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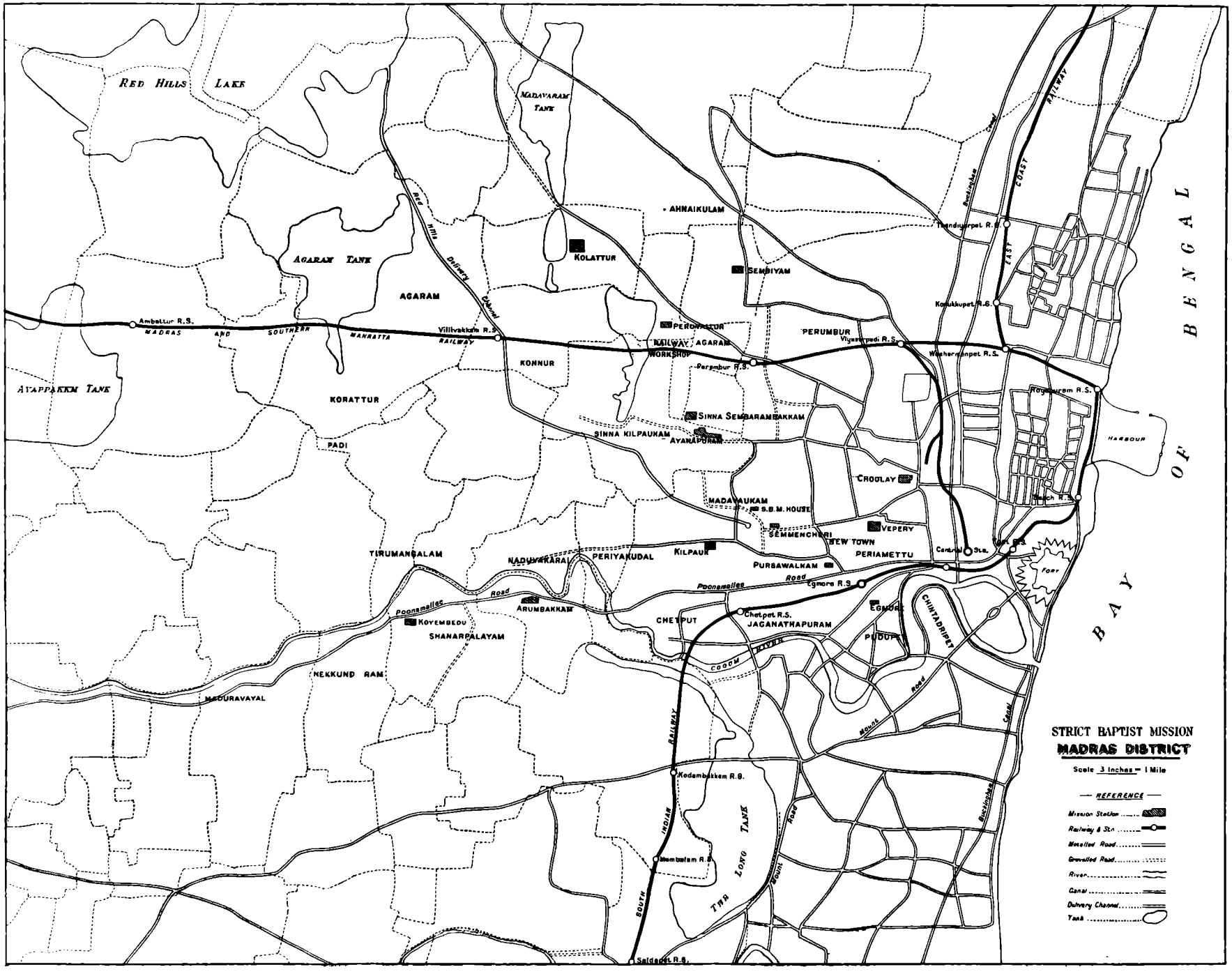
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A table of contents for the *Strict Baptist Mission Herald and Report* can be found here:

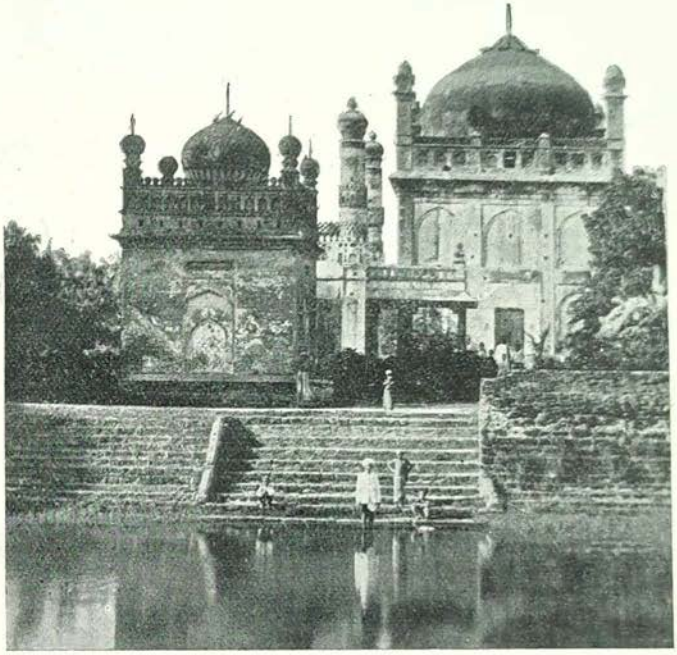
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The Strict Baptist Mission Herald




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AGARAM TANK
AYAPPAKKM TANK
AHNAIKULAM
KOLATTUR
SEMBIYAM
AGARAM
KONNUR
KORATTUR
PADI
PERAMBUR
PERUMBUR
RAILWAY WORKSHOP
Ambattur R.S.
Villivakkam R.S.
Perambur R.S.
Tondiarpet R.S.
Washermanpet R.S.
Royapuram R.S.
Basin R.S.
Egmore R.S.
Chetpet R.S.
Kodambakkam R.S.
Saidapet R.S.
SINNA SEMBARAMBAKKAM
SINNA KILPAUKAM
AYANAPURAM
CHOOLAY
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Coom River
Buckingham Canal
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SOUTH INDIAN RAILWAY
MADRAS AND SOUTHERN MAHRATTA RAILWAY
Red Hills Delivery Channel
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MADRAS DISTRICT
Scale 3 Inches = 1 Mile
REFERENCE
Mission Station
Railway & Stn
Metalled Road
Gravelled Road
River
Canal
Delivery Channel
Tank

THE STRICT BAPTIST MISSION HERALD.



VOLUME XII.—1913.

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CONTENTS.

PAGE

Abraham (The Elder of Pavittram) 4, 131
After Many Days 166
Annual Meeting, The ... 152
A Red-Letter Day 115
A Quarrel, and How it Ended... 135
"As the Eyes of Servants" ... 2
A Week of Concentrated Evangelism in Madras Villages ... 42
Ayanapuram Welcome Meeting... 56
" School Successes ... 57
A Zenana Visit 73

Baptisms 3, 13, 15, 27, 28, 39, 87, 130, 146
Bethesda Chapel, Ipswich .. 106
Blessing, The Use of 14
Boarding School, Madras ... 130
Bodireddipatti 87
Booth's, Mr. and Mrs., Departure 23
Booth, Mr. and Mrs., Farewell to 32
Booth's, Mr. and Mrs., Arrival in India 51
Booth, Mr., Deputation Notes 8, 21, 47, 63
Brand, Mr. and Mrs. J. M., Marriage 125, 139, 146

Camp Review 58
Carpenter, The Indian 119
Chadwell St. Missionary Exhibition, The 46
Children's Corner, The 12, 24, 36, 52, 68, 83, 96, 108, 124, 140, 156, 172
Children's Missionary Meetings 8, 9
Chintadripet 71
Christmas Boxes, The 11, 28, 30, 39, 40, 139, 169
Conference of Missionaries ... 147
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Conviction of Sin 60
Current Notes 1, 13, 25, 37, 53, 69, 85, 97, 109, 125, 141, 157
Council Echoes 138

PAGE

Dedication Services 101
Deputation Notes, Mr. Booth's 8, 21, 47, 63
Devadason 27
Devil Possession 149
Dhanaraj 27
Dhoraisawmy 27

Educational Work, The Spiritual Results of 90
Egmore School Anniversary ... 16
Elnaugh, Mrs. 53, 63, 66
" " Deputation Work 139
Emotion of Jesus, The ... 86
Ethiraj, G. 15
Examination, India Sunday School Union 115

Firm Amidst Opposition 4

Ganesa with the Fiery Eyes ... 17
Glimpses of Evangelism on the Kolli Hills 163
Greeting and Appeal from Mrs. Elnaugh 93

Half-Yearly Meeting, The 62, 81
Harris's, Miss E. C., Recovery ... 16
" " " Tamil Exam. 85
" " " Marriage 125 139
Herald Cover, The 51
Hines, Miss 123, 139, 171
Home Again 56
How Can We Afford To! ... 142
How to Make a Profit for the Mission by Trading... 168

In a Madras Hospital 80
In Memoriam 100
In the Days Before Carey 111, 127, 143, 159

Jaganathapuram 135
Jesus' Birthday 30
Jeyamoni 27

Kolli Mountains, First Impressions of 149
Kolli Mountains, On the... ... 78
" " Poocharies ... 91
" " Present Position on 150
" " The ... 44, 130
Koyembedu 165

Ladies' Zenana Auxiliary ... 82
Lazarus, Ruth 15, 17
Livingstone Centenary, The ... 38
Livingstone College ... 107

Madras Villages, Concentrated Evangelisation in 42

PAGE

Manikam Moothaliar ... 5
Mark, P. M. ... 80, 100
Meetings :—
Aston Clinton 47, Aylesbury 154, Beccles 8, Bedmond 154, Bermondsey 22, Bierton 22, Biggleswade 64, Blackburn 50, Bolton 49, Boro Green 47, Brighton 65, Cambridge 10, Chadwell Street 11, 21, 46, 170, Clapham, Courland Grove 11, Croydon 64, Fleckney 9, Fulham 65, Great Gransden 64, Guildford 21, 66, Haworth 50, Hollinwood 51, Homerton Row 64, Horham 48, Ipswich 49, Kentish Town 66, Kings Langley 64, Laxfield 48, Leicester 9, Lewes 51, Lewisham 49, 65, Limehouse 8, Lingfield 66, Lode 10, Maidstone 65, Manchester 50, March 47, Middlesbro' 50, Newcastle 50, Occold 48, Over 10, Poynings 48, Prittlewell 22, Reading 11, 65, 154, Richmond 64, Rishangles 48, Royton 49, St. John's Wood Road 22, 32, 47, 152, St. Neot's 63, Soho 65, Southport 49, Staines 49, Stevenage 63, Stoke Ash 49, Stratford, Gurney Road 9, 154, Sunderland 50, Sydney, N.S.W. 122, Tottenham 22, Walthamstow 11, 82, 170, Watford 65, 94, Wellingboro' 9, West Ham 9, Wisboch 23, Wooburn Green 22.
Missionary Exhibitions :—
Chadwell Street 46
St. John's Wood Road 47, 123, 167
Missionary Talk with Our Young People, A... 105
Mohammedan's Face, A Typical 80
Mohammedan Settlement, A ... 121
Monthly Meetings, The 118
Monsoon in India, The 134
Morling, Mr. and Mrs. 139
Muttanchetty 87

News of the Month, The 3, 15, 27, 39, 55, 71, 87, 99, 114, 130, 146, 162
New Year's Prayer Meeting, The 21

Obituary :—
Pastor F. Fullard ... 51
Mrs. R. E. Sears 51
Mr. J. Briscoe 171
"One Question and One Only" 103
Our Goodbye to 1912 and Our Welcome to 1913 29

Palayapalayam School 87, 101, 115
Patchai 114

PAGE

Pavittram 4, 87, 28
Pavittram, The Elder of... 4, 131
Prayer Meeting, New Year's ... 21
Prayer Subjects 8, 21, 32, 46, 62, 81, 93, 105, 122, 138, 152, 167
Praying Mantis, The 116
Preaching Intelligibly to the Heathen, The Difficulty of ... 44
Prize Essays 51, 94
Puzzling Enquirer, A 90

Reviews :
Year Book of Indian Missions, 1912, 23. The Missionary Review of the World. 23. Buddhist Ideals, 35. An Unknown People in an Unknown Land, 67. Missionary Heroes in North and South America, 67. A Church in the Wilds, 155. Winning a Primitive People, 155. The Moslem World, 171.

Savarinathan (Savarimuttu) 87, 100
Seeing the Grace of God ... 126
Sellipalayam 130
Spiritual Results of Educational Work, The 90
Strange Funeral, A 147
Sunday School Union Exams. 13, 15, 17, 57, 115, 130

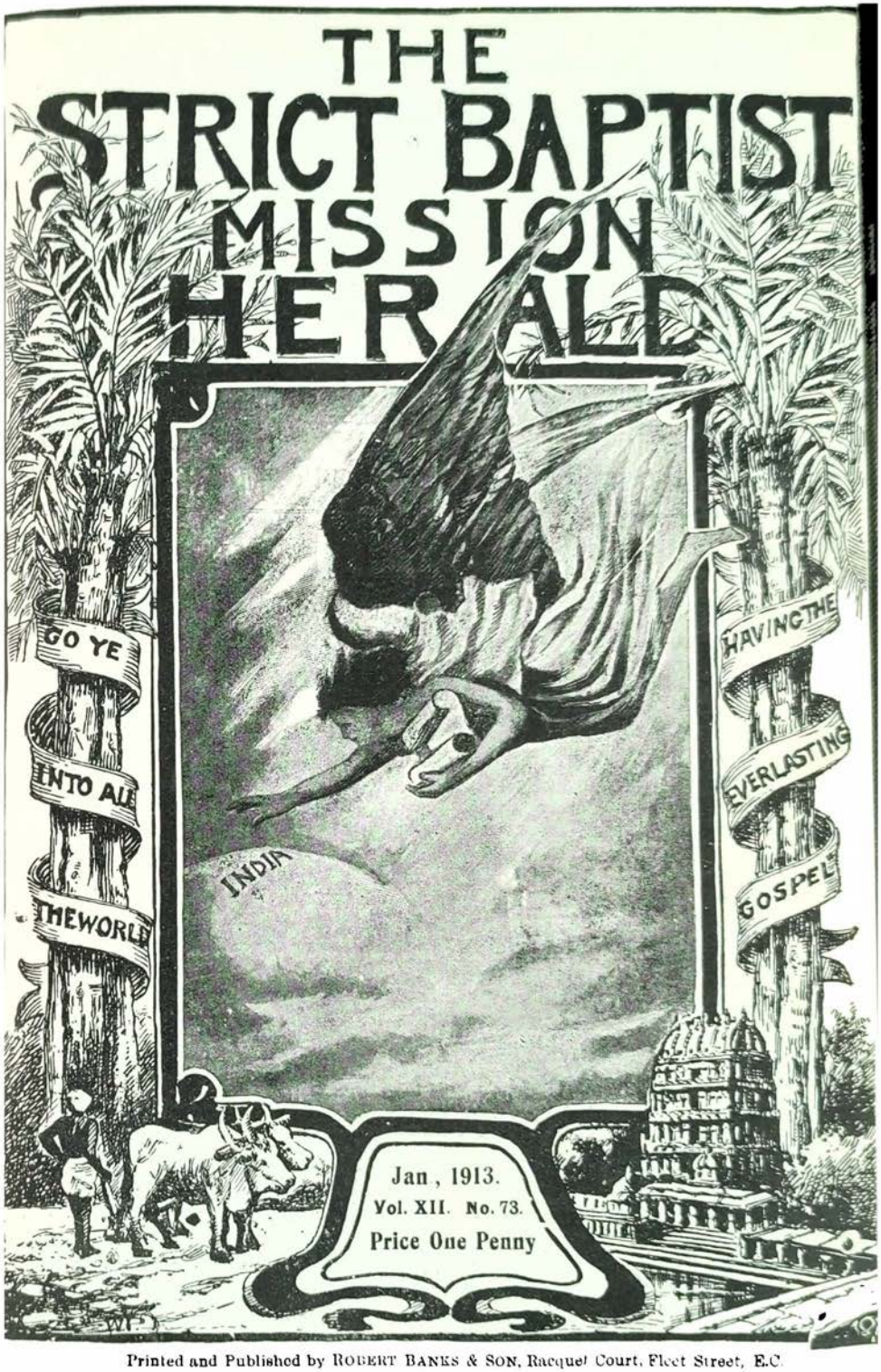
"That I May Make It Manifest, as I Ought to Speak"... ... 44
The Christian Hawker 76
"The Garden of Sleep"... ... 75
"The Gates of Hell" 54
"The Heavenly Vision"... ... 98
"The Joy of Thy Salvation" ... 26
"The Lord Working with Them" 158
The Magic Whisper 28
The Use of Blessing 14
Trading Penny, The 67

Unprepossessing Enquirer, An... 5

Vaduhapatti 130
Valedictory Meeting, The ... 32
Vepery Anniversary Day ... 42

Water Channel, Madras, The ... 74
Watts, Mr. Lincoln 138
Welcome Meeting at Ayanapuram, A 56
"When He is Old" 103
Will of God, The... ... 70
With Mrs. Booth at Choolai ... 134
"Without a Preacher" 110
Work Among Village Women ... 88

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CONTENTS.

	PAGE
Current Notes	1
"As the Eyes of Servants"	2
The News of the Month	3
Firm Amidst Opposition ...	4
An Unprepossessing Enquirer	5
Prayer Subjects for January, 1913	8
Deputation Notes	8
Meetings	... 11
The Children's Corner	... 12

THE STRICT BAPTIST MISSION.

THE NEW YEAR'S PRAYER MEETING

Will (D.V.) be held on

FRIDAY EVENING, JANUARY 3RD, 1913, AT 7.30,

at

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

VOL. XII.] JANUARY, 1913. [*New Series*, No. 73

CURRENT NOTES.

A NEW Year of Service opens before us, and we count ourselves happy that the Lord still has "need" of us. The greater part of the world still sits "in darkness and in the shadow of death," while we have The Light. As dependent as ever upon our Lord, we seek fresh inspiration and a renewal of spiritual equipment for the work to which He has called us. And, since His power is as available as ever for His feeble servants, the outlook, in spite of hindrances and disappointments, is "bright as the promises of God." May He enable us to be faithful to our stewardship of the Gospel this year.

We draw attention to the Valedictory Service to be held on the 31st, in view of Mr. and Mrs. E. A. Booth's return to India. We should like to see a very full meeting to bid them farewell and at the same time to commend them to the God of all grace. Mr. Booth's speech at the Annual Meeting makes an implicit claim upon our co-operation in prayer and sympathy. We trust the gathering will be largely representative of the many Churches visited by our missionary during his furlough.

It gives us great joy as we enter the New Year to hear of more baptisms in Madras, and of such earnest enquirers as Mr. Morling tells us of again this month. These evidences of "the Lord working with us" should embolden us to ask for yet greater things. "Behold, the Lord's hand is not shortened that it cannot save; neither His ear heavy that it cannot hear."

"AS THE EYES OF SERVANTS."

A NEW YEAR'S GREETING to all our Readers—to the members of the Council, to our Missionaries, to our Pastors, and to the members of our Churches. May the opening year be one of happy and successful evangelistic service at home and abroad, and may every worker and "intercessory missionary" be filled with the joyous consciousness of our Master's promised Presence.

Usually we hearten ourselves at the beginning of the year with some great foundation fact, or with some gracious word of promise, for faith to plead and rest upon, so taking stock of our spiritual assets in God. Sometimes, however, it is well to remind ourselves of the relations existing between us and our Lord, and of the attitude which we should maintain towards Him. In a due recognition of this attitude lies much of the secret of success and of joy in our work for Him. "Ye call Me Master and Lord, and ye say well, for so I am." "Apart from Me ye can do nothing."

The attitude of the Eastern servant towards his lord represents our proper attitude towards Christ. "As the eyes of servants look unto the hand of their masters . . . so our eyes wait upon the Lord" for all the requirements of our service. If we are true, devoted servants, and if both the Command of Christ and the clamant needs of the heathen world touch our hearts, our eyes will wait upon the Lord with the Look of Appeal for guidance, help, and blessing; with the Look of ready Obedience to every indication of His will as to the place and character of our work; with the Look of Reliance upon His faithfulness to His promise; with the Look of Expectation of His wonder-working power; and with the Look of patient Waiting until His answer comes. The servant is dependent upon his Lord for everything connected with His service, having neither plan nor power of his own. He is simply the executive of his Lord's will, the Message-bearer of His Good tidings to the lost, the earthen vessel of His treasure, the channel of His saving grace, "that the power may be of God and not of man."

To whatever extent the servant forgets his position and assumes any other attitude, to that extent he becomes powerless and ineffective. In the waiting attitude and the upward look the soul is in mysterious but blessed touch with God, and the servant receives knowledge, wisdom, zeal, spiritual activity, and power. He is told what to do, taught how to do it, and his efforts, feeble in themselves, are made mighty to the pulling down of strongholds.

Can we express any better New Year's wish than this—that it may be true of us during the year of service upon which we have entered, that, "As the eyes of servants look unto the hand of their masters . . . so our eyes wait upon the Lord"?

Our Foreign Field.

The News of the Month.

MADRAS.—BAPTISMS.—On Sunday, 3rd November, I had the joy of baptising three disciples. They were Yesudiyal of Ayanapuram, Aruldasan of Sembarambakkam, and Govintharajulu of Peruvallur. There was a large gathering to witness the ordinance, many strangers being present. I noticed a little white girl in the congregation, which was a very unusual sight. The occasion was a joyful one, and we all feel encouraged to carry on the preaching of the Gospel with greater vigour.

JOB GOVINTHARAJULU.—This young man was converted above a year ago. He was brought under the sound of the Gospel through the Men's Meetings held by Mr. Booth at Peruvallur. Coming to know the Lord, he wished at that time to confess Him by baptism, but was hindered by the violent opposition of his relatives, and especially of his elder brother. In spite of this opposition, he adhered firmly to his faith in Jesus Christ, and always joined the family prayer circle of our Preacher Abraham as he and his children knelt around the Word of God night by night. About a month ago he came to me and said that he had decided to take his stand boldly on the Lord's side, and bear the resentment of his family.

HIS FIRST COMMUNION.—Accordingly he was baptised last Sunday morning, and at the Lord's Supper which immediately followed, I extended to him the right hand of fellowship, with the words of 1 Tim. vi. 12 as a motto : "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses."

LANTERN SERVICES.—The Magic Lantern still proves a good means of attracting people to hear the Gospel. On Monday last we held an exhibition of lantern slides representing the life of Christ. The meeting was held in the road outside our Egmore School. Considerably over 100 people listened to the Gospel for upwards of an hour. The attention paid was exceptionally good. J. M. BRAND.

THE NAMAKAL FIELD.—In a journey through the southern side of our field last week, several villages were visited where the Gospel had never been proclaimed by us before.

We are delighted to hear that the improvement in Miss Harris's health has continued. May she soon be in her former vigour and strength again.

The Mittahdar of Tuttikulam, a Brahmin, has joined our night school there for the sake of some Telugu instruction.

In a village I visited last week where the Gospel has only just begun to be heard, Preacher Solomon and I had a very attentive audience. The addresses finished, we opened a conversation, when one man more intelligent than the rest, said, "Well, sir, you have told us all these things, which we never heard before. Now what is the end, the conclusion of it all?" Again we told of Christ, who came to this world as a Man about 1,912 years ago, according to the number of years on our registered documents. "Why," they immediately interrupted, "we were always told that 1912 meant that the white man had been ruling here for that number of years!" Before we left, Portions and Tracts were sold, some kind of an impression was made, and several asked for a school.

We earnestly bespeak the prayers of our friends for the elder mentioned in "Firm Amidst Opposition," that he may be given the strong faith that overcomes the world, that he may so shine in grace and in every virtue as to become a bright and burning light in that village. About three weeks ago I visited the place and found it quite deserted. I afterwards discovered this man singing on a doorstep near the rest-house, and on my asking him where the villagers were, he said, "They have all gone to the Pombalam festival at the foot of the mountains. They will return in another couple of days after offering all their sacrifices." This man, who refused to accompany his relatives and the villagers to this immemorial festival, who declined to give even the four pence that they demanded for an offering, who, though an elder, was left absolutely alone in this large village, was seated there at the entrance of the main street, singing one of our lyrics: "Though troubles assail thee, faint not, oh my soul."

Last week, when drawing near to the end of my journey from Pavittram, my bundyman asked if he could come and see me the following evening. Granting permission, I asked his errand, when he replied: "I've been thinking about that story you told in the school this morning (the parable of the rich man and Lazarus); and that elder who is joining your Way told me a lot of things. I am afraid that if I remain as I am I shall get a bad death. I want to talk to you about it." The next evening in the study the missionary had a straight half hour's talk with this heathen man. After getting one or two difficulties cleared up, he left, saying he should come again and bring his mother.

D. MORLING.

Firm Amidst Opposition.

THE scene is a mud and thatch open shelter of a low caste quarter in a far-away village. By the dim light of a cocoanut-oil lamp may be seen the missionary seated on a short stool; a preacher sitting on an old native string cot; an elder squatting on the floor near one of the roof-posts, and his son seated likewise on the floor near by. The old man, a most earnest enquirer, is suffering no small persecution from his numerous family, his relatives, and villagers.

Only two days ago we met his wife, who, after all our attempts to pacify her, left us in a rage, vowing that if her husband joins the Way, "I will no more cook him rice, neither shall he be in our house, or even in our village."

His errand this evening is nothing more nor less than to join us in evening worship before retiring for the night. His son, a man of superior appearance, agreeable manners, and a "little learning," has come on a very different mission, which is no less than to persuade us at all costs to stop his father from making any further attempt to join the new Way.

Preacher.—"But neither I nor the *thoorai* has made this great change in him. How can we stop it?"

Son.—It is only since you put this school here. It is all through the work you have done."

Preacher.—"We have given him no rice; worked on him no magic. Indeed, we have not done this at all. God Himself has spoken to him."

Son.—"Be it so. But it will be such a disgrace to us all. If you tell him to proceed no further he will listen to you. He will not to us."

Preacher.—"When I have food in my hand to give I must give it, especially when he is pressing me for it."

Son.—"Then if you bring him into your mission you must take him right away where neither we nor any in our village can see him."

Preacher.—"To do this is not in our power. He must be where God places him."

Son.—"If you cannot take him away then do prevent him from going any further. Yes, you must do it for my poor mother's sake. Do it at

least for my six sisters' sake. Nay, will you not do it looking at my own face? Ah, you know not the shame and disgrace this all means to us."

This went on for over an hour, when the preacher, knowing no more arguments by which to convince, no more choice illustrations by which to silence his opponent, said, "There—there he is. Ask *him*. I can say no more."

Father.—"If I had no soul to save, or if they were responsible for my soul, I might do this thing. But the more I meditate, the more I read, the more I sing, the more I am certain in my mind that Yesu *Nathar* came into this world to take away my sin. Hence I cannot return."

Son.—"Then you cannot remain in the family house. Would it not render us unclean for you to touch our vessels—the vessels that we put to our own mouths?"

Father.—"Do you say that by believing in and following Jesus Swami I become unclean? Nay, my son. Nay, but as I have many times told you, all the uncleanness of the whole of my wicked life is thereby entirely removed, and that at one sweep."

Son.—"You know it is impossible for you to live with your family or relatives or in your village and be a Christian."

Father.—"Then I must go the way God leads me. He will provide for me."

Varatharajulu here took the man on one side into the silent night and I embraced the opportunity to speak a word of cheer to the elder. "Fear not, elder. Jesus who has spoken to you, will speak also to your wife, your son, and your daughters." "That is just what I am praying for, Iyah," he replied, "but I do not mind this talk of the son so much. It is the women folk. If only one could pacify them. If only Jesus Swami would speak to them and lead them into the Way too!"

The two rejoined us in the shed and then by the smoky cocoa-nut oil lamp in that far-away heathen village we read the parable of the Good Shepherd, knelt on the mud floor, sent up our petitions to that same loving Shepherd for this poor solitary sheep and for all souls who are seeking Him in dark, lonely places.

The son departed, promising to see us in the morning. The elder begged to stay with us, to which we readily assented. After this long and trying ordeal I again attempted to strengthen the old man's faith in God, and was really surprised at the graciousness of his replies and at his wonderfully apt quotations from the best of our lyrics.

When in the light of a few twinkling stars we laid ourselves down to rest, the elder wrapped himself in his long, white cloth, stretched himself on the bare, earthern floor, and after a few minutes' silence, said to himself, "To think that by following Jesus Swami I should become *teeddu* (unclean)! *Nay, nay my boy; the teeddu of my whole life He has removed, and that at one sweep.*"

D. MORLING.

An Unprepossessing Enquirer.

MANIKAM MOOTHALIAR is a very ugly old man. His belonging to a good caste compensates for his lack of clothes. Manikam's usual attire consists of a cloth wrapped around his loins, and of a second cloth which he evidently feels to be bordering upon foppishness, as he always carries it just thrown over his shoulder. Manikam is over sixty years old, but his tall, bony frame shows no sign of advancing years. His very dark skin indicates that he is of Dravidian stock. Manikam's best friend could not deny that he is ugly. His upright forehead seems to have been pushed back into his head, giving his mouth and the lower part of his face the appearance of being thrust forward. His eyes, nostrils and mouth are like slits—the eyes and nostrils very small slits and the mouth a very large slit. His face, chin,

lip, eyebrows and head are closely shaven, so that he is quite devoid of hair except for a small caste knot at the back of his head. In short, Manikam is the very last person whom you would expect to be an enquirer. "Heathen" is stamped upon every line of his face.

Yet Manikam has been enquiring about the religion of Christ. He said to me one day that what attracted him to the Christian religion was the quiet, peaceable lives of our Ayanapuram Christians. For some weeks now this man has been coming to the mission house for instruction in the Christian faith. Sometimes I am hopeful that he does really believe in Jesus Christ, but then some heathen trait will manifest itself and dash my hopes to the ground.

One day Manikam had promised to come and see me at 12 o'clock, and just before it was time for him to arrive, I had asked Divine guidance in choosing a special subject to bring before him. As I was praying, the subject of the new birth came into my mind, and I resolved to take that.

I went on with my writing, and presently Manikam stood in the doorway. As I looked at this semi-naked man with his low, heathenish countenance, an unaccountable feeling of repulsion seized me. For the moment this strange dislike was so strong that I did not speak to him, but went on writing. Then, remembering my special message, I took up a Tamil Bible and began looking for the well-known third of John, intending to read to him the Lord's own words on the necessity of the new birth. Before I had found the place, Manikam's rasping voice interrupted me. "Iyah!" he was saying, "can you tell me what the new birth means?"

For the moment I was dumbfounded. It seemed almost uncanny that Manikam should have suggested the very subject that was then in my mind. Besides, the very term "the new birth," is foreign to Hinduism, and I had anticipated some difficulty in explaining it. Then Manikam enlightened me by saying that he had heard a discussion in his village on the previous evening about the Christian doctrine of the new birth, and he wanted to know what it really meant. All this was strange enough until I realised that the same Spirit who had given me the message for Manikam had also been preparing Manikam to receive the message. Needless to say, I turned to talk with Manikam on the subject of the new birth with a new sense of power and hope.

J. M. BRAND.





MEMBERS OF THE STRICT BAPTIST MISSION ASSOCIATION,

Taken at the Annual General Meeting at the Surrey Tabernacle on October 29th, 1912, by Mr. A. Vine, of St. John's Wood Road.

OUR HOME CHURCHES.

Prayer Subjects for January, 1913.

"Believe ye that I am able to do this?"

Week beginning—

SUNDAY, 5th.—Praise for the guidance, help and blessing granted during the past year; and prayer for our Lord's gracious continuance of them this year.

SUNDAY, 12th.—Prayer for Mrs. Elnaugh and Miss Harris's restoration to health.

SUNDAY, 19th.—Prayer for the lad at Pavittram, who is being prevented from confessing Christ, and for the man who is "firm amidst opposition."

SUNDAY, 26th.—For Narayanan's colporteur work in the Namakal field.

Deputation Notes.

Beccles.—The Church which meets for worship in the beautiful sanctuary known as "THE MARTYRS' MEMORIAL" is reviving under the pastoral care of Mr. H. M. Morling, who personally evinced great interest in the work of the Strict Baptist Mission. The young people's choir mustered in good force, and greatly helped the service by the singing of missionary hymns. The Religious Condition and Spiritual Needs of the Tamil people formed the basis of an address, which closed with some incidents illustrative of the way God has blessed the work of the Mission in India. Mr. Chisnall, in the course of his address, urged the formation of a local branch of the Zenana Auxiliary, and before leaving the town we had the satisfaction of knowing that his pleading had been successful. One result of the meeting was that arrangements were definitely made for Mr. Chisnall to occupy the pulpit in June, 1913, and preach on behalf of the Mission. The Pastor showed his keen practical interest in the work by promising a personal annual subscription.

Limehouse.—It was a pleasure to meet once again at Elim Chapel my old friend Mr. Holden, who for more than thirty years has been Pastor of this Church. In addition to a large number of boys and girls there was a nice gathering of adult friends, so that the chapel was nearly full when the first picture was thrown on the sheet As picture succeeded picture the attention was all that could be desired, and when the collection was taken there was a hearty response. The lantern was worked by Mr. Frank Brett, son of a former treasurer of the Mission, who, on countless occasions, has rendered similar service. In Mr. Bayes (the superintendent of the Sunday School) the Mission has a staunch friend, and he worked hard to ensure a successful meeting.

Brixton.—On Saturday, September 7, the first Children's Missionary Meeting was held in Brixton Tabernacle. Between 400 and 500 children were present, ten different schools being represented. Thanks are due to the teachers for the great care exhibited in bringing the children and taking them home again. The conduct of the children was excellent, and their attention all that could be desired. There was lack of promptness in answering some questions; it was probably due to shyness, and the questions were unexpected. Mr. Sapey occupied the chair and gave a missionary address. Mr. Chisnall outlined some ways in which young people could held on the missionary cause. I described some of the homes of Hindu chil-

dren. The Chairman announced that boxes would be held at the door to receive any gifts the young people may have brought. It was at once evident that this arrangement did not meet with the approval of those present. On the motion being put from the chair all voted that the collection should be taken from pew to pew. The Chairman most gladly revised the arrangements, and the congregation contributed £3 2s. to Mission funds.

Wellingborough.—The chief feature of the services at Wellingborough Tabernacle was witnessed in the afternoon, when in the presence of a large number of friends one scholar from each class brought up to the table the amount collected in the class during the year. This sum was placed in an envelope and publicly presented to me. Every class contributed, including the Bible Classes. The envelopes contained sums ranging from half-a-crown to two guineas. The total amounted to £10 4s. It was a great pleasure to me to be able to thank in person the scholars and teachers who had contributed in this way to the funds of the Mission. During the day I took the opportunity of urging that the Sewing Class, which has so well contributed to the Christmas Boxes, should be formed into a Zenana Auxiliary, and I am hopeful that this will be done.

Fleckney.—I looked in vain in a Railway Guide to find by what train I could travel to Fleckney. When I arrived there the explanation was quite simple—there is no railway to Fleckney. In driving from Great Glen to Fleckney we had to have opened five gates at various points on the road, and I discovered before I left that one cannot drive out of Fleckney to any of the surrounding towns without passing through five gates which block the roads in each direction. There is another circumstance by which I shall remember Fleckney. There has been a Strict Baptist Church in Fleckney for more than sixty years, but the meeting held on Monday, September 9, was the first Missionary Meeting ever held in connection with the Strict Baptist Chapel. I would like to add that having decided to hold a Missionary Meeting our friends showed very considerable interest and enthusiasm. To say that the building was full would not convey a true idea, for the people were packed in as tightly as sardines in a box, and many were unable to gain admittance. At the close of the meeting several intimated their desire to have a missionary box in their homes. Doubtless the success of the meeting was due to the enthusiastic advocacy of the pastor, Mr. Wright, who is himself deeply interested in foreign missionary work.

Leicester.—At Newarke Street Chapel I had the pleasure of meeting the pastor, Mr. J. Crook, who had just returned from Canada. The meeting was not largely attended, but my kind host, Mr. Underwood, explained that there had been some uncertainty as to the date of the meeting. Those friends who were present showed great interest in the particulars given regarding our work in India and contributed generously.

Gurney Road, Stratford.—The collections at the Harvest Thanksgiving Services were given entirely to the Strict Baptist Mission. It was my privilege to preach in the afternoon of Wednesday, September 11, and take part in the public meeting in the evening. As the collection on such occasion is in a special sense a thankoffering, it seems most fitting that it should be devoted to the missionary cause. I would suggest to other friends that this is an example worthy of imitation.

West Ham Tabernacle.—Our second Children's Missionary Meeting was held on Saturday afternoon, September 14th, 1912, when between three and four hundred young people assembled in the West Ham Tabernacle. Many Hindu sacred pictures and idols were displayed on the platform. Mr. Hutchinson presided over the meeting, and his personal experience of mission work in India, coupled with his unflagging enthusiasm for foreign missions, enabled him to strike the right note each

time he intervened in the proceedings. As "Uncle John" of the Children's Corner he was warmly welcomed by a niece in an address of welcome. A recitation by Master Charles Ince formed an interesting item, and it was evident throughout that the meeting had been thoughtfully planned. The audience followed with close attention an address by Mr. Booth dealing with the life of the children of India. Mr. Galley, the pastor of the Church, said how pleased he was that such a meeting was being held in the Tabernacle. He quite captured the audience by the way he taught the children to sing a verse about dropping the pennies into the missionary box. This formed an excellent prelude to the collection, which amounted to £1 15s. 0½d. We were all delighted to hear Mr. Tooke, to whose devoted efforts the success of the meeting was largely due. In response to a question from the chair, all present indicated their desire that another Children's Missionary Meeting should be held.

Cambridge.—So long have Eden Chapel and Mr. Jull been associated in our minds that it is difficult to think of one without the other. On Lord's-day, September 15th, when occupying the pulpit he filled for so long, I realised afresh that since last I was in Cambridge my friend had been called to higher service. He was one of the best friends the S.B.M. ever had.

In Mr. Shinn, his successor, we have one who is deeply interested in missionary enterprise. The deacons at "Eden" are men who have for long years loyally supported the S.B.M. The senior deacon gave a practical demonstration of this by purchasing a hundred copies of our pamphlet, "Gospel Work Amongst the Tamils," and presenting them to the friends on Sunday morning. In the afternoon several friends assembled with the school children in the chapel for a special Missionary Service for the young. There was a good congregation in the evening, when, as in the morning, the question of foreign missionary work was the subject of discourse. There was an encouraging response to the appeal for financial help. In the home of Miss Eldred, who is so deeply interested in our Zenana work and Christmas Boxes, I found a restful retreat.

Over.—I was very pleased to meet again Mr. Easter and the audience which gathered in the chapel, together with the response made on behalf of the Mission funds, which was a splendid testimony to the good work he is doing at Over. In the home of Mr. Kirby I found myself in a missionary atmosphere, and was gratified to see a missionary box. There were inquiries about Mr. David Morling, our missionary in Sendamangalam, who spent some of his boyhood days at Over, and whose visit here when last on furlough is still remembered with pleasure. There was a helpful atmosphere in the meeting, and the friends showed their interest in the facts and needs I was able to lay before them by subscribing a collection which was gratifying to us all. All available copies of "Gospel Work Amongst the Tamils" were purchased, and some friends asked for missionary boxes to be sent to them. Altogether the meeting signalised a decided advance in concern about our foreign missionary work.

Lode.—The Baptist Church at Lode has a long history. There is still preserved in the chapel a hand lantern used by one of the members of those days when the people were obliged to meet in a wood for worship when the Conventicle Act was in force.

The Missionary Meeting held on September 17th was the first of its kind held in connection with the Cause. When the proposal was first made that I should speak there in the interest of our foreign mission work, the response of one of the friends was, "We won't condemn a man before we hear him." One heartily wishes that such a reasonable attitude might be observed by friends in all parts. A good congregation assembled, including an encouraging proportion of young people, who sang the missionary hymns very heartily. The way in which the friends con-

tributed to the collection left no room for doubt as to their wish to support the work. Some gladly volunteered to have a missionary box at home.

It was encouraging to me to find that at both this and the previous meeting some friends from Cambridge were present. E. A BOOTH.

Meetings.

Chadwell Street, Clerkenwell.—A very interesting meeting was held in the Sunday School on September 24th, 1912, in connection with the L.Z.A. Prayer-meeting and Girls' Praying and Working Band. Mrs. Silvester, Secretary of the L.Z.A., presided over the meeting and a report was read by the Secretary of the Working Band. There was a large number present and we had the joy and privilege of meeting with our beloved missionary, Mrs. Booth, who gave us a very interesting and stimulating address. She first spoke to us from John xxi. 15—17, and said that she thought the three chief attributes of the L.Z.A were Love, Zeal, Acquiescence, and then related some touching incidents connected with the L.Z.A. work in India. As we listened our hearts went up in gratitude to God for such faithful servants as Mrs. Booth and her fellow-workers. A collection was taken at the close of the address which amounted to £2 5s. 2¾d. The garments made and the toys collected for the Christmas Box were on view. A very happy evening closed, leaving us, we believe, with an increased interest for our beloved Mission.—A. GOODHEW.

Maynard Road, Walthamstow.—On Thursday, the 26th of September, a very interesting and enjoyable evening was spent at a Missionary Meeting in connection with Mrs. Sharpe's Wednesday evening Bible Class for Young Women. Tea was provided at 5.30 for the class members, followed by a meeting for ladies only, commencing at 8 o'clock, at which Mrs. Booth gave a stirring account of her work amongst the women of India. A recitation and various solos were given by the Bible Class members, and a collection was taken on behalf of the Ladies' Zenana Auxiliary Fund. It is hoped that the meeting has done much to further interest in our Missionary work, and Mrs. Booth's kindness in being present on the occasion was much appreciated by all concerned.

Clapham, Courland Grove, L.Z.A. Branch.—On Monday, September 30th, we held a very encouraging and helpful meeting. Mrs. Hutchinson (President of the L.Z.A.) very ably presided over our gathering. Mrs. Ernest Booth gave a most interesting and touching account of the work in India, which was much appreciated by all present. Refreshments were given by one of our friends, which gave a good opportunity for social intercourse. Although a very wet evening, we felt much encouraged by the number of ladies present, several neighbouring Churches being well represented. A collection was taken at the close of the meeting, which amounted to £1 1s.

E. M. SEARS, Branch Secretary.

Reading, Providence, L.Z.A. Branch.—A very pleasant evening was spent on Monday, November 4th. About twenty friends sat down to tea, after which a Missionary Meeting was held, when, in the absence of a President, the Secretary presided. Missionary hymns were sung, and prayers were offered by Mrs. James and Mrs. Chard; our missionary, Mrs. Elnaugh, being especially remembered. Not being able to obtain one of our own missionaries from India, our friend Mrs. Chard gave us a very nice address on China, showing us some Chinese curios, illustrating the customs of the Chinese, their dress, and mode of worship, with doll models. A few remarks were made by the Secretary upon the work of the past year. In October we sent 44 garments from our work meeting, and 276 toys and presents from the school children and friends for the Christmas Box for 1912. At the close of the meeting a collection was taken to buy materials for another year's work. The meeting was closed with prayer by the Secretary.—L. PURSEY.

The Christmas Boxes.—We regret that the following were inadvertently omitted from the list of donors in last month's HERALD:—OVER, CAMBS, per Mrs. Kirby. WATFORD TABERNACLE, the Girls' Sewing Class, per Miss S. A. Ball.

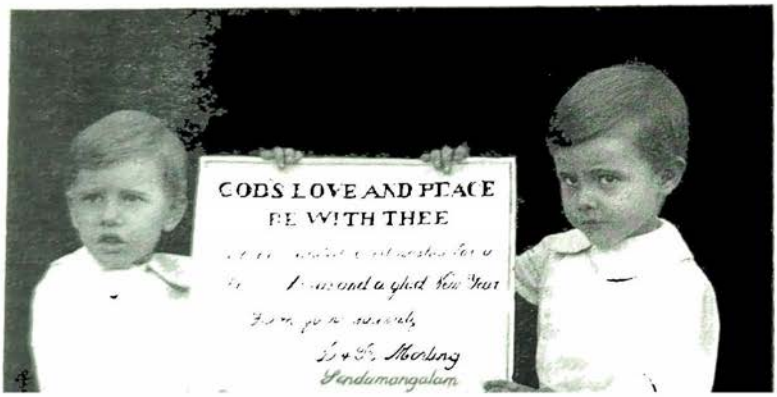
The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—The first thing to say is, of course, a happy New Year to you all, and this I do with all my heart. May "the Angel which redeemed me from all evil bless" you lads and lasses. And this is almost the only thing I can say this month, because I want to give you the picture-greeting from Sendamangalam which you will see below. I have received 1/6 in stamps this month. This, and the previous sums, amount to £ 1 1; which I have sent in your name to Mrs. Silvester for the L.Z.A.

MARKS FOR DECEMBER AND THE HALF-YEAR.—*Seniors.*—Colin Church, 10, 50; Hilda Cuthbert, 11, 48; Ruth Waters, 10, 46; Emily Church, 10, 43; Grace Church, 10, 30; Marian Osborn, 18. *Division I.*—Alma Waters, 10, 67; Kenneth Robbins, 9, 63 (for November, 5); Dorothy Cuthbert, 10, 62; Hubert Grimes, 9, 60; Kathleen Throssell, 10, 57; Bertie Sheed, 9, 56 (for November, 7); Eunice Fuller, 50; Doris Farrow, 10, 41. *Division II.*—Winnie Church, 10, 65; Harold Vine, 10, 64; Irene Hammett, 10, 59; Elsie Ellison, 8, 58; Dora Haynes, 10, 58; Harold Carter, 9, 57; Annie Waters, 10, 55; Enea Tooke, 10, 50; Robert Booth, 10, 45; Cecil Elliott, 37; Ida Wightman, Lily Adams, 10, 20; Gladys Taylor, 25; Gordon Baker, 15; Irene Fraser, Cyril Kyte, 10. *Division III.*—Florrie Church, 6, 40; Ivy Robbins, 6, 45; Doris Sheed, 6, 44; Bernard Farrow, 5, 42; Eric Robbins, 5, 38; Doris Mellor, 8; Stanley Baker, 12.

QUESTIONS FOR JANUARY.—*Seniors.*—Name the principal non-Christian religions of the world and the countries in which they are found. *Division I.*—In Malachi i. 11 and Zechariah xiv. 9 and viii. 13 will be found three missionary promises. Describe in your own words what they promise. *Division II.*—Read "Firm Amidst Opposition" and "An Unprepossessing Enquirer" and tell me, just as if you were telling one of your young friends, what strikes you most in each. *Division III.*—Give the words and the verses of the following texts: Luke ii., A [illegible] G.....s ... t.. g...y .. ... p....e I....l. 1 Peter ii., W.. h..h [illegible] o. d.....s. Acts xxvii., To t..n t..m f..m d.....s l...t.

Your affectionate UNCLE JOHN.



THE STRICT BAPTIST MISSION

A Valedictory Meeting

Will (D.V.) be held at

Mount Zion Chapel, St. John's Wood Road,

REGENT'S PARK, LONDON, N.W.,

On FRIDAY, JANUARY 31st, 1913,

WHEN OUR RETURNING MISSIONARIES,

MR. & MRS. E. A. BOOTH

WILL BE COMMENDED TO GOD

ON THE OCCASION OF THEIR RETURN TO INDIA AFTER FURLOUGH.

The Chair will be taken at 7 o'clock, by THE PRESIDENT,

PASTOR E. MITCHELL,

WHO WILL DELIVER THE VALEDICTORY ADDRESS.

MR. E. A. BOOTH will Speak.

MESSRS. L. H. COLLS (OF TRING) AND H. D. TOOKE WILL ALSO DELIVER ADDRESSES.

Mount Zion Chapel is three minutes' walk from Edgware Road, Maida Vale. The nearest Metropolitan Railway Stations are St. John's Wood Road and Edgware Road. The nearest Tube Station is Edgware Road.

LIST OF SUBSCRIPTIONS

Received from November 15th to December 10th, 1912.

General Fund.

	£	s.	d.
Mr. R. Gillett (box) ...		5	1
Canning Town, Providence, Reports ...			2
Mr. H. W. Ridgeway (box)		5	.
Misses Morling	1	10	6
Mr. Deverell	1	.	.
Per Mr. C. W. Harris (carriage *re* Christmas Boxes)	6	3	.
Lewisham, College Pk.	2	15	3
... ...	1	.	5
Miss T. C. Ebbs, Reports		1	6
Sale of Reports at Annual Meeting ...	4	18	6
Mr. Geo. Cooper ...		10	.
Miss Parsons, Reports		2	9
Staines	1	1	6
Miss Muriel Winch (box)			.
Mrs. Lanman	1		
Miss L. A. Jordan ...		1	
Miss E. E. Sayers ...		1	
Bolton, Bible Class ...		12	.
Mr. W. Davey... ...		1	.
Mr. H. J. Galley ...		10	.
Ipswich, United Meeting at Bethesda and Zoar	16	14	.
Reports	2	6	6
Hounslow, Zoar, Reports		1	.
Tring, Ebenezer ...		8	.
Tollington Park, Zoar		10	6
Stratford, Gurney Rd., Quarterly Subs....		17	.
S.S. Collection ...		18	1½
Y.P.M.		12	10
Proceeds of Work Done by Members of Band of Hope...		12	2
Royton	1	2	5
Reports, etc.... ...		1	4
Mr. Dronsfield ...	1	.	.
Bolton	1	18	6
Boxes...		15	2
Reports, etc... ...		3	10
Southport	3	4	4
Mrs. McKee (box)		5	.
Mrs. Weller ,,		3	.
Miss Doris Wilson ,,		2	.
Reports, etc... ...		3	.
Blackburn	2	10	1
Reports, etc... ...		13	7
Manchester	2	1	4
Reports, etc... ...		5	2

General Fund (*cont.*).

	£	s.	d.
Haworth	2	17	11
Reports, etc... ...		3	.
Sunderland		11	11
Reports, etc... ...		1	8
Newcastle-on-Tyne ...		14	6
Reports, etc... ...			7
Middlesbrough ..	1	16	8
Reports, etc... ...		7	6
Hollinwood	1	.	.
Reports, etc... ...		1	1
Mr. Hocking		10	.
Stevenage	1	7	.
Sale of Lit, etc. ...		3	3
St. Neots	1	6	.
Reports ..		2	5
Great Gransden ...		10	9
Biggleswade		17	7½
Reports		2	.
Sydney (N.S.W.) Temple Church, Mr. Fredk. Mudie ...		10	6
Sydney (N.S.W.) Belvoir Street S.S. ...	1	10	.
Margate, Rehoboth, Literature ...		3	2
Per Miss Stannard...		1	10
Bermondsey, Spa Rd., S.S.		17	.
Birthday Gift, Friend, per E. M.	79	10	.
Richmond, Salem, S.S.	1	12	2½
Reports		2	.
Collection	1	8	1½
Beccles, Martyrs' Memorial, S.S.... ...	1	1	2½
St. Albans, Bethel, Birthday Thankoffering, December		2	6
Miss G. Challis ...		5	.
H. B., Hollinwood ...		5	.
Stoke Ash	4	2	.
St. Neots, Mr. C. T. Forscutt	1	.	.
Mr. E. Roe		5	.
Miss Amy Horne, Reports		1	3
Mr. S. Lievesley ..		1	6
Homerton Row ...	3	16	¼
Kings Langley ...	2	.	.
Croydon, Derby Road Sale of Literature ...	2	5	¼
			9
St. Neots, Mrs. and Miss Barritt (Sale of Needlework) ...	1	10	.
Mr. J. P. Ashton ...		2	10
Mr. W. Jordan ...		2	6
Mrs. Frost, Reports ...		1	.

General Fund (*cont.*).

	£	s.	d.
Birthday Gift, November 10th (Kolli Mts.)		2	6
Mrs. Abbott	1	.	.
Reading, Providence	1	2	6
Poplar, Boxes—			
S.S.		5	8½
Mrs. Bennets ...		2	2½
Mrs. Molton... ...		1	.
Mr. Denib		1	.
Mr. Beso		1	.
R. D.		3	6
Mrs. Fearnley... ...		10	.
Mr. J. R. M. Stephens		5	.
Watford, Tabernacle	6	15	.

ERRATUM.—In December issue, High Wycombe, Zion (box), 7s. 6d., should have read High Wycombe, Zion, Misses Rogers (box), 7s. 6d.

"Herald" Fund.

Leyton, Goldsmith Road		5	.
Canning Town, Providence...		2	.
Misses L. Bates and L. Leigh		3	.
Cambridge, Eden ...		1	6
Hounslow, Zoar ...		4	4
Stratford, Gurney Rd.		10	11½
Sydney (N.S.W.), Belvoir Street		5	.
Margate, Rehoboth ...		2	4
Bermondsey, Spa Rd., S.S.		5	.
Richmond, Salem ..		11	2
Egham		12	6
Poplar		6	7

Pension Fund.

Dividend on 3 Per Cent. London County Consols	4	.	2

L.Z.A.

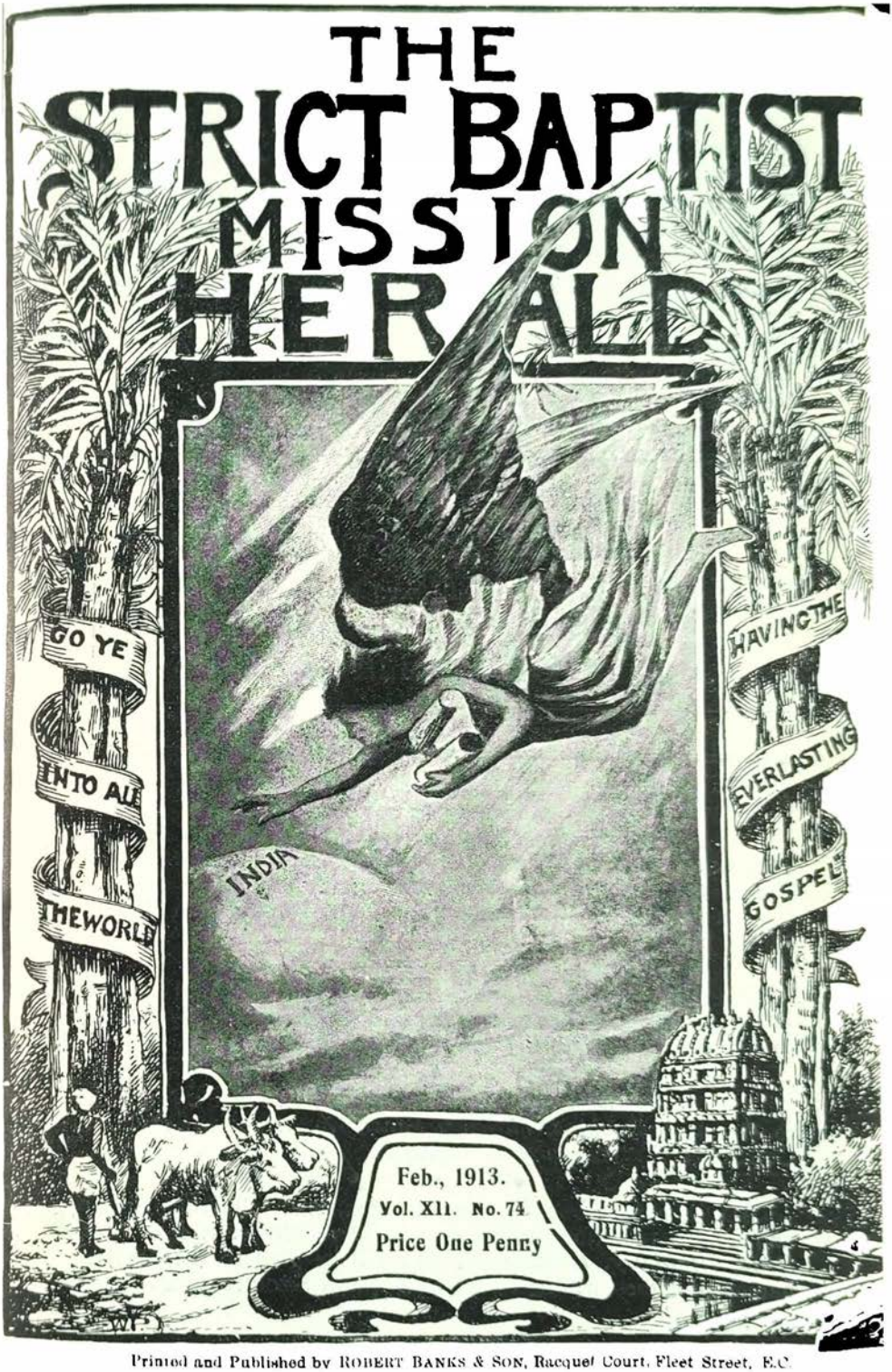
L.Z.A.	18	11	7
Mrs. Wilson, for an extra Bible-woman in Madras... ...	10		
Stratford, Gurney-rd., per Miss Ince, penny weekly subscriptions	1	6	10
Walworth, Penrose-st., per Miss Falkner, donation		1	.

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

* * *

ALL APPLICATIONS for Reports, HERALDS, &c., and *changes of address,* to be sent to the Secretary, ***Pastor W. Chisnall, Woodville, The Grove, Isleworth, Middlesex.***

THE STRICT BAPTIST MISSION HERALD



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CONTENTS.

	PAGE
Current Notes	13
The Use of Blessing	14
The News of the Month	15
Egmore School Anniversary	16
Ganesa with the Fiery Eyes ...	17
Prayer Subjects for February, 1913 ...	21
The New Year's Prayer Meeting ...	21
Deputation Notes	21
Reviews	23
The Children's Corner	24

THE HALF-YEARLY MEETING

of the S.B.M. will (D.V.) be held on

TUESDAY, APRIL 22nd, 1913, at

BRIXTON TABERNACLE.

NOTICES.

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* * *

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

* * *

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

The Strict Baptist Mission HERALD.

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

VOL. XII.] FEBRUARY, 1913. [*New Series*, No 74

CURRENT NOTES.

OUR hearts will be following our dear friends, Mr. and Mrs. Booth, across the seas this month. May our Lord "rule the raging of the sea" and control all other forces, give them safe and happy convoy, and then be very consciously with them as they take up their work for God in Madras again. We offer them our warm sympathy in the trial of parting from their children.

Again we hear, this month, of baptisms and enquiries, and praise our Lord for these evidences of His approval of our evangelism in the gross darkness of India. May the "blessedness of dissatisfaction" move us constantly to seek further blessing. We seem to hear our missionaries say in the words of the apostle, "Ye also helping together by prayer for us."

We draw special attention to the renewed evidence of the efficiency of our day and Sunday Schools in and around Madras. They have exceeded all previous successes this year and gained *two* silver medals in the All-India S.S.U. Scripture Examination. (See pages 15 and 17.)

Is the need of a medical man (fully or partially trained) for the vast and needy Namakal field resting upon the hearts and constraining the petitions of our friends throughout the Churches?

We rejoice to hear of Miss Harris's convalescence and return to Madras, and of Mrs. Elnaugh's progress, and pray that their afflictions may bear fruit to them and to us.

THE USE OF BLESSING.

"WHAT is the use of blessing?" is a question which may seem inept and almost irreverent, but its propriety and importance appear in the fact that it is virtually answered by Holy Scripture. When God blessed Abraham He indicated that He had a far-reaching design in doing so—"And in thee and in thy seed shall all the families of the earth be blessed." When our Lord promised the disciples that they should receive power at Pentecost His Command followed the line of that ancient purpose—"And ye shall be witnesses unto Me both in Jerusalem and in all Judæa and in Samaria, and unto the uttermost part of the earth." And when the Apostle Paul, writing to the Ephesians, says that "Unto every one of us is given grace," he shows that it is for the purpose of ministry.

The 67th Psalm takes up the thought in that equally far-reaching missionary prayer—"God be merciful unto us and bless us that Thy way may be known upon earth, Thy saving health among all nations." Blessing is not an end in itself, but the means by which others are blessed. We are not to be reservoirs, but channels; not misers, but "stewards of the manifold grace of God."

But not only so; we are to seek blessing *with the definite purpose of being made a blessing to others.* And this is the keynote of the Psalm. The Psalmist not only yearns over the nations far from God and ignorant of His way, with an intensity of desire which finds relief in prayer, but he breathes the spirit of Isaiah—"Here am I, send me"; his prayer is instinct with the large-heartedness of Paul—"As poor, yet making many rich"; and he asks for divine preparation and equipment in order to his superhuman task. The gates of hell do not go down before carnal ease, selfish enjoyment, self-confidence and fleshly energy. If we are "blessed indeed," these will give place to a self-sacrificing desire for the souls of others, earnest effort and humble whole-hearted reliance upon God.

The reflex blessing must not be lost sight of. The Psalmist, being the means of blessing to others, receives further blessing as a consequence of theirs. This is evident in the joy and confidence which fill his soul—joy in their knowledge of God and confidence of future blessing for himself and all the earth. Yes, "There is that scattereth and yet increaseth."

And if we receive blessing and do not seek the salvation and blessing of others, what then? The Word answers again, "There is that withholdeth more than is meet, but it tendeth to poverty"! Our Lord points this inspired proverb with—"Freely ye have received, freely give."

"Seed that mildews in the garner,
Scattered, fills with gold the plain."

Our Foreign Field.

The News of the Month.

MADRAS. *Baptisms.*—Devakaram and Gnanasundram, the son and daughter of Sister Sampoorannammal, followed their Lord in the ordinance of Believer's Baptism on Sunday, the 1st of December. They both were born and brought up in a good Christian home where their mother, after her husband's death, conducted family prayers morning and evening, and brought up her children in the nurture and admonition of the Lord. Devakaram means "Hand of God," and Gnanasundram, "The Beauty of Heavenly Wisdom."

Enquirers.—One of our Indian Preachers said to me last week: "The Holy Spirit is working in our midst, and enquirers are coming forward voluntarily." This is certainly true. The months of May, June, July and August passed with no baptisms at all. There seemed to be an awakening in Ayanapuram, but it passed without any visible results. During the last four months of the year, however, the Lord has added eight souls to our number, and there are several more of whose conversion I have no doubt. To God be all the praise!

Sunday School Union of India. Written Examination Results.—The S.S.U. offers yearly four silver medals to the winners of the highest marks in the Teachers', Senior, Intermediate and Junior Grade, respectively. The area of the examination is the whole Tamil-speaking country, including S. India, Burmah and Ceylon. This year the S.B.M. has broken all records by securing TWO out of the four medals. The winners are G. Ethiraj, a Hindu boy belonging to our Choolai school (Teacher Abraham), and E. Ruth Lazarus, a Christian girl attending our Sunday School at Egmore. Ethiraj was at the top of the Junior, and Ruth at the top of the Senior Grade. Teachers from our schools also obtained third and fifth places in the Teachers' Grade.



G. ETHIRAJ

(With his Teacher, S. Abraham), of Choolai S.B.M. School.

SILVER MEDALLIST

In the All India S.S.U. Examination (Written Test), Junior Grade, 1912.

At a Church meeting held at the Vepery Chapel on Christmas Day, it was decided (D.V.) to make a special attempt early in the new year to bring the Gospel before the people living in Semmencheri, Lock Cheri and Madavakam, three villages lying just around the Mission House. Representing the S.B.M. Mission, I promised that any agent of the Mission who wished to help in this attempt should be free to do so. The Church appointed a Committee of five to arrange for meetings to be held from January 6th until the 13th, by the end of which time we hope that every man and woman in these three villages will have heard, at least once, of the way of salvation. The main idea of this special effort is to concentrate for one week all available forces upon barriers of evil in those three villages, and special prayer is being made that the power of God the Holy Spirit may clothe those who take part. J. M. BRAND.

MADRAS ZENANA WORK.—It is with much thankfulness we record that our dear sister, Miss Harris, had recovered from enteric fever sufficiently to be able to leave hospital on November 30th. A few days later I returned to Madras to help with the preparations for Christmas. Miss Harris was not strong enough to take so long a journey then, but joined us ten days after, accompanied by our dear friend Miss Scace, of Laxfield. We have abundant cause to praise God for restoring our sister so completely to health. She is hoping to return to her studies soon.

Before leaving hospital, by the kind permission of the matron I went through the Indian wards, giving a Gospel Portion in Tamil to each patient; the attendants, although heathen, took much interest in the distribution and offered to take books to those in the isolation wards. O. M. ELLIOTT.

Egmore School Anniversary.

IT is delightful to be back in Madras once more, and to be just in time for all the Christmas preparations and distributions; although amidst it all we miss some dear faces very much, and are constantly conscious that our little missionary group is not complete. But they, we know, are with us in heart, and their prayers mingle with ours as we celebrate Christmas so far apart from one another. God bless and heal dear Mrs. Elnaugh soon is our fervent prayer!

I cannot express the feeling of gratitude that fills my heart when I think of God's goodness in restoring me so quickly after the rather serious illness that attacked me in Coonoor; nor can I easily express my deep sense of indebtedness to my dear friend, Miss Elliott, who so patiently stood by me all through those long weeks of fever and weakness. God only knows all she has been to me!

Now we are united again, and I am not denied the privilege of helping, at least a little, in the box-unpacking. It is indeed a delightful task, as one is reminded of so many loving hearts and hands in the home-land who have not forgotten the needs of these little darkies.

It was the most fascinating and charming group of these children that we saw last Saturday night outside the Egmore School! They were all ready and waiting for us in a large semi-circular group when we arrived in that little native street beneath the lovely moonlight sky, and took the seats specially provided for us facing this large congregation. The procuring of seats for the native children is not difficult, as the *ground* is always handy, and although perhaps not so luxurious as cushioned seats, is certainly more durable.

The programme of this little school anniversary, copies of which had already been submitted to us, was entirely the production of the teacher, Ponniah, and was most varied and original in composition, and carried out so successfully that our keen interest was maintained throughout.

What a crowd of sweet, intelligent faces, lighted up by the large Wash-

ington lamp procured specially for the occasion, were turned in our direction as Mr. Brand stood up to open the meeting.

The little action songs, similar in some respects to those to which we are accustomed in the home-land, had yet a peculiar charm of their own, as they were performed by graceful little native girls, accompanied by their strange Tamil music. The recitations, too, were very well rendered; one, a dialogue between two boys, was simply splendid, and the few actions introduced most telling. Very, very far from dull and stupid are these little Egmore scholars.

The closing ceremony was short, but full of deep significance. Mr. Brand called on our dear sister, Miss Elliott, to present the Sunday School Union medal to Ruth Lazarus, who had passed highest in the Senior division of the Scripture Examination. Our hearts went out to the dear girl as she stood shyly in front of us while Miss Elliott pinned the coveted prize on her *sari*. Thank God that her clear knowledge of Scripture truth is also combined with love and gratitude to the Saviour.

Little girls then came and garlanded us, and gave us small bouquets of flowers, and we were conducted round the school where our clever little entertainers are daily taught.

A benevolent Hindu, who had been sitting throughout the meeting at the Chairman's right hand, taking a keen interest in all the proceedings, promised at the end of the meeting five rupees to be spent on sweets for the children. And how eagerly a day or two later were many little dark hands held up to receive the funny, sticky-looking, native sweetmeats that were doled out to them!

E. C. HARRIS.



RUTH LAZARUS,
Of Egmore S.B.M. Sunday School,
SILVER MEDALLIST
In the All India S.S.U. Scripture Examination (Written Test), Senior Grade, 1912.

Ganesa with the Fiery Eyes.

A PERSONAL REMINISCENCE.

A GOVERNMENT official and his wife and little girl toured over a vast Tamil district in India. His work was such that it necessitated camping for three weeks in every month, two or three days being spent in each village. The remaining week of the month was spent at headquarters (which was the great heathen town of Trichinopoly), to attend to official correspondence and payments and obtain fresh provisions for another tour.

Such a life, for several years, meant daily and hourly contact with heathenism, and the little girl's heart received an impression which

nothing could eradicate in after years. Only those who have lived under such conditions will understand how the air was full of the sound of heathenism. Day after day the beat of the *tom-toms* and the wail of the shell rose and fell; heathen worshippers passed and re-passed; offerings were brought to the stone god under the green tree, or taken to the large *swami* in the temple.

Sometimes frenzied cries rent the air, and a tumultuous crowd gathered around a woman who was being swayed by some mysterious power. The heavy blows showered on the devil-possessed one by the bystanders, her long black hair swinging in a circle around her swaying head, her wildly waving arms, her agonised cries, and the shouts of the crowd, struck terror into the heart of the child watching at the tent door.

Night after night the funeral fires were lit, sometimes only a few yards away from that little tent, and the night was filled with the cries of "*Govin-tha! Govintha!*" as the mourners consigned the corpse to the flames. "*Govintha! Govintha! Govintha!*" The cry was repeated, and the little girl shivered in the hot Indian night. A thousand eyes seemed watching the lurid scene, and he whom they called "Govintha"—a great black presence—seemed to stretch his evil wings ready to whirl away those calling worshippers to outer darkness.

But whether by day, or in the fearful night, the child's fears were hushed, and her heart comforted, by her tender mother. She heard from her lips of the Holy Almighty God before whom quailed all spirits of darkness, and who ruled the universe and the hearts of men. She learnt from the tear-filled eyes of that mother of the greatness of Christ's sacrifice; saw in that mother-heart the tenderness of His love; watched in her life the sweetness of souls who know and love Him who is pure.

On one never-to-be-forgotten night came a crisis in the life of that seven-year-old child. Her father's camp had moved from one village to another, a distance of several miles. The tent had been packed, with other camp accessories, in bullock-carts, and he himself, with his wife and child, took a detour of some miles, and reached the camp as evening shadows fell, expecting to find the familiar tent pitched and the camp dinner ready. But for once this was not the case. An accident had happened to the carts on their journey, and no servants and no tents were forthcoming. There was nothing to be done but wait with the resigned patience one learns in India. As night drew on a solitary bullock-bundy crawled into the village with the camp beds and the cheerful news that nothing else could arrive before morning.

The village Munsif and other Indian officials were full of concern for the *dhorais'* comfort. Some milk was procured, a loaf of hard bread, and a bunch of plantains from an adjacent bazaar, and these formed a sumptuous dinner. But now the difficulty of sleeping accommodation arose. Night was fast darkening, and a drizzling rain began to fall. There was no house available in the village, and after prolonged consideration and consultation the Munsif decided that there was shelter under the thatched shed of the village temple, if the *dhorai* did not go too near the *swami*. The temple was a building walled in on three sides and open on the fourth, before which stood the thatched shelter for pilgrims—merely a roof on four stout posts. Against the back wall of the temple was the idol—a stone image of Ganesa, about four feet high, black and loathsome at any time, but doubly so now in the eyes of the child as the friendly Hindu held up a little oil lamp which glimmered faintly into the darkness of the shrine.

The camp beds were pitched in the shed, and the three travellers lay down for the night, tired, and glad of any shelter from the rain. Silence soon reigned. The village had gone to rest. One by one the glimmering oil lamps went out, and the only sounds that broke the stillness were the

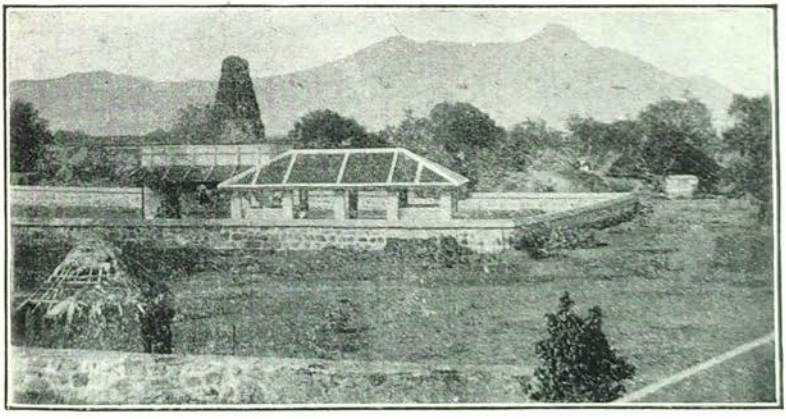
drip, drip of the rain, the croak of an army of frogs concealed in a tank-bed near, and the whirr of crickets in the trees. An occasional yelp from a dog, or the cry of a night-bird rang out with startling clearness.

The little girl in the shed heard the regular breathing of her sleeping parents, and yet no sleep would come to her tired eyes by reason of her nervousness. Strange shapes seemed to gather in the darkness; all around there seemed to be the rustle of dark wings and the sound of stealthy feet. She had turned her face away from the big idol in the temple when the lamp had been extinguished, but now she felt compelled to look at it, and as she looked the black shape stood out clearly in the darkness. She could see it so plainly—its bloated body and huge, elephantine head and trunk—the yellow garland around its thick neck. She could smell the reeking oil with which it was anointed; but most horrible of all were its protruding eyes, which suddenly seemed to move and glow.

The idol remained stationary, and yet those awful eyes seemed to elongate and approach nearer and nearer to her, darting with fire as they came. She shut her eyes and cowered in the darkness. She heard her mother's gentle breathing beside her, and knew that her voice and touch could banish all fear, but limbs and tongue were paralysed with fear—she could neither call nor move to obtain that comfort.

The long minutes went by slower than any hours. The child was cold and exhausted with terror, when through the darkness she heard the words, "Eyes have they but they see not." The words were so familiar to her; so often had her mother read or told her of what God said concerning such idols. "Eyes have they but they see not. Eyes have they but they see not." The words beat on her brain, filled the temple shed, and cried around the loathsome image in the darkness, and slowly, slowly brought back courage to the trembling little heart. Who said the words? Trustfully her heart made answer, "God." And there in the darkness, within sight and reach of that image with the fiery eyes, was born the missionary desire which shook the little girl's frame like a mighty force. Oh, to tell the heathen of the sin of worshipping idols, and to point them to the one true Saviour! She was no longer afraid, and those fire-eyes were quenched.

Long years passed, during which took place separation from parents and schooling and the home-call of her beloved mother, but the fire God lit in the child's heart on that dark night in the Hindu temple will live and burn while her life shall last. WINIFRED BOOTH.



VIEW FROM THE SENDAMANGALAM BUNGALOW.



THE LADIES' ZENANA AUXILIARY COMMITTEE.

Taken at the Annual Meeting of the S.B.M. at the Surrey Tabernacle, October 29th, 1912, by Mr. A. Vine, of St. John's Wood Road.

OUR HOME CHURCHES.

Prayer Subjects for February, 1913.

"Him that is able to do exceeding abundantly above all that we ask or think."

Week beginning—

SUNDAY, 2nd.—For a safe voyage for Mr. and Mrs. Booth, who start for India to-morrow, and for gracious help in parting from their children.

SUNDAY, 9th.—For divine guidance of our missionaries in the development of the evangelistic work of both fields.

SUNDAY, 16th.—For a medical missionary for the Namakal field.

SUNDAY, 23rd.—Praise for recent baptisms and prayer for further seals to the work of all our missionaries.

The New Year's Prayer Meeting.

THE most important meeting of the year, although not the most numerously attended, was held on January 3rd at Chadwell Street. Praise was offered for the evidences of God's gracious working, both at home and in India, during the past year, and prayer for further and greater manifestations of His mercy in the future. A new and welcome feature of this annual meeting was that, with the exception of a few suitable opening remarks from the Chair, all was prayer and praise. A wide range of need was laid before our Lord—in faith, we trust—and if our petitions are answered, the Strict Baptist Mission will experience spiritual uplift and progress in all its parts during this year.

The meeting was presided over by the pastor of Chadwell Street, the President of the Mission, Mr. E. Mitchell, who, after a portion of the Word of God had been read by Mr. Sapey, referred to the cause we had for mingling thanksgiving with our prayers, specially mentioning Miss Harris and Mrs. Elnaugh and the fact that we are hearing of baptisms almost every month. "What we desire to-night," said Mr. Mitchell, in conclusion, "is that God may pour out His Spirit upon us."

The following brethren led the meeting to the Throne of Grace: Messrs. H. Brand, J. T. Peters, J. Fromow, W. S. Baker, J. B. Collin, W. F. Waller, A. Cradduck, A. Vine (of Courland Grove), F. B. Applegate, A. E. Brown, R. S. W. Sears, E. A. Booth, G. Ridley, S. Hutchinson, R. Mutimer, and E. Mitchell.

Let us be looking during the year in expectant faith for answers "exceeding abundant above all we asked and thought."

Deputation Notes.

Guildford.—The Old Baptist Chapel, which, for so many years, was the scene of the pastoral labours of our Secretary, Mr. Chisnall, continues to be a centre of active missionary interest. The new pastor, Mr. Peters, presided at the annual meeting of the Zenana Auxiliary held on September 19th. By presenting some facts regarding the women of India, and the work carried on by our lady missionaries and Bible-women, I endeavoured to stimulate the prayerful interest of the audience. Mr. H. Brand also spoke on behalf of the work.

Bermondsey.—The friends at Lynton Road accorded me a hearty welcome on September 22nd, when I preached morning and evening on behalf of the Mission. Their response to the appeal for help was very gratifying. In the afternoon an address in the Sunday School on a Hindu child's idea of God was attentively listened to, and a special collection was made on behalf of the Madras Boarding School scheme.

Tottenham.—Alighting from the car near to the famous High Cross I soon found myself in the midst of a gathering of happy children at Ebenezer, and then discovered that I had arrived an hour earlier than expected. I embraced the opportunity of interesting the youngsters in our work. After the juniors had departed a few adult friends gathered with the senior scholars and listened to an account of our work in India.

Bierton.—The drive from Aylesbury to Bierton on a bright, sunny September afternoon was a pleasing prelude to the warm welcome which awaited Mr. Chisnall and me at Bierton. An absence of six years has not in any way weakened the bond of sympathy existing between the Bierton friends and myself. A waggonette full of friends from Tring formed a welcome addition, and it was a pleasure to greet others from Aylesbury, High Wycombe, and Prestwood. It is the custom at Bierton to give the harvest thanksgiving collections to the Strict Baptist Mission. Offerings of fruit and vegetables were displayed in the schoolroom and sold for the benefit of the Mission. Mr. Chisnall and I shared the services, he preaching in the afternoon and I in the evening, to sympathetic congregations. During the tea interval Mr. Chisnall displayed some Hindu gods and curios, and gave particulars about our work in India, which greatly interested those present. At the close copies of "Gospel Work Amongst the Tamils" were eagerly purchased.

St. John's Wood.—September 29th was the date chosen for the observance of the annual missionary Sunday by the friends at Mount Zion Chapel. Interest in the work of our foreign mission has been greatly stimulated here by reason of the fact that one of their members, Miss Evelyn Harris, is now at work in the foreign field. I earnestly wish that other Churches might be stimulated in a similar way. Services both morning and evening were distinctly missionary in character. The attendance at the evening service was very large, many visitors being present, including some from Tring and Cambridge. On visiting the school in the afternoon I was delighted to learn that the efforts of Mr. Smith in seeking to deepen the interest of the scholars in the S.B.M. had been eminently successful, and the total subscribed by the school and Bible Classes this year far exceeds all previous records. The supply of missionary literature showed that the authorities of the school are alive to one of the most potent ways of generating missionary interest. It is gratifying to know that the ministry of the Word is being blessed at Mount Zion. It was my privilege to baptise two disciples at the close of the service in the evening.

Wooburn Green.—A goodly number of young folk, and a sprinkling of adults, several of whom had come from High Wycombe, welcomed me to Wooburn Green on October 2nd. The chair was occupied by Mr. G. Scott, the father of Mrs. D. Morling, who kindly came from Wycombe and earnestly wished us "God-speed."

Prittlewell.—It was a great treat to be welcomed at Prittlewell by the pastor, Mr. Chandler, and refreshing to hear him earnestly plead with his people for a liberal response to my appeal for the Mission. The congregations were good, and the free-will offerings gratifying. At the conclusion of my address to the school children in the afternoon the missionary box was passed round, and I noticed that it was so full that it was with difficulty any more coins could be pressed into it.

Wisbech.—In this quiet town I was welcomed by Pastor Harsant into the congenial atmosphere of his home on October 9th. The friends showed genuine interest in the work of the Mission, and I was gratified to find that the difficulties they are facing in respect of their own Church finance have not blinded them to their duty towards them that sit in the darkness of heathendom.—E. A. BOOTH.

Reviews.

Year Book of Indian Missions, 1912. Edited by the Rev. J. P. Jones, D.D. (Christian Literature Society, 5s. net.)

WE are greatly indebted to Dr. Jones and his colleagues for this welcome volume. The plan formed by a Committee of Indian missionaries eighteen months ago has been well carried out, and we trust the book may have as wide a circulation as it deserves. To all who require a book of ready-reference as to missions in India and to those whose evangelistic interest in our great Dependency leads them to seek compendious and up-to-date information as to the condition of its people, the problems it presents and the different forms of missionary effort being carried on, this year book is a necessity. After an able survey of the present political, social, religious and other conditions, missionary effort—Protestant and non-Protestant—is reviewed. An illuminating chapter on the Indian Church reveals the social and religious strata from which its converts have been drawn, and discusses the growingly important questions of self-support and independence of the foreign missionary. The various forms of work—evangelistic, educational, industrial, medical and zenana—come in for separate treatment. The work of the leading Missionary Societies is reviewed by their own missionaries, and a complete list of Societies (including the Strict Baptist Mission) and of their missionaries, with statistical tables, is added. Altogether the book is an education in Indian Missions.

The Missionary Review of the World.

WE have received the statistical tables published with the *Missionary Review* for January, 1913. These tables present the statistics of all the Protestant Foreign Missionary Societies of the world for 1912, showing in classified detail the missionaries, native workers, stations, churches, converts, Sunday Schools, &c., throughout the heathen world. It is a great improvement upon the tables issued in previous years, being very much fuller, more detailed and conveniently classified. We gather from it that the number of Protestant missionaries in the field is 24,092, an increase of 2,034 during the past year.

Homerton Row.—A Special Meeting of the Young People's Missionary Band was held on October 8th. Our pastor, Mr. E. W. Flegg, was in the chair. The secretary, Miss Mabel Smith, read a report epitomising the object, commencement, and success of the Band, from which it appeared that the children, at whose special request the Band was started a few months previous, had rendered eager service in preparing gifts for the Christmas Boxes. Recitations, solos, duets, and an anthem were given by members of the Band, and the meeting, which was charged with missionary enthusiasm throughout, was addressed by Messrs. Robinson and Franks.—INTERESTED ONLOOKER.

Mr. and Mrs. E. A. Booth's Departure.—We learn that some misapprehension exists as to Mr. and Mrs. Booth's departure for India. They will not sail from London, but from Birkenhead by the City Line S.s. *City of London*, on February 3rd. The ports of call will be Port Said and Colombo. Considerable sympathy will be felt with them in the fact that they will have to leave their three children in England.

"THE spirit of Missions is the spirit of our Master, the very genesis of His religion. A diffusive philanthropy is Christianity itself. It requires perpetual propagation to attest its genuineness."—*David Livingstone.*

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—I am glad to welcome Gracie Tooke, Connie Hammett and Alice Woolfenden into the Corner. Will Alice send me her age and address when she writes next month?—Many happy returns to Eunice, Harold, Bertie and Kenneth, although the dates are past.—Glad you have begun again, Violet; and you, too, Maggie—you ought to have had your HERALD on Jan. 5th instead of the 12th.—Thanks for all your good wishes, Ruth; give your sister my best wishes.—No room last month for the names of the prize winners, Gladys, but the marks indicated them.—Pleased to hear of your success, Enea.—Your letter gave me great pleasure, Colin; may you still be kept.—Cecil Elliott wishes to send his best wishes to Mr. and Mrs. Morling "as one of my nephews."—I miss some of you this month; others I have missed several months.—I have received 1/3 in stamps this month. I am indicating with figures the stamps received last month as well as this. Will you *all* put your ages on your letters?

MARKS FOR JANUARY.—*Seniors.*—Eunice Fuller, 11; 2 Grace and 2 Emily Church, 2 Hilda Cuthbert, 2 Ruth Waters, 10; 4 Colin Church, 3 Kenneth Robbins, 9. *Division I.*—2 Alma Waters, 10; Harold Carter, 2 Dorothy Cuthbert, Doris Farrow, Violet and Irene Hammett, Essie Mayo, 2 Bertie Sheed, 2 Enea Tooke, Elsie Ellison, 9. *Division II.*—Lily Adams, 10; Cecil Elliott, 1 Dora Haynes, 2 Harold Vine, Ida Wightman, 9; Robert Booth, 2 Winnie Church, Gladys Taylor, 2 Annie Waters, 8; Doris Mellor, Doris Sheed, Alice Woolfenden, 7. *Division III.*—2 Florrie Church, Connie Hammett, 1 Eric Robbins, Ivy Robbins, 6; Bernard Farrow, 5; Maggie Gillam, 4.

QUESTIONS FOR FEBRUARY.—*Seniors.*—Mention the three most important facts in this month's HERALD, and give your reasons. *Division I.*—Give three reasons for calling the 67th Psalm a missionary Psalm. *Division II.*—In Acts xvi. Paul gained three converts at Philippi; who were they and what differences do you notice in their conversion? *Division III.*—1. Where did Paul want to preach the Gospel after coming to Mysia? 2. Why didn't he go there? 3. Where did he go? 4. What happened there? (Acts xvi. 6—15).

Here is a story from *The Little Lightbearer*:—Garra was a slave to an African chief named Libe, whose son Garra was supposed to have bewitched, for which he was sentenced to die a terrible death. Garra escaped, but was pursued through bush and brake, through forest and swamp, until he came to a river, on the opposite bank of which he saw a white man watching him with kindly eyes. Half afraid, yet believing the stranger to be his friend, he dashed into the river; but not a minute too soon, for an arrow from his pursuers struck his leg as he climb the opposite bank, where he fell fainting and exhausted at the feet of his new friend. Libe with his men soon appeared and demanded his slave. "I will buy him of you if he is your slave," said the white man. "Libe does not want to sell. Libe will kill him." "Yonder is my waggon, and I will give you what you may ask for his life." "Libe cannot sell his revenge for the life of his son to anybody. He must have blood," and the chief gave a sign to one of his followers to hurl a dart at the trembling slave. The white man sprang forward and received the dart in his arm, where it hung blood-dyed in his flesh. Libe now trembled with fear, for he had wounded a son of Britain. Seeing his opportunity the wounded trader said: "If it is blood you seek, behold it! My blood for his. Have I not bought him?" Libe hesitated, but when he saw the white man draw out the dart red with his blood he relented. "Be it so," he said, and after waiting a few minutes dashed off back into the forest. For some time Garra failed to see that he was redeemed. At length he said, "The blood-bought will ever be a faithful slave," and kissed his deliverer's feet. "Not bought to be a slave, you are free," said his friend. "Free!" exclaimed the black man; "then is the blood-bought free to serve him whose blood saved."

Are *you* free? *And are you serving Jesus?* Your affectionate UNCLE JOHN.

THE STRICT BAPTIST MISSION.

MOUNT ZION, CHADWELL STREET, E.C.

A Missionary Exhibition

ILLUSTRATIVE OF OUR WORK IN INDIA

Will (D.V.) be held at the

SUNDAY SCHOOL, 71, WHITE LION STREET

ISLINGTON, N.,

On Tuesday & Wednesday, Feb. 18 & 19, 1913.

THE EXHIBITION WILL BE OPENED AT 7 P.M.

On Tuesday, February 18th,

BY

Pastor E. MITCHELL, President of the Mission,

And on Wednesday, February 19th,

BY

The Secretary of the Mission, W. CHISNALL.

DEMONSTRATIONS

By Teachers and Scholars of the Work done by our own Missionaries.

MODELS, CURIOS, VIEWS, RELIEF MAPS.

SPECIAL HYMNS BY A MISSIONARY CHOIR.

Collections on behalf of the Strict Baptist Mission.

LIST OF SUBSCRIPTIONS

Received from December 11th, 1912, to January 15th, 1913.

General Fund.

	£	s.	d.
Mr. Derham (box)		14	6
Prittlewell—			
Mr. G. Elnaugh ...		10	6
Reports		2	.
Tring, Akeman St.—			
Senior C.E.	5	12	.
Junior ditto ...		2	3
Wellingboro, Tabernacle, Reports ...		1	3
Staines, S.S.		17	6
Mrs. Shenton		7	.
Clapham, Courland Grove, Reports ...		2	.
S.S. Birthday box ...		4	.
Miss Vine's Mending Class		5	.
Maidstone, Providence	1	18	6
W. H. Ashdon ...		5	.
Leyton, Goldsmith Rd.—			
Lantern Lecture ...		10	.
E. R. M.		8	6
Fulham, Lillie Road...	1	.	6
Mr. F. Goody		2	.
Lewisham, College Pk.—			
Mr. and Mrs. Wayte (box) ...		2	7
Boys' Working Class		15	.
Literature		1	.
Brighton, Salem ...	2	6	.
Rowley Regis, Providence, S.S. (box)		11	.
Reports		2	.
Sydney (N. S. W.), Temple	2	9	6
Mr. W. Vickery ...	200	.	.
Bassett Street—			
Reports		5	6
Miss R. M. Felder...		5	.
Collection	3	2	6
S.S.	1	3	9
Mr. J. Knights ...	1	1	.
St. John's Wood Rd.—			
Sale of Literature...		4	9
Lingfield		13	9½
Mr. Ellis (box) ...		5	3½
Brentford, North Rd.—			
Mrs. Charman ...		5	6
ditto (sale of book)		5	.
Hounslow, Anon. ...	5	.	.
Reports			2
S.S.	1	1	10½
Bible Class		17	9
Bermondsey, Lynton Road, Miss Sparks	1	1	.
Reports		5	.
Mr. Robert Hewitt ...		5	.
Wandsworth, Chatham Road, S.S. ...		6	5½
Bible Class		2	5
Wood Green, Dovecote, S.S.		12	6
Over, Reports... ...			6
Well-wisher		2	6
Mr. W. H. Begbie ...		2	.
Mr. T. J. Newson ...		1	4
Croydon, Derby Road		8	.
Miss Ruby Schweitzer		3	.
Guildford, O.B.C. ...	4	6	.
S.S.	3	5	.
Mrs. S. Forrester ...		5	.
Margate, Rehoboth ...		11	.
P.P.-c., per Miss Miller		2	.
Bethnal Green, Hope	1	10	.
Waltham Abbey—			
Reports ...			6

General Fund (*cont.*).

	£	s.	d.
Newquay, Ebenezer—			
Friend		2	6
S.S.		12	3
Reports		3	3
Chatham, Enon, S.S.		10	.
Soho	1	.	.
Lewes, Jireh	6	5	6
Mrs. Girdlestone ...		10	.
Warboys	1	3	.
Miss Gilbert		10	.
Clapham Junction, Providence ...	1	8	.
S.S.		2	.
Chesham, Townfield—			
Miss M. Gurney ...		2	6
Reports		2	.
Mrs. Harris, postage...			6
Colnbrook, S.S. ...		18	6
Walthamstow, Zion...	2	.	.
Borough Green—			
Y.W.B.C.		5	.
Master C. Thorne (box)		2	10
Reports and P.P.-c.		4	.
Acton, Tab., Reports		2	6
Wood Green, Park Ridings, S.S. ...	2	10	.
Notting Hill, Bethesda—			
Mr Harold Burbage (box)	3	13	.
S.S.		5	6
Chelmsford S.S. (boxes)		12	3
Reports		2	10
Miss Mann (Cranleigh)		3	6
Mrs. Dench & family		6	.
Mrs Payne		5	.
ditto (box)		10	4½
Ilford, Qdy. Coll. ...	1	.	.
S.S.	1	8	1
Mr. C. H. Gosling ...		10	.
Newcastle-on-Tyne—			
Reports		1	.
Aston Clinton, Reports			8
Maidstone, Reports ...			6
Miss Parsons ...		2	.
Mrs. Miller ... (box)		8	5½
Miss Fordham „		10	.
Mr. Dearing... „		6	½
Walthamstow, Zion—			
In Memoriam ...	1	1	.
Mr. & Mrs. S. B. Caplin		10	6
Miss D. Craddock ...	1	.	.
Norwich, Orford Hill—			
Reports		1	3
S.S.		9	6
Anon.	100	.	.
Mr. S. H. Brown ...		3	6
Mrs. Handley		1	.
ditto (box) ...		3	.
Mr & Mrs. J. Driver		5	.
Royton, Bethesda—			
Mr. O. Knott (Lit.)		2	6
Irthlingborough, Mr. W. H. Jarman ...		5	.
Otley, Reports ...		2	9
Misses A. & B. Bloomfield		5	.
Mrs. Cottee		2	.
Birthday Gift, Jan. 7		5	.

"Herald" Fund.

	£	s.	d.
Prittlewell, Providence	1	10	.
Wellingboro, Tab. ...		6	.
Clapham, Courland Gr.		5	.
Miss E. R. Gosling ...			6
Mrs. H. C. Gee... ...		2	6

Herald Fund (*cont.*).

	£	s.	d.
Miss A. Kirkland ...		1	6
E. R. M.		1	6
St. John's Wood Rd., Mrs. Russell		5	.
Stowmarket, Mr. S. H. Haddock		3	.
Mr. F. Goody		2	.
Lewisham, College Pk.		8	.
Mr. & Mrs. Wayte ...		6	.
Bassett Street, Keppel Street Memorial ...		7	6
Hounslow, Zoar ...		3	3
Bermondsey, Lynton Road		12	.
Royton, Bethesda ...		10	8
Leicester, Newark St.		3	6
Salhouse		8	.
Over, Reports... ...		3	.
Mr. W. H. Begbie ...		1	6
Mrs. J. W. Oliver ...		2	.
Mrs. S. Withers ...		2	.
Mrs. S. Forrester ...		1	6
Margate, Rehoboth ...		3	5
Mrs. Bishop (Canada)		12	3
Waltham Abbey ...		6	.
Newquay, Ebenezer...		12	.
Mrs. Howes		2	6
Miss Moss		1	9
Chesham, Townfield...	2	1	.
Mrs. Pritchard ...		1	7
Mr. A. G. Angel ...			6
Miss Goodrich... ...		1	6
Peckham, Zion ...		6	6
Acton, Tabernacle ...		18	½
Bound Vol.		3	.
Lingfield		12	.
Chelmsford	1	11	.
Guildford, O.B.C.—			
Mrs. Mann (Haslemere)		2	.
Mr. Delves (Cranleigh)		1	6
Miss Mann (Cranleigh)		1	6
Ilford, Ebenezer ...		4	.
Newcastle-on-Tyne ...		7	.
Mr. A. Hill	1	4	.
Aston Clinton... ...		11	4
Maidstone, Providence		3	.
Norwich, Orford Hill		7	3
Sale of Bound Vols., per W. C.		4	10
Mrs. Lanman		1	6
Miss Usher		1	6
Mrs. Handley		1	.
Miss Stone		3	.
Borough Green ...		12	6
Otley		3	3
Tonbridge		6	6
Misses A. & B. Bloomfield		1	6

Pension Fund.

	£	s.	d.
2½ per cent. Cons. Stock Dividend ...	3	12	8

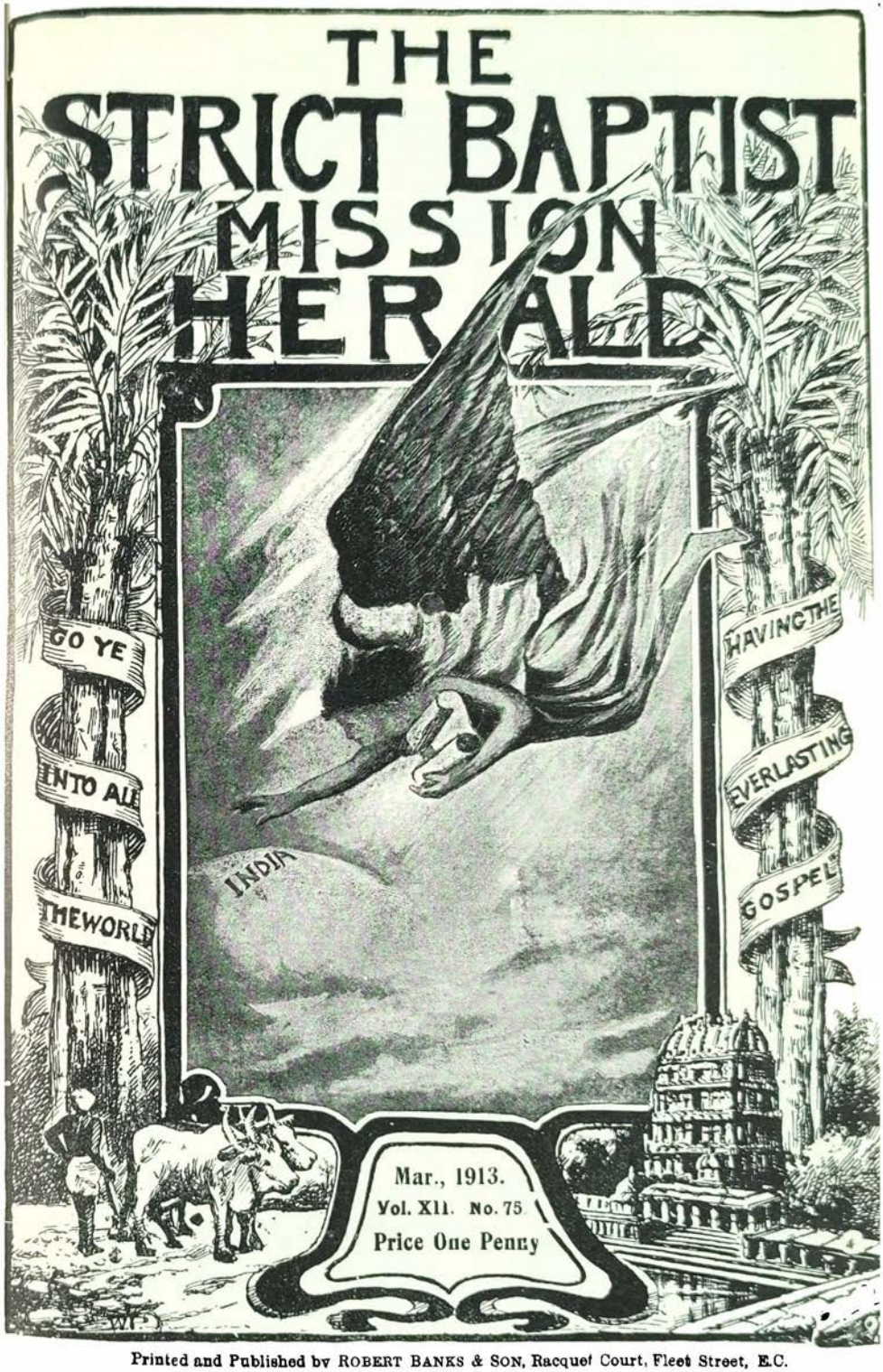
Voyage Account.

