send missionaries and maintain them; we should be spiritual co-workers. If we do not help we hinder; for, since we are "members one of another" a very real connection exists between us and them by reason of which our spiritual condition and attitude necessarily affect them and their work for good or ill. The possibility of being a spiritual as well as a material help to our missionaries in their work for God is both attractive and inspiring, and may be looked at from different points of view.

The *Duty* of Fellowship in the Gospel must be remembered. It is not optional. The fellowship of the Philippian Church was an act of New Testament obedience to their Lord. Christ had commissioned His Church at large to preach the Gospel in all the world; and the Philippians, as they had been called into the Church, shared, as we do, the Church's sacred obligation to Christ to help if they could not go.

The missionaries' *Right* to this Fellowship is another aspect. The Philippians owed it to Paul also. They had virtually, though not actually, sent Paul forth, and they recognised the claim which he had upon them. We, too, have sent our brethren and sisters "down the mine" and they have a right to expect us to "hold the ropes," spiritually as well as otherwise.

The *Privilege* of Fellowship, too, we cannot afford to overlook. Paul refers to it when he says to the Philippians, "Both in my bonds and in the defence and confirmation of the Gospel ye all are *partakers of my grace.*" In watering others we ourselves, whether individuals or Churches, are watered. And we have the privilege of being partners with our missionary brethren, in some degree, in the widespread publication of the Gospel and in the results which follow. Best of all is the privilege of giving joy to our Lord! Hear Him say to His disciples, concerning the keeping of His commandments, "These things have I spoken unto you that My joy might remain in you and that your joy might be full."

If we catch the spirit and meaning of Fellowship in the Gospel we shall see that the Divine blessing upon our missionaries' labours will come in a measure through ourselves.

Our Foreign Field.

The News of the Month.

MADRAS.—On the 18th June Mr. Morling and I left the Nilgiri Hills together, *en route* for the Kollis. We had a most interesting tour there, travelling for the greater part of our time over ground that was entirely new to us.

Again and again we were charmed by the beauty of the hills. On our journey one day, the path had sloped upwards for several miles. Every turn of the winding valley brought a still higher, swelling hilltop into view. At last we came to the edge. At our feet the ground fell away in pathless steeps for a thousand feet. At that level the plateau stretched away beneath our eyes in gentle undulations, dotted all over with villages, and coloured with the rich browns and greens of cultivated land.

We were again impressed by the great need of the hill people, and by the unique opportunity that is given us of preaching the Gospel there. Very often our Message was received with the greatest goodwill, and the simple hill folk pronounced with reverence the Name of Jesus, the Swamy of whom evil spirits were afraid.

I returned to Madras on Saturday, 29th June. On Tuesday, July 2nd, I entered the Madras Medical College, and have since been attending lectures and demonstrations there. J. M. BRAND.

MADRAS ZENANA WORK.—During the first fortnight in May and the last in June our Bible-women paid 1,196 visits to Hindu homes, and had the privilege of addressing 4,295 men and women. They sold 33 Gospel portions, and distributed over 900 leaflets. Ninety-one women and girls are learning to read the Scriptures for themselves.

We returned from our visit to Kotagiri refreshed and ready for a renewed attack upon the citadel of heathendom. It is good to be back with our dear Indian workers again. Several welcome showers of rain have cooled the atmosphere, and made the return to the plains easier to bear.

THE NAMAKAL FIELD.—After the quiet, rest and fellowship of the Hills we are again in the thick of the fight at Sendamangalam. We have exchanged the bracing breezes of the mountains, the invigorating atmosphere of Christian companionship, for the noxious miasma of the lowlands and the enervating environment of demonolatry. We look now for the fellowship of God, the pure ozone of His presence, to fortify us against our subtle and powerful adversaries.

Last week I had the pleasure of opening two new school buildings, one at Erumaipatti and the other at our new station, Varaqur. Both were occasions of much rejoicing, expressed in Oriental decorations, screaming music, betel and nut, and two crowded services.

After the opening services at Erumaipatti we showed our magic lantern pictures in a temple rest-house. The crowd stretched far into the road and several times became very noisy as we showed pictures from the life of Christ.

Our Colporteur Narayanan's circle is constantly increasing, the area that he now covers being some hundreds of square miles. Last month he sold 325 books.

Last Saturday, July 20th, the various examinations of the India Sunday School Union were held throughout this country. Though several of our

schools were at the time very seriously handicapped and all except two have only one year's history to boast of, yet we sent up two groups of examinees to our centres at Sendamangalam and Erumaipatti. So far as I can learn, the results were quite satisfactory.

None but those who have experienced it know the joy of the first rain of the monsoon. Long before it reaches us we may hear the "sound of abundance of rain," smell the fragrant odours and feel its cooling breezes. Trees, shrubs and tiny plants spread out their leaves to it and rejoice in the long-denied luxury. Men and women flit here and there, exchanging joyous greetings. Then as darkness sets in there commences such a chorus from a thousand frogs as one never heard before, which maintains a steady, monotonous, but joyous note, long after we have lost ourselves in sleep. Last evening as we experienced this new blessing we prayed it might be the precursor of an abundant monsoon.

On June 17th Mr. Brand and I left the Nilgiri Mountains after our vacation, called at Sendamangalam and passed on to the Kolli Hills. During our nine days' tour in this interesting part of our field we camped in four localities, in each instance making some field shed our shelter, and preached the Word in about twenty-three hamlets. Though it was difficult to reach the people, we found that they frequently listened to the Message with great interest.

D. MORLING.

Pay Day at Kilpauk, Madras.



[Photo by Miss E. C. Harris.]

THE garden is a very pretty sight to-day, not because it is flower-filled; no, the scorching sun of the last few weeks has parched up all our plants. We are now (in May) experiencing a heat of over a hundred in the shade. But the garden is, nevertheless, very gay and colour-full, and as I sit here waiting for my munshi I see other figures, gracefully and brilliantly clad in red, purple, white, and green,

coming round the garden path, or standing together in groups chatting over their work and future plans.

It is Pay day. The accompanying photo is only a poor representation of the event, and was taken some time ago, before our flowers all died.

Round the office door just now about a dozen of our agents are discussing affairs in different attitudes, while, in turn, they enter and are interviewed by the missionary-in-charge.

At the other side of the bungalow, at Miss Elliott's window, the women are holding *their* little committees—a tempting subject for a colour sketch, which, however, Tamil each month forbids. Some day I hope to finish the little picture of "Pay Day" I was one day tempted to begin, and which lies unfinished in my cupboard.

Then over there under the tamarind trees another group of teachers are taking a rest, as their turns are not yet.

And so the compound, you can imagine, is a very interesting and lively scene, full of colour and smiling faces, many of which are turned this way towards my open window as they pass, and a bright, eager salaam makes me realise what kind and affectionate hearts are behind their dark skins. Yes, it is not difficult to love these people. Silence is the only difficulty at present—the enforced silence that the unknown language maintains. O God, open our lips that we, too, may gather such into Thy kingdom, whose restful, happy faces shall testify to the glory of Thy transforming grace, and our joy will be complete. E. C. HARRIS.

Sudden Home-Call of a Strict Baptist Missionary in India.

MR. S. W. HAMMEL was formerly the Pastor of a large and flourishing Strict Baptist Church in New York. During his ministry there the need of the heathen appealed to him, and he heard God's voice calling him to India. To give up his successful pastorate and to come out to India seemed almost too great a sacrifice to make. But he was not disobedient to the heavenly vision, and in the autumn of 1909 he arrived in Madras. For a year he lived in Madras, studying the Telugu language all the week and preaching in English on Sundays. But he was anxious to devote his whole time to language study, and to be able to speak in their own tongue to the Indians among whom he had come to work. He therefore left Madras and went with his wife and child to live in the interior. He soon became proficient in the language, and last week arrangements were made for him to enter his own special sphere of work. It was necessary to move the little home, and so Mrs. Hammel and the two children were sent off to the hills while the actual moving took place, with all its attendant discomfort and confusion. On Tuesday last Mr. Hammel was in normal health and spent a busy day, carrying furniture about, and smiling in spite of perspiration and dust. On Wednesday he complained of internal pains, which developed into a serious illness on Thursday. In the afternoon it became evident that he was suffering from a dangerous surgical condition, and the medical missionary who was attending upon him decided to take him to Madras for operative treatment. They made him as comfortable as possible in the stuffy railway compartment, and kept incessant watch over him through the long night. But early in the morning it was plain that he would not survive. At six o'clock the train was brought to a standstill on the long lonely stretch of Indian line, and there the young missionary made the great exchange.

The young wife was still happy at Coonoor while strange hands were placing her husband in his coffin, and before she could reach Madras his body was beyond her reach.

We followed him to the grave on Friday evening. As the funeral passed along the streets I noticed a group of Hindus who were observing the procession with evident sympathy. They looked at the mourners, then sorrowfully raised their eyes to heaven and uttered their burial cry, "*Govinda! Govinda! Govinda!*"

Strong men wept over the grave. Alas! he has left us right in the thick of the fight. God took him just on the very threshold of his career. He came to India to take his part in the great war that is going on between the Kingdom of Light and the kingdom of darkness. But in the beginning of the battle he is stricken down. And over his body, as it goes to the grave, the heathen burial cry is made, as if in mockery of the hope of the dead man. But "*He must reign till He has put all enemies under His feet. The last enemy that shall be destroyed is death.*" J. M. B.

When the Keepers of the House do Tremble.



[*Photo by Miss Elliott.*]

ONE of the things that sadden us most in our Zenana visiting is the cheerless, hopeless condition of those who are visibly drawing near to their journey's end—those old people entitled to all the respect and loving attention that the younger generation can lavish upon them.

In India, as soon as a person—a woman in particular—becomes too old or infirm to do the duties required of her, it is her business to die, and not encumber her relatives. What does it signify if she has toiled in the days of her strength for her husband and children—has denied herself many comforts that they might enjoy the more! Her day is over; she is no longer needed; she is over-crowding the home; and, as one of their proverbs says, "The house says 'Go, go'; the burning-ground calls 'Come, come.'"

Of course, there are happy exceptions, but this seems to be the usual attitude toward the aged, and I have often been pained by the harsh, unsympathetic treatment they receive. I remember once jumping up hastily to steady a poor, fragile old lady who was staggering across the courtyard, to the surprise and amusement of several women belonging to the house. "Fancy troubling to help *her*," they said, with a scornful emphasis on the "her" which told a tale of systematic neglect and an utter lack of sympathy with her feebleness. They looked a little abashed when I reminded them that perhaps they, too, would grow old and tottering, and would gladly welcome a supporting arm.

"Go to your work, donkey, the Missy has not come to talk to *you*," harshly reproved a young mistress whose old, white-haired servant had come forward eagerly to speak to me. Poor old woman! she only wanted to thank me for some medicine that had done her good, and looked so disappointed and wistful as she slowly returned to her toilsome work of rice-pounding.

"Who is dead?" we ask, as the sound of a funeral horn falls on our

ears. "Only an old woman," is the careless reply, and a pang of sorrow pierces our hearts as we think of the loveless life she has left, and that she had no foundation for a hope of joy in the one lying beyond.

In many of the homes we visit there are old people living under these miserable conditions. Some of them have very feeble intellects, and find it difficult to grasp or retain the simplest Gospel teaching. Each time we leave them we wonder if we shall see them again, and O, how we long that ere they pass away they may find the source of true comfort, and have the confidence that a loving welcome awaits them in the Home above when they bid farewell to the sorrows of earth.

We commend these neglected aged ones to your loving prayers.

O. M. ELLIOTT.

A Ray of Light.

JUST before going to the Nilgiri Hills I came across a very encouraging circumstance, which I failed to tell our HERALD readers. I was paying a visit to our self-supported station at Pavittram. The school is held, as you know, in an open *chavadi*, or public rest-house, and it was here that I spent the night after a long and trying day round Erumaipatti and Varaqur.

The next morning, as the boys gathered for school, I noticed an unusual number of villagers, many of them elders, squatting outside the little low building. I commenced to examine the boys in Scripture and found that one lad with a rather sad face intelligently answered every question I put to him. The teacher then told me that this boy was at heart a Christian and that he wanted to make a confession. By this time a crowd had gathered and, before all, this heathen low-caste lad said he believed Christ was the only God, that He was holy, that He wanted us also to be holy, that He came into the world and shed His holy blood to wash us and make us holy, and that he believed on Him for his soul's cleansing.

After catechising him I asked his father to come forward and tell us what he had to say. I can now see the fine sturdy old man standing before me and, with great tears in his eyes, saying "Oh, *thoorai*, what can I say? I have spoken to him, I have many times threatened him, but he will not hear. I have told him I would turn him out of the house and give him no share in the inheritance, but it is of no use. I cannot do anything with him. He must now go his own way."

Last week we opened the new school building at Varaqur, when we had a crowded and excited audience. On looking at the programme of the meeting I was astonished to see the item "Testimony by an Elder." When I called on the Elder to tell us his story, a man of Pavittram, a mile away, came forward and with a trembling, unmusical voice sang one of our lyrics, "Oh, Father, I am a great sinner." The whole hymn is a detailed confession of sin, and at the last comes a passionate appeal for cleansing and forgiveness. Even while I wondered at the intensely personal and spiritual character of the lyric that this old heathen man had memorised and sung the singing ceased and a story something like this began:—"About a month ago I had a very bad leg. Well, the wife of our teacher used to come every day round to our houses to collect the children for school and sometimes used to tell us stories about Jesus Swami. I thought to myself, I wonder if I asked that woman to pray Jesus Swami to heal my leg whether He would do it. So I went and asked her. She straightway knelt on the floor and prayed to this one true God to have mercy and give me health, and also did the same for several days after. You can all see my leg is quite well now, so I know that this God is the true God and that He is a good God. Hereafter I am going to worship Him only and *I want you to do the same.*"

This was followed by vigorous clapping from the teachers and blank astonishment in the faces of the other hearers.

D. MORLING.

OUR HOME CHURCHES.

Prayer Subjects for September, 1912.

"In Whom we have boldness and access with confidence by the faith of Him."

Week beginning—

SUNDAY, 1st.—That all our Churches may be imbued with the missionary spirit and recognise the gracious obligation imposed upon them by their Lord's Command to carry the Gospel to the heathen.

SUNDAY, 8th.—Prayer that we may always remember that Christ is our Master and Lord in this great work, and that we may be saved from leaning to our own understanding and relying upon our own strength.

SUNDAY, 15th.—That we may have closer fellowship with our missionaries in the Gospel, and that they may be greatly encouraged and helped by it, especially in times of difficulty and discouragement.

SUNDAY, 22nd.—For our missionaries, native workers and Church members that they may be "strong in the Lord and in the power of His might," and that they may have much "fruit of their labour."

SUNDAY, 29th.—For converts and enquirers, including Annammal and Ponnuswamy, that their faith in Christ may be strong, and that they may be helped to overcome difficulties and be enabled to confess their Lord.

Council Echoes.

Mr. Brand's Medical Course.

This is a matter which has occupied the minds of the Council for several months past. It will be remembered that our brother, Mr. Brand, returned to India with the intention of fully qualifying as a doctor at Madras. In March last he wrote suggesting, in view of the need of the Kolli Mountains, the desirability of beginning their evangelisation immediately, and offering to relinquish the medical course for this purpose, but expressing his willingness to act as the Council wished. Various views were taken by the members of the Council, but at their meeting in August another letter was read from Mr. Brand, written after his tour on the Kollis with Mr. Morling in June last, stating that he now heard the call of the Kollis louder than ever, and that, believing it to be of God, he *wished* to drop the medical course and proceed to the Kollis as soon as Mr. Booth returns to Madras. With this letter before them, the Council agreed, *nem. con.*, to Mr. Brand's wish, it being understood, however, that they did not thereby abandon the idea of a fully qualified medical missionary for the Namakal field, the need being as great as ever.

Children's Missionary Services.

It has now been arranged that a Children's Missionary Meeting shall be held at BRIXTON TABERNACLE on Saturday afternoon, SEPTEMBER 7th, at 3.30 o'clock, to be attended by the children of our Sunday Schools in the south-east district of London; and that another similar meeting shall be held at WEST HAM TABERNACLE on Saturday afternoon, SEPTEMBER 14th, at 3.30 o'clock, for the schools in the eastern district. Details are being arranged, and will be communicated to the superintendents and teachers of the schools in both neighbourhoods. We trust this new effort to interest and instruct our children in missionary principles and in the work of The Strict Baptist Mission will be highly successful.

Deputation Notes.

West Hill, Wandsworth.

WHEN at West Hill on the first Lord's Day in July I realised afresh that Pastor Thomas Jones had passed away. The last letter I received in India from him was full of intense interest in the missionary cause. A large photograph of Bethel Chapel, Sendamangalam, hanging in the schoolroom, reminded me of the zeal of Mrs. Jones, through whose exertions the funds for building the chapel were collected at West Hill. We greatly miss such friends. "Their works do follow them," for interest in the Mission is well maintained at West Hill both in the Chapel and in the School. In the home of my host, Mr. Cooper, I was gratified to see a missionary box in the dining room, and its weight proved that it was not a mere ornament.

High Wycombe.—It was with great pleasure that I visited the home church of Mr. and Mrs. Morling. Mr. Scott, the brother of Mrs. Morling, kindly entertained Mr. Chisnall and myself, and we greatly enjoyed our stay in his house. At the chapel tea-table there were many enquiries about Mr. and Mrs. Morling. The evening meeting was well attended, the chair being taken by Mr. Mayo, whose presence and help were greatly appreciated. The audience followed with evident interest an address dealing with work in the Namakal and Madras fields. Mr. Chisnall delivered an address of exceptional spiritual power on the words, "Let this mind be in you, which was also in Christ Jesus." Literature and curios displayed on the table attracted a goodly number of purchasers.

Thame.—In the old-fashioned town of Thame we have some warm-hearted friends. As Mr. Chisnall and I walked the one-mile-long High Street we called here and there to greet old time friends, and received a very hearty welcome. One friend, ninety years of age, unable to attend the meeting, handed a liberal donation to Mr. Chisnall. The pastor, Mr. Chambers, occupied the chair at the meeting in the chapel. I was glad to meet members of the Mission Boxes Working Party and to know that they held regular meetings at frequent intervals. It was a pleasure to have requests for collecting-boxes, and in the quiet home in which we were heartily entertained I was gratified to observe a well-used collecting-box.

Surrey Tabernacle.—My good friends at this historic sanctuary accorded me a hearty welcome on July 14th. The prayerful wishes and encouraging words spoken to me by the deacons ere I entered the pulpit in the morning and again in the evening abide with me as a grateful memory. In the afternoon I was welcomed at Penrose Street School by Mr. Stockwell, and at the Surrey Tabernacle School by Mr. Falkner. In each school the scholars listened attentively to a descriptive account of mission work in India. A goodly number of our latest pamphlet, "*Gospel Work Amongst the Tamils*," were bought by our friends. ERNEST A. BOOTH.

Mr. Booth's Engagements for September.

SUNDAY 1, Chelmsford; 2, Beccles; 3, Pulham St. Mary; 4, "Elim," Limehouse; 7, Sunday Schools' Missionary Rally at Brixton Tabernacle. SUNDAY 8, Wellingborough; 9, Fleckney; 10, Leicester; 11, Gurney Road, Stratford (afternoon and evening); 14, Sunday Schools' Missionary Rally at West Ham Lane Tabernacle. SUNDAY 15, Cambridge; 16, Over; 17, Lode; 18, Southampton; 19, Guildford. SUNDAY 22, Lynton Road, Bermondsey; 25, Philip Lane, Tottenham. SUNDAY 29, St. John's Wood.

May we ask the friends belonging to the above-mentioned Churches to take note of these dates and to endeavour to be present at the Services and Meetings. It will greatly encourage our friend and brother, Mr. Booth, and help the great cause we have at heart. It would also help considerably if the friends in neighbouring Churches would make a point of attending, if possible.

A Missionary Talk with Our Young People.

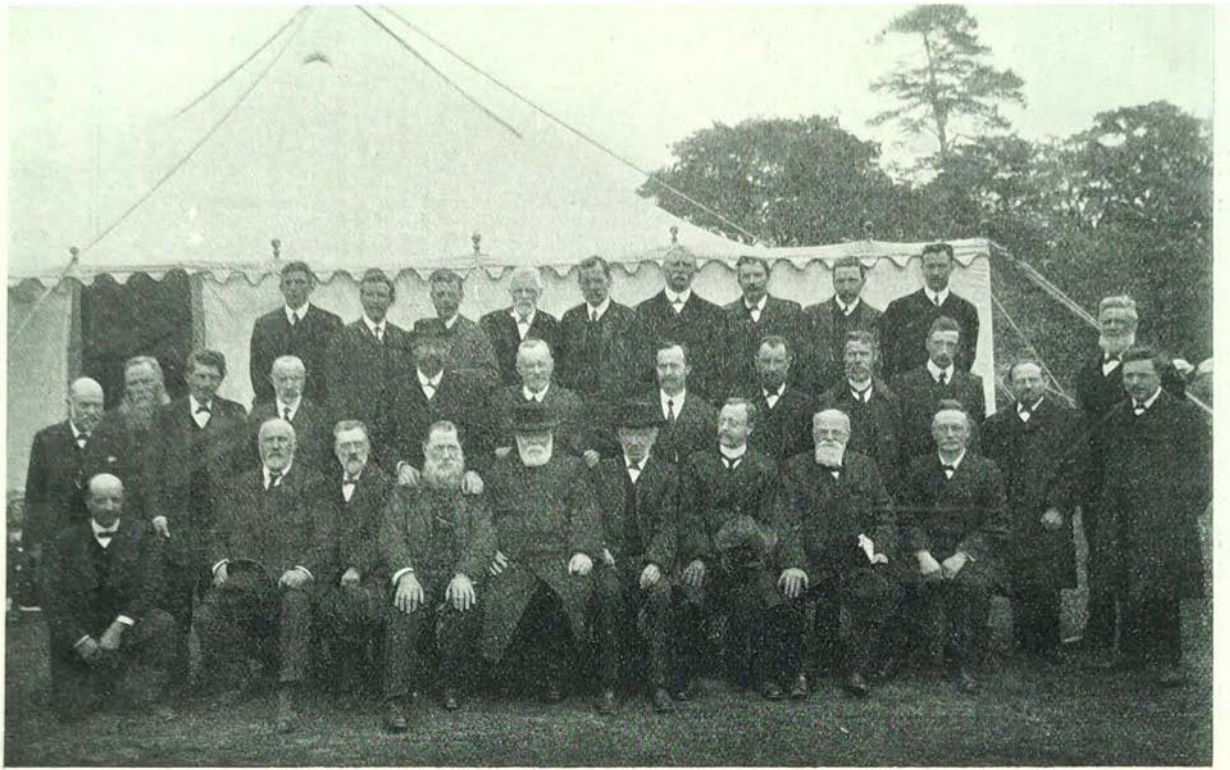
MY "Talk" this month cannot be of the anecdotal order, and I am sure you would not always wish it to be. I think you will agree with me that the wider our view of things missionary is, the truer and deeper our interest will become, and the more earnest will be our support of the work of our own Mission. At all events, I hope so, and if these small talks should in any degree conduce to that end I shall be well repaid. I must, of course, refer to the home-call of that veteran missionary

Dr. Griffith John.—This took place, as, no doubt, many of you read, in London on the 25th July at the age of eighty. Over fifty years had been spent in China, with only three furloughs, and in January last he came home to the land of his birth for the last time. When he arrived in China in 1855 he devoted himself to the study, not only of the language, but also of the country, the people, and their literature, and although there was little to *show* for his first five years' labours, he laid a solid foundation for his life-work. Next to his literary labours, especially his translation of the New Testament and part of the Old, what interests me most is the pioneer character of much of his work, largely because of the pioneer character of our work in the Namakal field. In the brief "Life" published by the L.M.S., Mr. J. T. Miles says: "*Throughout the years his view of the situation has been that of the pioneer. His horizon has been wide.* He has consistently pursued the policy of itineration during a portion of each year. '*One often feels at the end of a hundred or two hundred miles' tour, having spent a fortnight in preaching from town to town and village to village, that he could dare anything and endure anything.*'"

Mr. Hammel.—I am sure you will read with more than ordinary feeling the story Mr. Brand tells us this month of the home-call of Mr. Hammel. Although you and I had probably never heard of him before, the circumstances are so pathetic that they stir one's heart to its depths. A sense of something like bewilderment at the mystery of God's will mingles with profound sympathy for the poor young widow, and leads us to pray that our Lord may comfort and sustain her. It reminds me of a somewhat similar circumstance a few years ago. A missionary and his young wife had gone to the hills, where she died, and he had to make her coffin and bring her remains down. Such painful events are not fruitless even if they only remind us of the perils, sorrows, and difficulties to which our own missionaries are exposed, and if they beget in our hearts such real sympathy as will lead us to importunate prayer on their behalf.

Korea.—Korea touches our hearts just now. Over a hundred Korean Christians and missionaries have been charged with conspiracy against the life of the Japanese Govornor-General of Korea, and if the newspaper reports are true, the accused are not to be allowed to call witnesses in their defence, and fiendish torture is being employed to extract confessions from the native Christians. Let us be faithful to these brethren who are faithful to their Lord, and pray for them. This Satanic persecution is what might have been expected and sets the seal of genuineness upon the wonderful work of God which Korea has witnessed. AMICUS.

A Group of Pastors in Suffolk.—Through the kindness of Mr. A. E. Morter and our Secretary, Mr. Chisnall, we are able to present a group of missionary-minded pastors. The group was taken in May last at the close of the Suffolk and Norfolk Association Meetings at Fressingfield. Several representatives of the S.B.M. Council will be recognised. Our President and Vice-President, Mr. Mitchell and Mr. Mutimer, represented the Metropolitan Association, and our Secretary, Mr. Chisnall, and our missionary, Mr. E. A. Booth, the Council of The Strict Baptist Mission. The photograph is by *The Aeroplane Publishing Co., Lacey Street, Ipswich*, and we understand that *large* copies may be had at one shilling each.



A Group of Pastors at Fressingfield.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—I am glad to find that most of you seem to have been enjoying your holidays, and I see the influence of the holiday season in the smaller number of answers this month, and, in some cases, the character of the answers. On the other hand, many of the answers have been very carefully done, and I wish I had space to give you one or two. It has been a great pleasure to meet several of you during the past month. Many happy returns, Ruth, which I forgot when I saw you.

I have received 1s. 2d. in stamps, as indicated below by asterisks, for which I thank you on behalf of the Mission. I sent 2s. 6d. in July to Mrs. Silvester for the Ladies' Zenana Auxiliary, and in sending me a receipt for the amount she says: "I should like to send loving thanks to the children who have sent their stamps to help on our work in India."

I hope all who possibly can do so will go to the Children's Meetings at Brixton Tabernacle on Saturday afternoon, September 7th, and at West Ham Tabernacle on September 14th, at 3.30. I should like both Tabernacles to be full of children, and I hope the meetings will be so interesting and successful that all will say, "Let us have another meeting as soon as possible." I am sorry I can't tell you "all about them," as I hoped last month, for I haven't any particulars yet; but your superintendents and teachers will tell you.

MARKS FOR AUGUST.—*Seniors.*—** Hilda Cuthbert, * Ruth Waters, 7; Colin Church, 6; * Emily Church, 4. *Division I.*—Eunice Fuller, 10; Doris Farrow, Hubert Grimes, *** Kenneth Robbins (for July, 9), * Alma Waters, 9. Dorothy Cuthbert, Kathleen Throssell, 8; * Bertie Sheed, 7. *Division II.*—** Winnie Church, 8; Harold Carter, * Dora Haynes, * Harold Vine, Ida Wightman, Lily Adams, 7; Elsie Ellison, Cyril Kyte, Ernest Archibald, 6; Cecil Elliott, * Enea Tooke, * Annie Waters, 5. *Division III.*—Bernard Farrow, Ivy Robbins, * Florrie Church, 6; Doris Sheed, Eric Robbins, 5 (for July, 5).

QUESTIONS FOR SEPTEMBER.—*Seniors.* 1. Why should we help missionary work in heathen lands? Give your reasons briefly. 2. In what ways can we help? *Division I.*—1. Which words in Psalm cxxvi. 6 describe (1) The missionary's obedience to Christ's Command; (2) the Gospel he is to preach; (3) his work of preaching it, (4) his experiences in the work; (5) the promise God makes to him; and (6) the converts the Holy Spirit gives him? *Division II.*—1. Why is preaching the Gospel like sowing seed? 2. Where is the Gospel to be preached? (see Isa. xxxii. 20; Matt. xiii. 3—8; Mark xvi. 15). 3. What does God promise as the result of preaching the Gospel? (Isa. lv. and xi.). *Division III.*—Fill in the missing words and letters of the following texts, and give chapter and verse:—

1. — G....l — — p...r — G.d — s.....n.
2. P....h — G....l — e...y c.....e.
3. L....e c.....n — y.....s — i...s.

Did you see this story in *The Bible in the World* which Dr. Moffat used to tell about the impression which the Bible made on an African savage? He said, "I met an elderly man who looked very downcast. I said to him, 'My friend, what is the matter? Who is dead?' 'Oh,' he said, there is no one dead.' 'Well, what is the matter? You seem to be mourning' The man then scratched his head, and said, 'My son tells me that my dog has eaten a leaf of the Bible.' 'Well,' I said, 'perhaps I can replace it.' 'Oh,' said the man, 'the dog will never do any good; he will never bite anybody; he will never catch any jackals; he will be as tame as I see the people become who believe in that book. All our warriors become as gentle as women—and my dog is done for!'"

I dare say you will think this story rather funny, and so do I; but I want you also to see how it illustrates the power of the Bible in heathen lands.

Your affectionate UNCLE JOHN.

The Strict Baptist Mission HERALD.

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CURRENT NOTES.

THE children in our Madras schools have done still better than last year in the Sunday School Union Scripture Examination. A larger number passed and the results were better, the Choolai school being specially good, all the candidates passing first class, 16 obtaining maximum marks and 35 over 90 per cent. This evidence of the missionary value of our school work is very gratifying. We cannot estimate its possibilities.

For these and all other results of the year's work in our Mission we meet on the 29th at the Surrey Tabernacle to praise God. Our staff of missionaries and native workers has increased and the area of our operations has enlarged. The year has been a busy one, and all that our Lord has enabled us to give and do for Him, together with the fruit He has permitted us to see, we lay at His feet, saying, "Of Thine own have we given Thee."

Wednesday, October 16th, is the centenary of Henry Martyn's death at Tocat. It is to be observed as a day of prayer for Mohammedans, the number of whom in the world is estimated at from 220 millions to 270 millions, 80 millions of whom are our fellow-subjects, and 60 millions more in India. Mohammedanism "is the greatest of all the non-Christian religions in its missionary spirit and defiant attitude towards Christianity," and we should do well to join in the general intercession.

Widespread and deep regret and sympathy will be aroused by the announcement, on another page, of the breakdown of Mrs. Elnaugh's health and her consequent return to England. Many prayers will, we are sure, be offered for her recovery.

"FRUIT OF OUR LABOUR."

WHO is there of God's servants who does not long to see fruit of his labour? And how often has the faith of true, devoted servants of God been sorely tried by the seeming fruitlessness of their labour and prayers year after year!

It is necessary sometimes to remind ourselves of truths which are so familiar that we miss their significance or fail to apply them to our own service for Christ. How firmly we believe that none of God's gracious purposes can fail, that the Holy Spirit certainly regenerates those for whom Christ died, and that His Word cannot return to Him void! And yet how often we fear that we have spent our strength for nought, and that our sowing will never be followed by harvest. Ought we not to take our stand upon the foundation facts of our faith with the assurance that our labour is not in vain, and that eventually in the light of eternity the fruit will fully satisfy our hearts? Perhaps, too, we do not think enough of the trophies of grace granted to us and fail to recognise that these are both a rebuke to our unbelief and a challenge to our faith—"Believe ye that I am able to do this?"

And we need to remind ourselves again and again that our responsibility ends with sowing and that it is God who "giveth the increase." However difficult and disheartening the sowing may be, it is our consolation to know that the Divine Husbandman superintends it, and that all Satan's hindering and all the opposition and indifference of men can but subserve the purpose of God. The word we intended for one heart may fall into and become fruitful in another, and the most unpromising sowing may become the most fruitful.

We are often tempted to ask, almost petulantly, why our work should be subject to such vicissitudes and its results so largely hidden from us, forgetful that we are profiting by the discipline. The apparent fruitlessness of our work calls us to examine ourselves before God. Are we fit instruments for His use? Is our sole aim His glory, or is there that cold, calculating spirit betrayed in the question, "What shall we have therefore?" Are our methods and our zeal carnal or spiritual? Is our trust wholly in the Lord? The result is that faith, courage, zeal, endurance and humility are tested and strengthened. If we were permitted to see all the fruit of our labour now we might become self-confident and unfit for really spiritual service.

Let us be thankful that we have the encouragement of some fruit now and regard it as the earnest of abundance at Harvest, and, in view of this, be willing to spend and be spent in our Lord's service.

Our Foreign Field.

The News of the Month.

MADRAS.—SCRIPTURE EXAMINATION.—During the past month the Annual Scripture Examination of the Sunday School Union has been held. The S.B.M. in Madras sent in 445 candidates. Of these, 402 entered for the Oral Test, and the remainder for written tests. The results of the written tests have not yet been published.

ORAL TEST RESULTS.—In the Oral Test 380 children, or 79·6% of the whole, passed. The Pass List was made up as follows: 162 first class, 98 second class, 60 third class. There were 82 failures. A translation of the questions asked by the examiners in this part of the examination will be found on another page of the HERALD.

THE BEST SCHOOL.—Headmaster Abraham, of Choolai School, sent in 41 candidates. *The entire 41 passed first class.* Not only so, but no fewer than 16 obtained maximum marks. I have perused the Pass List for this school and find that, out of the 41 candidates, 35 gained over 90% marks. When it is remembered that all the boys in this school are of high-caste heathen parents, and would not be taught the Bible if they were not taught it at school, this result becomes a truly gratifying one.

Those who pray for missionary work in India are asked to intercede on behalf of some elder scholars in our schools who are true believers, but who are prevented from making a confession of their faith by their parents. It is very encouraging to know that in several of our schools there are scholars who give evidence of faith in Christ; but it is heart-breaking to watch the influence of heathen parents on such scholars. Home influence in India counts for much more than it does in England. Pray that the faith of these boys and girls may be kept strong amid the deadly spiritual atmosphere of heathen homes, and that the parents' opposition may be removed, and they themselves converted by their children's testimony.

CHOLERA.—A bad outbreak of cholera is raging just now. On Wednesday last, Esther, the wife of our Preacher Dyriam, died. On Saturday, Bible-woman Aseervatham's father succumbed to the same disease. Our Vepery chapel-keeper lost his youngest child from the same cause on Friday, and his wife on Monday. We have had to temporarily close the Vepery School on this account. J. M. BRAND.

MADRAS ZENANA WORK.—The rapid spread of atheism amongst the more educated classes in South India is very saddening. Whilst visiting in a village lately, I came across a man who professed views which made me shudder. He asserted that he had proved that Hinduism is false and Christianity a delusion, that there is no God nor life after death, and he made other blasphemous statements. On questioning him, however, I found he knew very little about Christianity and had never studied the Bible. In the end he accepted a copy of Luke's Gospel and promised to read it.

The hot west wind which we have endured so long has ceased, and rain—heavy, drenching rain, so welcome in warm, steamy Madras—has fallen, which is a cause for great thankfulness at this time, when a cholera epidemic seems to be threatening and there is so much sickness all around.

Our Bible-women visited 1,452 houses during July. Surely this systematic house-to-house visitation must in the end bear spiritual fruit.

Our greatest enemy is still the old one—absolute indifference on the part of many of those we visit and consequent discouragement and faint-heartedness on the part of the workers. May we see signs of HIS blessing in the near future. O. M. ELLIOTT.

THE NAMAKAL FIELD.—Last month we mentioned that a lad at Pavittram boldly made a confession of his faith in Christ before a crowd of people. Though the father of the lad is willing for him to follow his own way, the mother and her friends oppose him, and have prevented him from even attending school. All our efforts to regain his attendance have been fruitless. Will friends please remember this lad?

Some of our friends will remember that last month I mentioned an Elder who gave testimony at a meeting. It came out the other day that every morning, before the cock crows, this man calls up the Teacher for reading and prayer. I called quite unexpectedly last Friday at the Pavittram rest-house and found him at his favourite occupation, squatting on the ground, singing from our lyric book.

I am sorry to say that in some of our schools we are having to pay the price for the Sunday School Examination. Last week, as I called the names of several absentees at one school, I was told they could not come again because we took them to school for Scripture examination.

D. MORLING.

A Plea for the Children.

MAY we ask you to cross the sea and in imagination witness with us a sight that might have been seen on a Saturday morning but a short while since? The morning is grey, hot and steamy, but what matters such discomfort to children, whether in this or the homeland, for children we find have common characteristics the world over, and this is not quite an ordinary day in their lives; it is the Indian Sunday School Union Examination day, and our Madras Mission schools constitute our part of the Sunday-schools of Southern India, and in these schools, day by day, the Bible is the constant text-book. We have in and around Madras between 800 and 900 scholars who attend our schools, out of which number about 450 are entering for this examination. These numbers are divided and are being examined in three centres—in the little chapels at Vepery and Ayanapuram and in the Mission house here in Kilpauk.

It is 8 o'clock, and the compound rings with the voices of children. We walk around and visit the various groups from different schools, and as we approach we are salaamed by every little right hand in these gatherings and smiles are interchanged. We notice many bright, intelligent faces, especially among the children from the caste schools—some eager, others shy and nervous at the thought of what faces them.

In the house the examiners are preparing for their little examinees. At last all is ready, and the name of the first child on the register is called out, and a boy of about nine years old enters. He is a caste boy and has a keenly sensitive and clever face, but on that broad forehead extends a freshly-painted Vishnu mark, so apparent, so speaking in its significance—yes, it is defiant in its glare. Yet, as we listen to the questioning which is proceeding, we forget the mark and rejoice, for that child without hesitation is giving verse after verse from God's Word in correct reply to the queries put. Head knowledge, true, it may only be now, but the seed is sown. Oh! that it may bear fruit—that it may be Christ and not Vishnu in that life as it grows into manhood.

. . . . . .

The day of the missionary's opportunity in that young life is over, for but two or three days after we hear that the child has not been allowed to

continue coming to school. Were the questions and the answers given that day repeated in that dark home? Is it that Satan fears that it may indeed be Christ and not Vishnu, or, rather, shall we not say, Christ and not himself that shall reign in that life in days to come? We feel and shrink from the hand of this power, but are strengthened as we remember that our God possesses a far mightier, stronger hand of power than even this mighty hand as we in this land realise it to be.

. . . . . .

A shy, nervous little girlie is being examined at the present minute. Her arms at first are folded sedately in front, according to the rules of propriety; but gradually we notice the tiny hands go out to meet each other and then nervously twine and intertwine as she tries to command her voice in order to give the answer. In spite of nervous hesitation, she also answers splendidly, and then with a big sigh of relief, at the sign of dismissal, runs to join her companions under the trees, who have likewise passed through the ordeal.

