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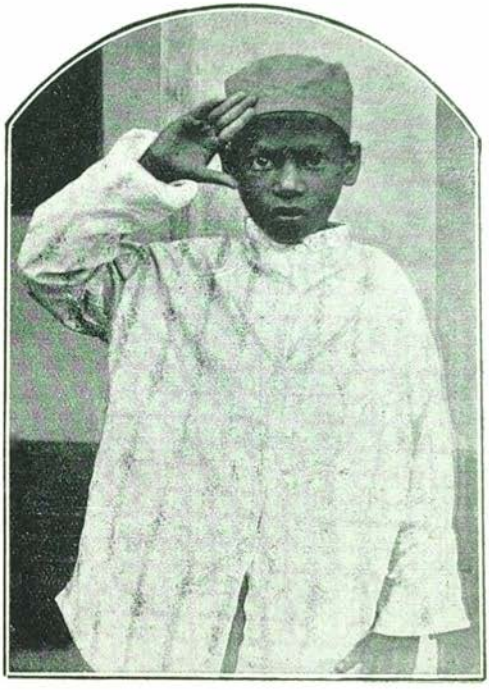
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The Strict Baptist Mission Herald



The Strict Baptist Mission HERALD.



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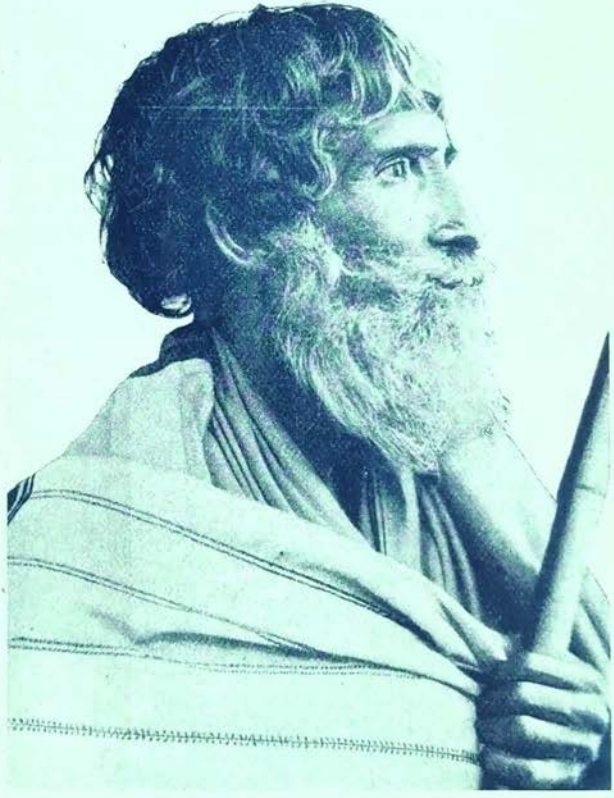
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THE NEW YEAR'S PRAYER MEETING

Will (D.V.) be held

On FRIDAY EVENING, JANUARY 1st, 1915, at 7.30,

AT

CHADWELL ST., CLERKENWELL, LONDON, E.C.,

When an ADDRESS will be delivered by

PASTOR G. SMITH,

PRELIMINARY NOTICE.

THE HALF-YEARLY MEETING

WILL (D.V.) BE HELD

On ***WEDNESDAY,*** *MARCH 24th, 1915, at*

ST. JOHN'S WOOD ROAD.

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A POST CARD MAP showing the relative positions of the three centres of our Missionary Work in South India, viz., Madras, Sendamangalam, and the Kolli Mountains, is now on sale, price 1d.

The
Strict Baptist Mission
HERALD.

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

VOL. XIV.] JANUARY, 1915. [*New Series*, No. 97

CURRENT NOTES.

THE sanguine hopefulness with which we usually begin new years is this year clouded, from the human point of view, as it has never been before. As we think of the great epoch-making struggle in which the nations of Europe are engaged we cannot help asking ourselves, What do the coming months hold in store for us? Needless to say, whatever the result of the war, far-reaching international changes must necessarily emerge, and the question is, How will they affect Christian work at home and abroad?

We ask, of course, in vain. But, while we are unable to peer into the future, it is our joy and strength to know that "God is faithful by whom we have been called unto the fellowship of His Son Christ Jesus our Lord." Being in fellowship with our faithful Lord we may calmly leave the future in His hands, assured that all the tremendous forces which threaten His work and His servants are under His control and are being made to subserve His purposes.

Our great need, then, as we enter the new year is, more than ever, the faith that presses through all threatening and hindering circumstances and ventures to touch the hem of our Lord's garment. Virtue still flows from Him at the touch of faith. For the very boldness and expectancy of faith we are dependent upon Him, and therefore pray as we begin a new year of service under increasingly difficult conditions

LORD, INCREASE OUR FAITH.

LED IN TRIUMPH.

THESE words describe Paul's experience as a missionary of the Cross. He is praising God that, although his life is one of difficulty, danger and suffering, he is always being led in triumphal and triumphant procession, and that through him God is everywhere making manifest the sweet savour of the knowledge of Christ. As the captives taken in war by a Roman general attended their conqueror on his triumphal return to the capital while sweet odours were burned in his honour, so Paul was being led by Christ in triumph, but willingly; and was, moreover, being led to further Gospel triumphs, while he diffused the sweet odour of his Conqueror's Name. Difficulties and suffering sink into insignificance beside the fact that he is helping to swell the Saviour's triumph. Or, rather, he regards them as characteristic incidents of the road by which Christ leads to triumphant victory the devoted followers whose hearts He has won by His mighty love. No wonder, then, that Paul says, "I take pleasure in infirmities, in reproaches, in necessities, for Christ's sake: for when I am weak, then am I strong."

And this is also the inspired description of every missionary separated unto the Gospel of Christ by the Holy Spirit. As a trophy of Love's conquest, he is gladly being led in joyous captivity by his Lord. His Conqueror's will has become the law of his life and the delight of his heart. Where his Lord leads, there, and there only, he follows, and in the atmosphere of happy fellowship and obedience his "faith groweth exceedingly."

Faith, obedience and love alike constrain him to spread abroad wherever he is led the sweet odour of his Saviour's Name. Knowing by experience that it is "as ointment poured forth," it is his joy to waft its sweet fragrance to others, and thus to further honour his Lord.

And this it is which leads the conquered to conquer, the captive to make other captives. Nothing is so attractive as the fragrance of Christ crucified; no power so compelling as that of His love. Diffusing this abroad wherever we are led, and relying only upon the Holy Spirit's gracious influences, we have the joy of seeing men drawn to the Saviour in the blessed captivity of Love and swelling with us His triumphal train.

Being led in triumph causes us to triumph. Devotion to Christ, deference to His will, forgetfulness of self, trust in His invincible power to save, and an absorbing desire to glorify Him—with these there can be no defeat.

May it be our happy experience this year, whatever other experiences we may have, to be so captivated and so led by our Lord, that we may be more than ever eager to spread abroad the sweet savour of His Name. So will the note of triumph abound in our songs.

S. H.

Our Foreign Field.

The News of the Month.

The Madras Field.—On the first Lord's-day in November I had the joy of baptising two disciples and receiving them into the fellowship of the Tamil Church. We are cheered and stimulated by this token of God's blessing on our Gospel work in the village of Peruvallur.

Exceptionally heavy rain has fallen in Madras. At the beginning of November 7½ inches fell within 36 hours. Our record now stands 17 inches in excess of the average due to date.

With such heavy rain we hoped that all the cholera germs would be washed away, but contrary to all expectation there has been a fresh outbreak of this dread disease in Madras. Several of our school children have died and we have been obliged to close some of the schools for short periods.

When preaching recently in a village a good opportunity of "buying up the opportunity" came under my notice. The preacher caught sight of a lad who was formerly a pupil in our Koyembedu School. Skilfully weaving into his address some of the questions of the Scripture Catechism which we teach in all of our schools, the preacher got the lad to answer them publicly. This served to greatly increase the interest of the audience in the message.

Early in November we held our annual ingathering service at Vepery. Our people greatly delight in this service, and in spite of the drenching monsoon rain they attended in good numbers and brought their thank-offerings with smiling faces. Each year I notice an improvement in the suitability and usefulness of the gifts. The articles were readily purchased and good prices were realised. In accordance with the wishes of our people the proceeds of the sale this year are to be given to the War Relief Fund for our Indian troops. E. A. Booth.

The Namakal Field.—During the month of October we sold 9 Bibles and Testaments, 230 Gospel Portions, 446 other books.

We have been divinely guided in the opening of our Reading Room. Everyone who can read, and many who cannot, are intensely interested in papers, and our war pictures are the talk of the neighbourhood. A large roll of beautiful Scripture pictures provides food for many a profitable conversation, while Bibles, Portions and various Christian booklets are being freely read.

During the past few days some of our roads have become almost impassable. Sunday before last, when I was on my way to Erumaipatti, the mire was so deep that a bullock in front of us calmly lay down in the mud, refusing to pull its load any further. After vainly shouldering the wheels of the bullock bundy to our very utmost we suggested to the driver to unharness the creature and pull the bundy out himself, and then passed on. We had not gone far before we were in the same predicament; the horse, nervous of a big quagmire in front of him, refused to proceed. We were then obliged to act on the advice we so lightly gave the other driver, namely, shut-out and drag the bundy ourselves. Though this, with a two and a-half hours' rough and tumble journey, would not seem a fitting preparation for two Tamil services, yet the Lord gave us His presence and brought us back in safety. D. Morling.



THE FRONT HALF OF THE SENDAMANGALAM READING ROOM.
Preacher Christian is seen in doorway.

A Congress of Liberal Religions.

IT is announced that a "Congress of Liberal Religions" is to be held in India early in 1915. It is stated officially that the object of the Congress is "to open communication with those who in all lands are striving to unite pure religion and perfect liberty, and to increase fellowship and co-operation among them."

It remains to be seen whether there will be a large response to the world-wide invitation. It is intimated that "pilgrims" are expected from Europe and America. A prominent Anglican missionary has consented to attend the Congress as a representative of Christianity. As a matter of fact, he will only represent his own personal views, as he has not been appointed by any recognised missionary or ecclesiastical authority. But it is probable that the other members of the Congress will regard him as the official representative of Christianity. Personally, I regret that a Christian minister is taking part in the Congress. It seems to be a tacit admission that Christianity is one among many religions. There are "comparative religions," but I hold that Christianity is not one of them. It is unique. The Person of Jesus Christ is so peerless and supreme that we cannot consent to place Him as one in a gallery of saints. When the best and last word has been said concerning the sages and saints of all other religions, the vital and eternal distinction remains that Jesus Christ is divine and they are not. We cannot abate one jot of this claim without being disloyal to Him whom we call Saviour and Lord. Christ Jesus is not one of several possible saviours; He is the only Saviour the world has ever known, or will know. We are working in heathendom for the fulfilment of His high-priestly prayer—"That the world may know that Thou didst send Me."

The idea of a "Congress of Religions" is by no means new to India. In the sixteenth century the Mohammedan Emperor Akbar gathered in his palace at Fathpur Sikri wise men of all religions. He created a kind of eclectic religion, taking the best elements he found in them all. This he called the *Ilahi* religion. It was a mixture of sun-worship and veneration of the emperor. It seems to have expired with Akbar.

In 1893 a Congress of Religions was held in Chicago, at which the representative of Hinduism, Swami Vivekananda, created a great sensation. After a tour of meteoric brilliancy in America, he returned to India and was proclaimed as one who had overcome the world. Hindus widely held the opinion that, since he had appeared, Christian missions in India were doomed. But facts are greater than prophetic theories, and there are many more Christian missionaries in India to-day than there were when Swami Vivekananda returned from the Chicago Congress of Religions.

The forthcoming Congress is intended to be a meeting of *liberal* religionists. We live in a day of large tolerance, when breadth counts for more than depth. In our expansiveness there is a real danger that we may become shallow and insincere. Let us remember that there is a false liberalism in religion—a liberalism which would blot out eternal distinctions. Let us not fear to assert the "intolerant" aspect of Christianity—"I am the Way . . . no man cometh unto the Father but by Me." "He that hath not the Son of God hath not life." "In none other is there salvation."

"None other Lamb, none other Name,
None other Hope in heaven or earth or sea,
None other Hiding-place from guilt and shame—
None beside Thee."—*Rossetti.*

E. A. Booth.

"Their Faces Thitherward."

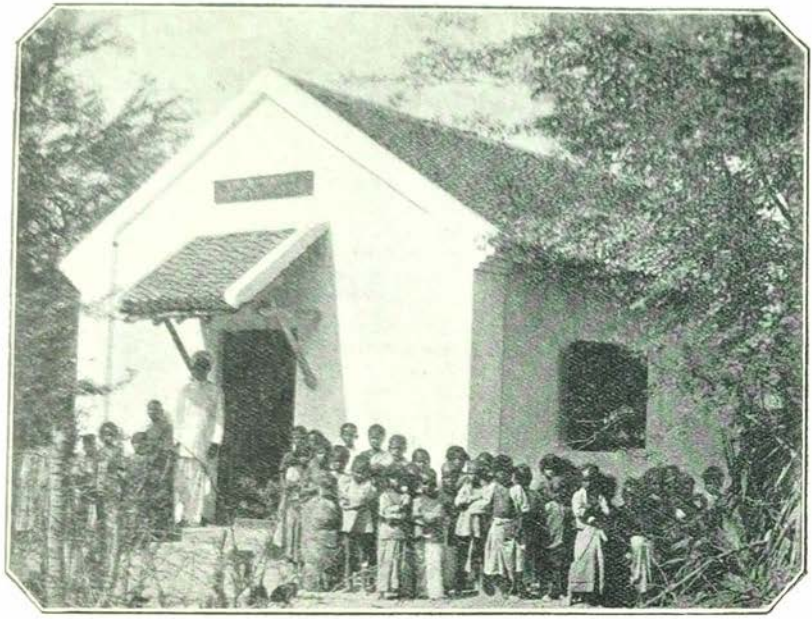
OUR little school house at Peruvallur stands in a much frequented lane in the village. The doors of the white-walled, red-roofed building are open every day, extending a welcome to the children of the neighbourhood. On Sunday afternoons, when Sunday School is over, the little school house remains invitingly open and we would ask you to look within.

It is not much a casual visitor would see. Only a missionary standing at a small table, and on the forms before him an Indian preacher and his family and about a dozen other men. Quite a small gathering, but unique, in that the audience consists of heathen men who deliberately gather Sunday after Sunday to listen to Christian teaching. It is in those few upturned faces that the preacher sees great possibilities, and so for many years this service has been regularly held, and we have asked for a seal of blessing on the work at Peruvallur.

The answer has come, quite recently, as well as in former years. Two young lives have just been called into Christ's kingdom. Both had attended the services and also the men's meetings at Peruvallur for a long time and have been constrained to confess the Saviour who found them.

Gnanamanikam has Christian parents, but was not himself a true believer. During a serious illness he was brought to see his sinnership and called upon God for pardon. Gradually his faith grew till he found that Jesus had filled his heart. He now finds constant joy and rest in Him.

Mooneswamy was a heathen of heathen parents. He, too, has been attending the services and men's meetings at Peruvallur regularly. About a year ago he definitely gave up the worship of idols and the observance of Hindu ceremonies. Since then he has longed to confess Jesus as His



PERUVALLUR SCHOOL-CHAPEL.

Lord and Saviour. His testimony was simple and touching as a babe in Christ. When asked if he ever prayed he emphatically answered "No." When Mr. Booth further questioned him he found that Mooneswamy had *talked* to God and *asked* pardon for his sins and obtained it, and still talks to Jesus and asks help of Him every day. His idea of the word prayer was a set form of supplication of which he was ignorant.

Mooneswamy changed his heathen name for the Christian name of Solomon at his baptism. Gnanamanikam (Ruby of Truth) retained the name given him by his Christian parents.

The first Sunday in November, when these two young men were promised baptism, dawned wet and stormy. Many of the streets in Madras were miniature rivers as the monsoon poured its fury upon us. We waited in Vepery Chapel listening to the dash of the rain on the windows, and decided that there could be no baptising service that morning, as the candidates had a distance of five miles to walk, mostly over flooded roads. But directly the service commenced we were rejoiced to see the two young men quietly enter the building and take their seats. The baptising service was a time of fervent thanksgiving to some of us. Gnanamanikam and Mooneswamy stood before the congregation with quiet, earnest faces while a few words were addressed to them, and then professed their faith and obedience in the waters of baptism.

Later on, at the ordinance of the Lord's Supper, both young disciples were received into the membership of the Tamil Baptist Church. This is but the beginning of their walk in "the Christian way." When the path winds (as it will for them) into the darkness and thorns of Hinduism—

and perhaps persecution—they will need a power and an influence stronger than that of any man to keep them true. We earnestly ask of you to pray that God may guide and keep them ever on the onward and upward road.

WINIFRED BOOTH.

Our Work of Faith in India.

THE life of a missionary on active service surely offers more scope than any other life for the exercise of faith. Every missionary spends a great part of his time in that arena where the great conflict is waged between his desire for conversions, on the one hand, and the hard fact of heathen resistance to the Gospel, on the other; and in the clash of arms Faith is the only champion who comes off honourably.

Five years ago, when I first visited the Kollis, the reception given by the people to the Gospel was so good as to inspire the hope that a very little instruction in the truths of the Bible would result in numerous conversions. The fact is that we have laboured among them for twenty months and have not yet baptised the first convert. We believe unfalteringly that God will send the blessing, but meanwhile the attitude of our hearers is expressed in the words of an old woman at Kirangadu. After listening to my address she said, looking at me incredulously, "You surely don't expect that teaching to penetrate the mind of the hill-dog?"

Mission work from day to day on the Kolli Mountains is most unsensational. Our audiences are so small that we go preaching singly, instead of in pairs, as we used at first. In this way we reach a greater number with the Gospel. The people are almost all of one type, the agricultural. All their activities are absorbed in the life of the body, and they have no intellectual inclinations. They are not accustomed to deal with abstract ideas, and consequently such terms as God, sin, atonement, prayer, and the like, have to be explained repeatedly with the help of illustrations familiar to them, before they can properly understand the Gospel message.

Yesterday morning may be taken as an example of many other uneventful mornings. The Poochari had promised to conduct me to a village four miles distant to attend a patient. I intended to set out early, but sick folk coming to the bungalow kept me engaged until after 8 o'clock. By that time the Poochari had harnessed his oxen and was busy ploughing, and sent word he could not come. So I set out alone, but had not gone two hundred yards when I caught sight of a man running after me. He came up panting, and said breathlessly:

"Fever—swollen face—swollen stomach—very ill."

"Where?" I asked, looking in vain for the signs mentioned.

"At the bungalow," he answered, explaining that it was his brother who was ill.

So back we went, and on the way met a woman covering her eyes with her hands and in great pain. Having disposed of both cases I at length set out, and soon reached the village.

While I was examining the sick man there, a crowd gathered around, and an opportunity offered for preaching. To ensure an attentive audience you must make the folk sit down. Just as they were seated and I was beginning, a girl was pushed forward into the centre and told to show the dhori her spleen! I obediently looked at the spleen, and returning to the preaching had proceeded as far as,

"The true God, who made the worlds and——" when the first patient broke in with,

"Just tell me again how the medicine is to be taken." So I repeated for the fourth time the directions, and, fearing lest the crowd should

disappear, hastened back to the attack. Once fairly embarked on the story, and the attention of the people fixed, I was able to proceed uninterruptedly, and soon questions began to be asked, a sign that the hearers were really interested. It finally turned out to be an impressive little meeting, and the speaker secured the assent of the audience to the truths proclaimed.

But we long for much more than mere assent. Our aim is the salvation of the soul, and this can only be accomplished by the supernatural work of the Holy Spirit. The great need of both missionaries and Indian workers is a daily renewed infilling of the Holy Spirit. A descent of the Holy Ghost would sweep away the difficulties that so stagger our faith. "Come, O breath, and breathe upon these slain, that they may live."

J. M. BRAND.

The Sikhs.

A SHORT time ago the newspapers told us that among the Indian troops who had gone to Europe to fight for our King, were some regiments of Sikhs. Soon after, we learned that at the first opportunity given to them the Sikhs greatly distinguished themselves in battle.

The question naturally arises, Who are the Sikhs? For an answer to that question we must look into Indian history. The word Sikh means Disciple. The religion of the Sikhs is known as Sikhism. The Sikhs are found almost exclusively in the north-west of India, and chiefly in the Punjab. The founder of the Sikh religion was NANAK, who lived from 1469 to 1538. Nanak was a Hindu who, in early life, was associated with Mohammedans, and accepted their teaching that there is only one God. As time went on, Nanak repudiated the Vedas of the Hindus and the Koran of the Mohammedans, and evolved a religious system of his own, which was a compromise between the two. Nanak laid great stress on the supreme importance of the GURU or spiritual teacher. Nanak was the Guru of the Sikhs. It was the prerogative of the Guru to appoint his successor. In their whole history the Sikhs have only had ten gurus.

The fifth guru, Arjun, collated the teachings of Sikhism and compiled the sacred scriptures of the Sikhs, which he called the GRANTHA, that is, the Book. The Grantha was written in the ordinary language of the people, which gave it a great advantage over the Vedas and the Koran.

The ninth guru, Teg-Bahadur, was executed as a rebel by the Mohammedan Emperor Aurangzib, who endeavoured to force everyone to become a Mohammedan. This outrage converted the peaceful Sikhs into a host of warriors. From that time every true Sikh was a soldier. In those days the Sikhs despised the Hindus and hated the Mohammedans. The order went forth, "If you meet a Hindu, plunder him; if you meet a Mohammedan, kill him."

The tenth guru, Govind, refused to nominate a successor in the religious leadership of the Sikhs, but constituted the Grantha as a permanent Guru. He said, "After me you shall everywhere regard the Grantha as your Guru; whatever you shall ask it will show you." The outcome of this has been that the Sikhs have made an idol of their sacred book, the Grantha, worshipping it as Hindus do their idols, dressing it, fanning it, and putting it to bed at night.

The Sikhs became an independent and powerful nation under the rule of Ranjit Singh, the "Lion of the Punjab," who made himself master of all the Sikh chieftains. He was a man with only one eye. He made a friendly treaty with the British, which he faithfully kept. But after his death in 1839 the Sikhs raided British territory, and brought about the Sikh wars of 1845 and 1849. The Sikhs were the most powerful and

brave foes the British ever fought in India, but they were beaten, and their kingdom, the Punjab, was annexed to British India. British rule in the Punjab was so splendidly conducted that when the great Indian Mutiny broke out in 1857, the Sikhs not only refused to join the rebel Sepoys, but materially aided the British in quelling that formidable outbreak, and ever since have been loyal to the British Raj.