	£	s.	d.
Return on Unused Tickets for India, per Mr. E. A. Booth, for two children ...	20	2	.

L.Z.A.

	£	s.	d.
The Children's Corner, per Uncle John		7	11
Dr. Ellwood		10	.

THE STRICT BAPTIST MISSION HERALD



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CONTENTS.

	PAGE
Current Notes	25
"The Joy of Thy Salvation"	26
The News of the Month	27
The Magic Whisper	28
Our Good-bye to 1912 and Our Welcome to 1913	29
Jesus' Birthday ...	30
Prayer Subjects for March, 1913	32
The Valedictory Meeting	32
Review ...	35
The Children's Corner ...	36

PRELIMINARY NOTICE.

The Half-Yearly Meeting

OF

The Strict Baptist Mission

Will (D.V.) be held

On TUESDAY, APRIL 22nd, 1913,

AT

BRIXTON TABERNACLE,

Stockwell Road, S.W.

PARTICULARS NEXT MONTH.

Will you reserve the date and make the Meeting known to others.

The Strict Baptist Mission HERALD.

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

VOL. XII.] MARCH, 1913. [*New Series*, No 75

CURRENT NOTES.

THE Farewell Meeting is over but not done with ; its appeals abide. They are definite, practicable, urgent, and they await our response. What would our Lord have us do ? If we each wait upon Him to know His will for us individually, and do as He directs, our united response will be all that He requires, and the Farewell Meeting will probably be the most successful in results we have ever had.

Surely the appeal for "forwards" will meet some young hearts with arresting power. Does it not echo our Lord's "Who will go for us?" And will not some gladly respond to HIM—"Here am I ; send me" ? His "Go" and the Macedonian "Come" are as clear and insistent as they were 1,900 years ago. Are our ears attuned to catch the wireless whispers of imperative command and plaintive appeal which sound across the centuries ?

If the spirit of obedience and the passion for souls combine to stir our hearts, those of us who cannot "go" will respond to the appeal for prayer and plead for our missionaries, native workers, converts, and the heathen, relying upon our Lord's promise—"Nothing shall be impossible unto you."

What results will follow ! All that is necessary for carrying on the work our Lord appoints will be provided, Jesus will see of the travail of His soul, our brethren across the seas will be conscious of spiritual uplift, and in watering others we ourselves shall be watered.

"THE JOY OF THY SALVATION."

IF there is one thing more than another in heathenism that stirs one's soul to pity it is its joylessness. The heart of man craves joy, but "heathenism is cheerless, soulless, and songless." Guidance in perplexity, comfort in sorrow, restful dependence upon a Father's love and wisdom, and a hope beyond the grave or the burning ghat—all this is unknown to the vast majority of the sons of men, whether they are degraded animists or philosophic Hindus. Life is occupied with placating vengeful deities and demons and with laboriously acquiring merit, and the future life presents nothing better than a long succession of re-births and ultimate extinction. Salvation awakens no joyful echoes in the heathen heart.

And if there is one thing more than another that the Christian craves it is the joy of God's salvation—a joy independent of and superior to all the joys of earth and lasting as the ages; a joy "full" and "unspeakable" which enables the believer to rejoice in his tribulations and carries him singing through the gates of death into eternal life. Even if his joy is not full, he has enough to give him buoyancy. If the way is rough, he hears the Saviour's voice—"Rejoice because your names are written in heaven"; if the cup is bitter, "A secret something sweetens all." In the darkest night hope shines like a star, and "joy cometh in the morning."

The joylessness of heathenism makes its silent, unconscious, pitiful appeal to the happy hearts of the children of God. When we believe the love that God has to us, when we walk in fellowship with Christ, and when the light of the City which hath foundations shines upon us, then it is that we most distinctly hear

> "The cry of myriads as of one,
> The voiceful silence of despair,"

and our hearts go up to God in longing that the joyless multitudes may "see the salvation of God."

And even when the Christian is submerged in sorrow, and when his spiritual path is darkened, the comfort and sustaining power of the Gospel beget the reflection, "What if I had nothing more to sustain me and nothing more to look forward to than the heathen!" and there rises from his heart the prayer, "O that they in their deeper and more hopeless darkness may have *my* hope, however small it may be."

May the "joy of the Lord" be our strength for ministering to the joyless, hopeless sons of night; and if, when our work is done, we should meet others whose path on earth was brightened with hope by our ministry and who have now entered into the joy of their Lord, "our heaven will be two heavens."

Our Foreign Field.

The News of the Month.

MADRAS. MORE BAPTISMS—On the 5th January, 1913, four disciples confessed their Lord in the way which He appointed. Immediately after the baptizing service, the Lord's Supper was observed, when the four new members were welcomed into full communion. The New Year has opened auspiciously for us, and the first Sunday was filled with singing and praise.

Dhanaraj.—Dhanaraj had been a Roman Catholic. After a time his eyes were opened to see that much of the worship of that sect was idolatrous, and in consequence he ceased to attend their services. He began to attend the meetings at our Vepery Chapel. His wife prayed for him and with him, and after a while family worship was established in the home. After two interviews with him, I became convinced of his repentance and faith in Christ.

Dhoraisawmy.—The story of this man's conversion from heathenism may be said to have begun when his sister, a newly-baptized Christian, began to read the Bible aloud in his home. In describing those simple Bible-readings, Dhoraisawmy said to me, "The words penetrated my heart, and something told me that they were TRUE words." Dhoraisawmy is our Indian cook, and I noticed at prayers that he was very attentive, and I soon began to talk with him on religion. Mrs. Elnaugh also gave him a New Testament.

After several interviews and prayers with Dhoraisawmy, I could not but believe that he had truly repented and that he was looking to Jesus alone for salvation. In joining the Christian Church, Dhoraisawmy leaves his wife in heathenism. Will the reader pray for this woman, and also for the wife of the man whose conversion is spoken of in the following paragraph, that they may soon be converted and join their husbands in the Church of God?

Devadason.—The old heathen name of this man was Sadiyan, which means "Servant of Siva," or, literally, "He who grows his matted locks for the swamy." His new name means "Servant of God." Devadason is a poor, unlettered man, into whose simple, childlike heart faith in Jesus Christ has come. As yet, Devadason knows next to nothing about the Old Testament, and his knowledge of abstract doctrine is very small; but he came before the Church on New Year's Day and said, "I was a worshipper of evil spirits and devils, but now I am clinging to the divine feet of Jesus Christ. I know I am a sinner, and I ask Jesus to forgive me."

Jeyamoni.—Jeyamoni, or "Jewel of Victory," is the daughter of our Preacher Abraham. One day I preached on the first two parables in the great 15th of Luke. One of the lessons derived from the parable of the lost piece of silver was that we should seek the lost not only, as the shepherd did, in the wilds, but also, as the woman did, in our own homes. Abraham said to me afterwards, "That message pricked me in the heart, because I had not been speaking to my own family on spiritual matters." So he went straight home and repeated the sermon to his wife and family. One result was that his daughter Jeyamoni was moved to confess before men that Jesus was her Saviour. When we examine the experiences of the four new members whose conversions are referred to above, we find that

two of them were formerly Hindus, one a Roman Catholic, and the fourth was born into a Christian family. "Praise God from Whom all blessings flow!" J. M. BRAND.—*Further Notes have had to be held over.*—EDS.

THE NAMAKAL FIELD.—On the first Sunday in the New Year we had the joy of baptizing three persons at the Sendamangalam Chapel. One was the brother-in-law of our Kondampatty worker, who has been a wild lad: another was the daughter of Preacher Christian.

The week before Christmas we held examinations in our various schools on the daily Scripture lessons of the past six months. Prizes were given to the best boys in each school.

On January 6th our Christian community was enlivened by a very pretty wedding between the daughter of one of our teachers and a young man of Madras. They were married from the small Mission House in the opposite compound, where all the usual feasting and rejoicing took place.

On January 8th we started on a camping tour throughout the field. Commencing at Pavittram, the furthest outpost on the south, we have planned to pitch the tents at or near by every one of the stations. The chief object is to strengthen the hands of solitary workers in God and to consolidate the village school work.

I have with me now a band of four preachers, who go out two by two, morning and evening, the middle of the day being occupied by services held in the tent for the deepening of the spiritual life of our workers. God has granted us blessing at these little meetings, which we hope may be evidenced in a greater power both to live and to serve.

Lantern services are being held in our camping tour, especially amongst the low castes, where some of the schools are placed. A bicycle acetylene gas-lamp makes an improvement in the pictures. We are thus enabled to reach many people that we cannot during the busy day.

One object we have in this tour is to discover the seeking ones—those who through regular station work have been led to seek the Saviour. Last Saturday two of our preachers, on visiting a village about a mile from the last camp, found the lad who nine months ago made an open confession of Christ in the Pavittram school and immediately afterwards disappeared. He assured them that he believed in Christ, and told them what Christ had done for him. As he was very fearful of coming to the camp, I sent him a New Testament on the morning of our departure.

During a recent visit of mine to Erumaipatti, an uncle of Colporteur Narayanan came to see me. With great pride he told me, "I am 97 years old and not dead yet." I took the opportunity of telling him about the certainty of death and, using a well-known illustration, pointed to the necessity of having a mediator between God and man. After thinking a minute, he most solemly promised me, "*Sir, when I come to this world again (i.e., in my next birth) I will give it my consideration.*" —D. MORLING.

The Magic Whisper.

AS the cool days of December begin to dawn there is one whisper in our Mission which acts on Indian workers, school children and even missionaries alike; their faces brighten with anticipation and curiosity and they begin immediately to count the days to the arrival of a certain steamboat. For have they not heard that it carries the precious burden of nine large cases packed tight with tokens of love from hundreds of dear friends in England? The progress of the vessel has been daily studied in the papers, and dusky visitors to the Mission bungalow begin to cast anxious glances round the rooms to see if they can catch a glimpse of those welcome white wooden boxes.

At last a double bullock bundy creaks slowly into the compound—the boxes have actually arrived. Willing hands begin at once to collect

bricks and stones to place under them in a large empty room, for well do we know that those destructive white ants like the taste of that clean, white wood and would soon make havoc with the contents did we not take precautions. We watch box after box brought in and arranged in convenient places, and very soon the once bare, empty room is converted into a gay toy shop. Piles of lovely dolls are in one corner, a huge box of balls in another, here is a table heaped to overflowing with fragile toys, and there is another covered with wonderful musical instruments ; a large pail of marbles stands in the recess, while the centre of the room is just one mass of children's clothing and rolls of material.

And now comes the task of distribution. During the sorting we have been on the look out for little things useful to our Indian helpers and have collected a large number ; so we first have the happy task of packing up nearly 50 parcels of clothing, writing materials, etc., and putting them aside for the Agents.

Then we have the distribution to the little ones. How I wish I could describe them to you as we see them. They come up class by class and hold out their empty brown hands, looking up at us with such sweet trustful smiles of anticipation. How lovingly the little girls smile at their pretty dollies, and how wide open are the boys' eyes as they see a box of engines and motor cars coming their way. And all the time, dear friends, there is a longing in our hearts that you who have been working so devotedly and with such self-denial to give them and us this pleasure could be here to see and share in the joy of distribution with us.

Visions float through our minds of the various Sewing Meetings, of Children's Bands, of the quiet solitary helpers and all who have combined to send us such generous gifts ; and in the name of each worker and child connected with our Madras work I send you a very hearty "Thank you" for all your tokens of love. We would like to send a word of special thanks to Mr. and Mrs. C. W. Harris and Miss H. Harris for the perfect condition in which the contents of the boxes reached us. Although many of the toys were very fragile scarcely anything was broken or spoiled, which speaks volumes for the excellent packing, which must have cost our friends many days of heavy, tiring work.

We pray that many of the little ones who have this week been the happy recipients of your loving gifts may learn to know the true joy of Christmas and the great gift of God, even eternal life through Jesus Christ our Lord.

O. M. ELLIOTT.

Our Good-bye to 1912 and Our Welcome to 1913.

IT was at Teacher Dharamanathan's house we passed one of the last hours of 1912. He had specially asked us to be present, although the meeting he was planning was designed pre-eminently for his family and heathen neighbours. Dharamanathan confessed Christ some seven years ago, but is still the only Christian among his people.

It was a lovely cool evening, and the house not far from the bungalow, so we dispensed with our rickshaws and walked over, wondering a little as we neared the neighbourhood how we should find our way. But when we reached the cross-roads, a sweet little Indian maiden came towards us, and walked by our side, soon proving to be the guide they had thoughtfully sent to meet us.

As we turned the corner of the narrow little street a brilliant light marked our destination, and illuminated the charming floral decorations of the exterior. The wonderful effect of light and shade struck us very forcibly as we entered the house, for the congregation had assembled in the shadowy court-yard, while beyond, and slightly higher, where our chairman had already taken his seat, was the brightly-lighted room to which we were being conducted.

And a very interesting and happy time we spent, being honoured all through the meeting by various graceful little attentions. In addition to the usual garlanding, presentations of limes and posies, we were sprinkled with rose-water, pelted with flowers, and, as a most refreshing *finale*, had tea handed round to us in quite orthodox European fashion.

But the most deeply interesting part to us was the fact that this little crowd of people had been assembled for the main purpose that Christ might be preached to them. Would that all Christians, both in India and at home, were as anxious to bring their relations and neighbours under the sound of the Gospel as was our host! Mr. Brand gave them a suitable address, which was followed by another by one of our Indian preachers. God alone knows what the results of these efforts will be. We could only look on and hope and pray for that dusky audience. *They* were in the shadow, *spiritually* as well as literally. *We* were in the light; and as we looked into the dark court-yard where they sat, or stood leaning against the leaf-encircled pillars, how our hearts yearned over them! I wonder if they still remember the solemn words they heard then; or has the sound of them passed away with that of the weird native music which entertained us that night?

The last salaam we heard in 1912 came in a big chorus from a row of little school-children, who were formed up outside the house as we passed out into the star-lit night.

Our Welcome to 1913.—What a glad opening to 1913! Such a precious time of blessing was that first Sunday! I have been at the Lord's table many first Sundays in dear old Mt. Zion, but never, I think, has my heart been more thrilled than it was when I sat for the first time this year among our dear Indian brothers and sisters in the Vepery Chapel.

It was, indeed, a very special and blessed occasion, for three brothers and one young sister were confessing Christ. The combined baptismal and communion service is very significant and beautiful, as the new converts are received into the Church immediately after the first service, showing the very close connection between the two ordinances.

Two of the men are servants of this house, and we felt so joyful as we saw them being led through the water and then standing before the table to receive the right hand of fellowship. The bond of union seemed very close around our hearts as we bent our heads to pray for one another while partaking of the dear emblems of His love for us all. Please join with us in praying for these new converts, and also for their heathen relatives, none of whom know the Lord. EVELYN C. HARRIS.

Jesus' Birthday.

"ME wish Jesus' birthday came every day," said a little fellow, as he eagerly clasped the gifts that he had found hanging inside his mosquito netting when he returned from happy dreamland on Christmas morning; and I think that he was not the only one who said or wished it, for one seemed to meet happy faces at every turn.

Christmas morning dawned upon us certainly not with glistening snow and sparkling icicles—we almost wished it could have been so—but bright and warm; and at 8 o'clock, as we sat in our little chapel praising God in the highest, Who had brought such peace and goodwill to the earth, the great Indian sun was flooding the building with its glorious light.

After the service, which was short but bright, interspersed with special songs by the children of our Tuttikulam School, each of our workers in the Sendamangalam circle received a suitable and useful gift. On the following morning four of our schools gathered in the compound, all eager and anxious to receive the presents they had thought and dreamed of for so many days.

It was a pretty sight. We had grieved over the lack of flowers and over all absence of brightness in our garden ; but Boxing morning found it filled with the gayest, even to overflowing.

You would have smiled to note the nervous excitement of the teachers in charge, for they are just as eager as the little flowers, and to while away the lagging moments they wander from one to another ; for here a girlie's skirt is a little too long and needs a little adjusting ; there a little fellow's cloth is not tied quite tight enough and might give trouble at a critical moment ; while many an unruly curl needed to be tucked away behind the pretty olive ear.

At last the anxious moments are at an end, and the Ayar's *Varungal !* is heard, and everyone wants to scamper up at once ; but order must be observed, and each school comes up and takes its place in order of merit, till all the little "flowers" are filled with intense joy with the good things that loving friends have sent from home.

One incident occurred which will help you to understand a little of the prejudice and superstition which remains in the minds of some of the people concerning the Christian workers in and around Sendamangalam. As the children of Palayapalayam School (a picture of this school appeared in the HERALD last December, when the cows were sharing in the children's education), who had walked four miles to the Mission House, were receiving their gifts, we noticed three suspicious-looking faces peering round the corner of the verandah wall, watching most intently everything that was done, but more especially every movement of Mr. Morling. Once we enquired what they wanted. "Oh, nothing," they answered ; "we have only come with our children." On making enquiries of the teacher afterwards, we found it was with great difficulty that he had persuaded the parents to let the children come, as they had declared if they did the Ayar would surely force beef into their mouths or brand them with a cross, in which case the children would no longer be under their power. Before they left we tried every inducement and bribe to get the three women to stand for their picture, but it was impossible. They had already escaped one danger and refused to risk another.

After all had been sent happily away, the remaining treasures were packed and sent off to our Erumaipatti Station, ten miles away, we ourselves following early the next morning.

Here the picture was much the same, except that we had no garden. The scene was a native rest-house, in front of which was an immense water-tank. Long before we arrived the *chavadi* was alive with the people of the town, and by the time our five schools had gathered the place was just packed, and for several hours we had a warm and busy time. Two of the schools had come a distance of six miles, while another two had walked between two and three miles, but, notwithstanding this, their little faces were beaming with happiness, and we believe not one of them was disappointed, but that each one went away happier than he came.

As we sat down to take a little rest, we wondered if this present happiness would be the end of it all ; but we cannot think so. Can all the loving prayers that have doubtless been stitched into those little garments go for naught ? Nay ; for all power belongeth unto God. He can speak through His birthday gifts both to children and parents, and we believe He will do so.

RUTH MORLING.

In Camp.

"Now, the sowing and the weeping,
Working hard and waiting long ;
Afterward, the golden reaping,
Harvest-home and grateful song."—*F. R. Havergal.*

OUR HOME CHURCHES.

Prayer Subjects for March, 1913.

"Believe ye that I am able to do this?"

Week beginning—

SUNDAY, 2nd.—Prayer for guidance as to the evangelisation of the Kolli Mountains.

SUNDAY, 9th.—That the spiritual life of our Preachers, Teachers, and Bible-women in the Madras and Namakal fields may be vigorous, and that they may be full of evangelistic zeal.

SUNDAY, 16th.—That our Indian converts may grow in grace and bear effective witness for their Lord by their godly lives.

SUNDAY, 23rd.—That the heathen of Madras, Sendamangalam, and the Kollis may be "delivered from the power of darkness."

SUNDAY, 30th.—For ourselves, that we may have more faith and more power in prayer.

The Valedictory Meeting.

PATHETIC interest attached to the Meeting held on January 31st at St. John's Wood to bid farewell to Mr. and Mrs. Booth, and at the same time to commend them to the God of all grace. It was known to all that this time they were leaving their three children behind, and although our departing friends bravely made no moan, many hearts must have felt stirred to sympathy, a sympathy which was voiced at the close of the Meeting by our President. Apart from this, all was bright. Weather and circumstances were favourable, the attendance was exceedingly good, we were warmly welcomed by our kind friends at Mount Zion, and the occasion offered [opportunity for pleasant intercourse with many friends from other Churches.



OUR PRESIDENT.

After the devotional exercises, and our esteemed President's hearty welcome to all in the name of the Lord, Pastor H. D. Tooke drew an interesting and stimulating parallel between Isaiah's call to further ministry and our missionary's call to the foreign field, and expressed the hope that as Isaiah's call was not at the very beginning of his work, so it might prove that God was now calling Mr. Booth to a greater work than he had yet done. We needed more workers, and God was saying, "Whom shall I send?" Might some heart respond that night, saying, "Here am I; send me."

Warmly greeting Mr. and Mrs. Booth, Pastor L. H. Colls read a cordial and brotherly message of good wishes from the Working Men's Association which meets at Akeman Street, Tring, and proceeded to interpret the meaning of Mr. Booth's visit to the Churches during the past months. He had impressed us more than ever with the difficulties of the work in India, but he had also led us to discover the fact that these difficulties—the tremendous sinfulness and terrible superstitions of India, and the awful strength of the foe—were simply God's opportunity for our faith, and for the display of His

power. What was to be our response? Should it not be like that of Jonathan's armour-bearer before Michmash—"Do all that is in thine heart: turn thee; behold I am with thee according to thine heart"?

Mr. Booth's Farewell Address.

After expressing his thanks for all the kindness and co-operation he had received, Mr. Booth pleaded for greater support of THE HERALD, and for the means to provide a cover. This would give 16 pages for literary matter instead of only 12 as at present; "and," he added, "if some kind friend could see his or her way to supply the necessary funds for adding the cover to our HERALD I think we should all be grateful." Passing to the subject of

The Church's Obligation

and its fulfilment, he re-affirmed the fact that the command of our Lord Jesus Christ regarding the evangelisation of the world is as binding on us to-day as it was upon the apostles and Christians of the first century. It was, however, a task which mere human ingenuity and energy could not possibly fulfil. Only a Church filled and energised by the Holy Spirit of God could do so. Paul was filled with an evangelistic passion which expressed itself in the words, "That I might by all means save some." "May his passion be ours—

> 'O for a passionate passion for souls!
> O for the pity that yearns!
> O for the love that loves unto death!
> O for the fire that burns!'"



MR. E. A. BOOTH.

For if we had only succeeded in building up some large organisation in India, and had not been used by the Holy Spirit to bring some out of darkness, we had utterly failed. But since the great Command and the great Promise were linked together, so surely as we, in the spirit of obedience and of faith, went forth to preach the Gospel, so surely should we realise that God, in His saving power, was with us.

Criticism.

Missions had always been subject to criticism, and it was easy to criticise men and methods, but *legitimate* criticism was *constructive* criticism, and this he welcomed. "But when criticism has said its last word the Command of our Lord is still binding upon His disciples, and the criticism that weakens our hold of that Command is radically wrong. True devotion to our Lord must express itself in action." This led to the subject of

Recruits,

and an effective illustration was drawn from the football field. A game of football would never be won if every player played full back, merely defending the goal. Too many of our young men were playing full back; we needed more forwards. "It has been to me a personal disappointment that during the months I have been at home visiting the Churches we have not had one single, definite, fitting offer of service from any of the young men or women in the denomination. We need more forwards. I wonder whether we have each asked ourselves the question whether we are in the place where we may most effectively use the talents God has entrusted to us. I do ask for reinforcements."

An Earnest Plea for Prayer

followed. "I do plead for prayer. Prayer is power—a greater power than intellect, culture, organisation, men or money. Are we utilising this tremendous force? We need to keep fast hold of our belief in the efficacy of prayer for ourselves and our work. The power behind our work is the interposition of God in answer to prayer; and in order that we may intelligently pray we need to keep ourselves informed as to facts and current events. If

you read THE HERALD regularly you can keep yourselves informed for prayer, and you will find it makes your prayers more pointed."

For Our Indian Workers.

Mr. Booth then asked for definite prayer for our Indian preachers, teachers, and Bible-women, saying, "I do not think our friends at home recognise the very important place our Indian helpers occupy in our missionary organisation. It would be difficult for me to overstate how much depends upon them. Their difficulties are as real as any missionary's. Their environment has a most deadening effect and needs to be counteracted by a vigorous spiritual uplift. They have constant temptations to compromise and silence. Many of them are in solitary places, where they are the only representatives of Christ, and where Christianity is judged by their conduct and their speech by hundreds and thousands who will not read our Book. When we at home realise that by our prayers we may be the means of blessing coming into their lives which will enable them to more worthily represent the religion of Jesus Christ, shall we not more seriously betake ourselves to the work of intercession for them?" A similar request

For Our Indian Christians

followed. Converts from heathenism were not prodigies, as some of our friends at home seemed to think, but just ordinary Christians, as full of faults and failings as ourselves. Contrasted, however, with the heathen the difference was unmistakable, and one could see what the Gospel had done for them. They possessed the New Testament qualification, "Repentance towards God and faith towards our Lord Jesus Christ," but there was room for growth. Asking further for definite regular prayer

For the Heathen

in Madras, the Namakal field, and the Kolli Mountains, Mr. Booth presented Abraham's pleading for Sodom as a stimulating and encouraging example—"For Sodom, a sink of iniquity, a synonym of vileness!"—reminding us of the humility of his prayer, its boldness, its unwearying pertinacity, and contrasting it with the stiff formalism of many of our prayers. Some had been brought out of heathenism in answer to our prayers; let us dare to believe in the power and willingness of God to answer prayer. "If we really and truly seek His glory in this work I am sure He will surprise our small faith by the wonderful answers He will give. The task before the Strict Baptist Mission is a difficult one; let us not shirk it, but attempt it in faith and courage.

Our Master's Skill.

Mr. Booth closed with an illustration borrowed from one of our Tamil preachers. "In an Indian *chuttram*, or rest-house, there was a girl very musically inclined, who on every conceivable occasion took up her instrument and strummed out a tune, but being untrained, she made constant mistakes; and the other people in the rest-house got sick and tired of it. There came the next day a great musician, and the people said to themselves, Now, she will not dare to touch the instrument in his presence. But she did. They thought, He will sternly rebuke her and she will be crushed; but to their surprise the great master musician just rose, went across to the girl, placed his hand upon the girl's hand, and they played the tune together, and there were no mistakes. Not only so, but he continued to guide her hand, and drew from the instrument the sweetest possible music, which thrilled the whole company. The music of my life and yours may be very faulty and discordant, but if our motive is right we shall find that the great Master Musician, our Lord Jesus Christ, out of even our faulty lives and service will bring forth notes that will sound to the praise of the glory of His grace throughout eternity."

The Valedictory Prayer

Our esteemed Secretary, Pastor W. Chisnall, presented Mr. Booth with a Tamil Bible from friends at Southampton, and gave our returning missionaries the words, "My presence shall go with thee, and I will give thee rest." He recapitulated some of the various ways in which God had wrought for and with us during the last five years, attributing the fact to the spirit of prayer

which had been poured out upon the Mission, and then he affectionately commended Mr. and Mrs. Booth and their children to our Lord's gracious care.

The Valedictory Address.

was given by our President in fatherly and moving terms. "You will go back persuaded that you have the confidence and love of your brethren, that they will follow you with their prayers, that they love you personally, and that they are highly interested in the great work to which the Lord has called you. . . . Farewell, dear brother and sister! From our very hearts we commend you to the grace of God. We deeply feel the fact of your having to leave the dear children behind. . . . The Lord take you out in safety, preserve your lives, grant you grace in His work and service, and in due time bring you home safe again to see your beloved children. May He take care of them, bless them in answer to our brother's prayer, and may all be found at last bound up in the bundle of life. Farewell, my dear brother! Farewell, my dear sister! it is not likely that I shall be the one to welcome you when you come back again. That will probably be done by someone younger than I am." Our beloved President then, on behalf of all present, shook hands with our two dear missionaries, addressing, with some emotion, a few final words to each.



MRS. E. A. BOOTH.

Review.

Buddhist Ideals. By Rev. K. J. Saunders, M.A. Christian Literature Society for India. 1s. 6d.

A RELIGION which arose out of Hinduism nearly 600 years before the birth of Christ, and after dominating India for centuries passed almost completely from the land of its birth and now numbers in other lands a third of the human race among its adherents, invites the attention of those who love the Gospel and desire to see it shed its light more widely. This is particularly the case in view of the contrasts and comparisons which exist between Buddhism and the Gospel. These points of contact and divergence are well presented in this book, although perhaps it leans more to comparison than to contrast. Its sub-title, "A Study in Comparative Religion," reminds us of the quotation at our recent Farewell Meeting of Dr. Parker's dictum, in which we agree, "There are comparative religions, but Christianity is not one of them." In this view there are a few things in this book with which we do not find ourselves in agreement, and others which we should like to have seen differently expressed. Apart from this, however, we welcome the study and recommend it to those who wish to have an intelligent outlook upon the heathen world. Buddhism as compared with other non-Christian religions will be seen to possess many beautiful ideals; while, as contrasted with Christianity, it is a religion without either God or Saviour, "an ethic without a dynamic," and in practice "a gross and elaborate system of idolatry."

* * *

Mr. and Mrs. Booth's Departure.—A number of friends gathered at Euston Station the following morning, Saturday, February 1st, to say Good-bye to our brother and sister, and to see them start on their journey to Birkenhead, whence they were to sail in the SS. *City of London.*

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—I am very pleased to meet you all again—on paper!—and to receive your answers. Some of you I have to thank for very pleasant letters.—I have received answers this week from Dorothy and Jessie Woolfenden. If they wish to join the Corner I shall be pleased to have them if they will send me their address and ages. *All* of you must put your ages and Divisions on your answers.—If you are 10 you are in Division II., Doris.—You are so near the Seniors' age, Hubert, that I have put you in that Division as from January.—I am glad Connie likes answering the questions and that Ruth is as pleased to have a letter in the Corner as a picture. —If I were to confess to "tediousness" in marking the answers, Annie, what would you all think of me!—Yes, Alma, Chundra Lela's story is a wonderful one; everyone ought to read it.—Quite right, Ivy.—Will you all try to let me have your answers in future before the 13th if possible, but *not later*. I hope the HERALD will be out earlier to enable you to do this. I have received 1s. 3d. in stamps this month, as shown by asterisks below.

MARKS FOR FEBRUARY.—*Seniors.* Colin Church, *Emily Church, Eunice Fuller, *Kenneth Robbins, 10; *Grace Church, *Hilda Cuthbert, Hubert Grimes (for January, 10), *Ruth Waters, 9; Dorothy Woolfenden (for January), 8. *Division I.*—*Dorothy Cuthbert, 10; *Harold Carter, Doris Farrow, Violet and Irene Hammett, Essie Mayo, Enea Tooke, *Alma Waters, Kathleen Throssell, 9; Bertie Sheed, *Elsie Ellison, 8. *Division II.*—Robert Booth, 9; *Harold Vine, *Annie Waters, 8; *Winnie Church, Cecil Elliott, *Dora Haynes, *Doris Sheed, 7. *Division III.*—Bernard Farrow, Ivy Robbins, 7; *Florrie Church, Connie Hammett, Eric Robbins, 6; Jessie Woolfenden (for January), 4.

QUESTIONS FOR MARCH.—*Seniors.*—Answer as many of the following questions about David Livingstone as you can.—When and where was he born; when did he leave England for Africa; what Missionary Society sent him; whom did he marry; when did he discover the Victoria Falls; when and where did Mr. H. M. Stanley find Livingstone; when and where did he die; where was he buried; when will the centenary of his birth be celebrated? *Division I.*—1. Where did God send Jonah as a missionary? 2. How was he disobedient? 3. How did God make him obedient? 4. What was the result of his mission? 5. Why was he angry? *Division II.*—1. Who said that Paul was mad? 2. Why was he called mad? 3. What made him "mad" or "beside himself"? (see 2 Cor. v. 13, 14). 4. Where in the Gospel of Mark was Jesus said to be "beside Himself," or mad, and why? *Division III.*—1. In what three ways did the Gospel come to the Thessalonians? (see 1 Thess. i. 5). 2. What did the Thessalonians do after the Gospel came to them? (see 1 Thess. i. 9, 6, 7, 8).

I think you will call my story this month, which I borrow from *Our Boys' Magazine*, a really missionary story. Tan the Tiger was a Chinaman living at Tayah, in Central China. He was frequently drunk and would rage and fight till everyone was afraid of him. The first missionary to visit Tayah was David Hill (who was the means of bringing Pastor Hsi to Christ). He was preaching in front of a Confucian temple when the people drove him away with stones, Tan the Tiger cutting the missionary's forehead with a stone so that he barely escaped with his life. Some years later the city was visited by another missionary and Tan was ready again to drive the "foreign devil" out, but this time the poople listened and made no disturbance. The moment the preacher stopped, Tan pushed his way to the front and said :—"Foreign teacher, I'm known as the Tiger. I'm a drunkard and have broken those ten commandments you spoke about. Can your Jesus save such a sinner as I am?" "Christ Jesus came into the world to save sinners. He is able to save them to the uttermost that come unto God by Him." "Then He can save me!" And Christ did save him and the tiger became a lamb, and for a long time he was a faithful servant of God.

Your affectionate UNCLE JOHN.

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Donations	1	2	.
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All communications for the "Herald" should be sent to the Editor, Pastor L. H. Colls, "Framsden," Western Road, Tring, by the 10th of each month, and all letters for the Children's Corner to Uncle John, 11, Christchurch Road, Ilford, by the 13th *at latest.*

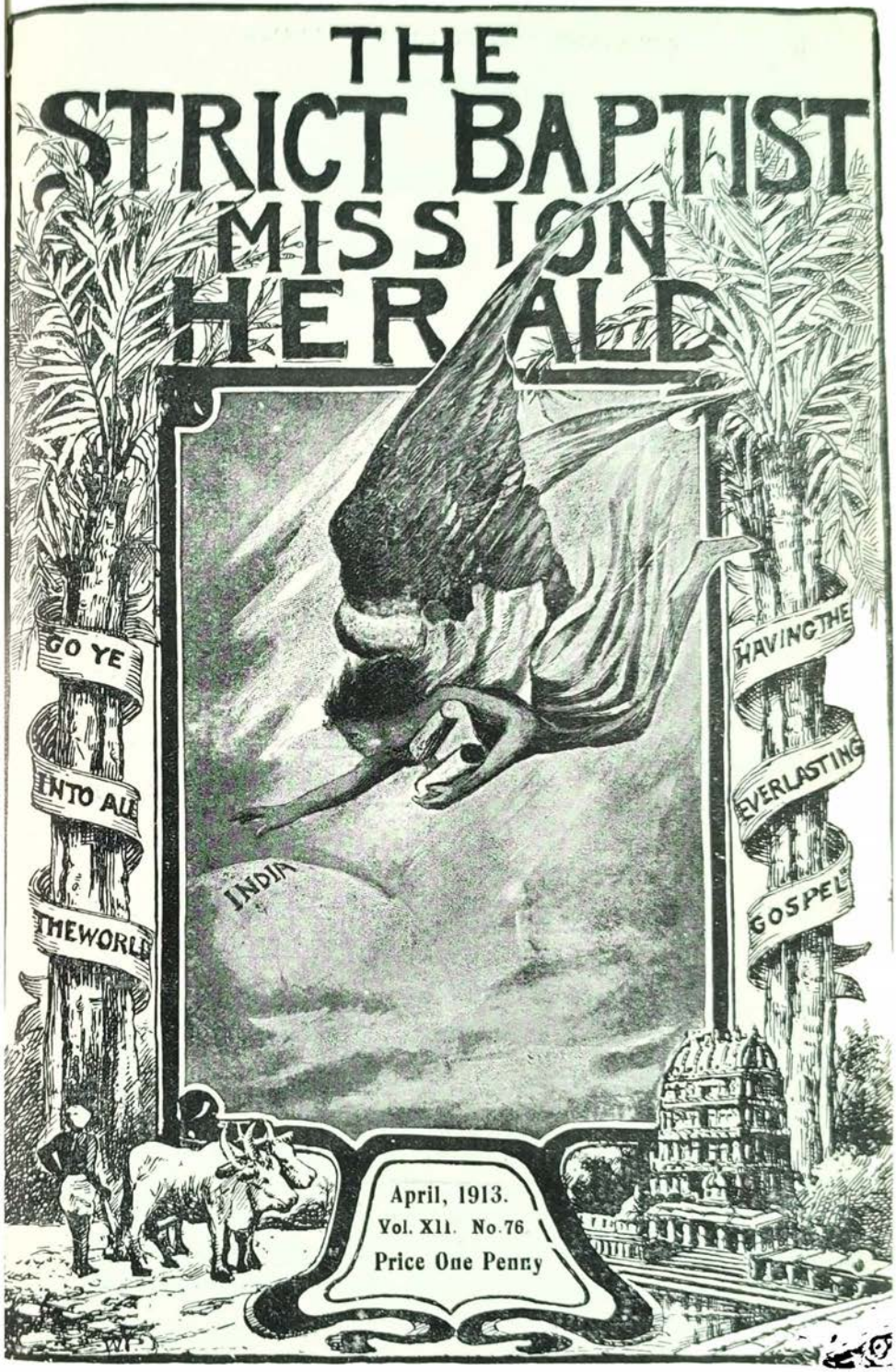
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ALL SUBSCRIPTIONS, &c. (*except for the L.Z.A.*), to be sent to ***Mr. A. J. Robbins, Vicarage Farm, Hounslow,*** from whom COLLECTING BOXES may be obtained.

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THE STRICT BAPTIST MISSION HERALD



April, 1913.
Vol. XII. No. 76
Price One Penny

CONTENTS.

	PAGE
Current Notes ...	37
The Livingstone Centenary	38
The News of the Month ...	39
Vepery Anniversary Day	42
A Week of Concentrated Evangelism in Madras Villages	42
The Kolli Mountains	44
"That I May Make it Manifest, as I Ought to Speak"	44
Prayer Subjects for April, 1913	46
The Chadwell Street Missionary Exhibition	46
Deputation Notes	47
Wanted	51
Obituary	51
Arrival of Mr. and Mrs. Booth in India	51
Prize Essay ...	51
The Children's Corner	52

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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. XII.] APRIL, 1913. [*New Series*, No 76

CURRENT NOTES.



THE Livingstone Centenary will not have been in vain if it recalls us to a deeper sense of our responsibility to David Livingstone's Lord, and of our obligation to the heathen world. The need of the Gospel is not less urgent, the commission is not less binding and insistent, but the labourers are still all too few. The stirring call which a review of this great missionary's life re-awakens is, "Who, then, is willing to consecrate his service this day unto the Lord?"

Last month we had the joy of hearing of baptisms in the Namakal Field. This month we hear of further baptisms in Madras. Other items of news this month also call for special attention, *e.g.*, the effort of the Tamil Church at Vepery to preach the Gospel in three villages for a week, and the formation of a Church at Sendamangalam. And our readers will not miss the glimpse afforded by Mr. Morling of the difficulty of preaching the Gospel intelligibly to the heathen. It deserves the earnest, prayerful consideration of every one of us.

We trust our friends in many Churches are reserving Tuesday, April 22nd, for the Half-yearly Meeting at Brixton Tabernacle, and that they will help to make it memorable by their prayers and their presence. We hope to see the Tabernacle full.

We draw the attention of our artistic friends to a request concerning the cover of THE HERALD on page 51.

THE LIVINGSTONE CENTENARY.

THE centenary of the man who died for Africa upon his knees, after spending forty years of his life for her, must not pass without a word of appreciation of the life itself, and also of tribute to the grace of God, which was its inspiration and its crowning glory.

Even from the merely human point of view, David Livingstone's life stands out in bold relief and commands attention. Born at Blantyre, on March 19th, 1813, in a humble social position, and unattended by any natural, extraneous advantages, he attained, without seeking it, a foremost place among the world's most famous men. Probably no other missionary life has struck the consciousness of men in general as did his. And the reason is not far to seek. Not only was it full of adventure, and not without dramatic incident, in a land which was then for the most part unknown, but it was marked by so much simple courage, self-denying zeal and persevering endurance, that even those who might have despised the missionary were compelled to admire the man.

But when we turn to the secret spring of Livingstone's life and service, we are constrained to admire the grace of God. He himself would, no doubt, have written across his biography, as a greater missionary than he did, "Not I, but the grace of God which was with me." How was it that the life begun in Scotland ended in Africa? How was it that the mill-boy of Blantyre began to qualify himself, all unconsciously, for his future work? How was it that in the dawn of manhood he received the primary and essential qualification for Christian service? How was it that he recognised and yielded to Christ's claim upon his life? And how was it that he remained faithful unto death amid sorrow, disappointment, hardship and danger, deliberately renouncing to the last the comforts of home and of civilisation in order that he might do something towards healing the "open sore of the world"? There is, of course, but one answer; one only explanation of such a life; and since it was the grace of God which made Livingstone what he was, we "glorify God in him."

A life like this is an example and an inspiration. It seems to emphasise the apostle's exhortation, "See that ye receive not the grace of God in vain," and to challenge our faith in the power of the Gospel.

Two years before he died, Livingstone wrote in his diary, "My Jesus, my King, my Life, my All, I again dedicate myself to Thee." If this spirit should possess every one of us, there will be no lack of suitable volunteers for foreign missionary service, echoing the words of Paul, "I am debtor. . . . I am ready. . . . I am not ashamed."

Our Foreign Field.

The News of the Month.

MADRAS.—CHRISTMAS SOCIAL GATHERING.—On Monday, 23rd December, the missionaries entertained the Madras agents to tea at the Mission House. A very enjoyable time was spent, and the Christmas presents from the boxes were distributed. M. Soondram, the senior worker present, expressed the thanks of the mission helpers for the parcels just received and made reference to the absent missionaries, Mr. and Mrs. Booth and Mrs. Elnaugh.

AN ENCOURAGING CHURCH MEETING.—On Christmas Day morning the members of the Vepery Tamil Church gathered together and discussed how the Church might take steps to bring the Gospel of Christ before the heathen. It was resolved to hold meetings of a special nature lasting over a week in three picked villages (see page 42).

A WELCOME QUESTION.—Two elderly Hindus listened with close attention to our preaching in a street close by the Mission House. At the close of one address they said, "We have heard often of the virtuous deeds of Jesus Christ. We believe in the miracles that He performed, and we acknowledge Him to be divine. *But why should He die?* This is what confuses our minds. The expression that you use so often, 'the blood of Jesus Christ,' is an offence to us. *Why should He die?*"

MORE BAPTISMS.—On the first Sunday in February three more disciples confessed their Lord in His appointed way. Two of the three were men well advanced in life, and well known to be earnest Christians, and workers in the Lord's vineyard. Sometimes it is harder for such to yield obedience to Christ's command than it is for the young believer. Especially is this the case in a heathen country. The middle-aged Christian who has been a follower of Jesus for many years, but who has never been convinced of the Scripturalness of immersion, is sometimes brought to accept what we believe to be the only true view regarding this ordinance, but he shrinks from obeying his conscience lest his action be misconstrued by the uninstructed. There has been this natural shrinking in these three cases, but at last they have gained the reward of a good conscience. We are glad to receive them, because we believe that they are true Christians and convinced Baptists. Their names are Abraham Samuel, Cornelius, and his wife Elizabeth.

ANOTHER CONCENTRATED EFFORT.—From February 9th to the 16th we called in the preachers and Bible-women who were scattered over a large district at their various work, and concentrated upon three villages. We began on Sunday with a day of fasting and prayer, when our large Semmencheri schoolroom was filled with an earnest and praying company.

Voluntary Help.—Many of our school teachers came in their spare time and spoke at the open-air meetings, and numbers of the ordinary Church-members rendered efficient help at the indoor evening meetings. An Indian lawyer, G. Arthur, Esq., B.A., B.L., conducted the meeting on one evening, giving a powerful address to a large company of heathen on the text, "His name shall be called Jesus, for He shall save His people from their sins." On another evening at Peravallur, a bajana (singing-class) from a neighbouring Tamil Church came and told the Gospel story in the form of beautiful Indian lyrics, interspersed with short addresses. A

packed congregation of nearly 200 heathen men, women, and children listened intently for two hours.

Blessing follows these Special Meetings.—In Semmencheri, the village for which special prayer has been made, and to which we have devoted special attention, I hear there are several young men who are desirous of becoming Christians. Already I have interviewed two or three of them, and I feel sure that a considerable work of grace is going on among them. In all these special meetings it has been clearly recognised that nothing would be accomplished by merely human effort. Every morning and every afternoon, before going out to preach the Gospel in the streets, we have gathered for a short time to beg help of Him who said, "Not by might, nor by power, but by My Spirit."

A Good Illustration.—Preacher Abraham gave the following illustration during our street preaching the other day :—"Suppose that you have a gold bracelet, and that you accidentally break it. Then suppose that you take it to a blacksmith and ask him to mend it. He will say, 'My work is to do with iron. No man of the *karuman* (blacksmith) caste can mend a golden bracelet. Take it to the man who made it.' Having failed with the blacksmith, suppose you take it to a potter, and ask him to mend it. He will say, 'My work is to do with clay. No man of the *kusavan* (potter) caste can mend a broken bracelet. Take it to the man who made it.' So finally you take it to the goldsmith, and ask him to mend it. He puts the broken ends in the fire, and by means of suitable instruments soon unites them, and gives you back your bracelet mended." The application of the illustration is so plain to the idol-worshipping Hindu that it scarcely needs to be pointed out to him that the blacksmith and the potter represent the various gods whom they worship, but who are not, even according to Hindu belief, the creators of souls. So the preacher continued, "If you feel your souls broken through sin, take them to the one true God, who made your souls, and who alone can mend them." The preacher concluded by pointing out HOW God mends the broken souls of men, saying that it was for this purpose that He became incarnate in the Person of Jesus Christ. J. M. BRAND.

MADRAS ZENANA WORK.—During January we had the pleasure of beginning work amongst the women in Egmore and Sembiam, and now I have just placed a Bible-woman at Peruvallur non-caste quarter, so our Zenana staff has increased to 12 Indian workers, which is a cause for much thankfulness.

Last month our helpers delivered 1,295 addresses, speaking to a total adult audience of 4,546 persons; they distributed about 1,200 Tamil leaflets, and sold 33 Gospel Portions. We now have 401 houses which are regularly visited.

We have just completed a week in which a special effort has been made to preach the Gospel to every person living in certain villages. In order to assist in this object our Zenana helpers, instead of working alone in their usual districts, concentrated their attention on these villages, and went out in little bands to teach the women. Many were much interested, and followed us about from place to place anxious to hear more. We pray that the Spirit of God may impress upon their hearts the messages they heard. O. M. ELLIOTT.

THE NAMAKAL FIELD.—Our Christmas boxes, which arrived on December 22nd, have given much happiness to both workers and children, as well as to ourselves. The whole contents of the boxes seemed especially suitable this year, the cloth, notebooks, and satchels proving very useful to our Agents. We tender our hearty thanks to Mrs. C. W. Harris and the Misses Harris, who have given so much time and labour to the assorting of articles and the packing of boxes.

We are now in our sixth camp in a preaching tour through the Namakal Field. As we are aiming to consolidate rather than to extend, the tents have been pitched in each instance at or near some mission station.

Our last monthly and salary meetings were held in the tent at Erumaipatti, when that station had an opportunity of seeing and hearing something of the workers throughout the field.

A few months ago a Church was formed at Sendamangalam, in which we have a membership of fifteen baptised believers. We are now feeling urgently the need of a communion service, our present vessels being very unsuitable for the purpose. We should be very grateful if anyone could help by sending our Sendamangalam Church such an acceptable gift.

We have availed ourselves of some splendid opportunities for preaching Christ through magic lantern services. Showing the "light pictures" in one village has generally raised requests for the same from adjacent



SOME RECIPIENTS OF THE CHRISTMAS GIFTS AT SENDAMANGALAM.

places. In some instances the whole male population came out after their late dinner, and sat on the ground in the chill night air, patiently and attentively listening to an hour-and-a-half service.

One thought that haunts me in the always enjoyable but strenuous work of camping is, How many months or years will elapse before we give the Gospel to these people again? Many of the villages we have visited during the past few days had heard the Message for only one hour, which was three, four, and even five years ago; many of them had never heard it at all. Yet these people are comparatively close to our stations.

Two instances will show how difficult it is to win over the low caste people of this district. In one low quarter our Preachers had fixed up two bamboos on which to tie the sheet for the magic lantern display. The people not understanding what could possibly induce us to show them pictures in their own quarters, tore up the bamboos and sent off the

Preachers. When from a distance they afterwards saw the caste Hindus gathered round, listening intently to our explanation of the pictures, they felt they had made a mistake. In another village we held a lantern service on the edge of a non-caste quarter, where the same day we had been preaching. These downtrodden people, utterly unable to understand why we should take so much trouble as to give a lantern service specially for them, glanced at a few pictures and then disappeared. After the service, when turning the light on the audience, we found that the place of our nervous non-caste friends had been taken by a crowd of caste Hindus.

D. MORLING.

Vepery Anniversary Day.

THE day after my arrival from Coonoor was a great one in the eyes of our Tamil Christians. It was the fourth anniversary of the opening of our Vepery Chapel, so we held an ingathering service, at which an opportunity was given to all to express, in a practical manner, their gratitude for the mercies of the past year.

It appeals to the Indian taste, and suits his pocket much better, to give in kind rather than money, so from early morning to mid-day our senior preacher, Soondram, was busy receiving gifts of fowls, fruit, vegetables, crockery, cloth, eggs, vessels of various kinds, and numerous other articles, the offerings of those who wished to show their gratitude. On my way to the chapel I overtook a little procession of children, headed by a boy leading a fine large goat. It was our Kilpauk School bringing their offering.

By two o'clock the chapel was full of people, and we held a thanksgiving service, during which our friend, Mrs. Fröhlich, the wife of the secretary of the Madras Sunday School Union, presented the Silver Medal in the Junior Division to G. Ethiraj, a boy in our Choolai School. A large number of the scholars were present, and I am sure their schoolfellow's success will be an incentive to more diligent study of the Scriptures on their part.

The sale of the thankofferings realised an amount equal to more than £8, which will be devoted to Church expenses.

O. M. ELLIOTT.

A Week of Concentrated Evangelism in Madras Villages.

WE have just made an experiment in a new method of evangelising the heathen. The Lord Jesus sometimes sent His disciples out in twos to carry His message to the whole countryside. At other times He would gather His followers into a single band, and move about thus from village to village with the message of the kingdom. We resolved to make an attempt to imitate the latter method. Instead of preaching in half a dozen different places we concentrated upon three villages for one week. Morning and evening we went out, four preachers and half a dozen or more voluntary workers, and gave our message again and again in these three villages. Our continual preaching aroused attention, and compelled those who had been indifferent to give heed to what was being said.

Every evening after the street preaching a special meeting was held. On Monday it was a special prayer-meeting; on Tuesday an exhibition of lantern slides describing the career of the prodigal son. To this meeting, which was held outside the school, upwards of 200 people came and listened to the Gospel story for over an hour. Wednesday evening's meeting was a prayer-meeting.

Thursday evening was conducted by the local Bajana (singing class),

and two young Christian men gave short addresses. One of the two young men began by saying, "I have lived in your street for many years, and have grown up with you. I have often played games as a youth with you, and mingled in your conversation. But alas! until this moment I have never spoken in public for my Lord and Saviour. Mine is not the power of eloquence, but in simple words I will attempt to speak to you of the truth of God." He then gave an earnest address on "Repentance."

On Friday evening E. Arthur, Esq., B.A., B.L., gave an address on the words, "When I see the blood I will pass over you." Many Hindus listened intently to a plain and earnest statement of the way in which the precious blood of Christ atones for man's sin.

On Saturday night we were asked to pray in the houses of two Christian families in Semmencheri. During the day our workers got into conversation with some Hindus, with the result that we were asked to go to their houses also and pray.

The final meeting was held on Sunday evening, when an opportunity was given to the members of the audience to testify concerning their experience of Christ. The young convert from Hinduism, Job Govintharajulu, whose baptism was recorded two or three months ago, immediately rose and gave a testimony to the power of Christ in his life. This young man was formerly one of the wildest characters in his village, and his changed life made his simple testimony most powerful. He was followed by Joseph, the first convert to reward the work of the S.B.M. in Kolluttur. One or two others spoke, including one young man who said that he had been brought up as a heathen, but had believed on Jesus Christ although he had never confessed Him. Now, however, he was ready to confess Him in His appointed way of baptism.

Finally a young man, who was well known to be a Hindu belonging to a fairly well-to-do Hindu family, rose and said that after a long search after truth he was coming to see that Christianity was the true religion. He then quoted several stanzas from the Hindu poets which were admissions of ignorance on their part and acknowledgments that Hinduism did not contain the truth that will save the soul. Having made these statements the young man evidently began to feel frightened of having said so much publicly about his change of belief. His home was close by and the audience was composed of men who knew him intimately, and who might make trouble for him in his home. So in order to leave a way open by which to retreat, if necessary, he said that he intended to continue his search for truth, and that although he now considered Christianity to be the true religion and Christ to be the true Saviour, yet he was willing to be convinced, if that were possible, that the stanzas which he had quoted bore a different meaning from the one which he had given them.

While this meeting was still in progress, I heard that a heathen man, formerly one of our bitterest opponents, was asking if we would go and pray in his house as we had done in other houses. This was indeed a joyful surprise, and at the close of the meeting we accepted his invitation.

After the prayer meeting which was held there a messenger came with an earnest request that we might go to the house of the village Head-man, another former opponent. It was now late, so we promised to go on the following evening. Accordingly, on Monday evening a little band of Christians gathered in the courtyard of this old heathen's house. We read and prayed, and as I was waiting in case there should be another brother who might wish to pray, what should fall upon our ears but the voice of the old heathen householder himself! Very slowly, and with evident difficulty, he was framing a prayer to God in the name of Jesus Christ. Pausing frequently, and with his face lifted up to the stars, he was saying, "*O great God! O Saviour! These many years I and my household have been enveloped in thick darkness, but to-day the Light has come. Let the Light*

always shine here. I praise you for coming to my house and for sending these Christians to my house this night. In the name of Jesus, Amen." My astonishment on hearing this prayer was too great to be expressed, and I could not but conclude that the Holy Spirit had been blessing our efforts during this week of concentrated meetings. J. M. BRAND.

The Kolli Mountains.

BY the time these lines appear in print I shall (D.V.) be living on the Kolli Mountains. It is my hope to go to Sendamangalam towards the end of March, and as soon as possible to press forward to the hills. Being wishful to follow the guiding hand of God's Spirit, and believing that that will be visible in the attitude of the people in the various villages, and in the development of the work on the actual hills, I have refrained from making any very set plans, and have contented myself with looking forward to a tour or tours over the entire range of mountains. I ask for the prayers of all who read this paragraph. Pray especially that God may give success to His Gospel from the outset, if it be His will; and that suitable Indian workers may be raised up to co-operate in the evangelisation of the Kolli Mountains. J. M. BRAND.

"That I May Make it Manifest, as I Ought to Speak."

THAT you may the better realise the true conditions of Christian service in this field I want to present to you a problem that often presses close upon us in really Gospel-less places. It is this:—

A native Preacher and I go into a village where even the name Christ or Christian has never been heard. It is only one of hundreds in our field, and we have to-day but one hour of our precious time to give to the whole place. Deduct the time for gathering together the people, for explanations following the addresses and for selling the Scriptures, we have just fifteen minutes each in which to declare this blessed but utterly strange Gospel, which even a lifetime is not sufficient to tell. Just one quarter of an hour, and it will be years before they hear it again! Now what aspect of the Gospel shall I present? What truth shall I particularly emphasise and endeavour to make clear? For be very sure of this, *to generalise is merely to bewilder.* If ever there were need to specialise, to confine yourself strictly to one subject, so as to make it clear, there is such need here. Shall I, for instance, take "God" or "Man"? Shall I confine myself to the Nature of Sin, or to the Necessity of its Expiation, or shall I give a brief survey of the life of Christ?

Bnt this is not one-sixth of the difficulty. The real problem lies in the fundamental errors that have taken such deep root in the minds of my hearers. When I use the term "Sin," is it not essential that they should understand by it transgression of God's law? If I speak of God must not that word convey to their minds the Christian idea of God, and not a picture of one of the innumerable monsters in the Hindu Pantheon?

One day last week, after a six hours' tramp among the villages with our Preachers, I took refuge from the white glare and fierce heat in a little, low, open shed. After taking some refreshment and rest, I was visited by some of the villagers—rough, honest, unsophisticated sons of the soil. The Gospel had never been preached here before, and anxious to speak some word for the Lord I led the conversation into religious topics. I endeavoured to press upon them the great need for the expiation of sin, and the great fulfilment of that need. The reply at once came: "*But God Himself brought sin into this world to overcome us!*" and a very old man quickly interposed: "*Yes, and why did God give us*

this bad disposition to lie, steal, and kill? We are just as God made us." What do the terms "Sin" and "God" convey to the minds of these people?

The problem now presents another aspect. At the same village the Preacher had been speaking of the Divinity of Christ and something of His life, when a hearer, above the usual standard of mental capacity, queried: "*Then while your God was about here on earth who was in heaven? While your Christ was in the grave there was no God at all. God was dead.*" The Preacher told him that God the Father in heaven sent His Son, Christ, into the world, to which the objector replied, with surprise: "*Oh, you have two Gods! You told us there is only one.*"

We have a Preacher here with us for whose consecrated gifts and godly life we praise God. He was speaking last week to a large crowd of people in a village where the evangel had never entered, and was describing the suffering and death of Christ, when I noticed one woman directly in front standing with clapsed hands and most earnestly watching his face. Immediately the speaker said, "And He gave up the ghost," she covered her mouth with her hand, and then with a look of fear and horror pressed through the crowd and fled.

The next day the same Preacher was speaking in the previously mentioned village, and was telling the people of the power of Christ, His raising the dead to life and of His resurrection, when one woman of refined appearance, who had been listening most attentively to the whole discourse, said, with such a look of gentle rebuke, "*No, sir. Why do you tell me this? How can this be?*" Here the difficulty was not merely in the possibility or impossibility of the miracle, but rather in a great aversion to the very idea. "*But, sir,*" added another, "*this is just what we do not want. Must even the dead rise again and trouble us?*"

Dear reader, even Paul, notwithstanding all his wisdom, shrewdness, learning and ability to become all to all, repeats again and yet again the earnest request for prayer that he might make manifest the mystery of Christ, and speak it as he ought to speak. Thank God for the invincible Spirit, who can work apart from all human agency, can take a single word and pierce the hardest heart, illumine the darkest mind. Yet this cannot give licence to mental or physical indolence, free me from the duty to make the Good News plain to my hearers, or render less necessary my becoming an Indian in order to gain the Indian. So I crave your prayers that the hearts of our hearers may be prepared for the reception of the Word, and that we may be directed and inspired in the delivery of the same.

In Camp. D. MORLING.

"It is something to be a follower, however feeble, in the wake of the great Teacher and only Model Missionary that ever appeared among men; and now that He is Head over all things, King of kings and Lord of lords, what commission is equal to that which the missionary holds from Him? May I venture to invite young men of education, when laying down the plan of their lives, to take a glance at that of missionary? We will magnify the office! For my own part, I never cease to rejoice that God has appointed me to such an office."—*David Livingstone.*

OUR HOME CHURCHES.

Prayer Subjects for April, 1913.

"His ears are open unto their cry."

Week beginning—

SUNDAY, 6th.—Prayer for the Holy Spirit's work in the hearts of the children in our Madras and Namakal Fields.

SUNDAY, 13th.—Prayer for a medical man for the Namakal Field.

SUNDAY, 20th.—Prayer *before* the Half-yearly Meeting on Tuesday, 22nd, for spiritually powerful addresses, and *after* for great and widespread blessing to result.

SUNDAY, 27th.—Prayer for guidance and blessing in each of our Home Churches in promoting the great cause of Foreign Missionary Work.

The Chadwell Street Missionary Exhibition.

THE Missionary Exhibition held by the Teachers and Scholars of Mount Zion Sunday School on February 18th and 19th was a great success in every way, and heartiest thanks are due from The Strict Baptist Mission to all who took part in it, for the very large amount of time and work which it must have entailed, and for the very efficient manner in which all had been trained to take their parts. The whole Exhibition was exceedingly well organised. It was held in the Schoolrooms in White Lion Street, and they proved well suited to the purpose. Pastor E. Mitchell, President of the S.B.M., opened the Exhibition on the first evening, and Pastor W. Chisnall, Secretary of the S.B.M., on the second.

In the lower hall maps, diagrams and statistics were hung on the walls, and a number of curios and photographs were displayed and explained by willing helpers. At the back of the platform was the model of a door of a Hindu house, which seemed to be typical of the forbidding nature of Hinduism, and which formed the basis and the illustration of an effective appeal towards the close of the meeting.

In the class-rooms upstairs were shown models, maps, pictures and diagrams, illustrating our Evangelistic, School, Zenana and Medical Work. One room was devoted to our Madras Field, another to Sendamangalam and the Namakal Field, and a third to our Medical Work. In each room helpers were at hand eager to explain each object of interest. Among the most noticeable exhibits were plasticine maps showing our Madras and Namakal Stations, a model of a Hindu Village, and another of the School-Chapel at Sendamangalam.

During the evening missionary recitations and hymns were listened to by a large and appreciative audience. The recitations were pieces written by our missionaries, which have appeared in the HERALD and the Report, and were well delivered by young friends dressed in native costume. The singing of the missionary hymns, too, *i.e.*, "We've a story to tell to the nations," "Coming, coming, yes they are," etc., was particularly good. Perhaps what touched one most was the singing of "I think when I read that sweet story of old" by a row of little boys and girls wearing dresses like those sent in the Christmas boxes for our Indian scholars. We had previously had "Childhood the Key to India" presented to us in an original manner by the children, and now these children seemed to represent a band of India's little ones whose hearts had been captured by

the Lord Jesus. Let us pray for the work of the Holy Spirit in the hearts of the children of our Madras and Sendamangalam Schools.

Collections were taken each evening, and the net result was the splendid sum of £18, which has been generously apportioned by our Chadwell Street friends between the General Fund, the L.Z.A., and the Medical Fund of the Strict Baptist Mission.

We trust this is the precursor of many similar Exhibitions. Whose Sunday School will be the next to prepare one? To any friends who are willing to do so, our Secretary, Mr. Chisnall, will be pleased to forward copies of the printed programme prepared for this Exhibition, together with Notes concerning its preparation, and any information that may be desired.

One of our friends who was actively engaged in this effort writes:—"I do hope other schools will try to have an Exhibition. We all agree that we enjoyed working for ours, and greatly benefited ourselves."

Deputation Notes.

March.—The name of Pastor B. J. Northfield, the Editor of *Cheering Words*, is a household word throughout the denomination. As I stepped from the train at March I was glad to catch sight of his cheery face and receive a hearty welcome to the place where he has ministered for more than twenty-three years. An encouraging audience faced me as I rose to recount some missionary experiences and to describe the conditions amid which our work is carried on in the Madras Presidency.

Aston Clinton.—Aston Clinton possesses an ideal village chapel. In the observance of an annual Missionary Sunday they set an example which other village causes might well imitate. On the previous evening some of the young people went to all the houses, inviting friends to attend the Missionary Service and at the same time proffering our S.B.M. HERALD for sale. On the Lord's-day the service of praise was bright and inspiring. The collections given for the S.B.M. were encouraging. As I greeted the friends at the close of the evening service a gift was slipped into my hand for the Madras Boarding School. On the following morning as I was going to the station two friends talked to me about the S.B.M. HERALD; said how greatly they always enjoyed it and always wished there was more of it.

Borough Green.—The meeting held in this ancient and spacious sanctuary was of a most encouraging character. There was an atmosphere of missionary enthusiasm which was decidedly helpful. The chair was occupied by Mr. Chisnall, whose display of curios was much appreciated. A large proportion of young people were present and they showed their interest by asking for missionary boxes and purchasing literature. Our local HERALD secretary found it necessary to increase the monthly order for HERALDS.

St. John's Wood.—The friends at Mount Zion are keenly interested in the work of the S.B.M., and Mr. Smith, the Sunday School Secretary, organised a special missionary week. An outstanding feature was the interesting and instructive missionary exhibition, the planning and arranging of which must have entailed considerable expenditure of thought and energy. The latest missionary literature was on sale and the contributions of St. John's Wood to the S.B.M. Christmas Boxes formed a pleasing feature of the exhibition. At the evening meeting of the opening day, October 15th, Mr. Hutchinson led the devotional exercises. Five papers on different aspects of the missionary question were read, including one written for the occasion by Miss E. Harris and sent from India. A thoroughly interesting and high-tone meeting was brought to a close with a prayer by our secretary, Mr. Chisnall.

Poynings.—The party of devoted Brighton friends who accompanied me across Devil's Dyke in the pouring rain will not soon forget the journey. Their presence greatly helped the meeting, and the chapel at Poynings was comfortably filled in spite of the inclement weather. It is very encouraging to find that our smaller causes are greatly interested in our foreign mission work. It was also delightful to note the enthusiasm which marked the members of the Brighton Prarthana Sabha who escorted me to Poynings.

Horham.—Our chapel at Horham is said to be the largest in the county of Suffolk, and the friends who attend it undoubtedly have large hearts and a great love for the Gospel of grace. In the pastor, Mr. Welsford, we have a valiant champion for our Mission, and I greatly enjoyed my stay in his home. On the Lord's-day I preached morning, afternoon and evening, dealing each time with a different aspect of the missionary message of the Gospel. On Monday I was joined by our secretary, Mr. Chisnall. Prior to the evening meeting Messrs. Welsford, Chisnall and I were engaged in receiving and opening missionary boxes brought in by the friends from their homes. It was a real pleasure to count the contents and credit the sum given. Several accompanied their gifts by a cheering message and a touching prayer. In the meeting Mr. Chisnall, who delivered a telling message, was well received, and friends expressed their appreciation. The audience followed with sympathetic interest my address on the religion of the people of India and the work being done there by the S.B.M. Pastor Welsford followed with cheering and stirring words, and so closed one of the best missionary meetings. The offerings on the Lord's-day and the contents of the missionary boxes amounted to nearly £20. It is gratifying to know that the missionary spirit is still strong at Horham. A goodly number of friends purchased copies of "Gospel Work Amongst the Tamils." I greatly enjoyed my stay in the hospitable home of Pastor and Mrs. Welsford, whose thoughtful kindness during this and succeeding days brightened the visit to Suffolk.

Occold.—Mr. Welsford kindly conveyed Mr. Chisnall and myself to Occold, and at the request of the pastor occupied the chair. The congregation was an encouraging one. Mr. Welsford warmly commended the work of the S B.M. and especially urged the friends to read the HERALD, of which he spoke in high terms. Two missionary boxes opened in the Vestry yielded gratifying help, and we were cheered by the offerings of the congregation. Mr. S. Hawes, the pastor, urged his people to help, and we are hoping for greater results from Occold.

Rishangles.—This was my first visit to this house of prayer, and I was greatly pleased to meet the pastor, Mr. Cooper, who had cycled fourteen miles in order to be present and had the same distance to cycle home after the meeting. There was a good attendance and the friends followed with evident interest the addresses delivered by Messrs. Welsford, Chisnall and Booth.

Laxfield.—It was very gratifying to me to have the opportunity of pleading the cause of the S.B.M. in our chapel at Laxfield, which is always associated in my mind with the name of Mr. Sears, a former President of the S.B.M. A goodly company assembled, and my friend Mr. Dykes, the pastor of the Church, warmly welcomed the representatives of the S.B.M. to Laxfield. Pastor Roe, of Fressingfield, led our devotions in the reading of the Word and prayer. Pastor Welsford struck a good key-note in the opening address. A description of the scenes amid which our work is carried on in India, concluding with a recital of some instances of God's blessing upon the work of the S.B.M., was followed with close attention. Mr. Chisnall's words of spiritual solicitude, followed by helpful suggestions as to how the work of the Mission could be aided by our friends at home, brought a helpful meeting to a close.

Lewisham.—Our friends at College Park continue to show a loving interest in the work of the Mission. I was pleased to have the opportunity of pleading its claims on the last Lord's-day in October. Mr. Voysey, who presided at the afternoon gathering, greatly interested me in the explanation he gave of the way in which both boys and girls contribute to the Christmas boxes through their Working Band. The boys make articles of fretwork, and the sale of these provides the money for the cloth which the girls make up into suitable garments.

Ipswich.—A large and enthusiastic audience, composed chiefly of friends connected with Bethesda and Zoar Chapels, assembled in the Public Hall. Missionary addresses were delivered by Missionary E. A. Booth, Pastors H. T. Chilvers, P. Reynolds, L. H. Colls and W. Chisnall. The meeting was splendidly organised, and I trust the united effort will be repeated.

Staines.—Our friends at Egham came over to Staines and joined ou friends there in a missionary meeting under the presidency of Pastor W. S. Baker. In his opening remarks the chairman struck the true missionary note, and this was maintained by Mr. Chisnall, who, in urging the claims of the S.B.M., emphasized the place and power of prayer in our missionary work. I was able to pass on some of the very latest news from the front and the friends showed genuine interest. Great advance has been made in missionary matters at Staines since my last visit, which was prior to Mr. Baker's settlement.

Stoke Ash.—It was pleasing to meet again my friends at this renowned chapel, and to receive a hearty welcome after several years of absence. I record with gratitude the fact that the Pastor, Mr. Abner Morling, was present at each of the three services and in every possible way seconded my endeavours to stimulate prayerful interest in the work of the S.B.M. A large congregation assembled in the morning, and the service of praise was hearty. In the afternoon a Young People's Missionary Service was held, and for the purpose of this service everybody under the age of one hundred years was considered young. In the evening we had a goodly and interested company, and so brought to a close a happy day of service.

Royton.—It is a far cry from Stoke Ash in the depths of mid-Suffolk to Royton in Lancashire, but through the kindness of my host in Suffolk, who conveyed me to the main line station, I was able to keep my appointment in Lancashire the same day in company with Mr. Chisnall, the Secretary of the S.B.M. There seems to have been some local misapprehension as to the date of the meeting, and consequently we did not have as large a gathering as we expected. But the friends who assembled were most hearty in their missionary interest, and gave the Deputation from London a warm reception. Our friends were happy in their selection of a chairman, for Mr. Dronsfield, who presided, is one deeply interested in foreign missionary enterprise. The Pastor, Mr. Suttle, was away from home, and unable to reach Royton, but sent a telegram wishing us every blessing.

Bolton.—The friends who gathered in the Assembly Room showed genuine interest in the progress of the S.B.M. The chair was occupied by Mr. T. House, who in former years was Pastor of the Church at Philip Lane, Tottenham. After addresses had been delivered by Mr. Chisnall and myself, Mr. Healey voiced the appreciation of the Bolton friends, and spoke of their wish to continue to support the work of the S.B.M.

Southport.—It was a pleasure to find myself in the cheery atmosphere of the home of Mr. S. F. McKee, the Pastor of the Church at Southport. He is a warm advocate of the S.B.M., and a convinced believer in missionary work. Unfortunately, owing to a serious breakdown, he was not able to actively participate in the meeting, but we were thankful that he was able to be present and so show his sympathy. We were pleased to find that in our chairman, Mr. Hesketh, we had a wise and able

advocate of Gospel missionary work upon New Testament lines. After listening to the addresses delivered by the Missionary and the Secretary, Mr. Hesketh said: "In the course of my life I have often been consulted about investments, and after hearing what has been said to-night I heartily recommend this work as a sound investment. Let us each give a little more than we intended." This appeal from the chair evoked a generous response.

Blackburn.—The friends at Simmons Street assembled in goodly numbers to hear an account of the work of the S.B.M. This was the first missionary meeting held in connection with this Cause, and the friends gave a patient and sympathetic hearing to the words of the Missionary and the Secretary. At the close they responded most heartily to the appeal for co-operation and support. Messrs. Morgan and Hindle expressed themselves as gratified with what they had heard. The Secretary of the school asked for missionary boxes to be supplied, and other friends made similar requests. In the home of Mr. Nutter we found a hearty welcome, and we left Blackburn with the inward conviction that the work of the S.B.M. had prayerful and interested supporters there.

Manchester.—After an absence of six years it was a real pleasure to meet again my friends at Rochdale Road. The meetings in the Manchester district were arranged by Mr. W. Chaplin, who for a number of years has been our staunch helper and untiring advocate in this part of the country. Mr. Hooper, who occupied the chair, is a convinced supporter of foreign missionary work. We all regretted the absence of the Pastor, Mr. Hugo Gruber, who was unavoidably absent through sickness. After the Missionary and the Secretary had delivered their messages, Mr. Littlewood, speaking on behalf of the friends at Rochdale Road, said: "This S.B.M. work is our work. We wish to identify ourselves with it." Mr. Croft expressed himself as greatly pleased and impressed with what had been said of the S.B.M. work in India.

Haworth.—The friends at Hall Green Chapel greatly enjoyed Mr. Chisnall's tender message, founded on the words, "Ye have not chosen Me, but I have chosen you." In the afternoon Mr. Murgatroyd, the Superintendent of the Sunday School, gave us both a hearty welcome, and we each had an attentive audience as we spoke of the home and foreign aspects of the S.B.M. In the evening a fair number braved the stormy weather, when it was my privilege to speak of the Difficulties and Opportunities of Gospel Work in India. It is expected that a Missionary Sunday will be an annual fixture at Haworth.

Sunderland.—The Church now meeting for worship in Jireh Chapel is the oldest Nonconformist Church in Sunderland. It is now under the pastoral care of Mr. Smith, who presided at the Missionary meeting, when the Secretary of the S.B.M. and myself were offered an opportunity of advocating its claims. In speaking of the S.B.M. HERALD the Pastor said that he had never seen a better missionary magazine.

Newcastle.—The friends at Gallowgate welcomed the Deputation from London, Mr. Lee meeting us at the station, and doing all in his power to make the visit profitable. Our friends are facing the problem of building a chapel, but are not unmindful of the duty of sending the Gospel to the heathen.

Middlesbrough.—Mr. Chisnall and I received a most hearty welcome into the home of Mr. and Mrs. Allick, where we also met Mr. Haggerty, the Pastor of the Church. There was an encouraging attendance of friends at the meeting; Mr. Haggerty presided, and most warmly advocated the cause of missionary work. The friends followed with evident interest the addresses of the visitors, and the Pastor, in closing, intimated that one of their monthly prayer-meetings would be made the occasion of intercession on behalf of the missionaries.

Hollinwood.—The meeting was not largely attended, there having been some misunderstanding as to notification. The friends who gathered were keenly interested, and in Mr. Hacking we had a sympathetic chairman, who genially urged those present to do their utmost, and set them a worthy example.

Lewes.—In this ancient Sussex town we have many sympathisers at Jireh Chapel, in the graveyard of which William Huntington lies buried. A large and representative congregation gathered in the morning, and although the numbers were fewer in the evening the missionary messages of the preacher were followed with close attention. Special missionary hymns, printed on leaflets, were well sung. In the afternoon it was a pleasure to speak to the Sunday School scholars, who contributed a special collection for the occasion.—E. A. BOOTH.

Wanted.

For the Cover of the "Herald."—It has for a long time past been the desire of the Editors to improve the cover of THE HERALD, a desire which we are sure has been shared by many readers. The difficulties which stood in the way have now been removed by the kindness of certain friends in response to Mr. Booth's appeal at the Farewell Meeting, and we are requested by the Council to invite designs from any of our artistic readers who are willing to help in this manner. The designs should be simple and striking, without much detail, and, of course, suited to the foreign missionary character of the magazine. The cover will be tinted. Designs should be sent to the Editors at 11, Christchurch Road, Ilford, Essex, by the end of this month, April 30th.

Obituary.

AN Australian friend of the S.B.M., Pastor Frederick Fullard, of Belvoir Street (formerly Castlereagh Street) Particular Baptist Church, Sydney, went Home on November 3rd, 1912, in his 74th year. We express our Christian sympathy with his widow and family, and with the Church at Belvoir Street.

With great regret we record the departure of Mrs. Sears, the wife of Pastor R. E. Sears, one of the past Presidents of the Strict Baptist Mission, and Editor of *Life and Light*. We extend our very warm sympathy to our brother and his family. Our sister was called home suddenly on February 20th, 1913. "They serve Him day and night in His temple."

Arrival of Mr. and Mrs. Booth in India.

WE are glad to learn that Mr. and Mrs. E. A. Booth landed at Calcutta on February 26th. "We left Birkenhead in a snowstorm," Mr. Booth writes, "and on Sunday the weather compelled us to keep our cabin. Since then the voyage has been a very fine one and we are arriving a day ahead of our time-table. Last Lord's-day and also the previous one I preached at the morning service in the Music Saloon. We look forward with pleasure to taking up our work in Madras again, and hope that this period of service may be one of great blessing."

Prize Essay.

A FRIEND has kindly offered two prizes for the best Essays on Livingstone. Competitors will be divided into two classes—ages 10 to 15 and 15 to 20. A book value 5s. is offered to the younger class, and one of 7s. 6d. to the older. Age will be taken into consideration in each class. Essays must be written on one side of the paper only, and must state the name, age, and address of the writer, and must reach the Editors of the HERALD at 11, Christchurch Road, Ilford, Essex, on or before May 31st, 1913. We hope many of the young people in our Churches and Sunday Schools will try. The names of competitors will be published in order of merit.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—I have the great joy this month of hearing that another of your number is now on the Lord's side. How much I should like to know that you all are.—I welcome Bessie East to the Corner and am glad to hear that she likes the HERALD so much.—Yes, Dorothy, you are in the Senior Division. Would you like to send me your February answers? I miss your two sisters this month.—No, Ruth, their mothers could not alter the things unless they had been taught at a Mission School. Thank you for the latter part of your letter.—Glad you liked the Missionary Exhibition at White Lion Street; so did I.—Thank you, Harold, I am, as you see, at work again.—Yes, Kenneth, answer the January questions in the Senior Division, as you suggest, and I will give you marks accordingly.—I have indicated the maximum marks this month, Kathleen. Thank you for reminding me.—I have received 1s. 3d. in stamps as indicated below.—One of my dear young friends has more than once "enclosed a stamp"—but has forgotten to do so! I have taken the will for the deed.

MARKS FOR MARCH.—*Seniors* (Max. 12). Hubert Grimes, 12; *Grace and *Emily Church, *Hilda Cuthbert, Eunice Fuller, 10; *Ruth Waters, 9; Dorothy Woolfenden, 6; **Colin Church, *Kenneth Robbins, 5. *Division I.* (max. 8).—*Alma Waters, 8; *Dorothy Cuthbert, 7; Irene Hammett, Bessie East, 6; Harold Carter, Doris Farrow, Violet Hammett, Bertie Sheed, *Enea Tooke, Elsie Ellison, Kathleen Throssell, 5. *Division II.* (max. 6).—*Harold Vine, 6; Cecil Elliott, *Dora Haynes, *Annie Waters, 5. Robert Booth, *Winnie Church, Doris Sheed, 4. *Division III.* (max. 7).—Bernard Farrow, Ivy Robbins, 7; *Florrie Church, Connie Hammett, 5.

QUESTIONS FOR APRIL.—*Seniors.*—Read (1) Col. iv. 10 and Acts xii. 12. (2) Acts xiii. 5 and 13, and xv. 37 to 40. (3) Col. iv. 10, 11; 2 Tim. iv. 11 and Philemon 24, and give (1) the names of Mark's (also called John and Marcus) relatives. (2) Mark's missionary history. (3) What he afterwards became to Paul. *Division I.*—Draw a rough outline map of India and Ceylon and show the following rivers and towns:—The Indus, the Narbada, the Ganges, the Godavery, the Kistna and the Cauvery; Bombay, Colombo, Salem, Madras, Calcutta. *Division II.*—Of the following persons, who were kind to Paul and who were not—Onesiphorus, Demas, Alexander, Phygellus, Hermogenes, Mark, Hymenæus, Philetus? and how did they act towards him? (see 2 Timothy). *Division III.*—Read Acts x. and tell me in your own way how God taught Peter that the Gospel was to be preached to Gentiles as well as Jews.

You will see on page 51 the offer of two prizes by a friend for the best essays on Livingstone. All of you who are between the ages of 10 and 20 are eligible to compete in one or other of the two classes. I hope you will try. Don't forget to obey the instructions.

Let me now finish last month's story, as I had not space to do so then. I told you that Tan the Tiger became a true Christian and a servant of Christ. On one occasion he prayed in public, "O God, I am the chief of sinners. When Thy servant, David Hill, came first to Tayah these hands threw the first stone and caused the blood to flow from him. I am not worthy to kneel before Thee; but Jesus prayed for His enemies, and Stephen prayed for those who stoned him; so Thou hast forgiven me. *Help me to do some little thing to spread Thy Gospel as I cannot do anything great.*"

Your affectionate, UNCLE JOHN.

The Half-Yearly Meeting

OF

The Strict Baptist Mission

Will (D.V.) be held at

BRIXTON TABERNACLE,

Stockwell Road, London, S.W.,

On TUESDAY, APRIL 22nd, 1913.

A DEVOTIONAL MEETING

In the Afternoon at 3.30.

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

PREACHER:

PASTOR C. J. WELSFORD

(Of HORHAM).

TEA at 5.30. - SIXPENCE.

A PUBLIC MEETING

In the Evening at 6.30.

Chairman - The President, Pastor E. MITCHELL.

SPEAKERS:

Pastors E. MARSH, R. ROBINSON,
T. L. SAPEY, and R. E. SEARS.

L.Z.A. Committee Meeting at 2.30.

THE WAY TO BRIXTON TABERNACLE.—By S. E. & C. RAILWAY to Brixton Station, and across Brixton Road to Stockwell Road. By CITY & SOUTH LONDON TUBE to Stockwell Station, and thence by tram or omnibus down Stockwell Road. By TRAMS AND OMNIBUSES from all parts to Stockwell Road. The Tabernacle is in Stockwell Road at the corner of Stockwell Park Walk.

LIST OF SUBSCRIPTIONS

Received from February 11th to March 10th, 1913.

"Of Thine own have we given Thee."

General Fund.

	£	s.	d.
Tring, Akeman Street, Senior Christian Endeavour Society	4	4	4
Trading Penny		12	6
Mr. & Mrs. R. E. Sears, Reports ...		5	.
Mrs. G. Hurrell (box)		10	6
St. Neots, Mrs. & Miss Barritt, Sale of needlework ...	1	.	.
March, Providence	1	1	.
"Norwich"		2	.
Norbiton, Zion, Collection ...	3	9	3
Boxes:—			
Miss A. Dean		10	.
Miss J. Dean		4	3
Miss Botwright ...		9	4½
Mr. & Mrs. Anderson		9	5½
Misses A. & J. Cooksey		5	4½
Miss N. Humphreys		3	7
Mr. & Mrs. Goodge		6	.
S.S.		2	8½
St. Neots, Collection ...	2	12	2
S.S.	2	4	.
Bible Class	1	2	.
Mrs. J. King		8	8

General Fund (*cont*).

	£	s.	d.
Mr. Hazelton		8	6
Dolly Newell		5	3
Mrs. Dodson		5	2
Mr. Cook ...		5	.
Mr. A. Forscutt ...		5	.
Mrs. Geary		2	6
Stratford, Gurney-rd., Qtly. Subscriptions		14	.
Reports		4	.
St. Albans, Bethel, Reports		2	.
Brentford, North-rd., Reports		4	.
Miss E. L. Cooper ...	2	.	.
Miss Ash		8	6
Reports			6
Claxton	1	.	.
Mr. C. H. Gosling ...	1	.	.
Tring, Ebenezer ...		6	

"Herald" Fund.

	£	s.	d.
Crawley		4	.
Acton, Tabernacle ...		7	1
Mr. & Mrs. R. E. Sears		10	6
Hounslow, Zoar ...		6	6
Mrs. Chivers		2	6
Stratford, Gurney-rd.		11	4

"Herald" Fund (*cont.*).

	£	s.	d.
Margate, Rehoboth ...		8	10
St. Albans, Bethel ...		10	.
Brentford, North-rd.	2	6	.
Miss Ash ...		1	6

L.Z.A.

	£	s.	d.
West Ham Tabernacle, per Miss Henderson		5	.
Reading, Providence, per Miss Pursey ...	3	6	9
St. Albans, Bethel, per Miss Gregory ...	2	15	7½
Bury, per Mrs. Blunt	1	1	6
Guildford, per Miss Pickett		8	
Chadwell Street, per Miss Nunn, grant from Missionary Exhibition	7	.	.
Miss Osmotherly ...		5	6
A Friend (Anon.) ...	1	.	.
Miss Harland... ...		5	6
Mr. Gosling	1	.	.

Pension Fund.

	£	s.	d.
3 per cent. Lon. Co. Consol. Stock Dividend	4	.	2

ERRATA.—Lewisham, College Park.—Mr. and Mrs. Wayte (box) 2s. 7d., should have read in March issue. Ladywell, Whitburn Hall, Mr. and Mr. Wayte (box) 2s. 7d.

NOTICES.

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

* * *

ALL APPLICATIONS for Reports, HERALDS, &c., and *changes of address,* to be sent to the Secretary, ***Pastor W. Chisnall, Woodville, The Grove, Isleworth, Middlesex.***

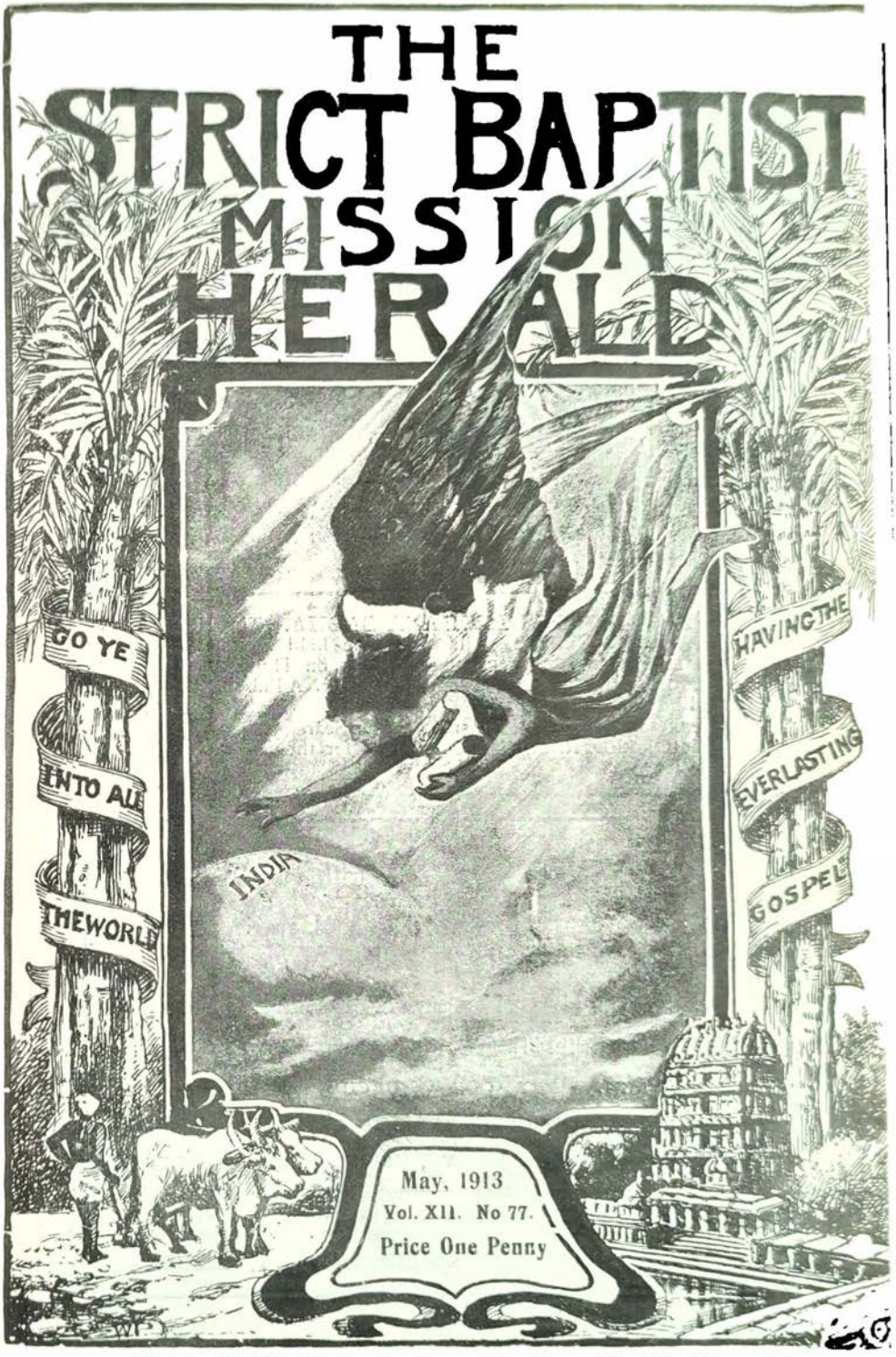
* * *

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

* * *

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

THE STRICT BAPTIST MISSION HERALD



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CONTENTS.

	PAGE
Current Notes	53
"The Gates of Hell"	54
The News of the Month	55
Home Again	56
A Welcome Meeting at Ayanapuram	56
Ayanapuram School Successes	57
Camp Review	58
Conviction of Sin	60
Prayer Subjects for May, 1913	62
The Half-Yearly Meeting	62
Deputation Notes	63
Mrs. Elnaugh	66
The Trading Penny	67
Reviews	67
The Children's Corner	68

BRIGHTON PRARTHANA SABHA.—The HALF-YEARLY MEETING will (D.V.) be held at EBENEZER CHAPEL, RICHMOND STREET, BRIGHTON, on Thursday, May 1st, 1913. Mr. R. E. Sears will preach at 3.30. A Public Meeting will be held in the evening at 7. Chairman, Mr. F. Cozens. Speakers: Messrs. W. Chisnall, R. E. Sears, J. Eade, E. H. Elliott, and D. R. Smith. Collections for the Strict Baptist Mission.

PASTOR W. CHISNALL,

The Secretary of The Strict Baptist Mission,

Will be glad to

PREACH and LECTURE

On behalf of the Mission in any part of the Country.

THE COUNCIL URGE OUR CHURCHES TO SECURE HIS SERVICES. Apply to him at

"WOODVILLE," THE GROVE, ISLEWORTH, MIDDLESEX.

☞ **Will friends please note that all Applications for Lectures must now be made to Mr. Chisnall.**

The Strict Baptist Mission HERALD.

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

VOL. XII.] MAY, 1913. [*New Series*, No 77

CURRENT NOTES.

GREAT regret will, we are sure, be felt by all supporters of our Mission, and particularly by members of the L.Z.A., at the announcement made on another page of Mrs. Elnaugh's inability to return to India. Equal sympathy will be felt for her. Remembering all the circumstances connected with her Call and preparation, we may imagine the keenness of her disappointment. We are glad, however, to know that she recognises and bows in submission to her Lord's will.

Why there should be such clear guidance to India and such clear and speedy guidance back again is one more among the many insoluble problems of Christian life and service. We only know that there must be some good reason at the back of the mere circumstances concerning which our Lord demands our trust; and we console ourselves, as we trust Mrs. Elnaugh may do, with the reflection that, when His will is loyally followed, there can be no real failure.

And while we pray that she may be guided in her future course, and that in some way her brief experience of India may be made helpful to the cause at home, we must not forget the great need which Mr. Brand has at the present moment of his Lord's guidance in beginning work on the Kolli mountains. Perhaps the initial need is in regard to the choice of a suitable locality as a mission station, but many other ways in which he will need Divine guidance and help will suggest themselves to sympathetic hearts. In answer to our prayers, may the Word of the Lord be "sounded out" among those primitive hill-dwellers.

"THE GATES OF HELL."

NO thoughtful reader of missionary literature can fail to realise in some degree that evangelistic work in heathen lands is a hand-to-hand encounter with the powers of evil. These pages alone bear frequent evidence of the fact. Even here at home aggressive evangelism is hard, and often, seemingly, unpromising work. The earnest Christian worker feels that he is opposed by invisible power—silent, subtle, uncompromising, unyielding, which no power of his own can overcome. But in heathen lands the opposition is more manifest, more malignant, and more powerful. Here the opposition is that of an impassable and impregnable rock; there the opposition is active and volcanic. The very atmosphere seems to be charged with evil, and the Word of the Cross often excites a flash of hellish opposition. This condition is not, of course, always evident, nor does it always appear in the same form; but it cannot be too clearly recognised that our missionaries *are* opposed by Satanic power greater, more subtle, and more frequently and malignantly manifested, than anything we experience in a Christian land.

It follows, therefore, that missionary work, which is regarded by so many as "interesting," "easy," or "romantic," is, if it is missionary work indeed, an attack not only upon the hardness of the human heart, but also upon the active powers of hell.

Our Lord, seeing and foreseeing all this, told His Church, to whom He subsequently gave the great commission of world-wide evangelisation, that the gates of hell should not prevail against her. This is a definite promise of victory, however we interpret "the gates of hades"; but the only victory that fully meets the case and gives us holy courage and perseverance is victory not merely over death, but over the power of the devil.

The warfare of the Church is both offensive and defensive. While attacking the gates of hell by Divine command, the Church is attacked by the hosts of Satan; and our Lord's promise is that the Church shall be victorious both in attack and defence; the impregnable gates shall be forced, but the defences of the Church shall not be carried; men shall be delivered from the power of darkness and translated into the kingdom of God's Son, but the soldiers of the Cross shall never be defeated; God's missionaries, armed only with the weapons of the Spirit, shall be successful whether they know it or not, and they shall not fail in what *He* sends them to do, even though human disappointment, failure, or even disaster should overtake them.

We send our brethren and sisters to wage this holy warfare in the name of Christ, and we give them temporal support, but this is not enough. Though separated by space, it is our privilege and duty to stand by them in spirit, and since they bear the brunt of the battle, the least we can do—and the most—is to hold up our hands in prayer that they may prevail against the gates of hell.

Our Foreign Field.

The News of the Month.

Madras.—WELCOME TO MR. AND MRS. BOOTH.—On Wednesday, 5th of March, Mr. and Mrs. Booth reached Madras safely. They were looking very well after their furlough and sea voyage. They told us many stories of their stay in England, and said that the return voyage had been one of the most comfortable that they had ever made. On Thursday afternoon the members of the Vepery Church and congregation gathered to welcome their returning minister. An address was read, in which pleasure was expressed at seeing once again the missionaries' faces, which had "budded into flowers."

"*They are praying for you in England.*" At this meeting, and at another welcome meeting held subsequently, a manifest impression was made upon those present by Mr. Booth when he spoke of the earnest prayer being made in England for the work and the workers in India.

TWO BAPTISMS.—On the first Sunday in March, "Blind David" and his wife Mary publicly confessed their Lord by following Him in baptism. David has been a Christian in name for many years. When he was in more prosperous circumstances his contributions to Church funds were liberal. Then blindness fell upon him, and with the light of day the light of gladness seemed to go out of his life. He used to pray in the prayer-meetings sometimes, but his spirit appeared broken by his affliction, and his prayers were broken-voiced petitions for the restoration of his sight. But a change has recently come into the lives of David and his wife. They began to pray together in their home, and their prayers were now for SPIRITUAL blessings. They awoke to realise that Jesus Christ had died for their sins, and it was this fact that laid hold of David so powerfully as to make him break through the reserve of years and with his wife to identify himself publicly with the followers of Christ.

PREPARING TO MOVE TO THE KOLLIS.—These lines are being written amid the busy scenes of my handing over charge of the Madras work to Mr. Booth and amid the turmoil of preparing an outfit and packing up for the Kolli Mountains. By the time this copy of the HERALD appears in print, I hope to have been touring among the Kolli Mountain dwellers for some weeks. J. M. BRAND.

The Namakal Field.—Our spring preaching tour is now finished. In the sixty days of this itinerancy we camped in seven places, proclaimed the Message of salvation in 145 villages, markets and towns, and travelled about 700 miles.

Our tour was closed with a special twelve days' camp for Sendamangalam town. For nearly a fortnight four Preachers went out, morning and evening, visiting almost every street in the vicinity, bringing the Gospel within hearing of all. Special prayer was made for this work every afternoon at 3 o'clock.

From our fifth camping-place we visited a number of villages on the western foot of the Kollis. These people listened with great interest to the Message, and we hope now to re-visit them regularly every month.

We understand that land is soon to be purchased for the laying of a new railway that will come within two or three miles of Sendamangalam. Our nearest station at present is not only at a distance of thirty-three miles, but very awkwardly situated.

On March 7th, at Sendamangalam, we held our Harvest Festival, which was in connection with the Gospel Extension Society. This proved in every respect a greater success even than we had expected. As our workers brought up fowls they had reared, shawls they had knitted, and rice which they had collected, they all seemed supremely happy ; and when at the close we found that the proceeds realised some Rs.90, or £6, we, too, felt there was cause for much gratitude and praise.

The camping tour has pressed home to us afresh the need of medical assistance there. In some places we had patients coming to us all hours of the day, but with what result some of you may imagine. In the hands of some amateurs quinine and boric acid may go a long way, but it is nevertheless a very unsatisfactory business. We are daily praying for a medical missionary, and trust he may be of the Lord's own choice, preparation and sending.

D. MORLING.

Home Again.

ON February 26th the SS. *City of London* dropped her anchor in the Hooghly and we landed in Calcutta after a pleasant voyage. A few days later we steamed into the familiar Central Station, Madras, and were welcomed by Mr. Brand. A few minutes later we were greeted at the Mission House by Miss Elliott and Miss Harris.

It seemed as if we had been absent for a very short time, and we soon settled into the daily routine. Happily there was work to immediately occupy our attention. The Agents had planned a united welcome meeting at Vepery and greeted us very heartily. The posts of honour were given to specially selected children, who did admirably in presenting garlands, limes and nosegays. Since then I have been occupied in becoming acquainted with all the important details of the work in each station.

It is very cheering to realise on the spot the blessing which has been vouchsafed to the Madras work during our furlough, and we are grateful to the Lord of the harvest. We should also like to record our appreciation of the way Mr. Brand has maintained the work in its various departments.

We face another term of service conscious of our defects and weakness, but with hearts lifted to Him for guidance, wisdom, grace, power and blessing. We are here in obedience to His command, and believe we shall realise the joy enshrined in His promised presence.

E. A. BOOTH.

A Welcome Meeting at Ayanapuram.

IT is about sixteen years ago since Ayanapuram, our first village station, came under the teaching of the S.B.M. From the beginning it has been a difficult, discouraging district, fruitless and disappointing, yet, feeling that God has a future for Ayanapuram, His servants have continued to work there prayerfully and hopefully, upheld by the promise that in due season they will reap if they faint not.

When Mr. Booth was seeking a suitable place in which to begin school work there a man named Palliam offered the use of his verandah for the purpose, which Mr. Booth accepted. This man has continued friendly ever since. Though he has not become a Christian, his son, Parthasadi, was one of our first scholars.

Parthasadi has since grown to manhood, but still retains his interest in our work and has lately been inquiring about the way of salvation. He with some other young men, also former scholars, has lately formed a society for the promotion of education and purity of life in Ayanapuram.

Since Mr. and Mrs. Booth returned from England there have been welcome meetings in several different centres, but none have given us more

pleasure than the one arranged by these young men of Ayanapuram. We arrived in the cool of the evening, just after sunset, and found that a booth of plaited cocoanut leaves and palmyras had been erected for our reception. It was prettily decorated with bunches of green leaves, and inside we found a dainty spread of tea, cakes and sweetmeats, of which we were expected to partake.