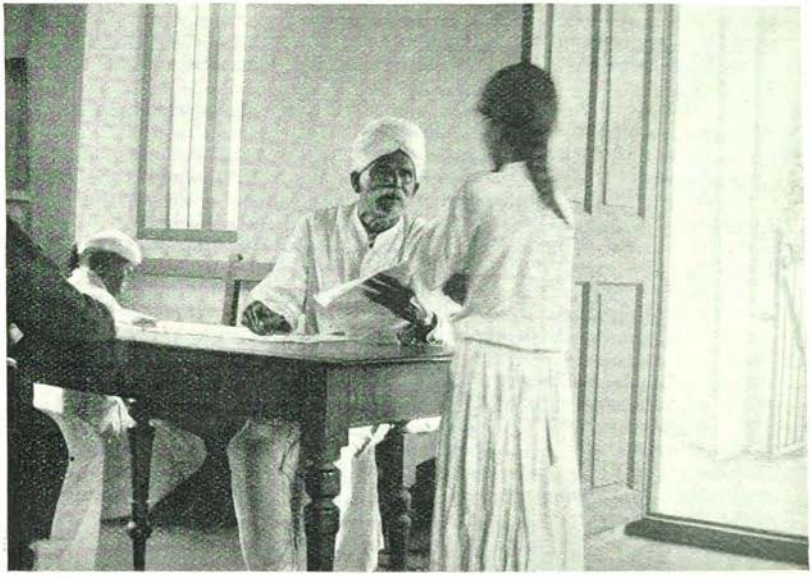


Photo by] THE SCRIPTURE EXAMINATION IN MADRAS. *[Miss Elliott.*

Now here comes a baby, a child of four years old, to be examined, and, as he grasps the import of the questions which come from the strange yet kindly lips, he raises his sweet, innocent baby face and answers, oh, so bravely!

At last all the children here are examined, and with shouts disappear with their teachers beyond the compound gates. Shall we let them pass beyond our minds' ken also? Shall we be content to return to our own land satisfied to hear alone our own children's sweet voices singing of the life to come and their prattle of the truths we love? Whilst very young, these children are as free and impressionable as our own; but, oh! so soon in this land do they become smeared with the dirty fingers of the evil influences of heathenism. Yet, who can dare to set a bound to the divine influence of God's holy Word upon those who come within its range?

Shall we not do what we can by means of the proposed Boarding School to help provide, in this the day of our opportunity, efficient native teachers whom we may trust to teach the Word of God in its simplicity to these children whom we must love for our own children's sake and, above all, for His dear sake Who said to Peter, and Who says to us, "Feed My lambs."

L. ELNAUGH.

Sunday School Examination Questions (Oral).

Translated into English from Tamil.

EACH little candidate goes separately to the examiner's desk and is asked the following questions :—

1. What happened to Zacharias because he believed not the word of the angel who told him that he should have a son? 7 marks.
2. In what way did the power of speech return to Zacharias? 8 marks.
3. When Christ was born, what were the words that the angel spoke to the shepherds in the fields? 7 marks.
4. What were the words of the song that the heavenly host sang to the shepherds? 7 marks.
5. What happened to Jesus when he was 12 years old? 7 marks.
6. What was Jesus doing when His parents found Him in the temple? 7 marks.
7. What were the words that John the Baptist used concerning the One who was to come after him? 8 marks.
8. What did Christ see immediately after His baptism? 7 marks.
9. What did the voice say that He then heard? 7 marks.
10. When Simon's mother-in-law lay sick of fever, what did Jesus do? 7 marks.
11. How did the friends of the palsied man take him to Jesus? 7 marks.
12. What were Christ's words to him when He healed him? 7 marks.
13. Give the names of five of Christ's disciples. 7 marks.
14. A certain man built his house upon a rock. What happened to that house? 7 marks.

The age-limit for this examination was 12 years. Most of the children of our schools who entered were from 8 to 10 years of age. Very many were only 6 years old. One little toddler of 5 walked bravely up to the examiner's desk and actually obtained 73 marks out of 100 in answering the above questions. But another small scholar of the same age who ventured to go up got stage-fright and stood mutely gazing at the examiner while the 14 questions were asked. He probably knew some of the answers, but the examiner's eyes looking over the great, round spectacles fascinated him and kept his little mouth tightly closed.

The results of this examination are given under the heading Madras Notes in this month's HERALD.

Periya Paliam Festival.

SOMETHING unusual is happening—we see signs of it everywhere. When we go visiting in the villages we find many of the houses locked up and deserted, others have strings of margosa leaves across the doorways. Inside the women are very busy making preparations of some kind—far too busy to listen to us. We go to the sewing-classes, and find a mere sprinkling of girls instead of the usual numbers; and as in the evening we sit writing on the verandah little parties of men, women, and children keep passing by. They are footsore and weary, and have cooking vessels and large bundles on their heads; some of the children are hungry and fractious, and their tired parents are in no humour to soothe them. To all our questions we get but one answer—it is "Periya Paliam."

Periya Paliam is a village about twenty miles from Madras, a quiet place of little importance, nowhere near a railway station. The village temple is only a small mud hut of no architectural beauty, and the goddess inside is nothing but a rough stone, but she is great and powerful in the eyes of the superstitious people who flock to her shrine ; she is Mariattal, the goddess of their dreaded enemy cholera. To incur her displeasure means sickness and death ; she may come suddenly at any time and snatch away one's nearest and dearest and claim them for her own.

So as soon as the sultry, moist August days begin, and it is whispered that here and there the work of destruction is commencing, thousands of men and women of all castes proceed to gather their cooking utensils, tie up bundles of rice and other necessaries, and start out on their long journey to appease the anger of Mariattal. Those who can afford it travel in bullock bundies, but the majority of the pilgrims go on foot.

Arrived at Periya Paliam, they boil rice and make their offerings of cocoanuts, plantains and such things, burn camphor, and go through ceremonies too obscene and revolting to be related here. Sad it is that their innocent little ones should be witnesses of such degrading sights. Many bring goats and fowls as sacrifices, and the priest receives his dole of four annas, cuts off the head of the sacrificial object, and keeps it as his portion ; the remainder is cooked, and eaten by the owner and his family. This meat is considered sacred, and, no matter how tainted, must on no account be thrown away.

Now it often happens that if the family is a small one the meat becomes tainted long before it is all consumed, and the result is not protection from cholera but a serious outbreak of it. Thus Mariattal rewards her adherents—they ask an egg and obtain a deadly scorpion.

I was visiting one day this week in Ayanapuram, and at the doorway of every house noticed the string of fresh margosa leaves, showing that Periya Paliam feast was being observed within. A heavy shower of rain came on as I was returning home and I sought shelter in the verandah of a caste house where I knew they were friendly. Glancing up I noticed that no string of leaves adorned the entrance. "Why, you are not observing Periya Paliam like your neighbours!" I said to the woman of the house. "No," she replied rather shyly ; "I used to, but have given it up lately," and attempted to change the subject. "But why have you given it up?" I urged, and after a while the reason came out. She had been brought to see the foolishness and sinfulness of it through our Bible-woman's teaching, and, although her ideas of God and salvation are at present confused and limited, she is earnestly desiring clearer light, and was eager for a conversation with me on the subject. She has at least been brave enough to show her colours, inasmuch as the string of margosa is absent from her doorway, and this is no small thing where custom has such a strong hold on the people. May we have wisdom given to fan the flickering flame of her faith that she may become a bright and burning light for Jesus in dark Ayanapuram.

O. M. ELLIOTT.

How an Indian Convert Died.

EARLY yesterday morning word was brought to me that Esther, the wife of our Preacher Dyriam, had been seized with cholera. On arriving at the house, I found that she had been ill all night, and was still in acute pain. I gave her medicine, and arranged for the proper disinfection of the house. The medicine appeared to give relief, so I left the bedside promising to return during the course of the day. At half-past three in the afternoon I called again, and was distressed to find the patient changed seriously for the worse. She lay in a collapsed condition, breathing with difficulty, and oppressed with constant thirst. We did all that lay in our power to keep up circulation, and to restore strength.

Presently an aunt of the sufferer arrived. She had been sent for to give assistance, and she came. When she saw the pallid face of her niece, the cheek-bones standing high up from the wasted cheeks, the eyes sunk back in great dark hollows, she could not restrain her tears. She came weeping to the bedside, and the first words that she said, as she stood there in her beautiful golden-coloured garments, were these:—"Oh! jewel of my eye! What is this I see? Oh! child whom I love as my own! Put your trust in the Lord Jesus! Believe in Jesus! Pray to Jesus! He can save you. Yes, say it, Ammal, say, 'Lord Jesus, save me! I put my trust in Thee.'"

I could not help being impressed at the way in which these Indian Christians ran at once in their trouble to Jesus. It seemed an echo of an old-time cry, "Lord, if Thou wilt, Thou CANST make her whole." But in this instance it was evidently not His will to heal the sufferer. As she grew weaker, her mind was restless at the thought of the two babies whom she was leaving behind. She pointed to them, and looked at them with all a mother's wistful care.

At half-past four it became evident that our sister was not to be with us much longer. She could no longer speak, and her mind seemed to be clouded. So I read the 46th Psalm over her in a clear voice in order that every word might penetrate her ears. Then we prayed. About this time the mind of the sufferer wandered back to her old heathen gods. The deep blue line tattooed in her forehead showed that she had been once a heathen. Satan was trying to regain his lost subject. Seeing this, the aunt and I continued to speak to her of Jesus, and of His power to save, although she seemed to be unconscious of our words. At last she roused herself a little, and clasping her cold, dry hands together, said, "Oh, Jesus Saviour, grant me forgiveness! Oh, save me, Lord Jesus!"

A few minutes longer, and this ransomed spirit was in the presence of the Saviour, for He could not turn a deaf ear to the cry of His child in her distress. Poor old Dyriam bent over the body, and then turned to me with a breaking voice, "She has gone." Yes, she had gone, but it was with the Name of Jesus on her lips. As I stood in that sorrowful group, I admired the prowess of our Saviour who had so gloriously triumphed. There was a note of triumph in the burial service this morning, as we committed to the earth the body, with the deep, dark mark of heathenism still in its forehead, waiting for the resurrection morning. No mark of heathenism, however deep, could keep the ransomed one from her Redeemer.

J. M. BRAND.



WOMEN CARRYING WATER PAST THE SENDAMANGALAM MISSION HOUSE.
[Photo by Mr. D. Morling.]

OUR HOME CHURCHES.

Prayer Subjects for October, 1912.

"O Spirit of the living God,
In all Thy plenitude of grace,
Where'er the foot of man hath trod,
Descend on our apostate race."

Week beginning—

SUNDAY, 6th.—Prayer that the Scripture knowledge gained by the children in our Indian schools may be made a blessing to their hearts and homes by the Holy Spirit; and that the elder scholars who are anxious to confess their faith may have their hindrances removed.

SUNDAY, 13th.—For the evangelisation of Mohammedans throughout the world. (October 16th is the centenary of Henry Martyn's death at Tocat.)

SUNDAY, 20th.—For our Zenana work, that the "absolute indifference" of many women may give place to anxious enquiry, and that the Bible-women may not be discouraged.

SUNDAY, 27th.—For great blessing upon the Annual Meeting to be held on the 29th at the Surrey Tabernacle.

Deputation Notes.

Somersham.

A drive through Suffolk lanes on a summer's afternoon was a pleasant way of reaching Somersham, where for nearly a quarter of a century Mr. Ransom has been pastor. Unfortunately, many of the friends were busy in the fields, so that the congregation was smaller than anticipated.

Blakenham.

I was pleased again to meet Mr. Lock, who, in his cheery style, gave us a hearty welcome, and impressed upon his people the claims of foreign mission work. He heartily recommended them to have a missionary box in their homes.

In the home of Mr. and Mrs. Moore we were with old friends whose interest in the S.B.M. is of long standing. This interest has been deepened recently, for Miss Moore was the Sunday School teacher of our missionary, Mrs. Elnaugh, when at Stoke Ash.

Brentford.

Whilst our vice-president, Mr. Mutimer, was preaching for the Mission at Hollinwood it was my privilege to conduct the services at Brentford on the occasion of the annual Missionary Sunday, July 21st. In the home of Mr. Joseph Fromow, a member of our Council, I found myself in a true missionary atmosphere. Although the holiday season accounted for the absence of several who were recruiting their health at the seaside, good congregations gathered and followed with evident interest particulars of our work in India. In the afternoon I addressed the Infant School and the Bible classes.

Ilford.

One of the pleasing features of the engagement at Ilford was the way in which the friends there had advertized the meeting. Our friend broke into his holiday and came up from the seaside in order to be present. It was gratifying to have in the audience my former colleague in India,

Mr. Hutchinson. Mr. Chisnall, who occupied the chair, pleaded for prayer at noon every day on behalf of the extension of the Redeemer's kingdom. I hope many who read this magazine will join the large circle of friends who, wherever they may be or however they may be occupied, lift their hearts in prayer to God at noon on behalf of the foreign missionary cause. It is evident that at Ilford there is a revival of interest in our missionary work. At the close of the meeting the young people sang in an effective manner Havergal's fine missionary hymn—"Tell it out among the heathen that the Lord is King."

Woolwich.

Our missionary cause has a good friend in Mr. Hughes, who met me on the ferry boat and conducted me to "Enon," where for so many years Pastor Edwin White has ministered. A feature of the morning service was the hearty way in which the congregation joined in singing the children's hymn, "I think when I read that sweet story of old." The last verse is peculiarly fitting in a missionary service, and one had a fresh vision of

"The dear little children of every clime,
Who have never heard of that heavenly home."

Both morning and evening the friends followed with sympathetic attention messages dealing with the warfare which the S.B.M. is carrying on in India against sin and superstition. In the afternoon the Sunday School and Bible Classes assembled in the chapel for a missionary service and nowhere have I addressed a better behaved or more attentive audience.

Brixton.

Mr. Chisnall and I received a most cordial welcome from the pastor and deacons of the Brixton Tabernacle. Good missionary hymns were chosen, and in his opening address Mr. Sapey advanced seven sound reasons for supporting the Strict Baptist Mission. The friends accorded a patient hearing to my description of the conditions obtaining in Madras, Sendamangalam and the Kolli Hills. Mr. Chisnall emphasized the fact that "the weapons of our warfare are not carnal," and he put in a good word for the Ladies' Zenana Auxiliary.

Chelmsford.

On the first Lord's Day in September it was my privilege to visit Chelmsford, where Mr. Josiah Morling is pastor. A large, well-written poster on the notice board of the chapel indicated that the Pastor had been working to secure good meetings. This effort was well rewarded, for the congregations were good and the collection considerably in advance of the sum given last year. One friend had driven nine miles in order to be present. On the Sunday School board I noticed a diagram showing the relative strength of the religions of India. We have a good helper in Mr. Hazelton, who is both local treasurer and agent for the HERALD. The friends purchased a goodly number of the pamphlet "*Gospel Work Amongst the Tamils.*"

Deputation Engagements.

FRIENDS are heartily invited to attend the following Missionary Services, when our Missionary, Mr. Ernest A. Booth, will speak on behalf of the Strict Baptist Mission :—

October 2, Wooburn Green. SUNDAY, 6, Prittlewell ; 9, Wisbech ; 10, March. SUNDAY, 13, Aston Clinton ; 14, Boro' Green ; 15, St. John's Wood ; 16, Poynings. SUNDAY, 20, Horham ; 21, Horham ; 22, Occold ; 23, Rishangles ; 24, Laxfield. SUNDAY, 27, College Park, Lewisham ; 29, Surrey Tabernacle ; 30, Ipswich (Public Hall) ; 31, Staines.

Mrs. Elnaugh Invalided Home.

WE hear with great regret, just as we are going to press, that Mrs. Elnaugh's health has broken down and that she has been ordered to take complete rest for some months at home. She has struggled with more or less ill health ever since landing in India, but in August became quite invalided, when Miss Elliott had to call in medical aid. The doctors in consultation were emphatic in their opinion that there was no other course open but return to England. We heartily sympathise with Mrs. Elnaugh, who is now on her way home, in what we are sure must be a keen disappointment to her.

The Christmas Boxes.

THE many helpers in our Churches who have been working during the year in order to fill the Christmas Boxes with evidences of practical Christianity, will be pleased to know that we are anticipating their kind gifts and that Mr. and Mrs. C. W. Harris are ready again to receive the parcels, and to pack and despatch the boxes.

May we ask all contributors kindly to 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. We understand that such a liberal supply of bandages has already been sent out that these are not needed at present.

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.

* * *

Mount Zion, St. John's Wood Road.—A series of Special Missionary Meetings will be held here (D.V.) in connection with The Strict Baptist Mission.

On Tuesday, Oct. 15th, at 8 o'clock, in the School Hall, a Young People's Conference will be held, presided over by Mr. E. A. Booth, of Madras.

On Wednesday, Oct. 16th, at a Missionary Service to be held in the Chapel, Pastor W. Chisnall, the Secretary of the S.B.M., will preach a Missionary Sermon.

On Thursday, Oct. 17th, at 8 o'clock, in the School Hall, at a Service of Prayer and Praise, "The Story of Chundra Lala" will be told.

On each of these three days, at 5 o'clock in the School Hall, there will be an Exhibition of the Sunday School contributions to the Indian Christmas Boxes, together with a number of Curios, Idols, &c.

On Saturday, Oct. 19th, at 3.30, in the large Vestry, at a Prayer Meeting for ladies only, Mrs. E. A. Booth will give an account of Zenana work in India.

* *

"The Riches of their Liberality."—We welcome gifts of 12s. and 5s. from "One Tenth" and "W. H.," and warmly appreciate the spirit which animates the anonymous donors. Perhaps we might say of them as Paul did of the Macedonian churches—"To their power, I bear record, yea, and beyond their power they were willing of themselves." May their joy be abundant.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—I was very glad to see such a good attendance at the Children's Meetings, and I hope it will not be long before we have another Children's Rally. I have received 1s. 10d. in stamps this month as indicated by asterisks. Accept my thanks on behalf of the Mission. I welcome Gladys Taylor, of West Hill, Wandsworth, to the Corner in Division II.—Thank you, Annie, for the photograph.—Many happy returns, Alma and Enea. Yes, no comment was necessary.—Yes, Enea, Division I., but if you like you may stay in Division II. till the end of the year.—I hope you are better, Colin.—I understand and will answer as you wish.—The answer in Division I., question 3, was "*Bearing* precious seed."—Division II. would have given better answers in many cases if they had referred to all the passages given with the questions.

MARKS FOR SEPTEMBER.—*Seniors.*—* * Colin Church, * Hilda Cuthbert, * * Marian Osborn, * Ruth Waters, * Grace and * Emily Church, 7. *Division I.* Doris Farrow, * * Eunice Fuller, Hubert Grimes, Kathleen Throssell, * Kenneth Robbins, * Alma Waters, 6. * Dorothy Cuthbert, Bertie Sheed, 5. *Division II.* * Winnie Church, Elsie Ellison, * Irene Hammett (for August, 7), * Dora Haynes, * Annie Waters, Harold Vine, 5. Gordon Baker, * Harold Carter, * Cecil Elliott, Irene Fraser, * Enea Tooke, Ida Wightman, Lily Adams, Gladys Taylor, 4. *Division III.*—Stanley Baker, Bernard Farrow, Doris Sheed, * Eric Robbins, * Florrie Church, 4. Doris Mellor, Ivy Robbins, 3.

QUESTIONS FOR OCTOBER.—*Seniors.*—1. A picture of the heathen world in Isaiah lx., Luke i., John iii. 2. A prayer for light (Psalm xliii.). 3. A prophecy of light in Isa. ix. quoted in Matt. iv. 4. What is the light? and whom is it promised to? Compare Isa. lx. 20, John i. 4, Luke ii. 32, John viii. 12. *Division I.* to answer questions 1 to 4 in Sunday School Examination Questions on page 114, without reference to the New Testament and without help, just as if they were being properly examined. *Division II.* to answer questions 5 to 8 on the same page in the same way. *Division III.* to answer three only of the following questions on the same page—1, 5, 6, 8, 10, 14. I am trusting you not to look at the New Testament or a Concordance or to ask anyone to help you. Those heathen children answered so well that I think it will do us all good to see how well you can answer. Try to get the maximum marks attached to the questions, and remember that sixteen of the Choolai boys gained them.

Here is a missionary story from an old *Family Friend*:—

Kazainak was a robber chieftain inhabiting the mountains of Greenland. He came to a hut where a missionary was translating the Gospel of John. He wanted to know what he was doing, and, when the missionary told him how the marks he was making were words and how a book could speak, he wished to hear what it said.

The missionary read the story of Christ's sufferings, when the chief immediately asked, "What has this man done? Has he robbed anybody? Has he murdered anybody?"

"No," was the reply, "He has robbed no one, murdered no one; He has done nothing wrong."

"Then why does he suffer? Why does he die?"

"Listen!" said the missionary; this Man has done no wrong, but Kazainak has done wrong; this Man has not robbed anyone, but Kazainak has robbed many; this Man has murdered no one, but Kazainak has murdered his brother, his child; this Man suffered that Kazainak might not suffer, died that Kazainak might not die."

"Tell me that again," said the astonished chieftain; and the hard-hearted murderer was brought to the foot of the Cross.

You and I have not done what Kazainak did, but we need the same great Saviour just as much. Your affectionate UNCLE JOHN.

The Strict Baptist Mission HERALD.

The Monthly Magazine of THE STRICT BAPTIST MISSION,
Founded in 1861 as a Foreign Missionary Society.

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CURRENT NOTES.

ALL eyes are turned to Eastern Europe. That which the nations have greatly feared and endeavoured to avert is taking place. With the rest of Europe armed to the teeth no one can foresee the ultimate political results. What concerns us more intimately and immediately is the possible effect upon Mohammedan populations, especially those of India. The unrest of the Mohammedan world, occasioned by various recent events, is likely to be intensified ; and in view of the danger of a pan-Islam movement, which is feared by many, it is our duty to watch and pray.

Our Protestant missionary sympathies and prayers are enlisted on behalf of the mission about to be dispatched to the Putumayo region of South America by the E.U.S.A. The rubber atrocities recently disclosed, outrivalling those of the Congo, will be fresh in our minds, as also Rome's endeavour to bar the way to Protestant effort in that region, and at the same time to win Protestant support for a mission of her own ! We admire the promptitude and energy with which the Evangelical Union of South America has responded to the appeal of the Indian and to the challenge of Rome, but we ought to "pray them through."

We welcome our missionary, Mrs. Elnaugh, who landed on October 6th, back to her native shores with hearty sympathy and warm appreciation of her efforts to continue her work in India in spite of increasing weakness. We trust she may gradually and surely regain her wonted health and strength. Meanwhile, may we say, she will be quite unable to take or attend meetings of any kind, and it will be the truest kindness not to ask her.

HINDRANCE OR FURTHERANCE?

"BUT Satan hindered us." How much spiritual tragedy and pathos lie behind these calm, matter-of-fact words! Not only were the circumstances, whatever they were, painful, but the apparent set-back to the Gospel was much more so. The Apostle's eager spirit, burning to proclaim his Master's message, was reined up, and that in such a manner as to make clear to him the diabolical cause of the hindrance.

And Satan still hinders. We may not be able to detect the hindrance as his in any particular case, as Paul could, but we know that Satan's hatred of the Gospel has not declined since the apostolic day. Wherever any true work for God is being carried on the arch-adversary is on the alert, and, by force or fraud, prevents, as far as he may, either the proclamation of the Gospel or its acceptance. Sometimes he works openly and with evident malice, but often by simple and innocent means, in which his hand is not suspected, or even through circumstances apparently favourable to the Gospel. And he is often successful in defeating the hopes and purposes of the worker. All this is painfully familiar to every true servant of Christ, but particularly so to the missionary in heathen lands and to those who sympathetically follow his work.

"But the things which have happened unto me have turned out rather unto the furtherance of the Gospel." Shall we call this splendid optimism or the sober judgment of faith? Ten years of Paul's missionary life have passed since he said that Satan hindered him. Both utterances are true; but perhaps he has learned something in the interval. Not only is he "not ignorant of Satan's devices," but he knows that while some of his own purposes have been defeated none of his Master's have, and, moreover, that Christ is turning Satan's successes into defeats.

And it is always true that while the servant's purpose is thwarted, the Master's is being carried to triumphant issue. Paul may be in bonds, but the Word of God is not bound. In His permission of Satan's hindrances our Lord is working towards the fulfilment of high and far-reaching purposes of His own by such skilful and powerful overruling as makes evil subserve good.

We may be perplexed, as indeed we are at this moment, at the Lord's permission of things that disappoint our cherished hopes and seem to our short-sighted vision utterly incapable of promoting His cause. Unbelief cries in bewilderment, "How?" Faith simply looks to Him who is "wonderful in counsel and excellent in working," prays in confidence that "the Word of God may have free course and be glorified," and believes that Satanic hindrances are becoming Divine furtherances.

Our Foreign Field.

The News of the Month.

MADRAS.—MRS. ELNAUGH.—Mrs. Elnaugh has had to leave India on medical advice for rest and recuperation in her native air. We all feel the keenest sympathy with our sister in the disappointment that she has sustained in having to leave India in so short a time. Prayer is asked that, if it be God's will, Mrs. Elnaugh may be restored to her place in India at the end of six months. (See page 124.)

A CONVERT FROM HEATHENISM.—On the first Sunday in September, it was my joy to baptise Soobramanyam, a young convert from heathenism. Soobramanyam is about 23 years of age, and an old scholar of the S.B.M. Semmencheri School. He states that his serious thoughts about the salvation of his soul began when his teacher (Ponniah) used to converse with him on the Bible at school.

CHOLERA.—We are glad to report that the outbreak of cholera which we had to speak of in the last issue has died down. Some much-needed rain has fallen, and the city is less insanitary than before.

J. M. BRAND.

MADRAS ZENANA WORK.—One of our senior Zenana helpers, Christiana, of Ayanapuram, has become quite dumb and partially blind through a paralytic stroke. I fear she will never again have the power to speak for her Saviour. I visited her a few days ago, and was grieved to see the once strong, active worker so helpless and weak. May she in this time of sickness be comforted by hearing that the seed she has been scattering broadcast for many years is bringing forth fruit.

During August our Zenana Staff paid 1,358 visits to Hindu and Mohammedan homes, and their hearers numbered 5,096; they were able to sell 30 Scripture Portions, and distributed over 1,000 tracts. We have been thankful to notice a deepening of interest in several who have, until lately, been careless listeners. O. M. ELLIOTT.

THE NAMAKAL FIELD.—We earnestly solicit the prayers of friends for a lad at Pavittram who is now kept from attending school because of his confessing Christ.

During the past year, ending July 31st, we travelled 800 miles in camp, visited in camp and station circles 360 towns, villages and markets, and sold nearly 7,000 Bibles, Testaments, Portions, etc.

Preacher Swamidhas, who has for some years been stationed at Nunjundapuram, has now been transferred to Varaqur. Our prayers accompany him as he enters this new circle.

Our Annual Conference was held at Kilpauk in the first week of September. We were very glad to see our Madras friends again, and were especially grateful to be there just before Mrs. Elnaugh's departure for England. Miss Elliott, our good hostess, seemed to possess an amazing stock of energy, together with an exceptional fund of patience, in dealing with her many guests.

We have now started a school among the low castes of Palayapalayam, a large village on our way to Erumaipatti. The beginnings of schools are at times in very queer places, and this one is in a small cattle-shed. As I entered the doorway to see for the first time this latest addition to our stations, the diligent students were occupying one half of the shed, and the docile cows the other half. We are trying to arrange for better conditions under which our young scholars may pursue their studies. D. MORLING.

Mrs. Elnaugh's Return.

Three of our missionaries have written very sympathetically concerning Mrs. Elnaugh's breakdown. As their papers overlap somewhat, we extract the principal paragraphs of each in order to present a continuous narrative.—EDS.

THE forward movement of the S.B.M. in India has received an apparent set-back by Mrs. Elnaugh's departure to England on medical advice for rest and recuperation. From the time that our sister set foot in India, she threw herself into the study of the language with her characteristic whole-heartedness. She laughed at weariness and scoffed at difficulties, working seven hours a day at Tamil in a tropical climate. She was making rapid progress in the language, and hoped to sit for the Tamil examination in November. But God has willed otherwise. For some time her health had not been satisfactory, until at last fever came on, and we called in medical aid. On the advice of the doctor, a specialist was consulted. His recommendation, given with such emphasis as to become an order and not a recommendation, was that Mrs. Elnaugh should proceed at once to Europe for six months' complete rest, and should be medically examined before returning to India. This verdict produced something like consternation amongst us. Mr. and Mrs. Morling happened to be in Madras at the time for Conference, and were able to talk with Mrs. Elnaugh before she left India. Mr. Morling had a private interview with Col. Donovan, the consulting physician, and asked him if there were no alternative to the course he had prescribed. The reply was decidedly in the negative, and we had no option but to book Mrs. Elnaugh's passage home. J. M. BRAND.

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On September 10th I boarded a homeward-bound steamboat at Colombo to bid farewell to Mrs. Elnaugh, who, through ill-health, has been obliged to return to England for a rest. The decision of the two Madras medical men whom we consulted is a sad disappointment and trial of faith to us out here, and we know it will fall as a bolt upon the Council at home. Our sympathies go out very warmly to our fellow-workers at Sendamangalam, who were looking forward to our sister joining them at the end of this year. But to Mrs. Elnaugh herself, who has been studying with such eagerness and perseverance to become proficient in this difficult Tamil, this sudden return home has come as a crushing blow ; it seems as though all her bright plans and hopes for the future have been abruptly arrested, yet she has received the news with courage and resignation, content that His will should be done. O. M. ELLIOTT.

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How to describe our feelings I do not know. At the beginning of last year, when Mr. Brand left us, our doors were beseiged by patients. As we sent them away we tried to afford them some consolation by telling them the Doctor *Thoorai* would one day return and build a hospital. Now, in the providence of God, he is transferred to the mountains. We told them that a lady doctor would come at the end of the year and tend their wives and children. But the lady did not come. Then we comforted ourselves that she would come, at all events, at the close of this year. But, alas! by this time Mrs. Elnaugh is many hundreds of miles from India, and well on her way to the west. From the field we have lost a colleague overflowing with sympathy and enthusiasm ; from the home we have lost a companion and a spiritual force, now to labour on in painful solitude.

But what makes our position so difficult is that just as our field on the plains has enlarged, our missionary staff has decreased. With an increase of our task has come a withdrawal of strength. This very year a great and effectual door has been opened to us, but for lack of power we are

unable to enter, so that we now find ourselves alone to deal with this vast multitude of 500,000 souls.

At our Conference we all had one real conviction about the unexpected departure of Mrs. Elnaugh, and that was that God will surely bring blessing out of it. It is His prerogative and His delight to extract good out of evil; so let us not take the loss of our colleague as the voice of God calling us back, but rather as a clear challenge to our faith to go forward.

D. MORLING.

The Kollis.

THE way has been opened for me to go to the Mountains of Death, and I hope to proceed thither after Mr. Booth's return in the early part of next year. The object of this paragraph is to enlist the special prayers of God's people on behalf of the Kolli Mountain dwellers. I feel most deeply impressed that only if the hearts of those benighted folk are PREPARED by the Holy Spirit will there be any success when the time comes for the Gospel to be taken to them. Please pray that even now the Holy Spirit may create within them a desire for salvation, a thirst for the Water of Life. Pray that they may get very tired of their bondage, and be ready to welcome the Deliverer. Last, but not least, pray that Indian preachers may be selected by God, and that all who go to carry the Gospel to those dark mountains may be specially fitted for their important task.

J. M. BRAND.

"Out of Darkness into Light."

THE following is the story told me last week by Paulmalayappan, our Preacher-teacher at Kondampatty:—

"I was brought up as a strict Hindu of the Mudaliar caste. My father was a wealthy man, and not caring to send me to the local school, engaged a teacher to come and instruct me and my brother in our own home. Our village was a small one, but exceedingly conservative, and much opposed to Christianity, so that whenever a Christian came to preach there my brother and I would always take great pleasure in pelting him with stones and rubbish. After I reached the third-class in our studies, my father, at the earnest persuasion of relatives, sent me to a distant school run by a Christian man, for he was assured by them that I would make greater headway in a Christian school. Here the first hour of the day was always devoted to Scripture lessons, which I persisted in evading. The teacher, discovering my trick, fined me for non-attendance, but seeing this was ineffectual, afterwards took to caning me. At last I had to give in and attend the Scripture lessons.

"The Bible was, of course, quite new to me, and, in spite of my prejudice, I soon became intensely interested, and occasionally went to the teacher's house for further explanation of things I did not understand. Young as I was, I saw that the Bible regarded sin in a different way from what I had understood of it from Hinduism, and as I read on I felt myself a great sinner before God, and began to look about for a way of escape. The question of the jailer, 'What must I do to be saved?' continually rang in my ears, and though I knew the reply of Paul, I was still unhappy.

"At this time two other lads and I used to frequently go into the fields and jungle to pray, for we were afraid that anybody should see us. Still I failed to find peace, until the words 'Him that cometh unto Me I will in no wise cast out' were very forcibly impressed upon my mind. Notwithstanding all this, the other two lads and I went daily to the Hindu temple and smeared the sacred ashes on our foreheads, fearing our parents would discover our secret. Careful as I was, my father soon found me out, took me at once from the school, and kept me at home. Happily, I

had a Bible, so I frequently went into an upstair room, locked the door, and read and prayed alone. One day my father caught me reading, immediately snatched away the Bible, burned it in the back yard, and kept me under closer watch.

"I longed to pour out my trouble to my old schoolmates, so wrote to them asking them to get me a Bible. I now found that the postmaster was in league with my father, and that he tore up every letter from me or addressed to me. Presently I got a letter through, and secretly procured a Bible. One morning as I was reading I came across the words, 'Whosoever shall confess Me before men him will I confess before My Father; but whosoever shall deny Me before men him will I also deny.'

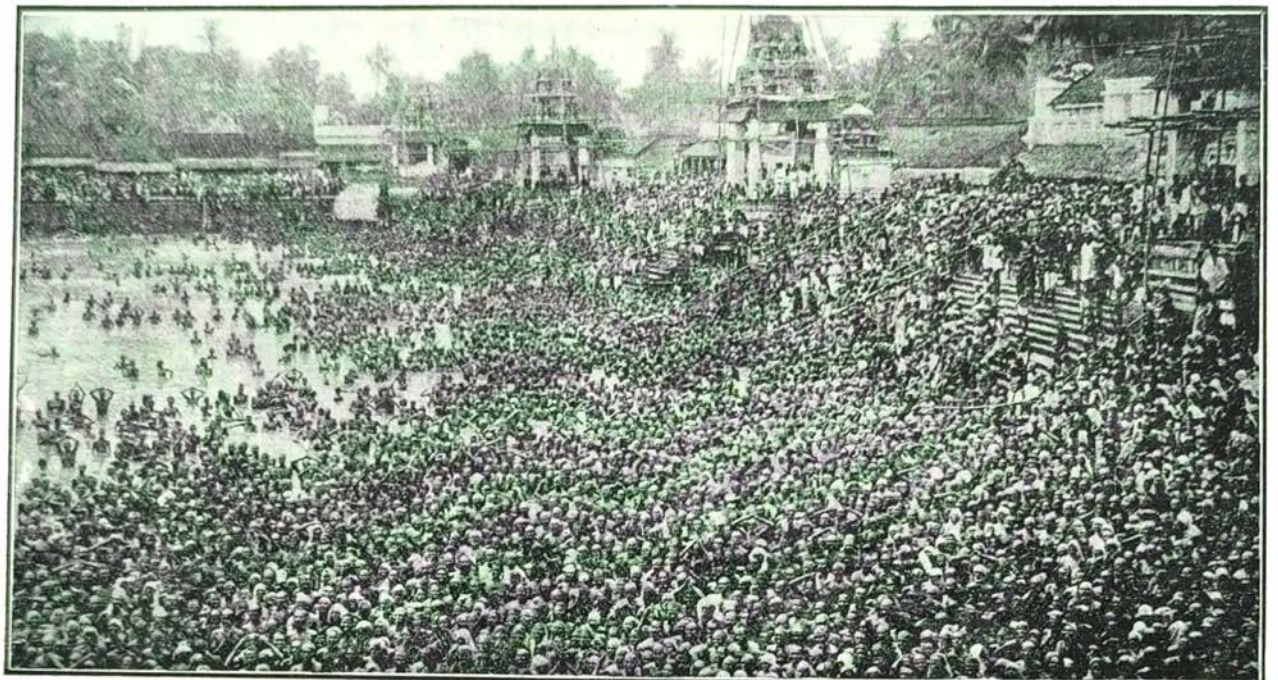
"At this I began to feel alarmed, for I had previously been almost content to remain a secret disciple. I knew now that I must come out and confess the Lord, and with this new knowledge of the will of God the Lord began to take away the secret hankering that I had entertained for my share in the inheritance of the family property. This prepared me for my next step. Running away from home, I reached the town where my old school was, and sought shelter amongst some Christians there. The next Sunday I went with them to chapel, but remained outside during the service. All the while the words pressed on me, 'Whosoever shall deny Me before men, him will I also deny,' and when the service was about to close, I gathered up courage, went in, and told them that I was at heart a Christian, and had already broken my caste by eating with Christians. This open confession greatly relieved me, and the next week I went to several villages, in company with other Christians, bearing testimony for the Lord.

"Just as I felt that all was going well, I found myself caught by a police officer and some constables, who had been sent by my cousin, the county magistrate. I was now marched off to my home, where an angry reception awaited me. As I had broken my caste by eating with Christians I was not allowed to sleep or take my meals with the family, but was served with food outside the house. Two men were now kept to guard me night and day, from whom I learnt that at the next festival I was to submit to certain ordeals and be re-admitted into the caste.

"The day for the removal of my ceremonial uncleanness and the propitiation for my sins soon came round, and the whole family of us journeyed to the scene of the festival, where my head was shaved, the hair presented to the idol, many offerings were made to both priests and gods, and I was caused to undergo certain other ordeals for the purpose of being made a good Hindu again. At the end of the day, what with the journey, the excitement at the temple, the numerous ceremonies, and the worry of it all, my relatives were heartily tired, and keeping me in the midst of the party, lay down in the open to sleep. At midnight I lifted myself up, looked about me, touched those next to me, but they were fast asleep. I crawled over to the others and touched them also, but they moved not. All were in a heavy sleep. Then I took my one opportunity, bade them a silent salaam, ran for my life, and two days after found shelter amongst the Christians of Solapuram." D. MORLING.

"What Really Matters.—A correspondent writes: 'A friend of mine in India, not a missionary, was travelling in a train, and fell into conversation with a respectable old gentleman. They talked about this, that, and the other thing. At last this old gentleman said:

"'You know, sir, it matters very little to us who the Lieutenant-Governor is, or who the Commissioner is. *What really matters to us is, who the zenana missionary is.*'"—*The Sunday at Home.*



A CHRISTLESS MULTITUDE.

A Bathing Festival in the Tanjore District Madras Presidency.

(*About 100 miles S.E. of Sendamangalam.*)

"When Jesus saw the multitudes He was moved with compassion upon them."

OUR HOME CHURCHES.

Prayer Subjects for November, 1912.

"The Spirit Himself helpeth our infirmities."

Week beginning—

SUNDAY, 3rd.—Prayer for Mrs. Elnaugh's restoration to health.

SUNDAY, 10th.—For our Lord's guidance and provision in the present need of medical help in the Namakal Field.

SUNDAY, 17th —For Christiana and for the lad at Pavittram (see p. 123).

SUNDAY, 24th.—For blessing upon the seed sown in both fields during th past month.

The Annual Meeting.

"*But remember this, and be ready for it—Hinduism will not relax its tightening grip save at the cost of blood. We are to see scenes in India yet that will equal those in China*, and we are in India to speak a word for HIM." These words, spoken at the Annual Meeting on October 29th, quietly, though with deep seriousness, followed Mr. Booth's description of the situation, social and religious, which exists in India to-day. They seemed to lift the veil of future possibilities, and must have thrilled the heart of every listener possessed of any imagination.

This deeply interesting and illuminative speech was preceded in the afternoon by a missionary sermon, which was both searching and stirring. Taking as his text Isaiah lx. 1—3, "Arise, shine, for thy light is come," etc., Mr. Booth first pictured the contrast presented by the heathen world and the Christian Church. The vast extent of heathenism and the deep darkness of spiritual ignorance, prejudice, self-righteousness and unrelieved sorrow, were passed in review and illustrated and then contrasted with the illuminated Church. She had received light from her Lord in order to reflect it. He had revealed to her the only Way of Salvation, which none had ever guessed, and His leading had never failed her. "Contrast this with the seeking of the poor heathen who, although he craves light and calls for it, knows nothing but darkness, doubt and fear." This illuminating light was also inspiring, for "we remember the darkness of our poor souls and the depth of wickedness within when the light of Christ first shone upon us."