The followers of Sikhism number about three millions. The religion is said to be gradually losing its distinctive features and going the way of all the new faiths of India—that of re-absorption into Hinduism.

E. A. Booth.

The Christian's Swami.

MUCH has been written of the ignorance of the Kolli Hill people in general. But it comes home to one more forcibly when found in one who, living near the Mission Station, has heard repeatedly the Gospel story.

I was out one evening gathering coloured leaves and flowers for the table when I met a troop of women returning from the rice-fields. We exchanged greetings, and I answered their usual numerous questions—and then,

"What was I doing? Were the leaves for medicine? or for washing my head"? came the puzzled query.

Then it was that up spake the near neighbour of ours, the Cinna Muniyakaran's wife, who is very friendly, whose house we have often visited, and who comes to our door to tell us of the latest misdeeds of her wild, drinking husband.

"I know what you are gathering them for! You will put them on your table, then you will kneel down and worship them."

Mystified indeed was I, and could not for a time make out what she was thinking of. Then it flashed across my memory. Our noon-day worship, when all on the compound gather for daily prayers! Yes, of course, when our tea is cleared away the little innocent vase remains, and as we all knelt around the table on the floor, this poor woman had watched at the door—had probably sat on the floor with us, taking in (as we had hoped) a little of the meaning of the great difference between our worship and hers. But, alas! the part that had evidently most impressed her was seeing a small crowd of people, young and old, kneeling reverently to a small vase of flowers!

Then go on praying; be still hopeful, for we are, although baffled again and again when we think a foot or two of ground has been won.

(Note.—The little vase is no longer a swami, for prayers and services are now held in the new Dispensary.) Evelyn C. Brand.

Irrigation.

WE are standing on a low rocky hill, situated about a couple of furlongs to the east of the Mission House, and overlooking miles of wonderfully fertile fields. Before us is a most animated and interesting scene. Hundreds of men, women and children are ploughing, sowing, transplanting, and irrigating. The last process is just now the most interesting, for we are in the middle of the monsoon season.

A few furlongs to the east of us is the Ponneri tank, one of hundreds used in this country for irrigation. It is made by building a strong dam three-quarters of a mile long in such a way that water coming from the hills is stored up and used at convenience. This bank is about forty feet high, and along the top is a road which leads to the Kolli Hills. Many of these dams are immense, have taken years to construct, and give evidence

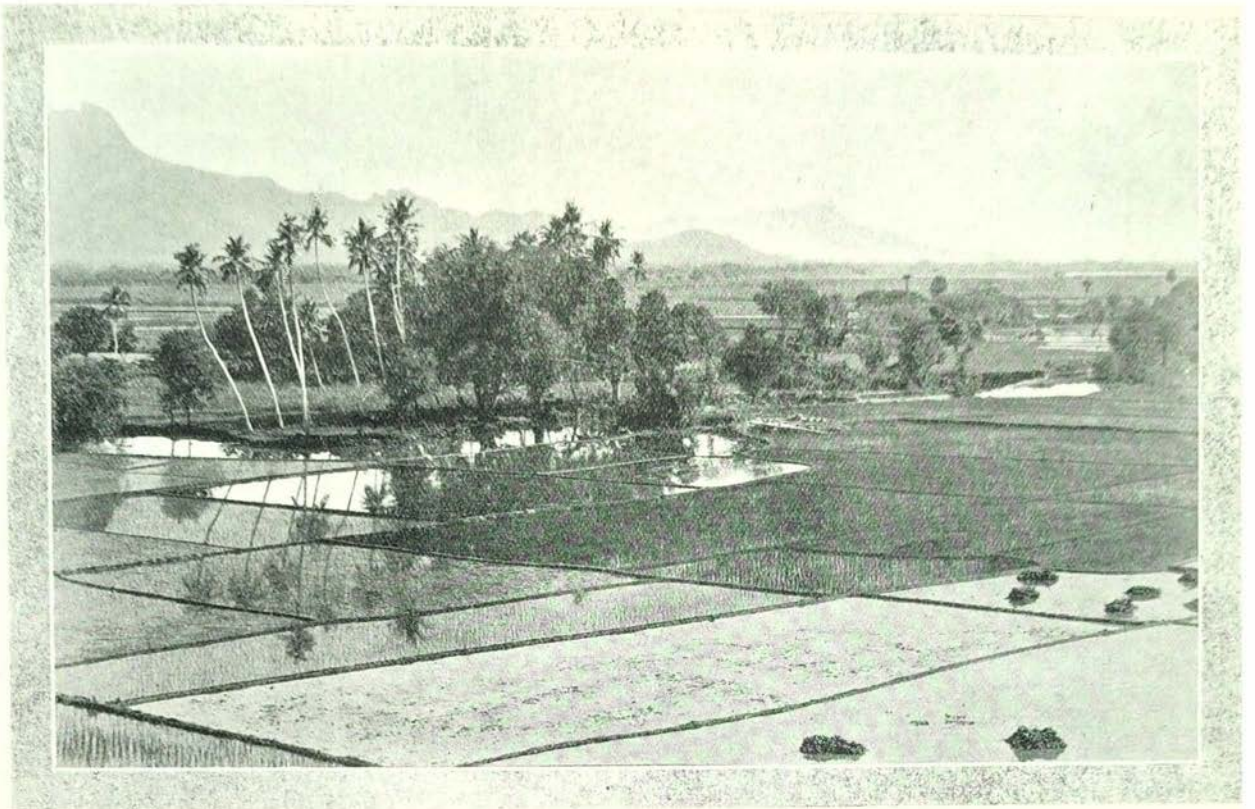


Photo by] SCENE FROM THE HILL MENTIONED IN "IRRIGATION." *[Mr. Morling.*

The bundles are leaves and twigs to be trodden in for manure. A tank is seen in the distance.

of no little engineering skill. Near the dam are several sluices, which let the water through passages under the road and into the fields on the other side. The channels conveying this water are about a couple of feet wide, and are so regulated as to be kept just above the level of the land. The fields are made perfectly level, then divided and subdivided into numerous squares, each of which is flooded in its turn by the farmer simply making a small gap at the side of the channel. Often as we have seen the ryot "turning" a "watercourse" by a twist of his foot, or by stopping a gap with a handful of clay, we have thought of the apt reference of the wise man: "The king's heart is in the hand of the Lord as the watercourses: He turneth it whithersoever He will."

Only a furlong from the hill where we stand runs a stream which takes the overflow from several of the big tanks on our left. Two or three days ago it was rushing in full flood, and as I stood near by, a poor woman going to her field cried out, "Oh, Lord, how long is it since we saw water like this? Never since the plague four years ago." Almost at the same time I remarked to a man going by that God had given us good rain. "Yes," he replied, "we have water for the field, but no water (*i.e.*, gruel) for our stomachs." Such was the contrast between these two.

This stream is the overflow from the lakes in the north; still the water is not lost to the cultivator. It is far too precious for that. In order to raise the level of the river it is stemmed in various places by dams; above the weirs, water is diverted into narrow channels and led far out into the fields for irrigating in the usual way. One of them runs in front of us at the very foot of this hill. The main stream leads to other tanks in the south, and the overflow from these runs into the mighty Cauvery.

But even now the water is caught and brought to good use. On the Cauvery the Government do on a vast scale what the simple ryot has done here in a small way. They have constructed numerous canals on both sides of the river, and by carefully regulating their fall have diverted the water to lands far above the level of the river below. These canals, provided with numerous sluices and side-channels, carry fertility and abundance wherever they go. The vast irrigation works connected with the Jumna and Punjab in the north have transformed even sandy, barren deserts into smiling cornfields. It is all a copy of this little watercourse that gurgles along at our feet.

But the overflow of the tanks will soon cease; this stream will become even less than a chain of pools; the tanks, black and dry, will be ploughed up; then what will the ryot do for water? To grow rice he *must* continue to flood his fields until nearly harvest time. When the streams and tanks fail him the farmer then goes to his wells. From the place where we stand we can count a score of them. Water is drawn up in large leather buckets by two bullocks, which tug at the rope for long hours at a time, and is then run into the same clever little system of channels.

All this may seem very technical and uninteresting, but of all the millions of this vast land, it is not only the one great care but the very life of ninety-nine out of a hundred. D. MORLING.

FAR o'er the Seas, from land of rice and palm,
Where bounteous Nature eye and heart both charm,
Rises an idol host with heads of stone
To whom the Hindu priest with bow and moan,
With clang of bell and incense borne on high
Presents the votive offerings ceaselessly.

—*Rev. Norman Bennet.*

OUR HOME CHURCHES.

Prayer Subjects for January, 1915.

Week Beginning—

SUNDAY 3rd.—Prayer for God's interposition in the present war, for His overruling power and the fulfilment of His purposes.

SUNDAY 10th.—Prayer that the Lord's work may not suffer financially, and that we may have great spiritual prosperity.

SUNDAY 17th.—That the Word of God may have "free course" among the soldiers and sailors at home and abroad.

SUNDAY 24th.—Praise for the two new disciples, Gnanamanikam and Mooneswamy, and prayer that they may be kept steadfast (see page 9).

SUNDAY, 31st.—Prayer for blessing on the Sendamangalam Reading Room (see page 7).

Miss Elliott's Deputation Visits to our Churches.

SINCE reaching England last October I have had the pleasure of visiting a few of the Churches interested in The Strict Baptist Mission. The first of these was Brighton, where our friends of the Prarthana Sabha held their annual meeting in Ebenezer Chapel on November 5th. and I received a warm-hearted reception. There was a Ladies' Meeting in the afternoon, which was well attended, and at which it was suggested that a regular prayer-meeting for ladies should be commenced. We hope to hear later on that this suggestion has been carried into effect. The evening meeting, at which Mr. Mutimer and Mr. Watts gave addresses, was an encouraging one. We thank our Brighton friends for their warm-hearted reception.

On November 11th we visited Boro' Green and were very kindly received by Mr. and Mrs. Vine. An afternoon meeting was held for ladies only, and a new L.Z.A. branch was formed chiefly by the efforts of our energetic deputation secretary, Mrs. Elnaugh. The evening gathering was a good one in spite of the rain. We shall always have pleasant memories of Boro' Green.

The following Saturday, November 14th, we were at St. John's Wood, where an afternoon meeting was held for ladies. Mrs. Colls, the pastor's wife, was in the chair, and we felt we were speaking to a truly sympathetic audience. The next day being the anniversary of the school, I had the privilege of addressing the young people who have worked so splendidly for the Mission this year. They seemed deeply interested, and I trust the message may have been blessed to some hearts.

Mrs. Joseph Fromow, of Chiswick, kindly arranged to hold a ladies' meeting at her house on November 17th. The large room placed at our disposal was full to overflowing, and a very practical and real sympathy was shown by those who gathered. We are much indebted to Mrs. Fromow for her generous help.

A happy time was spent at Cleveland Road, Ilford, which Mrs. Elnaugh and I visited on November 24th in connection with the adult Bible Class. An L.Z.A. Branch was formed here a year or two ago, and the interest is

well maintained. We had a very kind reception and a goodly number gathered. The meeting was under the presidence of the pastor, Mr. Brown, a warm-hearted friend of our Mission. We wish our friends at Ilford much prosperity and blessing.

The following evening was spent at Acton Tabernacle, where my dear friend, Mrs. Bartlett, presided over a ladies' meeting. The attendance was good and exceeded our expectations. Our friends who, we know, give foreign mission work a very warm place in their hearts showed it that evening by their presence and practical help.

On the evening of December 3rd the friends at Goldsmith Road, Leyton, held a meeting in the interests of the L.Z.A. Mr. Hutchinson presided and Mrs. Elnaugh was one of the speakers. Young people formed a large part of the congregation; some, attired in Indian dress, recited missionary poetry in admirable style, and all showed their interest in the



Miss O. M. Elliott.

evening's messages by their good attention. We thank our friends for their help, and pray that in days to come some from Goldsmith Road may be found engaged in foreign mission work.

The Church at Ramsey, Hunts, was visited on December 10th. In the afternoon the ladies gathered and a meeting was held, presided over by Miss Rowell, a warm-hearted supporter of mission work. Several friends from Warboys were present, and the afternoon passed happily. Their genial pastor, Mr. Bull, took the chair at the evening meeting and announced the result of the collecting boxes for the half year. We congratulate the boys and girls on their success. A cheering address was delivered by Mr. Chisnall to an appreciative audience, and we trust the missionary spirit may grow and thrive as the result of our gathering together.

On Sunday, December 13th, I was invited to speak to the Sunday School at College Park, Lewisham. It was a wet, dull afternoon, but rows of happy little faces made the chapel bright and cheerful. The

behaviour of the little ones was exceedingly good and they seemed interested in the message. May God bless the school at College Park and from its ranks bring forth many to serve Him.

This closes the list of my deputation engagements for the year. I thank our friends for the opportunities given to speak in the interests of our Mission, and trust they may be used to increase and extend interest.

OLIVE M. ELLIOTT.

Miss Elliott's address is 10, Findon Road, Shepherd's Bush, London, W., and friends are asked to write to her direct as to deputation work.

Meetings.

High Wycombe, Zion.—Meetings were held on Wednesday, November 25th, when Mrs. Elnaugh brought cheering and inspiring messages, By request, an address was given to the "mothers" at the sewing-meeting in the afternoon, which was listened to with earnest attention. After a social cup of tea together, a goodly number gathered in the vestry, when an L.Z.A. prayer-meeting was held. Isaiah xxxv. was read by the President, several sisters prayed, and Mrs. Elnaugh had a heart-to-heart talk with us on the sufferings of the girl-wives and widows of India. Her message was based on Isa. xlii. 7. In the evening, at 7 o'clock, Mrs. Elnaugh again spoke earnestly on behalf of Zenana work to a gathering in the schoolroom; Mr. J. E. Mayo in the chair. The sum of £1 3s. 10d. was taken for the Zenana Fund.—R. ROGERS, *Secretary*.

Leyton, Goldsmith Road.—A very interesting meeting was held on Thursday evening, December 3rd, in connection with the Ladies' Zenana Auxiliary. The chair was taken by "Uncle John," which quite delighted the hearts of his many nieces and nephews at Leyton. Addresses were given by Mrs. Elnaugh and Miss Elliott, who by their able deliverance took us in our mind's-eye to India and its surroundings. Our sewing-class leader, Miss Cuthbert, had worked very hard amongst the young people, who rendered recitations in a pleasing manner. The chapel was full, and we hope that this is only the first of many such gatherings. The collection, £1 3s., was handed over to the Ladies' Zenana Fund.—J. C. C.

Gurney Road, Stratford.—On Saturday, December 5th, the sixth annual meeting of our Missionary Prayer Circle was held. At the tea, at which 22 members were present, we were all pleased to welcome Mrs. Elnaugh, with whom between tea and the evening meeting a happy time was spent, as she was able to give us information about the Bible-women. Our leader, Miss F. Ince, presided at the evening meeting, when a brief report was given by the Secretary, in which an increase of missionary zeal amongst the members was noted. The missionary hymn, "A cry as of pain," was sung by Mrs. Elnaugh, several members gave accounts of the Bible-women as recorded in the HERALD and the Annual Report, and a few remarks were made by Miss Ince. Then followed a helpful, instructive and inspiring address from Mrs. Elnaugh, in which she referred to some of the errors and superstitions of India, and especially mentioned the work of sowing the "true seed" in the Zenanas and among the women and girls of India. The address was eagerly listened to, and all felt that her message was indeed from God, inspiring us to pray yet more that God will bless the labours of our Missionaries, Teachers and Bible-women. As we begin another year with our golden text, "He that is faithful in that which is least is faithful also in much," may we each faithfully do even the least to the glory of God.—M. W.

The Ladies' Zenana Auxiliary.—A Branch has just been formed at Hartley Wintney.

Miss Hines' Safe Arrival.—Miss Hines arrived at Sendamangalam on November 24th, and received a warm welcome from Mr. and Mrs. Morling.

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 hope you have all had a happy Christmas, notwithstanding the sadness caused by the war, and I wish you all a very happy new year. It is opening, as the old one has just closed, amid the horrid sounds of war, but I trust it may close in peace. Accept my thanks, each of you, for your kind Christmas and New Year's greetings.

I am pleased to welcome four more cousins to the Corner—Lizzie Lince, of Prittlewell, in Division II., and in Division III. Violet Clarke, of Prittlewell, Robert Brydges Hewitt, of Rattlesden, and Gerald Booth. Thank you, Robert and Gerald, for your very nice letters. All three of Mr. and Mrs. Booth's sons are now in the Corner.

I specially commend the following for not having missed one month throughout the year:—Ruth, Alma and Annie Waters, Emily, Winnie, Florrie and Lily Church, Theodora, Fred and Muriel Haynes, Hilda Cuthbert, Harold Carter, Kathleen Throssell, Robert and Rex Booth, Rowland Peters, Cecil and Ernest Carter, Robert Smith, Leonard Reeder, Enea Tooke. Some of you, I know, would not have missed once but for illness, so I commend you although I can't do so by name.

Your letters, Ruth, Alma and Annie, show how well you read the HERALD and what interest you take in the news from India. I should like to hear your carol-singing on Christmas eve, and hope you will have had a good time for the benefit of the fund for wounded soldiers.—Glad you are better, Stanley; next time, I hope to make your acquaintance.—Yes, Dorothy, the recitations were very nice and the costumes brightened us all up.—So glad you have been recruiting for the Corner, Hilda.—I shall be glad to hear, Kathleen, how your entertainment and Christmas day pass off.—I don't think it selfish, Eunice, and your disappointment is very natural. The war and its consequences seem to be more than ever unnatural and wrong between "Christian" nations at Christmas-time; and Christmas-time, as you suggest, specially emphasises the need of the heathen and the duty of sending the Gospel to them. If yours is a "funny" letter, then I like "funny" letters.—I am pleased to hear that you are getting used to the Senior questions, Dora, and like answering them. I hope all my Seniors do.—Yes, Lily, there is a large hospital for wounded soldiers near here. I should like to please you, but I am afraid the photograph will have to wait awhile yet. I have received 4/3 this month and am sending Mrs. Silvester 9/-, your contributions for five months for the L.Z.A.

MARKS FOR DECEMBER AND THE QUARTER.—*Seniors* (*max.* 12).—Kenneth Robbins, 12, 31; Dorothy Cuthbert, Kathleen Throssell, Ruth and Alma Waters, Eunice Kilmister, 11, 30; Emily Church, 11, 29; Hilda Cuthbert, Theodora Haynes, 10, 29; Eva Lancaster, 10, 20; Minnie Cuthbert, 11, 28; Enea Tooke, Stanley Weston, 10, 27; Mabel Lancaster, 9, 27; Grace Church, 12, 22; Ruth Whybrow, 19; Colin Church, 9. *Division I.* (*max.* 10).—Harold Carter, 10, 29; Lily Jackson, 10, 28; Winnie Church, 9, 28; Cecil Elliott, 10, 27; Rowland Peters, Robert Smith, 9, 27: Annie Waters, Robert Booth, 9, 26; Frederic Haynes, 8, 25; Alice Hope, 8, 23; Edward Hicks, 9, 19; Gladys Goodale, Doris Evans, 9, 18; Richard Collard, 8, 18; Elsie Ellison, 17; Walter Bates, 6, 14; Cyril Kyte, Doris Sewell, 10, George Cross, 8. *Division II.* (*max.* 7).—Ernest Carter, 7, 23; Fred Cuthbert, 7, 22; Florrie Church, 6, 20; Eric Robbins, 5, 19; Muriel Haynes, 6, 18; Calvin Hewitt, 6, 13; Gladys Hammond, Ada Finch, 5, 12; Lois Bailey, 5, 11; Fred Collard, 4, 11; Geo. King, 4, 10; Cissie Cross, 2, 9; Lizzie Lince, 3. *Division III.* (*max.* 9).—

Rex Booth, 9, 26; Frank Palmer, 9, 25; Cecil Carter, Elsie Hazelton, 9, 24; Leonard Reeder, 9, 23; Lily Church, 6, 20; Robert Hewitt, 9; Violet Clarke, 7.

PRIZES: Kenneth Robbins, Harold Carter, Ernest Carter, Rex Booth.

HIGHLY COMMENDED.—Emily Church, Hilda and Dorothy Cuthbert, Kathleen Throssell, Theodora Haynes, Ruth and Alma Waters, Eunice Kilmister; Winnie Church, Lily Jackson, Rowland Peters, Cecil Elliott, Robert Smith; Frederick Cuthbert; Frank Palmer, Cecil Carter, Elsie Hazelton.

COMMENDED.—Mabel and Eva Lancaster, Minnie Cuthbert, Enea Tooke, Stanley Weston; Annie Waters, Robert Booth, Frederic Haynes; Florrie Church; Leonard Reeder, Lily Church.

QUESTIONS FOR JANUARY.—(*On Acts xii.*) *Seniors.*—1. Where did the events of this chapter take place? 2. How did Herod show his hostility to the Gospel? 3. What relation was this Herod to "Herod the King" mentioned in Matt. ii. 1? 4. How is the power of prayer shown in this chapter? *Division I.*—1. What is a "Quaternion," and how many soldiers did Herod deliver Peter to? 2. This chapter does not *say* that God answers prayer, but how does it show it? 3. How does this chapter show the faith of the Church in prayer and yet some unbelief? 4. What is meant by "The word of God grew and multiplied"? *Division II.*—1. Say in your own words how the angel delivered Peter? 2. How does Peter's deliverance show the power of prayer? 3. How did God show that He hates pride? 4. Where did Herod die? *Division III.* 1. How did the keepers try to prevent Peter's escaping from prison? 2. What was the Church doing while Peter was in prison? 3. What did the angel do? 4. What did he tell Peter to do?