The refreshments over, we came outside and faced our dusky audience, and the proceedings began with a song of praise by the children of our school, who were sitting in the foreground at our feet. While they were singing, our eyes wandered over the scene and its surroundings, the eager little ones before us singing so lustily, the older people, many of them former scholars, standing round curious to see what was going on ; and there a little beyond was a group of tall palm trees, in the midst of which a temple had been erected in honour of some evil spirit. While the children sang, we noticed a woman approaching the temple, accompanied by a little child. She entered, prostrated herself before the image, and proceeded to burn camphor and break cocoanuts as offerings, obliging the child also to bow itself before the heathen deity. Presently her harsh voice was heard, and one of our little scholars, too, was called from singing a song of praise to "King Jesus" to assist in the evening offering to this evil spirit. My heart grew heavy at the sight, and I thought, "To what end is all our teaching? Idol worship is instilled into these children's hearts from babyhood; to them our God is but one among many." But presently my eyes travelled farther—beyond the temple, beyond the heathen worship, and beyond the palm trees, to the western sky lit up with the splendour of the Orient sun, which had just sunk below the horizon. Everything around was bathed in its ruddy glow, and through it a vision of the glory of God shone into my heart and a voice seemed to whisper, "Fear not: the Lord reigneth." Yes, heathen temples may abound, the devil may try to discourage and hinder our work, but, if we are enabled to look beyond and realise with whom lies the power, surely our hands will not be weak nor our hearts fail us. "The Lord reigneth," and through His might we shall gain the victory.

The meeting continued; one of our helpers led us in prayer, and Mr. Booth and Mr. Brand gave short addresses, speaking with approval of the newly-organised society and encouraging its members to go steadily forward, in spite of taunts and opposition. They were exhorted also to be careful in their selection of books for study, and were pointed once again to Christ as the Saviour of sinners.

We were then garlanded, and after a few words of thanks for the kind reception they had given the meeting was closed with prayer. Old acquaintances were revived and new ones formed, and we left Ayanapuram with warmed hearts and renewed faith. We feel that a spirit of friendship and union not existing before has sprung up between us and the people. Surely a harvest time is coming soon. O. M. ELLIOTT.

Ayanapuram School Successes.

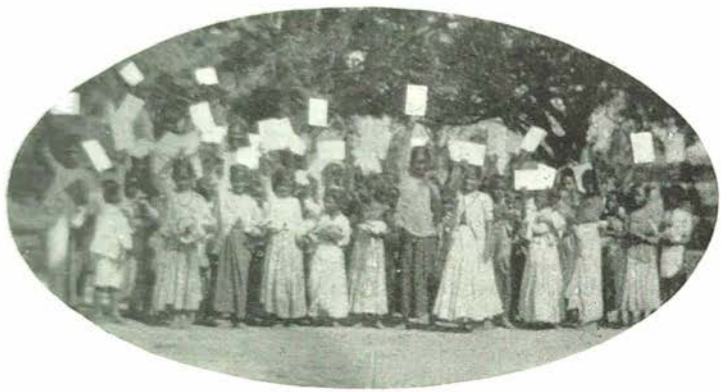
AYANAPURAM again! Well done Ayanapuram! All those certificates for one school! and we might well say, Well done to all the other schools that came to us a short time ago in Madras to receive their well-merited tokens of success.

It was almost like a little bit of Christmas over again, when they—these dear children—filed into the compound and stood in rows again on the verandah, with eager, expectant faces, waiting to take their certificates. And there was a little surprise for them too, for we had put aside quite a nice number of things from the Christmas-boxes so that each child that had been successful in the S.S.U. exams. received a toy or a garment, or perhaps two or three smaller things.

The Egmore children did very well, and the distribution of their prizes took place outside the school. We took over the toys, etc., in our rickshaws, and had them all spread out on a table in the street, so that as they took their certificates and passed on to us (Miss Elliott and me), we had the pleasure of handing them their much-appreciated prizes.

After this little introductory scene, Preacher Abraham gave us his musical rendering of the Good Samaritan, preaching and singing alternately. These open-air meetings seem specially adapted to Indian congregations, and many a heathen who would not show his face inside our chapels is attracted and held in rapt attention while the Gospel is thus presented to them.

But let us turn to our picture again, and while they all hold up their certificates for you to see, let us give them and all the other children who did so well, a hearty "Three cheers" and a fervid "Well done"; for they deserve it, I think. What say you? EVELYN G. HARRIS.



Camp Review.

DURING the past six weeks we have been camping by field and roadside, under the cool, leafy grove, and in the white, tropical glare, visiting with our two bands of preachers fresh villages and towns every day. This itinerancy is vastly different from that we made a year ago. That was almost wholly in new country that we had never before seen. This is exclusively in the Namakal Taluk and among our own stations. Our idea in the present tour is not to explore, to cover a large area, or to visit a great number of places; but rather to consolidate old work, to strengthen the hands of lonely agents, to discover and establish seekers after God, and to make known the Way more clearly in the scores of villages and towns where the people have already learned a little.

Last month I spoke of the difficulties of suitably presenting the Gospel in unfrequented parts, but I rejoice to say that never has the Message of Christ been delivered in this Taluk more faithfully, more earnestly, or more spiritually than it has during this itinerancy. I attribute this especially to our daily meetings for prayer that the Holy Spirit might not only guide us in our efforts, but fill us in our inner lives and grant us the mind that is in Christ. There is always a great temptation to the Christian worker in a heathen land to give negative rather than positive teaching; to denounce error more than to proclaim truth; to pull down rather than to build up. The Lord has helped us to build, and in building, to lay the one foundation, even Christ.

As to the distance covered, we have made no attempt at mileage, or to

visit a great number of villages ; yet in a field of this kind the sower is continually impelled to go forth in order to sow. The distance from the villages of our first camp to those in the fifth is about thirty miles ; yet we are now in our sixth halting-place, and hope to continue our itinerancy for another three weeks. Though we have confined ourselves to the Namakal Taluk and to pitching our tents at or near our stations, yet many of the villages visited had never heard the Gospel before, and numbers of the others had received it only once. The only time many of those in the fifth camping place had heard the Message was three-and-a-half years ago ; those we are visiting this morning had heard it for only one hour, and that was five years ago. It will give the reader some idea of the largeness of

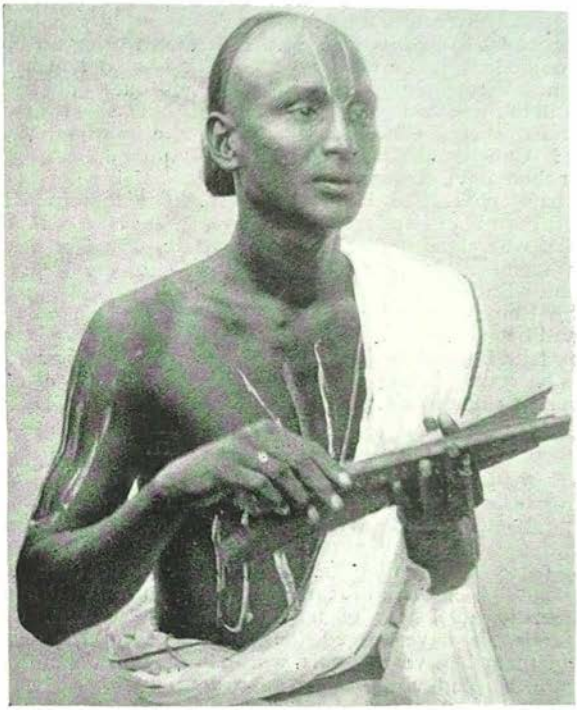


Photo by] A BRAHMIN OF THE HIGHEST CASTE. *[Mr. D. Morling.*

my task and the inadequacy of our increased staff, when I say that, while many villages even now have never heard the Good Tidings at all, numbers of those comparatively near our headquarters and stations are hearing it *at the rate of one hour in three or four years.* Friends will not be surprised at my disappointment at the transfer of one missionary and the return home of another.

Before starting out, I was intensely interested, indeed anxious, to know what would be the attitude of the people towards the Message after these months of preparation through our various station workers. One thing has been very evident ; that is, an increasing lack of faith in their own gods. It has become quite common even in the smallest villages to see a smile come

over the face of a man as we enquire about his local deity. Again, on endeavouring to point out the heinous character of sin, or to speak of the holiness of God, we have almost inevitably heard some such remark as "Did not God Himself give me this bad disposition to lie and steal? Yet you blame me so much for wrong-doing." "Was it not God who covered this innocent child all over with sores? Is that not a shame?" "What is the fruit of my trying to worship? He has made both my eyes blind so that I cannot see."

But there are signs also of the shaking of old foundations, one of which is the oft-repeated question, "Who has seen God? Can you Christians show us God?" Away from towns and centres of a Christless, Western education which is making so many infidels amongst our upper classes, this is a very unusual thing in India. How pitiful that the most intensely religious people of the whole world, after thousands of years of philosophy which Europeans call "the light of Asia"; after setting up in their land 330,000,000 gods which stand on every high hill, under every green tree and in almost every mud hut; after establishing out of their penury and their wealth the vast and gorgeous temples of India, should now meet us in village and town, in field and bazaar, with the question, Who has ever seen God? Can you show us God? They are quite confident that if they, after their thousands of years of sacrifices, asceticism and concentrated thought have not found Him, then surely the materialistic, hustling Westerner, born but of yesterday, can never reveal Him to them.

In India, where the infidel and the agnostic have ever been regarded simply as madmen, this spirit of unbelief is a sign of the crumbling of deep foundations. But just as in the first centuries Christianity spread through the Roman Empire when paganism was falling to the earth by its own corruption, and belief was dying in men's hearts, so we pray that the Holy Spirit may take this as the set time, when old anchors are tearing loose and men's hearts are failing within them, for the triumph of the Cross in this long priest-ridden land.

D. MORLING.

Conviction of Sin.

THE great need of India to-day is to be convicted of its sin. Many Hindus are fully convinced of the truth of Christianity, but comparatively few are convinced of sin. We stand by the roadside and preach the terror of the Lord, and His grace in Jesus Christ. The crowd listens, and smilingly assents. We are tired of the smile of assent. What we want to see is men in tears and crying out, "What must we do?"

The causes for this state of hardness may be various. Centuries of idolatory and vice have seared the consciences of the people. Vast numbers of them believe that this world is an illusion, and that pain and pleasure, sin and virtue, have no real existence. The doctrine of metempsychosis, which is implicitly believed in even by the most ignorant classes, is also destructive of true sorrow for sin. This doctrine provides a system of inexorable justice. The pleasures enjoyed in this life are the result of good deeds performed in a previous state of existence. The sickness and misfortune that befall one here are the result of evil deeds in a previous birth. Thus every sin meets with its due punishment unless counterbalanced by an act of merit. God is perfectly indifferent; neither pleased with men's goodness, nor grieved at their sins. Therefore sin is avoided merely on account of the inevitable punishment, and if any sorrow follows the act of sinning, it is induced by the dread of retribution, not by compunction in regard to the sin itself.

Men of all ages and nations have had warped ideas concerning sin. The special mental twist of the Hindu leads him to regard lapses from caste as the chief kind of sin. To give an example of this, I transcribe from their sacred books the following:—

"Every Brahmin who cooks for a Sudra (*i.e.*, a non-Brahmin caste man), or who travels mounted on an ox, will go to hell after death. He will be plunged there into boiling oil, and be bitten continuously by venomous snakes. He will be re-born afterwards under the form of one of those birds of prey that devour corpses, and will remain a thousand years under this form, and also a hundred years under the form of a dog."

Compare the above awful punishment with that which is inflicted on a Brahmin who commits murder.

"If a Brahmin kills a Sudra, it will suffice to efface the sin altogether if he recites the Gayatri (a prayer of about a dozen words) a hundred times."

The taking of life is also regarded by millions of Hindus as one of the most heinous forms of sin. This leads high caste Hindus and Brahmins to abstain altogether from animal food. Finally, the sin of anger is regarded in a far more serious light in India than in the West. The angry man is never respected in India. The surest way to win the contempt of the people is to display anger or even irritation.



ONE OF THE CHRISTMAS-BOX RECIPIENTS.

It is impossible to avoid contrasting the exaggerated ideas of guilt which Hindus attach to these sins, with their inadequate conception of the guilt of idolatry and lying. These two may perhaps be termed the besetting sins of the Hindu. Their idolatry is so notorious that it needs no comment. In the art of lying they are past masters. There is no public opinion here to condemn untruthfulness as mean and contemptible. The Hindu reserves his contempt for the man that lies so clumsily as to be detected.

These, then, are the people from whom Christian converts are being drawn, and it is needless to say that every true convert is a miracle of grace. The first convert that I baptised was a man who had been under conviction of sin for more than 20 years. But he was an exception to the rule. A few weeks ago I interviewed two enquirers on one day. The first was a young girl who had been brought up in the shelter of an Indian Christian home. She was a good girl, the pride and delight of her parents. The second was a man, old and greyheaded in the ways of sin. The fresh, innocent young girl said that her sin was a burden to her, and that whenever she discovered herself doing wrong, something within her told her that Jesus was looking on, and was displeased. The hoary old sinner wanted to find the True Way, but he could not acknowledge himself a sinner. I reminded him of the sins of the mind. He tried to remember whether he had ever committed a sin of the mind! Yes, he thought he might have done so in his youth, but it was nothing to trouble about. Then he suddenly recollected that he had sinned. "Of course," he said, "how could I have forgotten it! I sin every day by inadvertently taking life. I must have killed quite a number of ants as I walked on my way here!"

From all this it will seen that the seared and perverted conscience of India is in *special* need of being restored to life and truth by the work of the Holy Spirit.

J. M. BRAND.

OUR HOME CHURCHES.

Prayer Subjects for May, 1913.

"Fight the good fight of faith."

Week beginning—

SUNDAY, 4th.—Prayer for all our missionaries and their fellow-workers in their conflict with the powers of darkness that Divine power may sustain, protect and give them victory.

SUNDAY, 11th.—For Mr. Brand's guidance on the Kolli Mountains.

SUNDAY, 18th.—For a medical man for the Namakal Field, and that much "increase" may be given to the seed sown in so many villages in that Field.

SUNDAY, 25th.—That the term of service in India which Mr. and Mrs. Booth have just entered upon may be very fruitful.

The Half-Yearly Meeting.

THE half-yearly meeting of The Strict Baptist Mission was held on Tuesday, April 22nd, 1913, at Brixton Tabernacle, where we were heartily welcomed by the Pastor, Mr. T. L. Sapey, and his band of helpers, who did all in their power to contribute to the success of the gatherings. The afternoon meeting, presided over by the Vice-President, was opened with the reading of Scripture and prayer by Mr. J. Morling, of Chelmsford, and Mr. J. H. Lynn, of Rushden, when the Chairman sounded the missionary note in a few introductory words expressive of gratitude and praise for God's goodness to the Mission: "There can be no greater joy in any believer's heart than to know that others are manifestly saved." The meeting was then led in prayer by Messrs. Welman, of Kingston-on-Thames, Colls, of Tring, and White, of Woolwich.

Mr. Welsford's sermon was based on Isaiah lxii. 6, 7 (R.V.): "Ye that are the Lord's remembrancers take ye no rest, and give Him no rest, till He establish, and till He make Jerusalem a praise in the earth." It was an earnest appeal for intercessory prayer for missionary work, from which we can only give a few detached sentences. After defining prayer as a reflection of what the Lord has told us He is willing to do, he asked the question, "How many of us remind God of the perishing around us?" and pointed this by a reference to Abraham's pleading for Sodom. "There is something wrong if our prayers end with ourselves, our family, our Church; it is our duty to pray that God's salvation may be known all over the earth, that nations sitting in darkness may receive the glorious light of the Gospel of God's grace. . . . He has taught us to put this in the forefront of prayer." "One need of our Society is more workers; how are we to get them? 'Pray ye therefore the Lord of the harvest that He would send forth more labourers into His harvest.' We want God-sent men whom He has equipped." "We are apt to get weary in prayer when we are kept waiting for the blessing, for prayer is contrary to nature, and the more spiritual the exercise the more flesh and blood become weary; but 'Take ye no rest,' for God's promises guarantee fulfilment." "'And give Him no rest,' first for the establishment of the Church in her love and devotion to her Lord and in adherence to His revealed truth and to her high calling, and then for increase. We believe God has a people in the whole earth, and that from every country and every clime shall come forth those whom He has loved from eternity and redeemed by His

precious blood, and who are to adorn His crown in glory. It is our privilege to pray that they may be gathered to Him."

Our President took the Chair at the evening meeting and, after the reading of Scripture and prayer by Mr. Tooke and Mr. Freston, made reference in the course of his opening remarks to the unprecedented fact of a heathen nation asking for the prayers of Christians, as the Government of China are doing. The reference evidently stirred the sympathies of the congregation. He suggested that this should be responded to in all our places of worship next Sunday, April 27th, the day appointed.

Mr. T. L. Sapey drew a parallel between Philip's meeting with the Ethiopian eunuch in the desert and missionary work. It is our Lord who sends missionaries, and appoints the place they are to go to, comparable to desert, and He it is who goes before and prepares the congregation, with the result that the missionary, like Philip, finds inquiring souls, and also finds the desert to be a place of communion with God. "If one soul is saved it is worth all the effort we can make . . . and we have divine encouragement to believe that every nation shall yield its quota to those who shall praise Immanuel to all eternity. We glory in this, and are encouraged by it to carry the Gospel to the regions beyond."

An announcement was very sympathetically made by the Chairman concerning Mrs. Elnaugh. He said: "Some have to be carried off the field of battle wounded. It is so with our beloved sister. She went out full of zeal and of love to the Master, but has had to return on account of the heat of the climate affecting her heart. We are very sorry to say that a physician in London has confirmed what the physician in India said, and it will not be possible for our sister to return to India. We are very sorry for our dear sister. She has taken it wonderfully well and with a Christian spirit of resignation. Now we are hoping that God will raise up someone to take that place which we had hoped was designed for her."

Mr. E. Marsh, of Bethnal Green, reminding the audience of next Sunday as the day of prayer for China, said, "Share the joy of praying for the country which has now asked for prayer," and spoke on prayer as God's order in the execution of His purposes, as indicated in the words, "Ask of Me, and I shall give thee the heathen for thine inheritance," a Divine order not broken even in connection with God's well-beloved Son. This order was recalled by the Lord Jesus when He said, "Ask, and it shall be given you," and it was an unspeakable delight and safe position to be in line with the eternal order of the power of prayer. Were we in that order? We could not all go out, but we could all hold the ropes and pray God to bless the Mission at home and abroad.

Mr. R. Robinson, of Fulham, Mr. R. E. Sears, and Mr. C. J. Welsford also addressed the meeting. We have not space, just as the HERALD goes to Press, to include their speeches, but hope to do so next month.

The collections amounted to £25 2s. 6½d.

Deputation Notes.

Stevenage.—At Albert Street Chapel we met with a cordial reception at the hands of a representative congregation. Mr. Chisnall, in his genial way, pleaded for active participation in the work at home. Mr. Pickett, the local secretary, made a statement as to the amount collected in the boxes and in the Sunday School. It was encouraging to know that the total was in excess of the sum gathered last year. My part was to draw a few word-pictures of scenes in India, and show how God had blessed the testimony of the S.B.M. The Pastor, Mr. Staddon, who ably presided at the meeting, urged his people to continue and increase their support, and earnestly commended the work to God in prayer. The financial response was gratifying, and many were the good wishes expressed.

St. Neot's.—In Mr. John Hazelton, whose revered uncle was for many

years the President of the S.B.M., we have a warm-hearted advocate and a hard-working helper. A goodly company gathered in the sanctuary so long associated with the name of the late Mr. George Murrell. Some of the friends had walked three miles in order to be present. Mr. Hazelton presided, and related that one of his early ambitions had been to become a foreign missionary. After addresses had been delivered by Messrs. Chisnall and Booth, many of the friends took advantage of the opportunity given to examine Indian curios brought by the secretary. During the meeting, the Pastor expressed the hope that on the occasion of their Missionary Sunday the Church would be able to arrange for Mr. Chisnall, the Secretary of the Mission, to occupy the pulpit. In the home of Mrs. Barritt, where we were hospitably entertained, we had a most pleasant surprise when the daughter of the house handed to Mr. Chisnall the sum of thirty shillings, being the proceeds of fine needlework which Mrs. and Miss Barritt had done on behalf of the S.B.M.

Great Gransden.—We were warmly welcomed to this ancient church by the Pastor, Mr. Morton, who has ministered here for more than a quarter of a century. It was interesting to see the minute-book of the church recording the proceedings as far back as 1634, some of the pages being in the fine handwriting of the renowned Ann Dutton. The meeting was held in the schoolroom, which was well filled. The Pastor presided, and missionary addresses given by the Missionary and the Secretary were followed with interest. Some of the friends had walked two miles to the meeting.

Biggleswade.—Mr. Hazelton kindly introduced the deputation to the friends at Biggleswade, and presided at the meeting. Unfortunately Mr. Battson, who is greatly interested in our work, was absent through ill-health, but another deacon, Mr. Lawson, having listened to the account given of the work of the S.B.M., warmly commended it. Friends eagerly purchased the available literature.

Homerton Row.—For the past twenty years I have been in membership with the Church here, and many were the memories which crowded into my mind as I stood once more in the pulpit from which my first sermon was preached. Both morning and evening there were good congregations, and the missionary sermons were accorded a good hearing. In the afternoon the scholars of the Sunday School gathered in the chapel and gave their best attention to a talk about mission work in India. My dear friend, Mr. Brett, a former Treasurer of the S.B.M., presided at this meeting.

King's Langley.—Mr. Freston, the Pastor of Watford Church, kindly presided at this meeting, and the presence of a number of friends from Watford was greatly appreciated. The chapel was well filled, and Mr. Butler, who had organised the meeting, must have been gratified with its success. Mr. Chisnall and I were accorded a good hearing.

Richmond.—For the past twenty-eight years there has been an Auxiliary of the S.B.M. at Richmond, and it was a pleasure both to Mr. Chisnall and myself to participate in the anniversary meeting. Mr. J. Robinson, the Secretary of the Auxiliary, presented an admirable Report. The Pastor, Mr. J. Hughes, presided and extended a very warm welcome to the Deputation, and all present realised that prayerful interest in the work of the S.B.M. had received a stimulus.

Croydon.—The meeting at Derby Road was presided over by the genial Pastor, Mr. Throssell. There was a good attendance. Mr. Debnam, formerly of Horham and Nunhead, engaged in prayer. In response to the call of the Chairman, Mr. Chisnall delivered an address in which he pleaded with the friends for prayer, sympathy and support. He also urged the appointment of a local secretary, and was gratified to hear that this would speedily be accomplished. Mr. Booth's address consisted of a

series of contrasts been Hinduism and Christianity, interwoven with instances of God's blessing on the work of the S.B.M.

Brighton.—The fourteenth annual meetings of the Prarthana Sabha were held in Richmond Street Chapel at the close of November. Pastor E. Mitchell and Missionary E. A. Booth attended as a Deputation from the S.B.M. Council. The meetings both afternoon and evening proved to be the most successful ever held in the history of the Prarthana Sabha. The special preacher for the occasion was the revered President of the S.B.M., Pastor E. Mitchell, and his message, founded on the words "Thy kingdom come," held the attention of the large congregation from beginning to end. Mr. F. Cozens presided at the evening meeting, when Mr. Parkhurst, the local Secretary, presented the Report and Mr. E. H. Elliott the Financial Statement. The total amount sent from the Prarthana Sabha during the year amounted to £45 16s. 2d. After some stimulating words from the Chairman, Mr. Folkard spoke some helpful words. Mr. Booth outlined some Hindu religious doctrines showing the environment in which the work of the S.B.M. was carried on in Madras and Sendamangalam. Mr. Mitchell delivered a thoughtful and weighty address on the reality of spiritual experience. The Chairman announced that the sum of £7 7s. 9d. had been received during the afternoon and evening. The singing of the Doxology marked the termination of the proceedings.

Maidstone.—For the second time this year the friends at "Providence" devoted their Lord's-day offerings to the S.B.M. The congregations followed with evident interest the missionary messages. In the afternoon it was a pleasure to speak to the young people. Requests for a Mission Box and some Collecting Cards formed a pleasing feature.

Lewisham.—The distinguishing feature of the meeting at College Park was the exhibition of fretwork articles which had been made by the boys of the Sunday-school and sold for the benefit of the S.B.M. I was glad of the opportunity of seeing the work and heartily commending the teachers. Mr. Chisnall greatly interested the friends by displaying and explaining a number of idols and curios. Mr. Waller presided and genially welcomed the Deputation.

Reading.—A goodly number of friends showed their interest in the S.B.M. by gathering to a missionary service at Providence Chapel, when it was my privilege to preach a missionary sermon on Wednesday evening. The deacons extended a very hearty welcome, and a collection was made for the S.B.M.

Watford.—The pleasure of visiting the Tabernacle at Watford was greatly increased when I found that the Pastor, Mr. Freston, had stayed at home to welcome me and to do all in his power to make the Missionary Sunday a success. Large congregations encouraged the preacher, and one was gratified to learn that interest in the work of the S.B.M. is steadily increasing. In the afternoon there was a united gathering of the Sunday-school, Bible-classes and friends, when I had a homely talk about our Sunday-school work in Madras and Sendamangalam. The amount contributed to the collection was cheering.

Fulham.—Although our friends at Lillie Road are facing the great task of building a new chapel, they gladly arranged for a missionary meeting. The Pastor presided and, in welcoming the Deputation, strongly advocated the cause of the S.B.M. Mr. Chisnall displayed some Hindu gods and narrated some telling incidents. The audience followed with evident interest a talk on some Hindu religious beliefs and a description of the work of the S.B.M. in Madras and Sendamangalam.

Soho.—It was with memories of the past crowding upon me that I addressed a meeting in Soho, where Mr. John Box, who for many years was President of the S.B.M., exercised his genial ministry. I was glad to

meet Mr. Simpson, who through long years has been a faithful friend to the S.B.M. Mr. Chisnall presided at the gathering and explained to the young folk some of the curios he exhibited.

Guildford.—The Church at Guildford is closely associated with the S.B.M. by reason of the fact that it is represented on the foreign field by our Missionary, Mr. J. Brand, and on the home field by our Secretary, Mr. W. Chisnall, formerly Pastor of the Church. I was accorded a hearty welcome and the friends gave a good hearing to the missionary messages. In the afternoon it was a pleasure to speak to the children about a typical Sunday in Madras and Sendamangalam.

Lingfield.—This was the first missionary meeting held in Salem Chapel, but from all that was said at the close of the meeting I should be greatly surprised if it is the last. Friends came from neighbouring Causes and gave an earnest hearing to the message of the missionary. It was a very real pleasure to meet Mr. and Mrs. Bewers, of Crawley, again ; they had cycled more than ten miles on a frosty night in order to show their sympathy. As on former occasions, Mr. Bewer's address from the chair was an inspiring and stimulating missionary message. Our friend, Mr. Ellis, who had arranged the meeting, was greatly pleased with the result.

Kentish Town.—The closing engagement in my deputation work was at Keppel Street Memorial Chapel. The name stirs old memories, for it was eighteen years ago that my first valedictory meeting was held in the famous Keppel Street Chapel, which was also the birthplace of the Strict Baptist Mission and the scene of the pastorate of the first President of the S.B.M., Mr. Samuel Milner. I was welcomed to Kentish Town most heartily by my friend Mr. Goodenough, who is now Pastor of the Church. It was a pleasure and a help to have his genial presence at both the services. I had the pleasure of meeting Miss Cooper, who has been identified with the S.B.M. from its very beginning to the present day, and whose father (Dr. Cooper) was the first Treasurer of the Mission.

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Personal.—Will all the friends who have so willingly assisted me at the various meetings, and generously entertained me in their homes during my visits to the Churches, please accept my grateful thanks for all their kindness.

ERNEST A. BOOTH.

Mrs. Elnaugh.

NO doubt all L.Z.A. members and others have been expecting news of our friend and missionary, Mrs. Elnaugh, who was invalided home from Madras six months ago. The hope has probably been cherished that she would soon be able to return to the work which she had so eagerly longed to engage in.

We are exceedingly sorry to say that this hope can no longer be entertained. Mrs. Silvester, the Secretary of the Ladies' Zenana Auxiliary, writes that Mrs. Elnaugh has been examined by a competent missionary doctor, who is definite in his opinion that, while she may get well in England, she cannot safely live in a tropical or sub-tropical country, owing to the effect of the heat upon her heart. There is some satisfaction in knowing—and this may anticipate the enquiry of some—that this was a physical liability which it was impossible to discover before going to India.

We are glad to learn that, although Mrs. Elnaugh, who had all through been hoping to return, is, of course, greatly disappointed, she is bearing it bravely, having been led before the medical examination to surrender herself to the Master's will, whatever it might be.

Mrs. Silvester asks us to express the sorrow and disappointment which she, in common with the members of the L.Z.A. Committee, feels at this *seeming* hindrance to the progress of our Zenana work in India. We trust

it may prove to be the means of giving it a great impetus, and that the Holy Spirit, while consoling Mrs. Elnaugh and guiding her future course, may call and send forth others to take her place.

The Trading Penny.

WHAT is a "trading penny," and what has it to do with missionary work? The briefest answer is that it can make, or be made to make, a number of other pennies for the work of the Strict Baptist Mission. In the hope that others will trade with a penny for this purpose, we give the following account kindly furnished to us of the way in which a Tring friend made 150 pennies with one:—

"The 'trading penny' means buying and selling at a profit. The great difficulty generally is in making a profit on *one* penny (the first penny). A correct account is kept during the time of what is bought and how much an article is sold for. We destroyed our account directly after giving up the 12/6, but this is how we started:—

"One penny was given; we purchased a ball of crochet-cotton and made nearly a yard of lace, which sold for 3d. The same person who bought it ordered another length the same. We bought another penny ball of cotton, and sold the lace as before for 3d.; then, of course, we had 4d. in hand. Next we bought 1 lb. sugar, 3d., butter 1d., and made some toffee; sold for 7d. Next we bought sugar 3d., cocoa-nut 2d., and cochineal 1d., and made cocoa-nut ice. This we repeated several times, until we had made enough money to buy materials for a cushion cover—canvas, brighteye, lining and cord cost 1/11; this sold for 2/6. Then we bought crochet-cotton and ribbons, and made three pairs of toilet-tidies, making a little profit on them; also a pair of Doyleys. Then we bought some linen and made tray and teacloths, making the hems (hem-stitched), and drawing a number of threads and working a pattern, also a side-board cloth.

"When we had 12/6 in hand we thought we would like to give it in to the S.B.M., and only wished the shillings had been pounds to so good a cause. We still have a tray-cloth to sell for 3/6, which we hope to pay in later.

"The 'trading penny' is a good idea for stimulating interest in young people for missions or any other worthy cause."

Reviews.

An Unknown People in an Unknown Land. By W. Barbrooke Grubb. Seeley, Service & Co. 5/- net.

THE South American Indians of the Chaco are the unknown people whom Mr. Barbrooke Grubb, of the South American Missionary Society, makes familiar to us in this volume. After discussing the question of their origin, he describes their customs, religion, morals and superstitions, until a picture of their primitive, fear-haunted condition grows upon one's mind, and the book is laid down with a feeling of awakened concern for these hitherto unknown and Gospelless people. Although Mr. Grubb for the most part describes the people rather than his missionary work, this latter feature is not lacking. His travels and intercourse with them appear incidentally, and some interesting chapters are devoted to his manner of dealing with the people and winning their confidence, and to the success of the Gospel among them. Interest is sustained throughout, but reaches a climax in the story of a murderous attack made upon him, and of his final and successful moral struggle with the witch doctors. The book is well illustrated.

Missionary Heroes in North and South America. By Dr. J. C. Lambert. Seeley, Service & Co. 1/6.

THIS is a book for boys and girls—full of adventure and of missionary heroism and daring. Here are true stories of cool, quiet courage, inspired by the love of Christ and love to the souls of men, which more than equal the heroism of the battlefield. We should like to see such books in our Sunday School libraries. The children would welcome them and receive lasting impressions of the constraining power of Christ's last command.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—I am very pleased with your answers and maps this month. Some of the latter were very neatly drawn, although I only asked for rough outlines.—I was glad to make your acquaintance, Kathleen; I suppose it does seem funny to write to someone you have never seen.—Borrow the HERALD for February and March and send me your answers, Gladys, if you wish.—I do not think more particulars are to be given as to the prize essays on Livingstone, Ruth; competitors are left free to do the best they can. I hope Alma will soon be better.—Quite right, Cecil; send your answers without a letter when you are busy.—Yes, Dorothy, send your February answers. —I have received 8d. as indicated below.—I suppose the Easter holidays account for my missing some of you this month.—I welcome Gladys White to the Corner. Her letter is too late to be answered.

MARKS FOR APRIL.—*Seniors* (Max. 6). *Grace Church, Eunice Fuller, Ruth Waters, **Colin Church, Dorothy Woolfenden, 6; *Emily Church, Hubert Grimes, Kenneth Robbins, 5. *Division I.* (max. 10). *Harold Carter, Doris Farrow, Bertie Sheed, Kathleen Throssell, Bessie East, 10; Violet and Irene Hammett, Enea Tooke, Elsie Ellison, Gladys White, 9. *Division II.* (max. 10).—Robert Booth, *Winnie Church, Cecil Elliott, *Dora Haynes, Doris Sheed, Gladys Taylor, Harold Vine, Annie Waters, Alice Woolfenden, 9. *Division III.* (max. 10).—*Florrie Church, Bernard Farrow, Eric Robbins, Ivy Robbins, 10; Connie Hammett, 9.

QUESTIONS FOR MAY.—*Seniors.* (1) How did the martyrdom of Stephen lead to the wider preaching of the Gospel? (Acts viii. and xi.). (2) Where did Barnabas "see the grace of God," and what is meant by "seeing" it? (3) What led Paul and Barnabas to preach to the Gentiles, and how did they prove to the blaspheming Jews that it was according to ancient prophecy? (Acts xiii.). *Division I.*—Draw an outline map of Asia Minor and mark the places visited by Paul on his *first* missionary journey (Acts xiii. and xiv.). *Division II.*—(1) Why was Elymas the sorcerer struck with blindness? (2) What was the result of it? (3) Why were the Jews filled with envy at Antioch in Pisidia? (Acts xiii.) *Division III.*—(1) Why did Paul and Barnabas flee from Iconium to Lystra and Derbe? (2) What wonderful thing did Paul do at Lystra? (3) Why did Barnabas and Paul rend their clothes at Lystra? (Acts xiv.)

The late Mr. Hudson Taylor, founder of the China Inland Mission, came down one evening as the light was beginning to fade to the side of a river in China, intending to cross. He hailed the boatman to come from the other side. As the boat was coming across, a Chinaman, dressed in silk, came down to the jetty, and not seeing that Mr. Hudson Taylor, who was dressed in Chinese dress, was a foreigner, struck him a blow on the side of the head and knocked him over into the mud. Mr. Taylor has told how the feeling came to him in a moment to smite that man, and how God immediately stopped him.

When the boat reached the jetty, the Chinaman wanted to get into it, but the boatman said: "No; I came across at the call of that foreigner."

When the Chinaman turned and saw that Mr. Taylor was a foreigner, he could hardly believe his eyes, and said: "What! you a foreigner, and when I struck you like that you did not strike me back?"

By that time Mr. Taylor had stepped into the boat, and he replied to the Chinaman: "This boat is mine. Come in here, and I will take you out to the ship where you want to go."

On the way out to the ship, Mr. Taylor poured into the ear of that Chinaman the message of the Gospel of salvation which had made him, a foreigner, treat in this way a Chinaman who had struck him.

He left that man with tears running down his face; and, though he never saw him again, he had good hope that the Gospel of Christ had entered with power into his heart. Your affectionate UNCLE JOHN.

THE HERALD

A Monthly Record of the Foreign Missionary Work of

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THE HERALD

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NOTICES.

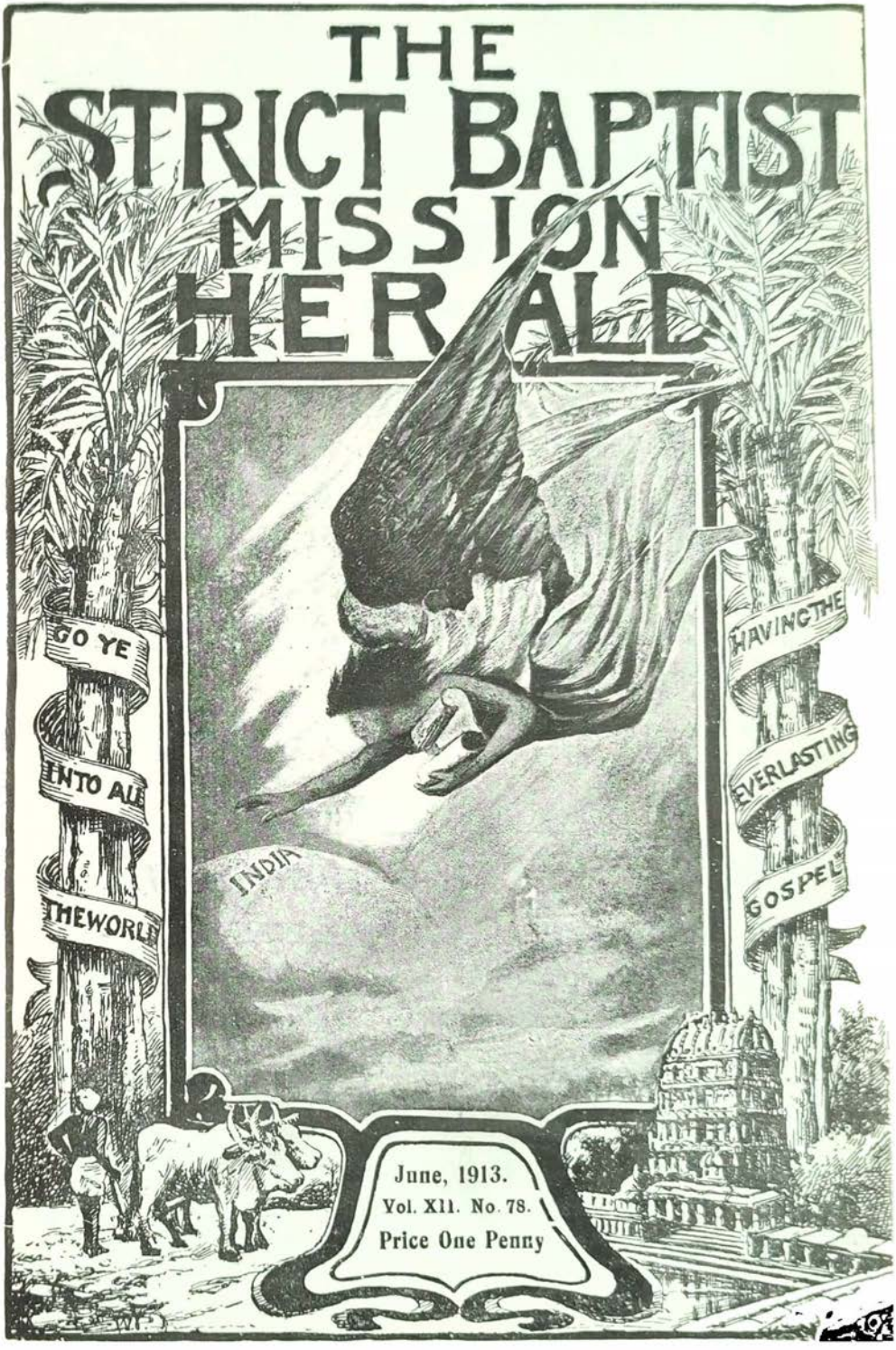
All communications for the "Herald" should be sent to the Editor, Pastor L. H. Colls, "Framsden," Western Road, Tring, by the 10th of each month, and all letters for the Children's Corner to Uncle John, 11, Christchurch Road, Ilford, by the 13th *at latest.*

ALL APPLICATIONS for Reports, HERALDS, &c., and *changes of address*, to be sent to the Secretary, ***Pastor W. Chisnall, Woodville, The Grove, Isleworth, Middlesex.***

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

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

FOUR EXTRA PAGES.



CONTENTS.

	PAGE
Current Notes	69
The Will of God ...	70
The News of the Month ...	71
A Zenana Visit ...	73
The Water Channel ...	74
"The Garden of Sleep"	75
The Christian Hawker	76
On the Kollis ...	78
In a Madras Hospital	80
A Typical Old Mohammedan's Face	80
Prayer Subjects for June, 1913	81
The Half-Yearly Meeting ...	81
Meetings	82
The Ladies' Zenana Auxiliary	82
The Children's Corner	83

PRELIMINARY NOTICE.

The Strict Baptist Mission.

THE ANNUAL MEETING

WILL (D.V.) BE HELD ON

TUESDAY, OCTOBER 28th, 1913.

WILL YOU RESERVE THE DATE?

The COUNCIL would be glad if our CHURCHES and SUNDAY SCHOOLS would kindly endeavour not to arrange Meetings for this date.

The Strict Baptist Mission HERALD.

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

VOL. XII.] JUNE, 1913. [*New Series*, No 78

CURRENT NOTES.

CHINA, to whose surprising and gratifying request for prayer reference was so fittingly made at our Half-Yearly Meeting by several speakers, will, we trust, abide upon the hearts of our "intercessory missionaries" at home. More than ever does she need God and the Gospel of His grace in this time of change. Westernization without the Gospel would carry her further from God. And we must not forget the awful wrong we have done to China, of which Mrs. Booth's description of the poppy fields of India this month forcibly reminds us.

Although nothing startling is recorded this month in connection with our work in India, there is satisfactory evidence of movement all along the line. Miss Elliott has been kept more than usually busy owing to a serious epidemic in Madras; Mr. Booth has been taking up the threads of his work again, and we are glad to see that the Volunteer Preaching Band—a very welcome effort of Indians for Indians—continues its good work; while Mr. Brand is now beginning work on the Kollis.

Progress is recorded, also, in our Namakal Field. A new school has been opened at Ponneri, and another colporteur, who himself is evidence of the value of colportage, has been appointed to carry the Word, printed and spoken, over a large area. It does indeed seem that the Lord has opened "a great door" which, we trust, may also prove to be "effectual." The opposition recorded is, in one aspect of it, a welcome sign, but while our brethren are "planting," it is for us to "water" and for all to look to God for "increase." "What shall the harvest be?"

THE WILL OF GOD.

HOW often this phrase is on our lips or in our minds, indicating our consciousness of the importance of the will of God in regard to our life and service! And yet, notwithstanding this, how often we are in danger of either forgetting its importance or in some way being misled concerning it! Some will-o'-the-wisp, such as circumstances apparently favourable to our plan, the advice of others, or our own secret will, tempts us to follow it as if *it* were the will of God. Nor do we always seek, nor readily discern, the intimations of His gracious will, or, discerning them, we do not easily yield our wills to His. And so we are perplexed, and ask, How can we know His will? forgetful that we must live close to our Lord in order to hear His voice.

And when we do follow our Lord implicitly it not unfrequently happens that our faith is sharply tested, our own plans and desires crossed and thwarted, and we seem to be flying in the face of human judgment, experience and prudence. The maxims and practices of the world and of worldly Christianity are against us and we become "fools for Christ's sake."

But is not all this overshadowed by the conscious blessedness of the will of God when loyally followed? "The will of God is but the love of God," and "willeth good alone," and to the man who gives himself up to it it gives Rest. A Father's will may be depended upon for all the affairs of life, great and small, temporal and spiritual, and in regard both to life and service. We have no longer to anxiously devise our way, for the Lord directeth our steps.

It inspires Confidence, too, as to the future. The reins have been given up to Hands of infinite skill, our work is being conducted under the direction of Divine Wisdom, and we fight under the banner of a Captain who never lost a battle. He may lead us by devious paths which the flesh would not choose, but we know that He "will never, never let go our hand."

And it ensures the Acceptance of our work. Work appointed and presided over by Himself, and undertaken by His servants in the loyal obedience of love, is the work that He approves. It may not gain the praise of men, and it is confessedly imperfect and unworthy, but it is assuredly accepted by our gracious Lord as the offering of a heart willingly taken captive by Him.

All this is applicable to missionary life and work, whether at the home base or in foreign lands. The field is so much wider, the work so much more difficult, and the issues so much more momentous, that we need to cleave all the closer to the will of God. We dare not choose our own work, nor do it in our own way. Not only in its initiation and in its broad outlines, but in all the phases and the details of our work, do we need to look up "to the hand of our Master." And this way lies true, spiritual success.

Our Foreign Field.

The News of the Month.

Madras.—*Departure of Mr. Brand.*—On the third Sunday in March, Mr. Brand preached his farewell sermon at Vepery on "The calling of Samuel." Both prior and subsequent to this, farewell meetings were held in various centres. The meeting at Egmore, held *al fresco*, was very largely attended, and the items contributed by the school-children were exceedingly well rendered. Mr. Brand left Madras for the Kolli Hills on March 20th. In order that he should have from the outset a tried and reliable Indian helper, it was mutually arranged that Preacher Daniel should be transferred from the Madras Field to the Kolli Hills Field.

Sunday Evening Services.—The deacons of the church met in consultation with me to discuss plans for securing a better attendance at our evening service, the attendance at Vepery having considerably diminished. It was decided to make the experiment of holding evening services at Semmencheri and Egmore in addition to the one at Vepery. It was hoped by this means to secure the attendance of some living in those neighbourhoods who find the distance to Vepery too great.

Chintadripet.—Many of our subscribers are familiar with this name, which has figured in our Reports for many years. Those who possess a copy of the Strict Baptist Mission Report for 1877 will find on the back cover a picture of Chintadripet Chapel and some particulars concerning it. We have now resumed possession of this property, which has been legally transferred to and registered in the name of the Strict Baptist Mission Corporation.

Health of Madras.—Just now Madras is decidedly unhealthy. There is an epidemic of fever of a new and virulent type. Government has sanctioned the expenditure of a large sum of money to combat the disease, which is said to be caused by a new variety of mosquito. Some of our helpers have been down with fever, but happily their cases have not proved fatal.

Volunteer Preaching Band.—The fourth Annual Report of this work was presented at a recent meeting in Vepery Chapel. During the period under review our friends have delivered ninety-three addresses, the total number of hearers being 3,160. The average number of workers in the band was five each Sunday. These figures are below those of previous years, and those who delighted in rendering this free and extra service appealed in the Report for additional helpers.

ERNEST A. BOOTH

Madras Zenana Work.—There has been a sudden outbreak of malarial fever in Madras, which has become quite serious. It has confined itself to certain localities and is supposed to be caused by the sting of a mosquito. In some of the districts to the north of the city a large number of deaths have occurred and the people have fled, leaving the neighbourhood practically deserted.

Pursawalkam, too, has fared badly, whole families having been stricken with the same fever. Often a poor woman has come to me, herself shaking with ague, to ask medicine for four or five persons in one family. The fever is accompanied with violent pains in the head and limbs, and in some cases has left its victim with paralysis.

So March was a busy month in the dispensary, and the demands on the quinine bottle were constant. We registered over a thousand attendances, quite three-quarters of which were fever cases.

I was visiting in our new district at Peruvallur Cheri last week and a man was becoming rather troublesome, asking if I would give him rice, etc., if he joined the Christian Way. Before I could answer him a small brown boy who attends our school there said quickly, pointing seriously with his forefinger, "No, you won't get anything like that. You need God's grace; that is the chief thing." The man was silenced and gave no more annoyance.

An old man at Manjakuppam, who for many years has been an invalid, but has always received us well and often expressed his pleasure in our teaching, has recently passed away. Our Bible-woman tells me that he gave evidence that he died trusting in Jesus.

The hot weather is approaching, and I have made arrangements to join Miss Harris at Kotagiri, on the Nilgiri Hills, for the summer vacation.

O. M. ELLIOTT.

The Namakal Field.—A school has recently been opened at Ponneri, close to Erumaipatti. The people there for many months have asked us for a teacher and have now provided a house for the school. About thirty-five of the caste boys have already been enrolled.

From the beginning of March we have had an average deep-shade temperature of 103° and 106°. Added to this there is great scarcity of water again, so that people are scooping it up from the wells in tiny cupfulls.

In the middle of March, Mr. Brand arrived here on his way to the Kolli Hills. After a few days of preparation, we both went to the Hill station at Kirangadu, where I handed over charge of the Mission property. The people gave us a good welcome, for everywhere we were met with smiles and salaams, which showed that past work had not been altogether in vain. Our prayer has long been that the Holy



MR. MORLING IN CAMP AT POTTANAM.

Spirit's power may abide upon our colleague and his work in this new sphere.

We have recently been extending our colporteur work to the west. The three counties now before us have an area of 2,500 square miles and a population of nearly 1,000,000 souls, but not a Christian agency to even sell them Testaments. The Lord has evidently been thrusting this work upon us and has lately encouraged us in it by sending us a man well suited to the task. (See "*The Christian Hawker.*")

Preacher Gnanamuttu was returning from his preaching one morning when ruffians insulted him and carried off his books. The next day, as he was commencing an open-air service, two of the same men raised a disturbance and prevented his preaching. At Vaduhapatty, while the husband of Bible-woman Tharmavadivoo was out on his Scripture-selling tour, the whole village held two meetings at night and decided to turn out the Colporteur and his family.

At Palayapalayam a disturbance was raised during the preaching there one morning, and as the Preachers refused to be silent, a Pariah man was stationed close by to beat a drum. The next day the Teacher and his wife found themselves unable to get water, to have their clothes washed by the village dhoby, or to even walk by certain paths in the village. The work of building the school was immediately stopped. In each of the above instances the only reason given for the opposition was that Christians had never lived in those parts before, and they did not want them.

D. MORLING.

A Zenana Visit.

IT is a great privilege to be connected in any way with the Lord's work; to even be allowed to stand outside His harvest field, waiting one's turn to slip in and work beside the reapers. And there was quite a new thrill of joy and gratitude in my heart when last week He let me slip through, just to stand by in silence.

It was very little I could do to help, but He gave me enough strength to watch and pray beside them, and to join in the singing of the Tamil lyrics.

Miss Elliott, in the heat of the day, led forth a small band of workers, and then a little later turned back to meet me, and together we wended our way between mud houses and palm trees till, beneath the scanty shade of a thatched roof, we found her little army of two or three seated among the group of village women they had been collecting.

The singing of the hymns seems to attract them as much as anything, and it was by the sound of their united voices that I found them the next day, when a more concentrated effort was made in the Semmencheri village near here. There, too, we had several meetings, and as we moved to the centre of the village and took our seats on the ground, under the shade of a tree, I was interested to see the way the more energetic Bible-women collected their audience—going from house to house and peeping under the thatched roofs, calling "*Ammah! Ammah!*" and even poking the sleeping women to arouse them to the importance of the occasion.

But it was when our leader, Miss Elliott, started the singing, and her splendid band of helpers joined in, that the greater part of our audience collected, and the interest then begun was maintained throughout the whole meeting, as, one by one, the Bible-women gave short addresses explaining the hymns or telling Bible stories.

I am getting used to a new kind of ache—it was very keen last week—"lip ache," or silence ache, perhaps describes it better. It became nearly unbearable when Miss Elliott, on another day of that special week, introduced me to the Zenanas. You have often heard them described, so I will not try to tell you all the things that impressed me there. For after all it

was, as always, the *people* more than their homes that attracted my attention most—the women who shyly and slowly left their rooms surrounding the court-yard and squatted in front of us, with their babies in their arms, to hear what we had to tell them.

I could not say that on all their faces deep interest was shown. No, on many a stolid sort of indifference seems the prevailing expression. To me it seemed that when after other Bible stories had been told by the women, Miss Elliott turned to the story of the Cross, and simply and earnestly related how for us He bore the shame and agony, *then* fleeting looks of wonder and tenderness crossed their faces, and I longed to ask them if such love did not rouse a longing in their hearts. But except for the singing, in which I was able to join, I remained only an on-looker, still waiting my turn, which seems sometimes *so* long in coming.

It is not too late to ask you to pray that this week's united effort may have lasting results, even among these poor women who seem so hard to win, both because of their ignorance and of the supreme authority of their heathen husbands. EVELYN C. HARRIS.

The Water Channel.

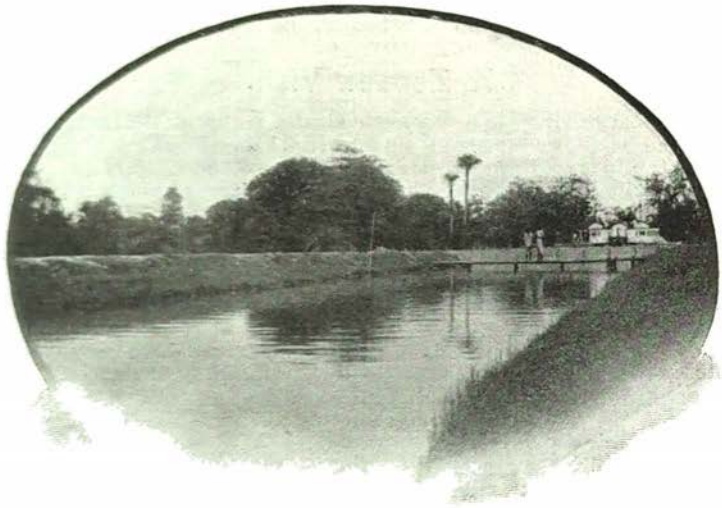


Photo by] THE WATER CHANNEL, MADRAS. *[Miss Elliott.*

MADRAS is supplied with water from a large tank known as the Red Hills Lake situated about twelve miles to the north-west of the city. The water is conveyed the whole distance by means of an open channel, and watchmen are stationed at certain points to see that no refuse is thrown in or the water contaminated in any other way. Filters, too, of various kinds are used ; nevertheless, the water is often very impure ; small fish, sand, grass and shells find their way through the pipes ; so it is most important to have all drinking water thoroughly boiled and filtered before use. We are hoping, however, for better things in the near future. At an enormous cost the Corporation have undertaken and nearly completed a scheme for the construction of a large covered channel extending the whole distance, and filter beds are

being laid near Ayanapuram which should purify the water and make it perfectly fit for drinking purposes.

The picture represents the Madras end of the present open channel, which terminates just behind the Mission House. It is very pleasant to walk along its banks in the cool of the evening when work is finished, and we shall be sorry, for that reason, when it is closed up ; but if it means a purer water supply there will be no room for regret. O. M. ELLIOTT.

"The Garden of Sleep."

AS we stood on the broad deck of *The City of London* and watched her slow progress up the tortuous course of the Hooghley River, the languorous beauty of the East stole slowly and surely on our senses. No poet can describe it, no artist paint it, for its subtleness can only be realised when one is in its midst. The myriad blinding sparkles on that river caused by the fierce sun's rays, the droop of the thousands of palm-trees on its banks, the miles of desolate Indian jungle, the crawling bullock-carts, mere specks on the distant banks, the sudden gleam of a temple obelisk, the dazzling whiteness of a mosque's minaret, and for twenty-four hours the rhythmic wash of water on the river's banks caused by our big ship as she ploughed steadily on, all brought a stupefying languor and loneliness which we had to fight against desperately. As night stole on, and the stars came out one by one, so did other lights in the distance — the lights of Calcutta, India's "City of Palaces." We landed at 8.30 p.m. in a steam launch, which rushed through three miles of dark river, revealing weird sights with her powerful search-lights and casting wondrous beauty on the wings of the mosquitoes, which seemed to envelope the river like a moving mist.



A COOLIE WOMAN.

Our short stay at Calcutta was interesting and unforgettable, for it is a beautiful city. Its majestic Oriental buildings, and its many large squares planted with graceful palms and bright flowers, and the gleam of water among their greenery, was unlike anything we have seen in Southern India. There were electric tram-cars gliding through its wide streets, and hundreds of carriages rushing hither and thither, and the unmistakable "hum" of western commercial life ; but through it all one could feel India's slumberous atmosphere, a listlessness, a lethargy, and wondered whence it came.

We prepared for our thousand-mile journey from Calcutta to Madras, and hoped to see many new sights during the forty hours spent in the train—and we did. As the train sped on through the noonday heat, causing a rush of hot air to come in upon our faces, and we leaned tired heads against the carriage window and watched the moving landscape, we saw this—miles of poppy fields, not scarlet and gorgeous, but white as driven snow—just white and still—with

the sunlight making the whiteness almost unbearable. In such a field stood an Indian woman with a crimson sari, a basket poised on her head —the one spot of colour in the whiteness. On the fence by the railway line two merry children climbed and shouted and waved to us as our train sped by. They were gone in a moment, and we still rushed on through other poppy fields, which, from their deadly whiteness, yield one of the narcotics which help India to slumber.

We shook ourselves from the effect of the white fields and the warm, enervating air and thought of that other slumber of the soul, so much more terrible, which is brooding all around us here. How shall we pierce it? It would be easier far to tear up every one of those white blossoms with the deadly poison in its heart, and fling it into the sea, than to awaken the sleepers who are hushed in Satan's arms in this great, slumberous garden of the East. But there *is* a power whereby such an awakening can come—the power of the Holy Spirit. Oh, friends, plead for it for us as you never did before, that we may see some awakening from their long death-sleep in this land of spiritual slumber. WINIFRED BOOTH.

The Christian Hawker.

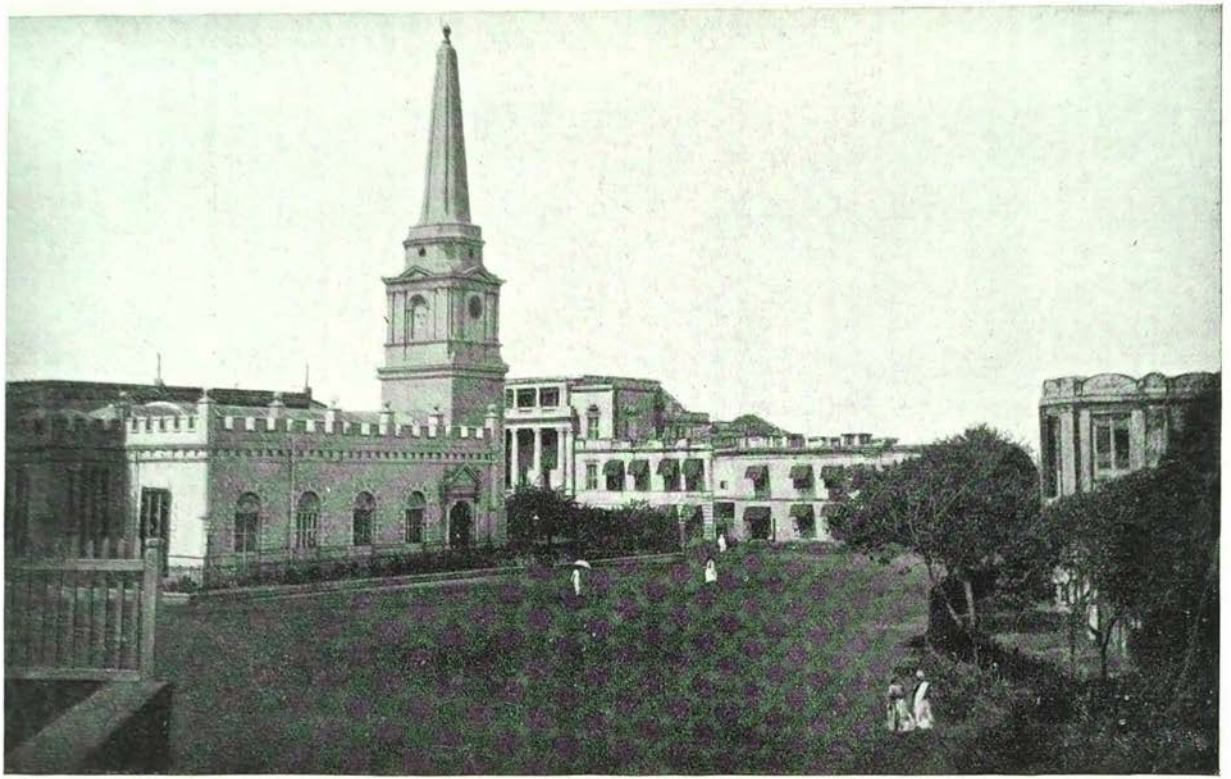
THE task of evangelisation in the Namakal Field is ever increasing. We have before us now three counties with an area of 2,500 square miles, and a population of nearly one million souls, where absolutely no colportage is being carried on. The Lord is evidently thrusting this great work upon us, and has now sent us a man, Colporteur Gnanayutham, well suited for the task. Let him speak for himself :—

"I am the son of strict Hindus of the Nadar caste, and hence was brought up in the orthodox faith of our land. Being well versed in the Puranas and other Hindu sacred literature, I was chosen by my townspeople as schoolmaster, which position I held for some years, training the boys not only in the three R's, but in the heathen beliefs and practices of our fathers.

"One day a travelling merchant came to our town, and, while my boys were squatting on the floor reading the palmyra-leaf books, he called at my school, entered into conversation, and invited me to have a discussion with him on religion. After the sunset meal, I went to meet my opponent, quite confident in my ability to overcome him in any argument he might raise about Hinduism. When we started talking, I found the hawker knew more of Hindu literature than I did ; and soon he began to expose the immoralities of Hindu gods, and to show that they did not possess the attributes of God, nor even the good qualities of many men. This was truly mortifying ; but it was not all. He then told me very plainly there was One who did possess the true attributes and perfections of God, and that His name was Jesus Christ. At this I began to oppose him with all my might, and as we talked and talked the dawn began to break, and I failed to find wherewith to answer him.

"However, determined not to give in, I told him I would re-study the position and see him again at sunset. The second night saw the same earnest discussion, and again he told me what Christ is and what He did. Again the cock crowed and the east began to whiten, and with a vague sense of fear I turned to my home. The chief impression I received from this contact with the hawker was this: 'Christ is pure. All the Hindu gods are impure.'

"A few days after this I was about to go to a certain house of ill-fame, when something said sharply to me, 'What are you going there for? Is your idea pure or impure?' I now began to feel afraid, and sitting under a tree, remembered that Christ was altogether pure and spotless. I felt sure that He must be exceedingly angry with me, for I was the very oppo-



ST. MARY'S CHURCH, FORT ST. GEORGE, MADRAS.

A large mural tablet, to the memory of CHRISTIAN SCHWARTZ, *was erected in this Church in 1807 by the East India Company.*

site—impure, unholy. This made me yet more afraid, and I began to run here and there, thirsting to learn something more about the true Way; here finding some secret Christian, or there, some preacher. Through my fear of Christ's anger, my utter loathing of myself and my intense anxiety to learn more about the way of escape, I neglected my health and my boys so much that my body became a mere straw, and my school dwindled to nothing.

"About this time a Christian gave me a copy of Luke's gospel, where I discovered more of Christ's love and compassion, and began to understand more of His death. Then I secured a Bible and a book of Christian lyrics, which were an immense help to me. I now gave up entirely my old Hindu practices, put my whole trust in Christ as my Saviour, and, indeed, always thought of Him when I rose and when I lay down.

"Then began a long series of troubles. My relations were so angry that they took me to the town magistrate 'to give me sense.' I confessed at once I was a Christian, and assured him that thereby I had brought no disgrace on my family. After his threatening me with various punishments, and my telling him something about the life of Christ, he sent us all home. On several occasions robbery and other cases were forged against me, but the Lord defended me and brought shame on my persecutors.

"Feeling now that I must leave my home, I sought out the Christians of Ramnad, where I got a good Christian girl as my wife, and started work as a hawker. During my itinerations I often went to my native town, where Christ has blessed my poor testimony and His gracious Word to the salvation of several of my relatives." D. MORLING.

On the Kollis.

ON March 27th I arrived at the summit of the Kolli Mountains, and proceeded three miles into the interior of the plateau. Mr. Morling accompanied me and stayed one night, returning to Sendamangalam the next day. At last I stand on the Mountains of Death, having been led by God, as I feel convinced, to undertake the work of evangelising the hill people.

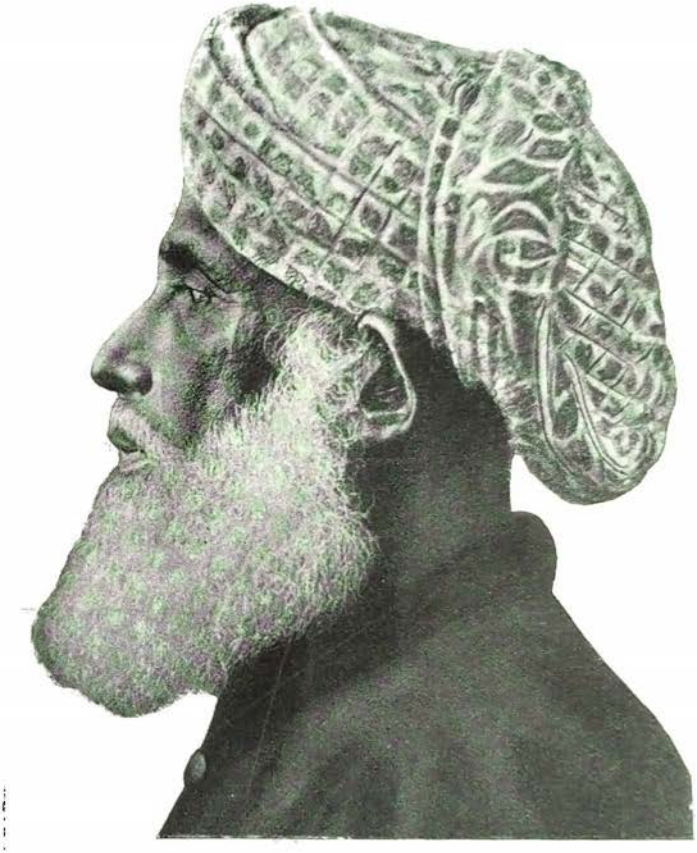
The first week on the Kollis was the most lonely time of my life. Preacher Daniel, who now is with me, had not then arrived, and I had the novel experience of going in and out of the villages quite alone and preaching in this peculiar Hill Tamil.

The "house" in which I am living is a clean, cosy little mud hut, with walls 2 ft. 6 in. high, and thatched roof resting on top of the walls. The entire hut is 8 ft. square, and if you get in the middle you can stand upright inside. The chief inconvenience is the lowness of the entrance, the height of my door being just about the height of your dining table—perhaps a little lower. Crawl under your dining table, and you will realise how low I have to bend to get inside my little hut. You may be surprised to know that after above a fortnight's constant practice I can now perform this feat without going on to my knees. Once inside, however, difficulties vanish. On half of the smooth mud floor clean straw is spread, on top of which lie my rugs. This is where I sleep at night and sit in the daytime. Just at the edge of the straw a clean mat is spread, on the ground of course, and on this I have my meals. At night time the rats share the hut with me, and by their noise sometimes make it difficult for me to get to sleep.

Night on the Kollis is a dark and very lonely time. Darkness falls about seven o'clock, after which no one ventures outside his house except on occasions of special necessity, and even then not alone. The hills are haunted by bears and other wild beasts, and especially, according to local popular belief, by evil spirits. A few nights ago a bear came up and excavated an ant-hill scarcely a stone's throw from this little hut, and within a

dozen yards of the mission building that has been erected for use when camping. Judging by the claw-marks on the great lumps of earth that were torn out, it must have been a large animal.

The spiritual darkness and need that exist here may be fairly gauged by an incident that happened on the day after my arrival. An old and wretched-looking woman hearing that medicine was to be obtained from the new dhori, came and asked for a strong dose of poison. She was tired of life. Her only son hated and scolded her; she would die. I told her



A TYPICAL OLD MOHAMMEDAN'S FACE.

she must not die before hearing of Jesus, the only One who could bring joy into her life. She went off mumbling and grumbling to herself.

In the mornings Daniel and I go out to the villages preaching. At noontide we rest, and join in family prayers at 3 o'clock, when, Daniel one day, and I the next, we encourage each other in the Lord, and urge each other forward in the great task that lies ahead. Then follow medical work and evening preaching. I am thankful to say that medical work is already being done, and is helping us.

We urgently need friends in the homeland to help by prayer. Pray

that the work may be characterised by conversions right from the outset. Pray that we may live and preach in the power of the Holy Spirit. Pray for Divinely chosen and Spirit-filled men to come and help in the work.

J. M. BRAND.

In a Madras Hospital.

SEVERAL of our friends at home are interested in the case of Teacher P. M. Mark, who for nearly two years has been suffering from that deadly fever known as *kalar azar*. Towards the end of last year it was feared that Mark would die, but he has rallied again, although he is exceedingly weak. It is not surprising to find that Mark's personal hope of recovery is not very great. When first I saw him after my return from furlough, it seemed to me that the shadow of despair had fallen upon his bright face. I happened to enter the ward the other morning when Lieut.-Colonel Donovan, the medical officer in charge of the hospital, was making his round. In answer to my question, the doctor said that he believes Mark will recover. He praised Mark's wonderful patience and said to me, "You ought to make him a clergyman."

I ask our friends to make the case of Mark a matter of special prayer. I fear that this protracted illness is a great strain on the faith of his father, who only a very few years ago was a convert from heathenism. Let us pray that this severe trial of their faith as to the real value of prayer may be the means of purifying and strengthening their faith in Him who doeth all things well.

ERNEST A. BOOTH.

A Typical Old Mohammedan's Face.

ABOUT one in every six persons in India is a Mohammedan. As a community, the Mohammedans are more illiterate, but more virile than the Hindus. Their religion is simple in contradistinction to the inscrutable subtleties of Hinduism. The Mohammedan woman is far more secluded than her Hindu sister, being forbidden to be seen by or to look upon men of the outside world. Converts to Christianity from Mohammedanism are very few indeed compared with converts from other religions.

J. M. BRAND.



A BIT OF ROAD BETWEEN SENDAMANGALAM AND NAMAKAL.

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

OUR HOME CHURCHES.

Prayer Subjects for June, 1913.

"Thou that hearest prayer."

Week beginning—

SUNDAY, 1st.—Prayer for the villages of Vaduhapatty and Palayapalyam in the Namakal Field, where Satan is leading the people to oppose the Gospel (see p. 73), and for our workers in those villages.

SUNDAY, 8th.—That P. M. Mark may be restored to health if God will, and that his and his father's faith may be sustained in this long and and heavy trial (see p. 80).

SUNDAY, 15th.—For great blessing to rest upon the efforts of the Volunteer Preaching Band in Madras.

SUNDAY, 22nd.—For the success of the Gospel among the Kolli Mountain people.

SUNDAY, 29th.—For great blessing upon the evangelistic colporteur and school work in our vast Namakal Field.

The Half-Yearly Meeting.

CONTINUING our account of the meeting at Brixton Tabernacle on April 22nd, Mr. R. Robinson, of Fulham, spoke on Paul's words, "I am debtor," suggested to him by their quotation in the HERALD for April last. "Does not the fact that *we* are debtors account for our presence here to-night?" he asked; and, after referring to the fact that all present were debtors either to the law or to grace, made a solemn appeal to any who might be interested to some extent in missionary work but had not themselves felt the power of the Gospel which they helped to send to the heathen in India: "The law of God is a strict creditor and says, 'Pay what thou owest.'" But Paul does not say here, I am debtor to God's grace, to the eternal love of God, to the sacrifice of Christ, to the Holy Spirit's sovereign power, but "I am debtor both to the Greeks and to the barbarians," or all who were not Greeks. What did he owe to the barbarians? He was a steward of the Gospel which was committed to his trust, and he owed them that. "Now if you and I are in charge of anything that has been entrusted to us on behalf of someone else, we should be regarded as dishonest if we did not bestow it upon its rightful owner. From this standpoint Paul was not conferring any favour upon the barbarians by preaching the Gospel to them. Perhaps we think we are doing the Hindus a kindness in sending them the Gospel, but to pay one's debt is not a kindness but an honest action. And in this view of it we should expect no reward. Nor are we adding to our virtues by paying our debt. The apostle speaks like this when he says, 'Necessity is laid upon me, yea, woe is me if I preach not the gospel.' This is the missionary attitude. We do not owe the heathen the grace of God or the Holy Spirit's power, but we do owe them the declaration of the Gospel, and if we cannot all pay the debt by going out we can pay it by supporting those who do go." Mr. Robinson aptly closed his speech by saying in reference to the collection which was about to be taken, "I am not going to beg. I am not going to ask you to give. Pay your debt! I hope you feel you are *great* debtors."

Mr. R. E. Sears made cheering reference to the present condition of the

Strict Baptist Mission. God had brought it into a wealthy place. It was on a firm foundation. Our missionaries were men and women whom we trust, and he rejoiced greatly that the Mission was growing. If we did not grow we should decay, but he believed the Mission would grow, for "God is in it and God is working by our brethren." In making reference to China and the Government's request for prayer he reminded the meeting that it was only thirteen years ago that the Imperial Edict was issued for the massacre of foreigners, when so many missionaries were put to death. He then spoke on the words "He is worthy," applying them to our Lord, Who is worthy of our best thoughts, our best efforts, our best love, and our prayers, and closed with a moving reference to a marvellous answer to prayer in connection with his recent bereavement.

Mr. Welsford closed with a parallel drawn between the valley of dry bones in Ezekiel's vision, emphasising the commission of the prophet, his proclamation of the Divine message, and his prayer. "We send the Gospel mainly because the Lord said 'Go,' and, having sent our missionaries forth, shall we not join with them in praying that the Breath of heaven may quicken the dead into newness of life?"

Meetings.

"*Zion*," *Maynard Road, Walthamstow*.—On Thursday evening, May 1st, a large number of friends met at the closing meeting of the Missionary Sewing Class, which took the place of the ordinary monthly missionary meeting. The members of the sewing class sat down to tea at 5.30—kindly given once again by Mrs. Wallis—and the evening meeting, which was presided over by Mr. E. Rose, commenced at 7 o'clock. We were greatly favoured in having "Uncle John" to address us, and in the course of his very interesting remarks Mr. Hutchinson referred principally to many interesting things which he had seen in India. Costumes made during the past winter session by the members, and which will be included in the Christmas Parcel sent out to India in December next, were exhibited, and solos, recitations, and a very interesting dialogue, in which the lady workers as well as the children took part, helped to make up a very interesting programme. The one note of disappointment was perhaps the announcement that the tempting-looking pile of cocoanut ice—made and given by one of the lady workers, and which figured in the dialogue—had all been "sold out" beforehand. A collection was made in aid of the Strict Baptist Mission, and this happy meeting was brought to a close shortly after 9 o'clock, and we feel that this, taken in conjunction with Mr. Chisnall's visit last month, has done much to stimulate interest in our missionary work.—E. W. SHARPE.

The Ladies' Zenana Auxiliary.

TO THE EDITOR OF THE "HERALD."

DEAR MR. EDITOR,—At the last L.Z.A. Committee Meeting it was decided that a letter should be written for insertion in the HERALD, making known our need of a lady missionary to volunteer for work in Sendamangalam.

While deeply conscious that we must depend entirely on the Lord's guidance, we feel that we should make our need known.

If a sister already trained saw her way clear to serve we should be glad, as this would save a considerable amount of time; but, if needed, we are prepared to assist in the expense of the necessary training.

I am, yours faithfully,

N. SILVESTER.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—I am very pleased to welcome Frederic Haynes to the Corner. We are old friends, aren't we, Fred. There is room in the Corner for more.—Why didn't you come and speak to me, Doris, at the half-yearly meeting? I should have liked to see you.—That reminds me that I expected to see another Doris at Maynard Road on May 1st, but was sorry to learn that she was very ill. I trust she is better now.—Glad to have your letter, Emmie; if I had known that you and the other nieces from Goldsmith Road were at the Maynard Road meeting I should have stayed to speak to you. Hilda tells me that I have eight "nieces" in that Sewing Class and that five of them were present. I wish I had known it.—I did not receive your and Dorothy's answers last month, Hilda, which of course accounts for your marks not appearing. The letter must have been lost or *destroyed* in the post—the latter most likely. Will you both send your answers again? I should not like you to lose marks through no fault of your own.—I tried to find the enclosure you mention in your letter, Kenneth, but didn't succeed.—I have received 8d. in stamps for the Mission, as indicated below by asterisks.

MARKS FOR MAY.—*Seniors* (max. 10).—*Emily Church, *Hilda Cuthbert, *Eunice Fuller, Kenneth Robbins, Hubert Grimes, Colin Church, 8. *Division I.* (max. 10).—*Dorothy Cuthbert, Bessie East, 10; Elsie Ellison, 8; Bertie Sheed, 7; Gladys White, 6. *Division II.* (max. 6).—*Winnie Church, *Dora Haynes, 6; Doris Sheed, *Harold Vine, Fred. Haynes, 5; Cecil Elliott, Gladys Taylor, 4; Robert Booth, 3. *Division III.* (max. 6).—Ivy Robbins, 6; Bernard Farrow, 4; *Florrie Church, 3.

QUESTIONS FOR JUNE.—*Seniors.*—(1) What is the very first qualification for a missionary? (2) In what sense ought *everyone* who has that primary and most important qualification to be a missionary? (3) How would you prove from the Bible that everyone who has that qualification should be, in some way, a missionary? (Don't be afraid of these questions; they only need a little thought.) *Division I.*—( ) Find from a reference Bible the four passages in the Old Testament quoted in Romans xv. 9—12. (2) In Romans xv. 16 there are four words which describe all missionary work; what are they? (3) Can you explain what Paul means in Romans xvi. 5 by "the firstfruits of Achaia unto Christ"? *Division II.*—Read Romans x. 13—15 and, beginning with the last of the *four* questions, give me the five words they suggest—the first two describe missions, the next three describe its effects; and give me the one word which encourages missionaries and which v. 13 suggests. *Division III.*—(1) How was Peter able to make the lame man who sat at the gate of the Temple walk? (see Acts iii. 12—16). (2) In Acts iv. 13 it says that Peter was bold or courageous; when and where was it that he had been a coward? (3) Can you say how he had been made such a bold, courageous missionary?

Have you heard of the "Children's Day" that is to be in India? On June 20th, the Viceroy's birthday, the boys and girls in the hospitals of India are to have a birthday treat. This is Lady Hardinge's idea and she is doing it in gratitude for the preservation of her husband, the Viceroy, from assassination a few months ago. She wanted to give a birthday treat to *all* the little children in India, but this was impossible. Will you remember on June the 20th the little sufferers in Indian hospitals?

Listen to a story I read in *The Foreign Field* (not "Our Foreign Field") a few years ago. It is about an English soldier in India. He looked like a soldier, not a bit like a missionary, and yet he was called *padri sahib*, just as missionaries in the north of India are. He won the name by kneeling down by his cot in the hospital ward when he was hospital orderly. The native ward-boys or hospital servants called him so. They were accustomed to a very different kind

of soldier. This one never swore, and was always singing about Jesus. So they called him *padri sahib* or missionary.

After a while *padri sahib* met the missionary who tells the story, and said, "I'm a *real* missionary now."

"A *real* missionary!" said the other, "but you've been one a long time, ever since you witnessed for Christ, and the ward-boys discovered that you had been with Jesus."

"But I'm doing real missionary work."

"Have you been learning the language?"

"No, I'm afraid I can't do that; but I've found out a way of doing missionary work, though I know only a few words of Hindustani."

"Tell me all about it."

"It was this way you see, sir. I wanted to tell the ward-boys about Jesus, but I couldn't make them understand. So I went to a missionary and got a pile of Gospels and tracts in Urdu, Punjabi, and Pushtu, and I gave them to the boys to read. I had to have them in different languages, for the boys said, 'Me want Urdu,' 'Me want Punjabi.' Then the other natives in the barracks began to ask me for books, and I gave some to them. Then I got another bigger pile, and went out into the city and gave them to natives in the streets and the shops. At first they couldn't understand what a soldier was doing, giving out papers. I expect they thought they were about a circus, or a patent medicine. But, when they read them, they too began to call me *padri sahib*, and, as I go along the streets, they all salaam me and ask me for more. I never go out to distribute those tracts without asking God to bless them. You see, I don't even know what they say; but my Master does."

Wasn't he a real missionary? As the missionary said to himself, while listening to him and watching his glowing face, he was "on fire for Christ." This is the missionary spirit. I wish we all had more of it. We can all do *something* to spread the knowledge of Jesus if we are on fire for Him.

Your affectionate UNCLE JOHN.



NET FISHING NEAR MADRAS.

A WORD TO THE FRIENDS OF

The Herald.

The Friends of THE HERALD would probably like to know what the financial progress of the Magazine has been during the first half of the Current Financial year.

The cost of printing and postage from October, 1912, to March, 1913, has been £85 8s. 1d., while the receipts for the same period have amounted to only £56 18s. 2d., leaving a deficiency for the half year of £28 9s. 11d., a loss which falls upon the General Fund.

The Circulation of the Magazine is amply sufficient to pay all expenses and to provide a good Donation to the General Fund, if all Subscriptions were paid.

PASTOR W. CHISNALL,

The Secretary of The Strict Baptist Mission,

Will be glad to

PREACH and LECTURE

On behalf of the Mission in any part of the Country.

THE COUNCIL URGE OUR CHURCHES TO SECURE HIS SERVICES.

Apply to him at

"WOODVILLE," THE GROVE, ISLEWORTH, MIDDLESEX.

THE MISSION'S PUBLICATIONS.

"How the Gospel First Came to the Mountains of Death." The Story Told in Pictures by J. M. BRAND. A Handsomely Illustrated Pamphlet. Price 6d. net, by post 7½d.

"Barley Loaves." By Mrs. BOOTH. A Missionary Leaflet for Enclosing in Letters. 12 copies, post free, 6d.

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"Gospel Work Amongst the Tamils." By ERNEST A. BOOTH. One Penny.

Picture Postcards (First, Second, and Third Series), Illustrating the Mission's Work in India, may be had in packets of 12, price 6d., post free.

Hymn Sheets for Special Services may be had at 1/- per 100. Postage 2d. extra.

Annual Reports can be obtained of the Secretary, W. CHISNALL, Woodville, The Grove, Isleworth, Middlesex; or from the Publishers, R. BANKS AND SON, Racquet Court, Fleet Street, E.C.

LIST OF SUBSCRIPTIONS

Received from April 11th to May 10th, 1913.

"Freely ye have received, freely give."

General Fund.

	£	s.	d.
Birthday Gift, April 13	1	.	.
Maidstone, Providence Cards ...		6	3
Woolburn Green, Ebenezer–			
Y. P. M. (box)		9	3
S. S.	2	6	10
Friend, per A. J. R....	10	0	0
Over, Sewing Class		3	6
Norwich, Orford Hill S.S.		7	3
Blackburn–			
Mr. W. Horn ...		5	
Mr. J. H. Hindle		5	
Mr. J. Bowker		5	.
Mr. A. H. Hindle ...		2	6
Mr. Thos. Nutter ...		2	6
Miss E. L. Cooper (Communion Service)	3	.	.
Miss R. M. Feilder ...		5	.
Half-yearly Meeting	25	13	6½
Half-yearly Meeting Profit on Tea ...	2	.	.
Interest on Deposit...	28	9	6
„ „ Consols...	2	13	2

General Fund (*cont.*).

	£	s.	d.
Walworth, Surrey Tabernacle S.S. ...		10	6
Watford, Tabernacle S.S.	4	1	.
Chatham, Enon S.S.		10	.
Arbuthnot's dividend received in India	3	10	.
Soho		11	.
Sturry, S.S.		5	9
W. H., Ashdon ...		5	.
Stratford, Gurney Road, Qtly. Subs.	1	.	6
Ramsey S.S.... ...		6	6
Birthday Gift, Apr. 13	3	3	.
„ „ „ 16		2	6
„ „ „ 16		4	.
„ „ 435 ...		2	6
Greenwich, Mr. S. Burfoot ...	1	10	.
Mr. R. W. Reed ...		10	.

"Herald" Fund.

	£	s.	d.
Maidstone, Providence		3	.
Miss H. K. Eggleton		3	.

"Herald" Fund (*cont.*).

	£	s.	d.
Datchet		2	.
Over...		3	.
Norwich, Orford Hill		4	3
S. Neot's		17	.
Hounslow, Zoar ...		7	10
Blackburn		11	11
Bassett Street ...		7	6
Wood Green, Park Ridings		6	.
Stratford, Gurney Road...		15	10
Boro' Green		4	4
O. M. F., Bound Vol.		1	6

Pension Fund.

	£	s.	d.
Interest on Div., 3 per cent. L.C.C....	2	11	11

Madras Boarding School.

	£	s.	d.
Arbuthnot's Dividend Received in India	50		

Hospital.

	£	s.	d.
Miss C. Wilson ...		5	.

ERRATUM.—We regret to find that the following amounts entered under "Southampton" in the May HERALD should have been under "HEDGE END near SOUTHAMPTON," viz. GENERAL FUND: Reports, 1s. 3d.; Boxes, 14s. 6d. HERALD FUND: 10s. 3d.

NOTICES.

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

* * *

ALL APPLICATIONS for Reports, HERALDS, &c., and *changes of address*, to be sent to the Secretary, ***Pastor W. Chisnall, Woodville, The Grove, Isleworth, Middlesex.***

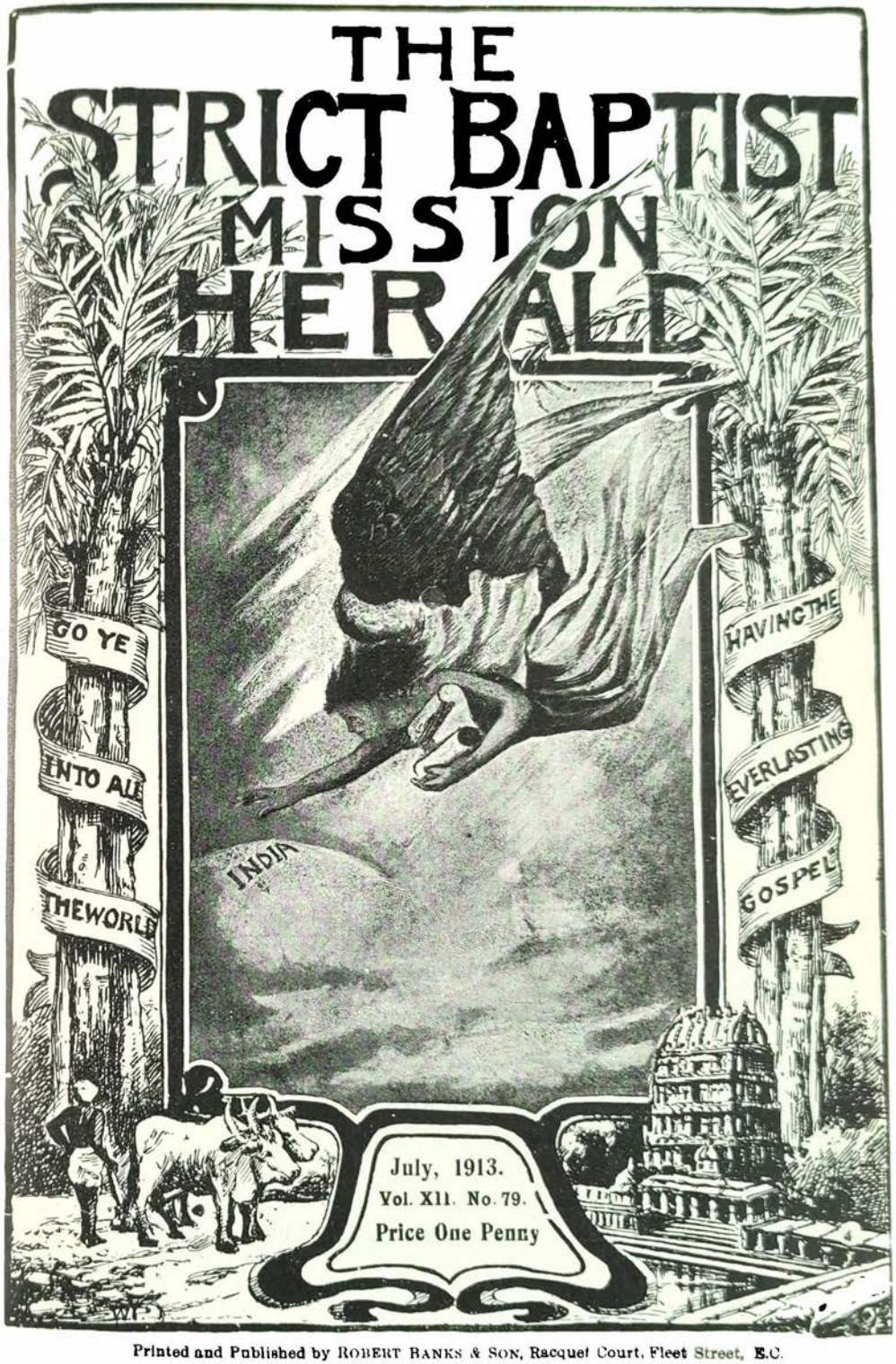
* * *

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

* * *

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

THE STRICT BAPTIST MISSION HERALD



July, 1913.
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CONTENTS.

	PAGE
Current Notes	85
The Emotion of Jesus ...	... 86
The News of the Month ...	... 87
Work Among Village Women	88
A Puzzling Enquirer	90
The Spiritual Results that Follow Our Educational Work	90
The Kolli Mountain Poocharies ..	... 91
Prayer Subjects for July, 1913 ...	93
Greeting and Appeal from Mrs. Elnaugh	93
Meetings	... 94
The Prize Essays	... 94
The Children's Corner	96

THE LADIES' ZENANA AUXILIARY.

THE L.Z.A. FINANCIAL YEAR WILL CLOSE ON JULY 31st, 1913.

MEMBERS and SECRETARIES of BRANCHES

are earnestly asked to send in their

DONATIONS, SUBSCRIPTIONS AND COLLECTIONS

on or before that date,

So that they may be included in this year's Accounts.

MONEYS RECEIVED AFTER THAT DATE

cannot be so included.

Please remit to the L.Z.A. Secretary,

MRS. SILVESTER, 9, GALLIA ROAD, HIGHBURY, LONDON, N.

The Strict Baptist Mission HERALD.

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

WE are glad to be able to announce thus early (through the kindness of Mr. C. W. Harris, who received the news by cable) the success of Miss Evelyn C. Harris in her first Tamil Examination, held in June. It will be remembered that her intention of sitting for this Examination last October was frustrated by her serious illness. Since her recovery, in spite of the weakness consequent upon enteric fever, she has worked hard to attain this result. We warmly congratulate her, her friends and the Mission.

May we draw special attention to the date of the Annual Meeting, October 28th, and to the fact that it will be held at Mount Zion, St. John's Wood Road, by the kind permission of the Deacons and the Church? Despite the fact that none of our missionaries will be present, we anticipate Meetings full of interest, and would ask all friends to endeavour to keep the date free of engagements, and would earnestly ask our Churches and Sunday Schools to kindly arrange their Meetings for another date, if possible.

The HERALD is looking somewhat anxiously to its Readers as the end of its financial year (September 30th) looms in sight. As its advertisement on the cover last month shows, the present deficiency in receipts since last October is very large and, unless its friends are good enough to pay arrears of subscriptions *before the 30th September next*, a heavy loss will fall on the General Fund in this year's accounts.

THE EMOTION OF JESUS.

"HE was *moved* with compassion." How often we have read the words, without perhaps considering their significance! All that the emotion of the heart of the great God-man means must necessarily lie beyond us, but the sacred fact that Jesus, as He looked on sinful, helpless, hopeless humanity was profoundly moved, demands our reverent enquiry.

It is recorded of Him on three occasions. Once it was the sight of one beseeching leper, and at other times of unshepherded, scattered, and fainting multitudes; but whether of an individual or of a multitude it was not only their outer, visible condition which appealed to Him so powerfully, but the inner, spiritual need of which it was the index. He saw the root cause of their sickness and hunger, and the impossibility of any merely human remedy.

And as He looks down to-day from His high throne in heaven upon the vast multitudes, who in their hundreds of millions are still unshepherded, and whose pitiable condition is all the more pitiable in that they are, for the most part, unconscious of it, must we not believe that He, "the same yesterday, to-day, and for ever," is "moved with compassion upon *them*"? True, it is a fact that eludes definition and defies understanding, but it is one which goes to the heart and there finds ready acceptance. A soul transformed and constrained by the love of Christ finds no difficulty in believing that Incarnate Love, enthroned in glory, is looking down upon the multitudes to-day in infinite compassion. Questions, of course, arise which the mind cannot answer, but which do not prevent the heart clinging to the fact as one of the greatest characteristics of our great High Priest, Who "can have compassion on the ignorant and them that are out of the way."

And if the sacred emotion of our Lord claims our reverent regard it is also intended to *direct our gaze*. What He saw, He would have us see, as far as possible. Having won our attention by the emotion of His heart He seems to point to that which caused it, and to say, "Lift up your eyes and look on the fields"—the vast fields of Christless humanity, and see *their* unshepherded condition—"and pray ye the Lord of the harvest that He would send forth labourers into His harvest." He would have us look at the multitudes until *our* hearts are moved in some degree as His was.

Surely this Divine emotion lies behind the words of His great Commission, and, in so far as we are in sympathetic touch with Him, we shall feel that the plain, simple words of command, "Go ye," vibrate with holy passion. We are not only servants and instruments; we are honoured by being co-workers, and He deigns to present Himself to us as our Example, and to inspire us with some of the energy of compassion which moved His heart.

Our Foreign Field.

The News of the Month.

MADRAS.—*Men's Meetings.*—One thing which has struck me in connection with our men's meetings is that the audiences are composed of younger men than formerly. Both at Semmencheri and Pursawalkam I missed the presence of several old men who used to attend. Humanly speaking, the younger audience contains the more promising material. The meeting at Egmore was the best I have attended there. Apollos delivered a very impressive address from the words, "The devils also believe and shudder." This was listened to with marked attention.

Baptism.—On the first Lord's-day in May I had the pleasure of baptizing a convert named Savarinathan. He hails from Semmencheri, and attended our men's meetings there. Some months ago he went to Burmah, where he contracted a dangerous fever. Whilst he was seriously ill he earnestly sought the Lord, and was conscious of the presence and power of Christ. At this time, also, he determined that if spared he would profess his faith in the Lord Jesus.

Sunday School Scene.—The senior teacher stood in front of the whole school at the close of the lesson and called the roll. By his side stood a lad holding a missionary box. As the names were called, each scholar was given an opportunity of putting something in the box. (The usual contribution is one pie, which equals one-twelfth of a penny.) On her name being called, a serious-faced caste girl in the Infant Class stepped forward and placed her offering in the box. Then, in quite an old-fashioned way, she said that her elder brother, who was unable to attend school that day, had sent his offering, which she then placed in the box in addition to her own. (*There is a lesson here for some of us.*) E. A. BOOTH.

THE NAMAKAL FIELD.—We are very grieved and not a little disappointed to hear of the physician's verdict concerning Mrs. Elnaugh's health. Our prayer now is that the Lord may graciously sustain her in this severe trial and grant her a career of great usefulness in the homeland.

We remember also the L.Z.A. in the great disappointment they have suffered, and pray they may have all encouragement and guidance in their new difficulty. The delay has been long, the need has increased, and in it all we look up to the Master of the work for Him to fill the vacant place.

A new school has been opened at Muttanchetty. Mohammedans and Hindus, high-castes and non-castes, had for some time requested of us a teacher.

Our Gospel Extension Society has so far grown that it is now supporting a Bible-woman as well as the Pavittram School.

Mr. Brand is at present with us in Sendamangalam preparing for the erection of the new house on the Kolli Mountains.

Our workers are now having their hot-weather vacation. Since the latter part of March our maximum shade temperature has kept between 102 deg. and 108 deg, so that a break from active work is acceptable.

The school buildings at Bodireddipatti and Palayapalayam are now complete. We hope to hold the opening services at the close of the vacation. D. MORLING.

Work Among Village Women.

WE have lately been making another special effort to bring the Gospel before the women in certain villages near Madras; several days last week were devoted to this object.

Instead of doing our usual house-to-house visiting, each woman in her own particular district, four or five of our Bible-women were instructed to meet me at an appointed spot, when, after a few minutes of prayer, we sallied forth and held open-air meetings. We knew that our audiences would consist almost entirely of women and children, as we chose a time when most of the men would be away at work. Our method was for some of us to find a shady spot, sit down there, and begin to sing a lyric or hymn, while the others went round trying to induce the women to come out and hear us; then as soon as a fair number had collected we began to address them.



MISS ELLIOTT EVANGELISING IN MADRAS VILLAGES.

On Monday, May 5th, we arrived at the non-caste village in Ayanapuram just at mid-day. A large number of the women here are employed as builders' coolies, so the only opportunity we have of teaching them is when they come home for their food at noon.

We sang and addressed them alternately till 1 o'clock, when they were obliged to go back to work. These women are of a very degraded, ignorant type, whose only idea of worship is that of making offerings to devils. Their conception of God and of sin is so distorted that one always wonders what impression our teaching conveys to their minds. We spoke as simply as possible, and they listened with attention—some with much eagerness. We trust it may be the means of bringing light and joy into some dark hearts. In another part of the village we had a good gathering of about a dozen women, a crowd of children and four men. After one or two short addresses, one of the men asked:

"If the only way of salvation is through Jesus Christ why has God allowed the Indians and other nations to live and die in ignorance of this way all these hundreds of years?"

I believe the man asked the question in all sincerity and with no idea of cavilling; but a night-watchman, who has shown an interest in Christianity for some years, began rebuking him and defending our faith with such vigour that the other men grew angry and taunted him, telling him to "go and fall into the Christian Way." A very heated argument ensued and I feared it might come to blows, but with some difficulty we quieted them, answered their questions, gave them some tracts, and moved on to another place.

On Tuesday we elected to go to Madavakam, a caste village in Kilpauk. After speaking in one or two places we discovered a party of travelling jugglers and actors, who were camping there for a few days. They are of quite a different type of people to our ordinary Tamil folk; their dress is peculiar, and their nomadic manner of life more so. Both men and women wear heavy jewellery, and the women load their necks with strings of large quaint-looking beads. We did not receive a very warm welcome at first, but proceeded to sing a lyric, which gained their attention; afterwards they listened to us for fully an hour with much interest.

Passing on to the non-caste quarter of Lock-cheri we tried to gather an audience, but all the younger women were away at work. We had a good hearing, however, from some of the old people too feeble to do more than stay at home and take care of the children, and on leaving they said, "Next time come at 1 o'clock, when the others are home for their food; then they will hear."

Accordingly next day, at 1 o'clock, we visited Lock-cheri again. While the Bible-women went round getting an audience together I found a seat on a heap of dry clay, and was selecting a suitable hymn when I noticed two small boys hovering about, looking rather uncomfortable. Presently one of them ventured:

"Missy, please don't sit there."

"Why not? it is shady and comfortable here," I replied.

"But you are sitting on the *swami*," burst forth from the two little chaps.

Of course I moved, but the incident opened the way for a little talk on the futility of trusting in a *swami* which could not even defend itself from being sat upon.

At Semmencheri the same day we had most encouraging gatherings of Hindus, Christians, and Mohammedans. They listened well to an appealing address given by Mrs. Booth, who joined us on three afternoons; and a good quantity of Gospel literature was distributed. The potters' village which we visited after was less encouraging; it was getting late, and the women were expecting their husbands home and wanted to get on with their cooking, so we did not stay there long.