The second point was the call of Jehovah to His people—"Arise, shine." "'Arise!' It is a power-imparting word. He says, 'Arise,' and He gives strength to arise. The word comes to Zion in the midst of her conflict, humiliation, and depression. It finds her prostrate, and the word comes, 'Arise.' Arise from worldliness, that canker which is eating the vitality of the Church to-day, and sapping its strength and emasculating its witness before the world. Be separate, for upon that separation depends the power of that witness." Arise from lethargy, from selfishness, from self-pity. "We persuade ourselves we are doing so much, and too much, and that we have not strength and ability for this, that, and the other. We are to arise to our privilege of service, to prayer, to intercession. So surely as we do, we find the path of obedience the path of blessing. Shine! Let the light radiate. How many of us are like a dark lantern, illuminating no one? How often we hide our light under the bushel of inconsistent conduct, sloth, sinful silence, and how often we move in such an atmosphere of worldliness, that insidious, poisonous air, that the light cannot shine!" The condition for shining was constant contact with the Source of Light. It was only as we remained in communion with our Lord and Master that we were able to reflect His light and glorify Him in His service. Shine by a life of consistent

conduct and faithful witness for Him to those around. Shine so intensely that those afar off shall see the gleam of light. Possession of the light imposes the obligation to shine. No man has received the light of grace and salvation just for his own personal enjoyment, and that alone. If we are light in the Lord we shall *wish* to shine, and we may gravely doubt whether those who have no wish to shine for Him really know the secret at all. Earnest Christian conviction must find expression, and conviction that does not transform character and mould conduct is worthless.

The greatest need should have the greatest claim, and the darker the place the more need for the light. Thank God for the light that has been taken—for all the witnesses in heathendom to-day! But think again of the vast stretches that are still in the dark. Get a map of the world, and see the great unilluminated stretches of territory where the name of Christ has not been taken and the Gospel of Jesus Christ is still unknown.

The third point was Consummation—"The Gentiles shall come to thy light." If we shone with the light we had from Him, we were bound to attract and our work would not be in vain. "As the heathen see His light incarnate in us they will come; but do we so live that the only explanation men can give of us is that we live with God—that apart from that our lives are inexplicable mysteries?" The light was spreading and the Christian Church was slowly and gradually overtaking the task set her by her Lord. There were more light-points in the heathen world to-day than ever there were. Let us thank God for all that had been done; but sometimes one almost wondered when the promised time would come when "all nations should called Him blessed." "For example, if the Christian Church in India maintains the rate of progress of the past decade, it will take 600 years for India to be evangelised." Compared with the slow obedience of the Church, how graciously had God blessed her testimony! In this connection Mr. Booth referred to Mr. Morling's work in Sendamangalam and to Narayanan's conversion and his present colporteur work among the villages of the Namakal field. The hymn of Carey's first convert, Krishna Pal, was quoted with touching effect. "Remember," said Mr. Booth, "it is the word of an idolater who has just found the light, and who wrote it for his family devotions—

'O thou, my soul, forget no more
The Friend who all thy misery bore;
Let every idol be forgot,
But, O my soul, forget Him not.'

The light of God had shone through William Carey upon Krishna Pal."

"This word comes to you and me individually—'Arise! shine.' It is so easy for us to speak of the Church as a whole and say that the Church ought to arise; but let us not forget that the Church is made up of individuals, and that it is only as you and I are shining that the Church can shine."

At the evening meeting Mr. Booth in a very impressive speech outlined the situation which faces our missionaries in India to-day. He said:—"It is a time of religious and social unrest and ferment. Without question 'the unchanging East' is changing. The social unrest has not been so much in evidence since his Majesty's visit as before; but, be sure of this, it will come again. The religious unrest continues. We missionaries are facing an absolutely different situation to the situation which Mr. Hutchinson and I faced together some seventeen years ago. There is going on in all parts of India to-day a revival of orthodox Hinduism. The cry of that movement is summed up in the words, 'Back to the *Vedas*.' Young India is preaching to-day that if only the modern accretions of Hinduism could be removed and Hinduism in its Vedic purity be restored, that Vedic Hinduism will satisfy the Hindus to-day. You have the solid body of the Brahmin priesthood behind that movement. Their ramifications extend to every village in India. Let us remember that their priestly office and their position in India are at stake. They are buttressing up that huge system of caste and preparing for the final fight which must surely come between Hinduism and Christianity. Let us not be taken off our guard by the fact

that this movement often expresses itself along national lines rather than along distinctly religious lines. 'Hinduism for India' is the cry that has gone forth. 'The religion of our fathers was good enough for them. They produced those profound systems of philosophy which are to-day the wonder of many in the West. What was good enough for them is good enough for us. Let us get back to the Vedas.'

"Beside that work you have work going on at the opposite pole, viz., the caste people of to-day have begun work amongst the outcastes and amongst the hill tribes. We are faced to-day with that wonderful sight in Madras City and throughout the Presidency—the caste people are seeking to get hold of the non-caste people, and although according to the teaching of the *Vedas* these non-caste people are not strictly Hindus, and although many of the caste people would not know them as Hindus, yet the success which has attended Christian missions in India amongst the outcastes has opened the eyes of the caste people to the possibilities there are amongst the outcastes, and they fear what our American friends would term a landslide and are now working among the outcastes and seeking to bind them to Hinduism. They are doing the same among the hill tribes.

"Another factor that we have to deal with, and this is especially among educated Hindus, is the circulation of Western agnostic literature. Bradlaugh, Ingersoll, Mrs. Besant, Mill, Spencer, Huxley, and Haeckel are read throughout India. The book bazaars of India are flooded with these books in paper covers and sold at a few annas a copy, and we, as missionaries, are constantly reminded of the great discoveries made in the west by these learned men. We have flung at us such questions as this, 'Has not the modern Biblical Encyclopædia narrowed down the claims of your Jesus Christ to two or three? Then why come and preach Him here?' This is a factor which more and more will have to be reckoned with, because as the educated Hindu realises that his religion cannot stand the investigation of scientific men—that his religion can be pulled to pieces—his delight will be to use the same terms of our religion, and give back to us in India the products of the higher criticism of England.

"And then there is the real stumbling-block of the irreligion that characterises so many of our western friends who proceed to the East. I am far from making any sweeping statement about this, but it is sadly true that many leave their religion at Port Said, and pick it up when they come home again.

"And we have a difficulty in the fact that the Government of India is British. The difficulty arises in this way. To the Hindu everything that is British is Christian, and, therefore, although the Government proclaims neutrality in the matter of religion, it is considered by the man in the street in India to be a Christian Government. Now that Government is associated, in the mind of the Hindu in the north of India, as in the mind of the Chinese, with the opium traffic, and the opium traffic is the act of the *Christian* Government. The *Christian* Government is associated, in the mind of the Hindu, with the State control of the liquor traffic which obtains throughout India; and the *Christian* Government is associated, in the mind of the Hindu, with the State regulation of vice in India; and it is not an easy thing for us, as missionaries, to dissociate the acts of Government, who are, for the most part, made up of Christian men, from Christianity itself.

"And, further, Christian Institutions are being copied. You may see in India a notice board, 'Young Men's Hindu Association.' The Y.M.C.A. has been for years working out there, and now it meets this great rival. So I might go through other institutions in the West, and tell you they are being copied to-day by the Hindu.

"And then we have to reckon with those in India who, although they may at present be comparatively few in number, are on the increase. I mean the wide-awake modern Hindu who takes a broad outlook on life, and is acquainted with all the phases of the movements in the West, as with the condition of things in the East—such a man, for instance, as the Hon. Krishnaswamy Iyer, who recently died, a man of undoubted ability. He recently gave this advice to a large body of Hindu students. Holding up

before them the doctrines that had been taught in the *Yoga* philosophy, he recommended them in this way, he gave to those Hindu students, looking out on life, as the goals they should strive to attain: 'Ever practise joy in the happiness of others; ever practise compassion for the misery of others; ever practise satisfaction in the virtues of others; and *ever practise indifference to the sin of the sinful.*' That is India's attitude to sin—Indifference. That is why the Hindu religion is doomed to failure—it is indifferent to sin.''

Mr. Booth then reviewed some of the results which have followed the preaching of the Gospel in India under such conditions, illustrating the power of the Gospel, and made a stirring appeal, not merely for the maintenance of the work, but for its extension, which elicited marked, though subdued, indications of approval. This part of his speech we hope to be able to reproduce next month.

The speeches of the other brethren will, we understand, appear in the *Earthen Vessel* for December. We need, therefore, only give an outline of the remainder of the proceedings. Our dear friend and President presided at both meetings (in the afternoon in the absence of the Vice-President at an important committee meeting elsewhere), and brethren Hutchinson, Smith (of Grays) and Freston took part in the devotional service preceding the sermon.

In the evening brethren Morling and Sapey led the congregation in worship, and the President in his opening speech expressed his thankfulness in being spared to be present once again, his sympathy in Mrs. Elnaugh's enforced return to England, and in Mr. and Mrs. Morling's consequent disappointment in her being unable to go to Sendamangalam as arranged at the end of this year, and left upon our minds the question, Have we been sufficiently grateful for the health of our missionaries up to this time? Mr. Chisnall then presented the Annual Report and the Balance Sheet (the latter in the absence of our esteemed Treasurer, whose health would not allow of his remaining to the evening meeting).

The Chairman made a very necessary explanation concerning the General Fund balance appearing in the Balance Sheet. £250 of that amount had been allocated to the Boarding School Fund, another sum to the Voyage Account, and £150 for current expenses in India, leaving in hand only two months' supply for such expenses.

Mr. Hutchinson read the L.Z.A. Report for the Secretary, Mrs. Silvester, and it was then unanimously agreed to send Mrs. Elnaugh a telegram expressive of the sympathy of the meeting with her.

After the Doxology had been sung, Mr. Shinn, Pastor of Eden, Cambridge, addressed the meeting, and then Mr. Booth spoke as above. At the conclusion of his speech Mr. Welsford, Pastor of the Church at Horham, and Mr. Mutimer, our Vice-President and Pastor of the Church at Brentford, spoke. The collections were then announced—afternoon, £24 11s. 3¾d.; evening, £45 3s. 6d.; total, £69 14s. 9¾d. A vote of thanks to the Deacons of the Church at the Surrey Tabernacle and to the ladies was suitably moved and seconded by Mr. C. A. Freston, Pastor of Watford Tabernacle, and Mr. J. T. Peters, Pastor of the Old Baptist Chapel, Guildford, and carried unanimously. Mr. Thos. Green, one of the deacons of the Tabernacle, in acknowledging the vote, very warmly welcomed the Mission, and a very important and impressive day's services, the influence of which we hope may be felt far and long, was closed with the Benediction.

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Mr. Booth's Deputation Engagements.—SUNDAY, November 3rd, Stoke Ash; 4th, Royton; 5th, Bolton; 6th, Southport; 7th, Blackburn (Simmons Street); 8th, Manchester. SUNDAY, 10th, Haworth; 11th, Sunderland; 12th, Newcastle; 13th, Middlesbro'; 14th, Hollinwood. SUNDAY, 17th, Lewes (Jireh); 18th, Stevenage; 19th, St. Neots; 20th, Great Gransden; 21st, Biggleswade. SUNDAY, 24th, Homerton Row; 25th, Kings Langley; 27th, Croydon (Derby Road); 28th, Brighton.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—I miss an unusual number of you this month and am wondering what has prevented you from answering.—It gives me great pleasure to welcome Robert Booth into the Corner, partly because I have known his father, our Madras missionary, so many years, and also because it seems just the right thing that a missionary Corner should have a missionary's son in it. Don't you think so?—I was very pleased to see you the other evening, Eunice; and I hope when another Children's Missionary Meeting is held you may be able to attend.—I did not know you were present, Dorothy; why didn't you speak to me? I should have been glad.—Many happy returns, Irene; yes, keep in Division II. till the end of the year. I hope you will succeed.—I am glad you didn't look, Gladys; but you will see that you have not done badly.—You have answered in Division III., Cecil, which accounts for your marks being so low; but if you like to send me the answers in Division II., your proper division, I will give you marks for them next month instead of these.—Glad you had such nice harvest thanksgiving services, Kathleen, and to know that you like the HERALD and the Questions.—I have to thank you on behalf of the S.B.M. for 1s. 2d. received as below.

MARKS FOR OCTOBER.—*Seniors.*—**Colin Church, **Grace Church, 10; *Emily Church, *Hilda Cuthbert, 9. *Division I.*—Kathleen Throssell, 26; *Kenneth Robbins, 25; *Dorothy Cuthbert, 22; Hubert Grimes, 19; *Eunice Fuller, 18. *Division II.*—*Winnie Church, Elsie Ellison, **Harold Vine, 26; *Irene Hammett, Robert Booth, 25; Harold Carter, *Dora Haynes, 23; Gladys Taylor, 21; Cecil Elliott, 18. *Division III.*—Ivy Robbins, 21; Bernard Farrow, Eric Robbins, 19.

Divisions I., II. and III. understand, I suppose, that the reason of their marks seeming so high is that I have taken as the maximum the marks put opposite the questions in the Sunday School Examination article last month. Seeing that you were not specially prepared for the questions, you have all answered very well. Some of you will, I am afraid, be disappointed at receiving comparatively lower marks than usual. This is because the questions were an exercise of memory, whereas usually you have to search and think. I wonder whether *this* is the cause of so few answers this month.

QUESTIONS FOR NOVEMBER.—*Seniors.*—1. Give a text in Joshua proving that Abraham was brought up in an idolatrous home. 2. Two verses in Genesis proving that Rachel was brought up in an idolatrous home. 3. A command to *us* in John's first Epistle to keep from idolatry. 4. Show how Ezekiel xiv. 3, 4, 5, 7 explains this.

Division I.—1. Mention two of the kings of Judah who put down idolatry, and give chapter and verse. 2. Why was Paul's spirit stirred when he visited Athens? Give chapter and verse. 3. Mention four evidences given by Paul in 1 Thess. i. of the reality of the conversion of the Thessalonians from idolatry.

Division II.—1. Give three descriptions of missionary work from Psalm xcvi. 2. Compare Psalm ix. 11 with one of these descriptions. 3. Seven verses in Psalm cxlv. refer in different ways to missionary work. Give the numbers of the verses only.

Division III.—1. A promise of blessing to all nations through Abraham and his Seed (Genesis xxii.). 2. A similar promise to Isaac in Genesis xxvi. 3. A similar promise to Jacob in Genesis xxviii. 4. A text in Galatians iii. which tells us Who the Seed is.

Your affectionate UNCLE JOHN.

The Strict Baptist Mission HERALD.

The Monthly Magazine of THE STRICT BAPTIST MISSION, *Founded in 1861 as a Foreign Missionary Society.*

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CURRENT NOTES.

THE news of Miss Harris's illness following so closely upon that of Mrs. Elnaugh, and similarly occurring so early in her missionary career, will arouse deep sympathy—with herself, her parents, and with the Mission. So far she is making satisfactory progress, but she needs our prayers, as do her parents at home, and also Miss Elliott, who is nursing her. It is almost impossible to think of the breakdown of our two sisters without the question springing to our lips, "Why has the Lord permitted it?" Should we not reverently seek to know what He would have us learn?

We trust the outline of Mr. Booth's sermon and speech at the annual meeting reported in our last issue and continued this month may be widely read and carefully pondered. The spirituality of our condition and activity at home is so important a factor in the work of our missionaries in India that we may well suffer the exhortation; and the social and religious situation in India with which they are now confronted is so difficult and so full of such serious possibilities that we ought to be as fully acquainted with them as we can in order to pray more intelligently and sympathetically.

Everyone who knows anything of the lot of Temple girls in India and of the hideous iniquity of dedicating little girls to such a life will rejoice that a Bill is before the Viceroy's Legislative Council which will, if passed, render the practice illegal. Let us pray for its success.

"THIS WASTE."

SIMON'S house was filled with odour. A rare and costly act of personal ministry had been offered to the Lord by Mary. The ointment of spikenard she poured on His head and feet was the outpouring of a heart which could not be content with any meaner offering, and it was also a silent confession of sublime faith. The odour of such love and faith filled the heart of the Lord Jesus, and He not only accepted the gift but commanded it to be memorialised wherever the Gospel should be preached.

The disciples, instigated by Judas Iscariot, and filled with indignation, had angrily said, "To what purpose is this waste?" To them it was an act of gross prodigality. They overlooked both the greatness of the Lord's person and the constraining motive of the gift. But the pain which their hasty judgment caused Mary was soothed by her Lord's gracious commendation.

A picture, this, of the essential elements of missionary service, the criticism it evokes, and its approval and acceptance by our Lord.

What is missionary work but personal service offered in faith and love to the Lord who commanded it? This is its most essential element. We have, it may be, given of our best—laid time, money, effort, ourselves perhaps, or, what is more costly still, our dear ones at the Master's feet—and it may have cost us loss, difficulty, anxieties, painful partings, broken health. All this seems poor beside the gifts of those heroes of missionary enterprise who have given up all for Christ, but we trust our offering, such as it is, has been the gift of love, an expression of faith, an act of personal ministry, the response of our heart to His command, the odour of which has been acceptable to Him.

We may or may not have been misunderstood and criticised by others, but we have probably heard the voice of criticism within:—Is not the offering too costly, the risk too great? Might we not express our devotion to the Lord in some other way? And, after all, why pour out the precious spikenard of our love at such painful cost for those whom we have never seen and who do not want us? "To what purpose is this waste?"

What is it that hushes into silence all such questioning but the voice of Jesus, as of old? "When He giveth quietness who then can make trouble?" It was a rich reward to Mary to hear His judgment—"Why trouble ye the woman? for she hath wrought a good work on Me." It was worth all the cost and all the pain. And so now. If He approves and accepts our offering what do other voices matter?

As we look back upon the passing year and survey the cost of our service, the disquieting question may arise in our hearts—"To what purpose is this waste?" If so, may our Master's judgment comfort us as it did Mary.

Our Foreign Field.

The News of the Month.



A PARIAH GRASS-CUTTER.

MADRAS.—BAPTISMS.—It was my pleasure on the first Sunday in October to lead two young disciples through the waters of baptism. The testimonies that they gave of their experience of the work of the Holy Spirit in their lives were very encouraging to the Church members. We are praying for and expecting others to come forward in the near future.

PRACTICAL SYMPATHY.—Much sympathy has been felt by our Vepery congregation for their chapel-keeper, who lost his wife and little son in the recent cholera outbreak. The chapel-keeper is a heathen man, and much prayer has been made that this sad loss of his may be the means of leading him to the Saviour. Brother Ponniah went in and out among the members and collected 10s. 8d. and gave to him to help pay the funeral expenses.

SEMI-FAMINE CONDITIONS. — Prayer is being made earnestly for the much-needed rain. Day by day the people look up to heaven and watch the few fleecy clouds that seem to mock their hopes. A few inches of rain would immediately result in the reduction of the present high prices of rice and other articles of food.

MEN'S MEETINGS.—These meetings continue to be well attended. Last Monday evening at Egmore School the people came in such numbers that there was not room for them inside, so we took the seats outside into the road and held the meeting there. It was quite successful, and our audience was still further increased by passers-by and by people who were standing in their houses and listening. On this occasion Preacher Apollos spoke on the text, "Search the Scriptures," and I followed with an address on "Sin."

J. M. BRAND.

THE NAMAKAL FIELD.—During the past month our Preachers have given up their free Saturdays to preaching and selling literature at the big Naina Malai festival.

After much waiting and many disappointments, we are very encouraged to see a vast improvement in our Tuttikulam School.

We are grieved to hear of the illness of Miss Harris at Coonoor. The last bulletins we received of her health showed an improvement, and we pray that the Master may speedily recover her to strength again.

For four seasons we have been blasting our well in Sendamangalam.

The majority of it has been through grey granite, without a single crevice. Not long ago the men came upon a fault and struck a spring, the result being that we have now over thirty feet of beautiful water.

Who knows the value of the ministry of song or of the long-abiding influence of hymns learned in childhood? Yesterday, as I left one of our Sunday-schools, about fifty lads were singing from memory the Tamil lyric—

"We will gain the victory, we will gain the victory,
Yes, we'll gain the victory, through the blood of Christ."

D. M.

Brave Co-workers.

IN the latter days of the Apostles it was a prevalent belief throughout the Roman Empire that the cult of the new sect called Christians was chiefly characterized by the worship of an ass's head and their conduct by shameless midnight orgies. We sometimes smile at the wild stories that are rife about us in these parts, where the Christian religion is regarded as but a foreign superstition, with a small and despicable following, when we hear that the initiatory ceremony of a Christian convert is to eat the flesh of the sacred cow and receive on his forehead the tattooed cross! Yet we are constantly reminded that it is these slanders, born of bitter hatred and deep prejudice, that give the pioneer untold trouble in opening new stations.

Complete ostracism is the first difficulty that the militant worker generally meets in going into a fresh neighbourhood, and there is no ostracism in the world like that of the Hindu caste system. In one place, a mile from Sendamangalam, the Preacher had arranged for his house, and was removing thither his goods, when he received peremptory orders to leave at once, because he "ate the flesh of unclean things." In a village two miles further on the people considered that clipping off the *kudumi*, or that part of the hair about the crown which Hindus allow to grow long, was an open insult to the gods. For months the house of this solitary worker was stoned because he refused to wear long hair.



Photo by THE COW-SHED SCHOOL AT PALAYAPALAYAM. *Mr. Morling.*

Perhaps the most general difficulty is to secure water. In Tuttikulam we waited four long years before gaining the privilege of drawing our won water, though there was a good well on the very premises we rented.

But how can we in our free, English customs understand the inconvenience and shame which a widower like Solomon suffers in that heathen place at the foot of the Mountains of Death when the people positively refuse to supply him with cooked food or to prepare his meals. His situation is now much easier, for Moses has been stationed only two miles away from him, where Solomon enjoys his meals and also, no doubt, many a night's lodging.

But Moses himself has only just now overcome a considerable difficulty. We have no idea of the poignant shame of being refused by one's neighbours the services of the village *dhoby*, or washerman. With Hindus the threat of a boycott from the *dhoby* is practically the same as a threat of that worst of social horrors—removal from the village and the spoiling of caste. Last week our brave worker here triumphantly pointed out to me a man through whose good influence he had at last secured the washerman.



Photo by] THE SCHOOL AT VARAQUR. *Mr. Morling.]*

Then, what of hiring a house or school building? The abovementioned Moses has been keeping his school at Palayapalayam in a small, open cattle-shed. The other day he came to the Mission House and told me very gravely: "Two days ago it commenced to rain, and as the owner of the school building is a poor man, possessing no other shelter, and his cows were getting very wet, he drove away all the scholars, tied his cattle in the shed, and refuses to let us have the place any longer."

At the first opportunity I went to the village and found Varatharajulu engaged in a harangue with the owner of the shed, endeavouring to persuade him to erect a temporary shelter for the school. The landlord, knowing full well that no one else in the neighbourhood was willing to

make us an offer for the accommodation of a low-caste school, became more and more unreasonable in his demands. Finding business was impossible with him, we went out to look for land. There was a suitable plot just opposite, the price of which was £7 ; but, by the time we had lengthily discussed other sites, the owner of the first had dropped his price to less than £3. The bargain was closed and we returned to the shed, to find the landlord greatly crestfallen and quite willing to make another arrangement about his cows. The school is now making fair progress and Moses is much happier.

Varaqur had a similar beginning, but the accompanying illustration shows that this school is now carried on in more congenial surroundings. So the gracious Lord, ever faithful to His promise, helps us day by day to press forward. D. MORLING.

Miss Harris's Illness.

THE last few months have been times of anxiety and trial in our Mission history. At the beginning of this year our hearts were gladdened by the arrival of our two new missionaries. We welcomed them with unmixed joy, and have since been noting with pleasure their progress in language study, hoping they would both do well in the coming examination. Then came a great disappointment in the illness and subsequent return home of Mrs. Elnaugh, and before another month had closed we received the disquieting news that dear Miss Harris, who had been studying in Coonoor, was ill with fever and had been removed to the local hospital.

Leaving my work in Mr. Brand's charge, I left for Coonoor the next day, and was relieved to find Miss Harris under the care of a capable doctor and trained nurse. It has since proved to be a case of enteric fever —happily a slight attack—and our dear sister is progressing slowly but steadily ; up to the present there have been no serious complications, and we hope the crisis is past. But, even under the most favourable conditions, enteric is a long, tedious illness, and it must necessarily be many weeks before dear Miss Harris will be strong enough to be moved or resume her studies. It is a severe trial of faith and patience after her strenuous efforts to be ready to take the examination next month. May she be granted all needful comfort and grace during the long, trying days of convalescence and have a constant realisation of the consoling presence of the Spirit of God. We would pray most earnestly, too, that she may be fully restored to health and work many years in our Lord's vineyard if it be according to His will. O. M. ELLIOTT.

We are glad to be able to add that later news is still favourable. Writing on October 30th, Miss Elliott says that Miss Harris is "getting on nicely. Her temperature has been down to normal in the mornings for nearly a week now, and it does not go above 100° in the evenings ; so we hope that in a day or two it will become normal for good." Great care, however, will have to be taken for some time yet.—EDS.

Tring, Akeman Street, L.Z.A. Branch.—At a meeting held in our schoolroom in the summer it was decided, after listening to Mr. Booth's appeal for more Bible-women, to endeavour to obtain sufficient members, viz., twenty-five, each to subscribe 6d. a month in order to pay for one more Bible-woman. Miss Parker's effort to secure the necessary number has not been wholly successful, seventeen subscribers only having been obtained ; so I am sending this to the HERALD in the hope that some other Church will take the matter up and find the other eight subscribers to bring in the requisite amount, viz., 12/6 a month. On page 23 of the Report Miss Elliott makes a strong appeal for Bible-women for the various districts of the Mission, and seeing that they can be provided at so reasonable an amount, it is to be hoped that other subscribers will consider the matter and supply this deficiency. ELSIE M. MAULL.

OUR HOME CHURCHES.

Prayer Subjects for December, 1912.

"Ye have not because ye ask not."

Week beginning—

SUNDAY, 1st.—Prayer for Miss Harris's restoration to health.

SUNDAY, 8th.—For blessing upon the work of the past year.

SUNDAY, 15th.—For all seemingly contrary and disappointing circumstances in the Mission to be overruled for good.

SUNDAY, 22nd.—For more labourers in the Lord's harvest; particularly for a medical worker for the Namakal Field.

SUNDAY, 29th.—For ourselves that we may have more faith in God and more importunity and power in prayer for our missionaries and their native helpers.

The Annual Meeting.

(Concluded.)

AFTER describing the situation which now faces missionaries in India, as reported in our last issue, Mr. Booth proceeded to mention some results of the preaching of the Gospel under present conditions. Some of these results were

"Frustrated Hopes."

There were cases where the green shoot of life had followed the sowing of the seed. They had tended it for years, and then, just as they were about to pluck the fair blossom, it had withered. Athelatchmi and her sister, Meenatchi, were instances. Where they were he did not know. Shortly before he came away the husband of Meenatchi, acting on his own initiative, came to one of our workers and began to inquire what the Christian religion meant, and to ask about salvation. He had gone again, and had not been seen for some months, but that inquiry was a gleam of light in the darkness, and strengthened the hope that still existed that God would show us that He has been working wonderfully, and that Athelatchmi would yet confess her Lord.

Annamal, whose case appeared in the HERALD for July and August, 1911, was also mentioned. Her father had at last consented to her baptism, but said he must consult the relatives. He did so, and his reception was something like this: "Who are you that you should want your daughter to fall into the pit of Christianity? Here in this village we have been true to Hinduism for centuries. No one has ever brought disgrace upon the village yet by joining Christianity. Who are you that you should want your daughter to be the first? You dare do it! We shall turn you out." And had the step been taken, life in Ayanapuram would have been absolutely impossible for that family. No one would have had any dealings with them. The consequence was that Annamal, a true worshipper of the Lord Jesus Christ, was unable to confess her Lord. "I saw her a few days before I came away. She was brought out into the street, but, with all her relatives around, one could say very little indeed, but just enough passed for me to have no doubt that her faith was still firm."

Encouragement.

Mr. Booth then presented a brighter and more encouraging aspect of results. There were those who had been able to make a profession of their faith. Such a girl was Jagathambal. "She was brought up not far from the Mission House, and she attended one of our schools for some years. Whilst there she was first brought to a knowledge of the Lord Jesus Christ. The

knowledge that she gained there was the beginning of a search for Him, and she found Him through the reading of His Word and the teaching she had received in the school. She came to the conviction that it was her duty to confess her faith. In order to do that she knew she would have to leave home, for as soon as it is known that a girl wishes to do this, a marriage is arranged with a heathen man in order to make it impossible. She ran away from home to a Mission Home, where she was received, and after due inquiries were made, the Police Inspector was sent for, and satisfied himself that she had come of her own free will, that no undue influence had been used, and that she was of an age, according to Hindu law, when she might make her own choice. The relatives were not satisfied, and they brought the usual charge against the missionaries of kidnapping. After a weary trial, the Englishman who tried the case was satisfied that the documents were forgeries, and that Jagathambal was of legal age, and had acted without undue influence, but, in order to satisfy the feeling of the Hindus, which was running high, he said: 'Jagathambal, you go from this Court-house a free woman. No one must attempt to persuade you where to go. The missionaries must not make any attempt to persuade you, and your friends must not. Go where you like.' Jagathambal left the Court-house, and among all that crowd she bravely walked to a Mission Home. That is a testimony of what the grace of God will do for a young Hindu convert who has been brought out of such dense darkness into the marvellous light of the kingdom of God."

"This work is worth maintaining,"

said Mr. Booth, and then appealed for regular and believing prayer, even more than for money. "Prayer moves the Hand that moves the world. I ask for your prayers on behalf of our Indian preachers, teachers, and Bible-women, many of whom are the sole representatives of Christianity in the villages where they live. Christianity is judged by their words and actions, and they are surrounded by tremendous temptations—temptations to silence and to compromise. Thank God, He has kept them! Their testimony is respected, and they are often appealed to in cases of dispute between Hindus; but they need your prayers, and so do the converts." "If it is worth maintaining,

It is worth extending.

The greatest missionary problem is more labourers. We need additions to our European staff of missionaries. When I come to this question I am frequently told: 'Well, you must not try to get our best men.' I say, speaking for all the missionaries on the field, we need the best men for India. A missionary has to occupy a position there which counts for so much. He must not only be a preacher, but also a leader of other men, for he has his band of agents, who look up to him for advice on every question that arises. In our brother Morling's field there is a centre at Tattaiyangarpati which would be a splendid opening for a first-rate man. We ask for the best, and we believe the Church at home is making its best investment in sending the best."

Our Resources.

After holding up the well-known example of the small Moravian Church, which sends out one in sixty of its members to the foreign field, Mr. Booth proceeded: "I shall be told—I have been told again and again—'We have reached our limits.' I do not believe it! I do not believe our people believe it! We have not reached the limit of enthusiasm in our denomination, nor the limit of the spirit of self-sacrifice nor of service. I find the young men and women in our Churches are calling out for leadership, not for retreat—asking to be told the way, that they may go forward. And then we talk about having reached the limit! When, twelve years ago, I sent home a request to the Council for another man, someone remarked that 'probably the next missionary had not been born yet.' But whatever other limits may have been reached, *we have not reached the limit of our resources in God.* There are vast spiritual reserves stored up in God which are ours for the asking. And we have not reached the limit that He Himself has set—'Go ye into all the world and preach the Gospel to every creature.'

Our Pastors.

"May I make an appeal to my brethren in the home ministry? We missionaries on the field recognise, brethren, that you hold the key to the situation. It depends upon how you educate your people what sort of response will be made to the missionaries' appeals, and I say, Educate, educate, educate. Teach the people about the needs of heathendom, enlighten them upon the opportunities that are ours on the right hand and on the left, and enlist their sympathy, their support, and their supplications. It can be done. Do not say, 'I minister in such a small place; I can do nothing.' In one of the great science halls of Melbourne there is suspended from the roof a huge cylinder. By the side of it hangs a string, at the end of which is a tiny cork weighing one ounce. One of the students throws the cork against the cylinder, and the result is apparently nil. The throwing of that cork against the cylinder is maintained for five, ten, fifteen minutes, and apparently nothing is being done. At the end of twenty minutes that huge cylinder is seen to vibrate from bottom to top. At the end of twenty-five minutes it is swinging to and fro as if it would never stop. Brother ministers, be like the small cork, persistently throw your enthusiasm against the indifference which exists in some quarters, and you will see greater things than you have seen yet."

Conflict and Victory.

"Christianity on the field of India is there to conquer or be conquered. The Hindus believe that victory will be with Hinduism, but they know not the strength of Him Who has gone forth conquering and to conquer, and Who never yet knew defeat. But remember, and be ready for it, Hinduism will not relax its titanic grasp save at the cost of blood. We are to see scenes in India yet that will equal those in China, and we are there to speak a word for Him—it is little, indeed, we can do—but, so far as we are able, to preach Him with all our hearts as the only Way back to God.

United Missionary Meeting at Ipswich.

A UNITED missionary meeting, under the auspices of the friends of Bethesda and Zoar Churches, took place on Wednesday, October 30th, 1912, in the Public Hall, Ipswich. The proceedings were enthusiastic and the capacious Hall was well filled. Representatives from the various Suffolk Strict Baptist Churches were present and included Pastors A. Morling, Stoke Ash; J. H. Barker, Aldringham; R. Hewitt, Rattlesden; H. Easter, Earl Soham; W. H. Ranson, Somersham; T. Reynolds, Waldringfield; C. J. Welsford, Horham; W. L. C. Leggett, Otley; W. Cooper, Rishangles; H. Lock, Blakenham; C. T. Dykes, Laxfield; and others. A letter regretting his absence was received from Pastor E. Roe, Fressingfield, who enclosed a donation for the collection.

The evening meeting was preceded by a tea kindly given by the Bethesda friends, at which a conference was held. Mr. E. A. Booth, in leading off the conference, made a very impressive speech, voicing the convictions forced upon him by the deputation work of the past few months, and made an earnest appeal to the pastors present to become leaders of their people in missionary enterprise.

Mr. Chisnall offered detailed suggestions in practical methods of assisting the work, and was followed by Messrs. Philip Reynolds, L. H. Colls, and Abner Morling. The latter, in bringing the conference to a conclusion, said he thought there were already signs of a deepened interest in Foreign Mission work in the Suffolk Churches.

Adjourning then to the Public Hall for the evening meeting, Mr. E. A. Booth, missionary from Madras, Pastor L. H. Colls, of Tring, with Mr. W. Chisnall, the General Secretary, were present as a Deputation on behalf of the S.B.M. Mr. W. Ling, Hon. Secretary, and Mr. W. H. Berry, Assistant Hon. Secretary, of the Suffolk and Norfolk Association, and the deacons of Bethesda and Zoar Churches, supported the meeting. The united choirs of the two chapels were present, with friends from Blakenham, to render help in the service of praise, and Mr. Garnham ably presided at the large organ. The chair was taken by

Pastor H. T. Chilvers, of Bethesda Chapel. Pastor C. T. Dykes read Psa. lxvii. and Pastor Abner Morling offered prayer.

The Chairman, in the course of his opening remarks, said that the meeting was held in connection with the Auxiliary of the Bethesda and Zoar Chapels, of Ipswich; they were all very sorry that their dear friend Mrs. Elnaugh had been through ill-health obliged to return from the mission field. She regretted that she could not be with them that evening, but had sent a letter, wishing for God's blessing to be upon the meeting.

A message of deep sympathy was sent by vote of the meeting to Mrs. Elnaugh, who resides at Ipswich.

The Chairman, in proceeding, could not refrain from noting that current events abroad showed that there never was such a time for the Church of Christ. Transit to all nations was easy and many doors were opened. In Japan and Korea the heathen religions were said to be very much alive. There never was a time when we should so earnestly be up and doing, and, quoting from recent mission workers, he said there was evidently an increase of darkness and of Satan's working amongst the heathen nations, and yet door after door was opening and calling us to service. He appealed to the young men and young women to render all possible help.

Mr. Booth, who was cheered on rising, dealt with the situation which faces Christianity in India to-day. India was in a state of great change, throbbing with religious and social unrest, which had, however, been temporarily modified by the recent visit of our King. India was not satisfied with its own religious condition, but, while there was a revival of ancient Vedic Hinduism, agnosticism was, at the same time, rapidly spreading amongst educated Hindus. He instanced one or two cases from his experience in India, showing the wonderful power of God in the salvation of sinners, and in their faithful adherence to the Lord who had saved them, and closed with an earnest appeal for prayer and sympathy.

Pastor Philip Reynolds urged the dissemination of pure Bible truth, and pointed out that we had no warrant to expect the conversion of the world during this dispensation; but it was the clear command of our Lord that the Gospel should be preached to all the world, so that the children of God should be gathered in from all nations. He regarded with suspicion the simultaneous profession of Christianity by whole villages and communities. A stirring address was closed by asking the congregation to take courage and go forward in their Mission and religious work, for the matter was in the Lord's hands.

Pastor L. H. Colls urged that the Church should pay her debt to Christ, the heathen, and the missionaries. Christ had given us His Gospel and His grace, and it was our privilege to give ourselves to His service. The Church of Jesus Christ that is not a missionary Church had lost the realisation of the presence of the Holy Ghost. He hoped that the meeting would result in some godly men and women giving themselves to the Lord for this service, and closed a moving and deeply spiritual address by expressing the pleasure he felt in again meeting so many old friends in Suffolk, where he had laboured for many years.

Mr. Chisnall, the General Secretary of the Mission, expressed the thanks of the Council of the S.B.M. for all the help the friends present had given in the past and again that night. He was pleased the Chairman had publicly returned thanks to God in prayer for the offering given on this occasion.

The meeting closed with prayer and the Benediction.

Ipswich. W. H. BERRY.

* * *

A Corrected Map showing all our Madras Stations will be given with the January No. of The Herald.

* * *

We Thank an anonymous friend who has kindly given to the S.B.M., to be sold for its benefit, 50 packets of cards and 16 books containing specimens of flowers from Palestine, to the value of £3 5s.

The Christmas Boxes.

WE are glad to hear from Mrs. C. W. Harris that nine cases of garments and toys have been sent to India for distribution among the children, native workers and others in the Madras and Namakal Fields. This indicates an increase of interest and sympathy in the home Churches with the developing work of our Mission. We thank the donors, including Mr. Barradell and Mr. A. Vine, together with Mrs. Harris, her daughters, and Mrs. C. W. Harris, for all their gifts and their labour of love. May they all have the joyous consciousness that the Lord accepts their offerings as made to Himself. The following is a list of contributing Churches, Sunday Schools, Working Parties and individuals. We regret that lack of space prevents our giving the names of all the donors in each Church.

