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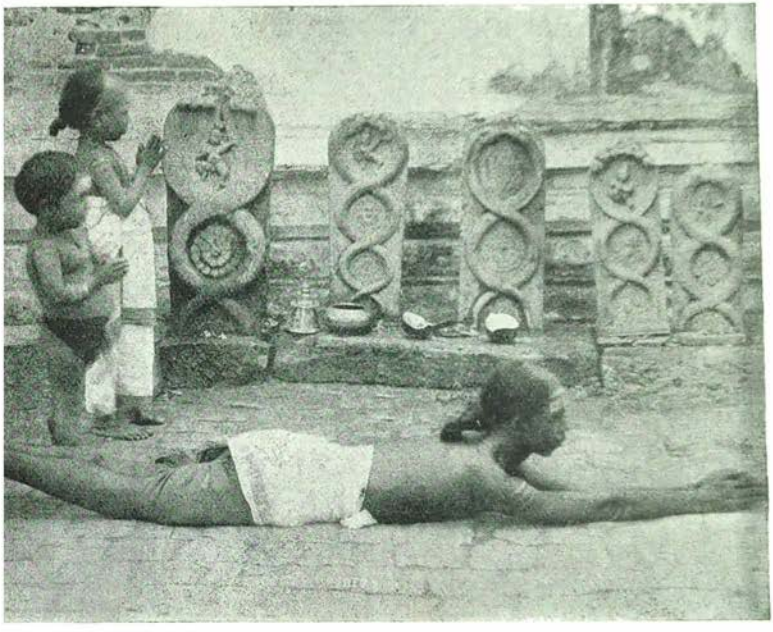
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The Strict Baptist Mission Herald



The Strict Baptist Mission HERALD.



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The
Strict Baptist Mission
HERALD.

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

VOL. XIII.] JANUARY, 1914. [*New Series*, No. 85

CURRENT NOTES.

New Year's Greeting. As another year of service for our Lord Jesus Christ opens before us, we greet our readers and fellow-workers in His Name. May the year be full of holy service rendered to Him Whose servants we are by virtue of His redeeming blood. So will our joy in His salvation be doubled—the joy of publishing it as well as the joy of possessing it. "We've a message to give to the nations"; let us not be backward in publishing it as far as our Lord enables us.

Forward? What other watchword can we adopt than "Forward"? The only alternatives are going backward and standing still, and for these we have no warrant. There are, it is true, times for standing still and seeing the salvation of the Lord, when He alone without human agency can work deliverance and effect His purpose; but these times occur only by His special command, and even then are preparatory to going forward in His Name.

Progress at Home. While we praise God for expansion abroad, may we not pray for greater progress at home? It has been gratifying to see so many Churches enter this fellowship of evanglistic service, and we rejoice in the increasing union and enthusiasm which has been so manifest during the last few years; but have we reached the limit? Are there no other Churches to swell the number and to be benefitted while benefitting the common Cause? We want the co-operation of all our Churches, whether they are able to help little or much; indeed, in some respects, the smaller the Church the more welcome, and we trust none will hold back because their strength is relatively small.

A NEW YEAR'S ENQUIRY.

AS Paul at the beginning of his new life for Christ said, "Lord, what wilt Thou have me to do?" so may we, as we stand at the threshold of the opening year, reverently make the same enquiry of our gracious Master. And no more appropriate word, nor one more full of promise, could be adopted as a guiding and inspiring motto.

In this enquiry—or in the spirit which prompts it—lies the solution of the whole missionary problem. That there is such a problem no one who attentively considers the subject will deny. After nineteen centuries of Christianity, during which the Lord's command of world-wide evangelisation has been sounding out for all who had ears to hear, two-thirds of the whole population of the globe are not only lying in heathen and Mohammedan darkness, but the vast majority of them have never heard the Good News nor even the name of the Saviour.

But how is that command to be carried out? Is it possible to carry the Gospel to the hundreds of millions of immortal souls who are passing in thousands hour by hour into eternity? This, not the conversion of the world, is the problem. Far too readily, it maybe, we have taken it for granted either that it was insoluble or that it concerned "the Church," not us individually. Perhaps we have taken refuge in the fact that the Gospel is being proclaimed to far more people and over a far wider area than it ever has been since Christ gave the commission to his disciples. But all this is, of course, beside the mark.

Is it possible? Yes; or the Lord Jesus would not have commanded it. Yes; for the Church has men enough and money enough. Yes; and the simple answer to every objection and question is the whole-hearted willingness of every disciple to seek to know, as Paul did, his Lord's will concerning his share of the great enterprise, and to do whatever his Lord tells him. If the whole Church were obedient to her Lord's commission, all the world might at least hear the News of Salvation.

It is clear then that the problem of world-wide evangelisation concerns every believer in the Lord Jesus equally, and that there is some share in it for *everyone* to take. What that share is, whether to go or stay, and what to give or do, and how to pray, none but our Lord Jesus Christ may determine. And it is equally clear that He is willing to indicate it to every enquirer.

At the same time, while each can only be obedient for himself, it should surely be a matter of prayerful concern with us that *all* true believers should be loyal to their Lord, so that from every part of the Church the light of the Gospel may stream into all the dark places of the earth.

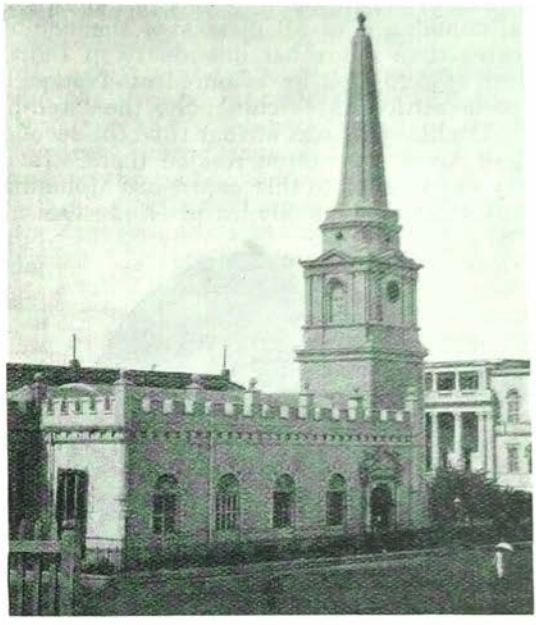
But, what a year of blessing might *we* not expect if the spirit of this enquiry constrained every member of our Mission—

"LORD, WHAT WILT THOU HAVE ME TO DO?"

In the Days Before Carey.

By E. A. BOOTH.

Continued from page 161, Vol. XII.



St. Mary's Church, Fort St. George, Madras.

IN Madras regular Protestant missionary work was begun in 1726 by Schultze, who laboured there for fifteen years. He was adopted by the English Society for Promoting Christian Knowledge, as its first missionary in India. Schultze was followed by Fabricius who remained in charge of the work for nearly half-a-century (1742—1791). Fabricius lived in Madras in the stormy days when it was captured by the French. He was compelled to flee to Pulicat and later to take refuge in Fort St. George. These interruptions were used by Fabricius for increasing his knowledge of Tamil, in which language he attained a degree of proficiency which was not approached by any of his colleagues during the eighteenth century. His favourite employment was the translation of the Bible into Tamil. It has been said that "he crept through the original text on his knees, carefully weighing each word to see how it might best be rendered." The Tamil translation of Fabricius ranks as one of the most splendid achievements in this difficult

field. His last years were darkened by financial troubles and he died, weary of life, in 1791.

The most brilliant of the Danish missionaries was Christian Schwartz, who landed in Cuddalore in 1750, and never quitted South India to the day of his death in 1798. He was one of the greatest heralds of the Gospel India has ever known. He enjoyed the general confidence of all classes of the community to a greater degree than any other missionary in India, before or since. From 1750 to 1762 he laboured at Tranquebar. From 1762 to 1778 he settled at Trichinopoly, the "red-hot gridiron of India." Trichinopoly was at that time the second capital of the Nawab of Arcot, who often resided there. In order to be able to carry the Gospel to this capricious Mohammedan ruler and his court, Schwartz quickly learnt Hindustani and Persian. Through his friendship with the Rajah of Tanjore, Schwartz was able to begin mission work in that territory, and it was at Tanjore that he lived and worked for the last twenty years of his life (1778—1798). When the State affairs of Tanjore were scandalously managed by the Regent, he was removed, and the English appointed Schwartz to act as Resident for two years. The whole burden of the Administration fell on him. But it was a magnificent feature of his character that in spite of his lofty position and the throngings of State he found time to teach in his Day School and to instruct candidates for baptism. He was called by the people "the Royal Priest of Tanjore." Later, Schwartz made special efforts to gain an entrance for Christianity among the Kallan villages, where the violent robber caste lived, and in this too he was successful. Death came to him suddenly in 1798. His last days were joyous and peaceful. Mentally vigorous to the end, surrounded by faithful colleagues, loved like a father by his Tamil Christian helpers, he was able on his death-bed to give utterance to many wise and spiritual counsels. He wrought magnificently for the cause of Christ. The Protestant Indian Churches in the districts of Trichinopoly, Tanjore, Tinnevelly, and Madura were founded during his time, mainly by his efforts and under his guidance.



CHRISTIAN SCHWARTZ.

From "A Brief History of Missionary Enterprise." By kind permission of Messrs. Burrouyhs, Welcome & Co.

The other day I was in the garrison church of Fort St.

George, Madras, and saw the large mural tablet erected by the East India Company to the memory of Schwartz. In the lengthy inscription these words occur :—

"The great and powerful Hyder Ali, in the midst of a vindictive war with the Carnatic, sent orders to his officers to permit the Venerable Father Schwartz to pass unmolested ; show him respect and kindness, for he is a holy man."

About this period in the history of Indian missions there occurred a curious episode in connection with the Moravian Brethren. In 1739 the missionary board of the Moravians received a request from Denmark to evangelise the remote Nicobar Islands in the Bay of Bengal, a task which the Danish mission had unsuccessfully attempted. The Moravians agreed to do so on the distinct understanding that they would be permitted to establish a strong missionary centre in Tranquebar, as a base for the work in the Nicobar Islands. In 1760 the Moravians sent fourteen missionaries to Tranquebar, and further reinforcements the following year. They purchased land, named it "the Garden of the Brethren," and formed a settlement there. The Lutheran missionaries gave them a most unfriendly reception, and by misrepresentation they got an order issued by the authorities, forbidding the Brethren to exercise their missionary calling in public. The work in the Nicobar Islands languished because of the deadly climate which within a few years caused the death of twenty-four of the missionaries. The inhabitants belonged to the very lowest stage of civilisation, and the work was abandoned as hopeless in 1788. The remaining missionaries returned to Tranquebar, and attempted to carry on missionary work there, but the denominational jealousy of the Lutherans was so strong that the Moravians withdrew, and the "Garden of the Brethren" was closed.

From 1760 to 1785 the Moravians sent out no less than seventy missionaries to Tranquebar, and such an ending to such a splendid effort was simply tragic, especially when one realises that the withdrawal was due to the action of other missionaries.

(To be concluded.)

"The World is but a Bridge.—There is in Northern India a spacious city, built by a Mogul Emperor for his own glory, Fatehpur Sikri. It is now absolutely deserted by man. Over a vast gateway in the silent walls is carved an Arabic inscription, which purports to preserve, strange to say, an utterance of our blessed Lord's :

> 'Jesus, on whom be peace, hath said,
> This world is but a bridge ; pass over ;
> But build not thy dwelling there.'

So let us pass on and over, alert and occupied all the way, yet with heart and hope ever in sober earnest looking forward to the life of the world to come."

Our Foreign Field.

The News of the Month.

The Madras Field.—A meeting of an unusual character took place recently in connection with our School at Sembarambakkam. In order that the School might become more widely known the Headmaster taught the children a number of exercises and recitations, which he arranged for them to render in public. The sympathies of the Village Munsiff and of several prominent Mohammedans were aroused to such an extent that they subscribed funds to cover the expenses of the meeting and to provide prizes for the children. On going to Sembarambakkam to preside at the function, I found that a large number of Hindus and Mohammedans had assembled in addition to a great crowd of children. The meeting was held in a garden belonging to a Hindu gentleman. The proceedings were illuminated by a large incandescent Washington lamp, and enlivened by the music of a gramophone. Our School children rendered Action Songs in Tamil and English in a pleasing manner. They also recited several portions of Scripture in Tamil in a way which reflected great credit on their Teacher. In every way the meeting was a success and our School has derived benefit from it. E. A. BOOTH.

Madras Zenana Work.—Three persons in our Zenana districts have lately expressed a desire to be baptized. We are not sufficiently satisfied with their experience to accept them yet, but ask your prayers that we may be granted wisdom to guide these seekers into fuller light.

We have to praise God for abundant rains this season. Such a monsoon has not been known in Madras for many years. The tanks, which were perfectly dry a month or two ago, are full to the brim, and the green paddy fields give promise of a good harvest. In the city considerable damage has been done by the heavy rains and wind, a number of old buildings have collapsed, killing and injuring the inmates, and for several days most of the native houses were flooded; as a result, dengue and malarial fever are very prevalent, and we are having a busy time at the dispensary. O. M. ELLIOTT.

The Namakal Field.—Through the kind help of a friend we have been able to open a school in the non-caste quarter of Tuttikulam.

During the past month (October) our Preachers and Colporteurs delivered 372 addresses, had a total audience of 11,559, and sold 9 Bibles and Testaments, 141 Portions, and 427 tracts.

This year we were led to specially pray for a good monsoon, and we are now having the best rain season we have seen for three years.

We have lately commenced building a school and house at Pottanam. When these premises are ready I hope our numbers there may be swelled by the non-caste children.

During the past few days we have received petitions for schools from Brahmin, Hindu, and Pariah communities. D. MORLING.

A Brahmin Convert.

WE have lately opened a station in the little town of Valayapatti, which is towards the south-west of this field, and quite away from our beaten track. The circle of this station is a large one, for our preacher there is regularly visiting about thirty-six

towns, markets and villages every fortnight, some of which lie as far away as the populous Cauvery valley. The worker on whom this heavy task has fallen is a convert from Brahminism, whom I have known less or more for several years, and a brief account of his life may prove interesting.

Born in a high sect of the Brahmin community, and in a family which for many generations has occupied the honoured position of priests, Ramaswami, as he was then called, was brought up in all the strict orthodoxy and haughty pride of his lofty caste. He was early sent to

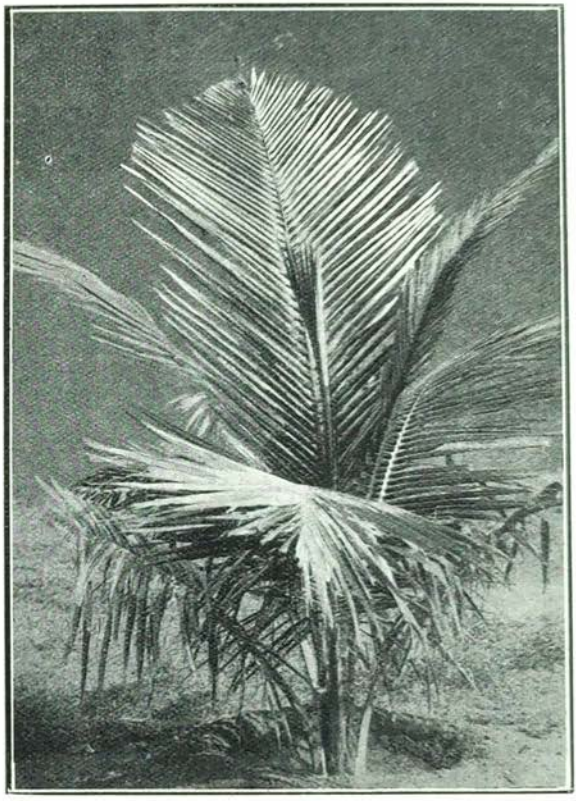


Photo by] A YOUNG COCOANUT PALM. *[Mr. D. Morling.*

school, and at the age of nine was married to a little child. But, notwithstanding school, marriage and a careful up-bringing, Ramaswami failed to apply himself to study, became wayward, disobedient and even careless of the rigid rules of Brahminism.

At the age of twenty-five he donned the pilgrim's salmon cloth, left home, collected a number of others of like mind, and set out for the famous shrines of Benares. This pilgrimage did not seem due to any religious impulse, as it is with many, but to a chafing at caste rules and to a spirit of restlessness. From Benares he led his company to the waters of Gaya, altogether a distance of over 1,200 miles from his home, begging

his food from place to place, as is the custom of these "holy" religious mendicants. He then returned south, and visited the ancient and far-known shrines of Ramesvarem, and turning north again came to the temple of Tiruvannamalai, known for the severe austerities of its pilgrims.

Now came the crisis of his life, for while there he saw a colporteur selling Scriptures, and thinking he would learn something about the Christian's God, he purchased a copy of Luke, and commenced reading it. For some time during these travels he had been assuming the role of Hindu preacher, and after reading Luke's gospel he began to prove, but from his own scriptures, the oneness of God, and also to have a strong impression that this one God had manifested Himself through Christ. To use his own words, "This little book caused a shaking within me," though at first it was almost imperceptible.

He now became very restless in mind, and began to seek here and there, but for what he hardly knew. He studied Islam, and soon convinced himself that Mohammed was not the true incarnation, for he rose not again from the dead.

At this time he went to a town not far from his home, where he met a man whom he had known as a lad, and who kindly inquired after his welfare, and persuaded him to take up the post of munshi for a lady in that town who wished to learn Tamil. One of the text-books was a little work called "The Good Shepherd," and this book was greatly used by the Holy Spirit for the deepening of his convictions. Even now he remembers many such quotations as "Jesus Christ came into the world to save sinners," which entered into his heart and caused great remorse for sin. Many a time he would go into the fields and there unburden his heart before the Lord and pray Him to remove his load of guilt

His pupil was a most godly person, and finding out the condition of her munshi's mind, made the matter known to a friend, who rendered him great assistance in pointing him to the Lord Jesus, where he found pardon and peace.

Truly the Word of God is quick and powerful, sharper than any two-edged sword, piercing the stoutest armour, the strongest harness, that false religions may bind about their devotees. D. MORLING.

Pioneering on the Kolli Hills.

THE workers on the Kolli Mountains are only pioneers. We have no properly organised mission station, with settled plan of development. At present we have no schools, no settled preaching stations, no chapels or buildings of any sort except dwelling-houses. We are just pioneers, making experiments every day. When an experiment proves successful, we praise God; when it fails, we try to avoid repeating it. Every day we are finding out new tracts along the mountain sides around our home, and discovering new villages in which to preach the Gospel.

The Kolli Mountain village has a character of its own. It often consists of only three or four houses, but even then it is surrounded by its stone wall three or four feet high. It has miniature streets, paved with rough stones, over which no vehicle ever rolls, for the only things on the Kollis that go on wheels are the idol cars at temples. It is a rare thing to see a village the streets of which are flat. Very often to walk up the principal street is like climbing a rough stone staircase. Most of the villages are small, containing only a dozen or even fewer houses, and the population being thus scattered, it is difficult to reach many people with the Gospel.

Gospel medical work is again proving itself an instrument of unique

power in pioneer missionary work. Every Sunday the bulk of the people who attend our service come for medicine. When we go to a new village from which patients have come for treatment, we are not regarded as strangers, for the news of our medicine runs before the other Good News that we carry, and prepares the way for it.

The people here are quite unused to being doctored, and their descriptions of their various pains are often amusing. They have also a very graphic way of describing their sensations by imitative sounds. Thus a woman this morning complained that her pain was continually growling out "Madamadamadamada," while a man said that his heart kept calling out "Dick! Dick! Dick!" And we are constantly hearing that various parts of the body when in pain keep up a chorus of "Gabagabagaba!"

Among these small and scattered villages it is necessary to adopt different methods of preaching from those in use on the plains, where large audiences may be gathered at any street corner. On these hills we set out early in the morning, reaching our first village perhaps at 7.30 or 8 o'clock. The village very likely consists of a dozen houses. The streets or passages between the houses are peopled with fowls and pigs and dogs. Perhaps one solitary man is visible, squatting at his doorstep, thawing himself in the morning sun. The members of open air preaching bands very possibly are acquainted with the sensations of the preacher who addresses his remarks to an audience of *one!* We on the Kollis do not feel unduly disturbed at the prospect of preaching to the lonely individual described above, for we observe that the tiny wooden doors of the houses stand open, a sure sign that the inhabitants are within. We sit on the low stone wall opposite the solitary one, who is most likely an old man, and begin to make inquiries about his family, the number of his granchildren, and the state of the crops. This brings out half a dozen other men and several women and children. Having thus secured our audience, we deliver our Message. After midday the people are all at work in the fields, and as we wend our way homewards we sometimes stop to speak to a group who are perhaps weeding a field. They stop work for a while and listen to the Gospel, the truths of which are illustrated by facts of agriculture with which they are all acquainted. As we leave this group and continue our walk, a hillman coming in our direction joins us, and during the course of conversation the subjects of sin and salvation are introduced, and the wayfaring man is told how he may escape from the wrath to come.

Thus it will be perceived that our preaching does not take the form of set addresses, but of earnest conversation and solemn warning. Will those who read these words please resolve to pray that our work among these simple, interesting people may soon result in the conversion of souls.

JESSE M. BRAND.

A Prayer.

ONE morning a poor old woman wearing a very tattered cloth came tottering to the dispensary weak and ill with a sharp attack of fever and dysentery. We gave her some medicine and a few simple directions, and she did not come again.

But about a fortnight later, on entering the courtyard of a house in Pursawalkam, a woman came, threw herself on the ground before me, and began to kiss my feet. I remonstrated and told her to rise, and then discovered that she was my old patient who had quite recovered from her sickness and was doing this to show her gratitude.

After a word or two of enquiry I sat down and began to speak to her and the other women about God's goodness in giving health and all the other earthly blessings we enjoy. In the course of the talk, incidentally the word "prayer" was mentioned. "Ah, I know a prayer," broke in

the old lady, and to my surprise she went down on her knees, closed her eyes, clasped her old withered hands, and gabbled through a petition, utterly unintelligible to herself and everyone else present. "What is that?" I asked, and she replied, "It is a Christian prayer.'

On enquiry I found that the poor soul had in childhood attended a Roman Catholic school, and they had taught her to repeat these words to the Virgin Mary; reading, writing, everything else she learned had long been entirely forgotten, but she had faithfully repeated her prayer daily ever since with the superstitious idea that there was some unknown charm and merit in so doing. As simply and gently as I could I tried to bring before her the uselessness of such a repetition, and told her a little of our Lord's teaching about prayer.

She listened with interest till I had finished, and then asked that I would teach her a new prayer that she could understand, and I taught her the prayer of the publican, "God be merciful to me a sinner." It was touching to see the old white head bent reverently down while, as a little child at its mother's knee, she repeated the prayer again and again until it was somewhat familiar, then after trying to impress upon her the worthlessness of a mere form of words apart from true repentance in the heart, I left her.

I have not seen her since, but the Bible-woman tells me that she remembers and repeats her new prayer daily. May she be led by it to feel herself a sinner, and find, like the publican, peace and satisfaction through Jesus. O. M. ELLIOTT.

Evangelism on the Kollis.

WE were visiting several patients in Kusapai village this morning when an interesting onlooker asked, "Have you seen Sittaramaipatti?" No; the name was unfamiliar. "It is quite near here," said he, and as our questioner became our guide we found that quite a short walk brought us to the undiscovered village, easily overlooked because lying in a pretty hill-basin, wood encircled, and as we followed the tiny footpath over grassy slopes and through trees, we suddenly immerged into the village street with houses all around us.

We stepped quietly, for we heard the sound of many voices, and so gave that interesting crowd of villagers quite a surprise visit. They were gathered around a seller who had come from Sendamangalam with brass pots and cattle bells, brass ware being dear to native hearts. But I fear we spoiled their trade a little, for as we wandered up the street the crowd dispersed and gradually followed us till we seated ourselves on a low wall and began talking to them, and soon the crowd was quite changed over to us.

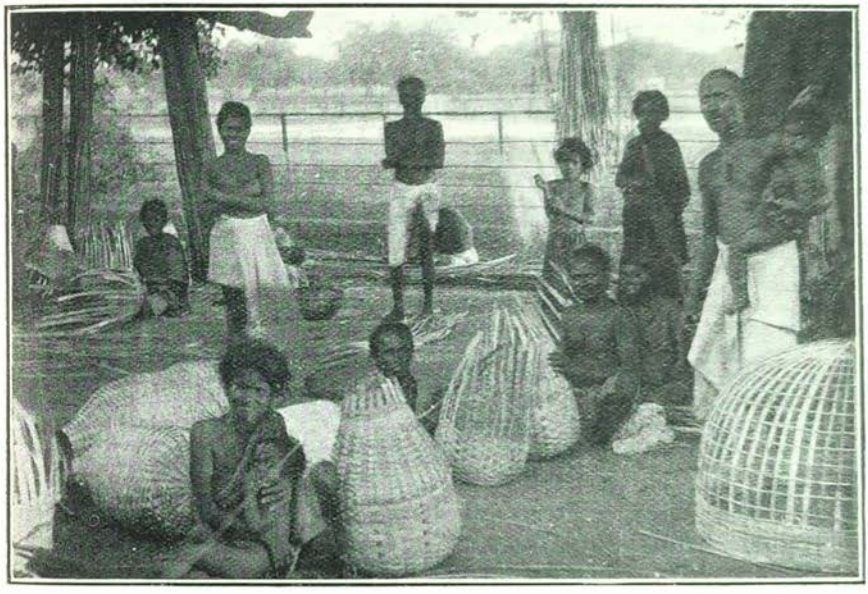
As I sat and listened to the story of the Cross, and saw the intense look of interest as the "Nail-pierced Hands and Feet" were described, my heart felt overcome with the realization that it was the first time they had heard of the Saviour. The subject was well introduced by an earnest enquiry from one of the crowd. "But if we worship Jesus Swami the devils will punish us, will they not?" "Nay, if you worship Him the devils will be frightened to touch you; it is only if you worship them that you need to fear," etc. And so they heard at last of Some One Who is stronger than their demons, of whom they stand in daily dread, the great Conqueror of sin, death, and the devil.

As we left the village a little later we were followed by quite a crowd who stood and watched our departure. Will you all pray for this new village where interest is awakened, although of a very ignorant and vague sort, for we felt God led us there to-day? EVELYN C. BRAND.

The Basket-Makers.

THE accompanying picture was taken just outside an enclosed space right in the heart of the City of Madras. Men and women of the bamboo mat and basket-making caste congregate here and carry on their trade under the ample shade of a few banyan trees; and although the work is very hard and brings in but small profits, they appear to be very happy, and the free, open-air life keeps them healthy and strong.

Here bamboo blinds and mats are made to measure, pens for young chickens, a curious article which will answer either as a dust-pan or a winnowing pan, and baskets of all shapes and sizes—linen-baskets, paper-baskets, fruit baskets, and even hat-baskets. I bought one when going to the hills last year, and it only cost me 4d.; so one may afford a new one every year without feeling very extravgant.



MADRAS BASKET MAKERS.

There is an old man living in Madavakam who follows this trade. In years gone by he was a source of much annoyance to our Zenana worker there, trying by all available means to hinder her teaching, but lately he has been more friendly. Last year he had a serious illness, and, being afraid of death, he requested Sampooranam to come and read the Bible to him, which she did frequently. After he recovered he bought a copy of the Scriptures and has been studying them for himself with much interest. Since his illness I have visited his house several times, hoping to have some conversation with him, but he has not been at home. We pray that the disturber of days gone by may be brought to sit at the feet of Jesus and learn of Him.

O. M. ELLIOTT.

OUR HOME CHURCHES.

Prayer Subjects for January, 1914.

"Is the arm of the Lord shortened that it cannot save?"

Week Beginning—

SUNDAY 4th.—"Lord, what wilt Thou have *me* to do?"

SUNDAY, 11th.—Prayer for spiritual fitness for God's work in India, for ourselves at home, and our missionaries abroad, throughout the year.

SUNDAY, 18th.—Prayer for Divine guidance in everything pertaining to this work, and for increasing belief that the Lord is working with us.

SUNDAY, 25th.—Prayer for increasing progress of the missionary spirit in our Churches at home.

A Children's Missionary Meeting.

OUR Chadwell Street friends have now followed their Missionary Exhibition of February last with a Children's Missionary Meeting. This is another step in the right direction. Nothing, we are persuaded, is more properly attractive to young people than such missionary teaching and stimulus, and nothing is more necessary to our Society, in view of the future, then to awaken their missionary interest, and to sustain it with missionary information and exercise. The meeting was held at Mount Zion Sunday School, White Lion Street, London, N., on Saturday afternoon, December 6th, 1913, when a varied programme, which must have cost much time and labour, held the close attention of the audience throughout. The School Hall was full of children and adults when our President, Pastor E. Mitchell, took the Chair at 3.30. Contingents from other schools were present with their teachers and various friends, each group being identified by a banner bearing the name of the school—viz., Bassett Street; Dovecote, Wood Green; Elthorne Road; Homerton Row; Park Ridings, Wood Green; Providence, Highbury; and St. John's Wood Road.

Prayer having been offered and Scripture read, two or three items on the programme were rendered, and then the Chairman introduced "Uncle John" of the Children's Corner, and, according to preconcerted arrangement, vacated the Chair to him, when the latter, by request, gave some particulars concerning "The Corner," which was now about seven years old, and in which some of his nephews and nieces had grown up from childhood to young manhood and womanhood.

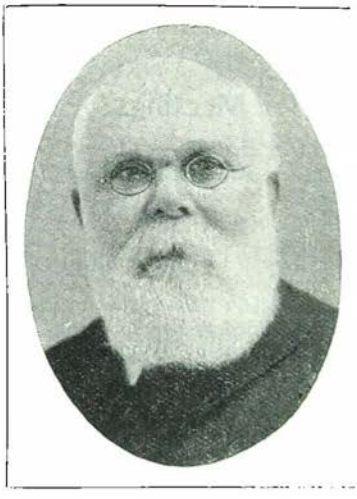
One of the most interesting features of the meeting was the singing of a lyric in Tamil to an English tune by the Chadwell Street Sunday School children. The pronunciation was surprisingly good, reflecting great credit upon both teachers and children, and the effect was very sweet. Another item which aroused the interest of adults and children alike, and which made the children from other schools feel at home, was the Roll call. The Chairman called out the name of each school, when its banner was held aloft and the children called out "Here we are!" The proceedings had been fitly introduced after the opening prayer by a concise statement, clearly delivered by one of the boys, of the work and

workers of the S.B.M. in India. Then, too, mention must not be omitted of the service of song, in which the moving story of the Elder of Pavittram, already familiar to readers of the HERALD, was retold by some of the girls in native costume, and interspersed with missionary hymns. Mr. Mackenzie again explained, as he did at the Exhibition, India's Sunday-school Union motto, "Childhood, the Key to India," with appropriate illustrations from the history of Chadwell Street School, to which the Chairman added the, to him, interesting fact that Mr. Lincoln Watts, our new missionary, is the son of one of his old Chadwell Street Bible-class boys. We were glad to have Mrs. Elnaugh with us, and her earnest address was followed by a recitation, "Missionary Fruit," given by scholars from St. John's Wood Road, in a very bright and suggestive manner, and this, of course, was the psychological moment for the collection, which realised £3, after payment of expenses, for the funds of the S.B.M. We thank our friends at Chadwell Street, not only for this welcome financial result, but also for all their earnest efforts in training the children which contributed to it. Our President closed this happy and successful meeting with the Benediction.

Our Churches: Chadwell Street.

BY THE SECRETARY.

IT has long been my desire to bring our home churches into closer touch with one another through the pages of our increasingly interesting MISSION HERALD. This desire, through the favour of the Lord, is about to be realized; I have, therefore, much pleasure in giving a picture of Mount Zion Chapel, Chadwell Street, and of its beloved pastor, our President, Pastor E. Mitchell. Mount Zion, Chadwell St., occupies a high place of honour in our mission by reason of the various brethren whom God has raised up to conduct its affairs. It has supplied us with two Presidents, Mr John Hazelton, and Mr. Edward Mitchell (both pastors); two Treasurers, Mr. E. Mote and Mr. W. Abbott, one Secretary, the late Mr. Josiah Briscoe, one Missionary, the present Editor of the HERALD, Mr. S. Hutchinson, as well as a goodly number of esteemed brethren as members of the Committee. Our prayer is that our beloved President may long be spared to us. His name will ever be associated with the great increase of prosperity our Mission has enjoyed in these later years. All through his Presidential course, marked by wise diplomacy, God has greatly blessed us, causing us often to say, "What hath God wrought!" Although increasing age is compelling him to lay down the pastoral office which he has long and honourably filled, we trust the additional leisure will enable him still to devote some time to this work which has hitherto been so successful.



PASTOR E. MITCHELL.

The Ladies' Zenana Auxiliary.

IMPORTANT NOTICE.

THE L.Z.A. Committee would like all their friends and supporters to know that Mrs. Elnaugh has now accepted the position of Deputation Secretary offered to her by them. She will be glad to have invitations for meetings from Secretaries of existing Branches to further their interest in the special needs of our Indian sisters, and from ladies who would be willing to help form Branches in Churches where they do not already exist. Wherever meetings may be held, friends will not be asked to meet travelling expenses, but only to take a collection on behalf of the L.Z.A.

In conection with this work, the Committee gratefully acknowledge the gift of a cyclo-style, with stationery, from an anonymous friend.

All applications for meetings must be made direct to Mrs. Elnaugh, whose present address is 7, Gainsborough Road, Ipswich,

Livingstone College.

THE Livingstone Centenary Celebrations of last year necessarily brought Livingstone College, which exists as a memorial to Livingstone's life and work, into deservedly greater recognition. It would be difficult to estimate the value of the service which the College is rendering to the missionary cause, and we are glad to learn from the Annual Report that its financial position has somewhat improved during the past year, the deficit having been reduced to £621. This is owing to the greater number of students, which, if maintained, would render the College practically self-supporting. Appeal is being made on behalf of the Centenary Fund of £10,000 which it is desired to raise, partly as an endowment. The response so far made of £660 6s. 2d. is naturally regarded as "somewhat disappointing." The announcement of the impending resignation of the Principal, Dr. Harford, the founder of the College, will cause widespread regret, but it is consoling to be assured that the Committee are determined to maintain the efficiency of the College.

Meetings.

Brighton, Prarthana Sabha.—The 15th Annual Meetings of the above were held at Ebenezer Chapel, Richmond Street, Brighton (kindly lent by the deacons), on Thursday, November 6th. A sermon was preached in the afternoon by Mr. S. Hutchinson, of London, from the words "Them also I must bring." It was a season of refreshing to the friends at Brighton, encouraging them to go on praying for those other sheep which must be brought, and, we trust, through our feeble instrumentality. Tea was served at 5:30, about forty friends meeting around the tables. At 6.15 the members of the L.Z.A. held a meeting in the class room, presided over by our sister Mrs. E. H. Elliott. The evening meeting commenced with the hymn, "Thou whose almighty word, chaos and darkness heard," after which Psalm xcvi. was read by Mr. A. Cozens, and Mr. J. Eade led in prayer. The Chairman, Mr. F. Cozens, warmly welcomed the deputation from the Parent Society, Mr. Hutchinson and Mr. Chisnall, and also Messrs. Webb and Broadbridge, and expressed the pleasure he had felt in calling upon his son to read the Scriptures. Mr. W. Gumbrell, Secretary, then read the report of the year, and added a few brief remarks, in which he compared a missionary to a locomotive. He was followed by Mr. Elliott, who read the statement of account, and noted that the sum remitted this time was not equal to that of last year. This was doubtless accounted for by the illness of some of the members, which means "increased expenditure and decreased ability to earn." The Chairman moved the adoption of the report and statement of account, and referred briefly to the Ladies' Zenana Auxiliary, of which

his wife, Mrs. Cozens, had hitherto been secretary. He regretted that through ill-health she was now obliged to relinquish the office which she had held with much pleasure for seven years, during which time £30 9s. 4d. has been sent to the Parent Society. Mrs. D. Fisher had now undertaken the duties. Mr. D. Fisher, in seconding the motion, addressed the meeting from the words, "Give Him no rest." The President, Mr. Cozens, then gave place to his successor, Mr. David Smith, who assumed the Presidency for the ensuing year, and who, on behalf of the members and friends of the Strict Baptist Mission in Brighton, presented Mr. Cozens with a handsome writing table and inkstand. This was followed by an address from Mr. Hutchinson, who spoke from the words, "Be strong and your work shall be rewarded" (2 Chron. xv. 7), and Mr. Chisnall drew attention to the Strict Baptist Mission Report, noticing especially an article by Mr. Mitchell, and spoke with earnestness from the words, "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." Mr. M. H. Webb proposed a vote of thanks to the speakers, which Mr. Broadbridge seconded, and with the Doxology the meeting ended. GRACE ROOM.

L.Z.A. Meetings. — At Badingham and Cransford on Tuesday and Wednesday, December 2nd and 3rd, very helpful and encouraging meetings were held in connection with our Ladies' Zenana Auxiliary. On both afternoons a gathering for ladies had been especially convened, the first in a room at Bowling Green Farm, and the second in the vestry of Cransford Chapel. These gatherings were used, we are glad to say, to greatly increase interest in the need of India's women for the knowledge of redemption by Jesus Christ, the only knowledge that can uplift and put into her proper place the woman of that land. In the evenings general meetings were held, and at these pictures of the great darkness in which multitudes of India's vast land are still sitting were presented. We are assured that the King of kings Himself was present, convicting some there of their personal need of a Saviour and speaking to others who already knew Him as Redeemer and Friend, of the need of more willing hearts to carry forth the news of the great and glorious salvation purchased on Calvary's tree.

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A New Branch of the L.Z.A.—A Branch of the L.Z.A. is now opened at Ebenezer, Newquay. We are gratified to record that our first prayer-meeting, held on Tuesday, November 18th, was well attended, and several friends have offered to help this good work forward by taking boxes. We pray God's blessing upon this effort. M. E. CAINS, *Secretary*.

Obituary.

BY a regrettable oversight no record was given in these pages of the departure of our beloved friend and brother Mr. E. Marsh, Editor of the *Earthen Vessel*, and a life-long friend of the Strict Baptist Mission, to whom the Home-call came on Wednesday, October 22nd, after a severe illness of three months borne with exemplary patience.

Thank You.—We acknowledge with thanks the receipt of 10s. for the General Fund of the Strict Baptist Mission sent by an anonymous friend on November 25th, 1913, to Mr Hutchinson.

"The life of the Church depends upon its being missionary. Revivals of missionary devotion and of spiritual life have ever gone hand in hand. The missionary activities of the Church are the circulation of its blood, which would lose its vital power if it never flowed to the extremities. The missionary problem of the Church to-day is not primarily a financial problem, but it is how to ensure a vitality equal to the expansion of the missionary programme. The only hope of doing this is that Christians should avail themselves of the more abundant life through Christ bestowed in the pathway of obedience to Him."—DR. J. R. MOTT, "*The Decisive Hour of Christian Missions.*"

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—I am very pleased to welcome George Eade to the Corner in the Senior Division as a boy in my old Sunday School at Chadwell Street.—Will you all accept this as my New Year's card, wishing you a very happy New Year.—I have the great pleasure of hearing that three more of your number are being baptised.—Thank you, Hubert; yes it *is* helping.—Yes, Kenneth, the *Madras* Zenana workers.—The Lord Himself be with you this new year, Colin.—Theodora and Fred, glad to have your photographs; love to Alan, Victor, and Muriel, and a happy New Year to all.—Glad to have you back again, George. Many happy returns, Doris.—I think the Corner must have blushed and rubbed its eyes if such a thing were possible, when it read this: "The Corner is getting quite aged now; but, unlike most things, it seems to grow stronger in its old age, and it seems to grow more interesting too." Ah! me, how much the Corner has to live up to now!—Glad you and others like the three months' arrangement, Alma. Tell Mr. Woodcock I am glad to hear about his fireside missionary chat, and wish *all* would take to heart what he says: "English people were once heathen, and now that England is a Christian country, missionaries should be sent to the heathen." I think the "nephew" you refer to is a relative, but do not know whether or not he is a son.—I can easily answer another niece's question:—No, I don't hang mine up now, but your and others' enthusiasm for Christmas almost makes one want to again!—Thank you, Cecil; I am glad to hear of the missionary interest and activity of you young people at Acton Tabernacle.—I haven't heard from Bessie, among others, for some time. Now is a good time to begin again and help to fill the Corner.—I received 2s. 2d. in December, which brings the amount sent me during the past six months to 8s. 8½d., which I have sent to Mrs. Silvester in your name. Bernard got 2s. for the Mission by selling kettle-holders, penwipers, and bookmarks; and Doris 7s. by cokernut ice, serviette rings, and needle books. How many Mission traders this year I wonder?

MARKS FOR DECEMBER AND THE HALF-YEAR.—*Seniors.*—Hilda Cuthbert, 10, 55 (also the highest number for the year); Dorothy Cuthbert, 9, 55; Emily Church, 10, 52; Hubert Grimes, 10, 52; Kenneth Robbins, 10, 50; Colin Church, 10, 47; Ruth Waters, 9, 47; Grace Church, 10, 43; George Eade, 9. (*I commend the Seniors' answers; they show thought and care.*) *Division I.*—Harold Carter, 10, 48; Theodora Haynes, 10, 47; Elsie Ellison, 10, 46; Alma Waters, 9, 46; Harold Vine, 10, 40; Bertie Sheed, 9, 31; Enea Tooke, 9, 31; Gladys White, 9, 19. *Division II.*—Fredc. Haynes, 10, 37; Winnie Church, 10, 35; Ivy Robbins, 10, 35; Robert Booth, 9, 32; Cecil Elliott, 9, 12; Eric Robbins, 10, 31; Annie Waters, 9, 31; Lily Jackson, 8, 30; Doris Sheed, 9, 25; Rowland Peters, 9, 15. *Division III.*—Florrie Church, 9, 28; Bernard Farrow, 9, 28; George Tooke, 9. I am sending books to Hilda (as Dorothy had one last half), Harold, Frederic, and Florrie. The next prizes at the end of March.

QUESTIONS FOR JANUARY.—(*To be answered not later than January* 30. *No answers can be received after that date.*). *Seniors.*—Christ's missionary command is given in Matt. xxiv. 14, Mark xvi. 15, 16, Luke xxiv. 47, John xx. 21, Matt. xxviii. 18—20, Acts i. 8. Write these passages correctly in full and say on how many occasions they were spoken and when and where. *Division I.*—Give the chapters in the Acts of the Apostles which describe Paul's missionary journeys, showing the chapter and verse where each journey begins and ends. *Division II.*—Write briefly what we are told about Philip the Evangelist in Acts vi., viii., and xxi. *Division III.*—Write the numbers of the verses in which the following texts about Darkness and Light occur.—People sitting in darkness (Luke i. ;) loving darkness (John iii.); walking in darkness (Isaiah ix.); the Light of the world (John viii.); called out of darkness (1 Peter ii.); children of light (1 Thessalonians v.).

Your affectionate UNCLE JOHN.

The Strict Baptist Mission HERALD.

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

VOL. XIII.] FEBRUARY, 1914. [*New Series*, No. 86

CURRENT NOTES.

Satanic Bondage. Scarcely anything could more vividly illustrate the powerful hold which demonolatry has upon vast numbers of our fellow-subjects in India than "The Shrine of Karuppan," which appears on another page, and in which fear of the demon is shown to be stronger than fear of the law even in business dealings. A "strong man armed" keeps the house, and we need to invoke the aid of "a stronger than he" on behalf of our brethren who are face to face with the power of darkness.

Our Schools. The Pass List of the India Sunday School Union Tamil Examination held in June last is now to hand, and it is gratifying to see what a large proportion of the children came from our S.B.M. Schools in Madras and the Namakal Field. The results of the oral part of the Examination, it will be remembered, were surprisingly good. The results of the Written Test this month bear additional witness to the efficiency of our schools. Mr. Morling was again Examiner in the Teachers' Department.

L.Z.A. and Mrs. Elnaugh. Mrs. Elnaugh has lost no time in getting to work here at home on behalf of our Lord's missionary cause. She has held L.Z.A. meetings in various Churches, and is prepared to go wherever she may be called. Already two or three new Branches have been formed, and we trust, under our Lord's guidance and blessing, her deputation work may result in a much more widespread and earnest movement among the ladies of our Churches on behalf of the women of India.

"THE TRAVAIL OF HIS SOUL."

SHALL we ever know what these words mean? Can we ever understand, even dimly, the "scene of tragic love" which they bring before our minds? We ask ourselves, and wonder, what the contact of imputed sin was to our Lord, or the vicarious endurance of the wrath of God, or the stupendous effort of putting away sin as He poured out His soul unto death. But it surpasses all imagination, and we cease our questioning to bow before the sacred mystery in adoring reverence and love.

Out of the mystery, however, "dark with excessive bright," shines a warm and brilliant ray. Our exalted Lord is to see the fruit of that mysterious and awful soul-travail, the gracious purpose of His love being fully realised not only in the vastness of the host of the redeemed but in their reflection of His love and in their presence with Him for ever. Seeing it, He is to be satisfied; His satisfaction corresponding in degree—may we not believe?—to His soul-travail.

It is in order to His own satisfaction and our joy that He bids us go into all the world. He could of course bring His purchased ones from every quarter of the globe to Himself without our aid, but it is of His grace that He gives us the opportunity of being His instruments, His messengers, His ambassadors, His co-workers. This gives incomparable dignity to all evangelistic work and furnishes abundant reason for joy in the service. And the responding desire of our hearts to contribute to His satisfaction is of the essence of all true missionary work

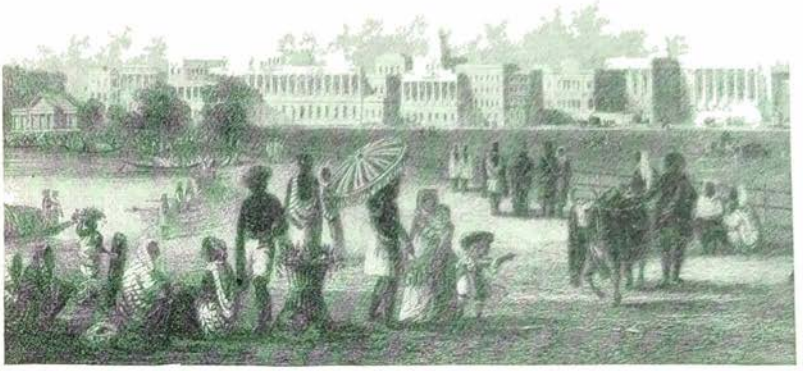
And if this is the character of our work, what confidence may we not feel as to its success! If He must be satisfied and has bidden us go, and if our response is from our hearts' desire to satisfy Him, what failure can there be? Failure there *must* be as to such plans and purposes as are not of Him, whatever success there may seem to be. And "failure" there *may* be as far as human eyes can see, even when we do His will; but in the Master's future scrutiny "failure" and "success" will be relatively adjusted. When "the wood, hay, stubble" are burned up, maybe we shall be surprised to find that some of the humblest, obscurest and least apparently "successful" efforts to serve Him in the Gospel have contributed more largely to His satisfaction than we thought possible.

If all this has its due effect upon us in regard to the work He has given us to do in India it will stimulate our activity, embolden our prayers, increase the confidence and scope of our expectation and loosen our purse-strings. Whether or no, "He shall see of the travail of His soul and shall be satisfied," but would we miss the joy of helping to satisfy Him?

In the Days Before Carey.

By E. A. BOOTH.

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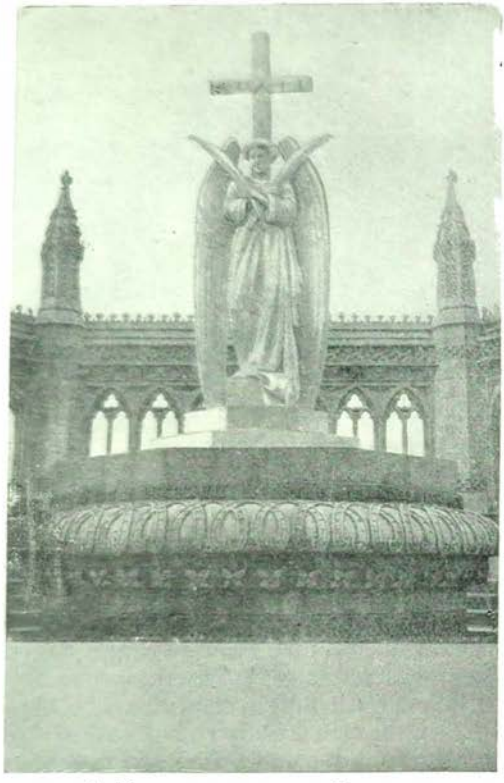


CALCUTTA AT THE TIME OF THE MUTINY.

By permission of the Wesleyan Missionary Society.

WE have been up till now chiefly occupied with reviewing missionary enterprise in South India. Now let us glance briefly at North India. Protestant missions were begun in Bengal in 1758 by Kiernander. He had been sent out to Cuddalore in South India by the Danish Mission. Shortly after his arrival the French captured and pillaged that town and Kiernander was homeless. He then went to Bengal. At that time there was not a single clergyman in Calcutta, the last two having perished in the frightful tragedy of the "Black Hole" in 1756. Kiernander was welcomed by Clive, who allowed him a free hand in his missionary operations. In 1771 he built in Calcutta the large "House of Prayer" at great personal sacrifice. For thirty years this was the only Christian Church in Bengal. For many years this has been known as the "Old Church," and the building is still in use. In addition to his work among the English residents, Kiernander baptized a few Hindu and Mohammedan converts, the most notable of whom was Ganesa Das, the Persian interpreter at the Supreme Court of Calcutta. A number of Moravian missionaries worked for fifteen years (1777—1792) in Serampore, then a Danish settlement. They learnt Bengali, compiled a dictionary, and translated some of the Scriptures into that language. But as their evangelistic efforts met with no success, they gave up the

work and went to Tranquebar in 1791, *i.e.*, two years before Carey arrived on the scene. About this period the East India Company changed its policy regarding religion. For the last quarter of a century it had allowed Kiernander to work undisturbed in Calcutta, but it now definitely ruled that no preaching of the Gospel was to be allowed in the Company's territories. The opinion was general even amongst many of the most enlightened British officials in the country, "that there could be no more dangerous means of estranging the hearts of the people from the Government, and no surer way of endangering the stability of the English rule, than by attempting to meddle with the religious concerns of the Hindus. All were convinced that rebellion, civil war, and universal unrest would certainly accompany every attempt to promote missionary enterprise."



A MEMORIAL OF THE MUTINY.

The well into which the bodies of about 220 women and children were thrown after the massacre of Cawnpore, July 15th, 1857.

By permission of the Wesleyan Missionary Society.

It has been estimated that fifty thousand heathen in South India had abandoned Hinduism and embraced Protestant Christianity, prior to the arrival of Carey. In this connection it must be remembered that the Danish and German missionaries allowed their converts to retain Caste. The fact that they compromised with this malignant enemy to true Christian spirit and fellowship raises considerable doubt as to the spirituality of the converts. No doubt this attitude greatly facilitated a profession of Christianity, but certainly at the expense of quality. The grave mistake made in this matter by the earliest missionaries in South India is still bearing fruit to-day.

German interest in foreign missionary work declined sadly

during the closing years of the eighteenth century ; many stations were abandoned, and others very feebly manned. It is impossible to find out how many Protestant Indian Christians there were when Carey arrived, but probably the numbers had dwindled to a few thousands.

Happily, there were better days in store, and a new dawn came for the cause of Christ in India when Carey arrived.

ERNEST A. BOOTH.



CAREY AND THE WORLD PROBLEM.

By permission of the Baptist Missionary Society.

"REJOICE with Him, rejoice indeed !
For He shall see His chosen seed.
But ours the trust, the grand employ,
To work out this divinest joy.

Of all His own He loseth none,
They shall be gathered one by one ;
He gathereth the smallest grain,
His travail shall not be in vain.

Arise and work ! Arise and pray
That He would haste the dawning day !
And let the silver trumpet sound
Wherever Satan's slaves are found."

—*Frances Ridley Havergal.*

Our Foreign Field.

The News of the Month.

The Madras Field.—We have had an abnormal rainfall this year in Madras, and we are now twenty inches in excess of our average. This has adversely affected our open-air preaching work and, to a lesser degree, our School work. The bank of a large reservoir gave way near Peruvallur, and for some time there was water three feet deep in front of our school there.

Our Ingathering Service at Vepery is an annual event which is looked forward to with great pleasure by our Indian Christians. Even the children in the schools subscribe towards this fund for several weeks prior to the event. Their usual donation is one *pie*, *i.e.*, one-twelfth of a penny, each time. On the morning of the first Saturday in December, Teachers were busy receiving a varied assortment of gifts. The spontaneity and pleasure with which the gifts were presented testified to the keen interest taken in this form of service. It was a special pleasure to receive a gift from one of our members who had married during the year and gone to a distant place to live. In the afternoon a large company assembled at Vepery and greatly enjoyed purchasing the articles. This is the one big financial effort of the year, and our people delight in making it a success. The proceeds of the sale, amounting to ten pounds, will be devoted to the Madras Gospel Aid Fund.

His Excellency the Viceroy paid a state visit to Madras in November and, in addition to other functions, opened the new Corporation Offices. We were pleased to notice that Lord Hardinge appeared to have completely recovered from the effects of the dastardly outrage at Delhi.

Friends will regret to learn that Preacher Vethamanicam is seriously ill, and it is very doubtful whether he will recover. He is over 70, and last time I saw him, he was in a semi-conscious state and did not recognise me. He has been a faithful worker for many years and I shall greatly miss him. I think he is the most guileless of all Indian Christians I have known.

When preaching with Apollos in Egmore I was delighted by the way in which our school children gathered around and joined us in the singing of Christian lyrics.

Several of the senior scholars in our Koyembedu School, children of heathen parents, told me that they had declined to join in the worship of idols, "because they are only stones." They also said that they each day pray to "*Yesu Swami*" (Jesus God) in their homes. These boys secured maximum marks in the Scripture Examination. Did not the Master Himself bid us "take heed that ye despise not one of these little ones"?

On the first Lord's-day in December I had the pleasure of baptizing a disciple named Thevagurubatham at Vepery.

The S.S. *Blackwell*, which arrived in Madras harbour on December 9th brought ten cases of goods marked with the mystic letters "S.B.M. After passing the scrutiny of the Custom House the consignment was divided, part being sent to the Mission House at Madras and part to Sendamangalam. I write this brief word of acknowledgment in the midst of the business of sorting the many good things sent, and take this earliest opportunity of thanking heartily all who contributed to the boxes. Their contents will bring Christmas cheer to many.—ERNEST A. BOOTH.

Madras Zenana Work.—Two special prayer-meetings for women were held during the month to seek for God's blessing on past effort and guidance in the future. They were seasons of uplifting and renewal of faith, and will, we believe, bring forth fruit in future work.

Repeated heavy rains have caused a breach in a large tank near Peruvallur and the road to the village is flooded. For the last two months Zenana work there has been impossible.

During November our Bible-women spoke to a total audience of 5,291 men and women, and they had 99 young women under their care as pupils. A large quantity of Gospel literature was distributed in the districts and also at the morning dispensary, where the attendance was well above the average. O. M. ELLIOTT.

The Namakal Field.—Last month (November) in my regular tour round the south of our field I included Mohanur, where Preacher Varatharajulu has lately been transferred. The minimum mileage incurred in visiting our southern stations alone is now over seventy.

The season for camping has commenced, and we are again adopting the practice of pitching our tents at our mission stations. We are praying for much spiritual blessing to attend this itineration amongst the towns and villages.

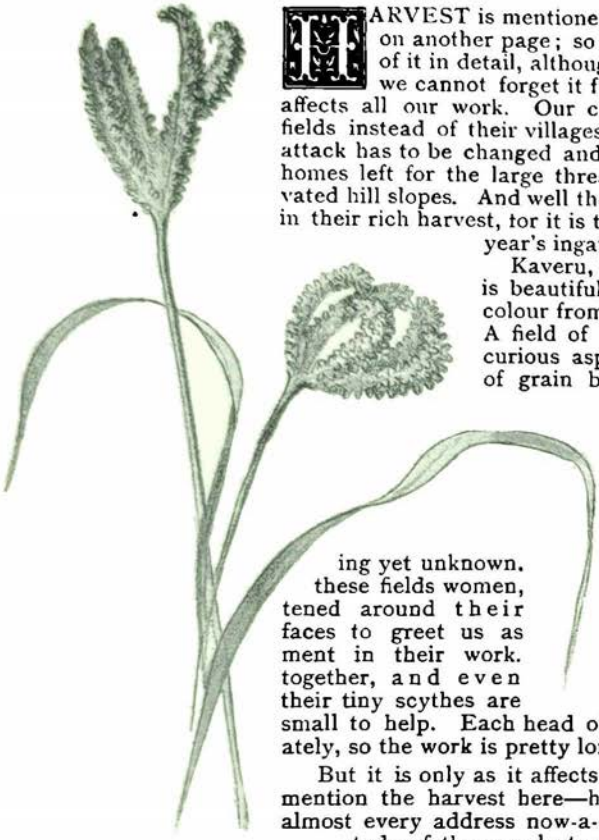
We have often been grieved that present-day Indians seem to be altogether blind to the glories of God in the world around us and even to the beauties themselves that we behold in nature. I was standing with my wife in a little lane, gazing at a most glorious red sunset, when a man came along and, with a look of wonderment, enquired what I was staring at! "At the beautiful colours of the heavens," I replied. "Have you no eyes to see them?" He replied, "Well, you see, we are born different."

At Mohanur last month I was sleeping soundly in a little open thatch shed when, long before dawn, I was brought back to a momentary, glimmering consciousness by a man shouting over the yard wall, "Sir, sir, will not the thoorai have favour on us poor people and give us a school? Our boys are perishing for lack of learning. Will not the thoorai at all events come to our quarter and speak to us?" After chota, though on a trying journey to Erumaipatti, I felt bound to visit these down-trodden folk and in their own quarter speak a few words to them. A crowd was waiting to receive me, and after promising to consider their request I made my way across country to Erumaipatti.

The elder, Abraham of Pavittram, is being helped to witness for Christ among his neighbours, and we believe the beautiful prayer that old Vethamanicam offered some time ago at Madras is being heard. During a visit to the city I had been telling our Indian workers at a Vepery prayer-meeting something about the Sendamangalam work, and in the course of my address gave a word or two about the elder. Afterwards this good old veteran teacher, Preacher Vethamanicam, in his prayer said, "Lord, that brother at Pavittram Thy servant has been telling us about is now like one of the little fire-flies twinkling in the night. Lord, strengthen him and make him to reflect so much of Thy light in that dark place that he may become like our big lighthouse, guiding distant ships into the haven of refuge." D. MORLING.

"O fill me with Thy fulness, Lord,
Until my very heart o'erflow
In kindling thought and glowing word,
Thy love to tell, Thy praise to show."

Kaveru.



KAVERU.
Sketch by Mrs. J. M. Brand.

HARVEST is mentioned in several of its aspects on another page; so there is no need to speak of it in detail, although here on the Kolli hills we cannot forget it from morn till eve, for it affects all our work. Our congregations are in the fields instead of their villages, so often the ground of attack has to be changed and the absolutely deserted homes left for the large threshing floors, or the cultivated hill slopes. And well these people need to gather in their rich harvest, for it is their staple food till next year's ingathering comes round.

Kaveru, the wheat here sketched, is beautiful in its fine gradation of colour from green to rich red-brown. A field of Kaveru presents a most curious aspect—the numerous ears of grain being like so many outstretched hands grasping heavenwards, and I seem to see in it sometimes an eager, thronging multitude with hands stretched Godwards for a blessing yet unknown. As we pass through these fields women, with white cloths fastened around their heads, raise smiling faces to greet us as they stop for a moment in their work. Men and women work together, and even little children with their tiny scythes are not considered too small to help. Each head of wheat is cut off separately, so the work is pretty long.

But it is only as it affects our work that I wish to mention the harvest here—how it is interwoven with almost every address now-a-days, and how the attitude of the people towards the Gospel can be almost gauged by their interest or otherwise in their work. For instance, again and again, when they are indifferent or impatient and want the preaching to cease, they will call to one another to get on with their work. A woman will rise from her sitting, listening posture and start trampling on or shuffling the grain with her feet (one means they employ, when oxen are not handy, to separate the grain from the ear), or they will look at the clouds and say, "Rain is coming; no time must be lost!"

On the other hand, I have seen a group of workers intent on their different departments of the work, the women shaking their winnowing shovels to separate the grain, the men sweeping off the husks from that spread on the floor—all going on mechanically till the subject of the discourse has grown more vital and personal; and then I have seen dark eyes fixed on the speaker's face and the shovels or baskets slowly lowered. I have seen the young man who was all energy for his sweeping draw nearer and gradually cease his work, with solemn, earnest eyes fixed upon us. Yes, even the Kaveru was forgotten at last, and the Cross for a few brief minutes seemed to hold sway over their hearts.

So day by day we watch and hope and pray. Watch and wonder

which will win the day, Kaveru or Christ—although we doubt not the final issue. HE MUST reign. EVELYN C. BRAND.

Harvesting on the Kollis.

OCTOBER and November are the great harvest months on the Kolli Mountains. During these months the grain known as Kaveru, the mainstay of the hill people, is reaped and garnered. The time of year is showery, and the farmers are always burdened with anxiety until their crops are safely housed.

THE FIELD.

A Kaveru harvest-field is entirely different in appearance from the harvest-fields in England. The broad expanse of golden-green grain is slashed across with a white line of reapers. Each worker uses a small curved knife to sever the head of grain from its stalk. The heads are cast into large baskets, which are carried when full to the threshing floor. Men, women, and even little children, are pressed into the service. For the time being, the whole family is in the field, and little toddlers too small to work stand gazing up at one, their heads just on a level with the grain-heads all around them.

THE FLOOR.

There is all the difference in the world between the quiet, leisurely threshing-floor of the East, and the noisy, impatient threshing-machine of the West. Here we see the great baskets of Kaveru borne on the heads of men and women from the fields to a clean floor of mud or bare natural rock in front of a tiny granary. The heads of Kaveru are spread over the floor to the depth of nearly a foot. Oxen—four, six or more in number—are tied together with ropes around their necks, and made to walk round and round upon the grain-heads, the end ox forming the centre of the circle. After this process, the empty shucks are removed and the grain is discovered below, but the latter is still mixed with a considerable quantity of chaff and husks. This mass is now spread out thinly and swept with a very light brush. It is again turned over with the feet and swept once more, turned and swept again, and so on until tolerably clean. That which is swept off contains a small proportion of grain, to secure which the process of "sifting" is used (the same process that Christ had in mind when He said, "Simon, Simon, Satan hath desired to have thee that he may sift thee as wheat"). The implement used in Eastern sifting is a kind of straw shovel without a handle. There are no holes in this "sieve." The mixed grain and husk is placed on the sieve and tossed up and down. This is so done that the husks and all that is lighter than the grain is worked to the edge of the sieve and soon falls over, leaving clean grain behind.

To return to the swept grain; this is now piled into a long heap on the floor. A sturdy farmer takes fan in hand and walks up and down by the heap while with vigorous strokes he proceeds to "throughly purge his floor." He literally fans away the chaff, and the grain is now ready for its final sifting, after which it is stored for consumption.

The gathering in of the fruits of the earth reminds us constantly of the harvest of souls. "The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest that He would send forth more labourers into His harvest." On the Kolli Hills the labourers are only four in number. We could establish schools and open new preaching stations if we had the workers. "Pray ye therefore the Lord of the harvest that He would send forth more labourers into His harvest."

J. M. BRAND.

The Scripture Examination (Written) Results.

THE Results of the Written Division of the Scripture Examination have just been published by the Madras Sunday School Union. The outstanding feature of the results is that the premier place in each department, which entitles the holder to a silver medal, is occupied by a girl. The boys all over the Tamil country are simply out-classed this year. The S.B.M. has not secured a medal this year. The nearest we got to one was in the Junior Department, in which a pupil of our Choolai School named Chinna Cunnian gained 94 marks. He is thereby entitled to a prize of a specially bound New Testament.

We presented 10 candidates in the Junior Department and all passed. Of the 24 presented in the Intermediate 15 were successful. In the Senior 2 passed and 2 failed. In the Teachers' Department we sent up 19 candidates and of these only 11 passed. This last item is THE disappointment of the Examination, and our Teachers will have to redeem their reputation at the next Examination. The total figures are 57 candidates presented, of whom 38 passed. E. A. BOOTH.

Village Visiting Incidents.

NADAKARI is a village not far from one of our Mission Stations, and little more than a stone's throw from the old military road from Madras to Poonamallee, but between it and the road is a wide, sandy river-bed which in monsoon time is filled with water and cuts the villagers off from communication with their neighbours unless they wade through the stream. Just now,* however, it is quite dry, and when visiting there lately I found the people in much distress for want of water.

Nadakari is rather an unsatisfactory village for Zenana work as most of the women are employed in the fields all day and we seldom meet them, but on this occasion a fair number were at home, so we gladly took the opportunity of speaking to them, and on the whole had a good hearing.

We sat outside a little hut and talked to an old woman, who gave us all her attention; then she said:

"Missy, it is no good talking to me; I am too old to change now, but take this boy and make a Christian of him; you can have him; his father and mother are both dead, and I, his grandmother, shall soon die now, so there will be no one to give him rice," and she pointed to a little fellow five years of age, epileptic and quite dumb, with three large red scars, of recent branding, on his poor little chest, Indians believing that branding with a hot iron will cure fits.

Later on, when we were sitting under a tree, with a fairly good crowd around us, a shower of rain came down and the women all disappeared inside their houses, leaving me with one man for an audience. He listened patiently to the end and then remarked:

"Yes, this religion of yours appears a very good one; no doubt it is the right one for Europeans, but it is of no use to teach it to us; we have been worshipping the Hindu gods for many hundreds of years, so that must be the right religion for India. What would my relatives say if I fell into the Christain way!"

This is the attitude so many Indians assume. They glory in the antiquity of Hinduism, and although freely acknowledging the matchless purity and beauty of the Christian faith, reject it because in their eyes it is a new thing and directly opposed to all the traditions of their fathers.

* This was written in October last, since which abundant rain has come, as the Madras Notes show.

We went to another little leaf-roofed house where some time ago I sat teaching for about half-an-hour, and then found that a woman lying huddled up at my feet, apparently sleeping, was covered with small-pox, and two more cases were just inside the hut. This time they were in trouble because the eldest son, always an anxiety, had run away, taking with him all his mother's little treasures. She was in deep distress, and poured out her tale of woe to me. I sympathised with the poor creature, and she listened quietly while I told her of that other son who went to a far country and wasted his substance with riotous living. It seemed to comfort and bring a ray of hope into her troubled heart, and I left her looking much more tranquil and happy than before.

As I again crossed the river-bed to return home I saw a number of women with their water-pots waiting around a muddy hole which they dignify by calling a well. At the bottom of it was a small puddle of brown water which gradually grew large enough for one of the women to scoop out the water with a cup and so fill her vessel. This is the only water supply they have at present, unless they go to a village nearly half a mile away. It is no wonder that they are longing for the monsoon to come.

O. M. ELLIOTT.

The Shrine of Karuppan.

AN INSIDE VIEW OF BLACK SUPERSTITION.

HOW exceedingly difficult it is for the man reared in the civilization of the West to fully realise that these people actually *do* believe, and that profoundly, in their gods and evil spirits. But at times, it comes home to us with a shock, as it did to me at Mohanur the other day. At that town is the far-famed temple of Karuppan, or "the black

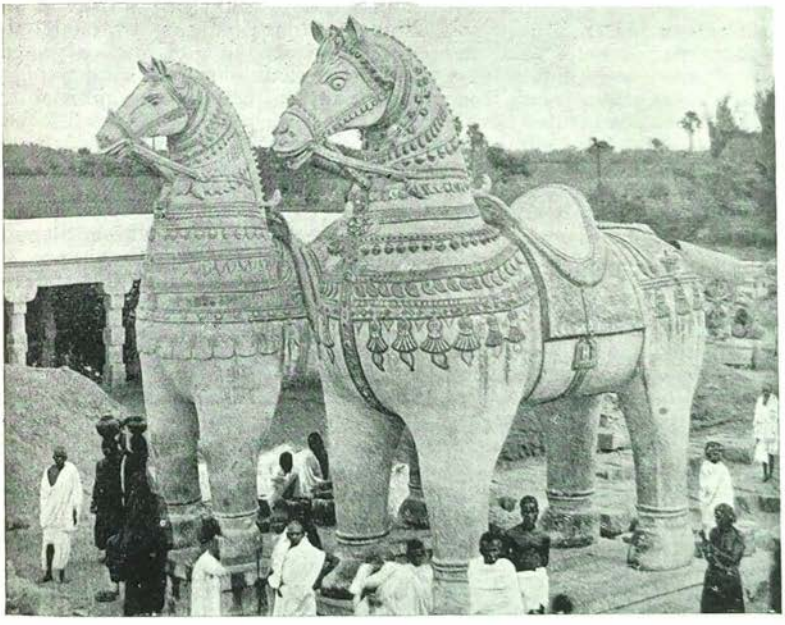


Photo by] KARUPPAN'S HORSES. *[Mr. Morling.*

one," one of the most malignant of all the demons in the lower orders of Hinduism. This special shrine of his is now being renewed, and at the entrance colossal granite columns of many tons weight, all squared and carved, are being raised in position. Accompanied by a Preacher and a Hindu man I went into the court, where just at my side were two enormous horses made of bricks and mortar, gorgeously plastered and coloured. A little further are numbers of spears from five to fifteen feet in length, knives, hatchets, swings, etc. The horses and implements are for the use of Karuppan in his nocturnal excursions; the swings are waiting for him on his return that he may rest and refresh himself before taking up his position again in the temple! But remember this is *not* in play, but in all seriousness.

Just at this moment a man hurries out of the inner shrine, stops immediately in front of me, looks me up and down, scowls at my boots, abuses me with his evil eyes and then tells my companion that *such* a person (I belonged to another religion) in *such* a condition (I was wearing boots) was not fit to stand in front of the holy place and that I must move on one side.

The holy place is in two parts. This to the right, where two terrible-looking hobgoblins are guarding the entrance, is the sanctum of the "black one's" wife; the other, all dilapidated and patched up with woven cocoanut leaves, is the inner shrine of Karuppan himself. On my expressing surprise to a bystander that he should allow his swami to reside in such a disreputable place, I was quickly informed by several hangers-on that Karuppan positively refused to have it repaired or to move out of it until the new temple was completed!

Happily there is a small side window to this holy place where it is not an offence for me to stand Inside everything is indescribably black and filthy, for have not these two equally dirty priests and their predecessors been burning for whole centuries camphor and offal as a sweet savour to this "black one"? But notwithstanding all our prying we are unable to discover the real idol, so at our request a priest comes to our assistance and by removing a pink cloth reveals the actual thing, which is nothing more than a black, greasy stone, without any particular shape, protruding a few inches above the floor. For this favour he immediately holds to the window a large bowl of sacred ashes, in which are burning a few pieces of camphor, to receive our contributions!

But what are these scores and scores of documents hanging up from these strings? Many are old and discoloured from the smoke of incense and some are quite new. Most of them are written on the old-fashioned palmyra leaves, but others are on stamped document paper. Ah, now is the time for our Hindu friend to indulge in a note of exultation and to give me proof positive, and that of no mean order, that his religion is right and mine is wrong. For the story of these bills is no less than this: A man unable to recover a certain loan from his debtor brings the matter before the village munsiff for settlement. Unable to discover the truth of the case, the munsiff sends it to the County Court. Finding no redress there, the creditor takes it before the English judge at the District head-quarters. Here again both creditor and judge are baffled by the astuteness and deception of the debtor, with the result that the persistent creditor makes his appeal to the High Court of the Presidency. Finding even here no satisfaction, what does he do but take the case to no other than the "black one" himself, beseeching him to collect the debt!

But it is hardly to be supposed that Karuppan will undertake this business for nothing, so the appellant enters into a compact with the demon and promises that when the man pays up Karuppan shall receive one half; and to prove his word *he there and then actually leaves his document with the "black one," tying it up to the string, never to receive it again.*

And, mark you, the man pays up! Hence it comes to pass, as my companion triumphantly informed me, that "cases *not* settled in the Presidency High Court *are* settled here."

Let us take a typical instance. A case of recovery of loan was recently carried from one court to another, the creditor, Mr. Naidu, appealing against the debtor, Mr. Goundan, and *vice versa*, until the former in sheer desperation brought his bond to Navaladiyan, *alias* Karuppan, charging him to collect the debt and promising him one half the money. Immediately on the Naidu's return to his village the Goundan heard that "the case had been taken to the swami" and at once began to feel a little uncomfortable. In a few days one of his cows suddenly died! *Now* what about the "black one"! Still he makes a bold front; but very shortly afterwards a near relative dies of cholera, proving conclusively that Karuppan has made a league against him with the cruel fiend Selli-Ammal. Nay, in a few weeks this hard, relentless Navaladiyan has influenced even the deadly Mari (demon of small-pox), with the result that his bonny boy dies of that loathsome disease. The baleful net has been thrown; the cords are tightening; he can bear it no longer. To save his goods, his family, nay, even his own life, he must own up the truth and pay that accursed debt And now the money that the Lord Chief Justice could not extract is cast at the feet of Mr. Naidu with the frantic request to at once apprise the fact to the "black one". The creditor knew better than to break his promise to such a powerful spirit, so immediately made his journey to Mohanur and handed over the allotted portion, Rs.200, to Karuppan.

Note here that the Naidu has killed four birds with one stone. He has overcome his enemy in wringing from him the loan. He has brought plagues upon that man's house. He himself is richer by Rs.200. What is more, he has secured much merit and purchased bliss for the life hereafter by presenting a like sum to the temple.

But while I am staring in stupid amazement at these strings of bonds, a man enters the holy place, prostrates himself before the idol, rises, and in my hearing makes the following strange petition: "Oh, thou who art the sea of all grace, allow me, thy slave, to present to thee my humble prayer. Thou knowest that a fortnight ago, after finishing my work in the field, I took my hatchet and, laying it in its usual place in the field shed, went to my home. The next morning, when I went to take my hatchet again, behold it was gone. I have tried every means in my power to get back the stolen article, but failed. Thou knowest full well that my enemy in the next field has taken it and I hereby promise most solemnly that if thou causest him to restore the implement then it shall at once be given to thee for thine own use in the chase."

When this man came out I questioned him a little further concerning his petition and he repeated his story with all the pride and triumph of a man who has already accomplished his object. Depend upon it, many nights will not pass before that stolen hatchet is placed carefully in its old niche in the field shed again.

But do not imagine that these are exceptional cases. Is not this black, murky temple a veritable Aladdin's Cave of treasure, of precious jewels? Are not these priests even fatter and richer than they are dirty? Are there not here whole stacks of various implements and weapons eaten with the rust of years? Is not the sacred banyan tree outside literally hanging with sandals new and old? Go to yonder stake, cast your eyes upon the ground, and you will see more than this.

Is it any wonder that as I came out and looked upon the surrounding fields beautifully carpetted with green rice, and the great forests of plantain trees laden with precious fruit, I cried out: "Oh God! how long? How long?"

D. MORLING.

OUR HOME CHURCHES.

Prayer Subjects for February, 1914.

"My Word shall not return unto Me void."

Week Beginning—

SUNDAY, 1st.—For our two new missionaries, that the present months may be a time of real preparation of heart and mind for their work in India.

SUNDAY, 8th.—For much spiritual blessing to attend Mr. Morling's present camping tour among the villages in the Namakal Field.

SUNDAY, 15th.—For guidance and blessing in Mr. Chisnall's Secretarial and Deputation work and in Mrs. Elnaugh's L.Z.A. Deputation work.

SUNDAY, 22nd.—For the preservation of each of our missionaries from every kind of harm, physical and spiritual.

Mr. Watts at Livingstone College.

THE year 1914 is now with us, and as we look back there is much that encourages Personally it will long be remembered that in the year 1913 God opened the door for my service in His name in India, and looking forward into 1914 the vision is bright, as by the help of God I am to finish the course at Livingtone College, and before the year closes shall probably commence studying the language of the Tamil, and to this I am looking forward with keenness.

Three months have now been spent at the College and I am thankful to say I have been helped of the Master greatly in my study. The subjects of medicine and surgery are so vast that after a few weeks one begins to realise how comparatively little his knowledge will be even after nine months' study. This realisation becomes more marked as the weeks go by, but its influence is to make one feel how important even an elementary knowledge is. The first term's study consists mainly of the condition of the body in health, and this has been done by means of a series of splendid lectures, supplemented by practical demonstrations. The two succeeding terms will consist of the study of the body in disease, which will be greatly helped by attendance at two hospitals not far from the College. These hospitals have been attended during the past three months and invaluable practice in bandaging and the treatment of wounds has been obtained. As the symptoms and conditions of the various diseases are learnt now, observation can be made and the attendance at hospitals made even more valuable. If anything has been learnt from all this, it is that man is far more wonderful in structure than his intellect can comprehend; and we are compelled to say that we are "fearfully and wonderfully made." "Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device"; yet though "God hath made man upright, they have sought out many inventions." LINCOLN WATTS.

A Missionary Talk with Our Young People.

MANY months have passed since my last "Talk," and you may naturally have thought I should never "talk" again. Want of space rather than want of will has been the cause, and I am writing once more in the hope that a little space may be available, if only to refer to one subject, viz.—

Kikuyu.—What does Kikuyu mean? some of you may have been asking. An unknown geographical name a few weeks or months ago, it is now the centre of excited interest in the missionary world, and is sending strong ripples of comment into the daily press.

More than that, in the opinion of some, it is a subject which threatens to rend the Anglican Church. It comes about in this way: In June last a Conference of sixty missionaries, Anglican, Presbyterian, Baptists, Friends, and Seventh-Day Adventists, met at Kikuyu in British East Africa to discuss the possibility of a federation of the various missionary forces in order to present a more united front to the forces arrayed against them—Pagan, Mohammedan, and Roman Catholic, the two latter, you must remember, being organised, vigilant and active. Certain detailed suggestions were framed and agreed to for this purpose, and the Conference was followed by a united Communion service conducted by the missionary Bishop of Mombasa in the Presbyterian Church, and attended by the Bishop of Uganda and fifty Anglican and Free Church missionaries. Since then the Bishop of Zanzibar has written against the proposed federation, condemned the action of the Bishop of Mombasa in conducting the Communion service with Nonconformists, and demanded his and the Bishop of Uganda's impeachment for heresy.

There the matter stands until it can be dealt with by the Archbishop of Canterbury. Meanwhile it has brought the High and Evangelical parties into sharp conflict, and no one can say what the issue is likely to be either to the Church of England or to the general missionary cause. AMICUS.

The Ladies' Zenana Auxiliary.

New Branch at Ponders End.—In a room in Lincoln Road, Ponders End, another branch in connection with our L.Z.A. was started on Tuesday evening, January 6th.

Great interest was evinced in the matter as put before the friends gathered there, and at the close of the meeting our hearts were united in their longing that to these sisters of ours across the seas, who are sitting enslaved in chains forged by ages of superstitious error and Satanic influences, the Light of Life may arise with healing in His wings, and our prayer was that as we knew personally to our own joy of the wondrous story of redemption, so we might each, from our own "small corner," help to send the joyful tidings unto earth's remotest bound. L. E.

New Branches at Badingham and Cransford.—An omission to state that a L.Z.A. Branch had been formed at Badingham and Cransford in December was made in last month's HERALD. L. E.

L.Z.A. Chadwell Street Branch.—The new year's prayer-meeting was held on January 7th. A good number of friends were present and listened with much pleasure to an address from Mrs. Elnaugh based on Esther iv. 14. A collection was taken which amounted to 12s. 7½d. We decided to pay our shilling for the monthly letters from this.—M. SILVESTER, *Local Sec.*

Review.

Men and the World Enterprise. Edited by Mr. Charles T. Bateman. Oliphant Anderson and Ferrier. 1s. net.

THESE valuable addresses delivered at the Laymen's Missionary Conference held at Buxton in October last by missionary experts are wide and far-reaching in their survey and as illuminating as they are concise. "The World Outlook" of to-day is followed by a more detailed view of Africa, China, and India, and the missionary problems, opportunities and dangers which the present world movements are creating are vividly portrayed.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—I have the pleasure of welcoming Muriel Haynes (in Division II., not III), an old little friend of mine, and Rex Booth (Division III.), the second son of our missionary in Madras, whom I had the pleasure of meeting for the first time last summer, both of Cambridge. I am very glad also to welcome again Elsie Horne, of Chadwell Street (Senior Division), Cyril Kyte, of Dovecote, Albert Chaplin, of Manchester (Division I.), and Frank Chaplin (Division II.)—The prize winners of last half-year seem to like the books I sent them. Don't forget—three months' marks for the next prizes; but under the new arrangement, by which you have until the end of the month to send in your answers, you cannot know the result of the three months' competition until the beginning of May.—I am glad your and Dorothy's answers were discovered at last, Hilda.—Glad to know you like your book, Florrie. May not Lily join the Corner until she is 8? Why not now? Rex is only just over 7.—I am always glad to answer your questions if I can. That's only fair, as you answer mine, isn't it? One of you wants to know whether Philip's home was in Jerusalem or Cæsarea. His home *was* at Jerusalem, but he was one of those who were scattered abroad during the persecution of the Church (see Acts viii. 1), and he seems to have eventually settled in Cæsarea (Acts xxi 8).—I am writing on January 15th and can, of course, answer only letters received up to this date.—I have received stamps from Dora, Hilda, and Dorothy this month, and last month from Grace (1s. 6d.), Ruth, Kenneth, Dora, Alma, Hilda, Dorothy, Annie, and Harold.—Some of you want to know the ages of the Divisions. They are as follows: Division III., under 10; Division II., under 12; Division I., under 14; Seniors, 14 and upwards.—Will you all give your ages and Divisions at the head of your answers *each month*. This will help me.—This month I cannot, of course, give "MARKS FOR ANSWERS," as I shall not have received *all* the answers until the end of January.