On Friday we were at Ayanapuram again and had three good gatherings in the Pariah quarter. One elderly woman was deeply interested, and asked several questions regarding redemption. She remembered our address given on a previous occasion, and wanted to hear more. She could not read, but asked for some tracts that her son might read them to her.

In the caste quarter the women, though curious, were rather shy about coming out to hear us, as several men were standing near; but one by one they drew nearer, and stood behind trees and bushes listening to our talk. Afterward, one or two of the bolder ones came forward and asked if Mrs. Booth would go and see a young woman who was not allowed to go out. She was formerly a zenana pupil and was delighted to meet Mrs. Booth again.

Thus we sow the seed of the kingdom, and pray that the great Lord of the harvest may accept the service, and make it bring forth fruit unto life eternal. O. M. ELLIOTT.

A Puzzling Enquirer.

FOR some months Manicam Mudaliyar has been regularly attending our services at Ayanapuram. He is the only caste Hindu from that village who has done so, and he has been subjected to much criticism and ridicule in consequence. But he persists in attending the Sunday service and mid-week prayer meeting.

Recently I gave him a copy of our Tamil Scripture Catechism and this at once interested him. He has raised many queries about the Questions and Answers which strike a Western mind as curious, and remind one that the view-point of the Eastern mind differs from that of the Western. And there is certainly nothing Western about Manicam. He is of the East Eastern. As he sits in chapel his dress and attitude mark him off at once from the Indian Christians. At our weekly prayer meeting at Ayanapuram, in the course of a recent address I happened to say, "Which is the best way of showing that a wall built crookedly is not straight?" It was rather disconcerting when Manicam's harsh voice answered in amused reply.

The other Sunday, after I had been preaching at Ayanapuram, Manicam said that he wished to have an interview with me at the Mission House, and asked me to make an appointment. I arranged the day and hour, but Manicam did not keep the engagement. On seeing him some days later I reminded him of this. He most gravely told me that just as he was leaving his house to visit me a cat ran across his path. Hindus regard this as an unlucky omen, and Manicam immediately turned back, because (to use his own words to me) he knew that no good would come out of the interview after such a warning.

It is difficult to say just what stage Manicam has reached. So far as one can gather he believes that there is only one true God, and that the worship of idols is useless. He still has great faith in the merit of alms-giving, a subject which I discussed with him on a recent Sunday morning. He has not made a profession of Christianity, but he has set at defiance the usages of his caste in attending Christian worship. Concerning him one of our preachers says, "He has a deep mind." E. A. BOOTH.

The Spiritual Results that Follow Our Educational Work.

IT has been said that for missionaries to engage in educational work is waste of time, and therefore wrong. Critics are not wanting who complain of the great amount of money spent upon the salaries of mission teachers. They say that the money given to the Missionary Society is given for the purpose of preaching the Gospel, not of teaching reading and arithmetic. They point out that, while the missionary is supervising the numerous schools under his charge, he might be preaching the Gospel to Hindus. They conclude that the cause of missions would be furthered, both at home and in heathen countries, if the missionary ceased to offer secular instruction to the heathen and closed the doors of his schools except during the time for the Scripture lesson.

Now, what is the justification that we can plead for our missionary educational work? The answer to this question may be given in six short paragraphs.

1. The Gospel of Jesus Christ in its very nature is an educational force. Our Lord said He was the LIGHT of the world. Just as the Light of the

world dispels the darkness of sin, so the light of a Christian education dispels the darkness of superstition.

2. Education is the handmaid of the Gospel. A heathen man who does not know how to read may be converted, but he cannot read his Bible. He needs the ministry of education, the handmaid of the Gospel.

3. A secular education is the price that we have to pay for the listening ear. It is easy to say, "Stop the secular instruction and retain the Scripture teaching"; but the truth is that, unless secular teaching were given, there would be very few Sunday scholars to teach. Hindu parents do not mind tolerating the Scripture lesson that is given to their children for the sake of the secular instruction that accompanies it. But they allow us to teach their children about Christ only on the condition that we teach them also geography and arithmetic. Missionaries are quite content with the bargain, for their experience is that the bargain is a spiritually profitable one.

4. Education is the magnet that draws thousands of Hindu and Mohammedan children within the influence of the Christian teacher. Even apart from the definite religious instruction, the Christian "atmosphere" of the school counts for much. The factor that is next in importance to—sometimes more important than—the influence of a man's parents in forming his character is the influence of his teacher. We are able to determine the character of this very important factor in thousands of lives by providing a Christian teacher.

5. Education is to the Gospel what John the Baptist was to Christ; it goes before to prepare the way—to make straight in the desert a highway for our God. By its means, mountains of prejudice are removed and deep valleys of misconception are levelled up. The crooked is made straight and the rough places are made plain. When an illiterate heathen, or even a literate heathen who has not received a Christian education, becomes converted, he usually needs a considerable amount of instruction before he can be baptized and enter into the various services of a Christian congregation. But in the case of a convert who has received his education at a Mission School, very little instruction is needed. He already knows the significance of the acts of Christian worship, of Baptism and the Lord's Supper, and, best of all, he has a good acquaintance with the Scriptures, and particularly with the life of Christ.

6. The spiritual results that follow abundantly justify our educational work. During the past twelve months, sixteen persons have been baptized and joined the Vepery Tamil Church. Of these sixteen, fifteen have passed through Christian schools, and thirteen were converted either at school or shortly after leaving. The inference to be drawn from these facts is surely that Christian education is a powerful evangelistic agent. The criticisms referred to at the beginning of this article are superficial and misleading. The wise course is to recognise thankfully that Christian education is a method of evangelism that has received the Divine seal, and to make use of this method more extensively and more efficiently.

J. M. BRAND.

The Kolli Mountain Poocharies.

THE *poochari* is the village priest. His business is to see that the demons that are feared and worshipped by the people retain their ascendency. He is the manufacturer and retailer of nearly all the grotesque and horrible stories that are whispered tremblingly from mouth to mouth concerning the doings of Kattru, Kuruppu, and the rest of the fiends that lurk in every wood.

His profession is a paying one, and his most exhorbitant demands are satisfied by the black superstition of the people. He may often be seen stalking silently at the head of a line of a dozen men. He is taking them to

some lonely, rude temple, dreadfully situated under beetling crags in the depths of the forest. There the offended demon will be propitiated by a sacrifice, the offering up of which will be a profitable transaction for the poochari.

The poocharies are the natural enemies of the missionary, for if the missionary's purpose is accomplished the poochari's livelihood disappears. Fortunately, the number of poocharies on the Kolli Mountains is not large, there being usually only one to every dozen or twenty villages, but their opposition to the Gospel is deadly and powerful. Their long experience of trading on the superstition of the people has made them very crafty, and their servility in the presence of the missionary is a mask that conceals the features of hatred and dread. When I go to preach in the large hill village of Kirangadu, the poochari presents me with plantains and brings his string bed so that I may rest; but after my departure he uses every endeavour to dissuade the people from believing the Gospel.

Both Mr. Morling and I have made earnest efforts to win the friendship and confidence of the Sugar Village poochari. In consideration of money payments this man superintended the work of thatching the mission building, himself calling workmen and arranging for the bringing of the long jungle grass for the thatch. Owning two little mud huts, he turned out of the one he was occupying when I arrived and for the past month or more has allowed me to live there. But this appearance of friendship is superficial. It was he who industriously circulated a report that the demoness Kongalahee had destroyed me for profaning her temple by my presence. My long absence from the Kollis while on furlough in England and while in Madras gave sanction to the report, and on my arrival here six weeks ago I found many people gazing at me as if I had returned from the dead. It was only last week that another proof transpired of the poochari's enmity. It happened thus—rain is needed just now on the hills, and the amount that has fallen up to the present is insufficient for the ripening of the crops. As I was walking through the fields three men fell in with me and opened a conversation on farming prospects. Presently one of the men said quite innocently, "*Poochari says that you have forbidden the rain to fall this month. Is it true?*

Will you join us in praying for the conversion of the poochari of Sugar Village. His becoming a Christian would make a great impression upon the people whom he has held down for so long. J. M. BRAND.



Photo by KONDAMPATTI SCHOOL. [*Mr. Morling.*

OUR HOME CHURCHES.

Prayer Subjects for July, 1913.

"In everything by prayer and supplication with thanksgiving let your requests be made known unto God."

Week beginning—

SUNDAY, 6th.—Prayer for abundant blessing on our educational missionary work (see page 90).

SUNDAY, 13th.—Prayer for Manicam Mudaliyar (see page 90).

SUNDAY, 20th.—Prayer for the success of the new Muttanchetty school in the Namakal Field (see page 87).

SUNDAY, 27th.—Prayer for the *poochari* of Sugar Village in the Kolli Hills.

Greeting and Appeal from Mrs. Elnaugh.

MY OWN DEAR FRIENDS,—To many of you I am indebted for sweet letters of sympathy, and to many more for prayerful interest. And now as health and strength are returning I would that you should know how really your sympathy has helped during the days of weakness and of trial. Will each friend please to accept my grateful thanks?

How strange God's ways appear to us as we review the past few months. "Sent out." "Invalided home." "Not wise to return." As never before we think we realise what a true soldier feels like when carried off the battlefield wounded. Put just without the range of danger from the guns, yet not without the range of the sounds of that warfare, his thoughts are numerous and conflicting. The scenes of the need of his comrades of help are ever present with him; and oh! how he longs to be at their side, to lift his arm, if only feebly, to help win some spot of vantage. Better far, he thinks, to have died on the field than to be "merely wounded" and useless. Yet for oneself, whilst such an experience is being passed through in another phase of life, there is added thereto a joy which comes from the knowledge that our glorious Captain can use His soldiers wheresoever they may be, if only they are in conscious fellowship with Himself.

This joy tempers the sorrow. True, we may be outside just that special sphere of conflict, yet if within the circle of His will we may still as truly serve. Thus we pray that this keen disappointment may be revealed to be in the days to come of His divine appointment, that His child in the homeland may be used among you very definitely in some way constantly to stimulate and inspire to still greater things as a mission. But at the present there is that vacant place in that part of the field, and I know not who, but I do know that "someone of somewhere" He, our Leader, is calling. *Is it you?*

We close our eyes to our English surroundings, and we see passing before us in startling vividness multitudes of India's children. Never do we in this land see such crowds congregating together, and we seek to know their quest. On each face is written plainly the story that whatever it is they are terribly in earnest. We ask, and find that they are hastening towards a certain shrine; that there, by performing many ceremonies—among which are acts too obscene, too awful, to find language in words—they hope to propitiate the evil spirits for a short time in this life, at least, and to gain for themselves some degree of merit to enable them to pass through their next birth with a less degree of suffering. Our hearts ache with intolerable aching as we peer into the depths of such hellish black-

ness, and we exclaim, Where are the torch-bearers, the messengers of the Cross, those who should be the carriers of His great love to these poor ignorant children affrighted by the dark? Alas! many are *here* who should be *there*. It is, I know, far easier to sing "Give the winds a mighty voice—Jesus saves," than to put into effect. But how can the winds carry a mighty voice without the consecrated services of redeemed souls?

The thought is solemn that to us individually is given the responsibility of passing on the wondrous tidings that "God so loved the world that He gave." Oh! shall we not let a statement made by Mr. Morling in our last HERALD *saturate* our very beings? We would read it o'er and o'er till we realize to the full its meaning. Listen! He says, "We have before us now three counties with an area of 2,500 square miles and a population of nearly 1,000,000 souls." One million souls! What a parish! And how is it possible for the lonely worker in our Sendamangalam field to touch more than the fringe of that vast area?

We rejoice to know that his sufficiency is of God—that the Holy Spirit's power can cause those few scattered grains in that vast field to spring up and bear fruit a hundredfold. And we rejoice also in knowing that the same power can quicken and arouse to a fuller consecration all His children in this land; that those who should be *there* in the midst of such darkness as light-bearers may arise and go; that those who are left at home may more truly serve, in the days to come, by prayer and devoted effort *here*; that unitedly we may all help give to the winds that mighty voice—the truth that "Jesus saves."

Yours still in His blest service, LILY ELNAUGH.

7, Gainsborough Road, Ipswich, June 6th, 1913.

Meetings.

L.Z.A., Watford Branch.—On June 4th, the Annual Meeting was held in the Schoolroom of the Tabernacle. For three years a number of young girls, under the guidance of Miss Ball, the Secretary, have held a Sewing Class from October to May, making garments for the children in the Mission Schools in India as Christmas gifts. This year, in addition to the garments made being on view, we had a stall of plain and fancy needlework, every article being given in aid of the Mission. In the afternoon Mrs. Freston opened the meeting with a few well-chosen words and prayer was offered. A quiet, happy afternoon was spent in buying, selling, and social chat; also cups of tea and cake were obtainable at a small charge. At 5 o'clock a good number of friends sat down to tea, at which we were delighted to welcome Mrs. Silvester, who gave a helpful address at the meeting for women which was held directly after tea. At 7 o'clock there was a public meeting, over which our Pastor (Mr. C. A. Freston) presided. Mr. Chisnall, whom we always welcome at the Tabernacle, gave an interesting account of the Mission, and of the work of some of the missionaries. During the collection a number of boys and girls, wearing some of the garments made for the Indian children, sang two hymns very nicely. A very hearty vote of thanks was given to Miss Ball and her helpers for the splendid work they had done. At the close of the meeting the friends rallied round the stalls, buying from one and examining the garments for India at another, with a great deal of interest. The proceeds, which amounted to about £9 after expenses were deducted, were divided between the L.Z.A. and the General Fund.—C. P. G.

The Prize Essays.

WE have much pleasure in announcing the results of the Essay competition on David Livingstone. Speaking generally, the essays, although varying greatly in merit, are on the whole very good. Comparing the two sections, Senior and Junior, the average quality of the Junior is decidedly superior to that of the Senior. Altogether we are greatly gratified with the result and are glad to know that we have such good essayists among our young people, several of whom belong to the Children's Corner. We trust

no one will be discouraged because he has not won a prize or attained the place he expected. All have done well, with slight exception, and have shown that they are capable of great improvement with practice. Our very cordial thanks are due and given to our anonymous friend who suggested the competition and who is giving three of the prizes.

In the Senior division we received 6 essays and in the Junior 14. Our kind friend is giving a second prize in the Junior division and another friend is giving the third.

Senior.—Ethel M. McKee, *prize;* Emily Church; Ethel Mayn; Ivy Merritt; Minnie Sharp; Dorothy Woolfenden.

Junior. Doris Farrow, *1st prize;* Eunice Fuller, *2nd prize;* Hubert Grimes, *3rd prize;* John E. Peters, *highly commended;* Lily Denman, *highly commended;* Gilbert Dann, *commended;* Theodora Haynes, good; Robert Booth, good for his age; descriptions good; shows care and interest; Winnie Church, E. Clarke; Elsie Ellison; Lily Jackson; Essie Mayo; Leslie Simmons.

The prizes are as follows:—

Senior: "Everyday Life in the Holy Land," by Rev. James Neil, M.A.

Junior: 1st, "Heroines of Missionary Adventure," by Canon Dawson; 2nd and 3rd, "The Land of the Peaks and the Pampas," by Jesse Page, F.R.G.S.



Photo by] EVENING BY THE PALMS. [*Mrs. Morling.*

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—I have the pleasure of welcoming another young friend whom I know to the Corner this month, Jane Hurren. —Many happy returns, Kathleen; yes, you are now among the Seniors.—I am pleased to have Gladys White and Bessie East's letters. It is pleasant to hear that you like the HERALD and the Corner, Gladys. The references would have been sufficient, Bessie.—Your letter gives me pleasure, Colin. You are quite right; "immediately fly to Jesus"—that is the way to victory in temptation. It is a great lesson to learn, although it looks so simple.—Thank you, Eric, for your illuminated text. If you are 10 you are now in Division II.—I am afraid I misled you and others in Division I., Dorothy, as regards question 2. I should have said "There are *five* words which describe all missionary work in Rom. xv. 16"; they are "Ministering the Gospel of God." However, I have made allowance for this in awarding marks —I have receved 7/8 from you this half year (including 2/4 received this month), which I am sending to the L.Z.A.

MARKS FOR JUNE AND THE HALF-YEAR.—*Seniors* (max. 7).—*Emily Church, 9, 52; *Eunice Fuller, 7, 52; **Hilda Cuthbert, 7, 50 (for April, 6); Hubert Grimes, 6, 50; Colin Church, 7, *45*; **Kenneth Robbins, 6, 43; ******Ruth Waters, 7, 41; Grace Church, 35; Dorothy Woolfenden, 20; Jane Hurren, 6. *Division I.* (max. 8).—**Dorothy Cuthbert, 7, 53 (for April, 10); Elsie Ellison, 6, *45*; *Harold Carter, Kathleen Throssell, 6, 39; Bertie Sheed, 39; Enea Tooke, 6, 38; ***Alma Waters, 7, *34*; Doris Farrow, Irene Hammett, 33; Bessie East, 7, 33; Violet Hammett, 32; Gladys White, 7, *22*; Essie Mayo, 18. *Division II.* (max. 10).—Harold Vine, 8, 45; *Dora Haynes, 8, 44; Robert Booth, 8, 41; ***Annie Waters, 10, 40; *Winnie Church, 7, 41; Cecil Elliott, *34*; Doris Sheed, 32; Gladys Taylor, 21; Alice Woolfenden, 16; Frederic Haynes, 8, 11; Lily Adams, 10; Ida Wightman, 9; Doris Mellor, 7. *Division III.* (max. 6).—***Ivy C. Robbins, *4*, *40*; **Bernard Farrow, 3, 36; *Florrie Church, *4*, 34; Connie Hammett, 26; *Eric Robbins, 3, *25*; Maggie Gillam, Jessie Woolfenden, *4*. Harold Vine and Ivy Robbins took prizes last half-year, so according to rule Dora Haynes and Bernard Farrow take the prizes in Divisions II. and III. I have much pleasure in sending books to Emily Church, Eunice Fuller (who are equal), Dorothy Cuthbert, Dora Haynes, and Bernard Farrow. I am very pleased at the care most of you take in answering and am sorry only because some are not quite regular enough to get a prize. Try again next half-year, those of you who have not been successful this half.

QUESTIONS FOR JULY.—*Seniors.*—What reasons could you give, after reading this month's HERALD, for *educational* missionary work? *Division I.*—1. What do you understand by *educational* missionary work? 2. What is a *poochari?* 3. Why does a *poochari* dislike missionaries? 4. What curious superstition prevented a Hindu from going to see Mr. Booth as he had promised? *Division II.*—1. How was Savarinathan brought to seek Christ? 2. What village does he belong to? 3. Which of our missionaries' fields is his village in? 4. Who baptized him, and when? *Division III.*—1. Where is Mr. Brand now? 2. What is the name of the village he is living in? 3. What two untrue things did a *poochari* tell the people about him?

I am very glad that some of you entered the Essay competition and that some of the prizes have fallen into the Corner. Well done, Cornerites!

Instead of a story, I must draw your attention to what Mr. Booth tells us about the missionary box. Think of it! *Heathen* scholars putting their money into a missionary box! *Do you?* "O yes, of course," you say. But listen again. One of the heathen scholars, unable to come to school, sent his contribution to the missionary box by his *heathen* sister! Do you send your contribution when you are unable to go to Sunday School?

Your affectionate UNCLE JOHN.

PRELIMINARY NOTICE.

The Annual Meeting

OF

The Strict Baptist Mission

WILL (D.V.) BE HELD AT

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

ON

TUESDAY, OCTOBER 28th, 1913.

WILL YOU RESERVE THE DATE?

The COUNCIL would be glad if our CHURCHES and SUNDAY SCHOOLS would kindly endeavour not to arrange Meetings for this date.

PASTOR W. CHISNALL,

The Secretary of The Strict Baptist Mission,

Will be glad to

PREACH and LECTURE

On behalf of the Mission in any part of the Country.

THE COUNCIL URGE OUR CHURCHES TO SECURE HIS SERVICES.

Apply to him at

"WOODVILLE," THE GROVE, ISLEWORTH, MIDDLESEX.

LIST OF SUBSCRIPTIONS

Received from May 11th to June 9th, 1913.

"Freely ye have received, freely give."

General Fund.

	£	s.	d.
St. John's Wood Rd., Mount Zion—			
Mr. R. S. W. Sears	2	2	.
Anon.	5	.	.
West Ham, Tabernacle—			
Kolli Mountains		18	7
Brighton, Prarthana Sabha—			
Mr. S. Botting		10	.
Mr. & Mrs. D. Fisher Boxes:—		10	.
Mr. Bletsoe		2	9
Miss Botting		16	2
Mr. Brooker		1	2½
Mr. A. Cozens		14	.
Mr. E. H. Elliott		5	4½
Mr. & Mrs. D. Fisher		5	1
Mrs. & Miss Fisher		11	10
Mr. W. Gumbrell		2	6
Miss G. Gumbrell		1	.
Mr. Lucas		4	8
Miss Miller		9	2
Monthly Meeting Box	1	4	.
Mr. W. G. Parkhurst		2	6
Mr. Piper		5	.
Miss Haines		3	8
Miss Walder		3	8
Miss Shepherd		1	3
Mr. and Mrs. D. R. Smith		5	.
Tamil Tracts			6
Reports		8	.
Walthamstow, Zion			

General Fund (*cont.*).

	£	s.	d.
S.S.	1	.	7
Sewing Class	1	.	.
Tring, Ebenezer		7	4
Bedmond, Bethesda S.S.		12	11
Erith, Providence S.S.	1	1	.
Friend	7	.	.
Mrs. T. W. Colson		10	.
Mr. H. G. Dann (box)		15	.
Birthday Gift, May 18		4	.
Greenwich, Devonshire Road—			
Reports		4	7
Absent Friend		2	.
Mr. C. S. Wilmshurst (box)		4	6
Tring, Akeman Street—			
Sen. Christian E.	3	4	5
Junior " "		2	.
Friend	12	.	.
Friend	100	.	.
Special Thank-offering	1	.	.
Crawley, Mrs. Bewers (Literature)		1	.
M., per W. C. (box)		11	9
Clapham, Courland Grove—			
S.S. Birthday Box		6	3
Miss Collins (box)		3	6
Stisted, Mr. A. Baker		5	.
Bromley, Mrs. Kent		1	6

"Herald" Fund.

	£	s.	d.
Marylebone, Mt. Zion	1	13	9
Hounslow, Zoar		4	3

"Herald" Fund (*cont.*).

	£	s.	d.
West Ham, Tabernacle		12	.
Brighton, Prarthana Sabha	1	19	9
Kings Langley		14	2
Walthamstow, Zion		13	.
Newcastle		4	.
Newquay, Ebenezer		10	.
Greenwich, Devonshire Road	1	18	11
Waltham, Ebenezer		6	.
Dunstable, Mr. G. Gurney		2	6
Boro' Green		4	2
Wisbech, Miss Ettill		4	.
M., per W. C. (box)		4	6
Clapham, Courland Grove		5	
Ladywell, Whitburn Hall		6	.
Balcombe, Mr. E. C. Bourne		3	.
Bromley, Mrs. Kent		3	6

Pension Fund.

	£	s.	d.
Mr. R. S. W. Sears	1	1	.
3 per cent. London County Consolidated Stock Div.		4	2
3 per cent. London County Consolidated Stock Div.	2	11	11

Medical Fund.

	£	s.	d.
Friend	10	.	.

ERRATUM.—In the February issue, "Brighton, Salem, £2 6s.," should have read, "Brighton, Prarthana Sabha—Misses Bevan, £2 2s.; Thank-offering, 4s."

NOTICES.

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

* * *

ALL APPLICATIONS for Reports, HERALDS, &c., and *changes of address*, to be sent to the Secretary, ***Pastor W. Chisnall, Woodville, The Grove, Isleworth, Middlesex.***

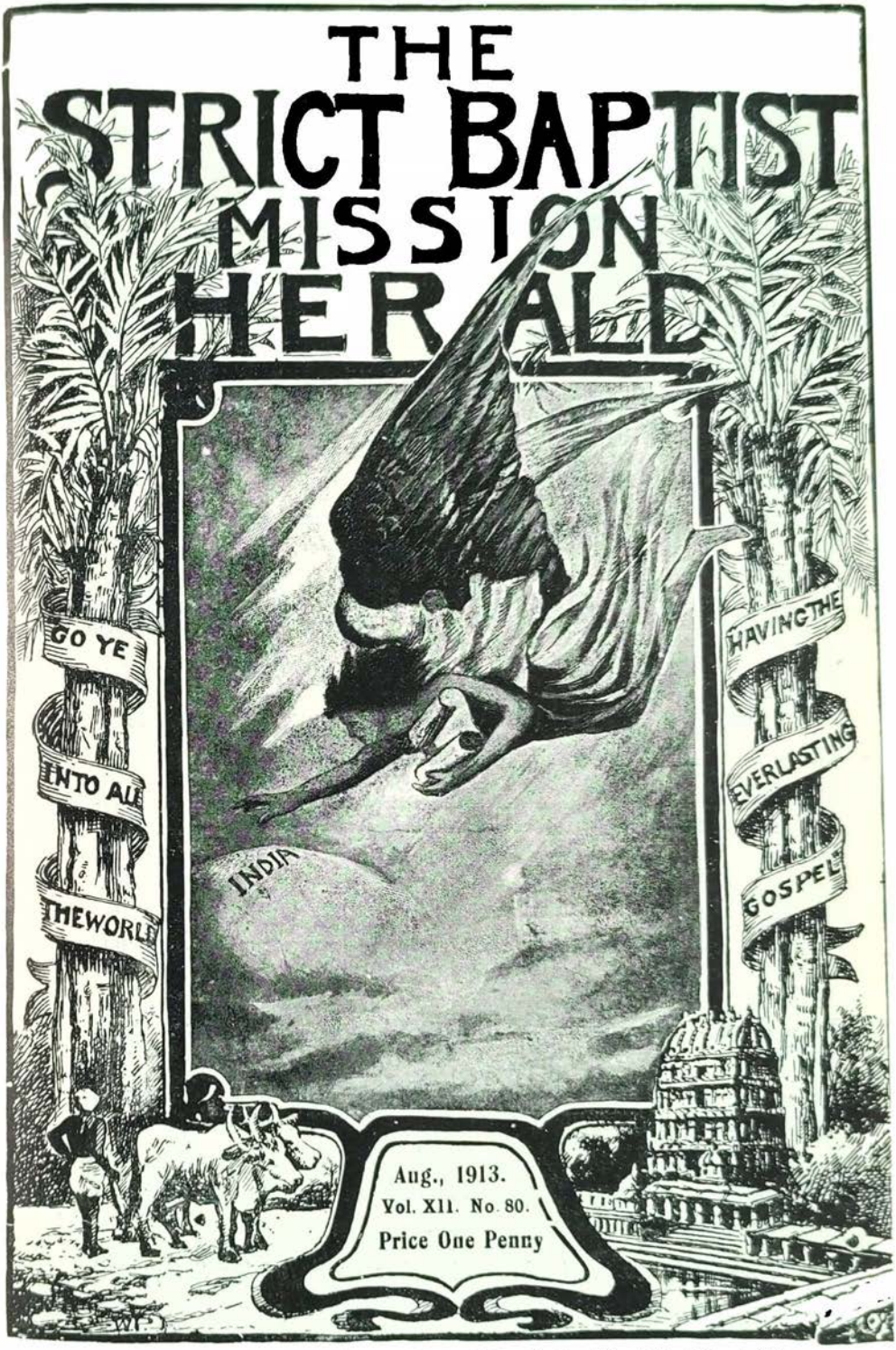
* * *

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

* * *

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

THE STRICT BAPTIST MISSION HERALD



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CONTENTS.

	PAGE
Current Notes	97
"The Heavenly Vision"	98
The News of the Month	99
In Memoriam	100
Dedication Services	101
"When He is Old"	103
"One Question and One Only" ...	103
Prayer Subjects for August, 1913	105
A Missionary Talk with our Young People	105
Bethesda Chapel, Ipswich	106
Livingstone College	107
The Children's Corner	108

The 52nd Annual Meeting

OF

The Strict Baptist Mission

WILL (D.V.) BE HELD AT

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

ON

TUESDAY, OCTOBER 28th, 1913.

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

THE ANNUAL GENERAL MEETING

of the Members of the Incorporated Society
will be held at the same date and place at 2 p.m.

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

N.B.—The Financial Year will close on September 30th, 1913.

The Strict Baptist Mission HERALD.

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

VOL. XII.] AUGUST, 1913. [*New Series*, No 80

CURRENT NOTES.

NO one, we think, who reads the account of the Home-call of two of our Madras converts which appears this month, can question either the fact that our work in India is of God, or the value of the varied forms which our evangelism takes. We may esteem it a privilege to take any part in maintaining such work, and to join in prayer for its spiritual success. We hold the ropes by the prayer end and the money end. The prayer end is the more important and we therefore commend the monthly prayer subjects to all our readers.

"Cast up, cast up the highway," occurs to us as we read the news of the projected Compulsory Elementary Education Act in India. Its far-reaching effects, direct and indirect, no one can foresee; but everyone who desires that the Word may have "free course" will hail it as the highway of the Gospel, and recognise the preparation of Divine Providence for the progress of Divine Grace. Should we not pray for it, particularly in view of the illustrations of its value which our own Mission affords?

The brief history of Palayapalayam School in the Namakal Field reminds us that East is not West, and that the missionary's difficulties in opening a village school demand a great deal of ingenuity and patience. This low-caste school began its mission towards the end of last year in a cowshed, and has been carried on in spite of the opposition of the high-caste people. It is interesting to learn this month how they were induced to attend the opening service in the new school.

"THE HEAVENLY VISION."

PAUL is standing before Agrippa and Festus defending himself against the charges of the Jews. His defence is a simple but vivid account of his conversion and its results. The glory of the ascended Saviour had shone upon him with "a light above the brightness of the sun," and in that moment Jesus had been "revealed in him," and he received "the light of the knowledge of the glory of God." Twenty years had passed, and, with the scene still glowing in his memory, and the image of the Lord still shining in his heart with unfaded splendour, he calls it "the heavenly vision."

It was a display of majestic lordship as well as of matchless grace. Paul had seen the Lord not only in the condescension of His love, but in the supremacy of His authority and power, and both had captivated his soul. The glory of it all had arrested and transformed him. Mercy so great from Him whom he had hated and persecuted, and who could have crushed him evoked his heart's deepest gratitude, and he was thenceforth held in happiest bondage. "What wilt Thou have me to do?" It was the moment of commission as well as of conversion; while receiving salvation he was appointed its herald, and received his glorious Master's sealed orders: "It shall be told thee what thou must do." "Whereupon," he says, "I was not disobedient to the heavenly vision."

Have *we* not seen the heavenly vision? Have we not, at least, seen Jesus by faith? Have we not received mercy as great? Has not His glory blinded us to the tinsel glories of earth? Does He not bear the same relation to us, and do we not owe the same ready obedience to His sovereign authority and gracious commands? And have we not received the same great Commission?

Perhaps the vision has faded somewhat and we cannot sing with all the old-time fervour:

> "Through floods and flames if Jesus lead
> I'll follow where He goes."

If so, let us ask for its renewal; and the sight of our adorable Lord will revive the graces of the Spirit, those evidences of vigorous spiritual life which are the necessary accompaniments of all Christian service. Gratitude, humility, faith and love will revive in the sunshine of the Lord's conscious presence. We shall be filled with confidence and courage, and our work will be a joy and inspiration instead of a heavy burden. Our service will be divested of self and legal works and become true evangelical obedience, while we shall be looking with confident expectation for trophies of sovereign grace.

Our Foreign Field.

The News of the Month.

MADRAS.—Having so recently returned from England we did not go to the Hills during the hot season. We have experienced some high temperatures, a maximum of 109° in the day and a minimum of 86° at night. Just what these figures mean in the humid climate of Madras it is impossible to convey to the uninitiated.

In our Day Schools we have 800 scholars on the registers with an average daily attendance of 600. To have a quarter of the scholars absent each day is a very large proportion, but one has to remember that attendance is voluntary and not compulsory. Beyond the persuasion of the Teacher there is no way of securing attendance. Many of the parents are quite indifferent as to whether their children are absent or not.

There is a movement on foot to secure the passage of a law giving the authorities of any District the option of making Elementary Education compulsory within that District. This movement has secured influential support. Should such a law be passed Madras City will be one of the first places where it will be put into operation.

In accordance with our custom our Indian helpers have enjoyed a month's leave from the middle of May to the middle of June. All have now returned to duty.

The East is adopting the methods of the West in many things. We have just had a railway strike in Madras which has greatly disorganised the commerce of the city. E. A. BOOTH.

THE NAMAKAL FIELD.—Our workers finished their summer leave on May 31st.

Our preachers have now entered upon a course of study which we hope may be helpful to them in their work. They will follow a series of lectures on the Epistle to the Romans and a text book on Homiletics.

As will be seen on another page, we have just held the Dedication Services at one of our new schools. The active part taken by a contingent of caste scholars from Tuttikulam is worthy of note. We hope the Dedication Service may mark a turn in the strong tide that has run against this school for several months.

For the first time during our residence in Sendamangalam this town was last week visited by the Government District Officer. We have good reason to believe that this may lead to several much-needed improvements in this backward locality.

During the past month Mr. Brand has been much in Sendamangalam superintending the construction of his house for the Kolli Hills. We have all appreciated the help that he has given us in our chapel services.

Some of the methods of burglars in this country are exceedingly crude. One is to throw stones from a near hiding-place on the door or roof of the house to be broken into, in order to drive away the occupants or to thoroughly frighten them. The thieves then come and carry off what they can find.

This ruse has been several times adopted at the small mission house where Preacher Christian lives. Complaints to the police only elicited from them the advice, "Lend your revolver to your Preacher for him to fire into the air. They will at once go away." Not till we had carried out for our Preacher this noble advice, and roundly threatened the hiding, unseen rascals, did they stop this unpleasant practice. D. MORLING.

In Memoriam.



P. M. MARK.

ON May 30th our brother P. M. Mark passed to his eternal rest. He was one of the most patient, gentle, and consistent Christians I have known. For two long, weary years that insidious fever known as "Kalar Azar," sapped his strength, until his body was nearly fleshless. Seeing the wasting character of the disease it is surprising that he survived so long. When last I visited Mark in hospital he was extremely weak and had lost desire to live any longer.

In answer to my question, he said that he had no fear of death, and his eyes filled with tears as I spoke to him of the Lord as our Shepherd Who will never forsake us. A few days after he expressed a strong desire to be taken to his own home. His wish was complied with, and the next morning at sunrise he died.

P. M. Mark was born of heathen parents. He attended our School at Kilpauk when quite a small boy. As long ago as 1902, whilst still a heathen, he secured the highest possible number of marks in the Scripture examination. In the HERALD for November, 1902, his portrait appears on page 87, with the following words :—

"Let us pray that this bright heathen lad, who so readily learns about Jesus, may have his heart so wrought upon by the Holy Spirit, that before he leaves School and passes outside the circle of direct Christian influence and teaching he shall become a true disciple of Christ."

This prayer was answered. God's blessing rested on the Scripture teaching given in the School, and Mark was brought to a saving knowledge of the Lord Jesus. For some time he was a secret disciple, but in 1906 he publicly confessed his faith, and was baptized by Mr. Morling at Vepery.

In due course we sent him to the Government Training School, and after he had completed his course he was appointed a Teacher on the S.B.M. staff in 1907. He proved an efficient Teacher. His example and influence at home were greatly blessed of God, and he was the means of bringing his elder brother, Dyriam, to the Lord.

We laid his body to rest at sunset on May 30th. The very large company that gathered around the grave showed the esteem in which Mark was held. Amongst them was Canon Goldsmith, who had visited him in hospital. One of the members of the Singing Band, to which Mark belonged, sang a most plaintive lyric over the open grave. I embraced the opportunity of delivering the Gospel message by the graveside, and then committed "dust to dust."

* o o o

JOSHUA SAVARIMUTTU.—From early days we have been acquainted with the line, "God moves in a mysterious way," and as time passes this truth receives many confirmations. Last month's Notes in the HERALD contained the information that Joshua Savarinathan had been baptized and received into Church fellowship. This month it is my sad duty to record that our brother died within three weeks of his baptism.

We first came into contact with Savarinathan through our Men's

Meeting at Semmencheri. In an interview I had recently with him, he told me that he had a desire to speak to me about baptism before I left India on my last furlough, but he did not do so. Some time after he spoke to Mr. Brand, but had to leave for Burmah hurriedly to take up an appointment. Mr. Brand regarded Savarinathan as very hopeful, and handed his name to me on my return to Madras.

Savarinathan came back from Burmah greatly weakened by an attack of jungle fever. During a talk I had with him, he told me of his spiritual experiences. He spoke with the accent of one who was genuinely sorry for sin and had earnestly sought pardon. His implicit trust in Christ Jesus as his Saviour was very pronounced, and his testimony was encouraging to those who had sown the Gospel seed.

About two weeks after his baptism Savarinathan had a fresh attack of fever and was too weak to survive it. He passed away in hospital. A goodly number of friends attended his funeral, and I spoke the word of life to them at the graveside. ERNEST A. BOOTH.

Dedication Services.

LAST year, in the December HERALD, we gave a picture of our Palayapalayam School being held in a cowshed. Space there was so limited that the boys pursued their studies sitting side by side with the docile cows. I hear that when the peon of the Sub-Assistant Inspector of Schools announced to the Teacher the arrival of his master, forthwith all the boys removed to an adjoining refuse heap, and that this proud Brahmin official, sole occupant of the school, examined the scholars as they stood amidst the rubbish. The evolution of some mission schools and chapels would make interesting reading, and so far as accommodation is concerned, Palayapalayam can now boast of better conditions.

The present building, surrounded by dirty, tumble-down huts, forms a real picture, and I am sorry I cannot properly reproduce it for you. It consists of school-room and Teacher's house, the whole having a length of sixty-five feet and a width of fifteen feet. The foundations and part of the superstructure are of stone, the upper walls of earth, while the roof is of bamboos and maize straw. The walls are plastered in clay and white-washed. There is room now for the proudest Brahmin to conduct his examination in an orderly fashion.

This school was started especially for the outcastes, and during the past three months we have experienced no little difficulty through the opposition of their superior neighbours. So when arrangements were made last week for the Dedication Service, we determined to make some extra effort and draw the caste people into our meeting. On Tuesday morning, June 10th, a number of workers from the other stations and ourselves gathered outside the new building and started in procession round the village. In front was a strong contingent of scholars from Tuttikulam, who formed an excellent choir. One Teacher ground away at his fiddle, a Hindu friend thumped on his tom-tom, a monitor lad kept time with a kind of cymbal; in this fashion we marched round all the main streets of the village singing, "We will gain the victory; Through the blood of Jesus we will gain the victory." At every street corner we halted, a brother read aloud about two verses of Scripture, and again we struck up with "Oh, what joy I've found! Oh, what joy I've found! Jesus, my King, has taken all my sins away."

We returned to the school, and soon our brightest expectations were fulfilled, for though no one would be seen to actually join our procession, yet the people soon followed, and the building was crowded even beyond the doors. Here the praise service was most inspiring, and the people



PALAYAPALAYAM SCHOOL.

followed very intelligently the prayer and the two brief addresses. After the Tuttikulam boys had rendered an anthem to the honour of "Jesus, my Precious Jewel," and the missionary had pronounced the Benediction, plantains, peas, etc., were distributed to the scholars, and betel and nuts to the adults. A happy meeting was brought to a close by our well sprinkling all present with rose-water, and handing round the brass bowl of fragrant sandal paste. D. MORLING.

"When He is Old."

ON the occasion of my first visit to Koluttur after my furlough I went to the home of the headman of the village. He was dozing on the verandah. I had not seen him for a year, and I rallied him with sleeping in the daytime. When the old man stood up to receive me, I could plainly see the reason for this change in his habits. The man who was strong, hearty and active when last I saw him, was now weak and tottering. There was a glassy look in his eyes which told of approaching dissolution. He seems to have become old quite suddenly. When I asked him his age he said, "I am the elder brother of the man who died in the opposite house last year, and he was 70." I sat on the verandah, but in spite of his weakness the old man insisted on searching for a stool, and only after he had seen me seated thereon would he settle down for a talk. I asked him about God, and he told me there is only one God—Narayanan. I endeavoured to give him right ideas about this, and then talked to him about sin and salvation. The old man listened like a child as I spoke to him in the simplest possible way about these vital questions. In previous years I had spoken to him, but he did not listen then as now.

Unless we believe in the power of God what waste of time such work would be. Here is a man who for seventy long years has been saturated in the beliefs and practices of Hinduism, and only occasionally during his closing years has heard of the one true God, and the only way of salvation. Reason asks, "Can a man be born again when he is old?" and she replies that it is not reasonable to suppose that the beliefs and practices which have been followed for nearly three-quarters of a century can be abandoned. Faith, on the other hand, says "It can be done," and points to instances where it has been done. But even faith, in the presence of such a problem as I faced that morning in Koluttur, can only say "Yes" as she looks away from all human endeavour and environment to God, with whom all things are possible. E. A. BOOTH.

"One Question and One Only."

IN the foreground picture an Indian railway station, with a number of bullock-carts ranged in front waiting for fares. From various parts passengers are gravitating in leisurely fashion towards the railway station. In the background an Indian bazaar, where such delicacies as sweetmeats, betel and nut, cheroots and lemonade, are for sale.

In the midst a crowd of Hindus is gathered in a semi-circle around a missionary and two Indian Christian preachers. The singing of a lyric attracted the audience, and they stay to listen to a Gospel message which each preacher delivers in his own way. The sale of Scripture portions and the distribution of Tamil tracts is attended to between the addresses.

Presently a young Mohammedan says that he wishes to ask "one question and one only." He is asked to state his question, and within a few seconds he rattles off many questions with considerable gusto. Evidently it is not the first time he has asked "one question and one only."

Among other things he wishes to know "How many gods are there?" "If there is only one God, and He is a Spirit without body, how is it that the preachers have been talking about Jesus Christ, who was a man and

had a body like us, and have told us that we should worship Him and that only through Him can salvation be obtained ?"

Without waiting for a reply to these questions the Mohammedan proceeds to state his view of these matters to the crowd.

Presently an old Hindu essays to answer the Mohammedan, and we think it well to bide our time and let the audience hear the debate between these two. The Hindu says, "The one whom you call Allah, whom we Hindus call Krishna, the Christians call Christ; they are all one and the same only."

The Mohammedan does not assent to this comfortable sort of doctrine and begins asking the Hindu about his many different gods. Words then become sharper, the point at issue between Hindu and Mohammedan being one God or many.

After a short time the Hindu advises the Mohammedan to go home and leave the Christian preachers alone. "They have come to give good advice; why should you trouble them ?"

This controversy leads to a considerable increase in our audience, and at an opportune moment I endeavour to answer the question of the Mohammedan. I follow this by asking him some questions about sin and atonement. He admits that he is a sinner, but claims that by good works he can wipe out his sins and merit heaven. Here again we join issue, and I embrace the opportunity of explaining in the hearing of all the teaching of the New Testament on this vital subject.

E. A. BOOTH.



Photo by] BATHING IN THE RIVER CAUVARY. *[Mr. Morling.*

TO OUR READERS.—We are pleased to announce that we have received from Mr. E. A. Booth the first of a series of articles under the title of "IN THE DAYS BEFORE CAREY," which we hope to commence in our September issue.

OUR HOME CHURCHES.

Prayer Subjects for August, 1913.

"Is there anything too hard for Me?"

Week beginning—

SUNDAY, 3rd —For ourselves at home that we may all realise our privilege and responsibility in regard to foreign missionary work, that our hearts may be "moved with compassion," and that we may do all we can to help in sending the Gospel to the heathen.

SUNDAY, 10th.—For our missionaries and native workers that they may be preserved and sustained physically and spiritually by their Lord, and that He may give them great success.

SUNDAY, 17th.—Prayer, according to our Lord's command, that He will send more labourers into His harvest.

SUNDAY, 24th.—For our converts that they may grow in grace and knowledge, and that their lives may increasingly bear witness to the power of Divine grace.

SUNDAY, 31st.—That secret disciples may have courage to confess Christ, and that hindrances may be removed.

A Missionary Talk with our Young People.

IT has been impossible during the last few months to resume our one-sided missionary conversations, but I am at last able to break the silence, and shall be glad if my little talk should have the effect of either producing or increasing your interest and activity in foreign missionary work, especially, of course, that of the S.B.M. Great events have been taking place in the world in the meantime and several unexpected ones in our Mission, but before I refer to any of these I want to say a word or two about

The Recent Essay Competition.

I confess it was rather disappointing that so few young people entered the Senior division. I think I may venture to say that, quite apart from the prize offered, those who did not were great losers. The following extract from the letter of the prize-winner (which I trust she will forgive my quoting) will illustrate what I mean :—"Apart from the fact of the prize, however, writing the Essay was most interesting. I quite enjoyed it, for I always admired David Livingtone, though I had never read his life completely. In doing so I profited very much, besides gaining such a beautiful award." I am hopeful that when another Essay Competition is announced, a larger number of our grown-up young people will enter for it. Perhaps one of these days some other friend may offer a prize. As I write these lines I am wondering how many of you are

Prospective Missionaries.

That is to say, how many of you have either definitely heard the Master's call to foreign missionary service or have it more or less laid upon your minds. And I am further wondering whether, if this is the case, you are making any and what preparations for this possible future service. When a lad wants to go to sea, so we are told, he reads and dreams of the sea and learns what he can about it—all on the romantic side, of course. You may say that, like the sea, the best preparation for missionary work is in the mission field. It is true that much can only be learned there, but it is also true that valuable preparation can be made here. Speaking generally,

all the educational equipment you can get, including some foreign language, will be useful. Bible and theological study, coupled with earnest evangelistic work at home, will obviously be fitting preparation, although of course it must be remembered that evangelistic methods in India, especially in the villages, differ from those at home. And then some knowledge, at least, and the more the better, of the history and religions of India. As to the latter, some will tell you that it is needless. That will be because they have never had to present the Gospel to a Hindu or a Mohammedan, and therefore have not realised the difficulty of presenting it intelligibly to those who have never heard it nor of meeting their questions, whether captious or sincere. Let me press upon you the fact that the future of our Mission, from the human point of view, rests with you young people, and that the sooner your preparation begins and the more thorough it is, the better, so far, will your missionary work be. I am not overlooking the Godward side of the matter. Whatever your preparation and qualifications may be, success can, of course, only come from Him. The *most* necessary preparation is that of the heart, and it is the man or woman who lives in fellowship with God who may expect to be the channel of God's saving power to heathen hearts, for Satan's opposition to the Gospel and its emissaries in heathen lands is, if not greater, at least more manifest.

If I refer to the war in

Eastern Europe,

which we hoped was over, it is only for the purpose of reminding you how it has interfered with missionary work among God's ancient people, the Jews, particularly in Adrianople, where the Society for the Propagation of the Gospel among the Jews works. "To the Jew first and also to the Greek." It was a stirring and painful story which Mr. Dressler, their missionary, had to tell at the 70th anniversary of the Society in May last. He and his wife were in Adrianople all through the seige and returned to England when the seige was raised to recuperate after the severe strain. In constant danger and alarm from bursting shells they had to sleep in a cellar for seven weeks, while as for other privations some idea may be formed from the fact that they had to pay 16 shillings for 2½lbs. of sugar. I turn abruptly to the subject of

Opium in China.

You missionary-minded young people who keep your eyes more or less upon the mission fields of the world have rejoiced in the progress of opium suppression. In May last the Under Secretary of State announced in the House of Commons that no more opium would be exported from India to China. So far, good; but China is still bound to admit the stores of opium in the Treaty Ports, and these will last 12 months. This, of course, will still hamper the Chinese Government in its efforts to totally suppress the opium evil. Of the sincerity and vigour of its efforts there seems to be no doubt. This is the form of punishment under the new anti-opium laws, which several missionaries have seen inflicted: Any person found taking opium after January 1st, 1913, is dressed in a scarlet jacket with a red fool's cap, and has a board attached to his back on which is written in large letters the nature of his crime. He is then made to walk through the streets of the city, accompanied by a soldier beating a gong to attract the attention of the people.—AMICUS.

Bethesda Chapel, Ipswich.

JULY 2nd, 1913, was a memorable day in the history of our friends at Bethesda, when the new chapel, so remarkably given, was opened. Seeing that Bethesda is so loyal a supporter of the S.B.M., and is moreover the home of our missionary friend, Mrs. Elnaugh, it was fitting that the Mission should be well represented by the attendance of both our President and our Secretary, the latter attending as a special Deputation from the Mission.

The opening prayer-meeting at 7 a.m , presided over by the pastor's father, Mr. H. Chilvers, of Chelmsford, was attended by between 400 and 500 people, and a stirring address was delivered by Pastor W. Dixon, of Bradfield St. George

The pastor, Mr. H. T. Chilvers, preached the first sermon at the morning service, and its suitability and high spiritual tone were appreciated by the very large congregation.

Pastor E. Mitchell, President of the S.B.M., preached to a crowded congregation in the afternoon, and alluded very touchingly to his former connection with Mr. H. T. Chilvers as his pastor. As a very old friend of the Bethesda Church, he expressed his pleasure at seeing such a day.

At the evening meeting, presided over by the pastor, the large building was full to overflowing, as were the vestries and other rooms where, the windows opening into the chapel, friends were able to hear the proceedings.

A large number of ministers from the counties of Norfolk and Suffolk, and from London and other places, took part in the services, among whom was the secretary of the S.B.M.

W. CHISNALL.

Livingstone College.

THE Commemoration Day Proceedings at Livingstone College, on Saturday, June 7th, presided over by Bishop Montgomery, gave the opportunity for the celebration by the College of the Centenary of David Livingstone, after whom the College is named.

The Principal, Dr. Harford, pointed out in his opening statement that the College is a memorial to the great Pioneer Missionary of a truly representative character. He stated that very few of the speakers at recent meetings had recognised the relation between Livingstone's medical training, and the great contributions which he made to the knowledge of the African Continent. It was felt to be most appropriate that this should be emphasised at Livingstone College, where Missionaries receive elementary medical training in order to fit them to go forth as missionary pioneers. A large number of old students had gone forth to Central Africa to follow in the footsteps of Livingstone, whilst some were to be found in almost every part of the world, but in every case they could carry with them the spirit of Livingstone shown by keen powers of observation, large-hearted sympathy, and a readiness to co-operate with other Christian missionaries. It was desired to raise a fund of £10,000: £3,500 to clear off a mortgage on the property, £1,000 to effect further improvements, and £5,000 to form the nucleus of an endowment. A valuable piece of land had been presented to the College by Mr. Robert Barclay, and £490 had been received towards the Centenary Fund.

Sir Alfred Pearce Gould pointed out the careful distinction which should be made between medical missionaries, who must have a full qualification, and students who received elementary medical training, yet the latter was of vital importance, particularly in order that the missionary should safeguard his own health. He would like every missionary to have nine months at the College before going abroad, and he would advise missionaries on furlough to undergo the training.

Rev. J. du Plessis, Secretary of the Missions of the Dutch Reformed Church in South Africa, now a student at the College, said that the twenty-six students there that day represented thirteen different denominations and nine different nations, and paid an eloquent testimony to the advantages of the College as a centre for Christian union.

Rev. W. D. Armstrong, an old student of the College, who has spent fifteen years on the Congo, stated that by the training received he believed that he had been enabled to save his own life, and that of his wife, in dangerous illness, as well as fellow missionaries, traders and other Europeans.

Monsieur Lenoir, Secretary of the Mission Romande of Switzerland, had taken a special journey to England to express the congratulations of his Society.

A most representative gathering of friends of missions were present, and tea was served after the meeting in the beautiful grounds of the College.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—Most of you, no doubt, are now holiday-making, and, I hope, enjoying yourselves, but I also hope you will find time to send me your answers. I find that only fifteen of you have not missed one month during the first half of the year, and eight have missed only one. "All honour to those who try." But what shall I say about the others? Well, some of them, perhaps, really can't help being irregular, so I will say, Better sometimes than not at all. But the others? Oh! they are going to begin again and try hard this half-year to get a prize. Perhaps they don't know how much Uncle John would like them to win one. The prize-winners all seem to like their missionary books.—I welcome Lily Jackson.

I have to thank several of you for kind enquiries, and am glad to say my voice is not so much like a raven's as it was.—Yes, Ivy, Division II.; and I have given your July marks in that Division, so that you may start fairly with the others for this half-year.—Quite right, Dora, Division I.—Glad to welcome you back, Maggie; but where are the others?—Fourteen and upwards is the age for the Senior Division, Dorothy; so I am giving you marks accordingly. —Glad to know you have begun to serve the Lord, Kathleen.—Thank you, Colin, I recognised it.—Yes, Ruth, keep the recitations as long as you want them; I am glad you acted on my advice, and were so successful. My thanks to you and Alma for interesting letters. I should have liked to call, Alma, very much, but could not. I hope, some day, to see you all again.—I congratulate you, Hubert, on getting a prize in the essay competition, and am pleased that you like the book.—Glad you think the HERALD so interesting, Enea.

MARKS FOR JULY.—*Seniors.* *Kenneth Robbins, 6; *Grace and *Emily Church, *Colin Church, *Hilda and *Dorothy Cuthbert, Hubert Grimes, *Ruth Waters, 5. *Division I.* Harold Carter, *Dora Haynes, Enea Tooke, *Alma Waters, 5. *Division II.* Robert Booth, *Winnie Church, Cecil Elliott, Maggie Gillam, Frederic Haynes, Lily Jackson, *Eric and Ivy Robbins, 3½d., Harold Vine, *Annie Waters, 4. *Division III.* *Florrie Church, 4; Bernard Farrow, 3.

QUESTIONS FOR AUGUST.—*Seniors.*—1. When Paul was converted what did Christ say to Ananias about Paul's trials in his future missionary work? 2. Where did those trials begin? 3. Give the numbers only of the verses which mention the four earliest trials. 4. Give the numbers only of the verses in the 2nd Epistle to the Corinthians which describe later trials. 5. Also the numbers of the verses which describe how Paul bore them all. *Division I.*—1. Where did Paul begin his missionary work? 2. How was his preaching received by the Jews? 3. How was he received by the disciples? 4. Who befriended him, and how? *Division II.*—1. Give the numbers of three verses in the Acts of the Apostles illustrating the words of Jesus to Ananias about Paul in Acts ix. 15, "To bear My Name before (1) *the Gentiles* (2) kings (3) and the children of Israel." *Division III.*—1. Why was Paul let down in a basket from the wall of Damascus? 2. Why were the disciples of Jerusalem afraid of Paul? 3. How was their fear removed? (Acts ix.).

I have received 1/4½d. this month. I have had the pleasure of forwarding to Mrs. Silvester the amount you sent me from January to June, 7/8, and she writes:—"Will you please give my love to the girls of the 'Corner,' and thank them very heartily for their help in sending the 'Good News' to the girls of India. May they early be brought to know the Lord Jesus as their own personal Saviour."

I have also received and sent to the Treasurer 2/9 gained by making crochet and cocoa-nut ice. Thank you, Doris. Aren't there some more of my nieces, and nephews too, who could also help the Strict Baptist Mission by trading? Don't think "I can do so little; it isn't worth doing." Think rather, "Every litfle helps, and many littles added together make much." I shall have to give you some stories showing the power of littles, but there isn't room this month.

Your affectionate UNCLE JOHN.

The Strict Baptist Mission.

MEMBERSHIP OF THE ASSOCIATION.

THE Financial Year of THE STRICT BAPTIST MISSION will close on September 30th, 1913, and Strict Baptist Churches desiring to nominate members of the Association (*i.e.*, The Strict Baptist Mission) for the ensuing year will kindly note the following qualifications for membership prescribed by the Articles of Association :—

Payment by a Strict Baptist Church on or before September 30th, 1913, of £3, from any source or sources in connection with such Church entitles them to nominate one of their members to be a member of the Association for the ensuing year; a similar payment of £10 entitles such a Church to nominate two members; £20, three members; £30, four members. Such nominations must be in writing, signed by the Secretary of the Church, and sent to the General Secretary of The Strict Baptist Mission. Members so nominated will be qualified to attend and vote at the Annual General Meeting of the Association on Tuesday, October 28th, 1913.

* * *

THE ANNUAL GENERAL MEETING

Of the Members of the INCORPORATED ASSOCIATION of THE STRICT BAPTIST MISSION will be held at MOUNT ZION CHAPEL, ST. JOHN'S WOOD RD., LONDON, N.W., at 2 p.m. on Tuesday, October 28th, 1913.

A SPECIAL REQUEST.

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

LIST OF SUBSCRIPTIONS

Received from June 9th to July 10th, 1913.

"Of every man that giveth it willingly ye shall take My offering."

General Fund.

	£	s.	d.
Margate, Rehoboth (Postcards)		1	6
Staines, Sunday School	1	6	6
Y.P.S. Curios Lecture		4	
Berkhampsted, Beulah—			
S.S.	1		3½
Reports			6
Boxes	1	10	8½
St. Neots, A Tenth	1	.	.
Mr. Robt. Banks	1	11	6
Rowley Regis, Providence S.S. (box)		9	
Brentford, North Road Mrs. Charman	1	1	
Newton Abbott— Mrs. Calder		2	6
Hounslow, Zoar	4	5	6
Irthlingboro'— Mrs. W. Keller		10	.
Southsea, Mrs. Gibson	1	.	.
Warboys	6	6	3½
Wandsworth, West Hill— United Bible Class, given for native teacher for one year	10	.	.
J. F.	5	.	.
Homerton Row— Miss Evens		10	.
W.M.B.		2	6
Sunday School	1	13	1

General Fund (*cont.*).

	£	s.	d.
Infants		10	11
Wandsworth, Chatham Road— S.S., Boys. 3/7½; Girls, 3/7½; Bible Class, 3-		10	3
Beccles, Martyrs' Memorial	2	4	.
Sunday School	1	.	7
Christian Endeavour		3	.
Bassett Street, Keppel Street Memorial— Miss R. Feilder		5	.
Poynings S.S.		5	.
Watford Tabernacle Sale of Work	4	10	.
Norwich, Orford Hill, Sunday School		5	6
Bermondsey, Lynton Road	1	11	6
Walthamstow, Zion	1	5	.
Haworth	3	12	2½
Children's Corner, Miss Doris Farrow, gained by "trading"		2	9

"Herald" Fund.

	£	s.	d.
Margate, Rehoboth		3	8
Guildford, Old Baptist Chapel		5	.
Berkhampsted, Beulah		14	.
Leicester, Newarke St.		12	6

"Herald" Fund (*cont.*).

	£	s.	d.
Miss E. R. Gosling		10	.
Wellingboro' Tabernacle S.S.		6	.
Hounslow, Zoar		3	8
Tring, Akeman Street	4	10	.
Newton Abbott		1	.
Mr. Gurney		1	6
Boro Green		4	2
Brentford, North Rd.	1	10	.
Miss K. Button (2 years)		3	.
Homerton Row		17	9
Beccles, Martyrs' Memorial		16	5
Bassett Street, Keppel Street Memorial		7	6
Norwich, Orford Hill		1	6
Bermondsey, Lynton Road	1	4	.
Newton Toney— Mrs. Handley		1	.
Cransford— Mr. W. H. Ranson		1	6

ERRATUM: In the June issue Newcastle 4/- should have read 7/6.

Pension Fund.

	£	s.	d.
2½% Consols £327 7s. 8d. Dividend	1	18	7
2½% Consols £616 14s. 10d. Dividend	3	12	8

NOTICES.

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

* * *

ALL APPLICATIONS for Reports, HERALDS, &c., and *changes of address*, to be sent to the Secretary, ***Pastor W. Chisnall, Woodville, The Grove, Isleworth, Middlesex.***

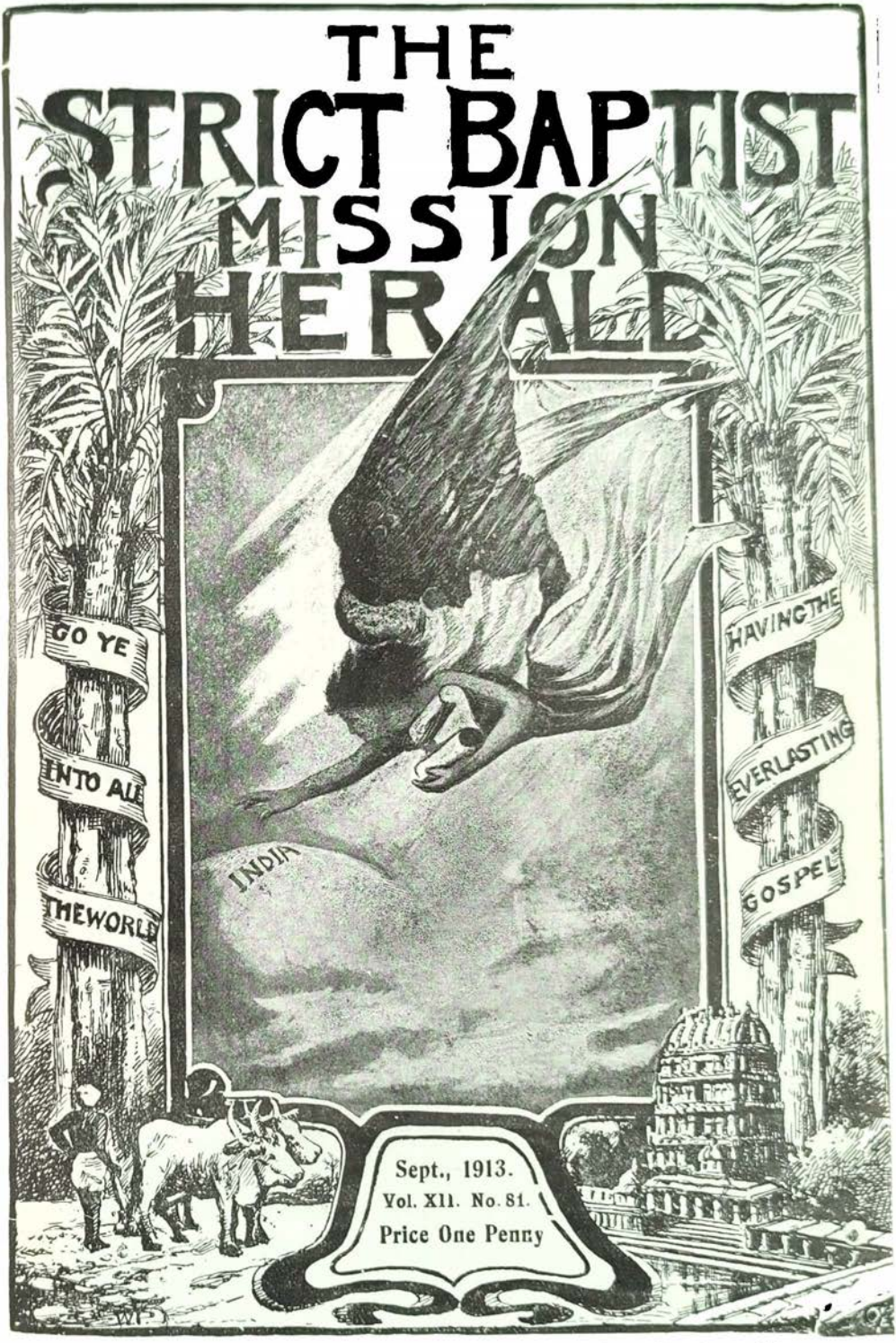
* * *

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

* * *

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

THE STRICT BAPTIST MISSION HERALD



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CONTENTS.

	PAGE
Current Notes	... 109
"Without a Preacher"...	... 110
In the Days before Carey	111
The News of the Month	... 114
A Red-Letter Day ...	... 115
The Praying Mantis ...	... 116
The Monthly Meetings...	... 118
The Indian Carpenter ...	... 119
A Mohammedan Settlement	... 121
Prayer Subjects for September, 1913	... 122
The Children's Corner	... 124

The 52nd Annual Meeting

OF

The Strict Baptist Mission

WILL (D.V.) BE HELD AT

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

ON

TUESDAY, OCTOBER 28th, 1913.

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

THE ANNUAL GENERAL MEETING

of the Members of the Incorporated Association
will be held at the same date and place at 2 p.m.

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

N.B.—The Financial Year will close on September 30th, 1913.
Please send Subscriptions to the Treasurer,
and Nominations to the Secretary, as early as possible this month.

The Strict Baptist Mission HERALD.

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

VOL. XII.] SEPTEMBER, 1913. [*New Series*, No. 81

CURRENT NOTES.

WE draw attention to the fact that the financial year of the Mission will close on the 30th of this month, and that all moneys (including HERALD subscriptions, etc.), should reach our Treasurer, Mr. A. J. Robbins, on or before that date. If received after that date they will necessarily fall into next year's accounts. The Nominations of members of the Incorporated Association should reach our Secretary, Mr. W. Chisnall, on or before the 30th of this month also. Full particulars of the necessary qualification of members will be found on the cover.

We commence a series of papers this month by Mr. E. A. Booth, giving an interesting outline of early missionary effort in India, entitled, "In the Days Before Carey." We hope these papers will have the effect of stimulating our younger readers at least to acquaint themselves with missionary history and biography, particularly in regard to India. We hope, too, that our friends will endeavour to increase the circulation and the subscriptions.

Autumn is drawing near, and it is time to begin to make arrangements for missionary lectures (with or without lantern views) and meetings during the autumn and winter months. Our Secretary, Pastor W. Chisnall, will gladly answer enquiries and arrange dates with any Church or Sunday School in London or the country. We want every Church and Sunday School in the Denomination to be acquainted with the work of The Strict Baptist Mission in India. Our object is not *primarily* money, much though that is needed, and only a collection to defray expenses is asked for in cases where it is impossible to do more.

"WITHOUT A PREACHER."

PICTURE what these words, written nineteen centuries ago, mean to-day. Roam in imagination over the vast Gospelless areas of the heathen and Mohammedan world, and while you mark the vast numbers of those who have never heard of God's salvation listen to the Divine comment, "How *shall* they hear without a preacher?" until the pathos of their need haunts your soul and fills it with pity and with prayer.

Begin with South America. You might travel a thousand miles without seeing a Protestant missionary, and while meeting with tribes who have never yet heard of Christ you would meet with something far worse—widespread Romish paganism. In one area of 1,320,000 square miles, 25 times as large as England, embracing parts of Brazil, Colombia, Ecuador, Peru, and Bolivia, there is not a single Protestant Missionary. Turning eastward, you would discover in North and Central Africa vast areas containing in all some 70 million people, about a third of the whole population, "sitting in darkness" without a missionary, and would at the same time witness the rapid Mohammedanisation of the pagan tribes. Further eastward, in Asia, would be found regions in Arabia, Persia, Baluchistan, Afghanistan, India, the Malay Peninsula, Indo-China, China and Central Asia where multitudes, varying from half a million to 20 millions and totalling upwards of 60 millions, are nearly all of them entirely "without a preacher." Or perhaps your gaze might rest chiefly on India. In the United Provinces you would find 17 of the 50 provinces, averaging a million each, preacherless. Large portions, too, of Eastern Bengal, Chota Nagpur, South Assam, the hill forests of Burma, the Central Provinces, the Central Indian Agency, and the Native States you would discover to be "absolutely unmanned."

This is a superficial and very incomplete outline of areas which are *totally* Gospelless. The full number of all the unshepherded multitudes of the world is unknown, but the number in Africa and Asia only is computed at 122 millions.

There are other areas which are supposed to be occupied but are not actually being evangelised, the total population of which is believed to exceed these numbers; so that we may conclude that something like 250 millions at least of our fellow-creatures are "without a preacher." "How shall they hear?" says the Word of God continually.

"What is the practical use of these facts?" *To widen the scope of our prayers and at the same time to concentrate our energies.* Extensive prayer will lead to intensive action. *We* cannot evangelise these millions, but we *can* pray the Lord to "send forth labourers into His harvest," and we *can* do our utmost to evangelise those areas in South India which the Lord of the harvest has committed to our charge.

IN THE DAYS BEFORE CAREY.



By E. A. BOOTH.

THE OLDEST CHRISTIAN INSCRIPTION IN INDIA.

By permission of the Wesleyan Missionary Society.

MODERN missionary work in India dates from the arrival of William Carey, the great Baptist missionary, who landed in India in 1793. But it is wrong to suppose that this date marks the first entrance of Christianity into India. Neither is it correct to think of Carey as the first Christian missionary to the Hindus. I wonder how many would be able to answer the question, "What missionary work was done in India prior to the arrival of Carey, the father and founder of modern missions?" The object of this paper is to furnish a brief answer to that big question.

It is impossible to say definitely when or how Christianity first found entrance into India. There is a tradition dating from the third century that the Apostle Thomas laboured as a missionary in India. Historical investigation does not support this Roman Catholic and Syrian claim, and doubtless it is legendary. In his Church History Eusebius says that "About the year 180 Pantaenus, the saintly Christian philosopher of Alexandria, visited India and found there a colony of Jewish Christians." Little is known of his work in India, but it is certain that at that period an exceptionally active trade was carried on between Egypt (the home of Pantaenus) and India. It would, therefore, be easy for Pantaenus to reach India from Alexandria.

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* The above cross, discovered at St. Thomas' Mount, near Madras, in 1547, is the oldest of three similar crosses in India, and is considered to belong to the 7th century. It bears the oldest Christian inscription, probably Nestorian, yet found in India. The inscription is in Pahlavi, the language of the Persian Empire during the Sassanian dynasty.—ED.

Jerome states that "Pantaenus was sent to India that he might preach Christ among the Brahmins." Pantaenus, then, is to be regarded as the first Christian missionary to the Hindus of whom we have definite historic record.

In the year 530 an Egyptian merchant named Cosmas made a journey to India, and the following brief reference to the Christian natives of India is found in his writings:—"In Malabar, where the pepper grows, and at Caliana (near Bombay) there is a Christian bishop who receives imposition of hands (ecclesiastical authority) from Persia."



A BISHOP AND PRIEST OF THE SYRIAN CHURCH, SOUTH INDIA.
By permission of the Wesleyan Missionary Society.

With the rise of the great Mohammedan empire from 632 onwards, the circumstances of Christians in India after a short season of prosperity seem to have changed for the worse. So far as they are concerned the following centuries are shrouded in darkness.

In the thirteenth century the veil of darkness which had hidden Eastern Asia from the eyes of Europe was rent asunder. The renowned traveller, Marco Polo, who journeyed in the East from 1270 to 1295, was the first to bring a trustworthy account of India to Europe. In his writings this passage occurs:—"In the kingdom of Travancore dwell many Christians and Jews who still retain their own language. A great multitude of Christians make pilgrimages to the shrine of St. Thomas in the Tamil country."

In 1449 Conti returned to Rome from his adventures in the East and related that "At Milapur (Madras) he found a large and beautiful church, close to which dwell a number of Nestorian Christians, who are also found disseminated all over India, just as Jews are found in Europe."



VASCO DA GAMA.
By permission of Messrs. Cassell & Co., Ltd.

In 1497-8 Vasco da Gama discovered the sea route to India, and landed at Calicut. This great achievement marks the advent of organized Roman Catholic missions in India, for the King of Portugal deemed it his sacred duty to place Christianity (of the Romish type) in the vast regions of the East. Goa became at once the centre of ecclesiastical rule and of a great colonial empire. Churches and monasteries were built in many places. In a short time Goa was made the See of an Archbishopric.

In 1542 there landed at Goa, Francisco Xavier. Xavier came of a noble family, was gifted with penetrating intelligence, and received an excellent education. The friend of Ignatius Loyola, he assisted him in founding the order of the Jesuits. Beyond all question Xavier towered above all other Europeans then dwelling in India, in the thoroughness of his scholarship, the earnestness and fervour of his piety, the consuming ardour of his labours, and his boundless self-denial. But so much that has been written about Xavier by Jesuit biographers is legendary and untrustworthy that it may be worth while to note some of the outstanding facts connected with his career in India.

(To be continued.)



FRANCIS XAVIER.
From "A Brief History of Missionary Enterprise."
By kind permission of Messrs. Burroughs, Wellcome & Co.

Our Foreign Field.

The News of the Month.

MADRAS.—*Viceroy's Birthday.* Friends will remember that an attempt to assassinate His Excellency the Viceroy of India was made at Delhi last year. To celebrate Lord Hardinge's escape and recovery, a treat was given to all School children in India, at the suggestion of Lady Hardinge, on the Viceroy's birthday. The organisation of this Treat was taken up with much enthusiasm in all parts of India by all sections of the people. The children of our Schools participated in the Treat, and the day was observed as a School holiday.

New Railway.—A new line of railway is to be constructed from Renigunta to Madras. The alignment decided upon by the survey party brings the railway line immediately in front of and close to our Chapel and School at Ayanapuram. It practically leaves the village on one side of the line and our property on the other. Such an arrangement will most seriously interfere with our School work. I have written to the Executive Engineer drawing his attention to this fact, and have proposed an alternative alignment for the section adjacent to our property.

A Wanderer.—Some two years ago Patchai was a scholar in our Ayanapuram School, to whose conversion we believed the teaching of God's Word to have been blessed. He wished to confess his faith, but his father steadily refused to consent, and at length tired out the patience and wrecked the hopes of Patchai. Then he got out of touch with us and avoided us. Last week I came upon him quite unexpectedly, and had a quiet talk with him. I asked him to come again to our Sunday services. He told me that the relatives who are now paying for his education have forbidden him to do so, and he must do as they say. I sent a message to them through Patchai, and have some hopes that he may come again. I specially ask for prayer on the lad's behalf.

The Soul's Flight.—This morning I had a conversation with the headman of the village of Koluttur. He is very near the end of his earthly journey. I found it very difficult to get him to realise the seriousness and solemnity of the great experience through which he must soon pass. Amongst other things, I asked him what would become of his spirit when his body died? Stretching out both hands, he indicated that it would fly into space. But where will it fly? I asked. "Ah," said a man at my side, "it will fly into the body of a snake or of some animal." This doctrine of transmigration is firmly held by all Hindus. This led to a talk about the vital connection between character and destiny. E. A. BOOTH.

MADRAS ZENANA WORK.—The weeks spent at Kotagiri were very enjoyable and refreshing. I returned to Kilpauk at the end of June, feeling much stronger and fitter for work than when I left. Since my return we have had several heavy storms of rain, which have made Madras pleasantly cool and done much good to the crops and gardens.

Our Bible-women resumed work on June 16th after a month's vacation. During the first part of May and the last part of June they visited as follows:—Visits, 1,975; audiences, 6,969 adults; 30 Scripture Portions were sold and about 1,400 Gospel handbills distributed.

The new work at Egmore is now beginning to gain ground. At the end of April only five houses were open to us, but since then we have

advanced to 25 and have induced several women to begin learning to read, for which I am very thankful.

The fever epidemic has now subsided. Things have been very quiet at the dispensary since my return, but that probably will not last long, as July and August are always unhealthy months. O. M. ELLIOTT.

THE NAMAKAL FIELD.—We extend our congratulations to Miss Harris on her success in the recent Tamil examination at Kotagiri.

Our hot weather spell has been quite broken by some good rains, which have come in most seasonably for the farmers.

A short time ago we made known our need of Communion vessels for the Sendamangalam Church. We gratefully acknowledge a gift supplying this need from a kind friend now staying in India.

I am glad to say that the opening services of the Palayapalayam School which I mentioned last month have proved very helpful. Opposition has been removed, and the number of scholars has doubled.

The Sunday School Examination will be held next week, on July 19th. On examining the children at our various stations last week I found they had made very fair progress in their preparation for the test.

In order to express their gratitude for the recovery of the Viceroy from his injuries in the Delhi outrage, the people of India celebrated his birthday this month with universal rejoicing. The children in our Schools received sweetmeats, etc., and enjoyed a holiday.

At our last monthly meeting a happy wedding was held in the Sendamangalam Chapel, when Preacher Christian's daughter was married to a young man from the Strait Settlements. I am sorry that this gain of the new husband means a loss to us, for with his bride he has already left the neighbourhood. D. MORLING.

A Red-Letter Day.

THERE are some days in the missionary calendar which we feel should be marked in red letters. *The* red-letter days are those on which we see or hear of definite fruit to our toil—of souls called from sin to the Saviour. But in mission fields we must needs walk by faith and not by sight, and sometimes there is a great uplifting of the heart as the seed is sown, and we can leave the ingathering with God. These, too, are days which can be written in red.

Such a day was Saturday, July 19th, when we saw 393 heathen children appear for the India Sunday School Union Scripture examination. All through the previous half-year they had been lovingly and patiently taught about God in our schools, and this was the supreme test as to how much these young minds had grasped and retained. How we longed to look into the far horizon of those young lives, and to know how many of them would by God's blessing on these means stand around His throne.

There were three centres at which the examination was held—Vepery, Ayanapuram, and the mission house, Kilpauk—the supervision being shared by the missionaries, and thirteen schools were represented and divided between these centres.

In addition to the 393 children who appeared for the Oral examination there were 57 candidates who sat for the written test. These comprised some of our teachers, a few of the young men who have been influenced by our Men's Meetings and were induced to study and enter for the examination, and several of the senior children in the schools. The results of these tests will not be known for some months, but we were glad to find that the number of candidates exceeded that of previous years.

Let us leave the writers patiently covering page after page of foolscap with Tamil caligraphy, and turn our attention for a few minutes to the wee ones that are to be examined in the Oral test.

There are four examiners at the mission house, all kind and patient; perhaps a little over-particular at times, but with love for the children, which shows itself in the gentle voice and reassuring touch. The children come in one by one, some bright-eyed and eager, answering the questions before the last word has left the examiner's lips, others timid and trembling, with eyes full of unshed tears, and small fingers twisting the end of a garment.

One wee girl of five or six stood before her examiner with wistful eyes growing bigger every minute, and her small hands wringing each other as if in intense pain. "Who were saved from the flood, and how were they saved?" asked the kind old voice. "Noah and his family," answered the child, "in *something* made of gopher wood; yes, made of gopher wood. Oh *was* it in a boat?" said the young voice entreatingly, trying to recollect.

A small boy let his imagination run riot, and in answer to the question "What did Jacob see in his dream?" responded that he saw a ladder, and God sat at the top and asked, "Who is that down there?"

There comes a thrill which cannot be described as one hears these children, born of heathen parents, brought up in the midst of idolatry and darkness, telling so earnestly the truths of the Gospel of Jesus Christ.

Of the 393 children who entered for the Oral examination 325 passed, 176 being placed in the first class, 89 in the second, and 60 in the third. Of these 63 obtained the full maximum marks.

But *are* these the results, and is this *all*—just merely the statistics of an examination? Oh, surely not. Shall we not rather say that this is but a very small beginning—the sowing of God's Word in tender hearts, which may, yea, *will*, yield in after years an abundant harvest?

WINIFRED BOOTH.

The Praying Mantis.

IT was early morning in Madras; so early that the sun had not risen, and all was in darkness as I slipped out with a lantern into the garden to gather a few flowers to brighten the rooms for a visitor who was spending the week-end with us. As I caught one large marigold in my hand, a peculiar electric shock seemed to go off under my touch, or rather, it felt like a powerful spring being suddenly let loose; and that which I had taken to be a bunch of faded leaves on the stalk of the flower sprang away from my grasp. On examining it, I found it to be one of a large species of Praying Mantis, and later I captured it and made a rough sketch of this very peculiar creature.

Now, Praying Mantis are no uncommon insects out here, and often have I watched their strange ways and habits; and what always strikes me most forcibly about them are their wonderfully expressive eyes, and the very curious attitude which has won for them the name mentioned above.

A few days ago my room boy (in Kotagiri) caught sight of this small sketch I had been reproducing, and he at once recognised the creature, and told me how all the Indians love it because in whatever direction it prays, there rain will fall. If it turns and raises its hands to the north, then the north country will be blessed with the much-prized showers, and if it turns to the south, then there also rain will fall, and so on. "No, we would never kill it," he said; "we love it too well."

So you will understand why I find these insects so interesting. But it is the language of their eyes and their whole attitude that have spoken to me so often, and again and again have I imagined their intelligent conversation. Their look is one of amused disdain—sometimes even hostile rebuke—as they turn their great questioning eyes on one, and then clatter along with much noise to another vantage point, where again they can peep round from the back of some object and repeat the same insulting questions:—

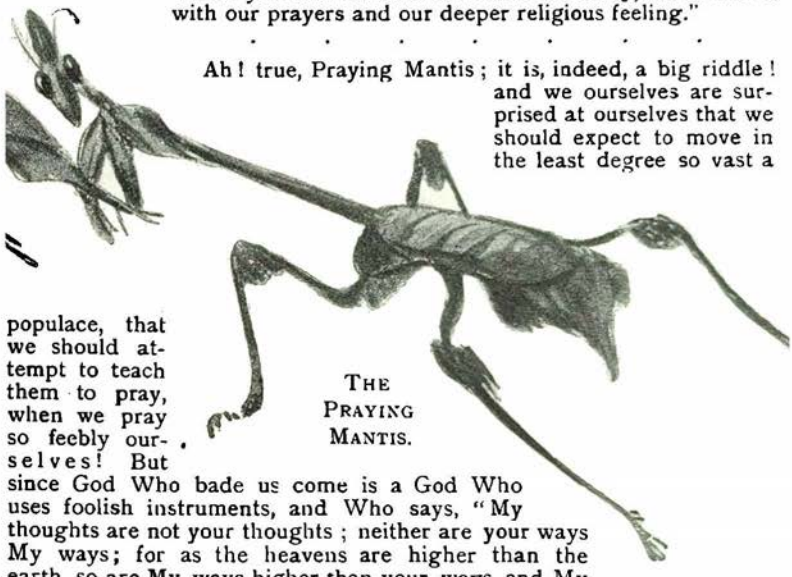
"So you've come to India, have you?—Thank you very much! So very good of you! So very self-denying! It would be nice to know *why*, though.

"You seem to be pegging away at Tamil pretty hard, and yet—you don't mind my saying it, I hope—you cannot talk as well as a poor coolie or a child of three years! I would not discourage you, only it is the funniest wonder to all of us who think at all that you women, who have plenty to do in your own land, take this big voyage to come to us, who really need you not.

"Teach us to pray, indeed! That's the biggest joke of all! Why, the whole country is praying, even down to the insects, while your people, poor and rich alike, know precious little about the prayer-life, and you, poor weak woman, think you will come and alter the course of this great stream of prayer which for ages, from millions and millions of hearts, has been ascending to Deity. Yea, what are you, with your stammering tongue, among such a vast host? Go and teach your own people in a language which you can at least articulate correctly, and leave us with our prayers and our deeper religious feeling."

. . . . . .

Ah! true, Praying Mantis; it is, indeed, a big riddle! and we ourselves are surprised at ourselves that we should expect to move in the least degree so vast a populace, that we should attempt to teach them to pray, when we pray so feebly ourselves! But since God Who bade us come is a God Who uses foolish instruments, and Who says, "My thoughts are not your thoughts; neither are your ways My ways; for as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts"—yea, and because this God is *the* God and our God, we will not flee the country though all things be against us—while He says Stay!



THE PRAYING MANTIS.

N.B.—It is interesting to note that the Praying Mantis is also a *Preying* Mantis, and its very attitude of prayer is also that which it assumes when consuming its prey, which is caught in the bend of its forearm; like the great Master Liar, who, while teaching his devotees the act and attitude of prayer, is nevertheless at the same time getting them well within his grasp ready to devour them.

God give us grace and power to snatch them thence that they may know the meaning of the word, "The true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship Him."

EVELYN C. HARRIS.

The Monthly Meetings.

IN most country districts of South India the monthly meetings form the outstanding feature of mission station work. In the Sendamangalam Field these gatherings are held on the first Thursday and Friday in the month. They afford excellent opportunities for united worship, for the settlement of accounts and disputes, and the hearing of petitions and grievances.

The majority of our helpers come in from a distance, some from towns and villages fifteen, twenty and twenty-five miles away. Though they all are constantly in close contact with thousands of fellow-men, yet their lives are spent in a loneliness and isolation that we with our free customs can never fully understand. Here we see the imperative need of frequently bringing them together for mutual encouragement and advice.

At Thursday noon these solitary toilers begin to draw in to our compound, some walking, others in bullock bundies; some alone, others accompanied by wife and children. Last week the proceedings commenced with a meeting for worship, in which the service of praise was rendered heartily in the strength and courage of a united company. After prayers by the brethren, a sermon was delivered on Moses' Renunciation.

This meeting was followed by one specially for the Preachers in connection with their course of study for this year. The usual preliminaries over, we commenced a little catechising on last month's lecture, and were glad to find that all were master of the subject, including two who were not present at the previous meeting, but had secured notes of the lecture from the others. This afternoon our task is to make an analysis of the Epistle to the Romans, giving all its main divisions. Prescribing the next month's study in homiletics, and the offering of prayer, brought the gathering to a close. (At this stage, if particular business is to be transacted, a meeting of the Gospel Extension Society is called and the business carried through by vote.)

We now remove to the Bungalow Office, where suitors make their requests and the troubled represent their grievances. (1) A Preacher is in a difficulty on account of there being no suitable school at his station where he can send his children. Can arrangements be made for sending them to a Boarding School? Unhappily we have no such institution and Madras is many miles away. (2) A Colporteur, on arranging the conditions under which he took his house, elicited a promise from the landlady to repair the roof at once. Rains have now come, the house and its furniture are soaked, the children are down with fever, the wife is under medical treatment, and yet the landlady refuses to repair the thatch. He can get no other house in the village, nor make a lease or agreement on this one. "What shall I do?" (3) The next brother has had a birth and a wedding in his house in the same month. "Though both events have been very happy ones, they have put me to great expense. Can you help me with a small loan?" This case is not quite so difficult. (4) Preacher Paulmalayappan says that at last there is an opportunity of buying land at Sellipalayam, thirteen miles away, but the door may be closed at any time. His urgent request, "Please come at your earliest and give an advance on this excellent site," comes in the midst of a pile of accounts and a mass of other office work, which compels a refusal. This is a time when the missionary needs a large share of sympathy with his co-workers in their difficulties and also patience under great vexation. The day's work (was not some of it night work too?) closed with our setting up a book-stall ready for the next morning.

Friday morning, at 6.45, saw us and a good congregation at the chapel again. Our one business is to follow that grand immemorial custom

of father and mother taking their newly-born infant to the temple, there to render thanks for life preserved and life bestowed, to give the child his name, and present him to the Lord.

Now comes an important part of our monthly meetings. Immediately on our return from this brief, happy service, we commence the settlement of money matters. Every worker, as he comes to take his salary, presents a report for the past month and a statement of his accounts, which generally is a complicated affair. There are various rents, journey expenses, etc., to be added; school fees, book subscriptions, etc., to be deducted. The missionary must keep an open eye on various advances for building and repairs, loans made to necessitous persons, funds, chapel collections, Bible, tract and periodical accounts, etc., which are legion. Amidst it all the stall must receive attention, for it is now when they have money in their hands that we may hope to sell our more useful books to them.

Last Friday, at the conclusion of these multifarious accounts, we had what was quite an extra. At 4 p.m. a wedding was held, when a member of the church was married to a young man from a rubber estate in the Strait Settlements. The usual excited crowds gathered about the chapel and afterwards at the reception in the wedding *panthal*, where the happy couple sat in state before the admiring guests.

D. MORLING.

The Indian Carpenter.

OF the carpenters who have been constructing the Kolli Hill Mission House, one is a good-natured, rotund, jolly-faced man of about 34. He is one of the two in the foreground of the picture. He is nearly always laughing. Sometimes you see him convulsed with merriment at something humorous that has escaped his fellow-workmen, who sit all around him in solemn unconsciousness. Even when feigning anger, and upbraiding his assistant for laziness, he does it as if it were a huge joke.

His companion in the picture is a clever young artisan, the only one who works in a shirt and has his hair cut short. By popular consent he is an unofficial foreman, and he is continually calling out, "Stop talking and do your work"; or, "Ramasawmy! blockhead! move your arm one inch to the west, or your saw will not cut properly."

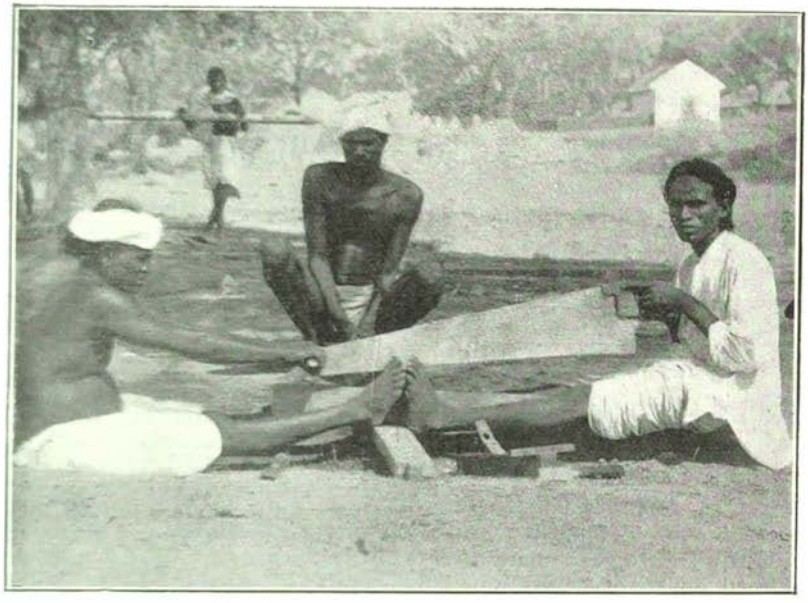
A third man, Veeni Asaari, in contrast to the first, is sad-faced, tired, depressed. He goes about his work as if his mind were elsewhere, and his movements have neither energy nor decision. Only once have I seen him work with a will, and that was in a few moments of indignation as he refused to leave his easy task for a difficult one.

The Tamil carpenter wears the cord of a respectable caste over his left shoulder. His working dress usually consists of a cloth tucked up so as not to retard the movements of his legs and twisted around his loins. His long hair is fastened in a knot at the back of his head. The special features which distinguish him are dignity and leisureliness.

His dignity is ministered to by his assistant, a coolie who waits upon him hand and foot, brings and carries his wood, helps him to handle his plane and saw, and generally does every bit of laborious work that can be avoided by the carpenter. He is also securely conscious that he belongs to a great Trade Union, namely, his caste. Every Indian artisan's caste is his Trade Union. By means of it he is secured a standard wage and freedom from undue competition in his business. The castes of India are stronger than Trade Unions in some respects, *e.g.*, they flourish without organisation and without propaganda, there are no secretarial or office expenses to pay, and there are no non-unionists to weaken their position, unless there happen to be Christian or Mohammedan artisans in the locality.

The leisureliness of the Indian carpenter must also be a noticeable feature to the westerner. It is no exaggeration to say that the English carpenter will get through in one day, and unaided, the work that will take the Indian carpenter three days to do with the help of his coolie. He always sits at his work if it is possible. His working day averages about seven hours, and his pay in Sendamangalam is one shilling per day, excluding fourpence or perhaps sixpence per day for his assistant.

The tools of the Indian carpenter are few and simple. A joiner in England will often spend £20 or more in buying his tools, while his Indian brother will not spend as many shillings. In order to bore a hole in a piece of wood the British workman uses an expensive tool of polished steel costing half-a-sovereign. The Indian *asaari* takes a primitive instrument worth about ninepence, takes three turns about it with a piece of rope, and makes his assistant twist the instrument by pulling the rope



CARPENTERS AT WORK ON MR. BRAND'S HOUSE.

[*Photo by Mr. Morling.*]

backwards and forwards, either end alternately. An English carpenter would scoff at the idea of an assistant to help him use his plane, but the Indian craftsman fixes a second handle on the front of his plane and calls his assistant to pull while himself pushes. His method of sharpening his tools is also primitive. He takes a bar of iron and grinds up a piece of flint or quartz to powder, which he sprinkles on a piece of board. He then sharpens his tools by rubbing them on the gritty surface.

Christianity's triumphs have not been numerous among the artisans of India; they are firmly embedded in the caste system and, unlike people of the lower castes and the pariahs, they derive considerable material advantage therefrom. So far as we are able to judge, the conversion of the mechanics of India to Christ would mean the downfall of the caste system and the crumbling of the fabric of Hinduism. J. M. BRAND.

A Mohammedan Settlement.

ADJOINING the village of Arambakkam is an estate of several acres on which stand two small bungalows and three or four cottages. The estate is owned by a Mohammedan who, with his relatives, occupies the bungalows; the cottages accommodate his employees, who also are nearly all Mohammedans. It is difficult for us to evangelize these people, as their language is Hindustani; they have acquired a little household Tamil by their intercourse with their Indian neighbours, but are unable to converse on religious subjects with freedom.

One day this week I was walking through the long avenue of trees leading to this little settlement when I encountered a very old man, white-bearded and clothed in a single garment of shabby grey. At first he eyed me sharply and suspiciously, then his face changed, and to my surprise he addressed me in fluent English and asked my errand. On hearing it he wished me well and began to expatiate on the beauty and quietude of his surroundings, gradually growing more and more eloquent, until with clasped hands he broke forth with a beautiful quotation of considerable length from Young's "Night Thoughts." I stood amazed at the old man's fervour, and was dimly wondering who he was and how he acquired so much knowledge, when suddenly he stopped, wished me a courteous "Good-day," and hobbled off. I learned afterward from the Bible-woman that this old man is the owner of the estate, that he was formerly a tutor in a college for Indians, but had many years ago retired, and now spends his time in meditation and the study of English literature. Although wealthy, his life is almost that of an ascetic, but he is remarkably strong and active for a man of 87 years. Unhappily, he has no interest in Christianity, though he does nothing to hinder our influence with others.

There was only one woman at the first cottage, but she understood Tamil fairly well, so was able to grasp a good deal of our message, and seemed pleased to see us. At the next we found some Tamil people; so felt quite at home, and sat talking with them until they were called back to their work. We then wended our way towards a tumble-down hut adjoining the bungalows, where to my disappointment the only woman I could find was quite unacquainted with both Tamil and English. We were turning reluctantly away when a Mohammedan man begged us to come inside and sit down. We did so, and for three-quarters of an hour I conversed with him in English about the things of Christ, comparing them with the teaching of the false prophet. He was a man of considerable intellect and education, and seemed glad of the opportunity of enquiring about points that had puzzled him. I trust the little talk may lead him to search deeper for truth.

One of the bungalows was empty, but at the other the sister of the aged owner received us kindly, brought chairs, and asked if we would like refreshment. She then introduced us to the new wife her son had brought home two days before, a graceful girl attired in a rich silk sari, her arms covered nearly from wrist to elbow with bracelets, and her neck laden with glittering gold chains. She looked proud of her new dignified position. It is to be hoped that she may be able to keep on good terms with her husband's other two wives, or her future may be a sad one.

They asked us why we had come, and we tried to talk to them on the subject nearest our hearts, but it was a sorry attempt. I fear they understood very little, so we sang them a lyric and turned towards home, with their "Go and come again" sounding in our ears.

O. M. ELLIOTT.

OUR HOME CHURCHES.

Prayer Subjects for September, 1913.

"All things are possible to him that believeth."

Week beginning—

SUNDAY, 7th.—Prayer for the immense multitudes throughout the world who are "without a preacher."

SUNDAY, 14th.—Prayer for ourselves that we may concentrate our energies more fully on the evangelisation of the Christless multitudes committed to our charge in South India.

SUNDAY, 21st.—Prayer for Patchai that he may be enabled to confess his faith (see p. 114).

SUNDAY, 28th.—Prayer that the projected new line of railway may be so altered as not to interfere with the Lord's work in Ayanapuram (see p. 114).

Meetings, etc.

Sydney, N.S.W., Australia.—We have received from Miss Fremlin, of Sydney, N.S.W., through our Secretary, the Reports of a new Auxiliary to our Mission in that City. We welcome these, and extract the following particulars:

On Monday evening, June 9th, 1913, a social meeting was held at the Oddfellows' Temple, Elizabeth Street, Sydney, N.S.W., in connection with the Indian Mission Dorcas Society, Mr. A. R. Fremlin, the pastor of the Church which meets in the Oddfellows' Temple, being in the chair. After the devotional exercises, the President, Mrs. E. J. Berry, in a few well-chosen words told why the Society had been formed, and of the desire to help in some small way the spread of God's kingdom in foreign lands. The children then placed on a table dolls and toys of every description, which we are sure will gladden the hearts of the dusky recipients; and if bright eyes and happy faces are an index to the soul, then surely the Scripture which says "It is more blessed to give than to receive" was fulfilled. The Pastor expressed his sincere pleasure in the formation of the Society, and gave some hearty words of encouragement, going to the best of books for instances of mission work and of its approval by God.

The Secretary then read the first Report of the new Society, which showed that, although it was formed only five months before, 121 articles had been made in addition to the dolls and other gifts which had been bought for dispatch to the S.B.M. mission house in Madras. The Society was formed with a membership of thirty ladies, and the following office-bearers were appointed: President, Mrs. E. J. Berry; Treasurer, Miss Lily Grice; Secretary, Miss Fremlin; Collectors, the Misses Davies, Rogers, and Bessie Rogers. Each lady pays 1/- a quarter into the funds, which are supplemented by outside help, cheerfully solicited by the collectors. When, owing to long distances and other causes, members are not able to attend the meetings, which are held monthly, they manifest their interest by working at home and helping in other ways. The Report concluded as follows:—

"It is our most earnest desire that in helping to clothe the bodies of the heathen in India, the spiritual side of the picture be not forgotten. We feel sure that those who are called to do missionary work abroad must need much encouragement, and if we in some small way can give that encouragement, we pray that it may be with no wish for self-glorification, but with a single eye to God's service. Nor would we, while working for distant

peoples, forget those nearer home, but as much as lies within our power help in our own city."

Following the Treasurer's report, which showed a balance on the right side, Mr. Edwin Grice, who for some time past had been deeply interested in The Strict Baptist Mission, gave a short address and read some interesting correspondence from the Home Secretary and Mr. Robbins, and quoted instances proving that God was blessing the Message to His people in India.

The meeting was evidently a very hearty and happy one. We appreciate the spirit of the Report and are glad to have the co-operation of our Sydney friends. Miss Fremlin's letter, dated 23rd June last, intimates that the box of garments and toys had already been dispatched to Madras.

Melbourne, Victoria, Australia.—We are glad, also, to read a letter addressed to Mr. Chisnall by Mr. H. A. Flitton, of Melbourne, expressing his appreciation of THE HERALD, in which he says, "I pray that the Holy Ghost may rest with unction and power upon His own sent servants both far and near. Especially do I feel that those out upon the mission fields need very much the prayers of the Lord's people, that their faith might be strengthened, their love increased, and a greater measure of the Lord's presence enjoyed in their own souls to encourage them in their work." We greet our brother, and thank him in the Lord's Name for his words.

Announcements.

Missionary Exhibition at St. John's Wood.—We have the pleasure of making a preliminary announcement of a Missionary Exhibition which our friends at Mount Zion, St. John's Wood Road, propose holding (D.V.) next month.

In anticipation of the Exhibition, a sermon will be preached by Pastor C. A. Freston, of Watford Tabernacle, on Wednesday evening, October 15th, at 7.30.