I am afraid some of you will be disappointed at not winning a prize this quarter, because I know you have tried hard for one, and some of you have very nearly succeeded. I don't think you know how sorry I am to disappoint you; but I am showing my appreciation of your efforts by awarding *Highly Commended* and *Commended* according to merit. I hope you will begin the new year with Ecclesiastes ix. 10, and let a friend of yours help you. He is a little man and has a little name, but he is a wonderful helper and has won more prizes than anyone of his size. Some people don't like his company, but if they only knew him they would be sure to — there! I had very nearly used his name; but I think you know it. Let me tell you of the dying words of a very able and well-known missionary I once met in India—"*Jesus, I have tried—Jesus, I have tried!*"

Are some of you thinking about what you can do to help the Mission this year? You know that, on account of the war which affected our income, we want all the help we can get to keep the work going in India. And every little helps; so don't say, any of you, "I can do so little; I won't do anything." I wonder if any of you have fowls of your own. Perhaps I need not tell you that some people have missionary hens, all the eggs laid by those hens being sold for foreign missions. Others sell all eggs laid on Sundays for the same cause. I read in *The Round World* some time ago that the children in Uganda sold 22,805 missionary eggs in one year. And in *Lighted Footsteps* I once read that the following inscription was to be seen in a Vicarage garden over the grave of a hen:—

"Here lies Tidman's missionary hen,
Her contributions four pounds ten;
But though she's dead, the work goes on,
For she's left seven daughters and a son
To carry on the work that she begun."

That's rather quaint but it is worth imitating in some way. If you can't keep a "missionary hen" or give "Sunday eggs" you can all find out, as some of you have already done, another way of missionary help. Ask our energetic little friend to help you.

Your affectionate UNCLE JOHN.

THE HERALD

Monthly, One Penny. *Post free, per annum, 1/6.*
To Sunday School Children, ½d. Monthly.

A STATEMENT AND AN APPEAL.

The Herald closed its accounts at the end of the financial year in September last with a ***balance on the wrong side of £16 10s. 3d.***

These figures mean, on the surface, that ***a drain on the General Fund*** has been caused to that extent by non-payment for nearly 4,000 copies.

But they mean more than this. A very much larger number of copies has not been paid for during the year. ***If only nine-tenths of the monthly issue had been paid for throughout the year, there would have been a profit of £10 for the General Fund instead of a deficit of upwards of £16.***

For the sake of the General Fund which bears the working expenses of the work in India, we appeal to those of our readers who have hitherto received copies gratuitously to pay for them in future.

We specially appeal to the ***Magazine Secretaries*** in our subscribing Churches ***to co-operate with us*** in this matter and ***to obtain payment*** for the copies they supply; and also, as our General Secretary, Mr. Chisnall, has asked in his circular, to let him know ***if the number of copies they receive needs revision***, in order that waste may be avoided.

THE EDITOR.

NOTICES.

All communications for the Herald should be sent to the Editors, Pastors L. H. Colls, (35, Abbey Gardens, St. John's Wood, London, N.W.), and S. Hutchinson (62, Greenvale Road, Eltham, London, S.E.), by the 10th of each month.

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

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

ALL APPLICATIONS for LADIES' ZENANA Collecting Boxes and all Contributions to be sent to ***Mrs. Silvester, 9, Gallia Road, Highbury, London, N.***, who will be glad to receive the names of ladies willing to act as ZENANA SECRETARIES. All enquiries concerning ***Mrs. Elnaugh's*** Deputation work to be sent to her at ***37, Troutbeck Road, New Cross Road, London, S.E.***

LIST OF SUBSCRIPTIONS, &c.

Received from November 11th to December 15th, 1914.

General Fund.

	£	s.	d.
Prittlewell, Providence—			
Elnaugh, Mr. G. ...		10	6
Booth, Mr. & Mrs. A.		10	.
Inskip, Mr.		10	6
Reports		4	.
Walworth, Surrey Tabernacle—			
Reports		2	10
Brentford, North Rd.—			
Sale of P.P.C. ...	1	3	.
Ipswich, Bethesda—			
Taylor, Mrs. ...		1	.
Farewell Service to Miss Hines ...	1	19	3
Hartley Wintney—			
Gossling, Mr. J. W.	1	.	.
Collection		7	5
Kingston-on-Thames—			
Reports		2	6
St. John's Wood, Mt. Zion S.S.—			
Kolli Mountains ...	28	.	.
Hedge End—Box ...		6	7
Reports ...		1	.
Hounslow, Reports		1	11
Fulham, Ebenezer—			
Reports		3	.
Swindon, P.P.C. ...		1	3
Crawley, Bewers, Mrs., Reports			6
Croydon, Derby Rd.—			
Collection	1	19	4½
P.P.C. and Reports		3	6
Newquay (Cornwall)—			
Reports		3	6
Dann, Mr. H. G. (box)		16	6
Stratford, Gurney Road—			
Y.P.M. Coll. ...		6	6
Quarterly Subs. ...		15	6
Irthlingbro', Coll. ...	1	18	6½
Jarman, Mr. W. H.		5	.
P.P.C.		3	.
Tring, Akeman St.—			
Invalid Friend at Hitchin	1	.	8
Friend	5	5	.
Prahran (Victoria), Hope—Boxes ...		19	.
Collection	1	15	.
Bermondsey, Lynton Road, Reports ...		4	.
Sunderland, Jireh—			
Boxes...		10	2
Sunday School ...		2	6
Mission Class ...		10	.
Staines, Y.P.S. ...		7	6
Stoke Golding—			
Kirkland, Miss C. (box) ...		8	.
Kings Langley—			
Collection	1	7	9
Sale, Stanley Grove—			
Collection		10	.
Clapham, Courland Grove—			
Sunday School (box)		10	6
Leicester, Zion—			
Challis, Miss G. ...		3	6
Rowley Regis, Providence, Collection		7	
Watford, Beulah—			
Collection	1		.
Peckham, Zion—			
Knights, Mr. J. (box)		4	.
Reports			6
Brighton, Prarthana Sabha—			
Collection	3	19	.
Profit from Tea ...		14	6
Fisher, Mr. & Mrs. D.		5	.
Billington, Miss ...		2	6
Reports		4	6
Tottenham, Ebenezer—			
Field, Miss E. E. (Reports)		1	4
Witham—			
Abbott, Mrs.	1	1	.
Ramsay (Hunts)—			
Collection	1	10	11
S.S. Boxes		7	4½
Boxes...	1	13	1½
Benwick (Hunts)—			
Collection		9	6
Personal:			
Anon....	2	10	.
Caplin, Mr. S. B. ...	1	.	.
Gee, Mrs. M. L. ...	1	.	.
Watts, Mr. H. ...		10	6
Friend No. 99 ...	10	.	.
Birthday Gift, Nov. 8th		5	.
James, Mr. J. ...		1	9
Thankoffering from March	1	.	.
Thomas, Mrs. Jas.		10	.
Ash, Miss, per ...		13	6
,, ,, (Reports)			6
Birthday Offering	96	5	.
Howe, Mrs. E. ...		2	.
Sale of P.P.C., per Miss Elliott ...	1	.	3
Per Mr. C. W. Harris for Freight *re* Christmas Boxes	8	14	3
A. C. M.		10	.
C. H.		10	.
	£192	3	3½

"Herald" Fund.

	£	s.	d.
Leyton, Goldsmith Road		5	.
Hartley Wintney ...		1	6
Hedge End		3	10
Hounslow, Zoar ...		3	7
Stratford, Gurney Road		6	2
Irthlingboro'		7	.
Tring, Akeman St.—			
Mrs. Bishop (Canada)		12	1
Prahran (Victoria), Hope		8	.
Bermondsey, Lynton Road		17	.
Colnbrook		5	.
Stoke Golding—			
Kirkland, Miss A....		1	6
Prittlewell, Providence	1	16	.
Royton, Bethesda ...		6	10
Knott, Mr. O. ...		2	6
Guildford, Old Baptist Chapel		16	2
Clapham, Courland Grove...		10	.
Calcutta, Billing, Miss		1	6
Leicester, Zion—			
Challis, Miss G. ...		1	6
Brighton, Prarthana Sabha		7	
Peckham, Zion—			
Knights, Mr. J. ...		9	.
Tottenham, Ebenezer—			
Field, Miss E. E. ...		1	8
Highbury—			
Gyles, Mrs. ...		2	.
Coggeshall—			
Brown, Mrs. F. A....		1	6
Witham, Abbott, Mrs.		1	6
Ramsey (Hunts) ...		5	.
Ohatteris—Miss Ekins		1	6
Personal:			
Gee, Mrs. M. L. ...		5	.
Mary, per L. H. C.		2	.
Ash, Miss, per ...		1	6
Howe, Mrs. E. ...		1	6
Doveton, Rev. E. ...		1	6
	£9	5	10

Pension Fund.

	£	s.	d.
3% L.C.C. Stock, £567 6s. 4d.... ...	3	19	10
3% L.C.C. Stock, £367 14s. 11d. ...	2	11	8
	£6	11	6

Erratum.—In the Oct issue, Gravesend, Zoar, Collection, 17s., Gravesend, Zoar, Heralds, 3s., should have read as coming from Mrs. G. A. Osmotherly, *i.e.*, as a personal subscription.

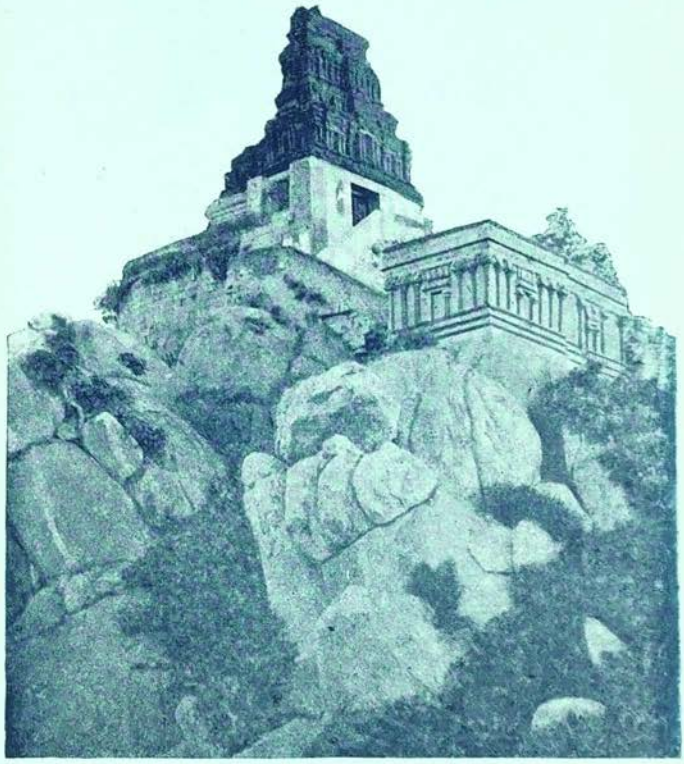
Ladies' Zenana Auxiliary.

Received by Mrs. Silvester from Nov. 11th to Dec. 10th, 1915:—

	£	s.	d.
Boro' Green—			
Collection, per L. E.		15	9½
Marylebone, Mount Zion—			
Collection, per L. E.	2	.	.
Brentford — Mrs. J. Fromow's Drawing-room Meeting ...	4	9	6½
Thankoffering, per L. E.		10	.
Hartley Wintney—			
Collection, per L. E.		9	10
Ilford—			
Collection, per L. E.		14	7
High Wycombe—			
Collection, per L. E.	1	3	10
Stratford, Gurney Rd.—			
1d. Weekly Subs., per Miss Ince ...	1	4	3
Acton Tabernacle—			
Collection, per Miss E. Elliott		7	8
Leyton			
Collection, per L. E.	1	3	.
Gosling, Mr.	1	.	.
Challis, Miss		2	6
	£14	1	0

Vol. XIV. February, 1915.

The Strict Baptist Mission HERALD.



Price One Penny,
Of the Secretary, W. CHISNALL, The Grove, Isleworth, Middlesex.

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PRELIMINARY NOTICE.

LADIES' ZENANA AUXILIARY.

A SALE OF WORK

WILL (D.V.) BE HELD ON BEHALF OF THE L.Z.A. MEDICAL FUND, AT

MOUNT ZION SUNDAY SCHOOLS,

71, White Lion Street, Clerkenwell,

On WEDNESDAY, March 17th, 1915.

TO BE OPENED AT 3 P.M.,

BY

MR. J. B. COLLIN.

The
Strict Baptist Mission
HERALD.

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

VOL. XIV.] FEBRUARY, 1915. [*New Series*, No. 98

CURRENT NOTES.

THE kingdom of God and the kingdom of Satan are always in deadly conflict, but the conflict is not always evident as it is now. Physical force is now giving visible expression to those unseen spiritual forces which are always in operation. We need be in no doubt as to the final issue. Jesus must reign and all foes must be put under His feet. But what of the interim? We only know that His voice is sounding throughout the world calling His people to watch and work and pray.

Our Lord's awakening voice to the Church is the prelude to spiritual enrichment and increase of power, even though He may speak amid storm-clouds. But while thinking of His voice to the Church we are in danger of overlooking the fact that He is speaking to us individually. Is He not arousing each of us to renewed activity in His service and to fuller trust in Him?

To slacken evangelistic effort because of the war is to miss the meaning of His voice and to further the designs of Satan. The first month of this most momentous year has passed and we ask ourselves, Has our work been wrought with a due sense of Whom we serve? And who can say that before its close the cry may not go forth, "Behold the Bridegroom cometh; go ye out to meet Him"? What fresh consecration we need as we enter upon another month!

A NOBLE EXAMPLE.

SATAN has various ways of attempting to hinder the work of God. His first attempt in Apostolic days was to imprison Peter and John, but in later days subtler methods on a wider scale have been adopted. At the present moment we are beholding the beginning of what is, perhaps, the greatest attempt to silence Gospel witness that the Church has yet seen; for let us remember that behind all the international causes of the present world-wide war there is the undying antagonism of Satan's kingdom to the kingdom of God.

When Peter and John had been released and went "to their own company" the happiest and most optimistic Church meeting the Church has ever known was held. After hearing the Apostles' report of the charge given them to speak no more in the Name of Jesus and their reply, these few early believers, threatened by the power of man and of Satan, burst into praise, and then fittingly proceeded to prayer. Not a shade of gloom was seen, nor a single suggestion heard that the Gospel witness should be lowered or that their activity in publishing it should be decreased. On the contrary, they were conscious that the very purpose of their existence as a Church was to publish the Good News of salvation; and being very near to God, as they evidently were, they were full of confidence and courage. "And now, Lord," they said, "behold their threatenings, and grant unto Thy servants that with all boldness they may speak Thy Word."

With the example of this spiritually enthusiastic missionary meeting before us, we ask ourselves, Have we, or have we not, the same reasons for faithfulness to our Lord's Command, and for confidence and courage in face of difficulty and danger that they had? Has the Command to preach the Gospel in all the world been abrogated or become a dead letter? Has the Lord withdrawn His Presence from the Church or altered His promise that the gates of hell shall not prevail against it?

The strong temptation which is increasingly assailing God's people now is to reduce their support of His work. It appeals to them as being necessary and unavoidable. This is Satan's aim, and when he sees financial support withdrawn and the publication of the Gospel in heathen lands consequently crippled or hindered he rejoices.

Let us imitate the example of this first model Church meeting and praise the Lord that He has called us to this service, and, adopting their prayer, commit *all the opposition of earth and hell* to the Lord, ask Him for *courage to press forward* in our evangelism and for *the operation of the mighty Name of Jesus* in connection with it. "Now, Lord, behold their threatenings and grant unto Thy servants that with all boldness they may speak Thy Word, by stretching forth Thy hand to heal, and that signs and wonders may be done by Thy holy Servant Jesus."

S. H.

Our Foreign Field.

The News of the Month.

The Madras Field.—Cholera is no longer epidemic in Madras City, but it persists in the villages. When preaching in Koluttur last week I was asked to visit some cholera patients. I gave advice as to treatment and on returning home sent medicine, but in spite of all efforts one of the patients died the same day.

In Chetput I visited a man who was formerly an earnest enquirer. It was evident that a great change had taken place, and he had gone right back. Now he has no desire to become a Christian. He has opened a petty bazaar next to a temple, and is under the influence of the priest of the temple Whilst I was conversing with the man, the priest came for various spices to use in temple offerings.

A wedding which I conducted in Ayanapuram was quite rustic in its simplicity. The bride and bridegroom walked to Chapel, and after the marriage service was over and the register signed, they remained to the weekly prayer-meeting, the bride seated on one side of the Chapel and the bridegroom on the opposite side.

The motives which prompt people to ask for baptism vary greatly. On a recent morning after I had been preaching in Periyamettu, a man came and said that he wished to be baptized. I asked him what prompted him to make the request. He said:—

"I have a wife and four children. If you will provide me with a living, we will all be baptized and join the Christian religion."

On another occasion a man asked me to baptize his wife. In response to my question as to the reason for this request, he said:—

"My wife has a very bad temper, and I believe that if she is baptized the bad temper will be changed into a good one."

In these days when so many false rumours are rife, it has become a duty to enlighten the Hindu people as to the cause and prospects of the war in Europe. After I had spoken about the war to a crowded meeting, Preacher Apollos remarked, "The Hindu people are quivering like a dew-drop on a lotus leaf, in fear of what may happen here."

The attendance at our English service in Chintadripet is improving. Last Lord's Day I noticed several fresh faces, and there was an atmosphere of earnest heed to the message.

Nine cases containing the love gifts of our friends for the Madras, Sendamangalam and Kolli Fields, have been safely landed in Madras. We heartily thank all who have contributed to this expression of good cheer. Particulars of distribution will be given in next issue.

On Wednesday, December 16th, the S.S. *Merkara* steamed into Madras harbour, bringing Mr. Watts to India for his first term of service. I went on board shortly after the steamer was tied up, and gave myself the pleasure of extending to him a hearty welcome to India and to missionary service.

E. A. Booth.

The Namakal Field.—During November we sold 11 Bibles and Testaments, 162 Scripture Portions, and 612 other books.

Notwithstanding widespread loyalty in India to the British throne one often discovers amongst the masses a most undesirable attitude towards our Government. During the past three months we have delivered a

number of lectures on "The Causes, Progress and Prospects of the War." One may always be sure of a full house when speaking about the war.

For the past six months the Gospel Extension Society has been making negotiations for the purchase of some property in Pavittram. Just as we should have been put in possession of the property obstruction was made by the villagers, which will necessarily lead to Court proceedings. We ask friends to pray for the removal of these difficulties to our good work in Pavittram.

On November 24th Miss Hines arrived in Sendamangalam after a long and tedious journey from Colombo. The following morning began the difficult task of Tamil study. Let us all pray for our colleague that she may be given success in the acquisition of the vernacular.

D. MORLING.

Hinduism Has No Calvary.

IT is the fashion in certain quarters to select the choicest sayings of the sages of India, separate them from their context and present them to the world as representing the teaching of Hinduism. In this way the attempt is being made continually to minimise the differences between Hinduism and Christianity.

To judge of a religion fairly we must take its highest ideals and doctrines on the one hand, and the effect of the same in the lives of its adherents on the other hand. Christians should be the last to judge unrighteously of any religion. We need not hesitate to admit that some nuggets of truth are to be found in the mass of Hindu Scriptures. Our own sacred writings tell us regarding the heathen that God "hath not left Himself without witness." God has been speaking to man everywhere through nature and through conscience from the beginning until now. The Apostle Paul tells us (Rom. i. 20) that these have testified to God's "everlasting power and divinity."

The Hindu *Vedas*, those "Songs before Sunrise," are powerful evidences of the way in which the wisest and most devout sons of India have pondered the deep questions of the Being and Character of God. In page after page these writings are eloquent of man's deep need of God and his long search for God. But the teaching moves in a circle and leaves an enquirer in despair. It throws a man back again and again on his own efforts to acquire merit, and the only solace it can offer is that of a blind, relentless, inevitable fate.

The great need and vital defect of Hinduism at its best and highest is that it has no Calvary. There is no teaching of God's redemption of man. There is no counterpart in Hinduism for all that Calvary means to believers as the expression of the love of God to us; of His deep abhorrence of sin; of His abysmal grace; of His righteous forgiveness; of His triumph over sin and Satan. Because it has no Calvary it has no Saviour and no Gospel. Pantheism excludes the possibility of a mediator. Hinduism knows nothing of the transforming power of divine grace in effecting deliverance from the guilt and power of sin.

When we remember that Hinduism is the only religion of which millions of our fellow men have any knowledge, does not the unchallengeable statement at the head of this brief article constitute a tremendous appeal to all who believe that "God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life"? Hinduism has no Calvary, and therefore Hindus need above everything else the Gospel of the Divine Atonement, "the word of the Cross," the preaching of Christ crucified and enthroned.

E. A. BOOTH.

A First View.

AS the *Merkara* was staying in Colombo for three days I took the opportunity, along with two other missionaries, of visiting the town and native quarters. So many descriptions of the methods of dress and language, the shops and streets, etc., have been written, that it would be superfluous for me to say much about them beyond that they are strange to the sight of a European and perhaps, at first, amusing. After a little while, however, when the novelty has worn off, the mind begins to associate the things seen with the things previously read about, and the result of this on one's thoughts may be of some interest.

A Buddhist temple was visited during the stay at Colombo, and we were allowed to inspect it inside quite freely. The walls of the outer shrine were covered with gaudy pictures illustrative of the various changes of a man's future existence in a similar way to the Egyptian "Book of the Dead" in the gallery at the British Museum. These pictures, although full of colour, were by no means pretty, and the faces of some of the gods were hideous in the extreme. Then passing into the inner shrine one was struck with its smallness. Of course seats are not provided, as the Indians squat on the floor; but the place was manifestly not meant for collective worship. Individual worship seems to be the only method used by the Indians, and consequently provision is made for that in the temples. This inner room was decorated with pictures, but the main article of furniture was a great image of Buddha on tables at the end. In front of the idol were many offerings of flowers, evidently brought by worshippers earlier in the day.



LINCOLN WATTS.

Although a great deal can be, and is, read on the subject of idol worship, it is difficult to express the thoughts that come when the actual thing is seen. Outside we had been studying the people; I do not mean the well-dressed natives in the shops and offices, but the people in the native village just outside the temple. The men and women, with their sharp and intelligent looking faces; the children, with their bright and keen eyes, their lithe bodies and laughing expressions. They are quite different to what we are used to in England, it is true, but they are by no means the semi-savage, wild creatures that the European mind so often conjures up. The thought comes, Is it possible that these people really worship a thing like that in the temple? It seems so ridiculous, and yet it is true. They are quite sensible people in the ordinary way, and yet in matters of religion they follow such a myth. When we read about it at home, with our incorrect or imaginative ideas of the character of the people, it does not seem so strange, but when one sees the people and then sees the idol it is difficult to put the two together.

This is just a first view; doubtless I shall see more difficult things than this as the weeks and months go on, and then perhaps I shall be able to put in clearer language what is seen.—LINCOLN WATTS.