QUESTIONS FOR FEBRUARY.—(*To be answered not later than February* 28th. *Seniors.*—1. Who wrote the Acts of the Apostles, and what was his "former treatise"? 2. What three commands coupled with a promise did Jesus give His apostles? 3. What promise was given them immediately after His ascension? 4. Ten days passed before the day of Pentecost; what did the apostles and disciples do during that time? *Division I.*—1. Where did Jesus ascend to heaven from? 2. Why did the apostles and disciples return to Jerusalem? 3. Why did Peter wish to have someone appointed an apostle in place of Judas? *Division II.*—1. How long did Jesus stay on earth after His resurrection? 2. Why did He command His apostles not to depart from Jerusalem? 3. What did He mean by "the promise of the Father"? *Division III.*—1. How did Jesus go up into heaven, and how will He come again? 2. What was the number of the disciples? 3. How did they choose Matthias?—All the above questions, except the first, can be answered by carefully reading Acts i.

Here are two stories from *The Christian*:—"A woman came to a missionary in India asking him to prevent a certain native Christian from praying for her any more. When asked how she knew that he was praying for her, she replied: 'I used to perform my worship to the idols quite comfortably, but for some time past I have not been able to do so. Besides, he told me at one time that he was praying for my family, and now my son and two daughters have become Christians. If he goes on praying he may make me become a Christian too. He is always bringing things to pass with his prayers. Somebody must make him stop!'"

"A little girl at Christmas time had ten cents given her—ten bright new pennies. 'This,' she said, laying one aside, 'is for Jesus; and this is for you, mother, and this for father,' and so on to the last one. 'And this is for Jesus,' she said. 'But,' said her mother, 'You have already given one to Jesus' 'Yes,' said the child, 'but that belonged to Him; *this* is a present!'"

Your affectionate UNCLE JOHN.

The
Strict Baptist Mission
HERALD.

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

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CURRENT NOTES.

The Christmas Boxes. The blessedness of giving will surely be realised by many friends in many Churches (including our friends in Australia) when they read of the satisfaction and pleasure felt by our missionaries, their helpers, and hundreds of Indian school-children. "The children look forward to these high days, even months beforehand"; and if we wish for present reward we have only to picture the "glistening eyes and eager outstretched hands" as the gifts are distributed.

Progress on the Kollis. The opening of a new station on these Mountains announced on another page will be greeted with widespread satisfaction by all who are interested in the primitive hill-people of the Kollis. The two lonely native evangelists who are the sole witnesses for Christ amid the heathen darkness of Araikalpetti claim our Christian sympathy and prayers. They need much faith, wisdom and courage, and we may be their "helpers in Christ."

Our Native Workers. How much, humanly speaking, the success of our work in India depends upon the genuineness and earnestness of our missionaries' helpers can scarcely be estimated. The knowledge that our missionaries are so careful in their choice of workers is one of the prime causes of our confidence in their work. The character of Vethamanicam, who has fallen asleep in Jesus, is an example. Mrs. Booth has pictured him for us; and his pathetic prayer, while it touches our hearts, chides our lukewarmness.

MISSIONARY CONSOLATION.



HE weary, toil-worn missionary of the Gentiles presents a pathetic figure as we see him in the Roman dungeon bound with a chain and awaiting trial and martyrdom. He has already been examined once, but at this preliminary trial no one stood by him; he was friendless and alone. Many have turned against him and his teaching, and he foresees grievous departures from the truth. What disappointment he must feel at the seeming failure of his great career, and how his eager spirit must chafe under restraint! But, instead of bemoaning his condition, he uses it to inspire a younger missionary of the Cross. The Gospel has the first place in his thoughts, as Christ has the first place in his affections, and, while he looks down at the chain which fetters his limbs, his spirit soars above the dungeon in the free atmosphere of the Gospel, and he consoles himself and encourages Timothy with the fact that "the Word of God is not bound."

"History repeats itself" even in missionary work, and, indeed, in all Christian service, and reveals the fact that difficulty, opposition, mystery and seeming failure are all characteristic, more or less, of all true work for God. The messenger of the Gospel is often bound—bound by enemies, as in past days in our own land, and in present days on the mission field; bound by circumstances apparently unfavourable to the proclamation of the Gospel, and sometimes painfully mysterious; or bound in spirit by doubt, fear, disappointment and discouragement, or by self-confidence, carnality and worldliness. Whatever may be the nature, the cause or the measure of our bondage, the same consolation and encouragement are ours as were Paul's and Timothy's—"The Word of God is not bound."

And while this is always true, it is also true that men cannot bind the Word of God. Moved by Satan, they have done their best to prevent its operation by destroying, refuting, falsifying and discrediting it; but it has all the while pursued its Divine errand and accomplished the Divine purposes, and it remains a Living, Free, Active, Life-giving and Liberating Word. It is "the power of God unto salvation." How could it be otherwise? Seeing that the Word of God is the God-breathed transcript of the Eternal and Incarnate Word, it is as impossible to bar its free course as to bind its Author Himself.

And it cannot be bound by country, race or creed, nor even by the age, ignorance, hostility or degradation of those to whom it is preached. Wherever it goes it is necessarily free, despite all appearances to the contrary. It cannot be bound by the weakness and imperfection of its messengers, nor even by their bondage of spirit. The Divine fiat is, "I will accomplish that which I please"; and there can be no Divine failure.

This is the consolation and inspiration of God's missionaries.

Our Foreign Field.

The News of the Month.

The Madras Field.—During the closing days of 1913 I had the pleasure of baptizing a sister named Dhavamani. Her simple testimony of faith in the Lord Jesus as her Saviour and her earnest belief in prayer cheered us.

Christmas is always a specially busy season. There is the pleasant task of distributing the Christmas gifts to our 900 school-children. Then we find it convenient and profitable to hold special meetings on Christmas Day and on New Year's Day. On the latter occasion we invited the whole of the congregation and their families to a social gathering, where biscuits and sweetmeat and fruit were distributed.

There was a hopeful tone in our New Year's prayer-meeting, and many earnest petitions were made that God would bless our work this year to the salvation of many souls. E. A. BOOTH.

Madras Zenana Work.—PROGRESS AMONG THE CASTE PEOPLE OF ARAMBAKKAM.—Sooranam, our new worker at Arambakkam, is doing well there and is winning her way into the hearts of the caste people. She has some knowledge of Hindustani, so is able to give instruction to the Mohammedan Gosha women, who do not speak Tamil.

A BRIGHT TESTIMONY TO THE FAITHFULNESS OF GOD.—Visiting in Pursawalkam, Rutnamani had been speaking of God's loving care for His people, when a grey-haired woman who stood near said :—

"Yes, I am a witness to that; I have been a Christian for many years, and He has never failed me. My husband died twenty years ago and I was left penniless with a young daughter, but have always been able to earn sufficient to buy food, and my husband's mistress has sometimes given me clothes, so we have not lacked. My daughter is now married and, although I am old, I still have enough strength to earn a living; it is all of His goodness."

On asking about her work, she told me that she cuts palmyra leaves into long narrow strips, dresses and dyes them, and sells them at one pie (one-twelfth of a penny) apiece. She earns about four annas a day by this means. Poor old lady! for twenty years she has struggled on in this way, yet seems bright and happy and full of thankfulness for her mercies. The Tamil women pierce large holes in the lobes of their ears and, when not wearing ornaments, use these strips of palmyra rolled up to slip into the hole and keep it in shape.

THANKS FOR MEDICAL NECESSARIES.—May I take this opportunity of heartily thanking the friends, both English and Australian, who sent surgical dressings and other useful articles for dispensary use in the Christmas boxes this year. O. M. ELLIOTT.

The Namakal Field.—At the end of December we had the pleasure of receiving Mr. and Mrs. Brand from the Kolli Hills. Special meetings were held to close the old year and open the new, in which we had the co-operation of our brother.

What a happy custom this is of giving Christmas presents. This season the boxes arrived in very good time, which enabled us to make ample preparation for distribution. As usual, a special day was devoted to the

southern circle, when we presented gifts to the children of seven schools on that side. All seemed thoroughly delighted. The children look forward to these high days, even months beforehand.

I wonder who wrote those beautifully executed Tamil texts. They are so perfectly written that I felt quite ashamed of my own writing, so I am keeping them for special occasions.

We tender our hearty thanks to the generous friends in Australia for their box of Christmas gifts. Through the goodness of our Kilpauk friends we in Sendamangalam shared in the prize. Most interested were we in unpacking that portion of our treasure; nor were we disappointed, for we found all the articles both elegant and useful. D. MORLING.

The Kolli Mountains.—AN ENJOYABLE VISIT TO SENDAMANGALAM.—Mr. and Mrs. Morling gave us a hearty welcome to the Mission House on Tuesday, Dec. 30th. For four months we had been shut out from the white man's world, and it was very pleasant to meet our friends again. Special meetings for Indian Christians were held on Dec. 31st and Jan. 1st, and it was delightful to take part in such hearty and spiritual gatherings. Among the faces of many new and old friends in the Chapel we noticed with peculiar joy the happy face of the Elder of Pavittram.

A NEW MISSION STATION OPENED.—Araikalpetti is the name of the second S.B.M. centre on the Kolli Mountains. Preacher Daniel and Bible-woman Susannah have been set apart to work here. They are old people and cut off from intercourse with their fellow-Christians. Their neighbours are the poocharies (village priests), and the whole atmosphere of the village is densely heathenish. They need the prayers of readers of the HERALD.

THE CHRISTMAS BOXES.—We join our fellow-missionaries in expressing our sincere thanks, and the thanks of our Indian helpers, to the kind friends in the homeland who so generously contributed to the Christmas boxes. Our helpers especially appreciate the warm garments sent for their use on these bleak mountains. J. M. BRAND.

The Christmas Boxes.

DEAR FRIENDS AND FELLOW-HELPERS,—Late one evening we saw the glimmer of an oil lamp and heard the creaking of a springless cart approaching the Mission House. Presently we saw that the cart was being laboriously drawn and pushed by coolies. and that it was laden with six large wooden cases marked S.B.M. When the boxes had been safely stored in the Mission House, and the coolies had informed us that the task of bringing them here had been "*rombo cushtum*" (very difficult) and were made glad accordingly, we felt that Christmas was indeed approaching. Next came the pleasurable task of opening the cases and unpacking and sorting their contents. If it had been "*rombo cushtum*" to bring them to us from the docks, we thought, as we unpacked them, how much more so must the filling of those same boxes have been. How many heads had planned, how many hands had worked, and how many hearts had loved before that large number of gifts had been packed and sent out to us! We thank you, dear friends, very heartily for the loving help thus rendered, for it is indeed a great help.

On December 23rd we had our staff of Indian workers to tea here. After games and social intercourse and refreshment, they were each given a parcel of presents, and were very happy that they had been remembered by friends so far away. They send you their grateful salaams for this expression of love towards them.

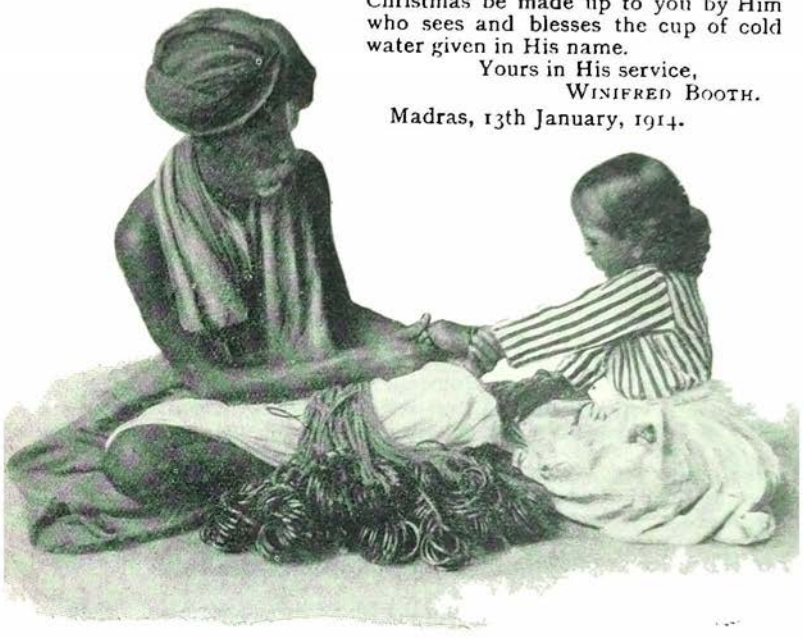
On Christmas Day, and on several succeeding days, the various schools belonging to us were marched here to receive their gifts. Oh what

a chatter of little happy voices, what glistening eyes and eager, outstretched hands, and what delightfully discordant music from mouth-organs, trumpets and whistles we saw and heard! I cannot adequately describe the joy and appreciation of the children, but I wished with all my heart that you could have seen for yourselves and been able to give personally your kind gifts and hear their joyous "*salaams*."

For granting us this privilege and pleasure we thank you. May the joy you have given to the little ones at Christmas be made up to you by Him who sees and blesses the cup of cold water given in His name.

Yours in His service,
WINIFRED BOOTH.

Madras, 13th January, 1914.



THE BANGLE MAN.

Our First Christmas on the Kolli Mountains.

EARLY on Christmas morning we gathered green branches and festoons of fresh leaves with which to beautify our small wooden house. The sun was looking over the central ridge of the Kollis and glistening radiantly on a dozen dewy hill-tops, leaving the valleys swathed in white mist. At 8 o'clock we assembled for worship—a little company of six. It was a very simple service, closing with the fervent prayer that the Babe of Bethlehem might be born anew during the coming year in the darkened souls around us. After the Benediction we distributed the gifts from the Christmas box to our helpers, who were delighted and gratetul.

At 2 o'clock tom-toms were heard approaching, and the house was soon surrounded by children with their parents from the neighbouring villages. Altogether about 100 people sat down on the grass and listened to two addresses on the Birth of Jesus. Afterwards a table was set out with pieces of "vellum" (small blocks of black sugar, the unrefined juice of the sugar-cane, such as children love) and a few articles from the Christmas box. These were given to the children as prizes in the races

which we proceeded to conduct. It was a sight to be remembered to see our two white-haired Indian helpers becoming boys again as they initiated the wild young cow-boys of the Kollis into the mysteries of the wheel-barrow race and the obstacle race. J. M. BRAND.

A New Year's Meeting at Chintadripet.

A SHORT history of the Chintadripet Church and a photo of the Chapel appeared in our last year's Report (pages 11—13); so many of our friends will be acquainted with the work being carried on there among the poor of the European and Eurasian community. On several occasions lately I have attended the Sunday evening meetings and have each time been impressed by the hearty singing and very evident enjoyment derived from these services.

Through a grant made by a local Charity Organisation Society a free tea was given to forty or fifty of these poor folk on Jan. 17th. The arrangements were carefully planned and carried out by the aged deacon, Mr. Heron, to whom Chintadripet Chapel is as dear as the apple of his eye; so when we arrived we found everything in readiness and the people singing heartily while waiting for the meeting to begin. I was puzzled to see everyone attired alike in new brown holland clothing, but afterwards learned that at Christmas some friends had subscribed to give a length of material to each regular attendant, so all had been busy making these up into dresses or suits in time for the New Year's treat.

The proceedings began with prayer and a few cheery words of welcome; after which bags containing a liberal supply of cakes were handed round, loaves of bread, oranges and plantains followed, and tea was served in a corner of the compound.

Tea being ended, Mr. Booth spoke a few words in warm commendation of the good old deacon who has toiled there perseveringly for so many years, and through whose effort this treat had been provided. Afterward he gave them a New Year's message from the verse beginning, "Be ye kind one to another," which was received with marked attention and appreciation. Prayer and the Doxology brought the happy gathering to a close.

The calls of Tamil work make it impossible to devote much time to the development of this new branch, but one's heart warms toward these poor folk struggling so bravely to live respectably and honestly in such adverse surroundings. When visiting in non-caste quarters I frequently come across people of this class living side by side with the Indians in tiny little hovels which in the hot season must be insufferably stifling and comfortless; their condition is most pitiable. We pray that the messages delivered week by week in the chapel may be used in leading some of these poor, burdened souls to Jesus, in Him to find rest and happiness. O. M ELLIOTT.

A New Mission Station on the Kollis.

OUR small forces are divided, and now we have two centres of work on these wild and heathen mountains—two little settlements from which, day and night, the cry for help is ascending to God—where daily a stand against Satan and all his forces is being made.

We are glad He (our Captain) has allowed us to establish another point of attack, although the dividing of our small band seemed a little sad at the time; for our two workers who now take up the fight, five or six miles from this station, are by no means young, and this move cuts them off from all Christian intercourse and help.

We all went, a little army of five, last Wednesday to see them take up their abode in the new quarters. The villagers were ready for them in a group outside the house, which they had been decorating with palm leaves so as to form a sort of canopy outside the verandah. We were pleased to see on inspecting the interior that they had conceded to our wishes and made two windows (quite an exception in these hill mud-houses). Both are about nine inches by six, so there is no fear of too much light entering by them.

After our tour of inspection we were requested to seat ourselves on the low mud verandah, while various leaf-covered baskets were brought and placed in front of us. Then the two chief men of the village each took up his position beside one of us and served out the contents of the baskets. A leaf cup was first handed, and into it honey poured. Then one by one they carefully peeled plaintains for us, and handed them for us to dip into the honey. Sugar, too, and other native dainties were pressed upon us, while all the villagers stood round us anxiously watching every movement and urging us to eat more. It seemed strange to one who had not partaken of such a great feast before that they counted it good etiquette to watch so closely this part of our repast while, when curry was served on large green leaves, blankets were hung closely around us to ensure perfect seclusion and privacy. They certainly did not waste much time preparing this excellent curry, seeing the fowl in its full vigour of life and health was brought to us not long before for inspection. But it did not seem undercooked.

But enough of our interesting menu! To us the chief event of the day was when we gathered to read together the 121st Psalm and knelt in a little group surrounded by wondering natives to commend our sister and brother to the keeping of Him whose standard they are endeavouring to set up.

Oh pray for them! Pray that this new effort to spread His name may succeed. The forces of evil against them are so strong—they cannot stand alone.

EVELYN C. BRAND.

The Kolli Hill Dispensary.

THE dispensary is not built yet, but the little thatched wooden Kolli Mission House does not at all object to taking that name of a morning and having its doors thrown open that medicine may be dispensed to the waiting crowd.

Yesterday the scene outside the office (which is now the place where medicine is stored) was one of most lively interest. A large number of patients had gathered by the time we had returned from an early visit to a patient in one of the villages, and, time being of little value to these folk, they had evidently come to stay, for they settled down in groups over the grassy space in front of the house and seemed very comfortable and happy.

The assistant-surgeon that morning found it difficult to decide whether she were assistant-surgeon, physician, or dentist, for the variety of cases was most interesting. The place was a little like a battlefield while the dentist wrestled with all sorts and conditions of teeth, the amusing part being that patients who had evidently not calculated the need of having teeth drawn suddenly discovered that they too would like some troublesome offender removed; and so one by one they came, even those who had only come for medicine in the first place, and sitting on the ground with the dentist kneeling beside them they experienced the new sensation dentists can afford. An interested group hung about the operating centre while the rest sat smoking (men and women both indulge in this luxury here) and showing each other the interior of their mouths in order to ascertain the advisability of an extraction.

Later, about twenty-five gathered around us and heard the story of the Great Physician, who alone could heal their bodies and make our medicine effectual and give a more lasting and real medicine to the soul.

Such scenes are not unfamiliar here. Please constantly remember our patients in your prayers. EVELYN C. BRAND.

An Evening in Egmore.

PASSING through the busy bazaar of Egmore, where many customers are making their purchases at the small shops which contain such a large variety of small wares, we turn into a side-street leading to the pariah or non-caste quarter, where the S.B.M. School is situated. One cannot fail to notice a blackboard on an easel, placed in a conspicuous position. On this board there is written a notice to the effect that this evening a meeting will be held in the Mission School at which a missionary and a preacher will speak on religious matters, and all interested are cordially invited to attend. During the day a similar notice written on a sheet of foolscap has been circulated amongst the householders. When this is shown to me in the evening I note that more than thirty of them have signed the notice to signify that they have read it.

The transition from daylight to darkness is swift and lamps are lighted in the schoolroom. The Headmaster possesses a gramophone, and the music emitted by this machine has the desired effect of intimating that the meeting is about to begin. The audience consists of about twenty young men. I notice that two of them show their modernity by wearing wristlet watches. I read to them the inspired account of Paul's speech to the idolaters at Athens and follow with an address, in which I endeavour to show that the living God is our Creator, Ruler, Father and Judge; that therefore no temple can contain Him, nor any idol represent Him; and that He is knowable because He has revealed Himself through Christ Jesus.

At the conclusion of my address I call upon Preacher Apollos to speak. Apollos has a chaste style of speech, and his Tamil sentences seem to form themselves into polished periods without any effort on his part. This adds to his attractiveness as a speaker. He is well versed in the Scriptures. The subject of his address this evening is the teaching of the Bible regarding the way to heaven; it is the utterance of a truly devout soul, earnestly desirous of the salvation of his hearers.

Thanking the audience for their attendance, and asking them to think about what they have heard, I remind them that, however we may differ in opinion, we all need the blessing of the living God, and I ask Preacher Dyriam to offer prayer, which brings our meeting to a close.

In this, as in most audiences, some pay close attention, whilst others appear to be indifferent. During the time the meeting has been in progress the noise from innumerable *Pongul* drums has been almost incessant. The important Hindu festival called Pongul is being noisily celebrated all round, and it is encouraging to reflect that we are able to gather such an audience in Egmore in the midst of the joyous *Pongul* festival. E. A. BOOTH.

"God Took Him."

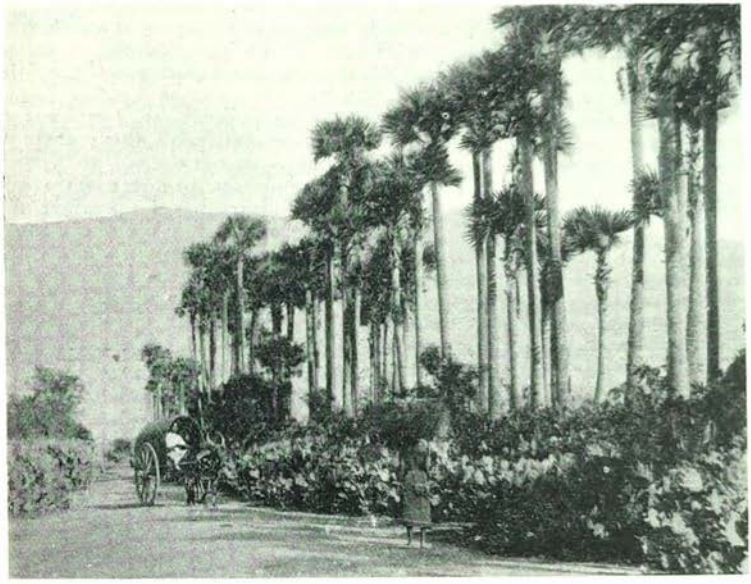
THERE was the hush of a prayer-meeting in our Vepery Chapel a few months ago, and dear old Vethamanicam, a tried and loved preacher-teacher, stood up to pray. The oil lamp hanging from the roof shone softly on the old bowed shoulders and white head, and the pleading voice of an aged man with a child-heart spoke to his Father.

"My Father, I am often hasty with the children in the school; please forgive me, and make me more gentle and patient. Dear Father, wilt Thou spare me just two years longer—only two years—to serve Thee more earnestly and to see some fruit to my labours."

The sweetness and pathos of the prayer lingers yet, although the old voice is silent, and the silver head is no longer bowed in Vepery Chapel God answered the prayer in His own wise way, and took His servant to another sphere to serve Him—not only for two years but for all eternity.

For eleven years Vethamanicam lovingly and faithfully taught in our Kilpauk school. Many children grew up and passed out of the school into the big heathen world during that time, and only on The Great Day shall be revealed the harvest of souls that was given to one old man in a little mission school.

Vethamanicam's work also consisted in preaching the Gospel in the



ROAD FROM SENDAMANGALAM TO FOOT OF KOLLI HILLS.
Photo by Mr. Morling.

streets each morning, and this work his soul delighted in. God gave him the joy of seeing one or two heathen forsaking idols and turning to Christ.

I personally witnessed one little incident which proved that preaching Christ was his chief aim. He had lent money to two men, believing their tales of hardships and promises of speedy repayment. A year and more had passed and no settlement of the debt was forthcoming, and much abuse was heaped upon him whenever he mentioned the matter. On that particular morning he patiently listened to the abuse and responded by saying, "Let us leave that matter and consider something more important," and standing under a tree he earnestly preached Christ while the heathen debtors listened entranced.

The home-going of this dear, aged worker was quite painless and very happy. For a month he seemed to gradually lose both physical and

mental power. He lay in a semi-conscious state, and did not speak, but sometimes smiled when he was spoken to. He seemed to always recognise Mr. Booth, and nodded assent when asked if he was happy. One day a fellow preacher stood by his bedside and said, "Brother Vethamanicam, do not fear; you are but going before, and we shall follow." The dim eyes brightened, and he managed to utter the only words he spoke during his illness, "I am not afraid."

On Christmas eve God called His child and he went. As gentle and trustful as his life had been, so was his death. Those who stood by and saw the sweet passing of that soul into the great beyond cried out, "Oh, death, where is thy sting?"

WINIFRED BOOTH.

The Ayanapuram Reform Association.

ONE of the signs of dissatisfaction with much that exists within Hinduism is the number of societies which are formed all over the country with the avowed object of bringing about a reform in regard to some feature of Hindu life, either religious, or social, or political. In some instances the object of the combination is to stem the progress of Christianity.

For some time one of these societies has existed at Ayanapuram amongst the non-caste people. The prime mover in the matter is Parthasarathy, who was one of the first pupils in our school at Ayanapuram. A few years ago he was an earnest enquirer and desired to join the Christian religion, but the persuasions of his relatives prevailed and prevented him from so doing. He has gathered a band of nearly thirty men into the above Association. Their object is partly religious and partly social. Their place of meeting is on the Temple land opposite our mission premises, where they have erected a thatched building. Without any question they could make our work in Ayanapuram very difficult indeed if they had a mind to oppose it. But a number of the members are old pupils of ours, and they are quite friendly towards us.

At the close of November they requested me to address their Association. I gladly consented. On arriving at the place of meeting, I found that a meal had been prepared for me in the form of tea and cakes and fruit. In vain did I endeavour to escape this part of the programme. Failing in this I asked that others should join me at the table, but this did not meet with their approval. Entering the building I manfully did my best with the ample provisions laid out before me. I sat there in solitary state whilst my hosts assembled in great numbers around the door, greatly interested in my every movement. At the conclusion I expressed my thanks to all who had so kindly entertained me.

By this time the company that had assembled was far too numerous to be accommodated within the building, and it was decided to hold the meeting in the open air Some lamps were brought to illuminate the proceedings. In addition to a large crowd of children who had been attracted by curiosity, there was an audience of nearly a hundred men. They sat on the ground in a semi-circle, and one could not wish for a more orderly and attentive audience. In speaking on TEMPTATION I had chosen a topic which is of live interest to seriously-minded young men all the world over.

As in closing I told them of the One who is able and willing to help us to overcome Temptation, the scene was one that appealed strongly to one's imagination. We were gathered on Temple land quite close to the grove of palms in the midst of which stands the village temple. Those listening to my voice, some with earnest, upturned faces, were worshippers of the goddess enshrined in the temple. Were they to follow the advice to which apparently they were listening intently, the heathen shrine

would be deserted by many of its worshippers, and the small Christian house of prayer would not be large enough to contain worshippers of the one true God. I wonder when such a time will come. We have been baffled so often in Ayanapuram that one is sometimes tempted to ask whether it will ever come. Not only does God's Word rebuke such unbelief, but the gathering which I have described is full of promise and is more or less the result of the seed sown in our school. I ask the prayers of our friends at home on behalf of these young men in Ayanapuram, who are reaching out after something higher and better than Hinduism affords.

ERNEST A. BOOTH.

Corruption and Oppression Under the British Flag.

IN spite of the efforts of all upright officials to suppress it, bribery still exists to an alarming extent in the lower grades of Government service in India. Corruption, oppression, and injustice follow bribery as surely as effect follows cause, with the result that a great deal of discontent exists among the poor classes. The British have created a judicial system in India which is the admiration of the world, but the learning of our judges, and the benefits arising from their just decisions, are obscured by the corruption of the Indian police.

In comparatively recent years, influenced partly, no doubt, by the advice of our own William Carey, the Government of India began to take care of the great forests of the land. The Forest Department was brought into being, and expert foresters set to work to conserve existing forests and to encourage tree cultivation all over India. No one is permitted to cut wood in these forests, and to cross the line that divides "Reserve Forest" from unreserved is to trespass. No cattle may be grazed there; no grass may be cut there. The people find these restrictions vexatious. They are enforced by means of a class of ill-paid, ignorant men called "watchers" and "guards," who use the authority of their office to extort bribes from the simple country folk.

The slopes of the Kolli Hills are covered with "Reserved Forests," and the hill people are loud in their complaints against the oppression of the "watchers" and "guards." These mean officials, they say, get more money in the shape of bribes than as salary.

One special form of injustice that has excited my indignation is known here as "*Amanji*," *i.e.*, the forcing of unoffending hill people to carry burdens for long distances without any pay. For some time the people had been complaining to me of the cruelty of the watchers and guards, who forced them with blows to the burdens, only releasing those who paid them money, until I decided to investigate the matter personally. The practice of the oppressors is to lie in wait at the foot of the hills near a small market, to which every week scores of hill-men bring their produce. Armed with big sticks they rush upon their victims, and compel each man to carry a load of building material to a forest bungalow some nine miles distant. Those who resist are met with blows, which are softened only for those who are able and willing to pay money.

Early in the dawn I set out for the six miles' walk, and soon fell in with a long train of folk going to the market. Four miles of our journey lay down a very steep and rocky path to the hill foot. Slowly and in single file, sometimes letting ourselves down by clinging to the giant creepers festooned across the way, we drew near the base of the hills. The path was so narrow as scarcely to admit of two people passing one another, when the man in front of me was stopped by an official-looking personage in white garments, who began in a bullying fashion to handle the man's *bomalimas* fruit, apparently picking out the best one. I immediately came up and demanded who he was and what he was about. The official-

looking person became very confused at the sight of a white man in such a place, and mumbling some excuse to me bade the hill-man take his fruit on. When we had passed this bully, my hill-man said, "Had you not been there he would have taken one of my fruits." The simple hill-folk fear to resist this kind of treatment, imagining that the man is a Government official.

Fifty yards further on we heard an outcry, and came upon a policeman helping himself to fruit from the baskets of those who were passing by. Both hands were full of oranges and bananas, and he was so intent upon his plundering that he did not observe our approach. This man did not even look ashamed when I asked his name and office, but said, "I am a police constable." I upbraided him with such conduct, and made him give back the fruits to the owners.

On arriving at the market we found that rain had been falling during the night, preventing the watchers and guards from bringing up their building material. Thus the journey did not succeed in its main object, but I was glad to have been able to stop the two pieces of roguery mentioned above.

The hill people were delighted to find that the new missionary had stood on their side against their oppressors, and several of them accompanied me the entire way home, carrying my satchel and waiting with me whenever I stopped to rest on the severe climb back. The journey home offered an admirable opportunity for preaching the Gospel. I talked with them of a stronger and more cruel oppressor whose slaves they were, and of Jesus Christ the Deliverer. They were most interested, and listened the more attentively, being convinced that the speaker was in reality their friend.

J. M. BRAND.

Dawning Light.

IT is cheering to find here and there amid the prevailing indifference and hostility one whose faith in Hinduism has been shaken, and who has taken definite steps to show it. In Ayanapuram there is a young woman of the toddy-drawers' caste in whom I believe a work of grace has been begun. She was formerly a strict Hindu, regular in her observance of the daily rites and annual festivals, but through the influence and teaching of our Bible-woman light has broken into her soul, and one by one these heathen observances have been dropped. Two years ago she gave up her usual annual pilgrimage to Periyapaliam; later the string of sacred leaves disappeared from her doorway; then we missed the mark from her forehead; and lately, although she cannot read, she has procured a book of Bible stories in Tamil, and asks her little boy, who is studying in our school, to read one every evening while she is preparing the evening meal.

Visiting her one day this week I found her stretched out on the floor enjoying a midday nap, but on being roused she rose and welcomed us kindly, quite willing to forego her sleep and listen to the story. A Telugu friend who was visiting her was also wakened, and as she was unacquainted with Tamil, her hostess translated each sentence as I proceeded with the narrative.

We told them about the dying thief on the cross, and the Tamil woman appeared to be much affected; tears gleamed in her eyes, and we felt that the message had gone home to her heart. Before we left she fetched her book and asked me to mark the narrative that her little son might read it that evening, explaining that she had a bad memory and wanted to keep that story in mind.

Women such as this need our special sympathy and prayers; it requires considerable courage to break away from the old customs and beliefs, and to live a life distinctly different from those around, especially

in an Indian village, where all one's affairs are public property, and the people are so conservative that one cannot make the slightest change without attracting notice and courting criticism. In this case, although the neighbours have given a little trouble, the husband has not yet made any objection to the changes his wife has made; he probably has not considered them seriously. The testing time will come if she is given the courage to confess Christ publicly. O. M. ELLIOTT.

"Where is the Sacrifice?"

WHEN returning from Ayanapuram Prayer Meeting one Thursday evening in October I saw a group consisting of two women, a man, and a child, at a corner where three ways meet. One of the women was boiling rice on a miniature fire, in a pot about the size of a cricket ball.

When I asked the reason, the woman explained that her child had a habit of falling down, and she believed he was possessed of an evil spirit. She had therefore come to offer a sacrifice so that the evil spirit might pass out of the child into the victim.

I asked, "Where is the sacrifice?"

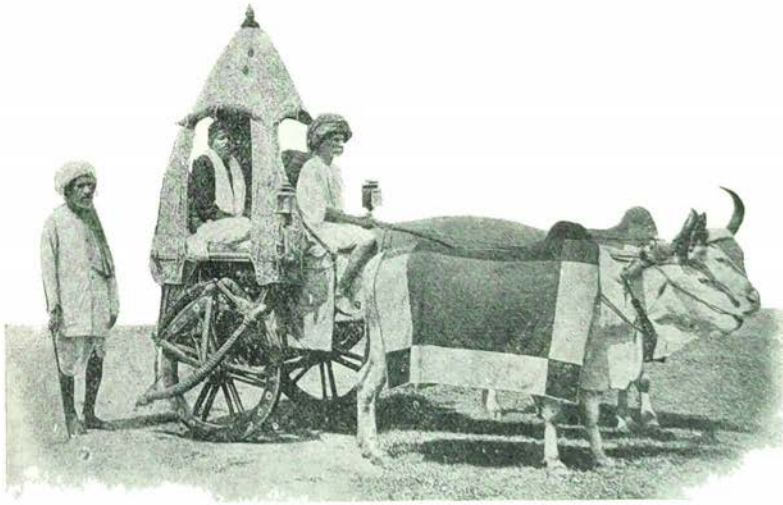
The woman's face clouded as she replied, "That is the trouble." Producing a metal tray from the adjacent hedge she showed me the gifts she had brought, consisting of various fruits and some camphor.

"See," she said, "I have brought all these, but what is the use since I cannot find a bloodsucker, although I have searched right through this hedge." The bloodsucker was to be offered as a sacrifice.

I said to the mother, "This has failed, and in any case it would have been useless; what are you now going to do?"

"I shall bring another offering on Sunday, and then offer the sacrifice," was her reply.

I asked her to bring the child to the Mission Dispensary, and she said that she would. But the child was not brought; the mother had greater faith in her sacrifice than in our medicine. E. A. BOOTH.



A BULLOCK CART USED FOR CEREMONIAL VISITS IN NORTH INDIA.

OUR HOME CHURCHES.

Prayer Subjects for March, 1914.

"With God all things are possible."

Week Beginning—

SUNDAY, 1st.—Prayer that the progress of Mohammedanism in Africa, India, and other lands may be checked and overcome by the power of the Holy Spirit.

SUNDAY, 8th.—For Parthasarathy and the young men of the Ayanapuram Reform Association, and for the young men of Egmore that they may be led to Christ by the Holy Spirit (see pp. 40 and 42).

SUNDAY, 15th.—For guidance and blessing in each part of the large Namakal field, and that many souls may be brought to Christ.

SUNDAY, 22nd.—For Preacher Daniel and Bible-woman Susannah in the village of Araikalpatti on the Kolli Mountains (see pp. 36 and 38).

SUNDAY, 29th.—For a woman in Ayanapuram who has dropped her Hindu observances that she may be given courage to confess Christ (see p. 44).

Our Churches: Brentford.

BY THE SECRETARY.

THE Old Baptist Chapel, North End, is the spiritual home of our Vice-President, Pastor R. Mutimer, who stepped into the breach in 1903, and has very ably supported our President through the past decade. Our Minute Secretary, Mr. A. Cradduck, is also a member here, and has done very useful service since his acceptance of the post in 1905. Mr. J. Fromow, one of the members of the Finance Committee, is a much respected deacon, and, with Mr. J. Secrett, one of the members of the Council. We are greatly indebted to this Church for such reliable and helpful workers. Some few years ago one of its young members, Mr. G. Fromow, volunteered for service on the foreign field, and but for the doctor's adverse report as to his health for the tropics, he would no doubt have been one of our missionaries.



PASTOR R. MUTIMER.

The Church itself, like our President's Church, Chadwell Street, is a warm supporter of the Mission, and the Secretary has always a very sympathetic congregation whenever he pleads the cause of the S.B.M. in chapel or school. Our earnest prayer is that there may be a long term of further service for all these brethren in their own Church work as well as for the Mission.

The Proposed Amalgamation of the Strict Baptist Mission and The South Indian Strict Baptist Missionary Society.

IT is probably known to many of our readers that The South Indian Strict Baptist Missionary Society has approached The Strict Baptist Mission with a view to the amalgamation of the two Societies.

After a brief correspondence, the Council of The Strict Baptist Mission agreed to receive a Deputation of The South Indian Strict Baptist Missionary Society, and appointed a Committee for that purpose. The meeting took place on January 16th, when the Deputation stated that it was the unanimous wish of their Society to amalgamate, and gave many items of information in response to the enquiries of our Committee. This information, together with the whole question, was subsequently very carefully considered both by the Committee and by the Council, before whom all the facts were placed. The result is that both the Committee and the Council of The Strict Baptist Mission have come to a unanimous conclusion which is embodied in the following Resolution:—

> "The Council of The Strict Baptist Mission having heard the detailed report of the friendly interview which their Finance Committee had with the Deputation from The South Indian Strict Baptist Missionary Society on Jan. 16th, last, after full consideration do not see their way to entertain the proposal for the fusion of the two Societies; but at the same time they wish to convey their warm Christian love to the Brethren whom the Deputation represented."

It should be added that the negotiations with The South Indian Strict Baptist Missionary Society have been of an entirely friendly and brotherly character, and that in both the Council and the Committee of The Strict Baptist Mission complete unanimity of opinion and feeling have prevailed without a single dissentient voice.

Meetings.

L.Z.A., Lillie Road, Fulham, S.W.—A Special Meeting was held at the residence of Mrs. S. H. Brown on Thursday, January 29th, 1914. Twenty-five ladies attended, including friends from Notting Hill and West Hill, Wandsworth. Mrs. Elnaugh gave an inspiring address based on Luke viii. 3, and we feel confident that as our sister visits such gatherings as these her knowledge of woman life in India will prove a means of arousing interest and practical sympathy in the work of the S.B.M. Collections, £1 5s. 6d.—E. R.

* * *

Book Received.—*Pennell of the Afghan Frontier.* By Alice M. Pennell, M.B., B.S., B.Sc. Seeley, Service & Co., Ltd. Review next month.

"I have met many converts who were first drawn to Christ by the truly Christian lives of Christian civilians and military men, aye, and of their wives too. One comes to my mind now, where a man told me that he was first attracted to Christ by the life of a lady, the wife of an English officer high up in the Indian army. There was the little baby of this lady's sweeper, the humblest of her servants: it was the one and only child of its parents and was seriously ill with pneumonia. The lady took it into her room and nursed it herself all through one critical night and continued her tender care till the child recovered. There you have the medical missionary in all truth."—*Dr. Pennell.*

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—Quite a little crowd of nephews and nieces are pressing into the Corner, but we can make room for them all; so I welcome Muriel Wakefield, of Chelmsford (Seniors), Robert Smith and Ernest Carter (Division II.), Cecil Carter, Leonard Reeder and George Tooke (Division III.). Will Robert Smith and Muriel send their addresses next month? Two or three of you have put yourselves in the wrong Divisions and answered the wrong questions; but I have given you marks in your proper Divisions.—Glad to have your letters, Enea and George.—The result of your missionary entertainment, Ruth, was exceedingly good, and I am very pleased to hear of it.—So glad you are better, and, still more so, that you are grateful, Colin. I like your story and hope to use it.—Have I made the questions harder? Are they *too* hard, considering the fact that you have three weeks in which to answer them? Let me know if you think so.—I am proud—if that is a right word to use—of my grown-up nephews and nieces who don't mind remaining in a *Children's* Corner.—I have received 1s. 4d., as indicated below.

MARKS FOR JANUARY.—*Seniors.*—Colin Church, *Hilda and *Dorothy Cuthbert, Elsie Horne, *Alma Waters, 10; **Emily Church, Hubert Grimes, Kathleen Throssell, *Ruth Waters, Muriel Wakefield, 9. *Division I.*—*Harold Carter, Cyril Kyte, Bertie Sheed, *Harold Vine, 6; Albert Chaplin, *Winnie Church, Elsie Ellison, *Theodora Haynes, *Enea Tooke, *Annie Waters, 5. *Division II.*—Ernest Carter, Robert Smith, 6; Robert Booth, Frank Chaplin, Muriel Haynes, ***Ivy Robbins, Cecil Elliott, 5; Fred. Haynes, 4; Lily Jackson, Rowland Peters, Doris Sheed, 3. *Division III.*—Rex Booth, Cecil Carter, *Florrie Church, Bernard Farrow, Leonard Reeder, George Tooke, 6.

QUESTIONS FOR MARCH (*To be answered from Acts ii.*)—*Seniors.*—1. What does "Pentecost" mean? 2. What verse in Ephesians v. does verse 13 remind you of? 3. What was the third hour of the day? 4. How do verses 25 and 31 prove that David was inspired in writing the Psalms? 5. What proof is given of the resurrection and ascension of Christ in verse 33? *Division I.*—1. In what three ways was the presence and power of the Holy Spirit manifested (verses 1-4)? 2. How many places did the multitude come from—give the names? 3. How did Peter disprove the charge of drunkenness (verses 15—18)? 4. From what Psalm did Peter quote verses 25—27? 5. Whom did David refer to when he said, "Thou wilt not leave *my* soul in hell"? *Division II.*—1. Why were the multitude "amazed"? 2. What is meant by "pricked in the heart"; give an example from the New Testament? 3. In what ways did those who were baptized show that they were real Christians (verses 42—47)? *Division III.*—1. When the Holy Spirit came down on the day of Pentecost what did the disciples hear and see? 2. Whom did Peter permit to be baptized (compare verses 38 and 41)? 3. How many were baptized?

Colin sends me a story which I think you will like:—A little girl showed a gentleman her birthday Text-book. He turned over the leaves from January 1st and read the names of many of her friends. When he came to December 25th he found one line very carefully written—"*Dear Jesus Christ.*" "But Mary," he said to her, "this book is only for the names of your friends." Looking up into his face, she quietly replied—"Why, Jesus is my very best and dearest Friend, and that is the nicest birthday of all the year." Some of you could say that; can you all?

Dr. Pennell, missionary to the Pathans on the Afghan frontier, when a boy somehow got the idea that starvation was part of the usual experience of a missionary. With the intention, I suppose, of preparing himself for a missionary's life he used to collect crusts till they were quite dry and then take them out, missing his meals at home, and indulge in what he called his "missionary breakfasts"! "The child was father to the man;" and when he *did* become a missionary the same spirit was manifest in the cheerful endurance of discomfort and hardship for Christ's sake. Your affectionate UNCLE JOHN.

The Strict Baptist Mission HERALD.

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

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CURRENT NOTES.

Our Missionaries' Valid Claim.

The needs, opportunities, methods and incidents in the various parts of our mission field described month by month, and not least this month, reveal to every careful and sympathetic reader the necessity and privilege of co-operating with our missionaries in the most effectual of all ways. There is something to interest our minds, much to sadden our hearts, but more to encourage our faith and stimulate our prayers. In it all our *spiritual* help is tacitly claimed. "Ye also helping together by prayer for us."

The Activity of the Enemy.

We can hardly fail to be conscious of life and movement as we read the records from our foreign field, and, with but little imagination, can almost see our missionaries moving about in their various fields of labour, busy in their Master's service. We cannot fail also to perceive, occasionally at least, that the enemy of souls is no less active. And therein lies both warning and encouragement for us at home who "hold the ropes." We must be active too, relying wholly on our Master's power.

Spiritual Unity and Power.

And if these pages have their proper effect upon us under the gracious influence of the Holy Spirit, we shall be brought into sympathetic touch with our missionaries, into believing touch with our Lord, "to whom all power is given," and into spiritually energetic touch with our brethren at home. "Our weakness waiting upon God" will then be more than a match for the powers of darkness. And with what results!

THE POWER OF THE GOSPEL.



OES the Gospel ever fail? It seems to be a denial of faith and an irreverence even to ask such a question as this; but after all it is well to drag into the light of day a doubt which secretly haunts and hampers many an earnest but disappointed Christian worker at home and abroad. He believes the Gospel to be the Revelation of Divine Love, the Design of Infinite Wisdom and the Instrument of Gracious Power, and yet—.

Yes, the question will come in spite of his ardent desire to be true to be his Lord in every thought. When there is no visible evidence of God's working; when results are few and disappointments many; when our work for God is particularly difficult and our preaching or teaching seems to have no better effect than to reveal indifference or to arouse contempt and hostility, we are tempted to forget the exalted character of the Message we bear and the explicit promises of the Master concerning it.

And we may well believe that the temptation is even greater in heathen lands than in our own. There the forces of evil are more defiantly and confidently arrayed against the herald of the Cross, and the very atmosphere seems sometimes to be charged with Satanic malice, to say nothing of the initial difficulty of conveying spiritual ideas to heathen minds unfamiliar with the most elementary terms of Christian belief.

Instead of trying to ignore the disturbing and God-dishonouring question, it is better to look it full in the face in the light of the Word itself. That there is often what *seems* to be failure on the part of the Gospel cannot be denied, for not a few devoted missionaries have had to wait for years for the first visible sign of success. But when we look at the declarations of the Word we are reassured. "It is the power of God unto salvation"; "it accomplishes that which He pleases"; and our ascended Lord works with its messengers and "confirms the Word with signs following." So that, besides being a Message to be borne by the servant, it is God's Promise to the Message-bearers of Divine Success. Our plans and expectations may and do fail, and we are disappointed; but since *His* purposes in the Gospel are always fulfilled—sometimes to the astonishment of our faith, or rather, our unbelief—we may rely upon it that our ministry, if exercised where, when and how He appoints, is Divinely successful, whatever appearances there may be to the contrary. Our wishes can never equal in beneficence and grandeur His gracious purposes; and His working is greater than the results we see.

How much this means! The Gospel is meeting the peculiar conditions of every class of sinners, in every degree of sin, in every part of the world. It is melting and cleansing the hardest and foulest hearts, even when barricaded by ignorance and superstition. It is "accomplishing that which He pleases."

Our Foreign Field.

The News of the Month.

THE MADRAS FIELD.—"Who was 'that Prophet'?"—When preaching in Jaganathapuram the other morning, we had in our audience an intelligent-looking Mohammedan who, at the close of the address, asked if he might put some questions. He then read an extract from a book printed in Hindustani, which contained an attack on Christianity. Here is one of his questions:—"Who was 'that Prophet' mentioned by the Jews to John the Baptist?" (John i. 21). The contention of the questioner was that the prophet there referred to was Mohammed. When replying to him I endeavoured to induce him to bear testimony to the heathen around that there is but one God, and that idol-worship is wrong.

Halting Between Two Opinions.—Our Sunday evening service at Peruvallur is being steadily maintained, and a number of heathen young men attend regularly. They are more or less on the border-line, halting between two opinions, and find it hard to break from old associations. Let us pray that they may be constrained to come by the power of the Holy Spirit.

Superstition Prevents a Lantern Lecture.—We arranged to have a Lantern Lecture in a wayside village. The people in one house were quite friendly, and gladly offered the use of their wall on which the sheet could be fixed. Shortly after we arrived, their youngest child was seized with convulsions, and fully engaged the attention not only of the family but of the neighbours. The folk believed the child was possessed of an evil spirit, and messages were sent to a man versed in that art to come and drive out the demon. Others were sent to the nearest margosa tree for a leafy twig which is supposed to possess potent charm in this operation. We had to leave the place and hold our meeting elsewhere, and were apprehensive that if the child died, its death would be put down to the fact that the people of the house were helping the Christians. Happily the child recovered.

Ayanapuram Reform Association.—A meeting in connection with the above was held in our Schoolroom. This is the first time they have used our premises for this purpose, and the act is not without significance. Hitherto they have held their meetings in a shed on temple land. There were between fifty and sixty men present, all of them heathen. Nearly all of them are engaged in the Railway Workshops or the Cotton Mills. The opportunity was an exceptional one. I talked to them about Idolatry, basing my address on Paul's speech to the Athenian idolaters on the Nature and Character of God. ERNEST A. BOOTH.

MADRAS ZENANA WORK.—The Work of the Bible-women.—Our Zenana helpers began the work of the New Year on January 5th, and their reports for the month are as follows:—Visits, 1,711; adult audience, 5,326; Gospel Portions sold, 24; Tracts distributed, about 1,800. 519 houses are now on our Zenana list, and 106 young women are under instruction.

A Caste Convert.—Kunnammal, a caste pupil in Pursawalkam, told us last week that the Bible-woman's teaching has been made a blessing to

her. She gave up heathen worship several months ago, and has been seeking for forgiveness through Jesus Christ. She has found pardon and peace, and longs to tell her husband about it, but has not yet had the courage. She seems very anxious to be able to read the Bible for herself, and spends every minute she can in study. May she be granted grace and strength to face bravely the trials and difficulties that are sure to come to her in the near future.

Providence and Grace Interworking.—Annammal, the young girl at Ayanapuram who was converted at our school, was to have been married to a heathen man in January but the arrangements fell through. She is a pleasant, attractive-looking girl, and her father is in fairly good circumstances; yet this is the third or fourth time that marriage negotiations for her have proved unsuccessful. Surely God's hand is in this.

Opposition Overruled.—In connection with a special effort to evangelize the non caste quarter of Periamet, three of our Zenana workers went with me early one afternoon to speak to the women. We were sitting on the low verandah of a Mohammedan house and Elizabeth was speaking to an attentive audience of women and a few Mohammedan men, when a Tamil woman of the cooly type pushed her way to the front and, after listening for a minute or two, began to abuse us and our teaching roundly. She was evidently taking someone his dinner, as a covered basin was poised on her head, but in her excitement she forgot about this, and, pouring forth a torrent of abuse, shook her fists at us so violently that a stream of gravy from the basin began trickling down her head and back. This brought her to her senses a little and provoked a general shout of amusement from the crowd that had gathered to see what the disturbance was. She put her hand to the basin, and went off, saying vehemently, "I am a Roman Catholic, and will never join your religion." But we were left with the crowd she had attracted, and had a good hearing till the end.

O. M. ELLIOTT.

THE NAMAKAL FIELD.—The Double Use of Grimke's Cards.—Let me thank our kind friends at Chadwell Street for sending Grimké's Text Cards. We are using them now in camp to excellent advantage by giving one with every book we sell as a bookmarker. This has increased the sale of our Bible Portions, for many have bought a book for the sake of the bookmarker!

Evangelistic Joy, Domestic Difficulties and Brahmin Pity.—Again we are having the joy of camp life. Setting out in the middle of January with the family we made Valayapatti our first stopping place, a new station on the south-west. Under these circumstances providing for four young hopefuls makes a daily problem taxing the utmost resources of the good wife, but the Lord has been faithful. Two years ago in our Turaiyur camp, when we were just shifting our furniture into the tent, an irate Brahmin, glancing at our three boys, caustically remarked: "I am very sorry for you suffering thus with your children in camp." Perhaps he would be yet more grieved now to see us all sweltering in a small mud and thatch native house.

Encouragement.—The Lord has lately given us encouragement by reminding us of His Word that though we go our way weeping, bearing forth the precious seed, we shall come again with joy, bringing our sheaves with us. While at our first camp I discovered two enquirers of whom I had known nothing whatever. One morning we entered a small village and found there a man of the *chukli* class, the lowest of the non-castes, who told us that two years ago two Preachers went to his village and told them about Christ, and that ever since that day he had entirely left toddy-drinking, and had endeavoured to refrain from all lying. (This was durin

our preaching tour in December, 1911.) As the *chuklis* of that part are exceedingly debased, and terribly addicted to drunkenness, this testimony is of no small value. We were glad to give him more light concerning the Way of Salvation, and to see him evincing such interest in his newly-found knowledge.

The Debasement of Hindu Womanhood.—What mean, debasing things Hindu women are taught in connection with their religious life! We had an instance of it at the Tai Pusam festival, which was observed with great parade yesterday here in Erumaipatti. As a noisy procession approached the place where I was standing, six beautiful high caste women, each with a large brass pot of water on her hip, stepped forward, approached the head priest, poured the water over his feet and washed them, threw down their vessels, and then kneeling down drank from the ground the very water that had washed the priest's feet. On their rising again, each received of this august person a small pinch of sacred ashes, that of cow dung, which they daubed on their foreheads and dispensed to a ring of clamorous children. The same thing was repeated a few yards further on, and so on right throughout the whole route of the procession. In some instances this was done to secure children; in others to get prosperity in the home.



AN OLD PARIAH WOMAN WHO HAS OCCUPIED THE POSITION OF "SWEEPER" AT SENDAMANGALAM FOR ABOUT FIVE YEARS.

Photo by Mr. Morling.

Highway Robbery.—Last Sunday evening I returned from Sendamangalam to our camp, arriving in Erumaipatti a little after sunset. The next morning one of our Preachers, who had made the same journey that evening, told me that a few minutes after I passed a certain point on the road a train of bullock bundies was held up by robbers, and each driver was dragged from his cart into an adjacent field, where, for the sake of his earrings, both his ears were cut off. At the same place, a few nights ago, a crowd of men entered some fields, cut off all the rice by the light of their torches, and carried away the spoil, while the owners of the corn stood at a distance impotent, biting their nails. The most dastardly murders and dacoities are perpetrated on this road, and the only consolation we derive from the Police is the kind assurance that "if you show us the offenders we shall be glad to arrest them."

D. MORLING.

Topsy-Turvydom.

PAUL was accused, and not without good reason, of turning the world upside down; the European, as soon as he arrives in India, finds that country topsy-turvy already. During his first year or more in his adopted land the young missionary to the East sadly mourns his dumbness, and chafes at his inability to plunge

immediately into the grand work of evangelism. But is not his helplessness a blessing in disguise? I do not believe that

"Ne'er the twain shall meet";

but really, the East is still so far, far from the West that the novice is well advised to open his eyes and learn something of the inverted order about him before he commits himself to speech.

To begin with, if the herald of the cross would make himself and his message acceptable to the people he should know something of their etiquette. Yet this is just where the topsy-turvydom first reveals itself. We, in entering the house of a friend, look well to our boots and take off the hat; while my Indian guest slips off his sandals and re-arranges his turban. Nay, have we not many a time seen a poor man in the distance removing his slippers and actually untying his loin-cloth to cover his head that he might the more respectfully salute us? But what I find difficult in etiquette, even after several years of experience, is bringing myself to request my guest to depart when I believe he has had enough of my company, or as soon as it is time to attend to other business. On my asking a man, who for several days had been staying with Teacher Moses, when he thought of returning to his village he at once replied, very mournfully, "I don't know when he will send me."

But what shall we say of manners where chivalry is unknown, and where "Gallantry shows bad taste" has ever been received as an axiom? Do even the most polite and experienced of Indian waiters ever feel comfortable in serving ladies first? Does it not stand to reason that the women should first wait upon all the male members of the household, and afterwards take what remains after their lords have retired to another apartment? Again, if the wife must of necessity take a journey with her husband then let her keep the orthodox distance of fifteen yards behind. But this servitude of woman becomes hateful when we see girls of ten years and upwards carrying bricks and mortar up the ladders of new buildings, tearing up roads with heavy pickaxes, or sitting in the broiling sun while they break granite for road metal. We hear little in these parts of any feminist movement, though I understand that our neighbours of the fair sex in China are beginning to show signs of revolt.

I referred to eating. Here again the rule is *vice versa* to all that which in the West shows good breeding. Not even our Christians would be so barbarous as to use knife, fork, or spoon. You *must* use your fingers. How many young missionaries, I wonder, learn to invert another good old rule in throwing the head well back and drinking tea with the vessel four inches above the mouth?

Perhaps we expect contrariety to be the rule in manners, but just look at the methods of those farmers. Most of these men instead of keeping meadows and fields to fatten their sheep and oxen, keep their sheep and oxen to fatten the fields! This is the case even in those parts where there are neither roads nor carts whereby bullocks could be used. The owner would rather die than kill one of his oxen; and it would mean in many instances immediate dismissal from caste, with disgrace and poverty for life, to eat the flesh of a sheep. Now watch this same man's labourer cultivating his master's field. Gripping his spade, which has a blade even longer than the handle, he digs in the opposite way to ours; that is, he digs towards and not away from himself. Sometimes, when he is at contract work, he becomes so energetic that he smothers himself from head to heel, until he is scarcely recognisable. Then again he goes in the face of all (what *we* would call) common-sense in first ploughing, then sowing, and *lastly* manuring his field. More than that, he reverses even the seasons of the year in putting in the precious seed in autumn and reaping in the early spring.

It is the same with our mechanics. Tell the carpenter to loosen an English screw and he will at once tighten it, for every Indian artisan screws from right to left. Give him orders to erect a house and he may very possibly put on the roof first, and afterwards raise the walls until they meet it. But he is really ingenious in many things, for instead of keeping his edged tools away from all grit he sharpens them on powdered stone. He has also the advantage of us in not wearing boots, for rather than hold his timber with the one hand he grips it with both feet, leaving the hands quite free for work. D. MORLING.

(To be continued.)

Madras Dispensary Incidents.

ONE of the difficulties we have to contend with in our dispensary work is that of ascertaining the proper age and true particulars of the case to be treated. Experience is teaching us to take nothing for granted; but even when following that rule we go astray perhaps more often than we are aware.

Some time ago a woman huddled in a coarse blanket planted herself before my table and said abruptly, "Fever." Seeing her so well wrapped up, I concluded the medicine was for herself, asked a few questions about the character of the fever, and proceeded to wrap up some five-grain doses of quinine. Then, by way of making a little conversation, I asked, "What food are you taking?"

She looked puzzled; and then, producing a tiny baby three months' old from under the blanket replied, "The medicine is not for me, but for this."

"Why did you not tell me that at first?" I asked, in alarm.

"I don't know; I did not think of it," she replied, carelessly.

One morning this week a woman brought a dispensary card on which three visits had already been entered and said, "The dysentery is no better; please give a good medicine." Not recognising the woman, I asked if the medicine was wanted for herself.

"No, for my master" (husband), she answered.

On looking up the case I found it entered as that of a young girl of 16 years. "How is this?" I asked. "You have brought the wrong card; this belongs to a young girl."

"Oh, is that so?" she replied, without the least surprise or shame. "I sent my little sister on previous occasions, and I suppose she thought you would not give medicine for a man, so said it was for herself."

Of course she had a little homily on the sin of falsehood and the impossibility of effective treatment under such conditions.

Some have not the faintest idea of their age. I remember an old lady who must have been a great age, and who came one morning complaining of some internal trouble. Amongst other questions I asked, "About how old would you be, grandmother?"

"I am just twenty-five," she announced proudly, without the least hesitation.

"Don't you think you are a little older than that?" I urged.

"No, no. Well, you may put down thirty, if you like, but no more."

In this case it was easy to judge, as she was before my eyes, but some cases are more difficult. For instance, a woman came this morning asking for fever medicine for her sister.

"Why have you not brought her with you?" I asked.

"She is too ill and has not the strength to walk."

"How old is she? Is she a married woman?"

"No, not married yet."

"How many years is it since she was born?"

"How should I know? I haven't any learning."

"How big is she? Is she a grown-up woman?"

"She is as tall as that, or that, or that," indicating measurements varying from about two to six feet from the ground.

"Well, is she old enough to walk and talk?"

"Oh, yes, she can talk."

"Have her first teeth fallen out yet?"

"No, not yet."

"Would she be about six years old?"

"I cannot say; you know best."

"Well, I will give you medicine for a child six years old, and next time do not fail to bring your sister with you, as I cannot give medicine unless I know the correct age."

This is not a singular case. Often a dozen questions or more are necessary before we can elicit one small fact, and when twenty or thirty women are outside clamouring for attention it requires no small amount of the grace of patience to preserve an unruffled temper and to enquire thoroughly and find out all the particulars of the case.

O. M. ELLIOTT.

[The value of Miss Elliott's dispensary work may be gathered from the following extract from her official letter of February last to the L.Z.A. Committee:—

"The dispensary work still continues to be appreciated, about 730 patients having been in attendance this month. I have often been surprised at the long distances some will walk to visit our small establishment when other well-equipped hospitals with qualified doctors are much nearer at hand. Last week one poor woman trudged three miles with her sick mother on her back to get a bottle of cough mixture. Another poor soul walked from a village about six miles out and fainted from fatigue just before reaching the dispensary. One day this month I was called out to visit a case where a woman had been run over. She was very much bruised and wounded, but happily no bones were broken, and she is now doing well. The dispensary work is gradually becoming quite a large item in the day's duties."

It would not be difficult, we imagine, for any of us to supply a reason for the appreciation shown by the poor Hindu women mentioned above which so surprises Miss Elliott. Kindness and sympathy are potent all the world over.—ED.]

A Concentrated Effort.

A BAND of Christian Preachers assembles where the main road running through a village is crossed by a smaller road. The main road at this point is so very wide that one loses sight of the fact that it is a road. Only a track in the middle has been made up for traffic, the wide stretches on either side being loose sand. The centre track is so broken and full of pits that cycling along it in the dark is quite a feat. As I stand at the cross road, may I tell you of some of the things I see in the constantly changing scene? Down from among the shady cocoanut grove in the distance there come a number of well-laden pack bullocks accompanied by their hawker owners, who have been trading in a great variety of commodities. Now there follows a string of springless carts loaded with bricks, each drawn by a pair of slow-moving bulls. A small voice at my side calls out, "Duck, duck!" and looking in the direction indicated I see a flock of ducks waddling down the road *en route* for Madras market. The evening is fast closing in, and I wonder where the ducks will spend the night, in view of the fact that there are plenty of jackals in this neighbourhood. That problem is solved when I

notice that one of the men in charge carries four huge baskets into which the ducks will be stowed at night. Under the shade of a tree a woman sits behind a basket of broiled peas, which she retails to folk on their homeward way. Another has a small quantity of potatoes, brinjals and plantains spread out on a piece of sacking. Just behind us there is a bazaar from the verandah of which is suspended a Post Office letter box, which is probably cleared twice a week, or less.

At this corner, with folk continually passing to and fro, we Christian preachers sing a lyric and presently a number of people gather around us. One after the other we tell the story of redeeming love, the addresses being interspersed with the singing of Gospel lyrics. Each preacher has his own style, and doubtless some of the illustrations would sound quaint to Westerners, but they are suited to the audience, which appreciates the vivid eastern colouring. The messages can be summed up in the one message of John—"Behold the Lamb of God which taketh away the sin of the world." The audience frequently changes. A group of men on their way to a distant village will stop and listen for a short time and then pass on. Some of the folk, especially many of the children, stay right through from the beginning to the end. As the preaching proceeds, one increasingly realises the difficulty of getting the hearers to see things from the Christian point of view. With fresh force one recognises the impossibility of changing the current of their lives by any human power or persuasion, and one's heart goes out in prayer to God that He will in His wondrous way use the message that is being spoken and make it the means of bringing some of the hearers to Himself. At the close of the preaching, Gospel portions are offered for sale and Tamil handbills are freely distributed. The evening shadows are closing around us as we pass on to another village, talking of various matters connected with our work. Presently there comes running up behind us a lad full of breathless excitement, asking for a book. Since we left the preaching place he has been home, begged the required amount, which equals one-third of a farthing, and now finds his effort repaid in the possession of a Gospel book with pictures in it.

When the next village on the road is reached we are welcomed by some children who attend one of our Schools. They are delighted when they are presently asked to sing one of the hymns taught them in School. A number of villagers come out of their huts, and there in the gloaming we tell out the Gospel of the grace of God. When giving the closing address I cannot see the faces of my hearers, but can distinguish their shadowy forms. Recently there was a lad in this village, a former pupil, who for some time showed an interest in the Gospel, and we had hopes of his conversion, but he has gone back to a state of indifference and added another to our long list of disappointed hopes.

In the above lines I have endeavoured to sketch the work of one evening in the midst of a series of special Evangelistic meetings. For some weeks we have been holding these meetings nightly in town and village. For this purpose we have utilised all our available preaching force and concentrated our efforts on specially selected centres. Day after day we have gone forth as a united band. Sometimes the scene has been a pariah quarter in town, with its fetid gutters and indescribable squalor. At other times it has been in the heart of the city, with its constant stream of traffic of every possible description short of aeroplanes, with a policeman getting nervous lest our crowd should occupy more space in the road than he approved. At another time the place is a quiet village, where the folk sit unconcernedly right across the lane, where no traffic disturbs, and where no police interfere. Before separating for the night, we just gather in a circle and ask God for a definite blessing on the messages which have been spoken in His name.

ERNEST A. BOOTH.



Photo by] MR. AND MRS. BRAND'S HOUSE ON THE KOLLI MOUNTAINS. *[Mr. Brand.*

The Poochari Decides to Serve God and the Devil.

WE are on tour, preaching the Gospel to the villagers in the wild and lovely Northern Kollis. Our intention was to camp out for ten days, but this is already our fifteenth day, and even now the most populous parts of these northern mountains lie still ahead untouched. We have never before been in this part of our Kolli Hill district, and we discover that the people living here are different in some ways from those around our Sekkarai home. Their buildings are more roomy and comfortable than our own, and the people themselves seem to be a grade higher. Their attitude to our Message and to ourselves is, on the whole, a friendly one.

A week ago we visited Sellari for the first time. Sellari is a hamlet of a dozen or more houses. The inhabitants listened to the Gospel with wonderful attention, to all appearances convicted in their hearts of the truth concerning Jesus. While preaching to them I felt impressed with the belief that these listeners were being pricked in their consciences, and that a work of God was going on among them. We felt impelled to leave other villages and go to Sellari a second and a third time, and each time the people listened with a deep interest to the Word of Life. They said they could not give up their devil-worship and turn to the Christian way unless someone should teach them more about it. I considered that such an appeal would justify me in leaving behind a teacher in the village, but decided to visit the place once more before taking such a step.

Accordingly, we set out early this morning with high hope. On our arriving at the village, very few people were visible, so I sat down and read a few verses aloud from the 3rd of John until the usual crowd should gather. Presently one of our two Indian helpers came up, saying that the men were in a different part of the village. As we approached, the

sight that met our eyes was as follows: Seven men were seated around a carpet spread on the ground. On the edge of the carpet sat the Poochari, the deep, dark eyes of the man proclaiming him Priest of the Demon-Temple, familiar with evil spirits, the oracle of the powers of darkness. In his hand were a small piece of bamboo tube and about sixteen beans, small and dry. He sat there to answer the questions of the seven men who were facing him; yet, in answering, he professed that the utterances were not his own, but those of the unseen power.

We had stumbled upon a session of the devil. The first question put to the Poochari was from the chief man of the village, the most promising of all our hearers, and it was, *Should they give up their devil-worship and turn to the Christian way?* The Poochari poured the beans into the shining tube and then shed them out on the carpet. Muttering some mantrams, he arranged six beans in three pairs and quickly put all in the tube again. He then looked upwards and called loudly on God, addressing Him once or twice as "Jesus." Dropping his eyes to the carpet again, he turned the tube mouth downwards, whereupon a few beans rolled out. Three successive knocks on the carpet brought down three pairs of beans in the order in which he had previously arranged them with his fingers. This trick of jugglery elicited a murmur of praise from the audience and prepared them for the oracular pronouncement which followed, to the effect that *the people might admit Jesus Christ as a god and worship Him so long as they did not neglect the worship of the demons.*

The entire proceeding was such a strange mixture of superstition and jugglery, and the oracle spoke in such dark, enigmatic language, that we scarcely realised the import of the words before the chief man of the village was inviting us excitedly to come away to his house and discuss the decision. We followed him and sat down to talk.

For a long time we laboured to show him how impossible it was to serve two masters. But this man, who had been formerly our most interested listener, was now changed into a character wholly beyond the reach of argument or appeal. I read to him the last verse of the 3rd of John and pointed out the danger of his position. He only replied that he should abide by the Poochari's decision, and that if he could not be a Christian and a demon-worshipper at the same time, then he would rather go to perdition than give up the demons. Finding that he met all farther words of ours with abuse and reviling, we sorrowfully left the village.

Such incidents as the one related above have a disheartening effect for a time upon the workers concerned. It has the semblance, though not the reality, of defeat. We returned to the little grain-huts where we are staying, and together read the 72nd Psalm, the grand Gospel prophecies of which had a more heartening and thrilling effect when read in Tamil to our little company of four than ever I have experienced in crowded missionary meetings at home.

J. M. BRAND.

"Our Father, we long for the glorious day
When all shall adore Thee, and all shall obey.
Oh hasten Thy kingdom, oh show forth Thy might,
And wave o'er the nations Thy sceptre of right.
O make up Thy jewels, the crown of Thy love,
And reign in our hearts as Thou reignest above,
For Thine is the Power!"

—*Frances Ridley Havergal.*

In Camp on the Kollis.

AT last the rainy season gave place to bright and more settled weather, and a visit to the distant, blue Northern Kollis seemed possible. How often have our eyes wandered away to that cloud-capped, hilly horizon, where we knew the name of Jesus had never been preached! So, when all was arranged, and the setting out morning really dawned, our longings seemed near to be realised indeed.

Before it was even quite daylight the compound was a scene of busy activity, coolies laughing, joking and wrangling over their variously shaped packages, while we inside were making final arrangements for leaving our little wooden house. Then for a few moments we gathered to commend ourselves and our planned expedition to our Lord, who alone could make it successful. Marching orders being given, our band of coolies started in front, the preachers and ourselves bringing up the rear, a long single file. So we tramped on, for in most places the path is very narrow, often steep and rocky, so that the burden-bearers find their loads at times difficult to manage.

. . . . . .

Three times we have travelled thus, for this is our third camp, and at each stage of the journey we find numerous villages besides those we are obliged to pass by *en route* where Christ's name has never been heard The work seems solemn and overpowering—to be brought thus constantly face to face with hundreds who are wholly ignorant of all Gospel truth, and who do not easily grasp even the simplest statements about sin, judgment and salvation. Such an experience keeps us low at the cross-foot, while we raise the ceaseless heart-cry—Who is sufficient for these things?

Should time permit, a few notes on camp life, as it has struck a beginner, will be given later.

EVELYN C. BRAND.



OUR HOME CHURCHES.

Prayer Subjects for April, 1914.

"In Him shall the Gentiles trust."

Week Beginning—

SUNDAY, 5th.—Prayer for the young men of Peruvallur (see page 51).

SUNDAY, 12th.—For Miss Elliott's dispensary work.

SUNDAY, 19th.—For Annammal and Kunnammal (see pages 51 and 52).

SUNDAY, 26th.—For much blessing on the Gospel camping tours in the Namakal Field and on the Kolli Mountains (see pages 52 and 60).

A Missionary Talk with our Young People.

I WAS very much interested to see in the Baptist Missionary Society's *Herald* for March an article which was published some years ago by the Bishop of Lahore, now Metropolitan of India, on **Immersion.** About twenty native converts were to be "baptized" and he decided, after consultation with his colleagues, that the adults should be immersed, and the following reasons which he gives of course appeal to us strongly as primitive Baptists.

"Briefly, I may say (1) that the Bishop had always felt strongly, and expressed himself strongly to me, on the propriety of reviving the old use of immersion in the Indian Church; (2) that on general principles of reversion in all things possible to primitive usage, I myself, together with other members of our staff, felt much drawn in this direction; and (3) that the existence of a strong Baptist Mission in Delhi supplied a definite local reason for an incentive to the change, for while our 'unhappy divisions' do indeed in many respects necessarily separate us from them, yet it is certainly not our wish to accentuate such differences, or maintain needless ones, especially when, as in the present case, we believe their usage to be the more primitive and suitable of the two." AMICUS.

L.Z.A. Meetings.

Walton-on-the-Naze.—"A drawing-room meeting was held by invitation of Mrs. Howe, on Tuesday, March 3rd, about forty people being present. An exceedingly interesting address was given by Mrs. Elnaugh, who is home from Southern India. The collection on behalf of the Strict Baptist Mission amounted to 18s. 5d.—A. E. B."—*The Walton News.*

Laxfield. — A most encouraging meeting was held on Saturday, March 7th, at the chapel. In spite of its being a busy day, about sixty-five ladies were present to welcome Mrs. Elnaugh, who gave us a vivid description of woman-life in India. God grant our sister may experience much joy in this grand work of keeping the mission spirit alive in our Churches. The collection taken at the close of the service amounted to £1 3s. 8½d.

On Sunday at noon Mrs. Elnaugh spoke to a crowded school on "The Many Voices of India." Who can tell but what one of the voices, "Go ye," may not be already sounding in the ears of some of the scholars, and that the seed sown may bear fruit after many days. F. C. S.

Review.

Pennell of the Afghan Frontier. By Alice M. Pennell, M.B., B.S. (Lond.), B.Sc. Seeley, Service & Co., Limited. 10s. 6d. net.

THE biography of a great and devoted medical missionary who takes high rank among those who have spent themselves for Christ's sake among the heathen. So many qualities of a high order appear to be equally conspicuous that one hardly knows which to admire most. Courage, simplicity, tact, energy, unselfishness, and lovableness, all distinguished Dr. Pennell, and were pressed into the service of the Gospel. And all were needed in the exceedingly difficult and dangerous field in which he was stationed on the borders of Afghanistan. Living as near to the level of the people in regard to food and dress as he could, he endeared himself by his unfailing and judicious kindness and patience to the hearts of the fierce Pathan tribes. Without disparagement to the general narrative, it may be said that his experiences during his *sadhu* journey from Bannu to Allahabad and thence to Bannu *via* Bombay and Karachi, made in native dress and "without purse or scrip," form the most interesting part of the book. His aim was "to get to know the people of India and to understand their aims and religious life." "A secondary purpose served by travelling in Indian clothes and with an Indian companion was that it enabled me to test the various views held on these points by missionaries." Of his courage one or two illustrations only can be given. "When he heard that a certain Mullah had preached of his murder as a sure road to Paradise for the Ghazi who accomplished it, he forthwith set out unarmed and unescorted to visit the house of his adversary." On another occasion he was operating on a young Pathan lad. "The elder brother could not for some time be brought to consent to this procedure. At last he was persuaded, but he insisted on standing by his little brother, and reiterated at intervals, 'If he dies I'll take your life for his. If he dies, I'll take your life'; and he meant it, too. Those who stood by saw with wonder how unaffected Dr. Pennell was by this blustering person. He was quite unmoved by his threats, and with unruffled calm completed the operation." The book is full of interesting and adventurous narrative in which the character of the north-west tribes, so different to the types of Southern India, clearly appears. It is, moreover, a vivid illustration of the value of medical missions—"the picture language of the Church militant," as Dr. Pennell himself called it. He was called home in 1912, after twenty years' service in India, sixteen of them without a furlough.

* * *

Mrs. Elnaugh's Change of Address. — All L.Z.A. friends are asked to note that Mrs. Elnaugh has removed from Ipswich, and that her address now is 37, Troutbeck Road, New Cross, London, S.E.

Mr. Lincoln Watts' Deputation Work.—Mr. Lincoln Watts, who is expected to sail for India at the end of October, will be free to visit Churches during July, September, and October. Will deacons and Sunday-school superintendents write to our secretary, Mr. Chisnall, for dates without delay. We hope as many as possible will make our brother's acquaintance in this limited time.

A Second Legacy from New South Wales.—Our Secretary has received from Mr. E. Ford, of Sydney, a draft for £50—a legacy left by the Will of the late Mr. Frederick Mudie, of Enfield, N.S.W., for "The General Fund of the Strict Baptist Mission, Madras District, South India." Mr. Mudie has not long survived his wife, who a few months ago left a similar sum to the Mission. Mr. Ford, whom we thank for his kind offices in the matter, was a step-son of the late Mr. Frederick Mudie, and it will be of interest to many friends to know that his father, the late Mr. Joseph Ford, was one of the founders of the Particular Baptist Church, Castlereagh Street, Sydney, in the late Mr. McCure's time.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—I am pleased to welcome Mabel and Eva Lancaster and Ruth Wybrow (Seniors), all of Chelmsford, and Lily Church (Division III.), of Leyton, to the Corner. The former cannot, of course, receive marks for their March answers till May.—My thanks, Grace and Emmie, for the particulars you give me. "Follow Me" is Christ's word to every disciple; and I pray that you may keep near to Him.—Your letter gave me pleasure, Elsie; I haven't yet heard about the Exhibition.—Glad you are out of the grip of influenza, Dorothy, and trust Hilda will be long before these lines are in print. I meant all the questions in all the Divisions except the first question in the Senior Division; but question 2, I see, ought to have been put rather differently, and perhaps it made you doubtful as to what I meant. However, you and the other Seniors have all done very well.—Yes, Alma; the watery condition of Peruvallur does remind one of the condition of Norwich in August, 1912, and I am glad you have realised it so well—gratified, too, to find that you had evidently read about Kikuyu, and were able to appreciate what I wrote about it in the February HERALD. I agree with you in what you say to a large extent.—Your letter made me smile, Albert, when I read: "Sometimes I think if I had to do your work I should soon be ill." If it had that effect upon me, I should be very ill indeed after seven years of it. I am glad to have any remark or question which shows that you and others think about what you read. "An" is not wrong, but it is unusual nowadays; there are examples of both "a" and "an" in the *Revised* Bible.—You will be in Division I., Rowland, from this month.—Enea and George, how much sickness you seem to be having in your village. So glad you like Bible questions; I wonder whether all my nephews and nieces do?—I am hoping you will tell us something about the week of prayer, Kathleen.—Haven't you noticed, Ivy, how often an interesting story stops just when you want to know what happened afterwards? Well, that is just the case with the story in the February HERALD of the woman who didn't want to be prayed for. I am sorry I can't tell you whether she became a Christian or not; but am glad you wanted to know. I should like to know myself.—For the benefit of one of my young friends may I remind him that the Mount of Olives is on the east, not the north, of Jerusalem.—I have received answers in Division II. without name or address. The postmark on the envelope is "Wandsworth," and I have guessed that the answers are from Robert Smith. If so, he must please to send me his address.—The marks for March and the quarter, you will remember, cannot be given until May, when the prizes will be awarded. We are beginning a new quarter this month; so do the best you can, each of you, to get a prize in June. Sometimes I can tell that some of you have answered the questions too hurriedly for you to do your best. I am sure some could do much better if they took a little more care. Remember that Uncle John wants you to do your best, and does not like to disappoint you with low marks. It is much more agreeable to give good marks.

One of my nieces writes this month: "I often wish I knew somebody who writes to 'The Corner.' I feel I am alone, for I know there is no one who lives anywhere near us who writes." It struck me, when I read this, that perhaps some others feel like it. But even if not, some of you might like to correspond with each other, if your parents don't object; and it might make The Corner more like a band of young missionary helpers. You could then exchange ideas, and tell one another about your plans for helping in the work of the S.B.M. If any of you *would* like to be introduced to each other—on paper, of course—and would let me know whom you would like to correspond with, I should be pleased to put you into communication.

She Did What She Could

ANSWERS FOR FEBRUARY.—*Seniors.*—(Max. 10). Elsie Horne, 10; Grace and Emily Church, Dorothy Cuthbert, Hubert Grimes, Kathleen Throssell, Ruth and Alma Waters, Muriel Wakefield, 9; Kenneth Robbins, 8. *Division I.*—(Max. 7). Winnie Church, Cyril Kyte, 7; Harold Carter, Albert Chaplin, Enea Tooke, 6; Elsie Ellison, Theodora Haynes, Annie Waters, Frederic Haynes, 5. *Division II.*—(Max. 7). Robert Booth, Ernest Carter, Frank Chaplin, Muriel Haynes, Rowland Peters, Ivy Robbins, Robert Smith, Doris Sheed, Cecil Elliott, Eric Robbins, 7; Lily Jackson, 6. *Division III.*—(Max. 7). Rex Booth, Cecil Carter, 6; Florrie and Lily Church (Lily for January, 6), Bernard Farrow, Leonard Reeder, George Tooke, 5.