CONTRIBUTORS TO THE BOXES.—ACTON LANE TABERNACLE: Friends, Working Party and S.S., per Miss E. Elliott; AMERSHAM: Children per Miss Ellen Butcher; BECCLES: Mrs. Hasell and her helpers; BRENTFORD: Friends and Girls' Sewing Class per Miss L. F. Fromow; CAMBRIDGE, EDEN: Zenana Working Party and Friends per Miss Eldred; CLERKENWELL, CHADWELL STREET: L.Z.A. per Mrs. Silvester; Friends per Miss N. Pardoe; Miss Nunn's Children's Happy Hour; and Girls' Working Band, per Mrs. Webb; CROYDON, Tamworth Road: Friends per Miss Thomas; GRAYS, EBENEZER: Sunday School per Mr. J. T. Steel; GREENWICH, Devonshire Road: Mission Helpers per Misses H. and E. Smart; GUILDFORD: L.Z.A. per Miss M. E. Pickett; HOMERTON ROW: Missionary Band per Miss M. Smith; HOUNSLOW, ZOAR: Friends per Mrs. Jeffs; IPSWICH, BETHESDA: Girls' Prayer and Working Band per Miss M. Cattermole; IPSWICH, ZOAR: The Sunday School, Friends and Mrs. Gardner's Missionary Working Party per Miss C. A. Wright; ILFORD, CLEVELAND ROAD: L.Z.A. per Mrs. H. Barnard; KINGSTON, PROVIDENCE: L.Z.A. Working Society per Mrs. Lambourne; LEICESTER, ZION CHAPEL: Ladies' Working Party per Miss Hazlerigg; LEWISHAM, COLLEGE PARK: Sunday School per Mrs. Brazier; LEYTON, GOLDSMITH ROAD: Sunday School per Miss Hicks; MANCHESTER, ROCHDALE ROAD: Particular Baptist Chapel and Sunday School per Miss Amy Chaplin and Master A. Mitton; MARGATE, REHOBOTH: Friends per Mrs. Austen; NOTTING HILL GATE, BETHESDA: Friends per Miss Keeble; PENROSE STREET: S.S. per Mr. Raddon; READING, PROVDENCE: S.S.; L.Z.A. and Friends per Mr. C. G. Prior; RUSHDEN, SUCCOTH: The Young Peoples' Missionary Sewing Meeting per Mrs. Lynn and Mrs. R. Sugars; ST. JOHN'S WOOD ROAD: Mount Zion S.S. per Mr. David Smith; ST. NEOTS, NEW STREET: S.S. per Mr. J. Cook; SOHO: Chapel and S.S. per Mr. W. H. Pond; STRATFORD, GURNEY ROAD: The Band of Hope Extension Classes and Miss Bailey's Sewing Class per Miss F. Ince; THAME: The Working Party per Miss Lottie Mears; TRING: "Many loving hands" per Miss Ellen Butcher; WALTHAM ABBEY: per Mrs. J. Pallett; WALTHAMSTOW, MAYNARD ROAD: The Sewing Class and The Gospel Meeting for Women per Mrs. Booth; WARBOYS: Friends per Miss Broughton; WELLINGBOROUGH TABERNACLE: L.Z.A. Sewing Class per Miss Ethel Perkins; WILSTONE: S.S. per Miss Ellen Butcher; WOOD GREEN, DOVECOTE: S.S. per Mr. E. H. Court; WOOD GREEN, PARK RIDINGS: The S.S., Mrs. Hills' Sewing Class and Mrs. and Miss Evans' Day School per Mr. G. Hill..

INDIVIDUAL CONTRIBUTORS.—Mrs W. Barritt, Mrs. Brown, Miss Clempson, per Miss Moss, Mrs. T. W. Colson, Miss Cooper, Miss Florence Cooper, Mrs. Facey, Mr. and Mrs. C. C. Harris and Family, Miss Howes, Miss Hunt, Miss E. Marten, Mrs. Mister, Mabel, Cissie and Gertie Murkett, Misses P. and E. M. F., Miss Pollard, Mrs. Robinson, Miss F. Sampson, Mrs. Sylvester, the Misses Thompson, Miss Tyers.

CONTRIBUTORS TOWARDS THE CARRIAGE OF THE GIFTS.—Mrs. W. Barritt, 1s.; Miss Ellen Butcher, 10s.; Mrs. T. W. Colson, 2s.; Mrs. Chas. Cooper, 2s. 6d.; Cambridge Friends, per Mrs. Booth, 13s. 6d.; Notting Hill Gate, Bethesda: Miss Baker, 2s.; Miss F. Hazelton, 1s. 6d.; Miss Steele, 2s. 6d.; Mr. H. T. T., 6d.; Other friends at Bethesda, 5s. 6d.; total, £2 1s.

Messrs. J. P. Barradell and A. Vine, of St. John's Wood Road, provided nine strong iron-bound cases for the carriage of the gifts to India.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—I am very pleased with your answers and with your letters. I should like to make one or two quotations from the latter, but instead, I am giving you a picture of Mr. Morling's three little boys playing in the compound or garden of the Sendamangalam Mission House. I have received 2s. 1d. in stamps for the L.Z.A. this month.



MARKS FOR NOVEMBER.—*Seniors.*—Colin Church, 7; *Hilda Cuthbert, 6; *Emily Church, 5; *Grace Church, *Marian Osborn, **Ruth Waters (for Oct., 9), 4. *Division I.*—*Dorothy Cuthbert, *Doris Farrow, **Eunice Fuller, Hubert Grimes, *Bertie Sheed (for Oct., 21), *Kathleen Throssell, **Alma Waters (for Oct., 27), 7. *Division II.*—Robert Booth, *Winnie Church, *Cecil Elliott, *Harold Vine, 10; *Harold Carter, 9; **Annie Waters (for Oct., 21), 8; Gordon Baker, Elsie Ellison, Irene Hammett, *Dora Haynes, 7; Irene Fraser, *Enea Tooke (for Oct., 21), 6. *Division III.*—*Florrie Church (for Oct., 21), Ivy Robbins, 4; Stanley Baker, *Bernard Farrow, *Doris Sheed (for Oct., 21), 3.

QUESTIONS FOR DECEMBER.—(*To be answered from the S.B.M. Report just published*). *Seniors.*—1. Tell me briefly in your own words the story of Baby Brownie, given us by Mrs. Booth. 2. Show what progress has been made in the Madras part of our Mission during the past six years. *Division I.*—Tell me in your own words about Colporteur Narayanan and his work of selling Bibles and Gospels in the Sendamangalam district. *Division II.*—Tell me in your own words how Miss Elliott won the confidence and love of two little native children who had met with painful accidents. *Division III.*—1. How does Bible-woman Susannah describe the death of a very old woman in her village? Tell me in your own way. 2. What was the result of Ramaswamy buying a Gospel? 3. Why did six Brahmin lads ask Mr. Morling for *English* Bibles?

I hope you will like the picture. Your affectionate UNCLE JOHN.



OUR "HONOURS" GROUP, 1912, MADRAS.

The Strict Baptist Mission

Founded 1861.

Incorporated 1907.

THE FIFTY-FIRST

REPORT,

1912.

With List of Subscriptions and Balance Sheets.

Presented at the

ANNUAL MEETING

HELD AT

THE SURREY TABERNACLE,

WANSEY STREET, WALWORTH, S.E.,

Tuesday, October 29th, 1912.

SECRETARY: W. CHISNALL,
WOODVILLE, THE GROVE, ISLEWORTH,
MIDDLESEX.

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(Chadwell Street, E.C.).

Vice-President:
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PASTORS L. H. COLLS and S. HUTCHINSON.

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—o—

MISSIONARY STAFF.

MADRAS DISTRICT.

Missionaries { Missionary E. A. Booth. Mrs. E. A. Booth.

Medically trained—Missionary J. M. Brand.

Ladies' Zenana Auxiliary.

Medically and obstetrically trained—
Miss Olive M. Elliott.

SENDAMANGALAM DISTRICT.

Missionaries { Missionary D. Morling. Mrs. D. Morling.

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.

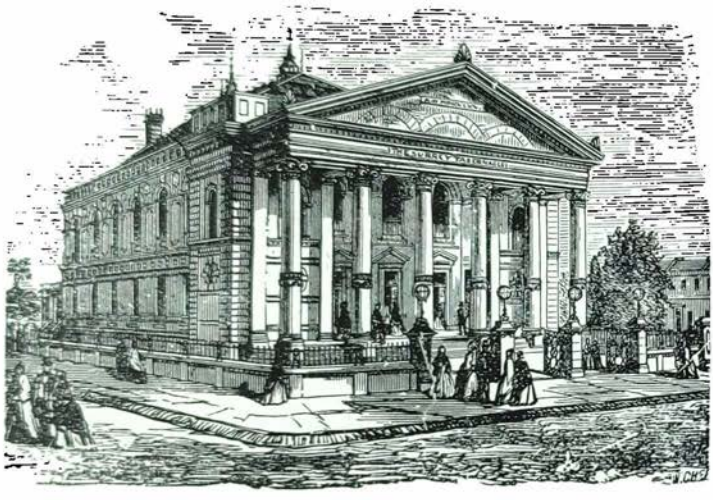
7. That the Council meet in London as often as necessary, at such time and place as may be determined upon by a majority of its members present at any such meeting, ten (including the Chairman) to form a quorum.

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.



THE SURREY TABERNACLE,

WANSEY STREET, WALWORTH, S.E.

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 29th, 1912, 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 FIFTY-FIRST REPORT.

"I Have Given Them Thy Word."

—John xvii. 14.

"Freely Ye Have Received, Freely Give."

—Matt. x. 8.

"As Poor, Yet Making Many Rich."

—2 Cor. vi. 10.

BY the passing of another year, your Council have much pleasure in presenting the Fifty-first Annual Report of the Mission, and they do so with chastened feelings through love's discipline.

In some respects it has been a year of much prosperity, but across which some shadows, deep and dark, have fallen, and yet we would not have it otherwise, for though on the one hand we have been filled with gratitude and praise, on the other, like Hezekiah, we have had to go softly before the Lord. Yet we are reminded:—

"*This* is the only generation *we* can reach,"

and to do so:—

The Word of God commands us,

The heathen in need entreats us,

The love of Christ constrains us.

We therefore lovingly entreat a prayerful perusal of the following pages, which present a simple story of the work which the Lord has enabled us to do in His name; for:—

If you read you know,
If you know you pray,
If you pray you give.

The Word of God is our inspiration, as well as help to further service.

And this small quotation is our guide:—

DISCIPLES: "*Send them away, that they may go and buy themselves bread.*"

JESUS: "*Give ye them to eat.*"—Mark vi. 36, 37.

How very true this is in relation to the development of the pioneer work in the Namakal field, and especially in the evangelizing of the hill people on the Kolli Mountains.

"For the word of God *is* quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in His sight: but all things *are* naked and opened unto the eyes of Him with whom we have to do" (Heb. iv. 12, 13). Taking this as a call of God, may we pray and labour to maintain our Madras work, which is proving such a solid help in the further advancing of our Mission, as well as to plead the cause of a more active evangelizing of the new field, including the Mountains of Death.

"Think of the grace that to you has been given,
Knowledge of Jesus the Saviour in Heaven;
God's Holy Bible, the light of life's way,
Unknown to the heathen, still looking this way."

We are saddened and humbled by the home-coming of Mrs. Elnaugh, and would bow before the Lord to learn the lesson He would have us learn from this mysterious dispensation and loving discipline. Commending our dear sister to our gracious God and Heavenly Father, we pray He may soothe and comfort her, till she sees with us what this means, and what He will reveal as He says, "Come ye into a desert place and rest awhile."

The abandonment of Mr. Brand's medical course is a matter which has occupied the minds of the Council for several months past. It will be remembered that our brother, Mr. Brand, returned to India with the intention of fully qualifying as a doctor at Madras. In March last he wrote suggesting, in view of the need of the Kolli Mountains, the desirability of beginning their evangelisation immediately, and offering to relinquish the medical course for this purpose, but expressing his willingness to act as the Council wished. Various views were taken by the members of the Council, but at their meeting in August another letter was read from Mr. Brand, written after his tour on the Kollis with Mr. Morling in June last, stating that he now heard the call of the Kollis louder than ever, and that, believing it to be of God, he *wished* to drop the medical course and proceed to the Kollis as soon as Mr. Booth returns to Madras. With this letter before them, the Council agreed, *nem. con.*, to Mr. Brand's wish, it being understood, however, that they did not thereby abandon the idea of another medical missionary for the Namakal field, the need being as great as ever.

But we rejoice in all that has happened this year, and all that God has done, in raising up such friends, to supply our many needs. May a full reward be given to all who have thus helped, from the Lord God of Israel, under whose wings they have come to trust. Our united prayer is that God may abundantly bless our Missionaries, as well as all the native helpers, who are sowing the seed of the Kingdom among their brethren.

The story of all this is told by our brethren and sisters in the following pages, being the report of another year's work for the Lord in the Foreign Field.





A Little Hindu Bride

The Madras District.

By J. M. BRAND.

—:o:—

The Method and Scope of the Report.

THE work that we have to do in India is to preach Jesus Christ and Him crucified. Afar off, and with lips that fail of the apostle's burning zeal, we preach Paul's Gospel, "whereunto I am appointed a preacher and a teacher of the Gentiles"; we exalt Paul's Lord, "whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus." This Report will enumerate and describe the various methods that are employed in order to realise this aim, and will attempt to set out plainly the amount of work that has been accomplished during the past year.

The Missionary Staff.

At the end of January, 1912, the European Missionary Staff was strengthened by the arrival in Madras of Mrs. Elnaugh and Miss E. C. Harris, both of whom have been fully taken up ever since with the study of Tamil.

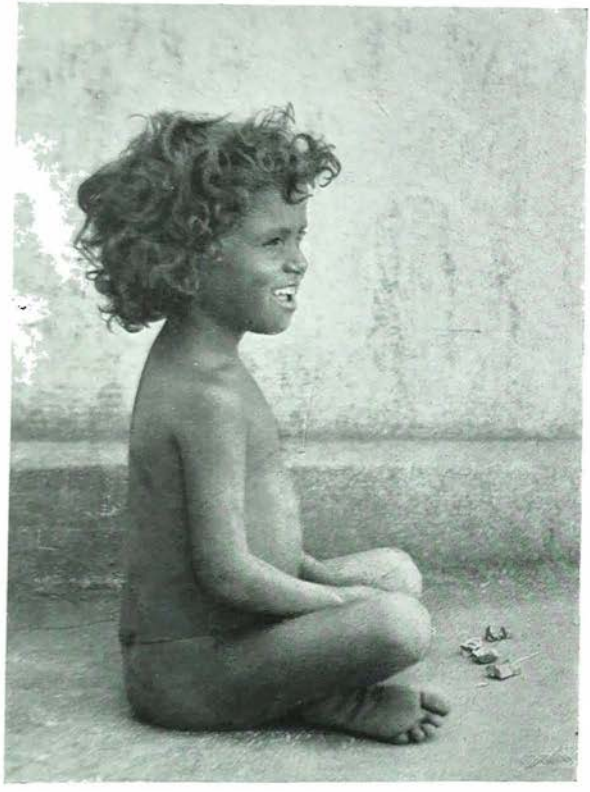
Mr. J. M Brand arrived from England, after furlough, on February 12th, and subsequently took over charge of the Madras work from Mr. E. A. Booth.

On the 29th of March Mr. and Mrs. E. A. Booth, with their two little boys, left Madras for furlough after a term of more than five years' service in Madras. They all—particularly the children—needed a change from India's heat, but we could see that it was hard work for them to say good-bye to the Indian Christians, and harder still, perhaps, for the Indian Christians to let them go. Since their departure they have been constantly remembered at the throne of grace at our prayer meetings.

Progress in Madras.

The progress that has been made in our Madras field during Mr. Booth's recent term of service may be shown by comparing the figures that describe the work during his 1906 furlough with those that describe the work during his present furlough.

	1906. £	s.	d.		1912. £	s.	d.
Amount given in Collections and Subscriptions, etc., by our Indian Congregations...	13	7	9	...	38	16	8½
School Fees	10	5	1	...	31	16	7½
Number of Scholars on Rolls		560		...		809	
Average Daily Attendance		403		...		609	
Average Sunday School Attendance ...		343		...		526	
Number of Schools		11		...		13	
Number of Teachers		20		...		34	
Number of Sunday School Scholars who Passed Scripture Examination (1907) ...		128				320*	
Number of Members on Madras Church Roll		41				79	



THAT'S VERY FUNNY! DO IT AGAIN, PLEASE.

By the Wayside.

The method of evangelisation upon which we place most emphasis is that of standing by the wayside and preaching the Gospel to the crowds that pass by. It is a method that shows

* The figure should be higher than this, as the written test results are not yet to hand, and have not been included.

very little visible result. Because it produces so very little visible result we should most likely give it up, were it not for the example of Jesus Christ and the apostles, and for the belief that God's Word MUST take effect wherever it is proclaimed.

We have in this field four Indian Preachers who give themselves wholly to this work. We have, in addition, four Preachers who go out every day and engage in open-air preaching, but who spend part of their time in school-teaching.

There are about 150 places where we regularly stand and preach. During the past year 9,146 Gospel addresses were



AH! THERE'S A MAN WITH A CAMERA. HOPE HE WON'T TAKE ME!

delivered (not counting those given by European missionaries). The people who stayed to listen numbered about 137,309, among whom tracts were distributed to the number of 28,498.

Men's Meetings.

We receive more encouragement in preaching the Gospel at

these meetings than in any other form of preaching work. A meeting is held monthly at each of the following schools, viz., Semmencheri, Pursawalkam, Egmore. On the day of the meeting a blackboard is placed outside the school advertising the meeting to passers-by. At half-past six, just when the Indian housewife is lighting her little lamps, heathen men to the average number of about twenty gather in the school and sit around on benches, while about twenty-five of the elder school children occupy the central floor-space and sing Christian lyrics. We open with prayer. A passage of Scripture is read, and we sing a hymn. Then these heathen men and boys listen for forty minutes to two Gospel addresses—one delivered by the Missionary, and the other by an Indian Preacher. The attention paid to these addresses is always most marked. Many times I have felt an overpowering conviction that the men were being deeply impressed by the message of the Gospel. Some of the young men attending these meetings are now inquiring more particularly about the Saviour. We have a good hope that before long one or two will confess their faith in Christ. One of the leading spirits in these gatherings is Dharamanathan, who was converted from heathenism and joined our Church a few years ago.

The Children—India's Hope for the Future.

We make use of various methods in preaching Christ crucified to the people of this land. Of all these methods that of school work amongst children has been by far the most fruitful of any—if by fruit conversions are meant.

In addition to the day schools we have THIRTEEN SUNDAY SCHOOLS, with an average attendance of 526. Some of the brightest and most earnest Christians in the membership of our Church are teachers in these Sunday schools. I visit them regularly each Sunday—the city schools one week, and the village schools the next.

Our day schools each devote at least an hour a day to the study of Scripture, some of them giving more. Instruction is also given in secular subjects, in recognition of which Government authorises a yearly financial grant. The total average number on the rolls for the year under review is 809. There has been an average attendance of 609. All the scholars are examined in Scripture once a month by the Missionary in charge.

Once a year the All India Sunday School Union Scripture Examination is held. The tests are divided into oral and written departments, and into primary, intermediate, senior, and teacher grades. At the recent examination we sent in 445 candidates. The written test results have not yet come to hand, but of the 402 children who entered for the oral test no less than 320 passed. Of these, 162 passed in the first-class, 96 in the second, and 60 in the third.

These results show that the Scripture knowledge of our pupils is higher now than it has ever been before.

FIFTY-TWO of the candidates in the oral examination gained MAXIMUM MARKS. In the picture, "Our Honours Group," are 42 of the 52 scholars in The Strict Baptist Mission Schools, Madras, who gained MAXIMUM MARKS in the recent All India Sunday School Examination (oral division).

Teacher Ponniah, who is now working at our Egmore school, has been greatly used of God in the conversion of his pupils. At the present time four scholars of the Semmencheri school, from which he was transferred a year ago, are under instruction as enquirers.



PONNIAH—*the Teacher whose work has been so rich in spiritual fruit.*

Enquirers.

One of the most important duties of the missionary is that of dealing with enquirers. The enquirers whom we have come to look upon as most promising are those who have passed through our schools. These have always a good knowledge of Scripture to

begin with, and it often happens that they have been prevailed upon to become enquirers by the influence of those portions of the Bible that they learned in our schools.

Other enquirers are more difficult to deal with. Many of them have grown up to manhood in the darkness and uncleanness of heathenism, and are actuated perhaps only by a vague desire for salvation, being ignorant of all but the barest notion of who Jesus Christ was, and of how salvation may be obtained.

Other enquirers come to obtain worldly help from the missionary, but these become disappointed speedily, for we never offer temporal help in any shape or form to those who are about to become Christians.

At the present time I have four or five very promising enquirers of the first class named above. I am fully convinced of the conversion of three of them, and hope that the opposition of relatives that is at present hindering two of the three from open confession may soon be removed.

House-to-House Visiting.

A method of making Christ known to the heathen which has been adopted recently, is that of visiting Hindus and Mahommedans in their own homes. It is a method from which, carried out prayerfully, we are expecting blessing. 4,503 such visits have been paid during the past year. The object of each visit is not small talk over a cup of tea, but definitely to preach Christ in a heathen home. During these visits, and at other times, the Preachers have sold upwards of 468 copies of the Gospels and other parts of God's Word.

Pastoral visits are not included in the above figures. It is my privilege to visit the Christians in their own homes whenever death or disease approaches, or when a member of our congregation absents himself or herself from the Services.

Preaching Services.

Regular Preaching Services are held in our Chapels at the following places—Vepery, Ayanapuram, Arumbakkam, Peruvallur. The congregations at the first three above-named are largely Christian, but at Peruvallur there is always a large majority of heathen, and the addresses are accordingly prepared for non-Christian audiences. At the other three chapels the ministration of the Word is carried on with a view, primarily, of building up our Church members in their faith. Those who have been gathered out of heathenism and have been baptized have to live their daily lives in the muddy atmosphere of idolatry and all kinds of immorality. They need to be continually strengthened and cared for if their lives are to be shining testimonies for Christ to the heathen. At the close of last year our Indian Church at Madras had a membership of 75, since when four members have been added by baptism.



S.B.M. CANDIDATES FOR SCRIPTURE EXAMINATION, MADRAS, 1912.

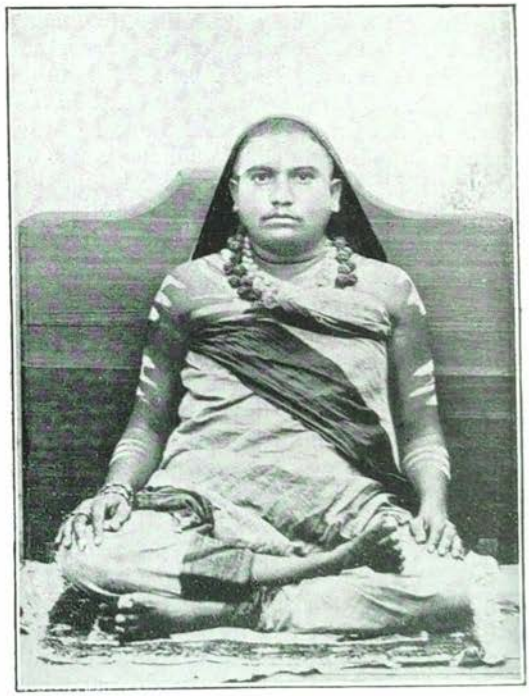
India's Hope for the Future.

Collections are made at each Preaching Service except that at Peruvallur, and totalled for the year £9 7s. 8½d. This amount includes the monthly collections at the Lord's Supper, the money given on these occasions being devoted to a special Poor Fund.

Our services begin at 8 o'clock in the morning, and 4.30 or 5 o'clock in the afternoon. In accordance with Oriental custom, men sit on one side and women on the other. We often have as many as 40 or 50 children present at the Ayanapuram Service.

Prayer-meetings.

Regular weekly prayer-meetings are held at Vepery and Ayanapuram. In addition to these, we have held during the past year a number of special prayer-meetings in which humiliation, confession of sin, and intercession for others, have been prominent features. We do very little else in our prayer-meetings but pray. There are often only two hymns, and the Scripture-reading and exposition occupy about ten minutes. But at Vepery we often have from ten to fourteen prayers in the hour—reverent, earnest, and mingled with thanksgiving. In form they vary from the stately Tamil of the aged Preacher Apollos to the stammering utterance of the lately baptized convert.



A Saivite Priest.

In our illustration on previous page sits a representative of Hinduism. Sensual, self-satisfied, secure, he is inflexibly opposed to Christianity.

Missionary Efforts of Our Indian Congregations.

Members of our Vepery congregation have formed a Volunteer Preaching Band which goes out into the streets of Madras every Sunday afternoon and preaches the Gospel to the passers-by. Our Indian Christians do this quite on their own initiative, and it is a gratifying evidence of their true missionary spirit.

A large number of the members of our Indian congregations give a definite proportion of their incomes to a Gospel Aid Fund, which is utilised by the missionary in various ways to help extend the kingdom of Christ. The amount subscribed in this way during the year was £14 6s.

This Gospel Aid Fund receives help also from the Annual Ingathering Festival which takes place at Christmas. This is another voluntary effort on the part of our Indian Christians to help forward the Lord's work in their own land. All sorts of gifts are received at this festival—fowls, sheep, rice, turbans, bananas, eggs, peacocks' feathers, drum-sticks (to be eaten !), babies' caps, etc., being among the articles brought in and sold. In this way £7 16s. $8\frac{3}{4}$d. was realised last Christmas.

The Tamil Orphan Fund is yet another evidence of the growing spirit of self-support and evangelistic earnestness that is so gratifying to notice in our Indian Church. This Fund was started and is carried on entirely by the Indian brethren. They subscribe the money, elect their own officers, and dispose of the funds. The Fund is for the support of needy Tamil orphans, particularly Christian orphans. One such lad is already in receipt of help. He has been sent to a Christian boarding-school (until we can get one of our own) and his fees are paid regularly every month. This Fund benefited during the past year to the extent of £5 6s. $10\frac{3}{4}$d.

Conclusion.

The year closes amid signs of spiritual blessing. Just recently I called a Deacons' Meeting to consider why we had had so few baptisms lately. At this meeting it was recognised that conversion was God's work and could not be forced. At the same time the general conclusion of the meeting was that if more prayer and time were devoted to caring for those who have already confessed Christ we might expect to see conversions take place as the result of the holy and consistent lives of our Church members. I therefore resolved to visit personally, as far as possible, every family in our Christian community, exhorting them, with reading of the Word and prayer, to lives of brighter testimony before the heathen. God's blessing has rested upon this effort, and already during the course of these visits several young people have been discovered who were secretly wishing to confess their faith in Christ.



A Brahmin Temple.

The Ladies' Zenana Auxiliary.

MADRAS DISTRICT.

SEED-SOWING IN THE ZENANA FIELD.

By Miss OLIVE M. ELLIOTT.

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"In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."—Eccles. xi. 6.

Sowing the Seed.

THE year 1912 has been a time of steady sowing in the Zenana field; it has had its difficulties and discouragements, but our eyes have been up to the Lord of the harvest, and, although we have not had the joy of gathering the grain into the garner of the visible Church, we have seen the green blade springing up from the dark, unpromising soil, have watched the corn forming in the ear, and know that some has already been garnered above, so are assured that He is with us and the harvest is sure.

Our Workers.

For the first time in several years we have no change in our Indian Zenana staff to report; they remain as last year—nine in number. Their duties are threefold—to read and explain the Word to as many women as they can reach, to teach the younger women to read, and to sell or distribute freely Scripture Portions and other Gospel literature. Some have been specially trained as teachers, so are particularly adapted to their work, and all, we firmly believe, have been taught by the Spirit of God and have a very real desire for the salvation of their fellows.

Their Labours.

During the year our Bible-women have been visiting about 364 houses every week, holidays excepted. They have on 13,914 occasions spoken in the Saviour's name, the number of adults who have heard their witness being 49,688 persons. They have sold or given freely 266 Scripture Portions, and 10,578 leaflets have been distributed, beside a quantity of other Gospel literature.

The Field.

Our field is divided into two sections, and these again are subdivided into nine parts. Perhaps a few words about each and its worker would be of interest.

Five of our districts are inside the boundary of the City of Madras. Of these, Choolai is first on our list; here our faithful Elizabeth has laboured for many years amongst high-caste women. Her quiet, gentle, yet courageous manner has won the hearts of many; but in Choolai the weeds and thorns of Hinduism have grown very strong and thick, and she has many things to discourage. She has at present forty houses to visit weekly and twenty women are reading with her.

In Periamettu we have two workers. Our bright, energetic little Sarah visits in the high-caste quarter; she has thirty-five houses and thirteen women to teach, and has a cheery word and a smile for everyone. During the year we had the joy of hearing a sweet testimony of faith in Jesus from one of her pupils, but someone else must have heard it too, as the following week she was absent from home and we were told we need not call again. We have never seen her since, and know not where she is, but Jesus knows, and He can strengthen and make her a bright, living witness to Him where she is hidden.

Arseervatham, too, has a few caste houses in Periamettu, but her chief work lies in the cheri or pariah quarter. I am afraid her lot is not an easy one; timid by nature and weakly in body, it is a constant effort for her to carry on her work. The enemy, too, in the form of Roman Catholicism has been in her field sowing tares diligently and has made a large number of nominal



A Typical Morning Congregation.

converts, who are far more difficult to reach than the heathen, being pledged not to listen to Bible teaching. I would ask your prayers for Arseervatham in her particularly trying position.

Coming a little nearer home, we find Rutnamoni with her seed basket in the Pursawalkam field. She has nineteen pupils among the thirty-nine houses she visits; her work is partly in the caste and partly in the pariah quarter. In her report she speaks of twelve caste women who have given up idol worship and read the Gospel with much interest. Some have asked her to teach them Christian hymns to sing instead of their heathen songs, and have already committed several to memory. In the pariah village she has not so much encouragement; many of the people are servants in European houses and are acquainted with the Scriptures, but very few have any true desire for Christ.

Sampooranam is working in Kilpauk and Madavakam, a caste village just behind the Mission House. She has been with us six years and is very thorough and conscientious in her work. She writes specially of four houses in Kilpauk where she is well received. Whatever work is going on when she arrives, it is put aside and the attention of all is given to her teaching. In Madavakam, which has up till lately been particularly barren soil, there seems to be an awakening. Several who hitherto have received us with reluctance now take great interest, and a young woman who recently married and left the neighbourhood asked Sampooranam for a Bible, that she might study it in her new home; she declares herself a believer in Christ. Her father, who

formerly was a hindrance to our work, requested Sampooranam to come and read to him from the Bible when he was ill, which she did frequently. Another man and his daughter are studying the Scriptures together. We are hoping for some sheaves from the Madavakam field.

Outside the City of Madras we have four workers. Two are at Ayanapuram, that apparently unproductive yet much-loved field. Christiana has fifty houses in the non-caste quarter. Several young women who used to be in our school are under her instruction, and listen with respectful attention while she reads; but the large majority of the people are utterly careless about their souls' salvation and have no ambition to learn to read. Christiana, however, has one hopeful sentence in an otherwise depressing report: "At many of the houses where I used to be refused entrance I now have a welcome and am allowed to speak of the 'True Veda.'" We pray that this may be the beginning of brighter days.

Our practical and kind-hearted Martha is the visitor in the caste houses, forty-eight of which are open to us. Here the outlook is a little more encouraging. We can see here and there the green blade springing up, and know the germ of life is hidden within. Some women have made a definite stand against Hinduism and for Christianity before their heathen neighbours, and a woman who died during the year told Martha a short time before she passed away that her hope of heaven was fixed upon the work of Christ; she had for some years been an earnest listener.



A Temple of Kali.



THE SEWING CLASS AT SEMMENCHERI, MADRAS.

Adjoining Ayanapuram are the districts of Sembarambakkam and Munjakuppam, where Jeevamoni has laboured lovingly for several years. Although, perhaps, not quite so fluent in speech as some of her sisters, she has the sweet gift of song so attractive to the Indian, and by this means finds a welcome in homes where otherwise she would not be received. She writes: "Many listen well to the Scriptures and some buy Gospel Portions and Tracts and read them; but it is like the seed which fell by the wayside. Up till now I have seen very little fruit. I pray constantly that God may change their hearts."

I wish you could see dear old Susannah amongst the women of Arambakkam and its neighbourhood; an experienced, sunny old Christian she is, beloved and respected by all. Sympathetic and motherly, her help and advice are constantly sought and obtained, but she is fearless in denouncing wrong. Only a few weeks ago I heard her sternly rebuke and condemn an influential man who had given voice to some atheistic views. The closing words of her report run as follows:—"During this year a very old woman died in my village. A short time before, I went to see her and said, 'The English Dhorisani and I have often been to see you and spoken of Christ, and you have professed faith in Him. Do you still believe on Him as your Saviour?' 'Yes,' she replied, bowing her head, 'I do,' and five minutes later she passed away. The seed has been sown and watered by prayer, and if according to His will God will give the increase."

Uncultivated Ground.

There are still several districts where school and evangelistic work is being carried on, but through lack of funds we have not been able to do anything for the women. We earnestly desire that it may soon be possible to send a Bible-woman to each of these.

Finance.

During the year our Bible-women have contributed a sum equal to £1 19s. 4½d., to be used in the spread of the Gospel; part has been used to cover the cost of the evangelistic work at the dispensary and the remainder for buying Tamil tracts.

Our Sewing Classes.

I should like to add a few words regarding the Girls' Sewing Classes which have been under my care since Mrs. Booth left India. At Semmencheri we have twenty-eight non-caste girls on our register, with an average attendance of twenty. Their ages range from 8 to 18 years; they are taught plain sewing, canvas wool work, and a little knitting and crochet; but the Scripture lesson takes the chief place in the morning's work, and I find the girls

listen and retain, in their memories at least, that which is taught.

Choolai has been a more difficult place to establish such a class, as the caste girls have not the freedom of the non-caste. We have now twelve girls on our register and an average attendance of nine. They are remarkably intelligent, bright girls, and we pray that the seed thus sown may yield a plenteous harvest. We press on in faith, knowing that we shall reap if we faint not.

GOSPEL MEDICAL WORK.

Progress.

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I AM thankful to be able to report a distinct advance in the medical department in every direction. God has been good in granting us the fulfilment of desires which we have long cherished.



PATIENTS FROM A DISTANT VILLAGE.

The New Building.

We had felt for some months previously that in view of the rapid increase of patients a separate building for the medical work was necessary, and in January, 1911, I made an application to the Council requesting their permission and the funds for such a building, to which they readily acceded. The work was put in

hand at once, and by the end of October a substantial brick building, measuring in all 24½ ft. by 12½ ft., was ready for occupation. The roof is tiled, and the floor of red brick. There is a cemented sink in one corner, and water is laid on from the main pipe. Everything it contains is essentially for use, and not for ornament. There is a large cupboard, a set of shelves, a dispensing table, a stool, a chair, and a writing-table, and the whitewashed walls are gay with pictures of Scripture scenes, which are used during the Gospel lessons.



A Corner of the Dispensary, Madras.

Evangelistic Effort.

Owing to want of suitable accommodation we had been able to do very little Gospel work in connection with the morning dispensary, but as soon as we moved into the new building we arranged for a Bible-woman to come every morning for an hour and address the women waiting in the verandah. She has with her a supply of Gospel leaflets, which she gives to all who can read, and in this way many who never hear the Word of God from any other source come under its influence. We give below the number of patients who have received treatment, but this does not correctly represent the number of persons who have heard the Gospel by this means, as more often than not a patient brings a friend, and often two or three. Bible-woman Sampooranam, in her report, writes: "Many listen very attentively and eagerly, and beg me to go on when I stop for a moment, and some who do not

need medicine come with their sick friends on purpose to hear me speak."

In addition to the teaching of the Bible-woman, we endeavour to circulate the printed Word as much as possible by wrapping up powders and boxes of ointment in tracts, and on the attendance card which is given to each new patient to be produced on every subsequent visit is printed the story of salvation in very simple language. May we have the joy of seeing souls brought to Jesus by means of our Gospel medical work.

Work Inside the Dispensary.

It is very difficult to estimate how much or how little success one has achieved in dispensary work. The patients come, receive their bottles of medicine, and often we never see them again. The strongest proof I can bring before you that good has been done in this direction lies in the fact that the attendance book for this year registers 2,590 entries—almost double that of last year. The cases treated have been many and varied, fever, skin diseases, and bowel complaints being the most common. Often a little attention to cleanliness and ordinary hygienic measures are all a patient requires. I remember an up-country boy coming to me at the beginning of the year with his hands covered with the most loathsome sores. He had not been to work for six months on that account, and had come to Madras to attend the hospital, but someone told him of our dispensary, and he came. I prescribed scrupulous cleanliness and the application of a simple home remedy, and in a fortnight he was able to return home practically cured and very grateful.

Several lepers have found their way to our door, and we have gladly given them a little temporary relief, though not able to do permanent good.

It is very sweet to watch the growing confidence of the little ones who come to be healed. One little girl was brought by her old grandmother. She had had an accident, and injured the flesh of the upper part of her leg. The wound was neglected, and when brought to me was in a most horrible condition. Terrified by the close proximity of a stranger—and a white person—and writhing with the pain of the dressing, the child just rent the air with her shrieks during the first few visits, but soon she began to realise that I was her friend, and the fear gradually vanished, till at last her visits became a pleasure, though accompanied by painful dressings, and she used to wake her grandmother in the morning with the request, "Granny, shall we go to-day to the Dhorisani's house and have some sweets?"

There was another dear little one who put his foot in a vessel of boiling water and scalded it terribly. He was a sturdy boy of 2½ years, and how he kicked and screamed when he first came! It took three women to hold him still while I dressed the foot, but by the time he was well we were the closest of friends. He used

to welcome me with such a sweet, winning smile, talking quite confidentially in his baby Tamil, and it was worth a good deal to see his dear, chubby little hands clasped in front of his curly head to signify "Good-bye, and thank you," as he went away.

Funds.

The greater part of the cost of our dispensary work comes, of course, from home, but we have this year been able to gather a little locally. Our Bible-women have been paying the salary of their sister who speaks to the patients (£1 4s.), and the patients themselves have contributed 6s. $5\frac{3}{4}$d. as thankofferings. This has been given mostly in 1 pie pieces (one-twelfth of a penny), and so represents the thanks of a fair number, although not a large sum.

In Closing,

We thank our dear friends for all their loving prayers and practical help, and pray that they may soon have reason to rejoice with us over souls saved through our medical work.

BEGINNINGS.

By Miss E. C. HARRIS.

JUST seven months I have spent in India, and it is only one year since the Kollis, an unoccupied field, was presented to me as an open door. For years I had wished to be a missionary, but *this* country had always seemed to be closed to me. I turned towards China and Africa, or cooler climates, hoping the Lord would some day make a plain way for me. And only about a year ago I had no idea where my work would be, although the desire for foreign service had grown very strong.

Now after all I am in India and feel as though I had spent almost a life-time here, so much has my Lord taught me; some trying and humbling lessons, and with them—for He often combines sweet and bitter in His dealings—wonderful revealings of His power, sympathy and leading.

As regards our Mission, so far as I have been enabled to see its workings, I am delighted to record that quiet, earnest work is being carried on in all its branches—more than I ever imagined ere I left the home-land. Of course I only refer to the Madras work, anticipating the joy of some day also seeing the further field, where our other dear friends are working.

Oh, how much grace and help is needed for service in Madras! It is impossible to describe all that its climate and heat mean to those who labour there. As I now look from these charming heights

—the Nilgiris—down upon the plains which spread out before me, like a beautiful iridescent sea of colour melting into far distance, I know, notwithstanding its fair distant appearance, how it is trying our dear friends there. It is very touching and impressive at holiday time to see these workers from all parts arriving for their much-needed rest and change. Their pale, furrowed faces, silently testifying to nerve strain and hard-fought battles, scarcely have time to resume their usual healthy colour before they again turn bravely back to the conflict for another year. It was indeed good to meet these dear, true servants of the Lord at holiday time and to hear of their work, their hopes, and their difficulties—aye, and their joys also. And after all, we need not pity them much; it is so little to give up for Him, when He gives so great a return!