A Camping Kinema

The following letter from Mr. Watts, dated Kilpauk, Madras, 17th December, 1914, will also be of interest:

"Yesterday morning at 9.30 a.m. I landed in India, together with Mr. Booth, who came to the boat earlier in the morning. The voyage has been interesting and enjoyable, and through all God has been very present. The English Channel was very carefully navigated on account of the mines, which were very numerous Torpedo boats and search lights inspected us at intervals, and a state of war was apparent on the Suez Canal. Storms were experienced in the Bay of Biscay and in the Arabian Sea, but the sea suits me well and they didn't trouble me at all. The boat was two days late at Madras, but now I am busy with Mr. Booth going round to the various bazaars for furniture, etc. Needless to say, Mr. Booth does all the talking. As soon as the furniture is made and sent to Sendamangalam I hope to follow and settle down to language study. Last evening I made the acquaintance of several of our Indian brethren at Vepery prayer-meeting.

"Moving On" Day in Camp.

WE are now almost at the end of a two months' delightful camping tour, and the inconvenience we are experiencing through the intense heat that has so suddenly come upon us brings many visions of the delightful shelter and cool that the Sendamangalam Mission House stands ready to give.

Our camping experiences, as usual, have been varied and interesting; problems of all kinds and descriptions have been brought to our notice. The medicine chest has been in constant demand; but how many cases of cure we have left behind is not on record.

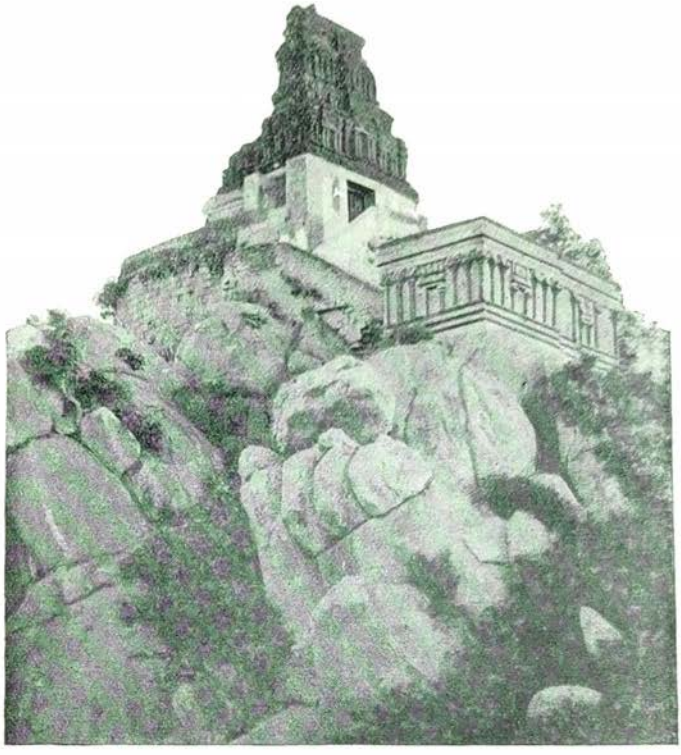
Our "moving on" day is generally Saturday, our workers' rest day, but they are very good, and take this hardest of all days in the greatest of good humour, for it means fresh scenes and new hearers for the following week. What a day it is to be sure! Our Saturday's preparation in the dear old Homeland is nothing to be compared to it.

Chota must be taken while it is yet dark; cots rolled up and put in bags; all bedding and table utensils, with many other small things, must be packed in boxes. Then the tent must be lowered—this alone takes the strength of ten men—swept, folded, and packed carefully in a bundy. By the time this is accomplished the glorious sun has bidden us a warm good morning.

Then the journey begins, but to describe it is almost beyond me! Often we travel over freshly ploughed fields, jolting over boulders of rock, crossing little rivers that flood the foot of our bundies with water, while at other times we are stuck axle-deep in mud. But the end of the day generally sees us through these minor troubles, though it perhaps introduces us to still more difficult problems at the end of our journey.

The first thing to be considered as we enter the new town or village is, Where shall we pitch our tent? If possible, it must be under the friendly shade of some spacious tamarind tree, as the four folds of our cloth tent are very little protection from the burning eastern sun. This we cannot always get, so we must sometimes be content with the prickly cactus hedge, or make ourselves at home by some green rice field. At times, much to the delight of the people, we pitch inside a town; at others, a couple of furlongs distant.

As soon as the poles have been fixed, pegs driven in, and the ropes tied, everything must be fixed up in our twelve feet square residence for starting housekeeping again. Our accommodation certainly is small, but it is amazing what spare room we find after everything has found its own



[*Photo by* NAINA MALAI HILL AND TEMPLE. [*Mr. Morling.*

place; indeed, five or six long benches can easily be fitted in for our daily services.

By the time the darkness gathers how tired we all are can be easily imagined; but even then our work is not done. The Munsiff, or head man of the village, must be called up to arrange about milk, firewood, sweeper, &c. The preachers, too, if they cannot obtain food of the townsfolk, must make their gipsy fireplace, put on their pots, and boil their rice.

We are now at the close of the tour, and are passing the foot of the huge Naina Malai hill, with its temple towering high above us. Were it not for the stairway of thousands of stone steps that devotees have constructed, the shrine would be quite unapproachable; but in less than a moment of time our hearts go above and beyond to the great heavenly temple whence comes the help that has been with us through the busy, happy days of camp.

RUTH MORLING.

"EARTH languishes in its delay,
And heaven, with earth, awaits the day
When every world shall own Thy sway—
'Thy Kingdom Come.'"

—J. E. LINNELL.

Reinforcements.

IT seems almost too good to be true that at last after various disappointments a fellow-worker has really joined us in this vast Field where so much is waiting to be done.

Miss Hines arrived here quite safe on the morning of November 24th, looking quite as fit as if she were on her morning round in the hospital, notwithstanding that she had travelled a distance of some seven thousand miles.

Although there was unpacking to be attended to, and many things to be put straight, the first lesson in Tamil was taken the morning after her arrival.



MISS ETHEL A. HINES.

The sounds and signs of the new language *are* difficult at first, but our sister is brave. Language study is serious work. "No one doubts that who has burned midnight oil, or shed briny tears over it"; but steady plodding, with a firm reliance on the Father's help, will win the day, and we shall be hoping soon to find Miss Hines fluent in the native tongue.

After the best hours of the day are over a little recreation is taken in the way of medical work. This will be much appreciated by our sick friends.

On the afternoon of the Thursday after Miss Hines' arrival the tom-toms began to call her to the Welcome Meeting. Very pretty and animated was the crowded audience gathered in our little chapel. The written address, the singing of lyrics which were full of welcome notes, with the placing of sweet-scented garlands round the neck, were all very fascinating and much enjoyed by our sister.

Two weeks have passed now, and the signs and sounds of the complicated Tamil grammar are growing a little familiar, and a venture is being made in the pronunciation of a few words. So, little by little, with dogged determination, success will come.

RUTH MORLING.

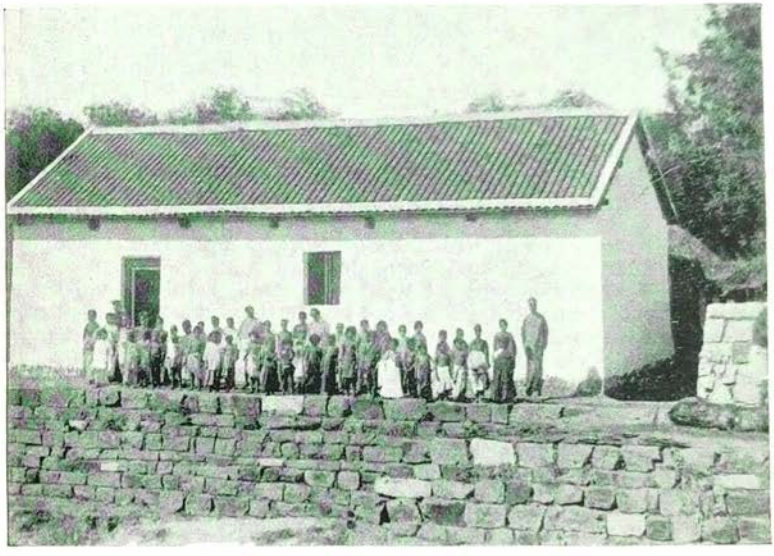
Dedicatory Services at Erumaipatti and Muttanchetty.

ON December 4th we held the Dedicatory Services of the Erumaipatti School Chapel. Our workers in the southern circle had set their hearts on Mrs. Morling opening the building, and this meant the whole family of us packing up and going to Erumaipatti. At that time rain was falling every day, fields were a vast quagmire, and our usual road was impassable, so we made a wide detour, which lengthened our journey from ten to seventeen miles.

At the entrance of the town we were met by many of our workers, a crowd of villagers, a small native band, and the school children of Erumaipatti. With all this display we very slowly made our way through the principal thoroughfares of the town to our new premises. At the

entrance of the chapel we gathered under a panthal decorated with palms and plantain trees bearing fruit, and sang a hymn of praise. This done, Mrs. Morling with a few suitable words opened the building. We had scarcely taken our seats before the chapel and compound became crowded.

The service was divided into two parts—the first was dedicatory, the second was a welcome to Miss Hines. Several addresses were delivered, and were eagerly listened to by all, the school children following them most intelligently. Garlands, limes, candy, &c., were in great evidence. Children from Muttanchetty and Bodireddipatty were present, and gave a good account of themselves, both in Scripture and drill.



ERUMAIPATTI SCHOOL-CHAPEL AND SCHOOL CHILDREN.

Photo by Mr. Morling.

During the service, which lasted a couple of hours and held our crowded audience to the end, I could not help contrasting the scene with that on our first arrival in Erumaipatti seven years ago. On that occasion, after spending a most uncomfortable night in an open building which had been used for cattle, we were unable to procure a drop of milk for our baby, who was sick, or even a bucket of water in which to wash our faces.

As to our premises here, the School Chapel measures about 40 feet by 18 feet, its walls are of best clay, and covered by a good tile roof. A small house has been erected for the teacher, and we enjoy the big advantage of having our own well.

We were unable to return to Sendamangalam the same night, so we stayed in the old schoolroom, an open thatch building, and slept on the floor and the benches. It was then that Miss Hines first learned something of camping conditions.

A few days after this somewhat similar services were held at Muttan-



MUTTANCHETTY SCHOOL AND HOUSE AND SOME SCHOOL CHILDREN.
Photo by Mr. Morling.

chetty. I was again met with flutes and drum, after which we made a procession and marched round the whole village.

For the past year school work has been very difficult in this place, so that on this occasion extra efforts were put forth to win over the people. It needed all the persuasive powers of some of our preachers to induce the crowd outside to come in, but after a little perseverance we had the satisfaction of seeing the building full. Advice was given to parents on the advantages of learning, while lads from several of our schools gave a practical demonstration of the truth of our remarks.

Our property here consists of a commodious schoolroom and a teacher's house, standing on an ample and well-situated compound.

D. MORLING.

Viyelkaattu Poochari.

THE Viyelkaattu Poochari lives within call of the Mission house, and his hut is the rendezvous of people wishing to consult the Unseen Powers. We have long been praying for this man's conversion, and sometimes his intelligent interest in the Gospel has led us to hope that the miracle was about to be performed. Last week we set out to visit him, hoping to discover in him further signs of a work of grace.

As we approached his threshing-floor, we heard a high-pitched voice chanting—

"O, Black Demon of Kirangadu!
Come to my aid. Kuruppan! Kali!
I call to you. Kattru! Pidari!
Lift up the vail and expose to my view
Things that lie hidden. You I adjure,
God all-pervasive! Tell me no lie."

The hopes we had been cherishing concerning the poochari received a rude check as we entered the threshing-floor. The poochari sat cross-legged on a black blanket. By his side was a bag con-

taining the implements of his black art, and in his hands were the magic beans through which the evil spirits were to reveal their secrets. Facing him and seated cross-legged on the ground were two men at whose request the spirits were being consulted. We saw it was of no use to interrupt this devil-session, so we sat on one side and watched.

The enquirers continued their questions :—

"Is there health in the house, or death in the house?"

Poochari: "Uday! Perumalay! Vignesvaranay!
Ondranakadaverlay!
Poysollathay!"

Here followed some juggling with the beads, and then the oracular pronouncement,

"There is death in the house."

Enquirer: "What is to be done?"

Poochari: "Leave the house at once, and build a new house to the north."

Enquirer: "Is the evil decreed by God, or due to some sin on our part?"

In reply to this the poochari chanted a few lines, and then said,

"God decreed it not. An enemy uses powerful enchantments against you."

At this point the enquirers apparently became a little sceptical, and decided to test the spirits' knowledge.

Enquirers: "Is the sick person a male or a female?"

Here was a poser for the poochari. The question admitted of no form of verbal ambiguity in the answer. The spirits needed a great deal of persuasion before they could be induced to reveal the truth, and the poochari had to chant and juggle quite a long time in order to arrive at the answer, which was given at last with absolute self-confidence.

Poochari: "The sick person is a boy."

Enquirer: "What can be done against the enchantment?"

Poochari: "You must go to the Kombai village at the foot of the hills and there give a feast, after which the enchantment will do no harm."

The session was over and the enquirers paid their fee and departed. The poochari worshipped his beans, his black blanket, the earth, the sky, and then packed up and turned to us. I asked him,

"How much longer do you propose to deceive the people thus?"

He first tried to bluff us.

"What do you mean? Didn't you see that all my replies were true? If they had been false, he would have found me out."

But we would not be put off, and continued,

"Poochari! We are disappointed in you. Your conscience accuses you. Remember what we told you about hell."

One thing that makes us hopeful of the poochari is that he genuinely dreads punishment after death. But now he broke out with,

"What can I do? I was born into this. If I join you, it means giving up everything, for they would outcaste me."

We replied that we were not urging him to join us. What we wanted to see in him was repentance and turning to the Lord. But he could not get it out of his mind that our object was to persuade him to join the Christian *Vetham*, and with this idea in possession of him, he confided to us in conclusion,

"Well, if you can get anybody else to join you, even a child, I will join too!"

We ask friends to pray that this man may be converted. The testimony of such a convert would be immensely eloquent among the hill people.

J. M. Brand.

Sunday on the Kollis.

THE compound is particularly quiet to-day. The voices of the teachers' little children seem heard only distantly. But within their thatched abode all is bustle and preparation. Five little heads to be greased and smoothed down, and all the Sunday clothes to be donned! Even the two baby boys, generally unburdened with over much clothing, must also struggle into little garments of Sunday hue.

Brother Solomon has not yet arrived, his five-mile tramp from Arakalpetti making the hour of service now rather a movable one. In our case, indeed, it is the preacher who has to wait for his congregation.

Now a large Bible picture is carried across, to be strung-up in the new Dispensary, which, although not sufficiently finished for the dispensing of medicine, is already our new sanctuary, where daily prayers and Sunday worship are conducted.

We are not troubled with pews and pulpit. When the smaller members of our congregation wend their way with shining heads and clean skirts to take their seats in front of the chair which replaces the latter, their pew is a simple bamboo mat spread upon the earth floor, upon which, too, their elders are seated in a semi-circle behind.

But we do not feel the congregation complete unless some of the hill people—patients who have come for medicine—help to fill up the back seats. Willingly or unwillingly, they must stay till service is over for their medicine. There are also often "outer court" listeners—passers by who have been arrested perhaps by the singing. These will hang round about the door or window for a time to see what we are doing.

The service is simplicity itself. A lyric first, in which all join, each in his or her own key, singing so heartily that the sound is heard "a great way off" (and, I fear, most of my readers would prefer to hear this music at such a distance than at a nearer range). But to us who understand, it is heart refreshing and good, and we usually choose the "praise" lyrics when things seem particularly unpromising and trying.

Then follow reading and a prayer from one of the teachers, and then the simple talk, with the picture perhaps as text. Not very formal is this part of the proceedings, for now and again a roving small member of the congregation has to be called to order. Questions, too, are asked by the preacher, to which bright, intelligent answers are given by the children, much to the astonishment and interest of the hill people, whose own little ones are so ignorant and untaught.

After the closing hymn and the benediction a scene ensues which might puzzle even the most regular Church-goer, for Sunday is also "Quinine Day" up here. All then being gathered, none is likely to escape this most necessary ordeal, for ordeal indeed it is to some of the poor little mites. However, they are learning not to mind, as each time a dose is bravely swallowed a plantain is thrust into the eager little hand to somewhat allay the bitterness of the medicine. So the congregation does not quickly disperse, and even after this strange sort of "Roll Call" is over the teachers remain, and, turning to the patients who await their medicine, seek to find out if they have at all grasped the meaning of the message, and often again the story is repeated and "well rubbed in" in this way.

A little later in the day the workers gather again, specially for prayer this time, and then at the after meeting to compare notes of the past week's work, to suggest new plans of action, or to point out places or individuals that seem to call for some hopefulness or prayerfulness on their account. Arrangements, too, are then made for the following week's work. Then the little band breaks up, and the old veteran bids

us adieu and turns his face bravely again to his lonely station among the heathen.

Thus we enter on another week with hearts refreshed in quiet confidence that when He works, none can stay His hand.

. . . . . .

"And the Israelites pitched before them like two little flocks of kids. But the Assyrians filled the country." EVELYN C. BRAND.

Brahmans and Sea Voyages.

The following excerpt, recently received from Mr. Booth, will be welcomed as affording an insight into the movement among the younger generation of caste men :—

AT a conference of Brahman Pandits, held in Calcutta on March 12th, 1914, at which three hundred learned men from Bengal, Assam, Orissa and Benares were assembled, it was decided—and the result was proclaimed to the meeting—that Brahmans who have crossed the seas to visit foreign countries cannot be received back into Hindu society "except for commercial dealings," even if they have performed the formal ceremonies of purification (*prayaschitta*).

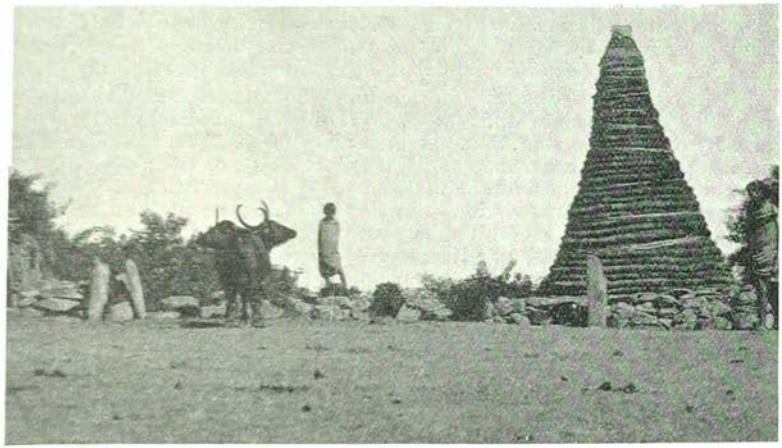
Did anybody ever expect that a company of orthodox Hindu scholars would or could decide differently? Traditional scholarship affirms the divinity of the Brahman, founded on exclusiveness. The Brahman is not as other men, nor other men as he, is the teaching of the Code of Manu. And because of his position he is possessed of many privileges. But there is a price to pay. It is obvious that if a Brahman goes about this great world as other men do and mixes with other men; if he dissects dead bodies in German hospitals; if he handles unclean substances in American laboratories; if he eats what other people eat in London restaurants; if he travels with other people in great steamers; if he takes off his coat and labours in mill and factory, he puts himself alongside other men and foregoes his traditional divinity. He is a traitor to all who have built up the divine supremacy of the Brahman in India through the long, long ages.

What can the pandit say to such a man? The pandit is afraid of the new knowledge that the Brahman must acquire who goes to learn medicine or engineering or law or some great commercial art in a far country. The pandit's instinct tells him rightly that the man who has understood the significance of the rhythmic beat of the engines of a great ocean steamer, or the whirr of the wheels in a great factory, will never bow at the feet of any pandit again except for form's sake. But more than the new knowledge, the pandit fears the spirit that takes a young man across the seas.

And the pandit is right from his point of view, for the young Brahman who decides to make a voyage is a rebel against the ancient scheme of life in this old land. He has ceased to be content to be the adored divinity, the sacred priest and scholar, consecrated by Sanskrit civilisation. The Shastras would make the young Brahman a god, but he himself seeks to be a free man, travelling, studying, doing business where and as he likes, as unhindered as a young Briton or American. The caste system has put him in a high place and made him an object of worship, but he has discovered that caste would keep him in fetters in that high place, and he would escape the fetters. Now the pandit is the jailor of the caste system. He only does what is to be expected when he denounces the prisoners who would break out of the prison house, and he is not to be specifically blamed for asserting that the Brahman who transgresses the rules laid down in the Shastras is for ever unholy.

Bondage or Freedom?

On the other hand, is there not a little criticism due to the Brahman who wants to be free to do what he likes, even when it is plainly not in accord with the rules of his caste, and yet wants to be let off without blame or penalty. You cannot very well have it both ways, gentlemen. If you want to preserve your divinity, and all the privileges that have accrued to your rank in the course of the centuries, then it is essential that you conform to the rules of the system that has made your caste what it is. But if you would be free as other men, then admit the fact that, to obtain this higher privilege, you must go where your caste rules as to food and dress are not observed, and must do many things which those who revere the Code of Manu cannot approve. Claim your liberty; use your liberty; but do not ask the pandits to say that you are still holy Brahmans. Accept the fact that you will not continue as the pandits would have you, and make your new estate a brave and independent conformity to truth and right and light.—A. C. CLAYTON in "PROGRESS," May, 1914.



TODAS AND THEIR "CATHEDRAL" ON THE NILGIRI HILLS.

KOLLI HILLS FIELD.—*The Xmas Boxes.*—A few days ago one of the Indian preachers said to me a little wistfully, "I suppose there will be no Christmas boxes this year on account of the war?" I was able to tell him, much to his pleasure, that in spite of having burdens imposed by the war, the good friends in England were sending the boxes as usual.

Welcome Gifts.—The gifts of warm clothing, woollen jerseys, flannel skirts, etc., have been much appreciated by the workers on these hills, who are troubled by the low temperatures and cold winds that obtain here.—J. M. BRAND.

THE HOME CALL OF PASTOR R. E. SEARS.—We have to announce, with deep regret, the sudden departure of Mr. R. E. Sears, a former President of The Strict Baptist Mission, on Saturday, January 23rd, and we express our loving sympathy with his family.

OUR HOME CHURCHES.

Prayer Subjects for February, 1915.

Week Beginning—

SUNDAY 7th.—For God's interposition in the war, the unhindered progress of the Gospel and the return of our Lord.