QUESTIONS FOR APRIL (*To be answered from Acts iii.*). *Seniors.*—1. Mention two points of similarity between this second sermon of Peter's and his first. 2. Give two proofs from this chapter of the resurrection of Christ. 3. What difference or differences do you see in Peter as he appears in this chapter and as he was before Christ's death and resurrection? 4. How do you account for the change? *Division I.*—1. What difference do you notice between the manner in which this first apostolic miracle was wrought and the manner in which Christ wrought His miracles? 2. Mention from the Old Testament any three of "those things which God before had showed by the mouth of all His prophets that Christ should suffer" and which had now been fulfilled. 3. Mention any one of the prophets who "foretold of these days" and what he foretold. 4. What quotation from the Old Testament is made in this chapter? Give chapter and verses. *Division II.*—1. What four things did Peter say and do when healing the lame man? 2. What words of Jesus in John xvii. does verse 13 remind you of? 3. What other witnesses of the resurrection of Christ are referred to in 1 Cor. xv.? 4. In which verses does Peter refer to the Second Coming of Christ? *Division III.*—1. What was the "ninth hour" of the day? 2. Say how many times Peter shows in this chapter that *he* had not the power to cure the lame man, and give the verses. 3. By what names does Peter refer to Jesus in this chapter?

I am indebted to *The Little Lightbearer* for this story:—A poor blind woman in Paris put twenty-seven francs into a plate at a missionary meeting.

"You cannot afford so much," said one.

"Yes, Sir, I can," she answered.

On being pressed to explain, she said:

"I am blind, and I said to my fellow straw-workers, 'How much money do you spend in a year for oil in your lamps when it is too dark to work at night?'

"They replied: 'Twenty-seven francs.'

"So," said the poor woman, "I found that I save so much in the year, because I am blind and do not need a lamp, and I can give it to shed light in the dark heathen lands."

Perhaps this makes some of us rather ashamed of our missionary offerings. But that isn't my principal object in giving you this story. I want you to notice that she "did what she could," and her ingenuity in finding out what she could do. You can't do what she did, but you can do something else. You know, I dare say, these lines:—

"'I cannot do much,' said a little star,
'To make this dark world bright;
My silvery beams cannot pierce far
Into the gloom of night;
Yet I am a part of God's great plan,
And so I will do the best I can.'"

Your affectionate UNCLE JOHN.

The
Strict Baptist Mission
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CURRENT NOTES.

Is It Worth While? Are we tempted sometimes to ask ourselves whether the time, effort and money that we spend on foreign missionary work is not wasted, or at least that there is little to show for it? If so, the question will be satisfactorily answered as we read the dying testimony of one of our converts on page 71. Her joy in the midst of pain and in the presence of death she would have been a stranger to but for sovereign grace, and that grace flowed through our ministry. The question should be, Are we grateful enough for being used by sovereign grace?

Works and Grace. On another page the *need* of sovereign grace is sadly illustrated. A story resembling Chundra Lela's reveals the craving of the human heart which tries to satisfy itself with dead works and disregards the satisfaction which Christ alone can give. What joy it would give us to know that grace had triumphed over works in that poor, weary old soul. Is our Lord saying to us, "According to your faith be it unto you"?

Indian Literature. We pay far too little attention to the subject of literature at home, and perhaps none at all to literature in India. It is brought home to us forcibly this month, and there are few who read the article on Literature who will not agree that "the production and distribution of Christian literature is an essential part of modern missionary work."

HELPING BY PRAYER.

WE who must perforce stay in the homeland can hardly remind ourselves too often of the need of prayer for the vast fields where darkness reigns and where the forces of evil contest every inch of ground with the soldier of the Cross. If an Apostle, the proto-missionary of the Gentiles, confessed his need of petitionary help and asked for it, we may well believe that our brethren in these more modern, but not less difficult, missionary days need it at least as much if not more. "Ye also helping together by prayer for us," he wrote to the Corinthian Church; and his successors, deeply conscious, as he was, that they alone cannot effectually oppose the powers marshalled against them without the power of God, echo his request.

We need to remember that intercessory help is real though confessedly mysterious. We may not be able to fully understand why this mode of help was instituted by our Lord nor how it operates, but we know its results. Powerless in itself, it nevertheless touches the Source of power. Only a heart-breathing, yet it enters the ears of the Lord of Sabaoth, and the Almighty Arm moves at the desire of faith.

But heart-breathing is not an easy form of help, as we are tempted sometimes to think and therefore to neglect it. Indeed, it might be said to be, from the spiritual point of view, the hardest part of missionary work. Spiritual prayer being an impossibility to the old nature, the temptation of the flesh is to discredit it as an effective force on the one hand, and, on the other, to cause the believer to shrink from it as too arduous a task. Such prayer never can be congenial to the flesh, and in so far as we come under the dominion of the flesh we find it easier to work and even to endure hardship than to pray. If, therefore, we would pray in the Spirit and touch the springs of almighty power we must be prepared to strive mightily against the flesh and its persistent unbelief, fighting in order to pray. But the petitioner who has thus by divine grace passed through all hindrances to the Throne is assured that his "helping by prayer" is help indeed and that he is a true co-worker with his brethren in the mission field.

These words were at once a Command and an Appeal. "Ye also helping together by prayer for us." The Holy Spirit commands and the Apostle appeals. And so to-day. The command abides in full force, charged with Divine authority, and cannot be disregarded without detriment to the vigour and usefulness of the Church at home. And the appeal of the missionaries to-day, confronted as they are by hosts of darkened souls and withstood by "spiritual wickednesses," is that we should unceasingly invoke the almighty power of divine grace.

What is our response to the Command and the Appeal?

Our Foreign Field.

The News of the Month.

THE MADRAS FIELD.—Concentration.—During the week when the moon was most favourable, we repeated the plan of gathering the members of our preaching staff and concentrating our efforts on chosen centres. In most places this had the desired effect of attracting larger audiences than usual. In some places the people thronged around the preachers and listened to message after message. Each evening at the close of the work we formed a small circle and asked God's blessing on the Word spoken. At one place, whilst I was so engaged, a youngster tried to pick my pocket.

Exceptional Interest. — The interest displayed by the relatives of the pupils in our Sembarambakkam School is quite exceptional. For the second time during the past twelve months they have subscribed for prizes to be given to the children. On Saturday last I presided at a public meeting, when the scholars went through a long programme of items in English and Tamil with considerable credit. The proceedings were illuminated by two brilliant oil-gas lamps, and a large number of people were present. The prizes given for regular attendance, good conduct and progress, consisted of umbrellas and towels—quite a unique selection. At the request of the Headmaster, one of the residents of Perumbur distributed the prizes. During the evening the Headmaster read a report which informed us that the sum of £2 10s. had been subscribed for the prizes and expenses of the meeting by Mohammedan and Hindu friends in the neighbourhood.

The Gospel in Song.—A large company of heathen men assembled in our Sembiyam School one evening in the middle of March to listen to the singing of the Gospel by Preacher Abraham and his daughter, accompanied by the music of a violin. The subject was the Good Samaritan, and the singers held the attention of the audience for nearly an hour. The singing was interspersed with explanation and exhortation.

E. A. BOOTH.

MADRAS ZENANA WORK. — Memorising Scripture. — We have now 115 girls and young women learning to read. Several of these have bought Scripture Portions and have agreed to commit to memory one verse of Scripture daily, to be repeated to the Bible-woman when she pays her weekly visit.

Through her Children.—Visiting recently in Peruvallur, we were singing a lyric on the 23rd Psalm when a woman came up and joined heartily with us. We afterwards learned that she cannot read, but has learned this and several other lyrics through her children, who are studying in our school.

O. M. ELLIOTT.

THE NAMAKAL FIELD. — Another Baptism. — On the first Sunday in March we had the pleasure of baptizing a disciple of the Lord and afterwards of receiving her into fellowship.

In the first week of March, Mr. Booth paid us a flying visit from Madras. We were glad to have his company, though it was only for a short time.

Our spring camp closed at the end of February. The early and sudden return of the hot weather made the latter part of our stay in Erumaipatti rather uncomfortable.

Annual Harvest Festival.—On the 6th of March we held at Sendamangalam our Annual Harvest Festival. A panthal was erected outside the chapel under the shady tamarind trees, and here we first rendered unto the Lord the service of prayer and praise, and afterwards the offerings of our goods, such as books, coffee, tea, rice, chillies, fowls, money, etc. The proceeds of the Festival will amount to about £6, which sum will go to the Gospel Extension Society. D. MORLING.

THE KOLLI HILLS FIELD.—Our Northern Tour.—For three weeks we travelled about in the Northern Kollis, preaching the Gospel in places where Christ's name had never been made known before. Our tour opened up to us a fair and beautiful country, every valley smiling with corn and the hills crowned with forests. The villages are as numerous as they are around our home, and the need of the people calls for our advance in that direction.

Medical Work.—We treated some hundreds of patients in those three weeks, and since our return several sufferers have come long distances from those parts that we visited to our home for medicine. A man rests outside the door as I write who has tramped more than twenty miles in order to obtain medicine for his legs, which, he said, were afflicted with a disease that prevented his walking!

A Sad Reception.—The first sight that greeted us on our return home was the spectacle of Bible-woman Susannah lying at the door of the house in the grip of a serious fever. She had lain there practically unattended for five days, her husband Daniel being with us on tour, and her condition was attended with serious danger to life. The fever proved to be enteric, and there came a day when we all waited and watched around her, expecting every moment that her spirit would take its flight. But God interposed and spared her life. She is now slowly recovering, but it will be many a day before her strength and vigour return.

J. M. BRAND.

Vernacular Literature.



N Madras, as in other large centres in India, there is a constant demand for novels, text-books and magazines. But the trade in these is confined to those who can read English. As shown in the above illustration, men hawk such publications.

But in this article I am concerned exclusively with the people who are only able to read their own vernacular. In India, as elsewhere, these form the vast majority of the literates. It is true that not even 10 per cent. of the people of India are able to read, but it is also true that the number of people who possess this advantage is increasing daily. The schools scattered all over the country send forth every year thousands of young folk who are able to read their own language. Those who can read will read, and the demand for something to read comes from every quarter of the country. If wholesome literature is not available, then the unwholesome literature which is to be obtained in most places will have sole possession of the field, and seeds of all sorts of evil will be sown. The most popular form of literature is the small, cheap, often ill-informed and anti-Christian newspaper. The erotic songs of the dancing-girls are published in pamphlet form and have a great vogue, especially at religious festivals. In all bazaars small books, badly printed on poor paper, find a steady sale. A large number of these are tracts relating legends connected with popular deities, and they find a ready sale at very low prices.

The style of these may be gauged by the following extract which appeared in the *Harvest Field* in December, 1913:—

"Last year many thousands of a little badly printed Kanarese tract were published and scattered widely among the people of the Mysore State. It professed to be a translation from the Telugu and was obviously an importation from the East Coast. The story ran that there was a certain good merchant of Cocanada who was a pious worshipper of the Lord of Tirupati, and in a moment of worldly ambition, not listening to the advice of his wife, he borrowed a thousand rupees of a Muhammadan money-lender. His trade prospered, and at the end of the appointed time he went to the Muhammadan and repaid the sum in full; but the rascally money-lender asked him



MADRAS BOOK-HAWKERS.

to come again next day for the receipt and the return of his bond. When the morrow came, the Muhammadan again put off the Hindu and finally dragged him into court before the English magistrate, demanding the payment of the loan. The poor merchant protested that he had already discharged his debt, but the magistrate asked for proof, and in despair the Hindu said that Tirupati Venkataswami was his witness. Whereupon the pragmatical European made out a summons citing Lord Venkataswami to appear to give evidence in the case. The summons was carried up to the great temple on the hill and placed in the box in which the devout laid their offerings. Lo! next morning the summons was found cast out before the great gate of the temple with his lordship's sign-manual affixed. The day for the hearing arrived, the whole court was assembled, the peon called

aloud the name of Venkataswami of Tirupati, and in a flash of blinding light with a noise like that of thunder the god appeared before the astounded magistrate. The false Muhammadan was put to shame, and the good Hindu was duly delivered and richly rewarded. And if you don't believe it, is there not an English magistrate with his Court at Cocanada? Can proof go farther?"

In the light of the above publication I trust that I shall have the assent of my readers when I say that the production and distribution of Christian literature is an essential part of modern missionary work. If those who are able to read do not have good reading matter put before them they will read the other sort. The amount of money they are able to spare for literature is very small indeed, therefore reading matter intended for the ordinary people must be published at a very low price.

For the Holy Scriptures in Tamil we are indebted to the Bible Society. This Society issues each Gospel separately at a farthing a copy and thus places the Word of God within reach of all who can read. The Tract Society publishes handbills, booklets and devotional literature of a useful character. The Christian Literature Society publishes school books of distinctly Christian tone and sound, moral teaching. We are very thankful that the publications of these societies are available in Tamil. They are issued in such form as to be acceptable to Protestant Missions generally.

But it will be recognised that these publications do not meet our distinctive denominational needs. For instance, we need publications dealing with Baptist principles and practices. We also require literature of an anti-sacerdotal character and tracts which will clearly set forth the doctrines of grace. These needs cannot be met without the expenditure of thought, time and money. I am glad to say that in response to an appeal from our Conference, the Council has this year made a grant for the publication of literature. I am now seeing through the press a Baptist Catechism which, I believe, will be of great use, not only to the senior scholars in our schools, but also to our workers when dealing with enquirers. It will be a useful booklet to put into the hands of new converts. Other matter is in hand, and I hope that each year we shall be able to make some addition to our publications.

ERNEST A. BOOTH.

The Gospel by Gramophone.

IN connection with our Zenana work we have recently held meetings for high caste women in three different centres. The idea was a new one, and I was doubtful how it would be received, but I do not think now that we have any reason to feel discouraged about the result.

The first gathering was at Kilpauk, near our school, in a large house where we have five young girls as pupils. I took a gramophone with me, hoping by that means to attract a larger gathering. We had some good records of Tamil Christian lyrics and other Indian music, which pleased the women greatly, and they listened most interestedly while Rutnamoni and I addressed them. Rutnamoni also sang a lyric about the sacrifice of Christ to a sweet, pathetic air, which seemed to touch her audience deeply. The presence of the master of the house prevented some of the younger women from coming, but we had an audience altogether of about thirty-five adults and a crowd of children, especially at recess time, when the school children trooped in and begged for some music from the "singing box."

The next day a similar gathering was held at Arambakkam, a caste

village about four miles away. The people had been looking forward to our coming for some time, but unfortunately I arranged for a day when a number of families were away at a festival in a neighbouring town, and the head man's house, where I hoped to hold the meeting, was shut up. However, someone else gave us the use of her courtyard, and we managed to get about forty women together and had a good meeting.

Bible-woman Sarah went with me on this occasion, and gave a happy, sweet testimony to the power of Jesus to save sinners. I pray the message may have found a resting-place in some hearts.

While I was speaking some Brahmin musicians came to the doorway and began playing their lutes and veenas in a most disturbing way. I knew if I remonstrated it would only make trouble, but it was useless to go on speaking, so I put a record on the gramophone. The Brahmins were so curious about it that they stopped their own music and sat down to listen; afterwards, when I continued my address, they gave me the best of attention, and accepted some tracts when leaving.

Another diversion was created by a young buffalo calf, which, attracted by the music, walked straight through the audience and put its nose down the horn of the gramophone to find out where the noise came from, causing, of course, a burst of merriment from the children.

While returning home Sarah asked if she might arrange for a similar gathering in her own district of Periamet, so a week later we went there. Sampooranam, who years ago used to work in Periamet, was the chief speaker on this occasion, and the women were very pleased to see their old friend again. I also spoke to them for a short time on Christ's power over devils. This time the courtyard was almost full, and several were listening from the balcony above—perhaps forty adults in all were present; some listened well, but the attention on the whole was not so good as on previous occasions. However, the last words we heard were: "Please come again soon; cannot you come next month?"

At each of these gatherings we were able to dispose of a good quantity of Gospel tracts. We earnestly pray that these, and the messages delivered, may be as bread cast upon the waters, to be found after many days.

O. M. ELLIOTT.

"With Christ."

LAST week [*i.e.*, the week ending 14th March], for the first time, our Christian community in the Sendamangalam Field was visited by death. An old lady, whom I baptized last year, had been suffering for a long time from dropsy, and succumbed the evening before our Harvest Festival. On one of my visits to her I asked her if she had any peace or happiness of mind?

"Yes; I *have*," she replied very emphatically.

"But how can you have any happiness, suffering this great pain and lying on this mud floor?" I asked.

"How? Do you ask, How?" was her quick rejoinder. "Why, my King has reserved for me a portion in that Kingdom of the heaven of heavens, and He is now calling me to come and enjoy it. Ought I not to have joy?"

"Are you quite ready and willing," I asked, "to leave this world now?" To which she replied:

"I have no further desire for this world. I do not wish to remain any longer." Then, glancing at the grandchildren playing about her feet, she added: "Sometimes I think of my daughter and these little ones, but for several days my Lord has been speaking to me and calling me away, bidding me to leave whole-heartedly all these things to Him."

For many weeks she had been almost continually reading her ragged

old Bible, until at last her eyes so swelled with her dreadful complaint that she could read no longer. When we committed her remains to the mother earth we could not mourn, but rather praise God that He had left such a blessed testimony for us who remain. D. MORLING.

The Story of a Devotee.

ONE afternoon, when paying my usual monthly visit to our Munjakuppam district, I was passing down the village street when I heard a deep voice calling, "Amma! Amma!"

I turned, and saw an old man sitting on the front verandah of a small temple dedicated to an evil spirit. His hut is only about six yards away. I have several times visited him there, and been pleased by the interest he and his wife have shown in the lesson. So I went up to him and asked what he wanted, and he said, "Amma, they tell me you are a Doctor Dhorisani, and I want you to give me some medicine." He then proceeded to tell me the following story:

"As a young man I had a great desire to give up the world and live the holy life of an ascetic; so I donned the yellow tunic and the usual outward tokens of the devotee, and travelled to many distant places barefoot (I have never been in a train in my life). I walked from Madras to the holy Benares, which is over a thousand miles away, and from thence travelled all along the sacred Ganges, bathed many times in its waters, and worshipped at all the shrines on either side of its banks.

"I returned by way of the east coast, and visited all the temples and shrines I knew on the road, and after a long time reached Madras again.

"There I rested for a few weeks, and then started on a pilgrimage to the south. Yes; I have seen the golden hall in Chidambaram, have bathed in the holy waters of the river Cauvery, and have travelled as far south as Ramasvaram.

"In this way all my younger days passed, but in middle life I gave up asceticism, married, settled down here in Munjakuppam, and began work as an assistant in the railway workshops. This went on until two years ago, when I had a serious illness which left me very weak, and my legs became so swollen and painful that I could scarcely stand. I have rubbed on many medicines and tried many charms, but I get no better, and it is only with great difficulty that I can walk as far as this temple verandah with the help of my stick."

He paused to take breath, and I said:

"Well, my friend, you have been a great traveller and have no doubt had many strange experiences, but, tell me, have these pilgrimages brought you happiness? Have you found peace and satisfaction for your soul by them?"

He shook his head sadly.

"No; that is just the trouble; I am not satisfied. You see, I have travelled north, east, and south, but I have not yet been westward, and they tell me that on the west coast is a place called Goa,* where a very holy man died. It is a very meritorious place, and I feel that if I could only go there my heart would be satisfied. But, alas! I cannot walk one step without pain; how can I ever reach there? If you, Amma, would only give me a good medicine to make my legs well, I could walk there and die in peace."

I made a few enquiries, and, deciding that acute anæmia was probably the cause of all his troubles, promised to do my best to cure him if he would persevere in carrying out my instructions. Then followed a little talk in which I attempted to dissuade him from his intended visit to Goa,

* At Goa is a shrine where, according to Romish tradition, the Apostle Thomas died, and was buried.

and to point him to Jesus as the only true way to peace and heaven. On leaving he promised to think over what I had said.

That was on February 20th. His little son came the next morning for medicine, and on each subsequent visit has reported that his father was a little better. Last Monday (March 16th) I had occasion to go to Munjakuppam again, and on approaching the temple was much surprised to see my old acquaintance rise up and walk briskly to meet me, apparently almost as nimble as a young man; the medicine had acted much more quickly and effectively than I had expected. He was overflowing with gratitude, saying that the pain and swelling of his lower limbs had almost entirely gone, but, I regret to say, he added:

"I shall now soon be able to walk to Goa."

"*Aiyo!* what is this?" I replied. The great God whom Christians worship has blessed the medicine to your restoration, and now, instead of seeking to know His will, you propose to use the strength He has given in a way entirely displeasing to Him. Let us talk this matter over."

And once more the simple, sweet story of salvation by grace sounded forth under the shadow of the heathen temple, and a prayer went up that the message might enter into a prepared heart. On leaving I recommended him to the special attention of the Bible-woman. May the power of God's grace be displayed in leading this aged pilgrim to the one sacred place where soul-satisfaction and happiness may be obtained—the feet of Jesus.

O. M. ELLIOTT.

Topsy-Turvydom.

(Concluded from page 55.)

BUT whatever may be said of Indian topsy-turvydom in some departments, we firmly hold that the methods of the Indian constable are marked by unalloyed folly. That he should carry out the old inquisition rule of, first punish, then judge, and religiously enforce the principle that might is right—this is only what we expect; but what can we say of men who, while would-be burglars are hiding behind a neighbouring hedge, strut bravely up and down a certain compound abusing the unseen miscreants and challenging them to come into the open? Observing consistently the rule of contrariety to the ideas of our men in blue, who steal about in rubber-soled shoes, this friend goes round the town on every moonless night bellowing his hardest to frighten away all thieves, and to warn the householders. Our local officer has recently hit upon a still better plan. Finding that this nightly bawling does more harm to the throats of his constables than good in keeping away criminals, he has now requisitioned the services of the Pariah drummers! I verily believe that in many country districts the old Hindu system of appointing the principal man of the thief caste to act as watchman, and be responsible for all thefts, was much more effectual than the wretched police system now imposed upon us.

But surely the Indian student will be sensible, and do things in proper order? Not he; for millions still persist in reading backwards, that is, from right to left, and others write from the bottom to the top of the page. As for grammar, we could give a long list of rules, all exactly the reverse of those in our mother tongue, so that in John iii. 16 we finish up with "Thus the world loved He."

Yet though manners, customs, grammars and methods of work be all upside down, yet truth is eternally the same, and moral laws know nothing of races or latitudes. Nevertheless it is in Hinduism that we find confusion worse confounded, and our topsy-turvydom quite complete.

What is there more reasonable, more fundamental, more universal than the injunction, "Thou shalt worship the Lord thy God, and Him

only shalt thou serve"? The Hindu, not tacitly but openly, turns this into, "Thou may'st worship everything and everyone in the heaven above and in the earth beneath *except* the Supreme." Amidst all the hosts of shrines in India there is not a single temple to *Kadavul*, or God, and until recently it was universally believed there was not one even to the first person in the Hindu Triad. Monstrous as this is, we shall understand it better perhaps if we bear in mind another inversion of the truth. According to Christianity God is omnipresent, omnipotent, possessed of every excellence—holiness, justice, truth. According to the chief Hindu philosophy, God is devoid of attributes, devoid even of consciousness.

We believe that sin was brought to this earth by Satan from the deep abyss. Brahminism tells us it was brought by the second person of the Triad from heaven. The fearful results of this great reversal of foundation truth it is impossible for us even to imagine. Must we not attribute to it the rareness with which the missionary discovers among his people real soul trouble, deep conviction of sin? The Bible shows us that the fundamental argument for, and incentive to, holy living is this: "Be ye holy for I am holy," and "Follow Me." Can there be any greater condemnation of Hinduism than the fact that every Hindu reformer who cares anything for morals at all, cries out, "Do *not* imitate the gods"? Alas! here again the example has far greater force than the precept, for they themselves say, "As is the deity, such is the devotee." Our Hindu neighbour seems to have no idea of "Abhor that which is evil; cleave to that which is good." In its place we find, both in theory and practice, "Propitiate the evil; leave good to take care of itself."

That being so, we may not expect anything orthodox or true in the Hindu's plan of salvation. Rather than salvation by grace, his hideous ideas of God allow him nothing higher than salvation by works. Indeed, we are told that rather than let man evade this basal principle, God compels him to go through an almost endless cycle of births. If in his previous life the man was crafty, he may return to this earth as a fox; if he was cruel, he may wander in the jungle as a tiger; if mean and despicable, he may appear as a crow or a donkey. But whatever form his birth may take he is fulfilling this irrevocable law of working out his own salvation. Here we discover the greatest horror, the daily incubus, of every Hindu.

Nevertheless, it is quite true that Brahminism has the counterparts of Calvinism and Arminianism. Calvinism is here expressed in the "cat-hold" theory, the main principle of which is illustrated in the cat rescuing her kitten from danger by picking it up bodily and carrying it away to a place of safety. Arminianism is aptly given in the "monkey-hold" theory, the idea of which is, that at the approach of danger the little one rushes to its mother, and then hanging bottom upwards by its four feet from her body, is hurried away to its home. But here again the Indian is topsy-turvy, for notwithstanding fatalistic tendencies, his philosophy at all events is in favour of the "monkey-hold."

D. MORLING.

A Kolli Mountain Aristocrat.

SEERUNGAN, of Kirangardu, is a thorough gentleman, although not perhaps according to the general European acceptation of the term. He is a great man in his village, as even the brown blanket that he wears testifies, for has it not his special mark woven into it? But, apart from his high opinion of himself, he has indeed a wonderfully affable and courteous bearing, and, as he led us to his house and bade us be seated on a verandah outside, every word and gesture betokened high breeding, although of a somewhat primitive sort.

One could not blame him for pointing out to us that *his* part of the village was cleaner and more fit to welcome visitors to than all the rest of the place, and it was with real satisfaction that he seated himself on the ground before us and chatted, entertaining us more as friends than as benefactors.

But he was even more pleased when, returning our "call" a few days later, he was shown over the bungalow. The photos of our parents, the long rows of pretentious-looking medicine bottles, the straw matting on the floor, all drew forth different exclamations of delight; and then when at last we showed him our tiny oil stove, so useful in baking bread, his admiration knew no bounds, and turning to his host he said, "You people have found out the secret of everything—of everything except the secret of life—how to create it and how to retain it." And as we bade him good-bye, these, his last words, became a text for a brief sermon: "If so—if even we know not the secret of life—how important to be ready for that time when life shall leave us and another life beyond must be faced!"

He saw the point and understood. Oh that as these people see and admire our Western civilisation our God, who is also the God of the East, may fill them with greater admiration. We feel led to pray specially for Seerungan. Will you, too, do so?

EVELYN C. BRAND.

A Camp Reminiscence.

THE following story will illustrate something of the difficulty we realise when preaching in parts where the Gospel is entirely unknown:—

During our Valayapatti camp two helpers and I were preaching one morning in a small out-of-the-way village. At the close of the discourses I attempted to fasten home the chief points of our message, and, addressing myself more particularly to an interested but ignorant woman standing immediately in front of me, told her of the power of Christ to cleanse the heart, removing all wicked thoughts and evil desires. Suddenly, with a look of great surprise, she stopped me and, lifting her forefinger by way of rebuke, said,

"Now, look here; when you and two others came here five years ago and preached under that tree you did not tell us all this. You simply told us to leave our idols and worship the one living God. Why did you not inform us of all this when you came before?"

Imagine my amazement at the memory and keen attention of this uncouth woman; also my searchings of heart that the destructive part of our doctrine should have been presented to her much more clearly and forcibly than the constructive. May the Lord keep us clear of the blood of all men by helping us to deliver the whole counsel of God. A few years ago, when I heard of a certain missionary denouncing the widespread tendency to deliver whole addresses on the sin of idolatry, I thought him, I fear, a wicked man. I have since learned that it is wiser to set forth the love of God in Christ for five minutes than it is to deliver a tirade against idolatry for fifteen. We dare not hide from our heathen hearers the jealousy of our God, His intolerance of all gods, the utter exclusiveness of His Gospel; yet, do we not well in placing to the fore the Fountain for sin and uncleanness? Who he was that preached that early morning "five years ago" I do not know; but I wish that woman at Arasanattam, where the Good News had never, never before been heard, had that day taken away the glorious conception of Christ's love and power to save than that she must merely throw away her idols. D. MORLING.

The Gospel in Song on the Kollis.

THEY had seen us there before, two by two, on different occasions, but this was the first time that all of us had come together to their village, and so the crowd gathered to see what new idea had brought us; and the little long box looked interesting, and, still more, the wee organ that was lifted from it.

Then we all five sang a lyric together and they drew closer around. Yes, the singing pleased them, but the sacred words, although in their own language, were utterly unintelligible to them. So the two preachers —first one and then the other—sang a hymn, verse by verse, sometimes only line by line, and explained as they went along, repeating the strange but powerful theme over and over again in word and song.

They listened long and well, were quick with intelligent questions, and caught the meaning of the answers wonderfully. Even when it rained, and rained fast, they still stood round, drawing their cloths closer and laughingly commenting that even if they did catch fever the dhori would dose them with medicine.

There were no striking incidents connected with this our first united musical effort. It is just mentioned here that friends who are interested in this part of the field may remember us in the various ways in which we are trying to win the attention of the people, for we felt impressed that day with their increased interest, and all felt *the* Presence with us.

EVELYN C. BRAND.



AN INDIAN BARBER.

OUR HOME CHURCHES.

Prayer Subjects for May, 1914.

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

Week Beginning—

SUNDAY, 3rd.—That we at home may have a vision of the greatness of the work abroad and also of the exceeding greatness of the grace and power of God who has sent us.

SUNDAY, 10th.—For stronger faith in the power of prayer and a consequent realisation of our unlimited *ability* to help our missionaries (2 Cor. i. 11).

SUNDAY, 17th.—For a fuller appreciation of the *privilege* of being co-workers with them.

SUNDAY, 24th.—For a deeper realisation of our individual *obligation* to help "by prayer together" in the publication of the Gospel and a more faithful discharge of our responsibility.

SUNDAY, 31st.—For more of the spirit of prayer and for greater reliance on the Holy Spirit.

A Missionary Talk with our Young People.

YOU have all heard, of course, of the arrest of Mr. Bowskill, one of the Baptist Missionary Society's missionaries in Portuguese Congo. I haven't room to tell you the story; but if any of you want to learn all the details available you should read the Baptist Missionary Society's Herald for April. The latest news is that the Portuguese authorities have released him from his parole and appear to be anxious that he should leave the country and so relieve them of a difficult situation. The whole trouble has arisen from Mr. Bowskill's noble antagonism to slavery, and has been fomented by Romish priests.

Mr. Booth kindly sent me the other day a strange and gruesome story which appeared in the Indian Press as recently as March last, and which further illustrates the superstition which our own missionaries meet with, in this case, however, leading to inhuman cruelty. A baby girl was born *with a tooth* in the district of Azamgarh, a few miles north of Benares. Three days after the birth six sucking-pigs were found dead in the village; the next day a calf died, and the day after a house was burnt down. A soothsayer who was called in confirmed the suspicion of the parents that the baby, being born with a tooth, was possessed of a demon. That very night the father fell ill, and he jumped to the conclusion that the demon in the child was too strong to be expelled by the Brahmin soothsayer (who, of course, had been liberally paid), and he determined to get rid of the baby, but, in order to be guiltless of blood, buried her alive. The grave had just been filled in when an official, visiting the burial ground, heard a sound like the bleat of a lamb from the grave and ordered it to be opened immediately. The month-old baby was rescued alive, but soon afterwards died.

It is appalling to learn that "the Indian Government is this year putting down 150,000 acres of poppy to continue pouring opium into Burmah and other Dependencies; while we are still compelling China to receive the accumulated opium stocks." One iniquity replaces another. Having ceased to force opium in China, with the exception of the accumulated stocks in the treaty ports, India is drugging Burmah, Mongolia and

other countries, with what ultimate results to herself, or rather to ourselves, no one can foresee.

Statistics are not very inviting as a subject of talk, but they serve a useful purpose, and our interest in Indian missions should make these interesting. Eighty-two societies and 5,200 missionaries are at work in India, with 34,458 Indian workers; 576,916 pupils are under Christian instruction, and a million copies of Bibles and Scripture portions have been distributed.

Here are some more figures which I hope will stir the minds of some at least of you young people in more ways than one. The Missionary Press Bureau has prepared a statement of the annual contributions in the United Kingdom for Protestant foreign missionary work. These amount to £2,100,000, or less than a shilling per head of the population, while the amount spent on alcoholic liquors is £3 5s. 11d. per head, and on tobacco, &c., 12s. 9d. per head. I wish we could have the amounts so contributed and spent by professing Christians; but the figures are sufficiently significant, seeing that this is a "Christian" country.

Famine, which is seldom absent long from some part of India, prevails in the United Provinces over an area estimated at 17,000 square miles, with a population of five millions, and there is distress in 30,000 square miles with a population of fifteen millions. It is easy to write the figures, but impossible to imagine the terrible distress.

A PARABLE.—In the London Missionary Society's *Chronicle* are quoted extracts from a letter from a missionary candidate to a missionary secretary as follows:

"In the magic days of long ago a little boat lay high and dry on the sloping beach and was ill-content. The sea-birds called, and the sea-breeze called, and the sea itself called; all the wonder and the mystery of the ocean and the lands beyond the ocean called, and the boat knew that its maker had meant it to respond to these calls, and journey forth, and venture much, and work hard, and rejoice. But all the longings of the boat were of no avail to bring it to the sea. There it lay, high and dry, on the pebbles, and sadly it told itself that the time was not yet. Then, as it waited, a miracle happened. Before it knew that any change was near, it felt itself lifted from the pebbles, up on to the bosom of the waters. The tide had come, the time of waiting was over, and the boat gave itself wholly to the joy of the sea. Which thing is a parable? Do you understand?" AMICUS.

The Australian Particular Baptist Magazine.—We much regret to learn that our brethren in Australia have felt compelled to abandon the publication of this Magazine, which has been in existence nearly thirty years, and has been circulating in South Australia, New South Wales and Victoria. The cause appears to be lack of support, and an increase in the cost of production. The issue of the Magazine ended in December last with a balance on the wrong side of £18 17s. 4d. In recognition of our brotherhood in the faith and of the kindness of the successive Editors in advertising the Strict Baptist Mission month by month the Council have sent a donation of £2 2s: Expressing our brotherly regard for our Australian brethren, we trust they may see their way clear to reviving the Magazine or issuing a new one and that they may have better success.

A New L.Z.A. Branch.—Our L.Z.A. friends will be interested to know that a Branch of the L.Z.A. has now been started at Bethesda, Notting Hill Gate, of which Mrs. Boatwright is Secretary.

The Secretary of The Strict Baptist Mission has much pleasure in acknowledging with thanks the receipt of 5/- for the work of the Mission from Mr. J. Smith, whose interest and help are much appreciated.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—I have the pleasure of welcoming four new nieces to the Senior Division, viz., Minnie Cuthbert, Ruth Whybrow (yes, plenty of room, Ruth!), Mabel and Eva Lancaster, and Fred Cuthbert to Division III.—Many happy returns to Frank and George.—I hope your finger is better now, Enea.—Glad you are well again, Hilda. Every time we have some little thing the matter with us and God makes us well again our hearts ought to praise Him that the trouble was no worse and that He has been so good to us.—I am much interested, Albert and Frank, to hear of your editorial work and glad to know that you make a profit, part of which goes to

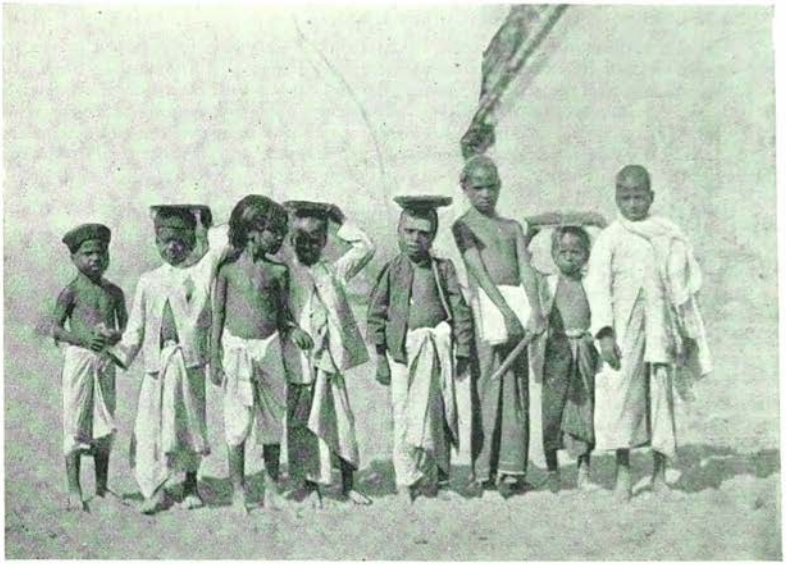


Photo by] A GROUP OF SCHOOL CHILDREN. *[Miss Elliott.*

the Strict Baptist Mission. I wish the HERALD could make a profit; but perhaps you don't have to pay printer's bills, and perhaps you are able to make everyone pay for the copies you sell. You suggest it is a way in which others could make a profit for the Mission, so I pass it on to the Corner; but what if all of them should start magazines!—I am hoping to hear from your friend, Kathleen; glad you had such a good time in the week of prayer, and to have your comment on the story in March.—Yes, Colin, the contrast between the gods of the heathen, which have to be borne by their worshippers, and our God, who bears and saves us, is very striking. I know the story you send me and like it, but think I have already used it.—I am quite pleased, Elsie, to have your remarks and suggestions. I like all of you to be quite free to say what you think. I agree with you that as "the children of the market place" were not really children, but men (as Mr. Catt said in his address at the Palestine Exhibition), "it is very nice to fancy that, although we do not meet as 'children in the

market place,' we meet on very much the same friendly footing, as we are 'children' in Uncle John's Corner." I hope all my Seniors feel like that. I must think further about the title. —I have received with the March answers 1/9 in stamps as indicated below, and am sending 4/2, your 3 months' contributions, to Mrs. Silvester.

MARKS FOR MARCH AND THE QUARTER.—*Seniors.*—** Hilda (for February, 9) and * Dorothy Cuthbert, * Alma Waters, 10, 29; Elsie Horne, 9, 29; Hubert Grimes, * Ruth Waters, Muriel Wakefield, 10, 28; **Emily Church, Kathleen Throssell, 9, 27; ***Colin Church, 10, 20; * Kenneth Robbins, 10, 18; * Minnie Cuthbert, 10; Grace Church, Ruth Whybrow, 9; Eva Lancaster, 6; Mabel Lancaster, 5. *Division I.*—Harold Carter, * Winnie Church, 10, 22; Cyril Kyte, 9, 22; * Enea Tooke, 9, 20; Frank Chaplin, 8, 20; Albert Chaplin, 8, 19; Elsie Ellison, * Theodora Haynes, 9, 19; * Annie Waters, 8, 18; Fredc. Haynes, 6, 15; Bertie Sheed, Harold Vine, 6. *Division II.*—Ernest Carter, Robert Smith, 6, 19; Robert Booth, Muriel Haynes, Ivy Robbins, 6, 18; Cecil Elliott, 5, 17; Rowland Peters, 6, 16; Lily Jackson, 5, 14; * Eric Robbins, 5, 12; Doris Sheed, 10. *Division III.*—Rex Booth, 6, 18; Bernard Farrow, Leonard Reeder, * George Tooke, * Lily Church, 6, 17; Cecil Carter, 5, 17; * Florrie Church, 5, 16; * Fred Cuthbert, 6.

There is a tie in three divisions, and I think it only fair to give the prizes to those who haven't had them before or for a long time; so I am sending books to Elsie Horne, Cyril Kyte, Ernest Carter, Robert Smith and Rex Booth, and wish I could send books to the others also. However, I highly commend those who have got equal marks. All have done well, and some have run the prize-winners very close. It's like a neck and neck race. Some of you must try a little bit harder and you will win.

QUESTIONS FOR MAY.—(*To be answered from Acts iv.*). *Seniors.*—1. What were the three results of Peter's second sermon? 2. Why did Peter use the name "Christ" instead of "anointed" in verse 25 when quoting David's words? 3. What evidence is given in this chapter of the unity of the Church in Jerusalem? 4. Show *briefly* how the words of Peter and John in verse 19 ought to govern our daily lives. *Division I.*—1. Where did Peter quote verse 11 from? 2. What made the High Priest and others so surprised at Peter and John? 3. Why may verse 20 be called a missionary verse? 4. In which verse did the disciples *express* unselfishness and in which verses did they *practise* it? *Division II.*—1. In what words did Peter charge the High Priest and others with the murder of Jesus? 2. Where does David use the words quoted in verses 25 and 26? 3. Give two verses in this chapter in which the name of Jesus is referred to. 4. Why did the High Priest let Peter and John go free? *Division III.*—1. Why were Peter and John put in prison? 2. How old was the lame man whom Peter and John cured? 3. What three things happened when the disciples prayed?

I am told the questions are harder this year. Tell me if you think they are *too* hard, or make any suggestions you please. I am always glad to know what you think, so don't mind writing and telling me.

Your affectionate UNCLE JOHN.

Mrs. Elnaugh.—Not only L.Z.A. friends but all others will hear with great regret and sympathy of the accident which has happened to Mrs. Elnaugh's mother, Mrs. Rush. She met with an accident on April 21st which was so serious in its results that she was not expected to survive it. We are glad, however, to say that at present (April 24th) she is making progress which seems miraculous. We commend her, Mr. Rush and Mrs. Elnaugh to the prayers of our readers.

The
Strict Baptist Mission
HERALD.

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CURRENT NOTES.

Prayer at the Half-Yearly Meeting. The outstanding and most important fact in connection with the Half-yearly Meeting was the undesigned concurrence of thought and feeling concerning prayer. Without in any way reflecting upon previous meetings, we do not remember one in recent years in which so much reference was made to prayer as an absolutely necessary factor in our work for God. This is a fact of very happy augury, and we should suppose it would put fresh vigour into our brethren in India, and inspire them with new hope.

Fellowship with Our Missionaries. To know that while they are preaching and teaching amid discouragement and opposition, the members of the Churches who support them financially are also constantly appealing to the God of all grace on their behalf, would give them a heartening realisation of active fellowship with them in their work and most effectual help. Need we plead the fact that our brethren represent us out there, and that this fact, together with their urgent need of Divine help and blessing, constitute a claim upon our petitionary help?

Expectation of Results. And what results might we not expect if this fellowship in service—this unity of importunate prayer and of expectation — were universal in the Denomination. None have surer ground for confident expectation than believers in free and sovereign grace. May we have faith to ask for definite things and large things. We are not straitened in God.

"THE EXCEEDING RICHES OF HIS GRACE."

THIS is one of Paul's great phrases. It is the sober judgment of a sanctified and penetrating mind and also the fervid outpouring of a heart renewed and enriched by Divine grace, the welling up of a rare and deep experience of its mysteries. Not only had the wealth of God been revealed to Paul, but he had handled it; and his amazement at the Divine provision finds expression in words which are fathomless in their depth of meaning. In them we have a revelation of the heart of God, and an indication of the inconceivable largeness of His purposes in salvation.

We are so familiar with the phrase, that the vastness of its meaning too seldom arrests us. We need to be filled with the holy curiosity of the angels who "desire to look into these things." If, under the gracious illumination of the Holy Spirit, we saw what Paul did, we, too, should exclaim in amazed and adoring wonder, "O the depth of the riches both of the wisdom and knowledge of God!"

Remembering that the exceeding riches of God's grace are available for all the needs of our Christian service as for our spiritual life, we find that in these words there is laid *the foundation of our evangelistic faith.* Not only has our Lord said, "Go ye into all the world," but He has made adequate provision for the success of world-wide evangelism. We go forth on no uncertain errand. The hopeless bankruptcy of men and our own poverty of resource are no criterion. We obey the command, believing that the wealth of Divine grace is amply sufficient to accomplish the Divine purposes in salvation, and through our poverty to ensure the enrichment of a multitude which no man can number of all nations, kindreds, people and tongues." We may justly "expect great things from God." It follows that here is *the spring of evangelistic energy.* All the energy that does not spring from grace is worthless; but in proportion as faith is exercised in the boundless grace of God, spiritual and effective energy will characterise our work. And surely "the exceeding riches of God's grace" are *our warrant for boldness in prayer,* as they are the ground of the promises, the Divine Wealth with which the believing petitions of God's servants are honoured. No strain is put upon His resources, either in saving numbers or in dealing with dark, hostile and stubborn hearts. Nor is God unwilling, as some of our petitions would seem to imply. Rather, He graciously invites our confidence and boldness, our urgency and importunity. We may well believe, then, that *our largest hopes of glorious results are abundantly justified.* More than that, they will prove to have fallen far, far short of what the God of all grace will have accomplished through us.

Our Foreign Field.

The News of the Month.

THE MADRAS FIELD.—Men's Gospel Meeting.—Indian music sounds weird enough to Western ears, but the Tamil folk delight in it. Two musicians were invited to attend our Men's meeting at Persawalkam, and as soon as the strains of music were heard, men flocked in and the place was crowded. Gospel addresses were given by Preachers Dyriam and Apollos, and also by myself. A few men left the meeting during the addresses, but the great majority stayed until the end.

Buried Seed.—In the most unlikely places one comes into contact with people who at some period in their lives have been influenced by Christian preaching. On entering an out-of-the-way village the other morning, I saw a potter busily manipulating the clay on his wheel. The village is absolutely and entirely heathen. I stayed to talk with the potter, and found that he formerly lived in Madras. I asked him about his personal views of religion, and soon discovered that he was acquainted with some of the outstanding facts of Christianity. On further enquiry, I found that some years previously he had been roused to enquire about the Christian religion, and he became acquainted with some Indian Christians. He quietly admitted to me that so far as his enquiries went the Christian religion is superior to Hinduism. When I asked why he retained his connection with Hinduism, he said, "Who would supply me with clay, or who would buy my pots, if I became a Christian?" E. A. Booth.

THE NAMAKAL FIELD.—Buildings at Sellipalayam and Erumaipatti.—The building of our Sellipalayam Preachers' house is now completed. We have commenced building operations also at Erumaipatti, where we have secured a convenient site for our School Chapel.

Gurney Road Bible-woman.—Our heartiest thanks are due to Miss Ince, of Gurney Road, Stratford, and to her Bible-class for their brave efforts in providing a salary for a Bible-woman.

Storms.—One of the ancient, once popular, but now almost unheard-of, gods of the Hindus, is Indra, lord of the storm. The season of thunder-storms in Sendamangalam has again returned, and as we watch almost daily the huge banks of clouds advancing from our Kolli range, and the incessant blinding flashes of the electric fluid, and hear the deafening roar and crash of thunder, we hardly wonder that the awe and reverence of the ancient superstitious Aryans easily merged into worship and supplication

Car Festival.—During the past month the annual car festival was held in Sendamangalam, when crowds of people gathered from the whole country-side, and hundreds dragged round the gigantic car. The latter was absolutely covered with its grossly obscene carvings, and its still more wretched tapestries, and laden with the principal local god, the priests, temple-women, and musicians. Notwithstanding the crowds, the rowdyism and the carousing, there was considerable complaint that this year's revelry did not come up to the average. Is the Gospel beginning to tell even on these huge carnivals? We ought to expect it to, at all events.

A Disheartening Scene.—For several days past people have been making their way, some on foot, others in carts, to the famous Palni shrine, about

90 miles south, where a car festival will be held to-morrow. On Sunday afternoon we heard a great uproar in the road, and, on looking outside, saw a crowd of men coming along, each one dancing with all his might. Some in their dancing were playing musical instruments, others were carrying on their shoulders the sacred pole; each was fulfilling his vow to travel the whole distance to Palni in the wildest, most difficult manner possible. Behind these came others less enthusiastic, walking along soberly. These again were followed by a train of double bullock bundies nearly a mile in length, each cart crowded with men, women, and children, all of whom seemed bent on accumulating merit through their long pilgrimage. I could scarce restrain a heavy sigh as I remembered that nearly all these came from two adjacent villages, where we have been labouring regularly, and I hope faithfully, for the last five years.

D. MORLING.

THE KOLLI HILLS FIELD.—Death of Preacher Daniel.—We have just heard, with real sorrow, of the death of Preacher Daniel, who was our first worker on the Kolli Hills. This leaves the new mission station of Araikalpetti unoccupied, and reduces the number of our effective Indian workers to one.

Illness of Teacher Jeevaratnam.—The one active worker who is left has been suffering from a severe attack of malarial fever. We are glad to say he is recovering, though still weak.

Bible-woman Susannah.—The death of her husband, Preacher Daniel, prevents Susannah's return to the Kolli Mountains from Madras, whither she and he had gone to recuperate. In the future it may be possible to arrange for her to live with some other worker here, but for the present the Kolli Hill work is deprived of her help.

Gospel Preaching.—This is the season of the year for preaching. The hill people have very little to do. Sowing is over, and reaping is still a month or two ahead, so the folk are ready to listen more attentively to our message.

J. M. BRAND.

Death of Preacher Jacob Daniel.

AT the beginning of April it was my mournful duty to bury Preacher Jacob Daniel. Two weeks previously he had come down from the Kolli Hills, apparently well and strong He called to see me, and told me that he hoped during the vacation to publish a Tamil book, the manuscript of which he was finally revising. A few days after he had an attack of fever, and suffered from hemorrhage. When I visited him on March 28th, he had severe pains in the head. He was so weak that I strongly advised him to go to hospital, and told his relatives to take him there. Before leaving, I read a few verses from John xiv., and had prayers with the family. Daniel was able to join our devotions, and was grateful. This was on Saturday afternoon. His relatives delayed taking him to hospital until Tuesday, and he died the following day at sunrise. The hospital doctor said that the cause of death was abscess of the liver, and that the case was hopeless when the patient was admitted.

Exactly six years previous I baptized Daniel, and received him into the fellowship of the Vepery Church. He was then stationed at Arumbakkam in the Madras Field. At his own request his services were transferred to the Kolli Field a year ago. He has left a widow, a son in Burmah, two married daughters, and three unmarried daughters.

Again the Voice speaks to each worker on the field: "Be ye also ready: for in an hour that ye think not . . ."

E. A. BOOTH.

Death of the First Indian Worker on the Kolli Mountains.—The forward movement on the Kolli Mountains has suffered a severe blow, and we have lost a valued worker and Christian brother by the death of Preacher Daniel, which occurred on Wednesday last, the 1st of April.

Preacher Daniel was a worker in the Madras field until March, 1913, when he came to the Kolli Mountains, having volunteered as the first Indian Christian worker to settle in these feverish hills. He was warned of the hardships to be encountered and the risk to health he would run, but persevered in offering himself for this pioneering and difficult work of preaching the Gospel among the ignorant hill people.

Soon after my arrival on the Kolli Mountains, he joined me, and from that time onward we were closely connected, communing together about the work, preaching together every day, and sometimes sleeping together at night in the same little hut.

Almost on the first day of the present year, Daniel and Susannah were set apart with solemn prayer to open up Gospel preaching work at the new mission station of Araikalpetti (see March HERALD). Daniel was now 64—a good age for an Indian; but the brave old couple went to occupy this lonely outpost for their Master with all the courage of youth.

Daniel accompanied us on our recent preaching tour to the Northern Kollis. On our return we found Susannah lying dangerously ill with enteric fever. Thenceforth during a full month Daniel did not leave her side, night or day, save when he went to wash out with his own hands her garments. The long fever and profound depression of a severe attack of enteric made Susannah an exceptionally difficult patient, and in her delirium, and afterwards in her weakness, she became scolding and querulous. But Daniel waited on her hand and foot, willingly performing the most menial offices with a patience and an unselfish devotion and an unsleeping solicitude which I have never seen equalled.

At last Susannah recovered sufficiently to permit their going to Madras, where they hoped she would recuperate. Daniel was exhausted by his night-and-day nursing, and was not really fit for the trying journey. Almost from their first arrival in Madras he fell sick, and we are now mourning the loss of a truly earnest and valued Indian Christian worker.

The hill people have been foretelling fever and death for all of us for months past, because their gods will not suffer the presence of people from the plains, and they will certainly regard Daniel's death as a demonstration of the truth of their warnings. But we shall wait on God for other workers to take the places of those who have been removed.

Last Christmas, when we were talking of the work, Daniel said to us quite confidently, "We shall see fruit in the New Year." Three months have passed, and we still wait for the fruit. Our brother has gone where all secrets are revealed. We believe he rejoices now over results that we see not yet.

J. M. BRAND.

The Anger of Mariamman.

THE attendance at our Tuttikulam non-caste school has been seriously affected by an attack of small-pox amongst the low castes of that neighbourhood. A few days ago I went to the village and sat on the edge of the temple rest-house, where the little school is held, waiting for two of our Preachers. Some men soon gathered round, and conversation turned to the idol of Mari (demon of small-pox), which was immediately in front of me. It was simply a round lump of black, greasy stone, anointed by whole generations of worshippers. At that moment a young man, with a large pot of water on his head, pushed through the little group, poured the whole of it right over the idol, placed three sprigs of the sacred margosa tree over it, and then dropped two onions, skinned and tied together by small fibre, into the leaves.



Photo by] NEW HOUSE AT VADUHAPATTI, IN THE NAMAKAL FIELD, FOR COLPORTEUR GNANAYUTHAM. *[Mr. Norling.*

"Whatever is the meaning of this?" I enquired. "I have often seen you anoint your idols, but never deluge them with water in this fashion." An elder, whom I specially addressd, replied:

"You see, *thoorai*, we have in our village both great pox and little pox (chicken-pox). To remove it we bring water straight from the cold well, and pour it over her (the idol) to reduce the heat of her anger and put her in a calmer frame of mind. The green leaves are for the same purpose."

"And the onions?"

"Oh, they are to warm her in case she becomes too cold and gets angry in that way!"

As we afterwards stood in the middle of the village delivering the Gospel message, we saw one and another going out from the stricken houses, taking their large pots of cool water, the sprigs of margosa, and the two peeled onions.

Would it not be glorious if these people could but realise that our Lord long ago overcame even the king of all demons, and that as for plagues and Death, He that sitteth on the white horse rideth before them all, going forth conquering and to conquer? This happy change may not be so far distant as we sometimes fear.

That very morning, during the address of Preacher Christian, a woman insisted on interrupting, when a man who had been listening very attentively rebuked her, saying:

"Keep quiet, and don't chatter such foolishness. The conclusion of the matter is simply this, by believing we must lay hold of Jesus Swami."

At the end of the address this man arose and said:

"Ah, now you are doing the right thing! Three years ago you came here very irregularly and *we knew just nothing*. Now you teach us every

week, and we are beginning to understand. You must persevere in coming regularly, then some of us will soon come over, for what you say is quite right." D. MORLING.

A Day of Idolatry.

TIRUPULI was a village visited on our recent northern tour. It lies nine miles from the mission house, and is very difficult of access, the narrow path winding over high, rocky hills and through a forest. This forest is remarkable for its mosses. The trunks of many of the trees are literally covered with orchids, some of them very beautiful, while the branches are thick with luxuriant mosses, which droop down, giving the trees the appearance of having been once a submarine growth, now deserted by the sea, which has left its seaweed hanging to the branches.

A few days ago I set out to re-visit Tirupuli, in order to see some sick folk there, and also to interview the headman in regard to placing a Christian school there.

A mile from the mission house there was an exceedingly narrow path to be negotiated, lying across a ricefield of deep mud. Here we came to grief, my horse sliding into the mud up to its haunches, and rolling on to its side in its desperate efforts to regain the path. My lunch parcel, so neatly strapped to the saddle, was submerged beneath a wave of greasy, black slime. Imagine the condition of the horse when at last it floundered on to dry land! A stirrup-strap had broken, and this had to be fished out from the mud with a stick. There was no water to cleanse the horse, and I was half inclined to turn back home, but at length made shift to wipe some of the mud off by means of bunches of leaves which were still dewy. The stirrup-strap was repaired with string, and the journey resumed.

Tirupuli was reached at 12 o'clock—nine miles in five hours! Here were the beating of drums and the shouting of crowds gathered for a swami festival. A broad green space ringed with trees and festoons of leaves to keep away the devil, was filled with a moving throng of men, women and children. The centre of attraction seemed to be a temple to Ganesan, in front of which a crowd of men were dancing and chanting. I went near to look on, and saw a number of men at the door of the temple indulging in uproarious laughter, and smearing each other with sandal-wood paste. Then a bell tinkled inside the temple to show that the poochari was performing "puja" before the idol. Soon the poochari came out with a huge knife in his hand, and stood before the temple door. A goat was brought up, and smeared with holy water. The poochari laid the axe-like knife on the creature's neck, and took careful aim, muttering something to himself all the time. Then there was a flash, one sickening thud, and the headless trunk fell to the ground, spurting out four red streams up to my very feet. As the blow fell, several little children who were standing close by the animal liberated a number of tiny chicks, throwing them high into the air. Numbers of people now pressed around the poochari, holding out fowls which they had brought as offerings to be decapitated by the sacrificial knife. The heat—it was noon—the dust, the blood, and the sadness of it, all combined to make the scene disgusting, and sick at heart I turned away to attend to the patients whom I had come to see, and who were waiting under a tree close by.

On the way home I passed a new temple, to the opening ceremony of which some hundreds of people had come from all parts of the Kollis. The idol's name is Partan, and it has been erected quite near our house by a man who must have heard the Gospel more than once from our lips. Earlier in the day Mrs. Brand had been to the place, and testified to the

A Stimulus to Faith

people our sorrow that even after hearing of the One God and Saviour, they continued worshipping dumb idols.

As I watched the crowds dispersing from this spot, and thought over the events of the day, Satan seemed to stand by and say, with mocking irony, "See! It is just one year since you came to preach the Gospel on the Kollis. We emphasise the first anniversary by special sacrifices to demons at Tirupuli, and dedicating a new idol temple near your home!"

But Hope passed by just then, and pointed to the future, when, said she, fresh crowds of people will be seen once more flocking to this village, not to the opening of a temple, but to the opening services of a Christian Church.

J. M. BRAND.

The Drop Bespeaks the Shower.

WHO does not know the joy of the first big, cool raindrop after long months of drought? As it lies in the hot dust, like an angel's tear of pity and of love, our eyes look upward, heavenward, expecting the shower of which this drop is a promise, and our hearts forget the pain and the longing of waiting. So has it been with us here in Madras. For several months past the preaching and teaching have seemed in vain; and wearied with the toil and the sorrow of "hope deferred," we have cried, "Oh, Lord, how long?"

Last week it came—the cooling drop of blessing. As we saw Natesan descend into the baptistry at our Vepery Chapel, and openly confess his faith in Jesus Christ, we forgot, indeed, the waiting-time, and thanked God who had not forgotten His waiting servants.

Natesan is a young man of heathen parents. The child from the time he could understand and speak saw his father and mother bow down to idols, and perhaps his baby limbs had been bent in similar worship. As the boy grew, he came in touch with Christians, and gradually, he knew not when or how, he began to loathe the worship of idols, and his soul had strange longings after The True and Living God.

Occasionally Natesan attended our men's meetings at Pursawalkam, and there heard the way of salvation. He felt that he loved the Lord Jesus, but kept his secret closely locked within his heart. Mr. Booth had several talks with him, and two of our Indian workers met and conversed with him frequently, and helped him in his difficulties.

At last the day came when Natesan felt that the faith and love of his heart could no longer be concealed, and he came asking Mr. Booth to baptize him on Easter Sunday. Before, and at the Church meeting, his testimony was very sweet and clear. He said he is conscious of being a sinner and feels greatly troubled when he sins. He believes that Christ Jesus alone is the Saviour of sinners, and that He died for *his* sin. He oves this precious Saviour, and prays to Him every day, and knows that He hears him and forgives him.

Natesan was baptized on Easter Sunday morning, and as we spoke to him after the service, we were struck with the joy that shone in his eyes. He asked that he should be called Nehemiah.

It was just the one cool drop that brought the glad expectancy of future *showers* of blessing, and has revived our hearts and turned our eyes heavenward to Him whose promises fail not. For Nehemiah the future may be full of difficulties and temptations, and even persecution, as he tries to live the life of a Christian in a heathen home. We earnestly ask your prayers for him that his love may remain true, and his faith untarnished.

WINIFRED BOOTH.

The Weaver's Nest.

THE nest shown in the illustration is that of the Indian weaver bird, a wonderful little creature found throughout S. India and Ceylon. The special variety given here is generally found on the cocoanut palm, is of the shape of a large flask with a long narrow neck, and may be from eighteen inches to four feet in length. This one is three feet eight inches high.

The birds get the material for their nest—for both male and female join in the task—from the long, central stem of the palm-leaf (one is seen in the photo), which they strip with their beaks until the fibre is no thicker than cotton. This is first fastened to one of the spikes of the palm-leaf, and then weaved and built up in the marvellous fashion that you see.

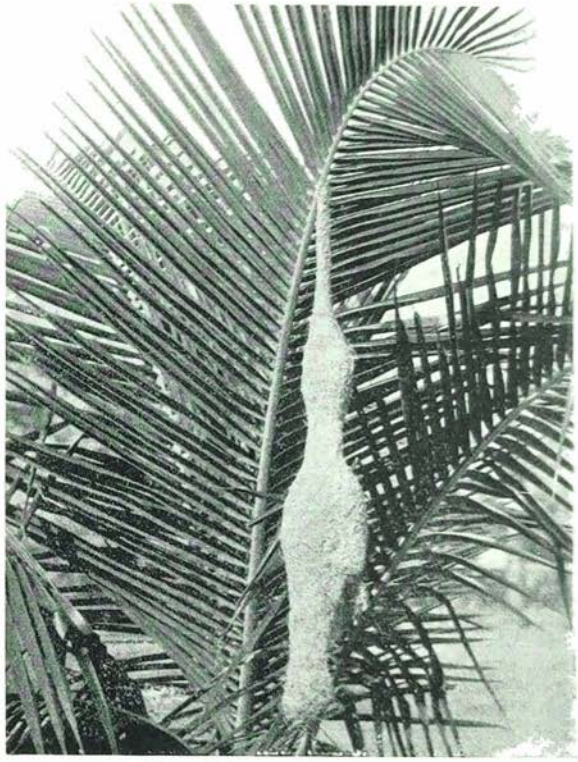


Photo by] THE WEAVER-BIRD'S NEST. *[Mr. Morling.*

Some of these nests are beautifully worked; the fibre is so finely shredded as to be almost equal to some of the lace-work of grandmothers' pillows. The nest, being suspended thus from the spike of the palm-leaf, hangs down, swinging free in the air; but when a high wind blows it is tossed about in such a fashion that I have often wondered how the little mites could hold on to their house, or how the eggs could be kept in their place.

You may wonder how the birds get into their nest, for you will see no

hole leading inside. The way in is at the bottom extremity. The bird enters here, climbs up a very narrow passage about a foot long, then comes to a room, which is made so cunningly that the eggs will not fall out nor the parents be disturbed even in the roughest storm. What is yet more remarkable is that above this there is another passage leading to another "story" or room. Some of the nests are even three stories high, while many have only one. Others again have two rooms side by side, each with its own separate passage for ingress and egress.

D. MORLING.

Special Meetings at Egmore.

MEETINGS of an exceptionally interesting character were held at Egmore during the first week in April. Some public-spirited Indian gentlemen kindly subscribed some money for prizes to be presented to the children of our school. Permission was obtained for the meeting to be held in the public street, and traffic was diverted on that occasion. Banners and Chinese lanterns and great lengths of coloured paper-chains gave the street quite a festive appearance. At the conclusion of the competitions the prizes were presented to the winners by Miss Elliott. Then followed a progamme of singing and drill and recitations, intended to show the character of the teaching given in the school and the progress made by the pupils. A vast crowd assembled to witness this part of the proceedings. The children acquitted themselves in a way which reflected great credit on the teachers. Certificates gained by the children in the last Sunday School Union Scripture Examination were presented by Mrs. Booth. Each child present then received a packet of sweets and a plantain.

The children having been sent home, there followed the anniversary gathering of the Men's Meeting. The proceedings were illuminated by two Washington oil-gas lamps, and a large audience assembled. Preachers Dyriam and Apollos delivered fitting addresses, which each had specially prepared for this occasion, and they were accorded a good hearing. It was quite a red-letter day in our work at Egmore. E. A. BOOTH.

Camp Notes.

A GRAIN shed was our home—a little low thatched mud storehouse! No, not at all uncomfortable; the last great Pongal feast had necessitated its being whitewashed inside and out, so uncleanliness was not added to the novelty of reptiles, spiders and rats that bore us company night and day.

Privacy is not an expected boon in camp life. Indeed, that the folk among whom one goes feel perfectly at liberty to frequent the large threshing floor where the shed stands, that they lounge or sit about watching, with undisguised interest, all one's arrangements and movements, is not an unwelcome fact. We wanted them to treat us as friends, and not as people of another unapproachable caste who had mysterious official secrets.

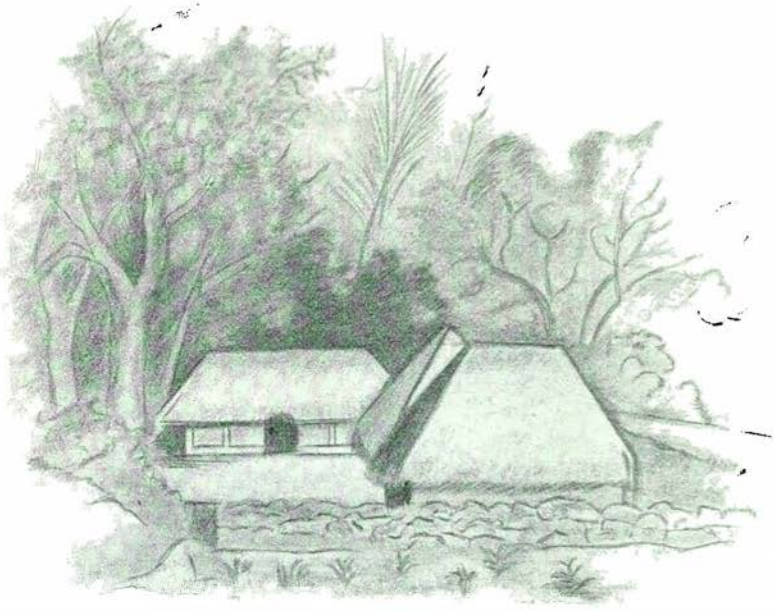
The shed was rather dark, having no windows, and so the early morning meal was taken outside—eastern fashion—no chairs and table being used. Our rugs served in place of the former; our medicine trunk for the latter.

This ceremony seemed worth coming to see. But we were more pleased when their curiosity led them to join our circle in the afternoon, as we sat round on the ground and had prayers together, hoping that some part of our worship might impress them.

The mornings were spent in going from village to village with the

Gospel message. In one way the constant change of congregation, the constant realization that each new crowd is hearing for the first time the good news of Jesus Christ—in one way this is very stimulating to prayer and desire. On the other hand, it has its depressing effect, for, as they themselves told us, we should go and leave them, and all the story would soon be forgotten.

I remember feeling this deeply when, the last night we spent in our northernmost camp, a large number of people listened till darkness fell and the stars told us of the lateness of the hour. The three preachers all gave their farewell address in this very large village, and then, as we rose to leave them, and they still lingered sitting in a large circle on the ground, we seemed compelled to turn and tell them why we felt reluctance and



Sketch by] THE THREE GRAIN SHEDS. [*Mrs. J. M. Brand.*

pain in our hearts at our departure. "We may not be able to come so far again for a year, and no one will be here to remind you of our Jesus Swami. If you want to know more, come away to our bungalow, and we will gladly tell you."

A tiny farthing Gospel is left in that village, for we had the pleasure the next day, as we sat among our luggage and coolies after a long tramp, of hearing one of them slowly and carefully reading to his companions some of the precious words of Jesus. We discovered that he among them all had learned to read—a great accomplishment here, and so we bade him take it back with him, and read every night to his people. They assured us it was too hard to understand. But knowing the power of His invincible Word, we left it with them, praying the great Revealer of secrets would speak through it to some dark heart.

They all take long to realise that we are not here for some ulterior

motive. That we are appointed by Government, or are coffee planters, seems a fixed idea in their minds; so the introduction to each address is somewhat similar:—

"Do you know who we are? No! we have nothing to do with the Government; we have no coffee gardens. Two things only we come for—to give you medicine to help your bodies, then chiefly to tell you of our great Jesus Swami, of whom you have never heard before." And so the old, old story is repeated again and again. Old—but lovingly new to us; new—but strangely far away to these poor, dead hearts who hear it as the echo of a distant song surely not intended for them. Pray that their ears may soon be attuned to its music. EVELYN C. BRAND.

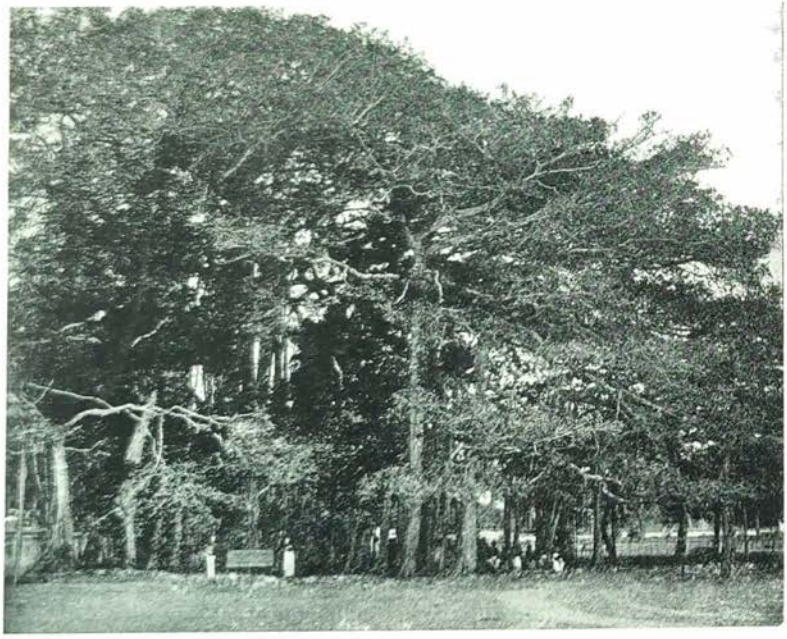
Sowing, Watering, Harvest.

THE sketch on the previous page, hastily scribbled the evening before we left our second camping place, represents three grain sheds—the foremost one occupied by the two Indian preachers, the farthest one by ourselves, and the middle one used as a kitchen where our food was prepared.

The left-hand side of our shed is enclosed for grain; the other half alone being suitable for occupation. The threshing-floor where these sheds are situated is used for the treading-out of grain at harvest time by the oxen, and there, too, the fanning or winnowing, and other processes connected with the gathered crops, are performed.

During the ten days we spent there, daily prayers were conducted in this open space; all of us seated on the floor, Indian fashion.

The Great Thresher, with His fan in His hand, is soon coming! What shall the harvest be? EVELYN C. BRAND.



A BANYAN TREE.

OUR HOME CHURCHES.

Prayer Subjects for June, 1914.

"My expectation is from Him."

Week Beginning—

SUNDAY, 7th.—For increasing faith for ourselves, our missionaries and their co-workers, that we may expect the Lord "to work with us" and to do great things, saving many immortal souls through their ministry.

SUNDAY, 14th.—For Natesan, recently baptised, that he may be kept, guarded and guided in his life for Christ (see page 88).

SUNDAY, 21st.—For new workers to fill the places of Daniel and Susannah on the Kolli Hills (see pages 84 and 85).

SUNDAY, 28th.—For the spirit of believing and prevailing prayer to be poured out upon us all.

The Half-Yearly Meeting.

PRAYER was a prominent fact and a recurring subject or thought and speech in the meetings held at Brixton Tabernacle on Wednesday, April 29th, and we may surely look for great and far-reaching results as the outcome, not only to the work in India, but to the Churches supporting it at home.

The Vice-President, Pastor R. Mutimer, presided at the afternoon meeting, when Pastor T. L. Sapey read the Scriptures and offered prayer. After a time of earnest spiritual supplication, in which the following brethren took part, viz., H. D. Tooke, J. H. Kelk, Mr. Baker, of Stisted, J. T. Peters, J. Fromow and G. Smith.

Pastor E. Mitchell (in the much regretted absence of Pastor E. White, through illness), preached from Matt. vi. 10: "Thy kingdom come," dwelling upon the petition, the position it occupies and the practical purposes intended. The kingdom—the kingdom of grace set up in the hearts of God's people here and the kingdom of glory hereafter—how did it come? The Gospel was the great instrument, and we had no authority to bring the kingdom in any other way. And while we prayed for the coming of the kingdom extensively, we should pray for its coming intensively To be brought more into subjection to His authority, and that He might reign more completely over us was surely one of the things that the text meant. Not only Let Thy kingdom be set up in my heart, but Let me live to Thee and in Thee and for Thee continually. The position held by the petition was in the very forefront of the prayer; but we often set it in the background of our prayers, which might account for our not receiving answers to them. A loyal subject set His kingdom before his own personal benefit, desiring first and foremost that the King might be glorified, and in following God's order we did ourselves good: but by following our own order and avoiding the precept, we blundered. Our Lord's purpose in teaching us thus to pray was to honour us by associating us with Himself in this great work. This was the right point of view; and if we got this it put new life and vigour into us. Prayer must be accompanied by work and reliance upon Him. Adapting the words of an old divine, we lie in our prayers to God when we pray for His kingdom to come, but do nothing to help the kingdom on. Prayer and help must go together.

"Not a Life of Sacrifice"

At the evening meeting, presided over by the President, Mr. Mutimer read part of Mark xvi. and Pastor W. F. Waller prayed, when a telegram expressive of the sympathy of the meeting was sent to Mr. White. The Chairman, in welcoming the large number of friends, who almost completely filled the Chapel, especially welcomed friends from country Churches who had been enabled to attend by reason of the meeting having been arranged, for the first time, for a Wednesday.

Mr. Hutchinson said the words of Paul to the Colossians, "Fellow workers unto the kingdom of God" described our true attitude to the work and the workers in India, inasmuch as they represented the work as *our* work for which we were responsible, and as spiritual work needing a spiritual condition on our part, and also needing to be carried on by spiritual methods and with spiritual power. After three reasons, among others, had been given for such spiritual co-working, viz., our own spiritual self-interest, the need of the missionaries and the joy which it gave to Christ to see His command loyally obeyed, prayer was dwelt upon as the supreme and most efficient method of co-working, for prayer brought us into line with the purpose of God, appealed to the heart of God, and connected us with the power of God. A brief address to the children followed.

Pastor E. G. Vine, in speaking upon Paul's words to the Corinthians "Necessity is laid upon me," said that real enthusiasm in God's work must be the result of God's Spirit working in the heart. There must be self-effacement and a desire that the Lord Jesus Christ alone might be set on high. And the task must never be self-imposed. This consciousness of necessity was produced by the call of Christ, as in the case of Carey—the enkindling of the fire in the heart by God's own Spirit. Christ was at the very heart of things in all Christian work, and a compassionate heart was necessarily associated with it. David Brainerd's work, prayer and suffering for the North American Indians was instanced. Necessity was also laid upon the Church. Her business was contained in that word. Our brethren have need of us and cannot do without us. "Their work must come to nought unless we keep the fire burning by prayer, constantly offered in the name of the Lord Jesus Christ. Then we shall have the joy of knowing that God is blessing our efforts and theirs. It is laid upon us to work and pray and give, aud we lay it all at His feet. Amen."

Miss Hines, the new missionary of the L.Z.A., who will be leaving for India early in October, said that she realised that God Himself had imposed this work upon her, and that He would help her all the way through. She thought, perhaps, the meetings that day had brought us into closer contact with prayer than any missionary meetings she had attended. It was prayer that had led to her being in that position. She had tried to follow God in many little ways, and now the command, "Go ye into all the world and preach the Gospel," had come home with power. It had been the result of heart-searching and careful thinking, and the result had come with joy. "I do not recognise," she said, "that I am taking up a life of sacrifice. I hope to go into a life of fuller service and fuller freedom, inasmuch as in taking it up I am doing what is in accordance with the will of God." Many had said, "Why not work at home? Why not go to the slums of Whitechapel or Edinburgh?" She thought we had no right to compare these with India, and concluded by saying, "O may God just give us a wider and more earnest outlook that even those who are far, far away, and whom we may never be able to reach may nevertheless have an interest in our prayers."

Mr. Lincoln Watts, who is being sent to India by the Council of the S.B.M. at the end of October, said it was the prayer of his heart that God would teach him so that he might teach His Word to those to whom he was being sent. "Since the subject of prayer has been put in the forefront

in these meetings to-day, I would urge you to lay your hearts in prayer before God for His blessing upon His Church in all parts, that we may be brought into closer contact with Him and His will, and that we may know the power of His might and the full force of the necessity that is laid upon us." There were some, he said, who could not see the need of sending anyone out from England. Many from all parts had written to him asking if there was not sufficient work here? "Yes, there is sufficient work, but there is more urgent need there, and Christ said, Go ye into all the world." Christ had those for whom He died in India and in all other parts of the world, and since part of His Church was there it was our duty to go to them. "Brethren, pray for us."

Pastor J. E. Flegg emphasised the fact previously referred to, viz, that the work was *our* work. It was a joint service in which we were engaged, and it was the expression of an obedience to the Lord based upon His own Word. Even if we were unable to report any souls brought to Christ we should not have made a mistake. We were stirred to this work by the sense of indebtedness—indebtedness to the Lord Himself and indebtedness to others, the animating principle being love to Christ. The great end for which our missionaries toiled, and for which we prayed, and also which the Lord had appointed, was the salvation of souls. The weapons were the Word of God and prayer, and we were to pray in secret for the success of the Word spoken in public. Mr. Flegg then referred to the fundamental facts of the Gospel. Right in the heart of type and ceremony, right in the heart of prophetic message, right in the heart of apostolic teaching, there was one great glorious central fact, and that was the fact of Christ Himself. Out of this fact other truths grew; but the fundamental facts were the coming and the substitutionary death and resurrection of Christ. After dealing with these, Mr. Flegg closed by referring to the issue of work of this character, viz, the destruction of the power that holds men in thraldom and the introduction into their hearts of a joy never known before. "At the back of a God-given work there is God-given power, of which we have heard to night."

The thanks of the meeting to the Pastors and Deacons and ladies for their cordial welcome, and the kindness and efficiency of their service, were ably voiced by Mr. Sears and Mr. Welman, and cordially acknowledged by Mr. Sapey. The collections amounted to £20 1s. 3d.

Meetings.

Watford Tabernacle.—On April 22nd the annual meeting of the L.Z.A. members, friends, and sewing class, was held. A good company assembled for tea, after which Mrs. Silvester gave a very inspiring address on the conditions of women's life in India, and L.Z.A. work in particular, which was much appreciated by all. The garments made and dolls dressed by the sewing class during the winter months, were on view, and showed good work had been done.

In the evening a public meeting was held, when our Pastor (Mr. C. A. Freston) presided. Mr. Hutchinson gave an interesting address on "The Great Commission, and the numbers, condition, and status of women in India." Mrs. Silvester also spoke briefly on the need of prayer. A collection was taken for the general fund of the Mission, and £2 was contributed to the L.Z.A.

Mrs. Elnaugh was to have spoken at our meetings, but owing to the sad accident to her mother on the previous evening, was detained at home. However, Mrs. Silvester and Mr. Hutchinson came at a moment's notice, and we are most grateful to them for their presence, and to our Master for their inspiring messages.

S. A. B.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—I am glad to find that some of you like the suggestion of corresponding with each other, and I give below the names of those who would like to do so.—Was it an oversight, Kenneth, that you only answered two questions? Anyhow, this explains your marks.—No, Minnie, I couldn't go. Don't you think James ii. 1 is explained by the four succeeding verses? Faith in Jesus should lead us to esteem all other believers alike, because they believe in and belong to Him, or, as the margin of Scofield's Bible says in an illuminating note: "In the presence of Christ the Glory, earthly distinctions disappear."—Thank you, Hilda, for your kind wish for Easter; I hope you have had a pleasant time.—I was pleased to see the economy you have begun to practice, Ruth, Eva, and Mabel, by sending your answers all together for the sake of the Mission box.—Glad you like Bible questions, Elsie.—Thank you, George and Enea, for your nice letters; they remind me of Psalm lxiv. 13.—I commend you, Elsie, for the neatness of your answers in Division I., which are very good as well as neat, although they have not gained the highest marks.—And I commend you, Rowland, for the best answers this month.—I was very pleased to have such a nice letter from you, Lily, and to hear about the prizes. I hope you will soon be able to go to school again. I have given you marks for your corrected answer.—Yes, Cecil, it is true; "more things *are* wrought by prayer than this world dreams of," but we do not always practice it as if we fully believed it.—Was Question 2 too hard, Eric? I have tried to give easier ones this month; I wonder if I have succeeded!—Well done, Bob; the best marks in your division this month!—And well done, little Rex.

Ruth and Alma Waters would like to correspond with two nieces in the Senior Division; and Annie Waters of Division I. with a niece about her own age. Colin Church would correspond with another nephew, although there is no one very near his age. Who would like to correspond with them?—I have received 15, as indicated below.