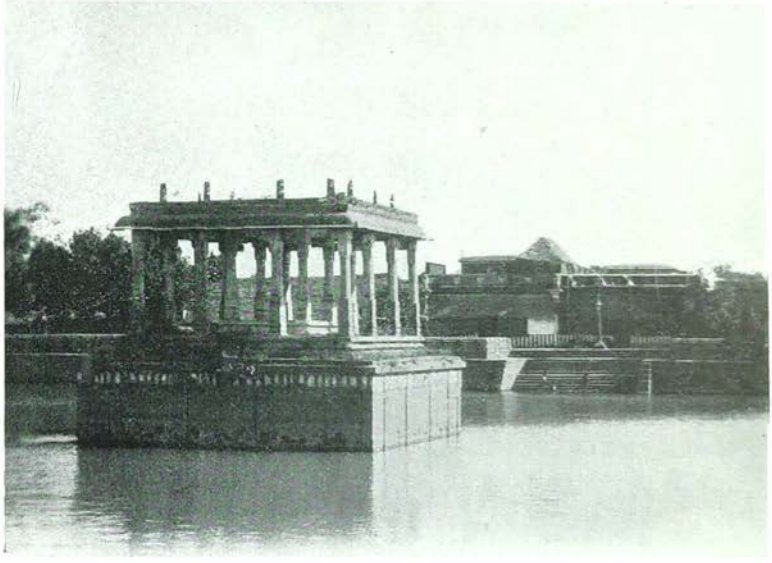
On the Kollis.

I only write as a bystander, for I have escaped to the hills, and in this quiet and cooler spot am, with His help, acquiring this difficult but interesting language. My heart aches and prays for an eloquent Tamil tongue, for although "they also serve who only stand and wait," yet the waiting—the preparation—sometimes is harder than the fight itself. But He knows how best to fit each of us, and is teaching me in my loneliness wonderful lessons of His companionship and power.

There are some things out here impossible to describe to those in the home-land. The climate, of course, for one thing, and then the effect of the sight of overwhelming numbers of natives has upon one, and the realization of one's own utter helplessness and inability against all the forces of evil.

I have often wished to write an article on Miss Elliott's work, specially that of her dispensary. The months I spent in Madras

were sufficient to prove to me the value and extent of the good God is enabling her to do by her medical knowledge. Considering the short time she spent in training it is indeed wonderful how she is able to cope with so many difficult cases that are brought under her notice. How clearly I can picture the little groups of women, often either carrying or leading their little ones, wending their way through the compound towards this little haven of cure—the dispensary. As I strolled up and down for early morning exercise, before the sun rose too high, I had time to study their often dejected faces, wondering how many of them coming under the sound of the Gospel there would eventually find the Saviour—the great Soul-healer. The dispensary is a picture of order and neatness. Once or twice I have had the privilege of assisting our



A Sacred Tank.

dear sister in her work, feeling all the time that she was quite capable of all that is required of her there.

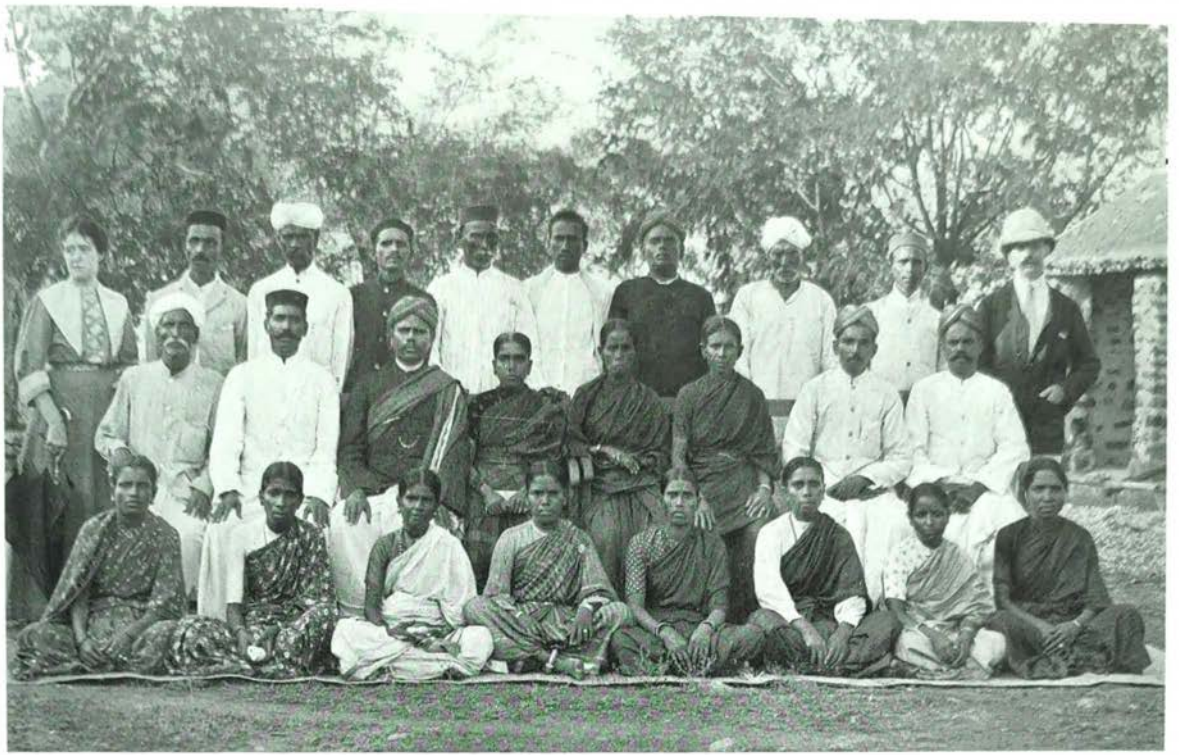
I often look back to the first few months of my stay in Madras and record with gratitude the kindness and consideration received from the dear friends in the Mission House, when we new-comers were feeling depressed and overcome by the great heat. How gently they bore with us, trying in every way to relieve the burden and the pangs of home sickness. I should also like to add, if it is not out of place to do so here, that since our two dear friends' absence in England, Miss Elliott has kindly taken up the management of the Mission House, and in every way has studied our comfort, proving also her sympathy and help in our language study.

Yes, God has indeed been good to me, and my lips burn to tell of His love to those around me. But to do this with glowing ardour and energy at present seems a very far-distant joy. It pleased me greatly, though, the other day, when I, with a few stumbling words, managed to ask my sweeper-woman if she knew the Saviour, and found that she could understand me. She had heard of Him, but I do not know if she really *knew* Him. However, she had understood what I said, and such encouragements help a great deal. I hope I shall be forgiven these few rambling remarks. I hardly know what is expected of me, as being away from the Madras friends I do not know on what subjects they are writing.

I close with a word of thanks to all those who have so kindly remembered me in their prayers. I have *needed* His help so much and He has not failed me.



COLPORTEUR NARAYANAN, SENDAMANGALAM.



SENDAMANGALAM STAFF, 1912.

THE
Sendamangalam District

By D. MORLING.

IN reviewing the work of the past year we would first briefly note what appear to us the chief features of this period. (1) Camping has taken up both time and strength, and we believe they have been well spent in a valuable branch of evangelism. (2) In the sale of literature there has been an immense increase, which I am sure must be gratifying to all who love and believe the living Word. (3) There has been an important advance in the direction of self-support, and this entails no little sacrifice on the part of our Indian Christians. (4) Notwithstanding a continued deep opposition to our work from many quarters we trace what we believe to be a spiritual movement amongst some of the low-castes in the southern circle.

Our work is carried on by various methods—I would almost say, in several departments. If in this report each method or department receives a separate treatment the whole field of labour will be clearer to the mind of the reader. We will first note our various stations and their different workers.

Stations	*Preachers*	*Preacher Teachers*	*Teachers*	*Bible Women*	*Colporteur*
Sendamangalam ...	1	—	—	1	—
Tuttikulam	—	—	1	1	—
Nunjundapuram ...	1	—	—	—	—
Erumaipatti	1	—	2	2	—
Pottanam	1	—	1	—	—
Kondampatty	—	1	—	1	—
Bodireddipatti	—	—	1	—	—
Ponneri	—	—	—	—	1
Varaqur ...	—	—	1	—	—
Bodinayakkanpatti	—	—	1	—	—
Chakkraipatti, Kolli Hills *	—	—	—	—	—
Pavittram	—	—	—	1	—
Pavittram	—	1†	—	—	—

Total Workers 23.

* An occasional Preacher.
† Supported by our workers' Gospel Extension Society.

Camping.

A favourite title of one of our most illustrious missionaries was the Path-finder. Much of pioneering work is necessarily either path-finding or path-making—very frequently the latter, and this is best done by the missionary leaving his home, going into the villages, and getting into close contact with the people. If this can be done without the paraphernalia of tents and other camping accompaniments so much the better. Hence, when the writer makes any of these expeditions amongst our own stations he generally goes out with no greater equipment than he can carry on his cycle. The floor or a rope cot is his couch; an open mud shed his shelter;



STARTING FOR CAMP.

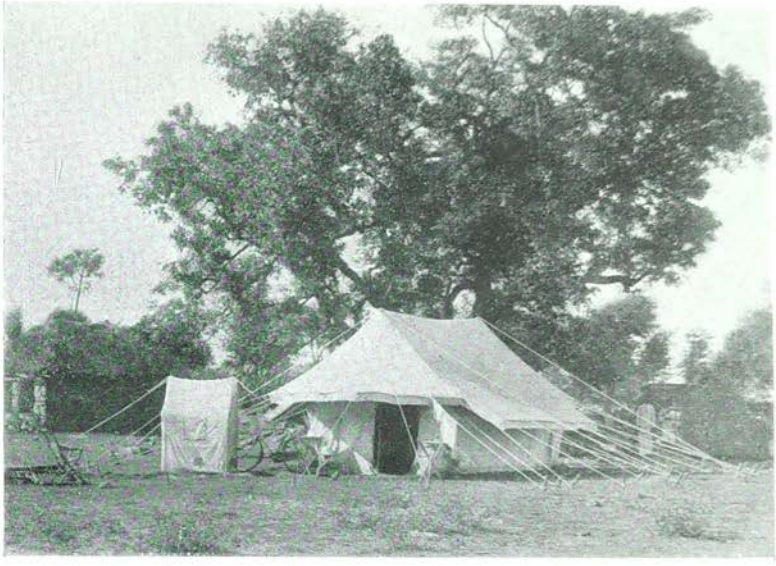
curry and rice his only fare. But this is not always possible, and sometimes it is necessary to go out with tenting, bundies and cook. During the year we have had four of these camping tours.

(1) Pavittram Camp.

Last November we made a tour to the south of the Kollis round about the town of Pavittram. We were well received by the low-castes of that place, and amongst them our self-supporting school is doing good work. On the other hand, the Hindus were so offended at our friendship with their humbler neighbours that they refused to sell us food or give us any hearing.

(2) Valayapatti Camp.

Most of December was occupied in a preaching tour to the south-west. Nearly the whole of the country was quite new to us, and though many of the places visited were small villages yet the truth found willing hearers in some very dark corners. My camping diary says, "One feels re-impressed with the honour and holy joy of being the very first to preach Christ to these benighted people. We find a ready sale of books amongst the few who can read and secure a good hearing for the Word in most places."



CAMPING UNDER A SACRED TREE.

Musiri Camp.

This preaching tour, which occupied six weeks in six different centres, was the largest we had attempted. It took us along the fertile and beautiful valley of the Cauvery, by the picturesque group of the Green Mountains, and through a country where, in all the 450 miles we travelled and the 190 towns and villages we visited, we met only one Christian. Almost everywhere we found a good reception, especially amongst the low caste, who, in several towns, petitioned us for schools. In this land of untold opportunities we sold, besides 1,555 Gospel booklets, nearly 1,000 Bibles, Testaments, and Portions.

Kolli Hill Camp.

During the year many visits have been made to the Mountains

of Death, and from our station at Chakkraipatti much evangelistic work has been carried on by the preacher superintending the erection of the station-house there.

In June, Mr. Brand and I left the Nilgiri Hills for a camp on the Kolli plateau. Accompanied by two preachers we carried the Word into new country where we had never before been. Making in each instance a field-shed our home, we camped in four localities, and delivered the message in 23 villages. Notwithstanding the difficulty of reaching the people they frequently manifested an intense interest when the Gospel was suitably presented.



Crossing a Stream.

In the 80 days of these four camps we travelled 800 miles and proclaimed the evangel in 279 towns, villages, and markets.

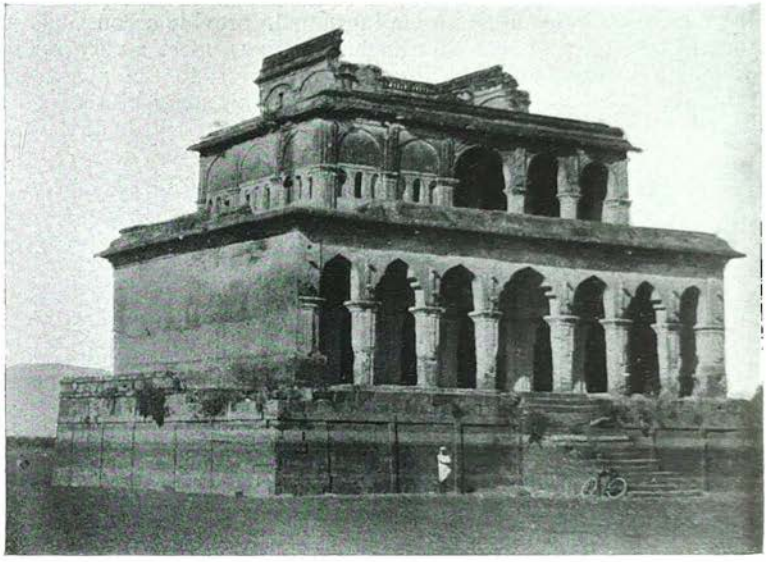
The Station Evangelist.

The evangelist engaged in station work has one great advantage over the preacher in camp. Whereas in camping work the preacher enters a village for an hour or so, unable to see it again for another four or five years, the station worker is able to visit each of the places in his circle once a week, study his audiences and their difficulties, judge as to the result of his work, and encourage those who may be seeking the truth.

On the northern side of our field we have four preachers engaged in this station work, while on the southern side there are

two. Each man should visit once a week all the principal villages within a radius of five miles of his house, and in this way may have from fifteen to twenty places on his list. The markets are always a favourite resort of the preachers, and here they are in certain instances accompanied by teachers. Each morning and evening has its own engagement, so that I am able without any notice to visit preachers and accompany them in their work. In two instances our preachers have the double task of preaching in the morning till 8.30, then holding school till evening.

During the year our evangelists delivered 1,531 addresses and secured a total audience of 60,438.



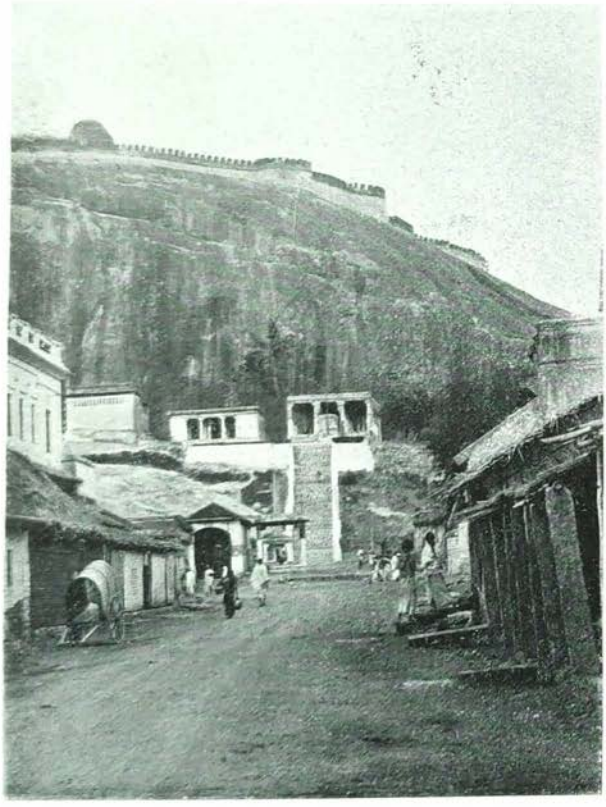
OLD RAJAH'S HOUSE.

But the work of the evangelist does not consist only in preaching. The purchase of land and the erection of buildings are rendered necessary by the growth of schools, their inconvenient situation, and the opening of new stations. After waiting about three years we secured a plot of ground in Sendamangalam for a cemetery. On the Kolli Hills a splendid site was secured in a providential way, and a station-house has been erected on it. At Kondampatty a most convenient piece of ground was purchased, and through the generosity of Mr. Angel, of St. Albans, a commodious school building has been constructed. Through the liberality of the Bible Class at West Hill, Wandsworth, and the enthusiasm of its late leader, Mrs. Jones, we have been able to add a solid stone-built vestry to our Bethel Chapel. At Bodireddipatti we have secured a parcel of ground where we are hoping to erect a building

to accommodate both the caste and the non-caste schools of that place. We are still looking out for land at Erumaipatti that we may erect our own chapel there, but the people are wary of selling to us.

The Schools.

In school work we have made advance in several ways. There are now eight schools, three on the northern side and five on the southern. Though we still experience difficulty in working amongst the low-caste, especially on the northern side about Sendamangalam, yet we have now three schools for low castes only. Moreover, non-castes have shown their willingness to attend two of our schools in the northern circle and I am hoping now to provide accommodation for them. Four of our schools have had to meet a very serious difficulty during the past six months. Owing to the absence of rain, and the consequent high price of food, many of the people have left the district. In some villages even two-thirds of the low-



NAMAKAL ROCK AND FORT.

castes have left the country and gone to the plantations of Ceylon, where they will stay until the rains come and the price of food goes down. The way in which the low-castes suffer at these times for want of wells is most appalling.

A good beginning has been made in Scripture lessons. Every teacher now holds Sunday School, when the International Lessons, printed in a convenient form, are regularly taught. Eighteen months ago six of our schools did not exist; the boys then knew of no such book as the Bible, of no such Saviour as Jesus. Yet this year, after a six months' course of study on the Life of Christ, we sent up a good number of scholars for the annual examination, when a large percentage of them were successful. But Scripture instruction is not confined merely to the Sunday lessons; every day the scholars should have one hour's teaching in our own catechism and some part of the Bible, the subject being set by the missionary. This, of course, in many places, leads to frequent objections from the parents and also to a diminished attendance.

In these days of craving for education, and especially for Western education, it is perhaps impossible to over-estimate the value of Christian school work and of the noble opportunity before English Christians. Though our school work is so very young, yet we have not laboured without encouragement, indeed without real evidence of blessing. At Erumaipatti many of the older scholars quite willingly attend our Sunday services, and listen to the sermon with evident interest. At Pottanam our Preacher Thomas frequently mentions certain lads in his petitions who, he hopes, have been brought to love the Saviour. In April the oldest lad at the Pavittram school boldly made a good confession before a large gathering of relatives and elders. This school then had not been started six months. Thus we labour on, praying and teaching, praying and teaching, looking to the Holy Spirit, who alone can work this miracle of all miracles.

The average attendance in our schools during July, the last month of the year, was 217, and the number on the rolls was 260. School fees amounted to £6 15s. 6d.

Literature.

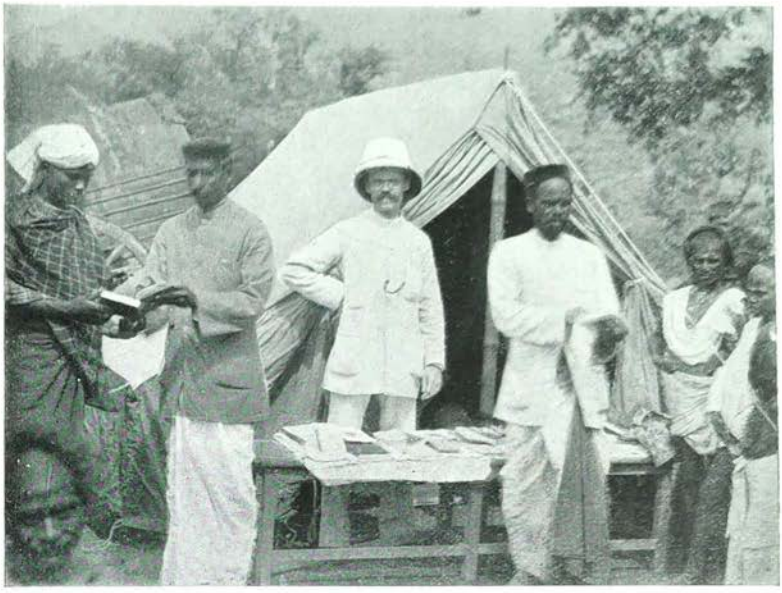
"The entrance of Thy words giveth light." Because we fully believe this we have no small confidence in the work of disseminating Gospel literature. Colportage is practically a new thing with us, but we have evidence that it is of great value. The colporteur is able to go out far and wide, entering into villages which the preacher can hardly hope to reach for years to come. The area over which our Colporteur Narayanan has worked during the past year has been about 1,000 square miles. On his first commencing this work he would start out on his journey on Monday morning and return on Saturday. Now he sets out on a tour of twenty-five or thirty days, sometimes not even returning for his monthly wage.



COLPORTEUR NARAYANAN SELLING SCRIPTURES.

At the commencement of each journey the area to be covered is all mapped out, and every village and hamlet in that circle is visited. In this way we are sure of the Gospel being made known at least once in every village in a given quarter. I have seen Narayanan even in the remotest places of my 800 mile wanderings; at one time reading a book to a young man as he sat behind his array of goods under a huge tamarind tree in a country market; at another, in a busy corner of a distant town, or squatting by the side of the main road catching wayfarers; and yet again on the mud verandah of a Hindu school, winning first the teacher by giving some handsomely-got-up Scripture gift portion, then selling Gospel portions and tracts to the scholars who flocked around him.

In his last Report he says: "In the town of Irakudi three well-to-do Hindus have purchased large reference Bibles, and are not only reading them daily for themselves but are allowing their sons to read them." In another place he continues: "A Hindu widow, after enquiring 'What is Christianity? What are its ways and teachings?' purchased a Bible of me and now listens to her son reading it." He then gives an instance of how he once entered a Hindu school, gave a portion into the hand of the teacher, who, after glancing at it, tore it into shreds, and told him never to enter his school again. The fourth instance is of a more encouraging character: "In the town of Kirambur a Hindu man of the Reddy caste purchased a one-rupee Bible and then gave it into the hand of the teacher of that place to read. Now seven or eight house-



BOOK-SELLING IN SENDAMANGALAM BAZAAR.

holders of that street gather regularly to hear the teacher read the new Scriptures."

But literature is sold not only by the Colporteur, but by the Preachers. Generally in camp and at festivals there is quite a rivalry amongst them in the selling of Testaments and Portions.

Many times in camp they have met persons who had already purchased books of the Colporteur. In the north of the Musiri county many of these people brought out their old purchases, assured us they were reading them, and also bought of us new ones. In our December camp, as Preacher Varatharajulu was showing a copy of the Gospel by Luke to a young man, a woman came up, peered over his shoulder, and said, "Ramaswami bought one of those things, and he never goes to the temple now." While we were camping at Kattuputtur, six Brahmin lads came to our tent asking for English Bibles. On my enquiring the reason of their wanting Bibles they said, "Our Teacher tells us that the English of your Bible is very excellent, so, for the sake of acquiring good English, we want to read your Bible."

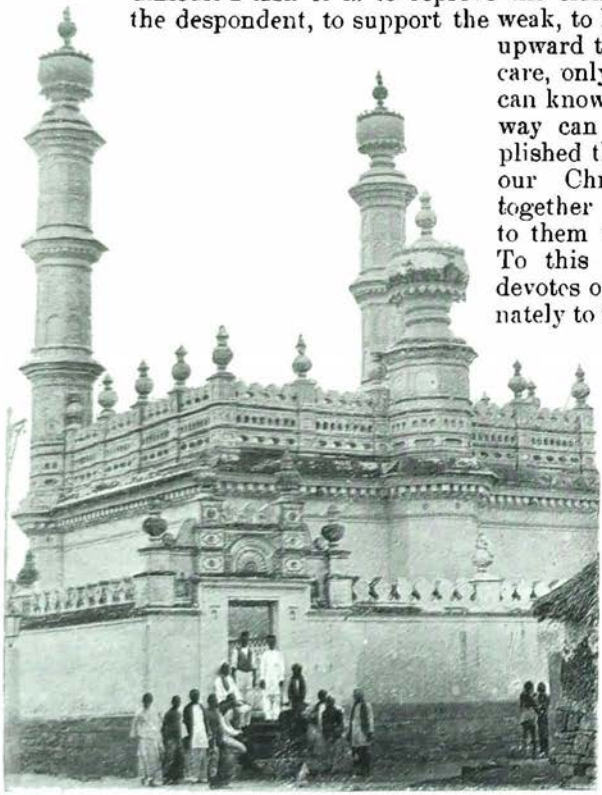
The following figures may be of some interest to the reader:—

Bibles, Testaments, and copies of "Life of Christ" sold	...	188
Scripture Portions	...	2,155
Gospel Booklets		4,594
Total books sold...		6,937

One is able to set a more adequate estimate on these figures when he remembers that a man must work in the fields for five days to get the price of a Bible, and for two days to get that of a Testament. Many thousands of four-leaf Tamil tracts have been given away, and Grimké's Text Cards have proved very useful. Owing to the kindness of the Scripture Gift Mission, we have been able to dispose of hundreds of their beautiful Gift Portions, and we have been greatly helped in this noble work of disseminating the Word by the generosity of Mrs. Jarvis, of Putney. Moreover, all the Tamil Readers used in our schools contain Christian teaching and stories from the life of Christ.

Christian Services.

We have not only to catch fish, but to feed the lambs. Our duty is not covered even in the tremendous task of preaching the Gospel and discipling all nations; we must also teach them to observe all things He has commanded us. How important and difficult a task it is to reprove the erring one, to cheer the despondent, to support the weak, to lead onward and upward those given in his care, only the missionary can know. In what better way can this be accomplished than by gathering our Christian brethren together and explaining to them the Holy Word? To this end the writer devotes one Sunday alternately to the Sendamangalam and the Erumaipatti congregations. The attendance at these services has necessarily been small, seeing they are held for Christians, though frequently we have also the presence of heathen. Collections have amounted to £5 4s. 6d.



NAMAKAL MOSQUE.

Self-help.

One of the most encouraging features of the year is the way in which our co-workers have taken up the matter of self-support. In order that the movement might have a strong impetus, and that all available strength might be utilised, a Gospel Extension Society was formed, Secretary and Treasurer were appointed, also a Superintendent to overlook the work carried on by the Society. After one month's subscription was paid in, a school was started amongst the low castes at the town of Pavittram, which is making good progress and, above all, is bearing spiritual fruit. The two things that make this movement especially valuable are—(1) the money affairs are managed entirely by the Society's own officials ; subscriptions do not come into the hands of the missionary. (2) The work is supervised by the Society's own Superintendent.

Souls for Hire.

It is worthy of note that the spiritual fruit of the year has been the direct outcome of the self-sacrifice—and this has not been small—of our co-workers in their noble effort toward self-help. Mention has already been made of a lad at our indigenous school at Pavittram who has confessed his Lord. On another page an account is given of an elder in the same quarter who has testified of his faith in Christ. In the same place two others have expressed the desire to cast in their lot with us, besides which there is



SELF-SUPPORTED SCHOOL.

amongst many an unusual willingness to hear the Word. This gives us encouragement to press the battle against the enemy; yet may we not depend merely upon manifest blessing to souls for our encouragement, but rather upon the faithfulness of the Master who has bidden us "Go."

Outlook.

Of the future it is difficult to speak. The camping of last January and February opened our eyes on a vast, fertile, populous and wholly unevangelised country; revealed to us what appear to be untold opportunities; placed upon our hearts the burden of a mighty host of more than 500,000 demon worshippers. This great multitude are living at our very doors without a single Preacher but those of the S.B.M. Titanic as the task of evangelising this country may be, we would not lose hope, but gratefully remember the way in which the Lord has provided during the past year. Indeed, the mightier the task the worthier it is of the all-sufficient Master, who ever delights in doing GREAT things for us.



MAN WORSHIPPING PULLIYAR UNDER THE SACRED MARGOSA TREE.

The Ladies' Zenana Auxiliary.

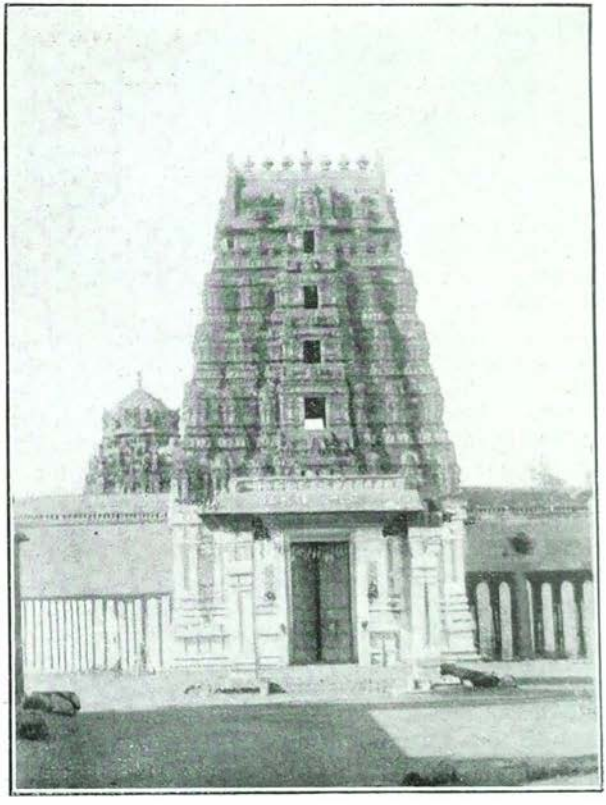
SENDAMANGALAM DISTRICT.

—:o:—

AMONG THE JUNGLE WOMEN.

By Mrs. MORLING.

HOW it would rejoice our hearts if, in recording a few of the events of the past year, we could write down in clear, bright letters of gold the names of some from our Zenanas who had openly made a profession of His name! But when we take into consideration, which we must do, the fact that this would mean the loss of home, husband and children, we are content to leave them in His hands, expecting no more than



A Stronghold of Heathenism, Turaiyur.

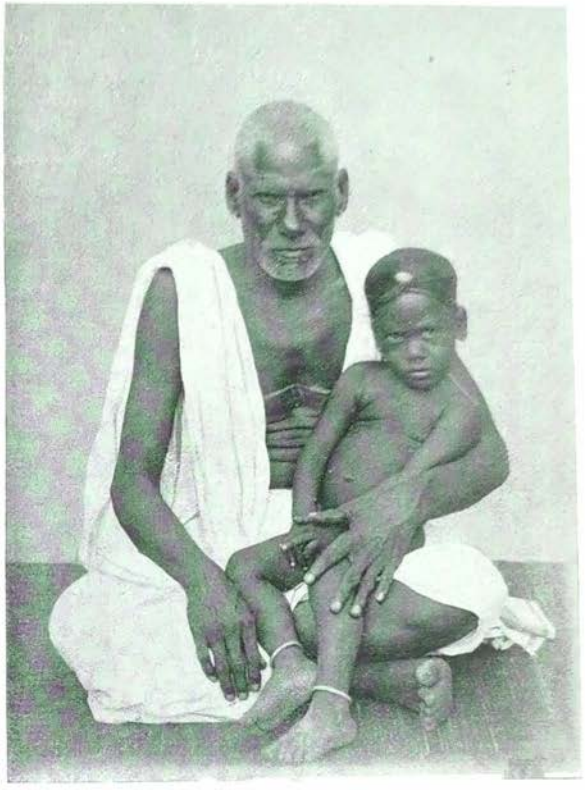
He would demand. That there are those in our midst who have learnt to love His name, the following will help to make clear, and if my pen, as it speeds on its way, describing things as they are, should turn from the brighter side, I trust the earnest reader to forgive :—

Adaikalam, who is our oldest Bible-woman, has now been transferred to Erumaipatti, where she has found an entrance into eighty houses in the low-caste quarter. Amongst her hearers, who number about thirty daily, there is an old woman who is showing unusual interest in the message. At first she resented Adaikalam's intrusion, and wished, as did her neighbours, that she would not trouble them ; but after a time she grew interested, and one day said how much she wanted to die. "But where would you go?" inquired Adaikalam. She was then reminded of the many sins that she had committed during her life, but that if she confessed and repented with her whole heart Christ would forgive them and take her to live with Himself. Each day sees the poor, wrinkled old face watching the teacher as she unfolds new and wonderful stories of a Jesus who has brought an interest into the hitherto empty and sinful life, and each day, as the work finishes, and Adaikalam prepares to go, the dear old body repeats her little but all-embracing prayer, "Jesus, save me!"

In the same town Jeevamani has some eighteen houses on her list, and though when she first started the thing appeared so strange to the people that they begged her to go and leave them, they are now glad to have her sing and read to them. We spent some very happy hours amongst these friendly folk some time ago, when we were camping in Erumaipatti. Even then great interest was shown, and we hope and believe that there are other sheep there which must be brought into His fold.

Pavittram, six miles on the further side of Erumaipatti, where new work has been started, has a very interesting and encouraging beginning.

Sometimes when we are in the zenanas settling ourselves for a little talk, we try to impress on our hearers the fact that we have come to talk to the mothers and their girls ; that the husbands will find far more interesting matter from our Preachers ; but more often than not we get an old grey-headed grandfather in our group with a little child nestling in his arms, and to one of these aged ones the Word has become as a living fire. To Sellachi, who was for a short time filling a vacancy in our school, he came one day, asking if her swamy could not make his leg better—it had given him a lot of pain for several weeks. He had heard from her lips some wonderful stories of the Jesus King. "If you ask Him, could He not heal my leg?" To Sellachi there was no doubt, and there on the dusty mud floor she knelt in simple, child-like faith and prayed, believing that whatsoever we ask in His name will be given. Are we surprised that the leg grew better? The old man was not, and with the healing came the earnest belief that



A Typical Sendamangalam Hearer.

a swamy who could do so wonderful a thing could also save him from his sin. All the years of his life he has gone to the temple and offered gifts to the greasy, lifeless, stone image there, but now he walks six miles on a Sunday morning to hear the Thoorai explain the Bible and teach of the Swamy who lives to save. Not only so—he has confessed before his people—no little thing—of his belief and love, and told them, too, that he hopes they also will love and follow Christ. Mr. Morling is hoping soon, if the way is made plain—and we believe it will be—to have the holy joy of leading him into Church communion with us.

The great white sun is pouring down in all its burning heat as Thanam and I wend our way along the sandy, scorching road to the non-caste quarter of Kondampatti. We had intimated that the covered bull-cart might lend us its welcome shade, but the bundyman's emphatic "No!" keeps us from pressing the matter, for are we not on the hated road to an unclean, isolated quarter?

The first time we had entered the village excited crowds had



OPPOSITION: SHE SAID, "GO! GO!"

gathered, eager to see us and hear what we had to tell them; but to-day there is a change, and the only sign of life that we catch suddenly disappears round some corner or behind a doorway. On the face of the only woman we can get speech with is a look of terrified entreaty, and her lips can form only one word—"Go! Go!" We speak to her a little, and as a few others gather round her fear somewhat abates, and we hear something of the anger of the god in whom she places her trust. She tells us that if we stay the wrath of the gods will descend upon us, as it did on a young girl who had died three days ago; but notwithstanding the terrible fate that hovers over us, we tell her again of the sacrifice of Christ and of His power and willingness to save. As the poor, impenitent sinner watches the tears coursing each other down our face, the coarse features somewhat relax, and the stone-like eyes grow a little less hard. Yet she still bids us go. She does not want us, but is quite content to live in the darkness in which her ancestors have died.

It is amongst scenes of this kind that our women are often obliged to work, but by their kindly tact and willingness to help in the home affairs they are often able to win a way to the hearts of their hearers. Thanam visits the non-caste quarter twice a week, while the spare four days sees her busy in the better part of the town, where she has found reception in fourteen houses. She tells me with great pleasure of one Brahmin woman who is reading the Bible for herself.

Tuttikulam and Sendamangalam, too, could and would gladly contribute many interesting items. Many of the people are very friendly, and have from the first been very glad to have our workers with them, while others who were prejudiced have been overcome by kindly tact.

Our workers give from five to six hours daily, and are often able to dispose of Gospel portions, which some of our friends are learning to read for themselves.

Thus, dear friends, our story is told. A little of the year's imperfect work has been disclosed. Can we say it has been our best? Let us leave it with Him, craving His greater blessing in the coming year with a fuller consecration to Himself.



SYMPATHETIC HEARERS.

HITHER AND THITHER.

By ERNEST A. BOOTH.

—:o:—

IN the midst of constantly changing scenes inseparably connected with the fulfilment of S.B.M. engagements in town and country I cheerfully comply with the request of the Editor of this Report to contribute my mite.

The year 1912 has been with us a season of varying experiences. The ordinary routine of our work in Madras was pleasantly broken in January by the arrival of Mrs. Elnaugh and Miss Harris, whom we gladly welcomed to the Mission House. In February Mr. Brand returned to India from furlough in England and immediately began to share the work of the Madras field. A series of farewells ensued, the scene of the last of all being the deck of the S.S. *City of Paris* in Madras Harbour. From that time my share of the work in the Madras field has been entirely in the capable hands of Mr. Brand, who furnishes in these pages a Report of the year's work.

Prominent amongst those who greeted us when the *City of Paris* was moored in Tilbury Dock was the genial and indefatigable Secretary of the Mission, Mr. W. Chisnall, whose work in connection with the S.B.M. has been so signally blessed.

Loving hearts and willing hands had prepared in advance a home of which we had but to take possession. This very greatly simplified our problem of settling. Here my wife and I, with Rex and Gerald, were joined by our sonnie Robert, from whom we had been separated for five and a half years. During that long period my sister lovingly mothered him.

The Welcome Meeting in the Surrey Tabernacle established, I am told, a record in the matter of attendance. The fervent, affectionate words addressed to us by our honoured President, Pastor E. Mitchell, were a fitting climax to the many kindly greetings we that day received. Mr. Mitchell has been a "tower of strength" in the presidential chair. Long may he reign.

From that time until now I have been engaged in visiting Churches in various parts of the country, pleading the cause of the S.B.M. Between eighty and ninety engagements figure in my list, and necessarily much time is spent in travelling hither and thither. Looking through my diary I find that my boundaries are NORTH, Newcastle; SOUTH, Brighton; EAST, Beccles; and WEST, Bath. Owing to the limited number of Sundays within the period of my furlough some of our friends have been disappointed in not being able to secure my services for a Lord's-day. I share their regret, but can assure them that our Secretary, who had the arranging of my programme, earnestly endeavoured to meet the convenience of all. Naturally, those who made early application had prior claim to those who left their arrangements until after my arrival in this country. In fulfilling these engagements in various parts of the

land I gratefully acknowledge the hearty welcome which has been invariably extended to me.

In many homes I have enjoyed Christian fellowship. In some we have strengthened long-standing friendship, and in others new friendships have been formed. It has been a real pleasure to meet those who have followed with intelligent and prayerful interest the development of the work in the Madras and Namakal fields. One has not much difficulty in distinguishing between those who read the S.B.M. *Herald* and those who do not. The questions asked by the latter are sufficient indication. Here let me avail myself of the welcome opportunity of saying that the *Herald* is simply indispensable to the S.B.M. It is the one medium by which the missionaries abroad and the helpers at home are regularly brought into touch with each other. The illustrations help those at home to visualize the scenes amid which the work in India is conducted. The magazine is skilfully edited, its contents are varied and interesting and reflect great credit upon the Editors, to whom the Mission is deeply indebted for the services they freely render in the production of the *Herald*.

The Missionary meetings have varied greatly in every way. Some have been well organised and enthusiasm has been generated, with results helpful both to the Mission and the Church concerned. In other instances there has been lack of effort in the direction of making the meeting a special one, and the result has been disappointing. In the majority of cases the meetings have been helpful and successful, and I heartily thank all those who have co-operated in producing such results. As I go from place to place I frequently find that the people are desirious of more definite leadership in helping missionary work. Here is a splendid opportunity for our pastors and ministers, for it is to them that we must look to generate and direct missionary enthusiasm. A missionary from the foreign field spends one day with a Church and then disappears for years. What he can do in the limited time at his disposal he very gladly does, but I cheerfully acknowledge that this is very little indeed compared with what a missionary-minded pastor can accomplish.