SUNDAY 14th.—Praise for the safe arrival of our missionaries in India and prayer that their language study may be successful "labour in the Lord" from the beginning.

SUNDAY 21st.—Prayer for blessing on the new Schools opened at Erumaipatti and Muttanchetty (see page 28) and as to the difficulty at Pavittram (see page 24).

SUNDAY, 28th.—Prayer for the Viyelkaattu Poochari (see page 30).

Deputation Notes.

JANUARY was a quiet month for deputation work, but a visit to Eden, Cambridge, stands out as a pleasant memory. On the evening of Thursday, the 14th, a public meeting was held at which the pastor, Mr. Sbinn, presided, and addresses were given by Mrs. Elnaugh, Mr. Banks, of Tenison Road, and myself. Although sickness prevented several friends from attending, the chapel was well filled and much warm-hearted interest was displayed.

The following evening was the Ladies' Zenana prayer meeting, so Mrs. Elnaugh and I had the opportunity of telling to a sympathetic audience something of the sorrows and wrongs of Indian womanhood. Although the gathering was not large we felt as we joined in prayer that it was hallowed by the presence of Him who has promised to be with two or three gathered in His house.

On Sunday afternoon I again had the privilege of speaking of things Indian, this time to the little ones in the Sunday School. Their interest in the Mission and their liberal support is well known, and they listened with exemplary attention to a talk about our school work in Madras. Not the least interested hearers were Mr. Booth's little sons, Robert, Rex and Gerald, who are scholars at Eden. I had the pleasure of making Robert's acquaintance and renewing friendship with the two dear little ones I knew in Madras three years ago. It was good to see them all looking so well and happy. May God bless them each with His grace and grant that they may grow up to be His loving, willing servants.

O. M. ELLIOTT.

Miss Elliott's Deputation Work.—We regret that through a partial misunderstanding of ours it was stated last month that all requests for Miss Elliott's deputation visits should be sent to her. It should have been stated that all *private* letters should be sent to her at 10, Findon Road, Shepherd's Bush. All letters as to her deputation work should still be sent to Mrs. Elnaugh, 37, Troutbeck Road, New Cross. ED.

Miss Elliott's Engagements for February.—February 4th, Wellingborough; 10th, West Hill, Wandsworth; 11th, Notting Hill Gate; 14th, Penrose Street, Walworth Road; 17th, Tring; 20th, Bassett Street; 24th, Guildford; 27th and 28th, Laxfield.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—I am pleased to welcome Florrie Sanders and Lily Sykes, of Leyton, in Division I., Connie Hammett in Division II., and Beatrice Archibald, of West Ham, and Eva Hammett, of Leyton, in Division III.—I am glad some of you recognised your little friend TRY.—My nieces are going to try very hard this quarter because nephews took all the prizes last quarter!—I quite understand, Lily, and thank you. I hope 1915 may be happier than 1914 if it is God's will.—I am glad you like "Tidman's missionary hen," Annie.—I applaud your resolution, Cecil. "Ask the Saviour to help you" is a good piece of advice to all of us in regard to resolutions.—A happy new year, Bob.—It was a "Corner" Christmas tea, then, Dorothy. So glad you had a good time. I am glad you and Hilda have been successful in recruiting.—Yes, Alma, you are right about the war. Hateful as war is, it is true that a hasty peace would involve another war in the near future; but real, lasting peace can only come with the Prince of Peace.—Very true, Minnie, we have nothing to boast of, but if we are God's children we have Someone to boast *in* (Psalms xliv. 8 and xxxiv. 2). As "the time is short" let us use it better and make it our important business to grow in the knowledge of God's Word.—Many happy returns, Colin.—I shall be looking out with interest this quarter, Dora; it will be a sort of tug of war.—Yes, Cyril, you are now a Senior, and I have given you marks in that Division.—Yes, Ruth, I thought they were Eva's. I am glad you have told me. Your marks for the quarter were therefore 29 and you should have been in the list of Highly Commended.—Glad to have your letter, Emmie, and yours, Kathleen.—Pray on, Stanley.

I have received 1/8 this month, as indicated below. I find I omitted to show the amounts received last month although I stated the total; so I show them too.

MARKS FOR JANUARY.—*Seniors.*—(*max.* 9).—Cyril Kyte, **Ruth and **Alma Waters, **Minnie, **Hilda and **Dorothy Cuthbert, ****Eunice Kilmister, 9; Colin Church, Kathleen Throssell, *Grace (1/6) and *Emily Church, Ruth Whybrow, Enea Tooke, 8; **Theodore Haynes, 7; **Stanley Weston, **Kenneth Robbins, Eva Lancaster (1/6), 6. *Division I.* (*max.* 8).—*Winnie Church, Robt. Smith, Cecil Elliott, Harold Carter, Harold Vine, **Annie Waters, Robt. Booth, Lily Jackson, Gladys Goodale, Richd. Collard, Lily Sykes, Florrie Sanders, 8; Alice Hope, Fredc. Haynes, Doris Evans, 7; Rowland Peters, 6; Edward Hicks, 4. *Division II.* (*max.* 7.)—*Ernest Carter, 7; *Florrie Church, Calvin Hewitt, **Fred Cuthbert, George Tooke, 6; Muriel Haynes, Ada Finch, Fred Collard, Geo. King, Connie Hammett, **Eric Robbins, 5; **Frank Palmer, Gladys Hammond, 3. *Division III.* (*max.* 7).—Eva Hammett, *Cecil Carter, Elsie Hazelton, 6; Beatrice Archibald, Leonard Reeder, Rex and Gerald Booth, Robert Hewitt, Violet Clark, *Lily Church, 5.

Herod the King (Acts xii. 1) was Herod Agrippa I., and grandson of Herod the King (Matt. ii. 1), commonly called Herod the Great.

QUESTIONS FOR FEBRUARY (*on Acts xiii.*).—*Seniors.*—1. Draw a rough map showing only the positions of the places mentioned in this chapter, particularly the Antiochs in verses 1 and 14. 2. Give in your own words the principal points in Paul's sermon at Antioch. 3. What are the two most important verses in it? 4. What events followed the sermon? *Division I.*—1. Draw a rough map showing *only* the positions of the Antiochs in verses 1 and 14. 2. Give the names of all the places visited by Barnabas and Saul in this chapter. 3. Whom did Saul preach to at first? *Division II.*—1. Who sent Barnabas and Saul from Antioch to preach the Gospel? 2. On three occasions in this chapter their preaching was opposed; what were they? 3. What success did they have in Cyprus and Antioch? *Division III.*—1. What did the Holy Ghost say to the prophets and teachers in the Church at Antioch? 2. Why did Saul speak such solemn words to Elymas the sorcerer? 3. Where did Paul preach the sermon contained in this chapter? 4. Why were the Gentiles glad?

Your affectionate UNCLE JOHN.

PRELIMINARY NOTICE.

THE HALF-YEARLY MEETING

WILL (D.V.) BE HELD

On ***WEDNESDAY,*** *MARCH 24th, 1915, at*

ST. JOHN'S WOOD ROAD.

MR. HUGO GRUBER

WILL PREACH IN THE AFTERNOON.

All particulars next month.

BASSETT STREET, KENTISH TOWN.

A ZENANA MEETING

(FOR LADIES ONLY) WILL (D.V.) BE HELD

On SATURDAY Afternoon, February 20th, 1915.

AT 3.30, WHEN

MISS ELLIOTT and MRS. ELNAUGH

ARE EXPECTED TO SPEAK.

MRS. SILVESTER WILL TAKE THE CHAIR.

Tea at 5 o'clock (Sixpence), to which all are invited.

NOTICES.

All communications for the Herald should be sent to the Editors, Pastors L. H. Colls, (35, Abbey Gardens, St. John's Wood, London, N.W.), and S. Hutchinson (62, Greenvale Road, Eltham, London, S.E.), by the 10th of each month.

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

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

ALL APPLICATIONS for LADIES' ZENANA Collecting Boxes and all Contributions to be sent to ***Mrs. Silvester, 9, Gallia Road, Highbury, London, N.***, who will be glad to receive the names of ladies willing to act as ZENANA SECRETARIES. All enquiries concerning Deputation work, including Miss Elliott's services, to be sent to ***Mrs. Elnaugh, 37, Troutbeck Road, New Cross Road, London, S.E.***

LIST OF SUBSCRIPTIONS, &c.

Received from December 15th, 1914 to January 12th, 1915.

General Fund.

	£	s.	d.
Trowbridge. Zion. Miss B. Gore and Bible Class	1		
Maidstone. Providence—			
Boxes...	1	12	4
Swan, Mr.		5	.
Reports, &c.		1	3
Newcastle. Reports, &c.		1	6
Staines, S.S.	1	1	6
Brentford, North Rd. Mr. Jas. Secrett ...	3	.	.
Mrs. Charman ...	1	1	.
Wellingboro', Reports		1	3
Lewes. Jireh—			
Collection	5	1	7
Miss Walker (box)		11	8
Mrs. Girdlestone ...		10	.
Hounslow, Zoar. S.S.	1	6	4
Bible Class		15	8½
Reports		.	7
Wandsworth, Chatham Road, Bible Class ...		2	8½
Sunday School ...		6	9
Stoke Ash	2	4	6
Ipswich, Zoar. Friend	1	.	.
Reports		2	.
Blackburn, Simmons Street. Boxes ...		17	1
Reports		1	3
Notting Hill Gate. Bethesda. S.S. ...		6	.
Mr. Harold Burbage (box)	5	1	7
Beccles, S.S.	1	2	9
C.E.		3	.
Poynings, S.S. ...		13	.
Croydon, Derby Rd. Mrs. Levett	5		
Richmond. Salem—			
Mr. C....		10	.
Mrs. C.		10	.
Sunday School ...	1	6	.
Margate. Rehoboth— Reports		3	.
Norwich, Orford Hill		1	7
Reports		1	6
S.S. & Bible Class...		17	9
West Ham, Tabernacle— Sunday School ...	3	11	2
Lingfield, Mr. J. Ellis		10	.
Boxes...		7	4
Acton, Tabernacle— Elliott, Master C. A. (box)		2	6
Tottenham, Ebenezer— Miss E. E. Field ...		2	6
Guildford, Old Baptist Chapel, S.S. ...	3	8	10
Sendamangalam— Mr. & Mrs. J. Brand	1		.
Bournemouth Mrs. H. Lanman ...	1		.
Clapham, Courland Grove, Sale of P.P.C.		10	.
Boro' Green, P.P.C. ...		3	.
Chesham, Reports ...		1	6
Cheltenham, Miss Cradduck	1	.	.
Bethnal Green, Hope— Sunday School ..	1		.
Tuddenham, Mr. and Mrs. W. H. Gooding	2	2	.
Otley, Reports ..		2	
New Cross, Miss S. Swinyard		2	6
Streatham, Hambro' Road, S.S.	2	10	.
PERSONAL—			
Friend 155	5	.	.
Looker, Mr. J. ...		10	.
Wilson, Mrs.. per Mr. Hutchinson (for new teacher in Sendamangalam Field)	10		.
Deaves, Mr. Wm. (box)		10	.
Begbie, Mr. W. H.		2	6
Knights, Mr. J. ...	1	1	.
West & Smith, Misses		5	.
Wellwisher ...		2	6
Sharpe, Mr. W. ...		10	.
Payne, Mrs. W. ...		5	.
Payne, Mrs. W.(box)		9	10
Dench, Mrs.... ...		5	6
Sale of P.P.C. per Mrs. E.		3	6
James, Mr. J. ...		2	6
Goodrich, Miss ...		1	6
MISCELLANEOUS—			
2½% Consol Stock (£450 19s. 7d.) ...	2	10	6

"Herald" Fund.

	£	s.	d.
Maidstone, Providence		3	.
Newcastle		6	6
Egham		13	.
Cambridge, Eden .	1	6	.
Wellingboro		4	6
Royton, Bethesda ...	1	.	.
Hounslow, Zoar ...		4	11
Ladywell, Whitburn Hall		6	6
Ipswich, Zoar ...	1	.	.
Blackburn	1	10	.
Beccles, Martyrs' Memorial		15	1
Lewisham, College Park		15	.
Margate, Rehoboth ...		4	6
Norwich, Orford Hill		12	8
Lingfield		12	.
Over		3	6
Wandsworth, West Hill		14	1
Middlesboro'		2	6
Bournemouth, Mrs. H. Lanman		4	.
Bury St. Edmunds, Mrs. Marsh		1	6
Bethersden, Mr. A. Jarvis...		2	.
Balcombe		3	.
Boro' Green		3	6
Newcastle, Mr. Jas. Moffat		5	.
Chesham	1	8	.
Cransford		3	.
Otley		9	7
New Cross, Miss S. Swinyard		.	1½
PERSONAL—			
Hewitt, Mr. Robt....		5	.
Oliver, Mrs. J. W....		2	.
Begbie, Mr. W. H.		1	6
Pritchard, Mrs. ...		1	8
Sale, per W. C. ...		4	6
James, Mr. J. ...		2	6
Usher, Miss		1	6
	£14	15	1½

Pension Fund.

	£	s.	d.
2½% Consol Stock £616 14s. 10d. ...	3	9	1

Will Mr. A. Harrold, "5, Cardole Street, Blackheath," send correct address—postal authorities have returned letter addressed as above; and will he also state from what Church the 2s. 3d. for reports and 3s. for HERALDS come?

Ladies' Zenana Auxiliary.

Received by Mrs. Silvester from Dec. 10th, 1914, to Jan. 15th, 1915:—

	£	s.	d.
Gurney Rd., Stratford, per Miss Ince, for Bible-woman ...	4	12	.
Ramsey, per Miss O. M. Elliott, collection	1	1	6
Lewisham, per Miss Voysey, collection...		12	6
Mrs. Wilson, per Mrs. Hutchinson, for extra Bible-woman	10	.	
"Corner" Children, per Mr. Hutchinson		9	.
Badingham, per Miss Skeet...	1	12	9
Tottenham, per Mrs. Elnaugh, collection at New Year's meeting		7	.
Miss Button		4	4
	£18	19	1

A POST CARD MAP showing the relative positions of the three centres of our Missionary Work in South India, viz., Madras, Sendamangalam, and the Kolli Mountains, is now on sale, price 1d.

Vol. XIV. March, 1915

The Strict Baptist Mission HERALD.

"And they went forth and preached everywhere, the LORD working with them."



VICTORIA TECHNICAL INSTITUTE, MADRAS.

Price One Penny,

Of the Secretary, W. CHISNALL, The Grove, Isleworth, Middlesex

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LADIES' ZENANA AUXILIARY.

A SALE OF WORK

WILL (D.V.) BE HELD ON BEHALF OF THE L.Z.A. MEDICAL FUND, AT

MOUNT ZION SUNDAY SCHOOLS,

71, White Lion Street, Clerkenwell,

On WEDNESDAY, March 17th, 1915.

TO BE OPENED AT 3 P.M. BY **MR. J. B. COLLIN,**
Supported by PASTOR E. MITCHELL, *President of the S.B.M.*

3—7 p.m. - - SALE.

7—8. EVENING MEETING. Chairman—Mr. C. C. HARRIS.
Speakers—Miss O. M. ELLIOTT and Mr. S. HUTCHINSON.

8—10. - - SALE. Refreshments.

The
Strict Baptist Mission
HERALD.

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

VOL. XIV.] MARCH, 1915. [*New Series*, No. 99

CURRENT NOTES.

IT will be seen that the Christmas boxes which have been so eagerly and gratefully received in India have served a double purpose this year. They have not only given pleasure to our native evangelists and to some hundreds of children, teaching them and their parents something of the practical side of Christianity, but they have furnished them with ocular demonstration of the safety of England and her supremacy of the sea. This result was probably quite outside the purpose of the many contributors, but the fact that their gifts have done something to allay excitement and alarm will give them great satisfaction.

It seems impossible to touch any subject nowadays without coming into contact with the war at some point or other. While we note with satisfaction that our two new missionaries are beginning their work happily and hopefully, we cannot help reflecting with gratitude that they were in time to get through the Suez Canal before the recent fighting began. May we not believe that our Lord will keep this missionary highway to the East open "till He come"?

While we must carry on our work for Christ amid the dust and noise of world-conflict and must take cognisance of the forces which seem to be inimical or otherwise to our efforts, we must also, if we would be kept in quietude and confidence and serve our Lord with energy, imitate His example and get up "into a mountain to pray." Only in communion with God can we preserve our hearts from the distracting and weakening spirit of the world.

A TRUSTEE OF THE GOSPEL.

VIRTUALLY this is what Paul called himself. The Gospel was, he said, committed to his trust, and in so saying he expressed his conception of the evangelical and evangelistic duty which his Lord had laid upon him. It was a spiritual trust, the fulfilment of which required moral and spiritual qualities and responsibilities comparable, more or less, to those of an earthly trustee. His zeal in discharging this trust was proportionate to his sense of indebtedness to the Gospel committed to him and to the ardour of his affection for his Lord.

But this phrase not only conveys Paul's conception of the sacred obligation resting upon him, it is the Holy Spirit's reiteration of the Saviour's Command. That Command was the creation of the trust and its imposition upon the Church at large to the end of the age. Everyone therefore who is savingly interested in salvation by grace is under the same obligation as Paul was, and is not only entitled, but bound to regard himself as a trustee of the Gospel.

This sacred trust corresponds with, yet differs largely from, human trusts. Its value exceeds all human estimation; its object is beyond all human power to accomplish; and every trustee of the Gospel is dependent upon his Lord to make his faithful discharge of his duty successful. Human trusts may be accepted or rejected: the Gospel trust is imposed upon all who enjoy its benefits whether they accept it or not, and yet the trust, instead of being a merely arbitrary imposition, is the conferment of the highest honour the sons of men can have, for we are the ambassadors of the Lord Christ, and serve Him under His eye and in humble but blessed co-partnership with Him.

The two main functions involved in this heavenly Trusteeship are Conservation and Administration. The faith once delivered to the saints and committed to us is our Master's property. It is ours to conserve it. The sacred Deposit, the Gospel of free and sovereign grace, is to be jealously guarded and kept whole and unalloyed in its purity, simplicity and grandeur as we received it from our Lord. We have no right to add to or take from it, and, as far as we may be able, we are to prevent others from doing so.

But Paul did not reckon that he had fully discharged his trust by keeping the faith inviolate; he also administered the riches committed to him so far as that was possible by proclaiming them. And so it is with us. We may defend the truth of God very earnestly, but if we do not as earnestly disseminate it we fail to fulfil our trusteeship, for the terms of our Trust Deed are that we are to carry the Gospel to the ends of the earth. Its sacred riches are suited to every century and to all peoples, and the gold of heaven alone can enrich poverty-stricken humanity whether in England or in India.

Our Foreign Field.

The News of the Month.

The Madras Field.—We were glad to have the assistance of Mr. Watts at our various special Christmas and New Year functions in Madras. On the first day of 1915 Mr. Watts left Madras for Sendamangalam carrying with him our heartiest good wishes for a long and useful life of mission service in India.

Our Vepery Chapel was crowded on the occasion of the marriage of Nesamani, who for years has been one of the most regular attendants at our Sunday services and midweek prayer meetings. She has now gone to a distant station with her husband and has our heartiest wishes for a happy married life.

Just before Christmas a special meeting was held in Ayanapuram, at which I spoke on the Cause, Progress and Prospects of the war in Europe. The meeting was held in the open air and was attended by caste and non-caste Hindus. The wildest rumours are afloat in the villages. Here it is a Christian duty to clearly explain the cause of the war and vindicate the action of the British. Most of the Germans in India, including missionaries, have now been interned. In some districts German missionaries are being allowed to continue their work on signing a document undertaking to do nothing against Britain and her allies during the war. This document has to be countersigned by a British subject as security.

In response to a special request I conducted a service on the last day of the year in the house of one of our members. A lyric composed for the occasion was well sung by Dharmanathan and a selected band of our Pursawalkam school children. The company, which filled the courtyard, was composed of both heathen and Christians, and they listened attentively to the message founded on the words "Each one of us must give account of himself to God."

On New Year's Day we held our annual social gathering for the Church and Congregation at Vepery. A bright and happy company assembled, some having walked a good number of miles to be present. After an hour of social intercourse, during which biscuits, sweets and plantains were distributed, the company dispersed. A feature of such gatherings which would strike a newcomer is that the guests do not eat anything during the gathering, but take home all that is given to them.

We have just formed a Tamil branch of the International Bible Reading Association. Members of the I.B.R.A. in England will be pleased to learn that we have already more than sixty members. It will be of great service to our Tamil Christians in directing their attention to portions of God's Word which otherwise they would miss. It is surprising how many Christians in India and out of India confine their reading to favourite passages.

E. A Booth.

The Namakal Field.—During December our workers sold 10 Bibles and Testaments, 199 Gospel Portions, and 551 other books; 233 addresses were delivered to a total audience of 5,700.

The early arrival of the Christmas Boxes this season enabled us to dispose of most of the contents before the 25th of December. Two mornings were given to the distribution of these loving gifts in Sendamangalam, and a day was devoted to the same happy task in Erumaipatti. We most

heartily thank all the kind friends who have helped to make the Christmas season of our workers a happy one.

It had been rumoured in the stations of the southern circle that the Christmas Boxes could not possibly arrive because of the war. The actual receiving of articles that have recently come from London, so close to the seat of war, has gone far to re-assure many that "our King is getting the victory."

Camping season has again commenced. My first halt is in Pavittram, where our Christians have been suffering great inconveniences of late. Stopping the barber and washerman, cutting off the water supply, refusal to sell foodstuffs, etc., etc., can easily render a man's life, to say the least, very uncomfortable.

On December 30th, at the Monthly Meetings of our workers, Preachers' and Teachers' Examinations were held. Practically all the male workers appeared at both of these tests.

D. MORLING.

The Distribution of the Christmas Gifts.

WHEN the square boxes labelled "S.B.M., Kilpauk, Madras," arrive at their destination it is no small task to unpack them, for they are full almost to overflowing with the garments and toys so generously provided by friends in England. It is a pleasant task nevertheless, for the recompense comes in the excited salaams and bright, happy looks of the children as they receive their presents.

Everything is carried out in a thoroughly methodical manner, so that each child has a proper share and that nothing is left over for the "poochies" (insects) to destroy before the next year. Four of the teachers spent nearly a whole day in classifying and counting the various items. Ponniah was very busy with the garments, sorting them into big coats and little coats, big and little trousers; small, big and very big skirts, and so on, and who can blame him if among such a number his idea of largeness was sometimes quaint. Abraham, too, is to be admired for the way in which he classified the toys, bravely endeavouring to give names to things he had never seen the like of before. With the lists thus obtained it was possible to say beforehand what could be given to each child, so that those who came last should not receive less than those who were first. Then Mr Booth made a time-table for the schools and arranged for each to come at a definite time on one of four days, and in this way there was no rush or waste of time.