MARKS FOR APRIL.—*Seniors* (Max. 8).—**Emily Church, *Hilda and *Dorothy Cuthbert, *Alma Waters, 7; Colin Church, Hubert Grimes, Kathleen Throssell, *Ruth Waters, Mabel Lancaster, Ruth Whybrow, *Minnie Cutbert, 6; Elsie Horne, Muriel Wakefield, Eva Lancaster, Albert Chaplin, 5; *Kenneth Robbins (only 2 questions answered), 3. *Division I.* (Max. 8).—Rowland Peters, 8; Harold Carter, *Annie Waters, 7; *Winnie Church, Elsie Ellison, *Theodora Haynes, Enea Tooke, Lily Jackson, 6; Cyril Kyte, Fredc. Haynes, Frank Chaplin, 5. *Division II* (Max. 8).—Robert Smith, 8; *Ernest Carter, 7; Robert Booth, Muriel Haynes, Ivy Robbins, 5; Cecil Elliott, 4; *Eric Robbins, 3. *Division III.* (Max. 6).—Rex Booth, Leonard Reeder, 6; *Cecil Carter, *Florrie Church, 5; Bernard Farrow, George Tooke, *Lily Church, *Fred Cuthbert, 4.

QUESTIONS FOR JUNE.—(*On Acts v.*). *Seniors.*—1. What was the sin of Ananias and Sapphira? 2. Where did the events of chapter v. take place? 3. Read Matt. xxii. and say who the Sadducees were. 4. What was the most remarkable part of the speech of Gamaliel, and why do you think so? 5. What does the phrase in verse 20, "all the words of this life," mean? Any 4 of the above questions, but not more than 4, to be answered. *Division I.*—What was the "possession" of Ananias and Sapphira? 2. Describe in your own words what took place in verses 12 to 16. 3. Why were the Apostles imprisoned? 4. Were they right in disobeying the Council? Answer in the words of a verse of this chapter. *Division II.*—1. Were Ananias and Sapphira obliged to sell their possessions? 2. Why did "great fear come upon all the Church?" 3. Why were the Apostles so joyful after they had been beaten? *Division III.*—1. How did the Apostles escape from prison? 2. What did they do directly after? 3. What did they do after they had been beaten?

Your affectionate UNCLE JOHN.

The
Strict Baptist Mission
HERALD.

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

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CURRENT NOTES.

AS is so often the case, there is interesting variety in the papers from the foreign field this month. History, medicine, surgery, Hinduism and social life—each has its place. An epidemic of malarial fever in Madras has kept Miss Elliott very busy during April, and she has almost kinematographed and gramophoned one of her busy mornings for us.

An able outline of the history of the English S.B. Church and of the building in which it has met for worship at Chintadripet, Madras, since 1877 is presented by Mr. Booth. The early association of the S.B.M. with the history, and the circumstances through which the chapel came under our control last year, are of considerable interest, particularly to those who are acquainted with the earlier history of our Mission.

In his article on Debt, Mr. Morling gives a vivid glimpse of a phase of Hindu social life which is not without malign influence on the Christian Church, and which demands our sympathy on both accounts, and particularly our prayers for our Indian brethren, that they may be strong enough to obey the Apostolic precept.

Laughter and tears are never far apart, and pathos follows humour in Mr. Brand's account of his surgical cases. Although we welcome the mental relaxation, our minds linger at the "death-bed sowing" he describes in solemnity and yet in hope. In various ways our missionaries are representing the Church at home and carrying out the Divine command on our behalf as well as their own, and they enable us to pray intelligently for them.

SOWING IN TEARS.



UFFERING and sorrow are the inevitable accompaniments of true Christian service, as they are of the Christian life. This is true, notwithstanding the fact that joy also attends our service—a spiritual paradox which is exemplified in the life of our Lord and expressed by Paul as part of his own experience, "As sorrowful, yet always rejoicing."

It is an essential characteristic of the servant of Christ that he be as his Master, who Himself trod with joy the sorrowful way, and said, "If any man serve Me, let him follow Me." And so, the bearer of precious seed goes forth weeping, the light of heaven shining through his tears.

The sower's tears are not tears of maudlin sentimentality, nor are they always or necessarily physical. There are tears of the soul. But whether physical or otherwise, if their cause is spiritual, they bear witness to the reality of the sowing, the acceptableness of the service, and the certainty of harvest.

There are not unfrequently mysterious drawbacks, disappointments, and apparent failures attending our efforts. Our Lord delays His blessing or keeps it secret from us; Satan is permitted to oppose us in some painful manner. Tares spring up and blight falls upon the wheat. Demas forsakes us, or Alexander the coppersmith does us much evil. Circumstances seem to shape themselves so as to hinder our work; sickness occurs just when all our energies seem to be imperatively needed, and renders abortive the plans which we thought were of God. Or it may be that our beloved fellow-worker Epaphroditus, whose co-operation seems so needful, is sorely sick. These perplexing incidents in our sowing cause enquiry, heart-searching, and tears. The tears may not always, perhaps, be entirely spiritual, but they bear witness to the sincerity of our service and bring us within the terms of the promise.

We may well weep sometimes over the unworthiness of our service. Called to the high honour of serving so glorious a Master in so great a cause as world-wide evangelism, how poor, nevertheless, our offering too often is! What lack of love, of faith, of spiritual zeal we are sensible of! What hardness of heart, what pride and self-seeking we discover! Knowing that our work ought to be done with a single eye to the glory of God, we have to mourn over the many carnal elements we find in it; and we must needs weep when conscious that we have been "sowing to the flesh."

But it is when the burden of souls presses upon us, and we "serve the Lord with many tears," as Paul did, that our weeping is most surely the precursor of blessing. The servant of God can do no other than weep over the blindness, bondage and deadness which hold men down in sin and condemnation. The Lord "hears the voice of his weeping," and sooner or later the weeping sower is assured that he shall "reap in joy."

Our Foreign Field.

The News of the Month.

THE MADRAS FIELD.—A special feature of our work this month has been the help rendered by an Indian Christian named David from Cuttack. Accompanied by a drummer, David plays the violin and sings Gospel lyrics in a way that is very attractive. These songs he interesperses with exposition of Scripture passages. David has a most remarkable knowledge of the Bible. A large number of people attended these meetings, which were protracted beyond the usual time, and even then the audience asked for more. David is a Tamilian, but he has been in the north of India for many years and has only come on a short visit.

During the month of April our Preachers delivered 600 addresses, the total number of hearers being about ten thousand.

We have 860 pupils in our schools, the daily average attendance being 635. The teaching of the Scriptures is a daily feature in all of our schools.

We have just published in Tamil a "Baptist Catechism" for the use of our senior scholars and for enquirers. We believe the book will be of real service. One feature of the book is that the proof-texts for the statements made in the Catechism are quoted in full after each question and answer. E. A. BOOTH.

MADRAS ZENANA WORK.—During April over 1,700 patients were treated at the Kilpauk Dispensary. An epidemic of malarial fever has been raging in Pursawalkam and the neighbourhood, so we have been very busy. One morning we had an attendance of 125 persons, 92 of whom were suffering from fever. One woman told me that ten persons in her house were prostrate with it. I am glad to say it shows some sign of decline this week

I hear that two of our girls living in adjoining houses at Pursawalkam are meeting together daily in secret for prayer. They seem shy of speaking to the Bible-woman about it, but are evidently seeking the way of truth. O. M. ELLIOTT.

THE KOLLI HILLS FIELD.—The Eastern Kollis.—Just on the other side of a ridge of hills to the east of the mission house is the eastern basin of the Kolli Mountains. This is the most populous part of our field, and is as yet unoccupied by any mission worker. The people are asking us to build a small dispensary there and to visit them once a week.

Guinea-worm.—One village in the Eastern Kollis had the appearance of a hospital as I passed through it, for on the verandah of every house lay people suffering from guinea-worm. Some victims had three, four, and even five of these parasites in various parts of their bodies.

The Parasite.—Guinea-worm is a parasite that forms in the human trunk or limbs. Its average length is about 30 inches, but often grows to a length of 4 feet. When the worm is mature it bores its way through the tissues until it reaches the skin, which it perforates. If water is now poured upon the place the worm will usually protude itself and may be grasped. The sufferer generally pulls it out gradually, an inch or so each day, until he has either extracted the worm or broken it off. In the latter case great trouble ensues, with formation of a painful and dangerous abscess. Complications often occur which result in the loss of a limb or even of life itself. J. M. BRAND.

The English Strict Baptist Church in Madras.



Photo by] THE CHAPEL IN CHINTADRIPET, MADRAS. *[Mr. Booth.*

IMMEDIATELY after the close of the stirring and anxious days of the Indian Mutiny there was formed in Madras a Strict Communion Baptist Church. The Church Records have come recently into my possession, and from them I venture to present to our friends a brief history of the Church which, under the auspices of the Strict Baptist Mission, now meets for worship in the Baptist Chapel, Chintadripet, Madras. From the beginning until now it has been an English Church and congregation.

The first record in the Minute Book is as follows:—"In February, 1858, the following persons—Robert Tindale, Jerome D'Silva, Alexander Wilson, Ellen Baker, Harriet Tindale, and Jane Wilson, believers in the Lord Jesus, baptized by immersion—having met together to consider what they could do for the glory of God, resolved to unite as a Christian Church on the principle of what is commonly termed 'RESTRICTED COMMUNION.' Agreeably with the practice of Christ and His apostles, they would receive none into Church fellowship with them but believers baptized by immersion, and not even any such believers that would partake of the Lord's Supper with another who holds that 'Open Com-

munion' is right. The tendency of 'Mixed Communion' is to annihilate as such all the Baptist Churches in Christendom."

The meeting at which the Church was formed was held in the house of Robert Tindale, in Black Town, Madras. The prime mover in the matter and the first Pastor of the Church was Alexander Wilson, and the following particulars of his history will interest some of our readers.

The parents of Alexander Wilson were Scotch, but he was born in Cumberland and attended school at St. Bees. He joined the East India Company's Army, attaining the rank of sergeant. For a considerable period he served as an army schoolmaster. On leaving the army he became a teacher in an English school in Black Town, Madras, maintained by the Congregationalists. It was during these days that Mr. Wilson filled the office of Pastor of the Strict Baptist Church which met for worship in a house in Black Town. In 1864 advancing age rendered it advisable for Mr. Wilson to relinquish his school work in Madras, and he retired to St. Thomas Mount, where he held services in his own house. Several people residing at St. Thomas Mount were converted through his ministry. In 1866, Alexander Wilson resigned the pastorate of the Madras Church, and a separate Church was formed at St. Thomas Mount, of which Alexander Wilson was the first pastor. Mr. Wilson was a man of sterling character, held in high esteem by all who knew him. He died in 1870, deeply mourned by a wide circle of friends. We honour his memory to-day by continuing to maintain the services at Chintadripet.

It will be of interest at this juncture to note the names of some who joined the Church through the ministry of Alexander Wilson. They are strangely familiar to the older friends of the Strict Baptist Mission, amongst whom I count it an honour to number myself.

The first name I select is that of Mr. H. F. Doll. He was at one time a pupil of Mr. Wilson's, by whom he was baptized in 1860. Mr. Doll held a Government appointment in the Revenue Department, and in 1866 he was chosen Pastor of the Madras Church in succession to Alexander Wilson. He retained that office until 1890. Many of our friends at home will remember Mr. Doll, who, as a missionary of the Strict Baptist Mission, visited England in 1887, at which time the greatly revered John Hazelton was President. It is now several years since I met Mr. Doll, but I heard quite recently that he is still in the enjoyment of his Government pension, but I regret to say he is now totally blind.

Another name occurring in the early records of the Church is that of Mr. J. J. Chatterton. He was baptized by Mr. Wilson in 1864, and afterwards filled the office of deacon. In 1890 he was chosen to succeed Mr. Doll in the pastorate of the Church. He died in 1898, and at the request of his family I officiated at his funeral.

The name of Mr. Henry Noble will be familiar to many of our friends. In his early days in India he was an army Scripture-reader. He had been baptized in England, and he was admitted to the fellowship of the Madras Church in 1864. Later, Mr. Noble became a missionary in connection with the Strict Baptist Mission. He worked first in St. Thomas Mount, then in Ceylon, and finally in Tinnevelly. He visited England in 1890 in the interests of the S.B.M. My personal acquaintance with him dates from the early days of 1895, when I first met him at Koilpati, in the Tinnevelly district. He was then missionary-in-charge of our work there. I distinctly remember his description of his first voyage to India. He travelled round the Cape of Good Hope in one of Green's sailing ships and the journey occupied months. He and I lived together as missionary colleagues until he retired from active service to spend his closing days with his family. The first part of this time was spent in Ceylon and the latter part in St. Thomas Mount, where he died in 1902.

The last name which calls for special mention is that of Mr. Joseph

Herron. Probably only a very few of our friends at home have heard of Mr. Herron, but he has rendered valuable service for many years in connection with the Madras Strict Baptist Church. Mr. Herron applied for baptism and Church fellowship in 1870. In his testimony he told of the way the Lord had spoken to him, when a careless young man, through a sermon preached by Alexander Wilson. Mr. Herron was baptized and received into Church fellowship by Mr. Doll. Some years later he was elected to the office of deacon, and he continues in that office to this day. He has proved a most useful worker. He was made a trustee of the Chapel property, and for some time the whole of the burden of the affairs of the Church rested on his shoulders. Because he was faithful in carrying out his duties as trustee, the property is in the possession of the Strict Baptist Mission to-day. But for him things would have been otherwise. He is over 70 years of age, but is most regular in his attendance and ever ready to help. He was formerly an artificer in the Ordnance Department, and he now enjoys a small Government pension. He has seen many changes in the Church and congregation, and one of the comforting thoughts of his closing days is the knowledge that the work will be carried on after he has gone by the S.B.M.

Let me now retrace my steps and resume the history of the Church. The first record I can trace of any relation between the Church and the Strict Baptist Mission is dated January, 1867, when a letter was sent from the Church to Mr. Hoddy, the Secretary of the S.B.M. in London, regarding the engagement in the service of the S.B.M. of a Tamil evangelist named Thomas. Subsequent letters from the Church relate to the engagement of Coopaswamy Row and other Tamil workers.

Until the close of 1871 the Church met for worship in the house of one of the members. It was then decided that a hall should be rented in Stringer's Street, Black Town, but this arrangement was only in force for a short time. At this period the membership of the Church was 42. Only 19 of the members were then resident in Madras. The remainder had at various times removed from Madras to up-country stations, but retained their membership with the Madras Church. Several of the members were soldiers belonging to British regiments, others were in Government service, and both of these classes are subject to frequent transfers. The constant moving of members is a feature which has to be seriously reckoned with in connection with all English work in India. It is evident that such constant changes are inimical to stability and progress.

In addition to regular meetings for public worship, the Church gave evidence of vigorous spiritual life in the maintenance of a Sunday School, a Tract Society, a Sick Visiting Band, a Maternal Aid Society, and a Benevolent Society.

About this time the necessity of providing a suitable place of worship began to engage the serious attention of the Church members. In 1871 a Chapel Building Fund was opened and the sum of Rs.369 was subscribed that year in Madras. Each year this sum was augmented and donations were solicited from friends in up-country stations.

Whilst seeking for a suitable site on which to build a chapel, the Church early in 1872 resolved to leave that part of Madras then known as Black Town (now George Town) and selected Chintadripet as more suitable for the purpose. As a temporary arrangement, the services were held in the house of the Pastor who resided there. The removal resulted in increased congregations, and in July, 1872, the following resolution was passed: "That the Madras Strict Baptist Church settle down permanently in Chintadripet, and that early steps be taken to secure a building site for the erection of a chapel." E. A. Booth.

(To be concluded.)

Sati.

SATI (pronounced Suttee) is a Sanskrit word, meaning "a faithful wife," "a virtuous woman." The rite called *Sati* is the cremation of a widow on the funeral pile of her dead husband. Authorities are not agreed as to when the rite was first incorporated into Hinduism. All agree that it was in vogue a thousand years ago, and some say that it was practised in India two thousand years ago. Competent scholars have proved that there is no Vedic sanction for this cruel custom. An unscrupulous Brahmin priesthood tampered with the text of the *Rig Veda*, the most ancient of all the Hindu scriptures, and by altering a single letter in one verse fraudulently claimed Vedic authority for the burning of the living wife with the dead husband. The original text was, "Let the wives first approach the place," and this by the alteration of a single letter was made to read, "Let the wives enter the place of fire."

When once a woman had deliberately declared that she wished to be burned with the body of her dead husband, her decision was held to be irrevocable. If she refused to go to the pyre of her own will, she was taken there by force. There was a prevailing superstition that if a woman after deciding to be a *Sati* should fail to observe the rite, the whole district would be visited with a dire disease.

No one will ever know the number of deaths which have taken place in India by the observance of *Sati*. But from 1756, when the battle of Plassey gave the sovereignty of Bengal to Britain, down to 1829, when the inhuman rite was suppressed by Government order, no fewer than 70,000 widows were put to death in this way.

In the latter half of the sixteenth century the Emperor, Akbar the Great, tried to prohibit the custom, but failed to put it down, although he took steps to ensure that it should be voluntary.

The Abbé Dubois, a French missionary, has described in minute detail a case of *Sati* which he witnessed in Tanjore in 1794. (See Chapter XXI. of his famous book, "The People of India.")

William Carey saw the horrible rite enacted at Calcutta in 1799. He most earnestly endeavoured to save the woman, but failed. In a letter to Dr. Ryland he said: "I exhorted the woman not to throw away her life; to fear nothing, for no evil would follow her refusal to burn. But she in the most calm manner mounted the pyre." (See Smith's "Life of Carey," Everyman Edition, page 79)

From that time forward Carey, by means of appeals in India and England, incessantly strove to procure the abolition of this atrociously inhuman custom. In the north of India *Sati* trees, and in the south *Sati* stones, mark places made holy by the burning of widows.

In response to Carey's appeals, Lord Wellesley asked the High Court Judges to "ascertain how far the practice of *Sati* is founded on the religious opinions of the Hindus." In 1812 the Government of India decided "to allow the practice as recognised and encouraged by the Hindu religion."

A brighter day dawned when Lord William Bentinck became Governor-General. In spite of strenuous opposition from both Europeans and Indians, he carried a Regulation in Council on Dec. 4th, 1829, by which all who abetted *Sati* were declared guilty of culpable homicide. The Regulation reached Carey on a Sunday morning, when he was preparing his sermon. Sending for another missionary to do the preaching, Carey immediately translated the order of the Governor-General into Bengali and had it issued without delay in the official *Bengali Gazette*. It was with a very thankful heart that Carey translated the Regulation which prohibited this religious murder.

A Recent Willing Sati

Although the occasions may be few and far between, *Sati* is still practised sometimes. A case occurred at Maripur, near Delhi, in 1905. At Karur, in the Trichinopoly district, a widow in 1905 saturated her clothing with oil and set herself alight as a *Sati*. A few months ago, in June, 1913, a case of *Sati* occurred in the Mainpuri district. Four Brahmins have been convicted by the Sessions Judge of abetment of the death of the woman who sacrificed herself. The young widow's name was Debi. Accompanying the corpse of her husband to the burning ghat, she pointed out the exact spot where the pyre was to be laid. When the pyre was ready and the corpse laid on it, Debi mounted the pyre and placed the corpse's head on her lap. She called for ghee (clarified butter), some of which she poured on herself and some on the pyre. Then Debi whispered in the corpse's ear and clasped her hands in prayer, and the pyre began to burn. She and the corpse were so utterly consumed that when the police arrived, at 3 p.m., they found nothing but a heap of smouldering ashes and burnt bones. There was no evidence forthcoming to show how or by whom the fire was actually kindled, although the deed was done in the presence of more than a thousand people.

The practice is illegal, but Hinduism has never ceased to extol the widow who burns with her husband. At Calcutta, in 1911, one who performed *Sati* was eulogised as "the pride of her family and the glory of our race." Mr. Justice Sankara Nair, of the Madras High Court, wrote in the *Contemporary Review* in 1911:—

"Those who delight in calling themselves orthodox Hindus are still as intolerant as ever. Their mind is still at the stage where it was before the *Sati* Regulation. There is little doubt that, if orthodox Hinduism had its way, India would revert to the pre-*Sati* Regulation state of things."

E. A. Booth

Jericho on the Kolli Hills.

A LITTLE while ago the people of Kirangadu were so antagonistic to the Gospel and so unwilling to listen to our preaching, that for some time we did not attempt to do more than attend to the sick there, remaining silent on the subject of religion. In spite of their frowns and looks of suspicion and hostility, we let them see that we were determined to be their friends. And each time we went round the village without preaching the Gospel, Mrs. Brand and I would say to each other, "We have been round Jericho once more."

When they found we were not going to force our religion upon them, they grew more friendly. The number of patients increased, and we encouraged them to let us call upon them in their homes. Our practice now is to preach the Gospel conversationally, as we sit in the midst of a group of them on one of their paved courts.

On a recent visit we came first of all to the little hut of Old Granny. This wrinkled old lady has an ulcer on her foot of long standing. She is never so happy as when grumbling about it. She has seen us coming, but pretends she hasn't, and sits in her low doorway keeping the flies from her foot while she croons or chants,

"Iyo—o—o—o—o—o—o—o—o—o—o!
O-ho—o—o—o—o—o—o—o—o!
Six months have passed since it came,
This wicked sore, Iyo—o—o—o—o—o!
Who can tell my pain? O—ho—o—o—o!
Who can ——!"

"Why, mother isn't the foot well yet?"

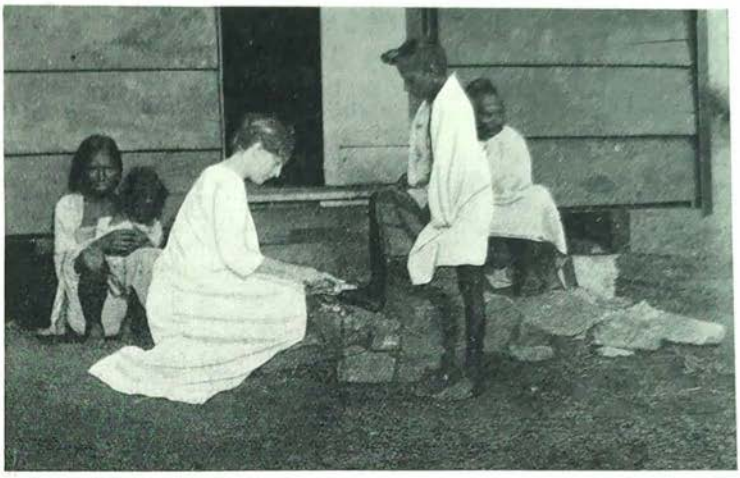


Photo by] AN EVERY-DAY SCENE ON THE KOLLIS. [*Mrs. Brand.*

"Alas, *dhori!* what sin have I committed that it should defy your excellent medicine?"

"But isn't it a *little* better?"

"Iyo, my father! Not one wink of sleep came to me last night."

"But are you quite sure it isn't a *tiny* bit better?"

"Well, maybe it is no worse. A little more yellow medicine, now, to stop those worms inside from biting."

This is eloquent praise from Old Granny, and, being interpreted, means, "The foot is healing very well, thank you, and the yellow medicine is wonderfully effective."

A little farther up the steep, stony street, in front of his one-roomed house, lies a big man nursing his leg, which is evidently in great pain.

"Have you brought your knife?" he asks, with a shudder. "For three days and nights this abscess has not let me sleep, so I guess you must cut it; but how shall I bear the cutting?"

"Stop your talk! We will hold you down tightly enough while the *dhori* cuts."

This comforting remark comes from a stern-visaged friend of the patient, who spreads a rug, and invites the victim to lie down. I am anxious to relieve the patient's mind, so proceed to explain the powers of the hypodermic syringe:

"You see this shiny needle? Well, after this has pricked you, you will not feel the pain of the cutting."

The patient takes this to be merely professional palaver, and thinking that proceedings are about to commence he begins to cry out in a voice that brings the neighbours out in a body to watch, while his stern friend places himself over him, and fixes both his arms in a vice-like grip. The moment is a favourable one, so I quickly inject a local anæsthetic into the swelling on his leg, and then sit quietly waiting. Seeing this, and having felt only a prick, the patient thinks he is shouting prematurely, and relapses into silence. Then, hiding the action from the patient, I go on to open up the deep-seated abscess. Soon pus issues freely, bringing with it five inches of a 24-inch guinea-worm.

"Udday! Ubbah!" exclaims the Stern Friend.

The patient now sits up, and is horrified to see a hole in his leg, yet wonderstruck that he feels no pain.

"I didn't feel it! I didn't feel it!" he gasps out; and then after being tied up, pointing to Mrs. Brand:

"Why, Ammani hurt me more than that when she tied on a hot poultice yesterday!"

There were two or three more patients to be seen. Finally, at the other end of the village, we came upon a man who was evidently dying. A few days previously he had been mixed up in a quarrel. Blows had fallen, and now he lay on his little mud verandah struggling for each successive breath. Speech was very difficult to him, and the end was plainly near. A few minutes remained to me to preach the Gospel to one who very likely had never heard it before. Going close up to his head I said to him, "Will you attend very carefully to what I am about to say? It is of the greatest importance to you." The dying man nodded. His brain was abnormally clear. Then in the simplest and briefest way possible to me, I tried to warn him of the danger of dying in sin with wrath in his heart and a guilty record to present before his Judge. He listened attentively as I spoke of Jesus Christ, the Lamb of God, and told him of the Saviour's mercy and power to save even at the eleventh hour. A number of men and women were sitting around listening and watching at the side of the little street where we were, and the occasion was not a favourable one for audible prayer. But the hunted, restless look on the sufferer's face, and his quick "Yes" to my question, "Shall I pray to the Supreme God for you?" resolved my hesitation, and, kneeling, I prayed for him in the Name of Jesus, who saved the dying thief. Within four hours he was dead. What the harvest shall be of death-bed sowing is known only to the Lord of the harvest. The day will declare it.

J. M. BRAND.

A Busy Morning.

THE dispensary attendance has been increasing steadily day by day during March and April. The second week in April we had an average of forty-three visitors daily, but Monday the 20th was a record morning.

When I went over to begin work at 6.30 the verandah and the ground in front were already crowded, and over fifty hands were stretched out for the little tin discs on which the numbers are stamped, while as many voices claimed loudly that they had arrived first, and should have immediate attention.

"I started out while it was yet dark, and have walked a long distance; let me come in first," pleads an old lady.

"I have left the baby at home, and must get back quickly; cannot I come at once?" calls someone else.

"I have to go to work and must not be late," chimes in a small boy.

However, order is soon restored; the Bible-woman comes and gathers them around her, and begins to tell them a Scripture narrative.

Do you see that poor creature sitting under the tree apart from the others? She has a sore on her foot so loathsome that even her Tamil sisters, none too particular as a rule, will not allow her to sit near them.

Notice, too, that tall, fine-looking caste woman, with dark pencilled eyebrows and haughty bearing. She wants to hear the story, but will not venture too near, as her Pariah sisters must not touch her, neither must their shadow defile her. When her turn comes she gathers her garments carefully together and peremptorily orders the crowd aside so that she may pass through undefiled. Yet she will not refuse a dose of medicine

from my enamelled cup, which thousands of Pariahs have handled. It does not matter so long as no one sees her drink from it.

The first twelve are all fever cases. Number thirteen has had a cough, but is feeling better, and insists on going down on her knees to thank me. Number fourteen is very old and rheumatic; she begs pathetically for a "good medicine," but brings a bottle so thick with black grease that strong soda water and a cane make very little impression upon it. She explains that it is "only hair oil."

One young woman wants fever medicine for six persons, and enlarges on the expense and work involved in tending so many invalids. Another, seeing I have a particularly busy morning, offers to help me fold up the packets of cinchona.

The morning wears on. One little boy with mumps is highly amused at having his throat painted; another stands like a Spartan while I dress his poor crushed fingers; and several babies fight most valiantly against doses of castor oil, those that have the most teeth fighting best.

One woman brought a wee baby two months old which she said was suffering with indigestion. It looked a bright, strong child, but was certainly thin, and was biting its little fists most vigorously. Just then it set up the shrill, healthy cry that every woman recognises.

"Why, mother, the baby is ravenously hungry; it wants food badly," I said.

"Yes, I daresay it is hungry," she remarked. "It hasn't had its coffee yet."

"Coffee!" I ejaculated; "you don't give this baby coffee?"

"Yes, I cannot get milk for it in my village, so have to give it coffee."

And when you think of this tiny baby drinking coffee, dear friend, do not think of the pleasant cup of coffee made nourishing by plenty of hot milk that you take with your breakfast. This cooly woman would boil her coffee until nearly black, sweeten it with jaggery, and serve it without milk. No wonder poor baby had indigestion.

Nine o'clock, ten o'clock strikes, and still we have not finished, and when, at 11.15, the last patient makes her salaams, we find over a hundred cases have been treated, sixty of which were malarial fever.

We thank God for these opportunities of lending a helping hand to the sick and poor, and earnestly desire that the Word of truth taught by the Bible-woman, and the Gospel tracts circulated through this means, may bring forth fruit to the glory of God. O. M. ELLIOTT.

The Scriptures and the Vedas.

ON a sunshiny morning in April we preachers stood on the high road near Egmore railway-station, each in his own way telling the Gospel message to the large audience which gathered. When Dyriam was speaking, he contrasted the way in which Christians published their sacred Scriptures broadcast in all known languages, at rates within reach of the poorest, and the way in which Hindus made it impossible for ordinary folk to obtain copies of the Hindu scriptures, which are called the *Vedas*. Dyriam challenged any of his hearers to bring him a copy of the *Vedas*, for which he said that he was prepared to pay ten rupees. One of the hearers immediately demanded the ten rupees there and then. He was told, "You bring the *Veda*, and I will buy it for ten rupees." This incident caused some commotion, as the man persisted in his demand for the ten rupees, with which he said he would purchase a copy of the *Vedas*. A Brahmin in the audience then took the matter up, and said that the Hindu who had taken up the challenge could not produce a copy of the *Vedas*, for only the Brahmins, the twice born, were allowed to possess them. Brahmins were not allowed to part with copies of the *Vedas* to non-Brahmins. The *Vedas* were written in

Sanscrit, and none but Brahmins were allowed to read them. This was opposition from an unexpected quarter, and the non-Brahmin Hindu began to quarrel with the Brahmin, charging the latter with taking sides with Christians, and jeeringly asking, "What sort of a Brahmin are you?"

The above incident illustrates the widely divergent views regarding their sacred writings taken by Protestant Christians and Hindus. We Protestants say, "Scatter the blessed Scriptures far and wide. Get as many people as possible to read and obey the Word; explain it to them in the clearest and simplest terms." Orthodox Hindus say, "Only the highest caste, the twice-born Brahmin, may read the *Veda*" In the greatest of Indian epics, the Mahabharata, it is written, "Those who sell the *Vedas* shall go to hell." The ordinary Hindu must learn the teaching of the *Veda* through a Brahmin priest.

The Hindu *Vedas* are four in number. They are called the Rig-veda, the Sama-veda, the Yajur-veda, and the Atharva-veda. The most ancient and most important is the Rig-veda. The Atharva-veda is generally held to be inferior to and of more recent date than the other three. Scholars differ greatly as to the dates of the *Vedas*, but it is generally held that they date from 600 B.C. The date of the Rig-veda is given by Max Muller as 1000 B.C. Speaking of the *Vedas*, Monier Williams remarks: "Non-Christian Bibles are all developments in the wrong direction. They all begin with some flashes of true light and end in darkness."—E. A. BOOTH.

Debt.

OF all the oppressors of poor, distracted India, one of the hardest, most unrelenting, is the *sowcar*—the money-lender. Debt—the child of improvidence, the father of grinding poverty—is, indeed, one of the greatest banes of the land.

Perhaps the most fruitful cause of debt is the wedding. I once witnessed the nuptial ceremony of a Christian couple, when about a dozen carriages drove up to the chapel. The bridegroom, who bore all the expenses, and enjoyed an income of £1 per month, was attired in an expensive English suit, and after the ceremony, gave a sumptuous feast to his fellow-Christians of that neighbourhood.

With the Hindus it is far worse. A large dowry must be given with the bride, many jewels must bedeck her person. Recently there have been two instances where prospective brides have committed suicide to prevent their parents ruining the whole household by this evil practice. Happily many have been aroused by the fearless but foolish action of these girls, and have now established an Anti-Dowry League. The bridal car, the wedding feast, the priests' fees, and many other items, all require a large outlay. Public opinion and the clamorous demands of relatives, seem to render this evil almost a necessity.

Litigation, an ever-increasing cause of insolvency, is largely the fruit of British administration. The Hindu is at once very sensitive about what he considers his honour, and also terribly malignant towards his enemy, stopping at nothing in the world to ruin him; but the course of law he finds provokingly tedious, intricate, and expensive. The inevitable result is that outside every magistrate's court we have a little colony of *Vakils*,* who quietly but surely suck the life-blood of every man with a grievance. Last week an old gentleman sat on the floor of my office, and begged me to buy his land. Months ago he instituted proceedings against an unscrupulous neighbour over a plot of ground worth less than £2. He has lost the case, and with it his milking cows, his ploughing oxen, his money; indeed, all that he has except one piece of land, the price of which will not meet even his lawyer expenses.

* A *Vakil* is a native English-speaking lawyer.—ED.

Drink and festivals also lead to much poverty. Brandy shops and wine stores are increasing apace, and almost every miserable village boasts its toddy and arrack bazaars—the more shame on Christian England! Recently an agitation was raised in Ceylon because teetotalers were refused positions in the Duty and Customs Department!

Moses forbade the children of Israel to exact usury of one another, but the interest drawn by an Indian *sowcar* is such that it soon doubles the principal. Thirty-five and forty per cent are by no means unusual rates. A short time ago, a man well-known to me was sued for a debt. The original loan was Rs.20, but within three years this had grown to Rs.80. When the lender's expenses for court dues, etc., were added it had risen to Rs.120. In this case, however, the *sowcar* "killed the goose," for the debtor very soon absconded. In our station of Pavittram a house worth about £8 is being seized to pay for a debt that one year ago amounted to only twenty-eight shillings.

The ryot, or Hindu cultivator, is ever in a state of chronic insolvency. At his weddings, and sometimes funerals, he feasts all his neighbours, and spends all he has and *more*. To make up he borrows from the sowcar at the old rates. When harvest comes round the latter takes the lion's share of the crops, the ryot holding sufficient for a few weeks' food. When his frugal store runs out he goes again to the lender and borrows what is really his own corn at the rate of thirty-five per cent. Things come to a pass when the heartless Chetty seizes the poor farmer's bullocks, and leaves his victim with no means even of ploughing his land. Such debts are never cleared, but are handed down as legacies from father to son. An old Tamil proverb runs: "Debt is as malignant as Saturn."

Happily, village schools are now rendering it more difficult for the lender to exercise such cruelty and oppression. The man who knows how to read learns in most cases the proper way to draw up a document, and when he borrows, he no longer does it blindly, but demands to have a share in the writing of the paper that binds him. Indeed, in many cases where the non-caste people have asked us for a school this has been one of their principal motives.

Sad to say, the evil practice of debt is by no means foreign to our Christian communities. In some instances, weddings, in others, the desire to live above their own station in life, lead our brethren at times into great difficulties. Debt saps the spiritual vitality, distracts the mind from the work in hand, and draws even the best of men into many and evil temptations. Our co-workers need our prayers that they may be kept from this pernicious but prevailing custom of their Hindu neighbours, and enabled to fulfil the command, "Owe no man anything, but to love one another."

D. MORLING.



Photo by] THREE CASTE PUPILS AT ARAMBAKKAM. *[Miss Elliott.*

OUR HOME CHURCHES.

Prayer Subjects for July, 1914.

Week Beginning—

SUNDAY, 5th.—Prayer for Mr. and Mrs. Booth in their present trial (see below).

SUNDAY, 12th.—Prayer for blessing on the work in Madras.

SUNDAY, 19th.—For the work in the Sendamangalam Field.

SUNDAY, 26th.—For the work on the Kolli Hills.

Council Echoes.



THE TEA PLANT.

Mr. & Mrs. Booth.—Profound sympathy was felt and expressed at the Council Meeting of June 5 when news was received from Mr. Booth of the illness of his wife, which necessitates her staying on the Hills for three months preparatory to a serious operation. An expression of sympathy was passed, and earnest prayer was offered on their behalf. We are sure our friends generally will bear them on their hearts before the Throne of Grace during the coming weeks. "Bear ye one another's burdens, and so fulfil the law of Christ."

The Herald.—The HERALD is, *financially*, in low water. Receipts are falling considerably below Expenditure, and this means a drain on the General Fund. Perhaps those friends whom it may concern will kindly note this and send in any overdue subscriptions. The fact was referred to at the Council, and the members were asked by the President to use their influence in their respective Churches.

An Object Lesson in Giving.

FOR CHILDREN—AND OTHERS.

THE children's week-evening service was over, and many of them were already wending their way homewards, talking of what they had just been hearing of the dark-hued children who live in the land called India, to whom they had been giving of their mites that the Word of God might reach others of the "thousands of children who have never heard" of Jesus Christ, the wonderful Friend of sinners.

But lingering behind the others was a little laddie of about seven years of age, who, when no one was looking, ventured to stretch out an arm to touch the speaker and so to attract her attention; and, gaining it, a small voice almost choked with a suppressed sob was heard to say, "Please may I bring a halfpenny next week?" "Why, dear child?" was the query. "Oh, teacher, I hadn't got anything to put into the box to-night, but I shall earn just a halfpenny on Saturday, and I do so want to give that."

Do you wonder that a sob came also into that speaker's throat and that her arm stole caressingly round the child's neck, while she gave an earnest assurance that the halfpenny would do quite well then?

Has this incident enveloped in it a lesson to bring home to any? Who can tell? If so, it may be that "a little child shall lead them."

L. ELNAUGH.

Meetings.

Church Hill, Walthamstow.—The winter session of the Sewing Class was brought to a close on Wednesday, May 13th. Tea was once again very kindly provided for the members by Mrs. Wallis, and at 8 p.m. a public meeting was held, presided over by Mr. J. C. Booth. Mrs. Elnaugh and Mr. Lincoln Watts gave very interesting and helpful addresses, and during the evening recitations, dialogues, etc., were rendered by members, past and present, of the class. The school hall, which was filled to overflowing, looked more than usually cheerful owing to the display of garments made during the session, and all ready to be included in the Christmas parcels to our brothers and sisters in India.

On Tuesday evening, June 9th, a very interesting and enjoyable meeting was held. The chair was taken at 8 p.m. by Mr. Wallis, and this month we were favoured by an address from Mr. Chisnall, illustrated by idols, etc., which had been actually worshipped and used in India. During the evening Mrs. Chilvers, of Leyton, very kindly sang to us. A collection was taken on behalf of the Mission, and many interesting photos of our missionaries and the work in India were on sale at the close of the meeting.

Hounslow.—On Thursday evening, June 11th, a very interesting meeting was held in connection with the Hounslow branch of the L.Z.A. Mrs. Elnaugh delivered a most touching yet inspiring address, basing her remarks on five words in Phil. ii. 16: "Holding forth the Word of life," in which she referred to the deplorable condition of womanhood in India and also the urgent need for the work of the L.Z.A. A fair number of ladies were present and the collection amounted to £1 3s 1½d. G. F.

* * * *

The Mission to Lepers.—The 39th Annual Report of The Mission to Lepers shows that the Society is now working in 14 countries by co-operation with 35 Missionary Societies. During the past year the Mission has extended its operations to Africa, Persia, British and Dutch Guiana, Palestine and Kashmir. The present number of stations is 86, and the number of leper inmates of the Society's own or of aided Institutions is 11,568.

Notice.

Manchester, Rochdale Road.—On Saturday, July 18th, at 6.30, Pastor R. Mutimer, the Vice-President of The Strict Baptist Mission, will (D.V.) preach on behalf of the Mission. Friends in the neighbourhood are cordially invited to attend.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—I am pleased to welcome Stanley Weston, of Goldsmith Road, Leyton, to the Senior Division of The Corner. The Senior Division is now the most flourishing part of The Corner, and I regard it as a kind of Missionary Bible Class.—I am so glad you refused to join the Derby sweepstake, Stanley. I have had to refuse many times in years gone by. —Glad to know, Minnie, that you and Hilda are serving the Lord Jesus and that you feel the responsibility of the work. Don't forget that you may always look to Him for help and guidance. If you learn of Him you will be able to teach the children. Yes, James is very practical and searching, but does not say a word too much about the tongue.—Many happy returns, Hilda. I am rather inclined to agree with you as to the length of time you now have for answering questions, and I understand about getting "muddled up." I feel rather like it myself sometimes. It was done to give more time to those who do not get the HERALD early enough; but if a majority of you want to return to the old arrangement I have no objection. All of you may vote on it. Yes, Goldsmith Road is the greatest contributor to the Corner.—Peter, of course, used a Greek word for "anointed," Albert; Messiah and Christ both have the same meaning.—I am glad to have your opinions, Elsie; they are not "too free." I always like to know what my young people think. [Since writing this answer to Elsie Horne, I am grieved to learn that she was killed by a motor 'bus in Holborn on Tuesday evening, June 23rd. My heartfelt sympathy is with her parents].—So glad you and others like your prizes, Cyril. I was sorry to keep you waiting, but couldn't very well help it, although I knew you and the others would be expectant.—Thank you, Frank; of course you understand that my questions have to be of a missionary character.—Glad to have your neat letter and answers, Lily.—Well done, Robert; I must see the prizes and the models when I come your way, as I hope to do by the time you receive this.—What a very nice letter you have sent me, Rex, with your answers. To know that you like your prize is almost as good as having one myself.—Mabel, Kathleen, Enea and Annie have been on the sick list, but I trust they are all well again now.—I have received 1s. 9d. in stamps for the Mission.

MARKS FOR MAY.—*Seniors* (Max. 10).—**Ruth Waters, *Kenneth Robbins, 8; *Hilda, *Dorothy and *Minnie Cuthbert, 7; Elsie Horne, Kathleen Throssell, **Alma Waters, Muriel Wakefield, Ruth Whybrow, 6; Mabel and Eva Lancaster, Albert Chaplin, **Stanley Weston, **Emily Church, 5. *Division I.* (Max. 10).—Cyril Kyte, 8; Harold Carter, 7; *Theodora Haynes, *Enea Tooke, Fredc. Haynes, Rowland Peters, 6; *Winnie Church, Elsie Ellison, **Annie Waters, Frank Chaplin, Lily Jackson, 5. *Division II.* (Max. 6).—Robert Booth, Muriel Haynes, Ivy Robbins, Robert Smith, 5; Ernest Carter, *Eric Robbins, George Tooke, 4. *Division III.* (Max. 6).—Rex Booth, Cecil Carter, Leonard Reeder, *Fred Cuthbert, 5; *Florrie and *Lily Church, 3.

QUESTIONS FOR JULY (*To be answered from Acts vi.; each Division to choose any three questions, but not more*).—1. What is meant by "serving tables"? 2. Who were the "Grecians"? 3. What qualifications did the Apostles say the seven deacons must have? 4. What were these deacons to do? 5. What were the names of the seven deacons? 6. Who was the most remarkable of them? 7. In what way was he remarkable? 8. What does the word "deacon" mean? 9. What is meant by "the Word increased"? Compare Isaiah lv. 10, 11. 10. What was signified by the Apostles laying their hands on the deacons? 11. What was the result of the "disputing" with Stephen? 12. What similarity do you notice between the trial of Stephen and the trial of the Lord Jesus Christ? 13. What is the meaning of Stephen's name? 14. Write out the four verses in this chapter in which Stephen is described? 15. In which verse was Christ's promise in Luke xxi. 15 fulfilled?

Your affectionate UNCLE JOHN.

The
Strict Baptist Mission
HERALD.

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

VOL. XIII.] AUGUST, 1914. [*New Series*, No. 92

CURRENT NOTES.

OUR brethren and sisters, whose strength and energy have been spent amid heathen darkness and tropical heat all the year, have, during part of May and June, been seeking recuperation, physical and spiritual, on the hills. How much this means to them will be gathered from "A Hill Top Eulogy." Some lack of information concerning the work this month is thus accounted for.

We draw our readers' attention to the advertisement of Miss Hines' Farewell Meeting. As she will be leaving before the Annual Meeting, the Ladies' Zenana Auxiliary have arranged a farewell meeting at Chadwell Street for September 25th. In the afternoon a prayer meeting for ladies only will be held at 4 o'clock, followed by a public tea at 5.45 and a public meeting at 7. The tea and public meeting will be open to all, and we hope the arrangements will be crowned with complete success.

When we have done all that we can, whether at home or in the foreign field, we have to confess that we are "unprofitable servants." Our plans and our doings, valueless in themselves, we bring to our adorable Lord to purge and to make effective. And as we do so there comes to our heart that gracious word of His, "Ye know that your labour is not in vain in the Lord."

We can only faintly realise the greatness of the privilege of serving our Lord in any field of service; but we can, in some measure, estimate the spiritual advantage of serving Him in fields where no material benefit can accrue to us or to the Church we belong to.

REAPING IN JOY.



OYFUL reaping is promised to tearful sowing. "They that sow in tears shall reap in joy." This gives Divine encouragement to bearers of precious seed whose meed of success seems to be altogether out of proportion to the time, energy, and prayer which they bestow upon their work for God. Indeed, it is for every sower of precious seed; for, though addressed definitely to weeping sowers, it may be asked, Is there any true sower who is not more or less a weeper? Did not Paul "travail," and did he not "weep" over the souls of men? To these, the promise is emphatic as to both the certainty and the abundance of its fulfilment—"They shall doubtless come again with rejoicing, bringing their sheaves with them."

The repetition of the promise in different terms seems to indicate that while present joyful reapings will be happy interludes to the sorrows of sowing, the great harvest-home will amply compensate for every tear. Ears are gathered now to encourage us in sowing; sheaves will be harvested then to fill our hearts with joy. And this promise of the sheaves, which seems to apply only to the future, is also an assurance for the present that our sowing is far more successful than we know.

What is, and what will be, the nature of our joy? The joy of seeing lost souls come to Christ through our instrumentality. This is a joy in which several elements combine. It is the joy of having seals set upon our ministry. It is the joy of success; the demonstration that our feeble efforts are the channel through which the almighty, life-giving power of Divine grace has flowed into dead, sinful hearts. It is the joy of knowing that they are safe for time and eternity. It is the joy of seeing the dawning of Christ's image in their lives. It is the holy joy of being evidently an instrument in the fulfilment of the ancient, covenant purposes of grace. It is the sweeter joy of knowing that in each convert brought to Christ He sees the fruit of His agony and sacrifice, and is satisfied. Is there any joy like this, next to the joy of one's own salvation?

This glowing promise, therefore, presents a comforting contrast and a stimulating vision. See the harvest field, once the scene of hopeful but often anxious sowing under frequently clouded skies, and where there was occasional reaping of scanty ears, now filled with sheaves rejoicing in the full sunlight of heaven, and ringing with "the joy of men in harvest," bringing their sheaves with them into the garner! This is to be the consolation for all our weeping, and the climax of our joy.

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

The question is not "What shall the harvest be?" but "What sheaves shall we bring?"

Our Foreign Field.

The News of the Month.



A Brahmin Widow.

THE MADRAS FIELD.—Applications for baptism and membership in our English Church at Chintadripet have been received from two sisters, Miss Lily Cox and Miss Norma Cox. In my interview with them I was gladdened by their testimony of faith in the Lord Jesus and their personal experience of the value of prayer. Their late father conducted the services for some time at Chintadripet, and it is cheering to find the daughters being brought to confess their faith in their father's Saviour. It is an uphill struggle at Chintadripet, but this sort of news puts fresh heart into one. The Roman Catholics are very strongly entrenched in Madras, and our Protestant testimony is greatly needed in the European and Anglo-Indian community. We earnestly ask for your prayers for God's blessing on this branch of our work.

E. A. Booth.

THE KOLLI HILL FIELD.—**Jeevaratnam's Family Arrives.**—Ten days ago our Indian helper, Teacher Jeevaratnam, brought to the Kolli Hills his wife and his five little children. The eldest child is a bright little girl of about ten, and the youngest is a baby boy of six months. As they drew near to the end of their long journey from their home to the Kolli Mountains, and saw in the distance our dark, rugged hills, people sought to dissuade them from taking little children to a place that has such an ill reputation for fever. Immediately on their arrival, we held a short meeting of praise for journeying mercies given to them, and of prayer for their preservation from fever and other ills.

An Unexpected Request.—On the eastern edge of the Kolli Mountains, built on the rocky brink of a gorge in the depths of which a dark river roars, is the ancient Hindu temple of Araipillai. This is the only temple on the Kollis that is served by Brahmin priests. From the beginning of our work on these hills, the Araipillai temple has seemed to us the very centre and core of the opposition which we feel all around us. Yet it was from

this temple that a young Brahmin priest whose fathers for ten generations had served the temple, came a few days ago to ask us to open up school and medical work in their neighbourhood. I hope to visit the locality, and try to find out the reason of this astonishing request.

Caste Anxiety About Dental Forceps.—The other day a young hill man came to me in a village, and said:

"Sir, we hear that pariahs have been to you to have teeth extracted. Is it true?"

"Quite true," I replied.

"Well, what we want to know," he went on, "is, Did you put into the mouths of those pariahs the same pincers that you put into our mouths? or have you one set of pincers for pariahs, and a different set for us?"

I perceived that real anxiety prompted the question, and that the man was seriously concerned lest an instrument which had touched the *beef-eating* mouth of the pariah should defile his own mouth, into which entered nothing less clean than squirrels and field-rats. I assured him that the instruments were sterilised after use, but he still appeared to doubt that even boiling could remove the awful pollution of contact with a *beef-eating* tooth.

A Woman Remembers.—I had just sat down to dress the wounded foot of an old lady in the village of Satthpila, when I heard a woman on the other side of the wall speaking to her friends about our preaching. In answer to my question as to what she knew about the preaching, she replied:

"Why, didn't you come to our threshold some months ago and tell us the story of the old man who had a bad son?"

She then turned to her friends and told them the parable of the Prodigal Son.

This kind of spontaneous testimony to the impressiveness of our message affords great encouragement to the workers. J. M. BRAND.

The English Strict Baptist Church in Madras.

(Continued from page 102.)

IN those days it was customary for the Church to issue a printed Report annually. In the Report for 1873 it is stated: "This Church receives no money help from any Missionary Society. It is an indigenous, independent, and self-supporting Church."

In 1875, efforts to secure a suitable site for a chapel culminated in the purchase of a plot of ground in Venkatesa Gramany Street, Chintadripet. This was duly registered in the names of trustees. The acquisition of a site gave a fresh impetus to the Chapel Building Fund, and many appeals for help were circulated in India. Being unable to raise sufficient money in India, the Church appealed to Mr. Hoddy, the Secretary of the Strict Baptist Mission in London, asking him to induce the Strict Baptists of England to aid in this enterprise. Mr. Hoddy took the matter up heartily and issued an appeal to the denomination in England, which was endorsed by Mr. Woodward, Dr. Henry Cooper, Mr. John Hazelton, and Mr. S. K. Bland.

The response made to these appeals was sufficient to enable the trustees to begin building operations in August, 1876. Subsequently funds came in slowly, and the building was not completed until the close of 1877. In the Twentieth Annual Report of the Church the opening of the chapel is referred to in the following terms:—

"By divine grace and the liberality of Christian friends in England, Burmah and India, we have been favoured to complete our chapel and dedicate it to the service of the Triune Jehovah on Dec 31st, 1877, by midnight service, which was conducted by Messrs. Doll, Chatterton and Noble. This was an occasion of much joy and thanksgiving.

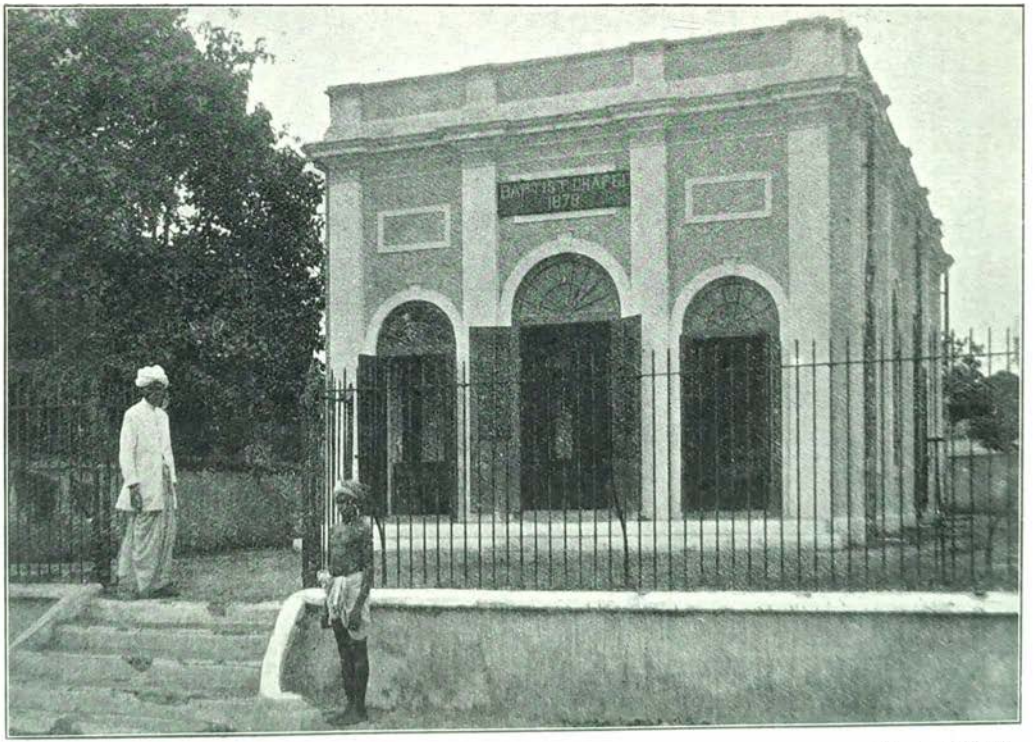


Photo by] S.B.M. Chapel, Chintadripet. *[Mr. E. A. Booth.*

As may be seen from the accompanying photograph, the chapel is a plain, substantial structure. It is 40 feet long, 20 feet wide, 16 feet high, and accommodates about 150 persons. The ground on which the chapel was built was raised 3 feet above the road level. In the raised open space in front of the chapel an uncovered masonry baptistery was constructed, the top of its wall being just slightly above the chapel ground. There being no water supply laid on, the baptistery was filled with water carried in pots and it was emptied in similar fashion. There is a small vestry at the rear of the chapel, and after immersion those baptized had to walk in their wet clothes from the baptistery to the vestry. The baptizer had to wait until the vestry was vacated ere he could divest himself of his baptizing gown.

This baptistery was still in use, and I looked into it in my early days in Madras, but subsequently it was filled with earth, as it was found that people were using it as a rubbish pit. Only the top of the masonry wall is now visible, and this can be seen within the railings on the left of the picture, behind the man in the white coat and turban.

It was not until 1885 that the debt on the building was finally cleared. In the Report for that year the following statement appears: "We are now happy and thankful to report that the Chapel Building Fund is free of debt. The chapel is freehold and is shortly to be put in trust for the Particular Baptist denomination holding Strict Communion."

In 1887, at the invitation of the Committee of the Strict Baptist Mission, Mr. Doll, the Pastor of the Church, visited England in connection with mission business. At a Church meeting held in the Chintadripet Chapel in 1889, it was unanimously resolved "That the Church and its property shall not be alienated for any reason whatever from the Strict Baptist Cause in Madras." During the same year a scheme was drawn up for the enlargement of the chapel, the erection of a parsonage, and the establishment of a day-school. An appeal for funds was issued, but, as the records are silent on the point, one may safely conclude that the scheme did not meet with success.

E. A. BOOTH.

(*To be concluded.*)

A Morning's Preaching on the Kollis.

Characteristic Talk of the People.

YESTERDAY I went to the Flower Lake village, and, finding no one in the little street, I crouched into a low doorway and sat down on the earthen floor. It was the house of the old blind carpenter, and in answer to my call the long, bent figure and kindly, unshaven face of the old craftsman came forward, and we began to talk. The talk merged into a conversation on God, and sin, and salvation. We sat together at the very door of the dark, inner room. Invisible to us in the shadows of this room were two old hillmen of a neighbouring village. At the close of my talk the old blind carpenter piped up in his high, quavering voice,

"Yes, your words are good words, and since your last visit I have been thinking of Jesus Christ. But what do you think of this now: here is a girl of this village, married three years, comes home yesterday and cannot remember her husband's house! Have you medicine for *that?*"

Before I had finished enquiring into this case (mental troubles are common on the Kollis) a very ugly old man came creeping to the doorway of the dark room, and silently felt my boots, gaiters, and topee, finally asking the price of my woollen sweater. The answer seemed to fill him with depression, for he just ejaculated,

"Oh, father-in-law! Six rupees!" and relapsed into silence.

I tried to bring back the conversation to spiritual matters by addressing the invisible old man behind the door.

"How can you expect me to give up our gods?" he replied. "Why, just think what the world would be without the Car Festival! Besides, you have no temple lands in your religion." At this point the old blind carpenter broke in with,

"And how old might you be? Can you remember the Great Wind?" (a storm that raged about fifty years ago). "No? Ah, but you recollect the famine?"

I had to confess my inability even to remember this. The old man who had asked the price of the sweater now suddenly brightened up.

"Once I was very ill," he said, "and lay many hours without thinking or speaking. Then they said, 'He will die'; but a wise man said, 'He will ask for water, after which he will recover. Then he will rise up and go out of the house, and there in the field before his eyes shall be a cow with calf. After this he shall live for ten years.' And the wise man's word was true, for I asked for water and recovered, and going out of the house saw a cow with calf!"

"How long ago was that?" I asked.

"Thirty years ago," he replied.

At the next village not a soul was to be seen. After passing through the length of the street, I stood contemplating the fowls and pigs. Presently a youth appeared, whom I addressed, asking him his name.

"Hav'nt got a name," he answered, facetiously.

Whereupon I made him sit down, and he became my somewhat unwilling audience. Soon a woman came along bringing a string cot so that I might sit down. The owner of the cot followed, and in a few minutes quite a respectable audience had gathered. To these folk I told the story of my conversion and deliverance from the fear of hell, concluding by preaching Jesus to them as the only way of escape from the wrath to come. At the end a well-to-do little old man enquired my age, and being told to guess, hazarded 35 or 38 years.

"Are your parents living?" he asked.

"Yes."

"Where are they?"

"In Seemi Dasam, 21 days' journey distant."

"Well," he concluded, "you will not find a Kolli Hill man guilty of such a dreadful thing as to leave his parents in their old age."

When I pointed out that it was only to bring them the good news of a Saviour that I had left my parents, he fell into a muse, out of which he emerged with the question,

"And what if we all say we will not have this Jesus Swamy? Will you fine us?"

"No!" I replied.

"Well, then, what will you do?"

"I shall feel very sorry," I said, "but I cannot compel you to leave your gods and turn to the One True God."

His last query was, "What do the people in the other villages say? Are they likely to become worshippers of Jesus Swamy?"

"I believe," I replied with conviction, "that before long we shall see some on these Kolli Hills turn from your dumb idols and obey the Gospel."

The old man looked doubtful, but stood looking after me in a friendly way as I walked slowly down the street and out of the village.

J. M. BRAND.

Miss Hines.—We are glad to learn that Miss Hines has been successful in the C. M. B. Examination. We congratulate her and the L.Z.A.

A Hill-top Eulogy.



TREE FERNS ON THE NILGIRI HILLS.

WHO it was that discovered to the tired Anglo-Indian these delectable mountains I know not; I fear his name is lost for ever in oblivion; but surely he deserves to be ranked with a Cook or even a Columbus. The value of this little plateau of scarcely 1,000 square miles is, for the exiled European, absolutely incalculable; for it is here in its pure air and restoring climate that we "regain all of which the withering heat and enervating damp of the low country had contrived to rob us." Nowhere in the whole torrid belt of this wide earth have we such a striking anomaly as this delightful climate, "the most equable in the world and fully as bracing as any part of Great Britain," in the very midst of tropical plains; indeed, within 12 degrees of the equator.

Here in a summer shade temperature of about 70 degrees we may roam amidst a profusion of gladiolii, dahlias, geraniums, chrysanthemums, and balsams; feast upon apples, pears and plums; enjoy such English vegetables as beans, cabbage, cauliflower; look abroad upon green hills, orderly tea and coffee gardens, vast primeval forest. *At the same moment* we may cast our eyes down to the plains not ten miles away, where the glare of the sunlight is like that of a smelting furnace and the mercury stands in the shade at 110 degrees; where men perspire under swinging punkahs or whirring fans and seek on open terraces the cool night breeze that does not come; where roses, celery, peaches and passion fruit seem leagues, nay, centuries of leagues, away. These well-kept roads of Coonoor lead us through quiet glens, where luxuriate over a hundred varieties of ferns, varying in size from that of a weeping ash to this of a tiny pansy. Our shady lanes and paths take us by hedges laden with the sweet honeysuckle and the luscious blackberry, over chattering brooks and noisy waterfalls, by banks all ablaze with rhododendrons and fragrant with fir and eucalyptus. It is here that we lose the thousand ills that arise from scorching heat, wearing worry and, most of all, from the petty annoyances of our relations with the "Aryan brown." These grand old

hills have prevented many a sick leave and added quite twenty years to many an Indian career.

One big result of all this is that we have here a growing white colony. Hence it comes about that the social change is almost as great as the climatic contrast. In our jungle home we see no one of our own colour, month in and month out, and I assure you there is no need of the Not-at-Home box, for the sufficient reason that there are no callers. But within a furlong of the room where I am writing we have a miniature Piccadilly Circus. Here noisy, spluttering motor-cycles, smooth-running, luxurious motor-cars, make us wary how we cross the road, and elicit joyous ejaculations from our young, unpractised hopefuls. As we take our walks abroad we find ourselves staring rudely at white faces and beautiful apparel, just as English country boys might stare at Red Indians in full war paint.

Then again we have in some of these hill stations nearly all the conveniences and public utilities of a western civilization—well-appointed clubs, libraries, golf links and gymkhana grounds; tennis, racquets and badminton; bungalows in spacious, well-kept compounds, and shops where we may purchase anything from a side-car to a necktie.

But cast your eyes again down this Hulicul Droog ravine to the wide plains quivering in their heat waves, and there we have 300 millions of men and women ploughing, building, eating, living, just as their ancestors did in the days of Moses.

But this is not all. What shall we say of our religious environment? The mere loneliness of the jungle missionary, or his utter separation from all those of his own kith and kin, is nothing compared with his awful isolation in the Christian life. He stands on a plane by himself, with no



Photo by] LAMB'S ROCK, HULICUL DROOG AND LAMBTON'S PEAK. *[Mr. Morling.*

human voice or hand to uplift, wrought upon by influences that invariably depress, weaken, drag down. True, humidity enervates and scorching heat thins the blood, but the noxious atmosphere of demonolatry vitiates, poisons, kills, and the only (but sufficient) antidote is the pure ozone of private communion with God.

Then imagine the loving memories that were revived and the warm feelings that stole through our hearts as, on a quiet Sunday evening shortly after our arrival, we caught the soothing changes of church bells and the joyous strains, rising through the solemn cypress trees, of the good old hymn, "All hail the power of Jesus' Name." Yes, here we have the blessed privilege of Christian fellowship in public worship; here we mingle our prayers and praises with those of fellow-toilers from the heathen world below. In crowded audiences consisting of those in the same service as ourselves we may Sabbath by Sabbath listen to the faithful exposition of God's Word; in peaceful lanes and woods we may hold sweet converse with those serving the very Master that we serve, meeting the same difficulties and receiving the same strength that we meet and receive.

Ah, coming to these grand old Nilgiris is in more senses than one a "coming up into the mountain." D. MORLING.

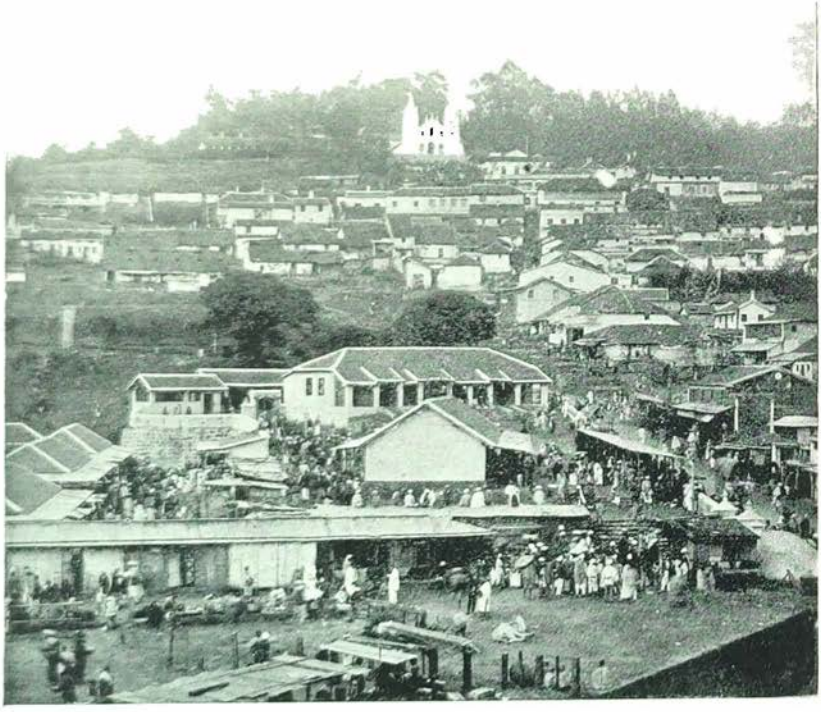


Photo by] COONOOR: NATIVE QUARTERS AND SHANDY. *[Mr. Morling*

Open-air Surgery on the Kollis.

OUR readers will guess by the photograph that a good deal of the Kolli Hill dispensing is practised in the open. The irregular stone steps are the scene of numerous, and sometimes amusing, little episodes. Here sit so often the dental patients, their hands held fast by sympathetic friends while the operation is performed. A day or two ago again we had the difficult task of releasing a small child's little toe from a ring that had become too small for its increasing growth. The child was very brave, but the tears streamed down his face as we tried first surgical instruments and then tools to try and unclasp the offending circlet.

The doctor who is holding aloft the bottle of medicine is going through the usual explanation of how it is to be taken :—

"For five days! Twice a day! morning and evening! Now tell me how many days' medicine?"

"Ten," promptly says the man, more likely than not.



OPEN-AIR SURGERY ON THE KOLLIS

So through it, and through it again, goes the patient dispenser, with possibly the result that all the medicine is swallowed at one gulp or two; and in some cases uncomfortable or serious results have followed.

The patients in the picture are quite unconscious of the nature of the camera; it was set with as little display as possible, and only a quick glance and word from me told the boy who was pressing the bulb that the moment had come. But they are beginning to discover the use of what they thought was a musical box at first, and so they run off when it is pointed at them.

The pot at the side is our water supply for medicine mixing and dental work. The old kerosene tin in front is the fire-place where used rags, etc., are burnt. Very primitive arrangements! Soon we hope to show the small dispensary that will be completed shortly on the right of the bungalow.

EVELYN C. BRAND.

OUR HOME CHURCHES.

Prayer Subjects for August, 1914.

Week Beginning—

SUNDAY, 2nd.—Prayer for the success of the English work at Chintadripet and for our Protestant testimony there (see p. 115).

SUNDAY, 9th.—For the Boarding School scheme; that the difficulties confronting Mr. Booth in that matter may be overcome.

SUNDAY, 16th.—For Mrs. Booth's complete restoration to health.

SUNDAY, 23rd.—For consecration to our Lord's service in order that we may do *His* work in *His* way.

SUNDAY, 30th.—For our Lord's gracious acceptance of our labour in His cause and for more faith in His promise of joyful reaping.

Council Echoes.

Another Lady Missionary.—We have the joy of announcing that another lady missionary, Miss Ivy Ireland, was unanimously accepted, first by the L.Z.A. and then by the Council, for service in India, at their last meeting on Friday, July 3rd. This lady is a member of the Church at Hartley Wintney, under the care of Pastor J. W. Gossling. She is undergoing a two years' course of training of a general character, including first aid and nursing, and when this is finished she will have a course of medical training and, if the Lord will, be ready to proceed to India in October, 1915. The statement she made to the Council was very clear, definite and interesting, both as to her call by grace and her call to Missionary work, and one could do no other than feel that the Lord had called her to India.

Miss Elliott.—With all her medical and evangelistic work Miss Elliott has managed to find time to prepare for a third Tamil examination. This was entirely voluntary, and it is very gratifying to learn that she has passed both the Written and the Oral parts of the examination so well as to be within two marks of gaining Distinction. We congratulate her very warmly, as we are sure all her friends will.

The Madras Boarding School.—Great difficulties have hindered this scheme, and Mr. Booth must, we should imagine, have had his patience sorely tried. The delay has not been due to any lack of effort on his part, but the East will not be hurried. The delay seems likely to continue, but the hearts of all men are in our Lord's hands, and we ask for prayer that He may overcome all obstacles.

Mrs. Booth.—It was good to hear that Mrs. Booth's general health was better in consequence of her stay on the hills. We continue in prayer on her behalf.

The Herald.—It was reported by the Treasurer that the deficit on the HERALD amounted to upwards of £18. Printing accounts have since come in which raise this deficit to upwards of £66. If *all* would pay regularly, as some do, there would never be any deficit. Last month only £4 15s. was received, representing payment for 1,140 copies out of a circulation of 5,000. If our readers would keep payments up-to-date they would hearten the Editor's work and save this large drain on the General Fund.

Livingstone College Commemoration Day.

A MOST successful Commemoration was held on Saturday, June 13th, when Dr. Harford, to whom the College owes so much, made his Report and bade the College an official farewell. The Bishop of Chelmsford presided as Bishop of the Diocese and "paid an encouraging compliment to the students when he said that from his observation of them at the Bethnal Green Museum he could say that they had a good deal of common sense coupled with real devotion to the Lord Jesus Christ." Dr. Ernest N. Cook gave some interesting experiences of his work in Uganda and spoke of the continual antagonism of the Roman Catholic "Fathers" in a certain village to the C.M.S. Missionary until one of them, who had an attack of blackwater fever, received great help from the missionary who had been trained at Livingstone College, and ultimately recovered. The Rev. E. W. Greenshield testified to the great benefit the College had brought to him and related some interesting experiences among the Eskimo. "Difficulties innumerable had been overcome by the knowledge gained here, thus opening a way for the Gospel unobtainable otherwise." The Rev. E. H. Clark, of the L.M.S., said that when he first went to Central Africa he found "myriads of anopheles" (the malaria-bearing mosquito), and profiting by his instruction at the College set to work to drain the swamps, with the result that the station is now one of the healthiest.

Dr. and Mrs. Harford were then presented with an album containing the photographs of all the students of the past 21 years, a silver rose bowl, and a cheque for £100. Dr. Wigram succeeds Dr. Harford as Principal.

We are indebted to Mr. Lincoln Watts for the above particulars, as also for a copy of *The Livingstonian*, the annual College magazine, of which he is editor this year. Its contents, grave and gay, occupy 54 pages, and illustrate in various interesting ways the value of the College training. Its get-up and the editorial do Mr. Watts great credit.

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 Oct.* 16.

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.

Meetings.

Tring L.Z.A.—On Wednesday, June 24th, we spent a most enjoyable afternoon in our schoolroom, when Mrs. Elnaugh paid us a visit, and, we believe, stirred all our hearts by her helpful words. Miss Ellen Butcher presided, and read the Scripture, and Miss Butcher led us in prayer. Mrs. Elnaugh spoke on "the grace of our Lord Jesus Christ," especially emphasizing the wish that this grace should be with us as a benediction on those around us, and then she showed the need for this grace to be poured forth on our Indian sisters, illustrating how great the necessity was in three ways: (1) with respect to the child-wives, (2) with respect to the widows of India, and (3) with respect to the temple girls. The awful condition of these was brought before us in a striking manner, and we trust that our hearts, which have been aroused to sympathy for the women and children of India, may not be allowed to grow cold, but that, as Mrs. Elnaugh indicated, we may all help by our prayers in order that these terrible evils may be remedied. After Mrs. Elnaugh's address tea was handed round and free-will offerings were taken, which amounted to £7 18s.

ELSIE M. MAULL.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—Last month I had to make the saddest announcement I have ever made, and one which I never supposed I should have to make in this happy Corner. I was only just able to tell you the bare fact of the sudden and tragic call from time into eternity of Elsie Horne, who was one of the most devoted of our Cornerites. Now, through the kindness of her parents, with whom I deeply sympathise in their heart-rending sorrow, I am able to give you Elsie's portrait. Mr. J. G. Mackenzie, the Superintendent of Chadwell Street Sunday School, has kindly sent me, also, some particulars, and I don't think I can do better than give them to you just as he has given them to me.

"On Tuesday evening, June 23rd, at 7 o'clock, Elsie left home to go to the library, and her hap was to be walking under the portico of the Holborn Restaurant just as a swerving motor-bus dashed into it, bringing it down in ruins with Elsie underneath. She was taken to Charing Cross Hospital, but never regained consciousness, and died about 10 o'clock. Her remains were interred in Woodgrange Park Cemetery, Ilford, on Monday, June 29th, friends from far and near coming to shed a tear, and to pray for the mourning parents, and sister and brothers.

"We all miss Elsie very much in the Sunday School. 'She was everyone's pet,' a brother said, and this was so. As we miss her so much, with her bright smile and fresh young face, with eyes sparkling with intelligence, our hearts go out to her dear parents so terribly and suddenly bereaved. Elsie became a scholar in our school about ten years ago, when, as a child of four, she came with her sister. She has thus been in most classes in the school, where she was a general favourite.

"This sudden stroke speaks seriously to us all. We never know what a day may bring forth. We believe Elsie was prepared. Not because she was clever did she learn the way to Heaven. Not because of her kind and sweet disposition did she get there; but, simply because she loved Jesus Christ, and looked to His sacrifice as a pardon for her sins.

"Farewell, sweet maid! God called you early. May your death be the means in God's hands of giving life to many through Him who is Lord of life."

This gives us a gleam of heavenly sunshine. I am so glad to have my own feeling concerning Elsie's readiness confirmed by her Superintendent, and to believe that she is now

"Beyond the smiling and the weeping."

I echo with all my heart Mr. Mackenzie's prayer that Elsie's sudden death may be God's call to many, and, among them, to any of you who are not yet prepared to meet God. I rejoice to know that some of you are prepared through faith in the merits and sacrifice of our Lord Jesus Christ; but, as I sometimes ask myself concerning you, Are you *all?* May Elsie's death be the means of *your* receiving eternal life.

I will only add that she joined the Corner in 1910, and rejoined it in January last, and it is very pathetic to read, in her last letter to me, written at the end of May last:—

It is very nice to think that we are Children in Uncle John's Corner." & I hope I for one always will be.

I must now turn to your June letters.--I am glad to welcome Eunice Kilmister, of Haworth, and Kate Fletcher, of Warboys, to the Senior Division, and Elsie Hazelton, of Chelmsford, my youngest niece, aged 6½, and Frank Palmer, of Leyton, to Division III.—Thank you for your welcome letter, Minnie; I was sorry to hear of Connie's illness, and trust she has got over the operation.—I quite agree with you, Colin, in your application of the teaching of the miracle of healing the palsied man in Matthew ix.—"so *we* can bring the spiritually paralytic to Jesus." I should be glad if friends would order carved wood texts of you, as you are so willing to make them in order to help the Strict Baptist Mission. Perhaps some of them may see this and be disposed to do so.—I hope, Hilda, that Dorothy is well again now.—I am very glad to hear from you again, Gracie. It does seem a long time, but I knew you would write when you could.—Glad you think the June questions easier, Alma, and like to have a choice. I shall be interested to hear how the correspondence between "cousins" succeeds.—I should like to answer the points of your, Alma's and Annie's letters, Ruth, but haven't room. Yes, of course the stamps have done good. "Every little helps" is only part of the truth; the littles that Christ blesses do good far beyond our knowledge or imagination.—Your June letter has pleased me very much, Lily; and I am glad you are getting "more used to the Corner and its Editor," and do not mind asking anything you want to know. I don't usually now, as I did a few years ago, give marks for good writing, but, with rare exceptions, only give marks for the correctness of the answers. I hope this answer will not make anyone careless in writing. for it always pleases me to see the answers neatly written. Isn't that nearly as good as a mark? You have improved very much. We *are* having some solemn warnings; may every one of us be prepared.—It gave me great pleasure to see you all, Theodora, Robert, Rex, and Gerald, when Gerald took possession of me! I was sorry not to see you, Fred and Muriel.—I like what you say, Enea, about the weaver bird's nest. It is one of the many lessons on the power and wisdom of God which we are so apt to overlook.—Many happy returns, Freddie, now you are 10. You were wise to finish the quarter in Division III.—Glad to have your answers again, Harold.—I have received, for June, 1/- in stamps. All July letters, answers and stamps will be acknowledged in September.



ELSIE HORNE.

MARKS FOR JUNE AND THE QUARTER.—*Seniors.*—*Ruth Waters, 8, 22; *Alma Waters, 8, 21; Muriel Wakefield, Kenneth Robbins, 8, 19; Colin Church, 8, 14; *Hilda Cuthbert, 6, 20; Ruth Wybrow, 6, 18; Dorothy Cuthbert, 14; Kate Fletcher, 6; *Emily Church, 5, 12; Grace Church, 5; Hubert Grimes, 5, 11; Kathleen Throssell, 5, 17; Mabel Lancaster, 5, 16; Eva Lancaster, 5, 15; *Minnie Cuthbert, 5, 18; Albert Chaplin, 10; *Stanley Weston, 5, 10. *Division I.*—Harold Carter, Rowland Peters, 5, 19; *Theodora Haynes, 6, 18; Cyril Kyte, 5, 18; Enea Tooke, *Annie Waters, 5, 17; *Winnie Church, Elsie Ellison, Fredc. Haynes, Lily Jackson, 5, 16; Frank Chaplin, 10; Harold Vine, 5. *Division II.*—Robert Smith, 6, 19; Robert Booth, 6, 16; Ernest Carter, 5, 16; Muriel Haynes, Ivy Robbins, 5, 15; *Florrie Church, George Tooke, 5, 13; Eric Robbins, 4, 11; Cecil Elliott, 4. *Division III.*—Rex Booth, 6, 17; Leonard Reeder, 6, 16; Cecil Carter, 5, 15; Fred Cuthbert, 5, 14; *Lily Church, 4, 11; Frank Palmer, 5; Bernard Farrow, 4. I am sending prizes to Ruth

Waters, Harold Carter, and Rowland Peters, Robert Booth (because Robert Smith took one last quarter, and the rule is that no one can have a prize two quarters running) and Leonard Reeder (because Rex Booth took a prize last quarter).

QUESTIONS FOR AUGUST.—(*To be answered from Acts vii.; each Division to choose three questions only*).—1. What names does Stephen mention in reviewing the history of Israel? 2. What did Stephen prove concerning Israel? See verses 9, 27, 28. 39—43, 51—53. 3. In what words did Stephen charge the Council with being as bad as their forefathers? 4. What was the most awful charge he brought against the Council? 5. What was the effect of Stephen's speech upon the Council? 6. What did they do? 7. What did Stephen see after he had finished his speech? 8. What did he say before he died? 9. What dying words of Jesus do the dying words of Stephen remind you of? 10. What petition in the Lord's Prayer do the *last* words of Stephen remind you of? 11. Describe briefly in your own words his *speech* and his *martyrdom*.

Have you read the story of David Brainerd, the saintly missionary to the North American Indians? He went on one occasion to a savage tribe of Indians, and when he got near the principal village pitched his little tent and then pleaded with God for His blessing. Some Indians who had watched him pitching his tent hastened away and told the Chief, who held a council, which decided that Brainerd must die. A party of them hid near the tent and waited for him to come out. Becoming impatient, they drew nearer and peered through the opening. Brainerd was on his knees, unconscious of their nearness. Just then a great rattlesnake slowly pushed its way under the tent, and crawling over Brainerd's feet, reared itself as if to strike its fangs into his neck. Suddenly it drew back and glided out at the opposite side, Brainerd still absorbed in prayer. The Indians were amazed and went and described to their comrades what had happened. The result was that when Brainerd went towards the village the Indians met him, treated him with great respect, and were ready to listen to his preaching.

Dr. Moffatt, when travelling in the interior of Africa, came upon a tree upon which a board was fixed, conveying the information that a Christian school was to be found in the village not far away. He was amazed, for he believed himself to be the first white man visiting that region. Making his way towards the village, he met a little native girl, about twelve years old, to whom he said: "I saw a board fastened on a tree saying that there was a Christian school held in the village; would you be so good as to lead me to the teacher?" The little girl hung her head shyly and made no reply. "Do you know the teacher?" he next asked. She replied this time with an affirmative nod. "Well, who *is* the teacher?" he persisted. Looking up into his face now, but still shyly, she answered, "*I* am the teacher!" Dr. Moffatt discovered that the girl had once been taken to a distant tribe, where she heard a missionary tell the people of the love of Jesus; she had now become the first missionary to her own people.