The Exhibition will be opened on Tuesday, October 21st, Thursday 23rd, and Friday 24th, at 5 o'clock each day.

On Tuesday evening, October 21st, readings illustrative of incidents in the work of the S.B.M., interspersed with special missionary hymns and recitations, are expected to be given by scholars.

On Thursday, October 23rd, it is proposed to hold a Young People's Missionary Meeting, when Pastor L. H. Colls will preside, and a paper from Miss E. C. Harris will be read, and addresses delivered by Pastor H. D. Tooke, and others. Missionary hymns and recitations by scholars.

On Friday, October 24th, the scholars will render a Missionary Demonstration entitled "Living Witnesses."

On Saturday, October 25th, at 3.30 p.m., a Zenana Meeting will be held, at which Mrs. L. H. Colls will preside, and Mrs. Elnaugh will speak.

The Ladies' Zenana Auxiliary.—It will be welcome news not only to the members of the L.Z.A., but throughout our Churches, that a new lady missionary has just been appointed. Miss Hines is a member of the Church at Bethesda, Ipswich, is well known to our friend Mrs. Elnaugh, and has been medically certified as fit for India. The only drawback, as it seems to us, is that Miss Hines cannot leave England until next year, as she will not have completed her three years' training until next January, and will then have to take a further course of preparation.

"STIR me, oh! stir me, Lord—I care not how,
But stir my heart in passion for the world;
Stir me to give, to go, but most to pray,
Stir till the blood-red banner is unfurled
O'er lands that *still* in darkness lie,
O'er deserts where no Cross is lifted high."

—From *The Chronicle* of the L.M.S.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—What a holiday spirit there is in most of your letters! They bring visions of sand and sea and make one almost imagine the tang of the sea air. Well, I am very glad to hear that you are enjoying yourselves so much, and still more glad that holiday enjoyment has not made you forget our missionary work in India and its constant need.—Robert, Dora and Fred, what a party of you at Cromer, "eight children and two grown-ups!" I imagine how pleased Mr. and Mrs. Booth will be to hear that Robert, Rex, and Gerald have had such a good time with "Aunties" and "Cousins."—Thank you for your holiday card and messages, Eunice, which I should have answered if I had had your address.—Your letters are very interesting, Ruth, Alma and Annie, and show me how well you read the HERALD. Many happy returns to Ruth and Alma. Yes, Ruth, still write; I do not, of course, regard you and others of your age as children, but am very pleased to have you remain in the Corner as long as you will. I should like very much to have a separate young people's page for you. Would you and others of your age like to make any suggestion? A missionary lesson every month in your Sunday School is just what I should like to hear of in every Sunday School.—Well said, Cecil! Cecil Elliott asks me if I can suggest something for boys to do for the Corner; that is, of course, to help our Mission. Girls can make toffee and cocoa-nut ice and crochet, but boys—what can boys do to help? Let me see—well, I think I must get the other boys in the Corner to do my thinking for me and answer Cecil's question. A prize for the *best and most practical answer*—boys only, of course, this time.—Yes, Harold, Division I. now.—Yes, Kenneth, you may use the headings and references.—Is the first text true of you, Eric?—Your marks last month, Lily, were 4, not 3½. I was much interested to hear of your answer as to the number of questions in the Bible. I have never counted them, but it is said there are 3,298.—Many happy returns to you also, Grace. I should be very sorry to lose you from the Corner, in which you have been six years. What I have said to Ruth about remaining in the Corner applies to you. There is no age limit. I shall understand when you do not write.—I have received fifteen penny stamps for the Mission this month.

MARKS FOR AUGUST.—*Seniors.* (All very good, but some gave more references as to Paul's later trials and how he bore them). Hilda and Dorothy Cuthbert, 15; Grace and Emily Church, 12; Hubert Grimes, 11; Colin Church, Kenneth Robbins, Ruth Waters, 8. *Division I.* Alma Waters, 6; Harold Vine, Harold Carter, Theodora Haynes, 5; Elsie Ellison, 4 (for July, 5); Bertie Sheed, for July, 4; for August, try again, Bertie, after reading Acts ix. *Division II.* Eric Robbins, Fred Haynes, 5; Winnie Church, 4; Ivy Robbins, Annie Waters, Robert Booth, Cecil Elliott, Doris Sheed (for July, 4), Lily Jackson, 3. *Division III.* Bernard Farrow, 4; Florrie Church, 3.

QUESTIONS FOR SEPTEMBER.—*Seniors.* 1. What is the earliest *historical* evidence of the existence of Christianity in India? 2. What is the tradition as to its entrance into India? 3. In what places were Christians found by various travellers between the years 530 and 1449? 4. When did Roman Catholic missions begin in India? *Division I.* 1. What places were visited by Paul after his conversion and before his first missionary journey? (see Acts ix., xi., xii., and Galatians i.). *Division II.* 1. Give the size of one part of South America where there is no Protestant missionary. 2. How many are there *in Africa and Asia* without a missionary? 3. How many *in the whole world* who have no one to tell them of Jesus? *Division III.* Answer the questions in Division II.

Your affectionate UNCLE JOHN.

The Strict Baptist Mission.

MEMBERSHIP OF THE ASSOCIATION.

THE Financial Year of THE STRICT BAPTIST MISSION will close on September 30th, 1913, and Strict Baptist Churches desiring to nominate members of the Association (*i.e.*, The Strict Baptist Mission) for the ensuing year will kindly note the following qualifications for membership prescribed by the Articles of Association :—

Payment by a Strict Baptist Church on or before September 30th, 1913, of £3, from any source or sources in connection with such Church entitles them to nominate one of their members to be a member of the Association for the ensuing year; a similar payment of £10 entitles such a Church to nominate two members; £20, three members; £30, four members. Such nominations must be in writing, signed by the Secretary of the Church, and sent to the General Secretary of The Strict Baptist Mission. Members so nominated will be qualified to attend and vote at the Annual General Meeting of the Association on Tuesday, October 28th, 1913.

* * *

THE ANNUAL GENERAL MEETING

Of the Members of
THE INCORPORATED ASSOCIATION OF
THE STRICT BAPTIST MISSION
will be held at
MOUNT ZION CHAPEL, ST. JOHN'S WOOD RD., LONDON, N.W.,
at 2 p.m. on Tuesday, October 28th, 1913.

A SPECIAL REQUEST.

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

LIST OF SUBSCRIPTIONS

Received from July 11th to August 12th, 1913.

"They presented to HIM gifts."

General Fund.

	£	s.	d.
Ilford, Ebenezer S.S. Boxes	1	11	10½
Qtly. collection	1	1	9
Acton, Tabernacle S.S.		17	10
Soho S.S.		7	5
Hounslow, Zoar S.S.	1	7	7½
Bible Class		14	4
No. 515		10	.
Canning Town—Providence		11	.
Chelmsford, S.S.	1	6	10
Lewisham, College Park	5	13	2
Miss Daisy Gardiner		7	.
Miss L. Kindred		7	6
Wood Green, Park Ridings S.S.	2	18	7
Mrs. Bishop (Canada)		12	3
Waldringfield	1	3	5
Miss A. Bradford		5	
Interest on Deposit	24	18	1
2½ % Consols (£451 7 5) Dividend	2	13	2
Brentford, North Rd.	8	9	9
Mr. F. Secrett	2	.	.
Sunday School	3	18	.
Thame	2	.	.
Mr. J. K. Elton	1	.	.
Hedge End—			
Mr. Shenton (box)		13	6
Peckham, Zion—			
J. K. (box)		4	6
Mrs. F. Oliver	3	.	.

General Fund (*cont.*).

	£	s.	d.
Watford, Tabernacle Sunday School	3	.	9
Miss Garner (box)		14	3
Maidstone, Providence—			
Miss N. Mercer (box)		2	6
Mr. J. B. Collin	125	.	.
Income Tax Rebate	4	3	6
Manchester, Rochdale Road	4	3	6
Royton	3	8	4
S.S. (boxes)		15	.
S.S. (collection)	1	2	1
Bolton	1	12	1
Blackburn	1	3	.
Prestwood, Bucks	1	3	.
Sunday School		2	.
Mr. J. B. Radley		3	
Mr H. C. Harris	3	.	.
Hollinwood	9	1	2½
Tring, Akeman Street	17	17	7
Mr. Butcher & family	20	.	.
Mr. Thos. Glover	1	.	.
Bassett Street		19	8
Lingfield—			
Mr. J. Ellis		10	.
Mr. Ernest Morley (box)		1	8
Richmond, Salem S.S. and B.C.	2	7	8
Newquay, Ebenezer Sunday School		11	5
Mr. H. G. Dann		10	6
C. H.		4	.

General Fund (*cont.*).

	£	s.	d.
Mr. A. Booth		15	.
Legacy (Mrs. Eliza Mudie, Enfield, Sydney, N.S.W.) for use of General Fund in Madras District, India	50	.	.

"Herald" Fund.

Ilford, Ebenezer	2	8	
Soho Sunday School	3	1	
Bedmond, Bethesda Sunday School	1	4½	
Mrs Betts	1	6	
St. Albans, Bethel	16	.	
Hounslow, Zoar	3	6	
Sunderland, Jireh	9	.	
Miss A Bradford	1	6	
Mr. R. E. Sears (Bound Volume)	2	6	
Lewisham, College Pk.	10	6	
Maidstone, Providence	3	.	
Eaton Bray—			
Mrs. Thorne	5	.	
Boro' Green	4	2	
Royton	13	1	
Newquay, Ebenezer	8	1	

Medical Fund.

Guildford, Old Baptist Chapel, for Portable Dispensary	30	.	

NOTICES.

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

* * *

ALL APPLICATIONS for Reports, HERALDS, &c., and *changes of address,* to be sent to the Secretary, ***Pastor W. Chisnall, Woodville, The Grove, Isleworth, Middlesex.***

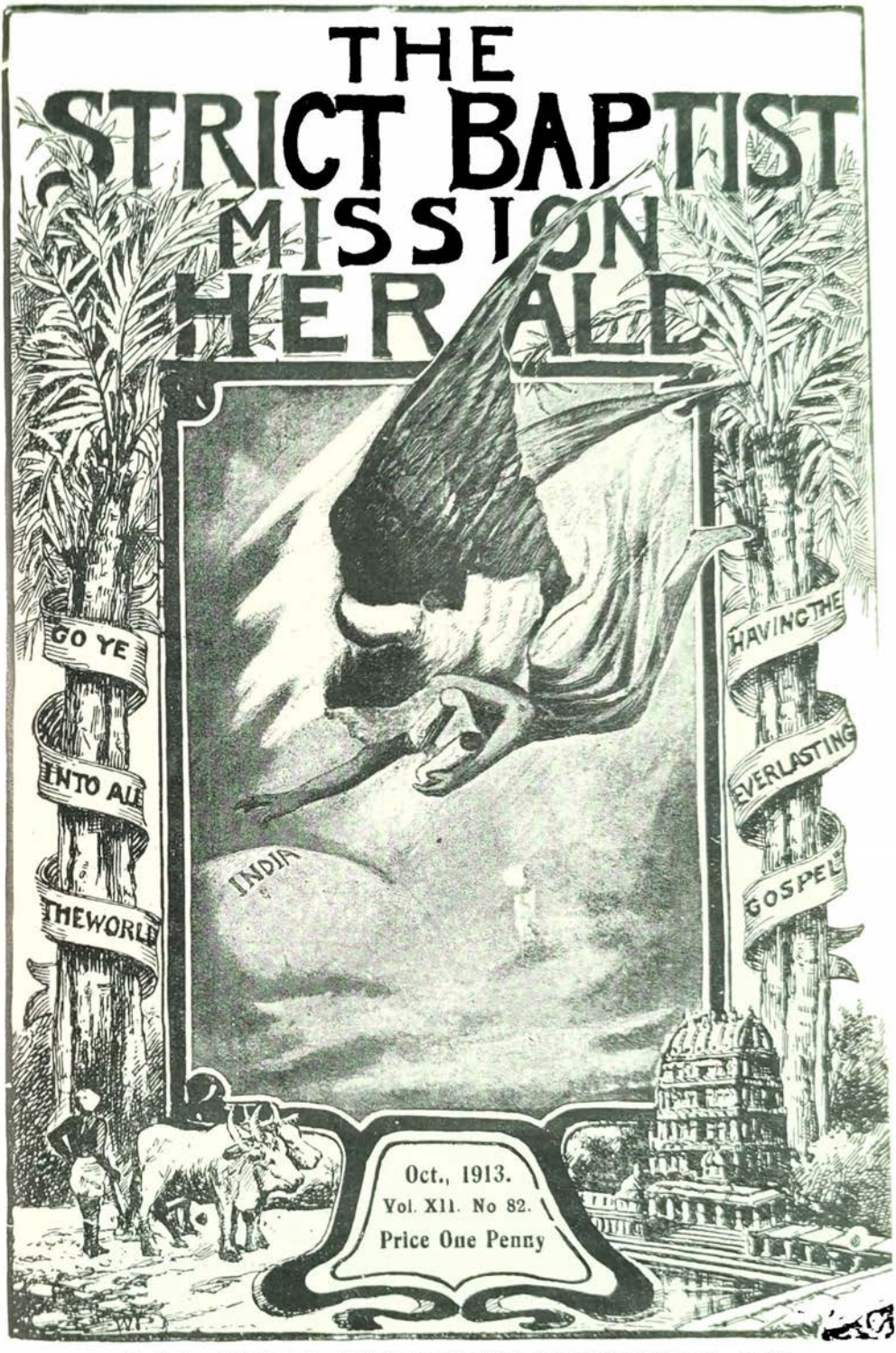
* * *

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* * *

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

THE STRICT BAPTIST MISSION HERALD



Oct., 1913.
Vol. XII. No 82.
Price One Penny

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CONTENTS.

	PAGE
Current Notes	125
Seeing the Grace of God ...	126
In the Days before Carey	127
The News of the Month	130
The Elder of Pavittram...	131
The Monsoon in India	134
With Mrs. Booth at Choolai	134
A Quarrel, and How it Ended	135
Jaganathapuram	135
Prayer Subjects for October, 1913 ...	138
Council Echoes	138
The Christmas Boxes	139
The Ladies' Zenana Auxiliary	139
Announcements	139
The Children's Corner	140

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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. XII.] OCTOBER, 1913. [*New Series*, No. 82

CURRENT NOTES.

THE Annual Meeting will be held this year at St. John's Wood Road on Tuesday, October 27th, and we are hoping for gatherings which will be helpful to the missionary cause and glorifying to God. Although there will not be the attraction of a missionary home on furlough, several features will lend interest to the occasion. Our two newly accepted missionaries, Miss Hines and Mr. Lincoln Watts, will be present, and we shall be welcomed by the prospective Pastor of Mount Zion. The opportunity will be one of rejoicing with our friends who are again so warmly receiving us, as well as of praise to our Lord for His guidance and blessing during the year.

But let us not forget the greatest "attraction" of all. The Lord will be there, for we shall be engaged in the prosecution of His last great Command, which carries with it His irrevocable promise, "And lo, I am with you all the days." If speakers and hearers are conscious of the fact of His Presence and are controlled and blessed by His Spirit, the day will be a red-letter one in their experience and the 52nd Anniversary will be spiritually memorable and profitable.

As announced on another page our two missionaries, Mr. Jesse M. Brand and Miss Evelyn C. Harris, were married at Sendamangalam on August 27th, and we heartily wish them much blessing. Both have felt called to evangelise the hill people of the Kollis, whose benighted condition has enlisted the warm sympathy of so many. In opening this new sphere of work for the Lord Mr. and Mrs. Brand will need much wisdom from above, and we bespeak the prayers of our friends on their behalf for all needful guidance, protection and success.

SEEING THE GRACE OF GOD.

IT is always refreshing to our souls and strengthening to our faith to "see the grace of God," as Barnabas did, especially when it is seen in subjects emerging from the deep darkness of heathenism, and bearing indubitable evidences of its transforming power. Fresh stimulus is given to our zeal, and we work with renewed hope and confidence.

Such a vision of grace appears in the conversion of the Elder of Pavittram recorded this month. Physical affliction had led him to seek Jesus for health. "I wonder," he said to himself, "if I asked that woman [the Teacher's wife] to pray Jesus Swami to heal my leg He would do it." Prayer was answered by conviction of sin as well as by healing, and a month later the man is publicly confessing his sinfulness and his belief in the true God.

Persecution from wife and family follows, and he is threatened with expulsion from home and village if he does not give up his new religion. Hear his answer: "If I had no soul to save, or if they were responsible for my soul, I might do this thing; but the more I meditate, the more I read, the more I sing, the more I am certain that Jesus came into this world to take away my sin. Hence I cannot return. I must go the way God leads me; He will provide for me." When told that his presence is now defiling to his family, he replies, "Do you say that by believing in and following Jesus Swami I become unclean? Nay, my son, nay; but, as I have many times told you, all the uncleanness of the whole of my wicked life is thereby entirely removed, and that at one sweep."

All the while his concern is for the salvation of his wife and children who are so bitterly opposed to him. "That is just what I am praying for, Iyah; if only Jesus Swami would speak to them and lead them into the Way too!" But is there no compromise with heathenism? See him sitting alone in his deserted village. All the inhabitants are away for two days at a distant heathen festival, leaving him a lonely witness for God and truth. Yet not alone, for he finds solace in God, and is singing, "Though troubles assail thee, faint not, O my soul."

Here is a man who a few months ago was a slave of Satan, but is now transformed into a disciple of the Lord Jesus Christ, his outward life testifying to the reality of the inward change. We have no difficulty in perceiving the features of grace—conviction, confession, faith, steadfastness, cheerful endurance, child-like confidence in God's Fatherly care, and a missionary spirit. These are inimitable.

Gladdened, as was Barnabas, by seeing the grace of God, we count it a high privilege to have had any part in a ministry attested and honoured by such results. And while we pray for this lonely disciple that he may be comforted and sustained, we also pray that the grace of God may be seen in his wife and many more.



IN THE DAYS BEFORE CAREY.

By E. A. BOOTH.

(*Continued from page 113*).

XAVIER'S longest period of consecutive work in India was two and a-half years, and the total length of his time in India was less than five years. Xavier never learned any Indian language, but carried on his work through interpreters. In one of his letters this passage occurs: "It is a difficult situation to find oneself in the midst of a people of strange language without an interpreter. Nevertheless I am not altogether idle, for I need no translator's help in the baptism of newly-born children." Xavier found some men who knew both Spanish and Tamil, and with their help translated the catechism into the Tamil language. This faulty translation he learnt by heart, and recited to the people wherever he went. He made a journey through Travancore, and is said to have baptized ten thousand heathen in one month. In the Tinnevelly district he baptized many thousands of Paravars (fisher caste). Whether these baptisms were preceded by any kind of instruction we cannot learn. On the side of the "converts" there does not appear to have been any religious motive in the matter from beginning to end. By becoming Christians they were protected through Xavier's influence from powerful enemies, and their possession of the monopoly of the pearl fishery was assured. A moderate estimate gives forty thousand as the number baptized by Xavier during his brief stay in India. Xavier himself was dissatisfied with the result of his labours. He wrote to the King of Portugal asking his Majesty "to entrust the propagation of our most holy faith to the Viceroy and the Governors in India rather than to the clergy and priests. As long as the Viceroy and Governors are not forced by fear of disfavour to gain adherents to Christianity, your Majesty need not expect any considerable success will attend the preaching of

the Gospel in India, or that many baptisms will take place." In response to this, the King issued an order to the Viceroy "That all idols shall be sought out and destroyed, and severe penalties shall be laid upon all such as shall dare to make an idol. That thorough financial aid shall be afforded to the Christians."

In this way missionary work in the second half of the sixteenth century became one amongst a number of efforts put forth by the State for the government of the Indian colonies.



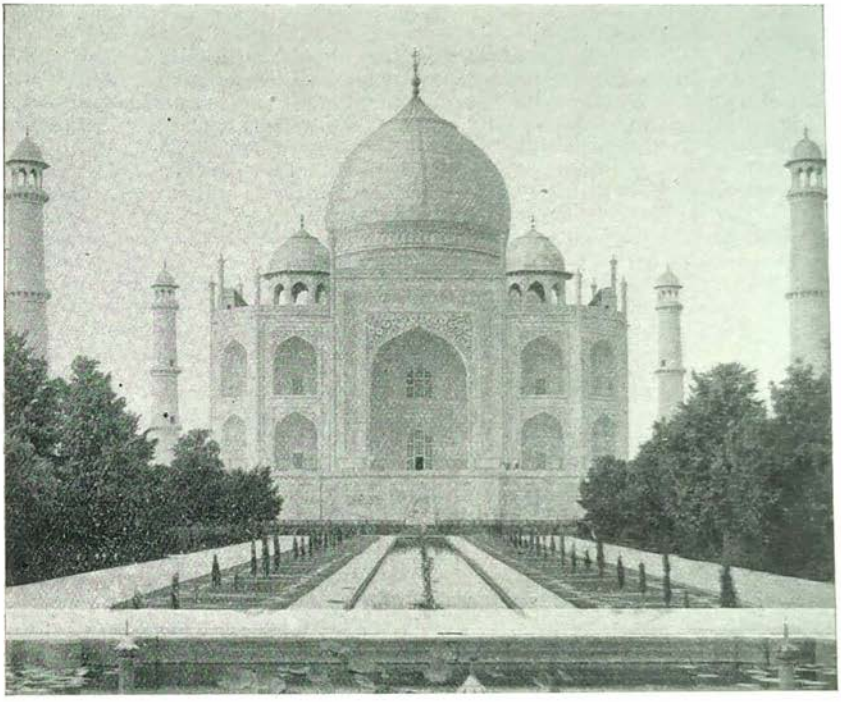
AKBAR.
The Greatest and Wisest of the Mogul Emperors.
By permission of Messrs. Cassell and Co., Ltd.

In 1606 there came from Rome to India Robert de Nobili. He settled in Madura, the metropolis of one of the ancient empires of South India. He conceived the idea that to win India to Christianity he must become a Hindu to the Hindus. He pretended to be "a Brahmin prince from Rome"!!! Dissociating himself from everything European, he donned the light yellow robe of a Brahmin ascetic, put on the sacred thread, and shrouded himself in mystery. He mastered the Tamil, Telugu, and Sanscrit languages, and made a profound study of the sacred and philosophical literature of India. He claimed to have discovered a hitherto lost Veda. Nobili was wily and unscrupulous to the last degree. He delighted in surreptitiously baptizing dying infants. He actually took oath before the Brahmins that he belonged to their caste, and thousands of Hindus became "converts." When his deception was discovered thousands of

"converts" returned to the Hindu religion. After forty-two years of missionary labour throughout the Tamil country as far north as Salem, Nobili, nearly blind, retired from the work in obedience to the order of the Pope.

In 1580 the Mohammedan Emperor Akbar summoned the Jesuit fathers to his court at Agra, in order that he might acquire a thorough knowledge of Christianity.

(To be continued.)



THE TAJ MAHAL, AGRA.

The most beautiful Monument of Mohammedan art.
Erected 1629—49 *by Shah Jehan, grandson of Akbar, as a Memorial of his favourite Queen.*

THE Map of India at the beginning of this article is reproduced by kind permission of The Regions Beyond Missionary Union.

Our Foreign Field.

The News of the Month.

THE MADRAS FIELD.—I am thankful to be able to record the fact that at length some definite progress has been made in the matter of acquiring a site for the proposed Boarding School. I have just concluded the purchase of a portion of the site, consisting of a plot of land abutting on the main road. Negotiations are on foot for the acquisition of adjoining land. The site is within view of the Mission House, and its proximity will simplify supervision.

The great Periyapalaiyam festival is in progress at the time of writing, and it considerably affects the attendance at our schools. A special feature of this festival is that after bathing the worshippers walk round the temple dressed simply in a girdle of margosa leaves, this being considered an act of merit by which the favour of the deity can be obtained.

Our midweek prayer meetings are often helpful seasons. Last Wednesday at Vepery we sang three hymns, listened to a Gospel address, and heard twelve brethren engage in prayer, the whole meeting occupying seventy minutes. Our friends at home are remembered at these meetings, and a recent petition was—"Lord, bless the friends in England through whose gifts the work is maintained." Sometimes there is a personal illuminating touch, as when one after concluding and saying Amen, added a postscript, saying, "There is one thing I forgot, Lord. Please forgive me my hasty temper, and make me patient." E. A. BOOTH.

THE NAMAKAL FIELD.—I here record the goodness of the Lord towards Mrs. Morling, who has just recovered from a serious illness. [We magnify the Lord with our brother and his wife.—ED.]

During the official year ending June 30th, we sold 6,090 Bibles, Testaments, Gospel Booklets, etc. £17 4s. was collected by the Gospel Extension Society.

Land has been purchased at Vaduhapatty and a house is being erected on it for our new Colporteur. We have secured also a site at Sellipalayam, where we hope to build a Preacher's house.

Last Sunday, August 10th, we had the joy of baptizing the wife of our Tuttikulam Teacher and the Elder at Pavittram. We earnestly ask the prayers of friends on behalf of the latter's wife.

In July the Sunday School Examination was held on the lessons of the past six months. There were two centres, one at Sendamangalam and the other at Erumaipatti. Immediately after the examiners took the first boy into the vestry to put to him the test questions, several lads escaped from the building, ran all the way to Kondampatty, and told their parents that we were taking the boys separately into another room, thrusting cow's flesh in their mouths, giving them baptism, and so turning them into Christians. In an hour's time there was no small stir round the chapel as a crowd of enraged parents instantly demanded their children.

D. MORLING.

KOLLI HILLS.—*Wooden Mission House.* The new house needs only the finishing touches to complete it. It is built on twenty-four stone pillars, each pillar surmounted by a tin plate to prevent white ants from eating the superstructure. The planks are mango wood, and the roof is thatched.

Medical Work.—Toothache and malaria are the chief complaints. Dyspepsia is also common, often caused by eating largely of the indigestible Pita fruit. Epilepsy is not infrequent, the fits often coming on when the victim is warming himself at a fire, and resulting in severe burns. A man came for treatment recently whose body was disfigured with dozens of scars, large and small, and who had twelve painful blisters as the result of a fit on the previous day. J. M. BRAND.

The Elder of Pavittram.

A STORY OF SAVING AND KEEPING GRACE.

The following spiritual narrative is the sequel of previous accounts relating to the Elder of Pavittram, "A Ray of Light" (The HERALD, *September*, 1912, *p.* 103), *Namakal Field News and "Firm Amidst Opposition" (The* HERALD, *January*, 1913, *p.* 4). *It is to be issued in booklet form for distribution.*—ED.

STRANGE it is that though the best of our students from the West entirely fail to understand the spirit of Asiatic poetry, yet the whole of the Indian Vedas are written in that form, and almost any country bard versed in the writings of the ancients will hold his audience spell-bound for hours as he sings the old hymns and lyrics. It was in this way that the attention of Ambayiram, the Elder of Pavittram, was first won to the Gospel. Manuel, our helper there, not content with school work and village preaching in the day, would go over to the old village resthouse at night, and with much swaying of body, rolling of head and scraping on his fiddle, sing out the old but strange story of Jesus and His love.

He never failed to gather his crowd or to secure their rapt attention; and the Elder on his part seldom failed to be present. But the old man had an advantage over his fellow-hearers. His father, with what idea we can scarce imagine, had sent him as a child to school and managed to keep him there just long enough to enable him to read from a second standard book. This little education now stood him in good stead, so that he understood more of the songs than his neighbours.

Two things in the story awakened the Elder's drowsy mind. One was the exquisite kindness, love and sympathy of this new Swami, the other was His dreadful death. Both were equally beyond his ken. But what with many secret interviews with the Teacher by day and the services of song by night, he gained a little more light and became yet more interested.

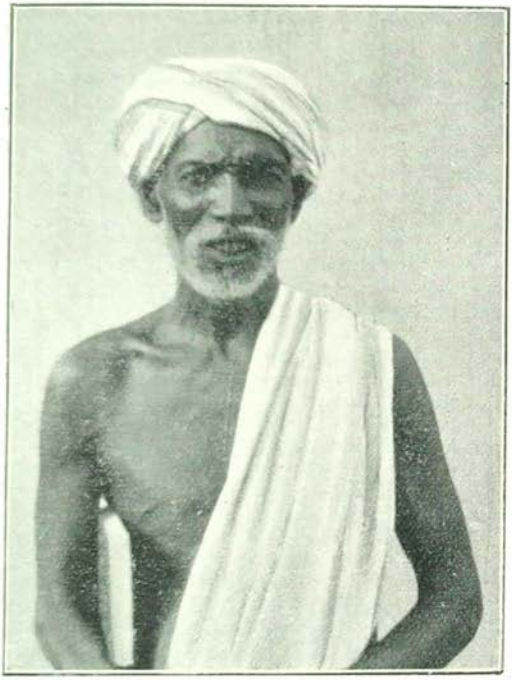
The Teacher, in the providence of God, was afterwards removed to another part, and the wife of Teacher Moses took his place in the school. Just then Ambayiram began to be troubled by a guinea worm, and at once the idea flashed on him, "If Jesus was so good to people in those days, and if He is alive and just the same now, then it may be He will heal my leg of this guinea worm." He at once went to the Teacher to see what course was to be adopted. This woman, though she could not sing and play the fiddle, could pray, so she knelt on the mud floor and prayed Christ to come and heal this poor man's leg. Every morning the man went to her house, and every time the petition was presented to the Lord. In a way utterly mysterious and very wonderful to the Elder, and without the long and trying process so well known in connection with the extraction of guinea worms, his leg became well in a very short time.

He now knew of a surety that Jesus is really God, that the songs and stories were all true; and so delighted was he that he determined to buy a book of lyrics about Jesus and learn them himself. Here the Holy Spirit began to work more directly on his heart, for the more he learned of Christ's holiness the more he became painfully conscious of his own sinfulness. Indeed, the very first lyric he memorised was "Ah! my Father, I am

a sinner." This was the time that he began by the Spirit's enlightening to understand something of the meaning of that terrible and mysterious death; and then just as simply as he trusted Christ to heal his leg, so simply he trusted Him to cleanse his soul.

With the assurance of pardon and cleansing came a longing to tell others about his secret. We were at that time (about fifteen months ago) holding an opening service in our school at Varagur, and without any knowledge of his history I saw this man come forward before that crowded audience, heard him sing a lyric of confession and give, in a few simple sentences, the story of his healed leg and his cleansed soul.

Now broke out a storm of fierce persecution. The people of his town were divided at first into two bands, the one leaving him to follow his own



THE ELDER OF PAVITTRAM.
[Photo by Mr. D. Morling].

course, the other stoutly opposing him. The Elder argued, "A man cannot know the sweetness of honey until he has tasted it. Hence you are not in the secret." His opponents rejoined, "No good Indian ever leaves the footsteps of his fathers." The battle went on, and the school, receiving many of the blows, suffered in consequence.

But this was not all. His own wife and son were by far the bitterest of his opponents. On one occasion, accompanied by Preacher Varatharajulu, I stayed in the old resthouse of Pavittram, and there far into the night his son pleaded with us, then with his father. He then threatened his father that he should be turned out, and us that our school should never again lift up its head. But in vain were pleadings, threatenings and compromises; the old man remained firm, and as he laid himself that night

on the hard floor beside our cot it was with the joy and exultation that "Jesus has taken away all my uncleanness, and that at one sweep."

The next time I visited Pavittram I stayed for a few hours in the house of the Teacher. The Elder joined us, and just as we were all kneeling in prayer, beseeching the Lord to keep our friend firm and make him strong, his wife came upon the scene. Her rage knew no bounds. Even as we afterwards passed down the street she came after us, pulling her hair, throwing up her arms and screaming, "Take him away; yes, take him away now. You have bewitched him and dragged him into your Way. He is no longer fit to be with us. He shall never, no never eat rice again in our house." I knew that day what the old man meant when on a previous occasion he said, "I don't mind so much the talk of my son, it's the women folk. If only Jesus would save them!"

Can we realise what it is for a new convert to stand alone in a heathen village? His is large enough to be called a town. The following may help us to some idea of the utter loneliness of such a position. While on a tour of inspection I went to see the school at Pavittram, and on my arrival was unable to find either children in the school or their parents in the village. After some further search I discovered only one man, and he was the Elder, sitting on his doorstep and singing a hymn. I enquired, "Where are all the school children and the village people? The whole place is deserted." Making a happy salaam he said, "They have all gone to the Pombalam festival at the foot of the mountains. They will return in another couple of days, after offering all their sacrifices." This man who refused to accompany his family, relatives and the villagers to this immemorial festival, who declined to give even the customary fourpence which they demanded for an offering, who, though Elder, was left absolutely alone in this large village, was seated there at the entrance of the main street singing one of our lyrics, "Though troubles assail thee, faint not, oh my soul."

Last January we held camp for about ten days in Pavittram. This was a time of encouragement and refreshing to the Elder, who decided he would come out openly and be baptised as soon as we finished our tour and returned to Sendamangalam. The news at once spread round and brought fresh pressure upon the lonely Christian and renewed opposition to the school. Fearing for the school, which he regarded as his own child, he reconsidered his decision and waited a little longer.

At this time Preacher Paulmalayappan was transferred to Varagur, only a mile from the Elder's house. He is himself a convert from Hinduism and knows what it is to be locked up in a loft for weeks together and to suffer much for Christ's sake. The Elder in frequenting his house found sympathy and strength, so that last month I heard he was again ready to come forward. But Satan, determining on another assault, stirred up the wife to fresh activity. Two days before the date of the baptism she came to the Preacher's house to pour forth the vials of her wrath; but at the very same time the Preacher had set out to seek her husband. It was soon evident that the Elder had received the full force of the assault intended for the Preacher, for the next morning the old man came to his friend much dejected, suggesting that the baptism be postponed. "Nay, nay," replied Paulmalayappan, "Jesus will make the way clear. Get home at once and pray for your wife; I also will shut my door and pray for her." In the afternoon Ambayiram returned to the Evangelist's house on his sixteen mile journey to Sendamangalam, and with a beaming face said, "It's all right. They tell me to go and come again and be a good man."

The next morning much prayer was answered when the Elder, with a quiet smile of peace and satisfaction, followed his Lord through the watery grave. He has now taken the name of Abraham, for he is the first of his tribe to follow Christ.

D. MORLING.

The Monsoon in India.

FOR days past great masses of moisture have been floating up from the sea, overspreading the entire heaven, blotting out the wonderful Indian blue and extinguishing the sun. At length, no longer able to contain, the clouds bring forth their treasure and send the precious drops trickling into the cracked and fissured bosom of the brown earth. Man, beast, herb, and the great insect world are glad.

And now, for several weeks on end, we are to be exiled from the sun. "Dry ground will be turned into a standing water, and a barren land into fruitfulness." Wide, empty river-beds suddenly become swollen into torrents of yellow flood-water, crested by white cakes of solid foam, like a tide of dirty beer. The roads — those that remain passable—become traversed by great ruts. The trees shed their sickly branches, and some veterans that have stood through many a monsoon will find that their time has come this year. Rank grasses sprout up in marshy places to enjoy a brief and lusty life. Many-coloured fungi mark the place of hidden decay; moisture-laden mosses overspread the faces of crumbling walls.

Nor are the spirits of the mist content to stay without doors. They invade the house and play tricks with the furniture. Doors and windows refuse to shut, leather-covered books produce plentiful crops of mildew, whole packets of envelopes stick themselves down, matches refuse to strike. Loathsome things crawl in the windows and wriggle their slimy way into boots and clothing. Big fat toads, with shiny wet skins, speckled yellow and black, come indoors at night and sprawl about in the lamp-light.

But these minor inconveniences are more than compensated for by the delicious change in temperature from intolerable heat to grateful coolness. One feels in tune with nature. The green-shaded lamp on my desk casts long shadows over the floor. To the left, the door open into the night lets in a steady, animating blow of cool air. The doorway enframes a square of intense velvet black, unbroken save where a stray creeper-arm from the eaves of the verandah waves ghostly in the lamp-light. The rain comes down in one steady, ceaseless pour, the long, roaring sound from the roof mingling with the musical tinkle of the drippings from the eaves and volleys of heavy dabs from the burdened trees close by as they struggle to shake off their watery load.

The rain is a wonderful musician. Its gentle touches draw sweet sounds from everything. The pleasant, silky rustle as it falls on the long grasses harmonizes with the liquid pit-pat from a broad-leafed palm that stands in the line of drops from the roof. And these sounds are only a faint instrumental accompaniment to the great vocal chorus that rises up from insect life, from creeping things innumerable, in flood and sodden field and drenched bush. But the sweetest music is in the heart of the husbandman.

J. M. BRAND.

With Mrs. Booth at Choolai.

IN the square court-yard in the centre of Choolai School, a small group of Indian maidens were seated, with bright-coloured threads and pieces of canvas, learning to sew and weave attractive designs with the many-hued pieces of wool allotted to them. Some were even learning to form texts on the canvas before them—a splendid way of introducing the living Word into their homes!

The colours pleased them! Yes, it was the coloured threads and the combination of colours that took their fancy for the time being. But I who had been wandering around the class-rooms, listening to the lessons of the school children, was attracted back to them again, not to see their work, but by the quiet, earnest tones of her who sought to win their attention for a short time to something brighter and fairer than sample

work. The voice was earnest; the subject intense, living, real; and here my story would become radiant if I could say that these little maidens dropped their work, and with spell-bound faces drank in the Word of life! Nay, friends, as far as we could see, the bright threads conquered! The girls did look up, yes! and listen with a half-vacant look, and now and then a faint gleam of interest seemed to flit across their faces; but on the whole, I, watching keenly, saw how little it meant to them that Jesus died.

Oh, God! can we never introduce into the tangle of their spoiled and useless lives the bright red thread of Thy Salvation? Is she who week by week pours out her heart before them never to see the fair design of Thy Love across the hopeless tangle of their lives?

Pray on! Work on, dear heart! The threads are in His hands, and as surely as He said, "My Word shall not return unto Me void, but it shall accomplish that which I please," so surely will He some day show you the perfect pattern that He is weaving over and through the tangled threads of blindness and ignorance, with you as His instrument, His needle. Here you may not see it; but you shall some day, surely—*on the other side.*

I was interested to hear that some of the girls who had left the class to be married, have returned for a short time, while on a visit to their own people, proving that they do not easily forget the influence of former days, and are glad to once more find their old class again.—EVELYN C. HARRIS.

A Quarrel, and How It Ended.

A QUARREL is a bad thing, of course! One of the devil's inventions, we might almost say. Yet evil can be turned to good account, and can we not think that God sometimes uses devil-manufactured instruments? Anyhow, so it seemed at Ayanapuram yesterday. We were walking through the village from one house to another when we came upon a big group of people. Loud, angry words were flying from one to another, and the quarrel seemed at its height when we arrived on the spot. Immediately Bible-woman Martha grasped the situation, and in a few minutes had laid hold of several women and drawn them in front of the place where we two had seated ourselves, and soon she had a good large audience arranged around us. I think they must have been surprised, although Indians do take things very coolly, to find they were listening to a Gospel address when they thought it was a quarrel only half through; the men even stayed, too, and listened most attentively; so altogether we had over thirty men, women and children to whom Miss Elliott and her helper spoke for quite a long time. God grant that some in Ayanapuram may live to remember with thankfulness the way the quarrel ended that hot afternoon. EVELYN C. HARRIS.

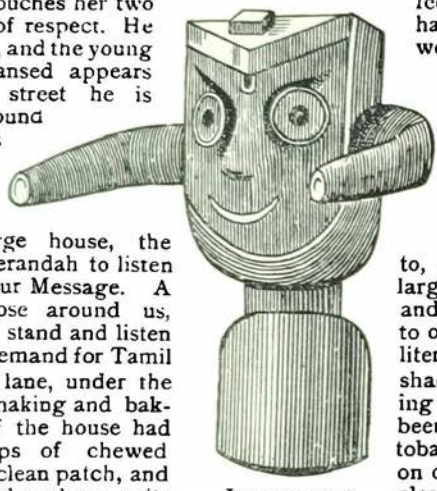
Jaganathapuram.

JAGANATHAPURAM is one of our regular preaching stations in the Madras field. The name means the "town of the Lord of the Universe." This is rather high-sounding for a small, secluded village. The place is named after the god Jaganathan, whose temple at Puri, in Orissa, is famed all over India. At this temple caste is not recognized—all, without distinction, are admitted into the temple and allowed to pay homage in person to the deity. It is said that a hundred thousand pilgrims visit this shrine annually and eat the sacred food which is distributed in its courts to all alike.

The principal image, that of Jaganathan, is a monstrous shape without hands or feet. It is black, has circular eyes, a straight head-line, and a square knob on the top. The nose is large and hooked, and the mouth is crescent-shaped. The image is about six feet in height. The explanation given concerning this is that when Krishna was shot by a hunter, pious men collected his bones. The king Indradhumma directed that an image

of Krishna should be made and these bones placed in the image. Visvakarma, the architect of the gods, undertook the task on condition that no one should look on the image until it was finished, or he would leave it unfinished. In fifteen days the king looked at the image, and Visvakarma abandoned the work, leaving the image without hands and feet. To look upon this image is a way of being cleansed from all sin. To assist in the famous car-drawing festival at Puri is an act of very great merit.

But in our Jaganathapuram the temple is just an ordinary shrine, without any special sanctity attaching to it. Apollos and I walk into the main street, and enter into conversation with a resident whom we have known for a long time. Others gather round to listen, and soon we have a fair-sized audience. Even the woman seated on a mat in the middle of the road, combing and oiling her daughter's hair and nursing her daughter's child, forms part of the audience. Whilst the preaching is in progress a well-laden bullock-cart arrives, causing some diversion. A tall, well-built man descends from the cart and making a profound bow to the dame on the mat, touches her two feet with his two hands as a sign of respect. He has just returned from Singapore, and the young woman whose hair was being cleansed appears to be his wife. As we leave the street he is lying nearly full length on the ground playing with the child who was being cared for by the dame to whom he showed such respect.



JAGANATHAN.

At our next stand we are facing a large house, the inmates of which come into the verandah to listen to, and in some cases to laugh at, our Message. A large number of children gather close around us, and on the outer edge the elders stand and listen to our words. At the close there is a demand for Tamil literature.

Down a lane, under the shade of a tree, there sits a woman making and baking rice cakes. The ground in front of the house had been previously swept, but some lumps of chewed tobacco had found their way to the clean patch, and on our arrival a girl is sent to sweep the place quite clean again, an act of respect which we appreciate. The audience consists mostly of women. In the midst of the preacher's address they begin to chatter and he has to ask for attention. This is given for a short spell, but the folk are not in a listening mood.

Proceeding to another part of the village we halt under the grateful shade of a margosa tree. There are two small fruit "bazaars" under the tree. Here we hold what proves to be the best meeting of the morning. The people listen well and follow the points made by each speaker. Any undue noise on the part of stragglers is soon quieted by the other listeners. At the close we sell a number of Scripture Portions.

In another street where we wish to preach it is out of the question this morning, because of a quarrel which is in progress among the women folk, causing a noise which renders our speech useless. It is now getting late, but we make an attempt to gather an audience outside the village on the big road. We sing a lyric which attracts a few children. Catching sight of a man standing close behind me I turn round and enter into conversation. He proves a willing listener, and our talk attracts others. But as the hour is late they are not inclined to stay, and we close our morning's preaching, thankful for the opportunities we have had of making HIM known among the heathen.

ERNEST A. BOOTH.



THE CAR OF JAGANATHAN.

OUR HOME CHURCHES.

Prayer Subjects for October, 1913.

"I will work, and who shall hinder it?"

Week beginning—

SUNDAY, 5th.—Part of the site needed for the new Madras Boarding School is owned by a native moneylender who is asking an exorbitant price. Pray that the Lord may lead him to accept a reasonable sum.

SUNDAY, 12th.—Prayer for the conversion of the Elder of Pavittram's wife and for him that he may be kept steadfast (see p. 131).

SUNDAY, 19th.—For the praying brethren and sisters at Vepery that they may be kept "instant in prayer," and that abundant blessing may be granted in answer to their petitions (see p. 130).

SUNDAY, 26th.—Prayer for the guidance and help of our missionaries as they begin the work of evangelising the Kolli mountains, and that much blessing may rest upon their labours.

Council Echoes.



MR. LINCOLN WATTS.

A New Missionary.

The members of the Council had the pleasure at their meeting on Friday, September 5th, of seeing and hearing a candidate for missionary work in India, Mr. Lincoln Watts, a member of the Church at Eden, Cambridge. The account he gave of his conversion and of his subsequent call to serve his Lord in the missionary field being considered satisfactory he was accepted and has since been certified as physically fit for the tropics. He will enter for the Livingstone College course this month and, we hope, be ready to begin his service in India towards the end of next year.

A Story of Saving and Keeping Grace.

The Council were constrained to "Praise God from whom all blessings flow" when they heard Mr. Morling's account of the conversion, steadfastness amid opposition, and baptism of the Elder of Pavittram which appears on page 131. Our readers will no doubt echo the praise and also pray that this lonely, persecuted disciple, newly won by sovereign grace from the darkness and thraldom of heathenism, may still be kept firm and that his wife made be made his *spiritual* companion and help-meet.



MISS HINES.

Our New L.Z.A. Missionary.

Referring to the acceptance of Miss Hines, of Bethesda, Ipswich, which appeared in the HERALD last month, we now have the pleasure of reproducing her photograph.

The Christmas Boxes.

WILL our many friends who have been preparing during the year in various ways to give Christmas pleasure to our school children in India kindly note the usual requests:—

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

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

All parcels should be sent *carriage paid.* The name of the Working Party or other contributor and of *the sender* of the parcel, with that of *the Church they belong to,* should be enclosed, so that an accurate list may be made for acknowledgment in the December HERALD.

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

The Ladies' Zenana Auxiliary.

Particularly of interest to our L.Z.A. Branches and to Churches without Branches.

MY DEAR FRIENDS OF THE L.Z.A.,—During the interval of awaiting the unfolding of God's own plan for future service for myself, it would give me joy to visit any Branch to help increase interest or to visit any Cause without an L.Z.A. Branch at present, in the hope of forming one. The need of the women of India for the light of the glorious Gospel of our Lord Jesus Christ is great!

Yours in His service, L. ELNAUGH.

Mrs. Elnaugh's engagements for October are as follows:—1st, West Hill, Wandsworth; 7th, Chadwell Street; 23rd and 25th, Mount Zion, St. John's Wood Road.

Announcements.

BIRTH.

MORLING.—On Wednesday, July 16th, at the Mission House, Sendamangalam, Namakal Taluk, South India, the wife of Mr. David Morling, of a son.

MARRIAGE.

BRAND—HARRIS.—On Wednesday, August 27th, at Sendamangalam, South India, by Mr. E. A. Booth, Jesse Mann Brand to Evelyn Constance Harris.

* * * *

Brighton, Prarthana Sabha.—The Annual Meeting of the Brighton Prarthana Sabha will (D.V.) be held on Thursday, November 6th, 1913. Devotional Service and Sermon in the afternoon and Public Meeting in the evening. Fuller particulars next month.—W GUMBRELL, *Hon. Sec.*

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—I suppose holidays are not all over yet for I still miss some of you. As one of you says, "We must now go forward," and I am glad to see signs that some of the young people of our Churches and Sunday Schools mean to go forward. October will be a busy month with missionary meetings. On the 1st, the Annual Meeting of West Hill, Wandsworth, L.Z.A.; the 2nd, Gurney Road, Stratford, Young People's Annual Missionary Meeting; 7th, the Annual Meeting of the Homerton Row Young People's Missionary Band; 9th, Annual Meeting of Maynard Road, Walthamstow, Sewing Class. And no doubt there are others that I don't know of. Then there is the Missionary Exhibition at St. John's Wood Road on the 21st, 23rd and 24th, and the S.B.M. Annual Meeting on the 28th. I hope these meetings will revive in some and create in others steady missionary enthusiasm, and be the beginning of a good winter's work for Christ's missionary cause. The idol on page 136 reminds us of the awful need of this work, and the story of the Elder of Pavittram shows us how God is blessing it. May our work all be for HIM and not for self.—Yes, Ruth, send me your September answers next month. —Many happy returns, Enea and Winnie. You are entitled to go into Division I. now, Winnie, but you may stay in Division II. until January if you like.—Thank you, Lily, for the photograph. I am pleased to see you, your parents and Mr. Acland.—I have received 11d. stamps for the Mission this month, as indicated below. The second asterisk is for last month, when Cecil Elliott, Harold Carter, Kenneth and Eric Robbins should also have been marked.

Five nephews have sent suggestions as to what boys could do to help the S.B.M. Hubert makes iron-holders and sells them at 2d. or 3d. (I wonder whether he is going to make some for the Mission). Fred suggests a collecting box and selling the HERALD. Robert thinks boys could make baskets and do fret work. Harold says that boys who have a few tools could make wooden articles, such as brackets, Oxford frames, &c., and sell them. All this is good as far as it goes, and I am pleased that my nephews have been thinking, but Colin sends me detailed directions for making post-card frames for our S.B.M. picture cards, which he has carefully thought out. I am sorry I haven't room enough to tell you what he says, but I will send a copy to any of you who like carpentry. Anyhow, I hope some of the suggestions, if not all, will be adopted and put into practice. Don't do nothing because you are not able to do much. Every little helps. I think the prize I offered fairly belongs to Colin for the trouble he has taken in working out his plan.

MARKS FOR SEPTEMBER.—*Seniors.* **Grace Church, Hubert Grimes, **Dorothy Cuthbert, **Colin Church, 7; **Emily Church, **Hilda Cuthbert, **Ruth Waters, 6. *Division I.*—Doris Farrow, 11; Harold Carter, 9; Bertie Sheed, Elsie Ellison, **Dora Haynes, 8; Enea Tooke, **Alma Waters, 7. *Division II.*—Fred Haynes, 5; Robert Booth, **Winnie Church, Cecil Elliott, Doris Sheed, **Annie Waters, Lily Jackson, 4. *Division III.*—Florrie Church, 4; Bernard Farrow, 3.

QUESTIONS FOR OCTOBER.—*Seniors.* Give a brief account in your own words of the conversion of the Elder of Pavittram. *Division I.*—1. What places were visited by Paul and Barnabas on their first missionary journey (Acts xiii., xiv.). 2. Describe in your own words what took place at Lystra. *Division II.*—1. Describe in your own words the idol Jaganathan. 2. What do Psalms CXV. and CXXXV. say concerning those who make such idols? 3. What ought those who know and love God to do for the worshippers of idols? *Division III.*—1. How was the Elder of Pavittram made well? 2. What did he do at Varagur? 3. Why were his relatives so angry with him?

Your affectionate UNCLE JOHN.

The Strict Baptist Mission.

THE FIFTY-SECOND

ANNUAL MEETING

WILL (D.V.) BE HELD AT

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

Edgware Road, London, N.W.,

ON

TUESDAY, OCTOBER 28th, 1913.

A DEVOTIONAL SERVICE

Will be held at 3.30, when

Pastor ABNER MORLING will Preach.

(Stoke Ash)

TEA AT FIVE O'CLOCK. - - SIXPENCE.

A PUBLIC MEETING

At 6.15 p.m.

Chairman - The President, Pastor E. MITCHELL.

SPEAKERS:

Pastors L. H. COLLS (*St. John's Wood*), F. FELLS (*Chesham*), J. P. GOODENOUGH (*Bassett-st.*), J. HUGHES (*Richmond*).

Our Two New Missionaries, Miss ETHEL A. HINES and Mr. LINCOLN WATTS, will, we expect, be present.

The Annual Report will be presented by the Secretary, PASTOR W. CHISNALL, *the L.Z.A. Report by* MRS. SILVESTER, *and the Accounts by the Treasurer*, MR. A. J. ROBBINS.

THE ANNUAL GENERAL MEETING at 2 o'clock.

(For Delegates only.)

The Ladies' Zenana Auxiliary Committee Meeting at 2.30.

Mount Zion Chapel is three minutes' walk from Edgware Road, Maida Vale. The nearest Metropolitan Railway Stations are St. John's Wood Road and Edgware Road. The nearest Tube Station is Edgware Road (Bakerloo Railway)

LIST OF SUBSCRIPTIONS

Received from August 16th to September, 1913.

"A free-will offering unto the Lord."

General Fund.

	£	s.	d.
H. F. F.		10	.
B. ro' Green S.S.		14	10½
Boro' Green, S.S.		8	2
Y.W.B.C.		11	6
Boxes	1	9	5½
Sturry, S.S.		5	10
Stonham Parva -			
Mrs. Bannister (box)	2	5	0
Mr. Ling (box)		13	6
Mr. A. G. Hall (box)		9	6
Tring, Ebenezer		9	.
West Ham Tabernacle -			
Kolli Mts.		17	.
Prittlewell, Providence—Mrs. Booth, Sen. (box)		10	.
Walthamstow, Zion		14	.
Birthday Gift from R.		2	6
Ipswich, Bethesda—			
E. W.		5	.
Mr. C. Words		2	6
Miss Pitts		2	.
Miss Ringer		2	.
Mrs. Taylor		1	.
Miss Nold		3	.
Thame -			
Sale of Work per Misses D. Harris and S. Green	1	1	4
Mr. S. H. Brown		10	.
Mrs. W. H. Brand	2	.	.
West Ham Tabernacle			
Mr. W. A. Warwick (box)		14	.
Maidstone	1	14	.
Poynings	1	1	2½
Hayes		5	.
Crawley—			
Miss A. Wilson (box)		2	10½
Miss M. Randall (box)		1	8½
Mrs. Brunker		1	6½
Miss Wood		1	3½
Mrs. Bewers		1	0½
Clapham, Courland Grove—Per Mr. A. W. Thrower (birthday box)		11	1
A Friend	10	.	.
Mrs. Pritchard		4	6
St. Albans, Bethel		19	.
Waltham Abbey, Ebenezer — S.S. (boxes)	1	16	.
Soho, Mrs. E. Camp (box)		13	6
Friends at Henfield (box)	1	6	6
Miss F. Cooper		4	.
Miss Mary Dennis (box)		16	7½
616		10	.
Bassett Street, Keppel Street Memorial—			
Miss E. M. Fielder		5	.
Croydon, Derby Road			
Bible Class		12	.

General Fund (*cont.*).

	£	s.	d.
Willingham, Old Baptist Chapel		5	.
Miss E. M. Walls	1	.	.
Suffolk, Stoke Ash S S—			
Girls (box)		14	8
Boys (box)		8	3
Miss Morling (box)		6	3½
Miss E. Mowle		17	.
Miss B. Lumas		3	8½
Miss A. Cracknell		3	6
Master R. Cooke		5	2
Mrs. Davy		2	.
Chelmsford—			
bible Class	3	2	2
S.S. (boxes)		6	7½
Friends	1	16	3½
Collecting Cards		5	6
Collection	3	10	8
Mr. and Mrs. Blyth		5	.
Tring, Aston Clinton—			
Boxes—			
Mrs. J. Burnham		18	1
Mrs. Goodson		7	6
Master R. Burnham		7	6
Mrs. Wm. Rolfe		4	6
Mrs. H. Keen		3	3
Mrs. Wm. Gates, Jnr.		2	6
Mrs. R. Morris		1	11
Mr. Dederfield		1	6
Miss N. Thorne		1	2
Mrs. H. Gurney		1	1
Mrs. T. Rance		1	.
Miss M. Thorne		1	.
Brighton, Prarthana Sabha—			
Collections	10	19	11
Boxes	6	5	1
Thankoffering (Mrs. Baker)		4	.
Mrs. A. Steele		10	.
Stratford Gurney Rd.—			
Boxes—			
Y.W.B.C.	1	3	9
Y.M.B.C.		6	7
P. & A. Webb		6	.
Quarterly Subs.		15	6
S.S. Collection		15	2
The Misses Rogers (box)		7	.
High Wycombe, Zion	1	10	10
M. C., Birthday Gift		5	.
Mount Zion Aux., Per Mr. C. W. Harris—			
Mr. Burgess		10	.
Mrs. Grimes, for Kolli Mounts.		10	.
Miss Harris		5	.
Miss H. Harris		5	.
Miss Facey (box)		9	7
Mr. C. C. Harris	12	12	.
Mrs. J. E. Bennett	1	.	.
Mrs. C. C. Harris	12	12	.
Miss Cobb		10	.
Per Miss Harris		10	4

General Fund (*cont.*).

	£	s.	d.
The Misses Thompson		10	.
Miss Cooper (box)		4	2
Mr. & Mrs. Fraser	3	.	.
Mr. C. W. Harris	5	.	.
Mrs. Russell		7	6
Miss M. Robbins		5	.
Mrs. R. R. Robbins	6	6	.
Mrs. Barrat		5	.
Mrs Gash		5	.
Mrs. Willet		2	6
Mr. Goodley	1	1	.
Mr. Sennitt	1	1	.
Oundle, Zion -			
Pastor G. F. Staddon		8	6
St. Ives			
Per Pastor D. Flavell		6	4
Hedge End—			
Per Mr. C. W. Neve		5	

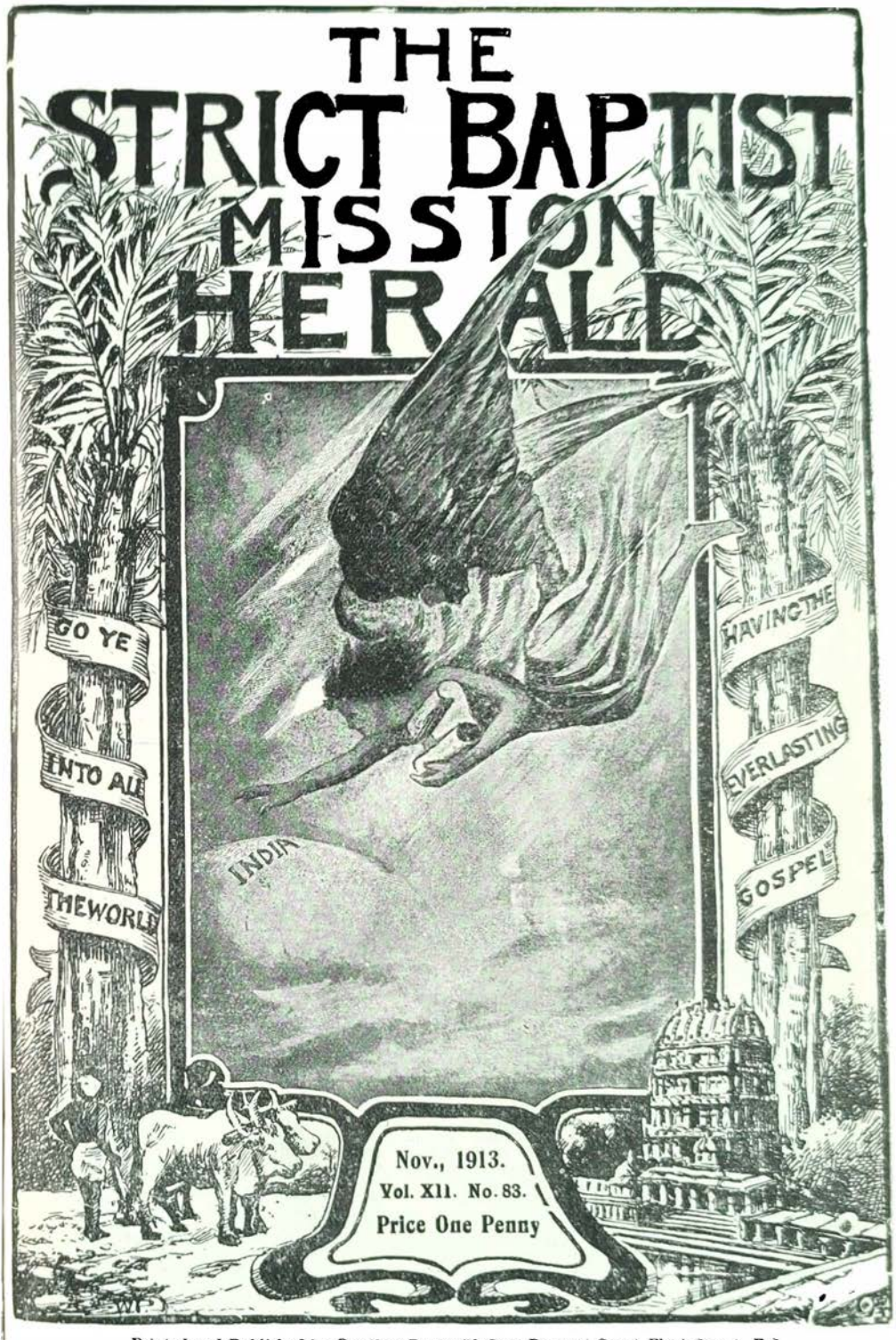
"Herald" Fund.

	£	s.	d.
West Ham Tabernacle		6	.
Hounslow, Zoar		3	.
Ipswich, Bethesda		6	3
Irthlingboro'		3	.
Mrs. W. H. Brand		10	.
Over		6	.
Margate		5	.
Boro' Green		4	2
Luton		1	6
York		4	.
Chatteris		2	6
Clapham, Courland Grove - Per Mr. A. W. Thrower		8	.
Lewisham, College Pk.		15	.
Friends at Fenfield -			
Reports		1	6
Mrs. D. Mann		3	.
Bassett Street, Keppel Street Memorial		8	6
Nottingham—			
Miss Adams		3	.
Willingham, Old Baptist Chapel		9	.
Reports			6
Suffolk, Stoke Ash	1	4	9
Reports		1	8
Brighton, Prarthana Sabha—			
Per Mr D. Fisher		3	8
Stratford, Gurney Rd.		13	10
Mount Zion Aux.—			
Per Mr. C. W. Harris	2	16	6
High Wycombe, Zion	1	16	.
Miss Hester		5	.
Croydon, Derby Road	1	5	.
Hedge End—			
Per Mr. C. W. Neve		11	4

Pension Fund.

	£	s.	d.
3 % L. C. Consol Stock £567 6s. 4d.	4	.	2
3 % L. C. Consol Stock £367 14s. 11d.	2	11	11

THE STRICT BAPTIST MISSION HERALD



Nov., 1913.
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Price One Penny

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CONTENTS.

	PAGE
Current Notes	141
How Can We Afford To!	142
In the Days Before Carey	143
The News of the Month	146
Conference of Missionaries	147
A Strange Funeral	147
Devil Possession	149
The Kolli Hills—First Impressions and Notes	149
The Present Position on the Kollis	150
Prayer Subjects for November, 1913	152
The Half-yearly Meeting	152
Meetings	154
Friends Across the Sea	155
Review	155
The Children's Corner	156

BRIGHTON, PRARTHANA SABHA.

THE ANNUAL MEETING will (D.V.) be held on Thursday, November 6th, 1913. SERVICE in the Afternoon, when Mr. S. HUTCHINSON, of London, will preach at 3.45. TEA at 5.30. Tickets, 6d. A PUBLIC MEETING in the Evening at 7. o'clock, when Addresses will be delivered by Messrs. Broadbridge, Chisnall, Fisher, Hutchinson, and M. H. Webb. *Collections.*

W. GUMBRELL, *Hon. Sec.*

LIST OF SUBSCRIPTIONS

Received from September 10th to 30th, 1913.

General Fund.

	£	s.	d.
Thame—			
Per Miss C. E. Mears (box)		12	6
E. E. (box)		7	7
Watford			
Per W. Derham (box)		18	.
Bassett Street, Miss B. Brazier for Hospital Fund ...		10	.
Mr. S. B. Caplin ...	1	1	.
Brighton, Prarthana Sabha—Sub. per Mr. D. R. Smith—			
Miss Piper		10	.
Miss Bates		5	.
Miss E. Light ...		5	.
Miss C. Light ...		5	.
Miss Billington ...		6	.
Miss Baylett ...		5	.
Miss Chapman ...		5	.
Mrs. Holford ...		2	6
Anon.		5	.
Lynton Road—			
Mr. H. Blackman 152	1	1	.
		5	.
Mr. R. Burfoot ...		10	.
Biggleswade, Providence — Miss Berry and Miss Batteon (box) ...		16	3
Miss E. J. Washington		10	.
Miss D. Foster ...		6	.
Miss N. Garner ...		6	.
Miss E. Robinson		3	2
Cranleigh—			
Mrs. Mann, Sen., and the Misses Mann for Kollis	1	5	4
Miss A. Brown (box)		2	6
Aylesbury, Walton Street — Harvest Thanksgiving	3	.	.
Collection	1	14	.
S.S. (box)		14	6
Miss Todd		8	8
Miss J. Horne ...		12	.
Miss L. Roberts ...		6	.
Lionel Beechey (card)		4	.
Miss P. Smith ...		2	.
Croydon, Tamworth Road — Per Miss M. Thomas ...	3	14	.
Ditto (box) ...		10	.
J. and M. Wilmshurst		3	6½
Reports		2	.
Rowley Regis, Providence—			
Miss R. E. Dye		10	.
Sunday-school		7	.
Bath, Bethel—			
Reports		1	9
Anon.		5	.
Friend		2	6
Miss R. S. Robbins		5	.
Mr. Sharpe ...		2	6
Miss Sims		10	.
Miss Stone		2	6
Sunday-school (box)		15	9
Miss Gibbs		2	11
Miss Herbert ...		6	8½
Mr. Gray ... ... Providence		14	4
Miss Amor		6	6½
Mrs. Buckland ...		4	4
Mrs Collett ...		3	6½
Miss Fletcher ...		3	5½
Miss H. L. Robbins		14	9½
Miss Stone	1	17	1½
Great Yarmouth, York Road, S.S. (box) ...	1	.	.
Reports		1	6

The Strict Baptist Mission HERALD.

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

VOL. XII.] NOVEMBER, 1913. [*New Series*, No. 83

CURRENT NOTES.

THE advent of another anniversary, and the publication of a fresh Report, lead us to review the past year to the praise of God. By His help and blessing it has been a year of progress, abroad, if not at home. There has been an extension of area covered and an increase of effort, and above all, the power of the Holy Spirit has been more manifest. Twenty-two baptisms have been recorded during the year, which, so far as human judgment can tell, represent real spiritual "fruit of our labour." All praise to our Lord.

And are we satisfied? Does our Lord wish us to be satisfied? Is He not willing to do greater things through us, and to "give us much more than these"? Not in the spirit of carnal restlessness and emulation, but in faith and in devotion to the will of Christ we would go forward. The only alternative is retreat, and we are not conscious of any indication that that is His will. If we loyally and courageously follow where He leads during the coming year of service, we shall go forward in the right spirit and in the true direction. And no supplies will be lacking. "And lo, I am with you all the days" guarantees this.

Perhaps we ought to review ourselves as well as our work. Have we made spiritual progress? Is there anything in us which hinders victory and blessing? And are we willing to submit to the Spirit of burning that we may be made meet for the Master's use? O, that none of our work this year may be "wood, hay, stubble."

HOW CAN WE AFFORD TO!

THIS is the answer which is made by some to any request for help in publishing the Gospel in heathen lands. And, on the face of it, it appears to be an all-sufficient answer. Ability, financial and otherwise, is low, and there is great difficulty in meeting the demands of bare existence. How *can* they help to send the Gospel abroad when they can do so little towards publishing it at home? Even to ask them seems as unreasonable as Elisha's request, "Make me a little cake first."

With every feeling of sympathy for such friends, we might ask them to consider whether He Who bade the Church go into all the world foresaw the future circumstances of His people, and whether He could command them to do anything which He would not enable them to perform. Surely His command must have been intended to convey enabling power to obedient disciples, just as His command "Take up thy bed and walk" did. And if this is so, would He not expect His people to step out in obedience to His command trusting Him for all needed ability? It is true that He does not expect of us more than we are able to do, but He does expect us to do what He bids us up to the limit of His enabling power.

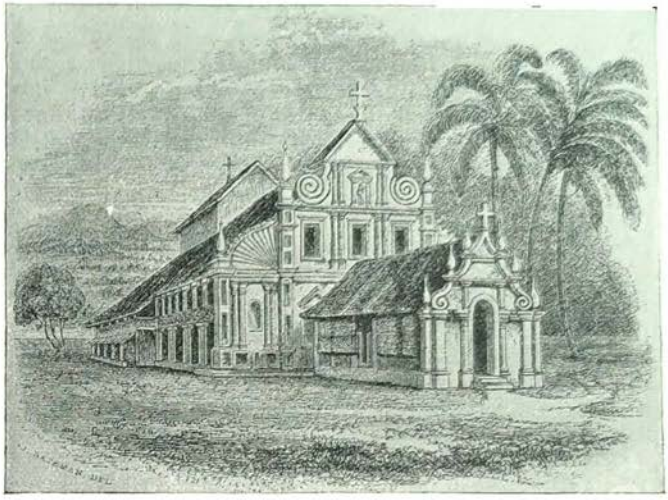
"All this, and more, is summed up in His promise to those who "Go"—"And lo, I am with you all the days." If He is "with" an individual or a Church in the performance of His evangelistic commission, then all that is necessary of money, time, opportunity, direction, talent, and spiritual power, will most certainly be given, for He is able to supply all our need for His own work. "When I sent you without purse and scrip and shoes," he asked His disciples, "lacked ye anything?" Their answer, "Nothing," stands for all time as the acknowledgment of every loyal, trusting servant of Christ. Dare we, then, say "How can we afford *to obey Him*"? But is not this what a profession of inability really amounts to?

Moreover, we have to remember not only what He will enable us to do, but what He will enable us to *be*, and the blessing He will grant. Loving evangelical obedience, whether missionary or otherwise, has its reflex benefits which we cannot afford to overlook. If He is "with" us, our spiritual life, individual and collective, will be vigorous, our evangelistic spirit will be strong, and whatever of material things may be necessary to carry out *His* plans in other directions will assuredly be forthcoming. Missionary work is not only the Church's great function, but also her high privilege and a means of increasing blessing. By it the Holy Spirit maintains her spiritual health and energy. It is therefore one, at least, of the secrets of Church prosperity, and instead of saying "How can we afford to help in missionary work?" any church or individual might well say

HOW CAN WE AFFORD NOT TO!

IN THE DAYS BEFORE CAREY.

BY E. A. BOOTH.



AN ANCIENT SYRIAN CHURCH AT COTTAYAM.
From "The Indian Christians of St. Thomas." By permission of George Allen and Co., Ltd

AT this juncture it will be convenient to say something about the ancient Syrian Church in Malabar. The members of this Christian Church are Hindu by race, and they speak the Malayalam language. The name Syrian is given to them not for any racial reason, but because in their churches they use the Syriac liturgy, and for centuries retained Syriac as the language of the Church. These Indian Christians call themselves "Thomas Christians," after their greatly revered Apostle Thomas. This Church on the western coast of India can be traced back to the fourth century, and it was probably founded by Nestorian Christians who came from Persia. From the earliest times they recognised the Nestorian patriarch of the East (in Mesopotamia) as their supreme spiritual head. These Christians were scattered in various places along the west coast between Calicut in the north and Quilon in the south. They were often oppressed, but on the whole they were a highly-respected and wealthy class. They differed in many ways from Roman Catholics; in their churches were no pictures of saints; they did not practise confirmation, nor auricular confession, nor extreme unction; they had no monks, no nuns, no monasteries. They observed three sacraments—baptism, holy communion, and ordination to the priesthood. Most of the priests were married. In many matters, however, they compromised with

the ideas and usages of the heathen around them. They avoided intercourse with the lowest castes, and even sought to prevent their conversion to Christianity. They did not engage in any form of missionary activity.

When Vasco da Gama on his second voyage from Portugal landed at Cochin in 1502, the Christians there applied to him for protection against their Mohammedan neighbours. It is estimated that at this period the Thomas Christians numbered about 150,000 souls. The Portuguese were glad to make the strong communities of Indian Christians a starting-point for the establishment of a colonial empire, and for a time ecclesiastical differences were overlooked.

A drastic change in policy was determined on in 1550, when the Portuguese set themselves the task of reforming the Church of the Thomas Christians according to Roman Catholic ideas. The intrigue, strategy, deception and violence which accompanied this policy form one of the darkest chapters in the history of the Roman Catholic Church. The unscrupulous Jesuits removed the spiritual leaders of the Thomas Christians by force, some being deported and others imprisoned. Strict orders were issued to all the Portuguese ports on the Indian Ocean, that no Nestorian Bishop coming from Mesopotamia and bound for Malabar should be allowed to land. Within a short period the old Syrian Church was thoroughly reformed after the Romish model, all distinctive Romish rites were introduced, and scarcely any of its ancient ecclesiastical usages were retained except the use of Syriac in Church services.

In 1601 the Jesuit Roz was appointed head of the Syrian Church and consecrated Archbishop of Kranganur. In the following year an Archbishop sent by the Patriarch of Babylon was unable to procure any recognition, and was compelled by force to quit the country. The Jesuits felt themselves masters of the situation, and endeavoured to replace the Syrian language of the Church by Latin.

In 1653 a new bishop named Atalla, who had been consecrated by the Nestorian Patriarch, arrived in India. He was recognised by the Portuguese at Milapur (near Madras); transported by sea to Goa, there delivered up to the Inquisition and burnt at the stake. This monstrous act roused the Thomas Christians, who at the news of his capture marched to Cochin armed, 25,000 strong, to set Atalla free when the ship called there. When they heard of what the Jesuits had done to Atalla all the Christians assembled at Muttancherry, near Cochin. There they swore a most solemn oath at the foot of the cross before the church that no Jesuit should ever again be recognised as bishop in their Church, and that all Jesuits, including the Archbishop, should be driven out of their country. Of the 200,000 Thomas Christians less than 500 remained in sympathy with Rome. Such was the net result of a century of intrigue and violence on the part of the Jesuits.

These circumstances compelled the Romish See to alter its tactics. The Jesuits were withdrawn, and four barefoot friars (Carmelites) were sent immediately to Malabar with instructions to rescue for Rome all that was possible. These men went to work skilfully. They compromised with the Thomas Christians on many points, resorted to questionable means, and eventually regained the adherence of eighty-four congregations to the Church of Rome. Thirty-two congregations maintained their independence. Since that time the former have borne the name of United Syrian or Romo-Syrians, and the latter have retained their original designation of Thomas Christians, or simply Syrians.

In the seventeenth century Portuguese supremacy on the western coast of Indian was overthrown by the Dutch, who immediately took the most drastic measures against the Romanist missionaries and priests, banishing the European clergy from the land and destroying their churches. As time went on the political convulsion of the country gave the wily Jesuits the opportunity for which they were waiting. They were resolved at any cost to regain the position and influence they had lost in Malabar. For upwards of seventy years the Jesuits and Carmelites waged ceaseless war for supremacy in the Syrian Church. The Jesuits fought with every possible weapon, irrespective of honour. Only with the suppression of the Order of the Jesuits by Pope Clement XIV. did the dangerous rivalry cease. What an edifying spectacle for the Indian Christians to see their spiritual leaders resorting to dishonourable methods in order to gain ecclesiastical power! The Thomas Christians during this period were also in a state of internal strife, and unrest, and division.



TIPPOO SAHIB, THE TIGER OF MYSORE.

In 1790 the tigerish Tippu Sahib waged war against the Christians in Malabar for five weeks with unspeakable cruelty. Twenty-seven churches, amongst them many of the finest and most ancient in the country, were burned to the ground. Partly by the sword of the Mohammedans and partly by the diseases which followed in the wake of the war, there died at this time fully one-tenth of all the Syrian Christians.

Our Foreign Field.

The News of the Month.

The Madras Field.—PERUVALLUR.—The attendance at our Sunday evening service at Peruvallur has been encouraging. There are a number of heathen young men who attend from time to time, a few of them regularly. Some are employed in cotton mills, others in the railway workshops. One or two of them, at the end of the day's work, spend an hour in the schoolroom, and join with the preacher in evening prayer on week-days.

A RENEGADE.—When preaching in a village where, so far as I know, no Christians reside, I was surprised to hear one of the listeners addressed by a Christian name—Joseph. Enquiry elicited the fact that this young man was formerly a Christian, but had lapsed into heathenism. He showed no desire to return to Christianity, and judging from his attitude, one could not help wondering whether he had ever been Christian in anything beyond the name. Such instances help to bring our religion into disrepute among the heathen.

EGMORE.—The Men's Meeting at Egmore, held on the first Monday of each month, grows in attendance and interest. The attention paid to the message is very encouraging. An earnest address by Preacher Dyriam on the words "Examine all things; hold fast the good," illuminated by several apt illustrations, made an evident impression on the audience this month.

LANTERN LECTURE.—Our Sembarambakkam School stands close by the main road, and the display of lantern pictures there drew a large crowd of children and a number of adults, including Mohammedans. The pictures were made the leading points of an address on the Life of Christ.

AUSTRALIA.—The arrival of a box of gifts from Sydney, N.S.W., for our School children is a most welcome sign of the additional interest which is being taken in our work by our friends in Australia. The box was well-packed and the goods were in excellent condition. The gifts were well chosen, and will prove very useful. We heartily thank the Indian Mission Dorcas Society connected with the Church meeting for worship in the Oddfellow's Temple, Sydney, for the way they have exerted themselves in the interest of the S.B.M. We should greatly rejoice to learn that their example is being followed by other Australian Churches.

E. A. BOOTH.

The Namakal Field.—At the close of August we had 428 scholars in our eleven schools, and 55 villages, towns and markets were being visited by our preachers.

On Sunday, September 7th, four persons were baptized at the Sendamangalam Chapel, and afterwards received into the Church. Recent accessions to our numbers have proved an encouragement to our little band, and will, I hope, give incentive to further effort in the Master's service.

In the last week of August our Annual Conference was held at Sendamangalam. We all appreciated this opportunity for the mutual discussion of mission problems and work in general. At the close of the Conference the marriage of Mr. Brand and Miss E. C. Harris was solemnized in the Sendamangalam Chapel.

Last week we gave an account of the conversion and baptism of the

Pavittram Elder. On his return to his village his wife raised a great disturbance, tore the sacred wedding tali from her neck, swore she was no longer his wife, and did everything possible to make his life unbearable. Special prayer for him and his wife was at once made in all our meetings, and when I visited his village yesterday I found that his wife was much more reasonable. Moreover, several young men are enquiring of him about Christianity, and he is now earnestly entering into aggressive work. May we again bespeak the prayers of friends for Abraham that this our first sheaf may prove to be the earnest of an abundant harvest.

D. MORLING.

Conference of Missionaries.

THIS is an annual event to which the missionaries look forward, as it provides an opportunity for the full and free discussion of problems inseparably connected with missionary enterprise. The recital of a new experience, the presentation of a difficulty, the narration of an episode, the confession of a failure, the description of a new phase of work, the report of a success, are things which help to draw the missionaries into sympathetic touch with each other's work. The fact that most of this conversation takes place outside of the Official Conference, in more familiar intercourse, in no way detracts from its value.

The Conference was held this year at Sendamangalam, where Mr. and Mrs. Morling extended a warm welcome to us, and cheerfully did everything in their power to make us comfortable. Named in the order of seniority of service, the following missionaries were present :—Mr. and Mrs. Booth, Mr. and Mrs. Morling, Mr. J. M. Brand, Miss O. M. Elliott, and Miss E. C. Harris.

A discussion on the Boarding School scheme led to the decision that arrangements should be made as soon as possible for the accommodation in Madras of the sons of our Indian agents living in up-country stations, so that they may be educated in our own Higher Grade School. This is a temporary arrangement in rented premises which will be superseded when our own Boarding School scheme is completed.

The Conference also decided upon the production and publication of some distinctively Baptist literature in Tamil, including a Catechism for the senior scholars in our schools.

It was also resolved that in connection with our Conference gatherings each year, there shall be special devotional meetings held for our Indian Christians with a view to helping them in their Christian life and stimulating their zeal. These meetings will generally be addressed by the missionaries coming from fields other than that in which the Conference is being held. Fresh voices will be an attraction and an inspiration.

Other business of local interest was transacted. From first to last the Conference is essentially an occasion for obedience to the apostolic injunction, to "look not every man on his own things, but every man also on the things of others."

E. A. BOOTH.

A Strange Funeral.

FOR THE CHILDREN.

INDIAN sacred legends tell us that many years ago Rama, one of the most important gods of the Hindu pantheon, was living in a forest of N. India with his wife Sita. While the husband was one day engaged in a deer hunt, the giant King of Ceylon, having long watched his opportunity, carried captive the defenceless woman to his island kingdom. Rama, unable to recover his wife, to whom he was very fondly attached, secured the services of Hanuman, one of the great leaders of the monkey tribes. When they reached the shore of the Palk Strait, which, as you

know, divides Ceylon from India, Hanuman rendered very valuable assistance by calling together a great number of his tribes, uprooting all the neighbouring mountains and forming a bridge, known to us as Adam's Bridge, across the Strait. Rama's armies then crossed over, recovered Sita, and returned to India in triumph. For the signal aid he rendered to Rama the monkey has ever since been worshipped as a god.

Unhappily, this god is a very mischievous one, and I might tell you many stories of his depredations in Sendamangalam. Is there a single week when he does not swoop down from roadside trees and snatch plantains (bananas) from passers-by, or that he does not overturn baskets of rice and vegetables from coolies' heads and then call to his fellows to join in the spoil? At certain seasons there is scarcely a day when he is not guilty of these misdeeds, even in front of our own compound (garden).

But of late we have found it no small task to keep him from carrying out his evil designs in our own garden. The tiled roof of the outbuildings received so much of his attention that we were once again obliged to call in workmen to repair the whole from end to end. Neither do flowers, fruit and trees miss his eye. For several weeks he has been most persistent in pilfering tomatoes from one solitary plant near our back door. One noon-time I heard a little commotion in the front of the house, and what I saw was this: Half-a-dozen monkeys had climbed into a little tree in the garden. Three were seated on a branch on one side of the tree, three were seated on a branch the other side, and each party was swaying in unison so as to bend the branch to its utmost. Before I could dislodge them, both branches came smashing to the ground, and Hanuman, having achieved his end, scampered off, grinning at me as he went.

But this is not the worst of it. His fondness for curry and rice often leads him to carry his plundering even into the bungalow or into the kitchen, and the boy (Indian servant) as he brings across our breakfast has very good reason to keep an eye open for Hanuman. A few days ago our second son, Grenville, came crying and running indoors with his clothes covered in dirt. A monkey had sprung upon him and snatched away a biscuit he was eating.

The same day that this occurred one was caught in the kitchen. We had received so much trouble from these pests that two men at once killed it and put it outside the compound. The next day, Sunday, we heard a great commotion in the road, and saw a crowd of people, headed by priests and drummers, coming in the direction of our house. Enquiry showed that certain of the Hindus in the town finding the dead monkey, at once took it to the main temple and asked the priests what should be done, as an outrage had been perpetrated on one of their gods. They were told that the corpse must be taken in procession round the town, and then buried with due ceremony outside a certain shrine.

After parading the whole town, beating their drums and burning incense, they stopped outside the compound gate, when the leaders of the party came forward and told us that we had outraged their feelings in killing one of their gods, and that consequently I must pay the whole of the expenses of the funeral. By this time the crowd increased, and people jostled one another about the gate and lined the front wall, while the leaders pressed their claim for the money. After refusing to pay, I showed them how we had been annoyed, and then endeavoured to make them see the utter foolishness of their position, worshippers actually carrying their dead god to its funeral! But they were in no mood for hearing such talk; so after many threats and entreaties they left, carried Hanuman to a neighbouring temple, and there buried him with all the pomp and ceremony, the incense and the offerings, befitting his reputation. A tombstone now marks his resting-place.

D. MORLING.

Devil Possession.

THE belief is common amongst the more ignorant Indians that sickness is often caused by devil possession; they frequently imagine that they can trace their ailments back to a time when they did something considered unlucky. I remember my first patient was a little boy who was suffering from fever. His mother traced it back to a spell laid upon him by an evilly-disposed man whose displeasure he had incurred by some piece of boyish mischief. Happily a little medicine was too much for the evil one, and drove it out.

A short time ago while visiting in a caste-house, I missed a young woman we are teaching to read. On enquiring for her, her old mother said in an awe-stricken voice,

"She cannot study now; she has a devil and will not come out to see you."

"How do you know she has a devil?" I asked.

"O, she gets fever every day, and it is so persistent that a devil must be causing it," she replied.

I asked to see the poor girl, and found her huddled in a corner, burning with fever, and wretched with the thought that a devil held her in his grip. I offered to give her medicine, but they refused, saying they had asked a man to come and repeat some incantations and make some offerings which would no doubt drive it out.

Some men seem to do a flourishing trade by this means. There is one in Pursawalkam who may be seen any day standing at the door of his house holding a bunch of sacred leaves, which he waves over the heads of supposed devil-possessed babies, muttering some mysterious words. The deluded mothers give him a few pence, and go away quite satisfied that their children are cured.

But the most curious method of driving out devils I saw one afternoon when passing through a busy bazaar street. Motors, carriages and vehicles of all descriptions were passing to and fro, and people were hustling each other and hurrying in all directions, yet in the middle of the road lay a man stretched out on his back holding a mendicant's vessel, in which lay a tiny baby of a day or two old. Either the baby or its mother—I could not ascertain which—was supposed to be possessed by a demon, and in order to drive it out the father had vowed to roll right round a large temple and tank, and was just beginning his work of merit as I passed by. I watched him as he rested the vessel for a moment on his chest, repeated an incantation, then put the bowl carefully down on the ground above his head, while he rolled right over. The bowl was then placed on his chest again, the incantation repeated, and again he rolled over, meaning to continue this performance until he had completed the circuit of the temple. I pitied the poor fellow in his ignorance, but sympathised more with the wee mite lying quite unclothed in the burning sun, and crying piteously.

Thus "the strong man armed" holds in his grip those who know not the truth, and keeps them in bondage and fear. May the day soon dawn when we shall see the One stronger than he coming in His mighty power to break down the strongholds of the evil one, and bring his captives into the light and freedom of the Gospel. O. M. ELLIOTT.

The Kolli Hills—First Impressions and Notes.

THE scenery and climate of these hills have, I believe, been described again and again, and so, no doubt, have the inhabitants; but when one newly comes among them some features and customs are perhaps noticed that others have overlooked.

There is a frankness and gentleness about these people, a look of real

pleasure in their faces when they welcome us, that makes one glad to be their friend.

They have a pretty way of greeting one. A simple word it is which they use—a slightly corrupted form of Come, which is said softly and kindly; and when we leave them they say "Go!" No, it does not sound as it would in English—a crude command to quit; but as they follow or conduct us to their village wall, it comes as a gentle dismissal, with an understood "We'll see you again!" and so we, too, as we go in and out among them, say, "Come," as we enter their villages, and "Go" as we leave them, trying as far as possible to let them feel we are no strangers now.

The little wooden house is often besieged by new comers—folk who have come from more distant villages; and they are not afraid to stand gazing in at the windows in silent wonder. When asked if they want anything they simply answer, "Nothing. We've only come to see."

They live a simple, open-air life in agricultural work, both men and women alike tilling and reaping, and then sitting down to smoke the native cigar, which through the day is carried in a little holder bound to the waist. Even little children are often seen carrying them thus. When we enter their villages they usually run off to fetch a blanket, which they spread on the ground for us to sit on, and then if there are any sick people in the village, or any with troublesome teeth, they come and record their ailments, often all the friends and neighbours describing the symptoms, hardly leaving opportunity for the patient himself to come in at all; and then from bodily ailments the speaker tries to turn their attention to the great sickness of the soul, but so dense are they as regards anything spiritual, that it is terribly disappointing to find after a serious discourse about higher things, that their very next enquiry is about some other bodily ailment. "Yes, come," we say, "to the bungalow, and we'll give you medicine," with an aching wish that we could as easily persuade them to come to the Great Physician, Who only can make them sensible of their need, for so far they seem to feel none. EVELYN C. BRAND.

The Present Position on the Kollis.

SIX months ago I left Madras to open up Gospel work on the Kolli Hills. Preacher Daniel from our Madras field soon became my fellow-worker, and for some months we lived in the little native huts belonging to the people. A suitable wooden mission house has now been built in the centre of the western plateau. The site is a first-rate one, high and open, and surrounded by villages, and lies only some two miles from the mountain-pass that leads across the central watershed into the eastern plateau, which is even more populous than the western.

Building work interfered with our preaching. We are glad to have finished the house and to be set free for direct evangelistic effort. We have now entered upon the work for which we have come. Preliminary skirmishing is over. Serious fighting has begun. Just for a moment we halt to consider the strength and position of the enemy, and to ask our friends to help by prayer.

When Mr. Morling and I visited the Kolli Mountains on former occasions, the people gave us such a kindly and sincere welcome that my heart was filled with a rosy, buoyant hope that the mountain-dwellers would all cast their demon-worship away and come in their thousands to place themselves as a body under Christian teaching. But this hope has faded month by month. The area is too large for three or four workers to influence the whole simultaneously. Henceforth our aim will be not to bring over masses of people to a nominal Christianity, but to go in search of the lost sheep, and to bring them, *one by one*, to the fold.

It may be asked by some, *Is it likely that conversions will take place soon?*

From the merely human point of view there are five factors that exert an influence on this question.

1.—*The ignorance of the people.* The Kolli dwellers are entirely ignorant of the existence of Jesus Christ. They are, moreover, incapable of readily learning, not one in a hundred of them being able to read. Thus the great mass are beyond the reach of Scripture portions and tracts. Also they cannot be got together in crowds, living as they do in small hamlets, but must be sought out and addressed singly or in small groups. The work of teaching must therefore proceed slowly, and the evangelists must not depend upon the printed page (until schools shall have been established), but must patiently walk from village to village and speak to audiences averaging half a-dozen or ten in number.

2.—*Demon-worship.* The Kolli dwellers live in dread of the local demons, to whom they attribute every kind of misfortune that falls upon them. The Gospel of Jesus Christ provides freedom from demons. This is a powerful factor in our favour. But many of the hill-people are sceptical in their hearts of the power of Jesus Christ to save *them* from the demons, though forced to acknowledge that *we* are saved from them.

3.—*Medical Work.* This, again, is a very strong factor in our favour. Patients are increasing in number, almost half of the cases being dental ones. When we preach in a village, those who have been medically or surgically treated are always the most interested listeners. During the past month our Sunday congregations have been mainly composed of people who have come for treatment. Healing the sick formed such a large part of our Lord's ministry that a more natural introduction to a talk about Him could not be found than the mere giving of a bottle of medicine, or attending to an injured limb.

4.—*Caste.* The Kolli dwellers all belong to one caste. There are a few pariahs from the plains who live here and perform menial offices for the people, but they are so few that the statement above may be taken as correct. The absence of other castes lessens the caste difficulty, for caste pride and exclusiveness are intensified by the presence of lower and higher castes. In cases of converts to Christianity there would probably not be the amount of persecution that one is accustomed to see on the plains.

5.—*The Priests.* The only Brahmins on the Kollis are two or three fever-soaked men who live in the solitary temple on the eastern edge of the hills. Apparently we have not much to fear from them. But we have to reckon with the village "poocharies," a class of ignorant, fanatical men who foment the superstitious fears of the people, and who serve the numerous demon-temples to be found all over the Kollis. These men are our bitter enemies, for one of our first duties is to expose their nefarious secrets and to destroy their influence over their unfortunate followers.

A careful estimate of these facts alone would lead us to conclude that years of patient teaching must elapse before the first convert could be gathered in. We are prepared to work on and wait through these difficult years, if necessary, and to count even one convert a rich reward for a lifetime's toil.

But there are two factors that have not yet entered into our estimate: *The supernatural power of God's Spirit* and the supernatural effect of prayer. If only the friends in the home Churches will pray definitely and importunately, God, I am sure, will give us conversions. We enter upon the work of evangelising the Kollis, knowing that God alone can save souls; but, believing that He will do so in answer to prayer, we humbly expect conversions from the outset.

JESSE M. BRAND.

OUR HOME CHURCHES.

Prayer Subjects for November, 1913.

"That the Word of the Lord may have free course and be glorified."

Week beginning—

SUNDAY, 2nd.—Praise for all the guidance, help and blessing we have received during the past year, and prayer that all that may seem contrary to the welfare of our Lord's work may be overruled for good.

SUNDAY, 9th.—Prayer for ourselves that we may review our past year's work for Christ in His great missionary cause as in His sight.

SUNDAY, 16th.—That we may have all needful grace to constrain and enable us to go forward in faith during this year as He may lead us.

SUNDAY, 23rd.—That all our Churches may be filled with the missionary spirit by our Lord Jesus Christ, Who gave them His missionary commission.

SUNDAY, 30th.—For all needful grace to be given to our missionaries, native workers, converts and enquirers, and for the conversion of the heathen who surround them.

The Annual Meeting.

PERHAPS the outstanding feature of the 52nd anniversary of the Strict Baptist Mission, held on October 28th, was the happy character of the gatherings. Friends had assembled from numerous London and provincial Churches, and one of the lesser but very welcome opportunities of the occasion was the renewal of Christian intercourse between friends who otherwise would seldom meet. Not the least contribution to the pleasure of the meetings was the genial atmosphere, which, always felt at St. John's Wood Road, was then even more conspicuous, added to which was the hearty welcome of the Church and deacons expressed by their minister, Mr. Colls.

At the afternoon service of praise and prayer Mr. H. D. Tooke read Ephesians iii., and Messrs. T. L. Sapey, G. Smith and H. T. Chilvers led the meeting in prayer, when Mr. Abner Morling, of Stoke Ash, preached from Ephesians iii. 8, "Unto me whom am less than the least of all saints is this grace given that I should preach among the Gentiles the unsearchable riches of Christ." Speaking first of Paul's lowly estimate of himself, Mr. Morling said this was an essential qualification if we were to be used in the Master's service. The least of saints could be made the greatest of servants, and there was more glory to God in using something that is nothing than in using something great. But Paul had a higher estimate of his Mission. In the exercising of that ministry he was often under trial or in difficulty and passing through all kinds of strange experiences, and yet was able to speak of it as "grace given," although it entailed so much suffering. Here was the warrant for our missionary work. Christ's "other sheep" must hear His voice, and they cannot hear without a preacher. God could of course send the Gospel to the Gentiles without Paul. *but He did not.* Was it possible to fall short of success along those lines? Paul had an even higher estimate of his Message—"the unsearchable riches of Christ." This made it evident what was suitable for the heathen. The world would never be revolutionised by social methods, but in Christ there was all that was necessary for the death of idolatry, the salvation of the idolater and the uplift of man.

At the evening meeting, presided over by our President, who we hope will long be spared to us for that position, Mr. Throssell read Psalm lxvii., and the meeting was led in prayer by Mr. Bush of New Cross, whom we were all glad to see. A warm welcome was given to us by Mr. Colls as the minister of the Church, who rejoiced that his first public function in that capacity was a missionary meeting. The report was presented by the secretary, Mr. Chisnall, the accounts by the treasurer, Mr. Robbins, and the L.Z.A. report by Mr. Hutchinson, on behalf of Mrs. Silvester.

Enthusiasm in God's service was the subject of Mr. Goodenough's speech. "It is good to be zealously affected always in a good thing." Some people looked upon enthusiasm with suspicion, but God said it was good. There was, of course, false enthusiasm as well as true—a zeal which was not according to knowledge. There were enthusiasts in good things, but not the best things, as for instance the man who on Plymouth Hoe stopped his game of bowls in his patriotic zeal for Queen and country. Moses was a true zealot, for he chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season. Our Lord was the divine Zealot. There was no need to fear becoming too enthusiastic in God's service, for God had given us safeguards against that. Applying this to our work in the Strict Baptist Mission, the speaker said, Why did we desire to see enthusiasm in connection with the S.B.M.? Because it was good. Why was it good? Knowledge was like water in the boiler: zeal was the fire that makes the water boil. Wasn't it a glorious thing that the S.B. denomination had woke up so as to be represented by that gathering. After pointing out that the emphasis in Christian missions was to be placed on preaching, he concluded by hoping that the Pastors present might go back to their Churches remembering that "it is good to be zealously affected *always* in a good thing."

Mr. Lincoln Watts, who has been accepted for service in India, but is at present undergoing medical training at Livingstone College, then made an interesting personal statement as to his call by grace and to missionary work. Miss E. A. Hines, accepted for service in India by the L.Z.A., who is receiving training as a nurse, also spoke of the way in which she had been led. "Just as an acknowledgment to Him," she said, "of what He has done for me, I want to tell others in some way or other of what He can be, and what He is, to those who put their trust in Him."

Mr. Fells, of Chesham, expressed his congratulations and good wishes to Mr. Colls and the Church at St. John's Wood Road. The missionary spirit in the Churches was, he said, a very bright spot in our history, and he was thankful that this Society is sending out real missionaries. It must not, however, be forgotten that this involves additional responsibilities to the Churches. Speaking of the Report as a very beautiful one, he expressed himself as deeply interested in the manifold engagements of our missionaries, referring in detail to some of them. It was very evident that the work was going on and that the blessing of God was resting upon it. We were sure of the perpetual presence of our Lord Jesus Christ, and sure of final victory, for the kingdoms of this world shall become the kingdoms of our Lord and of His Christ.

Mr. Hughes, of Richmond, spoke from the words "Be it known unto you, men and brethren, that through this Man is preached unto you the forgiveness of sins." He outlined the way of salvation to be proclaimed to the heathen, emphasing the awfulness of the fact and consequences of sin, and saying that in view of this, missionary work was no mimic warfare. "If sin be a great incision and not a mere scratch, we must make known a potent remedy."

Mr. Colls thought we had no reason to be pessimistic, and as he looked round upon the people present he did not think we were. He was sure that the Holy Spirit would make great use of Mr. Lincoln Watts, that He would also make great use of Mrs. Elnaugh in some sphere, and that He

would bless Miss Hines, about whose simple and beautiful message there was the right ring. His message was, "The Lord will do great things." We are to look forward and to rejoice because we know that the Lord is going to bless us. There was no need, therefore, to fear that He who gives us missionaries will fail to give us the necessary money. "Pray ye, therefore, the Lord of the harvest that He shall send forth labourers into His harvest."

A vote of thanks to the Church, the deacons, and the ladies for the use of the chapel and for all the kind entertainment so cheerfully given, was passed by the audience, and genially acknowledged by Mr. C. C. Harris.

The collections were—afternoon, £18 11s. 6d.; evening, £41 10s. 0¾d. Total £60 1s. 6¾d.

Meetings.

Aylesbury.—"Missionary Sunday" has now become an established fixture at Walton Street, and this year missionary services were conducted on Sunday, August 10th, by Pastor D. Witton. They were well supported, and Mr. Witton's account of the work of The Strict Baptist Mission in India was followed with interest. Mr. Witton made it clear to his hearers that our Missionaries preach nothing but the Gospel of Jesus Christ. In the afternoon the young people met under the presidency of the Sunday School Superintendent, Mr. J. E. Beechey, and had the privilege of listening to an interesting address by Mr. Witton, who appealed to them to take their part in providing for the needs of the Mission. Musical items were rendered in the afternoon by Miss Hilda Whitbread and Mr. G. Sainsbury, and at the public services a special selection of missionary hymns was rendered. As a financial result the sum of £2 was contributed to the Mission Fund.—(Miss) P. SMITH, *Hon. Sec.*

* * * *

Bethesda, Bedmond, Herts.—On Sunday, August 31st, Mr. S. Hutchinson gave a very interesting missionary address on three great reasons for foreign missionary work. The address was illustrated with diagrams and with idols that he had himself brought from India. It is very curious that even heathen people should bow before such grotesque figures. During the address several hymns were sung, among them being the old favourite, "From Greenland's Icy Mountains." After the address we were invited to inspect the curios and handle them for ourselves. This is the first missionary meeting we have had at Bedmond and we trust it will serve to deepen our interest in the work and in the heathen people across the sea who have never heard the Gospel tidings.—MARY ARNOLD.