As the schools come the names are called from the register according to the classes, and the boys and girls line up in the verandah. Some of the schools have marched from villages four and five miles away and they come with banners and paper flags of all colours; it is a long walk for the tiny tots, but perambulators do not exist in these parts and they very early get used to walking. The Choolai school, on the other hand, is two miles distant, but they came in a long string of bundies, which bore a faint resemblance to the brake-loads of school-children sometimes seen in London when the "treats" are in full swing.

Then comes the distribution, and as the *dorai* appears with a bundle of garments out go the arms waiting to receive them. They are not very particular about the size so long as they can get into them and the pattern is pretty. The boys are given pencils, whistles, bugles, toys and books, according to their ages and classes; but their eyes sparkle most when the bags of marbles go round. The girls receive, in addition to the garments, dolls, necklaces, beads, cottons, etc., and when, with their arms full, they are told to go they run away round the corner of the house and inspect their gifts with much discussion and delight.

In this way the thirteen schools were given their presents in the morn-



Photo by] SEMBIYAM SCHOOL. *[Mr. L. Watts.*

After receiving their gifts from the Christmas Boxes. This School marched 5 miles to Kilpauk with flags and singing, and then the same distance back again.

ings of the four days arranged for them ; and as the children went away with their bundles they sang their thanks and their joy all along the road. To those who so lovingly stitch at the garments and collect the toys may I, if very imperfectly, convey the thanks expressed by the bright eyes and chatter of the boys and girls as they receive these gifts.

It was also a great joy to be present at the annual tea which Mr. and Mrs. Booth give to the preachers, teachers and Bible-women on the Madras staff. They gathered under the trees in the compound and each was given a bag of biscuits and some sweets. Cakes were handed round, but they were put into the bags, as the people prefer to take them home and eat them there. The tea they like very well and the old men especially can manage to drink three or four cups. After Mr. Booth had announced a few notices concerning the Christmas holidays and meetings, little parcels of cloth, wall texts, cotton, needles, etc., were given to the Bible-women, and similar parcels of useful articles to the men. Each person also had a Tamil book, with which all were very pleased.

The surprise of the afternoon for me, however, was the excellent address of welcome to India, by Preacher Apollos, in English. It was quite an impromptu address, but very nicely put together by this white-haired Indian Christian who voiced the feelings of the others. He spoke of the interest they had taken in the passage at this perilous time, and of the joy at the safety which God had given. Then, though he was able to speak in what he called his "second tongue," some of the others could not, and they were all eagerly expectant of the time when I should be able to speak to all of them in Tamil.

The meeting closed with warm handshakes and salaams, and in this way a very happy Christmas has been spent in this part of the field.

LINCOLN WATTS.

Our English Work in Madras.

IN the middle of December we celebrated the anniversary of our English Sunday School at Chintadripet. There was a good attendance and the youngsters heartily enjoyed their tea and cakes. Mr. A. S. Booth, the superintendent of the school, read the annual report, and it was gratifying to know that progress had been made during the year. It was announced that hereafter the International Sunday School Lessons would be taught in the school. This is a step in the right direction both for pupils and teachers.

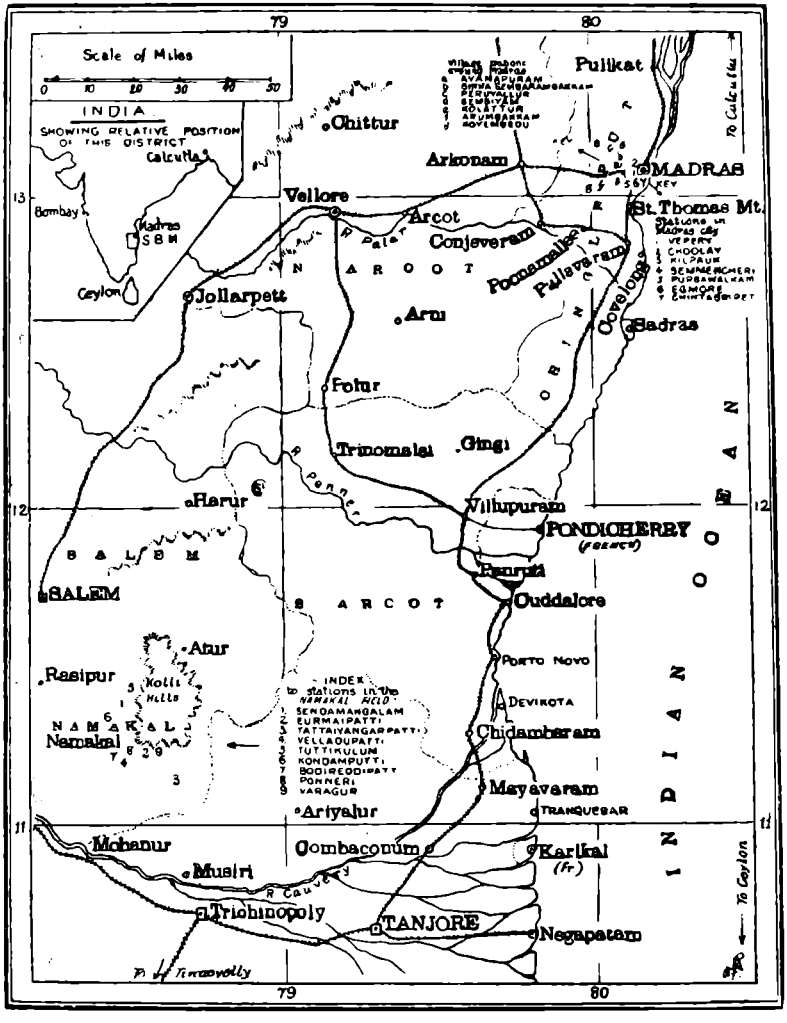
Mr. Watts, who had arrived in Madras a few days previously, delivered his first address in India at this meeting. He was quite at home in a Sunday School anniversary and his address was listened to with great interest. The prizes, which had been subscribed for by various friends, were then distributed by Mrs. Ernest Booth. As chairman, it was my pleasing duty to say a few words of hearty appreciation and thanks to Mr. A. S. Booth, who through another year has so cheerfully conducted the Sunday School.

Taking advantage of the presence of Mr. Watts, the friends asked him to occupy the pulpit on the last Lord's Day of 1914, and Mr. Watts preached his first sermon in India on that day in Chintadripet Chapel.

Mr. Herron, the deacon of the Church, has just completed his 75th year. He has been a member of the Church for 44 years. I regret to say that he has been unwell lately and was not able to be present at the service on the first Lord's Day of 1915. This is the first time that I have known Mr. Herron to be absent from the Communion Service. I visited him the same day and found him weak but cheerful. Brother Herron has rendered many years of quiet, willing and useful service at Chintadripet. He realises that his end cannot be far off. As I prayed with him and asked God to bless the ministry at Chintadripet to the conversion of souls, our friend ejaculated his fervent Amen.

E. A. BOOTH.

Map of S.B.M. Stations.



The above Map shows the relative positions of the MADRAS *and* NAMAKAL *Centres of work, distant from each other about 150 miles.*

Madras City and Villages, 14 Stations.

Namakal Taluk and Kolli Hills, 16 Stations.

This Map, post card size and coloured, may be had of The Secretary, price 1d.

Mr. Watts' Arrival in Sendamangalam.

SATURDAY, January 2nd, saw the arrival of Mr. Watts in Sendamangalam. What with business in Madras and the Government requisitioning steamships our friend has been somewhat delayed, so that he is glad to reach his destination and settle down to Tamil.

Our brother and sister both need our prayers for success in the study of the vernacular and for health and strength during the trying season of acclimatization. If one's physical system is unable to well adapt itself to the great climatic change during the first two or three years of the sojourn in India, it has little opportunity of doing so afterwards. It is equally true that if the missionary would become proficient in the use of Tamil he must make a success of his study in the first three years.

On Tuesday, January 5th, a Welcome Service was held in the Sendamangalam Chapel. An address in English was read by Preacher Christian, to which Mr. Watts gave a happy reply. Our workers wishing to suitably commemorate the occasion called up the local photographer, who took a photo of the audience outside the chapel. D. MORLING.

Seedtime and Harvest.

ARRIVING at Sendamangalam just at the termination of the rainy season, I was greatly impressed with the exceptional fertility of the surrounding country. In whatever direction one looked were vast stretches of rice fields. Some of the rice was very young and tender, some almost ready for transplanting, while others seemed only to be waiting for the warmth of the sun to ripen it. I thought of the goodness of God, and was reminded of the promise He made to the people of old, "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." Nature demonstrated the fact that seedtime had indeed passed, and my mind travelled to the future, when those who, amid various conditions, had prepared the soil, sown the seed, and watched the falling of the copious rains. should with joy reap, and gather in the fruit of their labour.

The past few weeks have been full of new experiences, many of which have, in some measure, brought me in contact with the various ways in which the Gospel seed is being sown in this district. As morning by morning I watch the women wending their way to a neighbouring tank for their daily supply of water, I realise with joy that into some of their homes the message of the Gospel is being carried, and the True and Living Way is being pointed out to them. In some cases, the work is indeed difficult. Prejudice has yet to be broken down in so many places, but there is great encouragement in the Word which says, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

It has afforded me great joy to share the pleasure of distributing the contents of the Christmas boxes to the children of our various schools But greater joy is ours in knowing that day by day those wonderful yet simple truths which form the embedment of all true religion are imparted to them. As I gazed upon their faces so radiant with expectancy, my heart yearned that at the great day of ingathering in the Heavenly Garner there might be gathered many who had been taught the Word of God in our mission schools, and had experienced the efficacy of those truths in their own souls. Shall we not more diligently pray that the work among the women and children of India may be very fruitful, and that the many difficulties may vanish under the all-powerful hand of God? "The harvest truly is great, but the labourers are few."

ETHEL A. HINES.



Photo by] ELEPHANT LEAVES, *[Mr. L. Watts.*
24 inches long and 15 inches wide.

Vegetation in India.

"WHAT though the spicy breezes
Blow soft o'er Ceylon's isle;
Though every prospect pleases,
And only man is vile;
In vain with lavish kindness
The gifts of God are strewn;
The heathen, in his blindness,
Bows down to wood and stone."

This description of the beauty of Ceylon can well be extended to the neighbouring land of India. The kindness of God could not be more plainly shown than in the luxuriant plant life of India—for the new-comer it is essentially a beautiful place. All nature seems aglow with the splendour and glory of its Maker, and one plant vies with another in beauty. The palms wave their majestic heads in the morning sun, while the smaller plants, like the crotons, bear leaves of all colours and shapes to make the view a pleasant one. The above is a picture of a leaf commonly known as the elephant leaf, and its size is typical of the growth of plants in this part of the earth. LINCOLN WATTS.

Sitturunipetti.

THIS morning I visited the village of Sitturunipetti where the Depressed Man lives, and where his daughter is lying ill. The door of their silent house was shut, and no one was to be seen, but a passing housewife said that the patient was inside too weak to move. I sat on the rice-pounding stone, and sent someone to call the Depressed Man. Meanwhile his son came up, a good-looking young man of about twenty. It was his wife who was ill, and he now brought her gently out and laid her on a mat. Two women standing by were just explaining to me in raucous tones the nature of the illness, when the Depressed Man came down the little paved street cleaning his teeth with a twig.

"The medicine didn't act," he said, with a sigh. "Look at her! For four days she hasn't tasted food, has only had water, and has been continually vomiting night and day."

On enquiry, however, I found that the medicine given had stopped the vomiting, which was due to intestinal parasites, but the poor girl was excessively weak and in danger of collapse.

I had brought no medicine with me, so asked for pencil and paper. Paper was found, but the whole village could produce no pencil. Improvising with a piece of charcoal I wrote a request for certain remedies, and sent the Depressed Man back to the Mission House to bring them.

Several folk gathered round and asked for war news. I gave them a few particulars of the tremendous struggle, describing the great guns, the submarines, and the aeroplanes, not forgetting to explain as simply as possible the reason of the war; for among the illerate masses of India rumour distorts the facts of this great dispute in ways that are sometimes amusing but often pernicious.

This war talk attracted a considerable number, who all stayed on to listen to a Gospel talk introduced by the affirmation that the war was a sign of the approaching end of the age, and by a description of the Resurrection and Final Judgment. They listened with uncommon attention, and asked questions in a way that betrayed their real interest, and thus the talk went on until the messenger returned with the medicines. The Depressed Man handed me the medicines and, turning to his son, loudly bade him leave his wife and go to his cows. The young man did not like to confess his anxiety for his wife, and having no other excuse for staying, went.

The Depressed Man has a wife of whom he stands in some awe, and this lady now came up and objected volubly to a certain remedy, addressing her remarks *to* her husband and *at* me, concluding by hurling a garment that she had in her hand at her husband, and making a dramatic exit, leaving the Depressed Man looking more depressed than ever.

"*Now* what is to be done," he asked, despairingly, "when my wife talks like that?"

I suggested leaving out the medicine and giving only the nourishment, which was done.

In a few minutes the young husband returned for a furtive look at his wife to see how the treatment was progressing. His father met him with a volley of expostulations:

"I never heard of such a thing! Go back to your cattle! What business have you here?"

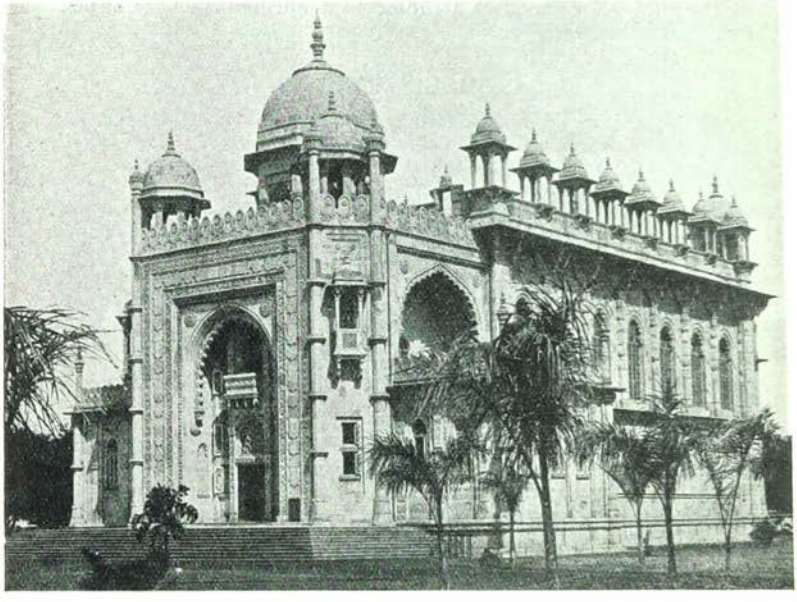
The youth was really very fond of his wife, and wished to stay and help, but pride forbad him to manifest a feeling which would have been considered a weakness, and he returned to his cattle.

Sitturunipetti is a very friendly village; the people always give the Gospel a good hearing, and there are a few living there who manifest genuine interest.

J. M. BRAND.

"Where Satan's Seat Is."

OLD Preacher Abraham at Araikalpetti lives where Satan's seat is. One day last week (*i.e.*, the week ending November 28th, 1914) a woman became devil-possessed. Immediately a second one was seized with a similar paroxysm. Then a third, and finally the young *poochari* himself was taken possession of by the demon. Abraham said the scene was beyond description. At the first onset Abraham was sitting by the young poochari, a man of about 23 years of age, and, when the *avesam* came, the rest begged Abraham to go away because the demon within the young man was tormenting him on account of the presence of a Christian. As Abraham walked away there was an outbreak of cries, and the *poochari* was whirled by the spirit out of the village and away up the path over the hill, with the other possessed ones following, and after them the whole village, the people snatching up fowls and rice and cooking pots as they hurried out to sacrifice to the demons and propitiate them lest they should destroy their victims. J. M. BRAND.



VICTORIA TECHNICAL INSTITUTE, MADRAS.

The War and our Missionaries.—*Our Missionaries have been rendering valuable extra-missionary work in speaking on the causes and progress of the war in each of the three fields of labour. By this means they are correcting false impressions on the part of the natives, Christian and heathen, and doing something to allay excitement and fear. We commend these war talks to the prayers of our readers.*—ED.

OUR HOME CHURCHES.

Prayer Subjects for March, 1915.

Week Beginning—

SUNDAY 7th.—Prayer that we may be enabled to keep our footing in Pavittram (see page 40).

SUNDAY 14th.—Prayer as to the Boarding School site in Madras (see below).

SUNDAY 21st.—For our two new missionaries that they may successfully acclimatize and make good progress in Tamil during the coming months of hot, trying weather.

SUNDAY, 28th.—For ourselves at home that our hands may not be slack to "hold the ropes" for our brethren and sisters in India.

Council Echoes.

AT the last Council Meeting, held on February 5th, a Vote of Condolence with the family of the late Pastor R. E. Sears was unanimously passed, together with a Resolution that a record of his services to The Strict Baptist Mission as member of the Committee (1883—1906), Vice-President (1888—1891), and President (1901—1903), be entered on the Minutes. Although his official connection with the Mission ceased in 1906, when he resigned his last pastorate, his interest in, and liberal support of, its work continued unabated. As our President remarked, "Those who knew him best loved him most," and we greatly miss his kindly presence and cheery optimism.

The Boarding School Site in Madras.

MR. BOOTH writes us that he would be grateful "if friends at home would pray God to intervene and so work in the hearts of the owners that we shall speedily get possession."

A few explanatory words concerning the difficulty will enable friends to pray more intelligently and definitely than they otherwise could.

The necessity for the Boarding School, it should be said, lies in the fact that the children of our native workers cannot get proper education in their villages, and when sent to Madras have to go to the schools of other Missions, the result being that we get out of touch with them.

The site which Mr. Booth wants belongs to several different owners. He has obtained possession of part of it, and negotiations have been going on for months past for the rest of the site, but, notwithstanding unwearying efforts on Mr. Booth's part, the owners are holding out for extravagant terms. More than once success has seemed to be in sight, but writing at the beginning of January Mr. Booth says, "Matters have reached a deadlock again and we have not yet got the main portions of the site. I need not say how disappointing this is to me."

Everything else is ready, plans prepared, &c., and building could begin as soon as possession was obtained.

Miss Elliott's Deputation Notes.

MY engagements for February began on the 4th, when I visited **Wellingborough Tabernacle** for the first time. In the afternoon a meeting for ladies was held, presided over by Mrs. Newton, which combined the annual meetings of the L.Z.A. Branch, the Dorcas Society and the Mothers' Meeting. The schoolroom was nicely filled and much interest was exhibited in our work amongst the women of India. Mr. Newton, the pastor, presided at the evening public meeting, and I was given a most kindly, sympathetic hearing. At the close several collecting boxes were taken and a number of postcards sold. The collections both afternoon and evening were excellent and the friends at Wellingborough will long be remembered for their kindness and hospitality.

On the 10th of the month Mrs. Elnaugh and I were at **West Hill, Wandsworth,** and a ladies' meeting was held in the afternoon, at which we attempted to tell something of the sad condition of India's women. The pastor's wife, Mrs Smith, presided and there was a good gathering of ladies, several friends from other Churches being present. After a pleasant social tea a meeting was held in the chapel in connection with the Young People's Society and a fair number of older friends as well were present. The pastor was in the chair and addresses were delivered by Mrs. Elnaugh, Mr. Chisnall and myself. Good collections were realized at both meetings. West Hill, so inseparably connected with Bethel, Sendamangalam, showed that its missionary zeal was not waning.

The day following our Deputation Secretary and I were at **Notting Hill Gate,** where an L.Z.A. Branch has lately been started. After a social tea a meeting for ladies was held, with Mrs. Grimwood in the chair. The gathering was not large, but a warmth of interest was displayed which was most encouraging. Later in the evening at the close of the usual week-night service I again had the opportunity of pleading the missionary cause, and I felt helped by the sympathy and interest evident. May God bless the L.Z.A. Branch at Notting Hill Gate with prosperity, and encourage the members in the good work to which they have put their hand.

Sunday, the 14th, was booked for **Penrose Street Sunday School.** Although it was a very wet day a good number of children were present and it was an inspiration to watch their bright little faces as they gave their best attention to an address on the children of India and afterwards gave cheerfully their halfpennies to show how practical was their interest. We pray God may call many of these little ones to be His own true servants.

Akeman Street, Tring, is well known as one of our strongholds in missionary enthusiasm and it by no means lowered its reputation when Mrs. Elnaugh and I visited it on February 17th. Although rain was falling heavily about forty ladies were present, including friends from **Aston Clinton** and **Berkhamsted**. Our dear friend, Miss E. Butcher, led the meeting, and throughout the whole a spirit of love toward the missionary cause was very manifest. After the service, tea and social talk seemed to draw us more closely together. May the workers there be encouraged continually by seeing their labour of love prospering under the blessing and mighty hand of God.

O. M. ELLIOTT.

Miss Elliott's engagements for March:—March 1st and 3rd, Badingham and Cransford; 8th, Westcombe Hill; 10th, Bethesda, Ipswich; 11th, Gurney Road, Stratford; 17th, White Lion Street, Clerkenwell; 19th, Chatham Road, Wandsworth; 21st, Surrey Tabernacle; 25th, Fulham; 28th, Lynton Road, Bermondsey.

THE HALF YEARLY MEETING of The Strict Baptist Mission.

WE draw special attention to the announcement of the Half Yearly Meeting on the cover. For the convenience of friends in the country it is arranged for a WEDNESDAY instead of a Tuesday in order that they may avail themselves of the cheap travelling facilities offered by the Railway Companies on that day. We are particularly desirous of having the presence of as many supporters of the Mission from our provincial Churches as possible on these occasions, and we hope to see these Churches well represented afternoon and evening on WEDNESDAY, MARCH 24th, at ST. JOHN'S WOOD ROAD, where we know they will be most heartily welcomed by our warm friends the Pastor, Deacons and members of the Church.

Meetings.

"Eden," Cambridge.—Our New Year's tea was held on Thursday, January 14th, at which about 130 sat down. Afterwards, in the Chapel, a good number of friends gathered to welcome Miss Elliott and Mrs. Elnaugh. A number of soldiers were present at both meetings.