An allegory in the *Outlook* tells of a "special meeting of coins held in the offertory-plate." The pennies attended in large numbers, and the threepenny-pieces were well represented. The chairman, a threepenny-piece, was understood to have attended offertory-plate meetings in every part of the Metropolis. Several sixpences and shillings stated that, although they had been in the habit of attending offertory meetings with fair regularity, they had of late been so much employed at the cinematograph shows, even on Sundays, that they, too, found it increasingly difficult to attend the offertory. One sovereign wrote that he was so incessantly required at the golf-club, that he had retired from offertory-plate duties, but hoped occasionally to send his half-brother in his place. A telegram was received from A. Cheque, Esq.: "Fully prepared to come, but detained to settle motor-car transaction." A farthing, who had been sitting unnoticed between two halfpennies, said he had been brought to the meeting by a poor widow who, though she could ill-spare his services, gladly gave him up out of love.

Your affectionate UNCLE JOHN.

The
Strict Baptist Mission
HERALD.

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

EUROPEAN peace, so long guarded, yet all the while so seriously imperilled, is now broken, and war of such magnitude as the world has never seen, and the issues of which, international, social and religious, are incalculable, fills the minds of all men to-day. The nation is stirred as it has never been before within living memory, but the gravity is so fully realised that it is bearing itself with dignity and restraint. May the voice of God calling us to repentance be heard throughout the land.

Among the many questions and problems which this war will raise is missionary finance. It is with more or less of difficulty even in times of peace and prosperity that we are able to make ends meet, but in a time like the present, when the thought and energy of the country are grappling with the difficulties and dangers which confront it, all charitable causes are likely to suffer seriously, the missionary cause included. Let us frankly ask ourselves, then, Is the war the Lord's call to decrease subscriptions and to slacken missionary effort?

Or is it, rather, a call to greater earnestness in prayer, work and giving? It must, of course, be recognised that there are individual cases where the indirect effect of the war is such that help cannot be rendered as before; but this should only stimulate others to supply this lack of service. Surel the Saviour's command to "Go" cannot be deprived of its authority and force by the turbulence of nations. He is an everlasting King, and might well ask whether there are no luxuries, which might be foregone by some of us in order to help the great cause, so dear to His heart, in this crisis?

THE HOLY WAR.



HE dreaded sound of war is in our ears and fills our imagination with all the horrors attending modern international strife. Although momentary paralysis and panic have for the present given place to comparative familiarity and calm, tremendous possibilities loom before us which we can only pray our heavenly Father to avert.

Amid the deafening noise of the clash of nations may be heard by the spiritual and attentive ear the still, small voice of God speaking to the hearts of His people. Words of rebuke and of comfort, words inspiring confidence and peace, and words calling to increased devotion to His service may be distinguished by all who will hear.

Can we not hear our Lord's call to His Church to prosecute the holy War—the only holy War—with greater vigour and with greater reliance upon Himself? Bunyan's "Holy War" enshrines the two great facts of our Lord's warfare for our souls and the warfare that goes on within us; but we must not forget that holy warfare for the souls of others which we are to wage under the banner of our Captain. This is the "good warfare" to which He is calling us, and to which He is calling us even more insistently in this solemn and dangerous time.

No one who is familiar with evangelistic work in heathen lands, or even in our own land, can fail to realise that we "wrestle not against flesh and blood," and that "the whole armour of God" is needed. Carrying the Gospel to the heathen is not the romantic, easy-going work that some think it to be, but a hand-to-hand fight with the unseen powers of darkness.

If the present European war should lead us to think more seriously and pray more earnestly concerning the deadlier Conflict, fraught as it is with such immensely greater issues, one at least of God's purposes in permitting this gigantic calamity will be fulfilled.

While we pray for peace in Europe, and for the souls of those who are being hurried into eternity, let us also pray that the Holy War against sin and Satan may go on with greater vigour and more successful results. Let us pray that the war may be so overruled for good that the missionary cause may flourish more than ever. In the presence of national danger dissensions have been hushed. At the call of King and Prince thousands are flocking to the standard of England and money is flowing in like a river. Shall the voice of Christ be less effective with us who owe all that we are and have to Him? If we pray, our brethren in India will fight, their hands being made strong by the mighty God of Jacob. As they preach the Word "the sword of the Spirit" will "kill and make alive" and large numbers will swell the captive train of the Prince of Peace.

Our Foreign Field.

The News of the Month.

THE MADRAS FIELD.—The Scripture Gift Mission of London has generously sent a thousand copies of Tamil illustrated Gospel portions and a similar number of text cards, delivered free in Madras harbour. The booklets are excellently printed and attractively finished, and our Evangelists find them of great help in their work.

Last month we were successful in securing scholarships for three of our assistant teachers, tenable for two years at the Government Teachers' Training Institution. As the total number of scholarships awarded this time was twenty we think we have done well in securing three. When these teachers have completed their training course we hope to add them again to our staff.

After the usual summer vacation our Indian workers resumed their duties on June 15th. I came from the Nilgiri Hills on July 1st, leaving my wife at Coonoor, her health necessitating a prolonged stay on the hills. I had a warm reception in Madras, the temperature in the shade being 104. E. A. BOOTH.

MADRAS ZENANA WORK.—Our Bible-women resumed work on June 15th after four weeks' vacation. During May and June they visited 1,785 homes and spoke to about 6,049 adults; they also sold 46 Gospel portions.

We returned to the plains at the beginning of July after a very pleasant time in Kotagiri, but were grieved to be met with the news that Bible-woman Susannah had passed away two days earlier, so Peruvallur is again left without a worker.

Several of our most promising pupils have lately married and gone to live elsewhere, and we shall probably not see some of them again; but are thankful to know they are able to read the Scriptures for themselves and believe that some have stored them up in their hearts. One young woman told us on leaving that she is determined not to raise her hands in worship to false gods, and is praying that Jesus will strengthen and uphold her in her resolve.

May she be kept true and learn to lean on Him continually for all the grace she will need in her difficult pathway. O. M. ELLIOTT.

The Kotas of the Nilgiri Hills.

THE Kotas form one of the tribes of the Nilgiris or Blue Mountains. They are not the aborgines of these hills; indeed, very little is known of the original inhabitants, who have long ago become extinct. They claim to have come seven or eight hundred years ago from a hill called the Kolli Mulai, which may or may not be the Kolli Hills of our acquaintance. As their language is not Tamil but a dialect of Canarese, it is probable they are from a hill of that name in the Mysore district.

The Kotas are in servitude to the Todas, Budagas, and other hill tribes and pay tribute to them; notwithstanding this they are intelligent and industrious, and make themselves indispensable to their farming superiors by their skill as artisans. They are the tanners, potters, blacksmiths and carpenters of the hills, and no marriage or funeral ceremony



Photo by. WHERE THE KOTAS MEET FOR WORSHIP. [*Miss Elliott.*

would be complete without the Kotas to supply the music and dancing. I have seen a Kota dance, which is wonderfully graceful and orderly for such wild hillmen.

Although so intelligent, the Kota man is offensively unclean in his habits; it is said that he never removes his clothing, and that when he buys a new cloth he dips it in oil and then wraps it round his body over his old garment, which is left till piece by piece it drops from him. This is probably true, as the Kota man always looks overburdened with clothing, and as a near neighbour he is not desirable. He also eats carrion, for which practice he is heartily despised by the other tribes, but in spite of this disgusting habit he is strong and healthy and seldom attacked by sickness.

"The Lord is nigh unto all them that call upon Him," said God's servant of old in his psalm of praise, but the Kota man knows nothing of a loving, ever-present God with Whom he may hold constant and close communion; his god is indeed afar off. On the top of a hill in Kotagiri (the hill of the Kotas) there is a small roofless building of loose stones. They tell us it is a memorial to a wealthy woman amongst the Kotas who ascended her husband's funeral pyre on that spot and perished there. No image is enshrined within, but once a year, in January, the Kotas gather here from all parts of the Nilgiris to do sacrifice and worship the Budaga deity Yettah, an incarnation of Siva, whose temple may be espied on the top of another hill in the far distance. They may draw no nearer on account of their low caste, and they dimly worship they know not what. This unapproachable, unknown deity is their only conception of God, and they are just a few of the many thousands in India who have never yet heard that sweet Voice saying, "Come unto Me, all ye that labour and are heavy laden and I will give you rest." Dear friends, there is yet much land to be possessed; pray ye therefore the Lord of the harvest that He will send forth labourers into His harvest. O. M. ELLIOTT.

Baptizing at Chintadripet.

ON the first Lord's-day in July I had the joy of baptizing two disciples and receiving them into the fellowship of the Chintadripet English Baptist Church. The candidates were sisters—Miss Lily Cox and Miss Norma Cox. When in May their names were proposed for membership, Mr. Herron, the deacon, said that he had known the two sisters from their earliest days, and believed they had been truly converted.

On this occasion the baptistery recently constructed in the chapel was used for the first time. So also was the new vestry for the candidates. In former days there was a baptistery in the open-air, in the forecourt of the chapel, the idea being that the act of baptism should be as public as possible. There was no water supply laid on, and the baptistery had to be filled and emptied by means of buckets. For some years this baptistery was unused, and being quite close to the public road it became the receptacle for all kinds of rubbish, and the chapel authorities wisely filled it in some ten years ago. Since that time there has been only one baptizing service in connection with the Chintadripet Church. On that occasion the baptistery of the American chapel was used.

The new arrangement of having the baptistery inside the chapel, with water supply laid on, and a candidates' vestry close to the steps of the pool, is a great improvement.

A good congregation assembled to witness the rite, and my message was founded on the conversion and baptism of Lydia, "whose heart the Lord opened." I hope that we shall often have the pleasure of using the new baptistery at Chintadripet, and that brighter days are in store for the Church, which dates from 1858. ERNEST A. BOOTH.

An Accident at Koluttur.

DURING the latter part of June an accident happened in our Koluttur School which would have been a very serious affair had it taken place during school hours. From some unknown cause the beam of one of the trusses supporting the roof snapped at nine o'clock one night. The teachers and scholars occupied the building until five that evening, and nothing unusual was noticed. At a later hour the teacher's son, who is now a student in the Government Teachers' Training Institution, went into the school to do his homework. After a while he heard some sounds which made him nervous, and without endeavouring to discover the cause of the sound, he quietly left the building. Shortly after a loud crashing noise was heard, and it was seen that a large portion of the school roof had fallen in.

Had the accident happened during school hours many children would have been injured, and probably some would have been killed. Had this been the case, our work in that benighted village would have been seriously affected. Two of the school benches were damaged, but we cannot be too grateful that no person was in any way injured. Some of the villagers said: "Your God must be a good one to prevent the beam from breaking whilst the children were in school."

So far as I can judge the only possible explanation of the accident is that the carpenter in cutting a socket for the king post had cut too deeply and so weakened the beam. But this was done more than a year ago, and why the beam should snap now I cannot explain. A new truss has been put in and the damage repaired. When the children first used the building again I went down to Koluttur and explained to them how mercifully God had preserved them from harm, and asked them to join me as I led them in praise to Him for His goodness. ERNEST A. BOOTH.

Arts and Crafts on the Mission Field.

THIS picture represents the sinking of a well. More than one of our missionaries have had to superintend and help construct such a water supply. While the freeness of the "Water of Life" is daily being proclaimed by them, so daily they have had to seek for themselves and their workers the natural water that is so valuable in this climate, and who shall say that the former is God's service and the latter is not? Now two English households, that in Sendamangalam and this on the Kollis, besides those of teachers and servants, are being supplied with pure fresh water instead of that which was defiled and dangerous to drink.

Perhaps it is the thought of those at home who are secretly treasuring the hope of a future missionary career and see no door yet open, that has partly decided me to write a few lines on these side views of the field seen



Photo by] WELL SINKING. [*Mrs. Brand.*

by me in Madras and this district. I fancy a young reader is glancing at the picture and wondering how the heathen are profiting by the labours of this missionary. Then I think of others who are chafing at the drudgery of daily mechanical or official duties, wondering whenever God will open up to them the larger sphere of preaching to the heathen. Is your life a drudgery? Is the mission field calling you? Then fling yourselves heartily into your daily work! For hardly does there seem a trade or an art that cannot be turned into service for God, and especially here in India. So, young friends, do not neglect your arithmetic, geometry, drawing, or even more apparently "unmissionary" studies. All will come in useful if you come out here.

"Do it heartily as to the Lord and not to men" is more a missionary text than any other, and you can in this way already begin your missionary career.



Photo by] TREE-FELLING. *[Mrs. Brand.*

Here you see a large tree being felled for building purposes on the Kollis. It is a beautiful mango tree, and much did I regret the removal of this graceful feature of our surrounding landscape. Four men for three days were employed in the work, beside the help which the missionary was able to give in odd moments. "And great was the fall of it!" At quite a distance we heard the crashing of the many branches as they struck the ground. "As the tree falleth so shall it lie," and there it lies being sun dried, awaiting the planning of the planks and the sawyer's handling

Tree-felling is followed by the arrival at the mission station of the sawyers, who after much persuasion reluctantly come to the malarious district and even then try to shirk the duty required of them by declaring the tree trunk too large for their small saw Only by first securing their saw to prevent their escape to the plains again, and then by much watching, urging and co-operation is the next stage of the work carried through.

EVELYN C. BRAND.

Susannah's Home-Call.

IT is between six and seven years since Bible-woman Susannah first began work in Arambakkam. She was then about 45 years of age and had a large family of young children around her, but being of an energetic nature and whole-hearted in her desire to spread the knowledge of Christ amongst her neighbours, she quickly found entrance into practically all the houses in the surrounding villages and won the love and respect of all. She was quaint and original in her method of bringing the Gospel before the people, but always sound in her teaching, and I never knew her to fail in obtaining an interested hearing. Whenever I visited with her I noticed how much the women valued her advice in domestic matters, and it was always

given in such a cheerful, motherly way that I did not wonder at their confidence.

Many were the expressions of regret when, about a year ago, Susannah went to join her husband, Preacher Daniel, on the Kolli Hills. She worked there until the beginning of the year, when she had a severe attack of enteric fever which it was feared would prove fatal. However, through God's mercy, she rallied, but as recovery was slow her husband took his annual vacation earlier than usual and brought her to Madras to recuperate. A few days later he was seized with sickness and died, leaving poor Susannah weak and sorrowful to take up her burden alone.

She, however, with her usual courage faced the situation bravely and seemed to recover strength wonderfully quickly, so that on May 1st she was well enough to begin Bible work in Peruvallur. I saw her the day before leaving for the hills and she was full of hope about her new work. I little thought as we gathered that afternoon to seek God's blessing on past work that it would be the last time I should hear that dear old voice raised in prayer.

About the middle of June she was seized with fever and hæmorrhage but recovered after a few days; on the last Saturday of the month, however, the symptoms returned and she complained of severe pains in her right side. Friends did what they could to relieve her, but she continued to get worse, and on Monday morning sent for a fellow-worker and said to her,

"I am going; I am going home."

She replied, "Are you ready to go? Do you feel your sins are all forgiven?"

"Yes, yes," was the answer. "I am quite ready, but I should like to stay for the children's sake."

Shortly afterwards she became unconscious and they scarcely knew the moment when her spirit slipped away into the presence of the King to go no more out for ever.

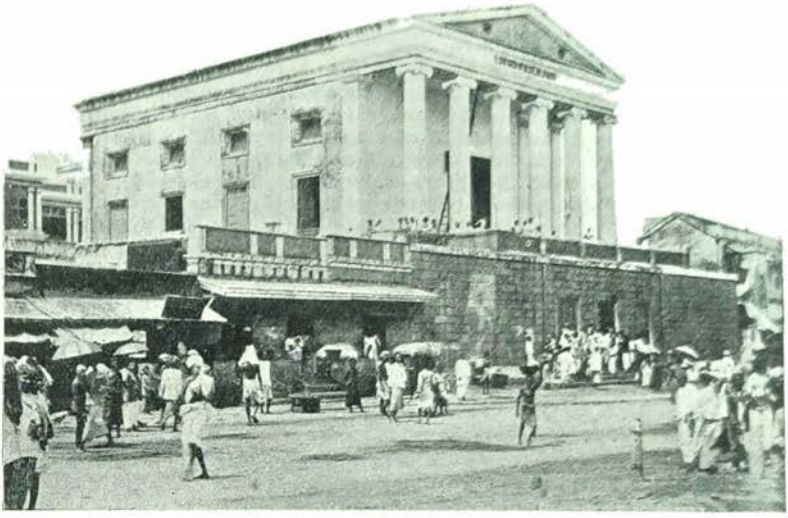
We mourn the loss of a true, devoted worker, while six children, two of them still quite young, have been bereaved of both father and mother in less than three months. We thank God that He lent His servant to us for these seven years and pray that as He calls one and another to Himself He will raise up others to fill their vacant places and so carry on His work in these dark, needy villages. O. M. ELLIOTT.

Pachaiyappa's College, Madras.



THE building known as "Pachaiyappas" is familiar to all who are acquainted with Madras. As shown in the illustration, it towers above the surrounding houses, and its stately Corinthian pillars give it a very striking appearance. The Tamil letters below the gable form the name of the man through whose beneficence the college was established—PACHAIYAPPAN. Pachaiyappan was a wealthy Hindu belonging to the Mudaliyar caste, and died about a century ago, when education was almost unknown in Madras. He endowed various religious institutions with a lakh of pagodas.* The executors neglected the provisions of the will to such an extent that the Supreme Court of Madras intervened and assumed control of the estate. In course of time the funds amounted to 7½ lakhs of rupees. After assigning the original

* A pagoda was worth 3½ rupees. A rupee in those days was worth two shillings. A lakh is a hundred thousand. Here is a sum for the Children's Corner: (1) State in English money the amount left by Pachaiyappan to religious institutions. (2) State in English money the value of the surplus funds devoted to education.



PACHAIYAPPA'S COLLEGE, MADRAS.

lakh of pagodas to the specific charities named in the will, the Court directed that the surplus funds should be devoted to the education of Hindus.

In pursuance of this order Pachaiyappa's College was built in Black Town (now George Town), Madras, in 1842, and it is to-day the stronghold of Hindu education. With the exception of the Principal, who is invariably a European, all the members of the College staff are Hindus, mostly Brahmins. The management is in the hands of an influential body of Hindu trustees. The trustees have decided to build a hostel in connection with the College at an estimated cost of two lakhs of rupees. The plans and estimates received the sanction of Government in August, 1913. One judges from this that Pachaiyappa's College is in a flourishing condition.

E. A. BOOTH.

The Annual Conference of Missionaries.

AS missionaries we all look forward with pleasure to our yearly Conference, when we have an opportunity of frankly discussing the problems we each are facing in our respective fields. In this way we get the benefit of each others' experience. We are also able to compare notes as to the most pressing needs and new opportunities.

Various causes made it expedient for us to depart from our usual custom of holding the Conference in one of our Mission centres. This year the place of meeting was Coonoor on the Nilgiri Hills. Mr. and Mrs. Morling were in residence there; Mr. and Mrs. Brand were at Ootacamund, a short railway journey distant; Mr. and Mrs. Booth and Miss Elliott were at Kotagiri, a road journey across the hills of less than three hours. We were unable to fix the exact date until shortly before the day we met, but happily all the missionaries were present when Conference was opened at Coonoor on June 22nd at the residence of Mr. and Mrs.

Morling, who gave us a hearty welcome and looked after our comfort in every way.

Having received the decision of the Council regarding the fields to which the new missionaries (who are due here in a few months) have been assigned, the Conference unanimously agreed to recommend to the Council that the next male missionary be assigned to the Madras Field and that the Council be asked to seek a suitable candidate.

Much time was well spent in simplifying the questions and answers in our Tamil Elementary Scripture Catechism. The revised text agreed upon by the Conference is to be used in the next edition.

As most of the members had to leave early in order to reach home before nightfall, we were obliged to curtail our discussion of matters of considerable interest. So many points arise that it is not possible to get through them all in one day. However, we concluded the most important items of business before bidding our hosts farewell.

ERNEST A. BOOTH.

The English Strict Baptist Church in Madras.

(*Concluded from page 118.*)

IN 1889, at the request of Mr. Doll, who had then been Pastor of the Church for nearly a quarter of a century, Mr. J. Chatterton was elected by the Church to be co-Pastor. The reason for this action seems to have been that Mr. Doll wished to devote more time to his duties as missionary of the S.B.M. At the same time, Mr. Herron was elected deacon of the Church and superintendent of the Sunday-school.

A revised list of the members of the Church given in the Minute Book at this point shows that the total was 38, of whom only 19 were resident in Madras. The remainder were scattered in places as far apart as Burmah, Ceylon, Bangalore, and elsewhere. The highest membership reported during the history of the Church was in 1880, when the membership stood at 66. At the present time there are only two members resident in Madras, and so far as Mr. Herron, the surviving deacon (who has been connected with the Church since 1870) has been able to ascertain, all the other members have either died or have joined other Churches.

In 1890 Mr. Doll, having completed his full time in Government service and earned his pension, removed to Bangalore. He resigned the pastorate of the Chintadripet Church. His removal was doubtless a great loss to the Church, which steadily declined from that time onward. Mr. Chatterton, then employed in the office of the Madras Railway, succeeded Mr. Doll in the pastorate of the Church.

After 1890 the records of the Church are very meagre. The items recorded are almost exclusively financial. There is no record of any baptism or addition to the Church, and in 1895 the record ceases altogether. There is no record of any Church meeting subsequent to 1895, the last Minute entered being unsigned and not confirmed. Mr. Chatterton, the Pastor of the Church, died in 1898, but there is no entry of the fact in the Church book.

One can only imagine that from 1895 the friends lost heart and things were allowed to drift. The chapel has been kept open for public worship and the services maintained chiefly by Mr. Herron, who secured the aid of a Mr. Cox, who, from what I know of him, was a great helper, although not a member of the Church. After the death of Mr. Chatterton, Mr. Doll visited the Church once a month and conducted the Communion Service. Increasing age and infirmities rendered even these occasional visits impossible in the course of a few years.

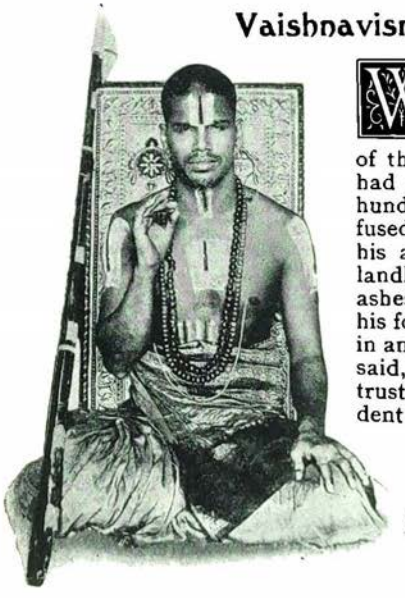
After the death of Mr. Cox, the whole burden of the work again fell upon Deacon Herron, who got various friends to help him keep the chapel open. Amongst these was one named Mr. A. S. Booth, an earnest Christian worker, who has proved a very great help indeed. In 1912 Mr. Booth called on me and asked whether I could not take up the work. Through him I got into personal touch with the sole two remaining Church members, Mr. Herron and Miss Cox. After due consultation they wrote a jointly-signed letter asking me to take charge of the property and work in the name of the Strict Baptist Mission. I agreed provisionally to do so, and when in England that year laid the matter before the S.B.M. Council. The Council approved my action, and authorised me to take over the property and work in their name. In 1913 Mr. Herron, the sole surviving trustee, resigned his office; the two surviving Church members appointed the S B.M. as permanent trustee, and the property was duly registered in the name of the S.B.M.

From that time forward I have preached there on the first Lord's-day evening each month and have conducted the Communion Service. Voluntary helpers conduct the other services and look after the Sunday-school, and their help is greatly appreciated. The congregation numbers about 50 adults; most of them are poor Anglo-Indians living in the neighbourhood. They greatly need the Gospel and they appreciate the services.

In conclusion, may I draw attention to the fact that, in reference to the Anglo-Indian community, the Edinburgh Missionary Conference passed the following resolution: "That this Conference, recognising that the presence and influence of the European and Anglo-Indian community represents a vital factor in the problem of the evangelisation of India, call upon the Churches to do everything in their power to ensure that the influence of this community is such as to commend Christ to the peoples of India, and urge all the missionaries to take advantage of every opportunity to secure this end."

ERNEST A. BOOTH.

Vaishnavism and Saivism.



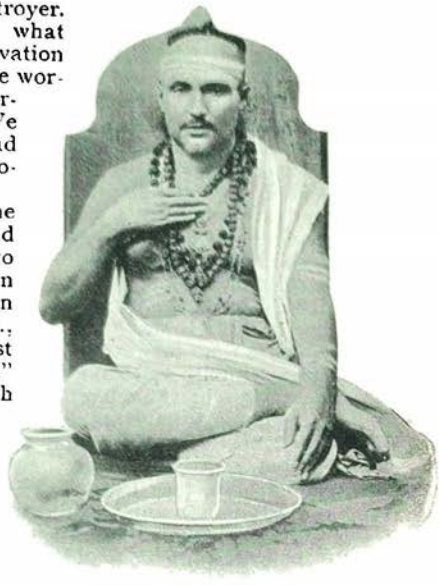
A VAISHNAVITE PRIEST.

WHILST tramping around Ayanapuram with Ponnuswamy and preaching in various centres, I met Palani Appah Chetty, the landlord of the whole village. He told me that he had just filed suits against more than two hundred persons in the village who had refused to pay land-tax, and I asked him how his agent was acting in this matter. The landlord is a Saivite, and the orthodox ashes were smeared in horizontal lines across his forehead. His agent is a Vaishnavite, and in answer to my query Palani Appah Chetty said, "He wears the *namam*, and one cannot trust such persons." The *namam* is the trident sign worn by worshippers of Vishnu, as the horizontal lines are worn by the worshippers of Siva.

There is deep-seated rivalry between these two main branches of Hinduism, and the struggles between the votaries of Vishnu and those of Siva form an important chapter in the history of the development of Hinduism in South India. Vishnu is

the Preserver. Siva is the Destroyer. The worshippers of Vishnu hold what might be called the doctrine of "salvation by faith," whilst the teaching of the worshippers of Siva might be characterised as "salvation by works." We must be careful, however, not to read into these terms our Christian theological meanings.

Vishnu worship is called the "*bhakti-marga*," the way of faith, and it inculcates a believing surrender to the deity, also a brooding meditation accompanied by unwearied repetition of his name. Writing of *bhakti*, *i.e.*, faith, a Hindu says: "In its highest form it is an affection fixed on God." "The highest faith is identity with the Supreme." But one must also remember that the most popular form of Vaishnavism is the worship of Krishna, an incarnation of Vishnu and the most immoral of all Hindu deities.



A Saivite Priest.

Siva worship is called the "*karma-marga*," the "way of works," and it teaches that merit can be obtained by the infliction of all kinds of self-torture. To gaze fixedly at the blazing sun until the sight is destroyed; to stretch out motionless one or both arms in the air for a period of years until all life deserts them; to measure hundreds of miles of pilgrimage with one's body in the dust; these and many similar practices are especially peculiar to Siva worship. Religious mendicants, although mostly worthless characters, are highly esteemed because they are supposed to have completely renounced the world, and to be seeking the way to God through the mortification of self.

It remains to be said that neither sect denies the validity of the worship of the other. In the case of both, worship consists of various postures of the body, the repetition of Sanscrit texts (generally of unknown meaning to the worshipper, unless he be a brahmin), and the offering of flowers, fruit, grain, and money. Prayer in the Christian sense of that word does not form part of regular worship.

Ernest A. Booth.

The Christmas Boxes—Important Notice.—Special attention is drawn to the Notice on page 143. Owing to the war the boxes must be sent earlier than usual, and it is therefore necessary that all parcels should reach Mrs. C. W. Harris **NOT LATER THAN SEPT. 30th.** Will our friends who are preparing kindly note.

* * * *

Wanted.—Mr. and Mrs. Brand are in urgent need of bandages and cotton wool, their present stock being nearly exhausted. They would be very glad if a supply could be sent in the Christmas boxes. We ask our friends who can do so to send to Mrs. C. W. Harris, 12, Marlborough Hill, St. John's Wood, London, N.W., **NOT LATER THAN SEPT. 30th.**

OUR HOME CHURCHES.

Prayer Subjects for September, 1914.

Week Beginning—

SUNDAY, 6th.—Prayer for the soldiers of each nation at war; that victory may be given to the right; that the war may be brief and overruled for good, particularly to the missionary Cause.

SUNDAY, 13th.—That we and all God's children may hear His call to greater fidelity to His Truth and His Cause, and that there may be a revival of religion at home.

SUNDAY, 20th.—That the voice of God may be heard by England and by all nations.

SUNDAY, 27th.—That the time may soon come when "the nations shall learn war no more."

Miss Ireland's Call to Missionary Work in India.

I CANNOT remember the time when I did not long to know I belonged to the Lord, but it was not until I was ten that I realised I was a sinner, and before I could meet God I must get rid of that burden of sin which began to press so heavily on my heart. My parents were both Christians, but I was too reserved to tell even them of my trouble. This state of things went on till I was twelve. I was continually making fresh starts and turning over new leaves, but to no purpose. At that time I was attending a Church of England Sunday School, but I got no help from the teaching I received there. One day Mr. J. W. Gossling, the pastor of the Strict Baptist Chapel, Hartley Wintney, called at our house and asked if we would like to go to a weekly Scripture Union meeting for children held in the chapel. My sister and I both went, and I shall never cease to praise God for sending me there. Under the teaching I received there I learnt my need of a Saviour and longed to know the Lord Jesus Christ as my own Saviour. Soon after a mission was held at Pinewood Hall, Fleet, and one evening I walked over with my sister. Ephes. ii. 8 was the text chosen by the preacher, and God used those words to bring me to Himself. I saw salvation was not to be bought or obtained by anything I could do, but was God's free gift to ruined sinners! The closing hymn was,

"Just as I am, without one plea,
But that Thy blood was shed for me,"

and during the singing of that hymn I came.

Shortly after there was a change in the clergy of the Church we attended and the teaching became so contrary to the teaching of God's Word that we were led to leave and then attended the Baptist Chapel. In January, 1908, I had the joy of confessing my Lord by baptism, and became a member of the Church of Christ meeting there. My father was taken home in 1908, followed a year later by the home-call of my dear mother.

I left Hartley Wintney and for six months lived at Buckden, Hunts, and while there became acquainted with the Baptist minister and his wife, who had recently returned from India, where they had been missionaries. My interest in India as a country (not as a sphere of work for me) was first aroused by hearing them speak of their work out there.

"Who Will Go for Us?"

I left Buckden in 1910 and went to Fernhurst, near Haslemere. It was there that I received my call to the mission field. Whilst studying 2 Cor. v. 20 I was following out the thought in my mind of "Ambassadors of Christ," when the question came to me, "Would you be willing to give up all and be My ambassador to those who have never heard of Me?" The question remained with me, although I tried to forget it, feeling how unfit and unworthy I was for such service. The Lord increased the desire to work for Him, and by His grace, I was able to respond,

"I'll go where You want me to go, dear Lord;
I'll be what You want me to be"

South America then appealed to me as a possible sphere of service.



Miss Ivy W. Ireland.

From that time I prayed earnestly that if it was His will He would open the way, and those prayers have been abundantly answered. By an advertisement in *The Christian* and *The Life of Faith* He brought me into touch with one of His children who has given herself and all that she has to the work of preparing candidates for the regions beyond. I have been with her in her training home for eighteen months, and God through her has taught me much of Himself and His Word and led me on to fuller and deeper consecration to Himself.

In October, 1913, I attended a meeting at St. John's Wood Road, at which Mrs. Elnaugh spoke on the needs of India's women. I was greatly impressed and came away feeling God had been speaking to me, and with the conviction that He wanted me there to do His work. I gave myself to prayer that He would reveal His will for me, and if India was the right place that He would increase the desire and conviction He had put into my heart.

This meant giving up all thoughts and hopes of going to S. America, the country to which my mind was first turned. Although I had not sent in a written application to the Evangelical Union of S. America, I had had an interview with the secretary of that Society, and I felt I could do nothing without first speaking to him. In answer to my letter, he wrote saying their funds were so low and there were so many candidates waiting that even if I sent in my papers it would mean waiting at least four years, and that if there was any other door of service being opened by God for me he felt I ought to go forward. This answer I took as the closing of S. America to me by God Himself, and after much prayer I definitely yielded myself to God for India. That He has indeed accepted my life has been proved by the daily supply of everything I have needed. My future training has all been arranged and provided for in a way that only God Himself could do.

After five months' waiting before Him I was led to offer to the S.B.M., and on Friday, July 3rd, I was accepted by the L.Z.A. Working Committee and then by the Council for work in India. I pray that during the time of further training before going out I may learn more and more of His love and may be fitted to do His will. IVY W. IRELAND.

Announcements.

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 Sept.* 30. *Please note the alteration of date, which is owing to the war.*

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.

BIRTHS.

MORLING.—On July 6th at Coonoor, Nilgiri Hills, India, the wife of Mr. David Morling, of a son.

BRAND.—On July 17th, at Ootacamund, Nilgiri Hills, India, the wife of Mr. Jesse Mann Brand, of a son.

° ° ° °

Miss Ivy Ireland commenced her C.M.B. training on August 17th.

LADIES' ZENANA AUXILIARY.

MISS ELLIOTT'S DEPUTATION WORK.—We are asked to say that Miss Elliott, who is expected to return to England in October on furlough, will be free to pay Deputation Visits during the following periods:

November;
The First Fortnight in December;
The Last Two Weeks in January, 1915;
And February, March, April, and May,

but not later.

All applications for Miss Elliott's Services should be made to MRS. ELNAUGH, 37, TROUTBECK ROAD, NEW CROSS, LONDON, S.E.

The Children's Corner.

All letters and answers sent after Sept. 8th to be addressed to Uncle John, 62, Greenvale Road, Eltham, London, S.E.

MY DEAR NEPHEWS AND NIECES,—This month I am writing to you with the thought of European War almost crowding out every other thought, while at the same time I am reminding myself that all events are under the control of the King of kings. I am writing early in August; what course the war will have taken by the time you read these lines of course none of us know, but we know that God is, and that all power is in His hands. Will you use the prayer subjects in your prayers this month?

A large majority of you prefer the old arrangement; so we will revert to it and you will send your answers to this month's questions not later than the 13th of September.—Dorothy Cuthbert has undergone an operation and is now seeking to regain strength. Pray for her.—Many happy returns to Grace, Ruth, Robert and Theodora.—Alma Waters is corresponding with Kathleen Throssell; and Alma's elder sister, Ruth, would like to correspond with someone.—I should much like to see you all again, Ruth, but fear it is impossible this year.—What a good time you seem to have had at Mundesley, Alma.—I am anticipating your news, Stanley.—Your interesting letter last month with its good news was very welcome, Eunice (Kilmister).—I was glad to have your card, Eunice (Fuller), from Boulogne and replied to it, but perhaps owing to the war you did not receive it.—Glad to hear that your hand is getting better after being so seriously bitten, Lily.—So you were present, that evening, Cyril? Why didn't you come and make yourself known to me? However, I am glad you were pleased.—Thank you, Cecil, for your letter; I shall be on the look out this quarter!—My congratulations, Theodora, on the splendid result of your exam.—I think you had better begin in Division I. in October, Robert. You must have had a fine birthday.—I have received 1s. 7d., as shown below, and am sending 5s. 9d. to Mrs. Silvester for your four months' contributions, April to July.

MARKS FOR JULY.—*Seniors.*—*Hilda Cuthbert, *Kenneth Robbins, Mabel Lancaster, Ruth Whybrow, 6; Colin Church, **Emily Church, *Minnie Cuthbert, Eunice Kilmister, 5; Hubert Grimes, Kathleen Throssell, *Ruth and *Alma Waters, Eva Lancaster, *Stanley Weston, **Kate Fletcher, 4. *Division I.*—Cyril Kyte, *Annie Waters, Rowland Peters, 5; *Winnie Church, Elsie Ellison, **Harold Vine, 4; Harold Carter, *Theodora Haynes, Enea Tooke, Frederic Haynes, Cecil Elliott, 3. *Division II.*—Robert Smith, 5; Robert Booth, Ernest Carter, Muriel Haynes, Ivy Robbins, *Eric Robbins, George Tooke, *Florrie Church, 4. *Division III.*—Rex Booth, Cecil Carter, Leonard Reeder, *Lily Church, *Fred Cuthbert, 4; Frank Palmer, 3.

QUESTIONS FOR SEPTEMBER (*On Acts viii.; each Division to answer any four questions only*).—1. Who was Saul? 2. Whose death was he "consenting" to? 3. How did he show his consent? 4. What happened to the Church in Jerusalem after Stephen's death? 5. What was the result? 6. What did Saul do? 7. How did God overrule the persecution of the Church for good? 8. Who were the first missionaries? 9. Who was Philip? 10. In what places did Philip preach Christ? 11. What remarkable results followed his missionary work in Samaria? 12. What was done to the people who believed what he preached? 13. Which of the apostles went to Samaria to see the result of Philip's missionary work? 14. What followed the laying on of the apostles' hands? 15. How far and in what direction is Samaria from Jerusalem? 16. What sin did Simon the sorcerer commit? 17. Draw a rough map showing the positions of Jerusalem, Samaria, Gaza, Azotus and Cæsarea. 18. Briefly describe, *in your own words*, what happened between Philip and the Ethiopian eunuch.

Your affectionate UNCLE JOHN.

The Strict Baptist Mission HERALD.

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

VOL. XIII.] OCTOBER, 1914. [*New Series*, No. 94

CURRENT NOTES.

THE war necessarily continues to engage our thoughts and our prayers. National anxiety has been lessened since the tide has turned, but every hour adds to the appalling grief and misery which is being caused. The Call to prayer which sounds from above through this awful conflict is as clear as at first, and the petitions to be presented are many. Not the least among them is the need of maintaining missionary and other forms of charitable income. Humanly speaking, these are sure to suffer, but with God all things are possible; therefore let us pray.

Miss Elliott's safe passage and happy arrival are of course engaging the petitions of our friends, and we are hoping to have the joy of giving her the warmest of welcomes after six years of devoted, whole-hearted labour in Madras.

Once more we have the pleasure of drawing attention to the exceedingly good results of the Indian Sunday School Union Scripture Examination, in which the heathen children in our schools have done so well. Who is there who will not pray that under the brooding influence of the Holy Spirit the Word may sink into their hearts and that they may be missionaries, though unconscious ones, in their homes?

Keep the picture of the village of Koyembedu in mind. A village enveloped in heathen darkness save for the Christian light which comes from the Teacher's house and the Mission school! This is typical of many another. Shall we keep the light burning? But many have no light at all. Shall we leave them in utter darkness?

A CALL TO ARMS.

ROYAL Proclamations and a national call to arms meet us in these days at every turn. The necessity of not only guarding our shores but of helping to break a ruthless militarism, whose ambition is to establish a European if not a world-wide despotism, compels appeal to the manhood of our country. Patriotism, loyalty and a consciousness of the immensity of the need are constraining men to "offer themselves willingly," and thousands are joining the colours. At home and at the front treasure and blood are being poured out with a freedom unparalleled in our history. No hardship is reckoned too severe, no risk too great, no sacrifice too costly in the sacred cause of liberty.

This is a parable which should constrain him who reads to run. What response has there been to that other Call to Arms which has been sounding out during the centuries? What response is there now? Can any comparison be made between our national and our missionary enthusiasm? In a few weeks two and a-half millions of money has been subscribed to the National Fund, while all Christendom gives only about five millions per annum to evangelise a thousand millions of Christless souls. Is the loyalty of the Church in rallying to the banner of her Lord anything like what is due to Him and to the sacred Cause which He committed to her care?

For all the heroic men and women who have counted not their lives dear to them we thank God. The names of some shine out from our missionary annals, and their lives are an example and an inspiration. It is useless to bemoan the fact that so few, comparatively, have in the past followed them. It is for us to "act in the living present," and, at a time like this when the call to earthly duty and sacrifice is loud and insistent, there should be at least equal zeal in responding to our Lord's Call to Arms. Carey, in his memorable "Enquiry into the Obligations of Christians to use Means for the Conversion of the Heathens," says: "Do not the goodness of the cause, the duties incumbent on us as the creatures of God and Christians, and the perishing state of our fellow-men *loudly call upon us to venture all and use every warrantable exertion for their benefit?*" Loudest and most imperative of all is the Call of the King of kings to take the Sword of the Spirit and engage in that Holy War the issues of which are eternal life to perishing sinners.

"Is the Lord calling *me?*" is a personal question which no one can decide for another, but one which should be laid in all sincerity before Him.

Our Foreign Field.

The News of the Month.



A HINDU MENDICANT, OR RELIGIOUS BEGGAR.

THE MADRAS FIELD.—The chief School event of the month was the Sunday School Union Scripture Examination, particulars of which appear on pages 148 and 149.

Our senior Indian Agent, Preacher Soondram, had a bad attack of dysentery during July and wisely entered the General Hospital. When I visited him there he said to me that, on being admitted, he wa "examined byabout twenty students who knew nothing" He has now been discharged as cured, and hopes to resume his duties shortly.

A pleasing feature of our work at Peruvallur is that some of the heathen young men who attend the Sunday afternoon service frequently oin the preacher at family prayers on week-nights.

One of our regular preaching staitons is Periamet Market Gate. When preaching there the other morning with Dyriam, I noticed that the Corporation in its wisdom had placed a bin for dead rats close to the market where food is exposed for sale. Again and again, as we were preaching, the lid of the iron bin clanged noisily just behind us as youngsters threw in the dead rats which they had brought, and for which the man in charge paid them a farthing each. This is part of the scheme for the prevention of plague which is propagated by the rat flea.

E. A. BOOTH.

MADRAS ZENANA WORK.—Five Testaments and several other books were given during July as parting gifts to Zenana pupils who were about to marry and give up their studies. One of them wrote in reply: "I sl all read the books you have given me with careful attention and strive to understand their meaning. While the Bible-woman has been teaching me, Jesus, too, has been my Teacher. I believe He will take care of me in my future life; may I never forget Him"

I had booked a passage on the Orient boat *Orvieto*, but hear now that its sailing has been cancelled, so I am now arranging to travel by the P. and O. boat *Morea*, which is due at Tilbury on October 17th.

O. M. ELLIOTT.

A Reading Room at Sendamangalam.

THE NAMAKAL FIELD.—The people of Sendamangalam are again suffering from scarcity of water. The only wells that have any good water are in the fields, a considerable distance from the town, and to these many people go at midnight, others in the very early morning, in order to have a better opportunity for drawing. Often there are scenes of great excitement amongst the women at these wells, and only recently there have been two fatalities owing to the women becoming too venturesome. Providentally we have an abundant supply.

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In these parts, wells are frequently the scenes of domestic tragedies. A day or two ago a man threw a little boy of five down a well in an adjoining compound in order to secure the lad's portion of the family property. Previous to that a woman was found dead in another well close by here, which was the sequel of domestic quarrels. Many an irate husband has been effectually silenced by his wife's threatening to jump down a well.

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We are intensely grieved at the news of the present titanic struggle in Europe, and especially so at hearing that our beloved homeland has become involved. We earnestly pray that this terrible carnage may be brought to a speedy end, and that a satisfactory and lasting peace may be established. As we hear that the Indian route is clear of the enemy, we hope the coming of our new missionaries may not be delayed.

o o o

It is more than five years since we first conceived the idea of starting a reading-room at Sendamangalam, and now at last our plan is being put into practice. We have rented an excellent room in the best part of the town and are hoping to make of it not only a new avenue of approach to our hard, exclusive neighbours, but also a real evangelising agency. *Friends at home may render valuable assistance in this excellent work by sending us any English illustrated papers or periodicals of a healthy tone.*

D. MORLING.

The Annual Scripture Examination.



N the third Saturday in July the Scripture Examination conducted by the Sunday School Union was held throughout the Indian Empire. For many years it has been our custom in Madras to participate in this event. Our teachers and scholars look forward to it with great delight.

For the convenience of examiners and candidates three examination centres were appointed, viz., Vepery Chapel, Ayanapuram School, and the Mission House. These centres were supervised by Mr. A. S. Booth, Miss Elliott, and myself. The great bulk of the candidates being children under 12, they appeared for the Oral examination. These numbered 370. Each candidate was asked twenty questions. The eager readiness which many of the candidates evinced revealed the care with which they had been taught. A few of the smaller ones were shy and nervous in the presence of strange examiners and failed to do themselves justice. The results show that, of the 370 candidates, 318 were successful; 176 gained first-class certificates, 75 second-class, and 67 third-class. No less than 73 of those who passed in the first-class earned the maximum number of marks, a fact which reflects great credit on both teachers and scholars.

I was greatly pleased to find how well the children from Koyembedu village acquitted themselves. Koyembedu is entirely a heathen village. The only Christian light which shines there is found in the Mission School

and Teacher's house. The remainder of the village homes, from which the pupils come, are in heathen darkness. There were twenty candidates from this village school, and they ALL passed. I think our friends will be interested in the photograph of the candidates and their Teacher, John Isaac, which I took on the examination day. There are nineteen boys and one girl. Here is a puzzle for the Children's Corner, Division III : Find the girl in the picture of Koyembedu Scripture Examination group.

In the Written Examination we presented candidates in the various departments as follows: Junior 15, Intermediate 14, Senior 1, Teachers 13, making a total of 43. The results of these papers will not be known for some time. Papers from all parts of the Tamil country have to be examined before the order of merit can be determined.

I am sure that our friends at home will rejoice with me in the interest shown in this Scripture Examination. May the Word which the children have learned guide them to Him who said, "Let the little children come unto ME, and forbid them not, for such is the kingdom of heaven."

ERNEST A. BOOTH.

Examinations.

JULY 18th was the day throughout this country for the India Sunday School Union Examinations. The tests were held on the lessons of the past six months drawn from the Gospels by Matthew and Luke, and for these, children from each of our schools in the Namakal Field were carefully prepared. Though the writer was unavoidably absent at the time, every school of ours but one sent up its batch of scholars.

It shows what ignorant prejudice we still have to combat when I say that the unrepresented school was our oldest and best, and that the parents of the scholars there refused to allow their children to come to the chapel for the examination. They asked that the boys be examined in their own village, but we were unable to meet their request. Nevertheless, the results for the whole field were quite encouraging and showed a distinct advance.

This was the first year for us to send teachers up for this examination (in the teachers' department). Here, again, every school but one was represented, and, what is more, every examinee passed. I am glad to add that the names of several S.B M. teachers of Madras and Sendamangalam stand near the top of the list, which is open to the whole of the Tamil country. We emphasize these examinations as showing that we do all that *human* effort can, in making our schools effective evangelizing agencies. Having imparted the knowledge of His Word, we await the Holy Spirit's blessing.

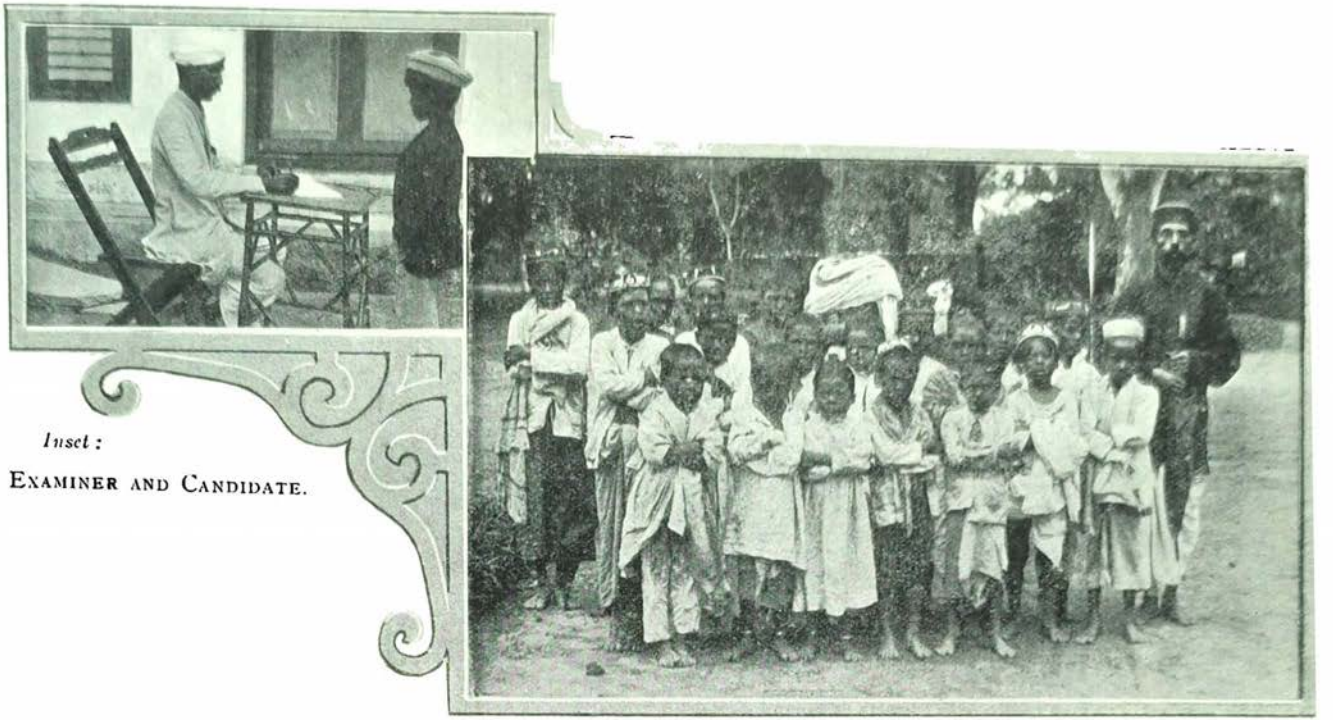
The Preachers' Examination was held in June, when I was able to personally superintend. Last year's studies were directed to homiletics and to an analysis of the Epistle to the Romans; this year's lessons are on the Acts of the Apostles and homiletics. Monthly lectures are given on these studies, and illustrated by the aid of the blackboard.

The following are some of the questions given in these examinations, and will give an idea of the standard required of the examinee :—

Teachers.—(1) Give the details of two occasions when children were with Jesus. What lessons did He teach His disciples from them?

(2) What is Jesus' teaching about riches and about the Sabbath?

(3) What is the cost of discipleship?



Inset :

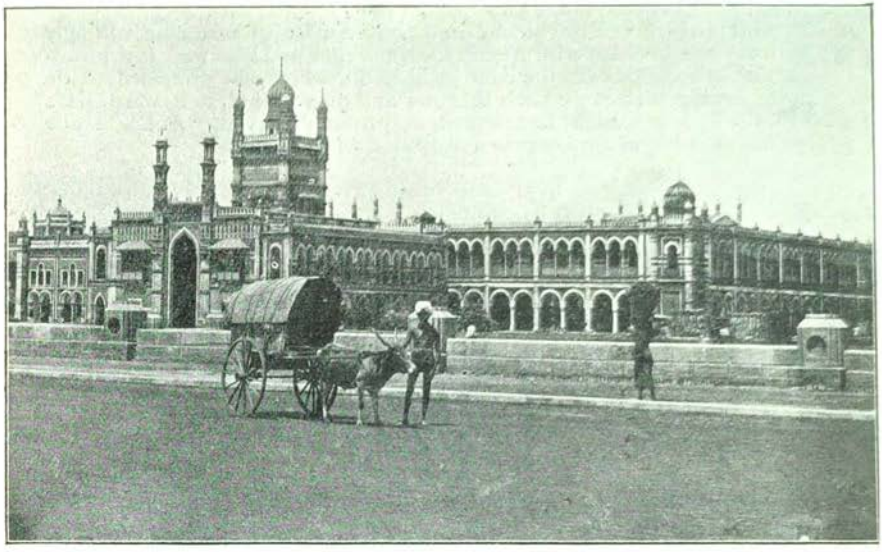
EXAMINER AND CANDIDATE.

SUNDAY SCHOOL SCRIPTURE EXAMINATION, 1914, KILPAUK CENTRE, MADRAS

Preachers.—(1) When and where was the Epistle to the Romans written? Give Scripture evidence supporting your statements.

(2) What is the third main division of "Romans"? Give an analysis of it showing chapter and verse for your divisions.

(3) Give reasons (from homiletics) showing the absolute necesy of Christ's sacrifice to our redemption. D. MORLING.



CHEPAUK PALACE, MADRAS.—Now Government Offices.

Sacrificed to Superstition.

AMMU was one of the first pupils in our Ayanapuram School. She studied up to the third standard, and so gained a good general knowledge of Scripture truth, one year obtaining maximum marks in the Sunday School Examination.

After her marriage, she continued her studies with the Bible-woman until household duties and an increasing family compelled her to give it up, but she was always pleased when we called, and took an intelligent interest in our Scripture teaching.

Shortly after returning from the hills this year I met Ammu carrying on her hip a sickly child of about five years. Seeing me, she began to weep, and said:

"O Missy, two of my children are dead. All three had small-pox while you were away; the two little ones died, and this one, the eldest, look at her, how thin she is, how swollen her feet are; she will eat nothing, and I fear she will die too. They would not let me give medicine to the children for fear of the anger of the small-pox goddess, so I have lost them, and my heart is full of sorrow."

I tried to comfort the poor little mother, and strongly urged her to take the remaining child to the children's hospital without delay, and she promised to do so if she could obtain her husband's consent.

I was visiting in Ayanapuram a few days later and, being told that Ammu's child was seriously ill, went to see her, and found the household in great confusion.

They had consulted a native doctor, who had given a bottle of a muddy-looking concoction, but the child utterly refused all food and medicine, and seemed only semi-conscious.

After awhile, however, her mother roused her with,

"Look! The lady who gave you your skirt and that pretty dolly last Christmas has come to see you."

And the little one brightened and took a dose of medicine willingly from my hand. I sat with Ammu for some time and renewed my pleading that she should take the child to hospital, which she promised to do next morning. Then we knelt together and prayed that, if it were God's will, the little one might be restored, and Ammu's fervent "Amen" made me feel that her whole heart had ascended with the prayer.



A Madras Fisherman.

The next morning I called again with medicine to give if they had not taken the child to the hospital, and, seeing her husband outside the house, I asked if Ammu were within?

"No," he replied; "she has gone to hospital."

So I went away with a feeling of relief. On enquiring of the Bible-woman the day following, however, she said that the man had told me a falsehood; he and the other relatives had prevented the child going to hospital, and it was dying.

I turned away sick at heart, and even as I passed the end of her street the thunder of drums began, and I knew that the spirit of the child had taken its flight.

I visited the poor childless mother a week after, and found her sitting with dishevelled hair and outstretched hands, dumb with sorrow.

"Ah!" said an old woman standing by, "what a wicked woman she must be that the gods have killed all her children; a curse is upon her."

"No," chimed in another; "it is through her husband's sin; he killed a cat three months ago, so the gods are taking his children in revenge; it is a great sin to kill a cat."

"Well, they were only girls after all," was the most consoling remark that was offered

I tried to comfort the poor mourner by reminding her how Jesus took the little ones in His loving arms, blessed them, and said, "Of such is the kingdom of heaven."

May Ammu through this deep sorrow be led herself into the kingdom. She is only one of many sad Indian mothers to-day whose little ones have been sacrificed at the altar of superstitious fear of the gods.

O. M. ELLIOTT.

An Unconscious Group.

THIS is a corner of Kirangadu village. The smallest figure in the picture is the bright-faced daughter of the old poochari. The old woman in the centre is in conversation with Mrs. Brand.

"How many children have you?" Mrs. Brand has just enquired.

"Five," the old lady is just replying, holding out the five fingers of her right hand. The children were just listening intently to Mrs. Brand explaining the interesting Bible pictures, when this old lady intruded, disturbing the lesson with her talk. J. M. BRAND.



Photo by] AN UNCONSCIOUS GROUP. *[Mr. J. M. Brand.*

OUR HOME CHURCHES.

Prayer Subjects for October, 1914.

Week Beginning—

SUNDAY, 4th.—Praise for answered prayer on Mrs. Booth's behalf.

SUNDAY, 11th.—Prayer for Miss Elliott's safe passage home and for the safe passage to India of Miss Hines.

SUNDAY, 18th.—Prayer for the victorious termination of the war.

SUNDAY, 25th.—Prayer for a spiritually successful Annual Meeting on the 27th and for a safe passage for Mr. Lincoln Watts.

The L.Z.A. Farewell to Miss Hines.

A NEW departure was made by the Ladies' Zenana Auxiliary on September 25th in organising a special farewell meeting at Chadwell Street, Clerkenwell, for Miss Hines, who is expecting to leave England for India on October 17th. The experiment was a complete success in every way, and we are sure that Miss Hines will carry with her to the scene of her future labours a very heartening memory of the prayerful sympathy and support of her sisters of the L.Z.A. The numbers exceeded expectation, and the spirit animating the gatherings was one of quiet enthusiasm. We are indebted to Mrs. Elnaugh for the following account of the afternoon ladies' prayer-meeting:—

"The L.Z.A. prayer-meeting that preceded the valedictory service of Miss E. A. Hines was of a most encouraging and inspiriting character. Our President, Mrs. Hutchinson, at the last minute had to send word of her inability to take the chair, as arranged, owing to a severe cold. Whilst we very much regretted her absence, yet the position was well filled by our dear friend, Mrs. Silvester. About eighty sisters were gathered together for that quiet hour, and we are sure that not one of the number present will easily forget the power and unction of the Holy Spirit's presence as manifested in our midst.

"The meeting was opened by Mrs. Sharpe, of Walthamstow, who voiced our hearts' deepest desire as she prayed for His divine direction in petition and in message. Part of Heb. xi. was read by our Deputy-Secretary and a few remarks made on the 6th verse, first, as to the necessity for grace to be given, that, as we presented our requests, we might be enabled to believe with all our hearts that '*God is*,' as also to realise with an intensified conviction that the *power of our God is no myth*.

"Many prayers for special blessing to rest upon Miss Hines as she leaves the homeland followed. Prayer also ascended for those already working in fields afar; for grace and wisdom to rest upon committees and council at home; and that we all, both abroad and at home, might hear God's voice saying above the tumult of the present world-conflict, 'Peace, be still.' It was likewise our privilege to render praise unto our God for restoring mercies granted to Mrs. Booth.

"A testimony was then given by our dear sister, Miss Hines, as to God's leadings unto His service in India, after which another season of intercession was enjoyed, and, lingering in His presence, we found to our comfort our hearts being strengthened with a deepened confidence in

Himself and in His power to bring to pass His own word, that 'The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.'"

The afternoon prayer-meeting was followed by a public tea, which was so well attended that the school-room in White Lion Street was full.

A large and representative gathering met in the evening at Chadwell Street and was presided over by our dear friend and President, Pastor E. Mitchell. The proceedings were opened with prayer by Mr. A. E. Brown, Pastor of the Church at Cleveland Road, Ilford, when the Chairman read Matt. xxviii. 16—20, which he said accounted for our presence there, and for Miss Hines' expected departure for India. He then read with fitting comment a telegram, just received, concerning Miss Hines' brother, which stirred our sympathies and brought us into closer touch with the devastating and sanguinary struggle proceeding in Europe—"John coming home; slightly wounded."

Mr. Hutchinson, according to request, gave a brief missionary address to the Sunday-school children who were in the gallery and then addressed the meeting on behalf of the L. Z.A., expressing his conviction that work among the women of India was the most important part of missionary work. He presented four simple questions as touching the springs of Zenana work, viz., What does India need? The uplift of her women, for a nation can rise no higher than the level of its womanhood. What do India's women need? The Gospel of the grace of God, for there is no other adequate uplifting force. Are the women of India included in the objects of the great Commission? Assuredly, for its terms are "to every creature," or the whole creation. And is the great Commission addressed to Christian women as well as to men? If not, the Good News cannot be sent to every creature, for, to a large extent, the Gospel can be carried to the women of India only by women.

Pastor H. T. Chilvers, Miss Hines' pastor, after expressing his sense of the great honour which had fallen upon Miss Hines' parents in giving a son to fight the battles of our country and a daughter to the Lord Jesus Christ as a missionary, paid a tribute to the "fine missionary spirit" of the son, and then, addressing Miss Hines, gave her the Lord's promise, "I am with you alway." That promise, he said, must be her inspiration and strength in His service. Coming into closer touch, as she would, with with the forces of darkness, she would want something more than the inspiration of a meeting like that. Christ's presence would supply all she would need. She must also find her companionship in the fulfilment of this promise. She would crave companionship, and would need something more than human companionship. And the promise must act as a regulator in her life and service. She would need something to pull her up sometimes and something to give her speed. The promise, moreover, insured success in her service as she humbly relied upon it, but the definition of success must be left with her Lord. "Make the Lord's presence the chief concern in all your life and work."

Miss Ireland was then introduced by the General Secretary of the Strict Baptist Mission, Pastor W. Chisnall, who, in a few well-chosen words, spoke of the only Light that could lighten the dark places of the world; of the greatness of the commission to which our sister had hearkened; of the exceeding greatness of God's power and sufficiency to equip during the days previous to the time when a similar farewell gathering would be held on her account; and of the fact that in the days between whilst in training she would need, like Miss Hines on the field, to experience the fulfilment of the Master's promise, "I am with you alway."

Miss Hines in addressing the meeting said: "I cannot feel too thankful to God for this meeting to-night, and I shall take away with me the warm feeling existing here to-day." After relating her early Christian experience, she dealt with her call to mission work. "About five years ago when Mr. and Mrs. Morling were at home on furlough, after the evening service our pastor got up and said was there anyone willing to go, and, if so, why was he standing back? That took hold of me; but the way was not clear; it was not God's time. I put myself into training, and during the three and a half years' of training the desire has increased; and when Mrs. Elnaugh spoke, the way seemed open again, and I was led to offer myself, and now am ready to go. The rest I leave to God. I feel confident that He has led me, and that He will be with me. The message that has stimulated me to-night is as to the Company that one may have. Whatever my work may entail, He abideth faithful."

Pastor L. H. Colls said: "If it be a worthy ambition in connection with one's own country to 'go to the front,' it would obtain new beauty and awaken new enthusiasm in connection with our Lord Jesus Christ. We have a dear friend who is going 'to the front,' and we shall earnestly pray that the heavenly Pilot may take her safely to her destination." Dwelling on the Lord's presence as a realised fact, Mr. Colls said that He makes use of all exclusions of friendships and companionships that He may include the more, and He is at hand to transform all loneliness and sorrow into peace and calm. He would be at hand to make her realise her spiritual life to the full. One hour spent in the sacred presence of Jesus and in converse with Him would so renew and refresh her spirit that all the foul atmosphere of India would never be able to penetrate the holy, heavenly shield of that divine, unchanging Presence. "To be made effectual in speech, in prayer, in loving sympathy, to let the very light of Jesus beam in your face and cause His own tones of matchless, dying love to come into your accents as you speak, you must have Him by your side."

Pastor R. Robinson related the fabulous story of Theseus and the silken cord, and applied it to Miss Hines and the L.Z.A. Miss Hines would carry the silken cord of prayer with her, and the ladies left behind in England would hold the other end, and when, sometimes, she was downcast she would feel a slight pull on the cord. The message of the Angel of the Lord to Gideon, 'Go in this thy might,' was a suitable message to her. What was the might? This was it: 'Have not I sent thee?'"

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

These happy, spiritual meetings, the memory of which will, we trust, abide with our missionary as a means of grace in animating power, were brought to a close with the Benediction by Mr. Chisnall.

The collections were: Afternoon, £2 11s. 7d. Evening, £10. Total £12 11s. 7d.

Meetings.

Commercial Street Memorial Chapel, Church Hill, Walthamstow.—On Wednesday evening, July 22nd, a very interesting meeting was held in connection with the Young Women's Bible Class. Mrs. Sharpe presided, and Mrs. Elnaugh gave a very stirring address on the life of the women in India, after speaking a few words to the class from the text, "If ye love Me, keep My commandments." A good number of young people were present, and a very profitable evening was spent.

THE WAR AND OUR WORK FOR CHRIST IN INDIA.

AT this time of fierce world-wide conflict, the effects of which, widespread and incalculable, seriously touch the funds of Missionary and Philanthropic Societies, we appeal to the supporters of THE STRICT BAPTIST MISSION to at least maintain, if they cannot increase their usual subscriptions. Some of our supporters are no doubt so affected by the war, directly or indirectly, that they cannot now do what they have done. Will others endeavour to supply this lack of service? We are exceedingly anxious that the work which has been so laboriously built up during the past few years should not suffer.

BRETHREN, PRAY FOR US.



SIVA DANCING

The Children's Corner.

All answers and letters to be addressed to Uncle John, 62, Greenvale Road, Eltham, S.E., not later than the 13th of each month.

MY DEAR NEPHEWS AND NIECES,—I am pleased to welcome to the Corner Alice Hope, of Chadwell Street Sunday School (Division I.) and Bertie Bradshaw, of Great Yarmouth (Division II.). As we have gone back to the old arrangement, I have two months' letters to answer, two months' marks to give, and two months' stamps to acknowledge. You will be glad to hear that Dorothy Cuthbert is making progress towards health and strength under open-air treatment. I am asked how the correspondence between Corner "cousins" is getting on. So far, I know of only two who correspond; between them correspondence seems to be flourishing.—I am glad to hear of your prizes, Kathleen; they are very pleasing when they come unexpectedly.—Eunice Kilmister, age 14, would like to correspond with a "cousin" of her own age. Who will respond? The verses you quote, Eunice, are very appropriate at such a time as this. One of them reminds us of the power of prayer and the other comforts us.

"Wrestling prayer can wonders do—
Bring relief in deepest straits:
Prayer can force a passage through
Iron bars and brazen gates."

"He will evolve, we know not how,
The purest good from every ill;
Then let us like wise children bow
In meek submission to His will."

Yes, I received and entered the two stamps in your July letter, but omitted to put stars against your name. Thank you for drawing my attention to the omission.—I thought you would be pleased when you received that letter, Alma, and am glad your correspondence with Kathleen is so agreeable to you both. I quite agree in what you say in your thoughtful September letter about the war and its effects.—I should like to answer your welcome August letter as it deserves, Colin, but have neither the space nor the time to do as I should like. It is a joy to me to see that you are keeping near to your Lord.—So Alma took "Chilgoopie" away with her, Ruth! Perhaps it enhanced the pleasure of reading it when she came back. Yes, the sorrow caused by this war cannot be measured.—It is good news, Annie, that prayer-meetings are being held every evening at Salhouse.—I am, of course, very pleased to hear of the baptisms. Eunice will like to know that the Leyton "nieces" were very pleased to see her. It is a great joy to know that so many of the Senior Division have professed their faith in the Lord Jesus.—Yes, Cecil, it is certain that, if we pray, God hears and answers. One good effect of this terrible war is that it has stirred so many to more earnest prayer.—I am so glad to hear, Enea, that you are not going to desert the Corner. You will be in the Senior Division this month.—I trust your finger is well now, Lily.—Glad you like answering the questions, Leonard.—Well done, Elsie, my youngest niece.—Very pleased to hear from you, Dorothy, and to know that you are getting better.—So pleased, Emmie, that you, too, don't wish to leave the Corner.—Many happy returns to Winnie.—Glad to see your answers, Grace.—And yours, Eva, Mabel and Ruth.—Yes, Rowland, these are stirring times. I am near a hospital full of wounded soldiers from the front.—Thank you, Harold, on behalf of our Mission for your work and the profits. I have sent the money on to our Treasurer.—Other nephews may like to know that Harold Carter made 5s. 6d. for the Mission by

making a saucepan stand and four small photo frames and by gardening. We'll all say, Well done, Harold; try again; and we, too, will all do what we can to help.—Very glad to hear the good news, Stanley. I trust you may go on your way rejoicing in the Lord's companionship.—Many happy returns, Bob.—I have received 1s. for August and 6s. 7d. for September. Now that you are sending your letters and answers by the 13th of each month, you will not have to wait so long for replies and marks.

MARKS FOR AUGUST.—*Seniors.*—Colin Church, *Alma Waters, 8; Kathleen Throssell, *Kenneth Robbins, Ruth Whybrow, *Eunice Kilmister (July**), *Theodora Haynes, 7; *Hilda Cuthbert, Ruth Waters, Mabel and Eva Lancaster, *Minnie Cuthbert, 6. *Division I.*—Winnie Church, Cyril Kyte, 8; Harold Carter, Elsie Ellison, Enea Tooke, **Harold Vine, *Annie Waters, Frederic Haynes, Frank Chaplin, Rowland Peters, Cecil Elliott, 6. *Division II.*—Ernest Carter, Muriel Haynes, Robert Smith, George Tooke, Florrie Church, Bertie Bradshaw, 6; Robert Booth, *Eric Robbins, *Fred Cuthbert, 5. *Division III.*—Rex Booth, *Cecil Carter, Leonard Reeder, Elsie Hazelton, 6; Lily Church, Frank Palmer, 5.

MARKS FOR SEPTEMBER AND THE QUARTER.—*Seniors.*—Ruth Whybrow, 8, 21; *Hilda Cuthbert, Mabel Lancaster, 8, 20; Kenneth Robbins, 7, 20; Kathleen Throssell, 8, 19; *Alma Waters, *Eunice Kilmister, 7, 19; **Ruth Waters, Eva Lancaster, *Theodora Haynes, 8, 18; *Minnie Cuthbert, 6, 17; Colin Church, 0, 13; *Emily Church, 8, 13; *Stanley Weston, 8, 12; *Grace Church, 8; Hubert Grimes, Kate Fletcher, 0, 4. *Division I.*—Winnie Church, 8, 20; Cyril Kyte, 6, 19; Harold Carter (5s. 6d.), 8, 17; Elsie Ellison, 7, 17; *Annie Waters, Rowland Peters, 6, 17; *Harold Vine, 6, 16; Enea Tooke, Frederic Haynes, 6, 15; Frank Chaplin, 7, 13; Cecil Elliott, 0, 9; Alice Hope, 6. *Division II.*—Muriel Haynes, 6, 16; Robert Booth, 6, 15; Robert Smith, 4, 15; Florrie Church, 5, 15; Ernest Carter, 4, 14; George Tooke, 0, 10; Eric Robbins, 4, 13; Bertie Bradshaw, 0, 6; Ivy Robbins, 0, 4. *Division III.*—Fred Cuthbert, 5, 14; Lily Church, 4, 13; Rex Booth, Cecil Carter, 3, 13; Elsie Hazelton, 4, 10; Leonard Reeder, 0, 10; Frank Palmer, 4, 12. I am sending books to Ruth Whybrow, Winnie Church, Muriel Haynes, and *Fred Cuthbert, which I hope they will like.

QUESTIONS FOR OCTOBER.—(On Acts ix.; to be answered by October 13th). *Seniors.*—1. Mention briefly the principal events of the chapter. 2. Why did Jesus say to Saul, "Why persecutest thou *Me?*" 3. What words of Saul express the missionary spirit? *Division I.*—1. Draw a rough outline map showing only the six places mentioned in this chapter. 2. What effect did Saul's preaching at Damascus have? 3. What places did he visit afterwards? 4. What was the result of Peter's two miracles? *Division II.*—1. Where did Saul begin his missionary work? 2. How was Saul befriended at Jerusalem? 3. Give briefly in your own words Peter's two miracles. *Division III.*—1. What did Jesus say to Saul? 2. What did Ananias say to Saul? 3. What did Saul do as soon as he received his sight? 4. Why did the Jews and Grecians want to kill him?

I borrow a story and some verses from *The Little Lightbearer:*

A MISSIONARY POTATO.

ONE Sunday in a little church in the country there was to be a missionary collection. Two boys lived near there who were called Stephen and James Holt, and they were so poor that they had not even a halfpenny to give, though they wanted so much to help the missionaries.

They were dreadfully disappointed, and as they were talking things over one day Stephen saw a big potato lying on the ground. He thought for a minute or two, and then picked the potato up.

"Let us give this," he said.

But his brother only laughed.

"How can we give a potato to the collection?"

Then Stephen explained.

"We can't give it next Sunday," he said, "but we will plant it in the nicest

spot we can find, and take great care of it, and give every potato it raises to the missions."

So they planted it carefully, and someone must have whispered to the sun, and the wind, and the rain, and the earth about their plan, for you never saw anything grow like that potato.

"It beats all," said their father. "If all my potatoes grew like that I'd make my fortune!"

When the time came, would you believe it, there were forty good, sound potatoes in that hill. And while the boys were picking them up they talked over the next missionary meeting that was to be held in the church during the week. James and Stephen had thought it all out. They washed the forty potatoes carefully, and then they wrote this sentence out forty times in their best handwriting: "This is a missionary patato; it is from the best stock known. It will be sold only to someone who will promise that he will plant it in the Spring, and give every one of its children to missions. (Signed), James and Stephen Holt."

Every shining potato had one of these slips pasted on its smooth side.

And those potatoes were bought immediately. One gentleman even gave a gold piece for one of them, and James and Stephen were able to give quite a lot of money to the collection. I really cannot describe to you how pleased and happy they were; but I can tell you one thing, they each have a missionary garden now, and all the things in them grow splendidly.

A LITTLE BROWN PENNY.

"A little brown penny, worn and old,
Dropped in the box by a dimpled hand;
A little brown penny, a childish prayer,
Sent far away to a heathen land.

A little brown penny, a generous thought,
A little less candy just for one day;
A young heart awakened, for life mayhap,
To the needs of the heathen far away.

The penny flew off with the prayer's swift wings;
It carried the message by Jesus sent;
And the gloom was pierced by a radiant light
Wherever the prayer and the message went.

And who can tell the joy it brought
To the soul of the heathen far away,
When darkness fled like wavering mists
From the beautiful dawn of the Gospel day?

And who can tell of the blessings that came
To the little child when Christ looked down;
Or how the penny, so worn and old,
In heaven shall change to a golden crown?"

Your affectionate UNCLE JOHN.

"AND so I lie
Submissive in His hands, while He doth knead
And press me as He wills; knead, blessed Lord!
And make me what Thou wilt, so that I be
A vessel for Thy use, and may bear forth
The living waters pure to thirsty souls,
In distant lands or near, just where Thou wilt,
And when, and how, so Thou be glorified."

E. SPRING.

The Strict Baptist Mission HERALD.

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

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CURRENT NOTES.

THE progress of the war during the past month has made it clearer than before what a life-and-death struggle it is, and how much God's children need to wait upon Him continually for His protecting and delivering might. We are thankful to God that so far the war has not affected our work in India, especially as we learn in how many directions the war is working financial havoc.

Mr. Booth's account of the shelling of Madras will be perused by all our friends with grateful and prayerful interest. While we regret the wanton destruction of life and property, we praise our Master for His protection of our brethen and sisters who are serving Him in the Gospel. This and other evidences of His gracious care bind our hearts closer to Him and make us determined by His grace to serve Him with greater zeal.

Attention should be drawn to the decrease in our income this year. While expenses are necessarily increasing as the work extends, our receipts in the General Fund for working expenses have been nearly £400 less than last year. For these working expenses the balances on other funds cannot be touched. Concerning this, we understand that there is considerable misapprehension, the idea being entertained by some that because of these balances The Strict Baptist Mission has no need of money. The very reverse of this is true.

Two new missionaries going forth, another at home in training, and one just returned on well-earned furlough, claim our interest, our prayers, and our help.

OUR MASTER'S POWER.

AT a time like this, when Europe is being drenched in blood and the very foundations of society are threatened at the bidding of a powerful human despot, it is comforting and inspiring to turn in faith to our Lord's Word—"All power [R.V., authority] is given unto Me in heaven and in earth." We have read it many a time, but never, perhaps, has it appealed to us so forcibly as now, when human power, instigated by Satan, has precipitated almost world-wide conflict and threatens, directly or indirectly, the Lord's work at home and abroad, and our own personal safety.

When human power, wielded by kings and emperors, "bestrides the narrow world like a Colossus" and sets itself "against the Lord and against His Anointed," we are reminded that "there is another King, one Jesus," Who "does as He pleases in the armies of heaven and among the inhabitants of the earth, and none can say unto Him, 'What doest Thou?'" All power being committed to Him, He says, "Go ye *therefore*," and that in full view of all the commotions of earth and the oppositions of hell.

This incarnation, this localisation and nearness of sovereign power, comforts our timid hearts. While it is a joy to believe that the God of all grace is the God of all power, and that He "has servants everywhere," the fact comes nearer to us in the Person of Jesus. Hands like ours, yet so unlike, moved by unfailing love and guided by unerring wisdom, wield *all* power. Those hands are the hands of our Brother. They were nailed to the tree for us, and all along the centuries since that supreme exhibition of faithful love and that glorious conquest of "principalities and powers," our Lord has laid His hands of power on many a believer and imparted confidence and strength in the hour of difficulty and danger, as in the case of Daniel.

Satan, we know, foments the troubles of earth and instigates these unholy wars, his ultimate object being the destruction of the Church of God; but his plans are perfectly known to Christ, Who with world-wide and unlimited power is so counteracting and overruling all antagonistic efforts that His own purposes are promoted instead of defeated.

All this is well-known truth, and we are frequently praising our Lord for the fact that, "In spite of hell, His work goes on." And yet when waves toss our little bark and beat into it while Christ seems to be asleep, our hearts are almost ready to cry, "Master, carest Thou not that we perish?" But, after all, the trying experience is amply compensated, and His gracious rebuke, "Why are ye so fearful?" is fully justified, when we see the majestic ease with which He arises and says to the wildest waves of opposing power, "Peace, be still!" Immediately there is a great calm.

Our Foreign Field.

The News of the Month.

THE MADRAS FIELD.—On Thursday, August 13th, Mrs. Booth underwent a most serious surgical operation. I am truly thankful to say that it was skilfully and successfully performed by Surgeon Col. Giffard of the Indian Medical Service. Mrs. Booth is making satisfactory progress and is gaining strength, but for a long time it will be imperatively necessary for her to exercise the greatest care to avoid the slightest strain.

At the time of writing there is an epidemic of cholera in Madras and adjacent villages. Our work in Sembarambakkam, Arumbakkam, Vepery, Pursawalkam, Peruvallur and Sembiyam has been affected by it. We have had to close some schools for a short period, some of our scholars having died of the disease.

Preachers Soondram and Apollos and Ponnuswamy have all been down with dysentery, but they are making good recovery.

The war in Europe has not interfered with our work in the Madras Field. It is the one topic of conversation on all sides. Since Indian troops are engaged in the fighting line interest has naturally increased. Prices of foodstuffs have risen to some extent and Government has had to intervene in some places to regulate the prices. But as the exportation of foodstuffs is prohibited, the prices of food produced in India will probably return to usual levels. As opportunities arise, we endeavour to correct false rumours about the war.

When preaching in the panchama quarter of Peruvallur I was greatly gratified to find that our testimony was seconded by a lad living there. He spoke so favourably of the Christian religion that some of the neighbours told him that he had better join it. On talking with him afterwards I found that he had been reading in a Christian school. I exhorted him to be true to the light he had received and I invited him to attend our services at Peruvallur.

On Friday, September 11th, we had the pleasure of welcoming to the Mission House Mr. Henry Elliott, a brother of our missionary colleague. Mr. Elliott is travelling from Melbourne to London, and he broke his journey at Colombo in order to visit his sister here. They are travelling together to London on the P. & O. SS. *Morea*, which is due in London about October 17th.

E. A. BOOTH.

MADRAS ZENANA WORK.—When visiting the Government Lascar Lines in Periamet lately I found the women very dejected and sad; nearly all the men had left the day previous for service in Egypt or Europe. I was besieged with unanswerable questions as to their probable destination and fate and scarcely knew what to say to comfort the poor wives and mothers left behind. How far-reaching is the mourning for which this unhappy war is responsible!

Annammal, the young girl at Ayanapuram who was converted while at school, was married last month to a heathen man. Although we visited the house within a fortnight of the marriage they were careful not to inform us of the coming event, fearing, I suppose, that we should try to prevent it. Annammal has now gone to live in Bangalore, but left word with the Bible-woman that she was taking her New Testament with her and would make it her constant companion. She needs our prayerful sympathy; it will not be an easy thing to "run the straight race" in her new home.

O. M. ELLIOTT.

THE NAMAKAL FIELD.—On another page may be seen the account of Opening Services at Pottanam and also at our Reading Room in Sendamangalam. We bespeak the prayers of friends for both School and Reading Room.

During the month of August our sale of books was as follows:—Bibles, 16; Bible Portions, 306; other books, 498.

At this time of great trial and danger to England it must afford immense relief, no less to the Homeland than to us here, that India is not only giving every assurance of loyalty but showing through deeds of great self sacrifice her eagerness to meet the common foe.

It is quite mysterious how some of the wild war rumours get afloat. When I last visited Bodireddipatti a number of men at once came to the school asking an explanation of the terrible explosion heard the day before. I went to Erumaipatti and other places and was there asked the same question. For thirty miles around the report has gone abroad that a German airship from Europe came somewhere near Sendamangalam and dropped down bombs!

For the sake of some of our friends who have been anxious about our Indian mails, let me say that as far as we know there has been no failure to deliver any of our letters from England. It should be remembered, however, that the stopping of the overland mail trains delays the arrival of our mail, so that it arrives about a week later than usual.

D. MORLING.

KOLLI HILL FIELD.—Mauled by a bear. One of the patients at present under treatment was one day grazing his cows in the forest. Suddenly a bear rushed upon him, and with one blow of its paw laid bare one side of his face, great pieces of the cheek-bone being torn off by the force of the blow. The bear also bit his hand badly. The man has made a very good recovery.

The bear season. August and September are the months when the bears roam abroad. A few days ago a bear-hunt was in progress for several hours near by, and the animal was entangled in the hunters' net at last close to the bungalow, but even then made good its escape. As we sat at our evening meal after dark last Wednesday the throaty, barking noise of a bear arose from a field close by, followed by the terrified shouts of the passers-by who had unwittingly approached it.