Judging from what I have seen and heard I am of the opinion that genuine interest in the work of the S.B.M. is more wide and deep than ever. If there is one plea I would emphasize more than another it is that in our prayers, both private and public, the missionaries, Indian workers and converts might find a regular place. Looking at the state of the Mission interests at home and abroad we have every reason to thank God and take courage.

"Ours is the seed-time; God alone
Beholds the end of what is sown.
Beyond our vision, weak and dim,
The harvest time is hid with Him."

"A LITTLE CHILD SHALL LEAD THEM."

A STORY OF OUR MADRAS SCHOOL WORK.

By Mrs. BOOTH.

—:o:—

A BABY, with bonnie brown limbs, and a tangle of black curls, lies on a mat in the courtyard. The mid-day sun pours down its fierce heat on the soft hands and velvety face, and she blinks her black eyes and writhes and wriggles, and puts up little clenched fists in baby protest. It is all she can do at a month old, and when no one heeds she tries a further protest in a series of whimpers and wails. But Father Sol smiles on his big, warm, bland smile on baby's face, and Baby Brownie with aching head and watering eyes adapts herself to circumstances, as all good Indian babies should, and goes to sleep.

In a dark room off the courtyard, baby's mother lies still and cold, sleeping her last sleep, with saffron-dyed face, and a blaze of yellow blossoms about her—with her gorgeous crimson cloth wrapped around her still body, and a look of fear upon her dead face, waiting to be borne to the burning-ground—and even now the wail of the funeral horn is in the street, and the noiseless tread of the unshod bearers is at the door.

In the doorway of the room, between the sunlight and the gloom, is baby's grandmother, sitting huddled with her knees touching her chin, swaying and rocking, her white wisps of hair falling over her wrinkled, tear-stained face. Her voice hoarse with weeping the whole night through, she has spent the past six hours rocking and crooning her death-song. "Ay-Ay-O! Ay-Ay-O!" the old trembling voice cries, as she stretches her withered hands towards the dark room and the silent sleeper. "Ay-Ay-O! my child, my gold, my eyes, where hast thou gone? why hast thou gone? Ay-Ay-O! Ay-Ay-O!"

The baby in the sunlight wakes and blinks and whimpers again, and the old woman rises and hastily ties a charm, threaded on a yellow string, around one little dimpled wrist. There is anger and fear and loathing in the old face as she bends to her task, and she goes hastily back to her corner and her crooning. "*She* has brought the misfortune," the poor dark heart says; "she who should have been a boy and brought joy and good fortune; she who should have been eldest son of the house, to inherit his father's gold, and light his father's funeral pyre. But *she* has come, a girl, to show us our gods are angry, to cause her mother's death, to cheat her father of the son he much desired, to bring misfortune on misfortune—Ay-Ay-O!"

And such is Baby Brownie's start in life.

. . . . . .

The clock is pointing to the hour of four, and in the little Mission schoolhouse the children prepare for their Scripture lesson.

The teacher, an earnest-faced young man, stands up before them, encouragement in every gesture, kindness in every look. There is a tremor and a hush in his voice as he tells them the story he has told them many times before—the story of Jesus and His sacrifice on Calvary, which is so precious and tender a thing to his own heart. And the children look and wonder as they stand there. They love and respect their teacher, and something tells them that this is no light thing that he is telling them. In each little mind is the vision of an image in their heathen home, to which they have bowed the knee, and offered the broken cocoanuts and lit the sparkling camphor. But this story of Jesus brings new visions, touches new chords in the child-hearts, calls forth fairer and sweeter thoughts than they have ever heard expressed. Into one little maid's heart, as she nervously twists and untwists a corner of her cloth, there has come a rosy dawn, before which the long, long hours of loveless childhood fade away and are forgotten. "Jesus is loving, therefore He may, He *will* love me. Jesus answers prayer, and I will pray to Him." School is over, the lessons are done, the young heads are bowed in prayer for a few minutes. A chorus of young, lusty voices cry "Amen" with some measure of relief at the close, and there is a patter of bare feet as they run gleefully home.

She with the tangle of curls and the black eyes runs home with a new, sweet secret in her little heart—she is going to pray to Jesus.

It is night in the Hindu home; the oil lamps glimmer, and the old grandmother is performing her last ceremonies for the day before the god. Her little granddaughter creeps to her side and tells her of that one God who died on Calvary, and who hears, yes, *hears* prayer.

"Chee Po!" the grandmother says, "What do little girls know of such things? These our gods have been good enough for us for many generations; what do you know better, child?" And then she shakes her head, and mutters: "She was sent to bring us misfortune. What new thing is this? It is the devil come on her. Ay-Ay-O! someone is sure to die," and she vigorously sets herself to perform purification ceremonies to ward off the influence of the devil in that strange little grandchild.

But night after night she sees that little child kneeling in a quiet place, talking, not to an image but to a Living Presence; sees the child's face lit with joy, and a wonder and a wistfulness comes into the old wrinkled face.

. . . . . .

A missionary and a Bible-woman sit at the door of a heathen house. The goddess *Mariyatha* had come a few days before and smitten a child, and if the Christian's defiling feet cross the threshold, the goddess will take the child's life, so "only up to the doorway and no further" was the permission granted. The Christian workers know not that it is smallpox that the goddess has brought, but even did they know they would still sit on, for

just inside that doorway is another about to enter the dark valley. She, the old grandmother, lies on a grass mat with a bundle of rags for a pillow. There are none to minister to her, for all in the house are busy. The old woman has had her day, and she must die, so why trouble; it was time she died. As the dews of death settle on her brow she sees the other two women in the doorway. "Oh, you have come!" she cries. "How I have looked for you; pray, pray that Jesus may speedily take me. He only is my Saviour; I have put my trust in Him." And as we tell her once again for the last time of that love that passeth knowledge, she clasps her hands and cries, "I know it, for He died for me." Heathen faces are around her as she breathes her last, and as she smiles into His face she says to them, "I am dying a Christian, so let no heathen rites be performed over my poor body; only dig a hole and put it away to rest."

And only the little girl whom Jesus found and took to His heart in the Mission schoolhouse knows the secret of her grandmother's fearless entering into the "Valley of the Shadow."



The Ladies' Zenana Auxiliary.

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THE Committee and Officers of the L.Z.A. warmly greet the secretaries and members of the various branches and all subscribers and helpers. We offer them our hearty thanks for the work so unweariedly given, without which this Auxiliary could not be maintained. May our heavenly Father strengthen us in love to Him, which will assuredly express itself by still greater zeal in His service.

Branches.

One new Branch has been formed during the year—at Ilford. There are now 49 branches.

Early in the year our sister, Mrs. Thomas Jones, of West Hill, Wandsworth, was taken home; but the work she loved so much has not been allowed to suffer. Her Young Women's Bible Class is maintaining its missionary interest, and the Zenana branch, of which she was the devoted secretary, is being ably continued by Miss Applegate.

The Year's Collections.

The amount received from boxes, collections, etc., during the year ending July 31st, 1912, is £343 12s. 2¾d., being £58 16s. 11¼d. more than last year's receipts. The increase in the collections will, we think, enable us to meet the usual liabilities and leave a balance to provide for contingencies during the year.

Miss Elliott.

We are very thankful that our sister, Miss Elliott, has been kept in health during the year, in spite of epidemics and exhausting heat. She took full charge of the Bible-women at Madras in December, 1910, after passing her second Tamil examination.

Mrs. Elnaugh.

We feel the deepest sympathy with our sister, Mrs. Elnaugh, who in January sailed for India with bright hopes of service for her Master. Soon after her arrival her health began to fail, and she was ordered to the hills. On returning to Madras Mrs. Elnaugh seemed better for a time, but serious symptoms appeared and Miss Elliott called in a doctor, who said that she must return to England for a complete rest. The blow has been severe, but our sister has borne it bravely. We earnestly pray that her health may be completely restored and special guidance granted during the resting-time.

As we review the year's work we humbly thank and praise our gracious God for His great goodness to us as an Auxiliary. We adore Him for giving us the joy of service, and our heart's prayer is that we may use the opportunities given more zealously and with a more single eye to His glory.

THE LADIES' ZENANA AUXILIARY.

LOCAL BRANCHES AND SECRETARIES.

President: MRS. HUTCHINSON. *Gen. Hon. 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.
Ilford, Miss Williams.
Ipswich—
  Bethesda, Mrs. Chilvers.
  Zoar, Miss Wright.
Kingston, Providence, Mrs. Lambourn.
Lewisham, College Park, Mrs. Brazier.
Leyton, Goldsmith Road, Mrs. Chilvers.
Manchester.
Northampton, Providence, Mrs. Catling.
Prittlewell, Providence, Mrs. J. Fromow.
Reading, Providence, Miss Pursey.
Richmond, Salem, Mrs. Robinson.
St. Alban's, Bethel, Miss Gregory.
St. John's Wood, Mount Zion, Miss 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 Falkner.
Wandsworth, West Hill, Miss Applegate.
Warboys, Miss Fitch.
Watford Tabernacle.
West Ham Tabernacle, Mrs. Baker.
Wood Green—
  Park Ridings, Mrs. Hill.
  Dovecote Hall, Mrs. Parish.

THE HERALD.

BY THE EDITORS.

THE HERALD closes another year of service. It has endeavoured to be the true helpmeet of our Missionary Society by recording faithfully, and as fully as limited space would allow, the progress of the work of our missionaries in India. It has sought at the same time to keep subscribers in touch with the Council who act for them, to furnish topics for regular intercession, and, not least, to interest the young people of our Churches and Sunday Schools and imbue them with the missionary spirit.

Shadows have flitted across its pages during the year, but these have served to remind us of the sunshine we have enjoyed and which we might otherwise have overlooked. Our monthly subscription lists have shown how well and how unexpectedly our

financial needs have been met. We have not had to record anything serious as to the health of our missionaries until just now, when our sympathies have been stirred by the news of Mrs. Elnaugh's enforced return to England. We have had the joy of recording the publication of the Gospel over wide and desolate areas on the one hand and by house to house visitation and other individual methods on the other. Spiritual results, too, have been recorded, which, although not as numerous as we should have liked, have nevertheless given clear evidence that "the Lord is working with us and confirming the Word with signs following."

The objects which the Editors have set before themselves have, they trust, been to some extent attained, but how far their policy has been successful they cannot determine. Criticism as well as approval has reached them during the year. While gratified and stimulated by the latter, they welcome any friendly criticism that is both practical and *practicable*, in order that the efficiency, circulation and self-support of the magazine may be increased.

In this connection we venture to draw the attention of HERALD readers to the fact of a deficit. This year, again, subscriptions have fallen short of expenses by £5 7s. 7½d., a loss which necessarily falls on the General Fund. Needless to say, this is disappointing, particularly because the improvement of the magazine depends to some extent upon the condition of its finances. Apart from this, moreover, it would of course be very cheering to see the HERALD self-supporting.

We heartily thank all Magazine Secretaries and others who have helped in the distribution of the HERALD, and we ask for their continued co-operation in this very necessary work. If the HERALD is the medium of communication between the missionaries and the Churches who support them, it is so largely because of our Magazine Secretaries. We do not doubt that this work is in some cases difficult and discouraging, but we remind them that "their work is for a King," and we trust they may recognise this fact as their sufficient reward.

We are grateful for the loyal co-operation of many readers who, we are sure, make the best possible use of the information they gather from our pages. Touching their hearts, it distils in prayer, results in cheerful giving, and is passed on, when opportunity offers, to influence others, and so to widen the circle of those who "come to the help of the Lord."

We refrain from making any direct appeal as to the deficit and only ask those whom it may concern—

DO YOU PAY FOR YOUR COPY?

The Christmas Box.

THE love of warm and sympathetic hearts, from far and near, was largely manifested by the Christmas Boxes that left this land for India during the year.

This work has been most heartily undertaken by our esteemed friends, Mr. and Mrs. Harris and family, of Mount Zion, St. John's Wood Road, N.W.

Mrs. C. C. Harris, "Nethania," Cavendish Road, St. John's Wood, N.W., still gladly sends patterns of garments and all information as to suitable gifts, and Mrs. C. W. Harris, 12, Marlborough Hill, St. John's Wood, N.W., receives all parcels, which, of course, should be carriage paid, and should reach there by the 20th October in each year.

The gifts, when received in India, give great joy to all our agents and scholars, and to every helper we tender our warmest thanks.

"MY BIRTHDAY."

THERE are times in one's experience when, reviewing the goodness of the Lord after some fresh token of His favour, our souls break forth into praise and thanksgiving with "Bless the Lord, O my soul, and forget not all His benefits."

It is then that it comes into our mind to do something for the Lord's people or cause, to show our gratitude to Him in a practical manner, and when we remember that all these feelings and heart-meltings are the outcome of the great love that has been shed abroad in our hearts by the Lord, in showing unto us His salvation, surely no better way could be found to express this gratitude than by a contribution to the funds of The Strict Baptist Mission. The Gospel that has been so great a blessing to us may be carried to others with "a who can tell" that other souls also may be brought to a saving knowledge of the Lord Jesus, even as we.

When this thought has once occupied our mind we shall be helped forward to its accomplishment by having a set time to give such help, and we suggest that the very best time would be on "My Birthday," for often on that day we think of the goodness and mercy that has followed us, the no good thing withheld, and, remembering all the way the Lord our God hath led us, "What shall we render unto the Lord for all His benefits towards us?"

Will you, therefore, my dear friend, whose birthday it is to-day, give this thank-offering to Him that loved you, and gave Himself for you; showing that you love Him because He first loved you?

SUMMARY INCOME AND EXPENDITURE ACCOUNT.

INCOME.

	£	s.	d.	£	s.	d.
Cash Balance, Oct. 1, 1911—						
At Bank—Deposit Account	1,200	.	.			
„ „ Current Account	451	4	2			
				1,651	4	2
Income during the year—						
General Fund	1,759	12	4			
Legacy, per Mr. W. Millwood	330	.	9			
Interest on Deposit Account	44	5	8			
HERALD Fund	149	2	11			
Medical Fund	24	14	10			
Pension Fund	31	12	4			
Life Insurance	90	.	.			
Hospital Fund	13	17	1			
Extension Work in Sendamangalam	901	7	6			
Madras Boarding School ...	548	14	5			
Missionaries' Children's Fund	250	.	.			
Ladies' Zenana Auxiliary ...	341	2	5			
				4,484	10	3
				£6,135	14	5

EXPENDITURE.

	£	s.	d.	£	s.	d.
Expenditure for the year—						
General Fund	1,511	18	4½			
HERALD Fund	154	10	6½			
Life Insurance	9	.	.			
Extension Work in Sendamangalam ...	47	2	.			
Ladies' Zenana Auxiliary	239	11	4			
Secretary's Salary ...	276	.	.			
				2,238	2	3
Cash Balance—						
At Bank, Deposit Account	3,300	.	.			
„ „ Current Account	597	12	2			
				3,897	12	2
				£6,135	14	5

GENERAL ACCOUNT.—*October 1st, 1911, to September 30th, 1912.*

INCOME.	£	s.	d.
Balance, October 1st, 1911	213	4	1½
Subscriptions and Donations, 1911-1912 ...	1,759	12	4
Legacy, per Mr. W. S. Millwood	330	.	9
Interest on Deposit Account...	44	5	8
Transferred from Ladies' Zenana Auxiliary—			
Missionaries' & Bible-women's Salaries ... ... £178 . .			
Rent for twelve months ... 20 . .			
Share of Report Expenses ... 6 . .			
	204	.	.
Sendamangalam Fund	18	17	6½
Extension Work in Sendamangalam... ...	50	.	.
	£2,620	.	5

EXPENDITURE.	£	s.	d.
By Remittances to India for Missionaries', Preachers', Teachers', &c., Salaries and Mission Account	1,314	3	.
„ Missionaries' Salaries on Furlough ...	150	.	.
„ Ministerial, General, Deputation, and Committee Room Expenses	76	18	2½
„ Missionary Boxes, Stationery, Postage, &c.	11	10	8
„ Carriage on Christmas Boxes, Camping Expenses, &c....	12	2	6
„ British Oxygen Co.		3	10
„ Scripture Portions for Sendamangalam...	10	.	.
„ Mr. Vickery	28	.	.
„ Transferred to Secretary's Salary Account	76	.	.
„ „ „ Voyage Account... ...	80	.	.
„ „ „ HERALD Account ...	5	7	7½
„ Banks & Son—			
Printing Report ... £101 8 .			
Advertising, &c. ... 11 12 2			
	113	.	2
Balance ...	742	14	5
	£2,620	.	5

BALANCE SHEET.—*As at September 30th, 1912.*

LIABILITIES.	£	s.	d.
General Fund	742	14	5
Medical Fund	79	12	11½
Pension Fund	1,035	1	6
Life Insurance	81	.	.
Ladies' Zenana Auxiliary	371	10	½
Hospital Fund	263	17	1
Extension Work in Sendamangalam... ...	804	5	6
Madras Boarding School	548	14	5
Reserve Fund...	240	.	.
Missionaries' Children's Fund	250	.	.
Secretary's Salary Account	300	.	.
Ladies' Zenana Auxiliary, Voyage Account ...	100	16	3
General Voyage Account	80	.	.
	£4,897	12	2

ASSETS.		£	s.	d.
By Balance at Bank—				
Deposit Account ...	£3,300 . .			
Current Account ...	597 12 2			
		3897	12	2
By Investment *re* Pension Fund—				
2½ per cent. Consolidated Consols @ Cost		500	.	
London County Council Stock @ Cost		500	.	
		£4,897	12	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 I have obtained all the information and explanations I require as Auditor. I have examined the Securities for the £1,000 invested on behalf of the Pension Funds, also the Deposit Notes for the £3,300. I therefore certify that in accordance with best of my information and explanations given to me that the above Balance Sheet is properly drawn up so as to exhibit the correct position of the English Accounts as shown by the Books and Vouchers as at September 30th, 1912.

October 14th, 1912.

WILLIAM LITTLETON, F.C.P.A.

SUNDRY ACCOUNTS.

LADIES' ZENANA AUXILIARY.

	£	s.	d.		£	s.	d.
Balance, Oct. 1, 1911	309	18	11½	Paid to General a/c :—			
Subscriptions &c.,				Missionaries', Bible-women's Salaries ...	178	.	.
Less Postage, Boxes, &c., paid by Secretary, as per Account 1911, 1912	341	2	5	Rent, twelve months	20	.	.
				Share of "Report" Expenses	6		
				Grant for Medicines ...	10		
				Deficit on Birkbeck Bank	6	4	11
				Transferred to Voyage Account	40	.	.
				Mrs. Elnaugh's Medical Outfit	15	.	
				Mrs. Elnaugh's Outfit, Baggage, &c. ...	4	6	5
				Balance ...	371	10	.½
	£651	1	4½		£651	1	4½

SENDAMANGALAM FUND.

Balance, Oct. 1, 1911 ...	18	17	6½	Transferred to General Fund	18	17	6½

SENDAMANGALAM EXTENSION FUND.

Subscriptions, Donations, &c. ...	901	7	6	Transferred to General Fund (10 months' extra Salaries) ...	50	.	.
				New Buildings... ...	43	.	.
				Namakal Camping Expenses	1	12	.
				Part Freight Christmas Boxes	2	10	.
				Balance ...	804	5	6
	£901	7	6		£901	7	6

LADIES' ZENANA VOYAGE ACCOUNT.

Balance, Oct. 1, 1911...	60	16	3	Balance	100	16	3
Transferred from L.Z.A.	40	.	.				
	£100	16	3		£100	16	3

RESERVE FUND.

Balance, Oct. 1, 1911 ...	240			Balance	240	.	.

GENERAL VOYAGE ACCOUNT.

Transferred from General Account	80			Balance in hand ...	80	.	.

SUNDRY ACCOUNTS—*continued.*

MEDICAL FUND.

Balance, Oct. 1, 1911 ...	54	18	1½	Balance ...	79	12	11½
Subscriptions and Donations	24	14	10				
	£79	12	11½		£79	12	11½

HERALD FUND.

Subscription, 1911-12 ...	149	2	11	Banks & Son— Printing "Heralds" and Postage	151	19	7
Balance Deficit from General Fund ...	5	7	7½	Editorial Expenses and Postages, &c.... ...	2	10	11½
	£154	10	6½		£154	10	6½

SECRETARY'S SALARY FUND.

Balance, Oct. 1, 1911 ...	500			Secretary's Salary ...	276		
Transferred from General Fund ...	76	.	.	Balance in hand ...	300		
	£576	.	.		£576	.	.

HOSPITAL FUND.

Balance, Oct. 1, 1911 ...	250	.	.	Balance, Oct. 1, 1912 ...	263	17	1
Subscriptions	13	17	1				
	£263	17	1		£263	17	1

MADRAS BOARDING SCHOOL.

Subscriptions, Donations, &c. ...	548	14	5	Balance in hand, October 1, 1912 ...	548	14	5

MISSIONARIES' CHILDREN FUND.

Subscriptions	250	.	.	Balance in hand, October 1, 1912 ...	250	.	.

MISSIONARIES' LIFE INSURANCE FUND.

Subscriptions	90	.	.	Insurance Premium ...	9	.	.
				Balance	81	.	
	£90	.	.		£90	.	.

PENSION FUND.

Balance, Oct. 1, 1911 :— Investments and Cash	1,003	9	2	Balance, Oct. 1, 1912 ...	1,035	1	6
Interest on Investments	30	11	4				
Subscription	1	1	.				
	£1,035	1	6		£1,035	1	6

ABSTRACT OF RECEIPTS.

October 1st, 1911, to September 30th, 1912.

—:o:—

	£	s.	d.
Acton, *Tabernacle*			
General ...	6	14	3½
Heralds	2	.	3
Amersham			
General ...	1	17	2
Aston Clinton			
General	2	6	9
Heralds		12	.
Ashford, *Bethersden*			
General	1	5	7½
Attleboro'			
General	1	.	.
Heralds		2	6
Aylesbury, *Walton Street*			
General	3	4	.
Heralds		14	3
Balcombe			
General	1	16	2
Heralds		3	.
Bassett Street, *Keppel Street Memorial*			
General	3	15	8
Heralds	1	10	.
Bath, *Bethel*			
General	6	.	3
Heralds	1	18	9
Beccles, *Martyrs' Memorial*			
General	5	15	.½
Heralds	1	10	1
Berkhampsted Common			
General	1	8	.
Heralds		9	7
Berkhampsted, *Beulah*			
General	2	14	8
Heralds		14	
Bermondsey, *Lynton Road*			
General 113		8	9
Heralds	7	11	6
Madras Boarding School	1	.	.
Bermondsey, *Spa Road*			
General		10	.
Heralds		5	.
Bethnal Green, *Hope*			
General	1	10	
Bedmond, *Bethesda*			
General ..		2	
Bierton			
General	12	9	7
Heralds		10	.
Madras Boarding School	1	.	.
Boro' Green			
Heralds ...		2	3

	£	s.	d.
Bolton			
General		16	
Heralds		12	
Brentford, *North Road*			
General	26	16	6
Heralds	3	15	.
Brighton, *Tabernacle*			
General	4	7	9
Heralds		2	.
Brighton, *Prarthana Sabha*			
General	32	15	9
Heralds	2	10	5
Brixton, *Tabernacle*			
General	7	12	7½
Heralds	2	.	.
Bromley, *College Slip*			
General	1	8	
Heralds		11	
Cambridge, *Eden*			
General	36	3	3
Heralds	3	1	10
Canning Town, *Providence*			
General		10	8
Heralds		2	.
Calcutta			
General	1		
Cardiff			
General		1	7
Chadwell Street, *Mount Zion*			
General	84	17	6
Heralds	7	3	6
Hospital Fund	2	.	.
Chatham, *Enon*			
General	1	10	.
Chelmsford			
General	10	17	10
Heralds	1	14	9
Cheltenham			
General	1	10	7
Chelmondiston			
General	1	5	
Chesham, *Townfield*			
General	3	18	3
Heralds	1	18	.
Childrens' Missionary Band			
General		4	
Clapham, *Courland Grove*			
General	12	13	1¾
Heralds	2	.	.
Medical Fund		7	.
Claxton			
General		14	
Heralds	1	.	

	£	s.	d.
Colnbrook			
General ...	1	15	3
Cranleigh			
General		15	
Crawley			
General	1	16	10¼
Heralds		3	.
Croydon, *Derby Road*			
General	1	13	9
Croydon, *Tamworth Road*			
General	4	11	
Heralds	1	9	
Madras Boarding School		5	
Datchet			
General ...		4	
Dunstable			
Heralds ...		2	6
Eaton Bray			
General ...		10	
Egham			
General	2	2	8
Elthorne Road, *Ebenezer*			
General	2	4	4
Heralds		3	4
Epping			
General	2		
Erith, *Providence*			
General	2	4	
Fleckney, *Carmel*			
General	4	19	
Fleet			
General	2	10	6
Heralds		16	3
Fulham Road, *Ebenezer*			
General	1	1	
Fressingfield			
General ...		2	
Glemsford			
Heralds		11	
Gravesend, *Zoar*			
General		12	6
Heralds		2	6
Grays, *Ebenezer*			
General		13	
Heralds		5	
Great Gransden			
General	4	19	6
Greenwich, *Devonshire Road*			
General		13	3
Heralds	2	.	9
Guildford, *Old Baptist Chapel*			
General	11	7	6
Heralds	1	17	6
Medical Fund		2	6
Hospital Fund	1	1	1
Haworth, *Hall Green*			
General	1	.	6
Heralds		6	6
High Wycombe, *Zion*			
General	4	5	3½
Heralds		16	.

	£	s.	d.
Hillingdon			
General ...		9	6
Heralds		2	6
Hollinwood, *Bethesda*			
General	10	1	11½
Heralds	1	2	11
Homerton, *Homerton Row*			
General	9	7	3
Heralds	1	17	2
Horham			
General	18	13	7
Heralds	2	10	.
Hounslow, *Zoar*			
General	15	18	2½
Heralds	2	15	10
Hoxne			
General		9	1½
Heralds		1	6
Ilford, *Ebenezer*			
General	6	12	3½
Heralds		8	10
Ipswich, *Bethesda*			
General	10	5	9
Heralds	1	19	
Ipswich, *Zoar*			
General	22	3	6
Heralds	3	4	6
Irthlingboro'			
General ...		10	
Heralds ...		3	
Kings Langley			
General			10
Heralds	1	.	.
Kingston-on-Thames, *Providence*			
General	6	11	3½
Heralds		16	.
Laxfield			
General	2	16	6
Heralds		8	
Leicester, *Newark Street*			
General	8	5	5
Heralds		13	.
Lewes, *Jireh*			
General	6	11	9
Lewisham, *College Park*			
General	7	19	10
Heralds		18	6
Madras Boarding School	1	1	.
Leyton, *Goldsmith Road*			
Heralds		15	
Limehouse, *Elim*			
General	1	2	4
Heralds		13	8
Lode			
General	1	11	2
Madras			
General	6		
Madras Boarding School	7		
Maidstone, *Providence*			
General	1	12	6
Heralds		7	8

	£	s.	d.
Manchester			
General		8	18 6
Heralds		2	1 9
March, *Providence*			
General		7	1 .
Heralds			19 6
Margate, *Rehoboth*			
General	2	13	5
Heralds		15	7
Marylebone, *Mount Zion*			
General	134	18	1
Heralds	9	14	10
Medical Fund	1	11	.
Pension Fund	1	1	.
Mayford			
General ...		15	
Heralds		5	
Mendlesham Green			
General		7	
Heralds		3	
Middlesbrough			
General	2	15	10
Heralds		10	6
Newcastle, *Gallowgate*			
General		13	6
Heralds		13	6
New Cross, *Zion*			
General		1	
Norbiton, *Zion*			
General	4	3	6
Northampton, *Providence*			
General	7	2	3
Heralds		15	.
Norwich, *Orford Hill*			
General	1	11	3
Heralds	1	8	.
Notting Hill Gate, *Bethesda*			
General	4	5	10
Heralds	1	8	.
Newquay			
General	2	17	6
Heralds		4	6
Otley			
General ...		4	.
Heralds ...		12	9
Over			
General	2	7	6½
Heralds		9	.
Peckham, *Zion*			
Heralds		12	6
Pimlico, *Carmel*			
Heralds		7	.
Poynings, *Zion*			
General	1	12	6
Extension Work in Sendamangalam	1	7	6
Prittlewell, *Providence*			
General	2	15	
Heralds	1	15	

	£	s.	d.
Pulham St. Mary			
General		15	.
Reading, *Providence*			
General	1	14	11
Heralds	2	7	6
Richmond, *Salem*			
General	5	3	6
Rishangles			
General	1	2	6
Rowley Regis, *Providence*			
General	2	10	6
Heralds		18	.
Royton, *Bethesda*			
General	3	5	0
Heralds	1	14	4
Rushden, *Succoth*			
General		8	.
Heralds		12	6
St. Alban's, *Bethel*			
General	5	17	11
Heralds	1	19	9
St. Neot's, *New Street*			
General	14	7	2
Heralds		14	.
Salhouse			
General		13	8
Heralds		10	.
Sipson			
General	10		.
Madras Boarding School	5		.
Soho			
General	2	11	4
Heralds		9	4
Madras Boarding School	5	.	.
Somersham			
General	1	6	1
Southampton			
General ...		16	8
Heralds ...		10	2½
Staines			
General	2	11	6
Stevenage			
General	3	19	2
Heralds	1	10	.
Stoke Ash			
General	6	15	.
Heralds		5	.
Stratford, *Gurney Road*			
General	13	11	4
Heralds	2	18	.
Sturry			
General	1	15	4
Heralds		5	6
Sunderland, *Jireh*			
Heralds		4	6
Swindon, *Providence*			
General		5	.
Heralds		9	.
Sydney (N.S.W.), *Temple*			
General	3	5	.

	£	s.	d.
Thame			
General	3	10	7
Heralds		18	.
Tonbridge			
General		12	.
Tottenham, *Ebenezer*			
General		12	6
Tring, *Akeman Street*			
General	98	.	10
Heralds	6	13	3
Tring, *Ebenezer*			
General	1	4	8
Trowbridge, *Zion*			
General	2	7	7
Tunstall			
General	2	1	.
Heralds		19	.
Waltham Abbey, *Ebenezer*			
General	1	14	1
Heralds		12	.
Walthamstow, *Zion*			
General	9	10	11½
Heralds	1	2	.
Madras Boarding School		10	.
Walworth, *Penrose Street*			
Heralds		13	6
Walworth, *Surrey Tabernacle*			
General	1	16	6
Wandsworth, *Chatham Road*			
General	1	5	9
Wandsworth, *West Hill*			
General	14	12	8½
Heralds	1	2	6
Medical Fund	11	11	10
Madras Boarding School	11	5	5
Warboys			
General	5	14	.
Watford, *Tabernacle*			
General	13	1	4
Heralds	2	12	4
Watford, *Beulah*			
General	1		.
Wattisham			
General	13	10	4½
Wellingboro', *Tabernacle*			
General	27	14	7
Heralds		6	
West Ham, *Tabernacle*			
General	20	4	5½
Heralds		10	6
Whitstable			
General	2	.	.
Heralds		10	.
Whittlesea			
General	5	14	1½
Heralds	1	7	6
Willingham, *Old Baptist Chapel*			
General			7
Heralds		10	6
Wisbech, *Zion*			
General		12	6
Wooburn Green, *Ebenezer*			
General	4	9	7
Heralds		12	.
Wood Green, *Dovecote Hall*			
General	1	9	5
Heralds		9	
Wood Green, *Park Ridings*			
General	6	7	9½
Heralds		11	1
Woolwich, *Enon*			
General	10	15	3
Yarmouth, *York Road*			
General	1	6	3
Heralds		15	3
Personal			
General	473	9	3½
Heralds	18	1	4½
Medical Fund	11	2	6
Hospital Fund	10	16	.
Madras Boarding School	516	13	.
Extension Work in Sendamangalam	900		
Missionary's Children's Fund	250	.	
Life Insurance Fund ...	90	.	
Annual Meeting			
Collection	79	7	10
Literature	6	4	.
Profit on Tea	3	16	7
Farewell Meeting			
Collection	4	8	6
Half-Yearly Meeting			
Collection	86	16	4
Sale of Curios	1	17	.
Interest on Deposit at Bank	44	5	8
" " Pension Fund			
" Investments :			
3 % London Co. Consol Stock	16	.	8
2½ % Consolidated Stock	14	10	8
Ladies' Zenana Auxiliary	341	2	5
Legacy, per Mr. W. S. Millwood	330	.	9
Balance in hand, Oct. 1911	451	4	2
	£4,935	14	5

General Fund.

"Of Thine Own Have We Given Thee."

	£	s.	d.
Acton, *Tabernacle*—			
Collection	2	8	6
Sunday-school	3	15	1½
Lantern Lecture		2	3
Reports		5	.
Sadler, Mr. E. H., Sale of Curios, &c.		3	5
Amersham—			
Sunday-school	1	7	6
An Invalid Friend at Hitchin		9	8
Aston Clinton—			
Sunday-school		15	3
Boxes	1	11	6
Ashford, *Bethersden*—			
Collection		17	1
Sunday-school		8	6½
Attleboro' -			
Greenwell, Mrs. J.	1		.
Aylesbury, *Walton-street*—			
Collection	1	18	.
Sunday-school		10	.
Boxes		16	.
Balcombe—			
Collection	1	14	6
Literature		1	8
Bassett Street, *Kepple-st. Memorial*—			
Collection		17	.
Sunday-school	1	13	8
Reports		5	.
Fielder, Miss R. M.	1	.	.
Bath, *Bethel*—			
Collection	2	15	1½
Sunday-school		16	5
Profit on Tea		5	10½
Literature		8	10
Anon.		3	.
Friend		5	.
Gray, Mrs.		2	6
Robbins, Mrs.			6
,, Miss A.		1	6
,, ,, K.		1	6
,, ,, R. S.		5	.
Sharp, Mr.		2	6
Sims, Miss		10	.
Stone, Miss		2	6
Beccles, *Martyrs' Memorial*—			
Collection		15	10½
Sunday-school	4	17	4
Literature		1	10
Berkhampsted Common—			
Collection		16	.
Box		1	.
Reports		1	.
Rance, Miss E. (box)		10	.
Berkhampsted, *Beulah*—			
Sunday-school		19	3
Boxes	1	14	11
Reports			6
Bermondsey, *Lynton Road*—			
Collection	5	14	9
Sunday-school	2	2	.
Reports		5	.
153		5	.
Blackman, M. H.	1	1	.
Collin, Mr. Jas. B.	100	.	.
Giblett, Mrs. (Bristol)	2	.	.
In memory of M.R.E.	10	.	.
Sparks, Miss	1	1	.
Williams, Mrs. (Mien Chow)		10	.
Bermondsey, *Spa-road*—			
Sunday-school		10	.
Bethnal Green, *Hope*—			
Sunday-school	1	10	.
Bedmond, *Bethesda*—			
Sunday-school		2	.
Bierton—			
Harvest Thanksgiving, 1911	2	17	9½
Harvest Thanksgiving, 1912	3	13	10½
Sunday-school		19	1
Boxes	4	18	10
Bolton—			
Sunday-school		15	.
Reports		1	.
Brentford, *North-road*—			
Collection	10	18	6
Sunday-school	8	5	.
Y.M.B.C.	3	15	.
Reports		7	6
Mr. Tooke's Lecture		8	.
Chairman, Mrs.	1	.	6
Cradduck, Mr. A.		2	.
Secrett, Mr. F.	2	.	.
Brighton, *Tabernacle*—			
Sunday-school	1	.	5
Y.W.B.C.		7	2½
Y.M.B.C.		13	2½
Boxes	1	16	8
Reports			3
Dancy, Mr. W.		10	.
Brighton, *Prathana Sabha*—			
Collection	2	19	6
Boxes	13	16	7
Half-Yearly Meeting	6	.	.
Profit from Tea		6	2
Sale of Literature		10	6
Anon.		10	.
Botting, Mr. S.		10	.
Davey, Mrs.		5	.
Elliott, Mr. E. H. (Curios, &c.)		10	.
Fisher. Mr. & Mrs. D.		10	.
Friend	1	.	.
Greenyer, Mrs.		2	.
J. C. B.	1	1	.
Light, Miss C., per	4	10	.
Vickery, Mr. W.		5	.
Brixton, *Tabernacle*—			
Collection	1	15	6
Literature		9	.
Y. P. M. Rally	3	1	7½
Boulden, Mr. A.		10	6
,, (box)		5	.
Goodchild, Mrs.	1	6	.
Sapey, Mr. T. L.		5	.
Bromley, *College Slip*–			
Bible Class		8	.
Beckenham Friend	1	.	.
Cambridge, *Eden*—			
Collection	10	19	.
Sunday-school	7	8	6
Y.P.C.S.	2	18	11
Boxes	7	17	2
Literature		15	10
Bigg, Mr. E.		1	.
Haynes, Miss A. E.		1	10
Sturton, Mr. R.	5	.	.
Waddelow, Mrs., and Mrs. Jull (card)	1	1	
Canning Town, *Providence*—			
Collection		10	8
Calcutta,			
Billing, Miss	1		
Cardiff,			
Chisnall, Mr. T. W. (Reports)		1	7
Chadwell Street, *Mount Zion*—			
Missionary Sunday, May 14	11	1	11
Sunday-school	16	.	6
Mr. Tooke's Lecture	1	8	.
Howard Institute		5	.
Applegate, Mr. F. B.		10	6
Children's Happy Hour		3	7
Birthday Gift, Aug. 4		5	.
Briscoe, Mr. J.	1	.	.
Bromfield, Mrs. (box)		6	6½
,,		4	6
Bumstead, Mr.	1	1	.
Butcher, Mr. (box)		4	.
Caulridge, Miss		5	.
Day, Mrs. (box)		3	11½
E. P.		8	7½
Flegg, Mrs. (box)		4	6
Fricker, Mrs.	1	1	.
Gee, Mr. (box)		4	1
Golding, Mr. E. W.		10	.
Goodhew, Mr. (box)		5	.
Hammond, Mrs.		5	.
Hart, Miss (box)		5	3½
Hoddy, Mrs. (sub.)	1	.	.
Jones, Mrs		10	.
Lawrence, Miss		2	6
Lewis, Miss (box)		8	.
Martin, Mr.		1	.
,, ,, (box)		6	10½
Mackenzie, Mr. J. G.	1	1	.
Miller, Mrs.		3	5½
,, Mrs E.		2	6
,, Mr. T. G.		10	.
Mitchell, Mr. E. (box)	6	17	6
,, ,,		1	.
Morris, Miss		14	.
North, Miss (box)		6	10½
Nunn, Mr. H. S.	10	.	.
,, Mrs. ,,	10	.	.
Pardoe, Mrs, late (box)		15	5½
Ridley, Mr. G. (box)	3	10	3
Shepherd, Mrs. ,,		13	2½
Silvester, Misses ,,	2	4	5
Sims, Mr. H. ,,		8	8½
Smith, Mr. N. J.		10	.
Simmonds, Mr. R.	1	.	.
Stedman, Mr. E. C.	5	.	.
Swanson, Miss		2	6
Wilks, Miss		4	.
Wallis, Mr. (box)		13	8
Wilsdon, Mr. G (box)		3	6½
Woodward, Misses		4	.
Chatham, *Enon*—			
Sunday-school	1	10	.
Chelmsford—			
Collection	3	5	2