Miss Elliott's address on work among the Tamils, particularly Zenana work, was exceedingly interesting, and the simple truth of her narrative was both pathetic and powerful in its plea for missionary endeavour. Her vivid word-pictures one felt instinctively were real. We know now much more than we did before of the brave work that goes on in the Mission Field.

Mrs. Elnaugh followed and spoke of the influence of Hinduism on family relationships. She quoted some Tamil proverbs which would be amusing were they not an index to their authors' minds. She, too, made a special plea for the women of India.

Our Pastor and Pastor G. Banks also contributed addresses for the New Year.

F. V. SHARP.

Akeman Street, Tring.—On Wednesday afternoon, February 17th, a meeting of the L.Z.A. was held. Our Primitive Methodist friends very kindly and willingly lent their chapel for the occasion, on account of the Akeman Street Schoolroom being occupied by the Infant Class of the National Schools. Notwithstanding the unfavourable weather, nearly 50 assembled to hear addresses from our Missionary, Miss O. M. Elliott, and our Deputation Secretary, Mrs. Elnaugh. Miss Ellen Butcher presided as usual, and after prayer had been offered by Miss Butcher, Miss Elliott addressed the meeting. She dealt first with the sad condition of the Indian women, the utter hopelessness which seemed stamped upon their faces on account of the evils of child-marriage and widowhood, and then described the methods which the Zenana Auxiliary adopts to bring home to them the Gospel of our Lord Jesus Christ; and Miss Elliott concluded her address by enforcing the responsibility which rests on English women to do their utmost on behalf of their Indian sisters. Mrs. Elnaugh followed with a spirited address in the same strain; her chief remarks being founded on Hebrews xiii. 20, 21. Tea was then partaken of, and afterwards freewill offerings were contributed, which amounted to £9.

Tottenham, Napier Road.—We are glad to hear from our Secretary of an increase in the circulation of the HERALD at Napier Road under the energetic management of Miss E. E. Field, the Magazine Secretary, whom we thank for her co-operation.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—I am pleased to welcome Ernest Massam of Leyton to the Senior Division of the Corner, and Eva Green of Prittlewell to Division III.—I congratulate you, Stanley, on your successful recruiting.—That's right, Kathleen, don't give up; remember our resolute and energetic little friend. Your Sunday School programme was a long and interesting one. I wonder whether any of the recitations were missionary ones.—Very pleased to have your interesting letter, quotations and all, Eunice, but can't attempt to answer it in a line or two except to say that I agree with you as to true Christians disagreeing, unless they agree to disagree or disagree agreeably. Most of us find it easy to say what others should be and do, but not so easy to live up to the principles we profess. However, this is part of the good fight of faith which the soldiers of Christ have to wage under the eye and in the strength of their Captain.—So glad to hear, Ruth, that you hope soon to begin working for the next Christmas boxes. I question whether any of us realise how much the things are appreciated and how much good they do in helping to secure the goodwill of the people and their willingness to hear the Gospel. I am sorry you could not go to hear Miss Elliott, but of course the distance was too great. Perhaps she may be coming nearer, or even to Salhouse? Could you give a word of sympathy from Uncle John to the soldier's widow you tell me of? It is very sad to hear of such cases of bereavement. How many there must be!—Yes, Alma, the strangeness soon wears off. God bless the Salhouse men, make them soldiers of THE KING, and take care of them. The truth of the words you quote should keep us from fear and panic in the midst of the dangers which threaten us at home—

"Angel guards from Thee surround us;
We are safe if Thou art nigh."—

If all the cousins stayed in the Corner, Annie, as long as the Salhouse cousins do, the Corner *would* be crowded, but some hop in and then hop out again! I expect you would find camping something more than interesting; heat is not the only drawback; but of course when the love of Christ constrains us to carry the Gospel to the heathen we don't mind inconveniences and discomfort.—Many happy returns of the day, Eva; I am writing this on February 12th; sorry to be unable to come and see you at the Anniversary. You may begin in Division II. now or in April as you like.—What a very nice treat you must have had, Calvin and Robert. These things are part of the pleasure of not being grown up; and yet so many of us think there is ever so much more pleasure to be enjoyed when grown up, but many of the pleasures of childhood can never be enjoyed afterwards.—Quite right, Harold, Senior Division.—Glad you are keeping better, Dorothy, and hope you and Hilda and the other Leyton Cornerites have had a happy Anniversary.

I am glad one cousin who does not understand question 3 in Division II. last month has told me so. Paphos was in Cyprus, and the conversion of Sergius Paulus at Paphos was the "success" which Paul and Barnabas had in Cyprus.—For the benefit of another cousin, the words "give audience" in Acts xiii. 16 mean "hearken" or "listen"; not "make up an audience."—In answer to another question, no doubt the sorcerers we read of in the Bible were like the *poochari* as to their dealings, real or pretended, with evil spirits; but how far their "beliefs and ceremonies" were alike I cannot say.—I have received 1/8 in stamps as shown below.

MARKS FOR FEBRUARY.—*Seniors* (*max.* 10).—Harold Carter, Kathleen Throssell, 10; Cyril Kyte, *Stanley Weston, Kenneth Robbins, *Ruth Waters, *Eunice Kilmister, 9; **Emily Church, *Dora Haynes, *Alma Waters, *Minnie, *Hilda, and *Dorothy Cuthbert, *Ernest Massam, 8; Enea Tooke, 7. *Division I.*

(*max.* 8).—*Winnie Church, Robert Smith, Harold Vine, Fredc. Hayes, Rowland Peters, Gladys Goodale, Doris Evans, Richd. Collard, Doris Sewell, 8; Cecil Elliott, Edward Hicks, 7; Alice Hope, *Annie Waters, Robert Booth, Lily Jackson, 6; Lily Sykes, Florrie Sanders, 5. *Division II.* (*max.* 9).—**Calvin Hewett, 9; George Tooke, Ada Finch, Fred Collard, Geo. King, Ernest Carter, 8; *Fred Cuthbert, Connie Hammett, 7; Frank Palmer, Muriel Haynes, *Florrie Church, 6; Lizzie Lince, 5. *Division III.* (*max.* 8).—Eva Hammett, Cecil Carter, Elsie Hazelton, Leonard Reeder, Rex Booth, **Robert Hewitt, 8; Gerald Booth, 7; Beatrice Archibald, *Lily Church, Eva Green, 6.

I should like to commend George King for his answers because he has been brave and persevering enough to do them, although he has been so ill that he could only do them a bit at a time. (His Teacher tells me this; not he). I think he must have had *two* powerful little friends to help him, W*** as well as our old friend TRY; at all events his Teacher tells me he "wanted to" answer the questions. W*** is only a trifle bigger than TRY, but he gets over wonderful difficulties. He and Try are very friendly and pull together like a pair of horses in harness.

QUESTIONS FOR MARCH (*on Acts xiv.*) *Seniors.*—1. What evidence is there in this chapter that people were converted in other cities visited by Paul and Barnabas besides Iconium? 2. Give a brief account in your own words of what happened at Lystra. 3. In two verses of this chapter three things are said to have been done by the Lord; what are they? *Division I.*—1. What places did Paul and Barnabas visit in this chapter? 2. Through which cities did Paul and Barnabas return from Derbe to Antioch in Syria? 3. Quote exactly and without mistake what Barnabas and Paul said to the people of Lystra when they were about to sacrifice to them as gods. *Division II.*—1. Which Antioch is meant in verse 21 and which is meant in verse 26? 2. Which was the farthest city Paul and Barnabas visited in this first missionary journey before they began to return to Antioch in Syria? 3. Did they return in exactly the same way; if not, in what way? *Division III.*—1. What did Paul do at Lystra besides preaching the Gospel? 2. What happened to Paul at Lystra? 3. Why did the people of Lystra want to worship Barnabas and Paul? 4. Why did they afterwards want to stone Paul?

Tombstones and missionaries sounds rather strange, but listen to these two stories and you will understand. Many years ago a lad had a great desire to become a missionary. He had become a young disciple of the Lord Jesus, and felt that he was called to labour for his Master in foreign lands. At the same time he had a presentiment that he would not be spared to do so, and he frequently expressed the wish that, if he died, his desire to be a missionary might be intimated on his tombstone, and perhaps someone reading it might be induced to devote his or her life to foreign mission work. The little fellow's presentiment was realised, and when he was twelve years of age he was called home. In accordance with his wish, the following words were placed on the tombstone: "In affectionate remembrance of Frank Stanton, youngest son of Peter Hale, and Jane, his wife, of Richmond, Surrey. Born August 20th, 1856. Died June 3rd, 1868. 'The Lord called the child. Then he answered, Speak, for Thy servant heareth.' If I live to be a man, I should like to be a missionary, but if I die while I am a little boy, will you put it on my gravestone, that someone passing by may read it, and may go instead of me?" Some years after a young man, passing by, stopped to read the inscription. He took the pathetic wording as a God-sent message to himself, and he resolved then and there to become a missionary, and eventually became a missionary in India.

On the tombstone of a little Irish boy these words, which he had used during his illness, were placed: "I want to be a missionary when I grow up to be a man; but if I should die before I am old enough I want this wish put upon my tombstone, so that somebody else may see it and go in my place."

Are you as much concerned about the heathen as these boys were? Have you first become concerned about yourself?

Your affectionate, UNCLE JOHN.

The Half-Yearly Meeting

OF

The Strict Baptist Mission

Will (D.V.) be held at

ST. JOHN'S WOOD ROAD.

ON

WEDNESDAY, MARCH 24th, 1915.

A DEVOTIONAL MEETING

In the AFTERNOON at 3.30.

Chairman - The Vice-President, PASTOR R. MUTIMER

PREACHER:

MR. HUGO GRUBER,

Rochdale Road, Manchester.

TEA AT 5. - - - SIXPENCE.

PUBLIC MEETING

In the EVENING at 6.30.

Chairman - The President, PASTOR E. MITCHELL.

SPEAKERS:

Pastors H. T. CHILVERS, H. GRUBER, R. MUTIMER, and H. D. TOOKE.

L.Z.A. Committee Meeting at 2.30 p.m.

MOUNT ZION CHAPEL, St. John's Wood Road, is three minutes' walk from Edgware Road, Maida Vale. The nearest Metropolitan Railway Stations are St. John's Wood Road and Edgware Road. The nearest Tube Station is Edgware Road on the Bakerloo Tube Line.

LIST OF SUBSCRIPTIONS, &c.

Received from January 12th to Feb. 10th, 1915.

General Fund.

	£	s.	d.
Bassett Street, Miss R. M. Feilder		5	.
Sunday School ...	1	7	2
Reports		2	4
Ilford, Ebenezer, S.S.	1	13	4½
Reports		1	.
West Ham, Tabernacle, I.B.R.A. ...		2	6
C.E.	2	.	.
Wood Green, Park Ridings, S.S. ...	2	.	1½
Reports		.	9
Acton, Tabernacle, Sunday School ...		19	1
St. Neots, S.S.... ...		11	6
Soho, Sunday School		4	4
Reports		1	10
Mrs. Griffiths ...		1	.
Guildford, O.B.C., Mr. Knowles ...		7	6
Reports		4	3
Bound Vols. ...		4	6
Datchet, S.S.		4	9
Berkhamsted Common, Box		5	
Miss E. Rance (box)		12	
Bermondsey, Spa Rd., Sunday School ...		5	
Watford, Tabernacle, Sunday School ...	3	6	
Clapham, Courland Grove, Miss R. Brinkler (box) ...		7	10
Waltham Abbey, Ebenezer, Reports			6
Brentford, North Rd., Sunday School ...	4	7	
Mr. G. Fromow ... (P.P.C.)		18	6
Ditto, Bound Vol.		1	6
High Wycombe, Zion, Collection	1	10	2
Reading, Providence, Sunday School ..		10	.
Mrs. Woodham (box)		13	9
Miss Pursey (box)...		3	8
Reports		5	9
Hornsey Rise, Ebenezer, Sunday School	2		
Wandsworth, West Hill Bible Class (furnishing requisites for Senda. Reading Room)...	1	13	.
Aston Clinton, Reports		.	6
Chelmsford, Reports		3	.
Sunday School ...	1	1	1½
Calcutta, Miss Billing	1	.	.
Cambridge (P.P.C.) ...		2	1
Wellingboro' (P.P.C.)		6	8
St. Albans, Bethel, Reports		2	.
St. John's Wood Rd., Mrs. J. J. Sampson		1	.
Mr. and Mrs. Fraser	3	.	.
Miss C. Jones ...		2	.
Reports		2	5
Mrs. Cobb		1	6
Walthamstow, Church Hill, reports ...		2	1
Whittlesea	1	10	3
PERSONAL—			
Forrester, Mr. S. ...		5	.
Anon.... 100		.	.
Anon.		3	.
Birthday Thank-offering		2	6
Birthday Gift, Jan. 25th		7	.
O. J. T. 1		.	.
E. M. 10		.	.
Groome, Mrs. R. ...		5	.
Per Mrs. Elnaugh, re "E. V." Advt.		5	.
Willis, Miss E. M. ..		5	.
Per Miss Pardoe (P.P.C.)		4	
MISCELLANEOUS—			
Consols £451 7s. 5d.	2	10	7
Interest on Deposit	12	19	.
	£163	11	7½

Herald Fund.

	£	s.	d.
Ilford, Ebenezer ...		3	.
Hounslow, Zoar ...		11	1
Canning Town, Providence, Lawrence, Mrs.		1	.
Sale, Stanley Grove ...		3	.
St. Neots, S.S.		2	.
Bassett Street... ...		8	.
Soho		2	10
Wood Green, Park Ridings		9	10
Guildford, O.B.C. ...	1	3	6
Berkhamsted Common	1	1	.
Bermondsey, Spa Rd. Sunday School ...		5	.
Waltham Abbey, Ebenezer		6	.
Salhouse		7	6
Reading, Providence	1	4	5
Sunday School ...		11	.
Aston Clinton ...		12	.
Chelmsford	2	2	6½
Exmouth, Miss Wallis		1	8
Chesham, Townfield, Miss Hawkins ...		7	.
Wellingboro'		4	6
Newton Toney, Mrs. Handley		4	
Bexley Heath, Miss E. Wiggins		1	7
Boro' Green		3	6
Trowbridge		3	.
Tottenham, Ebenezer		3	.
St. Albans, Bethel ...		10	.
St. John's Wood Rd.	1	7	7
Walthamstow, Church Hill		5	.
PERSONAL—			
Tree, Mrs. E. ...		7	6
Forrester, Mr. S. ...		1	6
Eggleton, Miss H. K.		1	6
Bassendine, Miss ...		1	.
Hester, Miss ...		2	6
Read, Miss		2	6
Reed, Miss		1	6
O. and B.		2	.
Withers, Mrs. ...		1	6
Groome, Mrs. R. ..		1	6
Chaplin, Miss ...		2	7
	£14	10	1½

ERRATUM: In the February issue "Tottenham, Ebenezer, Miss E. E. Field, 2/6," should have been put under the Herald Fund, *not* General.

Ladies' Zenana Auxiliary.

Received by Mrs. Silvester from Jan. 16th to Feb. 8th:—

	£	s.	d.
Eden, Cambridge, per L. E., Collection at Meeting	1	10	0
Ellwood, Dr.		10	0
Reading, per Miss Pursey	2	7	1
Wigney, Mr., per Miss Elliott		5	
Wellingborough Tabernacle, Collection at Meeting, per Miss Elliott	12	5	1
	£16	17	2

All communications for the Herald should be sent to the Editors, Pastors L. H. Colls, (35, Abbey Gardens, St. John's Wood, London, N.W.), and S. Hutchinson (62, Greenvale Road, Eltham, London, S.E.), by the 10th of each month.

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

XIV. April, 1915.

The Strict Baptist Mission HERALD.



Price One Penny,
Of the Secretary, W. CHISNALL, The Grove, Isleworth, Middlesex.

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PASTOR W. CHISNALL,

The Secretary of The Strict Baptist Mission,

Will be glad to

PREACH and LECTURE

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

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

"WOODVILLE," THE GROVE, ISLEWORTH, MIDDLESEX.

The
Strict Baptist Mission
HERALD.

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

VOL. XIV.] APRIL, 1915. [*New Series*, No. 100.

CURRENT NOTES.

WHILE such great and numerous interests are involved in the life and death struggle of professedly Christian nations and men's thoughts and energies are centred upon the issue of it all, it seems almost quixotic to expect or to plead for the upkeep of voluntary contributions to send the Gospel to the Christless millions of heathen lands. And so it is to the man of the world at any time. To him Paul was a man "beside himself," a visionary and a fanatic. And to some Christians, even, a time like this seems to make it an act of prudence, if not of duty, to lessen their offerings for the Lord's cause.

But when we think not only of our eternal salvation but of our present preservation from the worst horrors of war, gratitude puts the matter in a different light. What have we that we have not received? And what more fitting or timely expression of gratitude can we make than to help now as far as He enables us to spread abroad His fame as the Saviour of men? May we not imagine that our Lord, at such a time, stands over against the treasury and watches with keener interest than at others the offerers, their gifts and their hearts?

The war may have overshadowed the need of the heathen to our consciousness, but the need is still there in all its pitiable misery. Satan while busy in the west among Christian men and gloating over the enormous harvest of death has not abated his activity in the east in blinding the eyes of men. And if we ask ourselves, What command is our Lord giving concerning it in present circumstances, what answer can we give?

NEED AND SUPPLY.

IT is seldom advisable in pleading for the support of the work of God to put what is called "the money end" first. The work is the Lord's; the silver and the gold are His; the hearts of all His children are in His hands; and He will certainly fulfil all the purposes of His grace. Our part is to seek to be in line with His will; to carry on His work in His way; to seek His glory in the salvation of men; and to trust Him for temporal supplies as for spiritual results. It is in this spirit we usually lay the claims of the Lord's work before His servants, presenting the spiritual side of the work rather than its financial needs, in order that it may make its own silent appeal.

There are times, however, when it is legitimate and advisable to bring the temporal side of the work into prominence in order that the Churches represented on the Council may share the burden of responsibility with their representatives and the officers of the Mission.

Such a time is the present. It is unnecessary to show how great and far-reaching is the commercial dislocation which is being caused by the war and how this adversely affects all philanthropic and missionary Societies. It is enough to say that the subscriptions and donations to The Strict Baptist Mission for the month of February amounted to only £31 4s. o½d. (the lowest monthly amount received during the past two years with the exception of August last), and that the monthly remittance to India is but a few shillings short of £150. Happily there was a sufficient balance in the General Fund to make the current remittance.

There is, however, a special reason for bringing "the money end" forward. It is well known that the Mission has other funds, and this fact leads some to think and others to openly say that since we have "so much money" we ought to use it before asking for more. This is a great mistake, which we fear adversely affects the Mission and hampers its operations. The truth is that all the money we hold, having been given for special purposes, is allocated to specific Funds and that none of these Funds is available for the monthly expenses of the work in India except the General Fund, in which at the beginning of March there was the sum of £170 to meet the following month's remittance of £150. The only other Fund which can be touched for this purpose is the Reserve Fund, in which there is £190 to meet any special emergency that may arise. This is all the money we have for carrying on the work in India. All other money has been given for specific purposes and cannot be used for the general work of the Mission.

At their last meeting the Council after considering the matter made their appeal to our Lord and desired that the facts should be made known to the subscribers.

Our Foreign Field.

The News of the Month.

THE MADRAS FIELD.—Mr. Booth's Health. We learn from Mrs. Booth, with very great regret, that Mr. Booth's health has broken down, and he is unable to send any news this month. For some little time past he has been more or less unwell, but hoped there was nothing serious and tried to work it off. This resulted in several fainting fits which increased in severity; and the doctor attending him says that he has over-exerted himself and strained his heart. He is ordered perfect rest for the present. We commend him and the work he loves so well to the prayers of our readers.

THE NAMAKAL FIELD.—During January we made a Preaching Tour through the south and east of our field, but owing to the necessity of curtailing expenses it was much shorter than our usual Spring camps.

In the month of January our co-workers sold 10 Bibles and Testaments, 449 Portions and 591 other books. In our fortnight's camp 138 addresses had a total audience of 6,244.

During the recent evangelistic tour we showed in several villages magic lantern pictures, illustrating the story of the Prodigal Son. People were so intensely interested that in one instance another speaker came forward and gave the parable over again; in the other instance I showed every other slide I had in my box. At night time, with no light save the reflection from the picture sheet, it is most impressive to see the road filled with people, all squatting on the road wrapped closely round in their long white garments and listening silently to the story of our Lord's life.—D. MORLING.

KOLLI HILL NOTES.—New Arrivals on the Kollis. In January Preacher Swamidas, a worker who has lately joined us, brought his wife and five children to our little Christian colony. They arrived on the day that we left for camp, looking very tired after their rough journey. The little ones had been carried up the steep hill path in the heavy, brawny arms of the men of Seekparai village, and were shivering with the unaccustomed cold, having just come from the heated plains of Sendamangalam.

Our Departure for Camp. Our baggage-bearers, each with his staff in his hand, were gathered around the open door as we met for a farewell psalm and prayer. Then the word was given to set forward, and each man raised his load on to his head and started on the seven-mile tramp to the first camping place. But the last man had not turned the corner of the house, and I had not finished locking the doors, before the bearers all came back helter-skelter. They had seen a storm of rain covering a hill near by and sweeping towards them, and they were only just in time to escape a tropical downpour.

A Welcome Question. A hill man was guiding us to a village where we had not preached before, and on the way we were conversing about the rice planting, the crops, etc. Suddenly he broke off the conversation and said, "You know we hill-people worship Kali, Pidari, Karuppan and other swamies; now who is the *first* Swami, the one we ought to worship?" Just then we were approaching the village, and our guide's question was made the subject of an address to a very attentive audience of men.

Camp Life. The mornings are spent in visiting the villages and preach-

ing to fairly large gatherings. On the hills we rarely get the big crowds that often listen to the preacher on the plains. But we have been speaking to audiences of twenty, thirty, fifty, or even more adults. In the afternoon, after family prayer, in which the Indian helpers join, we visit the little hamlets and houses near by. Here we sit down at the people's doors, and talking to little groups seek to present the Gospel in the most simple form possible. J. M. BRAND.

GENERAL FIELD NOTES.—Language study necessitates a fresh mind, and each morning at seven o'clock the *munshi* comes to my room to correct yesterday's work and criticise generally, as well as explain the next chapter in the text book. It also requires concentration, and consequently no medical cases are attended to in the mornings. Sufficient Tamil has been learnt to tell any callers for aid to come at five o'clock in the evening, but if they endeavour to still push their case my present vocabulary fails to produce the desired effect and an interpreter has to be obtained.