Preacher Abraham injured by robbers. At midnight on Friday last at our Araikalpetti station Preacher Abraham's house was entered by robbers, who beat the old man severely. He received injuries in his mouth, chest and leg. When I went to make enquiries the next morning Abraham said he remembered the faces of two of his assailants and could identify them, but he did not wish them to be prosecuted, desiring to forgive them in the spirit of Jesus Christ.

J. M. BRAND.

Farewell to Miss O. M. Elliott.

ON Saturday, September 19th, 1914, the members of the Strict Baptist Mission staff in Madras assembled at the Mission House to bid farewell to Miss Elliott on the eve of her departure to England on a well-earned furlough. Additional interest attached to the occasion through the presence of Miss Elliott's brother, who was spending a few days at Madras on his way from Melbourne to London.

After a brief word of welcome by the Chairman, Preacher Dyriam read the traveller's Psalm (121st). Bible-woman Elizabeth, on behalf of the Zenana staff, then read a farewell address to Miss Elliott, expressing their appreciation of her work and leadership and wishing her a safe journey. The missionaries were then garlanded and limes presented to



FAREWELL TO MISS ELLIOTT AT THE MADRAS MISSION HOUSE, SEP. 19TH, 1914.

them by the Zenana staff. The deacons of the Church presented nosegays.

In response to the Chairman's invitation, Miss Elliott responded to the address in suitable terms, thanking the Zenana staff for all the help they had rendered and expressing her appreciation of their work.

Preacher Apollos then commended Miss Elliott in prayer to God, especially praying that at this time of warfare she might be taken safely to her home and people.

Up to this point the proceedings had been conducted entirely in Tamil, but now a special feature was introduced by the singing in English of the well-known hymn, "God be with you till we meet again." A good proportion of the male members of the staff were able to join in this hymn.

Prayer by Preacher Soondram and the benediction by the Chairman brought the proceedings to a close.

Mr. Elliott took a photograph of the assemby, which I believe will be of interest to HERALD readers. Each member of the staff then bade Miss Elliott a final "salaam."

On Monday, September 21st, we escorted Miss Elliott and her brother to the railway station, and the last sight we had of Miss Elliott was in the Colombo mail train as it left Madras. E. A. BOOTH.

Pottanam School Opening Services.

SEPTEMBER 3rd, 1914, was a time to be long remembered in Pottanam. As this was Monthly Meeting Day our workers from the various outside stations were able to give the helpers at Pottanam their support at the Opening Services of the new buildings there.

After meeting at the school building we started in procession round the village, singing Christian lyrics. At every street-corner we stopped for a moment, when a preacher read some striking passage of Scripture, making the words of the message ring down the streets and alleys. Immediately the reading was finished we struck up another lively lyric, and so on, till we reached the school again. It is well, especially on these occasions, to let the people know we are not afraid to be seen and heard; and the spectacle of almost all the Christians in the whole county coming and taking this quiet, slumbering village by storm evidently made a real impression on the people.

On opening the building we were followed by the villagers in such numbers that the school, yard and street were in a few minutes crowded. When the chairman asked what lyric we should have with which to commence the service there was at once a chorus of "Let us have a lyric of praise"; so by common consent we chose—

"Give praise to Jesus, O my soul,
Give praise to Jesus."

And praise was given, too, in a right hearty and tuneful fashion.

Then followed reading, prayer, brief addresses, and items by children. A contingent of scholars came all the way from Tuttikulam to help with their vocal and instrumental music. Sprinkling scent, putting on garlands, distributing plantains and split peas, brought these encouraging proceedings to a close. D. MORLING.

"WHEN thought and sacrifice and service are worthy of the magnitude of the enterprise, missions will no longer suffer for lack of funds . . . The conversion of the Church seems almost more difficult than the conversion of the heathen."—Rev. C. S. Macalpine, B.D.

The Bombardment of Madras.

DOUBTLESS many readers of the HERALD have seen telegrams in the newspapers announcing the bombardment of Madras by the German cruiser *Emden*, which after escaping from Kiaochao has been working havoc amongst the merchant shipping in the Bay of Bengal.

On Tuesday, September 22nd, as we were retiring for the night, we heard the sound of cannonading proceeding from the direction of the harbour, which is about four miles from the Mission House. Presently the whole of the eastern sky was lighted with an intensely brilliant glow and we knew that a huge fire was burning somewhere between Kilpauk and the sea. Looking at the blaze from our roof I concluded that one of the cotton mills had caught fire. Motors rushed past the compound at break-neck speed and the Hindus around were in a state of alarm.

In the morning we learned definitely what had taken place. The *Emden*, which carries ten 4-inch guns and has a speed of 24½ knots, steamed to within about half a mile of Madras harbour soon after 9 p.m. and began to bombard the port. On the foreshore there are huge petroleum tanks belonging to the Burma Oil Company. One of the earliest results of the firing was to set these alight. The oil blazed furiously and, lighting up the whole of the foreshore, enabled the gunners of the *Emden* to accurately direct their fire. Various public offices, including the High Court and the Central Telegraph Office and the National Bank, were struck by shells from the *Emden*. I am thankful to say that our Mission property escaped damage. One shell fell close to our Vepery Chapel, piercing three walls in the fourth house from the Chapel and falling into Maddox Street, where happily it failed to burst. In the compound of a house in Kilpauk near to ours a boy was injured by a fragment of a shell. Shots were fired at Fort St. George, but the military authorities are silent as to whether any damage was done.

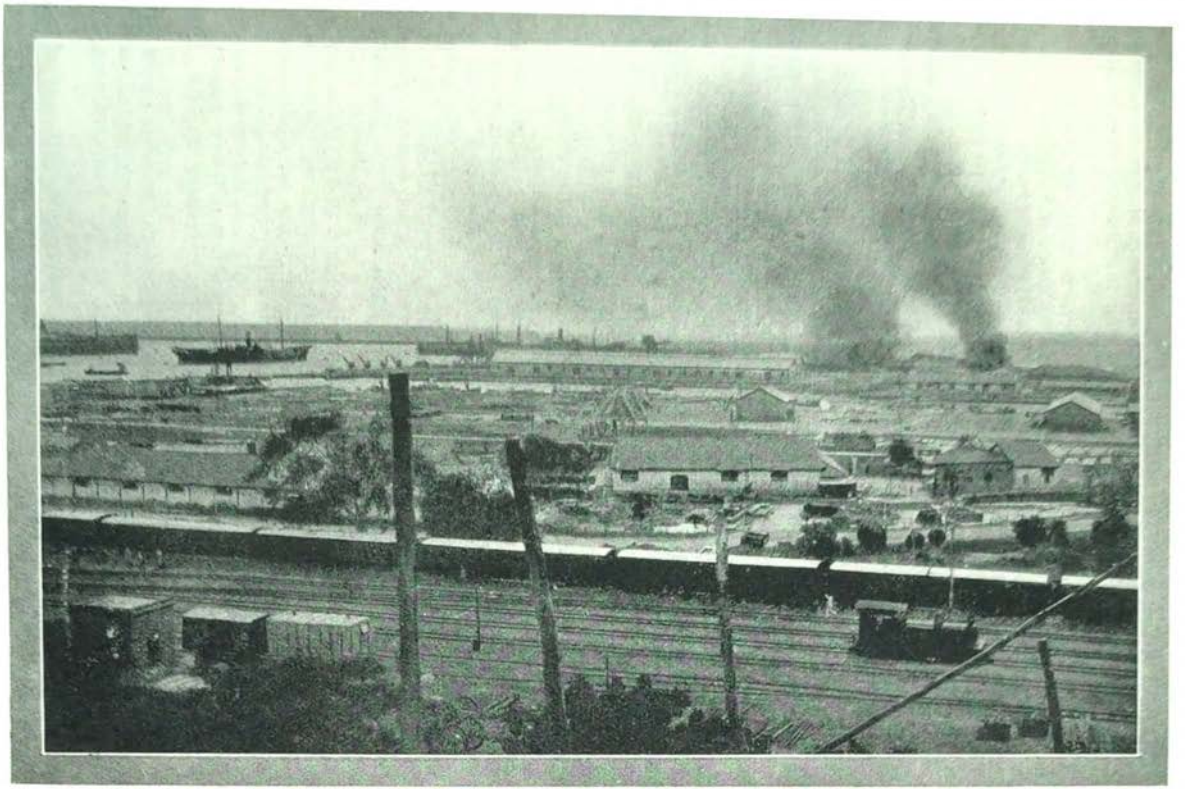
The visit of the *Emden* was quite unexpected. Our Lighthouse was working as usual and doubtless helped the German cruiser to take her bearings. As soon as possible the 4·7 inch gun stationed in the battery to the north of the harbour opened fire. The first shot fell short, the second went high, but with the third shot the gunner had got the range accurately enough to cause the *Emden* to put out her searchlight and steam away southwards. She has since been seen from the French settlement of Pondicherry.

A noteworthy feature of the incident was the way in which the inhabitants of Madras flocked down to the beach as soon as the sound of cannonading was heard. In motor cars and carriages, on cycles and on foot, thousands hurried to the sea front to view the bombardment. Had any shells fallen amongst the crowd the loss of life would have been very great. More sensible folk remained in the shelter of their houses. A number of people were killed, including a junior officer on one of the British India ships in the harbour.

On the following day, when the significance of the bombardment was realized, many train-loads of people fled from Madras to inland places, where they intend to remain until fear of further bombardment has disappeared.

In preparation for any further attack a heavy gun with a five mile range has been brought from St. Thomas Mount and placed in position here to cover any attack on fort or harbour.

E. A. BOOTH.



Another Door Opened.

WE have felt for several years we ought to attempt something more than we have been doing up to the present for the people of Sendamangalam. Their deep prejudices and severe exclusiveness have made us increasingly realise that we should make renewed efforts, not only to secure a fresh avenue of approach to them, but also to discover another way by which we may present the Gospel to them.

A little reading-room that we have started meets both of these needs. It affords excellent opportunities for both missionary and Indian worker coming close to the people; it also provides another method of proclaiming the Evangel.

Tamil literature is largely provided from periodicals and papers that are already subscribed for by our workers, and from books out of our little tract depôt. English literature is drawn chiefly from the weeklies and monthlies that friends in England have for some time been kindly forwarding to us. Scriptures, from farthing Portions up to a family Bible, are provided from the donation so generously made by Mrs. Jarvis, of Putney. Hence the cost of upkeep of this new department will be almost *nil*.

The time for carrying out this new project has been most happily chosen. Just now everybody is hungering for news of the war, and sometimes in our journeys we may see a group of twenty or thirty men squatting round the village litterateur, who is reading out the confusing, contradictory, perplexing telegrams of Reuter. But even apart from the eagerness of the people for war news, Sendamangalamites are well pleased with the idea of a reading-room. Last Tuesday, 8th September, we held an opening meeting, when leading townsmen willingly came and expressed their pleasure at the benefits they would receive, and numbers of people crowded the building to suffocation.

The room is in an excellent position, almost the best in the whole town. We hope to frequently use it for men's meetings and lantern services. May we again ask the help of friends in this promising work by sending interesting papers, especially illustrated ones?

Sendamangalam, Namakal Taluk, S. India. D. MORLING.

The Journey from Ootacamund to the Kolli Hills.

1st Stage. Train.—We set out at 11 o'clock Monday morning and reached the Kolli Hills at noon on Wednesday. The first five hours were occupied in descending nearly 3,000 feet by means of the mountain railway to the level of the steamy plains. Five and a half hours rattling along a dusty railway track brought us to Salem Station. It was half past nine when we stepped out on to the dimly-lit platform and deposited our baggage in a heap on the ground. The train departed into the night, and the one long platform of the station resumed its usual aspect of repose The few lights were turned down, and the few human beings left lay down on the ground against the wall wrapped from head to foot in their long white robes. An Indian cook attached to the station helped us to make a few food preparations for the next stage of the journey.

2nd Stage. Bullock Bundy.—Four days previously I had arranged with two bundy-men to carry us the thirty-three miles from Salem to Sendamangalam. I went outside the station on to the roadway and shouted into the darkness. Immediately a reply came back, and soon the great, long bundies came crawling up. They had been waiting twelve hours in order to be in time.

Luxurious Missionary Travelling!

They had omitted to bring straw to put in the bottom of the bundy in which we were to ride. We supplied the deficiency by using the straw in which our goods had been packed. After spreading rugs on the straw we climbed in. Our little six-weeks-old son in his basket slept just behind the bullock driver at the front end. The bundy was so narrow that his basket just fitted between the two sides. Then Mrs. Brand occupied the middle space, while I sat at the end. Slowly we moved down the road, every little stone reminding us that our conveyance had no springs. A mat was bent over our heads to form a roof and sides to the bundy and from the roof swung an oil lantern which threw its uncertain gleams forward to where our baby slept and backward on to the horns of the bulls of the hinder bundy.

The night was pitchy black and the bundy swayed and jolted as if we were going at a furious pace, though actually we were moving at just three miles an hour. It came on to rain. We tied a coat over the front opening so that our little babe might not get wet, and further protected him by fixing over him an umbrella small enough to be opened inside the bundy. The rain increased to a veritable deluge, which continued without intermission for four hours. We were wet through to the skin. Even our lamp succumbed, and we clung to the sides of our bundy in the darkness. The ceremony of feeding the baby under these circumstances can better be imagined than described.

At 3 o'clock a.m. the downpour decreased to a gentle rain At last dawn broke and found us in a desolate part of the road fifteen miles from Sendamangalam; away to the east rose the blue ridge of the Kollis. The hot sun burst over the horizon. Our bullock drivers took off their soaked garments and spread them on the roof of the bundy to dry. At eleven o'clock we rolled slowly into the Morling's compound and received a kind welcome from our good friends there.

3rd Stage.—At four o'clock next morning we were moving. Soon we were in bullock bundies again, approaching the foot of the Kollis. Having arrived there we spread our baggage out under a great tamarind tree and arranged it in small bundles for carrying up the mountain side. A conveyance was made for Mrs. Brand and our little one by slinging canvas between two bamboo poles carried on the shoulders of four men. Thus we climbed the steep sides of the Kolli Hills, stopping now and then to rest in the shade of a leafy forest tree, until at last, at 12 o'clock noon, without ill-hap of any kind, and thankful to God for the mercies of the road, we reached home. J. M. BRAND.

St. John's Wood Road.—The L.Z.A. Annual Meeting will (D.V.) be held on Saturday, November 14th, at 3.30. The chair will be taken by Mrs. Colls, and addresses will be given by **Miss O. M. Elliott** and **Mrs. Elnaugh.**

A Post Card Map of our Mission Field, showing the relative positions of the Madras, Sendamangalam and Kolli Hill Stations, has been prepared and is now on sale at One Penny. Will our Mission Secretaries endeavour to secure their sale in our Churches? This is a "Holy War" map.

WE greatly regret to record the death of Mr. Alfred Henry Baynes, J.P., the previous Secretary of the Baptist Missionary Society, on October 16th, at the age of 76.

OUR HOME CHURCHES.

Prayer Subjects for November, 1914.

Week Beginning—

SUNDAY, 1st.—Prayer that God's voice may be heard by the nations in the present European conflict.

SUNDAY, 8th.—That our missionaries may reach India in safety.

SUNDAY, 15th.—That the will of God may be done and the machinations of Satan overruled to the furtherance of God's gracious purposes.

SUNDAY, 22nd.—That missionary and philanthropic causes, our own Mission in particular, may not suffer financially.

SUNDAY, 29th.—That all believers may stay themselves on God and be kept in perfect peace; that our soldiers and sailors may look to Him for protection and victory; and that decisive victory may be given the Allies.

Council Echoes.

MADRAS BOMBARDED.—It was matter of common knowledge that the German ship *Emden* had recently bombarded Madras, setting fire to some oil tanks, and this brought the war nearer to us than even the fighting on the Continent, for our spiritual kith and kin were there as ambassadors for Christ. But when we learned in the Council meeting that one shell fell in Vepery, only half a mile from the Mission House, we almost felt as if we were in Kilpauk, and certainly very thankful that our missionaries had escaped injury. *Since this was written Mr. Booth's paper on the bombardment has been received.*

MISS HINES' DEPARTURE.—This has been altered to October 30th in consequence of the boat by which she had booked her passage for October 17th having been commandeered by the Government. She will sail (D.V.) by the P. and O. *Morea*

OUR FINANCES.—It will cause some concern to the supporters of our Mission to learn that it was reported by our Treasurer that the General Fund receipts for this year were less than for last year by £381 15s. 10½d. The General Fund is the only one which can be used for current expenses, including the upkeep of the work in India. The latter alone represents an expenditure of nearly £150 a month. It will be seen, therefore, what need there is to look up to the Source of all supply.

The Annual Meeting.

WELCOME AND FAREWELL.

VERY happy and interesting meetings were held at the Surrey Tabernacle on October 27th, when the goodness of God and a year of "labour in the Lord" were reviewed to the glory of God. It was a new and pleasurable experience for the Strict Baptist Mission to have four of its own missionaries present, and the interest of the gathering centred principally in the welcome given to Miss Elliott, who has just returned home on a well-earned furlough, and in bidding farewell to Miss Hines and Mr. Lincoln Watts, the former of whom will be on her way to India before the HERALD is published, and the latter on November 14th.

In the afternoon, the President, Pastor E. Mitchell, being in the chair, Pastor Josiah Morling read Psa. lxxii. and Pastors L. H. Colls and H. D. Tooke led the assembly in prayer, when a spiritually earnest and much appreciated sermon was delivered by Pastor R. Mutimer on John xii. 24: "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit"; and Psa. xxii. 30, 31: "A seed shall serve Him; it shall be accounted to the Lord for a generation. They shall come and shall declare His righteousness unto a people that shall be born, that He hath done this." The preacher dwelt upon the harvest in relation to the grain, to its growth, to the labourers, and to its ingathering. The growth of harvest was traced from the death of Christ the seed corn, from whom also proceeded the labourers and the certainty and abundance of reaping and ingathering, happy expository reference being made in connection with the latter point to the wave sheaf presented the morrow after the Sabbath. "Nothing is more certain than that Christ is to be satisfied with what is to be produced from the Seed-corn, whether in India, China, Europe, or Africa." In reference to the labourers, "a seed shall serve Him." "According to my text, you are saved to serve. Have you ever had five minutes with yourself, to know whether you are carrying out the design of the Lord Jesus Christ? Am I really serving my Lord who saved me?"

The evening meeting, also presided over by the President, was opened with reading of Scripture and prayer by Pastors W. F. Waller and A. E. Brown, after which the Report was presented by the General Secretary, Pastor W. Chisnall, who drew attention to the salient features of the printed Report in the hands of the audience, viz, general evangelistic work, and work amongst the young, Zenana and medical work, work on the Kolli hills, and the vastness of the Namakal field, having Sendamangalam as its centre, an area of 4,000 square miles and a population of 1,500,000 The giving of the Indian Christians and workers for the Lord's work was also emphasised.

Mr. A. J. Robbins, Treasurer, in presenting the accounts for the past year, referred to the fact that many people have the idea that the Strict Baptist Mission have a large sum of money and do not need more, and pointed out that all the balances appearing on the accounts, excepting £111 3s. 5d, were given for special purposes only and that they could not possibly be used for the ordinary working expenses of the Mission. We had to pay £160 per month for European and native missionaries' salaries and for this purpose we had in hand only this £111 3s. 5d., to which would be added the L.Z.A. money, about £500 altogether, sufficient for three months' remittances to India. To keep things going there must be no stoppage in general subscriptions.

The L.Z.A. Report was then read by Mr. Hutchinson for Mrs. Silvester

Pastor C. A. Freston, in speaking upon "And hath made of one blood all nations," drew a parallel between ancient Athens and the India of to-day. Both were devotees to many gods, and Jesus was to them an unknown name, and missionaries with the same burning love in their hearts were trying to preach Him who is to them the unknown God. After speaking of the text as a physiological fact, concerning which he truly said, "you and I are sometimes sceptical, we are inclined to think that dark-skinned people are inferior," Mr. Freston spoke from the spiritual standpoint. This led to a reminder of our greater privileges. "Out yonder the Name of Jesus is unknown to many. When we think of this ignorance are we content that it should be so? Is it right that we should sit with our hands folded? I pray that we may have not only the grace of faith, but the grace of liberality, so that our missionaries may be sent out in greater numbers than to-day."

Pastor R. Robinson applied the words "It is more blessed to give than to receive" to the ever-blessed God "who gave," and then to ourselves. "I take it," he said, "that this is a practical meeting. Would you like to prove whether the text is true? Try it. If you have not tried the greater blessedness of giving over receiving there will be a good opportunity for you to try it presently. And if you have experienced it, you will have the opportunity of trying it again.

This was considered by the Chairman to be the right moment for the collection, which with that of the afternoon amounted to £77 1s. 6d.—(afternoon, £30 7s. 9d.; evening, £46 13s. 9d.). Sale of Reports, £4 7s. 2d.

The President then bade Miss Hines farewell on behalf of himself and the congregation, saying in the course of his address, "May He ever be with you. May you be taught by His spirit to cultivate close intimacy with our Lord Jesus Christ. If you live with Him whose Name is as ointment poured forth you will catch the odour and circulate it round about. Seek His Spirit, and seek that you may give every power to His service. The Lord keep you on the ocean, take you safely to your destination, help you there in all that lies before you, keep and preserve you and make much use of you." Miss Hines suitably replied, and then

The President very heartily welcomed Miss Elliott home. "We have followed you with our prayers," he said; "we have listened to your accounts of your work, and our hearts have been warmed. We are glad that you have proved yourself a good soldier of Jesus Christ."

Miss Elliott, after expressing her great joy, presented the hearty greetings and Christian love of our missionaries in India and our Indian Agents. It was just six years ago to the day that she stood upon that platform, and for all His mercies during those years she was deeply thankful to God. He had never failed her, and she was a living witness of His power to answer prayer. She then related some personal experiences which proved of great interest to the congregation, and which, we hope, may be reproduced later on in these pages.

The President, addressing Mr. Lincoln Watts, reminded him that he was starting on an adventure which he knew very little about at present, and advised him, therefore, to rely on his Guide, to remember the importance of continual prayer, and not to neglect the Word of God. "God Almighty, the Father, the Son, and the Holy Ghost, abundantly bless you, preserve you on your journey out, take you safely to your destination, keep you in health and in spiritual vigour, and bless and make you a blessing. God Almighty grant it for His Son's sake. Amen."

Mr. Watts said that the fragrance of these words would abide with him and never lose its power, and then spoke upon Exodus xxxiii. 11. There must be close communion with God in order to successful service, and this must be "outside the camp"; but it was in order to "turning again into the camp" to tell out God's message. "I shall only go as your spokesman, as your servant for Jesus' sake, as your representative."

The Valedictory Prayer was offered by Pastor R. Mutimer, and votes of thanks were passed on the motion of Messrs. Morling and G. Smith to the Deacons members and ladies of the Surrey Tabernacle, which Mr. Green cordially acknowledged. S. H.

Miss Hines' Farewell at Bethesda, Ipswich.



N Thursday, October 8th, 1914, a very large gathering assembled at Bethesda, upwards of six hundred people being present, to wish Miss Ethel A. Hines farewell previous to her departure to India on October 30th as a missionary of the Strict Baptist Mission. She was to have sailed on October 17th, but that sailing has been cancelled owing to the war.

Pastor R. E. Sears, an Ex-President of the Mission, occupied the chair.

After the opening hymn of praise had been sung Pastor S. E. Garrard, of Cottenham, sought the Divine blessing in prayer. The chairman then read portions of Psalm xci., and in his opening remarks said how pleased he was to be present at such a "notable gathering," which reflected great credit upon the ministry of the beloved pastor of Bethesda, Mr. Chilvers, and to be associated with him in his work in the town of Ipswich in this way. He further spoke in a most encouraging way from the words "Have faith in God," referring to the sad and terrible war, and its tendency to deaden spiritual influences and power. We were recalled to a better condition by having faith in God.

The Secretary of the Mission then addressed the meeting, prefacing his remarks by thanking the friends of Bethesda for all the help and interest they had rendered to the cause, and for having given us two missionaries. He spoke encouragingly to all from the words—"He that sat upon the throne said, Behold, I make all things new," and reminded Miss Hines that the last part of the text she would realise more fully when she got to India and found all things "new."

Mr. A. E. Garrard, Church Secretary, on behalf of the deacons and members of the Church, thanked God that He had again favoured them as a Church by calling another sister from their number to go out to the Mission Field, and paid a high tribute to the ministry of their dear pastor, which under God he felt had contributed largely to Miss Hines offering for Foreign Service. Speaking very encouragingly to her on behalf of the Church, he assured her of their deep sympathy and interest in all her work, and not least, of their united promise not to forget her in their prayers.

Mrs. Woods, on behalf of the Bible Class, read a farewell letter full of tender reminiscences, promising constant remembrance of her in her work and giving her as a parting message the words—"Watch ye, stand fast in the faith." Miss Cattermole followed with a similar letter from the Girls' Prayer and Working Band. Evidently Miss Hines has made herself very popular with the friends with whom she has associated in Christian service. In wishing her God-speed, they commended her to the God of all grace, and trusted she would "go in this Thy might."

Then came a very pleasing feature of the meeting, as Mr. Chilvers, the pastor of the Church, rose to make some more tangible expression of their true feelings than words, and handed to Miss Hines, on behalf of the friends, a very beautiful travelling solid leather case, bearing a plate with an inscription expressing their esteem and love for her; a very handsome gold-banded fountain pen, with patent ink-filler, etc.; and a purse containing between £3 and £4. Miss Hines suitably replied with true heart-melting feelings; the very unexpected gifts causing her deep emotion. She briefly referred to her anticipated work in the future, and gave some interesting details concerning her training both in the hospital and the homes of the people to whom she had been going. She called attention to the needs of India by making a comparison between the population of Ipswich and of the Sendamangalam district to which she was going, and the supply of the spiritual needs of each place. She thanked the friends for their promises of help, sympathy and prayers, which, no doubt, would help her in the trying days of language study and medical work that were before her.

Mrs. Chilvers, the pastor's wife, then gave Miss Hines and the congregation some very cheering words upon "Ambassadors for Christ"—a very helpful, spiritual address of warning, sympathy, instruction, exhortation and encouragement, and sweetly led us to adore the gracious person and work of Christ Jesus, and then as helpfully and encouragingly led us to see what a very high honour it was to be called to be an ambassador of such a King.

The pastor, Mr. Chilvers, then spoke a few words of farewell to our dear sister, referring to the fact that he had publicly given her her farewell address in London; but as this was the "At Home" good-bye, he now reminded her that the Lord had promised to be with her "all the days." The valedictory prayer was then offered by him, which was full of tender expressions and commendation, and the meeting was brought to a conclusion with singing, prayer, and the Benediction by the chairman

W. CHISNALL.

Deputation Work.

IT has been very encouraging and gratifying to be welcomed so warmly at the many causes that have been visited during the last few weeks; there have been many times of real communion and one feels that interest has been awakened and friendships contracted which will follow in spirit the course of events in India when I am there busily engaged in the Lord's work among those dark-skinned people.

Much of God's presence and help has been experienced in the various meetings, and the Word has not failed for a message to those who gathered at the various places to see and hear "the new missionary." Happy times have been spent with the children in the Sunday-schools of St. John's Wood Road, Walthamstow, Courland Grove, Woolwich, Guildford, Chadwell Street, Bierton, and College Park chapels, and I trust that some word may have been given for the young hearts and minds that so attentively listened.

The Churches at Walthamstow, West Ham, Woolwich, Guildford, Tring and Lewisham very kindly gave me an opportunity of preaching, and addresses have been given at Gurney Road, "Ebenezer," Brighton, Wood Green (Dovecote), Richmond, Courland Grove, Manchester, Bolton, Royton, Blackburn, Wandsworth, Cambridge, Swindon and Bath. Many of these meetings have been a real inspiration in regard to the numbers in attendance and the warm wishes of Christian hearts for the future work. To the many friends who have so kindly entertained me at these various places I wish to say with all my heart, "Thank you"; and trust that, as the Master shall guide and direct, the many prayers that arise from the hearts of Missionary Strict Baptists in all parts of the country may be abundantly answered.

Much of the loneliness of travelling and of meeting unknown friends has been taken away by the genial company of Mr. Chisnall, and I earnestly pray that from the visits a keener interest and enthusiasm may be taken in the obedience of our section of the Church to Christ's command.

It was arranged that I should sail on the boat leaving London on Saturday, October 31st, but the boat has been taken by the Government and, subject to further possible alterations, I hope to sail on the SS. *Merkara*, leaving London on Saturday, November 14th.—L. WATTS.

Zenana Meeting.

ON Thursday, September 24th, the United Missionary Sewing Classes of Gurney Road, Stratford, and Goldsmith Road, Leyton, held their annual meeting at the schoolroom of the former in Buckingham Road. The chair was ably filled by Mr. T. Hardy, and Messrs. W. A. Warwick and J. Bulman gave suitable addresses. Miss Waite read the report of the work at Gurney Road, and the report of the leader, Miss H. Cuthbert, of Leyton, also showed progress. The garments that have been made by the girls and various gifts were forwarded to Mrs. C. W. Harris to be packed for India. A good number of friends supported the meeting and a profitable evening was enjoyed. Miss F. Ince, the branch Zenana secretary, earnestly invited further help and interest.—J. BULMAN.

The Children's Corner.

All answers and letters to be addressed to Uncle John, 62, Greenvale Road, Eltham, S.E., not later than the 13th of each month.

MY DEAR NEPHEWS AND NIECES,—I am very glad you are well enough to send your answers again, Dorothy.—Your letter, Colin, deserves an answer by post, but just at present I must ask you to accept the will for the deed.—Thank you, Alma, Annie and Enea, for your news of Salhouse. Twenty-three soldiers from Salhouse are serving their country, and twenty-three Christmas parcels are being prepared for them; ten wounded soldiers are being cared for, and Ruth is helping. The Corner congratulates itself on possessing a Red Cross Nurse.—I shall hope to hear that you are better, Stanley.—Many happy returns to Annie and Minnie.—I am very glad to receive your letter, Kathleen.—My congratulations, Hilda, on your management of the Sewing Class.—So glad you have done your answers in spite of the demands of home work, Rowland; "keep on keeping on."—Well done, Robert and Rex, for finding the text. I had forgotten about it, but am glad you remembered it.—I received your September letter and answers too late, Cecil.—No, Lily, I did not think you were going to leave; but am glad you are able to answer once more.—I have received 1s. 3d. this month.

MARKS FOR OCTOBER.—*Seniors.*—Colin Church, *Emily Church, *Hilda and *Dorothy Cuthbert, Kathleen Throssell, *Ruth and *Alma Waters, *Kenneth Robbins, Mabel and Eva Lancaster, Ruth Whybrow, *Eunice Kilmister, *Theodora Haynes, 9; *Minnie Cuthbert, *Stanley Weston, Enea Tooke, 8. *Division I.*—Harold Carter, *Winnie Church, 9; Rowland Peters, Robert Smith, Robert Booth, Lily Jackson, 8; Elsie Ellison, *Annie Waters, Frederic Haynes, Cecil Elliott (for Sept., 8), Alice Hope, 7. *Division II.*—*Eric Robbins, *Fred Cuthbert, Ernest Carter, 7; Florrie Church, 6; Muriel Haynes, 5. *Division III.*—Rex Booth, Cecil Carter, 8; Leonard Reeder (for Sept., 4), Lily Church, Frank Palmer, Elsie Hazelton, 7.

QUESTIONS FOR NOVEMBER.—(On Acts x.) *Seniors.*—1. What was the character of Cornelius? 2. How did God prepare Peter to visit and minister to Cornelius, a Gentile? 3. What were the principal facts which Peter preached to Cornelius? *Division I.*—1. What did God teach Peter by the vision of the great sheet? 2. Which verse shows that Peter had learned the lesson? 3. Why did Cornelius send messengers to Peter? *Division II.*—1. What did the angel who appeared to Peter in a vision look like? 2. With what words did Peter conclude his sermon? 3. What happened after the sermon? *Division III.*—1. Where was Peter and what was he doing when he saw the vision? 2. Who told Peter to go with the messengers of Cornelius. 3. Whom did Peter preach about?

The Little Lightbearer of April last has a story you will like to read. An African boy named Ilondo was learning to read at a Mission school when he was taken away by his father. Some months after, the missionary heard that Ilondo had learned to read, and had taught a number of other lads to read also. Then they went into the forest and cut some sticks to build a "God's house." When the Government officer came along he said, "Pull up those sticks, or there will be trouble; I'll have none of that silly work in this village." But they went on with the work. So a few days later the officer locked them in a shed. In the dark they prayed and sang hymns till the officer came and thrashed them with an awful whip made of twisted hippopotamus hide and then threw them, bleeding and sore, into the shed. What did they do then? Ilondo's four companions cried bitterly, but he said he knew God would help them and told them the story of Paul and Silas, who were thrashed and thrown into prison, and then sang and prayed, and God shook the prison and opened the doors. So the five bleeding African boys sang and prayed. Soon the officer's black soldier was sent, and he kicked them out, one by one, saying, "Here, get out of this with your singing." Your affectionate UNCLE JOHN.

The
Strict Baptist Mission
HERALD.

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

ONE of the minor incidents of the war, the capture of the *Emden*, which besides its destruction of shipping bombarded Madras and nearly struck our Vepery Chapel, will afford great satisfaction in missionary circles. We can do no other than praise God for the removal of this great menace to missionary and other interests.

Several glimpses of the inwardness of Indian missionary work are afforded by the papers we publish this month. They contain nothing startling or romantic, but to spiritually observant and imaginative readers they will reveal somewhat of the varied interests and conditions of the work in India.

The demonic character of Hinduism, growing intemperance, Satan catching away the Word, and cholera, pass like a dark cloud across the horizon, stirring our sympathies and widening the scope of our prayers for our brothers and sisters, English and Indian, who work amid these and many other difficulties, natural and spiritual.

Against this dark background other and encouraging features are thrown into strong relief, affording evidence that "God has not left Himself without witness." A heathen woman's interest in Christian worship, the genuine simplicity of an enquirer's praying and the Eastern exuberance of Christian praise give stimulus to our faith and fill us with hope.

"WHO SHALL HINDER IT?"

IN these days when half the world is at war, and the arch-enemy of souls seems to be bent on crippling the work of the Church, it is necessary for us to strengthen our faith in God, and to remind ourselves that the work is His and not ours, that He works by means which are often inscrutable to us, and that no purpose of His can fail. If we thus "encourage ourselves in God," as David did, we shall not only be kept in peace amid the storms of life, but we shall be fitted for more strenuous and confident service in face of difficulty and danger.

And how else can we strengthen our faith but by betaking ourselves to the storehouse of Divine power? The great facts, promises and experiences of the Word of God administered by the Spirit of God are the strengthening meat of the servant of God, and they turn his eyes away from threatening difficulties and perils to His all-sufficient Lord.

Are we fearful that the work of God entrusted to us at home and abroad may suffer while "the nations rage and the kingdoms are moved"? Let us listen to the voice of Jehovah, "who maketh a way in the sea and a path in the mighty waters." It has been echoing down the centuries since the days of Isaiah—"I will work, and who shall hinder it?"

This *Divine enquiry put to the fearing servant of God* is a stimulus to his sanctified reason. What power on earth or in hell, does he think or can he imagine, is able to prevent God in the performance of His saving work? Let him look the dangers full in the face, even give the rein to his fears if he will, and then, having listened to the "I will" of Him who stilled the tempest on the Galilean lake, let him answer the Divine question. At this time of unexampled calamity can any forces, miltary, economic, or otherwise, stay the work of God? What is our answer?

Regard the enquiry as a *challenge to the adversary of souls.* Let him use all his power and subtlety to render the work of God's feeble servants fruitless in the many and varied ways he adopts. Work in what way he will, use whatever subtle methods he may, his failure is a foregone conclusion, for the Son of God finally defeated him at the cross. And if Satan cannot hinder who can? Let popes, emperors, apostates and infidels do the devil's work with all the energy they can command. Their schemes can never succeed although they may sometimes seem to do so. Our plans *may* be thwarted, but the covenant purposes of God never. And these are all that matter.

And we have God's *definite promise*, "I will work, and *none shall hinder*," designed to strengthen our faith and constrain our unremitting zeal and effort.

Our Foreign Field.

The News of the Month.

The Madras Field.—An Enquirer. At the close of the afternoon service in one of our villages, I talked with a young man who had showed interest in religious matters. I asked him if he prayed. In view of his other answers I was astonished to hear him say "No." Presently I asked him whether he ever talked to God about his troubles. At once he gave detailed instances of having done so and of the help which had been given, as he believed, by God. It was evident that he regarded the term "Prayer" as a technical phrase for some set form of petition, and not having used this form he said that he had not prayed. As a matter of fact, the instances he gave of talk with God were far more reassuring that he was on the right track than any statement he could have made regarding the number of times he had repeated any set form of prayer. His parents are heathen, but he says that he has found help in the Christian religion which he has sought in vain in Hinduism, and he wishes to join the Christian Church.

For Preachers Only.—My brethren in the ministry will appreciate my keen disappointment in the following experience. Preaching in Ayanapuram on the uncertainty of life and the necessity of preparation for eternity, I happened to remark that only a very few people live to the age of 100. A heathen man, who for some time has been an enquirer, asked me at the close of the service whether it was really a fact that some people live for 100 years. I assured him that some cases were definitely known in England. He affirmed that none ever reach that age in India, and his conclusion was that "the soil of England must be much stronger than the soil of India." It was evident that the consideration of this point had occupied his whole attention and obliterated all the rest of the sermon. Ah, me! too late I wished that I had not said anything about the age of 100, for so far as this hearer was concerned it had rendered my preaching of no effect.

Panic.—The bombardment of Madras by the German cruiser *Emden*, followed by a crop of most extravagant rumours, created a panic amongst the Hindus, thousands of whom fled from the city. This exodus affected the attendance in some of our town schools. When preaching many are the enquiries addressed to us concerning the probability of further bombardment and the advisability of moving inland.

The Black Line.—In Jaganathapuram I had a talk with a young Hindu who had volunteered his services to the military medical department as a dispenser. The reply from Government came in an envelope which had been made in the office out of official black-edged paper which was in use during Court mourning for King Edward. When the women of the house saw the heavy black line on the inside of the envelope they at once divined its significance. They declared that it indicated that all who undertook the service mentioned in the letter would assuredly die!

Temperance.—The official returns show that the drinking of intoxicating liquors is undoubtedly on the increase in India. Many a useful worker wrecks his career on the rock of intemperance. In the circumstances which obtain in India it seems necessary and wise that the Christian Church should do all in its power to encourage temperance. I placed my

views of the matter before our workers at a special meeting recently, and our senior preachers gave their testimony. At the close a Temperance Society was formed. It was distinctly stated that membership should be entirely voluntary; each one who joined was to promise to abstain from the use of intoxicants and to persuade others to do the same. The response was encouraging and we hope to form a branch in each of the schools.

Cholera.—There has been a further outbreak of cholera in Madras. On Sunday I buried the six-year-old daughter of one of the regular attendants at Chintadripet Chapel, who died within three hours of being seized with the disease. To-day two of the pupils of our Egmore school died and two others were seized whilst in school. The school has been closed. One of our boarding-school boys is also suffering from an attack.

E. A. BOOTH.

The Namakal Field. — During September our workers sold 12 Bibles and Testaments, 150 Bible Portions and 364 other books; 358 addresses were delivered to a total audience of 9,905.

Monsoon conditions have set in, making travelling rather difficult in these parts. We are praying for a good rain season this year.

Meetings have been held in the Namakal Taluk, at which representatives of various communities delivered speeches expressing their allegiance to the King Emperor. Large sums have been contributed to the various war funds.

D. MORLING.

Kolli Hill Field.—Guildford Old Baptist Chapel Dispensary.—Many things have happened to hinder the building of the dispensary, the money for which was given by the friends at Guildford. The finishing touches have yet to be put to it, but we were able on Sunday last to hold the services there instead of in the Mission House as hitherto. The dispensary supplies a real need. Among other things it relieves the missionary from the necessity of attending to diseased conditions, often objectionable and sometimes repulsive, in a room of his dwelling house.

Heathen Women come to Witness Christian Worship.—A new and welcome feature of the service referred to above was the presence of eight heathen women from the village of Seekapura, two miles distant, who had come for the purpose of witnessing Christian worship. They were most attentive listeners and reverent observers. May the Gospel that they heard produce fruit in their lives!

War News on the Kollis.—It is common talk among the men in the hill villages that the missionary *dhori* sends a messenger to the post office away down on the plains at Sendamangalam to bring newspapers and letters *three times a week*, and the old men among them shake their heads and confide to their cronies that times are changing and the world moves faster than it did when they were boys. We, on the other hand, chafe at the slowness with which news travels, and immediately the travel-stained messenger arrives his parcel of letters is opened and Reuter's scanty telegrams are devoured with avidity.

J. M. BRAND.

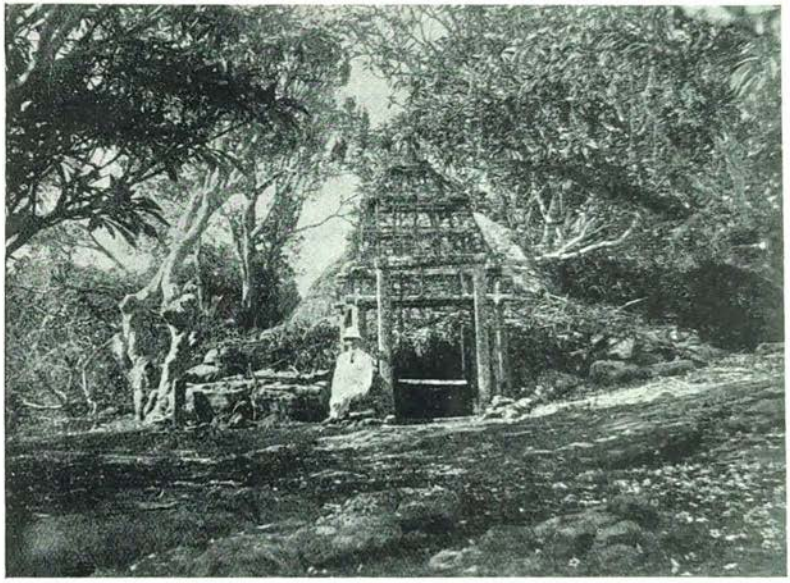
A Hill Temple.

DID the devil think of the contrast when he let them choose such a sweet spot? Did he remember an axiom in art, "Let your highest light be placed by your deepest dark"? Or did he ever walk the National Gallery and see Turner's effects of light and shade, "The Norham Castle," for instance, where a brilliant sun is made more brilliant by a deep, dense, decayed tower in front? Oh, deceiver of souls! have you not thus overreached yourself in your attempt at

effect? For we cherish the high light in our picture, letting it lie caressingly by the blots of dark for the sake of the light, *not* the dark.

When I stepped into the sunshine and light of the Kirangardu Hill above the heathen benighted village, and found the ground blossom-covered, and above a thousand interlacing branches laden with the same flower, flashing white against an Indian blue sky, could I rest my eyes for a moment on the black, oil-besmeared idols there, doubly horrible and black because of the whiteness, sunshine, glory all around? Did not the beauty of God's creation, the joyful profusion of gold and white, seem more pure and perfect because of the hideous blackness of man's and the devil's inventions?

I could not weep that first day. I saw the idols of Kirangardu, although indeed Satan reigns there among them, just because of the overcoming, conquering power of the white and light that almost blinded my eyes to them. Even the blood of beasts sacrificed a day before was blotted out by the fallen flowers. I remember suggesting they were



angels' tears, but thinking it over decided it was more in keeping with the whole scene to know they meant the conquering, effacing power of God's light over man's darkness.

No; I do not imagine *they*, the poor misled ones, see the contrast: only when "It shall turn to the Lord shall the veil be taken away." But we whom Satan tries to mock by his temples on every fair hill top, we see through his devices and can even read conquest for the Cross where he seems to reign supreme.

. . . . . .

The photo represents one of the largest temples on this hill; it is very dark inside and thus difficult to see the hideous idol that, with one hand raised to strike, holds sway over the people's hearts. On all sides are smaller deities with stone altars in front where flowers and food are strewn as oblations.

EVELYN C. BRAND.

Christ in Tamil Lyrics.

I BELIEVE that ever since the days of Elijah the servants of God have had their fainting fits. During these moods of depression the missionary in India will, of course, at once complain of the native Church. He mourns that though in India it is not Indian, but that from centre to circumference it is European; that everything done in it is inspired and planned by the foreigner and not by the native Christian.

But have we nothing in the Church here that is purely indigenous, that has sprung spontaneously from the Indian heart in its love to Christ? We have: and not the least is the Tamil lyric. This at all events is Eastern, not Western; it is native, not foreign. Moreover, this thing which is so purely native and indigenous affords a most striking and beautiful testimony to the Lord Jesus, which fact should surely be recognised as one of the most encouraging signs in the South Indian Church. For instance, one of our favourites commences with the chorus:—

"The name of Jesus is exceeding sweet,
Sweeter far than honey."

For—

"Remember, oh my soul, how He came to this earth, wiped out the great blot of sin, removed the curse and bore my punishment."

It goes on to say that "grace has been established" through the Son of David giving His life to save ours, for which we should ever praise Him, and concludes with:

"O my soul, thou may'st enjoy the bliss of heaven only by laying hold of that Name that is praised and extolled by the inhabitants of this world below and of that world above."

Let us not faint for the work in India while we find such results as this

Another hymn much used and enjoyed in our open-air services is—

"Jesus the Holy Son appeared."*

At His appearing,

"Hosts of demons fled, angels of heaven extolled, holy men sought Him, but the wicked Herod was greatly grieved."

He appeared

"To 'change' vices, increase virtues, fulfil Scripture, and to make whiter than milk our sins that were dyed like crimson."

It closes with—

"The inhabitants of heaven praising, the saints on earth rejoicing, the flags of salvation flying, the kingdom of the Saviour prospering in every land";

and all because

"Jesus the Holy Son appeared."

The martial music, perfect rhythm and triumphant note of this hymn make it universally known and loved. I might speak of many others which take such titles as "Christ the Heart's Desire," "Christ All in All." "The Blood of Christ," "Christ the Name above every Name." And, be it remembered, these are the lyrics that count, that are known and loved, that are sung by our little children in the exuberance of their spirits while at play, committed to memory by our converts—converts who can scarcely read—shouted in defiance of opposition by our workers in

* Appeared or rose, as the sun above the horizon.

processions round some Jericho. This we ourselves have seen and heard many a time.

Let me mention one more; it starts with the refrain—

"Oh, supreme delight! Oh, supreme delight!
I never can express it;
Christ the Lord has pardoned all my sin."

And goes on with

"We will assemble, we will dance, we will sing and make great joy; we will praise the Lord who sought us and who found us."

"Sins, passions, curses—all He has abolished. Yes, the very God of gods has come and greatly cheered my heart."

The last verse tells us that with

"White robes and golden crowns, musical instruments and flags of victory, we will praise Him in the house above, who for us came to this earth and, accomplishing His purpose, passed on to the heavenly spheres."

Very frequently we have commenced a chapel service with this beautiful lyric. At the first, faces have been sullen, heads hanging down, and the note of praise has been anywhere but in the house of God. By the end of the second stanza faces have somewhat changed, eyes brightened, and the music of praise has begun to rise. In the last verse the head has been thrown back, the mouth opened wide, the face perhaps a little contorted; and with eyes looking far above the dingy roof of our building we have offered true, joyful, grateful worship to Him "who sought and who found us."

D. MORLING.

Will You Join in Prayer for These?

IT may serve to guide the prayers of those at home who intercede for the work in India, if a short description be given of some for whose conversion we on the Kolli Hills have been praying and are still praying.

1. The Old Blind Carpenter, of Flower-Lake Village. He is a tall, lean, bent figure with a kindly face. He is clean shaven, and has scarcely any hair left on his head except a tiny matted pigtail three inches long. Cataract has robbed him of sight, and this is the great sorrow of his life. Sometimes the old man listens so attentively to the preaching, and professes his faith in Jesus Christ so earnestly, that I have great hope of him. At other times I realise how little he knows, in spite of repeated telling, of Jesus Christ. Nor does he exhibit signs of sorrow for sin, though he may be too ignorant to express what conviction he actually feels within. I try to visit him often, because he is old, and we hope he may be "not far from the kingdom."

2. Vadamai, of Sugar Village (our own village), is a young man of about 28 years of age. The day after my arrival in the early part of 1913 he came up in his smiling friendly way, and showed me the way to a certain village. He has been under surgical treatment at our hands twice or thrice, and is most friendly. In his heart I believe him to lean towards the Christian Way, but he belongs to a well-to-do and orthodox family, and is over-awed by his brothers-in-law, who have opposed us from the first. Pray that his friendship with us may be the means of his conversion.

3. Cinna Muniyakaran is a big-boned, thick-headed, coarse, ignorant man. His family used to be the richest and most influential in this part, but drink has ruined it. Cinna Muniyakaran has a voice like a bull's bellow, and is a slave to strong passions; but he has been, in his dull,

blundering fashion, convinced of the truth of Christianity, though we have no reason to believe his heart is changed. He now realises that his belief and his practice do not coincide. A little while ago he was sitting with us at Sunday morning service listening attentively to the preacher, when a bad woman called him outside. For a minute he sat still in his place, hesitating, then as the woman called again he leapt up and rushed out of the meeting to drown his thoughts again in drink and vice.

4 Viyelkattu Poochari. It was in a grain-shed belonging to this demon-temple priest that I lived when I first came to the Kollis. At that time he showed much interest in the Gospel, and night after night listened to the Gospel from Preacher Daniel's lips, as they sat over their camp fire. But when he had found out all there seemed to be to discover about us, he ceased to take interest. I fear that in his heart he is an enemy of the Gospel, as are all Poocharies on these Hills. But he lives within hail of this house, and his conversion, so far as we can judge, would be one of the best things that could happen for the kingdom of God on the Kolli Hills. We are praying daily for this seemingly impossible event to happen.

J. M. BRAND.

Speaking for Him.

ON an early September morning Preacher Dyriam and I stood at one of our regular preaching places in Madras and endeavoured to get an audience. Although a great number of people passed to and fro none would stop to listen. We sang several Tamil lyrics, and at length a few boys stood in front of us and formed the nucleus around which a crowd gradually gathered. We began telling the Gospel story and presently the policeman on point duty became needlessly nervous lest the audience should interfere with the free passage of traffic. He called out to those on the outskirts of the crowd to "move on." Soon afterwards a man in the audience interjected a remark to the effect that in olden days they got so many more measures of rice for a rupee than can be obtained to-day, and he held that the Christian religion was responsible for the change, as it had taken place during the time of British rule in India! After giving a brief reply we resumed our preaching. This did not suit the man who had interrupted. One of his friends got on the outskirts of the crowd and began rating the people for listening. "What will you get for listening?" "Will they give you four annas for the time you are wasting?" "The longer you stay the longer they will preach." "Come away and go to your work, for you will not get even one anna by standing and listening here." In this fashion the man persisted until quite a number of hearers left the crowd. We continued our preaching and others joined the audience. At the foot of the tree under which we stood there was an image of Ganesa (lord of the demons). Close by this idol one man was reading to another one of the Tamil Christian tracts which we had distributed.

From the main road we passed to a quiet side street. The hour was somewhat late and most of the men of the place had gone to work. We found a group of women who listened attentively as the preacher accurately described their mode of worship. They were surprised when Dyriam told them that such worship is wrong, and as he proceeded they admitted that many evils are connected with various ceremonies. This opened the way for a simple talk about the true God and the way to worship Him.

No one is more conscious than the writer that there is nothing sensational or extraordinary in this commonplace record of our regular work. But this simple service is rendered in obedience to the command of our Lord and Saviour, which is at once its stimulus and its glory. For our own encouragement let us remember that thousands are doing similar

work daily throughout India and by such testimony many souls have been brought to know the Lord Jesus. E. A. BOOTH.



GANESA, SON OF SIVA, the God of Sagacity and Success.

Ancient Tamil Proverbs.

THOUGH the car be great if it lose one linch-pin it cannot move three span.

The king executes judgment immediately; the judgments of the gods, though delayed, are none the less sure.

The child that cries will get the milk.

Even the foot of an elephant (a great man) may slip sometimes.

If wealth come to an ignorant man he will carry an umbrella (a sign of dignity) even at midnight.

Remember all your life long the kindness of him who has given you salt.

By repeated strokes even a curry stone will be moved.

You may cover the rice pot with a lid, but what lid is there that will cover the mouth of the village?

Even an ant has an eight span body if measured by its own hand.

It is only when in the hot sun that one truly values the shade.

He who has killed a thousand men is half a surgeon.

A good ox needs branding but once, and to a good woman one word of warning is sufficient. O. M. ELLIOTT.

OUR HOME CHURCHES.

Prayer Subjects for December, 1914.

Week Beginning—

SUNDAY 6th.—Prayer for Mr. Lincoln Watts' safe arrival in India.

SUNDAY 13th.—For the new Temperance Society among our native co-workers in Madras (see page 179).

SUNDAY 20th.—For (1) The old blind Carpenter of Flower-Lake Village; (2) Vadamai of Sugar Village; (3) Cinna Muniyakaran; (4) Viyelkatta Poochari (see page 183).

SUNDAY 27th.—For a blessing on the singing of our Tamil lyrics (see page 182); and praise for all the blessing granted during the year on our work for God in India.

Miss Elliott's Address at the Annual Meeting.

TWO INTERESTING ZENANA EXPERIENCES.

MANY books have been written, much has been said about India, its people, their customs and religion, and many of these reports are quite contradictory, but they may all be perfectly true. for we must remember that India is a vast continent where people of 43 nationalities are living and where 150 languages, not mere dialects but all entirely different from each other, are spoken. There are 2,300 principal castes among them, besides many minor castes, and no less than 330,000,000 gods are worshipped. So it is impossible to dogmatize about India, and when I speak of Indian women I only refer to those with whom I have come in contact in the Tamil country. I have no experience of other nationalities.

There is a vast difference between ancient Hinduism of which we read and the Hinduism of to-day as practised in actual daily life Many reformers have arisen at different periods and have had their followers, so that there are many different schools of thought, and it would be worse than useless to attempt to explain the intricacies of Hinduism in a few sentences. But as far as my experience goes the religion of the caste and non-caste Tamil women is purely a worship of devils and evil spirits. It is entirely devoid of love, full of fear, self-interest and worldliness. Nearly all the acts of worship are for the purpose of propitiating evil spirits and obtaining health and worldly prosperity. There is no conception of a God of righteousness and purity, and the worshippers' trend of mind is so different from ours that it is difficult sometimes to make them understand what we mean.

For instance, when we speak of heaven they think of a place of happiness where the minor celestials dwell and where they themselves hope to go for a short space until they become re-incarnate. We speak of sin, and they think of neglected ceremonies, broken caste, or the killing of a cow or some other sacred creature. A "holy man" is not one who leads a holy life but who smears himself with ashes, wears sacred beads and mutters incantations, but who may be the most wicked man in the village. There is no connection in their minds between religion and purity of life. They believe that if a person dies without the customary rites being performed his spirit goes to dwell in a tree and wanders about at night to

waylay and harm belated travellers, and for this reason they are afraid to be out alone after dark and will not cut down certain trees for fear of the anger of the spirits that dwell in them.

We have at present ten Indian workers on our Zenana staff. When I first took charge of the work there were nine, and I found them to be true followers of Christ, with a deep desire for the spread of the kingdom. About eighteen months ago, through the generosity of friends, we were able to increase our number to twelve and opened districts in Sembiam, Peruvallur and Egmore. The Bible-woman at Peruvallur died last June, and the Sembiam worker was withdrawn shortly before I came away. I was not able to replace them satisfactorily before I left, but the Egmore work still continues. We have a woman there who is a truly devoted Christian and of whom I am proud. She has battled through much opposition and has I believe been blessed to the conversion of souls in Egmore. The work in the villages is very difficult and discouraging; many of the women are of the most degraded and ignorant type, and our Bible-women need much tact and grace and guidance from on high to carry on their work.

It was my cherished hope that before I left for the homeland some might be led to confess Christ by baptism. God has not seen good to fulfil this desire; but we have much to be thankful for, as several have been brought to give up Hinduism and put their trust in the true and living God. One caste girl, Kunnu, I will mention here.

Until she was about 13 years of age her parents did not trouble about her education, but the Bible-woman managed then to persuade them to let her learn to read. At first she seemed rather a dull, unpromising pupil; but after a time there was a change, she became eager to study, and asked that she might learn from the Bible instead of the Infant Primer. From that time she progressed rapidly and can now read with tolerable fluency.

The secret of her eagerness became apparent a few months ago, when she confessed to the Bible-woman that she had been led to give up the worship of false gods and had sought and found forgiveness through Jesus Christ. Since then I have visited her several times but have never been able to speak to her alone, as the mother, who is evidently suspicious of her daughter's state of mind, is always on the alert to prevent private conversation.

In August Kunnu's father betrothed her to a disreputable relative for the sake of the jewels he offered. The poor girl was much distressed and terrified at the idea of marriage with such a man; but girls in India are not consulted in such matters, and the wedding celebrations were to take place in October last. I wrote to Kunnu shortly before I left, enclosing a few little books, and in reply received a postcard (in Tamil) as follows:—

"Kunnu with much humility writes as follows to you, most respected Madam.

"I am very grateful to you for the three books which you sent by the Bible-woman and I will study them carefully. I hear that you are going to your own country; may the Lord Jesus take care of you and bring you back safely to this place. The Lord Jesus Himself has been my Teacher and I believe He will take care of me in the future; may I never forget Him. I send you my grateful salaams.

"From your ever grateful KUNNU AMMAL."

I may never see her again, as after marriage she was to live at a distant place, so I can only pray that God may send to her some good Christian woman to help and encourage her in her difficult pathway.

I should like just to speak of a dancing girl who has come under my notice. She is one of the many women in India who, dedicated from

childhood to the service of the gods, become the property of unprincipled priests and live lives of immorality and shamelessness. I had seen her several times before but had given her no particular attention. However, when visiting in her village one day in April she was brought to my notice and has been in my prayers ever since. Several men were on the verandah close to where I was sitting and she was just outside the inner doorway. I was led that afternoon to speak of the woman who was a sinner coming to anoint Jesus as He sat at meat in Simon's house and was helped to speak with unusual freedom. The woman opposite listened with deep interest, and her eyes lowered as I spoke of the life of sin and shame from which the other woman had been delivered; and as I went on to tell how Jesus could truly say, "Thy sins, which are many, are all forgiven," because He Himself had provided the way, and then further told of all the shame and agony He bore for sinners such as she, her head dropped lower and lower, her chest began to heave, and presently I saw tears falling from those brazen eyes. After a while she slipped indoors to hide her emotion, and I have not been able to get into close contact with her since; but her face often haunts me, and I truly believe the arrow of conviction entered her heart that day. May she be led into the Saviour's fold and become indeed a servant of the true and living God.

Pray for these heathen women, dear friends, that many of them may be convicted of sin, for this is their great need. Pray, too, for us and our Indian helpers, that we may be so established in the faith, so humble and zealous for God's glory, that we may show forth Christ in our daily lives and be fitted to receive blessing on our testimony.

The Christmas Boxes.

WE have received the following list of contributors to the Christmas Boxes from Mrs. C. W. Harris, who says: "We have sent eight boxes of garments, toys, etc., to India this year. This is a little less than last year, but we are glad to have as much, since the war is affecting everyone."

We, too, are glad that this annual provision of Christmas pleasure to our Indian children and others has suffered so little, and on behalf of the Council we warmly thank each one of the large number of contributors represented by the Churches, Sunday Schools and Working Parties mentioned below, including Mr. Barradell and Mr. Vine, who have again provided the cases, and Mrs. C. W. and the Misses Harris, who have packed them.

CONTRIBUTORS TO THE BOXES.—ACTON LANE TABERNACLE: Friends and S.S., per Miss Elliott; AMERSHAM Friends, per Mrs. Bizzel; BATH, BETHEL: Working Party, per Mr. Raddon and Miss G. M. Gray; BRENTFORD: The Girls' Sewing Class, per Miss Fromow; BRECCLES, MARTYRS' MEMORIAL: Girls' Own Sewing Meeting, per Miss Pells; CAMBRIDGE, "EDEN": Zenana Working Party and Other Contributors, per Miss Eldred and Mr. D. Sturton; CHADWELL STREET: Per Miss Pardoe; CROYDON, TAMWORTH ROAD: Per Miss M. Thomas; FARNBOROUGH, BEULAH: Mrs. Tooke's Young People's Working Class; GRAYS, EBENEZER: S.S., per Mrs. J. F. Steel; GREENWICH, DEVONSHIRE ROAD: Per Miss Smart; GUILDFORD: L.Z.A., per Miss Pickett; HAWORTH: The Sewing Class, per Miss F. Kane; HOUNSLOW: per Mrs. Jeffs and Friends; HOMERTON ROW: Mission Band, per Miss White; ILFORD, "EBENEZER": Friends, per Miss E. Cutmore; Children's Working Party, per Miss Williams; IPSWICH, "BETHESDA": Girls' Prayer and Working Band, per Miss Cattermole; IPSWICH, "ZOAR": Working Party and Mrs. Gardner's Working Party, per Miss C. A. Wright; LAXFIELD: L.Z.A. Working Party, per Miss F. C. Sears; LEWISHAM, COLLEGE PARK: S.S.; LEYTON, GOLDSMITH ROAD: Sewing Class, per Miss Ince; LIMEHOUSE, "Elim"; NEWQUAY, "EBENEZER": L.Z.A., per Miss M. E. Cains; NOTTING HILL GATE, "BETHESDA": per Miss Keeble; OVER: Sewing Party, per Mrs. F. Kirby; READING, PROVIDENCE: S.S., L.Z.A. and Friends, per Mr. G. C. Prior; ST. JOHN'S WOOD ROAD: S.S., per Mr. David

Smith; the Teachers of Mount Zion Mission Room; ST. NEOTS, NEW STREET: S.S., per Mr. W. T. Rouse; SALHOUSE: S.S., per Miss Ruth Waters; SOHO: Friends, Teachers, Bible Class and S.S., per Mr. W. H. Pond; STEVENAGE: L.Z.A., per Miss H. Wood; STRATFORD, GURNEY ROAD: per Miss Ince; SUCCOTH: per Mrs. Bennett; SWINDON, PROVIDENCE: L.Z.A., per Mrs. H. I. Parker; TRING, AKEMAN STREET: Many Loving Hands, per Miss Ellen Butcher; WALTHAM ABBEY: Girls' Sewing Class and other Friends, per Mrs. J. Pallett and Mrs. W. Newcombe; WALTON-ON-NAZE: L.Z.A., per Mrs. Howe; WALTHAMSTOW, COMMERCIAL STREET MEMORIAL CHAPEL: Gospel Meeting for Women and Girls' Sewing Class and Friends, per Mrs. S. W. Wallis; WALWORTH: Penrose Street S.S., per Miss Falkner; WANDSWORTH, CHATHAM ROAD: per Mrs. L. E. Dean; WANDSWORTH, WEST HILL: Ladies' Working Party and Children's Sewing Class, per Miss Applegate; WATFORD TABERNACLE: Girls' Sewing Class, per Miss S. A. Ball; WELLINGBOROUGH TABERNACLE: L.Z.A., per Miss Perkins; WEST HAM TABERNACLE: C.E. Girls, per Mrs. H. J. Galley; WHITTLESEA: "Zion," Bible Class; WOOD GREEN: S.S. and Friends, per Mr. P. G. Hill; Mission Sewing Class, per Mrs. Hill; WOOD GREEN, DOVECOTE: S.S., per Mr. W. Edgington.

INDIVIDUAL CONTRIBUTORS.—Mrs. T. W. Colson, Stoke Ash Baptist Chapel, Suffolk; Miss H. Runnacles, "Bethesda," Ipswich; Mrs. Caplin, Ernest and Bertie Caplin, Church Hill, Walthamstow; Miss A. Ford, Mrs. R. Barritt, Miss Fitch, An Old Age Pensioner; and the Misses Thompson, and Mrs. Wilkinson, St. John's Wood Road; Miss Winifred Hawes; Anonymous.

Mr. Barradell and Mr. Albert Vine, eight strong iron bound cases in which the gifts were conveyed to India.

CONTRIBUTORS TOWARDS THE CARRIAGE OF THE GIFTS.—Miss Butcher, Tring, £1; per Miss L. F. Fromow, Brentford, 2s.; Mr. Barrit, St. Neots, 1s.; Miss Wright, Bethesda, Notting Hill Gate, 2s.; Anonymous, 2s. 6d.; Mrs. Hawes, Horham, 4s. 6d.; total £1 12s.

* * * * *

We also thank our friends at Enfield, N.S.W., for their renewed kind remembrance of the "Christmas Boxes." The Sewing Society have sent another box of "sewing and presents to the Mission House at Kilpauk." Mr. W. Fremlin writes to our Secretary that "the box is being retained by the Forwarding Agents until the trade routes seem absolutely safe," and adds—

"On 20th July we held our Annual Social in connection with the Society. Notwithstanding the fact that we again had a very wet night, the meeting was splendidly attended, and pronounced by everyone to be a most happy gathering, the result being a good financial aid to the Society."

We trust our New South Wales friends and fellow-workers will accept the expression of our keen appreciation of their sympathy and help. We wish them much joy in this work for our Lord and much spiritual blessing in their Church life.—ED.

Meetings.

Brighton Prarthana Sabha.—The sixteenth annual meeting was held in Ebenezer Chapel, Richmond Street, Brighton, on Thursday, Nov. 5th, when we were favoured with the presence of Pastor R. Mutimer, Vice-President of the S.B.M., Miss Elliott, and Mr. Lincoln Watts; and Mr. Mutimer preached from the words, "Philip opened his mouth and began at the same Scriptures and preached unto him Jesus." It was an inspiring and encouraging discourse, the Holy Spirit being very sensibly present in our midst, spurring us on to still great effort in the Master's service.

After tea the members and friends of the Brighton L.Z.A. held a meeting in the class-room, presided over by Miss Cozens, in the absence of the President, Mrs. E. H. Elliott, through illness. About forty-three friends were present to welcome Miss Elliott, who gave a very interesting account of the work in India, particularly the Zenana and Dispensary work. The collection amounted to 15/4.

The President of the Prarthana Sabha, Mr. D. R. Smith, presided at the evening meeting, when a Report of the past year was read, and after presenting

the Statement of Accounts, the Treasurer, Mr. E. H. Elliott, remarked that it was fitting that our sister, Miss Elliott, should visit us so soon after her arrival home, her parents and grandparents on either side having been members, and her two grandfathers having been deacons of the Church which had so kindly thrown open her doors for us to hold our meetings.

Our President, in moving the adoption of the Report and Statement of Accounts, urged the friends to be patriotic by all means to their king and country, but above all to be loyal to the King of kings and to the Mission. Mr. F. Cozens, in seconding the motion, reminded us to render unto Cæsar the things which are Cæsar's, and unto God the things which are God's. Mr. Mutimer then addressed the meeting with true zeal and energy. Miss Elliott gave an account of the work in India, and entreated us to go on praying the Lord of the harvest that He would bless the labours of His servants in the mission field. This was followed by a bright little address by Mr. Lincoln Watts from the words "Behold, I am fearfully and wonderfully made."

The Statement of Accounts showed that during the past year we had forwarded upwards of £42 to the Mission. A few years ago we were meeting in one another's houses, but on Thursday we had upwards of 200 friends present at our meetings.

Chadwell Street, Clerkenwell. — The Annual Meeting of the "L.Z.A. Prayer Meeting" and "Girls' Praying and Working Band" was held in the schoolroom, on Sept. 16th. Owing to the illness of Mrs. Silvester, Secretary of the L.Z.A., who was to have presided, Mrs. Webb, President of the Working Band, very ably filled that position. The meeting was well attended, and several of our sisters engaged in prayer. A Report was read by the Secretary of the Working Band, and we again had the pleasure of listening to a very helpful and stimulating address by Mrs. Elnaugh. We felt that her message that evening was given by God for us, and we believe it was the means of renewed efforts being made for our loved Mission in India. At the close of the address £1 8s. 4½d. was collected for the L.Z.A. Fund. The garments completed for the Christmas-box were on view, and what proved to be a very happy meeting was closed with prayer.—A. GOODHEW.

Walthamstow, Church Hill.—On Tuesday evening, October 6th, the winter session of the Missionary Sewing Class was opened. Tea was again kindly provided by Mrs. Wallis, to which all the members and lady friends sat down at five o'clock. The public meeting commenced at seven o'clock, presided over by Mr. W. Nash. The School Hall was well filled and the interest of all present was held throughout the meeting by Mrs. Elnaugh, who gave a splendid address on the conditions of life, etc., of some of the women and girl children of India, concluding her remarks by singing to the children "Just as I am" in the Tamil language. Various recitations and solos were rendered during the evening. A collection was taken for the Ladies' Zenana Auxiliary, and this important branch of our Missionary work has once again been set going in real earnest, and it is hoped that under God's blessing much good may be done throughout the winter months, both to our brothers and sisters in India and in the hearts of those who meet week by week to work for them.

Miss Hines' Departure.

ON Saturday, Oct. 31st, a number of friends came to Liverpool Street to bid god-speed to Miss Hines, and several went down to Tilbury to see her on to the P. and O. SS. *Morea;* but because of the present Government regulations no friend of any passenger was allowed on board, so we had to be content with giving our last greetings from the tender alongside.

Just as the tender steamed away from the vessel's side the sun shone forth and the last glimpse we had of our sister was as she was standing on the upper deck, at that minute bathed in sunshine; and our hearts' prayer was that, as the natural sun was enveloping her in his rays, so the glorious Sun of Righteous-

ness might envelop her throughout her journey and in the land whither she goes, so that her ministry, reflecting His light alone, might be used of the Holy Spirit to enlighten many, many dark places into which she may be sent. L. E.

Mr. Lincoln Watts' Departure.

MR. WATTS embarked in the SS. *Merkara* for India on Saturday, Nov. 14th. Writing on board the ship the same evening he says:

"Since my report of Deputation work in last month's HERALD I have visited the Churches at Hoxne, Horham, Occold and Laxfield in Suffolk, where much encouragement was given by the cordial welcome of the friends and the kind entertainment offered by Pastor C. J. Welsford. Owing to the indisposition of Mr. Chisnall I also visited Margate and Boro Green Churches, and paid a second visit to the very enthusiastic 'Prarthana Sabha' at Brighton. At these places, as at those reported last month, there has been much warm-hearted sympathy, which causes one to feel that prayer is being made constantly on behalf of God's work in India and in the world generally.

"To-day many friends gathered at St. Pancras to say farewell as the boat-train left for Tilbury; and several travelled down to the boat to breathe a heartfelt 'God be with you.' There is much to leave in the homeland, but with God's presence how much more is there in the land yonder!

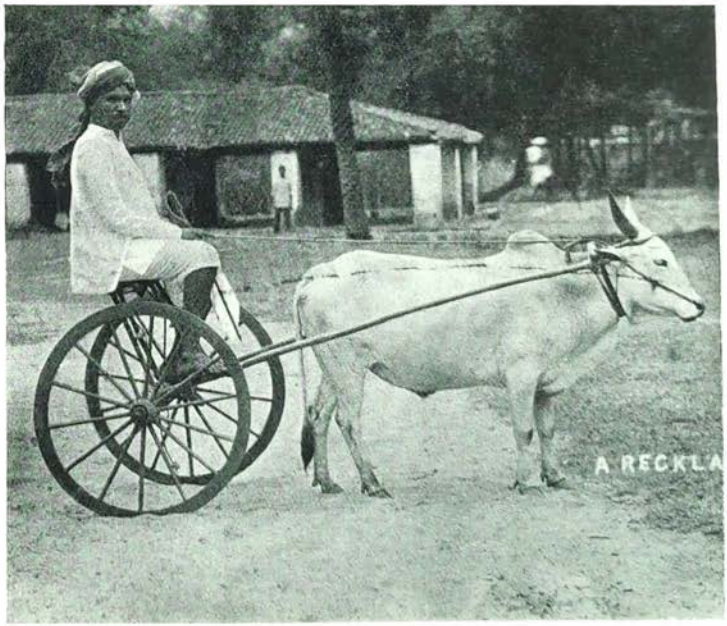
"The boat carries a fair percentage of missionaries. I share a cabin with a Church of England missionary, and at meals am surrounded by others of various denominations. It is early to speak of hopes, but we look forward to a few interesting and profitable discussions on missionary work.

"Some friends have expressed to me a feeling of fear as regards the safety of travelling at this time, but personally there is no anxiety, for God has called, He has promised, and He will fulfil His Word in spite of all contrary powers."

Many prayers will follow the *Merkara* as she carries our brother Eastward.

* * *

Ladies' Zenana Auxiliary.—A Branch of the L.Z.A. has been formed during the past month at Boro Green.



The Children's Corner.

All answers and letters to be addressed to Uncle John, 62, Greenvale Road, Eltham, S.E., not later than the 13th of each month.

MY DEAR NEPHEWS AND NIECES,—I have the pleasure of welcoming fourteen new nephews and nieces: Doris Evans, Gladys Goodale, Doris Sewell, Edward Hicks, R. W. Collard, Geo. Cross, and Walter Bates in Division I., and Ada Finch, Cissie Cross, Gladys Hammond, Lois Bailey, Fred Collard, and Geo. King in Division II.; all of Prittlewell, and Calvin Hewitt, of Rattlesden, in Division II. I hope they will all be very happy in the Corner. I have to thank the teacher of the Prittlewell Cousins, Miss D. H. Fisher, for the trouble she has taken in arranging this and in collecting the answers and sending them to me all together.

I can reply only to two or three of the interesting letters I have received. I am pleased to answer your question, Ruth, 19 in both cases.—Your letter, Eunice, is far from being "uninteresting" to me, and the extract from your brother's letter (who has now enlisted) touched my heart. Yes, it is nice for you to know that he is a soldier of Jesus Christ as well as of King George. May the Lord guard him continually and help him to "keep the faith" and to shine. —To all the Leyton Cornerites,—I am looking forward to a very happy time on the 3rd, but am wondering whether you will have received the HERALD by that time.—Yes, Fred, it was a mistake. The angel appeared to *Cornelius*.—I hope you will be stronger by the time you receive the HERALD, Kathleen.—Many happy returns, Emmie.—I have received 1s. 3d. this month.

MARKS FOR NOVEMBER.—*Seniors*.—Grace Church, Hilda and Dorothy Cuthbert, Kathleen Throssell, Ruth and Alma Waters, Kenneth Robbins, Ruth Whybrow, Eunice Kilmister, Theodora Haynes, 10; Emily Church, Mabel and Eva Lancaster, Minnie Cuthbert, Stanley Weston, Enea Tooke, 9. *Division I.*—Harold Carter, Winnie Church, Elsie Ellison, Cyril Kyte, Annie Waters, Frederic Haynes, Rowland Peters, Lily Jackson, Robert Smith, Doris Sewell, Richard Collard, Edward Hicks, Cecil Elliott, 10; Gladys Goodale, Doris Evans, Robt. Booth, 9; Walter Bates, George Cross, Alice Hope, 8. *Division II.*—Ernest Carter, 9; Florrie Church, Fred Cuthbert, 8; Muriel Haynes, Eric Robbins, Gladys Hammond, Cissie Cross, Ada Finch, Fred Collard, Calvin Hewitt, 7; Lois Bailey, Geo. King, 6. *Division III.*—Frank Palmer, Rex Booth, 9, Elsie Hazelton, 8; Cecil Carter, Leonard Reeder, Lily Church, 7.

QUESTIONS FOR DECEMBER (*on Acts xi.*).—*Seniors*.—1. What are the three principal subjects of this chapter? 2. What convinced the Apostles at Jerusalem that Peter was right in preaching to Gentiles? 3. Why did the Church at Jerusalem send Barnabas to Antioch? 4. What connection was there between "the persecution that arose about Stephen" and the mission of Barnabas to Antioch? *Division I.*—Draw a rough map showing Jerusalem, Antioch, Cyprus and Tarsus. 2. Five things are said about Antioch in this chapter; what are they? 3. What is the *principal* thing said about Antioch in this chapter? *Division II.*—1. Where did Peter go after visiting Cornelius at Cæsarea? 2. Read Acts iv. 36, and Colossians iv. 10, and say who Barnabas was. 3. Where did the brethren who were "scattered abroad upon the persecution that arose about Stephen" go to, and whom did they preach to? *Division III.*—1. What made Barnabas glad when he went to Antioch? 2. Why did Barnabas go to Tarsus? 3. Why did Barnabas and Saul go from Antioch to Jerusalem?

One or two of you say what a sad story it was I gave you last month. So it was, but I thought you would have been more impressed by the courage and steadfastness of Ilondo. I hadn't room for the sequel of the story, and now can only say that since then his schoolhouse has been built, "he has a flourishing Christian Endeavour Society, a large number of enquirers, and seven have been baptized."

Your affectionate UNCLE JOHN.

THE STRICT BAPTIST MISSION REPORT, 1914.

PRICE ONE PENNY.

The Strict Baptist Mission.

Founded 1861. Incorporated 1907.

THE FIFTY-THIRD

REPORT,

1914.

With List of Subscriptions and Balance Sheets.

Presented at the

ANNUAL MEETING

HELD AT

THE SURREY TABERNACLE,

WANSEY STREET, WALWORTH, S.E.,

Tuesday, October 27th, 1914.

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WOODVILLE, THE GROVE, ISLEWORTH, MIDDLESEX.

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MR. H. BAKER	PASTOR J. MORLING	MR. A. W. THROWER
PASTOR W. S. BAKER	PASTOR J. T PETERS	PASTOR H. D. TOOKE
MR. H. BRAND	MR. J. H. RIDER	MR. A. VINE
PASTOR A. E. BROWN	MR. G. RIDLEY	PASTOR E. G. VINE
MR. F. COZENS	PASTOR T. L. SAPEY	MR. A. E. VOYSEY
MR. A. E. CRISP	MR. R. S. W. SEARS	PASTOR W. F. WALLER
MR. T. DEAN	MR. J. SECRETT	MR. E WALLIS
PASTOR J. E. FLEGG	PASTOR G. SMITH	MR. W. A. WARWICK
PASTOR C. A. FRESTON	MR. R. STURTON	PASTOR E. WHITE

LADIES' ZENANA AUXILIARY.

President—Mrs. Hutchinson.
Hon. Financial and Foreign Sec.—Mrs. Silvester.
Deputation and Organizing Sec.—Mrs. Elnaugh.

Working Committee—

Mrs. Brett Miss Fromow Miss Harris Miss Ince
Mrs. Parish Miss Sears Mrs. Wallis

Bankers London, County & Westminster Bank, Ltd., *Head Office*, 21, Lombard Street, E.C.

Solicitors—Messrs. G. Brown, Son and Vardy, 56, Finsbury Pavement, E.C.
Auditor—W. Littleton, Esq., F.C.P.A., 126, Bishopsgate, E.C.

MISSIONARY STAFF.

MADRAS DISTRICT.

Missionaries—Missionary E. A. Booth and Mrs. E. A. Booth.

Ladies' Zenana Auxiliary.

Miss Olive M. Elliott and Miss Ivy W. Ireland.

SENDAMANGALAM DISTRICT.

Missionaries—

Missionary D. Morling, Mrs. D Morling, and Missionary L. Watts.

Ladies' Zenana Auxiliary.

Miss Ethel A. Hines.

Kolli Mountains District.

Missionaries—Missionary J. M. Brand and 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.

RULES.

1. That this Association be called "The Strict Baptist Mission."

2. The Membership of the Association is limited to 200, and is composed of members of Particular and Strict Baptist Churches subscribing to its funds according to the Articles of Association.

3. That it be conducted by a Council of Management elected annually by the members of the Association according to its Articles.

4. That its objects be—The diffusion of the Gospel in heathen lands and the formation of Churches in accordance with the principles of Particular and Strict Communion Baptists.

5. That its officers be—a President, a Vice-President, a Treasurer, and not more than three Secretaries; and that the doctrinal basis be taken as representing the principles by which it shall be governed.

6. That an Annual General Meeting be held once in each year, at such time and place as the Council of Management shall determine, when a report of the past year's proceedings shall be read by one of the Secretaries, and the Council shall be elected for the ensuing year, with power to add to their number according to the Articles of Association.

7. That the Council meet in London as often as necessary, at such time and place as may be determined upon by a majority of its members present at any such meeting, ten (including the Chairman) to form a quorum.

8. That a month's notice be given of any new business intended to be introduced to the Council.

9. That, with a view to giving contributing Churches of the faith and order of its doctrinal basis direct participation in the conduct of this Mission, every such Church subscribing—from all sources during the current year—£3 is entitled to nominate one of its 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 vacany may be filled up by the other members of the Council.

11. That all meetings be commenced and concluded with prayer.

Our Commission—

"Go ye into all the world, and preach the Gospel to every creature."

THE FIFTY-THIRD REPORT.

Jesus Christ the same yesterday, and to-day, and for ever.—Hebrews xiii. 8.

"Let not thine heart despond and say,
How shall I stand the trying day?
He has engaged by firm decree,
That as thy days thy strength shall be."

IN view of "our commission" the outbreak of war between Great Britain and Germany is a demonstration of Satanic power, and we fear it will be a reproach hard to overcome among the heathen, to whom both we and Germany have taken the gospel of peace.

Amid the calls of our country here at home there will, no doubt, be much anxiety and difficulty in maintaining the work we are doing abroad. But we trust the work will proceed. How often the greater the need the more noble and self-sacrificing the response, and thus the work of the Lord does not suffer.