* * * *

Providence Reading.—On September 10th, 1913, the L.Z.A. friends met in the afternoon, when Mr. Chisnall gave a very encouraging address, speaking from Psalm lxxii. 6 and 16. Two hymns were sung, "Awake sweet gratitude," and "How sweet to leave the world awhile!" At the close of the meeting friends partook of a tea kindly given by several ladies. After tea, a collection was taken for the L.Z.A. Work Fund, amounting to 14s. 2½d. The garments which had been made during the year were then shown, also the toys and presents of all descriptions given by the Sunday School children, teachers, and friends, numbering 36 garments and 262 toys and presents. In the evening a public meeting was held, when Mr. Chisnall presided, reading from Psalm cxxii., and speaking from 2 Chron. vii. 15. Several suitable hymns were sung, and at the close of the meeting several brethren approached the throne on behalf of mission work. A collection was taken for the General Fund of the Mission.

* * * *

Gurney Road, Stratford.—The Young People's Annual Missionary Meeting was held on Thursday, October 2nd, Pastor H. D. Tooke

presiding. The garments made by the girls in the Sewing Class, and the toys and other articles made by the boys, were on view. Our young friends from Goldsmith Row, Leyton, also displayed their contributions to the Christmas Box. Miss L. Bailey read the report of the Sewing Class, which showed a good work was being done by the girls, with the assistance of Mrs. Crouch and Mrs. C. Webb. A number of friends had generously given materials, so that we had a balance in hand. After some encouraging words from our Pastor, Mr. S. Hutchinson gave an address; Mr. J. Boswell (who has so successfully trained the boys in carpentry, &c.) gave us some cheering words; and Mr. Bulman also spoke on behalf of our Leyton friends. Our young friends entertained us with some missionary songs and recitations. A collection was made to defray the cost of carriage of the box, the balance to be sent to the General Fund of the Mission. C. W.

Friends Across the Sea.

TWO friends—Mr. and Mrs. Frederick Mudie, of the Temple Church, Sydney, New South Wales—who for many years past have been warmly interested in the work of The Strict Baptist Mission and subscribers to its funds—have been called Home within a few months of each other, Mr. Mudie on the 8th May last and Mrs. Mudie the previous year. Much as we value the co-operation of our Australian friends and regret its loss, we cannot but rejoice in a call to higher service and perfect happiness. At the same time we ask the surviving relatives to accept our sincere condolence and our Christian greetings. It will be of interest to other friends of the Strict Baptist Mission to know that our two departed friends each left the sum of £50 for our work in India.

Review.

A Church in the Wilds. By W. Barbrooke Grubb. Seeley, Service & Co., Ltd. 5s.

THIS is the sequel of *An Unknown People in an Unknown Land*, in which the condition of the Lenguas of the Paraguayan Chaco of South America before they began to be evangelised, little more than twenty years ago, was so graphically described. It is worthy of its predecessor; and one lives while reading it amid the scenes it depicts, following with growing interest the progress of the work. The missionary methods adopted among this superstitious and nomadic people are dealt with more fully in this volume, and the results, social and spiritual, are impartially reviewed. These latter are a wonderful tribute to the power of the Gospel. At the same time "the evils which naturally result from Christianity becoming popular," together with the weaknesses and dangers besetting the infant Church of the Chaco, are frankly recognised. The missionary's evident desire for more than merely nominal Christianity in the converts, and his endeavours to lead them to direct contact with their Lord, are not the least welcome features of this able contribution to missionary literature. Although, of course, we differ as to the mode of baptism practised, we cordially commend the book to any student of pioneer missionary work.

Winning a Primitive People. By Donald Fraser. Seeley Sevice and Co., Ltd. 5s. net.

ANOTHER illuminating pioneer book. Central Africa has been the scene of Mr. Fraser's work for the past 16 years among the tribes lying to the east of Lake Nyasa. Their migrations, characteristics and superstitions are well described, as are also the social and spiritual results of the Gospel. Concerning the latter Mr. Fraser says: "I should have little satisfaction in seeing the war spirit declining before the spirit of peace, and more intelligence and comfort coming into the lives of the people, if these were not accompanied by a living faith in Jesus Christ to give permanence and vigour to the new civilization." Of living faith in Christ ample evidence is given. When this and the evangelising zeal of new converts are contrasted with the original condition of the people, when "God was to them an absentee Deity" of Whom the only thing they were sure of was that He was cruel, we have a striking demonstration of the power of the Gospel among the most degraded peoples and an incontestible argument for foreign missions.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—Next year, if you would like it, we will have quarterly prizes, so that prizes will be given at the end of March.—I am pleased to welcome Rowland Peters of Guildford to the Corner in Division II.—I am glad to hear that you are contributing to the Christmas Boxes and to know about the Missionary Sewing Class at Salhouse, and shall hope to hear in due course about the recitations, &c. The marks given you, Ruth, last month were a mistake. Yes, Annie, Division I. in January will be the better way. I am interested in all your and your sisters' remarks.—So you have now entered the busy world, Emmie; I am glad you are not yet thinking of leaving the Corner.—Yes, Ivy, certainly, if you get most marks; so try.—Yes, Cecil, you are quite right about the idolatry in Roman Catholicism. I wish people recognised it more than they do; but Romanism manages to conceal itself largely in this country. In heathen lands its true character appears, and in South America it is worse than paganism.—I am gratified, Hilda and Dorothy, to hear that you were pleased.—I have received 15. as marked below.

MARKS FOR OCTOBER.—*Seniors.* Colin Church, *Hilda and *Dorothy Cuthbert, Eunice Fuller, *Emily Church, 10; *Kenneth Robbins (for September, 7), *Ruth Waters (for September, 7), Hubert Grimes, 9. *Division I.*—*Harold Vine, 10; Harold Carter, Elsie Ellison, *Alma Waters, *Dora Haynes, 9. *Division II.*—Lily Jackson, *Winnie Church, *Eric Robbins, Fred Haynes, Robert Booth, Ivy Robbins (for September, 5), Cecil Elliott, 6; *Annie Waters, 4 (you forgot answers 2 and 3). *Division III.*—Bernard Farrow, *Florrie Church, 4.

QUESTIONS FOR NOVEMBER.—*Seniors.* What five facts make it seem unlikely, humanly speaking, that conversions can take place on the Kolli Mountains for some years, and what two other facts ought to make us more hopeful? *Division I.*—Tell me the story of Rama and draw a rough map of the extreme *south* of India and Ceylon showing Adam's Bridge. *Division II.*—1. Why do Hindus think that monkeys are gods? 2. Why did a Hindu roll round a large temple? 3. How did a man Miss Elliott saw pretend to drive devils out of babies? *Division III.*—Tell me how a man Miss Elliott saw rolled round a large temple.

I have received only one request for Colin's instructions for making frames. I shall be pleased to send them to any other nephew who would like to help the Mission in this way. I hope you will all find some way of helping.

A missionary to the American Indians, named James Evans, known as "the Apostle of the North," was one day out in a canoe shooting ducks with a young Indian named Hassel, who had become a Christian. By some accident his gun went off and killed poor Hassel who fell back dead into the canoe. Mr. Evans' grief was terrible. The Indian's relatives were all heathen and one of their cruel customs was that life must be given for life. Mr. Evans thought that he ought to surrender himself, and after saying farewell to his wife and daughter set out for a distant part of the country where the tribe lived. He told his sad story to Hassel's father, tears of sorrow trickling down his face. At once the tent was full of excitement and all the men of the family cried out for his blood, grasping their knives and tomahawks. But there was one person in the tent who resolved that the pale-face should live. This was Hassel's mother. Notwithstanding her grief she believed Mr. Evans' story and the sincerity of his sorrow. She sprang forward and putting her hands on Mr. Evan's head said: "He shall not die. There was no evil in his heart. He loved my son. He shall live and shall be my son in the place of the one who is not among the living." And the Christian missionary was actually adopted after the Indian custom into this family of the Chippewayan tribe.

This is one of many stories of missionary heroism.

Your affectionate UNCLE JOHN.

General Fund (*cont.*).

	£	s.	d.
Miss Pulford (box)		8	3
Miss L. B		5	.
Pritlewell, Providence S.S. ...	1	1	6
Mr. G. Elnaugh ...		10	6
Brentford, North Rd.—			
Alfred, Cecil, and Jamie Fromow (box)		10	.
Hollinwood S.S. ...	1	17	2
Friend (box) ...		3	6½
Oldham Friend ...		6	9
Newcastle-on-Tyne—			
Miss B. Beall ...		12	.
Master Percy Beall		10	.
Ipswich, Bethesda ...	5	5	.
Mr. W. Ling ...		5	.
Miss Waterman ...		1	.
Boxes—			
Miss A. Robinson		5	.
Mrs. Goodchild ...		2	.
Mr. and Mrs. anks and Mr. Jno. Banks		15	.
Mrs. B. Gooding	1	.	.
Miss A. K. Pryer...		5	.
H. M		1	.
Mr. and Mrs. H. T. Chilvers		2	6
S.S.	7	2	6
Mr. S. E. Garrard...		5	.
Infants' Class ...		6	9½
A. A. G.		2	.
M. A. F....		5	.
Epping...	1	10	.
Mr. C. J. Burrows ...		10	.
Sipson, Mr. R. R. Robbins	10	.	.
Laxfield, S.S.	2	1	.
Boxes	1	11	2½
1d. per month sub.	1	2	.
Bromley, College Slip Bible Class		3	3½
Folkestone, Zion S.S.		10	6
Tring—			
Akeman Street(boxes)	10	.	8
A Trading Penny...		3	6
A Little Friend ...		1	.
Mrs. Kindall ...		1	.
A Friend		4	6
Madras, Miss Elliott...	1	.	.
Mr. and Mrs. E. A. Booth	5	.	.
C. H. D.		15	.
March, Providence ...	7	10	.
Clapham, Courland Grove S.S.	2	.	.
Clapham, Mrs. Walter (box)		6	3
Mr. R. E. Sears ...	2	.	.
Mr. E. E. Sears ...	1	.	.
Brixton, Tabernacle—			
Mrs. Goodchild ...		10	6
Mr. E. Rockett ...		10	.
Bertie Steven (box)		4	2
Sunday-school ...	1	1	.
Great Gransden ...	1	7	7½
Boxes—			
Mrs. Morton... ...		12	9
Mrs. Chapman ...		9	5½
Mrs. J. Cole... ...		4	6
Miss M. Harte ...		4	9
Miss M. Mumford...		3	2
Miss M. Eastwell ...		3	8
Wooburn Green—			
Sunday-school (box)	1	2	3
Reports		.	5
Mr. C. Kirkland ...		8	.
Middlesbro—			
Boxes—			
Miss J. Allick ...	1	5	.
Miss Taylor... ...	1	11	6
Jack Salmon ...		3	10
Miss Knox ...		3	7
Jack Allick ...		12	.
Tunstall ...	1	8	.
Reports		2	6
Mr. Denmee (box)...		4	6
Bedmond, Bethesda, Sunday-school ..		11	5
Chesham, Townfield—			
S.S. (boxes)	2	17	11
Miss Hawkins (box)		7	6
Mrs. Dickinson ..		5	.
Guildford, O.B.C.—			
Boxes—			
Mr. H. Brand ...	5	12	6¾
Mr. Shellard ...		7	.
Mrs. Skuse		4	9
Mrs. Woodger ...		7	9½
Miss Cordwell ...		7	8
Miss McGill		9	10
Mr. Garton		8	7
Miss Fearis ...		2	.
Mrs White		7	4½
Mr. Nicholson ...		7	7
Mr. Goodchild ...		2	5½
Mr. Searle		6	2½
Mr. Snell		9	10
Mr. G. Foster ...		7	1
Mrs. Bristow ..		4	.¾
Miss D. Lea... ...		3	.
Mr. D. Parsons ...		4	8½
Mrs. Billing... ...	1	.	.
Miss Usher		7	4
Reports		4	.
Kolli Mounts ...		6	.
Chelmondiston ...		15	.
Orford Hill, Norwich		1	9
Sunday School ..		7	7
Per Miss L. Purling		2	.
St. John's Wood—			
Mrs. Howe	1	1	.
Mr Morgan... ...	1	1	.
Mr. R. R. Robbins...	1	1	.
Sunday-school ...	41	5	8
Mr. D. F. Smith ...	2	2	.
Mr. F. J. Smith ...	1	1	.
Miss Turner (box)...	1	11	6
Mr. C. E. Grimes ...	1	1	.
Mr J. G. Kidmon...		2	6
Mr. J. P. Barradell	1	.	.
Mr. Albert Vine ...		10	6
Do. (box) ...		9	4
Do. (sale of photos)...	1	15	9
Mendlesham Green ...		8	.
Staines, S.S.	1	5	3
Margate, Rehoboth—			
Postcards		1	.
Sewing Guild ...		8	6
Mrs. Dives		3	.
Mrs. Watson ...		2	.
Mrs. Austen... ...		3	6
Miss Stannard ...		1	.
Miss Rayner ...		4	5
Miss R. Dale (cards)		1	.
Miss E. Dale (cards)		1	.
Stratford, Gurney Rd. Harvest Thanksgiving	3	6	.
Cambridge, Eden—			
Mrs. Waddelow (card)	1	2	.
Miss A. E. Haynes	2	11	6
Y.P.C.S.		10	.
Mr. R. Sturton ...	5	.	.
Sunday-school ...	6	19	.
Boxes—			
Mr. Haddow ...		11	2
Fred Haynes ...		3	9
Miss Amy Le Grys		5	3
Miss Laura Derby		4	9
Mrs. Hunt... ...	1	1	11
Mrs. Oxberry ..		17	6
Miss Souger ...		4	1
Collection after Sermon	4	15	8
Mr. Chisnall's fee for Preaching ...	2	7	6
Bermondsey, Lynton-road	4	15	5
In Memory of M.R.E.		10	
Middlesbro'—			
Mr. A Litherland (box)		3	6
Coggeshall —			
Mrs. F. A. Brown ...		1	
Haworth, Hall Green—			
Mrs. Kershaw ...		3	
Berkhamsted Common —			
Mrs. W. Hodsden and Family	1	3	.
Reading, Providence	1	.	.
M. C. (box)		10	6
Bolton, Reports		1	.
Sunday-school		8	5
Bible-class ...		9	.
Acton, Tabernacle ...	1	2	6
Broseley, Salop —			
Mr. Jordan ...		3	
Waltham Abbey, Ebenezer—			
Sewing Class ...		10	
Manchester, Rochdale-rd—			
Mr. W. Rose and Mr. Watson ...		5	.
Mr. G. G. Cooper ...		2	.
Mr. T. R. Hindle ..		5	.
Mrs. T. R. Hindle ..		2	6
Mr. R. McKee ...		2	.
Mr. J. Mutton ...		2	6
Mr. W. Lyles ...		5	.
Mr. W. O. McKee ...		2	6
Mr. F. Jackson ..		2	.
Mr. G. Ashton ..		10	.
Mr. W. Chaplin ...		5	.
Boxes -			
Mrs. Egerton ...		4	.
Miss Dapling ...		12	.
Mrs. W. Abbott ...		5	.
Mrs. H. Jackson ...	1	.	.
Mr A. Lawton ...		8	6
Mr. H. Gruber ...		12	7
Miss F. Herring ...		5	.
Mr. Kerridge ...		8	9
Mr. F. Chaplin ...		5	.
Mrs. Sunderland ...		3	6
Mr. E. Littlewood...		3	.
Mr. A. Haig... ...		3	.
A Friend		6	6
Mrs. W. Grownds...		4	
Mr. A. Littlewood ...		7	6
Mrs. T. Baldwin ...		7	6
Miss E. Mayn ..		2	9½
Fleckney, Bible-class	1	.	.
Boxes			
Miss M. Buckby ...		.	9
Miss L. Deacon ...		4	8
Miss G. Snutch ...		1	4½
Misses S. and A. Westley		8	9½
Mr. and Mrs. C. F. Gamble		5	.
Mrs. J. Mattock ...		2	6
Mr. and Mrs. F. H. Wright		10	8
Mr. & Mrs. H. Hurst		5	.
Mr. J. T. Peberdy		5	4½
Miss L. Deacon, Sen.		6	5
Miss A. Smith ...		4	4
Mr. W. Stretton ...		4	2
Mrs Wadd		2	6
Mr. W. Gamble ...		5	.
Mrs. A. Deacon ...		2	6
Mr. and Mrs. Z. Buckby		5	.
Miss E. Mattock and Mr. D. Gamble ...		5	11½

General Fund (*cont.*).

	£	s.	d.
Hounslow, Zoar—			
Bible-class		3	5
Sunday-school ...		19	5
A. J. R.	2	.	8½
Wellingborough, Tabernacle—			
Sunday-school ...	13	.	1
Miss A. Hackney ...		15	.
Leicester, Newarke-st.	1	10	.
Mrs. A. Crook (box)		10	.
Miss G. Challis		3	6
Chatham, Enon—			
Sunday-school ...		10	.
Sturry, Sunday-school		5	1
Miss R. Schweitzer		5	.
Waltham stow, Zion—			
Mr. and Mrs. J. C. Booth ...	1	1	.
West Ham, Tabernacle—			
Kolli Mounts ...	1	2	5
Per Mr. Johnson ...		1	.
C.E. Society ...	1	.	.
Woolwich, Enon—			
Sunday-school ...	5	8	3
Boxes	1	6	11
Stevenage, Albert-st.—			
Boxes...	1	18	2½
Sunday-school ...		13	1
Bible-class	1	1	3½
Salhouse—			
Sunday-school ...		5	.
Mrs. Waters (box)...		4	9½
Ipswich Zoar... ...	1	7	.
Sunday-school ...	1	14	6
Boxes—			
Miss Roe		7	.
Miss A. Wright ...	2	18	11
Mrs. Crane		5	4
Mr. Farrow		2	6
Miss L. Curt		3	.
Mrs. B. E. Mather ...	1	1	.
Brixton, Tabernacle—			
Mr. A. Boulden ...		10	6
Mr. A. Boulden (box)		5	.
Brighton, Tabernacle—			
Sunday-school ...		15	2
Y.W.B.C.		8	½
Y.M.B.C.		18	6½
Mr. W. Dancy ...		10	.
Reports			4
Boxes—			
Miss Marten ...		13	.
Mrs. Goddard ..		3	3
Miss Puttock ...		1	11
Mrs. Whiting ...		8	½
Pastor's Box ...		7	11½
St. Albans, Bethel—			
Miss E. Groom		1	6
Miss Willis ...		6	.
Mrs. Hawkins		4	.
Mrs. Eldred...		4	.
Miss Paul ...		7	.
Bottisham Lode—			
Sunday-school ...		16	.
Boxes		5	4½
Chadwell-street, Mount Zion—			
Missionary Sunday, less postage ...	7	13	4½
Books of Flowers given by E. C. S.	1	.	.
Boxes—			
Mr. Licence ...		10	.
Mrs. Day (two years)		8	7½
Mrs. A. Tylor ...		2	6
Miss Beckett ...		5	2½
Mr. E. Mitchell ...	6	18	.
Miss Morris ...		14	.
Misses Silvester ...	1	5	9½
Mrs. Miller ...		2	4½
Mr. G. Shepherd		16	5½
Mr. G. Wilsden ...		2	11
Miss Hart... ...		3	7½
Miss E. P. ...		5	5
Mr. & Miss Pardoe		10	1
Mr. G. Ridley ...	3	3	6
Mrs. Flegg ...		3	10½
Mr. Wallis ...		12	7
Friend, per E. W....		2	.
Howard Institute ...		5	.
Mrs. F. Smith ...		2	6
Missionary Exhibition	10	.	.
Mrs. Jones ...		10	.
Miss Woodward ...		5	.
Miss Wilks		4	.
Mrs. Hoddy... ...	1	.	.
Mrs. H. S. Nunn ...	10	.	.
Mr. E. Mitchell ...	1	.	.
Mrs. Hammond ...		5	.
Mrs. Fricker ...	1	1	.
Mr. T. G. Miller ...		10	.
Miss Caulridge ...		5	.
Mr. Briscoe	1	.	.
Mr. G. S. Nunn ...		5	.
Miss Lawrence ...		2	6
Mr. Bumstead ...	1	1	.
Mr. Simmonds ...	1	1	.
Mr. F. B. Appegate		10	6
Mr. H. S. Nunn ...	10	.	.
Miss Cook		2	.
Mr. Mackenzi ...	1	.	.
Birthday Gift, Aug. 4		5	.
Sunday-school ...	15	15	9
Children's Happy Hour		3	8½
Sunday-school Treat collection		3	7
Manchester—			
Mrs. J. Chaplin (box)		3	6
Friend		1	.
Interest on Deposit ...	22	13	8

"Herald" Fund.

	£	s.	d.
Thame, per Miss C. E. Mears (box)... ...		13	2
Glemsford, per Miss E Smith...		10	.
Lynton-road, per Mr. A. E. Crisp	4	10	.
Brentford, North-road		14	.
Aylesbury, Walton-street		14	11
Croydon, Tamworth-road, per Miss M. Thomas	1	9	.
Rowley Regis, Providence		11	.
Bath, Bethel	2	3	1·
Great Yarmouth, York-road		17	3
Hollinwood	1	7	7
Walworth, Penrose-street Sunday-school	1	.	6
Ipswich, Bethesda ...		11	.
Rushden, Succoth ...		10	6
Hounslow, Zoar ...		6	8½
Laxfield, Sunday-school		6	.
Northampton, Providence		16	.
Bromley, College Slip		10	9½
Misses Paffard ...		5	.
Claxton		10	.
Mr. R. E. Sears ...		10	6
Wood Green, Devecote Sunday-school ...		9	.
Brixton Tabernacle ...		15	.
Mr. A. G. Crisp ...		9	.
Wooburn Green ...		12	.
Middlesbro'		10	6
Grays, Ebenezer ...		2	6
Tunstall	1	2	6
Watford Tabernacle...	2	15	.
Folkestone, Zion—			
Mrs. E. Stace ...		1	6
Chelmondiston ...		15	.
Norwich, Orford Hill		7	.
St. John's Wood, Mount Zion	1	16	.
Mendlesham Green...		3	.
Margate, Rehoboth ...		5	7
Walthamstow, Zion ..		10	.
A Friend, for the four extra pages of HERALD	12	14	9
Fressingfield		2	6
Bolton		12	.
Sevenoaks—Miss E. M. Nugent ...		3	6
Manchester, Rochdale-road	1	12	.
Ilford—Mr. S. J. Keeble		3	6
Leicester, Newarke-street		4	.
West Ham Tabernacle		5	5
Mr. J. Willson ...		2	.
Stevenage, Albert-street	1	10	.
Salhouse		7	6
Guildford, Old Baptist Chapel	1	10	.
Tottenham, West Green-road Mr. J. Vestey		9	.
Mrs. B. E. Mather ...		1	6
Brixton Tabernacle ...	1	5	.
Bottisham Lode ...	6	17	2
Wandsworth, West Hill	2	5	.
Banks & Son, Sale of HERALDS	3	8	6

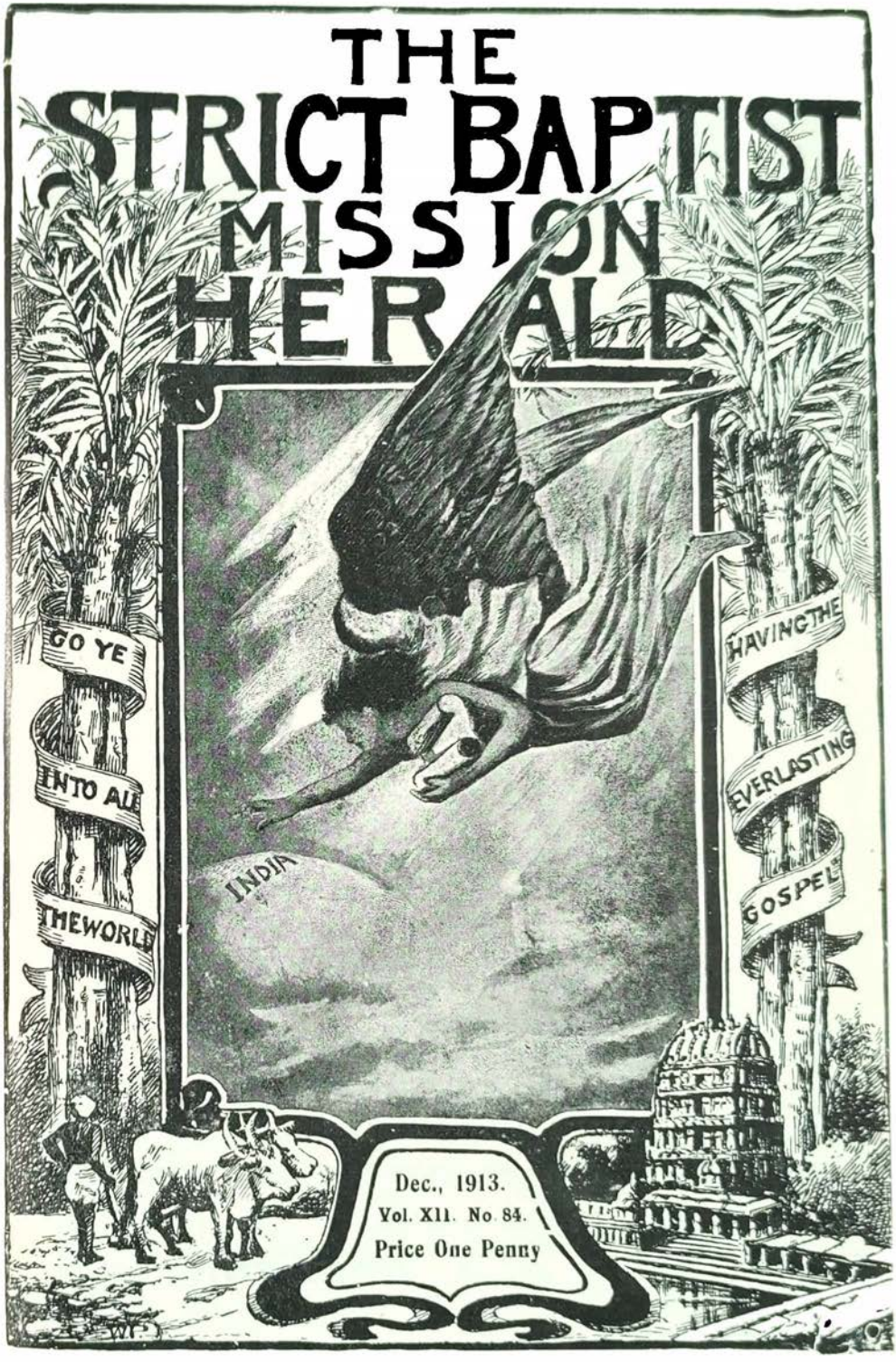
Medical Fund.

	£	s.	d.
Bassett-street—			
Miss B. Brazier ...		10	.
Ditto (Hospital)		7	.
Bath, Bethel—			
Mrs. Gray		2	6
St. John's Wood, Mount Zion—			
Mr. Morgan	1	1	.
Chadwell-street, Mount Zion—			
Missionary Exhibition...	1		
Mrs. Shepherd and Mrs. Chapman, jun.	2	.	

L.Z.A.

	£	s.	d.
Cheltenham—			
Mrs. Stallard, per Mr. Brignell ...		10	.
Courland Grove, per Miss Sears		11	4
Greenwich—			
Per Miss Smart ...	1	9	2
High Wycombe—			
Per Miss Rogers ...		2	6
Homerton—			
Per Miss Brett		4	6
Soho—			
Per Mrs. Simpson...		4	4
Wood Green, Park Ridings—			
Per Mrs. Hill ...	1	.	.
PERSONAL—			
Miss Ash		14	.
Miss Bates (donation)		5	.
Miss A. Chilvers ...		4	.
Mrs. Clark	1	3	5½
The Misses Paffard		13	.
Mrs. Richards ...		5	.
Mrs. Schweitzer ...		2	

THE STRICT BAPTIST MISSION HERALD



Dec., 1913.
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Price One Penny

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CONTENTS.

	PAGE
Current Notes	... 157
"The Lord Working With Them"...	... 158
In the Days Before Carey	... 159
The News of the Month	162
Glimpses of Evangelism on the Kolli Hills	... 163
Koyembedu	... 165
After Many Days ...	... 166
Prayer Subjects for December, 1913 ...	... 167
St. John's Wood Road Missionary Exhibition	... 167
How to Make a Profit for the Mission of 21,600 % per annum by Trading...	... 168
The Christmas Boxes ...	... 169
Meetings ...	... 170
Review	... 171
Miss Ethel A. Hines	... 171
Obituary ...	... 171
The Children's Corner ...	... 172

THE NEW YEAR'S PRAYER MEETING

Will (D.V.) be held on

FRIDAY EVENING, JANUARY 2ND, 1914, AT 7.30,

AT

MOUNT ZION CHAPEL,

CHADWELL STREET, CLERKENWELL, LONDON, E.C.

An ADDRESS will be given by

PASTOR C. A. FRESTON.

The Strict Baptist Mission HERALD.

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

VOL. XII.] DECEMBER, 1913. [*New Series*, No. 84

CURRENT NOTES.

"PRAISE God from whom all blessings flow" should surely be the language of our hearts as we review the year. If we have not accomplished all that we desired, there are at least evident signs of healthy progress at home and abroad. If the reports from abroad were all rose-coloured, and progress was phenomenally rapid, we might have ground for doubt; but no one marking the tone of the monthly accounts of the work done could entertain any question that our Lord has been with us as He said He would be.

The progress of missionary interest at home could not, perhaps, be better illustrated than by the work so quietly carried on during the year in so many Churches in order to enable our missionaries to distribute Christmas cheer of a suitable kind to the hundreds of children in our schools and to our native workers. Ten boxes, one more than we have ever sent before, are now on their way to India, representing the work and gifts of, probably, some hundreds of hearts constrained by the love of Christ.

In addition, our young people are beginning to work in order to increase the General Fund—*the working fund* of the Mission. Evidence of this appears again in our pages this month. We warmly thank our young friends who are working and trading in the Master's service and hope their example may be followed by many others.

"THE LORD WORKING WITH THEM."

THIS seems to be a fitting word with which to close the year. It is a record of fact in Apostolic days which is both a promise and an object-lesson to the Church to the end of the age. As Christ worked with the pioneers of missionary effort then, so He works with their true successors now.

And as we look back upon the passing year, we are bound to adopt the words as a record of fact within our own experience, and to say that our Lord has fulfilled the promise to us. We are sure that our work apart from His working would have been worthless and ineffective; but since souls have been saved from heathenism, these miracles of grace are so many assurances that the blessing granted to the first missionaries has been repeated.

But although results are the most tangible and pleasing evidence, they are not the only evidence, and when they are withheld for a time it is necessary to fall back on other facts, which, though they are not so much thought of, are, nevertheless, from the cumulative evidence they afford, not less valuable.

For instance, there is the fact that we have not given the work up, and that, although conscious of much failure, we have at least endeavoured to carry it on in love to God and for His glory. If we have not already grown weary, and if carnal pride and energy have not wholly characterised our work, it is certain that in some degree our Lord has been working with us.

Then, too, the fact that the year has not been without its trials and difficulties gives us both direct and indirect evidence of Divine co-working. Wherever the working of God accompanies work for God the powers of evil are sure to oppose it, and when Satan does not oppose, it is because he sees no necessity for interference. At the same time difficulties and opposition have been divinely permitted in order to test and strengthen our faith, and they have also been overcome and made to subserve the Divine purposes.

Growing missionary interest in our Churches is another sign of gracious operation, and the corollary of this is that the Churches which have been thus constrained by the love of Christ have experienced His working with them in their own Church life. If this is true, then we can desire no better earnest of prosperity for our Churches than that they should take their share of this great work. If undertaken in the spirit of obedience constrained by love it is an assurance of blessing. If there is lack of means, this is the very reason why it should be done, for the familiar lines are true even in regard to missionary work—

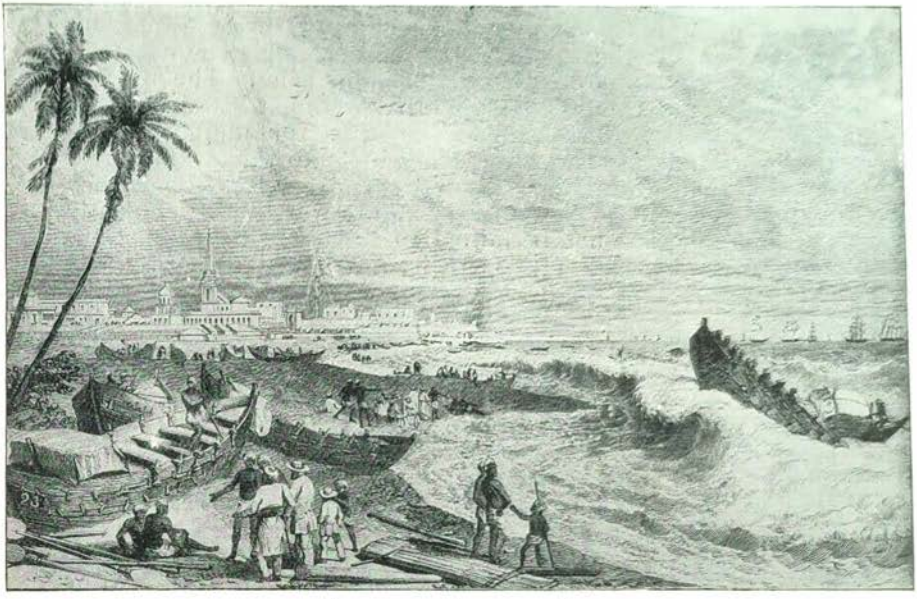
"'Tis mine to obey; 'tis His to provide."

Praising our Lord for all that He has wrought through us and for us, we ask that His working may be yet more evident in the coming year.

In the Days Before Carey.

BY E. A. BOOTH.

Continued from page 161.



MADRAS A CENTURY AGO.
Showing how Missionaries Landed in Surf-boats.
By permission of the Wesleyan Missionary Society.

FROM the blow inflicted on the ancient Syrian Church by the barbarity of fanatics this Church has never fully recovered. It has been said that it was only the English attack upon Tippu's capital, obliging him to quickly withdraw his troops from Travancore, which saved the Syrian Churches from annihilation.

THE EAST INDIA COMPANY.—It was a momentous hour for India when on the last day of the sixteenth century Queen Elizabeth granted a charter to "The Govenor and Company of Merchants of London trading to the East Indies." This famous East India Company, although founded purely for trading purposes, practically ruled the fortunes of India for the next two and a half centuries. The merchants who went to India under the auspices of the Company did not concern themselves at all with Christianity. One writer says that "they set up harems and did not hesitate to worship the pagan gods of their mistresses." From 1614 the Company provided a few chaplains for the benefit of its European agents in India. It was not

until 1647 that the first English chaplain arrived in Madras. The first English church in India was not built until eighty years after the formation of the Company. By the charter of 1698 the Company was instructed to see that "all the chaplains of their East India service shall learn the language of the country, in order that they may be the better able to instruct the heathen servants of the Company and of its agents in the Protestant religion." But the missionary work contemplated under this charter never seems to have been taken in hand. The number of chaplains was very limited and they were not always men of good character. The Company embarked on military operations which transformed the Directors into rulers of a great empire. During this time of war in India between the French and the English things went from bad to worse and frequently the chaplains were not permitted to discharge their functions at all. During the course of the eighteenth century the Company became openly hostile to every form of missionary work.

The Danish East India Company, which was formed later than the English one and had its headquarters at Tranquebar, also at this time offered most determined opposition to all missionary enterprise, being of the opinion "that nothing could be more detrimental to its gains than intermeddling with the religion of the natives."

THE DECLINE OF ROMAN CATHOLIC MISSIONS.—It has been stated by Roman Catholic authorities that there were two millions of Roman Catholic Christians in India in 1700. We have no means of checking this computation. But during the eighteenth century Roman Catholic missionary effort collapsed absolutely and great numbers of adherents relapsed into their ancient religion, in which they had never really ceased to believe. The Portuguese had, with the aid of the Jesuits, Romanized whole provinces by main force, and in this way the growth of the Roman Catholic Church in India kept pace with the growth of the Portuguese empire in India. With the overthrow of the Portuguese power, Tippu Sahib adopted similar forcible means in order to convert masses of nominal Christians into Mohammedans. The Roman Catholic missionary, Abbé Dubois, says that in Mysore alone sixty thousand Christians accepted Mohammedanism without the slightest demur. It is estimated that during the eighteenth century the Roman Catholics lost two-thirds of their adherents. The foundations were wrongly laid, and one is not surprised at the collapse of the superstructure. Father Hounder, a Catholic writer, admits that "at the close of the eighteenth century Roman Catholic missions in India lay in ruins."

EARLY PROTESTANT MISSIONS.—July 9th, 1706, has been called "the birthday of Protestant missions in India." On that day Ziegenbalg and Plutschau arrived in Tranquebar. These two men were sent out by and at the personal expense of King

Frederick IV. of Denmark. Both of the men were Germans, the attempt to find suitable Danes for the work having failed. The Danish East India Company regarded the King's plan of sending missionaries "as an arbitrary usurpation of its rights," and despatched secret instructions to their officials in India to lay as many obstacles as possible in the way of the missionaries. As a consequence they had a most unpleasant reception. When their ship arrived in the roadstead they had to wait several days on board, because no one would get a boat to take them ashore. They eventually set off through the foaming surf in a little boat and were then carried ashore by Tamils, whom the captain threatened to beat for so doing. They landed at ten in the morning and were compelled to wait outside the town until seven in the evening, in spite of the fact that they bore a letter from the King of Denmark to the Commander of Tranquebar. They were finally admitted, but were constantly subjected to gross indignities, being regarded by the Danish authorities as "traitors to their country." *Ziegenbalg* mastered the Tamil language and read deeply in Tamil literature and philosophy. He was possessed with an ardent desire to translate the Holy Scriptures into Tamil. He set about the work with much prayer and his unceasing diligence enabled him to translate the whole of the New Testament, and as far as the book of Ruth in the Old Testament. This Tamil version of Scripture was the first translation of God's Word in India. It was not issued from the press until 1725. In addition to his vast literary labours, *Ziegenbalg* was most diligent in preaching the Gospel to the heathen. His work was blessed and a Protestant Church was formed. Plutschau meanwhile had returned to Germany and *Ziegenbalg* was the real founder of the Danish Tamil Mission. In place of the temporary structure built in 1707, the large and beautiful "Jerusalem Church," still one of the chief adornments of Tranquebar, was erected in 1718. *Ziegenbalg* overstrained his powers and had spent himself before he had attained to middle age. He died in 1719.



BARTHOLOMEW ZIEGENBALG.
By permission of the Wesleyan Missionary Society.

(To be continued).

"THE Master calls ; shall not some heart
In warm responsive love reply,
Lord, here am I, send *me*, send *me*,
Thy willing slave to do or die?"

Our Foreign Field.

The News of the Month.

The Madras Field.—MEN'S MEETINGS.—The meetings this month have shown a revival of interest. At Semmencheri and Pursawalkam the attendance was better than has been the case for some months. At the latter place the meeting was held in the house of Dharmanathan, and the place was crowded. On that occasion Dyriam gave a very impressive address, founded on the words "We preach Christ crucified." The meeting at Egmore continues to attract a good audience of young men. The message last month made a deep impression on one hearer, who has since welcomed the preacher to his house and gladly received further instruction.

BIBLE SOCIETY.—In accordance with our custom, we made a special collection for the Bible Society, to which we are indebted for copies of the Word of God, well printed and supplied below cost at rates which the Tamil Christians are able to pay. Our Christians recognise their obligation in this matter, and gladly contribute to the collection.

ANNAL.—Some of our friends will remember the interesting case of Annal, who was converted whilst attending our Ayanapuram School, and whose relatives refused to allow her to confess her faith. I had an opportunity of speaking with her recently. Annal has a great desire to become a teacher, and for that purpose wishes to enter the Teachers' Training School, but her relatives will not allow it. She told me that she daily reads her Bible, and one of our Bible-women regularly visits her house.

BAPTISMS.—On the first Lord's Day in October I had the pleasure of baptising two disciples, Thevarbaranam, of Sembiyam, and Muttiah, of Ayanpuram. E. A. BOOTH.

Madras Zenana Work.—We have now nearly 500 houses on our zenana list, of which about 200 are in non-caste villages, but of our 95 pupils 85 are caste women. The pariah women show little or no inclination for any mental exertion, and it is only with great difficulty that they can be persuaded to learn to read.

Anammal, the young girl at Ayanapuram who was converted while a scholar in our school, still remains faithful. Her father has made several attempts to arrange for her marriage with a heathen man, but until now has been unsuccessful. He refuses to allow her to be baptised, but we visit and instruct her without hindrance, and trust that in time his prejudice may be overruled.

By the kindness of a few home friends we have been able to purchase a supply of strongly bound Testaments to give to our zenana pupils when they marry and pass beyond our influence. Several have been given during the past month, and were accepted with real pleasure.

A woman in Periamettu welcomes the Bible-woman to her house, but will not allow me to visit her, as she fears that while her attention is fixed on the Bible-woman's address I shall administer some mysterious drug to her children which will make them turn Christians. O. M. ELLIOTT.

The Namakal Field.—We have recently opened a station at Valayapatti, a little town in the south-west of our field. Our preacher there is visiting thirty-six towns, markets and villages, some of which are in the fertile and populous valley of the Cauvery.

During the past six weeks there has been some disturbance at Vaduhapatty, where Colporteur Gnanayatham is stationed. Prayer has been answered in the removal of the trouble, and now our helpers there are continuing their work again.

We have been greatly encouraged to hear of the appointment of another missionary for the S.B.M. field, and pray that Mr. Watts may receive every equipment he needs for this great service.

When on my way last Sunday from the Erumaipatti services the axle of the bandy broke, causing me very unceremoniously to dismount. The horse we were driving was a very swift animal, so that it was a providence no real injuries were sustained. This is the sixth mishap we have had during the past few months.

Bible-woman Mary was recently reading John xiv. to a widow in Sendamangalam, and as she finished the first verse, "Let not your heart be troubled," etc., the hearer started up, and asked, "Who is it that utters these good words?" "Jesus, our Lord," Mary replied, and then read on. When the poor heathen soul heard "that where I am ye may be also," she exclaimed, "Friend, when you read those words it is as though a person were speaking within my heart." Mary, with a fervent prayer, read on again, and as she finished the lesson this high-caste woman, a veritable bundle of ignorance and superstitions, said, "Friend, you must please teach me to read, if it is only to be able to read those precious words for myself," and immediately commenced, under most adverse circumstances, the slow and difficult task of mastering the 250 letters of the Tamil alphabet.

D. MORLING.

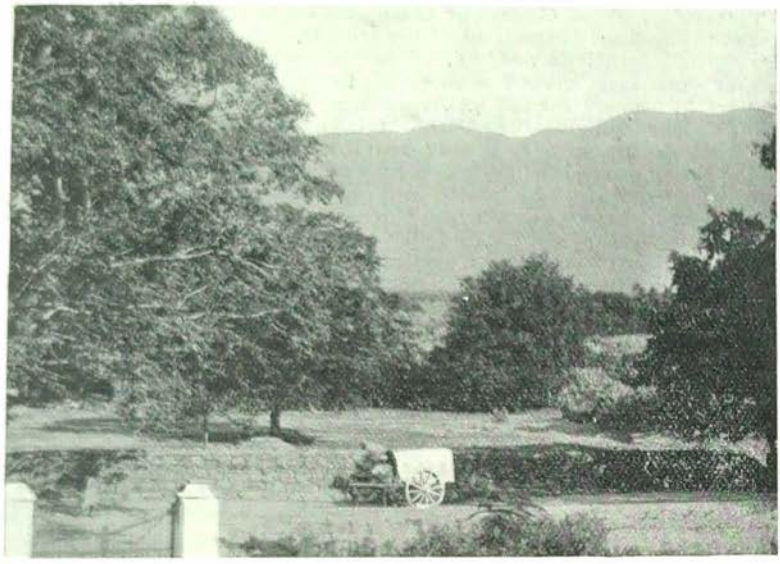
Glimpses of Evangelism on the Kolli Hills.

THE air is full of music and sunshine as the cattle are being driven home, each with a large brass bell hung round its neck, just before sunset. We have not come among a sad people—a famine-stricken or down-trodden race. Their fields smile with emerald green on all the hill slopes, their villages are snug and clean in the caressing valleys by the side of running streams that add their gentle murmur to the music of the hills. And yet they know not God, no hands of praise are lifted heavenwards as the sun sinks below the hill brow, no song of praise rises to Him as morning bursts into the valleys and turns into a jewelled, dazzling reach the dew-covered meadows. And what is still sadder, they seem to feel no lack in their lives, no spiritual craving, no soul unrest, except the dark fear and dread of the devils that disturb them at times.

Picture, if you can, a little group of Indians, some seated, some standing, in a village street, all listening most attentively to the new missionary that has come among them, who at the moment is seated on a brown blanket spread for him on a low mud verandah. The subject is intensely interesting—the healing of the widow's son at Nain. Family ties are very strong here, and the thought of an only son cut off in his early manhood is holding them fast, as their constant exclamations of pity testify. Yes! surely, as the bright side of the picture is turned to them, the story, and its deep meaning of the power of Jesus, has gone home. We almost breathlessly await their next comment. What *now* do they think of Christ? It comes from an old man who has seemed most deeply moved—"Are you going to give that woman medicine? She has a pain in her back," he says, pointing to his wife, who stands near by.

"Yes, we will give medicine. But listen to our story first." How many times must we repeat it!

Again the story of the Cross is hushing the crowd, and subduing their hearts, we hope. A man strides in front of them all and shows a big sore on his leg. "Can you give me medicine for this?"



THE VIEW FROM THE SENDAMANGALAM MISSION HOUSE.
Photo by SHOWING THE KOLLI MOUNTAINS. [*Mr. Morling.*

"Jesus came into the world to die for our sins, and was born as a little baby, like that child over there," says the missionary on another occasion. The mother, who we thought was absorbed in the story, seeing me smile at her baby, comes forward, and begins showing it to us, thinking the chief subject of discourse is her darling.

It seems indeed almost impossible for most of these people here to think *they* need to listen. If I beckon them to sit down to hear what is being said, they smile, come forward, and show their little ones, or begin to describe some complaint of theirs, wholly unconscious of the sermon that is being preached.

And so do not wonder if, in spite of all the beauty of the place and the joy of the work, our hearts get sick sometimes at the utter deadness of the people.

"But God!" Yes, "God, who raiseth the dead," alone is our hope and unceasing source of faith and joy. And it is because I want all our friends to join with us incessantly in earnest prayer for His resurrection power to come among these people that I write of the discouraging side of the work.

It is difficult to realize how hard it is for spiritual truth to be presented in a simple enough form, so that it may take any hold of the understanding of people such as these. They follow grandly up to a point. The Gospel stories are very acceptable, but as the idea of sin has never troubled them, the love of God, the justice of God, or His forgiving mercy, never once entered into their calculations, the preaching is like another language when first He is presented to them. But when *God* speaks they will *have* to listen. So please pray that soon through us His voice may sound.

EVELYN C. BRAND.

Koyembedu.

ON the side of a big shady road that runs from Madras through many villages stands our school-house at Koyembedu. It is the only house of its kind in the village, and a friendly welcome seems to call from within its whitewashed walls, and red-tiled roof, and red-brown windows. The children linger lovingly around it, and the older people peep enquiringly within, for she is not very old, this motherly school-house that flings wide open her doors to gather the little ones in. The other houses in the village are built close together, and stretch for some distance behind the school; they are, with a few exceptions, built of mud walls and leaf-thatched roofs. We, too, for a few years, had a mud-walled and leaf-thatched home where the children came each day to be taught the things of God, but the house decayed and the children grew in numbers and intelligence, and it became necessary to put up a permanent school.

We journeyed down on a recent Sunday afternoon to hold a special service in the school. The hour fixed for service was 4.30, but long before that time the little school was crowded. The children occupied the middle of the floor, and their parents and friends the space around. The windows did not admit much light or air because of the many hands that clung to the bars, and the many faces that peered in. These belonged to the fond mothers, each one anxious to see how her boy was acquitting himself, and proud to think that he belonged to the school.

The children had been previouly busy making a wonderful arch of pink paper roses, which now adorned the middle of the school, and above it, in blue lettering, shone forth the text "Hosanna! Blessed is He that cometh in the name of the Lord."

When Mr. Booth took his place at the little table the talking ceased, and service commenced with the singing of a Tamil lyric, into which the dear little ones seemed to put all their glad young hearts. Prayer and reading followed and some more lyrics, and then Mr. Booth addressed those present. There was first a word of welcome and love to the children, and then a straight talk with the adults. They listened well, and one wondered as one watched the varying expressions on the up-turned dark faces whether some word had been an arrow of light piercing at least one dark heart. A collection was taken, and the children gave lovingly each his or her little offering of one pie (one-twelfth of a penny). A few heathen adults dropped a coin for the benefit of the Christian school. The headman of the village waited till the service was over to come up and proclaim before a few admiring hearers that he would like to give 4 annas towards the collection. When the congregation had dispersed we walked through some of the streets of Koyembedu trying to become better acquainted with the people and their surroundings. We were followed by a small crowd, which swelled as we went, the men talking in loud tones to Mr. Booth, airing their many grievances regarding deficient rainfall, and the doings of the *Sircar* (Government)—all of which things missionaries are supposed to be able to set right. The children pattered along behind us with little bare feet.

There is a fair-sized temple at Koyembedu before which is a shady sacred tree, a sacrificial stone, a *stumbum* (lamp-post) and a stone bull. Inside the temple is a grotesque stone image carefully safe-guarded.

For those who cannot muster energy enough to walk a few hundred yards to the temple for worship, Satan has accommodatingly provided two rough rocks on an open space where three or four streets meet. To these rocks daily offerings are brought and vows made.

"That is the goddess *Parvatti Ammal*," they told us when we asked them the meaning of this strange place. The children stood around us,

about twenty-five or thirty of them, and looked wonderingly as we questioned. It was not strange to them, this stone that they had seen their mothers worship, and which they had called upon since their babyhood, and brought offerings to in their tiny hands. We pictured it all—the deepening twilight, the call of the night birds, the glimmer of little oil lamps, the gleam of burning camphor, and little children worshipping the devil—a scene that would surely take place that very evening on that very spot. Think of it, friends, with pitying and with praying hearts, and ask that the school may indeed be a centre of God's blessed light in poor, dark Koyembedu.

WINIFRED BOOTH.

After Many Days.

WE have been sometimes tempted to ask, "Can any good come out of Ayanapuram?" for it has seemed that there we have laboured in vain and spent our strength for nought. But God has rebuked our unbelief and given us great cause for encouragement in the conversion of Muttiah.

Muttiah has a somewhat interesting history. He was born of Christian parents and sent to a mission school in Colombo. Whilst he was young both of his parents died and Muttiah was brought up by heathen relatives. He became a heathen and worshipped idols. In course of time he left Ceylon and recently came to live at Ayanapuram with his uncle Kodiyan, through whose influence Muttiah obtained employment at the new Water Works close to Ayanapuram. About this time there came into his mind a desire for a better religion and he came into contact with Preacher Ponnuswamy, who talked to him about the Christian religion and the true way of salvation. One evening he came to the Mission House and told me of his desire to become a Christian. I had a long talk with him, and at the close gave him a copy of Luke's Gospel and also a copy of our Mission School Catechism. The next time that Muttiah came I found that he had committed to memory many of the questions and answers. He attended service at Ayanapuram. His relatives, fearing that he would join the Christian Way, began to show their displeasure by making things uncomfortable for Muttiah at home and at his place of employment.

In September Muttiah was sick. I visited him and was pleased to find his faith in God unshaken and to observe his belief in prayer. He came to the Mission House shortly after and in his simple testimony he said: "Things are somehow different now to what they used to be. A change has taken place in my mind. I did not use to think seriously about sin or religion and I did not pray. Now something in my mind checks me when I am tempted to sin and reminds me that God will be angry. I believe that when in prayer I beg God to forgive my sin, God will do so."

Soon after this his uncle got Muttiah dismissed from his situation and in various ways persecuted him, hoping thereby to deter Muttiah from joining the Christian Church. But Muttiah braved all the opposition and was baptized on a public profession of his faith in Christ Jesus and received into the fellowship of the Christian Church at Vepery on the first Lord's-day in October.

E. A. BOOTH.

"STIR me, oh! stir me, Lord, till prayer is pain,
Till prayer is joy—till prayer turns into praise:
Stir me till heart and will and mind, yea, all
Is wholly Thine to use through all the day;
Stir, till I learn to pray 'exceedingly,'
Stir, till I learn to wait expectantly."

From *The Chronicle* of the L.M.S.

OUR HOME CHURCHES.

Prayer Subjects for December, 1913.

"Is His ear heavy that it cannot hear?"

Week beginning—

SUNDAY, 7th.—Prayer for Anammal (see p. 162).

SUNDAY, 14th.—For the newly-opened station at Valayapatti (p. 162).

SUNDAY, 21st.—For a woman in Periamettu and a widow in Sendamangalam (see pp. 162 and 163).

SUNDAY, 28th.—"Praise God from whom all blessings flow."

St. John's Wood Road Missionary Exhibition.

ON Tuesday, October 21st, our friends at Mount Zion, St. John's Wood, held their third missionary exhibition. Arriving at the School Hall in a downpour of rain, which continued the whole evening, one was impressed by the bright and cheery aspect of these model school buildings. We were met on the threshold by a little Japanese maiden desirous of disposing of missionary literature, whilst scattered up and down the room appeared many happy little ones attired in various kinds of Indian garments. The hall was hung with numerous maps, pictures, diagrams, &c., and the platform was tastefully decorated with tropical plants and flowers.

The class rooms, which lent themselves splendidly for the purpose, were used for the exhibition proper. Here we entered a room wherein were displayed all kinds of Indian curios. Next thereto was an Indian Zenana which gave a very vivid impression of the kind of homes inhabited by the women of India. Adjoining this was a horrible figure of the goddess Kali, with her dreadful countenance and necklace of skulls. Here were set out the temple accessories just as they appear in heathen temples, and in the centre of the room stood a large image of Buddha.

Other rooms were occupied with Chinese and Congo curios, as well as models of various kinds illustrative of Missionary activities. All round the large vestry appeared the School's contributions to the Christmas Boxes for the S.B.M. Here was to be seen a handsome half-plate camera with fittings, being the teachers' wedding gift to their friend and aforetime colleague, Mrs. J. M. Brand.

In a corner of the large hall were displayed relics of the SS. *Peace*, consisting of the cabin door and the bow of the vessel with its mast, together with George Grenfell's sextant and the Bible used by him in his journeys.

At 8 o'clock on the Tuesday evening Mr. S. Hutchinson took the chair and several young people read extracts from the MISSION HERALD bearing upon the work of the Mission. The attendance, considering the weather, was encouraging.

On Thursday Mr. L. H. Colls presided, and expressed the joy it was to him to be (thus early in his ministry) present at such a meeting. Two very interesting papers from Mr. and Mrs. Brand were read to an appreciative audience. Mrs. Elnaugh gave an interesting address. She commenced by saying that like all preachers and teachers she must have a text, and that all she wanted to say would be expressed in Ezek. iii. 12—27. She then proceeded to point out that our position in regard to the heathen is to "sit

where they sit." We have the highest example of this in the Lord Jesus Christ. To help in a need we must know something of that need. By way of illustration Mrs. Elnaugh referred to the miners who so recently risked their lives in the effort to rescue their fellows. Mrs. Elnaugh then referred to the "cries of India"; for instance, the weary cry of the night, the cry of a man as if walking in pain, but it was merely the cry of a lonely traveller uttered to drive off the evil spirits. Then there was the cry of the sufferer—children and others tortured by the so-called doctor—and then the sad cry of the funeral procession as it wends its way to the burning ground—"Govindah! Govindah!"—Mrs. Elnaugh said she heard it again and again—crying to frighten the evil spirits and beseeching their gods to help them. In a touching peroration Mrs. Elnaugh concluded, "Oh! how our hearts go out to Him for these who are in darkness and who know Him not." God grant to us wisdom to be able to "sit where they sit" and to give to them the message He has given to us.

Mr. H. D. Tooke dealt in a very forcible manner with the question, Why we take an interest in foreign missions.

1. An all-sufficient reason—it is in harmony with our Lord's command.

2. Our own great and numerous privileges, viz., a knowledge of the true God and the various means of grace.

3. The condition of the heathen. Our pity for their ignorance, idolatry, and social sufferings should arouse our interest in a work that by God's blessing will help them.

4. The difficulties of the work. The extent of the field, the numbers to be reached, the ancient character of their religion, their prejudices against true religion, should all stir our heart's deepest interest. Mr. Tooke concluded with two other reasons, viz., the assurance of success and the call of the missionaries themselves.

On Friday evening the young people gave a missionary demonstration entitled. "Living Witnesses," testifying in the words of native converts in India, China and the Congo to the triumphs of the Gospel.

There was a large attendance on both Thursday and Friday. At all three meetings the young people sang very sweetly and recited suitable pieces. On Saturday afternoon this series of meetings was concluded with a Zenana meeting. Mrs. L. H. Colls presided and Mrs. Elnaugh gave an address. The large vestry was filled with an interested audience of "ladies only."

D. F. SMITH.

How to Make a Profit for the Mission of 21,600 °/₀ per annum by Trading.

THOSE of you who read the MISSION HERALD will remember that three or four months ago appeared an account of the manner in which a lady, commencing with 1d. as capital, by industry and skilful trading, increased this to a comparatively large amount. Although this plan has often been adopted in order to raise funds for various purposes, this was the first time we had heard of it in connection with our Mission. It was suggested at the Missionary Band Meeting that what one had done others could also do.

As a result I resolved to try, and herewith I give you a short account of my efforts. Having some knowledge of crocheting, I invested my capital (1d.) in a ball of crochet-cotton, with which I made a collar to sell at 4d. I soon found somebody willing to take this from me, but did not make much profit from the transaction, since I have never received the 4d. from that day to this. Result: Capital lost and a fresh start. Another investment in crochet-cotton and another finished collar resulted more successfully. The collar sold for 3d., and this time the money was paid. At no time since have any profits been swallowed up in bad debts.

The next outlay was 2d., also in crochet-cotton, with which I made a collar and pair of cuffs; sold for 6d.

Matetials for a doll's bonnet were then bought for 3½d., and when made up sold for 6d.

6½d. purchased an undressed doll and materials for dress. The doll, when dressed, sold for 1s.

The next venture was two fancy pin-cushions. Cost 4d., sold for 1s.

Again returning to crocheting, for 2d. sufficient cotton was secured to make 1½ yds. of narrow lace, which sold for 6d.

The trading account now stood as follows:—Cost of materials, 1s. 7d.; articles sold for 3s. 9d. Nett gain 2s. 2d.

Having this much in hand, I decided to launch out more boldly, but experience showed that the larger articles did not yield the same percentage of profit as smaller articles. For example, on the crochet work I made a profit of from 100 to 200 per cent. on bare cost of materials, while my next venture, viz., a tea cosy—cost of materials, 1s. 3d.; selling price, 1s. 6d.; profit, 3d.—yielded only 20 per cent.

The next item was more profitable. Two dolls and material for dressing same cost 1s. 4½d.; sold for 2s. Profit 7½d.

Coming back to smaller goods, I made a fancy ribbon hair-band. Cost 4d.; sold for 6½d.

Silk for crocheting two ties cost 6d. Ties disposed of for 1s.

Finally, materials for four dolls' bonnets cost 9d; sold for 1s. 6d.

Total cost of materials 5s. 9½d. Articles sold for 10s. 3½d.

Profit handed to Strict Baptist Mission, 4s. 6d.

All these transactions were spread over three months, thus 1d. became in three months 4s. 6d., equal to a profit of 21,600 per cent. per annum.

This method of raising funds for the Mission I think you will agree is a splendid one, as not only is the money obtained mostly from outsiders who would never otherwise subscribe to the Mission, but I can honestly say those who have bought the goods have had excellent value for their money.

The above profit is the result of three months' effort. I intend, God willing, to start again immediately, and try to raise £1 by our next annual meeting. Who will start with me? MAUD POWELL.

The Christmas Boxes.

MRS. C. W. HARRIS writes: "Through the kind generosity of friends we have sent off *ten* cases of garments, toys, stationery, &c., to India this year, making a record for 1913, the largest number previously sent being nine cases."

The following is a list of contributing Churches, Sunday Schools, Working Parties and individuals, whom, with Mrs. Harris, Mrs. C. W. Harris, the Misses Harris, Mr. Barradell and Mr. A. Vine, we thank in our Master's name for their gifts and labour of love.

CONTRIBUTORS TO THE BOXES.—ACTON LANE TABERNACLE: Friends, Working Party, Bible Class and S.S., per Miss E. Elliott; BATH, BETHEL: Working Party and Friends per Mr. Raddon; BECCLES, MARTYRS' MEMORIAL CHURCH: per Mrs. Hasell and her willing helpers; BRENTFORD: The Girls' Sewing Class per Miss L. Fromow; BRIXTON TARERNACLE: S.S. per Mr. Sapey; CAMBRIDGE, EDEN: Zenana Working Party and Friends per Miss Eldred and Mr. David Sturton; CLERKENWELL, CHADWELL STREET: The Children's Happy Hour per Miss Ruth Nunn; the Girls' Working Band per Mrs. Webb; and other friends per Miss Pardoe; CROYDON, Tamworth Road: per Miss Thomas and Friends; ELTHAM, Balcaskie Road: S.S., per Miss Parslow; FARNBOROUGH, BEULAH: Girls' Sewing Class, per Miss E. E. Tooke: GRAYS, EBENEZER: S.S., per Mr. J. T. Steel; GREENWICH, Devonshire Road: Indian Mission Helpers per Miss Smart; GUILDFORD: L.Z.A., per Miss E. Pickett; HOMERTON ROW: Young Peoples' Missionary Band per Miss M. Smith; HOUNSLOW, ZOAR: per Mrs. Jeffs; ILFORD, EBENEZER: L.Z.A. and Children's Working Party and S.S. per Miss Williams; IPSWICH, BETHESDA: Girls' Prayer and Working Band per Miss M. Cattermole; IPSWICH, ZOAR: Working Party and Mrs. Gardner's Working Party per Miss C. A. Wright; LEICESTER, ZION: Working Party per Mrs. Baker; LEWISHAM, COLLEGE PARK: S.S. and Mission Helpers' Band per Miss Voysey; LEYTON, GOLDSMITH ROAD: Sewing Class per

Mrs. Buiman; MANCHESTER, ROCHDALE ROAD: The Particular Baptist S.S. per Miss Amy Chaplin; OVER, CAMBS: per. Mrs. F. Kirby; PENROSE STREET: S.S. per Miss Falkner; READING, PROVIDENCE: S.S. and L.Z.A. per Mr. C. G. Prior; RUSHDEN, SUCCOTH: Baptist Young Peoples' Sewing Class per Mrs. Sugars; ST. JOHN'S WOOD: Mount Zion S.S. per Mr. D. F. Smith; ST. NEOTS, NEW STREET: S.S. per Mr. J. Cook; SALHOUSE: S.S. per Miss R. Waters; SOHO: S.S. and Friends per Mr. Pond; STRATFORD, GURNEY ROAD: The Band of Hope, Sewing Class, Scholars and Friends per Miss L. Bailey; THAME: Working Party per Miss L. Mears; TRING, AKEMAN STREET: "Many loving hands" per Miss Ellen Butcher; WALTHAM ABBEY, EBENEZER: The Sewing Class and Friends per Mrs. John Pallett; WALTHAMSTOW, MAYNARD ROAD: Friends of the Chapel and S.S., Gospel Meeting for Women, Girls' Sewing Class per Mrs. S. W. Wallis; WANDSWORTH, WEST HILL: The Ladies' Working Party, and the Children's Sewing Class per Miss Applegate; WARBOYS: Baptist Church per Miss Broughton; WATFORD TABERNACLE: Church Members and Friends and the Girls' Sewing Class per Miss Ball; WELLINGBOROUGH TABERNACLE: L.Z.A. per Miss F. Perkins; WOOD GREEN, DOVECOTE HALL: WOOD GREEN, PARK RIDINGS: The S.S. per Mr. W. J. Bunyan; The Sewing Class per Mrs. Hill; Mrs. and Miss Evans and pupils.

INDIVIDUAL CONTRIBUTORS.—Mrs M. Banks, Canonbury; Mrs. W. and Miss Barrit, St. Neots; Mrs. Bizzell, Amersham; Mrs. S. B. Caplin and Masters Ernest and Herbert Caplin, Zion, Maynard Road, Walthamstow; Mrs. Charman, North Road Baptist Chapel, Brentford; Misses A. and E. Chilvers, Badingham, Framlingham; Mrs. T. W. Colson, Stoke Ash Chapel, Suffolk; Miss A. Ford, Bourne End, Bucks.; Mrs. Gooderham, Burgess Hill; Miss Winifred Hawes, Horham Baptist Chapel; Miss Hunt and Miss Pollard, Mt. Zion, St. John's Wood Road; Miss F. G. Sampson, Falmouth; Mrs. and the Misses Schweitzer, Strict Baptist Chapel, Sturry; Mrs. Spratt, Leigh-on-Sea; Misses Thompson, Mt. Zion, St. John's Wood Road.

Messrs. J. P. Barradell and A. Vine, ten strong iron-bound wooden cases in which to convey the gifts to India.

CONTRIBUTORS TOWARDS THE CARRIAGE OF THE GIFTS.—Bethesda, Notting Hill Gate per Miss Keeble: Miss Baker, 2s.; Miss Haddingham, 2s.; Miss Laws, 2s. 6d; Miss Steele, 2s. 6d.; Anonymous, 2s. 6d.; Miss ——, 5s.; Mrs. ——, 2s.; Mrs. W. and Miss Barritt, St. Neots, 1s.; Miss Ellen Butcher, Tring, £1; Miss Amy Chaplin, 3d.; Mrs. T. W. Colson, Stoke Ash, 2s.: Mrs. and Miss Winifred Hawes, 1s.; Miss Pollard, 1s. 4d.; total, £2 4s. 1d.

Meetings.

Clerkenwell, Chadwell Street.—The Annual Meeting of the L.Z.A. Prayer-meeting and Girls' Praying and Working Band was held in the Sunday School on October 7th. Miss Silvester, secretary of the L.Z.A., presided, and a report was read by the secretary of the Working Band. The meeting was very well attended and we had the great pleasure of listening to a most helpful and stirring address from Mrs. Elnaugh. She first spoke from 1 Peter i. 18, 22, "Forasmuch as ye know," "See that ye love." She then related to us some of the sad facts concerning the life of the girls and women of India. As we listened we realised how little we knew of the hardship and degradation endured by our less favoured sisters. May God give our loved Zenana Missionaries all needed strength, wisdom and courage to carry on their difficult work. A collection was taken for the L.Z.A. amounting to 18s. 5½d. The garments made by the Working Band were on view. After thanking Mrs. Elnaugh for her kindness in being present and so ably placing before us the needs of the Misssion, Mrs. Webb, President of the Working Band, closed the meeting with prayer.

ALICE GOODHEW.

* * * *

Walthamstow, Maynard Road.—The re-opening of our Missionary Sewing Class took place on Thursday, October 9th. Tea was very kindly provided for the scholars and friends by Mrs. Wallis. Our new missionary, Mr. Watts, and our late Pastor, Mr. E. Rose, were present. During the interval between tea and the public meeting and also at the end of the

meeting Doris and Bernard Farrow sold the various articles that they had made for missionary trading (cokernut ice, pen wipers, needle-books, serviette rings, etc.), and realised a profit of 6s. 3d. for the Mission. A 7 o'clock a large number of friends came to the public meeting. Pastor E. Rose presided, and our new missionary gave a splendid address from the parable in Luke xi. 5—8, "The three friends," comparing the friends in India to the friend calling at midnight, and the missionary as the importunate friend calling upon God, and by his importunity obtaining "as much as he would." Members of the Sewing Class rendered very interesting solos and recitations. We hope to have a very successful season at the happy work of preparing little garments for our friends in India. We much regretted the absence of Mr. Hutchinson through illness.—*Secretary.*

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Review.

The Moslem World. Edited by Dr. S. M. Zwemer. Christian Literature Society for India. Quarterly 1s..

THE vast numbers of our Moslem fellow-subjects in India and throughout the British Empire, together with their bitter antagonism to Christianity and their proselytising zeal, should make the Mohammedan world a subject of profound interest and concern to all who seek the progress of the Gospel among "all people." For them this quarterly review of the character and progress of Islam and of Christian Missions in Mohammedan lands provides a constant variety of Islamic information calculated to widen the missionary outlook and to stimulate missionary prayer and zeal. In the four Reviews of the current year now before us are such subjects as "Religious Liberty in Persia," "The Moslems of China," "Islam in Madagascar," "Islam and Civilisation," and "The Influence of a Mohammedan Environment on a Missionary." In "The Progress of Islam in Oudh" it is startling to learn that "there are portions of India where Islam is gaining converts from Hinduism and where it is disputing the ground even with Christianity," and that "many, many Hindus are being surely drawn into the Mohammedan net. They themselves may hardly subscribe to any part of the creed, but their children will go further and may become engulfed in its rigidity." In view of all this it is delightful to find, in this day of compromise, that Dr. Zwemer sounds a clear note in "The Stumbling Block of the Cross." Not only does he show that the sacrifice of our Lord Jesus Christ is the fundamental difference between Christianity and Mohammedanism, but, in spite of the hostility it arouses, advocates its proclamation:—"Only by the preaching of the cross can we expect among Moslems conviction of sin, true repentance and faith in the merits of Another."

Miss Ethel A. Hines.

IT will interest all L.Z.A. supporters and many others to learn that our new L.Z.A. missionary, Miss Hines, has just passed her examination as nurse with the following results: For practical work, punctuality and neatness she has gained the highest marks, viz., 97½ per cent. and *gained the gold Medal;* and in the theoretical examination she is third, her marks being 94 per cent. We heartily congratulate her and the L.Z.A.

Obituary.

WITH great regret we have to record the sudden departure of our brother, Mr. Josiah Briscoe, on October 28th, at the ripe age of 82. Mr. Briscoe, it will be remembered, was secretary of the Strict Baptist Mission from 1867 to 1897. We express our warm sympathy with his surviving sons and daughters.

"OH, help me, Lord, to spread Thy fame,
And tell of all Thy grace;
To all the world Thy love proclaim
Until I see Thy face."

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—I wonder how many of you discovered a mistake on page 142 of the November number of the HERALD.—I find some of you are enjoying the pleasures of anticipation already, and thinking of Christmas and plum puddings. Well, I hope you will all have a very happy time when it comes, and yet not forget how many millions there are to whom Christmas means nothing.—Very glad to hear from you again, Kathleen and Gladys. No, Kathleen, I didn't have any fireworks, but am glad you enjoyed yourself, and I hope you young people will never forget that "the gunpowder treason and plot" were the work of Roman Catholicism, and that you will beware of it.—Many happy returns, Emily.—Glad you are better, and able to do your answers, Florrie.—Ruth, Alma and Annie, I should like very much to be at your missionary entertainment. You don't say when it is to be, but I daresay you will tell me all about it.—Glad to hear you are to take part in the entertainment, Enea, and that you take so much pleasure in writing. I daresay the missionaries will be very pleased to know that you and others think it very interesting to read of the work they are carrying on in India. So it is.—Very pleased to have your letter, Dora, and to know you like the new three months' arrangement.—I believe Mr. Evans went back to his own family, Ivy, but always regarded himself as belonging to Hassel's tribe, and occasionally visited them.

Next year, as I said last month, we will go back to the old plan of adding up marks and awarding prizes every three months. Another new arrangement will be that you need not send in your January answers before the last day of January, and the marks will be given for those answers in March, and so on through the year. This will give you more time, especially when you do not happen to receive the HERALD in good time. Your *December* answers must reach me by the 13th of December, as usual. I have received 2s. this month as under.

MARKS FOR NOVEMBER.—*Seniors.* Kenneth Robbins, Hubert Grimes, 10; *Grace and *Emily Church, *Hilda and Dorothy Cuthbert, *Ruth Waters, Kathleen Throssell, Colin Church, 9. *Division I.*—Harold Carter (1s.), Bertie Sheed, Enea Tooke, Elsie Ellison, *Alma Waters, Gladys White, *Dora Haynes, *Harold Vine, 10. *Division II.*—*Winnie Church, *Annie Waters, Fredck. Haynes, Ivy Robbins, 7; Robert Booth, Cecil Elliott, *Eric Robbins, Rowland Peters, 6; Doris Sheed, Lily Jackson, 5. *Division III.*—*Florrie Church, 6; Bernard Farrow, 5.

QUESTIONS FOR DECEMBER.—(*To be answered from the Report*). *Seniors.*—1. Give the number of Preachers, Preacher-Teachers, Teachers and Bible-women in the *Madras* district. 2. Why do they need our prayer and sympathy? 3. How are our Zenana workers (Bible-women) helping forward the spread of the Gospel? *Division I.*—1. Give the number of Preachers, Preacher-Teachers, Teachers, Colporteurs and Bible-women in the *Sendamangalam* district. 2. How many towns, villages and markets do the preachers visit? 3. Where have three new schools been started? 4. How many schools and how many school children are there in this district? *Division II.*—1. How many stations are there in the Madras District? 2. How many persons have been baptised during the year? 3. How many towns, villages and markets do the preachers visit in the Sendamangalam district? *Division III.*—1. How many children are there in our Madras Schools? 2. How many children are there in our Sendamangalam Schools? 3. How many children passed the Scripture examination in the Madras Schools? 4. How many of them gained maximum marks?

Your affectionate UNCLE JOHN.

LIST OF SUBSCRIPTIONS

Received from closing of books for Audit, viz., October 1st to November 11th, 1913.

General Fund.

	£	s.	d.
Kingston, S.S. ...	4	8	9
Lambourn, Mrs. ...		7	6
Lambourn, Miss ...		2	6
Reports		1	6
Bierton, Brown, Miss L.	1	.	.
Homerton Row—			
Turnpenny, Mr. H. C.		10	6
Margate, Rehoboth—			
Collection	1	10	.
Wandsworth, Chatham Road—Bible-class ...		3	4
Sunday-school ...		5	2½
Wattisham—			
Harvest Home ...	5	5	.
Clapham, Courland Grove — Miss Cane (box)		4	.
Melbourne, Prahran—			
Collection	1	17	.
West Ham, Tab. S.S. ..	3	14	6
Cambridge, Eden—			
Dellar, Miss (box) ...		6	1
Sydney (N.S.W.), Belvoir-street—S.S.	1	.	9
Ryde (N.S.W.)—			
Collection	1	16	3
Tring, Akeman-street—			
Friend		5	.
Invalid Friend at Hitchin		12	3
Amersham, S.S.... ...	1	6	6
Limehouse, Elim—			
Sunday-school ...		3	1
Bennett, Mrs. ...		2	6
Manchester—			
Crowther, Miss H.		10	.
Rowson, Mr. J. ...		5	.
Soho, Sunday-school		6	2
Simpson, Mr. ...	1	1	.
Mayford, S.S.... ...		15	.
Acton, Tabernacle—			
Sunday-school ...		17	.
Watford, Tabernacle—			
Sunday-scho l ...	2	15	6
Bible-class		6	.
Collection	4	15	.
Ilford, S S.	1	6	6
Quarterly Collection	1	7	3
Hounslow, Zoar—			
Sunday-school ...		3	3½
Over, Miss A. Sutton (box)		6	6
St. John's Wood, S.S.	18	.	.
Miss Harris' Bible-class	10	.	.
(These two items, viz., £28, for Daniel and wife on the Kollis).			
Madras—			
Brand, Mr. and Mrs. J. M.	95 rupees		
Stratford, Gurney-rd.—			
Young People's Meeting		10	6
Fulham, S.S.	1	1	.
Wellingborough, Tabernacle—			
Sharman, Mrs. M. R.		10	.
Northampton, Providence—			
Sharpe, Miss, per		13	6
Reynolds, Mr., „		12	6
Wood Green, Dovecote—			
Whitaker, Mr. ...		1	.
Walthamstow, Zion—			
Sewing Class ...		9	.
Horham, Collection ...	4	8	1
Sunday-school Boxes—		16	3
Harvey, Mrs. ...		5	.
Oxborrow, Mrs. ...		4	.
Ling, Mrs. H. ...		6	3
Hawes, Miss Amy ...	1	1	.
Ling, Mr. J.		10	.
Doggett, Mr. R. ...		4	8½
Hawes, Misses A. & E.	1	7	8½
Mutimer, Mrs. F. ...		3	8
Hawes, Mrs. F. ..		12	.
Frost, Mrs.	1	.	.
Bolton, Mr.		5	.
Aldous, Mr. G. ...		15	3
Welsford, Mr. ...	1	.	.
Hawes Mrs. R. ..	4	15	.
Baker, Mr. J. ...		7	6
Cracknell, Mrs. ...		10	.
Cracknell, Mr. T. ...		5	.
Hawes, Miss N. ...		6	.
Manser, Miss ...		4	4½
Moore, Mrs.		2	8
Havers Mrs. ...		3	.
Beccles, S.S.		10	8½
Christian Endeavour		3	1
Children's Corner—			
Farrow, Miss Doris		7	.
Farrow, Master Bernard ...		2	.
High Wycombe, Zion—			
C.C.C.M.B.		4	6
Lewisham, College Park, Collection	1	16	5
Grays, Ebenezer—			
Sunday-school		10	6
Chatteris—			
Winch, Miss L. M.		14	.
Tunstall—			
Garrod, Mr. G. G. ...		5	.
Occold, Collection ...		10	6
Hawes, May, Leonard, and Blanche (box)		10	3½
Hawes, Mr. and Mrs. S. (box) ...		9	8½
Rishangles, Collection		7	1
S.S., Boys, 5/7½; Girls, 6/-		11	7½
Laxfield, Collection...	1	1	3½
Northampton, Providence, Reports ...		1	6
Personal—			
Watts, Mr. H. ...		10	6
Lancaster, Miss F., Kolli Mountains		3	6
Gosling, Mr. C. H.	1	.	.
Cumber, Miss C. ...		2	.
Ebenezer		5	.
Ruffell, Mr. Geo. ...		10	.
Jordan, Miss L. A.		1	.
Birthday Gift, Sept. 20th		5	.
W. H.		5	.
Birthday Gift, Oct. 31		5	.
Dilley Mr. J. ...		5	.
Miscellaneous—			
Annual Meeting— Collection... ...	59	11	8
Collection, addition to same ...		10	
Collection, Friend at Cambridge ...		10	
Annual Meeting, Profit on Tea ...	2	.	9
Sales of Report ..	3	1	.
2½ per cent. Consols (£451 7s. 5d.) Dividend	2	13	2
Legacy of the late Mr. Alfred Crane, Laxfield	5	.	.
	176	10	2½

"Herald" Fund.

	£	s.	d.
Boro' Green ...		8	4
Sydney (N.S.W.), Belvoir street ...		6	.
Limehouse, Elim ...		15	5
Soho		2	10
Hounslow, Zoar ...		4	.
Ilford, Ebenezer ...		2	6
Leyton, Goldsmith-rd.		5	.
Warboys	2	4	7
Horham	2	10	.
Occold		10	7½
Personal—			
Angel, Mr. A. G....		.	5
Booth, Mrs.		1	.
Handley, Mrs. ...		1	.
	7	11	9

Pension Fund.

	£	s.	d.
2½ per cent. Consol. Stock £327 7s. 8d.	1	18	7
2½ per cent. Consol. Stock, £616 14s. 10d.	3	12	8
	5	11	3

Madras Boarding School.

Stratford, Gurney-rd. Bailey's, Miss, Class	1	2	

Secretary's Salary Fund.

Friend, per E. M. ... 400 . .

N.B. If any moneys are entered under the wrong Chapels, or names incorrectly spelt, &c., &c., please communicate at once to Mr. A. J. Robbins.

Errata re Report and November issue:—Wandsworth, Chatham-road — United Bible-class for native teachers for one year, £10; Dean, Mr. T., £1 1s., should be under Wandsworth, West Hill.

Aylesbury, Walton-street, Harvest Thanksgiving. £3, should be under Bierton.

In the Report, General, 10/11, Herald, 6/7, should have been under Limehouse, Elim, instead of Poplar.

L.Z.A.

Amounts received by Mrs. Silvester, Oct. 10th to Nov. 10th.

	£	s.	d.
Chadwell-street—Collection	13	6	
Homerton Row, per Miss M. Smith ...		5	.
Northampton, per Mrs. Catling ...		6	6
St. John's Wood—Collection	1	8	1
Guildford, Collection	1	2	.
Waltham Abbey, Mrs. Wild		7	6
Wood Green, Dovecote per Mrs Parish ...	5	2	

BOUND VOLUMES FOR 1913

INCLUDING THE FIFTY-SECOND REPORT,

ARE NOW READY.

Price 1s. 6d., net; by post, 1s. 10d.

OF PASTOR W. CHISNALL, "WOODVILLE," THE GROVE, ISLEWORTH, MIDDLESEX.

NOTICES.

All communications for the "Herald" should be sent to the Editors, Pastors L. H. Colls, (35, Abbey Gardens, St. John's Wood, London, N.W.), and S. Hutchinson (11, Christchurch Road, Ilford), by the 10th of each month, and all letters for the Children's Corner to Uncle John, at the latter address, by the 13th *at latest.*

* * *

ALL APPLICATIONS for Reports, HERALDS, &c., and *changes of address,* to be sent to the Secretary, ***Pastor W. Chisnall, Woodville, The Grove, Isleworth, Middlesex.***

* * *

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

* * *

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

The Strict Baptist Mission Report 1913.

Price One Penny.

The Strict Baptist Mission

Founded 1861.

Incorporated 1907.

THE FIFTY-SECOND

REPORT,

1913.

With List of Subscriptions and Balance Sheets.

Presented at the

ANNUAL MEETING

HELD AT

MOUNT ZION BAPTIST CHAPEL,

ST. JOHN'S WOOD ROAD, N.W.,

Tuesday, October 28th, 1913.

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MIDDLESEX.

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Kolli Mountains District.

Missionaries { MISSIONARY J. M. BRAND.
MRS. J. M. BRAND.

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.

1. That this Association be called "The Strict Baptist Mission."

2. The membership of the Association is limited to 200, and is composed of members of Particular and Strict Baptist Churches subscribing to its funds according to the Articles of Association.

3. That it be conducted by a Council of Management, elected annually by the members of the Association according to its Articles.

4. That its objects be—The diffusion of the Gospel in heathen lands and the formation of Churches in accordance with the principles of Particular and Strict Communion Baptists.

5. That its officers be—a President, a Vice-President, a Treasurer, and not more than three Secretaries; and that the doctrinal basis be taken as representing the principles by which it shall be governed.

6. That an Annual General Meeting be held once in each year, at such time and place as the Council of Management shall determine, when a report of the past year's proceedings shall be read by one of the Secretaries, and the Council shall be elected for the ensuing year, with power to add to their number according to the Articles of Association.

7. That the Council meet in London as often as necessary, at such time and place as may be determined upon by a majority of its members present at any such meeting, ten (including the Chairman) to form a quorum.

8. That a month's notice be given of any new business intended to be introduced to the Council.

9. That, with a view to giving contributing Churches of the faith and order of its doctrinal basis direct participation in the conduct of this Mission, every such Church subscribing—from all sources during the current year—£3 is entitled to nominate one of their members to be a member of the Association for the ensuing year; a similar payment of £10 entitles such a Church to nominate two members; £20, three members; £30, four members. Such nominations to be in writing, signed by the Secretary of the Church, and sent to the General Secretary of The Strict Baptist Mission. Members so nominated will be qualified to attend and vote at the Annual, and General Meetings of the Association.

10. That in the event of the death or retirement of any of the Officers or Council, any such casual vacancy may be filled up by the other members of the Council.

11. That all meetings be commenced and concluded with prayer.



MOUNT ZION BAPTIST CHAPEL,

ST. JOHN'S WOOD ROAD, N.W.

Minister - - Pastor L. H. Colls.

THE Council of The Strict Baptist Mission tender their grateful thanks to the Minister, Deacons and Members of the Church for the use of their beautiful sanctuary for the Annual Meetings on October 28th, 1913, 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-SECOND REPORT.

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds."—2 Cor. x. 4.

THE Scripture statement that "darkness has covered the earth, and gross darkness the people" is only too true, notwithstanding all the enlightenment of this present age. The wide-spread and deeply-rooted superstitions of the heathen are proof against everything but the Gospel. Upon His Churches in this our favoured land, once heathen, has been conferred the honour of reflecting the light they have received, by sending the Gospel to these benighted heathen. And as the Lord has said, "From the rising of the sun even unto the going down of the same, My name shall be great among the Gentiles," we do well to take heed to the word, "Go ye into all the world and preach the Gospel to every creature." Thus the lamp of His Gospel has been kept burning amid the surrounding darkness. True, our experience has been varied; difficulties and perplexities have tried our faith and patience; but we trust that wisdom from on high has been given; and although the harvest truly is great, and the labourers are few, yet we have been helped to continue unto this day, to the praise of His Name and grace.

The following record tells out in simple language how that the war waged with these Divine weapons has been in some measure successful in advancing the Kingdom of our God and of His Christ.

The cloud that hung over us last year by the home-coming of Mrs. Elnaugh thickened, until the doctor reported unfavourably of her for further service in the tropics; and whilst our deep and true sympathy is with our sister, who gave up so much to go out to the Mission Field; our prayers now are that the Lord will very graciously lead her and show her her future course out of this very mysterious dispensation.

But we are glad to state that the Lord has raised up another dear sister to take her place in the person of Miss E. A. Hines.

We are also encouraged by the appointment of Mr. Lincoln Watts, who has been accepted, and having been passed by the doctor for service in the Foreign Field, has now entered as a Student at Livingstone College, and it is hoped these two new Missionaries will proceed to India in the Autumn of 1914.

These we commend to our God and the Word of His grace, and then to our subscribers and friends for their prayers and sympathy.

May God bless our Missionaries and Native Helpers in a very gracious manner during the coming year, and still strengthen them for further service and send them prosperity.

So we attempt to tell out another year's service for the Lord, conscious of many failings and imperfections, and yet knowing in whom we have believed; and assured that His Word thus declared or circulated shall have free course and be glorified, to His glory and honour. Amen!



The Madras District.

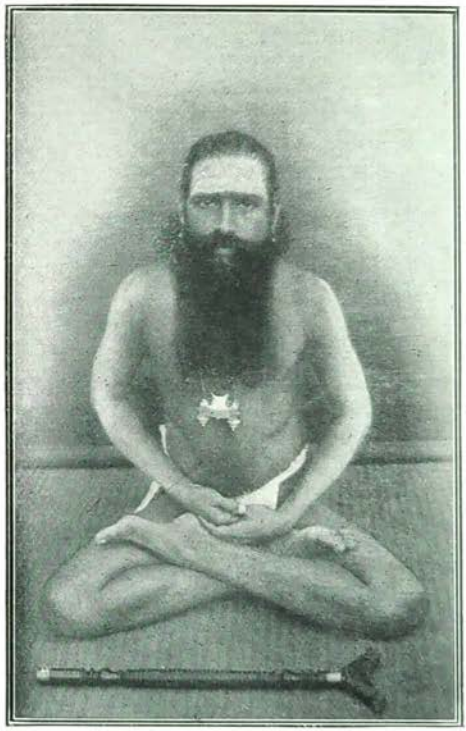
By ERNEST A. BOOTH.

—:o:—

INDIA is a land of big problems. Whether viewed from the political, commercial, social or religious standpoint, India at the present time teems with tremendous problems and possibilities. Many things are in a state of flux, and he would display more courage than wisdom who would definitely predict the outcome of the vast changes which are taking place. But one may safely say that India will never again be content to be merely passive in the hands of a Western Power. She will take an active share in the shaping of her own destiny.

As a Missionary body we are concerned with the religious condition and outlook of India. We are intimately interested in the attitude which India as a whole observes towards Christianity. Any widespread, definite antagonism to Christianity would render all our work more difficult and some of it impossible. Our operations are confined to the Madras Presidency and to the Tamil people. Lest any should imagine that this does not afford adequate scope for our energies, it may be well to add that the Tamil folk number 16½ millions.

The period now under review dates from the beginning of August, 1912, to the end of June,



A Swamiyar or Holy Man

The sacred ashes smeared across the forehead denote that he is a worshipper of Siva. So also does the silver casket suspended from his neck, and containing the emblem of Siva. Placing each foot on the opposite thigh, and sitting erect, is the correct posture of a silent ascetic.

1913. It falls to my lot to present a Report of the work of the Madras Field for that term.

It will be remembered that during the greater part of this time the work was under the supervision of Mr. Brand, to whom credit is due for the manner in which the various departments of the work were cared for. Returning from furlough I resumed charge of the district early in March, 1913.

The Indian Staff.

One of the most important matters affecting the work of a Mission is the composition and character of its staff of workers. Unsatisfactory and unworthy helpers cripple the endeavours and maim the influence of a Missionary. Such are a constant source of weakness and trouble. On the other hand, workers who have a personal experience of the grace of God are a source of strength and joy. However undeveloped they may be, they form material upon which a Missionary may spend himself to good purpose. The training and direction of the Indian Staff is one of the most important duties of a Missionary. Probably he never uses his gifts to better advantage than when helping to make his Indian co-workers more efficient, in teaching them how best to use their opportunities and talents, and in seeking to lead them into a fuller knowledge of the truth. It would be difficult to over-estimate the importance of the maintenance of cordial and sympathetic relations between the Missionary and his staff. Apart from the Indian staff the amount of work which a Missionary could accomplish would be very small.

We have four Preachers who give their whole time to the work of evangelization. They have all been in the service of the Mission for a number of years, and they are well-known to the readers of THE HERALD. We have also four Preacher-Teachers. These men give a part of their time each day to evangelistic work in the villages, and in addition they each have charge of a school. As opportunities occur, men are drafted from this class into the first mentioned. A definite instance of this character occurred this year, when Preacher-Teacher Daniel was transferred to the Kolli Hills Field as a Preacher and became Mr. Brand's first helper there. The Teachers form a third class of helpers. Our men and women Teachers number thirty, and some of these, too, have been associated with us for many years. The vacancy caused by the transfer of Daniel was filled by the promotion of Teacher Ponniah, who for years has shown evangelistic zeal, and whose School work has been blessed to the conversion of souls.

Our Indian helpers need your prayers and sympathy. Those in the villages are cut off from Christian fellowship, and as the sole representatives of Christianity, much depends upon them as to the estimate the heathen around form of the Christian religion.

Our Sphere.

With the January number of THE HERALD our subscribers were presented with a map showing the Stations of the Madras Field. A glance at this map will acquaint one with the range of our operations and the position of the Stations. There is one correction to be made; the scale should be half-an-inch to a mile, instead of three inches, as stated.

At present six of our Stations lie within the city of Madras and seven without. But Government is now considering the question of enlarging the boundaries of the city, and it is probable that several of our Village Stations will be included in the enlarged area, and will so become a part of our town work.



A FAKIR, OR RELIGIOUS MENDICANT.

The trident marks on forehead, chest and arms show that he is a worshipper of Vishnu (Ten-galai sect). Note the wire passed through both cheeks. The tray is for the reception of gifts.

Chintadripet.

This is a name more familiar to our older subscribers than to our younger ones. We have maintained regular street preaching in this place, but as we have not had a School there the name has not been so often before our subscribers as some other names. The connection between Chintadripet and the S.B.M. dates as far back as 1876. In the Annual Report of the S.B.M. for 1877 it is stated that "a Chapel, commenced in 1876, is now in course of erection for the use of the Church and congregation under the pastoral care of the Superintendent of the Mission in India." In the S.B.M. magazine for June, 1889, it is stated that "This sanctuary was opened for the public worship of our God on the 31st December, 1878. This house of God cost nearly six thousand rupees. This amount was received from various quarters, but the largest sum was received from our Strict Baptist brethren in England." But the Church worshipping at Chintadripet is much older than the Chapel. In the S.B.M. Report for 1889 there is an account given of a meeting at Chintadripet celebrating the 31st

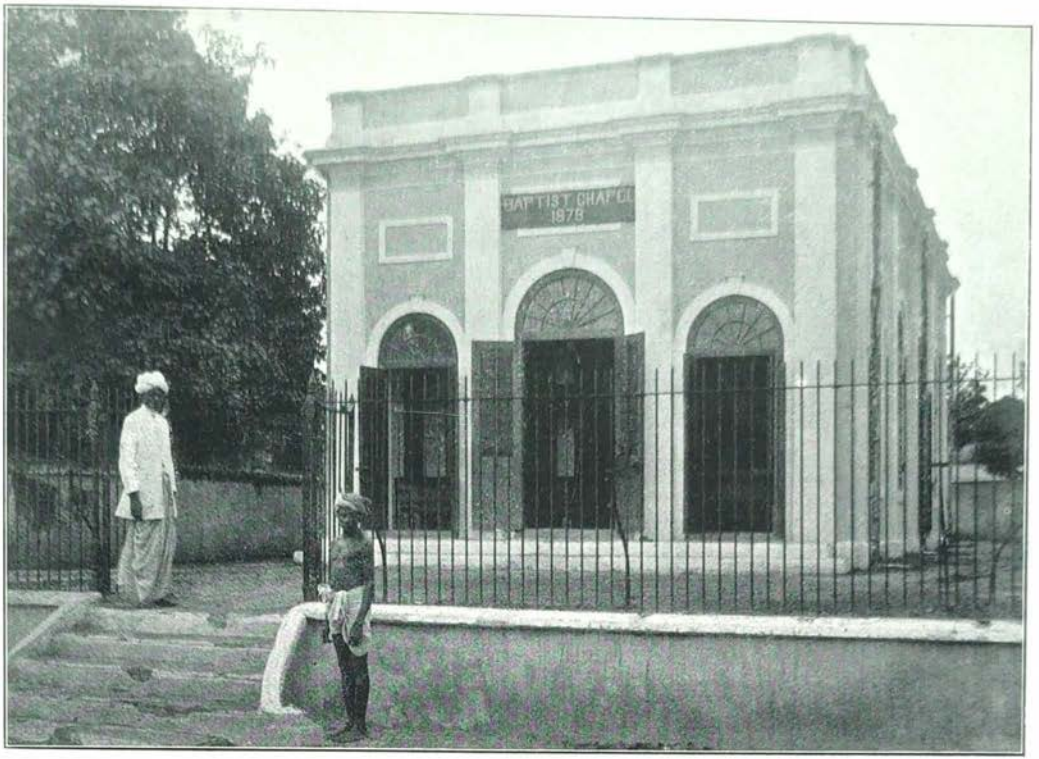
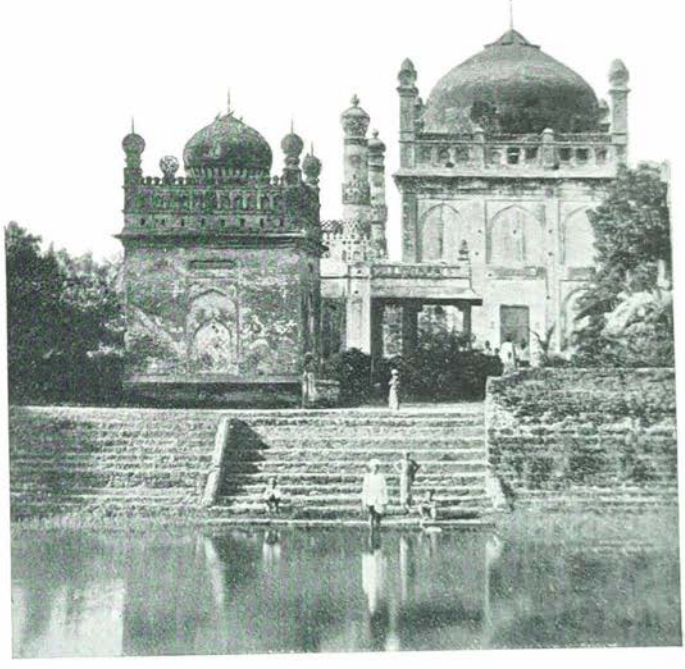


Photo by E. A. Booth]. S.B.M. CHAPEL, CHINTADRIPET. [*June, 1913.*

anniversary of the formation of the Church, so that this English Strict Baptist Church was formed in 1858, just after the Mutiny. For all these years the Church has been more or less independent and self-supporting. Recently it has had a chequered history. Old members have died, and there have been no young ones to fill their places. After passing through various vicissitudes the Church and congregation sought my help, as the representative of the S.B.M. During my recent furlough I laid the matter before the Council, and was authorised to act as I thought best. The sole surviving Trustee resigned his office, and the Church transferred the property to the Strict Baptist Mission, in whose name a transfer deed has been duly executed and registered. As may be seen from the photograph which I took in June, we have put the property in good repair. On the left of the picture, within the railings, just behind the man in the white coat and turban, can be seen the outline of the wall of the baptistery projecting slightly above the ground. For some years this has been filled in.

The work now carried on in the Chapel is an English Sunday School and an English Service on Sunday evenings. Both are attended by the English-speaking people of the neighbourhood, most of whom are "poor whites" of the Anglo-Indian community. The Sunday evening congregation averages between forty and fifty.



A Mohammedan Mosque in Madras.

Mohammedans frequently form part of our audiences in Open-air Preaching.

For the present I preach occasionally, and visit the Chapel each month to observe the Lord's Supper with the two surviving members. Time will show in what directions we shall be able to develop the work here.

Evangelization.

As a Mission we always have laid great emphasis on the preaching of the Gospel to the people, especially in those neighbourhoods where we carry on our School work. Regular preaching stations are appointed for each day of the week. In the city the crowds which gather at these preaching stations vary considerably, but anyone who has heard enough to become interested in the message, can be sure of finding the Christian Preacher in the same place on the corresponding day of the following week. When preaching in the villages one sees the same persons again and again in the audiences which gather week by week. In this way these become gradually acquainted with the leading elementary truths of Christianity.

During the period under review our Preachers have delivered 7,427 addresses, the total number of hearers being 110,000. Our Preachers always carry some Tamil Christian literature, such as Bible Portions, Tracts, etc. Some 25,000 Tracts were distributed, and 570 Gospel Portions sold. As the number of people who can read is constantly increasing this branch of our work will grow in volume and importance. The Preachers are encouraged to get into close touch with the people by visits to their homes for the purpose of conversing about religion. I suppose no people on earth are more ready to talk about religion than the Hindus. This simplifies the task. But it is also true that amongst no people does religion affect character and conduct less.