	£	s.	d.
Sunday-school ...	2	1	6
Bible-class	2	11	7
Boxes and Cards ...	1	11	5
Lantern Lecture ...		10	4
Literature		10	10
Blythe, Mr. & Mrs.		5	.
Maunders, Miss ...		2	.
Cheltenham—			
Boxes	1	10	7
Chelmondiston—			
Collection		2	.
Reports		3	.
Cordle, Mr. H. J. ...	1	.	.
Chesham, *Townfield—*			
Sunday-school ...	2	9	4
Boxes...	1	6	3
Reports		2	8
Children's Missionary Band—			
Cuthbert, Hilda and Dorothy		4	.
Clapham, *Courland Grove—*			
Collection	5	14	2
Sunday-school ...	1	18	2
Boxes...	2	10	4
Birthday Mission Box...	1	6	5¼
Vine, Miss (Mending Class)		3	.
Elsaugh's, Mrs. (Visit)	1	1	.
Claxton—			
Collection ...		12	.
Reports ...		2	.
Colnbrook—			
Sunday-school ...	1	15	3
Cranleigh—			
Mann, Mr. S.		5	.
„ Mrs. ...		10	.
Crawley—			
Collection ...		12	4½
Boxes... ...		9	2½
Literature ...		5	3
Ashby, Mr. ...		5	.
Wilson, Mr. ...		5	.
Croydon, *Derby-road—*			
Collection	1	13	9
Croydon, *Tamworth-road—*			
Per Miss M. Thomas:			
Collection	3	10	4
Boxes...		17	8.
Reports		3	.
Datchet—			
Sunday-school		4	.
Eaton Bray—			
Thorne, Mrs.		10	.
Egham—			
Sunday-school ...		12	8
Andrews, Mr. H. ...	1	10	.
Elthorne Road, *Ebenezer—*			
Sunday-school ...	1	5	9½
Bible-class		18	6½
Epping—			
Sunday-school ...	2	.	.
Erith, *Providence—*			
Collection	1	1	.
Sunday-school ...	1	1	.
Ellis, Miss (Class)...		2	.
Fleckney, *Carmel—*			
Collection	1	11	7
Sunday-school and Bible-class ...	1	8	11
Y. P. Thursday Evening Class ...		3	.
Buckby, Mr. & Mrs.		5	.
Deacon, Miss L. ...		3	.
Gamble, Mr. & Mrs.		5	.
Gamble, Mr. C. F....		3	6
„ „ T. W.		5	.
Hurst, Mr. and Mrs.		4	.
Wright, Mr. F. H....		10	.
Fleet—			
Suday-school ...		14	8
Bible-class	1	15	10
Fulham, *Ebenezer—*			
Sunday-school ...	1	1	.
Fressingfield—			
Roe, Mr. E.		2	.
Gravesend, *Zoar—*			
Osmotherley, Miss G. A.		12	6
Grays, *Ebenezer—*			
Sunday-school ...		10	6
Friend		2	6
Great Gransden—			
Collection	1	18	1
Boxes	3	1	5
Greenwich—			
Devonshire-road—			
Reports		5	9
Wilmshurst, Mr. C. S. (box) ...		7	6
Guildford, *Old Baptist Chapel—*			
Collection	1	4	9
Boxes...	8	8	11
Reports		3	.
Birthday Gift, Jan. 25th... ...		5	.
Chaplin, Miss ...		10	10
Paynter, Mrs. ...		10	.
Usher, Miss (box) ...		5	.
Haworth, *Hall Green—*			
Sunday-school ...		6	8
Boxes...		13	10
High Wycombe, *Zion—*			
Collection	3	16	1½
Literature		9	2
Hillingdon—			
Collection ...		9	6
Hollinwood—			
Collection	7	.	.
Sunday-school ...	2	6	2½
Boxes...		18	9
Homerton, *Homerton Row—*			
Collection	2	18	.
Sunday-school ...	2	.	10½
Infants' Class ...		6	5½
Y. W. B. C.		15	3
Reports		4	8
Evens, Miss... ...		10	.
Spratt, Mr. & Mrs. A. G.	2	.	.
Spratt, Mr. & Mrs. A. G. (box) ...		12	.
Horham—			
Collection	4	14	3½
Boxes...	13	17	3½
Reports		2	.
Hounslow, *Zoar—*			
Collection	4	14	.
Sunday-school ...	5	19	.
Bible-class	2	19	3½
Literature		10	4
A. J. R.	1	15	7
Hoxne—			
Boxes...		9	1½
Ilford, *Ebenezer—*			
Quarterly Missionary Collection ...	3	8	6½
Sunday-school ...	3	1	8
Literature		2	1
Ipswich, *Bethesda—*			
Collection	5	5	.
Infants' Class ...		4	5
Gospel Helpers' Soc.		5	.
Mrs. Elnaugh's Farewell Service	1	9	4
Reports ...		12	
A. A. G.		2	
Banks, Mr. & Mrs. (box)		15	
Chilvers, Mr. H. T.		2	6
E. J. W.		5	.
Goodchild, Mr & Mrs.		4	.
Ling, Mr. W. ...		5	.
Markham, Miss H. ...		1	.
Nood, Miss E. M. ...		3	.
Pitts, Miss		2	.
Pryer, Miss N. ...		5	.
Ringer, Miss		2	.
Taylor, Mrs....		1	.
Woods, Mr. C.		2	6
Ipswich, *Zoar—*			
Collection	2	17	8½
Sunday-school ...	6	1	6
Boxes...	11	9	3½
Reports ...		4	6
Cordle, Mr. H. J. (box)		8	.
Friend (Kolli Mts.)	1	.	.
Whayman, Mr. A.W.		2	6
Irthlingboro'—			
Keller, Mrs. W. ...		10	
King's Langley, *Zion—*			
Reports			10
Kingston, *Providence—*			
Collection	1	7	9½
Sunday-school ..	4	5	7
Literature		10	5
Lambourn, Mr. ...		5	.
„ Miss ...		2	6
Laxfield—			
Sunday-school	2	3	10½
Boxes... ...		12	7½
Leicester, *Newark-street—*			
Collection	2	8	11
Sewing-class ...	5	5	.
Reports		1	6
Underwood, Mr. E. J.		10	.
Lewes, *Jireh—*			
Collection	6	11	9
Lewisham, *College Park—*			
Collection	1	8	8
Bible-classes ...	1	16	3
Intermediate Classes	1	13	4
Junior Classes ...		19	7
Donation	1	1	.
Birthday Thank-offering, April 13	1	1	
Limehouse, *Elim—*			
Collection		15	.
Sunday-school ...		5	9½
Bayes, Mr. T. (box)		1	6½
Lode—			
Collection ...	1	11	2
Madras—			
Booth, Mr. & Mrs. E. A.	5		
Elliott, Miss O. ...	1		
Maidstone, *Providence—*			
Collection	1	12	6
Manchester—			
Boxes	6	4	9
Cards...		17	.
Literature		8	9
Ashton, Mr. R. ...		10	.
Chaplin, Mr. W. ...		5	.
Hindle, Mr. T. R. ...		5	.
Howarth, Mr. D. ...		2	.
Lyles, Mr. W. ...		5	.

	£	s.	d.
McKee, Mr. R. ...		1	.
March, *Providence*—			
Collection	6	.	.
Morton, Mrs. H. A.	1	1	.
Margate, *Rehoboth*—			
Collection		7	6
Boxes		11	9
Ladies' Sewing Guild		5	.
Lantern Lecture ...		17	2
Literature		7	.
Dale, Miss E., per ...		1	.
,, R., per ...		1	.
Miller, Miss		3	.
Marylebone, *Mount Zion*—			
Collection	27	19	6
Sunday-school ...	38	.	2
Reports		4	7
Gifts for Carriage of Xmas Boxes ...	5	12	6
Barrrdell, Mr. J. P.	1	1	.
,, (box)		17	3
Barrat, Mrs.... ...		5	.
Beazley, Miss, per...		2	.
Bennett, Mrs. J. E.	1	.	.
Burgess, Mr. ...	1	.	.
C. C. A. L. H. ...	5	.	.
Cobb, Mr. M. ...		10	.
Facey, Mrs. (box) ...		8	9
Fraser, Mr. & Mrs. ...	4	.	.
Friend		1	6
Grimes, Mr. C. E. ...	2	2	.
Goodley, Mr. J. P....	1	1	.
Gosling, Miss ...		1	6
Harris, Mr. C. C. ...	12	12	.
,, Mrs. C. C. ..	12	12	.
,, Miss		5	.
,, Miss, per ...		5	6
,, Mr. C. W. ...	2	2	.
,, Mr. H. C. ...	3	.	.
Howe, Mrs.	1	1	.
J. M.		5	2
Morgan, Mr. ...	1	1	.
Nethania (box) ...		6	7
Patten, Miss A. ...		1	.
Robbins, Miss ...		5	.
,, Mrs. R. R.	1	1	.
Russell, Mr.... ...	1	.	.
Sears, Mr. R. S. W.	2	2	.
Sennitt, Mr. H. A....	1	1	.
Smith, Mr. D. F. ...	2	2	.
,, Mr. F. J. ...	1	1	.
,, ,, (Kolli)	1	.	.
Turner, Miss M.(box)	1	.	1
Thompson, Misses		10	.
Vine, Mr. A. ...		10	6
,, Mr. E. ...		2	6
Wing, Mr. ...		5	.
Mayford—			
Sunday-school		15	.
Mendlesham Green—			
Davey, Mr. Wm. ...		7	.
Middlesbro', *Providence*—			
Boxes	2	11	10
Reports		3	.
Bree Willie		1	.
Newcastle, *Gallowgate*—			
Reports			6
Beall, Mr. B. (box)...		9	.
,, Master P. (box)		4	.
New Cross, *Zion*—			
Driver, Mr. F. (Reports)		1	.
Norbiton *Zion*—			
Collection	2	17	.
Boxes...	1	6	6
Northampton, *Providence*—			
Collection	3	15	.
Reports		2	6
Bury, Master R. ...		4	1
Button, ,, J. ...		1	10
Jackson, Miss ...	1	.	.
Kinch, Miss E. ...		1	6
Lievesley, Mr. S. (Reports)			7
Neville, Master T. ...		4	3
Reynolds, Miss ...		10	6
Sharp, Miss... ...	1	2	.
Norwich, *Orford Hill*—			
Sunday-school and Bible-class ...	1	3	2
Boxes		6	7
Reports		1	6
Notting Hill Gate, *Bethesda*—			
Sunday-school ...		7	6
Burbage, Harold (box)	2	14	10
Gardiner, Miss D. (box)		6	.
Thistleton, Mr., per		17	6
Newquay—			
Sunday-school ...		12	6
Dann, Mr. H. G. (box)	2	1	.
Dann, Mr. H. G. (Literature) ...		1	6
Friend		2	6
Otley—			
Reports		3	.
Friend		1	.
Over—			
Collection	2	4	6½
Cannon, Mr. ...		2	6
Kirby, Mrs. L. (Reports)			6
Poynings, *Zion*—			
Collection	1	3	9
Sunday-school ...		8	9
Prittlewell, *Providence*—			
Reports		4	6
Elnaugh, Mr. G. ...		10	6
Inskipp, Mr. ...	2	.	.
Pulham St. Mary—			
Collection		15	.
Reading, *Providence*—			
Boxes	1	7	10
Reports		7	1
Richmond, *Salem*—			
Sunday-school ...	4	1	.
C., Mr. and Mrs. ...	1	.	.
R.		2	6
Rishangles—			
Sunday-school ...	1	2	6
Rowley Regis, *Providence*—			
Sunday-school ...	2	10	6
Royton, *Bethesda*—			
Collection	1	10	6½
Sunday-school ...	1	.	3
Children's Collecting Boxes		14	2½
Rushden, *Succoth*—			
Sunday-school ...		8	.
St. Albans, *Bethel*—			
Collection	1	2	3
Boxes	4	11	8
Reports		2	.
Birthday Thank-offering		2	.
St. Neots, *New-street*—			
Collection	2	12	1½
Sunday-school ...	2	.	4½
Bible-class	1	6	.
Boxes	1	18	.
Mission Study Circle		14	.
One-tenth	1	13	.
Barritt, Mrs. & Miss, per (for support of a Bible-woman)	4	3	8
Salhouse—			
Sunday-school ...		5	9½
Reports			6
Waters, Mr. H. (lit.)		1	1
,, Mrs. (box)		6	3½
Sipson—			
Collection	5	.	.
Robbins, Mr. R. R.	5	.	.
Soho—			
Sunday-school ...	1	12	3
Reports		2	9
Camp, Mrs. (box) ...		12	6
Pond, A. & J. (box)		3	10
Somersham—			
Collection		8	1
Bible-class		15	.
Ransom, Mr. W. H. (literature) ...		3	.
Southampton—			
Boxes...		13	4
Literature		3	4
Staines—			
Sunday-school ...	2	11	6
Stevenage, *Albert-street*—			
Boxes...	3	19	2
Stoke Ash—			
Collection	3	4	.
Sunday-school ...	2	2	1
Boxes...	1	6	11
Reports		2	.
Stratford, *Gurney-road*—			
Harvest Thanksgv.	4	4	7
Sunday-school ...	1	12	6
Quarterly Subs. ...	3	16	.
Y.M.B.C.		16	7½
Y.W.B.C.		7	3
Y.P. Meeting ...		19	9½
Boxes...		12	6
Literature		13	1
Farthings (A. M. I.)		4	.
Ince, Miss (Curios)		3	6
Rider, Mr. J. H. (lit.)		1	6
Sturry—			
Sunday-school ...	1	2	4
Reports		1	.
Schweitzer, Miss ...		7	.
,, Miss A.		5	.
Swindon, *Providence*—			
Reports		5	.
Sydney (N.S.W.), *Temple Oddfellows*—			
Collection	3	3	.
Grice, Mr. E. (reports)		2	.
Thame—			
Collection	1	9	.
Subscriptions ...	1	.	.
Literature		1	7
Elton, Mrs.	1	.	.
Tonbridge, *Zion*—			
Sunday-school (box)		12	.
Tottenham, *Ebenezer*—			
Y. P. S. ...		10	.
Literature ...		2	6
Tring, *Akeman-street*—			
Collection	35	1	3
Boxes...	20	4	3
Senior Xtn. Endvr.	17	9	5
Junior ,, ,,		7	2
W.M.C.A.	2	3	.
Literature			4
Bishop, Mrs. (Canada)	12	3	
Butcher, Mr., and Family	19		

	£	s.	d.
Butcher, Miss (Reports)	1	3	6
Friend		18	8
Glover, Mr. Thomas	1	.	.
Kindell, Mrs. ...		1	.
Tring, *Ebenezer*—			
Collection		18	8
S. B. C.		6	.
Trowbridge, *Zion*—			
Collection		14	7
Bible and 1st Class of Girls		10	6
Summers, Miss L. (box)	1	2	6
Tunstall—			
Collection	1	14	5
Reports		2	1
Denmee, Mr. (box)		4	6
Waltham Abbey, *Ebenezer*—			
Sunday-school ...	1	14	1
Walthamstow, *Zion*—			
Collection	2	16	5
Sunday-school ...	1	6	8
Y. P. M. S.	2	7	6
Sewing-class ...	1	.	4½
Booth, Mr. & Mr. A.	2	.	.
Walworth, *Surrey Tabernacle*—			
Sunday-school ...		10	.
Boulden, Mr. A. ...		10	6
„ „ (Reports)		6	.
R. W. R.		10	.
Wandsworth, *Chatham-road*—			
Sunday-school ...	1	5	9
Wandsworth, *West Hill*—			
Collection	2	13	3½
Sunday-school ...	1	1	.
Lantern Lecture ...		17	5
Reports		1	.
Jarvis, Mrs. (New Testament and Gospel Portions for Kolli Mts.) ...	10	.	.
Warboys—			
Collection	5	3	3
Sale of Curios, &c....		10	9
Watford, *Tabernacle*—			
Collection	3	.	.
Sunday-school ...	7	16	6
Bible-class	1	4	6
Reports		4	8
Freston, Mr. C. A. (box)		8	6
Freston, Mr. C. A. (Curios)		3	2
Foster, Miss L. (box)		4	.
Watford, *Beulah*—			
Sunday-school ...	1	.	.
Wattisham—			
Harvest Home ...	6	6	.
Collection	5	15	6
Boxes		8	10½
Father and Son ...	1	.	.
Wellingboro' *Tabernacle* –			
Collection	2	.	.
Sunday-school ...	22	17	1
Hackney, Miss A. ...		15	.
Langley, Miss ...		2	6
Mather, Mr. G. R. ...		10	.
Newton, Mr. H. ...		10	.
Sharman Mrs. ...	1	.	.
West Ham, *Tabernacle*—			
Collection		7	6
Sunday-school ...	15	4	9
Y. P. M.	1	15	.
Kolli Mts.	2	15	2
Johnson, Mr. ...		2	.
Whitstable—			
Brand, Mrs.... ...	2		.
Whittlesea—			
Collection	2	6	7½
Bible-class		8	4
Sunday-school ...	2	5	2
Reports		2	6
Brakes, Miss ...		1	.
Knight, Miss M. ...			6
Peters, Mr. J. T. ...		10	.
Willingham, *Old Baptist Chapel*—			
Reports			7
Wisbech, *Zion*—			
Boxes...		12	6
Wooburn Green, *Ebenezer*—			
Sunday-school ...	3	19	7
Y. P. M.		6	6
Reports			6
Morton, Mr. F. G. ...		3	.
Wood Green, *Park Ridings*—			
Sunday-school	2	10	2½
Boxes...	2	12	2
Literature	1	4	4
Mister, Miss... ...		1	1
Wood Green, *Dovecote Hall*—			
Collection		7	8
Sunday school ...	1	1	9
Woolwich, *Enon*—			
Collection	3	3	9
Sunday-school ...	6	.	.
Boxes...	1	6	10
Literature		4	8
Yarmouth, *York Road*—			
Sunday-school ...		18	.
Reports		2	4½
Pulford, Miss (box)		5	10½
Personal—			
Abbott, Mrs.		5	.
A. E. W. ...		5	.
Angel, Mr. A. G. (Reports)		1	1
Anon.			6
Ash, Miss, per ...		7	6
Reports			2
Baker, Mr. W. J. ...		5	.
„ Reports ...		1	3
„ Mrs. (Report)			7
Ballard, Miss E. (box)		3	4
Banks, Mr. Robt. ...	1	11	6
Begbie, Mr. W. H ...		2	.
Bevan, Misses, per Mr. Lucas... ...	2	2	.
Birthday, Nov. 8 ...		5	.
„ Sept. ..		2	6
„ Thankoffering from Friend, per E. M.	65	.	.
Birthday, Feb. 3 ...			3
„ Feb. 26 ...		5	.
„ Jan. 30 ..		2	6
„ April 13...	1	1	.
„ R., Aug. 4		2	6
„ Friend ...		5	.
„ Sept. 20 ...		5	.
„ Sept. 17...		2	6
Bloomfield, Miss A.		2	.
Booth, Mr. A. ...		18	6
Bowman, Mrs. E. (Reports)		1	.
B. R. A. (Kolli Mts.)		5	.
Brain, Miss R. M. ...		5	.
„ „ (Reports)			6
Brazier, Miss B. ...		8	.
Brown, Mr. Z. ...	1	.	.
Challis, Miss Grace		5	.
Chapman, Mr. W. A. (Literature) ...		15	.
Chisnall, Mr. W. ...	1	.	.
Christie, Mrs. ...		2	6
Coulson, Mrs. S. W.		10	.
Cooper, Miss E. L. (sub.)	2		
Cooper, Miss E. L. (don.)	1	.	.
Cooper, Miss F. ...		2	6
Delves, Mr. W. (Reports)		1	.
Dennis, Miss Mary (box)		12	.
Derham, Mr. W. (box)		13	2
Dilley, Mr. J.		5	.
„ „ ...		3	
Dolbey, Mr. O. S. ...	1	.	.
D. S. L.		2	6
Ebenezer		5	.
Eggleton, Miss D. H.	1	.	.
Ellis, Mr. J.... ...		10	.
Fearnley, Mr. A. C.		10	.
Flavell, Mr. D. ...		5	.
Forrester, Mr. S. ...		5	.
For damaged slides	1	10	.
Friend, per R. M. B. (Reports)			6
Friends at Downe...		7	6
Friend, per A. J. R.	10	.	.
„ per E. M. ...200		.	.
Friend at Crowfield		1	.
Friend...		2	6
Friend at Folkestone		3	.
Frost, Mr. (Reports)		1	.
F. J.	5	.	.
Garnham, Miss F. (card)		2	6
Girdlestone, Mrs. ...		10	.
Gosling, Mr. C. H....	3	10	.
Groome, Mr. R. ...		8	.
Head, Mrs. (Literature)		3	.
Hester, Miss... ...		2	6
Hodsden, Miss E. M.		10	.
House, Mr. J. (Reports)		1	6
Howes, Mrs. „		1	6
Hutchinson, Mr. „			1
James, Mr. J. (Reports) ...		1	
Jarvis, Mrs. Script. Portions...	10	.	.
Kemp, Mr. J. ...			3
Kirkland, Miss A. ...		1	6
Kirkland, Miss C. (box)		14	.
Knight, Mr. J. ...	1	1	.
Lamman, Mr. ...	1	.	.
„ Mrs ...		6	.
Leak, Miss Ethel (box)		6	6
M. A., Mrs, per J. M.		5	.
M. A. F.		5	.
M. A. F. (Kolli Mts.)		5	.
Mather, Mrs. B. E.	1	1	.
Meares, Miss. C. E. (box)		10	
Mitson, Master A. R. G. (Card)		6	.
Morling, Misses ...	1	10	6
Neve, Mr. C. W. ...		2	6
Oliver, Mrs.	2	.	.
Osmotherly, Miss G. A.		10	.
O. T. W.		5	.
Page, Miss J. ...		4	.
Payne, per Mrs. J....		14	6
Pentecost, Miss J. M.			7½
Pritchard, Mrs., H. (literature) ..		1	6
Pritchard. Mrs., per P. S., Tunbridge Wells ...		2	.
Read, Miss		2	6
R. D. ...		3	6

	£	s.	d.
R. J. H.	1	.	.
Ruffell, Mr. Geo. ...		10	.
Sale of Literature ...			8
Per W. C. ...		10	8
Curios ...	1	19	4
Per E. A. B.		6	6
Per W. C. ...			8
Per E. A. B.		5	.
Saw, Mr. F. A.	1	1	.
Schmrypke		2	6
Sears, Mr. and Mrs. R. E. (Reports) ...		5	.
Sears, Mr and Mrs. R. E.	5	2	6
Sharples, Miss H. M.		1	6
Shipway, Mrs. ...		10	.
Slather, Mr. J. (box)		5	.
S. L.		2	6
Slingo, Miss Olive W.	1	14	.
Smallbones, Mrs. ...		2	.
Steele, Mrs. A.		10	.
Thornber, Miss (Reports)			4
Tree, Mrs.		7	6
Tyler, Mr. Geo. ...	1	1	.
Turnpenny, Mr. H.C. (box)		10	6
Vestey's, Mr. (Bible Class)		10	.
Voysey, Mrs. ...		5	.
Voysey, Mrs. (Reports) ...		1	.
Walls, Miss E. M. ...	1	.	.
,, Miss A. E. (box)		8	.
,, Miss A. (llt.)		1	3
Wayte, Mr. J. ...		5	.
Wayte, Mr. (Reports)		7	6
,, ,, (box) ...		10	.
Well-wisher		2	.
Weston, Miss M. E.		5	.
W. H. Ashdown ...		12	6
Wright, Miss J. (Reports)			6
Z. Z.	20	.	.
223	100	.	.
249		10	.
382		2	6

Medical Fund.

	£	s.	d.
Clapham, *Courland Grove*		7	.
Guildford, *Old Baptist Chapel*—			
Friend		2	6
Marylebone, *Mount Zion*—			
Grimes, Mrs		10	.
Morgan, Mr....	1	1	.
Wandsworth, *West Hill*—			
Y. W. B. C. ...	5	.	.
Dean, Mr. T. ...	6	11	10
Personal—			
Baker, Mr. A.		5	.
Birthday Gift, Nov. 10		2	6
Brazier, Miss B. ...		10	.
Friend		10	.
Friend		5	.

Missionary's Children's Fund

Missionary's Children's Fund—Friend... £250 . .

Life Insurance Fund.

Life Insurance Fund—Friend ... £90 . .

Extension Work in Sendamangalam.

Friend, per E. M. (not exceeding £150 per ann. for 6 years ... £900 . .

Poynings—For small School Chapel, viz., "Poynings Chapel" £1 7 6

Pension Fund.

Interest on 3 per cent. London Co. Consol Stock ... ...£16 . 8

Interest on 2½ per cent. Consolidated Stock £14 10 8

Marylebone, *Mount Zion*—
Sears, Mr. R. S. W. ...£1 1 .

Madras Boarding School Fund.

	£	s.	d.
Bermondsey, *Lynton-road*—			
Sunday-school	1		.
Bierton—			
Chapman, Mrs. W. A.	1		.
Croydon, *Tamworth-road*—			
Thomas, Miss M. (per)	5		.
Lewisham, *College-park*—			
Collection ..	1	1	
Madras—			
Bonkus	5	.	.
Booth, Mr. & Mrs. E. A.	2	.	.
Sipson—			
Robbins, Mr. R. R.	5		.
Soho—			
Friends ...	5		.
Walthamstow, *Zion*—			
Booth, Mr. & Mrs. A.	10		.
Wandsworth, *West Hill*—			
Collection	1	5	5
Jarvis, Mrs....	10	.	.
Personal—			
Anon.....			6
Friend.	10	.	.
,, ...	500	.	.
Gibson, Mrs. ...	1	.	.
M., per W.C. ...		12	6
Salisbury, Miss ...	5	.	.

Hospital Fund.

	£	s.	d.
Chadwell Street,			
Mount Zion—			
Shepherd, Mrs., and Chapman, Mrs., Jnr.	2	.	
Guildford,			
Old Baptist Chapel—			
Chisnall, Miss M., and Harding, Miss V.		7	1
M.		12	6
Usher, Miss	1	6	.
Personal—			
Birthday Gift, Jan. 7		5	
Brazier, Miss B.		10	
Handley, Mrs.		1	
Jarvis, Mrs	10		

"Herald" Fund.

Acton, *Tabernacle* ...	1	6	9
Bound Vols. ...		13	6
Aston Clinton ...		12	.
Attleboro'—			
Greenwell, Mrs. J....		2	6
Aylesbury, *Walton-street*		14	3
Balcombe—			
Bourne, Mr. E. C....		3	.
Bassett-street, *Keppel-street Memorial* ...	1	10	.
Bath, *Bethel*	1	18	9
Beccles	1	10	1
Berkhamsted Common		9	7
Berkhamsted, *Beulah*		14	.
Bermondsey, *Lynton-road*	7	3	6
Collin, Mr. J. B. (bound vols.) ...		8	.
Bermondsey, *Spa-road*		5	.
Bierton		10	.
Boro' Green—			
Bettridge, Mr. H. ...		2	3
Bolton		12	.
Brentford, *North-road*	3	8	6
Bound Vols. ...		1	6
Cradduck, Mr. A....		5	.
Brighton, *Prarthana Sabba*	2	6	11
Pope, Miss		2	.
Virgo, Mr.		1	6
Brighton, *Tabernacle*		2	.
Brixton, *Tabernacle* ...	2	.	.
Bromley, *College Slip*		11	.
Cambridge, *Eden* ...	3	.	.
Haynes, Miss A. E. (bound vols.) ...		1	10
Canning Town, *Providence*		2	.
Chadwell-street, *Mount Zion*	7	3	6
Chelmsford	1	12	9
Crichton, Miss J. L.		2	.
Chesham, *Townfield*...	1	18	.
Clapham, *Courland-grove*	2	.	.
Claxton...	1	.	.
Crawley		3	.
Croydon, *Tamworth-road*—			
Thomas, Miss M., per	1	9	.
Dunstable—			
Gurney, Mr. G. ...		2	6
Elthorne-rd., *Ebenezer*		3	4
Fleet		15	.
Medhurst, Mr. E ...		1	3
Gravesend, *Zoar* ...		2	6
Grays, *Ebenezer* ...		5	.
Glemsford...		11	.
Greenwich, *Devonshire-road*	2	.	9
Guildford, *Old Baptist Chapel*	1	15	.
Friend		1	6
Usher, Miss... ...		1	.
Haworth, *Hall Green*		6	6
High Wycombe, *Zion*		16	.
Hillingdon		2	6
Hollinwood	1	2	11
Homerton, *Homerton Row*	1	17	2
Horham	2	10	.
Hounslow, *Zoar* ...	2	15	10
Hoxne		1	6
Ilford, *Ebenezer* ...		8	10
Ipswich, *Bethesda* ...	1	19	.
Ipswich, *Zoar*... ...	3	4	6
Irthlingboro'		3	.
King's Langley ...	1	.	.
Kingston-on-Thames, *Providence* ...		16	.
Laxfield		8	.
Leicester, *Newark-street*		13	.
Lewisham, *College Park*		18	6
Leyton, *Goldsmith-road*		15	.
Limehouse, *Elim* ...		13	8
Maidstone, *Providence*		7	8
Manchester	2	1	9
March, *Providence* ...		17	6
Morton, Mrs. H. A.		2	.
Margate, *Rehoboth* ...		15	7
Marylebone, *Mount Zion*	9	12	4
Harris, Mrs. C. C. ...		2	6
Mayford		5	.
Mendlesham Green—			
Davey, Mr. Wm. ...		3	.
Middlesbrough ...		10	6
Newcastle, *Gallowgate*		13	6
Newquay		4	6
Northampton, *Providence*		15	.
Norwich, *Orford-hill*	1	8	.
Notting Hill Gate, *Bethesda*	1	8	.
Otley		3	.
Robinson, Miss E....		9	9
Over		6	.
Kirby, Mrs. L. ...		3	.
Peckham, *Zion*—			
Knight, Mrs. J. ...		12	6
Pimlico, *Carmel* ...		7	.
Prittlewell, *Providence*	1	5	.
Reading, *Providence*	2	7	6
Rowley Regis... ...		18	.
Royton, *Bethesda* ...	1	14	4
Rushden, *Succoth* ...		12	6
St. Albans, *Bethel* ...	1	19	9
St. Neots		14	.
Salhouse		10	.
Soho		9	4
Southampton		6	8½
Neve, Mr. C. W. ...		3	6
Stevenage, *Albert-street*	1	10	.
Stoke Ash		5	.
Stratford, *Gurney-road*	2	15	6
Ince, Miss (bound vol.)		2	6
Sturry		5	6
Sunderland, *Jireh* ...		4	6
Swindon, *Providence*		9	.
Thame		18	.
Tring, *Akeman-street*	6	1	.
Bishop, Mrs. (Canada)		12	3
Tunstall		19	.
Waltham Abbey, *Ebenezer*		12	.
Walthamstow, *Zion* ...	1	2	.
Walworth, *Penrose-street*		13	6
Wandsworth, *West Hill*	1	2	6
Watford, *Tabernacle*...	2	12	4
Wellingboro'		6	.
West Ham, *Tabernacle*		10	6
Whitstable—			
Brand, Mrs.... ...		10	.
Whittlesea	1	7	6
Willingham, *Old Baptist Chapel* ...		10	6
Wooburn Green ...		12	.
Wood Green, *Dovecote Hall*—			
Sunday School ...		9	.
Wood Green, *Park Ridings*		5	1
Friend		1	.
Harwood, Mrs. ...		5	.
Yarmouth, *York-road*		15	3
PERSONAL :—			
Applegate, Miss A.		10	3
Ash, Miss, per ...		1	6
Barnard, Mr. ...		1	.
Betts, Mrs. M. A. ...		1	6
Bloomfield, Miss A.		1	6
Bradford, Miss A....		6	6
Brain, Miss R. M. ...		2	.
Brown, Mr. S. H. ...		13	6
C. and B.		1	6
Crisp, Mr. A. ...	1	.	.
Delves, Mr.		1	.
Doveton, Mr. E. ...		1	6
Ebbs, Miss F. C. ...		1	.
Eggleton, Miss H. K.		1	6
Ellis, Mr. J.... ...		9	7
Farrow, Mr. J. R. ...		10	.
Forrester, Mrs. S....		1	6
Friend			9
,, per R. M. B.		1	6
Frost, Mrs. E. S. ...		2	6
Garment, Mrs. ...		4	.
Gee, Mrs.		2	6
Goodrick, Miss ...		1	6
Gosling, Miss E. R.		3	3
Gurney, Mr. Geo. ...		2	.
Gyles, Mrs.		2	.
Handley, Mrs. ...		4	.
Harris, Mrs.		1	6
Head, Mrs.		12	.
Hewitt, Mr. Robt. ...		5	.
Hodsden, Miss E. M.		1	8
Horwood, Mr. E.		10	.
Howes, Mrs....		6	

	£	s.	d.
Hutchinson, Mr. ...		2	2
Interested		2	6
Kindred, Mrs. L. ...		7	6
Kitchener, Mrs. ...		15	.
Lamman, Mrs. ...		3	.
Lamont, Mr. ...		4	.
Lankester, Miss F.		1	6
Marsh, Mr. E. R. ...		1	6
Mather, Mrs. B. E....		3	.
Moore, Mr. J. T. ...		6	6
Nugent, Miss ...		2	6
Pentecost, Miss J. M.		1	6
Pritchard, Mrs. H....		1	1½
Sales, per Messrs. Banks & Son ...	3	13	6
Sales of Bound Vols., per W. C.... ...		6	6
Sears, Mr. and Mrs. R. E.	1	1	.
Sears, Mr. R. E. (bound vol.) ...		3	.
Slingo, Miss O. ...		2	.
Swinyard, Miss S....		1	6
Taylor, Miss M. I ...		2	4
Thurston, Miss ...		5	.
Thomas, Mr. E. W.		2	6
Two Friends ...		3	6
Tyler, Mr. Geo. ...		2	6
Vestey's, Mr., Bible Class		8	.
Wall, Miss A. E. ...		14	3
Watts, Mrs.... ...		2	.
Wayte, Mr. J. ...		6	.
Weston, Miss M. E.		1	.
Wiggins, Miss ..		1	6
Willson, Mrs. J. ...		2	.
Wilson, Mrs. ...		2	.
Wilson, Miss C. ...		1	6
Withers, Mr. S. ...		2	6

LADIES' ZENANA AUXILIARY.

Balance Sheet.

Income.	£	s.	d.
By Boxes	308	13	6¾
„ Collections, Sale of Work, and Special Subscriptions ...	32	5	8¾
„ Medical Instruments for Mrs. Elnaugh...	2	14	.
„ Birkbeck Bank Dividend	2	1	8
	£345	14	11½

Expenditure.	£	s.	d.
To Postages, Receipt Books, etc. ...	2	.	.
„ Printing 1,000 Leaflets	1	5	6
„ Travelling Expenses, Deputation Work	1	7	.½
„ Handed to Parent Society	341	2	5
	£345	14	11½

Examined and found correct, { M. S. Fromow. E. E. Elliott.

September 21st, 1912.

Form of Bequest.

"*I give and bequeath to the Treasurer for the time being of* The Strict Baptist Mission (*founded in London in the year 1860*) *the sum of* £ , *free of duty, for the promotion of the objects and work of the said Mission; and I direct that the said Treasurer's receipt shall be taken and deemed a sufficient discharge for the same.*"

LADIES' ZENANA AUXILIARY.

Abstracts of Receipts, September, 1911, to September, 1912.

	£	s.	d.
Acton, *Tabernacle*	9	13	.
Bassett Street, *Keppel Street Memorial*	4	12	8
Bermondsey, *Lynton Road*	13	15	.
Brentford, *North Road* ...	13	5	.
Brighton, *Prarthana Sabha*	8	10	.
Brixton Tabernacle	2	17	9
Cambridge, *Eden*	11	4	2
Chadwell Street, *Mt. Zion* ...	25	3	4
Chelmsford, *Ebenezer*		15	.
Clapham, *Courland Grove*...	9	11	.
Claygate		7	9
Fulham, *Ebenezer*	4	19	8
Grays, *Ebenezer*	1	10	6
Greenwich, *Devonshire Road*	11	3	5
Guildford, *Old Baptist Chapel*	4	9	2
High Wycombe, *Zion* ...	4	1	7
Homerton, *Homerton Row*...	6	6	8
Hounslow, *Zoar*	4	16	6
Ipswich, *Bethesda*	9	18	4
Ipswich, *Zoar*	6	15	10
Ilford, *Ebenezer*	4	4	3
Kingston, *Providence* ...	2	6	.
Lewisham, *College Park* ...	4	9	5
Leyton, *Goldsmith Road* ...	1	17	1
Manchester		7	6
Marylebone, *Mount Zion* ...	14	16	2
Northampton, *Providence* ...	1	3	.
Prittlewell, *Providence* ...	7	6	6½
Reading, *Providence* ..	2	18	8
Richmond, *Salem*	3	13	.
Soho	1	8	8
Staines	1	14	3
St. Alban's, *Bethel*	3	8	4½
Stratford, *Gurney Road* ...	11	15	7
Swindon, *Providence* ...	2	1	4
Tollington Park, *Zoar* ...	2	3	
Tottenham, *Ebenezer* ...	3	3	.
Tring, *Akeman Street* ...	57	3	10
Waldringfield		17	.
Waltham Abbey, *Ebenezer*		8	9
Walthamstow, *Zion*... ...	7	9	2½
Walworth, *Surrey Tabernacle*	7	.	10
Walworth, *Penrose Street* ...	1	10	6
Wandsworth, *West Hill* ...	10	9	2
Warboys	3	.	.
Watford, *Tabernacle* ...	5	7	9
West Ham, *Tabernacle* ...	1	6	6½
Wood Green, *Park Ridings*	2	10	4½
Wood Green, *Dovecote* ...	8	4	6
Personal	15	11	7¼
	£343	12	2¾

Ladies' Zenana Auxiliary.

Receipts from October, 1911, to September, 1912.

Acton. *Tabernacle*—
Per Miss E Elliott :—

	£	s.	d.
Archer, Miss ...	1	4	.
Arnold, Miss ...		7	6
Bartlett, Mrs. F. T. W.		15	.
„ Mrs. H....		3	.
Boulsher, Mrs. ...		12	4½
Bridge, Miss ...		5	6
„ N. ...		4	5
Cook, Miss ...		2	10½
Dennis, Miss A. ...	1	10	.
Elliott, Miss E. ...		10	1
„ O. M.		16	.
Fisher, Mrs. ...		5	.
Gibson, Miss ...		16	11½
Graves, Miss ...		2	3
Holland, Mrs. ...		2	6
Kirby, Miss ...		2	1
Pollard, Mrs. ...		7	6
Sadler, Mrs. ...	1	6	.