A special emergency meeting of the Finance Committee has been held, when special instructions were despatched to our Missionaries—which have since been confirmed by the Council at the September Meeting—that the strictest economy be observed,

no fresh expense to be incurred beyond what has been already sanctioned, no new building to be undertaken, and as far as possible to reduce expenditure where it will not cripple the work. We trust we all shall still feel the command of the Lord is binding upon us, and that even to further self-denying efforts we may, by systematic giving, supply the needs of the Mission until this war-cloud has passed.

Circumstances have compelled us to call—what we trust will only be for a very brief space—a halt in our onward progress, to, as it were, mark time for a season. We cannot, however, endure the thought of relinquishing any ground that we have already occupied, but hope soon to re-commence our forward march. May we not regard the present position of the Mission, and its urgent needs, as a test of our love to our Lord, and fidelity to His command and the interests of His kingdom? When we recall the debt of love we owe to Him, when we remember His wondrous love to us, manifested on Calvary, are we not constrained to say with the poet—

> "Love so amazing, so divine,
> Demands my life, my soul, my all."

When we reflect on the noble response of our friends under a former trial—the Arbuthnot Bank failure—we cannot bring ourselves to think they will fail to come forward again with their offerings, so that we may receive a fresh impetus in the work to which we have put our hands, and hear the voice of the Lord, as of old, saying, "Speak to the children of Israel that they go forward."

Not unfrequently, in the Lord's wondrous way of working, our greatest blessings come out of our severest trials. Out of the strong comes sweetness, and out of the eater meat. We may yet find honey in this lion's carcase. Nothing surpasses the wisdom and power of our Lord. He is our refuge and strength. The cause is His, and to Him we look for all that is needed to carry on the work, and to Him must all the glory be ascribed.

Once more we pass on to our friends the record of another year's work. The account has been somewhat curtailed owing to the pressing necessity for economy and retrenchment wherever possible, but we believe it will be sufficient to show how the Lord is graciously using our Mission in accomplishing His own purposes of mercy.

The Madras Field.

By ERNEST A. BOOTH.

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IN the last analysis the reason for our work in India is the command of our Lord. "Go ye into all the world and preach the Gospel to every creature" is our sufficient commission. This places our work on the highest plane. Whether we are welcomed or spurned, esteemed or despised, our duty of continual obedience to the divine command is clear. Difficulties, rebuffs, failures, disappointments, dangers, sorrows, do not in the least affect the force of the commission. He who gave the commission knew all the consequences involved in its fulfilment. The supreme Missionary motive is obedience to the living Saviour, and this is the only motive which will carry one through the black night of failure, the withering experience of indifference, the fire of opposition, the wounds inseparable from spiritual warfare, and the constant consciousness of one's own utter insufficiency for the great task. It is the knowledge that one is working in the line of the purposes of God and in obedience to His will, that enables one to address himself afresh to his task in the spirit of buoyant hope and invincible faith.

The Changing East.

It is well that we recognise that India is in a state of transition politically, socially, and religiously. The erstwhile "unchanging East" is now rapidly changing. The spread of Western education has entirely altered the outlook of the educated Hindu, and although he holds to Hinduism, yet Hinduism does not hold him as it held his fathers.

Many orthodox Hindus, realising that their religion is being undermined, are making an earnest effort to revitalise it and adapt it to the conditions of to-day. Then there are a large number of men who take the position that "Hinduism is best for Indians, as Christianity is best for Europeans. Let both remain in the religion wherein they were born. This arrangement sufficed for our fathers; let it suffice for us."

Our Staff of Workers.

When one remembers the vastness of the field and the multifarious duties which fall to the lot of the modern missionary, it

will be recognised that without Indian assistants he would not be able to accomplish much. Most of the work detailed in this Report is actually done by the staff of Indian Christian agents. In the Madras Field there are seven Preachers and thirty-two Teachers continually occupied in the work. The chief business of the Missionary is to inspire, guide, counsel, stimulate, encourage, and supervise these Indian helpers. I crave on their behalf the prayers of God's people.

Death took from us a faithful worker and one of the choicest spirits in the person of Vethamanicam. Death did not come as "the king of terrors" to Vethamanicam, who simply fell asleep here and awoke beyond the starry skies. He was a man of sterling character and the most guileless Indian Christian I have known. His long day's work was done when he was taken home. Surely his constant prayer that some more might be brought to the feet of Jesus through his testimony will be yet answered.



A MADRAS POSTMAN.

The leaves strung across the doorway are intended to keep out evil spirits.
Letters are carried in the leathern satchel suspended from the shoulder. The trident marks on the forehead indicate that the wearer is a worshipper of Vishnu.

Our Main Purpose.

The main object of our endeavours is to make the Gospel of Jesus Christ intelligible to as many people as possible. Much of our work is among outcaste and illiterate folk, and the Gospel has to be told to them many, many times before they can be said to have any intelligent grasp of its meaning. In pursuance of this object we use various methods.

The Spoken Word.

Right in the forefront we place our direct, personal, evangelistic work. Every morning and evening our Preachers go forth into the streets of the city and the lanes of the villages to tell as many as they can find the Gospel of the grace of God. Our Evangelists work in accordance with a prescribed plan, which provides for the systematic visitation of each centre.

During the past year we have on various occasions gathered all our Preachers into a single band and given our united testimony in specially selected places. This variation has not only attracted large audiences, but it has given the Preachers a fresh impetus.

The period now under review is from the beginning of July, 1913, to the end of June, 1914. During this time our Preachers delivered 7,113 addresses to audiences which totalled 125,000.

The Printed Word.

With the hope and belief that the impression made by the spoken Word will be deepened we circulate the written Word. Our Evangelists are kept supplied with Gospel portions which are sold below cost by the Bible Society, and also with selected passages of Scripture which are published in booklet form by the Scripture Gift Mission. The number of persons who can read is increasing at a rapid rate, and the importance of providing them with something worth reading from a religious point of view is obvious.

Indian Workers' Testimony.

Preacher Dyriam in speaking of the reception accorded to him says:—"The Gospel messenger is no longer treated with ridicule or abuse. The people listen to the message, but they rarely examine what has been advanced. Those who ask how sin can be expiated are few. 'What must I do to be saved?' is a question no one has asked me this year."

Preacher Soondram is very assiduous in visiting people in their homes. Writing of this department of his work, he says:—"I first enquire about the health of the family. Then I select and read a portion of Scripture which I think will be most helpful to them. I talk to them of Christ Jesus and His salvation. There are three young men who have been impressed by these ministrations, and as a consequence they have attended our Chapel services."

Preacher Apollos in writing of the conversion of Natesan, who was baptized in April, says:—"Natesan belongs to a bigoted family. It is, indeed, the power of the Holy Spirit that has moved his heart and brought him into the fold of Christ. Now that he has received Christ Jesus as his own Saviour Natesan has great joy." Speaking of Jaganathapuram, Apollos says there are two lads of whom he is hopeful. He expresses a prayer and a hope that the

Holy Spirit will begin to work in the hearts of some young men in Egmore with whom Apollos is in contact.

Men's Meetings.

At Semmencheri, Egmore and Pursawalkam we hold monthly meetings for men in the Schools. The attendance at these meetings has varied considerably. Those who attend give a patient hearing to the message, and there have been occasions when deep impressions have been made. An attempt to hold similar meetings in Ayanapuram has only met with partial success. But the two gatherings held there under the auspices of the Ayanapuram Reform Association stand out in one's memory as exceptional opportunities.

Work Amongst the Young.

It would be difficult to over-estimate the value of the work carried on continuously amongst the young by means of our Day and Sunday Schools. In the thirteen Schools in the Madras District the following are our averages for the year :—

Pupils on Rolls ...	841
Day School Attendance	632
Sunday School Attendance	570

It will be seen that on an average one quarter of our total number of scholars are absent each day. School authorities in England would not allow such irregular attendance, but here in India we are working under absolutely different conditions. There is no compulsory Education Act in India.

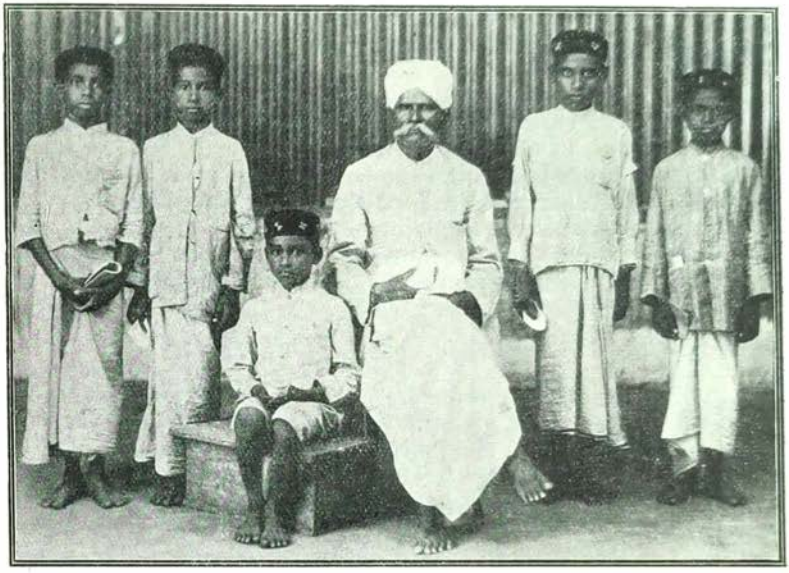
So far as the Missionaries can effect it, the chief emphasis is thrown on the Scripture lessons, which are taught morning and afternoon in each School to all the pupils. We decline to receive pupils who are not willing to receive Bible teaching, and only Christian Teachers are appointed on the staff.

I was gratified to hear from Abraham, the headmaster of our Choolai School, that several of the elder boys came after school hours and joined him in evening prayers. Our School work in the village of Sembarambakkam, under the headmastership of Ponniah, has enlisted the sympathy of both Mohammedans and Hindus. Twice during the year the members of these communities have combined and raised subscriptions for prizes to be given to regular and diligent pupils.

I ask our friends at home to join us in prayer that during the coming year we may have the joy of witnessing the conversion of several of our elder scholars. Many of them know and say that "idolatry is wrong and useless." They believe there is only one true God. Let us pray now, for soon they will pass beyond our teaching and influence.

Scripture Examination.

A further stimulus to the careful teaching of Scripture is given by the Annual Examination conducted under the auspices of the Sunday School Union. This year we presented 393 Candidates in the Oral Division, of whom 325 passed. In the Written Division we presented 57 Candidates, of whom 38 passed. One of the latter, a caste boy in Choolai School, was awarded a prize. All the other successful candidates received certificates.



PREACHER SOONDRAM AND HIS FIVE BOARDERS, THE SONS OF S.B.M. AGENTS WORKING IN THE SENDAMANGALAM FIELD.

Boarding School.

I regret that I am not able to record very much progress with this important scheme. During the year I have purchased a small portion of the site required for the purpose. The remaining portion is owned by various people, and although negotiations have been proceeding for the greater part of the year, we have not yet succeeded in obtaining the land.

Meanwhile we have made a beginning by renting a house and receiving some Boarders from our Sendamangalam Field. Arrangements have been made with our senior Indian worker, Preacher Soondram (who has been with us since 1898), to take charge of these lads, whose parents are working in the Sendamangalam Field of the Mission. This beginning was made in January, 1914, and is a real boon to the parents concerned. The accompanying

photograph, showing Preacher Soondram surrounded by the boarders, will be of interest to our supporters. The boarders attend our Vepery School and Chapel.

Property.

During the year a Teacher's house has been built at Koluttur. A School and a Teacher's house have been built at Koyembedu. The other property of the Mission has been maintained in good repair.

Services.

We conduct public worship every Lord's Day at Vepery, Ayanapuram, Semmencheri, Egmore, Arambakkam and Peruvallur. The attendance at some of the services is small, but we do our utmost to improve it, for we have found the services helpful. The presence and blessing of the Lord have been realised.

Mid-week prayer meetings intended especially for our workers are held at Vepery and Ayanapuram. These have proved a source of inspiration, and have sent us to our duties with fresh zeal.

The Grace of Giving.

By all legitimate means we seek to develop in our Indian Christians the grace of giving. We recognise that there are forms of giving which appeal more strongly to the East than some of the usages of the West, and we are ready to cultivate these. One such method is the Ingathering Service. Our people delight in this and give with keen willingness. The range of gifts is very wide indeed, and their sale realised £11 16s. The subscriptions of our workers to the Gospel Aid Fund amounted to £13. They maintain an Orphan's Fund, to which they freely gave £5.

At each Sunday Service the deacons pass the collection bag to each worshipper, and these offerings amounted to £9 for the year. To rightly estimate the significance of this amount one must remember that the collection is almost entirely made up of copper coins.

The Tamil Church.

During the year five disciples, four brethren and one sister, were baptized on a profession of personal faith in the Lord Jesus Christ. One of these was of exceptional interest as being the first convert to be baptized from among the residents of Ayanapuram, where we have laboured for so many years. Muttiah was persecuted for this act by his relatives, and has been obliged to leave Ayanapuram and live in Madras.

We have lost three members by death. Three members were

transferred to the Sendamangalam Church. The present membership of the Madras Church is 88.

English Work.

Up to this point my Report deals exclusively with Tamil work. We have now also under our wing the English work at Chintadripet. This was the first Strict Baptist Church formed in Madras, and dates from 1858. I am not able to give much time to this department, but I recognise the great importance of Gospel work being carried on amongst the Anglo-Indian community and gladly do what I can. I preach in the Chapel on the first Lord's Day evening of each month, and at the close of the service observe the Lord's Supper with the members of the Church. The other services and the Sunday School are maintained by local voluntary helpers, for whose assistance I am grateful.

During the year a Baptistery has been built in the Chapel, and a Candidates' Retiring Vestry has been added. I am thankful to say that these have been needed. At the very close of the period under review I had the pleasure of baptizing two sisters and receiving them into the fellowship of the Church. These form the first addition which the Church has had for several years.

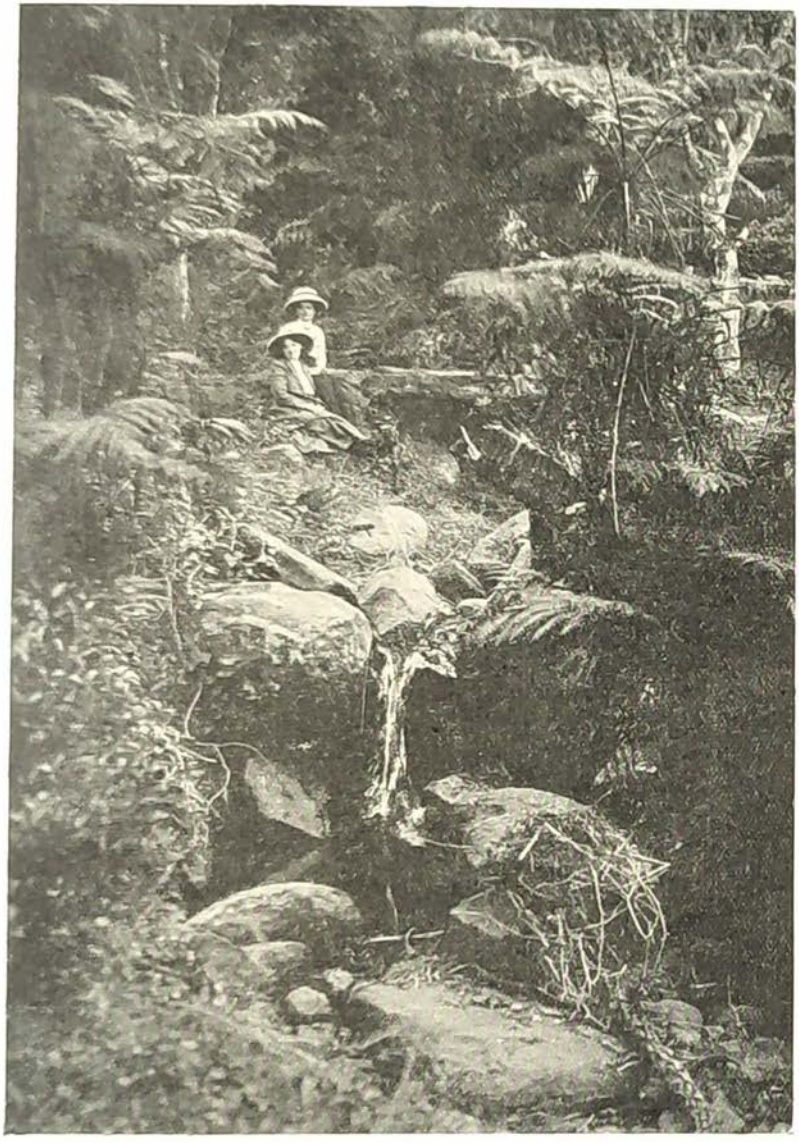
Fellowship in Service.

In a final word may I be allowed to express my sincere gratitude to all the dear friends in the homeland, whose prayers, efforts and gifts, constitute them our working partners in the great task of evangelizing the heathen.

"BESIDE ALL WATERS."

By Mrs. BOOTH.

DOWN a green hillside flows a little babbling brook, and I followed it one day in idle mood. The crystal water splashed and sparkled over the rocks, making sweetest music; the spray lay on the mossy banks like diamonds in the morning sunshine. Here a little tuft of tender green maidenhair bent down and kissed the running water; there a tall fern-frond backed with gold bowed in the wind. Now a wee flower with a blue eye looked up to God's blue heaven, and now the scent of a hidden violet filled the air with fragrance. A bend in the path revealed a mighty tree-fern, its green feathers casting a cool shade over a pool, and a fringe of brown rushes danced and laughed together.



THE ACTUAL BROOK DESCRIBED BY MRS. BOOTH, WHO IS THE TOP LADY IN THE PICTURE, THE LOWER ONE BEING A FRIEND NOT CONNECTED WITH THE S.B.M.

No man's hand had planted and tended, pruned and weeded in this place. How, then, had these beauties come into being?

Some wee twittering bird had dropped a seed, a little whispering wind had carried another, some other had come on the rippling water and sheltered in the mossy bank. So had the *sowing* been done by God's messengers. He had looked after the growth and its increase. He had sent the life-giving water flowing ceaselessly to nourish the hidden seeds, and He had sent the warm, loving sunshine to call them out of their hiding places into new, beautiful life. To one who had but feebly sown during the past year the message of the brook came with a mighty uplift, and in the silence of the hill-side God gave a word of hope and encouragement. To my share has fallen the monthly visiting of our City Schools. The words "school visiting" do not sound interesting or inviting. If they meant just the stuffy schoolroom, the hot day, the monotony of lessons, and the drone of many voices, then one's soul might weary of it; but there *is* something more—those hundreds of impressionable lives, and in our hands the precious Gospel of Jesus Christ. What better opportunity for sowing, for hiding away in little places the seed of the Word of God?

We have often seen that the lesson is not to the child a mere repeating of words. Big, wistful eyes have looked at us full of understanding, and lips have told us what the young heart felt.

I remember one little girl who, when she was questioned on the prayer of the publican, put her little hands together and closed her eyes, and the words "God be merciful to me a sinner" fell from her lips with startling earnestness. When further questioned she told us how she knew that Jesus forgives her sins and hears her prayers. We saw then the tender frond appearing from the mossy bank.

The sowing in the Schools calls for our most earnest prayers. Two hours every day in each School is devoted to the teaching of Scripture, and the yearly results of the India Sunday School Examinations show that our teachers have been faithful sowers.

Two sewing classes, one for caste and the other for non-caste girls, have been maintained during the year. The attendance at the class for caste girls varies from seven to twenty.

In this land of early marriages we often lose our most promising girls when we least expect it; but here again we take comfort in the thought that sowing had been done as well as sewing when they were with us.

In the non-caste girls' sewing class the attendance has been as high as thirty at times. Two of these are daughters of professing Roman Catholics. When first they attended the class they refused to answer any Scripture questions, and put on an air of utter indifference or scorn. But a change has come gradually; now they themselves ask questions, and the story of Jesus and His sacrifice on Calvary is one they never weary of. One of these girls was induced to attend a service in our chapel recently. We hope it may not be the last time we shall see her there.

On Sunday afternoons, while Mr. Booth is away in the villages, a special opportunity seems to present itself for a little gathering under a tree in our mission compound. During the past year these meetings have been held without interruption each Sunday.



THE TAMARIND TREE WHERE MRS. BOOTH HOLDS HER SUNDAY AFTERNOON MEETINGS.

The two men in the middle are regular attendants and Church members.

The man who sweeps the compound and waters the trees has a wife and five or six children, who would never hear the Gospel except under our old tamarind tree. The *dhobie* (washerman) and his small brother who sometimes like to hear stories under the tree. The *rickshaw-man* comes with a bored air and takes his place cross-legged, and his wife follows with the baby and a broad smile and *salaam*. Over the walls peeps somebody's mother-in-law and somebody else's great aunt or cousin, and a beckoning hand soon brings them in. From behind another tree peep a pair of

beady black eyes, and the owner of them presently emerges and settles himself before us. A tall man with caste marks on his brow comes round the house and says he wants to see the *Dhorai* regarding building work. We tell him the Dhorai is out and does not talk about building work on Sundays, but if he will sit down and listen to stories we shall be glad, and he sits down. So with an audience of sometimes eighteen and sometimes only seven we tell the old, old story. A brown tamarind pod drops now and then and takes the attention of the children, or a grey squirrel whisks by and scampers up the tree with piercing shrieks. But it is into those upturned faces we look as we beseech the Lord of the harvest that this sowing may not be fruitless.

DIVINE LEADINGS.

By Miss IVY W. IRELAND.

It was while listening to an address given by Mrs. Elnaugh at Mount Zion, St. John's Wood Road, that I first heard God's call to be His messenger to the women of India. As she spoke of their great needs—of their darkness and bondage—my heart was uplifted in prayer to God that He would send more labourers into that part of His great harvest-field. In reply came the question, "Whom shall I send, and who will go for us?" Again my heart went up to Him that He would make me willing to go, if it was His will for my life.

There seemed, however, so many difficulties in the way, and so much to give up, and so the struggle went on for weeks, till one day, alone with God, I faced out each difficulty with Him and responded, "Here am I; send me."

Again and again I went to Him in prayer, using the words used by Jeremiah: "O, Lord God, behold, I cannot speak: for I am a child."

Then new difficulties arose. Would I need medical training? If so, how was I to obtain it, for it needs both brains and money, and I knew I had not the money, and was doubtful about my brain power. I can see now that God was allowing all these things to come up that I might be brought to an end of self, and trust in Him for everything needful.

Day by day the Lord is teaching me to come to Him for strength for "each duty, trial, or task." "And the Lord said unto me . . . thou shalt go to all that I send thee, and whatsoever I command thee, thou shalt speak." And thus I am learning a little in the present time of the Master's parting words: "All power is given unto Me in heaven and in earth: go ye therefore." And my prayer is that I may learn more and more of that wonder-working power, and thus be the instrument for that power to flow through in the days to come to the needy souls to whom He is sending me.

Madras Zenana & Medical Work

By Miss OLIVE M. ELLIOTT.

——:o:——

God with us.

IN reviewing the year 1913-14 we feel that although cherished hopes have not all been realised, and disappointments and failures have been in the path, there is clear evidence that God has been in our midst using the message to draw sinners unto Himself. Several young women have made definite confession of faith in Jesus Christ; others have forsaken Hindu worship; there has been less of opposition and more of real interest shown among the women in general, and the spirit of prayer and desire for souls has been more evident among our Zenana helpers. For these signs of blessing we praise God.

Indian Zenana Staff.

We have not been able to increase our Zenana Staff this year; there are still twelve workers, but we have made several changes. Early in the year Susannah left us to work with her husband on the Kollis, and Sooranam was put in her place at Arambakkam; we also have a new worker at Sembiam, who is proving a capable teacher. Having decided not to return to the Kolli Hills after the death of her husband, Susannah was appointed last April to the Peruvallur district, which was then unoccupied; but I regret to say she died at the end of June. Another Bible-woman is now on a month's probation, and I hope we shall soon see a more settled state of things there.

Balasundram's work in Egmore, I think, deserves a word of commendation. We had made more than one attempt to gain a footing there, but had been repulsed at every turn. When Balasundram began fifteen months ago, we could not give her the addresses of more than five houses where she would be received. But being a woman of gentle tact and much prayer, she has gradually won her way, not without difficulty, until now there are forty houses regularly visited weekly; several girls are learning to read, and more than one, I believe, has been led to put her trust in the Living God.

We were not able to hold the usual Bible Classes for the Zenana workers last year as I was taking an extra course of Tamil study and could not give the time necessary for preparation, but we frequently met together for prayer, and at these meetings short addresses were given with the object of strengthening the faith and stimulating the zeal of workers.

A sum equivalent to £2 12s. 4d. has been contributed by the Bible-women toward the Gospel Aid Fund; this money with a small balance from the previous year has paid the salary of the Bible-woman who teaches at the Dispensary, and of the woman who sweeps and cleans it. Our Tamil handbills also have been purchased through this fund and several donations to the sick and poor have been made. Our helpers also contribute monthly toward the Orphan Fund, by which two destitute children are being supported.

Progress.

An increase in figures does not necessarily mean progress, but when it is the result of more devoted effort on the part of the workers and awakened interest in the hearts of the hearers, we may truly record it as advancement, and both of these have been evident this year.

During the early part of the year several meetings were held specially for caste women; they were largely an experiment, but were sufficiently successful to make us wish that something regular could be done in this direction.

We have also on several occasions made special efforts to reach the non-caste village women by forming small preaching bands and holding open-air meetings repeatedly in the same villages that all might have a fair opportunity of hearing the message of grace; at these times, too, we have been well received.

Whose heart the Lord opened.

I should like to mention here a few of our pupils who, I believe, have truly been led to Jesus, and who specially need our prayers.

Pushpam is a little non-caste girl of fourteen years, who for some time attended our Egmore School, where she first heard of Jesus. She was afterwards instructed at home by Bible-woman Balasundram, and some months ago applied for baptism. I have had several talks with the child, and feel convinced that she has experienced a change of heart, but her uncle and grandmother, who are her guardians, will not consent to her joining the "Christian way," because it will spoil her prospects of marriage.

Kunnu is an intelligent high-caste girl of about fifteen years; she has never attended school, but has been studying with Bible-woman Rutnamoni for about two years; she can now read simple Tamil books fairly fluently, and has been saving up her odd pence to buy a New Testament, which she much prizes. This girl has earnestly sought and found a Saviour in Jesus, and has been meeting her little cousin next door daily for secret prayer and communion; the cousin, too, I believe, has been converted. Just at this time Kunnu is in sad trouble. Her father, a man deeply in debt and of disreputable report, is about to marry her to an illiterate,



NARAYANAMMAL, A PROMISING PUPIL.

ignorant relative for the sake of the jewels and property he offers in exchange. The poor girl wept bitterly at the betrothal ceremony, and has been in a state of deep dejection ever since. She has asked the Bible-woman and me to join her in prayer that God will intervene and stop the marriage taking place. Her pathway is indeed beset with difficulties.

Narayanammal is a well-grown young caste woman of about eighteen or twenty years. She is still unmarried, as her parents are poor and unable to bear the expense of the wedding. Her father was formerly a bitter opponent of Christianity, and delighted in persecuting the Bible-woman; but he has lately bought a Bible, and is studying it, and has also given his daughter permission to learn to read. She has given up idol worship, and tells us she believes in Jesus as her Saviour and Friend.

Amirtham has been reading with us for several years, and has a fair knowledge of Scripture truth; she was married last May, but before leaving for her new home, told the Bible-woman that she had made a solemn resolve never to raise her hands in worship to false gods, and was praying that God would keep her faithful to her pledge.

The Outlook.

"The secret things belong unto the Lord our God, but those things which are revealed belong unto us."

He has this past year revealed unto us His favour and blessing, so we are encouraged to trust His guidance for the future. I expect (D.V.) to be in England by the time this Report is before you, when I hope more freely to report our doing.

Medical Work.

The proclamation of the Gospel and ministry to the sick have ever gone hand in hand, so the dispensary work has been continued

in Kilpauk during 1914, and increasing numbers have availed themselves of the opportunity of getting medical aid.

Many and varied have been the cases treated. During the warmer months children suffer greatly with large boils, and are brought in numbers to be treated; ophthalmia, too, is very prevalent. In April and May we had a most serious outbreak of malaria in Madras, and dispensary work was very heavy; sometimes more than a hundred patients were treated in a morning. A special Staff was appointed by Government to combat the outbreak, and steps are now being taken to ascertain the cause, and prevent, if possible, a recurrence of the trouble.

The number of attendances registered during 1913-14 was 6,474, an increase of 2,732 on the previous year.



BUILDERS' COOLIES.

The dispensary work is the only means by which we can reach such women.

Its Evangelistic Aspect.

From the Evangelistic point of view, medical work is invaluable, in that it promotes a more sympathetic friendly feeling between the Missionary and the women she visits in her Zenana work, and it provides opportunities of sending the Gospel into homes that could never be reached by other means. Gospel addresses have been delivered regularly at the morning dispensary through the past year. The Bible-woman who has charge of the

work is simple and sound in her teaching, and is usually able to hold the attention of the women.

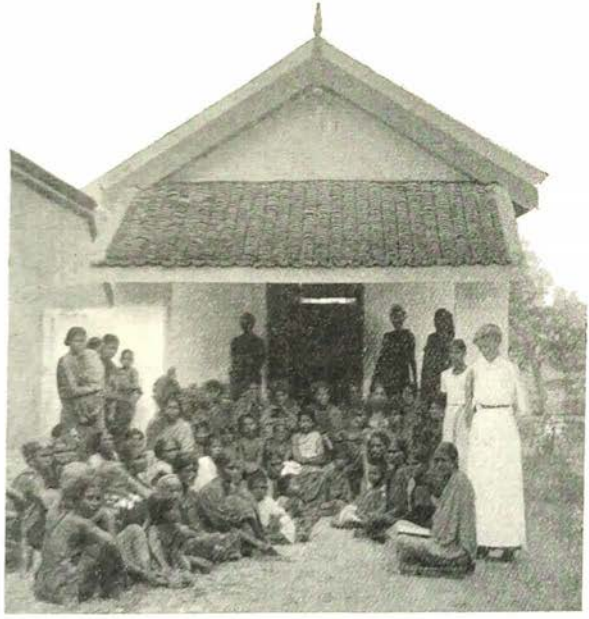
A quantity of Gospel literature has been circulated amongst those of the patients who can read, and there are many opportunities of speaking a word in season while I am prescribing for their bodily comfort.

Cost of Maintenance.

The entire cost of the maintenance of the Gospel Medical Department during the past year works out at a little more than a halfpenny per head. The Zenana Staff have contributed £2 8s. for the salary of the Bible-woman and of the person who keeps the dispensary clean; the patients also have given 13s. 7¾d. as thank-offerings.

In Closing

I am sorry to say the medical work will have to be dropped while I am on furlough, as there is no one to take my place; but I am thankful for the opportunities of service that have been given, and pray that they may be the means of extending the kingdom of Christ in India, and so bring glory to His name.



PREACHING THE GOSPEL AT THE DISPENSARY IN MADRAS.

THE
Sendamangalam Field.

By D. MORLING.

A FEW days before the writing of this Report a meeting was held in Sendamangalam for our Preachers and Colporteurs, the sole object of which was to consider the work of the year and to talk over what God had done through us. The service was timed to finish at 9.30 a.m., but to our surprise it was only with difficulty that we managed to close by 11.30 a.m. Not a single



Staff of Evangelists and Preacher-Teachers, Sendamangalam.

word of complaint was uttered; every note struck was one of thankfulness to the Lord for strength given in the service, for the removal or overcoming of difficulties, and above all for the salvation of souls. Every helper—there were twelve present—spoke of men interested in the message of salvation and, more than that, of souls who had acknowledged the Lord Jesus.

We do not wish to intimate that there have been no disappointments during the past twelve months, but we do say that the above is fairly characteristic of the year under review. The previous year

was one of opposition ; this, commencing with the baptism of the Elder of Pavittram, has been one of enquiry.

Gospel Touring.

Touring sounds very much like holiday making ; to the Sendamangalam missionary it means strenuous, though joyous, labour. In November we halted at Erumaipatti ; during December good work was done round Pavittram and Bodireddipatti, when much assistance was rendered to enquirers in the former place.

January saw us at Valayapatti, a lonely station opened last year, where we were rejoiced to see what we hope is real fruit of a camp made in those parts several years ago. Of this, Preacher Benjamin reports as follows : "As I entered one morning the lowest quarter of a tiny village in that neighbourhood a man of the Chukli caste (this is at the very bottom of the social scale in South India) told me that several years ago two people like myself visited that village and told of a new and strange God, whose name he had forgotten. From that day forward he has left off liquor drinking, a habit to which his caste is terribly addicted, and has attempted the still greater task of eschewing all lies." Two others of higher caste are diligently studying Christian books and learning some of our lyrics.

During February we camped at Erumaipatti. Though we meet no opposition here and objection is never made to our teaching Scripture lessons at school, yet this little town proves to be a veritable Jericho walled about with indifference.

Three of our Preachers have recently spoken of a change for good in the attitude of the Pariahs of Karuppampatti. I find this change dates from the time of our camp in the spring of 1913. Well do I remember going through the village of Jadamangalam during that same tour and meeting the local Teacher, who showed much interest in our message. A short time ago on visiting this place we were unable to find our friend. When we had got about a mile away from the village a school boy, puffing and panting, came running up to purchase a Gospel Portion for his Teacher, who had just returned and found we had gone. The writer states these cases just as he finds them ; but what can be their meaning ?

The number of outposts has now grown to seventeen, and some of these are twenty and even twenty-five miles apart. Indeed, *three-fourths of the area covered by our Colporteurs is absolutely untouched by our Preachers.*

Property.

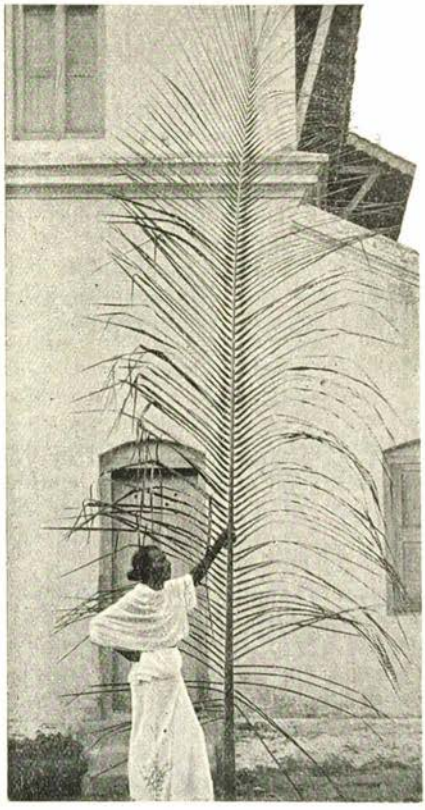
A big advance has been made this year in the purchase of property. Both buildings and land have been secured at Varagur and Muttanchetti. A Preacher's house is being finished at Sellipalayam. Land has been purchased at Erumaipatti, where a

Teacher's house and a Chapel School are being erected. We have built a house for our Colporteur at Vaduhapatty, and are completing a tiled building for school and house at Pottanam.

Station Evangelism.

Much as we love Gospel touring and believe in schools and literature, we still place the greatest emphasis on station evangelism. It needs much of the virtues of patience. and perseverance to continue preaching day in, day out, round a circle of about thirty or forty villages and towns, but it is this that tells and that gives the most encouraging results.

We have seven Evangelists who devote the whole of their time to open-air preaching. There are also two Preacher-Teachers, and these spend a part of the day in their schools and a part in evangelisation. Every Evangelist has a list of from twenty to forty places, each of which he should visit once a fortnight. Some of our Preacher's circles are very populous and contain more places than a man can visit in a whole month.



COCOANUT PALM LEAF, MEASURES TWENTY FEET IN LENGTH AND SEVEN FEET IN WIDTH.

Is used to thatch houses, weaved for mat beds, and for leaves of books, many of which having texts written upon them are in our homes.

In opening the station of Valayapatti last autumn we partly filled what has always been a big blank on our map. This place contains more than forty towns and villages and four busy markets. Preacher Benjamin tells me how, on the day of his arrival at this station, he walked through the village in quest of a house. Several Brahmins, recognising him as previously one of their own fraternity, came out and shouted, "Oh, this fellow is not satisfied with breaking his caste and deceiving and ruining himself, he wants to ruin us as well," and with that turned him out of the street That night he spent in a mud shed at the neighbouring

toll-gate. A few weeks after he visited a village about two miles away, when the people at once gathered round him, snatched away his books, pelted him with stones and cow dung, and turned him out of the place. For an ex-Brahmin this was rough treatment, but since then not only has opposition disappeared but several persons have been placed on the list of enquirers.

The following story by Preacher Christian gives another phase of station evangelism :—

"At the village of Tuttikulam is a well-to-do man named Annamalai Udaiyan who, I believe, is a truly converted person. About a fortnight ago I visited him at his house, when, according to his wont, he gave me a hearty welcome. After preliminary enquiries and bringing the family together I began preaching Christ to them, and taking the parable of the rich fool insisted on the necessity of seeking our wealth in Christ. He then told me, as he had several times before, 'The name of Jesus Christ is very sweet to me now. I place my whole faith in Him as my Saviour.'

"Just then we turned round and noticed that a number of non-caste men had crept into the courtyard for their day's pay and were listening to our conversation. At once the master asked me to tell 'them about the Lord Jesus, for,' said he, 'they are very poor, ignorant and know nothing.' I then spoke to them from the story of the Prodigal Son. both master and servants listening with intense interest and no one so much as rising to his feet."

Apart from the Preacher-Teachers our seven Evangelists have delivered 2,977 addresses during the year, visited regularly about 200 villages, towns and markets, and had a total audience of 72,892 souls.

Amongst the Young.

We have at present twelve Schools with a total roll of 413. Owing to the generosity of a kind friend we have been enabled to open a School among the non-castes of Tuttikulam, people who had petitioned us for many months. At Bodireddipatti we have had two, one for castes and another for non-castes.

The greatest change of the year has taken place at Palayapalayam. Last year's Report shows that at this place both Preachers and Teachers met with great opposition ; but at the opening of the new school-room the Lord worked for us, the building was crowded, prejudices were removed, and from that day forward the work has prospered. One helper in his report shows how "one lad who had been appointed to carry on a rival establishment was won over, and eventually persuaded to act as monitor in bringing children to our School, a position he is filling even to-day."

Two Scripture Examinations were held during the year, one in July, the other in December. The former was held under the auspices of the India Sunday School Union and based on the Life of Christ ; the lessons of the latter were drawn from Exodus,

Numbers, and from the S.B.M. Elementary Catechism. The case of the boy at Navaladipatti proves that this regular, systematic instruction may be productive of great good in a very short time. This lad was allowed to stay at the Pavittram School only six months before he was removed by his angry parents. For two years he has met with cruel persecution, especially from his step-mother, and in this exceedingly trying position he has given every evidence that his young heart has been renewed by the Holy Spirit. We rejoice that in answer to prayer this most persistent opposition is breaking down and that there is good hope he may before long confess his Lord in baptism.

Silent Messengers.

We believe that but few of our friends have any adequate idea of the immense scope in this field for Gospel colportage. Few realise that we have round us three whole and at least three half counties, having *an area of nearly 4,000 square miles and a population of 1,500,000 souls, where not so much as a Testament or even a Gospel Portion is sold but through our agency.* Amongst this vast multitude of people we have an almost unlimited opportunity for scattering broadcast the good seed of God's Word.

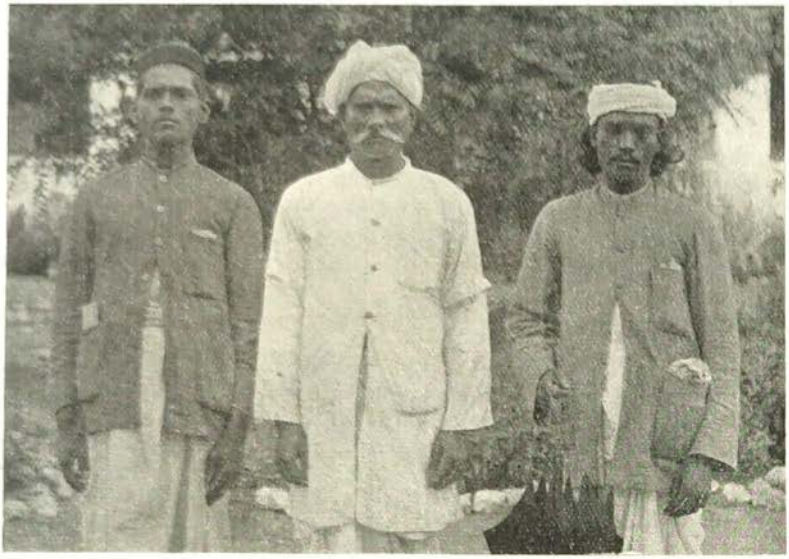
It is because of this crying, clamant need of an unevangelised country that we have added another worker to our small staff of colporteurs. Santhosham (Joy), who is an honest Christian lad, begged to be allowed to do this work for the Master, and the fact that he returned empty-handed only a week after we sent him laden on his first journey showed that the Lord had guided us. Every time he throws his bundle on his back and sallies forth from the office we hear him say, "Anyhow, I must win some soul and place him at the Master's feet." His is a faith and expectation that will accept of no refusal. We believe it is already being rewarded.

The following are the sales of books this year by Preachers and Colporteurs :—

Bibles and Testaments only	118
Bible Portions ...	2,270
Other Books ...	4,146
Christian Papers	2,040
	8,574

Some idea may be gained of the meaning of these figures when we say that the lowest price for a Bible is four days' pay ; that of a Testament is one and a-half days' pay ; some of the "other books" cost two and three days' pay.

Almost the only difficulty to colportage, and that is a big one, is illiteracy. Often the colporteur finds there are only a dozen adults in a whole village that can read ; but even then it is wonderful to see the ingenuity and persistence of many of these



STAFF OF COLPORTEURS, SENDAMANGALAM.

ignorant folk to discover the contents of our books. Many will buy, telling us they will give the village Teacher a trifle to read the book to them; others purchase because a son is in school, and this lad is made to spell out the words of the Message after the family have gathered home in the evening from their toil. Indeed, when no Missionary is near, when the eye of no Christian can behold, these books, lying now in hundreds and thousands of humble homes, are brought out in the cool evening hour, and some rustic scholar reads out to them the new and wonderful words of Christ, who died to save men. Can we even begin to calculate or weigh up the results of such work?

Take the following story told by Preacher Christian:—

"A young man of the Acharry or artisan caste was sitting on his verandah reading a copy of Luke's Gospel. Suddenly an old associate turned the corner, and throwing a glance at the little book, tauntingly remarked: 'It seems to me you are going on very much like some Christian. Throw that book away at once, or, depend upon it, it will do you some harm.' The Acharry quickly replied: 'Oh, you need not think it so strange that I should read this book. I have a good reason for it,' and then began to read to him a tiny book entitled 'The Wolf Story,' the well-known tale of the Russian nobleman and his servant pursued by hungry wolves. After finishing it, he said very solemnly to his hearer: 'Friend, I am in danger—something like that Russian gentleman—and I was reading that book just to get out of it.'"

We gratefully acknowledge the kindness of Mrs. Jarvis, of West Hill, Wandsworth, in enabling us to do so much in sending out these silent messengers of the Word.

Home Mission Work.

Is it because of the universal law of self-sacrifice that we find here the greatest spiritual activity and the most fruit? Our Gospel Extension Society has taken sole financial responsibility for the Evangelistic, Zenana and School work in Pavittram, and by the blessing of the Holy Spirit on this work we can point here to conversions and enquirers. The Society is now undertaking a further burden in the purchase of land and erection of buildings, which have long been sorely needed.

Our little band of workers besides giving a definite proportion of their salaries to this Society hold yearly an Ingathering Festival, when fruit, grain, poultry, needlework, etc., are offered, and the proceeds given to the Pavittram work. The following shows the income of the Society for the past year:—

Harvest Festival	£6	5	8
Monthly Subscriptions ...	13	5	7
	£19	11	3

Church Notes.

Though there have been additions to the number of seven, the most encouraging feature about the Church life is an improvement in spiritual tone.

Preaching services are held every Sunday and prayer meetings every week at Sendamangalam and Erumaipatti. Collections, which have realised a total of £7 2s. 3d., are used for chapel repairs and for the relief of the poor in times of sickness and bereavement.

Thus we record another year's labour. We are grieved that so few from the heathen ranks have made a public confession of their faith in Christ; yet we rejoice that even in this there has been a beginning, that some of the Christian community have been led through the watery grave, and, above all, that the Holy Spirit has placed His seal upon every branch of our work in the regeneration of Hindus. The reason for the backwardness of heathen converts in these parts in publicly confessing Christ through baptism is not very hard to find. Recent developments of the increasing persecution brought to bear upon the Elder, who was a *low* caste man, make us realise in some faint measure what the bitter cup of those must be who, from the higher castes, are willing to be the first in this field to become the open disciples of the despised and hated Jesus. We praise God that even in this dark corner the Light is shining into men's hearts. We praise Him, too, that through our union with Christ we participate in His ultimate and glorious conquest.

The Ladies' Zenana Auxiliary.

SENDAMANGALAM FIELD.

By Mrs. MORLING.

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OUR memories are often surprisingly and provokingly retentive of just those scenes in our lives that we would fain relegate to the darkness of forgetfulness. I have often tried to forget an unpleasant incident that occurred as I was leaving one morning the station of Pavittram. I can see her now pulling her hair, shaking her fists, throwing dust in the air, distorting every feature of her naturally wild face, and hear her screaming,

"Yes, take him away; take him away. You have dragged him into your Way. Now take him and keep him. *I* will never cook him rice again; that I never will."

On another visit to the same station, the Elder, two workers and myself, rose from our knees after a few moments of prayer, when, through the opening of the little mud shed I met the same savage face and torrent of abuse.

But much prayer, both in India and in England, has been made for this woman, and notwithstanding her frenzy and her bitter hatred of Christians, we have expected a change. For several months we have had indications that this change was taking place, and a few days ago I heard from our Pavittram worker of the following new development:

This woman, Abraham's wife, had for some time been suffering from a large and very painful boil. One day, while her own husband was away and when Preacher-Teacher Israel, the husband of our Bible-woman at Pavittram, was out in the villages preaching, Abraham's wife sent for the Zenana worker to come and pray for her that the boil might be removed. Gnanasundram at once went, and with the simple childlike faith that I have seen only amongst Indian Christians, prayed to the great Healer to cure both body and soul. An hour or two afterwards the boil broke, and next morning the woman was walking about with almost her normal strength.

The Preacher and Abraham returned to their homes, and just as the former had retired to rest on the night of the following day, the Elder came running to his house and begged him to at once come and pray for his wife, as she had a terrible pain. The Preacher and his wife at once went and found the woman rolling from side to side in sheer agony. Abraham and both the Mission helpers knelt down in prayer. In a few minutes the woman seemed much better, and the next morning she was out again at her work. The following evening, at the woman's invitation, they all met



A Toda Woman Outside Native House.

again, but this time to thank God for His goodness in restoring the sick.

After they rose from their knees, Abraham's wife confessed her great folly and her sin in persecuting her husband, and said she intended very soon to follow him in his open confession of Christ.

L.Z.A. readers will perhaps remember that the wife of Teacher Moses and now Bible-woman of Varagur, was used by the Holy Spirit in a similar way in the conversion of the Elder.

We are glad to be able to report that Zenana work has been recommenced in Nunjundapuram. Some will call to mind that about six years ago we started Bible work in this village, and that it met with a sudden and fierce opposition from the Sendamangalam Brahmins, and that, through the illness and transfer of our workers there, we were unable to continue it. Bible-woman Martha, with her husband, Preacher Paulmalayappan, has just been transferred to this populous neighbourhood and has left the Varagur work in the hands of her former helper, Bible-woman Annamal. We pray that the way may be prepared for her in this difficult sphere.

Our helper Thanam gives a very encouraging report of her work in Erumaipatti. Visiting six and seven houses a day, she is teaching six women to read the Scriptures, and frequently sells Gospel Portions to her hearers. She says :

" There is absolutely no outward hindrance to the carrying on of Gospel work in this place, and the fact that the women learning to read, and many others, are listening to the story of Christ's salvation with evident interest and pleasure, is a great encouragement to me."

Bible-woman Mary gives an optimistic account of her work in Sendamangalam. In her report she tells the story of a high-caste woman who has been a much-persecuted and down-trodden widow since she was a little girl. One day Mary read to her John xiv., and as she commenced with the words, "Let not your heart be troubled," this poor woman at once started up and asked :

" Amma, who is it that says these gracious words ? "

" Jesus," replied Mary.

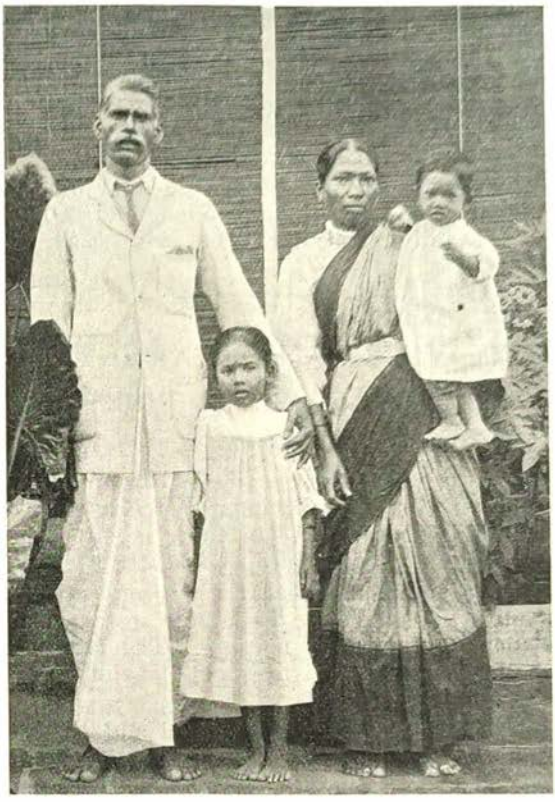
What a delightful little bit of Christian evidence it is that this woman is convinced that " Jesus is living now, because it seems as though a person is speaking these very words in my heart." From that day forward this Hindu widow has been learning Tamil, that she may read the words of Christ for herself, and embraces every opportunity for hearing the Gospel.

After the hot weather vacation, Mary went to her and asked :

" Amma, do you believe in Jesus ? "

Her modest and fitting reply was :

"I have received the privilege of learning these lessons and hearing Scripture teaching ; now by the grace of God I *do* believe in Him."



PREACHER CHRISTIAN AND WIFE, BIBLE-WOMAN MARY, OF SENDAMANGALAM.

Mary tells the story of another (the one whose husband had determined to take another wife) who, when asked a similar question, replied :

"I believe in Him even more than I did before. A little while ago all our people made puja (worship) to the pictures of some Hindu gods. But I clasped my hands and worshipped only Him who gave health in my sickness and heard my petition in the time of my trouble."

In our last report we mentioned the need of another helper in Sendamangalam, and it is most encouraging that Miss Ince's Bible Class of Stratford has undertaken the responsibility of providing another worker, and that they have specially asked that she be placed in this very town.

We have eight Bible-women working in the same number of stations. School and other work is being carried on in seventeen different stations, and as the work of any outpost is sadly incom-

plete without a Bible-woman, we are hoping that the near future may see a great advance in this branch of the Lord's service.

It is often thought that Zenana work gives no "visible results," but even this brief account shows that work by women and amongst women has given most encouraging results, and this should be interpreted as a call to go forward.

We are delighted at the prospect of so soon welcoming Miss Hines. The time of waiting has been so long and so disappointing that we do not yet fully realise her advent is so near.

REVIEWING AND EXPECTING.

By Miss ETHEL A. HINES.

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IN reviewing the past year, we render to our God unceasing praise for all His mercies; indeed, He has been our help. And with this knowledge, our faith is strengthened, and "from the past we draw a plea, and ask Him still for more."

The last three and a-half years have been entirely spent in training for future work. I have been able to take a three-years' course of medical and surgical nursing. The latter six months have been devoted to obstetrical training, I having qualified at the C.M.B. examination last June.

While in hospital I have been pained and shocked by the indifference that is being paid, by so many who are called to suffer, to godly and spiritual things, and pray that these may yet be brought to know Him. Yet, on the other hand, how many lessons of patience have we learned! We praise God for the fortitude manifested by His children in affliction.

By the time this Report is issued I have (D.V.) to be on my way to India, my passage having been booked by the S.S. *Neuralia*, sailing from London, October 17th.* With joy I anticipate taking up my work there. May the knowledge acquired during this time of preparation be used, under God's blessing, to the glory of His name, and to the spiritual good of those to whom we may minister in the future.

May the Lord mightily bless the efforts that are constantly being put forward to break down the barriers of heathenism and superstition. May He have mercy on the women and children of India, and ere long, yea, very soon, may a brighter day dawn for them, when they shall be released from the chains that bind and be free, even as we are free; and may He also make us more faithful and more earnest for His cause.

* Since cancelled owing to the war.

The Kolli Mountains Field.

By J. M. BRAND.

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A Year's Preaching in Hill Villages.

AT the close of the first complete year spent on the Kolli Mountains we return thanks to God for having helped us to preach the Gospel in scores of hill villages which otherwise would not have heard it. The two Indian workers who were with us at first have been taken to be with Christ. They received their home-call only a little more than a year after they first volunteered for work on the Kolli Mountains. The following is an account of the way in which we spent the year.

House-building.

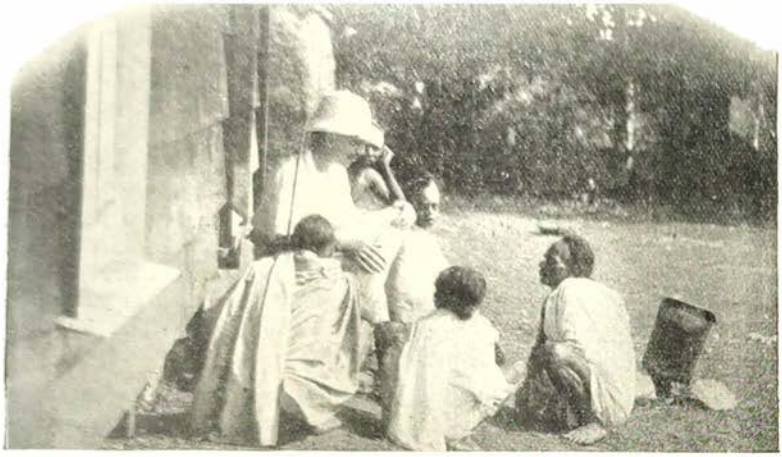
Twelve months ago the house in which we now live had not been completed. Before the outside walls were boarded in, the roof put on, or the floor laid down, four of our six Indian carpenters deserted us, and could not be persuaded to return, through fear of the hill-fever. The fifth carpenter soon followed them. The one remaining carpenter was no more than a boy, but he worked with a will, and for ten days or more we plied hammer and saw together, until one of the others returned to help finish the work.

The Mountain-dwellers Prophesy Against Us.

The people in the surrounding villages foretold that fever, accident, or some other manifestation of the hostility of the Kolli Mulai demons would soon force us to retreat to the plains. We replied that we feared not the demons; that Jesus Swamy, at whose command we had come, would protect us and all who trusted in Him.

Gospel Medical Work.

The news spread to the surrounding villages that in the new house were kept stores of potent medicines of various kinds. As one man put it: "Here you may obtain medicines for all the diseases that afflict mankind. Only for the Flowering Eye (cataract) is there no medicine." The room at the end of the new house served as office and dispensary. Round the walls were hung Bible pictures which often served as the texts for simple Gospel addresses to the patients. By means of the medical work we have been able to demonstrate to the people that we wish to be their friends.



PREACHING TO PATIENTS.

Oddities of Medical Work.

The mass of the people in this country have it firmly fixed in their minds that in permitting a medical worker or other charitable person to perform a kind action for them, it is they—the recipients—who are the real benefactors; for are they not providing the other with the opportunity of acquiring merit, and so of attaining salvation? Again and again have I had to tell our patients that it was *not* to acquire merit with heaven, but out of gratitude for the salvation of Jesus Christ, and out of a desire that they also might be saved, that we attempted to help them in their sicknesses. Some patients insist on bringing the water for their medicine from a well or stream with which they are acquainted, lest the water from the dhorie's house should have been contaminated by contact with outcastes.

Sunday Services and Workers' Meetings.

Almost from the outset our Sunday Morning Service was a success in point of numbers on account of the presence of medical patients. Often our office-dispensary was filled to overflowing on Sunday mornings. We soon began to feel the need of a special meeting for Christians, and a Sunday evening meeting was started.

New Indian Workers.

Toward the end of 1913 Preacher-Teacher Jeevaratnam (Jewel

of Life) joined us. He had been working previously in a very wild part of the lower slopes of the Nilgiri Hills, and his experience of the hill tribes there has been of use to him in his work on the Kollis. Just recently his wife, Pakkyam (Blessedness), has joined her husband, and we hope to have her aid as a teacher when a school shall have been established.

A New Station Opened.

It was at one of the Sunday evening meetings for our Christians, when Preacher Daniel and I were talking over the work, that we became impressed with the duty of dividing our forces, so as to preach the Gospel over as wide a tract of country as possible. So one day we set out to search for a suitable centre where Daniel and Susannah could live, and from which they could evangelise. But the people would not sell us land, nor were they willing that an outsider should settle in their midst, and we were about to return discouraged, when God directed our steps to a small village named Araikalpetti. As we entered the village we found the old man of the place in great distress on account of thieves having entered his house the previous night. He feared they would return, and gladly accepted our suggestion that Daniel should build a little house next to his own and live there. He hoped that the presence of a Periya Manushan (Man of Importance), as he called Daniel, might deter the thieves from future attempts. Early in January, 1914, a house having been built, the new Mission Station was opened, and Daniel and Susannah went to live there. Bravely and hopefully the old couple went to the lonely outpost, little thinking that within a few months both would be called from earth to higher service.



REAPERS.

Rice Field. The man looking at the camera is the owner.

Preaching Tour to the Northern Kollis.

Early in this year, accompanied by Preachers Daniel and Jeevaratnam, we spent three weeks in breaking fresh ground to the north. Our first camp was on a bleak mountain-shoulder, where the wind howled around us at night. While we were preaching in a village from this centre, a man in the audience indignantly rubbed off the Saivite mark from his forehead, loudly proclaiming that he would never wear it again.

At each of our two other camps we were surrounded by villages where we had never been before, and where the Name of Christ was not known. We preached in the villages every day except Sundays, which we regarded as a day of rest and Christian worship. As I write, the names Naduvalavu, Kurangunadi and Selari come to my mind as places where the message of the Gospel was well received, and where we wished to go again, but had not the time.

Loss of our First Workers.

On our return from this tour, we found Bible-woman Susannah lying ill with enteric fever. Her husband Daniel waited on her with wonderful patience and tenderness, never leaving her side night or day for six weeks except to wash her garments. Susannah recovered from the fever, and they both went to Madras to recuperate. Within a few days of their arrival, Daniel fell ill with abscess of the liver and, despite all that could be done for him, died in hospital on April 1st. Susannah was left to mourn the breaking of a lifelong tie, and to arrange for the education of her daughters, until June 30th, when she also received the home-call.

The Past Year's Spiritual Work.

We have not yet the joy of recording baptisms. Our first year of work has been necessarily a year of pioneering. By preaching the simple Gospel of Jesus Christ we have been trying to lay a good foundation, on which we hope in the future to see rising up a Church of Jesus Christ. Meanwhile, we have some hope that the old Blind Carpenter of Pookulam is trusting in Jesus for the remission of his sins. Over and over again have we sat at his hut door and repeated the wonderful story, and repeatedly has the old man affirmed his belief.

In the course of medical work I am sometimes called to hopeless cases, when I endeavour to turn the patient's mind from his bodily to his spiritual condition. Of course it is impossible to tabulate results from this kind of work, but there were two death-beds attended among others during the past year of which I think hopefully. One was in Kirangadu and the other in Kasappa. In both cases the dying men seemed impressed by the presentation of the Gospel, and expressed a wish that I should pray for them.

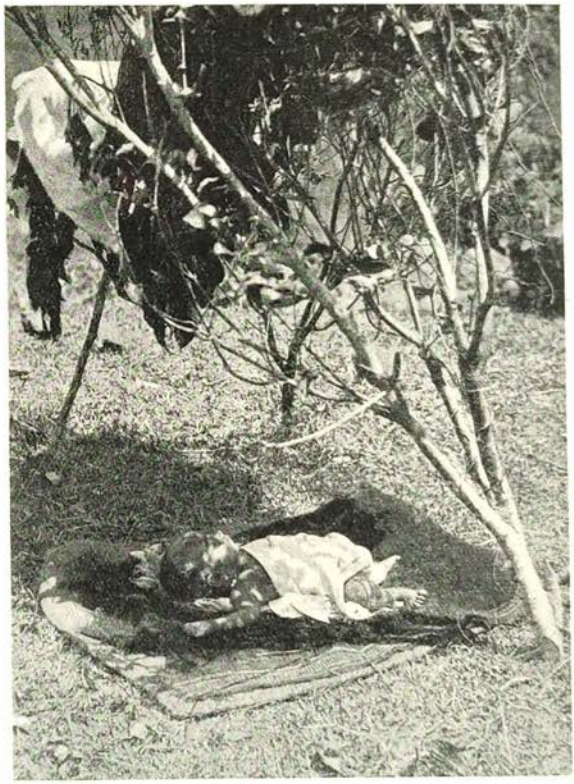
There are others who are interested, and for whom we are

praying daily, but we do not feel justified in speaking of them as "results" yet. One result of our year's sojourn and work on the Kollis is that we know the people better than before. Closer acquaintance with them has opened our eyes to the meaning of some of their customs, and to the strength of the roots that fix them down in the soil of their native heathenism.

THE KOLLI HILL WOMEN.

IF kindness, hospitality and friendly smiles were always signs of the grace of God in the heart then indeed might we say the Kolli women are being won for Christ.

There is the old Kirangardu woman of high and mighty standing who at our first visit sprang indignantly back from us for fear lest the polluted foreign hand should touch her sanctified



BABY SLEEPS WHILE MOTHER WORKS

face when we pointed to her ear, asking about her jewels. Because now she stands submissively and lets the despised white woman smear medicine on her leg, listening quietly to her words, do we think her heart is softened towards God?

And because the tiny babe is pressed eagerly into our arms by its proud mother, or an old woman stoops low, touching the ground with her brow in gratitude for medical help, do we jump at the conclusion that the Kolli women are gradually coming to the Saviour?

No! we are not deceived, nor are we going to quote such incidents as spiritual results of our work up there. And yet can we let God's encouragements to us be silently passed by and tell



AN OLD ENEMY REMOVED.

you at the close of the year that He is not blessing us? No! we do not misinterpret His message of cheer to us. We see His smile through theirs and hear in their parting word, "Come back again to us soon," a voice which seems to say, "Yes, come; for I have much people in these hills."

Two unconscious groups of patients, one more so than the other; the first at least conscious of the need of medical relief, although unaware of the use of the camera. Those in the second group, too, are unconscious of this, but alas! they are also unconcerned and unaware of the great spiritual disease and need that the missionary is trying to point out.

Teeth extraction is an almost daily occupation of the Kolli dispenser, while side by side with this and the other forms of medical work the intensely necessary dispensing of the "Word of Life" is carried on. The first is sought, the other unsought.

For miles and miles they come for medicine, relief of pain —yes, all sorts of help for their bodies—while the great soul-need, the "wounds and bruises and putrifying sores" of the heart, lie unsuspected, unhealed, with no remedy desired or asked.

The dispensary steps do well for both sorts of dispensing—no officialism, no change of voice or attitude are needed. The dispenser, who has listened to a long description of some mysterious bodily ailment, hinders the patient as he goes out hugging his odd-shaped bottle of physic, and tries to point out symptoms the patient had not thought or dreamed of. But the remedy is not eagerly seized. Only one, the great Physician who silently watches, knows when and how the disease will be felt and the remedy He has provided sought and applied.

Very carefully and quietly did I expose this last camera plate lest for one moment the attention of the little group should be distracted. Their faces were apparently so filled with interest that, as often before, we said, "Surely now they are understanding and feeling the force of the message."

EVELYN C. BRAND.

The Ladies' Zenana Auxiliary.

BY MRS. SILVESTER.

WE gratefully record the Lord's goodness to us through another year of service. By the time that this Report is in your hands we expect to have welcomed home our sister, Miss Elliott, for her first furlough and to have said good-bye to Miss Hines.

Miss Ireland.

Our third lady missionary has been accepted for service in India. We hope she will have finished her training and be ready to leave in the autumn of next year.

Mrs. Elnaugh.

Though unable to return to India our sister has found work ready to her hand at home. We have long wanted an Organising and Deputation Secretary; she has stepped into the breach and is by now well known to most of our Branches. We realize with gratitude that it is due to God's blessing resting upon her work that we now not only have to record the fact that our income this year shows an increase, but also that still another has been called to go forth in her stead.

Finance.

The year's receipts from all sources amount to £384 15s. 8¾d., an increase of £42 8s. 1d. New Branches have been formed at Badingham, Cransford, Ponder's End, Newquay, Notting Hill Gate and Walton-on-Naze.

We thank all our Secretaries, subscribers and friends generally for their continued help and interest, and in our Master's name and strength will still "Go forward."

THUS FAR.

By Mrs. ELNAUGH.

God's Ability.

IN December last, when we put our hands to the work that we were asked to undertake on behalf of our Ladies' Zenana Auxiliary, we did so because we realized that God was "able to make all grace abound," "able to make us stand," and "able to do exceeding abundantly above all that we could ask or think." Truly the vision given us as we entered upon the work was the vision of infinite fulness; and was not this sufficient to nerve the weakest arm?

Our Needs and Difficulties.

We particularly felt there was need for increased interest to be aroused among the sisters of our denomination in the fact that many millions of women in India are still sitting in a darkness that is as the shadow of death, because no hand is to be seen holding forth the glorious light of the Word of Life. Satan, that enemy, was well pleased, we knew, that ignorance of their need should prevent deep earnest prayer arising from many hearts on their account to "our God who is able to deliver." Experience teaches us that knowledge of need calls forth prayer, and that prayer clears the way for soldiers of King Jesus to go forth to active service, either by means or in person.

Many difficulties, both personal and otherwise, have been encountered during the past months. Amongst the "otherwise" there is one that must be mentioned, although it seems almost irrelevant, namely, the "balance at bank" which appears on page 84 of last year's Report. "But how could this prove a hill of difficulty?" one may well ask. Anyway, it has been! Many of our friends have enquired, "Why did we require an increase in our funds whilst we could show a balance in hand of £337 4s. 8d.?" "Why not spend that?" Perhaps a short explanation of the financial arrangements of our Ladies' Zenana Auxiliary may help some. At present we depend almost entirely for our income on

the contents of the Ladies' Zenana Auxiliary boxes sent up once a year, and as those contents are sent to us in July, in the last week of which month our financial year ends, we have to allocate those funds immediately, if not before, the Report is issued to cover the expenses for the whole ensuing year. Last year when that allocation was made we found we had not a sufficiency.

Infinite Supply.

Now as we survey the pathway along which we have travelled we see it illuminated with a wondrous, golden glory. The vision given of the Faithful Promiser at the commencement of the year has proved to be true; for on that side and on this side, on that need and on this difficulty, is now inscribed a word of grateful praise, "Ebenezer."

Greater interest has been aroused, the spirit of prayer has been quickened, God has inclined and is inclining the hearts of many to cast more freely their mites into His treasury which stands beside the altar. He has given His blessing to those on the field and to those in training at home. He has also inclined the heart of another sister to offer to "go" and "tell," whose desire to go forth to that dark land we felt to be so entirely the work of His holy Spirit that, although we knew our financial position did not warrant our acceptance of the offer, we could not do otherwise. So by faith we would follow Him during the coming year knowing that He, our Lord, "is able to give" us the "much more" that we need.

OUR WARFARE.

BY LINCOLN WATTS.

——:o:——

The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds.—2 Cor. x. 4.

AT this time of strife among the nations, one's mind naturally turns to God's words concerning our warfare. Our soldiers, before they are sent to the field of battle, have to spend some months in training; they have to learn how to obey orders, how to use the weapons with which they are supplied, and many other things. The soldier of Christ also has to learn these things, especially those who are privileged for foreign service. He has to learn to obey orders explicitly, and without questioning, but it is not the blind obedience of the earthly soldier, who has no choice but to obey orders, which, perhaps, he believes himself to be wrong; no, he who serves God knows that all His words are true, and therefore, as one who loves his Captain, he willingly obeys. Unless there is that implicit faith in his Commander, many attacks on the enemy's stronghold



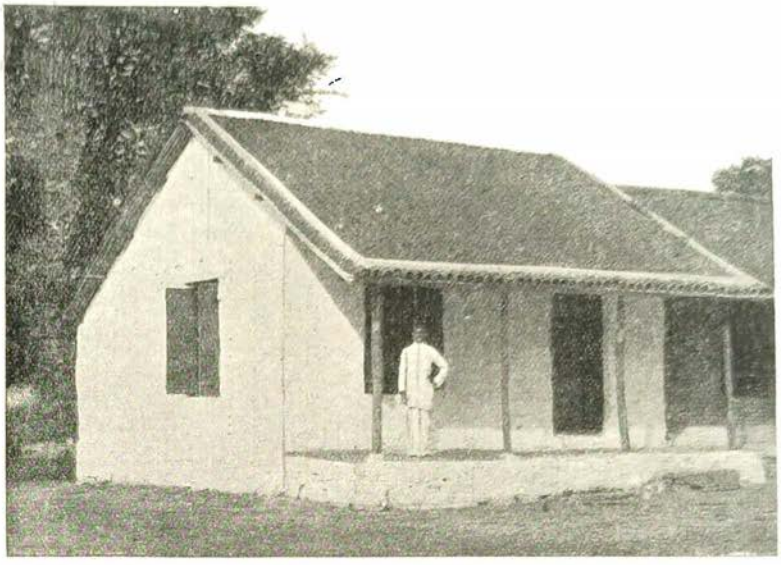
LINCOLN WATTS.

are bound to be futile. Then the weapons have to be studied in the same way as the earthly soldier. Unskilful use of the weapons of warfare, instead of striking the enemy, are likely to rebound and injure the user. With this thought one looks back over the past months spent at Livingstone College. It has been a strenuous time of preparation and study of the use of those weapons which, if skilfully used, will strike against the disease and distress of the people in the S.B.M. area of India. But if this skill is absent, these weapons will act as a boomerang and, besides injuring the user, will enable the enemy to further strengthen his fortifications.

There has been also much earnest preparation in the use of "the sword of the Spirit, which is the Word of God," (Ephes. vi. 17). The more that sword is studied, and its use experienced, the stronger is the conviction felt of the truth of—"No man that warreth entangleth himself with the affairs of this life; that he may please Him who hath chosen him to be a soldier" (2 Tim. ii. 4). Such entanglement means again a faulty use of the weapons provided.

These weapons are not carnal or "of the flesh" (R.V.), or it would be impossible to accomplish such victories as "casting down imaginations [R.V., reasonings), and every high thing that exalteth itself against the knowledge of God, and leading captive every thought to the obedience of Christ" (Ephes. x. 5). Carnal weapons cannot under any circumstances cast down man's reasoning. From a very imperfect knowledge of Hinduism, the Indian religions are a masterpiece of reasoning, and they certainly exalt themselves against the knowledge of God. What mighty power there is in these weapons that they can even "bring into captivity every thought to the obedience of Christ." Man's mind and reason is surely one of Satan's greatest strongholds—a fortified city—but through God "the sword of the Spirit" is "mighty to the pulling down of strongholds."

Finally, as for earthly warriors, so for spiritual—there is need for a well-organised commissariat. The Captain's orders for this are, "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverence and supplication for all saints"; and the writer would follow on, with all reverence: "And for me, that utterance may be given unto me,



THE FUTURE TEMPORARY HOME OF MR. LINCOLN WATTS.

that I may open my mouth boldly, to make known the mystery of the gospel, for which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak" (Ephes. vi. 18—20).



IVY W. IRELAND.



ETHEL A. HINES.

SUMMARY.—INCOME AND EXPENDITURE ACCOUNT.

INCOME.

	£	s.	d.	£	s.	d.
Cash Balance, Oct. 1, 1913—						
At Bank—Deposit Account	3,000	.	.			
,, ,, Current Account	420	10	2			
2½ °/₀ Consolidated Consols at Cost	340	.	.			
				3,760	10	2
Income during the year—						
General Fund :—						
Subs. and Donations ...	1,511	3	1			
Interest on Deposit a/c ...	71	12	6			
Income Tax Rebate ...	3	12	4			
Interest on Consols ...	10	12	2			
Legacy—Mr. Fredk. Mudie	50	.	.			
,, Mr. Alfred Crane	5	.	.			
HERALD Fund	189	.	.			
Medical Fund	11	3	6			
Pension Fund	49	11	6			
Madras Boarding School ...	10	1	2			
Secretary's Salary Fund ...	400	.	.			
Sendamangalam Ext. Fund	3	14	.			
Ladies' Zenana Auxiliary ...	376	18	6			
				2,692	8	9
				£6,452	18	11

EXPENDITURE.

	£	s.	d.	£	s.	d.
Expenditure for the year—						
General Fund	2,031	16	11			
HERALD Fund	205	10	3			
Medical Fund	36	.	.			
Missionaries' Life Insurance	15	13	.			
,, Children's Fund	50	.	.			
Secretary's Salary Fund ...	276	.	.			
Ladies' Zenana Auxiliary ...	325	10	4			
,, ,, Voyage a/c ...	43	16	9			
General Voyage a/c	20	.	.			
				3,004	7	3
Cash Balance—						
At Bank, Deposit Account	2,400	.	.			
,, ,, Current Account	708	11	8			
2½ °/₀ Consolidated Consols at Cost	340	.	.			
				3,448	11	8
				£6,452	18	11

INCOME.		£	s.	d.
Balance, October 1st, 1913		522	5	6
Subscriptions and Donations, 1913-1914 ...		1,511	3	1
Interest on Deposit Account		71	12	6
Income Tax Rebate		3	12	4
Interest on Consols		10	12	2
Legacy, Mr. Fredk. Mudie, of Enfield, N.S.W.		50	0	0
„ Mr. Alfred Crane, of Laxfield ...		5	0	0
Transferred from L.Z.A.—				
Missionaries' & Bible Women's Salaries	£196 . .			
Rent for twelve months ...	20 . .			
Share of Report Expenses ...	6 . .			
		222	.	.
Transferred from Sendamangalam Extension Fund, 12 months extra Salaries		60	.	.
Transferred from Reserve Fund		100	.	.
		£2,556	5	7

EXPENDITURE.		£	s.	d.
By Remittances to India for Missionaries', Preachers', Teachers', &c., Salaries and Mission Account		1,885	8	6
„ Missionary's Salary in Training, &c. ...		52	.	.
„ Ministerial, General, Deputation, and Committee Room Expenses		63	1	.
" Missionary Boxes, Stationery, Postages, Carriage on Xmas Boxes, &c., &c. ...		19	19	9
„ British Oxygen Co.			3	10
„ Mr. Vickery		58	.	.
„ Banks & Son—				
Printing Report ...	£69 7 6			
Advertising, &c. ...	18 1 6			
		87	9	0
„ Mr. E. A. Booth's children		25	.	.
„ Gifts for Scriptures		22	14	10
„ „ „ Anti-Sacerdotal Literature ...		10	.	.
„ Mr. Watts' Outfit		25	.	.
„ „ „ Expenses *re* Livingstone College		5	.	.
„ Transferred to Voyage Account		80	.	.
„ „ „ Secretary's Salary Account		76	.	.
„ „ „ Missionaries' Children Fund		18	15	.
„ „ „ HERALD (deducted last year in error)		16	10	3
Balance		111	3	5*
		£2,556	5	7

*NOTE.—*This amount of* £111 3*s.* 5*d. is all there is in hand as at* 30*th September*, 1914, *which can be used on behalf of the General Fund Expenses.—A. J. R.*

BALANCE SHEET.—*As at September 30th, 1914.*

LIABILITIES.	£	s.	d.
General Fund	111	3	5
Medical Fund	50	4	5½
Pension Fund	81	18	3
Missionaries' Life Insurance Fund	116	4	.
Madras Boarding School	822	10	7
Missionaries' Children's Fund	162	10	.
Secretary's Salary Fund	300	.	.
Sendamangalam Extension Fund	507	19	6
Reserve Fund	190	.	.
Hospital Fund	263	17	1
General Voyage Account	290	2	.
Ladies' Zenana Auxiliary	407	2	10½
,, ,, Voyage Account	94	19	6
,, ,, Emergency Fund	50	.	.
	£3,448	11	8.

ASSETS.		£	s.	d.
By Balance at Bank—				
Deposit Account ...	£2,400 . .			
Current Account ...	708 11 8			
By Investments *re* General Fund—				
2½% Consol. Consols at Cost	340 . .			
		3,448	11	8
		£3,448	11	8

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* £2,400. *I have examined the Securities for the amount invested, viz.,* £1,546 *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 correct position of the English Accounts as shown by the Books and Vouchers as at* 30*th September*, 1914.

7th October, 1914.

WILLIAM LITTLETON, F.C.P.A.

SUNDRY ACCOUNTS.

—‡—

HERALD FUND.

Subscriptions, &c., 1913-14	189			Banks and Son—Printing "Heralds" and Postages ...	202		9
Balance deficit from General Fund ...	16	10	3	Editorial Expenses and Postages	3	9	6
	£205	10	3		£205	10	3

MEDICAL FUND.

Balance, Oct., 1913 ...	75	.	11½	Expenditure ...	36	.	.
Subscriptions, 1913-14	11	3	6	Balance	50	4	5½
	£86	4	5½		£86	4	5½

PENSION FUND.

Balance, Oct., 1913 :—				Investments :—			
Investments and Cash	1578	6	9	London County Council Stock and 2½ per cent. Consolidated Consols at cost ...	1546	.	.
Interest on Investments	48	10	6	Balance	81	18	3
Subscriptions, 1913-1914	1	1	.				
	£1627	18	3		£1627	18	3

MISSIONARIES' LIFE INSURANCE FUND.

Balance, Oct., 1913 ...	131	17		Insurance Premium ...	15	13	.
				Balance	116	4	.
	£131	17	.		£131	17	.

MADRAS BOARDING SCHOOL.

Balance, Oct., 1913 ...	812	9	5	Balance ...	822	10	7
Subscriptions, 1913-1914	10	1	2				
	£822	10	7		£822	10	7

MISSIONARIES' CHILDREN'S FUND.

Balance, Oct., 1913 ...	193	15	.	Mr. E. A. Booth's children	50	.	
Transferred from General Fund, deducted in error last year ...	18	15	.	Balance ...	162	10	.
	£212	10	.		£212	10	.

SECRETARY'S SALARY FUND.

Balance, Oct., 1913 ...	100	.	.	Secretary's Salary, Office and Assistance	276		
Subscriptions, 1913-1914	400	.	.				
Transferred from General Fund	76	.	.	Balance ...	300	.	.
	£576	.	.		£576	.	.

SENDAMANGALAM EXTENSION FUND.

Balance, Oct., 1913		564	5	6	Transferred to General Fund (12 months' extra salaries)	60	. .
Subscriptions, 1913-1914		3	14	.	Balance	507	19	6
	£	567	19	6	£	567	19	6

RESERVE FUND.

Balance, Oct., 1913		290	.	.	Transferred to General Fund	100	.	
					Balance	190	.	.
	£	290	.	.	£	290	.	.

HOSPITAL FUND.

Balance, Oct., 1913		263	17	1	Balance	263	17	1

GENERAL VOYAGE ACCOUNT.

Balance, Oct., 1913		230	2	.	Mr. Watts' passage money, 1st instalment	20	.	.
Transferred from General Fund		80	.	.	Balance	290	2	.
	£	310	2	.	£	310	2	.

LADIES' ZENANA AUXILIARY.

Balance, Oct., 1913		395	14	8½	Deputation Secretary's Salary (10 months)	43	6	8
Subscriptions, &c., 1913-1914, Less Postages, Medical Certificates, Deputation Expenses, &c.		376	18	6	D. Catt — Missionary Boxes	10		
					Homœopathic Hospital Fees, *re* Miss Hines	2	2	
					Miss Hines' Outfit and Expenses	23	1	8
					Grant for Medicine	15	.	.
					,, Curios	10	.	.
					Paid to General Account :—			
					Missionaries' & Bible-women's Salaries	196		
					Rent (12 months)	20		
					Share in Report Expenses	6	.	
					Transferred to Voyage Account	40	.	.
					Balance	407	2	10½
	£	772	13	2½	£	772	13	2½

LADIES' ZENANA VOYAGE ACCOUNT.

Balance, Oct., 1913		98	16	3	Mrs. Elnaugh, Extra on Baggage Charges	2	.	9
Transferred from L.Z.A. General Fund		40	.		Miss Hines' Passage Money	41	16	.
					Balance	94	19	6
	£	138	16	3	£	138	16	3

Miss Elliott's Passage Money, about £65, to come off this.

LADIES' ZENANA EMERGENCY FUND.

Balance, Oct., 1913		50	.		Balance	50	.	.

ABSTRACT OF RECEIPTS.

October 1st, 1913, to September 30th, 1914.