The Tamil Church.

Our constant desire is to be the means of bringing those who are in darkness into contact with Christ and then into the fellowship of the Church. Our various agencies are regarded as valuable in proportion as they minister to this end. Whilst laying no sort of claim to infallibility we exercise great care in admitting to Church fellowship, requiring from each candidate a personal confession of faith and evidence of change of heart. During the period under consideration 11 brethren and 6 sisters were baptized, making an addition of 17 members to the Church. The effective membership of the Vepery Tamil Church is now 85. We have lost several members by death and removal. Our monthly gatherings around the Lord's Table are seasons of spiritual refreshment and blessing.

Public Worship.

Each Lord's Day morning Divine Service is conducted at Vepery, Ayanapuram and Arumbakkam. Evening services are

also conducted at these places, and in addition at Semmencheri, Egmore and Peruvallur. I preach at these places in rotation, the Indian Preachers sharing the other services. On Wednesdays at Vepery and on Thursdays at Ayanapuram we gather for prayer, and these spiritual meetings often prove a help.

Church Activities.

The Volunteer Preaching Band continues to bear its testimony, but the re-arrangement of our Sunday afternoon services has deprived the Band of some of its most regular helpers. The others have felt the loss rather keenly and it has resulted in a diminution of



THE TOWN CRIER PUBLISHING GOVERNMENT ORDERS BY BEAT OF DRUM.
The man on the right is reading out the Official Notice. The audience consists of typical Pariah Villagers.

zeal. However, as the new arrangement for the afternoon services has resulted in increased attendance, this must continue, and I trust that in time the Volunteer Preaching Band will gain new members and fresh zeal.

The annual Ingathering Service is a day of special rejoicing and one on which many sacrifices are made in order to augment the funds of the Church. The range of gifts is remarkable. They are spontaneous, free-will offerings. There is something in this form of service which appeals with special force to the Indian mind, and it is one we do well to encourage.

The Orphan Fund is another way in which our people find expression for their gratitude. Most of the workers subscribe a small amount to this fund each month. By this means they are paying for the support and education of two orphans.

We also maintain a Gospel Aid Fund, the proceeds of which are utilized for helping our work in various ways. During the year this fund made a gift of one hundred rupees to the Poor Fund, through which we help our poorer members in times of sickness and distress.

Educational Work.

We have found repeatedly that where we have established School work we there get a more hearty reception from the people. In those places where our Schools have been long established we frequently have in our audiences some who have been educated in our Schools. These have a fair knowledge of the New Testament, and our message appeals to them in a way that it does not to others. In many cases the faith of such in idolatry is small.

We lay great stress on the teaching of Scripture in each of our Schools. This is the one lesson which receives the regular personal attention of the Missionary. No child can pass through one of our Schools without receiving a fair amount of definite Christian teaching. Only those who are willing to receive such teaching are admitted into the Schools. It is rather significant to record that the parent with whom I have had the greatest trouble on this score was a Roman Catholic. Whilst desirous that his son should remain in our School he was determined that he should not attend the Scripture lesson. In the end the lad had to leave. It is very gratifying to know that the Scripture teaching in our Schools has been the means God has richly blessed to the conversion of souls We look for more fruit from this sowing of the seed of life.

The averages for the year have been : Number on rolls, 812 ; daily attendance, 615 ; Sunday School attendance, 521.

Scripture Examination.

An event which is looked forward to with increasing pleasure each year is the Scripture Examination conducted by the Sunday School Union. The subject appointed is the International Lesson for the first half of each year. In addition to being taught on Sunday, these lessons are also taught in the day schools as the time of examination draws near. This year we presented 393 candidates in the Oral Division. Of these 325 passed and 68 failed. Of the 325 who passed, 176 were placed in the first class, 89 in the second, and 60 in the third. No less than 63 of those in the first class gained the maximum number of marks.

In addition we presented 57 candidates in the Written Division, including teachers and senior scholars. The results of this Division will not be known for some months.



Photo by] S.B.M. SCHOOL, KOLLUTUR (BUILT 1913). *[E. A. Booth.*

The Examination was held in three centres. At the Mission House in charge of Mrs. Booth and Miss Harris; at Vepery in charge of Miss Elliott; and at Ayanapuram under my supervision.

Property.

The Mission now owns property in Kilpauk, Vepery, Semmencheri, Ayanapuram, Arumbakkam, Sembarambakkam, Peruvallur and Kollutur. That at the last named is a recent acquisition. The land was purchased and the building erected from funds raised in India. Until recently we rented a small plot of land, on which we put a thatched School Chapel, but at the expiration of the agreement the owner was not willing to lease the land any longer. Anticipating this, I gladly embraced an opportunity to purchase a plot on the opposite side of the street, and have just completed the building of the School House shown in the accompanying photograph. The small thatched shed behind is the house where the Teacher lives. I hope one day to be able to put up a brick and tile house in place of this. Friends will remember that Kollutur is the village where the lad Joseph was converted when in our School there. We have another enquirer in the village at present, who was also formerly one of our scholars.

I am glad to be able to report that a suitable place for the Boarding School has been found, and the purchase of a part of the site has been definitely arranged. Negotiations for the acquisition of the remainder will, I hope, prove successful. The land is within sight of the Mission House.

I close the Report with a word of heartfelt thanks to all those dear friends in the homeland who so heartily co-operate with us in this great task. We were greatly cheered recently by a letter from Australia telling of the formation of a Dorcas Society at Sydney for the purpose of making garments for our Tamil children. May our heavenly Father bless every one who "for the sake of the Name" has helped in maintaining the work of the Mission.

"WHERE THE LIGHT IS AS DARKNESS."

By Mrs. BOOTH.

"An infant crying in the night,
An infant crying for the light,
And with no language but a cry."

THEY, too, are sweet and winning, these little eastern babies, with big, dark, wondering eyes looking out into the new, untried world. It seems so bright and splendid, this big eastern world so full of sunshine, and colour, and music, and fragrance. The baby-eyes are dazzled, the baby-fingers eager, the baby-feet heedless, and they look and grasp and toddle right into the light and colour with glee. And we who stand by and look know that the seemingly gorgeous road leads surely step by step into complete and utter darkness, and our hearts are wrung for the babies. But babies have mothers, and mothers are quick to stay and save their darlings when they see them in danger. Yes, *when they see them;* but these babies have mothers who do *not* see, for they, too, are walking with the toddlers, with the baby-fingers clinging to their outstretched hands, along that alluring path which leads to darkness and death. They are *not* crying in the night—oh, no; for the eastern night is full of sound and lights. The monotonous minor music of the *veena*, the beat of the *tom-toms*, the flare of torches, the scent of jasmine and oleander blossoms, the tinkle of silver anklets, are all there in the night—not a western dream, but an eastern reality.



Looking Out on Life.

Where, then, is the darkness and the cry?

. . . .

The sun is pouring

its fierce light upon a temple, bringing into startling evidence the obscene images carved upon its pinnacle, and the broad red and white stripes upon its walls, lighting with wonderful beauty the green water in its sacred tank. Listen! there is a roll of drums, and the shriek of wind instruments coming from the temple precincts as a long procession winds its way outside the wall of the tank. A large landau drawn by two prancing white horses turns the corner, preceded by the musicians and followed by a crowd of people in gay clothing. The landau appears to us empty till we pass quite closely and look in, and then we see them —the baby bride and bridegroom. He is about four or five, and wears a large magenta and gold turban, and is smothered in a garland of yellow chrysanthemums. She is almost too tiny to be observed by a passing glance, her little flower-face framed in jewels and her head weighted with jasmine flowers. Husband and wife starting out on the long life-road with music and flowers, and only we who stand and look seem to see ahead the darkness and to hear in the distance the cry.

. . . . . .

The grey twilight has crept over the landscape, but in the West is a glow as of red fire. A small village temple with a background of tall palm trees is silhouetted against the red. We are there near by in the midst of a heathen crowd, and Mr. Booth is telling them the message of life.

All around us sit the children who usually attend our school in the village; we ask them to sing a Tamil lyric and the young voices heartily respond with "Jesus, the King who lovingly rules me."

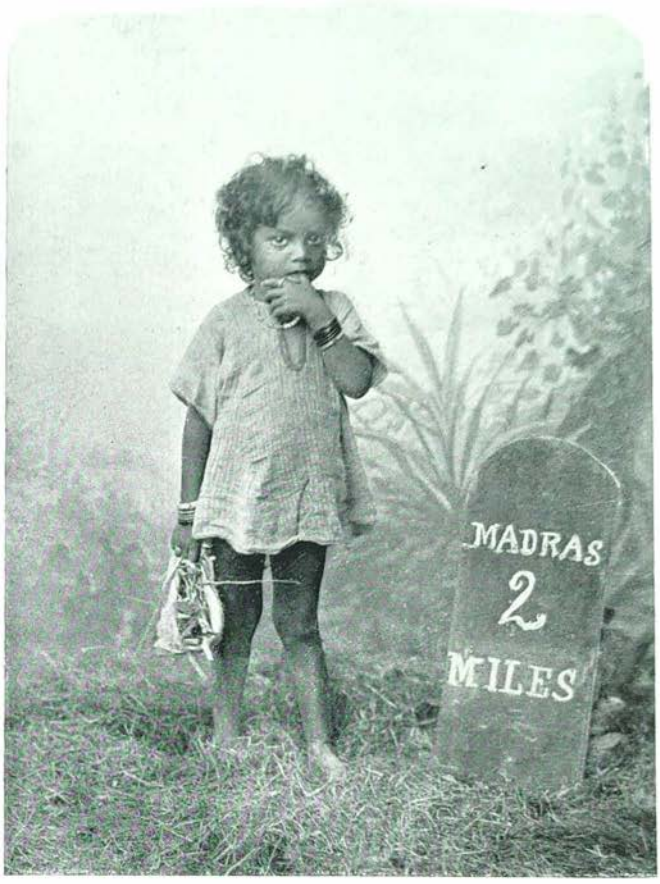
A woman goes by in the dusk to the temple, calling, as she passes, to her wee boy who has been singing there with us. We hear the breaking of cocoanuts, and see the gleam of burning camphor before the shrine as she makes these offerings to the idol. We see, too, the little child worshipping, and oh, is there any sadder sight in India than that of baby-limbs prostrate before a stone image, and baby-lips calling its name!

It is the cry in the night—that long-drawn "*Oh, Shola-amman*" in the mother's voice, and the echoing "*Oh, Shola-amman*" from the child.

. . . . . .

And shall we just look and listen, see and hear, and pass by, maybe with a pain in the heart, but with no hand stretched out to bear even a candle into the darkness?

They gather day after day in our schools, some hundreds of little ones, and are there patiently taught of that Light that lighteth the world. Many of them are quick and eager to learn, with a big soul, and great possibilities shining through their dark eyes. These are the coming men and women of the age, and *ours* is the privilege, the sacred obligation and opportunity, of implanting in those



ASTRAY!

tender hearts something that will blossom and bear fruit in coming manhood and womanhood. We dare not undertake the task lightly, but with a yearning passion, a mighty faith, and untiring prayer. May God give us these.

A few short years go by, and the wee girls in our schools grow a little bigger, and come no more. It was such a little while ago that we thought of them as babies, that we find it hard to realise that they are now wives and mothers.

In order to keep in touch with our girls after they leave school, and before and after marriage, we conduct sewing classes once a week. Although education is considered quite unnecessary to a girl, she is permitted to learn what we can teach her about plain and fancy needlework. Two sewing classes have been maintained,

one for non-caste girls at Semmencheri, and the other for caste girls at Chulai. Some 20 to 25 girls attend each class.

During the sewing we have a grand opportunity of reading the Word of God to them, and of teaching simply the way of salvation.

In the Chulai class is a girl-widow, her one spot of brightness in the long week being the visit to the school on Tuesdays, where she can meet with other girls, and listen to interesting stories, and do a pretty bit of work. She is now working in Tamil characters on a large bit of canvas the text "God is Love." When it is finished we hope she may hang it in her house, and may it be in that young loveless life a constant reminder of that "Love that passeth knowledge."



GRANDMA'S PRIDE.

There is another, a young wife who attended the class more than a year ago but moved away after marriage to a distant home. She is now on a visit to her parents in Chulai, and came to the sewing class last week. It was a glad surprise to see her, but her sad eyes and listless attitude went to my heart; for her life has already lost all joy and interest.

For one short month we can again tell her of other joys and another Love, and then she must leave us to bear her burden of life alone.

For these young lives we ask your sympathy and your prayers, for the night is terrible and the cry is loud, but the light-bearers are very, very few.



SHY, BUT GRATEFUL.

The Ladies' Zenana Auxiliary.

MADRAS DISTRICT.

WATER CARRYING.

By Miss OLIVE M. ELLIOTT.

—:o:—

"In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me, and drink."—John vii. 37.

A Thirsty Land.

ONE of the first things that must impress the traveller in India is that it is a land of thirst. He will pass large tracts of uncultivated country, land which might be yielding rich harvests but that the rainfall is insufficient for its needs and there is no river to irrigate it. Plodding on through the hot wind and under the scorching sun he will soon have a personal experience of the terrible thing it is to be really thirsty, and will clutch at the first opportunity of quenching with water, pure or impure, that burning fire within him. India's sons and daughters are thirsty to-day; we might compare them to a sick child who is unconscious with fever, lying with closed eyes moaning and groping for something, it knows not what, to quench the fire of fever raging within. Are not the temples found in every village, the sacrifices, the sacred rivers, and shrines crowded with devotees, a witness to this seeking after something to quench an undefinable thirst within? They dig tanks, build temples, go pilgrimages, perform austerities and give alms, feverishly desiring to find satisfaction and peace. Alas, they have hewed them out cisterns, broken cisterns that can hold no water.

Water Carriers and their Work.

To some of these thirsty ones we have been privileged to carry the pure cool Water of Life during the year that has just closed. In January I had the pleasure of adding three new helpers to our Staff, so we now have twelve Indian Zenana workers. The new centres are in the non-caste quarters of Sembiam, Peruvallur and Egmore, where we have now 50, 43, and 25 houses respectively which are regularly visited. Egmore was very unpromising at first and I feared we should have to give it up, but lately there has been a change and we are encouraged to hope that God has a blessing to give us there.

The total number of our Bible-women's visits this year is



Our Madras Zenana Staff, 1913.

13,910; their adult audience during these visits has been about 50,567 persons. About 10,500 tracts have been distributed freely and 278 Gospel Portions sold, besides several Bibles and Testaments. 101 young women are learning to read; of these 52 are sufficiently advanced to read the Scriptures for themselves and many find great pleasure in it.



WATER CARRIERS.

Statistics give but a very inadequate idea of the actual work done; perhaps a few lines from the workers themselves would be of interest. One says, "In my district there is a high-caste woman named Kunnammul who is showing a very definite interest in Christianity and doing her best to learn to read, but she is not very young and finds study very difficult; she is, however, very anxious to become proficient, and says she is praying to God to make her mind more receptive and retentive. She used to be a worshipper of Krishna, but has lately taken down his picture from her walls and pays him no more homage."

A girl called Parvathi, although only able to spell out the simplest words, refuses to learn from the Infant Primer, but is struggling through the Gospel of Mark, as she "likes the good words and beautiful stories" it contains.

Rutnamoni writes of a young caste widow who has bought copies of Psalms and Gospels and keeps them at a neighbour's house, where she meets Rutnamoni and studies in secret, as her father-in-law will not allow it at home. Rutnamoni says that this girl loves the study of God's Word and has borne persecution on account of it.

Sampooranam says, "A girl who was married and left the neighbourhood some time ago asked for a Bible to take with her and read in her leisure time. I met her when she was home for a

visit last month, and she said that she often reads it aloud to her mother-in-law and other relatives and they are much interested."

Our Choolai worker visits a high-caste woman who has always received her well and listened to her teaching with great interest; this woman recently went to some place where she saw a series of cinematograph pictures on the life of Christ. She was very much impressed by the vast difference between the holy life of our Lord and the histories of her own Hindu deities, and was delighted to recognise some of the pictures as illustrations of incidents related previously by Elizabeth. She now listens with increased interest to Bible teaching. Elizabeth believes that the work of grace has begun and is going on in her heart.

Pure Water.

The village well or public water-tap is the favourite meeting place for women, and it is a pretty sight to see them standing there in their gay clothes, with brightly-polished brass pots on their head or hip; but, sad to say, they are usually much more particular about the outward brightness than the inward cleanliness of their vessels, and the water suffers accordingly. Dwellers in India know only too well the dire results that follow the drinking of contaminated water, and we who are here to carry the water of life to thirsty souls must see to it that our teaching be pure and our conduct blameless. "Be ye clean that bear the vessels of the Lord." One of our workers is just leaving us for the Kolli Hills, and as I was going round her district with her for the last time I heard in



every house such remarks as these—"O, why are you going away? You have been a mother to me since my own mother died." "What shall I do when my baby falls sick if you are not here to give me advice and comfort?" One said with tears in her eyes, "How can I be good if you are not here to instruct and advise me?" All these show the deep respect and esteem in which she is held; she and her family were the only Christians in the village.

Indian Contributions.

Our Zenana workers have agreed to give half an anna in every rupee of their pay to help forward the spread of the Gospel; by this means the sum of £2 5s. 6d. has been contributed during the year and has been used in buying tracts for free distribution and providing a worker to teach at the morning dispensary.

Conclusion.

This has been a year marked with sickness, disappointment and loss, but through it all God has been our strength and stay; we praise Him for the prospect of others joining us here in the near future. We know, too, that He is working amongst us, and pray that in this new year we may have women coming forward testifying—

"I came to Jesus and I drank
Of that life-giving stream;
My thirst was quenched, my soul revived,
And now I live in Him."



Bathing Baby.

The Medical Department.

The medical work, though not the most important, is not a small item in the day's duties and still proves to be a valuable help in introducing the Gospel message into many a heathen home. The year 1912—13 shows a steady increase in its usefulness, 3,742 calls being met during that period.

Situated as we are right at the western boundary of Madras city the people in the outlying villages find it a great comfort to come to us and thus save themselves the extra three miles to the Government Hospital; added to which, our small establishment does not strike such terror into their simple hearts as a larger, more pretentious institution.

We have had no cases of remarkable cures to record and have had our share of failures, but have also many times had the joy of seeing health and strength return to those who have come to us racked with pain and burdened with weakness.

During March and April we had a very busy time through a severe outbreak of malignant fever which spread over Madras; sometimes as many as 50 or 60 persons were treated in one morning; but for the kind help of Mrs. Booth I could not have managed so many.

On the Verandah.

The Gospel services for waiting patients are still continued. Bible-woman Sampooranam conducts them, and her addresses are practical and suitable to her audience; she is usually able to obtain a much better hearing than she would in the patients' own homes, as here they have nothing to attract their attention and are glad of something to while away their time of waiting. A large number of tracts have been given away in connection with the dispensary work. We pray that this quiet message may be a means of influencing many a heart and life.

Thankofferings.

The box hanging on the dispensary wall has received the amount of 11s. 10½d. this year. It does not seem a large sum, but is the expression of many thankful hearts. Most of my patients are of the poorest, and it means as much for them to give a farthing as for the ordinary English workmen to give a three-penny piece. All that is given is quite voluntary and often given with a genuine eagerness. I could not help being amused by a woman who brought her little girl of about eight years to have a bean taken out of her ear. It had sunk in so far that I had very little hope of removing it, but after some trouble the bean was extracted by oil and vigorous syringing. It had no sooner dropped into the receiver then the mother, her anxiety removed, gave the child a smart box on the ear for giving so much trouble, and then made

straight for the box and dropped in her thankoffering ; not one moment was wasted. Here, thought I, is a lesson for me.

Another rather amusing case was that of an old woman ; she is nearly bent double with age and looks a very quaint figure as she comes tottering along in her tattered garment, with a good stout staff in her hand and a big plaister across her nose. She told me that the wound on her nose and another more serious on her arm had been inflicted by robbers who had come to steal her goods. She was quite philosophical over her misfortune and grateful for the attention we gave her. As she was leaving one day she slipped a two anna piece into my hand and said in a

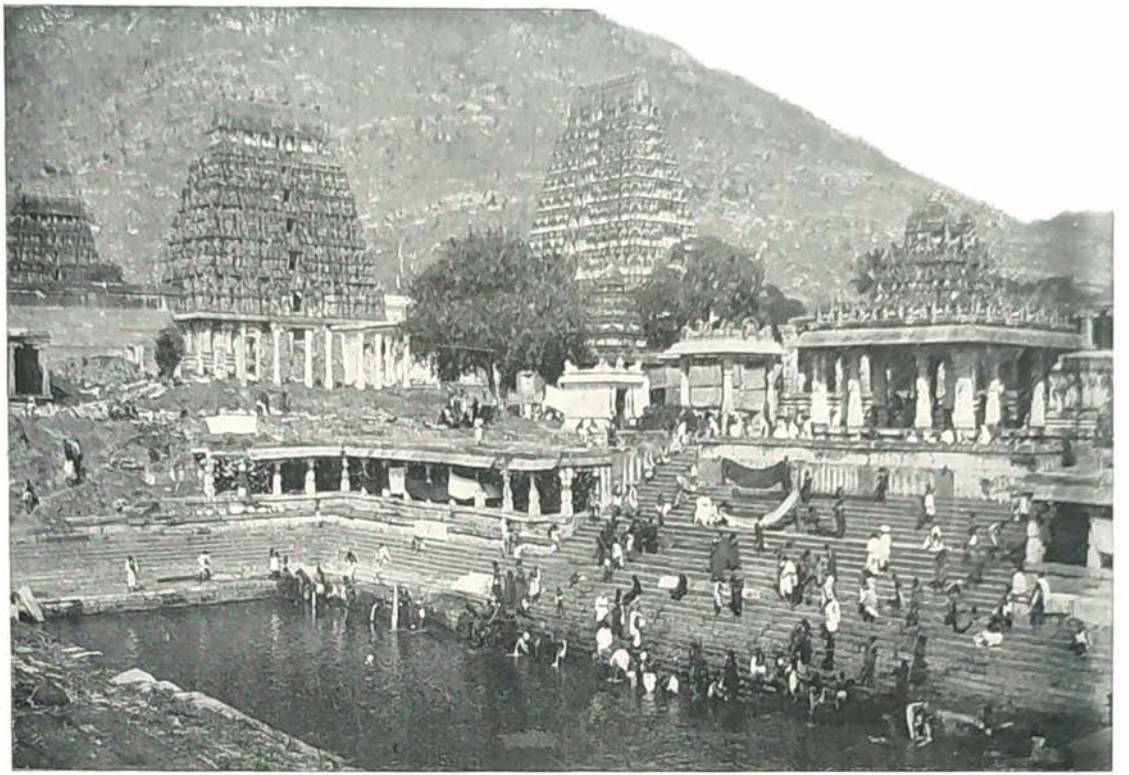


A Little Patient.

patronizing tone and a very decided wink, " Just buy yourself some fruit." She was quite disappointed when I put it in the box, and said she had brought some more for the box ; this was to be a personal gift.

Our Bible-women have been paying the salary of their sister who teaches the Scripture and also of the woman who keeps the dispensary clean, so the help sent from home has gone entirely to the purchase of drugs and medical accessories this year.

We thank God for the opportunities of service He has granted and earnestly pray they may be the means of the conversion of souls and the spread of Christ's kingdom in India.



BATHING IN A SACRED TANK.

THE
Sendamangalam District

By D. MORLING.

DURING the year under review there has been no attempt to enter new areas or to discover fresh territories, yet consolidation has been effected in each department and extension is seen in the planting of new stations. We have established ourselves more firmly in our positions, secured better premises for schools and workers, more thoroughly and regularly worked the field, and made our fight more concentrated and aggressive.

We cannot refrain from mentioning at the very commencement one great disappointment of the year. Last September, as we arrived in Madras for the Annual Conference, we heard of the doctor's pronouncement on Mrs. Elnaugh's health, and two days after bade her good-bye as she left India for the homeland. This is a mystery beyond our ken; yet where we cannot trace our Lord we trust Him and look to Him to work His own will in the career of our sister and also to make good our heavy loss.

Property.

Some of the inevitable difficulties of new work in a new country arise from inadequate and inconvenient premises and the consequent purchase of land and erection of buildings. In this matter we have been wonderfully helped during the past year. At Kondampatty we have secured both house and land ready for our use. Bodireddipatti and Palayapalayam now possess suitable schools and houses erected on convenient sites. Land has been purchased at Vaduhapatty and a house is being erected there. Sellipalayam, not mentioned on our station list, now has a parcel of ground where we hope to build a Preacher's house, and Pottanam now enjoys the same advantage. The Mission well at Sendamangalam has been enlarged and rebuilt, while the old thatched dispensary has been rendered rainproof and elegant by a good tiled roof.

Though we would count all things in our lives sacred and have nothing "secular," yet we often wish that circumstances required less of our valuable time for the purchase of land and the erection of buildings.

Camping.

Luke tells us that Paul "went through Syria and Cilicia confirming the Churches." Evangelistic tours are necessary, not only

for advance work in new country but for consolidation in old centres. The whole of our three months' tour at the beginning of this year was devoted to strengthening the hands of our lonely helpers and making the Gospel more clearly known in those places where the heathen had already heard a little. In every instance we pitched our tents at or close by one of our Stations and gave a whole week to making known Christ in that locality.

Our first camping place was Pavittram, which was then our furthest outpost. Of this visit my journal says: "The large tamarind grove where we have pitched our tents, though very pleasant for shade, is thoroughly infested with rats and mosquitoes, which come up from the adjacent rice fields. I have four Preachers



THE CAMP UNDER THE TAMARIND GROVE.

with me who go out morning and evening in two bands. Our reception here in the town is good, a large number of low castes coming up continually for medical treatment. Nevertheless, there is much resentment at Sinnan the Elder still persisting in coming out as a Christian. Sinnan has several times taken me to his home to pray for his son, who is sick with a large boil. The lad of Navadadipatti, who made an open confession in our School here and then disappeared, was discovered by our Evangelists while preaching in that village and was several times visited by us. On leaving we gave him a New Testament, charging him to read it daily."

It is in these parts and round Tattaiyangarpatti, our furthest outpost, that we sorely need a missionary to come to our aid.

Of our second halting place, Bodireddipatti, my journal says: "The only drawback of this encampment is the constant and often annoying presence of a crowd of onlookers. Daily prayer-meetings were commenced from the beginning of the tour, and I feel convinced much blessing has been received." More than once have I been awakened long before dawn by some strong voice of earnest prayer proceeding from the next tent. I believe that God was very near to us during those weeks of toil, travel and happy, strenuous service.

After camping thus at or near every one of our stations we returned to Sendamangalam just in time to reach the crowds gathered at the annual car festival. We then devoted over a fortnight to proclaiming Christ to the fifteen thousand and more inhabitants of this town, going into almost every alley and court, causing them to ring with our praises to the name of Jesus.

During the whole tour we visited 141 towns, villages and shandies, and travelled 632 miles. The Gospel was more simply, lovingly, yet boldly proclaimed than I had ever heard it before, and as it was accompanied by so much prayer we refuse to believe that it was done in vain. Magic lantern services proved of great help in bringing under the sound of the Gospel those who had been labouring in the fields during the day. In some instances the whole village came out to see and hear, and in every instance the Message, illustrated by those strange and wonderful light-pictures, was listened to with rapt attention.

Stations.

Before we deal more particularly with the regular station work we will give a list of our workers and their stations.

Stations	*Preachers*	*Teacher-Preachers*	*Teachers*	*Colporteurs*	*Bible Women*
Sendamangalam ...	1	—	—	—	1
Nunjundapuram ...	1	—	—	—	—
Tuttikulam	—	—	4	—	—
Erumaipatti	1	—	2	—	2
Bodireddipatti	—	—	4	—	—
Kondampatty	—	1	1	—	—
Pottanam	—	—	2	—	—
Varagur	1	—	1	—	2
Palayapalayam ...	—	—	1	—	1
Bodinayakkanpatti	1	—	—	—	—
Tattaiyangarpatti	—	—	—	1	—
Kamaddy Cheruvu	1	—	—	—	—
Ponneri	—	—	1	—	—
Muttanchetty	—	1	—	—	1

Stations	*Preachers*	*Teacher-Preachers*	*Teachers*	*Colporteurs*	*Bible Women*
Vaduhapatty	—	—	—	1	1
Pavittram *	—	—	1	—	1
	—	—	—	—	—
	6	2	17	2	9

Total 36.

Station Evangelism.

Six Preachers and two Teacher Preachers are now stationed on or near the main road from Nunjundapuram on the north to Varagur on the south-east. Once a fortnight every town and village for thirty miles along this road, and for a considerable distance on either side of it, hear the gospel of salvation. We are encouraged at the advance made in this direction, but of course we are a long way from the standard that we set up at Soho Chapel—"that every town and village in the field should hear the Gospel at least once a week." But in order to cover more ground and regularly reach more villages the lists of our Preachers are this year doubled, so as to cover a fortnight instead of a week.

The great difference between Camp Evangelism and Station work is that in the one Preachers go out in a band visiting a number of places for a few days only, and in the other the Evangelist, often quite alone, must declare the Message in his little circle from week to week. It is when he is alone that the Preacher is open to opposition. This year there have been some fierce reprisals to our assaults on the enemy, the result being that the lonely station Evangelist has borne the brunt of the battle. Within a very short time of our return from the evangelistic tour there were robberies in six different places. Burglaries were perpetrated at Tuttikulam and the Mission Bungalow; assaults were committed at Nunjundapuram and Kamaddy Theruvu; workers were insulted and subjected to various indignities at Palayapalayam and Vaduhapatty. But we take comfort from the fact, which these and other like events show, that at last we have compelled some attention and are no longer a negligible quantity.

Moreover, who shall say that these shall not prove to the furtherance of the Gospel? Preacher Solomon, who, a few weeks ago, was in the thick of the fight, speaking of the opening services at our new school in his station says, "Proud caste people who had instructed parents not to send their children to school, and who had forbidden anyone to enter the building, came and filled the school at our opening service. They themselves are now sending their children to school. Those who forbade us to draw water now freely give us place."

Preacher Swamidhas, scarcely mentioning the persecution and

* The Pavittram work is supported and conducted entirely by the Gospel Extension Society. The Kolli Hill station has been transferred to Mr. Brand.

indignities of last month, tells me "Some have treated us disrespectfully, and others have taken no notice of us, BUT, in Nunjundapuram there are four souls who are still enquiring anxiously about God's Word. In this place there is a Hindu barber who frequents my house, asking me many things about our Scriptures. A Naidu of Kalappanayakkanpatti has doubts about the birth of Christ, and he is still coming to me and learning more of this matter." I was encouraged a few days ago to hear from Swamidhas about the above-mentioned "four souls," for they are enquirers of long standing, some of whom gave me their idols more than three years ago. May the Lord strengthen them in Him and give them all necessary courage and fortitude.

Our Preachers have on their lists 120 towns, villages and markets, which are visited every fortnight. Gratifying as this advance is, we still have large centres like Morpatti, Mohanur, Valayapatti, and many others, unoccupied and untouched by any evangelist. During the year our Preachers delivered 2,848 addresses to a total audience of 81,607.

Schools.

During the year under review we have started three new schools at Palayapalayam, Ponneri, Muttanchetty, now making eleven in all. I believe that amongst even the most inaccessible peoples of the world there is *always an avenue of approach through the children.*



FIVE OF THE BEST CASTE BOYS IN OUR SUNDAY SCHOOL EXAMINATION (WITH TEACHER PHILLIPS).

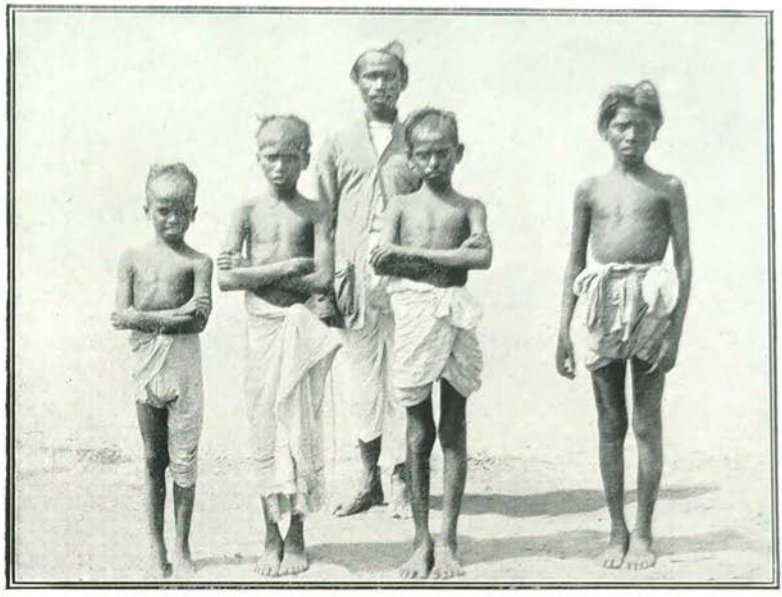
As for ourselves, many people in Sendamangalam, sternly opposing us and our work, turn to us a smile because of a little beaming face at our side; and we appreciate it. As for the Indian, some Orientalists tell us that the only sane reason we can have for loving him is that he loves his children. Would you win the Indian father? Then you may safely ignore him so long as you love his child. Do we not find the same in our preaching? Does the parable of the prodigal son told by a loving heart ever fail in India? Never.

Nevertheless, we have had, and are now having, a long and hard struggle for that most suspicious, nervous, but apparently indifferent class, the untouchables. Yet we see signs of the father's heart of love overcoming his fears and his lethargy. In three places the very non-castes themselves have asked us, and that persistently, for schools. Two years ago we tried hard to start a school amongst the non-castes of Tuttikulam, but were unable. A few weeks ago they begged our permission for their children to come to our caste school, and ever since there has been a regular attendance. We made the same attempt in Pottanam four years ago, and now those same Pariahs stop me in the road, asking for a teacher. This is, perhaps, one of the most hopeful signs in the field—that these downtrodden people, who had practically lost all individuality, now have the sense of need and the courage to voice their wants, and that against the wishes of their caste superiors.

The All-India Sunday School Union Examination was held again this year, when scholars from all the older schools were sent up for the test. The lessons from January to June were based on Genesis, and the examination gave a very fair test on that part of Scripture. Besides the Sunday School work, we devote an hour a day to the instruction of Scripture and our own catechism. Every time the missionary visits the schools he examines each class and appoints new lessons.

Our oldest and strongest school is Tuttikulam. A year ago it was in a very sorry condition, but since the arrival of Paul from our Madras field it has made great strides, so that it now boasts a roll of 99 scholars. Palayapalayam, though young and not large, is giving fair promise. Started among the untouchables, it was opposed by the rich castes at its very inception. But at the opening services of our new building there the Lord worked for us, filled the place with our opponents, and brought to an end the most troublesome opposition. Pottanam is not so strong as it was a year ago, having passed through a heavy trial; but it is improving, and we are waiting for an opportunity to invite the non-castes, who for some time have been petitioning us for a school.

Kondampatty has fluctuated, but is stronger than it was last year. Here is an instance of the extreme nervousness of even well-known caste people. A fortnight ago we held the annual examination on the Sunday School lessons, when all the examiners in the northern circle were brought to the Sendamangalam chapel. As soon as an



THE HOPE OF OUR FIELD, THE FOUR BEST NON-CASTE BOYS IN OUR SUNDAY SCHOOL EXAMINATION.

examiner took one of the boys into the vestry for his test, three lads slipped out of the chapel, ran all the way to Kondampatty, and told their parents that we were taking each child separately into another room, making incantations over him, thrusting cow's flesh into his mouth, giving him baptism, and so turning them all Christians. In a couple of hours' time there was no small stir in the chapel compound as a crowd of enraged parents demanded the instant return of their children.

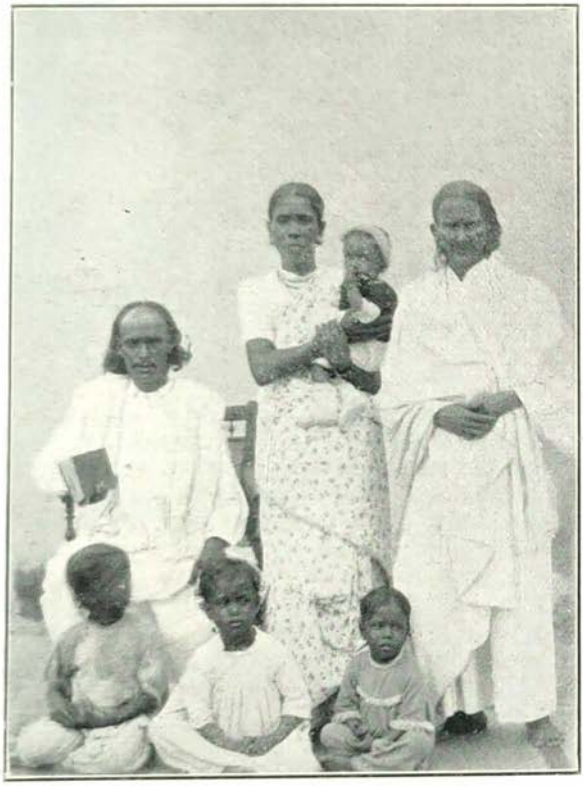
In the eleven schools there is a total number of 405 children. We received £10 3s. 11d. in fees, and Government granted us aid to the extent of £23.

Literature.

We have always considered the selling of Gospel literature an important part of our work. As our Preachers sometimes tell the Hindus, "I am able to speak to you for only about half an hour, but this little book can speak to you and lead you in the right way for years. What I say may be faulty; but this is God's Word, pure, without error."

There are before us now three counties with a population of nearly 1,000,000 and an area of 2,500 square miles, where not even a Testament is sold but through our agency. To help us meet this great demand, we have secured the services of another colporteur,

himself a living proof of the usefulness of this branch of mission work. Our old and trusty friend Narayanan journeys to the east, and is most regular and conscientious in his thorough working of each locality, often going far out of his way to visit a few field huts. He reports a lively interest among the Musiri people, and is now recommending one man from that place for baptism. The other colporteur, Gnanayutham, works to the west, and tells me of several who appear to be most sincere enquirers, and have helped him in his work. Both of these men are converts from Hinduism, have the



COLPORTEUR GNANAYUTHAM AND HIS FAMILY.

grace and fire of God in their hearts—men whom we may rely upon to extend the helping hand to any seeker after truth, however beset he may be by enemies. Their Bibles, Testaments, portions, and other books lie in hundreds of mud huts, are shedding their light in many a dark, gloomy home, and, we trust, are leading some heavy-burdened souls from the puerilities and iniquities of Hinduism to the bright and glorious reality of the living Saviour. The number of these little silent messengers sold during the year is as follows :—

Bibles, New Testaments, etc. ...	112
Bible Portions ...	1,565
Gospel Booklets	3,693
Christian Papers	720
	6,090

Besides this, several thousands of tracts, text cards, etc., are distributed, and magazines sold to the Mission workers.

"Home Mission" Work.

Our Gospel Extension Society is now about two years old, and, like all healthy children, it grows stronger as the months go by. The school at Pavittram is still carried on, though amongst that most difficult class of people the Pallars. The almost constant emigration of these people to the coffee and tea plantations of Ceylon is a constant strain upon it, as well as upon our other non-caste schools, and the open confession of Christ by two persons in this neighbourhood has brought upon the school a storm of opposition. Amidst it all the Lord has stood by the work, and it speaks well for the courage of the Society that it is now adding to its school work efforts in the Zenanas for the very same people.

The Home Mission not only provides the cost of the school and the Bible-woman, but manages all its own business and superintends its own work. It is now filling a most useful office as Loan Society, helping those in monetary difficulties. The income of the Society during the year was—

Monthly Subscriptions ...	£10	17	4
Harvest Festival... ...	6	6	8
	£17	4	0

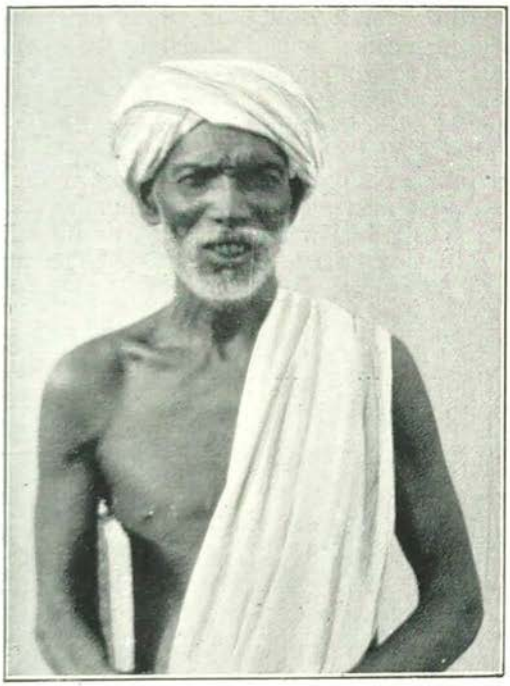
Church.

In the former part of the year a Church was established in Sendamangalam, when the members appointed its officers and drew up its code of rules. It has a membership of nineteen, three having been admitted by baptism since its formation. As the members are scattered over the county the Lord's Supper is observed both at Sendamangalam and Erumaipatti.

Weekly preaching services and prayer meetings are regularly held at the two above-mentioned places, and many have been the times of refreshing that the Master has given by His blessed presence. These seasons have been characterised by not only an enjoyment of His Word, but by an intense longing to bring others within the fold. The Lord is now in some measure fulfilling the desire He has created, for at the time of sending this report several

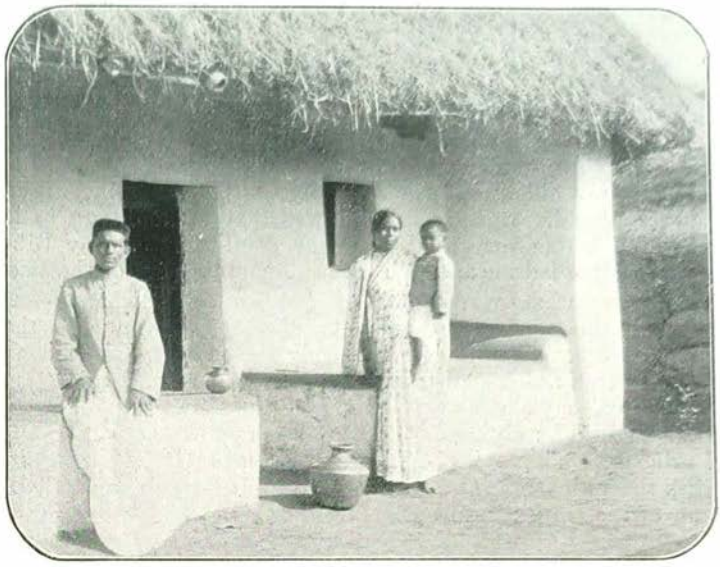
are requesting to be baptized, including the Elder of Pavittram.* Both our colporteurs tell us of ardent souls longing to break from old associations, and to confess Jesus as their Lord. Near Sendamangalam we still have enquirers of four and five years' standing, who a short time ago, we feared, gave Christ no more thought.

Though this encourages us, we long intensely to see more spiritual fruit following our efforts, and the delay of the expected blessing often drives us to close self-examination. Indeed, we would request the earnest and constant petitions of all our intercessory missionaries for two simple but important things. (1) That our consecration of self to the Lord may be hearty, entire, irrevocable. (2) That utterance may be given unto us to make known with boldness the mystery of the Gospel, for which we are ambassadors.



THE ELDER OF PAVITTRAM.

* The brave old man has now obeyed his Lord's command.



TEACHER MOSES AND BIBLE-WOMAN MANAMAMY AT THEIR NEW HOUSE IN PALAYAPALAYAM.

The Ladies' Zenana Auxiliary.

SENDAMANGALAM DISTRICT.

—:o:—

TOURING AND OTHERWISE.

BY MRS. MORLING.

MANY pleasant memories twine themselves around our camping tours, which are generally taken during the coolest of our hot twelve months. This year it has been especially so, as Mr. Morling felt the need of consolidating the work in each of our stations rather than going further afield; for it gave us the much-desired opportunity of again seeing the work of our Bible-women in those distant towns and villages: also it gave us another opportunity of renewing old acquaintances formed during our first visits to our oldest stations.

Erumaipatti lingers in our memory as especially pleasing, for the tent was the daily scene of morning, noon and evening visitors. Many of them came for medical advice, while others came with happy greetings on their lips to tell us of their family joys or

sorrows, and also to enquire where we had been and what we had been doing since our last visit to them.

It was very gratifying one afternoon to find standing in our doorway the bright-faced, grey-haired mother of the Mittahdar of that town, who is the link between two of the strongest families in the country. She is one of the dearest old ladies I have ever met in this land. As soon as she saw the smile of welcome on my face she was by my side, with her arm linked through mine, tightly clasping my hand. Her great desire was that I should go to her home, which I was very glad to do, on condition that my Bible-woman accompanied me and we read her something out of the Book.

The lesson was over, the many hearers had dispersed—the relatives to their private apartments and the servants to their duties. Everyone had been intensely interested, as the son returning to his father had been depicted in most realistic terms. Again she took my arm as she led me out to show other riches of that old historic family, and then came the opportunity for a little talk. She knew about the Jesus whom we love; it had come into her ears through the preachers there. She believed Him to be the Saviour of the sinner and all idols to be useless. But we must talk in hushed tones, for we have many followers. She had not cared to have Adaikalam in her home, but before leaving she promised that hereafter she should be free to go once a week.



OUR LATEST APPLICANT FOR BAPTISM. A GOOD CHRISTIAN OLD SOUL.

Adaikalam tells of renewed interest shown amongst the women of the town, also of the light shining in more than one heart to whom she has made clear the way of life. There is ample space here for the ability of our two workers, and while Adaikalam sits with her hearers under the friendly shade of a verandah, Esther finds an attentive audience under the old swamy tree, for even they have learned to respect though they cannot entertain.

Muttanchetty is a new station where Joseph's wife seems to have won the hearts of the people in a remarkably short time. Her work amongst the Mahommedan women is most interesting and we are hoping for great things. Through this friendship that

has been formed 25 of the Mahommedan boys attend the school there.

There has been much for our worker at Palayapalayam to contend with, for the non-caste are very suspicious of us, and their caste neighbours objected to our school work. But even here, since the opening of the new school building, there has been a decided change, and the pleasant little worker is looking much happier than of old. With her we are very sorry at the removal to Ceylon of one whose heart the Lord had touched, for she was ever by Manamamy's side, leaving both home and field work to learn more of her lessons.

Our colporteur's wife at Vaduhapatty sends a very pleasing testimony. She says: "It was very hard at first, and they called me an ignorant hill-woman with no sense to come talking of things I knew nothing about, and where I was not wanted, too. But sense has come to them, and amongst my listeners I have three whose ideas are changed. They confess idols are useless and that Christ is the only true God." This is new work and we earnestly crave God's blessing upon it.

Things at Varagur and Pavittram are hard, for the Elder's persistent confession of Christ has made some of the people ill-disposed towards our workers. We are wondering what attitude they will adopt now he has been baptized; but we must leave them and our Bible-women there in His hands.

Of Sendamangalam we have little to tell. Mary is brave in her love to Christ. It needs no little courage to persevere where one is not wanted, and only the love of Christ can constrain us. Mary would find a companion very helpful, for she has work on all four sides of the town, and gains an excellent hearing in the fisherman's and old Hindu quarters.

Thus we have eight Bible-women in seven stations who have made a total of 11,700 visits during the year.

I cannot close this brief account without referring to our great disappointment in the return to England of our dear sister Mrs. Elnaugh. What adds to my regret is that I have not been able this year to superintend the work to the extent I had hoped, so that her absence is all the more felt. May our heavenly Father speedily make good to us this great loss.

Mr. Morling is now doing work in sixteen stations, so that the extent of the need is more than I can tell, and the condition of the people is such that I cannot depict. That God is working in our midst we have unmistakable proofs, and by these signs the Master bids you and me to press forward.

I feel that I ought to say quite plainly that we urgently need two lady workers; one to carry on medical work and superintend Zenana work here in the town, the other to attend all outside stations.

Our Father has bidden us bring all our needs to Him, and in doing so we claim His own promises, though it does seem to us sometimes that the supply is long, very long, in coming!

Listen to the complaint that comes from every new station. "If yours is the true God, why have you left us so long in ignorance of Him? Why did you not bring us this news before? Now we are old and cannot change our religion."

"Men die in darkness at our side
Without a hope to cheer the tomb.
Take up the torch, and wave it wide—
The torch that lights Time's thickest gloom."



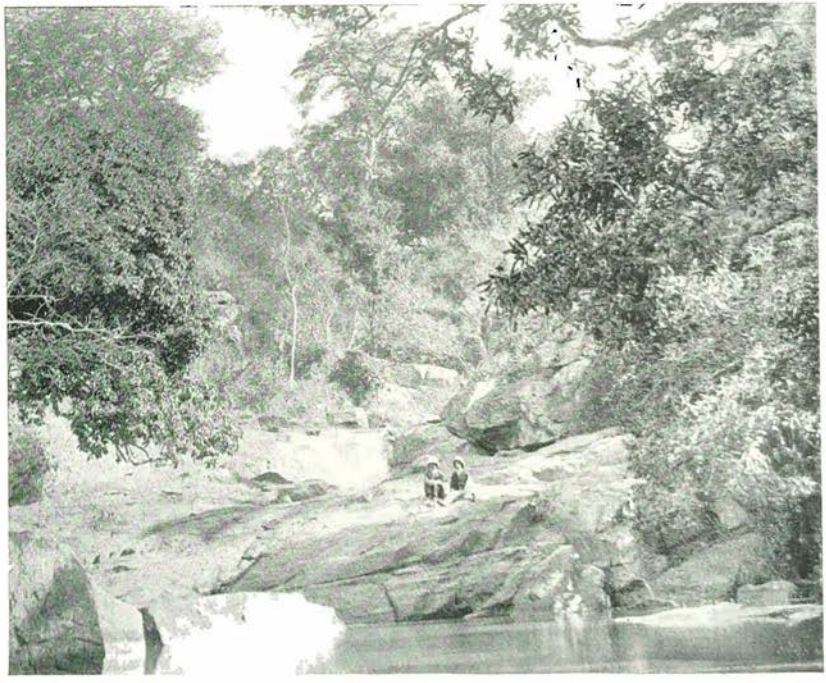
The Kolli Mountains District.

By J. M. BRAND.

A New Field Entered.

ON Mr. Booth's arrival in Madras in the early part of this year, to resume charge of the work there, I at once prepared an outfit and started for the new sphere of work to which the Council, at my special request, had appointed me.

The new garden, for the cultivation of which the Strict Baptist Mission has thus made itself responsible, is a range of mountains from three to four thousand feet high and some three hundred square miles in extent. For the first two thousand feet the steep sides of these mountains are buried in dense jungle ; above this the gradient becomes sharper still, and at frequent intervals of space the bare rock rises up above the tree-tops and towers away into the blue sky. The summits of the hills, the gentle valleys that lie between, the



A View in the New Field

brawling streams, and the waterfalls plunging into deep ravines, offer scenery so various and enchanting that the flat, uninteresting plains of Sendamangalam seem a thousand miles instead of only ten miles distant.

On the lee-side of the hills in this beautiful country, and usually protected from the tearing winds by some natural shelter of rocky shoulder or encircling forest, are numerous villages. The Kolli Hill village is clean, and its tiny streets, five feet wide, are paved with stones and efficiently drained. The houses are built of stones and mud and are often raised entirely above the ground by means of a wooden floor. The walls are from two to four feet high and are surmounted by a heavy grass roof.

The people of this hill-country are about 20,000 in number, according to the Government census, but their actual number is probably much higher. The taking of a census must be very difficult, as so large a proportion of the people live in scattered farm-houses.

Religion.

The religion of the people consists in fearing and propitiating demons. The idea of one great supreme being is dimly present to the consciousness of a few, but even such an elementary conception is far above the level of their gross everyday superstition. "The swamy won't allow kilns," said the people to us when we first came here, and we have found that this particular superstition is so universal that the people have to go to the plains sometimes ten or fifteen miles in order to procure the simplest household vessel that has been made in a kiln. Similar superstitions abound, and the mind of the average hill-man is far more fully occupied by the thought of his dreaded demons than the mind of the average Christian is occupied by the thought of his good God. To be delivered from this bondage of dread, and to experience the liberty that only Christ can give, is the supreme need of the Kolli Mountain dwellers.

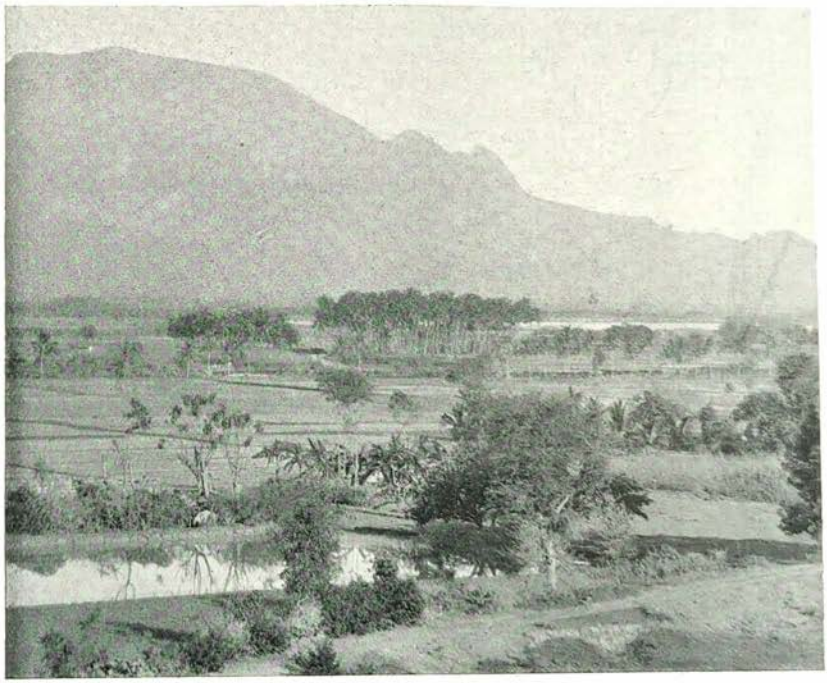
Journey There.

Having left Madras Station the previous evening, after a kind send-off from the missionaries there, I got out of the train at the unearthly hour of 3.45 a.m. The platform at Salem Station is like a very long, low shed. It was dimly lit, and along the side of the wall on the bare floor lay numbers of long, white, corpse-like figures. They were sleeping travellers, who had come to the station a dozen hours or so before the time for their train. The Asiatic loves a long wait just as the Westerner detests it.

Sleepy John.

John is the Indian servant whom I engaged to come with me

to the Kollis and cook my food. He soon manifested an extraordinary inclination to sleep. He failed to appear on Salem platform, although I knew he had entered the train on the previous evening. I ran up and down the length of the train shouting "John!" in at every carriage window, and by-and-bye, seeing a recumbent figure in a certain compartment and shouting very loudly at it, succeeding in arousing John from a deep slumber. I left him to keep watch over the luggage while I went to rouse the refreshment-room man and get some coffee, but when I returned he was fast asleep, with his head on a small handbag. Ever since that day John has slept on every possible occasion, and sometimes on impossible occasions. A little while ago he remained bowed after the "Amen" at family prayers. For a few moments I refrained from speaking; then, suddenly remembering John's weakness, I called out his name. But he was in a deep slumber and had to be aroused by a shake. He sprang to his feet and rushed out of the room saying, "The devil entered me! The devil entered me!" It was only two days ago that he brought in my tiffin and dropped into sleep before I could finish that five-minute meal. After shouting several times, I heard him leap up with an ejaculation. He came



A View of the Kolli Mountains from Sendamangalam.

dashing in with wide-opened eyes, evidently wondering how long he had been sleeping. But to return to the journey.

The Start from Sendamangalam.

Mr. and Mrs. Morling were very kind in assisting me on the way to the Kolli Hills. After a few days spent with them in collecting my outfit, Mr. Morling and I planned to set out for the last part of the journey early on Wednesday morning, 18th March.

Soon after 3 o'clock, long before it was light, we were all stirring, and by 4.30 were ready to start. But there was delay in getting together the ten or twelve coolies who were to carry our luggage, and when they came they were full of complaints at being roused from sleep. They quarrelled in dividing up the burdens, each man striving to avoid the heavy parcels. At last every man had put his load on his head and begun the journey, and we thought we could climb into our bundy and move off, when a fresh babel of voices arose from the road a score of yards away. On going out to ascertain the cause I was met by the coolies, who had cast our nicely-tied bundles down into the dusty road and were returning to their homes, saying that they had not taken their breakfast, and must return for that meal before starting. We reasoned, argued, persuaded, expostulated—all in vain; they departed, leaving us in the semi-darkness of approaching dawn. Crestfallen, we gave up the attempt to start until the next morning.

An Evil Rumour Dispelled.

The villages to which I went at first had been visited on previous preaching tours. In one place, after my address, one of the men in the audience said, "Two or three years ago two dhories came with the Yesu Bhagavan (Lord Jesus) teaching. They climbed Mount Kongalaiae and rashly ventured near the temple of the demoness. Never since that day has one of those dhori been heard of, for the demoness threw him from the precipice, below which he was dashed to pieces." "That she did not," I replied, "I am the dhori whom you say she hurled from the precipice, and the other dhori is he who lives at Sendamangalam. Your dread demoness cannot harm those who trust in Jesus Christ." The surprise of the people may be imagined, for I found that this tale was commonly accepted among them, and I took the opportunity to warn them against believing the stories of the poocharies (village priests), from whom this false report had emanated.

The Beginning of the Work.

At first I had no companion in the work of preaching, and, staff in hand, would set out alone, morning and afternoon, glad of the opportunity which having no Indian helper afforded of mixing

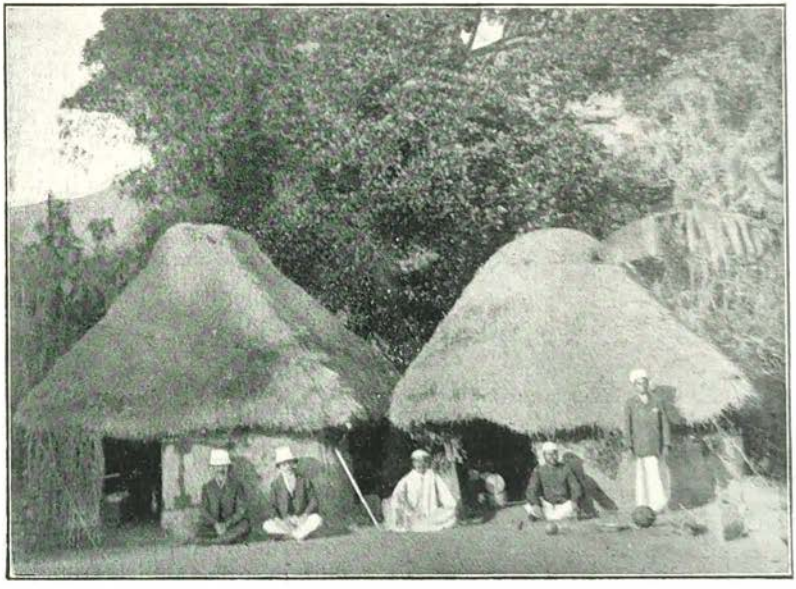
more freely with the people and of acquiring their peculiarities of speech and thought. I soon realised, however, the need of a fellow-worker, and was very glad to welcome Preacher Daniel.

My First Indian Co-worker.

More than two months before my leaving Madras, Preacher Daniel had expressed a wish to go with me to the "Mountains of Death." I told him of the difficulties, the loneliness he would have to bear, the cold nights, the wildness of the country, and the possibility that he would have to work a long time before achieving success. But he replied that God was calling him, and he wished to go. So in the month of April he joined me on the Kollis, having been kindly set free from his duties in Madras by Mr. Booth.

Our Houses and Habits.

The thatched roof of the Mission building being very defective, the only shelters to be had were the huts of the people. The hut which I occupied was barely eight feet square, with walls 2 feet 6 inches high and a good thatch roof. The centre of the hut was high enough to stand erect in. On one side I spread my sleeping rugs, suspending the mosquito net from the roof, and softening the somewhat hard surface of the mud floor with dry, clean straw. On the other half of the floor I had my meals and kept my boxes.



OUR TEMPORARY HOME.

In the mornings and afternoons we devoted ourselves to preaching and attending to the sick. At noon we rested, did some reading, and afterwards gathered for family prayer.

Preaching Methods.

Our method is simplicity itself. We eschew everything approaching formalism, even the singing of hymns being left out until the people shall have become more acquainted with our real object. We climb over the low stone wall of a village, and, after a tour of the miniature stone streets, sit down on the tiny verandah of a house. We immediately begin to talk to the people who pass by, and soon guide the conversation to the topic that is always near their thoughts—the doings of the demons; or we may discuss the crops and the rains, and thence approach the subject of Kadavul, the dim, far-away Supreme Being who sends the rain. From whatever starting-point we travel, we always try to lead up to the impression that Jesus Christ is the one Saviour Who can deliver from the dread of demons—Who can set free from sin and bestow happiness and heaven. But even this simple truth is very, very advanced for them, and needs to be taught again and again before their minds properly receive it and their memories retain it. Our immense difficulty in reaching the intellect impresses us with the impossibilty of touching the will or of producing conversion apart from the supernatural influence of the Holy Spirit.

Our Reception by the People.

The Kolli Hill-dwellers receive us kindly and listen to the Message with open minds. They follow with interest the story of our Lord's life on earth, and are quite ready to be convinced that He is stronger than their local demons. There is every reason to be pleased with and thankful for the genuine friendliness of the people, and we may expect it to grow as medical work finds its way among them. But it is disappointing to find, as day by day I get closer to them, how dull and stunted their minds are. It seems as though centuries of demon-worship and the life-long dread of evil spirits that harasses them, generation after generation, have dwarfed their intellects and almost destroyed their souls.

The Kolli Hill Mission House.

The Council kindly provided the money for the erection of a wooden house, and my time has lately been largely occupied with building cares. The house is now almost completed. It is raised on stone pillars to prevent dampness from rising out of the ground beneath and to keep out the destructive white ants. The roof is thatched with long, coarse mountain grass pulled from the crevices of a wind-swept cliff some two or three miles distant.

Medical Work.

I have to thank the poochari of a neighbouring village for creating a reputation for me as an extractor of teeth. This old man had suffered tortures from toothache, when I was fortunate enough to relieve him of several troublesome molars. From that time scarcely a day has passed without someone coming for similar relief, and quite frequently I have half-a-dozen extractions to perform during the day. From what I can remember of early visits to the dentist, this form of surgical treatment excites considerable gratitude in the breast of the relieved sufferer. It is having a similar effect here, and, as decay of the teeth appears to be very prevalent on the Kollis, it may reasonably be expected that my efforts as dentist will secure a still more friendly attitude of the people toward the Gospel.

Conclusion.

In concluding this account, the writer earnestly asks the prayers of all Christians who read these lines, that God, who delights to make use of the weak things of the world, may bless our testimony and work, so that during the coming year souls may be saved on the Kolli Hills.



REPORT.

By Miss EVELYN C. HARRIS.

——:o:——

HAVING returned to Madras again, I find a short Report of my year's work is required of me. How difficult to write of one's work when it is not yet begun! Well, then, if I cannot report of mine, let me tell of *His*—all the keeping, supporting, and healing mercies of my Lord, and, finally, His great help in that dreaded exam.

My studies have been naturally much hindered through a certain amount of weakness left from the enteric fever of last year, and so all the praise must be His for allowing me to accomplish my very earnest desire last June 4th.

Our Examiners were very kind and considerate, and when they saw one or two of us were feeling the ordeal pretty badly they encouraged us most kindly; for to find oneself faced by three Tamil scholars, and to know one has to answer their questions and converse with them in Tamil, and to see them taking notes of one's ability or otherwise in that difficult language, is enough to completely silence some of us who are not of the bold, fearless Daniel type. But I can only say God carried me through, or I had failed.

. . . . . .

My stay in the Hills, although far from the various fields of Mission work, has yet been God's training school for me.

I have been privileged to meet many and varied types of Missionaries, who were seeking rest after long and strenuous toil; and converse with them has taught me much of the difficulties and problems of the work.

Thinking of many of these dear servants of God, one is reminded of the palm trees that are scattered far and wide over all the plain country, bearing undaunted the burden and heat of the day.

As I have travelled to and fro from Madras I have been struck with the awful, hopeless, wild, dry, arid country through which for hours and hours one rapidly passes—grassless country—only grey-green cactus shrubs and—yes, and the ever-green palm trees scattered here and there over the parched landscape. How *can* they grow? How can they live and keep green through months of rainless, scorching weather, with a soil that is hot and hard and moistureless? But they *do*—yes, they do live, and keep erect in living.

And how about these Missionaries? How can they live with harder, drier, more hopeless soil around them—'mid scorching winds, neath a pitiless sun, with no outside spiritual watering?

"The trees of the Lord are full of sap; the cedars of Lebanon which He hath planted." This is my only explanation—*God has*



The Bullock Bandy.

The picture of the bullock bandy represents a very familiar sight on the Nilgiri Hills, where I have been staying. Our luggage is conveyed this way from the station at the foot of the hills, and the missionaries themselves often use this primitive mode of conveyance when time is not too precious and comfort not a vital point. One can, however, make oneself fairly comfortable with a good heap of straw to rest on.

planted them here—the only possible explanation that I can think of. That God keeps up the flow of internal spiritual sap, because His hand alone has planted them. And so they live—not always bright and brilliant lives—but silent, stately, faith-filled lives; like the palm trees, with steady, heaven-pointing fingers, standing like beacons against burning, molten-brass skies. Nay, they do not last long as the palm trees, for life out here is often short, but the circulating sap of His grace is kept in motion throughout the length of their lives—"*For the cause is of God.*"

. . . . . .

Now, in Madras again, I am getting many little glimpses of the Mission life and work down here. With Miss Elliott I spend a happy two hours or more in the morning in her dispensary, where she kindly allows me to try my Tamil on her patients. In spite of many mistakes I can now make them understand what they are to do with the medicine we prepare for them. But Miss Elliott is ever on the alert, ready to come to my rescue (or theirs!), lest I should impress on them the necessity of drinking some poisonous lotion, or rubbing on the outside the weaker internal draughts, for I still mix up words that have a somewhat similar sound.

Then I have visited the Semmencheri School a good many times, as it is near here, to get my ear as much accustomed as possible to the free use of the language, and to try at times asking the little scholars their catechism.

Mrs. Booth, too, has taken me with her to the other Schools when she has been examining them. I find it deeply interesting to listen to the bright, intelligent little answers of our many and varied children there. I think it would surprise some of my readers if they could hear wee mites that seem hardly old enough to talk, yet give clear answers without a moment's hesitation. But I should weary you were I to tell of all the many branches of work I am able to see down here. God grant that before next year closes I may enter the field myself, and learn some of the sweetness of fellowship with Him in this labour.

The Ladies' Zenana Auxiliary.

IT is with adoring love and deepest gratitude to our beloved Lord that we look back upon the last year's service. It is true that sorrow has mingled with joy, but believing that His hand has been upon us for good we gratefully record the fact that "not one thing hath failed," and trust that both sorrow and joy have been sanctified.

Mrs. Elnaugh.

Our friends already know that Mrs. Elnaugh has not been allowed to return to the work that lies so near to her heart. This has been a great disappointment both to her and to us, but in view of the fact that her health is now much better we are hoping the way may be made clear for her to serve the Mission.

Miss Hine.

Over against this must be set the fact that our Lord has made other provision; and with great pleasure we are able to announce that Miss Hines, of Bethesda, Ipswich, has offered herself and been accepted for service in India. Miss Hines will finish her three years' training as a nurse in January next, and after taking a further course of training will, we hope, leave England in the autumn of next year. We wish she could have started this autumn, but that was impossible.

New South Wales.

We are glad to hear of the co-operation of our Sydney friends and of the formation of the Indian Mission Dorcas Society in June last in connection with the Strict Baptist Church meeting at Elizabeth Street, Sydney, N.S.W., of which Mr. A. R. Fremlin is Pastor. We trust we may regard the new Society as virtually a Branch of the L.Z.A., and we greet the officers and members in our Master's name.

Finance.

The year's receipts from all sources amount to £342 7s. 7¾d. The expenditure, £5 3s., leaves a balance of £337 4s. 7¾d. for the work of the ensuing year. This amount is rather less than that of last year. Three new Branches have been formed during the year at Hall Green, Haworth; Laxfield and Wellingborough.

Once again we most heartily thank our secretaries, subscribers and friends generally for their continued loving interest, which

shows itself in hard work, which we believe is truly a "work of faith and labour of love."

We humbly lay this tribute of praise and thanksgiving at our Master's feet, asking Him to accept it for His own sake.

R. J. Hutchinson

R. Silvester.

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.
Chadwell Street Sunday School, Miss M. Pardoe.
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.
Haworth, Hall Green, Miss Kane.
High Wycombe, Zion, Miss Rogers.
Homerton Row, Mrs. Brett.
Hounslow, Zoar, Miss Flegg.
Ilford, Ebenezer, Miss Williams.
Ipswich, Bethesda, Mrs. Chilvers.
Ipswich, Zoar, Miss Wright.
Kingston, Providence, Mrs. Lambourn.
Laxfield, Miss F. Sears.
Lewisham, College Park, Mrs. Brazier.
Leyton, Goldsmith Road, Mrs. Chilvers.
Northampton, Providence, Mrs. Catling.
Prittlewell, Providence, Mrs. J. Fromow.
Reading, Providence, Miss Pursey.
Richmond, Salem, Mrs. Robinson.
St. Albans, Bethel, Miss Gregory.
St. John's Wood, Mount Zion, Misses Harris & Widden.
Soho.
Staines, Miss L. Howes.
Stratford, Gurney Road, Miss Ince.
Swindon, Providence, Miss Cummins.
Tollington Park, Zoar, Mrs. Sandell.
Tottenham, Ebenezer, Miss Field.
Tring, Akeman Street, Miss Maull.
Waltham Abbey, Ebenezer, Mrs. Wild.
Walthamstow, Zion, Mrs. Wallis.
Walworth, Surrey Tabernacle, Mrs. Boulden.
Walworth, Penrose Street, Miss Falkner.
Wandsworth, West Hill, Miss Applegate.
Warboys, Miss Fitch.
Watford Tabernacle, Miss Ball.
Wellingborough Tabernacle, Miss Perkins.
West Ham Tabernacle, Miss Henderson.
Wood Green, Park Ridings, Mrs. Hill.
Wood Green, Dovecote Chapel, Mrs. Parish.

DIVINE LEADINGS.

By Miss ETHEL A. HINES.

——:o:——

"Bless the Lord, O, my soul: and all that is within me, bless His holy name." —Psalm ciii. 1.

As we take a retrospective view of "the way He hath led us" we acknowledge the faithfulness of our covenant God. Often, with fear and trembling, we have been led to take progressive steps, and never yet has He failed us. Through His mighty power we gladly yield implicit obedience to His commands, and, child-like, submissive follow where His Spirit doth lead.

My first interest in Missionary work was aroused when, as a child, my parents took me to Ebenezer Chapel, Waltham Abbey, one of whose late Pastors was the highly-esteemed and much-loved W. Winters (where we attended Sunday by Sunday), to hear our esteemed Missionary, Mr. Booth, give an address, while home on furlough in the year 1898.

I was brought to confess the Lord by baptism at Bethesda Chapel, Ipswich, at the age of 15.

Placed in a Church where the Missionary spirit is very keen, I realised the utter need of those who are bound with the chains of heathenism, and yearned to helped them.

Three years ago I felt that God had called me to foreign service, but the way at that time was not clear. After a time of waiting and real heart-testing, again knowing the need of the Mission, I felt led to offer myself for the Indian Field, with the result that as soon as my training is complete I hope to join Mr. and Mrs. Morling at Sendamangalam.

I trust that the two years' experience in "District" and "Cottage" Nursing, together with the three years' "Hospital training," may, with the Divine over-ruling of our Master, be useful in breaking down the barriers of superstition and error, and to the conversion of souls.

Oh that we, as Christians, who are "saved to serve," may more keenly realise our position in relation to those who yet know not the Gospel! May we not rest content, knowing that we are saved ourselves, but "Awake, and arise, for the day is far spent, and the night is at hand." May we, as individuals, as "Bands," as "Sunday Schools," and as "Churches," heed the cry of the helpless, and to our utmost spend and be spent for the "Master's sake," who has done so much for us.

As I close these few lines my prayer is—

"Lord, speak to me, that I may speak
In living echoes of Thy tone;
As Thou hast sought so let me seek
Thy erring children, lost and lone."



Miss Ethel A. Hines.

Photo by Whitfield, Crosser & Co., Colchester

Scenes from the Mountain Top.

By LINCOLN WATTS.

OF all the wonderful pictures of our Lord Jesus Christ's life on earth, I think the one of the temptation from the mountain top shows His glory in a most special way. Reading from Matt. iv. 8—11: "The devil taketh Him up into an exceeding high mountain, and sheweth Him all the kingdoms of the world, and the glory of them; and saith unto Him, All these things will I give Thee, if Thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." Our Lord came into the world for the special purpose that He might be a Saviour to it, and Satan, knowing this, takes Him to a high mountain and, showing Him the whole world—that which Jesus came for—says He can have it if He will worship him. But the glory of Jesus stands out in that, though it was what He wanted, it was not the way He was to obtain it, and He refused and rebuked the tempter.



Mr. Lincoln Watts.

Two or three months ago I was out on the Surrey hills, and, having the whole afternoon to myself, decided to reach a point for tea, not by going along the dusty main roads, but by taking the longer but quieter and prettier bye-roads. I had a splendid ride for some miles and came to a rather steep hill, up which there was a road, but so stony, owing probably to the difficulty in making it good on such a slope. Pushing my cycle and reaching the top, I found that the descent was also very steep; and although the road was better, it was very tortuous and unsafe to ride. At the top was a lovely avenue of trees, and the shade was appreciated after toiling up the hill in the hot sun. A little way on, however, there was a break in the trees, and I had such a view that I shall never forget—a foliage-framed picture of the plain between the North and South Downs, bathed in sunshine, fields upon fields of growing food for earth's inhabitants, villages and towns nestling here and there, with the network of roadways connecting them one to the other. It made me think of the de-

scription given by Milton of the mountain which Jesus was taken to, and made that scene more real.

While thinking about these scenes from the mountain top, it brings back to remembrance the time when sin seemed to be a mountain to me. I was on the top, and there seemed to be no possibility of removing the great mass that was beneath me; try as I would, no impression could be made upon it. Then there came a voice, not of the tempter, but of our God through one of His servants, and that voice bade me to look not on the world, but "Behold the Man"; and looking on the glory that there was in that Man, that mountain was removed.

Later on, I was taken to the top of another mountain. The Man who was shown from the top of the other mountain became Himself one, and His love was poured forth so much that when the voice came, "Follow Me," I had to follow; and then from the top—but perhaps it was only a little way up, for who can reach the top of the mountain of Christ's love?—there seemed to be shown to me a view of the darkness of mankind. I looked at this for some time, and the voice simply suggested, first of all, that I might be of service in taking the light to that darkness; then it grew more insistent and loud, until at last there was the trumpet-call to awaken and go. You will find it on page 14 of "Gospel Work amongst the Tamils."* It reads:—"To the fullest extent of its interpretation, you and I, as believers in the Lord Jesus, are bound to obey the command that He has given us: 'Go ye into all the world and preach the gospel to every creature.' If we do this, the promise that accompanies the command is surely ours. There is work in the Namakal field . . ." Read also the three last paragraphs in the same booklet.

Then there came another mountain—this time of a different nature. It was composed of the various obstacles that would place themselves in my way if I obeyed the call heard on the top of the previous mountain. It had taken long periods of study to attain to my position in the Civil Service—a position that was permanent—and at the end of which a pension would bring in sufficient for a comfortable old age; was all that to be thrown away? Then there was the shorthand work which I had. Students had been coming along very plentifully, and I was making progress very quickly in teaching the art. I was also becoming very well known all over the country as an expert in the subject. Could I leave all that? There were also the many friends I should have to leave, the thousand and one other things that seem to come before one's mind on such occasions—truly a mountain. Then came the voice speaking in the sweet tone of a hymn—

> "Jesus calls us from the worship
> Of the vain world's golden store—
> From each idol that would keep us,
> Saying, 'Christian, love Me more.'"

And the reply I felt was mine to give was this—

* To be obtained of the Secretary.

"Jesus calls us. By Thy mercies,
Saviour, may we hear Thy call;
Give our hearts to Thy obedience;
Serve and love Thee best of all."

Now I am looking forward to going to another mountain "where Jesus had appointed"—the dark Tamil district of India—and there I shall tell out the same message that came to me on the first mountain I mentioned—"Behold the Man." And if you, dear friends, like the Master, go up "into a mountain to pray," there will be blessing on that message.

OUR MAGAZINE.

THE history of THE HERALD year by year is necessarily so concurrent with that of The Strict Baptist Mission which it represents that any summary of its doings would be in the nature of a report of the Mission itself. In this connection, therefore, only one or two remarks need be made.

Notwithstanding some apparent drawbacks which THE HERALD has had to narrate during the year, its general record has been that of growth and progress on the part of the Mission both at home and abroad. At home there have been increasing signs of intelligent interest in foreign missionary work, while abroad results have testified that the Lord is working with our missionaries. It is true that nothing startling has appeared, but the absence of sensationalism and the plain though interesting descriptions of work and results have afforded clear evidence of *reality*. And it is this, we believe, that appeals most strongly to every missionary subscriber.

As for the progress of the Magazine itself, it is a pleasure to say that the circulation has increased, although the subscriptions have not correspondingly improved, expenses having exceeded receipts by £12 9s. 1½d. The enlargement of the Magazine has, of course, increased the expense, but this is fully justified by the circulation, and the cost would be more than met if the circulation were, even approximately, equalled by the subscriptions. The Editors will not therefore be greatly censured if they do not express themselves as being altogether satisfied with the *financial* progress of the HERALD during the year.

Turning to a more congenial topic, every friend of the S.B.M. will, we think, agree that our united thanks are due to each of our missionary brethren and sisters for the articles which have appeared so regularly in the foreign field portion of the paper. Without these THE HERALD would be both unnecessary and impossible. Failing continuous news from our field in India, the interest of subscribers would—may we say it?—almost inevitably flag and the work of the Mission be seriously hindered, if not brought to a standstill. But, through their extra-missionary labour, our Mis-

sionaries have kept us in touch with the various branches of their work and enabled us, as far as possible, to see things as they are. And we recognise that this work is not a light addition to their arduous labours under a burning sun and in face of difficulties—moral, social and spiritual—which we can very imperfectly realise. It is a pleasure, therefore, to express our appreciation of the informative and graphic manner in which they have carried out this important service to our Mission. It is not too much to say that their contributions would bear very favourable comparison with those of missionaries in larger and older Societies.

May THE HERALD magnify, not itself, but its office! If its existence is more or less indispensable to the carrying on of the work of the S.B.M., and if it in any degree serves the great missionary Cause, there is reason for great gratitude to our Master. The aim of THE HERALD is, however, we trust, higher still. Through its pages we would render homage and service to our Lord the King, Who, having won our hearts with His Message of Love, has bidden us help, in such ways as He appoints, in sending it to those who are "sitting in darkness and in the shadow of death." Imperfectly though these aims have been realised during the year, we lay THE HERALD for 1912—13 at His feet.

J. Whitehouse

L. H. Colls.

The Christmas Box.

IT is more blessed to give than to receive, is an old truth, and we are rejoiced year by year to find our many subscribers are fulfilling this by the increasing interest they are taking in the supplying of garments, school requisites and toys for the Christmas boxes, and this year we have the further pleasure of knowing that our friends in Australia have begun to help us in this direction also, as the Church meeting for worship in the Oddfellows' Temple, Elizabeth Street, Sydney, N.S.W., have formed an "Indian Mission Dorcas Society," and have forwarded a substantially-filled box of good things to India for distribution among our Indian children. We shall be pleased to hear of other Churches in the Colony doing likewise.

We specially tender our grateful and best thanks to Miss Fremlin and her co-workers for this movement and pray God's richest blessing may rest upon her. At home this work has been for the

past few years most heartily undertaken by our valued 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 16th 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?"

Who, then, will on their next birthday commence their Annual Subscription to the funds of The Strict Baptist Mission?

This we are sure would be an offering of a sweet smell, a sacrifice acceptable unto God.

Will you, therefore, my dear friend, whose birthday it is to-day, give this thank-offering to Him that loved you, and gave Himself for you; showing that you love Him because He first loved you?

The Secretary would gladly write such birthday letters of thanks, and in this way we should enjoy in a very wide sense the communion of saints.

FOR "HIS" SAKE.

THE accompanying photograph of Mr. and Mrs. Booth's three boys was taken during a recent visit of mine to Cambridge. They all looked so happy and sweet that I felt it was only right that our Mission friends should have at least a pictured glimpse of their merry faces, and hear a little about their doings. It is known to most of our friends that owing to climatic conditions India is not a good place for children after they are passed infancy, and so when the time came at the beginning of this year for our dear friends Mr. and Mrs. Booth to return to their work, they had to face the problem of how and where they were to leave their boys. Oh, those long nights of restlessness and heart agony when, gazing into the darkness, the dreaded future was thought upon, and prayed about. Several kind friends offered to take the children, and after much prayer it was decided to entrust them to Miss Eldred's care, and there they are to-day in her happy home at Cambridge. We can never thank Miss Eldred enough for her loving thought and desire to help to ease our dear Missionaries' burden; it is, indeed, a labour of love towards God and them, and although no words can express our gratitude fully, we know that a full reward will be given her.

Robert is eleven years old. He is rather a quiet and reserved boy, but there are times when Master Robert comes out of his shell with quite a burst, and then I can assure you everyone is astonished at the energy and unconscious wit of Mr. and Mrs. Booth's eldest son.

Robert is very happy at school, and has had more than one promotion since he began work at the Cambridge school. I may here mention that he is very fond of drawing, and has a hope of some day turning this talent to good account. For the interest of my boy readers, I would tell you that Robert's special hobby is stamp collecting. Don't forget this, boys, if you ever have any duplicates in your collections!

Rex is six-and-a-half, and I think I may call him the dignified member of the family. He has the straightest pair of legs and back I think I have ever seen, and an insatiable thirst for knowledge. The attitude in which he is most often seen is with legs planted widely apart, and hands clasped behind his back, looking into one's face so earnestly, demanding the why and wherefore of everything. Rex is very fond of school, and never likes to stay away even for a special treat, because of losing his attendance mark. His great ambition is to be an engineer, and to this end he studies very diligently all the picture-books and catalogues that show pictures about engines of every kind. Rex still remembers India quite well, and will keep one very amused with his Tamil tales and sayings.

Gerald is five, and a regular bundle of mischief. His disposition and chubby rosy face make him quite a little sunbeam. From the

time his eyes open until he is just rolled into his bed at night, he is all smiles and roguishness. He has a very loving way with him, and even in the midst of his play will constantly run up to one and demand a kiss and a "love." One little incident in my recent visit to Cambridge will long remain a fragrant memory to me. I had been helping Miss Eldred undress Gerald in preparation for bed. He knelt at my feet and said his hymn and little evening prayer, and directly the last amen was said, he sprang up, and running across the room, stretched up and pressed such a loving kiss on the pictured faces of his dear mother and father, which Miss Eldred had hung on the wall just low enough for those loving little lips. "Good-night, Mummy; good-night, Daddy," said a sleepy



MR. AND MRS. BOOTH'S BOYS.

voice, while a small chubby hand gently stroked the dearly-loved faces of the dear parents so far away.

Words cannot express to you, dear friends, the pathos of the whole scene; I can only tell you the hot tears rushed to my eyes as I looked at that tiny white-robed figure, which the next instant I had snatched up in my arms, and was hugging and kissing for that dear patient mother 6,000 miles away.

God bless you, Robert, Rex, and Gerald, and make you grow into good and true-hearted men.

And again we ask for God's blessing on the dear ones in India, and that comfort and consolation may be poured into your hearts, that we know never cease to long for a sight of your darling boys here in England.

A GRATEFUL RETROSPECT.

—o—

"THOU shalt remember all the way which the Lord thy God led thee" is a divine injunction as applicable to us in Gospel days as it was to Israel, to whom it was originally given. It is now ten years since the writer was called to the office of President of our Mission in a season of emergency. He only accepted the position, after much persuasion from the Committee, for one year only, but he finds himself still in the chair.

Looking back over those ten years, and the progress that has been made, with grateful heart we say, "What hath God wrought!" Ten years ago the Mission was at its lowest point. Its supporters were comparatively few and disheartened, the financial aspect was very grave, and fears abounded. Those fears have proved to be groundless, its supporters have multiplied, and its finances have more than quadrupled; and beyond all God has manifestly set the seal of His approval on the labours of our Missionaries.



PASTOR E. MITCHELL.

One of the first signs of our Lord's favour to us was the gift of our indefatigable Secretary. He came to us when we were at our lowest, and almost immediately a reviving commenced. A greater interest in the Churches was aroused, increased supplies flowed in, our Missionaries were encouraged, and the work received a new impulse. May our Secretary long continue in his office, and the blessing of our covenant God increasingly attend his labours.

The visits of our brethren from "the field" have been largely owned of God to the furthering of the interests of the Mission. Through the good hand of the Lord upon us new spheres of labour have been opened. Whereas ten years ago our work was confined to the immediate neighbourhood of Madras city; now, while the work in Madras has been considerably extended, we have brethren working in Sendamangalam, and quite recently the Gospel banner has been planted on the Kollis—the mountains of death—both spheres where we are the pioneers of the Gospel. Ten years ago our brother, Mr. E. A. Booth, and his devoted wife were our only European workers in India; now we have added to them our brethren D. Morling and J. M. Brand, with their wives, and Miss O. M. Elliott, with a corresponding increase of native preachers and teachers.

The Zenana Auxiliary has also come into existence, and is flourishing, with its committee and representatives in most of the Churches. It entirely supports Miss Elliott and a staff of Bible-women, who carry the water of life into the homes where alone the native women can be reached. God has blessed and is blessing this branch of service.

Further extensions are before us. A brother and a sister have been accepted for "The Field," and we trust will be there in another year's time, the interval being filled with the medical training necessary to equip them for their service. For these great mercies we praise our God, and give thanks to His holy name. To Him alone all the glory belongs.

But our very prosperity entails increased obligations. Our extensions cannot be carried out without increased supplies. Each fresh station we occupy means additional workers, and ultimately buildings to be erected. Some of the Churches are doing nobly, although perhaps none has reached the limit of its ability. Others might with advantage to themselves show more zeal. Some, alas, seem indifferent, or even opposed. This attitude we cannot understand in face of our Lord's command to "preach the Gospel to every creature." May the Holy Spirit lay home on all hearts their obligations. As for ourselves, we gratefully acknowledge the great things the Lord has done for us in the past, and, relying on Him, take courage for the future.

Edward Mitchell.

[We are very pleased herewith to give a portrait of the honoured and beloved pastor of Mount Zion Chapel, Chadwell Street, our President, to whose tactful diplomacy our Mission owes so much. Long may he be spared to direct its affairs, and lead us on from strength to strength; and our prayer is that when in the near future he lays down the more strenuous work of pastoral office, after nearly thirty-seven years of continual service, twelve of which were spent in Guildford, the remainder at Mount Zion, that the gracious presence of the Lord will be increasingly realised by him, and that these days of well-earned rest may be amongst his brightest and best; and yet we trust his ministry will be available for some years among the Churches for the glory of God and the comfort of His dear people. Mount Zion occupies a high place of honour in our Mission. It has supplied us with two Presidents, Mr. John Hazelton and Mr. Edward Mitchell; two Treasurers, Mr. E. Mote and Mr. W. Abbott; and one Secretary, Mr. J. Briscoe; as well as many active and useful members of the Committee. We pray the Divine blessing may therefore rest abundantly upon both the present pastor and people for long years to come.—Ed.]

NOTICES.

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.

All Enquiries regarding the S.B.M., and all Applications for the services of the General Secretary, who will always gladly assist in the organization of Missionary Meetings, should be directed to the Secretary,

W. CHISNALL,

THE GROVE,

ISLEWORTH, MIDDLESEX.

Form of Bequest.

"*I give and bequeath to the Treasurer for the time being of* THE STRICT BAPTIST MISSION (*founded in London in the year 1861*) *the sum of £ , free of duty, for the promotion of the objects and work of the said Mission; and I direct that the said Treasurer's receipt shall be taken and deemed a sufficient discharge for the same.*"

SUMMARY.—INCOME AND EXPENDITURE ACCOUNT.

INCOME.

	£ s. d.	£ s. d.
Cash Balance, Oct. 1, 1912—		
At Bank—Deposit Account	3,300 . .	
„ „ Current Account	597 12 2	
		3,897 12 2
Income during the year—		
General Fund :—		
Subs. and Donations ...	1,892 18 11½	
Interest on Deposit a/c ...	103 12 9 ✓	
Income Tax Rebate ...	4 3 6	
Interest on Consols ...	5 6 4 ✓	
Arbuthnot's Dividend, received in India ...	3 10 .	
Legacy, Mrs. Eliza Mudie, of Enfield, Sydney ...	50 . . ✓	
HERALD Fund	167 14 11½	
Medical Fund	45 8 .	
Pension Fund	543 5 3 ✓	
Life Insurance	66 10 . ✓	
Voyage a/c	20 2 .	
Madras Boarding School ...	313 15 .	
Ladies' Zenana Auxiliary ...	347 4 8 ✓	
„ „ Voyage a/c ...	18 . . ✓	
		3,581 11 5
		£7,479 3 7

EXPENDITURE.

	£ s. d.	£ s. d.
Expenditure for the year—		
General Fund	1,821 11 4	
HERALD Fund	180 4 1	
Medical Fund	50 . .	
Missionaries' Life Insurance	15 13 .	
Madras Boarding School	300 . .	
Missionaries' Children's Fund	56 5 .	
Secretary's Salary Fund...	276 . .	
Sendamangalam Extension Fund ...	180 . .	
Ladies' Zenana Auxiliary	233 . .	
„ „ Voyage a/c	60 . .	
		3,172 13 5
Cash Balance—		
At Bank, Deposit Account	3,000 . .	
„ „ Current Account	420 10 2	
		3,420 10 2
Pension Fund Investments—		
2½ °/₀ Consol. Consols at Cost	246 .	
3°/₀ Lon. County Council Stock at Cost	300 . .	
		546
General Fund Investments—		
2½ °/₀ Consol. Consols at Cost	340 . .	
		340 . .
		£7,479 3 7

GENERAL ACCOUNT.—*October 1st, 1912, to September 30th, 1913.*

INCOME.	£	s.	d.
Balance, October 1st, 1912	742	14	5
Subscriptions and Donations, 1912-1913 ...	1,892	18	11½
Interest on Deposit Account...	103	12	9
Income Tax Rebate	4	3	6
Interest on Consols	5	6	4
Arbuthnot's Dividend received in India ...	3	10	.
Legacy, Mrs. Eliza Mudie, of Enfield, Sydney, for use in Madras District, India... ...	50	.	.
Transferred from Ladies' Zenana Auxiliary—			
Missionaries' & Bible-women's Salaries ... ... £192 . .			
Rent for twelve months ... 20 . .			
Share of Report Expenses ... 6 . .			
	218	.	.
Transferred from Sendamangalam Extension Fund, 12 months extra Salaries ...	60	.	.
	£3,080	5	11½

EXPENDITURE.	£	s.	d.
By Remittances to India for Missionaries', Preachers', Teachers', &c., Salaries and Mission Account	1,631	15	2
,, Missionaries' Salaries on Furlough ...	66	13	4
,, Ministerial, General, Deputation, and Committee Room Expenses	71	7	9
,, Missionary Boxes, Stationery, Postages, Carriage an Xmas Boxes, &c., &c. ...	15	12	8
,, British Oxygen Co.		3	10
,, Gift for Bibles	30	.	.
,, Geo. Brown, Son and Vardy, Legal Expenses	15	.	.
,, Mr. Vickery	52	11	1
,, Waterlow and Sons *re* Maps	3	3	6
,, Livingstone College Fees *re* Mr. Watts ...	75	.	.
,, Banks & Son—			
Printing Report £63 5 .			
Advertising, &c. 14 19 .			
	78	4	.
,, Transferred to Reserve Fund	50	.	.
,, ,, ,, Voyage Account... ...	130	.	.
,, ,, ,, Secretary's Salary Account	76	.	.
,, ,, ,, Madras Boarding School	250	.	.
,, ,, ,, HERALD Account ...	12	9	1½
,, Balance Invested in 2½ per cent. Consol. Consols@Cost 340 . .			
,, Cash in hand 182 5 6			
	522	5	6*
	£3,080	5	11½

*NOTE.—*This amount of* £522 5*s.* 6*d. is all there is in hand as at* 30*th September*, 1913, *which can be used on behalf of the General Fund Expenses.—W. L.*

BALANCE SHEET.—*As at September 30th, 1913.*

LIABILITIES.	£	s.	d.
General Fund	522	5	6
Medical Fund	75	.	11½
Pension Fund	32	6	9
Missionaries' Life Insurance	131	17	.
Madras Boarding School	812	9	5
Missionaries' Children's Fund	193	15	.
Secretary's Salary Account	100	.	.
Sendamangalam Extension Fund	564	5	6
Reserve Fund...	290	.	.
Hospital Fund	263	17	1
General Voyage Account	230	2	.
Ladies' Zenana Auxiliary	395	14	8½
,, ,, , Voyage Account ...	98	16	3
,, ,, ,, Emergency Fund...	50	.	.
	£3,760	10	2

ASSETS.		£	s.	d.
By Balance at Bank—				
Deposit Account ... £3,000 . .				
Current Account ... 420 10 2				
		3,420	10	2
By Investment *re* General Fund—				
2½ per cent. Consolidated Consols @ Cost		340	.	
		£3,760	10	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 investment of £340 on behalf of the General Fund, also the Deposit Notes for the £3,000. I have examined the Securities for the amount of £1,546 invested on behalf of the Pension Fund in accordance with the terms of the Trust Deed. I therefore certify that to the best of my knowledge and in accordance with the information and explanations given to me the above Balance Sheet is properly drawn up so as to exhibit the position of the English Accounts as shown by the Books and Vouchers as at 30th September, 1913.

October 7th, 1913.

WILLIAM LITTLETON, F.C.P.A.

SUNDRY ACCOUNTS.

—‡—

HERALD FUND.

	£	s.	d.		£	s.	d.
Subscriptions, &c., 1912-13	167	14	11½	Banks & Son— Printing "Heralds" and Postages ...	175	13	4
Balance deficit from General Fund ...	12	9	1½	Editorial Expenses and Postages	4	10	9
	£180	4	1		£180	4	1

MEDICAL FUND.

Balance. Oct. 1st, 1912	79	12	11½	Remitted to Madras for Kolli Mountains ...	20	.	.
Subscriptions, 1912—13	45	8	.	Remitted to Madras for Dispensary	30	.	.
				Balance	75	.	11½
	£125	.	11½		£125	.	11½

PENSION FUND.

Balance, Oct. 1, 1912 :— Investments and Cash	1035	1	6	London County Council Stock £367 14s. 11d. at £81 5-16ths = £299 . 6			
Interest on Investments	42	4	3	2½% Consolidated Consols £327 7s. 8d. at £75 = 245 10 9			
Subscriptions, 1912—13	501	1	.	Commission 1 8 9			
					546	.	.
				Previous Investment 1000 . .			
				Cash in Hand 32 6 9			
					1032	6	9
	£1578	6	9		£1578	6	9

MISSIONARIES' LIFE INSURANCE FUND.

Balance, Oct 1, 1912 ...	81	.	.	Insurance Premiums ...	15	13	.
Subscriptions, 1912—13	66	10	.	Balance	131	17	.
	£147	10	.		£147	10	.

MADRAS BOARDING SCHOOL.

Balance, Oct. 1, 1912 ...	548	14	5	Remitted to Madras :— For Furniture ...	50	.	.
Subscriptions, 1912—13	263	15	.	,, School	250	.	.
Transferred from General Fund	250	.	.	Balance	812	9	5
Arbuthnot's Dividend received in India ...	50	.	.				
	£1112	9	5		£1112	9	5

SUNDRY ACCOUNTS—*continued.*

MISSIONARIES' CHILDREN FUND.

Balance, Oct. 1, 1912 ...	250	. .	Mr. E. A. Booth's Children, Feb. to Oct. inclusive	56	5 .
			Balance	193	15 .
	£250	. .		£250	. .

SECRETARY'S SALARY FUND.

Balance, Oct. 1, 1912 ...	300	. .	Secretary's Salary, Office and Assistance	276	
Transferred from General Fund	76	. .	Balance	100	.
	£376	. .		£376	. .

SENDAMANGALAM EXTENSION FUND.

Balance, Oct. 1, 1912 ...	804	5 6	Remitted to India :— House at Palayapalayam £10 . . House and Chapel at Erumaipatti 40 . .	50	
			Mission House—Kolli Mountains	130	
			Transferred to General Fund (12 months extra Salaries)	60	. .
			Balance	564	5 6
	£804	5 6		£804	5 6

RESERVE FUND.

Balance, Oct. 1, 1912 ...	240	. .	Balance ...	290	.
Transferred from General Fund	50	. .			
	£290	. .		£290	. .

HOSPITAL FUND.

Balance, Oct. 1, 1912 ...	263	17 1	Balance	263	17 1

GENERAL VOYAGE ACCOUNT.

Balance, Oct. 1, 1912 ...	80	.	Balance	230	2
Refund on Mr. E. A. Booth's children's return tickets	20	2 .			
Transferred from General Fund	130	. .			
	£230	2 .		£230	2 .

SUNDRY ACCOUNTS—*continued.*

LADIES' ZENANA AUXILIARY.

Balance, Oct. 1, 1912 ...	371	10	½	Paid to General a/c :—			
Subscriptions, &c., Less Postages, Medical Certificates, &c., paid by Secretary as per Account	337	4	8	Missionaries', Bible-women's Salaries at £16 per month ...	192		
				Rent, twelve months	20		
				Share of Report Expenses	6		
Subscription to Parent Society	10			Grants for Medicine ...	15		
				Transferred to Voyage a/c	40		
				Transferred to Emergency Fund	50	.	.
				Balance	395	14	8½
	£718	14	8½		£718	14	8½

LADIES' ZENANA VOYAGE ACCOUNT.

Balance, Oct. 1, 1912 ...	100	16	3	Mrs. Elnaugh's home-return passage money	60	.	.
Refund Mrs. Elnaugh's Passage Money ...	18			Balance	98	16	3
Transferred from L.Z.A. General Fund ...	40	.	.				
	£158	16	3		£158	16	3

LADIES' ZENANA EMERGENCY FUND.