Bassett Street,
Keppel-street Memorial—
Per Miss Feilder :—

	£	s.	d.
Angeloni, Miss ...		6	.
Cooper, Miss ...		6	.
Evans, Miss ...		4	.
Field, Miss ...	2	12	6
Feilder, Miss ..		7	.
Pickering, Mrs. ...		5	.
Phillips, Miss ...		5	.
Woodman, Mrs....		7	2

Bermondsey,
Lynton-road—
Per Mrs. A. E. Crisp :—
(1911)

	£	s.	d.
Blackman, Mrs. H.		7	.
„ Miss E. R.		5	5
Cattermole, Miss		4	6
Collin, Miss ...	3	3	.
Crisp, Mrs. J. ...		7	6
„ „ A. E....		14	1
Fiske, Miss E ...		3	6
Holyoak, Miss ...		5	.
Jackson, Miss ...		5	.
Knott, Mrs. ...		4	.
„ „ A. D.		7	6
Sparks, Miss ...		10	.
„ „ E. (1912)		8	6
Blackman, Mrs H.		7	.
„ Miss E. R.		5	.
Cattermole, Miss		4	.
Collin, Miss ...	2	7	8
Crisp, Mrs. J. ...		7	6
Fiske, Miss E. ...		3	6
Holyoak, Miss D.		5	.
Knott, Mrs. ...		4	6
„ „ A. D.		7	6
Sparks, Miss ...		10	.
„ „ ...		7	6
Jackson, Miss ...		5	.
Crisp, Mrs. A. E.		15	10

Brentford,
North-road—
Per Miss M. Fromow :—

	£	s.	d.
A. B. C.		4	.
Aubery, Miss ...		10	.
Baldock, Mrs. ...		5	.
Barritt, Miss ...		9	1
Bell, Miss		1	1
Burrows, Miss		1	10½
Carr, Mrs.		3	8
Chambers, Miss...		1	6

	£	s.	d.
Chapman, Mrs. ...		4	2
Collis, Miss ...		4	.½
Chislett, Miss ...		4	6
Dean, Mrs. B. ...		4	.
Dean, Miss ...		8	.
Dowson, Miss ...		2	2½
Dykes, Mrs ...		8	.
Dykes, The Misses		7	.
Fowler, Miss Agnes		4	.
Forscutt, Miss ...		2	6
Freeman, Mrs ...		2	.
Fromow, Mrs. E.		5	.
,, Mrs. J.		10	.
,, Mrs. W.		16	8
,, Miss E.		5	.
,, Miss G.		5	.
,, Miss Lily		5	.
,, Miss Laura		5	6
,, Miss M.		8	9½
,, Miss R.		8	10
Halling, Miss ...			8
Hickmore, Mrs. ...		2	.½
H. H. C.		10	.
Jeffs, Miss ...		3	6
Kimpton, Mrs. ...		4	6
Leake, Mrs. ...		3	6
Morley, Miss ...		5	.
Mutimer, Mrs. I....		4	6
Newman, Mrs ...		4	5½
Parker, The Misses		10	
Potter, Mrs. ...		4	1
Potter, Miss D. ...		2	9½
Prayer Meeting Box		4	6
Sansom, Miss ...		2	6½
Sansom, Miss D.		1	.½
Secrett, Mrs. J. ...		4	10½
Secrett, Miss R. ...		4	4
Shapley, Mrs ...		5	.
Smoker, Miss A....		4	4
Smoker, Miss F....		3	9
Spinks, Miss ...		2	1
Stokes, Mrs. G. ...		5	.
Tyrrell, Miss B. ...		2	8
Tyrrell, Miss F....		3	2½
Watts, Miss ..		4	.
Brighton, *Prarthana Sabha*—			
Per Mrs. Cozens :—			
Baker, Miss ...		6	8½
Billington, Miss...		7	6½
Bletsoe, Mrs. ...		6	9½
Botting, Mrs. ...		7	4½
Broadbridge, Mrs.		4	10
Cozens, Miss ...		17	.
,, Mrs. ...		7	3½
Eade, Mrs. ...		2	6
Elliott, Mrs. ...		6	6½
Fisher, Mrs. ...		10	.
Folkard, Mrs ...		3	.
Gumbrell, Mrs. ...		5	.
Haynes, Miss ...		2	11½
Lucas, Mrs. ...		15	7½
Miller, Miss ..		5	10½
Parkhurst, Mrs....		4	4
Piper, Miss ...		16	2½
Sears, Mrs. ...		10	.
Smith, Mrs. ...		4	6
Botting, Miss H....	1	1	10½
Love, Miss ...		4	.½
Brixton, *Tabernacle*—			
Per Mrs. Sapey :—			
(1911)			
A Friend		10	.
Cooper, Mrs. E. ...		3	2
Guille, Mrs. R. ...		6	4
,, ,, H. ...		2	.
Sapey, Mrs. ...		5	.
(1912)			
Cooper, Mrs. E. ...		2	.½
Guille, Mrs. R. ...		6	7½
,, ,, H. ...		3	.
Jordan, Miss E....		4	6½

	£	s.	d.
Reville, Mrs. ...		10	.
Sapey, Mrs. ...		5	.½
Cambridge, *Eden*—			
Per Miss Eldred :—			
Beale, Mrs. ...		10	.
Bigg, Mrs. ...		3	6
Blott, Mrs. ...		10	.
Careless, Mrs. H.		5	6
Darnell, Mrs. ...		4	6
Derby, Mrs. ...		4	4
Day's, Miss (Bible-class)		11	.
Eldred, Miss ...		10	.
Emmerson, Miss		3	4
Folbard, Miss ...		3	.
Few, Miss (in memory of)		15	.
Grunwell, Mrs. (Norfolk) ...		2	6
Haynes, Misses M. and A. ...		9	
Haynes, Miss T. B.		6	2
Martyn, Miss ...		6	.
Mitson, Miss ...		3	.
Newman, Mrs. ...		4	6
Oxberry, Mrs. ...		1	6½
Redding, Mrs. ...		3	.
Robjent, Mrs. ...		2	6
Skinn, Mrs. ...		4	.
Sturton, Mrs. ...		10	.
Waddelow, Mrs.		5	.
Wyatt, Miss ...		5	.
Wilderspin, Miss N.		7	.
,, ,, E.		5	6
Wilson, Mrs. (Woburn Sands)		5	.
Collection at Meeting		5	3½
,, ,,	2	19	.
Chadwell Street, *Mount Zion*—			
Per Miss M. Silvester :—			
Applegate, Mrs....		12	6
,, Miss ...		4	10
Banks, Mrs. ...		6	.
Burn, Mrs. ...		13	0½
Butcher, Mrs. ...		1	2
Crickmore, Mrs....		15	.
Fricker, Mrs. ...		4	5½
Hales, Mrs. ...		5	.
Haslop, Mrs. ...		10	.
Hill, Miss ...		6	.
Hoddy, Miss ...		6	.
Hughes, Miss ...		10	6
Ibbott, Miss ...		5	.
Jones, Mrs. ...		9	.½
Keeble, Mrs. ...		5	.
Knowlman's Bible-class, per Miss Cookran ...		2	9
Licence, Mrs. ...		9	4½
L. M.		6	.
Marshall, Mrs. ...		1	8½
Miller, Mrs. ...		4	6
,, ,, A. B.		4	6
,, ,, F. ...		4	.
Mills, Miss ...		5	.
Mitchell, Mrs. ...	3	.	6
Nunn, Mrs. ...	1	10	9½
Putnam, Mrs. ...		1	7½
Retson, Miss ...		2	9½
Ridley, Mrs. ...	1	3	2½
Saxby, Mrs. ...		3	10
Shepherd, Mrs. ...		3	11½
Silvester, Mrs. ...	1	6	.
Silvester, Miss ...		14	.
,, ,, D.		5	.
,, ,, M.		4	6
Smith, Mrs ...		6	9½
Swanson, Miss ...		6	.
Wallis, Mrs. ...		13	6
Walls, Miss ...		4	.
Webb, Mrs. H. ...		5	3

	£	s.	d.
Western, Mrs. ...		5	.
Woodward, Miss		4	4
,, E.		4	4
Wickens, Mrs. ,, ...		1	8
Prayer-meeting Box		14	9½
Collection ...	1	1	.
Sunday School.			
Per Miss N Pardoe :—			
Digby, Miss E. ...		2	9½
Goodhew, Miss ...		2	9½
Horne, Miss A. ...		4	8½
Kern, Miss A.		1	1
Lancaster, Miss A.		2	.½
MacKenzie, Mrs.		7	.
Pardoe, Miss ...		11	6
Sims, Miss ...		3	4½
Webb, Mrs. ...		10	.½
Wilsdon, Mr. ...		1	9
Per Miss Nunn :—			
For Medical Instruments ...	2	2	.
Chelmsford, *Ebenezer*—			
Per Mrs. Blythe :—			
Blythe, Mrs ...		10	.
Spurway, Miss ...		5	.
Clapham, *Courland-grove*—			
Per Miss E M. Sears :—			
Collection... ...	1	1	.
Acworth, Mrs. ...		5	.
Andrews, Mrs. ...		2	7½
Betts, Mrs. ...		9	2
Brinkler, Mrs. W.		2	6
,, ,, F.		3	2
Baker, Miss A. ...		1	8
Dadswell, The Misses A. and N.		5	7½
Farley, Miss E. ...		2	7½
Gill, Mrs.		9	5
Green, Miss H. ...		4	.
James, Mrs. ...		5	6
Jones, Mrs. ...		4	7½
Keeble, Mrs. S. J.		4	1
Maunder, Miss ...		4	4
Mending Class ...		1	6½
Nicholls, Mrs. ...		3	4½
Sears, Mrs. R E.		10	.
,, Mrs J. W.		4	6
,, Miss E. M.		11	6
,, Miss F. C.		5	.
,, Miss A. E.		2	6
,, Miss E. G.		7	3
,, Miss T. E.		8	8
Vine, Mrs. ...		5	.
Vine, Miss E. M.		5	.
Vine, Miss M. W.		7	.
Waller, Mrs. ...		3	5½
Waller, Mrs. F. ...		4	6½
Walters, Mrs. H.		5	.
Walters, The Misses F. and M.		5	.
Walters, Miss A.		5	.
Wise, Miss ...		3	2½
Woodward, Miss		2	8
Wybrow, Mrs. ...		5	4½
Claygate—			
Child, Mrs. ...		7	9
Fulham, *Ebenezer*—			
Per Mrs. Brown :—			
Brown, Mrs. ...		12	2
Borner, Miss ...		4	3
Cook, Mrs ...		5	.
Dennis, Mrs. ...		4	6
Elliott, Mrs. M. A.		4	1
,, Miss ...		8	1
McNally, Mrs. ...		4	4
Purkiss, Mrs. ...		10	5½
Pitt, Miss		4	4½
Perry, Mrs. ...		4	6
Robinson, Mrs. ...		5	.

	£	s.	d.
Humbolt, Mrs. ...		7	.
Stalnes, Mrs. ...		1	8
,, Miss ...		2	5
Smith, Mrs. ...		2	9
Thixton, Mrs. ...		5	.
Vivian, Mrs. ...		3	6
Webb, Miss ...		3	.
Wood, Miss ...		4	11
Woodrow, Mrs. ...		2	8
Grays, *Ebenezer*—			
Per Mrs. E. E. Smith:—			
Belton, Miss ...		3	.
Marr, Mrs. ...		7	.
Shipman, Mrs. ...		2	.
Smith, Miss Gerty		4	6
Smith, Mrs. G. ...		5	.
Steel, Miss A. ...		6	.
Wiseman, Mrs. ...		3	.
Greenwich,			
Devonshire-road—			
Per Miss Smart:—			
(1911)			
From Boxes	3	4	8
For Medical Instruments ...		12	.
(1912)			
From Boxes	7	6	9
Guildford—			
Per Miss Pickett:—			
Baker, The Misses		6	1
Brand, Miss ..		5	.
Brand, Miss D. ...		4	6
Chaplin, Miss ...		6	.
Cordwell, Mrs. ...		4	8
Foster, Mrs ...		3	9
Garton, Mrs ...		3	.½
Parsons, Mrs. ...		3	9
Pickett, Miss ...		5	.
Pither, Mrs. ...		3	6
Rea, Mrs.		4	6
Sanders, Mrs. ...		2	6½
Shellard, Miss ...		6	3½
,, Miss R.		4	7½
Snell, Mrs. ...		3	3
Walker, Miss ...		4	2
White, Mrs. ...		4	6
Collection at Meeting... ...		14	.
High Wycombe,			
Zion—			
Per Miss R. Rogers:—			
Crook, Mrs. ...		4	.
Heather, Mrs. ...		1	6
,, Miss ...		1	.
Leach, Miss ...		1	6
Morling, Miss ...		5	.
Pusey, Mrs. ...		5	.
Rogers, Mrs. W....		2	3
,, Miss ...		4	8
,, ,, M. ...		4	8½
,, ,, R. ...		5	.
Royffe, Mrs. ...		3	.
Scott, Mrs. W. ...		4	6
Simmons, Mrs. ...		4	7½
Stratford, Miss ...		4	.
Walters, Mrs. ...		3	.
Collection at Meeting ...	1	7	10
Homerton,			
Homerton-row—			
Per Mrs. Brett:—			
Baker, Mrs. ...		5	.
Biggs, Mrs. ...		4	6
Brewer, Miss ...			6
Brett, Mr. W. M.		2	6
,, Mrs ...		5	9½
,, Miss ...		5	.
Dearsley, Miss ...		5	8½
Eyres, Miss E. ..		4	4
Finch, Miss ...		2	2
Flegg, Miss E. ...		5	.
Flick, Miss ...		5	.
Haines, Mrs. H. ...		4	6
Jenkinson, Miss A.		4	4
Jacob, Miss E. C.		4	6
Morton, Mrs ...		4	.
Pardoe, Mrs. ..		4	6
,, Mrs. A C.		1	6
Rutter, Mrs. ...		6	6
Smith, Mrs. ...		8	.
,, Miss E. ...		4	.
Spratt, Mrs. ...		9	.
,, Mrs. C. A.		5	.
Turnpenny, Mrs.		4	6
,, Miss		4	6
Stevens, Mrs. ...		3	4
White, Miss T. ...		8	.
Webb, Mrs. ...		5	.
Hounslow, *Zoar*—			
Per Miss Flegg:—			
15 Boxes	4	16	6
Ipswich, *Bethesda*—			
Per Mrs Chilvers:—			
Astist, Miss ...		3	.
Balls, The Misses		15	.
Bramble, Miss E. M.		2	6
Brill, Mrs.		3	3
Bruce, Miss ...		3	6
Burrows, Miss A.		1	3
Chilvers, Mrs. ...		15	.
Cozens, Mrs ...		1	1
Dearing, Mrs ...		2	7
Firman, Miss ...		2	9½
Frost, Miss ...		2	.
Fulcher, Miss ...		1	.
Garnham, Miss ...		5	.
Gladwell, Miss ...		6	.
Hines, Mrs. ...		2	6
Humphreys, Miss		5	.
Lankester, Miss F.		3	.
Mann, Miss S. ...		10	.
Milreas, Miss (Class)		17	6
Moss, Miss D. ...		5	.
Osborn, Miss ...		4	2½
Pickers, The Misses E. & E.	1	.	.
Rome, Miss ...		10	.
Sheldrake, Miss A.		5	.
,, Miss E.		5	2
,, Miss M.		6	.
Stiff, Miss... ...		3	.
Thompsons, The Misses		9	.
Wolno, Miss ...		4	.
Woods, Mrs. ...	1	.	.
,, Miss ...		5	.
Ipswich, *Zoar*—			
Per Miss C. A. Wright:—			
A Helper		6	8½
A Little One ...		5	8
Anon.		6	4
Arlidge, Miss ...		7	11
Atkins, Miss ...		2	6½
Baldwin, Mrs. ...		6	2½
,, ,, ...			2½
Bird, Miss S. ...		10	9½
Bloomfield, Miss	1	8	1½
Booen, Mrs. ...		1	6
Bunn, Miss E. ...		4	6
Davis, Miss ...		6	7½
Double, Miss ...		5	.
Forsdick, Miss M.		2	.
,, Miss N.		1	7½
Gardner, Mrs. ...		4	4
Garrard, Mrs. ...		1	9½
Garrod, Mrs. ...		5	.
Rackley, Mrs. ...		2	3
Smith, Miss ...		1	5
Sparkes, Miss ...		1	3
Threadkell, Mrs.		10	9½
Wallace Mrs. ...		2	2
Welham, Miss ...		3	4½
Well-wisher ...		5	9
Wollard, Miss I. ..		2	.½
Ilford, *Ebenezer*—			
Per Miss Williams:—			
Barnard, Mrs. (senr.)		1	8
,, Mrs. (jun.)		10	.
Cutmore, Mrs. ...		2	6
Faunch, Mrs. ...		2	6
Hutchinson, Mrs. and Miss ...	2	5	.
Johnson, Mrs. ...		1	2
Kilbey, Mrs. ...		1	4
Langham, Mrs. ...		1	6
Othen, Mrs. D. ...		4	
,, Mrs. J. A.		6	6
Steggles, Mrs. ...		4	5
Williams Mrs. ...		1	8
,, Miss ...		2	.
Kingston,			
Providence—			
Per Mrs. Lambourne:—			
Groves, Miss ...		2	.
Jeffs, Mrs. ...		4	6
Lambourne, Mrs.		6	1
Pilborough, Mrs.		4	4
Pratt Mrs. ...		9	.
Searle Mrs. ...		4	6
Stokes, Mrs. ...		4	4
Summers, Mrs. H.		6	3
,, Mrs. A. E.		5	.
Lewisham,			
College Park—			
Per Miss M. G. Voysey:—			
Box, Mrs.		3	4½
Copping, Mrs. T.		4	.½
Fletcher, Mrs. ...		3	8
,, Miss E.		4	5
George, Mrs. ...		4	8
Kirby Miss ...		1	10
,, Miss E. ...		4	5
Phillips, Miss ...		10	2½
Pipe, Mrs. & Miss		5	5
Smith, Mrs. O. ...		7	2½
Voysey, Miss ...		11	3
,, Miss M. G.		8	6
,, Miss E. F.		13	7½
Willingale, Miss		6	9
Leyton—			
Per Mrs. Chilvers:—			
Bulman, Miss ...		2	7
Cuthbert, Mrs. ...		6	.
Finning, Mrs. ...		12	.
Forfeitt, Mrs. ...		4	6
Hicks, Miss ...		2	.
Jones, Mrs. ...		5	.
Thrower, Mrs. ...		5	.
Manchester—			
Pummery, Mrs. C.		7	6
Marylebone,			
Mount Zion—			
Per Miss E. L. Harris:—			
54 Boxes	14	16	2
Northampton—			
Per Mrs F. K. Catling:—			
Church, Mrs. ...		10	
Letts, Mrs. ...		6	
Sharp, Miss ...		7	
Prittlewell,			
Providence—			
Per Mrs. E. E. Fromow:—			
Bale, Mrs.... ...		1	
Burgess, Mrs. ...		10	
Chandler, Mrs. ...		4	6
Cripps, Mrs. ...		5	.
Deane, Mrs ...		10	4½
Fisher, Mrs. ...	1	3	.
Fisher, Miss ...		4	6
Fromow, Mrs. ...		10	.
,, Mrs R.		7	10
Gosling, Mrs. ...		6	9½
Harmer, Miss ..		4	.
Hicks, Mrs. S. ...		8	5
,, Miss B.		4	3
Hodder, Mrs.		10	.

	£	s.	d.
Kayes, Mrs. ...		3	1
Mayes, Mrs. ...		3	½
Mobbs, Miss ...		2	.
Moss, Mrs. S. ...		5	9
Turner, Mrs. ...		4	4
,, Mrs. C....		4	2
Verdon, Miss ...		5	.
Whisstock, Mrs.		4	6
White, Mrs. ...		5	.
Reading—			
Per Miss Pursey :—			
Caines, Miss ...		5	6½
Cane, Miss P. M.		2	3
Challan, Mrs. ...		1	10½
Chesterton, Miss			6
Cook, Mrs. ...		4	4½
Daell, Miss ...			8
Dann, Mrs. ...		5	.
Frith, Mrs. ...		8	½
Goring, Miss ...		1	.
Hitchcox, Miss ...		4	1½
Morton, Miss ...		4	9
Paxman, Mrs. ...		3	11½
Piggott, Mrs. ...			7½
Prior, Mrs. C. ...		1	5
Shake, Miss ...			6
Smith, Miss ...		5	7
Thimblebee, Mrs.		2	.
Walters, Miss ...		6	5½
Richmond, *Salem* —			
Per Mrs. Robinson :—			
Box No. 1.... ...		10	10½
,, 2.		5	.
Buttram, Miss (Donation) ...		6	.
Chaplin, Mrs. ...		10	6½
Clinch, Miss ...		4	.
Fisher, Misses ...		3	½
Goodwin, Miss ...		4	9
Thompson, Mrs.		2	11½
Makey, Miss ...		4	6
Martindale, Miss M.		1	8½
Mills, Miss ...		3	2
Moldon, Mrs. ...		4	2
Mumford, Miss ...		2	.
Picknell, Miss ...		4	6½
Satchell, Miss E.		5	.
Warde, Miss ...			9½
Soho—			
Simpson, Mrs. ...	1		.
Hurren, Miss, and Pond, Miss ...		8	8
Staines—			
Per Miss Howes :—			
1911	1	5	.
1912		9	3
St. Alban's, *Bethel*—			
Per Miss Gregory :—			
A Friend		1	.
Eldred, Mrs. ...		2	6
Gregory, Miss ...	1	5	.
Groom, Miss ...		2	.
Hawkins, Miss ...		2	6
Hull, Mrs.... ...		2	8
Mitchel, Miss ...		1	1½
Tapping, Miss ...		6	.
Tyler, Miss ...	1	2	11
White, Miss ...			8
Whitbread, Mrs.		2	.
Stratford,			
Gurney-road—			
Per Miss Ince :—			
Appleby, Miss ...		3	.
Bailey, Miss ...		6	.
Curtis, Miss S. ...		1	9½
,, Mrs. ..		5	4½
Cook, Mrs. ...		2	9
Davis, Mrs ...		4	.
,, Miss ...		3	1½
Edwards, Miss ...		1	1½
Faunch, Miss G....		5	.
Gillmore, Mrs. ...		4	4
Goodbody, Miss...		3	6
Ince, Mrs.... ..		6	6
,, Miss A. & F.		9	3
,, Miss G. ...		6	.
Lea, Miss		5	1
Lant, Mrs.... ...		1	.
Rider, Miss ...	1	1	.
Reader, Mrs. ...		2	6
Sharp, Miss ...		3	.
Stacey, Miss L. ...		4	5
Tooke, Mrs. ...		4	3
Taylor, Mrs. ...		4	4
,, Mrs. S. M.		4	6
Trickey, Miss ...		3	5
Webb, Mrs. ...		8	3
Weston, Miss ...		3	1
Id. Weekly Subs.	4	3	9
Annual Collection	1	5	3
Swindon —			
Per Miss Cummins :—			
Bizzell, Miss ...		5	.
Bullock, Mrs. ...		2	.
Cummins, Mrs. and Miss B. ...		8	10½
Fyson, Mrs. H. ..		2	9
Gale, Miss ...		10	.
Jeanes, Miss ...		2	3½
Lewis, Mrs. W. ...		2	.
Parker, Mrs. ...		4	6½
Rushan, Mrs. ...		1	1
Salmon, Mrs. (Don.)		1	6
Stroud, Miss ...		1	3½
Tollington Park,			
Zoar —			
Per Mrs. Sandell :—			
Boxes	1	13	.
Donation, Mr. Elwood, Sen.		10	.
Tottenham,			
Ebenezer—			
Per Miss Field :—			
Andrews, Mrs. ...		6	3
Allen, Mrs. ...		2	2
,, ,, ...		1	4
Brackley, Mrs. ...		3	9
Begley, Miss ...		3	.
Brooks, Mrs. ...		2	.
Bird, Mrs. ...		2	.
Eastty, Mrs. ...		4	1
Elnaugh, Mrs. ...		2	6
Field, Mrs. and ,, Miss ...		9	11½
Logsden, Mrs. ...		4	.
Lyttleton, Mrs. ...		4	.
Launder, Miss ...		2	6
Rayner, Mrs. ...		2	7
Simpson, Mrs. ...		3	1½
Tattersall, Mrs. ...		6	.
Withers, Mrs. ...		2	3
Whooms, Mrs. ...		1	6
Tring,			
Akeman-street—			
Per Miss E. M. Maull :—			
Bagnall, Mrs. Arthur		1	5½
Bible-class ...	1	10	11
Butcher, Miss ...		4	. .
,, Miss E....		31	. 6
,, Miss E. G.	1	16	6½
Fincher, Mrs. A.		6	9
Glover, Mrs. ..	2	2	3
Hedges, Mrs. R....		9	.
Johnson, Mrs. F.		4	4½
,, Miss E.		2	7
Marcham, Miss		5	.
,, Miss Nellie		5	.
Maull, Miss ...	1	6	8½
Munge, Mrs., and Plater, Mrs. (Aston Clinton)		2	.
Osborne, Mrs. M.		5	2
Parker, Mrs. ...		5	3
Rance, Miss F. ...		2	2½
Rodwell, Mrs. ...		2	6
Sharman, Miss A.		2	5
Smith, Mrs. G. ...		4	6½
Solomon, Mrs. (Jamaica) ...		5	.
Swaby, Miss L. ...		2	6
Tomlin, Mrs. ...		2	6
Toms, Miss ...		4	10
White, Mrs. (Buckland) ...		5	6
Wright, Mrs. A....		5	2
,, Mrs. A. S.		2	1½
,, Mrs. S. ...		3	2½
,, Miss ...		4	6½
Young, Mrs. ...		5	.
,, Mrs. H. T. (Havant) ...		5	.
Freewill Offerings	10	3	3
Waldringfield—			
Per Mr. T. Reynolds :—			
Collection at Meeting... ...		17	.
Waltham Abbey,			
Ebenezer—			
Per Mrs. Wild :—			
Hayward, Miss ...		7	6
Wild, Mrs. ...		1	3
Walthamstow,			
Zion—			
Per Mrs. Booth :—			
A Friend		1	.
Booth, Mrs., Senr.		12	6
,, Mrs. J. C.		6	4½
Bonney, Mrs. ...		7	9½
Caplin, Mrs., Senr.		6	6
,, ... S. B.		5	.
Cracknell, Mrs. ...		2	7
Dawson, Mrs. ...		3	3
Farrow, Mrs. ...		4	4
Goodman, Mrs. ...		4	4
Iles, Mrs.		3	2
Korr, Miss ...		6	6
Ladies' Bible-class		2	4½
Moss, Miss ...		5	4½
Nash, Mrs. ...		4	8½
Ogburn, Miss ...		5	.
Prayer-meeting Box		14	2½
Rapley, Mrs. ...		5	6
Rose, Mrs. ...		3	1
,, Miss ...		4	2
Sharpe, Mrs. ...		2	3½
Sherrington, Mrs.		4	8
Smith, Miss ...		8	.
,, Miss K. ...		7	6
Spratt, Mrs. A. J.		5	.
Wallis, Mrs. ...		14	.
Walworth,			
Surrey Tabernacle—			
Per Mrs. A. Boulden :—			
Abraham, Mrs. ...		5	.
Boulden, Mrs. ...	1	.	.
Brain, Miss ...		18	3½
Chapman, Miss ...		2	6
Eyre (per Miss Brain)		2	9½
Falkner, Mrs. A. B.		10	.
,, Mrs. W.		10	.
Harris, Mrs. ...		6	.
King, Mrs. ...		10	.
Linton, Miss ...		1	3
Markham, Mrs. ...		2	7½
Norris, Mrs. ...		10	.
Page, Mrs. ...		2	6
Rose, Mrs.... ...		2	3
Symonds, Mrs. ...		5	.
Sykes, Miss ...		8	3
Stringer, Miss ...		1	6
Watson, Mrs. H.		3	9
Williams, Miss ...		2	6
Withers, Miss ...		4	6½
Eade, Mrs. ...		4	6
Grover, Mrs. ...		2	6½
Howard, Mrs. ...		5	.

	£	s.	d.
Walworth,			
Penrose st. S.S.—			
Per Miss N. Staines :—			
Collection at Meeting		17	6
Green, Miss ...		2	6
Falkner, Miss ...		5	.
Staines, Miss R. ...		4	.
Watson, Mrs. ...		1	6
Wandsworth,			
West Hill—			
Per Miss Applegate :—			
Abbott, Miss M....		1	6
Applegate, Miss A.		6	3
„ Miss M.		8	9½
Beck, Mrs. ...		2	2
B—, Miss... ...			9
Caffarate, Miss ...		2	7
Cox, Mrs.		10	10¾
Dean, Mr. & Mrs.		7	.
„ Mrs. S. ...		6	10¾
„ Miss H. ...		5	2
Drane, Miss G. ...		10	1½
Holl, Mrs.		4	9
Hunt, Miss ...		5	6½
Jarvis, Mrs. ...	2	3	8½
Jones, Mrs. (Late)		4	2
„ Mrs. (In Memory of)		3	2
Kent, Miss ...		2	10¾
Lambourne, Miss		8	8
Mendham, Miss ...		2	3¾
Mulliner, Mrs. ...		2	4¾
„ Miss ...		7	.¾
Pippin, Miss ...		4	9
Read, Miss ...	1	14	6¾
Smith, Mrs. Bannister		5	.
Tilley, Mrs		3	2
Watts, Miss		10	.
Snow, Miss		5	.
Warboys—			
Per Mr. Ackland :—			
Ashcroft, Mrs. ...		13	10
Alderson, Miss ...		2	.½
„ Mrs. ...		3	2½
Ackland, Mrs. ...		5	.
Broughton, Miss		4	9
Brown, Mrs. W. ...		3	6
Fitch, Miss ...		8	6
Fletcher, Miss N.		1	10
Reynolds, Miss ...		5	1
Read, Mrs. F. ...		3	.
Sansome, Mrs. ...		5	9
See, Miss R. ...		3	6
Watford Tabernacle—			
Per Mrs. Wright :			
Ball, Miss		5	8
Bryant Miss ...		3	.
Burrage, Mrs. ...		2	6
Dimmock. Miss ...		3	.
Freston, Mrs. ...		5	.
Goodson, Mrs. ...		5	10
Grey, Mrs.... ...		5	6
Jinks, Mrs. ..		2	8½
King, Mrs. ...		2	9½
„ Mrs. W. E.		3	6½
Newton, Miss ...		2	9
Parsons, Miss ...		4	1½
Peacock, Miss ...		6	7¼
Pickett, Miss ...		10	8
„ Miss L.		9	6
Saunders, Mrs. D.		5	.
„ Miss V.		1	2½
Skeels, Mrs. L. ..		2	6
Smith, Miss M. ...		1	2½
„ Miss N. ...		2	.
Thorn, Miss ...		4	5½
Warrell, Mrs. T....		2	8
„ Miss L.		4	7
Wilkins, Mrs W.		1	9½
„ Miss ...		4	2
Wright, Mrs. J. ...		5	.
West Ham,			
Tabernacle—			
Per Mrs. Baker :—			
Henderson, Miss		2	3
Johnson, Mrs. ...		2	9
Lowe, Miss ...		2	9
Peveral, Miss ...		5	5
Upsdale, Mrs. ...		3	.
Wakefield, Miss ...		2	10½
Collection at Meeting...		7	6
Wood Green,			
Park Ridings—			
Per Mrs. Hill :—			
Bunyan, Mrs. H. G.		4	4
„ Mrs. W.		3	6
Chambers, Mrs. P. J.		2	6
Crowhurst, Mrs. R.		3	1½
„ Miss A.		1	3
Harwood, Mrs. (Donation)		10	.
Hill, Mrs. G. ..		6	6½
„ Miss R. M. ..		8	6½
Waller, Mrs. W. F.		6	6
„ Mrs. C. E.		4	1
Wood Green,			
Lovecote Hall—			
Per Mrs. Parish :—			
Sale of Work		6	7 3
Collection at Meeting		14	.½
6 Boxes ...	1	3	2½
Personal—			
Per Mrs. Silvester :—			
Anon.		1	.¾
A Little One ...		5	.
Ash, Miss		15	.
Bates, Miss ...		5	
Booth, Mrs. E. A.		15	.
Button, Miss ...		4	4
Children s Corner		2	6
Clark, Mrs. ...		17	4
Challis, Miss ...		3	.
Crockett, Mrs. H.		2	1
Dann, Mrs. ...		10	6
Ellwood, Dr. ...		10	.
Forrester, Mrs. ...		10	.
Frost, Mrs. ...		5	.
Gosling, Mr. ...		10	.
„ Miss ...		10	.
Harland, Miss ...		2	.
Hawes, Miss W. ...		9	6
Jessop, Mrs. ...		2	6
J. E. B.		4	5
Licence, Miss H....		3	1½
Light, Miss ...		3	6
Little Plumstead		5	.
Oliver, Mrs. ...	4	.	.
Othen, Mrs. D. ...		1	4
„ Mrs. J. ...		8	6
Painter, Mrs. ...		2	6
Richards, Mrs. ...		5	.
Receipt 21... ...		10	.
Rush, Mrs. ...	1	1	.
Staer, Miss E. ...		3	6
Steggles, Mrs. ...		2	6
Tooke, Mrs., Senr.		10	.
Two Friends (Wood Green)...		9	6

All Donations and Subscriptions to be sent to the Treasurer—

MR. A. J. ROBBINS,

VICARAGE FARM, HOUNSLOW.

All L.Z.A. Donations and Subscriptions to be sent to—

MRS. SILVESTER,

9, GALLIA ROAD, HIGHBURY, N.

HYMNS.

Hymn 1. [6s.

Thy kingdom come, O God,
Thy rule, O Christ, begin;
Break with Thine iron rod
The tyrannies of sin.

Where is Thy reign of peace,
And purity, and love?
When shall all hatred cease,
As in the realms above?

When comes the promised time
That war shall be no more,
And lust, oppression, crime
Shall flee Thy face before?

We pray Thee, Lord, arise,
And come in Thy great might;
Revive our longing eyes,
Which languish for Thy sight.

Men scorn Thy sacred name,
And wolves devour Thy fold;
By many deeds of shame
We learn that love grows cold.

O'er heathen lands afar
Thick darkness broodeth yet:
Arise, O Morning Star,
Arise, and never set.

Hymn 2. [L.M.

O Spirit of the living God,
In all Thy plenitude of grace,
Where'er the foot of man hath trod,
Descend on our apostate race.

Give tongues of fire, and hearts of love,
To preach the reconciling word;
Give power and unction from above,
Whene'er the joyful sound is heard.

Be darkness, at Thy coming, light;
Confusion, order in Thy path;
Souls without strength inspire with might;
Bid mercy triumph over wrath.

O Spirit of the Lord, prepare
All the round earth her God to meet;
Breathe Thou abroad, like morning air,
Till hearts of stone begin to beat.

Baptize the nations; far and nigh
The triumph of the cross record;
The name of Jesus glorify,
Till every kindred call Him Lord.

Hymn 3. S.M.

Soldiers of Christ, arise,
And put your armour on;
Strong in the strength which God supplies,
Through His eternal Son.

Strong in the Lord of hosts,
And in His mighty power;
Who in the strength of Jesus trusts
Is more than conqueror.

Stand then in His great might,
With all His strength endued;
But take, to arm you for the fight,
The panoply of God.

From strength to strength go on,
Wrestle, and fight, and pray:
Tread all the powers of darkness down,
And win the well-fought day.

That having all things done,
And all your conflicts pass'd,
Ye may o'ercome, through Christ alone,
And stand entire at last.

Hymn 4. [7s. 6s.

Hail to the Lord's Anointed,
Great David's greater Son!
Hail, in the time appointed,
His reign on earth begun!
He comes to break oppression,
To set the captive free;
To take away transgression,
And rule in equity.

He shall come down like showers
Upon the fruitful earth;
And love, joy, hope, like flowers,
Spring in His path to birth:
Before Him on the mountains
Shall peace, the herald, go;
And righteousness, in fountains,
From hill to valley flow.

Kings shall fall down before Him,
And gold and incense bring;
All nations shall adore Him,
His praise all people sing;
With offerings of devotion,
Ships from the isles shall meet
To pour the wealth of ocean
In tribute at His feet.

To Him shall prayer unceasing,
And daily vows ascend;
His kingdom still increasing,
A kingdom without end:
The mountain dews shall nourish
A seed in weakness sown, [flourish,
Whose fruit shall spread, and
And shake like Lebanon.

O'er every foe victorious,
He on His throne shall rest,
From age to age more glorious,
All-blessing and all-bless'd.
The tide of time shall never
His covenant remove;
His name shall stand for ever,
His changeless name of love.

Hymn 5. 11s.

Hark! the swelling breezes, rising from afar,
Bring the sounds of conflict from the holy war.
God is with our armies, He the word has given,
He is watching o'er you, messengers of heaven.

Go, thou mighty Gospel, conquering on thy way;
Night upon the mountains changes into day;
Idols bow before thee, heathen temples fall;
Soon the world shall own thee victor over all.

O Thou blessèd Saviour reigning now on high,
May Thy faithful soldiers find Thee ever nigh.
Bid the glorious mission speed from sea to sea,
Till the whole creation worship only Thee.

Hymn 6. [S.M.

Come! kingdom of our God,
Sweet reign of light and love,
Shed peace and hope and joy abroad,
And wisdom from above.

Over our spirits first
Extend Thy healing reign;
Then raise and quench the sacred thirst
That never pains again.

Come! kingdom of our God,
And make the broad earth Thine;
Stretch o'er her lands and isles the rod
That flowers with grace divine.

Soon may all tribes be blest
With fruit from Life's glad tree,
And in its shade like brothers rest,
Sons of one family.

Come! kingdom of our God,
And raise Thy glorious throne
In worlds by the undying trod,
Where God shall bless His own.

Hymn 7. Tune 130 Bristol.

I lift my heart to Thee,
Saviour Divine!
For Thou art all to me,
And I am Thine.
Is there on earth a closer bond than this,
That "my Beloved's mine, and I am His"?

Thine am I by all ties;
But chiefly Thine,
That through Thy sacrifice,
Thou, Lord, art mine. [wound
By Thine own cords of love, so sweetly
Around me, I to Thee am closely bound.

To Thee, Thou bleeding Lamb,
I all things owe;
All that I have and am,
And all I know.
All that I have is now no longer mine,
And I am not my own; Lord, I am Thine.

How can I, Lord, withhold
Life's brightest hour
From Thee; or gathered gold,
Or any power? [from Thee,
Why should I keep one precious thing
When Thou hast given Thine own dear Self for me?

I pray Thee, Saviour, keep
Me in Thy love,
Until death's holy sleep
Shall me remove [o'er,
To that fair realm where, sin and sorrow
Thou and Thine own are One for evermore.

Hymn 8. [66.66.88

Rejoice, the Lord is king:
Your Lord and King adore;
Mortals, give thanks and sing,
And triumph evermore.
Lift up your hearts, lift up your voice;
Rejoice; He bids His saints rejoice.

Jesus, the Saviour, reigns,
The God of truth and love;

When He had purged our stains,
He took His seat above.
Lift up your hearts, lift up your voice;
Rejoice; He bids His saints rejoice.

His kingdom cannot fail,
He rules o'er earth and heaven;
The keys of death and hell
Are to our Saviour given.
Lift up your hearts, lift up your voice;
Rejoice; He bids His saints rejoice.

He sits at God's right hand
Till all His foes submit,
And bow to His command,
And fall beneath His feet.
Lift up your hearts, lift up your voice;
Rejoice; He bids His saints rejoice.

Rejoice in glorious hope;
Jesus, the Judge, shall come,
And take His servants up
To their eternal home. [voice,
We soon shall hear the archangel's
The trump of God shall sound—rejoice.

Hymn 9. [S.M.

O Lord our God, arise,
The cause of truth maintain,
And wide o'er all the peopled world,
Extend Thy blessèd reign.

Thou Prince of life, arise,
Nor let Thy glory cease; [grace,
Far spread the conquests of Thy
And bless the earth with peace.

Thou Holy Ghost, arise,
Expand Thy quickening wing;
And, o'er a dark and ruined world,
Let light and order spring.

All on the earth, arise,
To God our Saviour sing; [heaven
From shore to shore, from earth to
Let echoing anthems ring.

Hymn 10. [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 11. [7.6.

From Greenland's icy mountains,
From India's coral strand,
Where Afric's sunny fountains
Roll down their golden sand;
From many an ancient river,
From many a palmy plain,
They call us to deliver
Their land from error's chain.

What though the spicy breezes
Blow soft o'er Ceylon's isle;
Though every prospect pleases,
And only man is vile;
In vain, with lavish kindness,
The gifts of God are strewn:
The heathen, in his blindness,
Bows down to wood and stone.

Can we, whose souls are lighted
With wisdom from on high,—
Can we to men benighted
The lamp of life deny?
Salvation! O salvation!
The joyful sound proclaim,
Till each remotest nation
Has learned Messiah's name.

Waft, waft, ye winds, His story,
And you, ye waters, roll,
Till, like a sea of glory,
It spreads from pole to pole;
Till o'er our ransomed nature,
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign.

Hymn 12. [L.M.

From all that dwell below the skies
Let the Creator's praise arise;
Let the Redeemer's Name be sung
Through every land, by every tongue!

Eternal are Thy mercies, Lord!
Eternal truth attends Thy word:
Thy praise shall sound from shore to shore,
Till suns shall rise and set no more.