——:o:——

	£	s.	d.
Acton, *Tabernacle*			
General	4	18	3
Heralds	1	6	.
Amersham, *Mount Zion*			
General	1	14	6
Aston Clinton			
General	1	15	
Heralds		15	
Aylesbury, *Walton Street*			
General	4	6	9
Heralds.	1	3	3
Bassett Street, *Keppel Street Memorial*			
General	3	9	4
Heralds	1	12	6
Bath, *Bethel & Providence*			
General	9	17	.
Heralds	1	18	8
Beccles, *Martyrs' Memorial*			
General	3	5	7
Heralds	1	11	2
Bedmond, *Bethesda*			
General	1	3	.
Heralds		6	8
Belmont, *Free Church*			
General	1		
Berkhamsted, *Beulah*			
General	2	.	8
Heralds		14	.
Berkhamsted Common			
General	2	15	3
Heralds		10	6
Bermondsey, *Lynton Road*			
General	133	19	2
Heralds	7		.
Bermondsey, *Spa Road*			
General		17	
Heralds		11	
Bethersden			
General	1	7	1
Bethnal Green, *Hope*			
General	1	10	.
Bexley Heath			
Heralds ...		1	7
Bierton			
General	7	16	8
Heralds		17	.
Birmingham, *Bell End*			
General	1		6
Blackburn			
General	1	16	5
Heralds	1	6	.
Bootle			
Heralds ...		3	

	£	s.	d.
Bolton			
General ...		1	
Heralds ...		12	
Boro Green			
General ...	5	3	.
Heralds ...	2	8	10
Bournemouth			
General	1	3	
Brentford, *North Road*			
General	18	19	6½
Heralds	3	15	6
Brighton, *Prarthana Sabha*			
General	31	3	6½
Heralds	2		6
Brixton, *Tabernacle*			
General	1	11	3
Heralds		12	9
Bromley, *College Slip*			
General		3	
Heralds		17	11
Broseley, Salop			
General ...		10	
Bury (Lancs)			
General	1	16	
Bury St. Edmunds			
Heralds		5	0
Calcutta			
General	1		
Cambridge, *Eden*			
General	26	12	1
Heralds	3	15	0
Canning Town, *Providence*			
General		6	
Chadwell Street, *Mount Zion*			
General	64	12	6
Heralds	6	5	
Chatham, *Enon*			
General	1	.	.
Heralds		2	6
Chatteris			
General		17	
Chelmondiston			
General	2	12	1
Chelmsford			
General	12	17	2
Heralds	1	19	3
Chesham, *Townfield*			
General	4	.	2
Heralds	1	14	5
Children's Corner			
General		14	6
Clapham, *Courland Grove*			
General	6	10	2½
Heralds ...	1	17	5

	£	s.	d.
Clapham Junction, *Providence*			
General	2		9
Clacton-on-Sea			
General		5	1
Heralds		2	.
Claxton			
General ...	1	.	6
Heralds ...		12	.
Colnbrook			
Heralds ...		7	6
Cransford			
Heralds ...		7	
Crawley			
General		10	2
Heralds		9	.
Croydon, *Derby Road*			
General	4	13	2
Heralds	1	10	.
Croydon, *Tamworth Road*			
General	4	.	
Heralds	1	10	
Datchet			
Heralds ...		2	
Dunstable			
Heralds		2	6
Eaton Bray			
Heralds ...		5	.
Egham			
General ...	2	7	4½
Epping			
General	1	5	
Fleckney			
General	9	7	11
Heralds		3	4
Fleet			
General	2		
Folkestone, *Zion*			
General		10	.
Framsden			
Heralds		1	6
Fulham, *Ebenezer*			
General	1	4	.
Heralds		15	.
Glemsford			
Heralds		9	.
Gravesend, *Zoar*			
General		17	.
Heralds		3	.
Grays, *Ebenezer*			
General		10	6
Heralds		5	.
Great Wakering			
Heralds		10	
Great Yarmouth, *York Road*			
General	4	16	.
Heralds		18	3
Greenwich, *Devonshire Road*			
General		10	7
Heralds	2	.	.
Guildford, *Old Baptist Chapel*			
General	27	18	11
Heralds		9	.

	£	s.	d.
Haworth, *Hall Green*			
General	3	10	4½
Heralds		9	.
Hedge End			
General	1	12	3
Heralds	1	3	1
High Wycombe, *Zion*			
General	3	9	3
Heralds	1	.	.
Hollinwood			
General	11	8	11
Heralds	1	6	2
Homerton Row			
General	4	11	11
Heralds		13	7
Horham			
General	19	12	5½
Heralds	2	10	½
Hornsey Rise, *Ebenezer*			
General	1	10	
Heralds		10	
Hounslow, *Zoar*			
General	30	19	10¾
Heralds	2	14	4
Ilford, *Ebenezer*			
General	11	7	10
Heralds		11	6
Ipswich, *Bethesda*			
General	14	8	3
Heralds	2	15	8
Ipswich, *Zoar*			
General	1	2	6
Heralds	2	17	6
Irthlingboro'			
General	1	8	5
Heralds		3	.
King's Langley			
General	2	10	
Heralds		18	
Kingston, *Providence*			
General	9	2	9
Heralds		16	.
Ladywell, *Whitburn Hall*			
Heralds		13	.
Laxfield			
General	4	14	9½
Heralds	1	13	.
Lee-on-Solent			
Heralds		2	6
Leicester, *Newarke Street*			
General	32	19	2
Heralds		18	6
Lewes, *Jireh*			
General	6	17	5
Lewisham, *College Park*			
General	8	18	
Heralds	1	2	
Leyton, *Goldsmith Road*			
General		17	7
Heralds		15	6

	£	s.	d.
Limehouse, *Elim*			
General		19	1
Heralds	1	1	11
Lingfield			
General ...		12	6
Heralds ...		12	0
Llwyndafydd			
General ...		10	6
Madras			
General	11	5	2
Maidstone, *Providence*			
General	1	15	6
Heralds		12	
Manchester			
General	5	1	10
Heralds		1	6
March, *Providence*			
General	7	.	.
Heralds		19	8
Margate, *Rehoboth*			
General	1	17	7
Heralds	1	.	6
Mayford			
General	1	10	
Melbourne, *Prahran*			
General	1	17	
Middlesbro'			
General	3	1	8
Heralds		10	4
Nailsworth			
Heralds		10	
Newcastle-on-Tyne			
General ... ...' ...	1	2	6
Heralds		14	.
New Cross			
General		2	6
Newquay (*Cardiganshire*)			
General	1	10	1
Newquay (*Cornwall*), *Ebenezer*			
General	3	6	9
Heralds	1	4	6
Newton Toney			
General ...		4	
Heralds ...		3	
Norbiton, *Zion*			
General	7	9	
Heralds		4	
Northampton, *Providence*			
General	3	1	6
Heralds		14	6
Medical		2	6
Norwich, *Orford Hill*			
General	3	3	.
Heralds	1	2	4
Notting Hill Gate, *Bethesda*			
General	5	15	11
Heralds	1	4	.
Occold			
General ...	1	10	6
Heralds		10	7½

	£	s.	d.
Otley			
General ...		1	6
Heralds ...		10	
Oundle, *Zion*			
General	1	16	7
Heralds		12	7
Over			
General ...		8	
Heralds ...		9	
Peckham, *Zion*			
General ...		18	7
Heralds ...		6	
Ponder's End			
General ...			6
Heralds ...		4	6
Poynings			
General	1	5	8
Princes' Risboro'			
Heralds		3	
Prittlewell, *Providence*			
General	1	12	8
Heralds	1	10	.
Ramsey			
General ...	2	12	5½
Ramsgate			
General		5	
Heralds		5	
Reading, *Providence*			
General	1	13	9½
Heralds	2		
Richmond, *Salem*			
General	12	7	3
Heralds	1	8	
Rishangles			
General		18	8½
Rowley Regis, *Providence*			
General	1	1	10
Royton, *Bethesda*			
General		1	3
Heralds		9	5
Rushden, *Succoth*			
General	2	9	6
Heralds		18	6
Ryde (N.S.W.)			
General	1	16	3
St. Albans, *Bethel*			
General		15	4
Heralds	1	10	2
St. John's Wood, *Mount Zion*			
General	150	19	1
Heralds	12	13	1
Medical	1	1	.
Pension Fund	1	1	
St. Neots			
General	7	4	10
Heralds		15	
Sendamangalam... ...	3	14	
Sale, *Stanley Grove*			
General	3	12	6
Heralds	1	10	

	£	s.	d.
Salhouse			
General ...		7	6
Heralds ...		7	6
Soho			
General	4	7	8
Heralds		16	4
Staines			
General	4	13	0
Stevenage, *Albert Street*			
General	4	8	3
Heralds	1	10	.
Stisted			
General ...		5	
Stoke Ash			
General	6	16	2
Heralds	1	3	6
Stoke Golding			
General	1	.	.
Heralds		1	6
Stratford, *Gurney Road*			
General	7	13	6
Heralds	2	18	11
Madras Boarding School		1	2
Sturry			
General	2	4	8½
Heralds		4	.
Sunderland, *Jireh*			
General		1	1
Heralds		10	
Swindon, *Providence*			
General		5	
Heralds		9	
Sydney (N.S.W.), *Belvoir*			
General	1	.	9
Heralds		6	.
Sydney (N.S.W.), *Temple*			
General	2		
Thame			
General	1	2	1
Heralds		12	.
Tonbridge, *Zion*			
General		10	6
Heralds		10	.
Tottenham, *Ebenezer*			
General		10	.
Tring, *Akeman Street*			
General	65	6	10
Heralds	4	7	4
Tring, *Ebenezer*			
General		16	.
Trowbridge, *Zion*			
General	2	2	
Tunstall			
General	1	12	
Heralds	1	2	
Wadhurst			
Heralds		2	6
Waltham Abbey, *Ebenezer*			
General	3	.	10½
Heralds		12	.
Walthamstow, *Commercial St.*			
General	6	7	4
Heralds	1	5	6
Walworth, *Penrose Street*			
Heralds		15	2
Walworth, *Surrey Tabernacle*			
General	1	6	
Heralds	1	5	
Wandsworth, *Chatham Road*			
General	4	10	2½
Heralds		5	.
Wandsworth, *West Hill*			
General	26	15	11
Heralds	2	1	9
Warboys			
General	6	7	6
Heralds	4	13	1
Watford, *Tabernacle*			
General	21	11	9
Wattisham			
General	5	5	
Wellingborough, *Tabernacle*			
General	17	16	9
Heralds		19	6
West Ham, *Tabernacle*			
General	26	12	7
Heralds	1	2	.
Whittlesea			
General	2	.	.
Heralds		14	6
Willingham			
General ...			6
Heralds ...		11	.
Wisbech			
General	1	3	2
Heralds		4	.
Witham			
General	2		
Wooburn Green, *Ebenezer*			
General	4	13	
Heralds		12	
Wood Green, *Dovecote*			
General	2	2	5
Heralds		10	.
Wood Green, *Park Ridings*			
General	4	7	1
Heralds		11	
Woolwich, *Enon*			
General	5	18	
Personal			
General	308	11	2½
Heralds	40	12	11
Medical	10	.	.
Madras Boarding School	10	.	.
Secretary's Salary Fund	400	.	
Annual Meeting			
Collection	60	11	8
Profit on Tea	2	.	9
Sale of Literature ...	3	1	.

	£	s.	d.
Half-Yearly Meeting Collection	20	1	3
Profit on Tea	2	3	.
Sale of Literature ...	2	12	.
Interest on Deposit at Bank	71	12	6
Interest on Consols — General Fund	10	12	2
Interest on Consols, &c.— Pension Fund	48	10	6
Income Tax Rebate ...	3	12	4
Carriage on Xmas Boxes, per Mr. C. W. Harris ...	7	1	3
Legacy - Mr. Fredk. Mudie, Enfield, Sydney	50		
Legacy—Mr. Alfred Crane, Laxfield	5	.	.
Ladies' Zenana Auxiliary	376	18	6
Balance in Hand, Oct. 1913			
Deposit a/c. 3000 . .			
Current a/c. 420 10 2			
Consols ... 340 . .			
	3760	10	2
	6452	18	11

General Fund.

"Of Thine Own Have We Given Thee."

	£	s.	d.
Acton, *Tabernacle*—			
Collection	1	6	.
Sunday-school ...	3	9	9
Elliott, Master C A. (box)		2	6
Amersham, *Mount Zion*—			
Sunday-school	1	14	6
Aston Clinton, *Weston-road*—			
Collection	1	14	4
Reports			8
Aylesbury—			
Collection	1	16	6
Sunday-school ...	1	2	7
Boxes	1	4	8
Goodchild, Miss ...		3	.
Bassett Street, *Keppel-st. Memorial*—			
Collection	1	1	1
Sunday-school ...	1	6	3
Reports		2	.
Feilder, Miss R M...	1	.	.
Bath, *Bethel and Providence*—			
Collection (Bethel)	2	5	.
Bible-class ,,		13	7
Reports ,,		3	.
Boxes ,,		12	8½
Sunday-school (Providence)	1	16	10½
Boxes ,,	2	18	4½
Anon....		2	6
Friend		2	6
Gray, Mrs.		2	6
,, Miss D. E. ...		1	
Robbins, Miss K. ...		1	6
,, Miss R. S.		5	.
Sims, Miss		10	.
Wiltshire, Mrs. ...		2	6
Beccles, *Martyrs' Memorial*—			
Sunday-school ...	2	19	9
Christian Endeavour		5	10
Bedmond, *Bethesda* -			
Sunday-school ...	1	3	.
Belmont, *Free Church*—			
Sunday-school ...	1		.
Berkhamsted—			
Beulah—			
Sunday-school		19	6½
Reports ...			6
Boxes	1	.	7½
Berkhamsted Common—			
Boxes	2	15	3
Bermondsey, *Lynton-road*—			
Collection	4	17	8
Sunday-school ...	1	11	6
Reports		4	.
153		5	.
Collin. Mr. Jas. B....125		.	.
Blackman, Mr. H...	1	1	.
In Memory of M.R.E.		10	.
Williams, Mrs. (West China)		10	.
Bermondsey, *Spa-road*—			
Sunday-school		17	.
Bethersden—			
Collection	1	.	1
Sunday school ...		7	.
Bethnal Green, *Hope*—			
Sunday-school	1	10	.
Bierton—			
Collection	1	19	.
Sunday-school ...		17	6
Boxes	3	.	2
Brown, Miss L. ...	2	.	.
Birmingham, *Bell End*—			
Sunday-school	1	.	6
Blackburn—			
Boxes	1	12	5½
Reports		2	11½
Wilding, Mr. Jas. ...		1	.
Bolton—			
Reports ...		1	.
Boro' Green—			
Collection	3	5	8½
Sunday-school ...	1	9	6½
Literature and Reports		7	9
Brentford, *North-road*—			
Collection	6	13	7
Sunday-school ...	7	9	3
Charman, Mrs. ...	2	2	.
Fromow, Mr. G. (Reports)		3	.
Fincham Miss (box)		11	8½
Secrett, Mr. F. . .	2	.	.
Brighton, *Prarthana Sabha*—			
Collection	4	18	7
Boxes	10	18	10
Half-yearly Meeting	5	.	1½
Sale of Picture Post-cards		10	.
Reports		7	6
Sale of Sermons ...		3	2
Monthly Meeting Box	1	11	1
Anon.		5	.
Bevan, Misses ...	2	2	.
Botting, Mr. S. ...		10	.
Chapman, Mr. J. H.	1	1	.
,, Miss E...		5	.
Fisher, Mr. & Mrs. D.		5	.
Folkard, Mr... ...		2	6
Gurr, Mrs. T. A. ...		2	6
Smith, Mr. D. R., per	2	.	.
Webb, Mr. M. ...	1	1	.
Brixton, *Tabernacle*—			
Sunday-school		15	2
Box		3	1
Reports ...		3	.
Goodchild, Mrs.		10	.
Bromley, *College Slip*—			
Bible-class		3	.
Broseley (Salop)—			
Collection		10	.
Bury (Lancs)—			
Bible-class ...	1	1	6
Hill, Miss S. E. ...		4	.
T. H. A. B.		10	6
Bournemouth—			
Lanman, Mrs. H. ...	1	.	
,, ,, (Lit.)		3	
Calcutta—			
Billing, Miss... ...	1		
Cambridge, *Eden*—			
Collection	4	13	1
Sunday-school ...	8	1	11
Reports ...		5	.
Boxes ...	5		1
Cards	3	12	.
Sturton, Mr. R.	5	.	
Canning Town, *Providence*—			
Collection ...		5	
Reports		1	

	£	s.	d.
Chadwell Street, *Mount Zion* –			
Missionary Sunday (less expenses)	5	18	1½
Howard Institute ...		5	.
Sunday-school ...	14	18	8½
Children's Happy Hour		1	11
Children's Palestine Exhibition ...	3	.	.
Sunday-school Treat (collection) ...		4	6½
Boxes	11	18	8½
Birthday Gift (Aug 4)		5	.
... (Sept. 20)		5	.
Bumstead, Mr. ...	1	1	.
Cook, Miss		2	.
Cumbridge, Miss ...		5	.
Fricker, Mrs. ...	1	1	.
Goodhew, Mr. ...		3	.
Golding, Mr. ...		10	.
Hoddy, Mrs... ...	1	.	.
Hammond, Mrs. ...		5	.
Jones, Mrs.		10	.
Lawrence, Miss ...		2	6
Miller, Mr S. G. ...		10	.
Mitchell, Mr. E. ...	1	1	.
Morris, Miss... ...		14	.
Nunn, Mrs. H. S. ...	10	.	.
„ Mr. H. S. ...	10	.	.
„ Mr. G. S. ...		5	.
Russell, Miss ...		1	.
Woodward, Miss ...		5	.
Chatham, *Enon* –			
Sunday-school ...	1		
Chatteris –			
Friend		3	.
Winch, Miss L. M....		14	.
Chelmondiston—			
Collection	1	.	.
Bible-class	1	12	1
Chelmsford—			
Collection	3	9	2
Sunday-school ...	3	.	11
Bible-class	2	14	.
Reports		3	4
Boxes	3		3
Card		4	6
Blyth, Mr. and Mrs.		5	.
Chesham, *Townfield*—			
Sunday-school ...	2	16	8
Reports		2	.
Boxes	1	1	6
Children's Corner—			
Carter, Master H. (by trading)		5	6
Farrow, Miss and Master		9	.
Clapham, *Courland Grove*—			
Collection	1	8	1
Sunday-school ...	1	15	6
Ditto Birthday Box	1	13	1
Reports, &c.... ...		11	3
Boxes		14	4½
Collins, Miss ...		6	.
Watts, Mr. H. (Lit.)		1	11
Clapham Junction, *Providence*—			
Collection	1	18	3
Sunday-school ...		2	6
Clacton-on-Sea—			
Carter, Mr. (box) ...		5	1
Claxton—			
Collection	1	.	6
Crawley—			
Boxes		10	2
Croydon, *Derby-road*—			
Collection	2	19	3
Bible-class		19	.
Donations ...		6	.
Literature ...		8	11
Croydon, *Tamworth-road*—			
Collection	3	.	.
Boxes		17	1½
Reports		2	10½
Egham—			
Sunday-school ...		19	6
Curios Lecture ...	1	.	4½
Box		7	6
Epping –			
Sunday-school	1	5	.
Fleckney—			
Collection ...	4	15	3
Reports ...		2	.
Boxes ...	4	10	8
Fleet—			
Sunday-school ...		17	.
Friend	1	3	.
Folkestone, *Zion*—			
Sunday-school ...		10	.
Fulham—			
Sunday-school ...	1	1	.
Reports		3	.
Gravesend, *Zoar*—			
Collection		17	.
Grays, *Ebenezer*—			
Sunday-school ...		10	6
Great Yarmouth, *York-road*—			
Collection	3	.	.
Sunday-school ...	1	2	.
Box		9	.
L.B.		5	.
Greenwich, *Devonshire-road*—			
Box		5	10
Reports		4	9
Guildford, *Old Baptist Chapel*—			
Collection	7	17	.
Y.P.S....	1	3	9
Carol Singing ...		7	.
Sunday-school ...	3	18	8
Ordinance Tea Receipts		15	.
Knowles, Mr. ...		2	.
Lamont, Mr. ...	1	.	.
Boxes	12	15	6
Haworth, *Hall Green*—			
Collection	2	15	2
Sunday-school ...		12	8½
Picture Postcards ...		2	6
Hedge End—			
Box	1	10	3
Reports		2	.
High Wycombe, *Zion*—			
Collection ...	2	14	3
C.C.C.M.B. ...		4	6
Reports ...		3	.
Box		7	6
Hollinwood—			
Collection	11	8	11
Homerton Row—			
Collection		7	6
Sunday-school ...	3	.	5
Sale of Literature ...		3	6
Evans, Miss... ...		10	.
Turnpenny, Mr. H. C.		10	6
Hornsey Rise, *Ebenezer*—			
Collection	1	10	.
Horham—			
Collection	4	8	1
Sunday-school ...		16	3
Boxes	14	8	1½
Hounslow, *Zoar*–			
Collection	4	11	1½
Sunday-school ...	6	10	8½
Bible-class	2	19	7½
Literature		5	2
A. J. R.	16	13	3½
Ilford, *Ebenezer* –			
Collection	5	1	.
Sunday-school ...	5	18	8
Box		6	2
Keeble, Mr. S. J. ...		2	.
Ipswich, *Bethesda*–			
Collection		10	7
Sunday-school ...	9	16	6
Infants' Class ...		19	8
Boxes		17	6
Donations	1	14	6
Reports		9	6
Ipswich, *Zoar*—			
Friend (Kolli Mts.)	1	.	.
Reports		2	6
Irthlingboro'—			
Collection	1	8	5
King's Langley—			
Collection	2	10	.
Kingston, *Providence*—			
Collection	4	1	.
Reports		3	.
Sunday-school ...	4	8	9
Lambourn, Mrs.		7	6
„ Miss ...		2	6
Laxfield—			
Collection	1	1	3½
Sunday-school ...	1	11	.
1d. Monthly Subs....		17	.
Boxes	1	5	6
Leicester, *Newarke-street*—			
Collection	5	6	2
Profit on Tea ...		10	.
Picture Postcards, &c.		5	.
Ladies' Sewing-class	6	19	.
Boxes		8	.
Anon. (per E. J. M.)	20	.	.
Lewis, *Jireh*—			
Collection	5	17	5
Girdlestone, Mrs. ...		10	.
Walker, Miss ...		10	.
Lewisham, *College Park*—			
Collection ...	1	16	5
Sunday-school	6	16	7
Bible-class ...		5	.
Leyton, *Goldsmith-road*–			
Collection		17	7
Limehouse, *Elim*—			
Collection		5	.
Sunday-school ...		11	7
Bennett, Mrs. ...		2	6
Lingfield—			
Batchelor, Miss ...		2	6
Ellis, Mr. J. ...		10	.
Llwyndafydd—			
Collection		10	6
Madras—			
Booth, Mr. and Mrs. E. A.	5	.	.
Brand, Mr. and Mrs.	6	5	2
Maidstone, *Providence*—			
Boxes	1	11	.
Reports			6
Parsons, Miss ...		4	.
Manchester—			
Collection	3	16	10
Chaplin, Mr. W. ...		10	.
Crowther, Miss H....		10	.
Rowson, Mr. J. ...		5	.
March, *Providence*—			
Collection	7	.	.
Margate, *Rehoboth*—			
Collection	1	10	.

	£	s.	d.
Literature		3	1
Bray, Mrs.		2	6
Mont, Miss		2	.
Mayford—			
Sunday-school	1	10	.
Melbourne, *Pratuan—*			
Collection ...	1	17	.
Middlesbro'—			
Boxes	3	1	8
Newcastle-on-Tyne—			
Reports		1	.
Boxes		19	.
Vincent, Mr. (Lit)		2	6
New Quay (Cardiganshire)—			
Collection	1	10	1
Newquay (Cornwall). *Ebenezer—*			
Sunday-school ...		12	10
Reports		1	6
Boxes	2	9	11
Friend		2	6
New Cross—			
Birthday Gift (Mar. 17)		2	6
Newton Toney—			
Handley, Mrs. ...		4	.
Norbiton, *Zion—*			
Collection	3	.	.
Sunday-school ...		14	4½
Boxes	3	14	7½
Northampton, *Providence—*			
Reports		2	6
Jackson, Miss, per		12	0
Reynolds, Mr. W. ,,	1	4	6
Sharpe, Miss ,,	1	2	.
Norwich, *Orford Hill—*			
Sunday-school ...	2	19	6
Reports		1	6
Purling, Miss L., per		2	.
Notting Hill Gate, *Bethesda—*			
Collection	1	.	.
Reports			6
Box	4	15	5
Occold—			
Collection		10	6
Boxes	1	.	.
Otley—			
Reports		1	6
Oundle *Zion—*			
Collection		12	7
Sunday-school ...		3	9½
Boxes	1	.	2½
Over -			
Reports			6
Friend		1	.
Sutton, Miss A. ...		6	6
Peckham, *Zion—*			
Bible class		17	7
Reports		1	.
Ponders End—			
Elnaugh, Miss E. ...			6
Poynings—			
Collection	1	5	8
Prittlewell			
Sunday-school ...	1	10	.
Reports		2	8
Ramsey—			
Collection		12	.
Sunday-school ...	1	.	11
Literature		4	5
Bull, Edgar... ...		10	.
Pentelow, May ...		5	1½
Ramsgate -			
Smith, Mr. J. ...		5	.
Reading, *Providence—*			
Sunday-school ...		8	3
Reports		5	.
Boxes	1	.	6½
Richmond, *Salem—*			
Collection	2	14	11
Sunday-school ...	4	15	1
Bible-class		18	9½
Boxes	2	15	4½
Reports		3	1
C., Mrs.	1	.	.
Rishangles—			
Collection		7	1
Sunday-school ...		11	7½
Rowley Regis, *Providence—*			
Sunday-school ...	1	1	10
Royton, *Bethesda—*			
Reports		1	3
Rushden, *Succoth—*			
Collection	1	10	.
Sunday-school ...		19	6
Ryde (N.S.W.)—			
Collection	1	16	3
St. Albans, *Bethel—*			
Birthday (Dec. 9) ...		2	6
Reports		2	.
Boxes		10	10
St. John's Wood, *Mount Zion—*			
Sunday-school ...	41	13	3
,, ,, ...	18	.	.
Bible-class	10	.	.
(These last two items. viz., £28. for Daniel and wife on Kollis)			
Barratt, Mrs. ...		5	.
Burgess, Mr. ...		10	.
Bennett, Mrs. J. E.	1	.	.
Barradell. Mr. ...	1	1	.
,, Messrs., Ltd. (box) ...		6	4
Cooper, Miss ...		2	3.
Cobb, Mrs		10	.
Facey, Miss		10	7
Friend		1	6
Goodley, Mr. J. G...	1	1	.
Grimes. Mr... ...		10	6
Howe, Mrs.	1	1	.
Harris. Mr. C. C. ...	12	12	.
,, Mrs C. C. ...	12	12	.
,, Mr. C. C. (alteration to Kolli Mission House)	20	.	.
,, Mr. C. W. ...	10	.	.
,, Mr. H C. ...	3	.	.
,, Miss		5	.
,, Miss, per ...		6	2
,, Miss H... ...		5	.
,, Miss H., per ...		1	.
Kidman, Mr. G. C.		4	.
Morgan, Mr. T. W...	1	1	.
Russell. Mrs. ...		5	.
Robbins, Miss M. A. Mrs. R. R	5	5	.
Scott, Miss		1	6
Sears, Mr. R. S. W.	2	2	.
Smith, Mr. F. W. ...	1	1	.
,, Mr. D. F. ...	2	2	.
Turner, Miss ...	1	.	6
Thompson, Misses...		10	.
Willett, Mrs. ...		3	.
Wing, Mr.		15	.
Vine, Mr. A		10	6
St. Neots—			
Collection	2	5	10
Sunday-school ...	1	16	2
Bible-class	1	7	.
Boxes	1	15	10
Sale—			
E. W. F., per ...		10	.
F. C., per	3	2	6
Salhouse—			
Sunday-school		5	.
Water, Miss...		2	6
Soho—			
Sunday-school	1	8	7
Reports ...		3	1
Camp, Mrs. E.		11	.
Simpson, Mr.	2	2	.
Staines—			
Sunday school ...	4	13	.
Stevenage, *Albert-street—*			
Sunday-school ...		18	8
Bible-class	1	8	7
Boxes	2	1	.
Stisted—			
Baker, Mr. A.		5	
Stoke Ash—			
Collection	3	.	.
Sunday-school ...	1	10	11½
Boxes	2	3	6½
Reports		1	8
Stoke Golding -			
Collection	1	.	.
Stratford, *Gurney-road—*			
Sunday-school ...	2	.	.
Y.W.B.C.		12	10½
Y.M.B.C.		3	10
Young People's Mtg.		10	6
Quarterly Subs. ...	3	6	6
Literature, &c. ...		6	9
Sewing-class ...		4	6
Boxes		8	6
Sturry—			
Sunday-school ...	1	3	8½
Reports, &c... ...		2	6
Schweitzer, Mrs. L.		2	6
,, Miss S.		7	.
,, Miss A.		5	.
,, Miss R.		4	.
Swindon, *Providence—*			
Gale, Mr. W. ...		5	
Sunderland, *Jireh—*			
Reports ...		1	1
Sydney (N.S.W.), *Belvoir-street—*			
Sunday-school ...	1	.	9
Sydney (N.S.W.), *Oddfellows' Temple—*			
Collection	2		
Thame—			
Boxes	1	1	6
Reports			7
Tonbridge, *Zion—*			
Sunday-school ...		10	.
Reports			6
Tottenham. *Ebenezer—*			
Y.P.S....		10	
Tring, *Akeman-street—*			
Collection	16	19	4
Senior C.E.	17	15	3
Junior C.E.		14	10
W.M.C.A.	1	18	7
Reports, &c.... ...	1	2	3
Boxes	5	14	4
Butcher, Mr., and Family	20	.	
Friend		5	
Invalid Friend at Hitchin		12	3
Misses West & Smith		5	.
Tring, *Ebenezer—*			
Collection		16	
Trowbridge, *Zion—*			
Sunday-school	1	11	6
Box		10	6
Tunstall—			
Collection	1	1	4
Reports		1	8

	£	s.	d.
Box		4	.
Garrod, Mr. G. G.		5	.
Waltham Abbey, *Ebenezer*—			
Collection	2	10	4½
Reports ...			6
Brown, Mrs. ...		10	.
Walthamstow, *Commercial-st. Memorial*—			
Collection	2	16	4
Sunday-school ...		16	11
Sewing-class ...		9	.
Girls' Sewing-class		10	6
Reports, &c.... ...		6	10
Booth, Mr. and Mrs. J. C.	1	1	.
Blackwell, Mr. & Mrs.		6	9
Walworth, *Surrey Tabernacle*—			
Sunday-school ...	1	10	.
Bible-class		12	8½
Collection		8	7
Lantern Lecture ...		10	.
Boxes ...	1	7	9
Picture Postcards ...		1	2
Wandsworth, *West Hill*			
Sunday-school ...	3	.	1
Bible-classes (for Scripture Portions) ...	2	14	10
Y. P. at Lantern Lecture	1	1	.
Jarvis, Mrs. (for Bibles —Sendamangalam and Kollis) ...	20		.
Warboys—			
Collection	4	10	
Boxes	1	17	6
Watford, *Tabernacle*—			
Collection	4	15	.
L.Z.A.	1	.	.
Sunday-school ...	13	7	3
Bible-class		14	6
Men's Bible-class ..		11	6
Box	1	3	6
Wattisham—			
Harvest Home ...	5	5	.
Wellingboro', *Tabernacle*—			
Sunday-school ...	15	10	9
Reports ...		1	.
Langley, Miss C. ...		5	.
Mather, Mrs. G. R...	1	.	.
Sharman, Mrs. M. F.	1	.	.
West Ham, *Tabernacle*—			
Sunday-school ..	19	18	1
Christian Endeavour	2	10	.
Reports		2	.
Kolli Mountains ...	3	2	6
Warwick, Mr. ...	1	.	.
Whittlesea, *Zion*—			
Sunday-school ...	1	12	.
Reports		1	6
Box		6	6
Willingham—			
Reports ...			6
Wisbech—			
Bell, Miss ...		7	8
Fletcher, Miss		10	.
Leeden, Miss ...		2	.
Scott, Mrs.		3	6
Witham—			
Abbott, Mrs. ...	2		.
Wooburn Green, *Ebenezer*			
Sunday-school ...	2	12	1
Young People's Mtg.		19	.
Literature		1	11
Friend	1	.	.
Wood Green, *Dovecote*—			
Collection		10	5
Sunday-school ..	1	11	.
Whitaker, Mr. ...		1	.
Wood Green, *Park Ridings*—			
Sunday-school ...	4	6	10
Reports			3
Woolwich, *Enon*—			
Sunday-school ...	4	2	.
Boxes ..	1	11	.
Turquand, Mrs. ...		5	.
Personal—			
557	1	.	.
606 (box)	1	6	6
„ (Reports) ...		1	.
35702	11	.	.
Ash, Miss, per ...		14	.
„ „ (Reports)			6
Anon., per Mr. Hutchinson		10	.
Anon....		5	.
Appreciative Readers of Leading Article	2	.	.
Anon.... 100		.	.
Birthday Gift, Jan. 25		7	.
„ „ „ 7		5	.
„ „ Apr. 13	2	2	.
„ „ „ 16		2	.
„ „ „ 2		5	.
„ „ „ 13	1	.	.
„ „ „ 15		2	6
„ „ „ 16		2	6
„ „ May 11		2	6
„ „ Nov. 8		5	.
„ „ Oct. 31		5	.
„ „ Sep. 20		5	.
„ „ from R.		5	.
Banks, Mr. Robt. ...	2	2	.
Bishop, Mrs. (Canada)		12	3
Bloomfield, Misses		3	.
Brain, Miss R. M. ...		5	.
„ „ „ (Reports)			6
Begbie, Mr. W. H....		2	6
Brand, Mrs.... ...	1	10	.
Burfoot, Mrs. S. ...	1	.	.
Brazier, Miss B. ..		15	.
Copping, Mr. Harold		10	.
Croft, Miss K. E. ..	1	.	.
Cooper, Miss E. L....	4	.	.
Cumber, Miss C. ...		2	.
C.C.C.M.B.		6	.
Colson, Mrs. T. W....		10	.
Craddock, Miss D....	1	.	.
Dilley, Mr. J. ...		10	.
Deal, Miss C. H. ...	1	.	.
Deuch, Mrs.... ...		5	6
Derham, Mr. W. (box)		17	6
Denuis, Miss M. „	1	.	.
Eggleton, Misses G. and H.	1	.	.
Ebenezer		5	.
Edinburgh		10	.
Elliott, Miss O. M....		2	.
E. & C. L. A. ...		10	.
Fearnley, Mrs. ...		10	.
F. J.	5	.	.
Friend — Birthday Gift	94	10	.
Friend	10	.	.
„ per Miss Brain			6
„	7	.	.
„ per A. J. R....	10	.	.
„	10	.	.
„		10	.
Forrester, Mrs. S. ...		5	.
Farncombe, Messrs. C. & J. (Reports)			9
Gardiner, Miss D....		8	.
Garment, Mrs. ...		4	.
Gosling, Mr. C. H.	1	10	.
Goodrum, Mr. R. Z.		2	.
Groom, Mr. R. ...		6	6
Gooding, Miss ...		2	6
Greenwell, Mrs. J...	2	.	.
Henson, Mr. W. ...		5	.
Howes, Mrs. E. ...		2	.
Hutchinson, Mrs. (box)		15	.
Interested		3	6
Jordan, Miss L. A....		1	.
Kershaw, Mrs. Jas.		3	.
Knights, Mr. J. ...	1	1	.
Lancaster, Miss F. (Kolli Mountains)		3	6
Leeks, Miss E. (box)		6	3
Mather, Mrs. B. E.	1	1	.
M. A. F. & M. W. F. (box)		6	.
Morling, Misses E. and E.	1	10	6
M., Mrs., per Mr. J. Morling... ...		10	.
Payne, Mrs. W. ...		5	.
„ „ „ (box)		10	2
Pritchard, Mrs. (box)		3	6
Ruffell, Mr. Geo. ...		10	.
Rudley, Mr. J. B. ...		3	3
R. D.		3	.
Sale of Picture Postcards, per W. C....	1	1	6
Sale of Lit., &c., per L. E.		12	4
Steele, Mrs. A. ...		10	.
Sears, Mr. R. E. ...	2	5	.
„ „ E. E. ...	1	.	.
Spratt, Mr. and Mrs. A. G.	1	1	.
Sharp, Miss D. (box)		10	.
Saw, Mrs. F. A. ...	1	1	.
Swinyard, Miss S. (Reports)			6
S. A.	2	2	
Thankoffering, Aug. 12		2	.
Thankoffering ...	1	.	.
The Lord's Portion		10	.
Tyler, Mr. Geo.	1	1	.
Troupe, Mr. & Mrs. (box)		3	8½
Vestey, Mr. J. ...			6
Wright, Miss M. A.		3	6
Well-wisher... ...		2	.
Whitaker, Mr., the late		9	.
Willis, Miss E. W....		5	.
W. H....		5	.
Watts, Mr. H ...		10	6
Walls, Miss E. M. ...	1	.	.

Pension Fund.

St. John's Wood, *Mount Zion*—Sears, Mr R. S. W. ... £1 1

Madras Boarding School.

	£	s.	d.
Stratford, *Gurney-road*—			
Miss Bailey's Class		1	2
35702	10	.	.
	£10	1	2

Medical Fund.

	£	s.	d.
Northampton, *Providence*—			
S. L.		2	6
St John's Wood—			
Morgan, Mr. T. W.	1	1	.
Personal—			
Friend ...	10	.	.
	£11	3	6

Secretary's Salary Fund.

Friend, per E. M.	£400 .

Sendamangalam Extension Fund.

St. Neots—Barritt, Mrs. and Miss (Sale of Work)	£3 14

Herald Fund.

	£	s.	d.
Acton, *Tabernacle* ...	1	6	.
Aston Clinton... ...		15	.
Aylesbury, *Walton-st.*	1	3	3
Bassett-street, *Keppel-street Memorial* ...	1	12	6
Bath, *Bethel and Providence*	1	18	8
Beccles, *Martyrs' Memorial*	1	11	2
Bedmond, *Bethesda* ...		6	8
Berkhamsted, *Beulah*		14	.
Berkhamsted Common		10	6
Bermondsey, *Spa-road*		11	.
Bermondsey, *Lynton-road*	2	1	6
Sunday-school ...	4	18	6
Bexley Heath			
Wiggins, Miss E. ...		1	7
Bierton		13	.
Bound Volume ...		4	.
Blackburn	1	6	.
Bolton		12	.
Bootle—			
MacCreath, Mr. Jas.		3	.
Boro' Green	2	8	10
Brentford, *North-road*	3	14	.
Fromow, Mr. G. ...		1	6
Brighton, *Prarthana Sabha*	2	.	6
Brixton, *Tabernacle*		12	9
Bromley, *College Slip*		16	5
Kent, Mrs.		1	6
Bury St. Edmunds ...		5	.
Cambridge, *Eden* ...	3	15	.
Chadwell-street, *Mount Zion*	6	5	.
Chatteris - Anon. ...		2	6
Chelmsford ...	1	19	3
Chesham, *Townfield*...	1	14	5
Clacton-on-Sea -			
E. and B. ...		2	.
Clapham, *Courland-grove*	1	17	5
Claxton		12	.
Colnbrook		7	6
Cransford		7	.
Crawley		5	.
Mrs. Bewers... ...		4	.
Croydon, *Derby-road*	1	10	.
Croydon, *Tamworth-rd.*	1	10	.
Datchet		2	.
Dunstable—			
Gurney, Mr. G.		2	6
Eaton Bray			
Thorne, Mr. H. ...		5	.
Fleckney		2	4
Stretton, Mr. W. ...		1	.
Framsden—			
Lankester, Miss F ..		1	6
Fulham, *Ebenezer*—			
Brown, Mr. S. H. ...		15	.
Glemsford		9	.
Gravesend, *Zoar* ...		3	.
Grays, *Ebenezer* ...		5	.
Great Wakering—			
Burgess, Miss E. J		10	.
Great Yarmouth, *York-road*...		18	3
Greenwich, *Devonshire-road* ...	2		.
Guildford, *Old Baptist Chapel*—			
Cheeseman, Mrs. ...		1	6
Lamont, Mr. ...		2	.
Mann, Mrs. (Haslemere) ...		2	.
Delves, Mr. (Cranleigh)		2	6
Stone, Miss		1	.
Haworth, *Hall-green*		9	.
Hedge End .	1	3	1
High Wycombe, *Zion*	1	.	.
Hollinwood	1	6	2
Homerton Row ...		13	7
Horham...	2	10	.
Hornsey Rise, *Ebenezer*		10	.
Hounslow, *Zoar* ...	2	14	4
Ilford, *Ebenezer* ...		11	6
Ipswich, *Bethesda* ...	2	13	10
Groves, Mr. A. G. ...		1	10
Ipswich, *Zoar*	2	17	6
Irthlingboro'—			
Keller, Mrs.		3	
King's Langley ...		18	
Kingston, *Providence*		16	
Ladywell, *Whitburn Hall*		13	.
Laxfield...	1	13	.
Lee-on-Solent... ...		2	6
Leicester, *Newarke-street*		18	6
Lewisham, *College Park*	1	.	.
Thomas, Mr. E. W.		2	.
Leyton, *Goldsmith-road*		15	6
Limehouse, *Elim* ...	1	1	11
Lingfield		12	.
Maidstone, *Providence*		12	.
Manchester—			
Littlewood, Mr. E. A.		1	6
March, *Providence* ...		19	8
Margate, *Rehoboth* ...	1	.	6
Middlesbro'		10	4
Nailsworth - M. A. H.		10	.
Newcastle-on-Tyne ..		14	.
Newquay (Cornwall), *Ebenezer*	1	4	6
Newton Toney—			
Handley, Mrs. ...		3	
Norbiton, *Zion* ...		4	
Northampton, *Providence* ...		14	6
Norwich, *Orford Hill*		12	4
Sunday-school ...		10	

	£	s.	d.
Notting Hill Gate, *Bethesda* ...	1	4	.
Occold		10	7½
Otley		10	.
Oundle, *Zion* ...		12	7
Over		9	.
Peckham, *Zion* ...		6	.
Ponders End		4	6
Princes Risboro' ...		3	.
Prittlewell, *Providence*	1	10	.
Ramsgate - Harrington, Mrs. ...		5	.
Reading, *Providence*...	2	.	.
Richmond, *Salem* ...	1	8	.
Royton, *Bethesda* ...		9	5
Rushden, *Succoth* ...		18	6
St. Albans, *Bethel* ...	1	.	2
Hawkins, Miss G. ...		10	.
St. John's Wood, *Mount Zion* ...	12	13	1
St. Neots		15	.
Sale *Stanley Grove*...	1	10	.
Salhouse		7	6
Soho		16	4
Stevenage, *Albert-street*	1	10	.
Stoke Ash ...	1	3	6
Stoke Golding ...		1	6
Stratford, *Gurney-road*	2	18	11
Sturry		4	.
Sunderland, *Jireh* ...		10	.
Swindon, *Providence*		9	.
Sydney (N.S.W.), *Belvoir-street* ...		6	.
Thame		12	.
Tonbridge		10	.
Tring, *Akeman-street*	4	7	4
Tunstall	1	2	.
Wadhurst— Nugent, Miss E. M.		2	6
Waltham Abbey, *Ebenezer* ...		12	.
Walthamstow, *Commercial-street*	1	5	6
Walworth, *Surrey Tabernacle* ...	1	5	.
Walworth, *Penrose-street*		15	2
Wandsworth, *Chatham road*		5	.
Wandsworth, *West Hill*...	2	1	9
Warboys	4	13	1
Wellingborough, *Tabernacle* ...		9	.
Sunday-school ...		10	6
West Ham, *Tabernacle*	1	2	.
Whittlesea		14	6
Willingham		11	.
Wisbech—Hill, Miss E.		1	.
Wooburn Green, *Ebenezer*		12	.
Wood Green, *Dovecote*— Sunday-school ...		10	.
Wood Green, *Park Ridings*		6	.
Harwood, Mrs. ...		5	.
PERSONAL :—			
Angel, Mr. A. G. ...			5
Ash, Miss, per ...		1	6
Brand, Mrs.... ...		10	.
Booth, Mrs.		1	.
Bloomfield, Misses...		1	6
Brain, Miss R. M. ...		1	6
Begbie, Mr. W. H....		1	6
Bishop, Mrs. (Canada)		12	3
Bradford, Miss A. ...		6	6
Banks, Messrs. Robt. and Son	2	10	3
Crisp, Mr. A. ...		10	.
Chaplin, Miss ...		2	6
Doveton, Mr. E. ...		1	6
Friend (Banbury) ...		2	.
„ per Miss Brain		1	6
„ (for extra pages in "Herald") ...	30	.	.
Forrester, Mrs. S. ...		1	6
Gilbert, Miss M. ...		3	.
Greenwell, Mrs. J....		2	.
Goodrich, Miss ...		1	6
Gee, Mrs.		2	6
Goodrum, Mr. R. Z.		2	6
Gyles, Mrs. J. ...		2	.
Handley, Mrs. ...		1	.
Howes, Mrs. E. ...		1	6
Jordan, Mr. L. ...		1	.
Large, Mr. H. ...		3	.
Light, E., and Bates, L., Misses		3	.
M.		4	6
Marsh, Mr. E. R. ...		1	6
Mather, Mrs. B. E....		1	6
Oliver, Mrs. J. W....		2	.
Pritchard, Mrs. H....		1	6
Pentecost, Miss J....		1	6
Peel, Mr. W. ...		10	.
Pafford, Misses ...		6	.
Sears, Mr. R. E. ...	1	.	.
Swinyard, Miss S....		1	6
Tyler, Mr. Geo. ...		4	.
Tree, Miss E. ...		7	6
Usher, Miss ...		1	6
Vestey, Mr. J. ...		12	6
Willis, Miss E. W. ..		1	6
Withers, Mrs. ...		2	6
Watts, Mr.		5	.
	£189	.	.

Ladies' Zenana Auxiliary.

Receipts from October, 1913, to September, 1914.

	£	s.	d.
Acton, *Tabernacle*— Per Miss E. Elliott :—			
Archer, Miss ...		15	.
Arnold, Miss ...		5	1
Bartlett, Mrs. ...		8	6
Bridge, Miss ...		4	11
Miss N. ...		4	6½
„ Dennis, Miss ...	1	11	6
Elliott, Miss E. ...		10	.
„ Miss O. M. (2 years)	1	12	.
Farthing, Mrs. ...		4	4
Fisher, Mrs. ...		5	.
Gibson, Miss ...		14	7
Grimwood, Mrs....		3	4
Holland, Mrs. ...		2	2½
Pollard, Mrs. ..		4	.
Sadler, Mrs. ...	1	8	.
Vine, Miss... ...		2	6
Collection at Meeting		6	7
	9	2	1
Badingham— Per Miss Skeet :—			
Skeet, The Misses	1	6	.½
Collection at Meeting	1	1	3
	2	7	3½
Bassett Street, *Keppel-street Memorial*— Per Miss Fielder :—			
Angeloni, Miss ...		5	0
Clifton, The Misses		3	4
Cooper, Miss ...		8	.
Evans, Miss ...		3	.
Fielder, Miss ...		10	6
Phillips, Miss ...		5	.
Pickering, Miss ...		5	8
Woodman, Miss...		8	.
	2	8	6
Bermondsey, *Lynton-road* – Per Mrs. Crisp :—			
Blackman, Mrs. H.		10	.
Cattermole, Miss...		3	6
Collin (in memory of the late Mrs. J. B.)	2	13	.
Crisp, Mrs. J. ...		7	6
„ Mrs. A. E...		18	.
Edwards, Mrs. E. J.		5	.
Holyoak, Miss ...		5	.
Jackson, Miss ...		5	.
Knott, Mrs. ...		4	6
„ Mrs. A. D.		6	6
Sparks, Miss ...		10	.
Sparks, Miss E. ...		10	.
	6	18	.
Brentford, *North-road*— Per Miss M. Fromow :—			
A. B. C.		4	6
Aldworth, Miss H. A.		3	.
Aubrey, Miss R. B.		10	.
Baldock, Mrs. ...		5	.
Barritt, Miss M. A.		9	.
Bell, Miss L. ...		4	2
Carr, Mrs. ...		4	6
Chambers, Miss A. (two years) ...		9	.
Collis, Miss ...		7	4½
Capon, Miss ...		4	4
Chislett, Miss H....		5	.
„ Mrs. ...		5	.
Davey, Miss A. ...		10	.
Dean, Mrs. B. ...		4	6
„ Miss ...		8	6
Dykes, Mrs. W. ...		9	.
„ The Misses		10	.
Fowler, Miss Agnes		3	2½
Forscutt, Miss ...		4	.
Fromow, Mrs. E...		5	.
„ Mrs. J...		6	8½
„ Mrs. W.		15	.
„ Miss E...		5	.
„ Miss G...		4	4
„ Miss Lily		4	4
„ Miss Laura		4	4½
„ Miss M.		4	9½
„ Miss R...		10	4

	£	s.	d.
Hulling, Miss ...		2	5½
Hickmore, Mrs. ...		5	6½
Hutchinson, Mrs....	1	1	6
Jeffs Miss Ada ...		6	6
Kimpton, Mrs. ...		5	.
King, Miss O. ...		6	.
Leake, Mrs. ...		4	7
Marks, Miss E. ...		7	.
Morley, Miss ...		4	6
Moyes, Miss R. ...		3	2
Muthmer, Mrs. R...		2	6
Nash, Miss R. ...		6	.
Newman, Mrs. ...		4	1½
Peters, Miss L. ...		3	1
Potter, Mrs. B. ...		3	5½
,, Miss D. ...		4	5
Prayer-meeting (box)		4	5½
Sansom, The Misses		2	3½
,, Miss D....		1	.½
Secrett, Mrs. J. ...		5	6½
,, Miss R. ...		4	4
Shapley, Mrs. ...		5	.
Smoker, Miss A....		4	6
,, Miss F. E.		4	9
Spinks, Miss E. ...		2	8
Stokes, Mrs. G. (two years) ...		10	.
Tyrell, Miss B. ...		2	6
,, Miss F. ...		3	2
Watts, Miss A. ...		4	.
	16	4	.

Brighton,
Prarthana Sabha—
Per Mrs. D. Fisher :—

Baker, Miss ...		8	6
Billington, Miss...		5	11½
Bletsoe, Mrs. ...		6	.
Botting, Mrs. ...		6	1
,, Miss ...		19	8
Boulsher, Mrs. ...		4	9½
Cozens, Mrs. F. ...		8	.
,, Miss ...		17	1
Eade, Mrs. ...		2	3
Elliott, Mrs. ...		5	.
Fisher, Mrs. D. ...		7	3½
Folkhard, Mrs. ...		6	.
Friend			9½
Fuller, Miss ..		3	3
Gumbrell, Mrs. ...		5	4
Hayes, Miss ...		2	8
Love, Miss ...		3	1
Lucas, Mrs. ...		15	3
,, Miss ...		8	4
Miller, Miss ...		8	.
Oliver, Mrs. ...		3	.
Parkhurst, Mrs....		3	.
Pipe, Miss... ...		17	.
Sears, Mrs. ...		10	.
Smith, Mrs. ...		4	6
	9	.	10

Brixton, *Tabernacle*—
Per Mrs. Sapey :—

Browning, Mrs. ...		1	4½
Cooper, Mrs. ...		4	.
Jordan, Miss ...		4	3
Robinson, Mrs. ...		4	11
Sapey, Mrs. ...		5	5½
	1	.	.

Bury, *Providence*—
Per Mrs. T. H. Blunt :—

Bible-class (box)...	1	1	6
Hill, Miss S. E. ...		4	.
T. H. A. B. ...		10	6
	1	16	.

Cambridge, *Eden*—
Per Miss Eldred :—

Beall, Mrs. ...		7	6
Blott, Mrs. ...		10	.
Bigg, Mrs. ...		3	.
Careless, Mrs. H.		5	.
Darnell, Mrs. ...		4	6
Derby, Miss ...		4	7½
Day's, Miss, Bible-class		18	.
Eldred, Miss ...		10	6
Few, Miss (in memory of) ...		8	6½
Haynes, The Misses M. & A.		7	.
,, Miss T ...		7	6
Martyn, Miss ...		7	.
Mitson, Miss ...		2	.
Newman, Mrs. ...		5	.
Oxberry, Mrs. ...		4	.
Shinn, Mrs. ...		4	.
Sturton, Mrs ...		10	.
Wilderspin, Miss		8	.
,, Miss E.		5	1
Whyatt, Miss ...		5	.
	6	16	3

Chadwell Street,
Mount Zion—
Per Miss M. Silvester :—

Applegate, Miss...		6	3
Banks, Mrs. ...		6	.
Briscoe, Miss ...		1	2
Burn, Mrs. ...		8	3½
Crickmore, Mrs....		10	9
Crockett, Mrs. H.		5	.½
Fricker, Mrs ...		3	8½
Hales, Mrs. ...		3	6
Haslop, Mrs. ...		10	.
Hoddy, Miss ...		6	.
Jones, Mrs. ..		14	.
Knowlman, Bros., Bible-class ...		1	8
Licence, Mrs. ...		9	6
L. M.		6	.
Miller, Mrs. ...		4	6
Mitchell, Mrs. ...	2	16	1
Nunn, Mrs. and the Misses ...	1	9	8½
Retson, The Misses		2	4
Ridley, Mrs. ...		12	1½
Saxby, Mrs. ...		3	6
Shepherd, Mrs. ...		6	11½
Silvester, Mrs. and the Misses ...	2	2	.½
Smith, Mrs. F. ..		2	6
Swanson, Miss ...		5	.
Wallis, Mrs. ...		10	3
Webb, Mrs. H. ...		4	6½
Western, Mrs. ...		5	.
Woodward, Miss		4	4
,, Miss E.		4	4
Wickens, Mrs. ...		4	2
Prayer-meeting (box)		12	.
Subscriptions for Bible-woman ...	7	10	.
Collection at Annual Meeting ...		13	6
Collection at New Year's Meeting		11	7½
	23	16	3½

SUNDAY SCHOOL.
Per Miss Pardoe :—

Goodhew, Miss ...		3	9½
Lancaster, Miss ...		3	6
,, Miss R.		2	.
MacKenzie, Mrs....		4	8½
Morton, Mr. ...		2	8
Pardoe, Miss ...		10	2½
Sims, Miss ...		2	7½
Webb, Mrs. ...		6	5½
,, Miss E. ...		2	3½
Wilsden, Mr. ...		3	5
	2	1	8½

Cheltenham—
Per Mr. Brignell :—

Stallard, Mrs.		10	
		10	

Clapham,
Courland-grove—
Per Miss Sears :—

Acworth, Mrs. ...		5	
Andrews, Mrs. ...		2	11½
Brinkler, Mrs. F.		7	6
,, Mrs. W.		5	8½
Betts, Mrs. ..		3	.
Collins, Miss G....		7	8½
Crisp, Mrs. ...		2	7½
Dadswell, The Misses A. and R.		7	.
Farley, Miss E. ...		3	2
Gill, Mrs. (2 years)		11	6½
James, Mrs. ...		6	.
Jones, Mrs. ...		4	.½
Leadbitter, Miss...		1	2½
Lisle, Miss V. ...		2	.
Maunder, Miss ...		4	4
Nicholls, Mrs. ...		7	7½
Royffe, Mrs. ...		3	.
Sears, Mrs. J. W. (2 years)		9	3
,, Miss E. M.		10	9½
,, Miss A. E.		2	6
,, Miss E. G.		5	
Thornton, Mrs. ...		1	.
Vine, Mrs		10	.
Waller, Mrs. ...		3	9½
,, Mrs. F. ...		6	6½
Walters, Mrs. H...		5	.
,, The Misses F. and A.		5	.
Wise, Miss ..		2	3½
Wybrow, Mrs. (the late)		2	6½
Collection at Meeting		11	6½
	7	19	7½

Cransford—

Collection at Meeting, per Mrs. Elnaugh	1	6	7
	1	6	7

Croydon –
Per Mrs. Throssell :—

Three Boxes ...		15	
		15	

Fressingfield—

Gratitude		1	6
Rouse, Mrs.		1	6
		3	

Fulham, *Ebenezer*—
Per Mrs. Brown :—

Brown, Mrs. ...		16	8
Dennis, Mrs. ...		5	.
Elliott, Mrs. ...		4	7
,, Miss ..		5	8½
Evans, Mrs. ...		3	5½
McNally, Mrs. ...		4	7
Pitt, Miss		4	6
Purkiss, Mrs. ...		11	3
Robinson, Mrs. ...		5	.
Simmonds, Miss		3	4
Smith, Mrs. ...		2	2
Thexdon, Mrs. ...		5	.
Vivian, Mrs. ...		4	6
Wood, Miss ...		3	11
Collection ...	1	5	9
	5	5	5

	£	s.	d.
Grays, *Ebenezer*—			
Per Miss A. Steel :—			
Marr, Mr. ...		4	5
Shipman, Mrs. ...		1	6
Smith, Miss G. ...		4	.
,, Mr. S. ...		2	6
Steel, Miss A. ...		6	.
		18	5
Greenwich, *Devonshire-road*—			
Per Miss Smart :—			
Baggs, Miss ...		2	3
Barton, Miss A. ...		4	9
Burfoot, Mrs., senr.		3	9
Burton, Mrs. ...		5	.
Clark, Miss ...		3	6
Clarkson, Mrs., senr.		4	6
Dickens, Miss A...		3	.
Garner, Miss ...		4	6
,, Miss L. ...		5	9
Geal, Mrs.... ...		4	6
Harris, Miss ...		3	.
Kingsnorth, Miss		7	1½
Paterson, Mrs. ...		4	.
Perry, Mrs. ...		2	8½
Pert, Miss... ...		5	.
Smart, Miss ...		5	.
Smith, Miss A. ...		3	6
Standon, Miss ..		4	6
Strong, Mr. ...		5	.
Stubbs, Miss ...		12	8
Terry, Miss ...		5	.
Thomas, Mrs. ...		4	6
Tindley, Mrs. W.		8	6
Tree, Mrs.... ...	1	.	.
Upfold, Miss ...		6	.
Webb, Miss ...		3	.
,, Miss A. ...		2	.
Wilmshurst, Mrs.		4	6
Wood, Mrs. ... 1913.		3	.
Knight, Miss F...		1	5
Martin, Mrs. ...		4	6
Stevens, Mrs. ...		4	.
Strong, Mr. ...		2	.
Upfold, Miss ...		6	.
Wiggins, Miss N.		2	3
	8	.	8
Guildford, *Old Baptist Chapel*—			
Per Miss Pickett :—			
From Boxes ...	6	17	4
Collection at Meeting	1	2	.
	7	19	4
Haworth, *Hall Green*—			
Per Miss Kane :—			
Earnshaw, Miss H.		4	6
,, Miss M.		4	6
Girls' Sewing-class		4	.
Holmes, Mrs. ...		4	4
Hudson, Mrs. F...		4	6
Kane, Mrs. W. ...		3	.
,, Miss F. ...		5	.
,, Miss R. ...		4	6
Kershaw, Mrs. ...		3	6
Kilmister, Mrs. T.		1	.
,, Miss R.		7	.
Merritt, Mrs. ...		4	4
Murgatroyd, Miss		4	6
Pickles, Mrs. S. ...		4	.
,, Miss M. A.		3	.
Shackleton, Mr. ...		2	.
Tyson, Miss F. ...		4	6
Wheeler, Miss H...		4	6
,, Miss L ..		4	6
Whitaker, Mrs. ...		4	.
	4	1	2

	£	s.	d.
High Wycombe, *Zion*—			
Per Miss R. Rogers :—			
Crook, Mrs. ...		4	.
Leach, Miss ...		1	3
Morling, Miss ...		2	6
Oxlade, Mrs. (2 years)		6	.
Pusey, Mrs. ...		5	.
Rogers, Mrs W...		4	6
,, Miss ...		4	6
,, Miss M...		4	6
,, Miss R...		4	9
Scott, Mrs. ...		4	6
Simmons, Mrs. ...		4	6
Staines, Miss ...		3	6
Walters, Mrs. ...		1	6
	2	11	.
Homerton, *Homerton-row* -			
Per Mrs Brett :—			
Baker, Mrs. ...		4	.
Biggs, Mrs. ...		5	.
Brett, Mr. W. M.		5	.
,, Mrs B. R...		5	.
,, Miss ...		5	.
Dearsley, Miss ...		5	2
Eyres, Miss ...		4	6
Flegg, Miss E. ...		4	6
Harris, Mrs. ...		3	.
Jacob, Miss E. C.		4	.
Morton, Mrs. ...		3	10½
Pardoe, Mrs. ...		4	6
Rutter, Mrs. ...		6	6
Spratt, Mrs. G. ...		4	6
,, Mrs. A. ...		5	.
,, Mrs. E A.		5	.
Stevens, Mrs ...		2	6
Turnpenny, Mrs.		4	6
,, Miss		4	6
Webb, Mrs. ...		4	6
White, Miss Thursa		10	.
Yeowell, Mrs. ... Missionary Band.		4	6
Per Miss Smith :—			
Powell, Miss M...		4	6
Marvell, Miss H ..			6
	5	10	.½
Hounslow, *Zoar*—			
Per Miss Flegg :—			
20 Boxes and 1 Subscription ...	5	12	.
Collection at Meeting	1	3	1½
	6	15	1½
Ilford, *Ebenezer*—			
Per Miss Williams :—			
Proceeds of Boxes	3	2	.
Collection ...		12	.
	3	14	.
Ipswich, *Bethesda*—			
Per Mrs. Chilvers :—			
Artist, Miss ...		8	6
Balls, The Misses		15	.
Brill, Mrs.... ...		2	6
Bruce, Miss ...		5	.
Burrows, Miss ...		3	6
Chilvers, Mrs. H. T.		10	.
Churchyard, Miss		4	3
Clapp, Miss ...		1	3
Cooke, Miss ...		6	4½
Cousins, Mrs. ..		7	3
Dearing, Mrs. ...		3	.
Farrow, Miss A....		10	.
Firman, Miss ...		2	6
Friend, A			8½
Frost, Miss ...		2	.
Fulcher and Bird, The Misses ...		5	.
Garnham, Miss ...		5	.

	£	s.	d.
Groves, Mrs. ...		2	.
Guthrie, Mrs. ...		1	4
Horne, Mrs. ...		4	6
Humphreys, Miss		5	.
James, Mrs. ...		3	.
Lait, Miss		2	6
Mann, Mrs. ...		7	0
,, Miss S. ...		15	.
,, Miss V. ...		2	.
Mylrea's, Miss, Bible-class		16	.
Mitchell, Miss ...			5½
Moss, Miss D. ...		2	6
Osborne, Miss ...		2	2
Pickiss, The Misses		14	6
Pointer, Mrs ...		1	11
Reynolds, Mrs. T.		3	1
Sheldrake, Miss A.		6	.
,, Miss E.		5	6
Smith, Mrs. ...		6	4½
Sparkes, Mrs. ...		1	.
Squirrell, Miss ...		5	1½
Stiff, Miss M. ...		4	4
Thompson, The Misses		10	.
Wolno, Miss ...		5	.
Woods, Mrs J. ...		19	6
Wright, Mrs. ...			9½
,, Miss H ..		5	.
,, Miss M...		4	.
Collection at Meeting		10	7
	12	16	6
Ipswich, *Zoar*—			
Per Miss C. A. Wright :—			
A Helper		6	10
A Little One ...		6	8½
Anon.		6	9
Atkins, Miss ...		5	.
Baldwin, Mrs. ...		5	.
Bird, Miss S. ...		4	2½
Bloomfield, Miss	1	.	.
Booen, Mrs. ...		1	2½
Davis, Miss ...		4	6
Double, Miss ...		4	8½
Flowers, Miss ...		8	2½
Forsdick, Mrs., junr.		1	2½
,, Miss ...		3	3
Gardner, Mrs. ...		9	6½
Garrod, Mrs. ...		10	.
Oxborrow, Miss ...		3	2
Rackley, Mrs. ...		1	4½
Smith, Miss ...		1	4½
Threadkell, Mrs...		3	3½
Wallace, Mrs. ...		2	9½
Well-wisher ...		5	10
Whayman, Miss...		2	6
Donation		1	6
	5	19	.
Kingston, *Providence*—			
Per Mrs. Lambourne :—			
Bristow, Mrs. ...		1	1½
Dorban, Miss ...		2	6½
Jeffs, Mrs.... ...		6	6
Lambourne, Mrs.		5	4
Nottridge, Mrs. ...		3	1½
Pilborough, Mrs.		5	.
Pratt, Mrs. ...		10	.
Stokes, Mrs. ...		4	10½
Summers, Mrs. E. A.		5	.
,, Mrs. H.		7	.
	2	10	6
Laxfield—			
Per Miss Sears :—			
34 Boxes	5	12	6
Collection ...	1	4	3
	6	16	9

	£	s.	d.
Lewisham,			
College Park—			
Per Mrs. Brazier:—			
Proceeds of Boxes	5	12	4
	5	12	4
Leyton,			
Goldsmith-road—			
Per Mrs. Chilvers:—			
Church, Mrs. ...		4	6
Cuthbert, Mrs. ...		7	.
Finning, Mrs. ...		16	6
Forfeitt, Mrs. ...		5	.
Jones, Mrs. ...		10	.
Palmer, Mrs. ...		4	9
Thrower, Mrs. ...		4	6
Yarrow, Mrs. ...		2	4
	2	14	7
Marylebone,			
Mount Zion—			
Per The Misses Harris and Widden:—			
48 Boxes	18	15	4
Collection	1	8	1
	20	3	5
Newquay—			
Per Miss Caine:—			
Burley, Miss ...		2	3½
Caine, Miss ...		3	5
Dann, Mrs. (2 years)		13	.
Gill, Mrs.		2	7½
Pappin, Mrs. ...		1	2½
Pearce, Mrs. A. K.		2	3
„ Mrs. R. ...		1	.
„ Miss ...		2	2
Raven, Miss ...		3	1½
Stribley, Mrs. ...		1	11
	1	13	.
Northampton,			
Providence—			
Per Mrs. F. R. Catling:—			
Sharpe, Miss ...		6	6
		6	6
Notting Hill Gate,			
Bethesda -			
Per Mrs. Boatwright:—			
Collection... ...		7	.
		7	.
Ponders End—			
Per Miss E. Elnaugh:—			
6 Boxes		9	.
Collection... ...		4	.
		13	.
Prittlewell,			
Providence—			
Per Mrs. White:—			
Booth, Mrs., senr.		10	.
Burgess, Mrs. ...		10	.
Chandler, Mrs. ...		4	6
Cripps, Mrs. ...		5	.
Deane, Mrs ...		10	9
Fisher, Mrs. ...	1	1	.
„ Miss ...		4	6
Fromow, Miss ...		5	6
Gosling, Mrs. ...		6	2
Harmer, Miss ...		8	.
Hicks, Mrs. S. ...		8	9
„ Miss B. ...		4	4
Jeffs, Mrs. ...		10	.
Keye, Mrs. ...		3	5½
Mayes, Mrs. ...		3	3½
Moss, Mrs. ...		5	3
Robinson, Mrs. ...		6	.
Turner, Mrs. ...		4	6
„ Mrs. E. ...		4	4
Verdon, Miss ...		5	.
Whisstock, Mrs....		5	.
White, Mrs. ...		5	.
	7	10	4
Reading, *Providence*—			
Per Miss Pursey:—			
Allan, Miss ...		5	11½
Brown, Miss E. ...			3
Cane, Miss P. M.		4	1½
Challen, Mrs. ...		2	3½
Cook, Mrs. ...		5	6½
Doell, Miss ...			7
Edmonds, Miss D.		1	2
Frith, Mrs. ...		3	3½
Goring, Miss L. ...		1	2
Horton, Miss E. ...			6½
Morton, Miss ...		4	7
Paxman, Mrs. ...		2	5½
Peskett, Mrs. ...		2	.
Pratt, Miss ...		2	1½
Smith, Miss ...		9	.
Thimbleby, Mrs.		2	3½
Walters, Miss ...		6	½
Work Meeting Box		4	4
	2	17	10
Richmond, *Salem*—			
Per Mrs. Robinson:—			
Box, No. 1... ...		11	10½
Buttrum, Miss (Donation) ...		6	.
Chaplin, Mrs. ...		16	1½
Collins, Mrs. ...		1	7
Edwards, Miss ...		1	9
Fisher, The Misses		10	11
Goodwin, Miss ...		2	10
Hopper, Miss ...		1	6
Kempson, Mrs. ...		4	10½
Makey, Miss ...		4	6½
Martindale, Miss M.		1	10½
Mills, Miss ...		5	.
Moulden, Mrs. ...		4	3
Mumford, Miss ...		2	.
Picknell, Miss ...		4	10
	4	.	.
Salhouse—			
Per Miss Waters:—			
Missionary Exhibition	1	7	6
	1	7	6
Soho—			
Per Mrs. Simpson:—			
Pond, Miss (2 yrs.)		8	8
Simpson, Mrs. ...		17	.
	1	5	8
Staines—			
Per Miss Howes:—			
Howes, Miss ...		3	.
		3	.
St. Albans—			
Per Miss Gregory:—			
Disher, Miss ...		4	.
Eldred, Mrs. ...		3	.
Gregory, Miss ...		15	10
King, Mrs. ...		1	.
Mitchell, Miss ...		1	8½
Tapping, Miss ...		6	.
Tyler, Mrs. ...		3	.
„ Miss ...		3	10½
White, Miss ...		1	7
	2	.	.
Stratford,			
Gurney-road—			
Per Miss Ince:—			
By Boxes ...	5	10	.
1d. Weekly Subscriptions ...	5	2	2
Monthly Collections		3	2
Collection Annual Meeting... ...	1	3	6
Collection at Meeting		6	10½
Subscriptions for Bible-woman (6 months)... ...	5	.	
	17	5	8½
Swindon,			
Providence—			
Per Miss Cummins:—			
Colbourne, Mrs. (Donation) ...		5	
Cummins, Mrs. and Miss ...		8	9
Cummins, M. (Donation)		2	.
Gale, Miss... ...		10	.
Godwin, Miss ...		3	3
Hanks, Mrs. ...		3	5
Jefferies, Mrs.		2	1½
Lane, Miss ...			9½
Lewis, Mrs. W. ...		2	9½
Parker, Mrs. ...		3	8
Rushan, Mrs. ...		1	3½
Scull, Mrs. ...		1	3
Spech, Miss D. ...		3	1
Stroud, Miss ...		1	4
	2	9	.
Tollington Park,			
Zoar—			
Per Mrs. Sandell:—			
Barker, Mrs. ...		2	.
Harrington, Miss		1	.
Mitson, Miss ...		2	6
Sandell, Mrs. ...		19	4
„ Miss G....		6	6
„ Miss M....		3	.
Sibuns, Mrs. ...		5	8
	2	.	
Tottenham,			
Ebenezer—			
Per Miss Field:—			
Proceeds of Boxes	2	14	.
Collection, S.S. ...		6	.
„ Young People's Meeting		6	1
Collection, Young People's Meeting (Children) ...		1	7½
Collection, New Year's Meeting		6	.
	3	13	8½
Tring,			
Akeman-street—			
Per Miss E. M. Maull:—			
A. E. B.		5	6½
Bagnell, Mrs. A....		2	5½
Bible-class (Young Women's) ...	1	18	4½
Butcher, Miss ...		4	.
„ Miss E.	36	7	.
„ Miss E.G.	2	2	.
Chappin, Mrs. (Long Marston)		1	7
Fincher, Mrs. A....		4	7
Foskett, Mrs. H....		1	5½
Glover, Mrs. ...	1	8	1
Gower, Mrs. J. ...		2	5½
Hedges, Mrs. R. ...	1	.	7
Howlett, Miss M....		2	6½
Johnson, Mrs. ...		3	2
„ Miss E.		2	10½
Marcham, Miss A.		5	.
„ Miss N.		5	.

	£	s.	d.
Maull, Miss E. M.	1	6	4½
Parker, Miss ...		4	6
Plater, Mrs. (Aston Clinton)		3	3
Rance, Miss F. ...		2	9½
Rodwell, Mrs. ...		2	6
Sharman, Miss A.		4	½
Smith, Mrs. G. ...		4	10½
Solomon, Mrs. (Kingston) ...		5	.
Swaby, Miss L. ...		2	.
Toms, Mrs. ...		3	11½
White, Mrs. (Buckland)		5	.
Wright, Mrs. A. ...		3	11½
„ Mrs. A. S.		1	7
„ Miss		10	2½
Young, Mrs. ...		5	.
„ Mrs. H. L.		5	.
Subscriptions for Bible-woman ...	5	8	.
Collection at Meeting	7	18	.
	66	8	6

Waltham Abbey—
Per Mrs. Wild:—

Wild, Mrs. ...		12	6
		12	6

Walthamstow,
Commercial-street Memorial Chapel—
Per Mrs. Wallis:—

Proceeds of Boxes	8	.	7½
Collection (Sharpe, Mrs.), Bible-class		6	6
Collection, Young People's Meeting		19	9
	9	6	10½

Walton-on-Naze—
Per Mrs. Elnaugh:—

Collection at Meeting		18	5
Harris, Mrs. ...			7½
Horton, Miss ...		1	.
Marsh, Miss ...		2	6
	1	2	6½

Walworth.
Penrose-st. S.S.—
Per Miss M. A. Falkner:—

Austin, Miss ...		4	6
Eade, Mrs. S. ...		6	.
Falkner, Miss ...		5	.
Green, Miss ...		5	.
Grover, Mrs. ...		2	6
Hobbs, Miss ...		1	3½
Watson, Mrs. A. ...		4	10
	1	9	1½

Walworth, *Surrey Tabernacle—*
Per Mrs. A. Boulden:—

Abrahams, Mrs. ...		4	.
Belcher, Miss ...		2	6
Boulden, Mrs. ...	1	.	.
Brain, Miss ...		16	.
Falkner, Mrs. A. B.		10	9
Harris, Mrs. ...		10	.
Legge, Miss ...		2	6
Linton, Miss ...		2	8
Norris, Mrs. ...		10	.
Page, Mr.		4	4
Phillips, Miss ...		2	6
Pittman, Miss E. ...		3	9
Rose, Mrs.		4	.
Royal, Mrs. ...		2	6
Schneider, Mrs. ...		10	6
Stringer, Miss ...		3	3
Symonds, Mrs. ...		6	9
Watson, Mrs. H. ...		4	6
Williams, Miss ...		2	6
Withers, Miss ...		4	9
	6	7	9

Wandsworth,
Chatham-road—

Licence, Miss H.		3	4
		3	4

Wandsworth,
West Hill—
Per Miss Applegate:—

Applegate, Miss A.		5	2½
„ Miss M.		3	6½
Bailey, Mrs. ...		7	4½
Beck, Mrs. ...		2	2½
Cox, Mrs.		4	7
Dean, Mrs. ...		6	3
„ Miss H. ...		5	8
Drane, Miss G. ...		11	3½
Field, Miss ...		6	7
Guille, Mrs. ..		4	1½
Hole, Mrs. ...		4	3½
Hunt, Miss ...		4	1½
Jarvis, Mrs. ...	2	12	.
Jones, Mrs. (In Memory of) ...		8	2½
Kent, Miss ...		2	5½
Lambourne, Miss		8	2½
Leach, Mrs. J. ...		3	2½
Maassen, Miss ...		10	.
Miles, Miss ..		3	3
Mulliner, Mrs. ...		2	8½
„ Miss ...		8	11½
Read, Miss ...	2	.	11½
Render, The Misses		1	1
Smith-Bannister, Mrs.		5	.
Watts, Miss N. ...		7	.
Special Pleader ...		5	4½
Vestry Box ...		1	6½
Young Friends ...		1	10
Subscription for Bible-woman ...	2	5	6
Collection at Meeting	1	5	.
Collection at S.S. ...		10	.
	15	7	6

Warboys—
Per Miss Fitch:—

Ackland, Mrs. ...		7	6
Ashcroft, Mrs. ...		11	3
Broughton, Mrs. W.		7	8
Brown, Mrs. W. ...		3	.
Fitch, Miss B. ...		13	6
Fletcher, Miss K.		4	6
„ Miss N.		4	5
Harvey, Mrs. W. ...		5	.
Holmes, Mrs. E. ...		2	7
Jackson, Miss L. ...		3	6
Reynolds, Miss D.		5	1
„ Miss E.		7	9
Rignall, Miss L. ...		3	6
Sansome, Mrs. ...		3	9
See, Miss (S.S. Class)		8	.
Stratton, Miss A.		1	10
	4	12	10

Watford Tabernacle—
Per Miss Ball:—

Adams, Miss ...		1	7½
Ball, Miss		12	6
Baxter, Mrs. ...		1	11½
Bryant, Miss ...		4	.
Burrage, Mrs. J. ...		5	.
Clent, Miss ...		2	.
Dimmock, Miss ...		4	.
Freston, Mrs. ...		5	.
Goodson, Mrs. ...		6	2½
Gray, Mrs. A. G. ...		8	.
Green, Miss D. ...		5	9½
Jinks, Mrs. ...		11	10½
King, Mrs. ...		4	4½
„ Mrs. W. ...		2	2
Norwood, Mrs. ...		2	7½
„ Mrs. H.		2	4½
Parsons, Mrs. ...		1	4
„ Miss ...		2	.
Peacock, Miss ...		6	1½
Saunders, Mrs. D.		4	6
Smith, Miss N. ...		1	6½
Stone, Miss ...		5	.
„ Miss D. ...		5	.
Thorn, Miss ...		2	6
Warrell, Mrs. T. W.		3	.
Warters, Miss ...		2	7
Watts, Miss ...		2	8
Wiggs, Miss ...		1	1
Wright, Mrs. J. ...		5	.
Special Donation	2	.	.
	8	2	.

Wellingborough,
Per Miss Perkins:—

Brown, Miss A. ...		1	.
Goodman, Miss M.		3	.
Hackney, Miss A.		2	10
Howes, Mrs. ...		5	.
Locke, Mrs. ...		5	.
Moore, Miss E. ..		2	.
Morton, Miss ...		8	.
Newton, Mrs. ...		3	6
Perkins, Miss ...		5	.
„ Miss E. ...		3	6
„ Miss M.		2	.
Wright, Miss T. ...		1	.
„ Miss S. ...		1	.
	2	2	10

West Ham,
Tabernacle—
Per Miss Henderson:—

Christian Endeavour Society		10	.
Galley, Mrs. ...		2	.
Henderson, Miss ...		5	6
Johnson, Mrs. ...		2	9½
Lowe, Miss ...		5	.
Peverell, Miss ...		10	1
Stockdale, Mrs. ...		5	6
Wakefield, Miss ...		2	.
Collection at Meeting		12	9
	2	15	7½

Wood Green,
Dovecote Hall—
Per Mrs. Parish:—

Court, Mrs. ...		9	1½
Hillier, Mr. ...			11½
Howes, Miss ...		6	.
Kyte, Mrs. ...		1	6
Ludford, Mr. ...		4	4
Ophield, Miss ...		2	4½
Parish, Mrs. ...		3	9
„ Miss ...		1	1
Sale of Work ...	5	2	.
	6	11	1½

Wood Green,
Park Ridings—
Per Mrs. Hill:—

Seven Boxes ...	1	18	8
Harwood, Mrs. (Donation) ...	1	.	.
	2	18	8

	£	s.	d.
Personal—			
Per Mrs. Elnaugh:—			
A Friend	1	.	.
L. E.	1	10	9½
Ireland and Reade, The Misses		5	.
Peck, Miss Leonard		5	.
Rush, Mrs. J. ...	1	.	.
R. L. P. ...			10
	4	1	7½
Per Mrs. Silvester:—			
A Little One ...		7	.
Ash, Miss (2 years)	1	5	.
A Thankoffering	1	.	.
Bates, Miss ...		5	.
Brooks, Mrs. ...		2	.
Button, Miss ...		5	8
Chilvers, Miss A.		4	.
Clack, Mrs. ...		5	.
Clarke, Mrs. ...	1	3	5½
Corner, Children's		18	8
Ellwood, Dr. ...		10	.
Forrester, Mrs. ..		11	.
Frost, Mrs. ...		6	8
Harland, Miss ...		4	.
Howes, Miss		12	
Hazelton, Miss ...		12	
Paffard, The Misses		13	
Richard, Mrs. ...		5	.
Schweitzer, Mrs....		2	6
Tooke, Mrs., sen., and Bible-class		15	
Two Friends (Wood Green)...		9	
		10	16 11½
Total	£384	15	8½

LADIES' ZENANA AUXILIARY.

Balance Sheet.

Income.	£	s.	d.	Expenditure.	£	s.	d.
By Boxes	330	6	10	To Postages, Stationery, and Receipt Books	2	2	
„ Collections, Sale of Work, and Special Subscriptions for Bible-women, etc.	54	8	11½	„ Medical Certificate (Miss Ireland) ...	1	1	.
				„ Deputation Work (Mrs. Elnaugh)	4	14	3½
				„ Balance at Bank ...	376	18	6
	£384	15	9½		£384	15	9½

Examined and found correct, { M. S. Fromow. E. E. Elliott.

August 31st, 1914.

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