Transferred from L.Z.A. General Fund	50	.	.
Balance ...	50		

ABSTRACT OF RECEIPTS.

October 1st, 1912, to September 30th, 1913.

—:o:—

	£	s.	d.
Acton, *Tabernacle*			
General	5	7	4
Heralds	1	8	1½
Amersham			
General	2	.	
Heralds		3	
Aston Clinton			
General	4	13	8
Heralds		11	4
Aylesbury, *Walton Street*			
General	7	1	2
Heralds		14	11
Balcombe			
Heralds		3	
Bassett Street, *Keppel Street Memorial*			
General	7	1	5
Heralds	1	11	.
Medical		17	.
Bath, *Bethel*			
General	3	8	7¾
Heralds	2	3	1
Medical		2	6
Bath, *Providence*			
General	3	9	6¼
Beccles, *Martyrs' Memorial*			
General	7	6	2
Heralds	1	12	.
Bedmond, *Bethesda*			
General	1	19	8
Heralds		1	4½
Berkhamsted, *Beulah*			
General	2	11	6
Heralds		14	.
Berkhamsted Common			
General	2	18	3
Heralds		10	
Bermondsey, *Lynton Road*			
General 134		8	11
Heralds	6	18	
Bermondsey, *Spa Road*			
General		17	
Heralds		5	
Bethersden			
General	1	2	8
Bethnal Green, *Hope*			
General	1	10	
Biggleswade			
General ...	3	1	.½
Blackburn			
General ...	5	6	8
Heralds ...		11	11

	£	s.	d.
Bolton			
General ...	6	.	1
Heralds ...		12	
Boro Green			
General	7	13	10
Heralds	2	6	3
Bottisham Lode			
General	1	1	1½
Brentford, *North Road*			
General	22	8	7
Heralds	4	10	
Brighton, *Prarthana Sabha*			
General	29	10	10
Heralds	2	3	5
Brighton, *Tabernacle*			
General	4	6	3
Heralds	2		
Brixton, *Tabernacle*			
General	3	6	2
Bromley, *College Slip*			
General		18	6½
Heralds		14	3½
Broseley, Salop			
General		3	
Cambridge, *Eden*			
General	45	15	1
Heralds	2	1	6
Canning Town, *Providence*			
General		11	2
Heralds		2	
Chadwell Street, *Mount Zion*			
General	81	17	10
Heralds	6	17	2
Medical	3		
Chatham, *Enon*			
General ...	1	10	0
Chatteris			
General ...		8	.
Heralds ...		2	6
Chelmondiston			
General ...		15	
Heralds ...		15	
Chelmsford			
General	11	15	8½
Heralds	1	11	
Chesham, *Townfield*			
General	3	14	11
Heralds	2	1	
Children's Corner			
General		2	9
Clapham, *Courland Grove*			
General	5	17	4¼
Heralds ...	1	10	6

	£	s.	d.
Clapham Junction, *Providence*			
General	1	10	
Claxton			
General ...	1	.	
Heralds ...		10	
Coggeshall			
General ...		1	
Colnbrook			
General ...		18	6
Heralds ...		10	.
Cranleigh			
General ...	1	5	4
Heralds ...		3	.
Cransford			
Heralds ...		1	6
Crawley			
General		9	6
Heralds		4	.
Croydon, *Derby Road*			
General	3	5	9½
Heralds	1	5	.
Croydon, *Tamworth Road*			
General	4	9	6½
Heralds	1	9	.
Datchet			
General ...		9	
Heralds ...		2	
Dunstable			
General		5	.
Heralds		2	6
Eaton Bray			
Heralds ...		5	
Egham			
General ...	1	5	6
Heralds ...		12	6
Epping			
General	1	10	
Erith, *Providence*			
General	1	1	
Fleckney			
General	5		.
Folkestone, *Zion*			
General		10	6
Heralds		1	6
Fressingfield			
Heralds		5	
Fulham, *Ebenezer*			
General	1	11	
Glemsford			
Heralds		10	
Grays, *Ebenezer*			
General			6
Heralds		5	.
Great Gransden			
General	3	16	8
Heralds		4	.
Great Yarmouth, *York Road*			
General	1	14	9
Heralds		17	3

	£	s.	d.
Greenwich, *Devonshire Road*			
General	2	1	1
Heralds	1	18	11
Guildford, *Old Baptist Chapel*			
General	20	14	4
Heralds	2	.	.
Medical	30	.	.
Haworth, *Hall Green*			
General	8	6	10
Hayes			
General		5	.
Hedge End			
General	1	14	3
Heralds	1	1	7
High Wycombe, *Zion*			
General	5	1	4
Heralds	2	7	6
Hollinwood			
General	12	14	9
Heralds	1	7	7
Homerton Row			
General	9	4	6½
Heralds		17	9
Horham			
General	20	11	.
Heralds	2	10	.
Hornsey Rise, *Ebenezer*			
General	1	19	1
Heralds		3	5
Hounslow, *Zoar*			
General	19	11	.¾
Heralds	2	17	3½
Ilford, *Ebenezer*			
General	10	.	3
Heralds		15	4
Ipswich, *Bethesda*			
General	17	8	3½
Heralds	2	2	3
Ipswich, *Zoar*			
General	7	15	3
Heralds	1	11	6
Ipswich, *United*			
General	19	5	6
Irthlingboro'			
General		15	
Heralds		3	
King's Langley			
General	2	.	.
Heralds		14	2
Kingston, *Providence*			
General			8
Heralds		16	.
Ladywell, *Whitburn Hall*			
General		17	3
Heralds		12	.
Laxfield			
General	6	5	10½
Heralds		6	.
Leicester, *Newarke Street*			
General	2	3	6
Heralds	1	.	.

	£	s.	d.
Lewes, *Jireh*			
General	6	15	6
Lewisham, *College Park*			
General	10	4	10
Heralds	1	13	6
Leyton, *Goldsmith Road*			
General		10	.
Heralds		10	6
Lingfield			
General ...	1	10	9
Heralds ...		12	.
Luton			
Heralds ...		1	6
Madras			
General	6	.	
Maidstone, *Providence*			
General	5	11	
Heralds		18	
Manchester			
General	14	16	7½
Heralds	1	12	.
March, *Providence*			
General	10	15	6
Heralds		2	.
Madras Boarding School		10	.
Margate, *Rehoboth*			
General	2	4	11
Heralds	1	11	6
Mayford			
General		12	8
Mendlesham Green			
General		13	
Heralds		6	
Middlesbro'			
General	6	7	3
Heralds		10	6
Newcastle-on-Tyne			
General	1	18	1
Heralds		14	6
Newquay, *Ebenezer*			
General	2	14	11
Heralds	1	10	1
Newton Abbot			
General		2	6
Heralds		1	.
Newton Toney			
Heralds ...		2	
Norbiton, *Zion*			
General	6		
Northampton, *Providence*			
General	1	8	
Heralds		16	
Norwich, *Orford Hill*			
General	1	14	10
Heralds	1	.	.
Notting Hill Gate, *Bethesda*			
General	5	2	3
Occold			
General ...	2	8	
Heralds ...		6	

	£	s.	d.
Oldham			
General ...	1	.	
Otley			
General ...		2	9
Heralds ...		3	3
Oundle, *Zion*			
General ...		8	6
Over			
General		8	6
Heralds		15	.
Peckham, *Zion*			
General		9	.
Heralds ...		9	6
Poplar			
General ...		10	11
Heralds ...		6	7
Poynings			
General ...	2	7	8½
Prestwood			
General	1	5	.
Prittlewell, *Providence*			
General	10	.	3
Heralds	1	10	
Ramsey			
General		6	6
Reading, *Providence*			
General	3	16	5
Heralds	2	.	.
Richmond, *Salem*			
General	7	17	3
Heralds		11	2
Rishangles			
General	1	12	4½
Rowley Regis, *Providence*			
General	2	7	
Heralds		11	
Royton, *Bethesda*			
General	6	11	4½
Heralds	1	3	9
Rushden, *Succoth*			
General		12	4
Heralds		17	
St. Alban's, *Bethel*			
General	3	18	6
Heralds	1	6	.
St. Ives			
General		6	4
St. John's Wood, *Mount Zion*			
General	112	11	7
Heralds	11	9	2
Medical	1	1	
Pension Fund	1	1	
St. Neots			
General	13	16	8½
Heralds		17	.
Salhouse			
General ...		9	10
Heralds ...		15	6
Sandgate			
General		4	6

	£	s.	d.
Sevenoaks			
Heralds ...		3	6
Sipson			
General ...	10	.	.
Soho			
General	4	13	11
Heralds		9	11
Somersham			
General ...		12	.
Southport			
General ...	3	17	4
Southsea			
General	1	.	.
Staines			
General	7	2	3½
Stevenage, *Albert Street*			
General	5	2	10
Heralds	1	10	.
Stistead			
General ...		5	.
Stoke Ash			
General	7	4	3
Heralds	1	4	9
Stonham Parva			
General	3	8	.
Madras Boarding School		10	.
Stowmarket			
Heralds		3	.
Stratford, *Gurney Road*			
General	11	1	7½
Heralds	2	11	11½
Streatham, *Hambro Road*			
General	4	.	.
Sturry			
General	2	2	11
Heralds		5	6
Sunderland, *Jireh*			
General	1	9	1½
Heralds		9	.
Swindon, *Providence*			
General		3	.
Heralds		9	.
Sydney (N.S.W.), *Belvoir Street*			
General	1	10	.
Heralds		5	.
Sydney (N.S.W.), *Temple Church*			
General	3	.	.
Thame			
General	5	1	5
Heralds	1	9	8
Tollington Park, *Zoar*			
General		10	6
Tonbridge			
Heralds		6	6
Tottenham, *West Green Road*			
Heralds		9	.
Tring, *Akeman Street*			
General	90	12	2
Heralds	4	10	.
Tring, *Ebenezer*			
General ...	1	10	4

	£	s.	d.
Trowbridge, *Zion*			
General		17	8
Tunstall			
General	1	15	.
Heralds	1	2	6
Waldringfield			
General	1	3	5
Waltham Abbey, *Ebenezer*			
General	2	6	6
Heralds		12	.
Walthamstow, *Zion*			
General	10	7	1
Heralds	2	3	.
Walworth, *Penrose Street*			
Heralds	1	.	6
Walworth, *Surrey Tabernacle*			
General		10	6
Wandsworth, *Chatham Road*			
General	12	18	11
Wandsworth, *West Hill*			
General	21	18	6
Heralds	2	5	.
Warboys			
General	7	9	3½
Watford, *Tabernacle*			
General	26	4	
Heralds	3	7	
Wattisham			
General		19	
Wellingborough, *Tabernacle*			
General	13	16	4
Heralds		12	.
West Ham, *Tabernacle*			
General	7	7	5
Heralds	1	9	.
Whittlesea			
General	2	6	.
Heralds		17	6
Willingham			
General ...		5	6
Heralds ...		9	.
Wisbech			
General	1	13	.
Heralds		4	.
Wooburn Green, *Ebenezer*			
General	4	7	3
Heralds		12	.
Wood Green, *Dovecote*			
General	1	.	9
Heralds		9	.
Wood Green, *Park Ridings*			
General	5	8	7
Heralds		11	.
Woolwich, *Enon*			
General	6	15	2
Personal			
General	590	.	7½
Heralds	27	7	9
Medical	10	7	6
Pension Fund	500	.	.
Madras Boarding School	262	15	.

	£	s.	d.
Missionaries' Life Insurance...	66	10	.
Annual Meeting			
Collection	69	14	8½
Sale of Literature ...	4	18	6
Profit on Tea	1	6	2
Farewell Meeting			
Collection	26	.	.
Half-Yearly Meeting			
Collection	25	13	6½
Profit on Tea	2	.	.
Interest on Deposit at Bank	103	12	9
Interest on Consols—			
General Fund ...	5	6	4
Interest on Consols, &c.—			
Pension Fund ...	42	4	3
Income Tax Rebate ...	4	3	6

	£	s.	d.
Arbuthnot's Dividend received in India			
General	3	10	
Madras Boarding School Furniture	50		
Legacy—Mrs. Eliza Mudie, Enfield, Sydney ...	50	.	.
Ladies' Zenana Auxiliary	347	4	8
„ „ Voyage a/c.	18	.	
General Voyage a/c. ...	20	2	
Balance in Hand, Oct. 1912			
Deposit a/c. 3300 0 0			
Current a/c. 597 12 2			
	3897	12	2
	7497	3	7

General Fund.

"Of Thine Own Have We Given Thee."

	£	s.	d.
Acton, *Tabernacle*—			
Elliott, Master C. A. (box)		2	.
From Boys to Boys in India		10	.
Reports		2	6
Sunday-school	3	10	4
Collection	1	2	6
Amersham—			
Sunday-school	1	6	.
Invalid Friend at Hitchin		9	.
Friend		5	.
Aston Clinton—			
Collection	2	2	.
Reports			8
Boxes	2	11	.
Aylesbury, *Walton-street*—			
Collection	1	14	.
Sunday-school		14	6
Boxes and Cards	1	10	8
Harvest Thanksgiving	3	.	.
Smith, Miss P.		2	.
Bassett Street, *Kepple-st. Memorial*—			
Brazier, Miss B.		10	.
Collection	4	2	2
Feilder, Miss R. M.	1	.	.
Reports		5	6
Sunday-school	1	3	9
Bath, *Bethel*—			
Sunday-school		15	9
Reports		1	9
Anon.		5	.
Friend		2	6
Robbins, Miss R. S.		5	.
Sharp, Mr.		2	6
Sims, Miss		10	.
Stone, „		2	6
Gibbs, „		2	11
Herbert, Miss		6	8½
Gray, Mr.		14	½
Bath, *Providence*—			
Amor, Miss		6	6½
Buckland, Mrs.		4	½
Collett, Miss		3	6¾
Fletcher, Miss		3	5¼
Robbins, „ H. L.		14	9¾
Stone, „	1	17	1½
Beccles, *Martyrs' Memorial*—			
Christian Endeavour		3	.
Collection	2	4	.
Sunday-school	4	19	2
Bedmond, *Bethesda*—			
Sunday-school	1	19	8
Berkhamsted, *Beulah*—			
Sunday-school	1	.	3½
Reports			6
Boxes	1	10	8½
Berkhamsted Common—			
Collection		1	3
Rance, Miss E.		10	.
Hodsden, Mr. C., and Family	1	4	.
Hodsden, Mrs. W., and Family	1	3	.
Bermondsey, *Lynton-road*—			
Collection	4	15	5
Sparkes, Miss	1	1	.
Reports		5	.
Sunday-school	1	11	6
Blackman, Mr. H.	1	1	.
152		5	.
In Memory of M. R. E.		10	.
Collin, Mr. Jas. B.	125	.	.
Bermondsey, *Spa-road*—			
Sunday-school		17	.
Bethersden—			
Collection	1	2	8
Bethnal Green, *Hope*—			
Sunday-school	1	10	.
Biggleswade—			
Collection		17	7½
Reports		2	.
Boxes	2	1	5
Blackburn—			
Collection	3	13	1
Reports, &c.		13	7
Horn, Mr. W.		5	.
Hindle, Mr. A. H.		2	6
Hindle, Mr. J. H.		5	.
Bowker, Mr. J.		5	.
Nutter, Mr. Thos.		2	6
Bolton—			
Bible-class		12	.
Boxes		15	2
Reports, &c.		4	10
Collection	3	10	7
Sunday-school		8	6
Bible-class		9	.
Boro' Green—			
Collection	3	10	1
Sale of Literature and Curios		5	11
Picture Post-cards and Literature		2	.
Y.W.B.C.		16	6
Thorne, Master C. (box)		2	10
Reports and Picture Post-cards		4	.
Sunday-school	1	3	¼
Boxes	1	9	5¾
Bottisham Lode—			
Sunday-school		16	.
Boxes		5	4½
Brentford, *North-road*—			
Collection	8	9	9
Fromow, Alfred Cecil Jamie's (box)		10	.
Secrett, Mr. F.	2	.	.
Charman, Mrs.	1	11	6
Gillett, Mr. R. (box)		5	1
Men's Bible-class	1	4	6
Reports		4	.
Sunday-school	8	3	9
Brighton, *Prarthana Sabha*—			
Bevan, Misses	2	2	.
Thankoffering		4	.
Botting, Mr. S.		10	.
Fisher, Mr. & Mrs. D.		10	.
Tamil Tracts			6
Reports		8	.
Collection	10	19	11
Boxes	12	3	11
Baker, Mrs.		4	.
Subs., per Smith, Mr. D. R.:—			
Piper, Miss		10	.
Bates, „		5	.
Light, Miss E.		5	.
Light, Miss C.		5	.
Billington, Miss		6	.
Baylett, Miss		5	.
Chapman, Miss		5	.
Holford, Mrs.		2	6
Anon.		5	.
Brighton, *Tabernacle*—			
Sunday-school		15	2
Y.W.B.C.	1	6	7
Boxes	1	14	2
Reports			4
Darcy, Mr. W.		10	.
Brixton, *Tabernacle*—			
Reports		5	.
Sunday-school	1	1	.
Goodchild, Mrs.		10	6
Rockett, Mr. E.		10	.
Steven, Bertie (box)		4	2
Boulden, Mr. A.		10	6
„ „ (box)		5	.
Bromley, *College Slip*—			
Taylor, Mr. E. J.		13	9
Kent, Mrs.		1	6
Bible-class		3	3½
Broseley (Salop)—			
Jordan, Mr.		3	
Cambridge, *Eden*—			
Boxes	7	5	8
Ansell, Mr. (box)		9	.
Collection	4	15	8
Chisnall, Mr. (Preaching Fees)	2	7	6
Haynes, per Miss A. E.	5	4	6
Sunday-school	13	17	3
Sturton, Mr. R.	10	.	.
Reports		3	6
Y.P.C.S.		10	.
Waddelow, Mrs. (card)	1	2	.
Canning Town, *Providence*—			
Reports			2
Collection		11	.
Chadwell Street, *Mount Zion*—			
Missionary Sunday (less postage)	7	13	4½
Missionary Exhibition	10	.	.
Sunday-school	15	15	9
Children's Happy Hour		3	8½
Sunday-school Treat		3	7
Howard Institute		5	.
Boxes	16	4	10½
Books of Flowers sold	1	.	.
Friend, per E. W.		2	.
Smith, Mrs. F.		2	6
Jones, Mrs.		10	.
Woodward, Miss		5	.
Wilks, Miss		4	.
Hoddy, Mrs.	1	.	.

	£	s.	d.
Nunn, Mr. H. S.	10	.	.
,, Mrs. ,,	10	.	.
Mitchell, Mr. E.	1	.	.
Hammond, Mrs.		5	.
Fricker, Mrs.	1	1	.
Miller, Mr. T. G.		10	.
Caulridge, Miss		5	.
Briscoe, Mr.	1	.	.
Nunn, Mr. G. S.		5	.
Lawrence, Miss		2	6
Bumsted, Mr.	1	1	.
Simmonds, Mr.	1	1	.
Applegate, Mr. F. B.		10	6
Mackenzie, Mr.	1	.	.
Cook, Miss		2	.
Birthday Gift, Aug. 4.		5	.
Chatham, *Enon*—			
Sunday-school	1	10	.
Chatteris—			
Winch, Miss Muriel (box)		8	.
Chelmondiston—			
Collection		15	.
Chelmsford—			
Boxes	1	16	3½
Bible-class	3	2	2
Collecting Cards		5	6
Collection	3	10	8
J. F., Mrs.		2	6
M. A., Mrs.		5	.
Blyth, Mr. and Mrs.		5	.
Sunday-school	2	5	8½
Reports		2	10
Chesham, *Townfield*—			
Reports		2	.
Gurney, Miss M.		2	6
Sunday-school	2	17	11
Hawkins Miss (box)		7	6
Dickinson, Mrs.		5	.
Children's Corner—			
Farrow, Miss Doris		2	9
Clapham, *Courland Grove*—			
Birthday Gifts—			
Sunday-school	1	12	7½
Collins, Miss		3	6
Henley, Miss (box)		1	.
Sears, Mr. E.	1	.	.
Vines, Miss (Mending Class)		5	.
White, Miss (box)		7	.
Waller, Mrs. (box)		6	3
Sunday-school	2	.	.
Reports		2	.
Clapham Junction, *Providence*—.			
Collection	1	8	.
Sunday-school		2	.
Claxton—			
Collection	1	.	.
Coggeshall—			
Brown Mrs. F. A.		1	.
Colnbrook—			
Sunday-school		18	6
Cranleigh -			
Mann, Mrs. & Misses (for Kolli's)	1	5	4
Crawley—			
Bewers, Mrs. (Lit.)		1	.
Boxes		8	6
Croydon, *Derby Road*—			
Collection	2	13	.½
Sale of Literature			9
Bible-class		12	.
Croydon, *Tamworth-road*—			
Collection	3	14	.
Boxes		13	6½
Reports		2	.

	£	s.	d.
Datchet—			
Ridgeway, Mr. H.W. (box)		9	.
Dunstable—			
Gurney, Mr. G.		5	
Egham—			
Sunday-school	1	5	6
Epping—			
Collection	1	10	
Erith, *Providence*—			
Sunday-school	1	1	.
Fleckney			
Bible-class	1	.	.
Boxes	4	.	.
Folkestone, *Zion*—			
Sunday-school		10	6
Fulham, *Ebenezer*—			
Sunday-school		10	6
Collection	1	.	6
Grays, *Ebenezer*—			
Reports			6
Great Grandsden—			
Collection	1	18	4½
Boxes	1	18	3½
Great Yarmouth—			
York Road—			
Sunday-school (box)	1	.	.
Reports		1	6
Pulford, Miss (box)		8	3
L. B., Miss.		5	.
Greenwich.			
Devonshire-road—			
Burfoot, Mr. S	1	10	.
Reports		4	7
Absent Friend		2	.
Wilmshurst, Mr. C. S. (box)		4	6
Guildford, *Old Baptist Chapel*—			
Brand, Miss D. M. (Kolli Mts.)		10	.
Collection	4	6	.
Miss Mann (Cranleigh)		3	6
Sunday-school	3	5	.
Boxes	10	12	6
Billing, Mrs.	1	.	.
Usher, Miss		7	4
Reports		4	.
Kolli Mts.		5	.
Haworth, *Hall Green*—			
Collection	6	9	4
Reports, &c.		3	.
Sunday-school		3	.
Boxes	1	8	6
Kershaw, Mrs.		3	.
Hayes—			
Voysey, Mr. H.		5	.
Hedge End—			
Neve, Mr. C. W.		5	.
Reports		1	3
Boxes	1	8	.
High Wycombe, *Zion*—			
Box		7	6
Reports		3	6
Rogers, Misses (box)		7	.
Collection	4	3	4
Hollinwood—			
Reports, &c.		1	1
H. B.		5	.
Collection	10	1	2½
Sunday-school	1	17	2
Hollinwood Friend (box)		3	6½
Oldham Friend (box)		6	9
Homerton Row—			
Spratt, Mr. A.	2	.	.
,, Mrs. (box)		12	.
Collection	3	16	.½
Evens, Miss		10	.
W. M. B.		2	6

	£	s.	d.
Sunday-school	1	15	1
Infants		10	11
Horham—			
Collection	1	15	11
Boxes	14	11	11
Reports		2	2
Knights, Mr. J.	1	1	.
Hornsey Rise, *Ebenezer*—			
Sunday-school	1	3	6
Bible-class		11	3
Mrs Payne (box)		3	3½
Mr. W. Bird		1	.
Hounslow, *Zoar*—			
Anon.	5	.	.
Bible-class (Ladies)	2	11	9
Sunday-school	5	1	11½
Collection	4	5	6
545		10	.
A. J. R.	2	0	8½
Reports		1	2
Ilford, *Ebenezer*—			
Collections	4	2	10
Sunday-school	5	17	5
Ipswich, *Bethesda*			
Collection	5	5	
Gosling, Mrs. B.		15	.
Infants' Class		6	9½
Donations		15	6
Sunday-school	7	2	6
Boxes	2	2	.
Ling, Mr. W.		5	.
Waterman, Miss		1	.
Pryer, Miss A. K.		5	.
H. M.		1	.
Chilvers, Mr. & Mrs.		2	6
Garrard, Mr. S. E.		5	.
A. A. G.		2	
Ipswich, *Zoar*—			
Friend (Kolli Mts.)	1	.	.
Collection	1	7	.
Sunday-school	1	14	6
Boxes	3	13	9
Ipswich, United Meeting at Bethesda & Zoar	16	14	.
Ditto, Reports	2	6	6
Mr. E. Roe		5	
Irthlingboro—			
Jarman, Mr. W. H.		5	.
Keller, Mrs. W.		10	.
King's Langley,			
Collection	2	.	.
Kingston, *Providence*—			
Reports			8
Ladywell, *Whitburn Hall*—			
Wayte, Mr. & Mrs.		5	2½
Coppings, Mrs. & Miss		12	.½
Laxfield—			
Collection	1	7	.½
Literature		4	7
Sunday-school	2	1	.½
Boxes	1	11	2½
1d. per month subs.	1	2	.
Leicester, *Newarke Street*—			
Collection	1	10	.
Crook, Mrs. A. (box)		10	.
Challis, Miss G.		3	6
Lewes, *Jireh*—			
Collection	6	5	6
Girdlestone, Mrs.		10	.
Lewisham, *College Park*—			
Boys' Working-class		15	.
Literature, Sale of		1	.
Collections	9	8	10
Leyton, **Goldsmith-road**—			
Lantern Lecture		10	

	£	s.	d.
Lingfield—			
Collection		13	9½
Ellis, Mr (box) ...		15	3½
Morley, Mr. E. (box)		1	8
Madras—			
Elliott, Miss... ...	1	.	.
Booth, Mr. and Mrs. E. A.	5		.
Maidstone, *Providence—*			
Parsons, Miss (Reports)	2		9
Reports			6
Parsons, Miss ...		2	.
Boxes	1	4	6
Cards...		6	3
Mercer, Miss N. (box)		2	6
Collection	3	12	6
Manchester—			
Collection	6	4	10
Reports, &c.... ...		5	2
Boxes	5	18	7½
Rose, Mr. W., and Watson, Mr. ...		5	.
Cooper, Mr. G. G. ...		2	.
Hindle, Mr. T. R. ...		5	.
,, Mrs. T. R....		2	6
McKee, Mr. R. ...		2	.
Mitton, Mr. J. ...		2	6
Lyles, Mr. W. ...		5	.
McKee, Mr. W. O.		2	6
Jackson, Mr. F. ...		2	.
Ashton, Mr. R. ...		10	.
Chaplin Mr. W.		5	.
,, Mrs. J. (box)		3	6
Friend		1	.
March, *Providence—*			
Collection	9	14	6
Morton, Mrs. H. A.	1	1	
Margate, *Rehoboth—*			
Literature		3	2
Stannard, Miss, per		1	10
Collection		11	.
Picture Post-cards, Miller, Miss, per...		2	.
Post-cards		2	6
Boxes...	1	4	5
Mayford—			
Collection		12	8
Mendlesham Green—			
Collection		13	.
Middlesbro'—			
Collection	1	16	8
Reports		7	6
Boxes...	3	15	11
Litherland, Mr. A. (box)		3	6
Newcastle-on-Tyne—			
Collection		14	6
Reports		1	7
Boxes	1	2	.
Newquay, *Ebenezer—*			
Friend		2	6
Sunday-school ...	1	3	8
Reports		3	3
Dann, Mr. H. G. (box)		15	.
,, ,, ...		10	6
Newton Abbott—			
Calder, Mrs.... ...		2	6
Norbiton, *Zion—*			
Collection	3	9	3
Sunday-school ...		2	8½
Boxes...	2	8	·4
Northampton, *Providence—*			
Lievesley, Mr. S. ...		1	6
Jackson, Miss, per...		12	.
Tarry, Miss ,, ...		11	6
Reynolds, Mr. W., per		3	.

	£	s.	d.
Norwich, *Orford Hill—*			
Reports		1	3
Sunday-school ...	1	9	10
Collection		1	9
Purling, Miss L., per		2	.
Notting Hill Gate, *Bethesda—*			
Burbage, Mr. Harold (box)	3	13	.
Sunday-school ...		5	6
Collection	1	3	9
Occold—			
Collection	1	8	.
Hawes, Mr. & Family	1	.	.
Oldham—			
Dronsfield, Mr.	1	.	.
Otley—			
Reports		2	9
Oundle, *Zion—*			
Staddon, Mr. G. F....		8	6
Over—			
Sutton, Miss Alice (box)		4	6
Reports			6
Sewing-class ...		3	6
Peckham, *Zion—*			
J. K. (box)		9	.
Poplar—			
Sunday-school		5	8½
Boxes... ...		5	2½
Poynings—			
Collection	2	2	8½
Sunday-school ...		5	.
Prestwood (Bucks)—			
Collection	1	3	.
Sunday-school ...		2	.
Prittlewell, *Providence—*			
Collection	6	5	9
Sunday-school ...	2	1	6
Reports		2	.
Booth, Mrs., Senr....		10	.
Elnaugh, Mr. G. ...	1	1	.
Ramsey (Hunts)—			
Sunday-school ...		6	6
Reading, *Providence—*			
Collection	2	2	6
Sunday-school ...		10	10
Boxes...		18	7
Reports		4	6
Richmond, *Salem—*			
Collection	1	8	1½
Donation	1	2	.
Reports		2	.
Sunday-school and Bible-class ...	5	5	1½
Rishangles—			
Collection	1	12	4½
Rowley Regis, *Providence—*			
Dye, Miss R. C. (box)		10	.
Reports		2	.
Sunday-school ...	1	15	.
Royton, *Bethesda—*			
Collection	4	10	5½
Reports, &c.... ...		1	4
Knott, Mr. O. (Lit.)		2	6
Sunday-school ...	1	17	1
Rushden, *Sucoth—*			
Sunday-school ...		9	.
Carriage for Slides		2	6
Reports			10
St. Albans, *Bethel—*			
Collection	1	18	.
Birthday Thank-offering (Dec.) ...		2	6
Reports		2	.
Bible-class		13	6
Boxes	1	2	6

	£	s.	d.
St. Ives—			
Flavell, Mr. D., per...		6	4
St. John's Wood, *Mount Zion—*			
Sunday-school ...	41	5	8
Sale of Literature ...		4	9
Russell, Mrs. ...		7	6
A Friend		2	.
Sears, Mr. R. S. W.	2	2	.
Anon....	5	.	.
Harris, Mr. H. C. ...	3	.	.
Burgess, Mr. ...		10	.
Grimes, Mrs. (Kolli Mountains) ...		10	.
Harris, Miss... ...		5	.
,, ,, H. ...		5	.
Facey, Miss (box) ...		9	7
Harris, Mr. C. C. ...	12	12	.
Bennett, Mrs. J. E....	1	.	.
Harris, Mrs. C. C. ...	12	12	.
Cobb, Mrs.		10	.
Thompson, Misses...		10	.
Harris, Miss, per ...		10	4
Cooper, Miss (box)		4	2
Fraser, Mr. and Mrs.	3	.	.
Harris, Mr. C. W. ...	5	.	.
Russell, Mrs. ...		7	6
Robbins, Miss M. ...		5	.
,, Mrs. R. R.	6	6	.
Barratt, Mrs. ...		5	.
Gash, Mrs.		5	.
Willett, Mrs. ...		4	6
Goodley, Mr. ...	1	1	.
Sennett, Mr.	1	1	.
Howe, Mrs.	1	1	.
Morgan, Mr. ...	1	1	.
Robbins, Mr. R. R.	1	.	.
Smith, Mr. D. F. ...	2	2	.
,, ,, F. J. ..	1	1	.
Turner, Miss (box)...	1	11	6
Grimes, Mr. C. E. ...	1	1	.
Kidman, Mr. G. C....		2	6
Barradell, Mr. J. P.	1	1	.
Vine, Mr. A.... ...		10	6
,, ,, (box)...		9	4
,, ,, (Sale of Photos)	1	15	9
St. Neots—			
Collection	3	18	2½
Reports		2	5
Forscutt, Mr. C. T....	1	.	.
Barritt, Mrs. & Miss (Sale of Needle-work)	1	10	.
Barritt, Miss ...	1	.	.
Sunday-school ...	2	4	.
Bible-class	1	2	.
Boxes...	2	.	1
A Tenth	1	.	.
Salhouse—			
Sunday-school ...		5	.2
Waters, Mrs. (box)...		4	9½
Sandgate—			
Sunday-school ...		4	6
Sipson—			
Robbins, Mr. R. R....	10	.	.
Soho—			
Camp, Mrs. E. (box)		13	6
Collection	1	11	.
Simpson, Mr. ...	1	1	.
Sunday-school ...	1	6	11
Reports		1	6
Somersham—			
Bible-class ...		12	.
Southport—			
Collection	3	4	4
Boxes		10	.
Reports, &c... ...		3	.
Southsea—			
Gibson, Mrs. ...	1	.	.
Staines—			
Collection	1	1	6

	£	s.	d.
Sunday-school ...	4	8	9
Y.P.S. Birthday Gifts	1	.	.
Lantern Lecture—			
Y.P.S.		8	4
Y.P.S. Curios Lecture		4	.
Stevenage, *Albert-street*—			
Collection	1	7	.
Sale of Literature ...		3	3
Sunday-school ...		13	1
Bible-class	1	1	3½
Boxes	1	18	2½
Stisted—			
Baker, Mr. A.		5	.
Stoke Ash—			
Collection	4	2	.
Reports		1	8
S.S. Girls ... 14 8			
„ Boys ... 8 3			
	1	2	11
Boxes	1	17	8
Stonham Parva—			
Boxes	3	8	.
Stratford, *Gurney-road*—			
Quarterly Subs. ...	3	7	.
Sunday-school ...	1	13	3½
Y.P.M.		12	10
Harvest Thanks-giving	3	6	.
Y.W.B.C.	1	.	4
Reports		4	.
Proceeds of work done by members of Band of Hope		12	2
Webb, P. A.... ...		6	.
Streatham, *Hambro-road* –			
Sunday-school ...	4	.	.
Sturry—			
Schweitzer, Miss R.		8	.
„ Miss ...		7	.
„ Miss A.		5	.
Reports		1	.
Sunday-school ...	1	1	11
Sunderland, *Jireh*—			
Collection		11	1½
Reports, &c... ...		1	8
Boxes, &c.		8	10
Sunday-school ...		7	6
Swindon, *Providence*—			
Reports		3	.
Sydney (N.S.W.), *Belvoir-street*—			
Sunday-school ...	1	10	.
Sydney (N.S.W.), *Temple Church*—			
Mudie, Mr. Fredk...		10	6
Collection	2	9	6
Thame –			
Collection	2	.	.
Eltou, Mr. J. K. ...	1	.	.
Sale of Work, per Misses D. Harris and S. Green ...	1	1	4
Mears, Miss C. E. (box)		12	6
F. E.		7	7
Tollington Park, *Zoar* –			
Box		10	6
Tring, *Akeman-street*—			
Reports	1	.	.
A Trading Penny...		12	6
Boxes	18	17	8
Friend	12	.	.
Collection	17	17	7
Butcher, Mr., and Family	20	.	.
Glover, Mr. Thos. ...	1	.	.
A Trading Penny...		3	6
A Little Friend ..		1	.
Kendall, Mrs. ...		1	.
A Friend		1	6
Senior Christian Endeavour	17	10	2
Junior Christian Endeavour		4	3
Deverell, Mr... ...	1	.	.
Tring, *Ebenezer*—			
Collection	1	10	4
Trowbridge, *Zion*—			
Sunday-school ...		7	8
Miss Gore's Class ...		10	.
Tunstall—			
Collection	1	8	.
Reports		2	6
Denmee, Mr. (box)...		4	6
Waldringfield –			
Collection	1	3	5
Waltham Abbey, *Ebenezer*—			
Reports			6
Sunday-school boxes	1	16	.
Sewing-class ...		10	.
Walthamstow, *Zion*—			
Booth, Mr. and Mrs. J. C.	1	1	.
Caplin, Mr. and Mrs. S. B.		10	6
Collection	5	4	.
In Memoriam ...	1	1	.
Y.P.M.S.		10	.
Sewing-class ...	1	.	.
Sunday-school ...	1	.	7
Walworth, *Surrey Tabernacle*—			
Sunday-school ...		10	6
Wandsworth, *Chatham-road*—			
Bible-class		9	10
United Bible-class for Native Teachers for one year ...	10	.	.
Dean, Mr. T.... ...	1	1	.
Sunday-school ...	1	8	1
Wandsworth, *West Hill*—			
Sunday-school ...	1	1	.
Jarvis, Mrs., for Bibles, New Testaments and Gospel Portions for Sendamangalam and Kolli Districts ...	20	.	.
Collection		17	6
Warboys—			
Collection	7	9	3½
Watford, *Tabernacle*—			
Bible-class	1	1	.
Collection	6	15	.
Derham, Mr. W. (box)		18	.
Garner, Miss (box)...		14	3
Sale of Work ...	4	10	.
Sunday-school ...	12	5	9
Wattisham –			
Deaves, Mr. W. (Literature)		5	.
Father and Son ...		14	.
Wellingborough, *Tabernacle*—			
Sunday-school ...	13	.	1
Reports		1	3
Hackney, Miss A....		15	.
West Ham, *Tabernacle* –			
Galley, Mr. H. J ...		10	.
Collection for Kolli Mountains ...	5	.	5
Reports		2	.
Warwick, Mr. W. A. (box)		14	
Christian Endeavour Society	1	.	
Johnson, Mr., per ...		1	
Whittlesea –			
Sunday-school ...	2	6	
Willingham—			
Sunday-school		5	.
Reports ...			6
Wisbech—			
Collection		11	6½
Boxes	1	1	5½
Wooburn Green, *Ebenezer* –			
Collection ...		7	6
Literature ...		1	.
Y. P. M. Box		9	3
Sunday-school	3	9	1
Reports ...			5
Wood Green, *Dovecote*—			
Sunday-school ...	1	0	9
Wood Green, *Park Ridings*—			
Sunday-school ...	5	8	7
Woolwich, *Enon* –			
Sunday-school ...	5	8	3
Boxes	1	6	11
Personal—			
Ashton, Mr. J. P. ...		2	10
Abbott, Mrs. ...	1	.	.
Anon.	100	.	.
Ash, Miss		8	6
„ „ (Reports)			6
Burt, Miss L. ...		3	.
Birthday, Nov. 8 ...		10	.
Gift, per E. M.	79	10	
Birthday Gift, Nov. 10 (Kolli Mts.) ...		2	6
Begbie, Mr. W. H....		2	
Brown, Mr. S. H. ..		3	6
Bloomfield, Misses A. & B.		5	.
Birthday Gift, Jan. 7		5	.
„ My		5	.
„ Thankoffering		2	6
Brain, Miss R. M. ...		5	.
„ „ ...			6
Billing, Miss (Calcutta)	1	.	.
Birthday Gift, Jan. 25		5	.
„ „ Mar. 19		2	6
„ „ Apr. 13	1	.	.
„ „ Apr. 13	3	3	.
„ „ Apr. 16		2	6
„ „ Apr. 16		4	.
„ „ 435 ...		2	6
„ „ May 18		4	.
Banks, Mr. Robt. ..	1	11	6
Bishop, Mrs. (Canada)		12	3
Bradford, Miss A. ...		5	.
Booth, Mr. A. ...		15	.
Birthday Gift, from R.		2	6
Brown, Mr. S. H. ...		10	.
Brand Mrs. W. H. ...	2	.	.
Burfoot, Mr. R. ...		10	.
Brown, Miss A. (box)		2	6
Burrows, Mr. C. J.		10	.
C. H.		5	.
Cooper, Mr. Geo. ...		10	.
Challis, Miss G. ...		5	.
Craddock, Miss D. ..	1	.	.
Cottee, Mrs.		2	
C. and B.		2	
Cooper, Miss E. L....	2	.	
Cooper, Miss E. L. (Communion Ser.)	3	.	
Colson, Mrs. T. W.		10	
C. H.		4	
Cooper, Miss F. ...		4	

	£	s.	d.
Caplin, Mr. S. B. ...	1	1	.
C. H. D.		15	.
Dilley, Mr. J. ...		5	.
Davey, Mr. W. ...		1	.
Derham, Mr. (box)		14	6
Dench, Mrs. & Family		6	.
Driver, Mr. & Mrs. J.		5	.
Dilly, Mr. J.		5	.
Dennis, Miss M. (box)		16	7½
Ebbs, Miss F. C. (Reports) ..		1	6
E. R. M.		8	6
Frost, Mrs. (Reports)		1	.
Fearnley, Mrs. ...		10	.
Forrester, Mrs. S. ...		5	.
Friend (Reports) ...		1	.
,, per A. J. R....	10	.	.
Friend	7	.	.
,, ...100		.	.
,, ... 10		.	.
Friends an Henfield (box)	1	6	6
Ditto (Reports) ...		1	6
Goody Mr. F. ...		2	.
Gilbert, Miss ...		10	.
Gosling, Mr. C. H. ...		10	.
Groome, Mrs. H. ...		5	.
Gosling, Mr. C. H....	1	.	.
Greenwell, Mrs. J.	1	.	.
Gardiner, Miss D.		7	.
Harris, Mr. C. W., per (Car. re Xmas Boxes)	6	3	.
Hocking, Mr. ...		10	.
Horne, Miss A. (Reports)	1	3	.
Hewitt, Mr. Robt. ...		5	.
Harris, Mrs. (postages)			6
Handley, Mrs. ...		1	.
,, ,, (box)		3	.
Harris, W., Ashdon		5	.
Hurrell, Mrs. G. (box)		10	6
H. F. F.		10	.
Hutchinson, Mrs. (box)		10	.
Jordan, Miss L. A.		1	.
,, Mr. W. ..		2	6
J. F.	5	.	.
Kindred, Miss L. ...		7	6
Kirkland, Mr. C. (box)		8	.
Lanman, Mrs. ...	1	.	.
Morling, Misses ...	1	10	6
M., per W. C. (box)		11	9
M. C., Birthday Gift Sept. 9		5	.
M. A. F.		5	.
M. C. (box)		10	6
Mather, Mrs. B. E....	1	1	.
Newson, Mrs. T. J....		1	4
Norwich		2	.
Osmotherley, Miss G. A.		10	.
Oliver, Mrs. F. ...	3	.	.
Page, Miss		5	.
Payne, Mrs.		5	.
,, ,, (box) ...		10	4½
Pritchard, Mrs., per		4	6
Ruffell, Mr. Geo. ...		10	.
R. D.		3	6
Read, Miss H. ...		2	6
Reed, Mr. R. W. ...		10	.
Radley, Mr. J. B. ...		3	.
Sales of Lit., W. C.		6	5½
,, ,, .		1	3
Sayers, Miss E. E. ...		1	.
Stephens, Mr. J. R. M.		5	.
Shenton, Mrs. ...		7	.
Sears, Mr. & Mrs. R. E.	2	5	.
Swinyard, Miss (Reports)			6
Saw, Mrs. F. A. ...	1	1	.
Sharples, Mrs. M. H.		3	.
Special Thank-offering	1	.	.
Steele, Mrs. A. ...		10	.
Sears, Mr. R. E. ...	2	.	.
,, ,, E. E. ...	1	.	.
Voysey, Mr. T. H. ...		5	.
Vickery, Mr. W. ...200		.	.
Watts, Mr. H. ...		10	6
Wilson, Mrs. ...		10	.
W. H., Ashdon ...		10	.
Well-wisher... ...		2	6
Wilson, Mrs. (New Teacher)	10	.	.
Walls, Miss E. M. ...	1	.	.
293		15	.
610		10	.

Medical Fund.

	£	s.	d.
Bassett Street, *Keppel-street Memorial*—			
Brazier, Miss B ...		10	.
Ditto (Hospital) ...		7	.
Bath, *Bethel*—			
Gray, Mrs.		2	6
Chadwell Street, *Mount Zion*—			
Mis. Exhibition ...	1	.	.
Mrs. Shepherd and Mrs. Chapman, Jun.	2	.	.
Guildford, *Old Baptist Chapel*—			
Collection for Portable Dispensary ...	30	.	.
St. John's Wood, *Mount Zion*—			
Morgan, Mr. ...	1	1	.
Personal—			
S. L.		2	6
Wilson, Miss C. (Hospital)		5	.
Friend	10	.	.

Madras Boarding School Fund.

	£	s.	d.
March, *Providence*—			
Morton, Mrs. H. A....		10	.
Stonham-Parva -			
Bannister, Mr. H. ...		10	.
Personal—			
X. Y. Z.	2	10	.
G. E.	10	.	.
A Widow's Mite ...		2	.
Friend, per E. M. ...250		.	.
Field, Mrs. and Miss		3	.

Pension Fund.

St. John's Wood, *Mount Zion*—
Sears, Mr. R. S. W. ... ... £1 1 .

Personal—
Friend, per E. M. ...£500 . .

Missionaries' Life Insurance Fund.

Personal—Friend ... £66 10 .

Herald Fund.

	£	s.	d.
Acton, *Tabernacle* ...	1	5	1½
Bound Vols. ...		3	.
Amersham		3	.
Aston Clinton... ...		11	4
Aylesbury, *Walton-street*		14	11
Balcombe—			
Bourne, Mr. E. C. ...		3	.
Bassett-street, *Keppel-street Memorial* ...	1	11	.
Bath, *Bethel*	2	3	1
Beccles, *Martyrs' Memorial*	1	12	.
Bedmond, *Bethesda*—			
Sunday-school ..		1	4½
Berkhamstead, *Beulah*		14	.
Berkhamstead Common		10	.
Bermondsey, *Lynton-road*	6	18	.
Bermondsey, *Spa-road*—			
Sunday-school ...		5	.
Blackburn		11	11
Bolton		12	.
Boro' Green	2	6	3
Brentford, *North-road*	4	10	.
Brighton, *Prarthana Sabha*	2	3	5
Brixton, *Tabernacle* ...	2	.	.
Bromley, *College Slip*		10	9½
Kent, Mrs.		3	6
Cambridge, *Eden* ...	2	1	6
Canning Town, *Providence*		2	.
Chadwell-street, *Mount Zion*	6	17	2
Chatteris—Anon. ...		2	6
Chelmondiston ...		15	.
Chelmsford	1	11	.
Chesham, *Townfield*...	2	1	.
Clapham, *Courland-grove*	1	10	6
Claxton...		10	.
Colnbrook		10	.
Cranleigh—			
Mann, Mrs. D. ...		3	.
Cransford—			
Ranson, Mr. W. H....		1	6
Crawley...		4	.
Croydon, *Derby-road*	1	5	.
Croydon, *Tamworth-rd.*	1	9	.
Datchet		2	.
Dunstable—			
Gurney, Mr. G.		4	.
Eaton Bray—			
Thorne, Mrs. ...		5	.
Egham		12	6
Folkestone, *Zion*—			
Stace, Mr. E. ...		1	6
Fressingfield		5	.
Glemsford		10	.
Grays, *Ebenezer* ...		5	.
Great Gransden ...		4	.
Great Yarmouth, *York-road*		17	3
Greenwich, *Devonshire-road*	1	18	11
Guildford, *Old Baptist Chapel*	1	15	.
Mann, Mrs. (Haslemere)		2	.
Delves, Mr. (Cranleigh)		1	6
Mann, Miss ,,		1	6
Hedge End	1	1	7
High Wycombe, *Zion*	2	7	6
Hollinwood	1	7	7
Homerton Row ...		17	9
Horham...	2	10	.
Hornsey Rise, *Ebenezer*		3	5
Hounslow, *Zoar* ...	2	17	3½
Ilford, *Ebenezer* ...		11	10
Keeble, Mr. S. J. ...		3	6
Ipswich, *Bethesda* ...	2	2	3
Ipswich, *Zoar*... ...	1	11	6
Irthlingboro'		3	.
King's Langley ...		14	2
Kingston, *Providence*		16	.
Ladywell, *Whitburn Hall*		12	.
Laxfield		6	.
Leicester, *Newark-street*	1	.	.
Lewisham, *College Park*	1	13	6
Leyton, *Goldsmith-road*		10	6
Lingfield		12	.
Luton—Frost, Mr. J...		1	6
Maidstone, *Providence*		18	.
Manchester	1	12	.
March, *Providence*—			
Morton, Mrs. H. A....		2	.
Margate, *Rehoboth* ...	1	6	6
Voysey, Mrs. ...		5	.
Mendlesham Green ...		6	.
Middlesbro'		10	6
Newcastle-on-Tyne ...		14	6
Newquay, *Ebenezer* ...	1	10	1
Newton Abbott ...		1	.
Newton Toney—			
Handley, Mrs. ...		4	.
Northampton, *Providence*		16	.
Norwich, *Orford Hill*	1	.	.
Occold		6	.
Otley		3	3
Over		15	.
Peckham, *Zion* ...		9	6
Poplar		6	7
Prittlewell, *Providence*	1	10	.
Reading, *Providence*	1	15	.
Smith, Miss... ...		2	6
Pursey, ,, ...		2	6
Richmond, *Salem* ...		11	2
Rowley Regis, *Providence*		11	.
Royton, *Bethesda* ...	1	3	9
Rushden, *Succoth* ...		17	.
St. Albans, *Bethel* ...	1	6	.
St. John's Wood, *Mount Zion* ...	11	9	2
St. Neots		17	.
Salhouse		15	6
Sevenoaks—			
Nugent, Miss E. M.		3	6
Soho		9	11
Stevenage, *Albert-street*	1	10	.
Stoke Ash	1	4	9
Stowmarket—			
Haddock, Mr. S. H.		3	.
Stratford, *Gurney-road*	2	11	11½
Sturry		5	6
Sunderland, *Jireh* ...		9	.
Swindon, *Providence*		9	.
Sydney (N.S.W.), *Belvoir-street*—			
Sunday-school ...		5	.
Thame	1	4	8
Elton, Mrs.		5	.
Tonbridge		6	6
Tottenham, *West Green-road*—			
Vestey, Mr. J. ...		9	.
Tring, *Akeman-street*	4	10	.
Tunstall	1	2	6
Waltham Abbey, *Ebenezer* ...		12	.
Walthamstow, *Zion*...	2	3	.
Walworth, *Penrose-street*—			
Sunday-school ...	1	.	6
Wandsworth, *West Hill*	2	5	.
Watford, *Tabernacle*	3	7	.
Wellingborough, *Tabernacle* ...		6	.
Sunday-school ...		6	.
West Ham, *Tabernacle*	1	9	.
Whittlesea		17	6
Willingham		9	.
Wisbech—Miss Ettill		4	.
Wooburn Green, *Ebenezer*		12	.
Wood Green, *Dovecote*—			
Sunday-school ...		9	.
Wood Green, *Park Ridings*		11	
PERSONAL :—			
Angel, Mr. A. G. ...			6
Ash, Miss		1	6
Adams, Miss E. ...		3	.
Bassendine, Miss ...		1	9
Bates, L. & Leighs, L., Misses		3	.
Begbie, Mr. W. H....		1	6
Bishop, Mrs. (Canada)		12	3
Bloomfield, Misses A. and B.		1	6
Brain, Miss R. M. ...		1	6
Boorman, Mr. A. R.		2	6
Button, Miss K. ...		3	.
Betts, Mrs.		1	6
Bradford, Miss A. ...		1	6
Brand, Mrs. W. H....		10	.
Banks & Son (Sale of "Heralds") ...	3	8	6
Chilvers, Mrs. ...		2	6
Crisp, Mr. A. G. ...		9	.
Doveton, Mr. E. ...		1	6
E. R. M.		1	6
Eggleton, Miss H. K.		3	.
Forrester, Mrs. S. ...		1	6
Friend		1	6
Friend, for the four extra pages of HERALD ...	12	14	9
Gosling, Miss E. R.		10	6
Gee, Mrs. H. C. ...		2	6
Goody, Mr. F. ...		2	.
Goodrich, Miss ...		1	6
Gyles, Mrs.		2	.
Greenwell, Mrs. J....		2	6
Garment, Mrs. ...		4	.
Howes, Mrs.... ...		2	6
Hill, Mr. A.	1	4	.
Hester, Miss		5	.
Kirkland, Miss A. ...		1	6
Lanman, Mrs. ...		1	6
Lankester, Miss F.		1	6
Moss, Miss		1	9
M., per W. C. (box)		4	6
Mather, Mrs. B. E....		1	6
Oliver, Mrs.		2	.
Osmotherley, Miss G. A.		2	6
O. M. E. (Bound Vol.)		1	6
Peel, Mr. W.		10	.
Pritchard, Mrs. ...		1	7
Pentecost, Miss J. ...		1	6
Paffard, Misses ...		5	.
Sale of Bound Vols., per W. C.		1	10
Stone, Miss		3	.

	£	s.	d.
Sears, Mr. & Mrs. R. E.	10	6	
,, ,, (Bound Vols.) ...	2	6	
Sale of Bound Vols., Farewell Meeting	13	6	
Sims, Mr. H. F. (Bound Vol.) ...	1	10	
Swinyard, Miss ...	1	6	
Sears, Mr. R. E. ...	10	6	
Tree, Mrs. E. ...	7	6	
Usher, Miss	1	6	
Withers, Mrs. S. ...	2	.	
Wiggins, Miss E. ...	1	6	
Willson, Mr. J. ...	2	.	

LADIES' ZENANA AUXILIARY.

Balance Sheet.

Income.	£	s.	d.	Expenditure.	£	s.	d.
By Boxes	297	11	9	To Postages, Stationery, Receipt Books, and Printing	3	1	.
,, Collections, Sales of Work, and Special Subscriptions ...	36	2	7	,, Medical Certificates — Mrs. Elnaugh, Miss Hines	2	2	.
,, Donation from Missionary Exhibition	7		.	,, Balance at Bank ...	337	4	8
,, Birkbeck Bank Dividend	1	13	4				
	£342	7	8		£342	7	8

Examined and found correct, { M. S. Fromow. E. E. Elliott.

September 1st, 1913.

LADIES' ZENANA AUXILIARY.

Abstract of Receipts, September, 1912, to August, 1913.

	£	s.	d.
Acton, *Tabernacle*	7	13	.
Bassett Street, *Keppel Street Memorial*	2	17	.
Bermondsey, *Lynton Road*	6	18	.
Brentford, *North Road* ...	17	8	.
Brighton, *Prarthana Sabha*	8	15	.
Brixton Tabernacle	1	17	2
Bury, *Providence*	1	1	6
Cambridge, *Eden*	7	18	6
Chadwell Street, *Mt. Zion* ...	28	11	10
Sunday School ...	2	4	4½
Clapham, *Courland Grove*...	7	9	4
Fulham, *Ebenezer*	4	12	1
Grays, *Ebenezer*	1	8	9
Greenwich, *Devonshire Road*	6	16	2
Guildford, *Old Baptist Chapel*	7	19	7½
High Wycombe, *Zion* ...	2	8	1½
Homerton, *Homerton Row*...	5	8	4½
Hounslow, *Zoar*	5	15	.
Ipswich, *Bethesda*	13	6	5
Ipswich, *Zoar*	6	17	.
Ilford, *Ebenezer*	4	.	5
Kingston, *Providence* ...	2	8	8
Lewisham, *College Park* ...	4	1	8
Leyton, *Goldsmith Road* ...	2	.	8
Marylebone, *Mount Zion* ...	16	11	.
Northampton, *Providence* ...		16	.
Prittlewell, *Providence* ...	7	7	3
Reading, *Providence* ...	3	6	9
Richmond, *Salem*	3	12	11
Soho	1	2	.
Staines		4	6
St. Alban's, *Bethel*	4	11	7½
Stratford, *Gurney Road* ...	11	15	5
Swindon, *Providence* ...	1	17	.
Tollington Park, *Zoar* ...	2	2	.
Tottenham, *Ebenezer* ...	3	4	2
Tring, *Akeman Street* ...	57	4	.
Waltham Abbey, *Ebenezer*		8	9
Walthamstow, *Zion*... ...	8	11	9½
Walworth, *Surrey Tabernacle*	5	8	2
Walworth, *Penrose Street* ...	2	5	3½
Wandsworth, *West Hill* ...	12	12	.
Warboys	4	11	8
Watford, *Tabernacle* ...	12	.	.
Wellingborough, *Tabernacle*	1	4	6
West Ham, *Tabernacle* ...	1	11	6
Wood Green, *Park Ridings*	2	6	6½
Wood Green, *Dovecote* ...	6	4	8
Personal	9	18	2
	£340	14	3¾

Ladies' Zenana Auxiliary.

Receipts from October, 1912, to September, 1913.

	£	s.	d.
Acton, *Tabernacle*—			
Per Miss E. Elliott :—			
Archer, Miss ...	1	1	6
Arnold, Miss ...		7	6
Bartlett, Mrs. F. T. W. ...		11	.
Bridge, Miss ...		5	.
„ Miss N. ...		4	6
Dennis, Miss ...	1	10	.
Elliott, Miss E. ...		10	1
Fisher, Mrs. ...		5	.
Gibson, Miss ...		14	8
Holland, Mrs. ...		2	6
Pearson, Mrs. ...		3	9
Pollard, Mrs. ...		7	6
Sadler, Mrs. ...	1	10	.
Bassett Street, *Keppel-street Memorial*—			
Per Miss Feilder :—			
Angeloni, Miss ...		6	6
Clifton, The Misses		4	6
Cooper, Mrs. ...		5	.
Evans, Miss ...		3	6
Feilder, Miss ...		9	4
Field, Miss ...		10	.
Phillips, Miss ...		5	.
Pickering, Mrs. ...		5	8
Woodman, Mrs. ...		7	6
Bermondsey; *Lynton-road*—			
Per Mrs. Crisp :—			
Blackman, Mrs. H.		10	.
Cattermole, Miss		4	6
Collin (in Memory of the late Mrs.)	2	9	7½
Crisp, Mrs. J. ...		7	6
Crisp, Mrs. A. E. ...		15	4½
Edwards, Mrs. E.		5	.
Fiske, Miss E. ...		3	6
Holyoak, Miss ...		5	.
Jackson, Miss ...		5	.
Knott, Mrs. ...		5	.
Knott, Mrs. A. D.		7	6
Sparks, Miss ...		10	.
Sparks, Miss E. ...		10	.
Brentford, *North-road*—			
Per Miss M. Fromow :—			
Drawing-room meeting (collection per Mrs. Fromow) ...	3	18	.
Aldworth, Miss H. A.		5	.
Baldock, Mrs. ...		5	.
Barritt, Miss M. ...		10	.
Bell, Miss L. ...		4	2
Burrows, Miss ...		2	1½
Carr, Mrs. ...		4	7½
Collis, Miss ...		4	11½
Cradduck, Mrs. ...		5	.
Chislett, Miss ...		5	.
Dean, Mrs. B. ...		4	6
„ Miss ...		8	6
Dykes, Mrs. ...		8	.
„ The Misses		8	.
Fowler, Miss A. ...		7	1½
Forscutt, Miss ...		3	6
Freeman, Mrs. ...		3	.
Fromow, Mrs. E.		5	.
„ Mrs. J.		15	.
„ Mrs. W.		13	9
„ Miss E.		5	.
„ Miss G.		5	.
„ Miss Laura		5	.
„ Miss Lily		4	4
„ Miss M.		10	1½
Fromow, Miss R.		10	.
Halling, Miss ...		1	9½
Hickmore, Mrs. ...		5	.
H. H. C.		10	.
Jeffs, Miss A. M. ...		4	4
Kimpton, Mrs. ...		4	6
Leake, Mrs. ...		7	2
Morley, Miss ...		4	4
Moyce, Mrs. ...		1	.
Moyes, Miss R. ...		2	1½
Mutimer, Mrs. L.		4	6
„ Mrs. R.		5	.
„ Mrs. S.		1	.
Newman, Mrs. ...		4	2½
Parker, Mrs. ...		1	.
„ Miss ...		5	.
Potter, Mrs. ...		2	11½
„ Miss D. ...		2	10
Prayer-meeting (box)		5	7½
Sansom, The Misses		4	.½
„ Miss D. ...		1	2½
Secrett, Mrs. J. ...		4	10½
Shapley, Mrs. ...		5	.
Smoker, Miss A. ...		4	6
„ Miss F. E.		4	4½
Spinks, Miss E. ...		2	3½
Tyrrell, Miss B. ...		2	.½
„ Miss F. ...		2	6
Tredwell, Miss G.		1	.½
Watts, Miss A. ...		4	.
Brighton, *Prarthana Sabha*—			
Per Mrs. Cozens :—			
Baker, Miss ...		7	6½
Billington, Miss ...		5	2½
Bletsoe, Mrs. ...		5	10½
Botting, Miss H. ...	1	.	3½
„ Mrs. ...		8	3
Boulsher, Mrs. ...		4	4
Broadbridge, Mrs.		3	.
Cozens, Mrs. F. ...		7	11½
„ Miss A. ...		18	.
Eade, Mrs. ...		2	2
Elliott, Mrs. ...		5	8
Farrant, Miss ...			10½
Fisher, Mrs. D. ...		10	1
Folkard, Mrs. ...		6	3½
Gumbrell, Mrs. ...		5	.
Haynes, Miss ...		2	10
Love, Miss ...		2	7½
Lucas, Miss ...		6	6
„ Mrs. ...		12	9½
Miller, Miss ...		5	7
Parkhurst, Mrs. ...		2	6
Piper, Miss ...		16	7½
Sears, Mrs. ...		10	.
Smith, Mrs. ...		5	0
Brixton, *Tabernacle*—			
Per Mrs. Sapey :—			
Browning, Mrs. ...		4	4
Cooper, Mrs. E. ...		3	.
Guille, Mrs. H. ...		2	6
„ Mrs. R. ...		6	4
Jordan, Miss ...		5	5
Reville, Mrs. ...		10	.
Sapey, Mrs. ...		5	7
Bury, *Providence*—			
Per Mrs. H. A. Blunt:—			
Hill, Miss		15	.
Lane, Miss ...		2	6
Taylor, Miss ...		1	.
Whittaker, Mrs. ..		3	.
Cambridge *Eden*—			
Per Miss Eldred :—			
Beall, Mrs. ...		10	.
Bigg, Mrs. ...		3	.
Blott, Mrs. ...		10	6
Careless, Mrs. H.		5	.
Darnell, Mrs. ...		4	6
Derby, Mrs. ...		4	2
Day, Miss (Bible-class)		12	8
Eldred, Miss ...		10	6
Few, Miss (in memory of) ...		13	.
Greening, Miss ...		2	10½
Haynes, Miss T. B.		6	7
„ The Misses M. & A. ...		6	6
Haynes, Mrs. M. ...		3	.
Martyn, Miss ...		6	.
Mitson, Miss ...		2	6
Newman, Mrs. ...		4	6
Oxberry, Mrs. ...		5	6
Prayer-box ...		6	.
Robjent, Mrs. ...		3	7
Redding, Mrs. ...		1	3
Shinn, Mrs. ...		4	.
Sturton, Mrs. ...		10	.
Wilson, Mrs. (Woburn Sands)		5	.
Wilderspin, Miss E.		7	.
„ Miss N.		5	6½
Whyatt, Miss ...		5	.
Chadwell Street, *Mount Zion*—			
Per Miss M. Silvester :—			
Applegate, Mrs. ...		10	6
„ Miss ...		5	11
Banks, Mrs. ...		4	.
Burn, Mrs. ...		13	7½
Butcher, Mrs. ...		1	.
Crickmore, Mrs. ...		17	.
Fricker, Mrs. ...		5	2½
Hales, Mrs. ...		4	.
Haslop, Mrs. ...		10	.
Hoddy, Miss ...		6	6
Hughes, Miss ...		8	8½
Ibbott, Miss ...		5	2
Jones, Mrs. ...		15	.½
Knowlman's Bible-class, per Miss Cockran ...		3	3
L. M.		6	.
Miller, Mrs. ...		4	6
„ Mrs. F. ...		1	.
Mitchell, Mrs. ...	1	13	7
Nunn, Mrs. ...	1	1	5
Puttnam, Mrs. ...		2	8½
Ridley, Mrs. ...	1	6	1½
Saxby, Mrs. ...		3	10
Shepherd, Mrs. ...		6	3½
Silvester, Mrs ...	1	6	.
„ The Misses	1	.	.
Smith, Mrs. ...		5	9
Swanson, Miss ...		6	.
Wallis, Mrs. ...		13	9½
Walls, Miss ...		4	.
Webb, Mrs. H. ...		5	.
Western, Mrs ...		5	.
Woodward, Miss		4	4
„ Miss E.		4	4
Wickins, Mrs. ...		2	10
Prayer-meeting (box)		10	2½
Subscriptions for Bible-woman ...	3	8	
Collection at Annual Meeting	2	1	2½
Donation from Missionary Exhibition,			

	£	s.	d.
Per Miss Nunn	7		.
SUNDAY SCHOOL.			
Per Miss Pardoe:—			
Clark, Miss A. ...		1	2½
Digby, Miss ...		3	2½
Goodhew, Miss ...		2	2½
Horne, Miss A. ...		2	.½
Kern, Miss A. ...		1	11
Lancaster, Miss ...		4	4
,, Miss R.		2	9½
McKenzie, Mrs. ...		3	1½
Morton, Mr. ...		4	4
Pardoe, Miss ...		6	10½
Sims, Miss ...		2	8½
Webb, Mrs. ...		4	7
,, Miss ...		2	3½
Wilsden, Mr. ...		2	10
Clapham,			
Courland-grove—			
Per Miss E. M. Sears:—			
Ackworth, Mrs. ...		5	.
Andrew, Mrs. ...		3	8
Betts, Mrs. ...		10	6½
Brinkler, Mrs. W.		6	4
,, Mrs. F.		5	.
Crisp, Mrs. ...		2	3
Dadswell, The Misses A. & R....		5	.
Farley, Miss E. ...		3	.
Green, Miss H. ...		5	.
James, Mrs. ...		7	.
Jones, Mrs. ...		4	7
Keebles, Mrs. S. J.		4	.
Leadbitter, Miss...			11
Maunder, Miss ...		2	4½
Nickolls, Mrs. ...		4	3
Sears, Miss A. E.		2	6
,, Miss E. G.		7	.
,, Miss E. M.		10	8½
,, Miss F. C.		5	.
,, Miss T. E.		8	.
Thornton, Mrs ...		1	2½
Vine, Mrs.... ...		5	.
Waller, Mrs. ...		3	3½
,, Mrs. F. ...		4	6
Walters, Mrs. H....		5	.
,, The Misses F. & M. ...		4	.
Walters, Miss A....		2	.
Wise, Miss ...		1	2½
Collection... ...	1	1	.
Fulham, *Ebenezer—*			
Per Mrs. Brown:—			
Block, Mrs. ...		2	6½
Brown, Mrs. ...		14	2½
Cook, Mrs. ...		5	.
Dennis, Mrs. ...		4	7
Elliott, Mrs. ...		4	5
,, Miss ...		5	3½
Evans, Mrs. ...		2	9½
Huggins, Mrs. ...			6
Maidment, Mrs. ...		2	4½
McNally, Mrs. ...		4	1
Pitt, Miss		4	4
Purkins, Mrs. ...		13	.½
Robinson, Mrs. ...		4	6
Smith, Mrs. ...		3	6
Staines, Mrs. ...		2	1
Stevens, Mrs. ...		5	.
Thexton, Mrs. ...		5	1
Vivian, Mrs. ...		4	2½
Wood, Mrs. ...		4	7
Grays, *Ebenezer—*			
Per Mrs. Smith:—			
Belton, Miss ...		2	6
Marr, Mr.		7	2
Shipman, Mrs. ...		1	6
Smith, Miss Gertie		4	6
,, Mr. Stanley		4	1
Steel, Miss A. ...		6	6
Thoroughgood, Miss Bessie ...		2	6

	£	s.	d.
Greenwich,			
Devonshire-road—			
Per Miss Smart:—			
Bags, Miss ...		2	6
Barton, Miss ...		5	5½
Bools, Mrs. ...		2	3
Brown, Miss ...		3	6
Burfoot, Mrs. ...		5	6½
Burton, Mrs. ...		4	3
Clark, Miss ...		3	6
Clarkson, Mrs. ...		4	.
Dungey, Miss N.		4	6
Fulbrook, Miss ...		3	6
Garner, Miss ...		3	6
Geal, Mrs		4	6
Harris, Miss ...		3	4
Kingsnorth, Miss		7	6
Perry, Mrs. ...		2	4
Pert, Miss... ...		5	.
Smart, The Misses		5	.
Smith, Miss A. ...		3	.
Standen, Miss ...		4	6
Stubbs, Miss ...		9	.
Terry, Miss ...		5	.
Thomas, Mis. ...		4	6
Tindley, Mrs. ...		9	6
Tree, Mrs.... ...	1	1	.
Webb, Miss Louie		3	6
,, Miss Lily...		1	6
Wilmshurst, Mrs.		4	6
Guildford,			
Old Baptist Chapel—			
Per Miss Pickett:—			
Baker, The Misses E. & G.... ...		10	10
Brand, Mrs. ...		3	6
,, Miss ...		5	3
,, Miss D. ...		4	6
,, Miss E. ...		2	.
Cam, Miss... ...		7	.
,, ,, (1912) ...		7	.
Chaplin, Miss ...		6	.
Cordwell, Mrs. ...		4	6
Catchpole, Miss ...		3	.
,, (1912)		3	.
Cox, Mrs.		4	1½
Foster, Mrs. ...		4	9
Garton, Mrs. ...		3	9½
Hester, Miss ...		2	6
Lee, Miss		4	9
Parsons, Mrs. ...		4	.
Peters, Miss ...		5	.
Pickett, Miss ...		4	9
Pither, Mrs. ...		1	6
Prayer-meeting (box)		8	.
Rea, Mrs.		5	.
Riddle, Miss ...		5	.½
Sanders, Mrs. ...		1	10½
Shellard, Miss ...		6	3½
,, Miss R.		4	3½
Snell, Mrs. ...		3	7
Walker, Miss ...		2	7½
Warner, Mrs. ...		2	1½
White, Mrs. ...		4	6
Collection at Meeting... ...	1	4	6
High Wycombe,			
Zion—			
Per Miss R. Rogers:—			
Crook, Mrs. ...		4	.
Heather, Miss ...		2	.
Leach, Miss ...		3	.
Morling, Miss ...		5	.
Pusey, Mrs. ...		4	6
Rogers, Mrs. W....		5	.
,, Miss ...		4	.
,, Miss M. ...		4	.
,, Miss R. ...		4	.
Royffe, Miss ...		3	6
Scott, Mrs. W. ...		4	6
Simmons, Mrs. ...		2	3½
Walters, Mrs. ...		2	4

	£	s.	d.
Homerton,			
Homerton-row—			
Per Mrs Brett:—			
Baker, Mrs. ...		2	6
Biggs, Mrs. ...		5	.
Brett, Mr. W. M....		2	6
,, Mrs.... ...		5	.
,, Miss ...		5	.
Dearsley, Miss ...		5	6
Eyres, Miss ...		4	2
Flick, Miss ...		5	6
Haines, Mrs. H.(1912)		2	6
,, (1913)		4	6
Harris, Mrs. ...			9
Jacob, Miss E. C.		4	.
Morton, Mrs. ...		4	2½
Pardoe, Mrs. ...		4	6
Powell, Miss M. ...		5	6
Rutter, Mrs. ...		6	.
Smith, Mrs. ...		8	.
,, Miss E. ...		2	3
Spratt, Mrs. ...		4	6
,, Mrs. C. A.		5	.
Stevens, Mrs. W. L.		3	6
Turnpenny, Mrs.		4	6
,, Miss ...		4	6
Webb, Mrs. ...		4	6
Yowell, Mrs. ...		4	6
Hounslow, *Zoar—*			
Per Miss Flegg:—			
16 Boxes and 4 Subscriptions ...	5	15	.
Ilford, *Ebenezer—*			
Per Miss Williams:—			
Barnard, Mrs., Senr.		5	4
,, ,, Junr.		5	.
Cutmore, Mrs. ...		5	9
Faunch, Mrs. ...		5	6
Hutchinson, Mrs.		19	8
,, ,, Miss		8	10
Johnson, Mrs. ...		4	1
Kilbey, Mrs. ...		5	.
Langham, Mrs. ...		4	6
Othen, Mrs. J. ...		5	.
Steggles, Mrs. ...		2	.
Williams, Mrs. ...		5	.
,, Miss ...		4	9
Ipswich, *Bethesda—*			
Per Mrs. Chilvers:—			
Balls, The Misses		15	.
Brill, Mrs.... ...		5	.
Bruce, Miss ...		2	.
Burrows, Miss A.		6	6
Chilvers, Mrs. H. T.		15	.
Cousins, Mrs. ...		7	6
Dearing, Mrs. ...		2	6
Farrow, Miss A....		10	.
Firman, Miss ...		2	4
Flack, Mrs. ...		3	.
Friend, A.... ...		10	.
Frost, Miss ...		2	6
Garnham, Miss ...		5	6
Garrod, Mrs. ...		2	1½
Gladwell, Miss ...		6	.
Hines, Mrs. ...		2	.
Hubert, Mrs. ...		3	.
Humphreys, Miss		6	.
Lait, Miss... ...		3	.
Mann, Mrs. ...		7	6
,, Miss S. ...		15	.
Mylrea's, Miss (Bible-class) ...	1	5	.
Moss, Miss D. ...		5	.
Osborn, Miss ...		3	10½
Pickess, The Misses		15	.
Pirie, Mrs. ...		5	.
Rome, Miss ...		10	.
Sheldrake, Miss A.		5	.
,, Miss E.		6	.
,, Miss N.		6	.
Sparks, Mrs. ...		1	.½
Stiff, Miss		4	.

	£	s.	d.
Thompson, The Misses		9	.
Whitmore, Miss D. (the late) ...		3	¼
Wolno, Miss ...		6	.
Woods, Mrs. J. ...	1	.	.
Woods, Mrs. ...		2	6
Woods, Miss P. M.		5	.
Wright, Mrs. ...			6
Wright, Miss H....		3	.
Ipswich, *Zoar*—			
Per Miss C. A. Wright :—			
A Friend		5	.
A Helper		6	.
A Little One ...		6	5
Anon.		5	8½
Atkins, Miss ...		2	9
Baldwin, Mrs. ...		6	4½
Bird, Miss S. ...		8	.
Bloomfield, Miss...	1	6	4
Booen, Mrs. ...		1	6½
Bunn, Miss E. ...		2	6
Davis, Miss (1912)		2	.
„ „ (1913)		7	8½
Double, Miss ...		4	8½
Flowers, Miss ...		6	6½
Forsdick, Miss ...		5	2½
Garrard, Mrs. ...		2	½
Garrod, Mrs. ...		7	6
L. E. S.		10	.
Oxborrow, Miss ...		2	1
Rackley, Mrs. ...		1	4
Smith, Miss ...		1	6
Threadkell, Mrs.		6	2
Wallace, Mrs. ...		1	3
Well-wisher ...		5	4
Woollard, Miss ...			6
Donation		2	6
Kingston, *Providence*—			
Per Mrs. Lambourne :—			
Dorbon, Miss ...		4	1½
Groves, Miss ...		2	
Horne, Mrs. ...		3	6
Jeffs, Mrs. ...		4	6
Lambourne, Mrs.		6	.
Pilborough, Mrs.		4	6
Pratt, Mrs. ...		8	8½
Stokes, Mrs. ...		4	4
Summers, Mrs. E.		5	6
„ Mrs H.		5	6
Lewisham,			
College Park—			
Per Mrs. Brazier :—			
Box, Mrs.		4	1½
Brazier, Mrs. W. J.		4	8
Copping, Mrs. T.		3	4½
Fletcher, Mrs. ...		4	4
„ Miss ...		2	.
Jewell, Mrs. W. ...		8	8
Kirby, Miss ...		2	2½
„ Miss E. ...		4	4
Phillips, Miss ...		11	.
Pipe, Mrs. & Miss		8	.
Smith, Mrs. O. ...		9	3½
Voysey, Miss ...		13	2½
Willingale, Miss...		6	6
Leyton,			
Goldsmith-road—			
Per Mrs. Ohilvers :—			
Cuthbert, Mrs. ...		6	.
Finning, Mrs. ...		15	.
Forfeit, Mrs. ...		5	.
Jones, Mrs. ...		5	.
Thrower, Mrs. ...		4	6
Yarrow, The Misses		5	2
Northampton,			
Providence—			
Per Mrs. F. K. Catling :—			
Battle, Miss ...		2	6
Letts, Mrs. ...		6	3
Sharpe, Miss ...		7	3
Prittlewell,			
Providence—			
Per Mrs. E. E. Fromow :—			
Burgess, Mrs ...		10	.
Chandler, Mrs. ...		4	6
Cripps, Mrs. ...		5	.
Deane, Miss ...		10	6
Fisher, Mrs. ...	1	8	.
„ Miss ...		4	6
Fromow, Mrs. ...		5	6½
„ Miss R.		5	6
Gosling, Mrs. ...		5	6½
Harmer, Miss ...		7	.
Hicks, Miss B. ...		4	5
„ Mrs. S. ...		9	4
Hodder, Mrs. ...		10	.
Key, Mrs.		3	6
Mayes, Mrs. ...		3	2
Moss, Mrs. S. ...		6	10
Turner, Mrs. ...		4	10
„ Mrs. C. ...		4	1
Verdon, Miss ...		5	.
Whisstock, Mrs....		5	.
White, Mrs. ...		5	.
Reading, *Providence*—			
Per Miss Pursey :—			
Allan, Miss ...		6	1
Cane, Miss P. M....		4	.
Challen, Mrs. ...		1	11
Chines, Miss ...		9	.
Cook, Mrs. ...		4	4½
Cottrell, Mrs. ...		1	6
Edmonds, Miss D.			6½
Horton, Miss E. ...			9
Frith, Mrs. ...		6	9
Morton, Miss ...		4	4
Paxton, Mrs. ...		2	2
Peskett, Mrs. ...		1	6
Smith, Miss ...		8	7
Thimbleby, Mrs.		3	6½
Walters, Miss ...		5	6½
Work and Prayer-meeting (box) ...		6	2
Richmond, *Salem*—			
Per Mrs. Robinson :—			
Box No. 1.... ...		11	.
Buttram, Miss (Donation) ...		6	.
Chaplin, Mrs. ...		13	11½
Clinch, Miss ...		4	.
Fisher, The Misses		7	4½
Goodwin, Miss ...		2	10
Hopper, Miss ...		3	2
Kempson, Mrs. ...		4	1½
Makey, Miss ...		4	4½
Mills, Miss ...		4	.
Molden, Mrs. ...		4	4½
Mumford, Miss ...		2	.
Picknell, Miss ...		4	8½
Satchell, Miss E....		1	.
Soho—			
Hurrin, Miss ...		2	.
Simpson, Mrs. ...	1	.	.
Staines—			
Per Miss Howes :—			
Miss Howes ...		4	6
St. Albans, *Bethel*—			
Per Miss Gregory :—			
1912—			
Cook, Mrs. ...		1	6
Eldred, Mrs. ...		2	6
Gregory, Miss ...		11	6
Groom, Miss ...		2	.
Hawkins, Miss ...		1	.
Hull, Mrs.... ...		5	.
Lane, Miss D. ...			5
„ Miss O. ...			4½
Mitchell, Miss ...		2	2½
Tapping, Miss ...		6	.
Tyler, Miss ...	1	2	5½
White, Miss ...			8
1913—			
Cook, Mrs.		1	6
Eldred, Mrs.		3	.
Gregory, Miss		10	.
Groom, Miss		2	3
Hawkins, Miss ...		1	9
Mitchell, Miss ...		2	.
Tapping, Miss ...		6	.
Tyler, Miss ...		7	6
Whitbread, Mrs.		2	.
St. John's Wood,			
Mount Zion—			
Per The Misses Harris and Widden :—			
44 Boxes	14	18	
Collection at meeting	1	13	.
Stratford,			
Gurney-road—			
Per Miss Ince :—			
Appleby, Miss ...		2	.
Bailey, Miss ...		6	.
Curtis, Mrs. ...		6	1½
Cook, Mrs. ...		3	2½
Davis, Mrs. ...		4	.
„ Miss ...		2	9½
Faunch, Mrs. ...		3	.
„ Miss G....		5	.
Gillmore, Mrs. ...		5	1
Goodbody, Miss ...		3	1½
Ince, Mrs.... ...		4	1
„ Miss F. ...		5	9½
„ Miss G. ...		3	10½
Lea, Miss G. ...		2	6
Rider, Miss ...	1	1	.
Reader, Mrs. ...		2	.
Stacey, Miss L. ...		2	11
Tooke, Mrs. ...		4	1
Taylor, Mrs. ...		5	.
„ Mrs. S. M.		5	.
„ Miss ...		8	.
Trickey, Miss ...		2	5
Webb, Mrs. ...		8	2
Wade, Miss ...		3	1
1d. Weekly Subs.	4	17	.
Annual Collection	1	.	2
Swindon,			
Providence—			
Per Miss Cummins :—			
Buzzell, Miss ...		5	.
Colbourne, Mrs. (Donation) ...		5	
Cummins, Mrs. and Miss ...		8	1½
Gale, Miss... ...		10	.
Lewis, Mrs. W. ...		2	¼
Parker, Mrs. ...		3	8
Rushan, Mrs. ...		1	6
Stroud, Miss ...		1	8
Tollington Park,			
Zoar—			
Per Mrs. Sandell :—			
Barker, Mrs. ...		3	5
Behmber, Master		3	7½
Elwood, Mr., Sen.		7	.
Harrington, Miss		1	.
Mitson, Miss ...		2	.
Sandell, Mrs. ...		16	1½
Sibews, Mrs. ...		8	10
Tottenham,			
Ebenezer—			
Per Miss Field :—			
Andrews, Mrs. ...		3	4
Allen, Mrs. ...		2	.
Begley, Miss ...		4	2
Bell, Mrs.		12	.
Brackley, Mrs. ...		3	3
Brooks, Mrs. ...		2	9½
Eastty, Mrs. ...		3	8½
Elnaugh, Mrs. ...		2	.
Field, Mrs. and Miss ...		5	1½

	£	s.	d.
Launder, Miss ...		2	6
Littleton, Mrs. ...		4	6
Logsden, Mrs. ...		4	6
Simpson, Mrs. ...		3	6
Tattasall, Mrs. ...		3	.
Withers, Mrs. ...		3	.
Whorms, Mrs. ...		2	9½
Tring,			
Akeman-street—			
Per Miss E. M. Maull :—			
A. E. B.		5	10
Bagnall, Mrs. Arthur		1	10½
Bible-class (Young Women's) ...	3	13	10½
Bly, Mrs. John ...		2	11
Burk, Miss ...		1	11
Butcher, Miss ...	2	10	.
,, Miss E....	35	14	10
,, Miss E. G.	1	15	.
Fincher, Mrs. A ...		6	1
Foskett, Mrs. Herbert		1	3½
Glover, Mrs ...	2	4	6
Gower, Mrs. John		2	3
Hedges, Miss ...		4	8½
Howlett, Miss M....		3	.½
Johnson, Mrs. ...		2	11½
,, Miss E.		3	6½
Marcham, Miss A.		5	.
,, Miss N.		5	.
Maull, Miss E. M.	1	3	.½
Parker, Mrs ...		4	2
Rodwell, Mrs. ...		2	6
Rance, Miss Florrie		1	11½
Sharman, Miss Annie		1	10½
Smith, Mrs. George		4	4½
Soloman, Mrs. (Jamaica) ...		5	.
Swaby, Miss Lily		3	.
Toms, Miss ...		5	5
White, Mrs. (Buckland) ...		5	8
Wright, Mrs. Albert		4	3½
,, Mrs. A. S.		1	11
,, Miss ...		6	7½
Young, Mrs. ...		5	.
,, Mrs. H. L. (Havant) ...		5	
Subs. for Bible-woman (17) ...	4	19	6
Waltham Abbey,			
Ebenezer—			
Per Mrs. Wild :—			
Robinson, Mrs. ...		1	7
Wild, Mrs ...		7	2
Walthamstow,			
Zion—			
Per Mrs Wallis :—			
Booth, Mrs., Senr.		10	.
Booth, Mrs. J. ...		6	6
Britton, Mrs. ...		2	.
Caplin, Mrs., Senr.		3	.
,, Mrs S. B.		5	.
Cracknell, Mrs. ...		2	11½
Cox, Mr.		1	5½
Dawson, Mrs. ...		3	2
Farrow, Mrs. ...		4	4
Goodman, Mrs. ...		3	.
Gardner, Mrs. ...		1	2½
Gillam, Master ...		8	2
Hart, Mrs. & Family		1	6½
Isles, Mrs.... ...		3	5
Korr, Miss ...		6	.
Ladies' Bible-class (per Mrs Sharpe)		12	11½
Laver, Miss B. ...		3	7
Moss, Miss ...		3	10
Nash, Mrs. ...		5	.
Rose, Mrs. ...		4	2½
,, Miss ...		4	.
Rapley, Mrs. ...		3	.
Rawlinson, Master		1	5½
Sawyer, Miss G....		1	6½
Sharpe, Mrs. ...		2	9½
Smith, Miss ...		10	.
,, Miss K. ...		8	9½
Spratt, Mrs. A. G.		5	.
Wallis, Mrs. H. ...		2	4
,, Mrs. ...		14	.
Weston, Miss W.		5	.
Whittles, Mrs. ...		1	2
Women's Gospel Meeting... ...		10	5
Collection (per Mr. Sharpe)... ...		11	.
Walworth,			
Surrey Tabernacle—			
Per Mrs. A. Boulden :—			
Abrahams, Mrs....		4	.
Boulden, Mrs. ...	1	1	6
Brain, Mrs. ...		12	8
Falkner, Mrs. ...		10	.
Harris, Mrs. ...		10	.
King, Mrs. ...		10	.
Linton, Miss ...		3	4
Norris, Mrs. ...		11	.
Page, Mrs. ...		4	.
Rose, Mrs.... ...		2	6
Royal, Mrs. ...		2	6
Stringer, Miss ...		1	6
Symonds, Mrs. ...		3	7
Watson, Mrs. H....		4	4½
Williams, Miss ...		2	6
Withers, Miss ...		4	8½
Walworth,			
Penrose-st. S.S.—			
Per Miss M. A. Falkner :—			
Austin, Miss ...		6	6
Chance, Mrs. ...		4	4
Eade, Mrs. ...		5	.
Falkner, Miss ...		5	.
Green, Miss ...		3	.
Hobbs, Miss ...		4	.½
Holmes, Miss ...		2	5
Howard, Mrs. ...		5	.
Irving, Mrs. (Donation) ...		1	.
Stockwell, Mrs. ...		5	.
Watson, Mrs. ...		4	.
Wandsworth,			
West Hill—			
Per Miss Applegate :—			
Applegate, Miss A.		5	9½
,, Miss M.		4	8
Bailey, Mrs. ...		6	1
Beck, Mrs. ...		2	9½
Cox, Mrs.		4	3½
Dean, Mrs. T. ...		6	8½
,, Miss H. ...		10	5½
Drane, Miss G. ...		10	4½
Field, Miss ...		6	7½
Hole, Mrs.... ...		4	1
Hunt, Miss ...		5	3
Jarvis, Mrs. ...	3	1	2
Jones, Mrs. (In Memory of) ...		7	1
Kent, Miss ...		2	.
Lambourne, Miss		7	.
Leach, Miss J. ...		2	2½
Maasen, Miss ...		10	.
Mendham Miss ...		1	10
Miles, Miss ...		3	4
Mulliner, Mrs. ...		2	1½
,, Mrs. E.		1	2
,, Miss ...		6	5
Reid, Miss ...	1	11	11
Smith, Mrs. B. ...		5	.
Tilley, Mrs. ...		2	8½
Watts, Miss N. ...		7	6
Vestry Box ...		1	6
Subs. for Bible-woman from Sewing-class ...	1	12	.
Warboys—			
Per Miss Fitch :—			
Ackland, Mrs. ...		5	.
Alderson, Mrs. ...		1	.
Ashcroft, Mrs. ...		14	3
Broughton, Mrs. W.		6	.½
,, Miss		5	3
Brown, Mrs. W....		3	.
Fitch, Miss B. ...		12	.
Fletcher, Miss K.		4	2½
,, Miss N.		6	2
Jackson, Miss L.		2	6½
Read, Mrs. ...		2	.
Reynolds, Miss ...		3	1
Rignall, Miss L....		4	4
,, Miss P. ...		8	8
Sansome, Mrs. ...		5	10½
See, Miss		5	.
Stratton, Miss ...		3	3
Watford Tabernacle—			
Per Miss Ball :—			
Ball, Miss		7	1
Baxter, Mrs. ...		2	9
Botwright, Miss...		6	.
Bryant, Miss ...		4	.
Dimmock, Miss ...		4	.
Freston, Mrs. ...		5	2
Goodson, Mrs. ...		10	1½
Gray, Mrs. A. G....		5	.
Green, Miss D. ...	1	1	7½
Jinks, Mrs. ...		7	2
King, Mrs. ...		4	1½
,, Mrs. W. ...		4	1
Norwood, Mrs. ...		1	10
,, Mrs. H.		4	10
Parsons, Miss ...		2	.
Peacock, Miss ...		3	4
Pickett, Miss ...		11	.
,, Miss L....		12	.
Saunders, Mrs. D.		4	6
Smith, Miss M. ...		1	10½
,, Miss N. ...		2	4
Stone, Miss ...		3	9½
,, Miss D. A.		5	.
Thorn, Miss ...		3	6
Warrell, Mrs. T. W.		2	3
,, Miss L....		5	7½
Wright, Mrs. J. ...		5	.
Sale of Work ...	4	10	.
Wellingborough—			
Per Miss Perkins :—			
A Friend			6
Goodman, Miss ...		1	.
Hackney, Miss A.		2	.
Howes, Miss F. ...		2	.
Locke, Mrs. ...		3	.
Moore, Miss ...		2	.
Morton, Miss ...		3	6
Newton, Mrs. ...		2	6
Perkins, Miss C....		2	6
,, Miss E....		3	.
,, Miss M....		2	.
Wrights, Miss F.			6
West Ham,			
Tabernacle—			
Per Miss Henderson :—			
Henderson, Miss...		2	7
Johnson, Mrs. ...		3	4½
Lowe, Miss ...		4	6
Peveral, Miss ...		6	2
Stockdale, Mrs. ...		5	.
Upsdale, Mrs. ...		4	.
Wakefield, Miss...		3	.
West, Miss ...		2	10½
Wood Green,			
Park Ridings—			
Per Mrs. Hill :—			
Bunyan, Mrs. H. G.		4	7
,, Mrs. W. J.		4	.
Chambers, Mrs. ...		3	.
Crowhurst, Mrs. R.		2	.
,, Miss A.		1	6

	£	s.	d.
Firmon, Miss ...		10	.
Hill, Mrs. G. ...		6	8
„ Miss R. M. ...		8	9½
Waller, The Misses T. and W. ...		6	.
Wood Green.			
Dovecote Hall—			
Per Mrs. Parish :—			
6 Boxes ...	1	.	3
Sale of Work	5	1	8
Personal—			
A Friend (Anon.) ...	1	.	.
A Little One ...		5	.
Mrs. Booth		15	.
Children's Corner...		15	7
Clack, Mrs.		5	.
Ellwood, Dr. ...		10	.
Forrester, Mrs. ...		9	.
Frost, Mrs.		5	6
Garner, Miss ...		4	7
Gosling, Mr. ...	1	.	.
Harland, Miss		5	6
Hawes, Miss (1912) ...		9	.
„ „ (1913) ...		9	6
Oliver, Mrs. ...	2	.	.
Osmotherly, Miss ...		5	6
Tooke, Mrs., Senr., and Class ...		10	6
Two Friends (Wood Green)		8	6

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HYMNS.

☞ *The tunes are from the Bristol Tune Book unless otherwise stated.*

Tune 140. HYMN **1.** 148th.

REJOICE, the Saviour reigns,
Among the sons of men;
He breaks the pris'ners' chains,
And makes them free again;
Let hell oppose God's only Son,
In spite of foes His cause goes on.

The baffled prince of hell
In vain new projects tries
Truth's empire to repel,
By cruelty and lies;
Th' infernal gates shall rage in vain,
Conquest awaits the Lamb once slain.

He died, but soon arose
Triumphant o'er the grave;
And now Himself He shews
Omnipotent to save;
Let sinner's kiss the Victor's feet,
Eternal bliss His subjects meet.

All power is in His hand,
His people to defend;
To His most high command
Shall millions more attend;
All heaven with smiles approve His cause,
And distant isles receive His laws.

This little seed from heaven
Shall soon become a tree,
This ever-blessed leaven
Diffused abroad must be;
Till God the Son shall come again
It must go on. Amen! Amen!

Tune 45. HYMN **2.** C.M.

O GOD, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home;

Beneath the shadow of Thy throne
Thy saints have dwelt secure;
Sufficient is Thine arm alone,
And our defence is sure.

Before the hills in order stood,
Or earth received her frame,
From everlasting Thou art God,
To endless years the same.

A thousand ages in Thy sight
Are like an evening gone,
Short as the watch that ends the night
Before the rising sun.

Time, like an ever-rolling stream,
Bears all its sons away;
They fly forgotten, as a dream
Dies at the opening day.

O God, our help in ages past,
Our hope for years to come,
Be Thou our guard while life shall last,
And our eternal home.

Tune 393. HYMN **3.** L.M.

JESUS shall reign where'er the sun
Doth his successive journeys run;
His kingdom stretch from shore to shore,
Till moons shall wax and wane no more.

To Him shall endless prayer be made,
And princes 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 song again,
And earth repeat the loud Amen!

Tune 565. HYMN **4.** 8.7.4.

O'ER the gloomy hills of darkness
Look, my soul, be still and gaze,
All the promises do travail
With a glorious day of grace;
Blessed jubilee,
Let thy glorious morning dawn.

Let the Indian, let the negro,
Let the rude barbarian see
That divine and glorious conquest
Once obtained on Calvary:
Let the Gospel
Loud resound from pole to pole.

Kingdoms wide that sit in darkness,
Grant them, Lord, Thy glorious light,
And from eastern coast to western
May the morning chase the night:
And redemption,
Freely purchased, win the day.

Fly abroad, eternal Gospel,
Win and conquer, never cease;
May thy lasting, wide dominions
Multiply, and still increase:
May thy sceptre
Sway the enlightened world around.

Tune 160. HYMN **5**. 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 strown,
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! oh, salvation!
The joyful sound proclaim,
Till each remotest nation
Has learnt 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.

Tune 373. HYMN **6**. C.M.

JESUS, Immortal King, arise!
Rise and assert Thy sway;
Till earth subdued its tribute bring,
And distant lands obey.

Ride forth, victorious Conqueror, ride,
Till all Thy foes submit;
And all the powers of hell resign
Their trophies at Thy feet.

Send forth Thy word, and let it fly
This spacious earth around,
Till every soul beneath the sun
Shall hear the joyful sound.

From sea to sea, from shore to shore,
May Jesus be adored;
And earth, with all her millions, shout
Hosannas to the Lord!

HYMN **7**.

Tune 317 (Voice of Praise). P.M.

TELL it out among the heathen that the Lord is King!
Tell it out! Tell it out!
Tell it out among the nations, bid them shout and sing!
Tell it out! Tell it out!
Tell it out, with adoration, that He shall increase,
That the mighty King of Glory is the King of Peace;
Tell it out with jubilation, though the waves may roar,
That He sitteth on the water-floods, our King for evermore!
Tell it out, &c.

Tell it out among the heathen that the Saviour reigns!
Tell it out! Tell it out!
Tell it out among the nations, bid them burst their chains!
Tell it out! Tell it out!
Tell it out among the weeping ones that Jesus lives;
Tell it out among the weary ones what rest He gives;
Tell it out among the sinners that He came to save;
Tell it out among the dying that He triumphed o'er the grave.
Tell it out, &c.

Tell it out among the heathen Jesus reigns above!
Tell it out! Tell it out!
Tell it out among the nations that His reign is love!
Tell it out! Tell it out!
Tell it out among the highways and the lanes at home;
Tell it out across the mountains and the ocean foam!
Like the sound of many waters let our glad shout be,
Till it echo and re-echo from the islands of the sea.
Tell it out, &c.

Tune 730. HYMN **8**. 6.5. 8 lines.

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 blessed 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.

Tune 566. HYMN **9.** 8.7. 6 lines.

YES, we trust the day is breaking,
Joyful times are near at hand;
God, the mighty God, is speaking
By His word in every land:
When He comes, His lost ones seeking,
Darkness flees at His command.

Let us hail the joyful season,
Let us hail the rising ray;
When the Lord appears, there's reason
To expect a glorious day,
At the brightness of His coming
Gloom and darkness flee away.

While the foe becomes more daring,
While he enters like a flood,
God the Saviour is preparing
Means to spread His truth abroad;
Every tongue and every language
Soon shall tell the love of God.

Oh how pleasant, how reviving
To our hearts, to hear each day
Joyful news, from far arriving,
That the Gospel wins its way;
Those enlightening and enlivening
Who in death and darkness lay.

God of Israel, high and glorious,
Let Thy people see Thy hand;
Let the Gospel be victorious
Through the world in every land;
Come, Lord Jesus, O come quickly;
Lord, Thy blessing now command.

Tune 138. HYMN **10.** 148th.

BLOW ye the trumpet, blow
The gladly solemn sound;
Let all the nations know,
To earth's remotest bound,
The year of jubilee is come
Return, ye ransomed sinners, home.

Exalt the Lamb of God,
The sin-atoning Lamb;
Redemption by His blood
Through all the world proclaim:
The year of jubilee is come,
Return, ye ransomed sinners, home.

Ye who have sold for nought
Your heritage above,
Shall have it back unbought,
The gift of Jesu's love;
The year of jubilee is come,
Return, ye ransomed sinners, home.

Ye slaves of sin and hell,
Your liberty receive,
And safe in Jesus dwell,
And blest in Jesus live;
The year of jubilee is come,
Return, ye ransomed sinners, home.

Jesus, our great High Priest,
Has full atonement made;
Ye weary spirits rest,
Ye mournful souls be glad;
The year of jubilee is come,
Return, ye ransomed sinners, home.

Tune 142. HYMN **11.** 148th.

SEND to the distant wilds,
Where darkness reigns, O Lord,
And bless those far-off isles,
With Thy inspired Word:
Thus strengthen Thou thy servants' hands
To spread the truth in foreign lands.

The mission's usefulness
In India and Ceylon,
O mighty Saviour bless,
With trophies to Thy crown:
And let Thy gracious work appear
To all Thy servants far and near.

A mission spirit grant
To churches and to schools,
And mission stations plant
Where heathenism rules:
The spell of sin and darkness break,
And own the work, for Jesu's sake.

Tune 57. HYMN **12.** C.M.

FATHER, is not Thy promise pledged
To Thy exalted Son,
That through the nations of the earth
Thy Word of life shall run?

From east to west, from north to south,
Then be His name adored!
Europe, with all thy millions, shout
Hosannahs to Thy Lord!

Asia and Africa, resound
From shore to shore His fame;
And thou, great India, in songs
Redeeming love proclaim!