Medical work is attracting many of the inhabitants of Sendamangalam and the neighbouring villages, and quite a crowd is waiting on most days now at five o'clock. During the month of January 60 cases were attended to on the male side. The majority of the cases are of fever, digestive disturbances and skin diseases, but a fair proportion of more serious maladies have been helped. I regret not to be able to deal with some of the more serious cases, but the alleviation of the pain of the simpler ones saves their development into the worse condition and so is a great help.

On Sunday afternoons an English service has been inaugurated and is much enjoyed and appreciated by us all, especially those who cannot yet follow the Tamil service in the Chapel. L. WATTS.

Ram Mohan Roy.

IN the history of every religion there have been times when the doctrines, customs or practices associated with the religion, have appeared to one of its adherents so wrong or unworthy, that irrespective of its effect on his own standing he has set himself to bring about a reformation. At the head of the list of modern Hindu religious reformers one must write the name of Ram Mohan Roy. He came of an ancient and high Brahmin family, and was born near Calcutta in 1774, when Warren Hastings was appointed the first Governor-General of India. Roy was given a liberal education, first in the Mohammedan College at Patna, and afterwards at Benares, the citadel of Hinduism, where he studied Sanscrit. On returning home from Benares after four years' residence, he denounced idol-worship in such strong terms as to cause a rupture between his father and himself, in consequence of which he had to leave home. In pursuit of his search for truth Roy went to Tibet to study Buddhism.

In 1800 Ram Mohan Roy entered Government service, and by his sterling qualities earned the respect of all who had dealings with him. He retired from Government service in 1814, and going to Calcutta he eagerly pursued his quest for deeper and wider religious knowledge. He was a contemporary of William Carey, and, like Carey, made a brave fight for the suppression of the inhuman rite of Sati (widow burning). Roy's whole-hearted endeavours in this matter made him many bitter enemies among his fellow Brahmins. In 1817 he began a study of the Christian religion, which he continued to the end of his life. He learned Hebrew and Greek in order to get a better understanding of the Old and New Testament Scriptures.

In 1820 Ram Mohan Roy published in Bengali and English, "The Precepts of Jesus, the Guide to Peace and Happiness." This work

caused considerable discussion, and involved the author in a long controversy with the Baptist missionaries at Serampore, who challenged his Unitarian interpretation of the New Testament.

Roy eagerly assisted Dr. Duff, the great Scotch missionary, in establishing a Christian educational institution in Calcutta. Roy recommended that the daily work in the Institution should begin with the Lord's Prayer. He said that he had studied the Vedas of the Hindus, the Koran of the Mohammedans, and the Tripitaka of the Buddhists,



RAM MOHAN ROY.

without finding anywhere a prayer so brief, comprehensive and suitable to man's needs.

It is not easy to summarize the religious belief of Ram Mohan Roy. He strongly opposed idolatry. He denied the doctrine of transmigration, he denied pantheism. He believed in a personal God and in the separate immortality of the soul. He believed in a great day of judgment in which the Judge would be Jesus Christ. He published various pamphlets against the errors of Hinduism, but so far as his published writings show

he had no intention of becoming a Christian. He denied the doctrine of the Trinity and the Atonement of Christ. To the end of his life he wore the sacred Brahmin cord.

Roy gathered a few like-minded Hindus and they met weekly in a hired room in Calcutta for public worship and united prayer. This was an absolutely new departure and inaugurated a fresh era in the history of Hinduism. This was undoubtedly the outcome of his acquaintance with Christian teaching and the first reformation in Hinduism due to Christian influence. In 1828 he formed in Calcutta the first Hindu Theistic Church. This was afterwards called the BRAHMO SAMAJ, *i.e.*, the Society of Brahman (the supreme being). Funds were subscribed, and suitable premises were purchased for the accommodation of the Society. The trust deeds of the building contain the following remarkable clause:—

> "No graven image, sculpture, statue, carving, painting, picture, portrait or the likeness of anything is to be admitted within the Samaj premises; no sacrifice, offering or oblation of any kind or thing is to be ever presented therein."

The weekly public service of the Brahmo Samaj, which only Brahmins were allowed to conduct, consisted of the recitation of texts from the Vedas, a reading from the Upanishads, the singing of hymns and the delivery of a sermon "calculated to promote piety, morality and charity." The membership of the Brahmo Samaj was not large, but it included men of great influence, and strange to say, an Englishman named Adam, who was formerly a Baptist missionary.

In 1831 Ram Mohan Roy undertook a political mission to England on behalf of the Emperor of Delhi, whose grievances he represented to the authorities in London. He also wished to oppose in person the appeal of the orthodox Hindu party who were petitioning the British Government against the new law for the abolition of Sati (widow burning) which then awaited the royal assent. Roy was the first Hindu of rank and influence to cross the "b ack water," as the Hindus call the ocean, and by that act he broke caste in the opinion of orthodox Brahmins. Roy was presented to the king, and created a favourable impression in London. He was successful in the objects for which his mission was undertaken. Unfortunately he was not able to stand the severity of the English climate, and died in Bristol in 1833.

Ram Mohan Roy did not claim to be the founder of the new system of religion. He claimed that he had established a pure monotheistic worship, where men of all castes and all classes and all creeds were invited to worship together, the only unity of faith demanded being belief in the unity of God. Roy was the first high-caste Hindu to carry on a crusade against idolatry. He suffered persecution on account of his strenuous and whole-hearted endeavours to secure the suppression of Sati. He introduced among Hindus a new outlook upon Christianity and Western civilization. When we remember the centuries of prejudice and custom to which he was heir as a high caste Brahmin, the opposition he patiently endured, and the persistence with which he maintained his reformative teachings, we recognise that Ram Mohan Roy was one of the greatest men India has produced. E. A. BOOTH.

The above was written two or three months ago.—ED.

A Remarkable Incident.

AN altercation was going on outside the Mission House between Teacher Jeevaratnam and a group of hill men. The latter were demanding a high rate of payment for removing two big slabs of stone from their native bed to our new well. The stones were heavy, certainly, each weighing from 15 cwts. to a ton, but the distance to

be carried was very little, and at the rate of pay demanded the work would have cost a sovereign or more. Tired at last of the wrangling I went out and said they ought to be ashamed to demand so exorbitant a rate of payment at the house where they had often received medical treatment free of all charge, adding, lightly, that they ought to do the work without any payment. This made them think a little, and to my surprise they said that they were willing to do the work without payment. The next day nearly forty stalwart hill men came with bamboos and ropes to do the work. They lashed the great stones to the bamboos, and all lifting together moved slowly over the rough hillside towards the well. It is the custom of Indians to chant when doing any work that requires a large number of men to exert their strength in unison, and the chant will be led by the head of the gang of men. So the mass of men, black, struggling, perspiring, chanting, moved along, and at their head leading the chant was no less a person than the poochari (village priest).

J. M. Brand.



Photo by] A View on the Nilgiri Hills. *[Mr. Morling.*

A Busy Day in Camp.

IT was 5.30 when I aroused from my slumbers last Saturday morning. Within ten minutes I was taking chota, and during this process my cot, bedding, etc., were packed and made into convenient bundles.

But where are the bundies? They should have been here before daylight; but though we have prepared everything for loading, with the exception of the tents, they have not yet arrived. One man after another is sent to bring them, but hour after hour passes by without any sign of them. Yesterday was a great festival and last night was the time of inordinate feasting, so how can we expect the men to come at the appointed time? At 9.15 they arrive with such happy, beaming faces it is most difficult for us to scold them. We then strike tents, roll them up,

and load the bundies as quickly as a drizzling rain will allow. In an hour's time the scene of our camp is scarcely to be traced, all of which reminds us how the tent of our body must suddenly be "dissolved."

I was soon speeding my way eastwards on my cycle, leaving the slow bundies far behind. Just as I was nearing the town of Tattaiyangarpet I suddenly ran into a shower, at which I dismounted and took refuge under a scanty tree. Almost immediately I was joined by a woman of low caste, who, like myself, endeavoured to get as much as possible on the leeside of the trunk.

After a moment or two she carefully surveyed me with the one eye, looking in my direction, and enquired:

"Has the fight stopped?"

"No, it will probably last many months longer."

"Alas, alas! But where is your dwelling-place?"

"Sendamangalam."

"Have you children?"

"Yes."

"What is your salary?"

"I work for God, and hence do not like to talk about salary."

"But you have children, you said?"

"Yes."

"Then whether you care about salary or not, your wife and children must have rice, so you must be very careful about your salary. Ah! you talk just like the people in Ceylon."

"Then, have you been to the plantations?"

"No, but my son has, and you talk just like him, etc., etc. Yes, you are a nice man; indeed, you are a good man."

"How do you know I am a good man?"

"You speak with a good disposition, so ought I not to call you a good man? But the rain has nearly stopped, and I want to see you get on this bundy."

At which I moved off, and soon found myself in the above-mentioned town.

Here was an "outpost" of the police—the very kind of place I wanted. We never see an hotel or restaurant in this part of the world, so I appropriated the use of this place, ate my sandwiches, and rested as well as the circumstances would allow. Just as I was preparing to depart, my presence was discovered by a number of boys who had been playing outside, so that when I started off I had a fair crowd at my heels. My cycle aroused much curiosity. One young hopeful ventured the idea that it must be a "rail bundy"; while another argued it was a "motor bundy"; another was sure it was a "rubber bundy." I afterwards mounted this mysterious steed amidst the hilarious shouts of the mob behind.

My way lay over a rough track across fields. You may judge what the track was like when I say I was obliged to leave it and push my cycle through the clayey fields. At last I reached the town of Morupatti, and, as I had never camped there before, it was necessary to look out a suitable place for our tents. Suddenly the rain came in torrents and I rushed to the shelter of a large tree, under which were several idols. My presence was not at all desirable, for I had boots on, and to avoid a further drenching I had to stand close to the swamis.

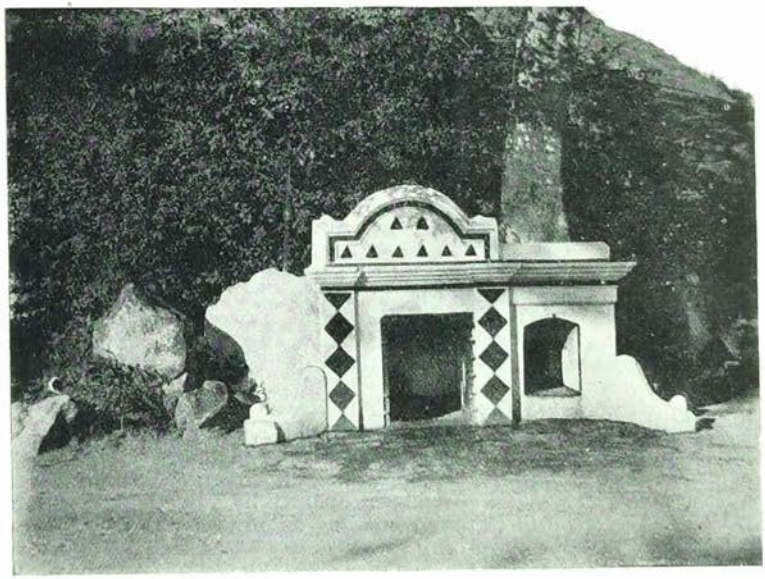
I moved on, but the rain came yet the faster, so I ran into a little rest-house at the side of the way. The place was nearly full of people; some were sleeping off the effects of yesterday's carousals, and others were listening to an obscene story being read from a "sacred book" while their little ones—boys and girls—played around. At last, ploughing through streams of water, I arrived at the camping place, well drenched to the skin.

Adjoining the little grove where we wanted to pitch our tents there was a fairly large temple, and here our preachers and cart-men had already taken refuge from the storm. There was no probability of pitching tents for a while, so without ceremony I made myself at home in the temple. Boxes were hauled out of the carts, and with an admiring group of onlookers I changed my attire and soon became fairly comfortable. As I sat down to hot tea and biscuits, dirty, stupid-looking idols sat staring at me from all directions; they were under the table at my feet, on the pillars at my elbows, chiselled on the walls all around me. Just in front, behind the barred door, was the dreaded Karuppan, dirtier, greasier, and more feared than all. On three sides of me there were huge goblins in the shape of men and women; some sitting, others riding horses, but all standing from 15 to 25 feet in height, and all wearing a most frightful appearance.

Wondering that we were allowed so much liberty, I enquired where the priest was, and learned that he was dead. Further enquiry elicited the information that the Black One, or Demon, behind the bars in the adjoining holy place had killed four priests in succession because of some mistake they had made in the daily ceremonies. No one was found willing to take on the office, so the local authorities gave it out that the Black One had decided there should be no more worship in the temple for six months. The time had then nearly expired; still no one came forward to undertake the lucrative office of priest.

About an hour before sunset the weather cleared sufficiently to allow of our pitching the tents. By this time a considerable crowd gathered round us and began to murmur at our desecration of the temple. Murmurs grew into loud and angry complaints, and it needed no little tact and calmness to prevent an open conflict. Long after nightfall, groups of grumblers still hung around the camp, while by the dim lamplight we drove still more tent-pegs into the sodden ground.

D. MORLING.



A WAYSIDE SHRINE.

OUR HOME CHURCHES.

Prayer Subjects for April, 1915.

Week Beginning—

SUNDAY 4th.—Prayer for Mr. Booth's recovery (see page 55).

SUNDAY 11th.—Prayer for all needed temporal supplies in order that no retrenchment of the work in India may be necessary, but rather that it may be possible to go forward.

SUNDAY 18th.—Prayer for the villages of Pavittram and Pottanam in the Namakal Field, and for Elder Abraham.

SUNDAY 25th.—Prayer for God's over-ruling and intervening power in the war, and His dictation of terms of peace.

THE HALF-YEARLY MEETING.

THE meetings held at St. John's Wood Road on Wednesday, March 24th, were characterised by the spirit of loving brotherhood and fellowship which usually distinguishes missionary meetings, and the welcome of our friends at St. John's Wood largely contributed to our happiness. Over against this must be set our great regret at not seeing our beloved President's familiar figure owing to indisposition, and also the serious news communicated by Mr. Chi·nall during the afternoon and evening services of Mr. Booth's illness. Through overwork he has strained his heart and has been ordered complete rest for several months, and Mr. Watts has had to be summoned from Senda·mangalam to take charge, as far as possible, of the work in Madras. Much concern was felt, which was expressed in prayer to our Lord, com·mending Mr. and Mrs. Booth and Mr. Watts to our Lord, and in votes of sympathy to the former.

Mr. Mutimer took the Chair in the afternoon, when after the reading of Scripture by Mr. Freston, prayer by Messrs. Colls, Hutchinson and G. Smith, and remarks on prayer by the Chairman, Mr. Hugo Gruber, of Manchester, preached, his text being Mark xvi. 19, 20. It is impossible in the space at our command this month to give even an outline of the sermon, which was much enjoyed, as it is of the evening speeches. Only a few of the salient points can be given. After speaking of the Lord's command of evangelisation and His subsequent ascension, the preacher dwelt on the apostles' obedience of faith: "They went forth and preached everywhere, the Lord working with them, and confirming the word with signs following." What was there, he said, more worth doing under the sun than carrying the Word of salvation to the benighted nations of the earth? It was the most noble work under heaven, worthy of our most earnest help. Positive proof of the Lord's co-working was found in Satan's opposition and the many difficulties and disappointments that occur, and if the Lord were with any organisation it would be sure to prosper, and if He were making us instrumental in bringing even a few precious souls to Himself we should let nothing discourage us.

The evening meeting having been opened by Mr. J. Morling and Mr. W. F. Waller with Scripture reading and prayer, the Chairman, Mr. Mutimer, Vice-President of the Mission, expressed his deep regret at the President's absence and spoke of our authority for missionary work, the world-wide character of our sphere, and the certainty of spiritual results if the apostolic witness were followed.

Mr. H. T. Chilvers said that for the work of world-wide evangelisation, which included home as well as foreign work, we had the highest authority; that authority came not only from our Lord's Commission but also from the Epistles, which burned with the missionary spirit, and from the Revelation, the visions of which turned more or less upon world-wide evangelisation. What a tremendous word that word "Go" of Christ's was! All the heart-break and bloodshed which it would involve was known to Him, but offered no ground for argument. He simply said "Go," and the authority of that word was realised in proportion to our fellowship with our Lord. We are impelled by the purest of motives, for, as the Moravians said, we go to win the reward of the sufferings of the slain Lamb; and we are hopeful of the greatest results, for the glory of God is couched in the winning of a soul to the Lord Jesus Christ, and the issue of our work is the establishment of the kingdom of Christ.

Mr. Gruber had been greatly struck with the friendly, loving spirit he had observed and prayed it might never be broken. While emphasising Mr. Chilvers' remarks as to giving glory to God he reminded the audience of the need of money, and proceeded to speak on "Secret things belong unto God, but the things that are revealed belong to us and to our children." He believed firmly in the eternal decrees of God and that He would carry out His purposes and gather His elect from every part of the world, but these were secret things and belonged to God The things that were revealed belonged to us, and among these was the fact that all who received repentance and faith would be saved. So we had Divine warrant to go forward.

Miss Elliott expressed her thanks to all the friends who had welcomed and helped her on her deputation visits to various Churches. She would go back feeling that there was a good deal of sympathy behind her which she had not realised when she went out first.

Mr. H. D. Tooke said that we could not think of God except in terms which necessitated the missionary idea. In each Person of the glorious Trinity we had the greatest argument and the grandest incentive for the true missionary spirit and enterprise, for God is love, Christ is salvation and the Holy Ghost is the great Quickener of the souls of men. In this we had the only power that could deal with the sin of men. These facts made the call more pressing. It became our inspiration and it furnished the grand reason for the assurance that true missionary enterprise could never be a failure. "India with its hundreds and millions of deities needs your God. There is no love, no sacrifice, no power for them in their idols. You have all in your God, and the need of the poor, fallen, superstitious Hindu to day is in the revelation of that God."

Mr. C. A. Freston, speaking of the judgment or crisis of this world of which our Lord spoke in John xii. 31, said that it had two issues, viz., the casting out of the prince of this world by Christ's uplifting on the Cross (regarded by the world as a degradation, but concerning which He said, "The hour is come that the Son of Man should be glorified"), and the drawing of all sorts and conditions of men to Him.

A vote of thanks was heartily given to the Pastor, Deacons and ladies for all their kindness during the day.

The collections amounted to £35 9s. 2d.

Anonymous.—Our Secretary, Mr. Chisnall, desires to express grateful thanks for an anonymous gift of £5, received March 10th, for the Strict Baptist Mission, and his warm-hearted assurance that he will earnestly pray as desired. We add our thanks and prayers.

The L.Z.A. Sale of Work.

PRAYER had been ascending from many hearts for weeks past that the meetings proposed to be held at White Lion Street on Wednesday, March 17th, in connection with the L.Z.A. Medical Fund might be found in every particular to be to the praise and glory of the name of our Lord Jesus. How those prayers were abundantly answered the following will show.

Just before the time of opening a letter was received from Mr. J. B. Collin, expressing his great disappointment in finding at the last minute that it would not be possible to leave business. The beloved President of the S.B.M., Mr. E. Mitchell, kindly took his place and, after the reading of Scripture and prayer by Mr. Chisnall and Mr. Hutchinson, before formally declaring the sale open drew our particular attention to the fact that though the service in which we were then engaged was of an unusual kind, yet it was as truly service unto the Lord as any other. The gifts of various kinds of handiwork that were in evidence on every hand, the sale of which was for the purpose of spreading the Gospel among the women of India through the channel of medical work, was, he was sure, a service rendered for God's glory alone.

During the hours that intervened between 3.30 and 7 p.m. purchases of various kinds were made by the many friends who had gathered together thus to show their practical sympathy. A short demonstration lasting for about ten minutes was given at 6 p.m. by Miss Elliott of the uses of various Indian household articles that were for sale. This demonstration was very instructive, helping us, as women more particularly, to enter into the life of the Hindu woman.

At 7 p.m. one of the most helpful of missionary meetings followed. Mr. C. C. Harris took the Chair and our friend, Mr. Chisnall, engaged in earnest prayer that God's blessing might still continue with us; after which Psa. lxvii. and Prov. xxxi. 10—31 was read by the Chairman, who made a few very appropriate remarks on the words "She maketh fine linen, and selleth it.'

Then came Miss Elliott's inspiring address on the value of medical work as a channel whereby to reach many whom we should otherwise not be able to get into touch with. She spoke of its value first of all from a philanthropic standpoint. Government had done much for the people in the way of providing hospitals and dispensaries, but many difficulties prevented the attendance of women at these places; for instance, in Madras a great part of the population was high caste, and many of these caste women would not consider it proper to go to a public place for treatment; whilst the non-caste were nervous and shy, and would far rather come to a place such as our little dispensary at Kilpauk, for there they were sure of receiving kindness as well as due consideration. Then, too, many women came from villages six and seven miles distant, and as our dispensary was situate not far from the toll gate, which was two miles distant from the nearest Government hospital, they were glad to call in, instead of going further. Then its value was spoken of from the view-point of Christian service. Our desire was to show these people that we love them for Christ's sake. The following Tamil proverb was quoted as illustrative of the value of love in its outworking: "There are no bolts and bars that can shut in love, for even our small tears will show our sympathy." Difficulties were mentioned, viz., lack of knowledge on the part of the worker; difficulty in getting the patients to follow out treatment correctly, and want of cleanliness on their part. In conclusion, our sister spoke of the value of this work as a means for the spread of the glory of God and His Gospel. By a systematic arrangement every patient for once at least in her life through this channel hears the story of Jesus and His

love; and personal experiences were given as to the springing up of seed thus sown.

Mr. Hutchinson commenced his address by drawing our special attention to the fact that service such as was being rendered that day must in no wise be confused with the traffic in the temple that our Master condemned. That was for worldly gain, the courts of the temple being made a market-place of, whilst this was a service which was holy, being rendered to the Lord. Its purpose was threefold, viz., to awaken a deeper general interest in mission work; to provide funds for Gospel medical work among India's women; the principal purpose being to serve the Lord Christ. Our attention was then directed to Luke viii. 3 and Matt. xxvii. 55: "Certain women ministered unto Him of their substance," and these women followed Christ from Galilee to the cross. Many points of similarity were drawn between the ministry which they rendered and our own. They had first been ministered to by Jesus, and we had been treated with the healing medicine of His blood. Their ministry "unto Him" indicated the true character of all Christian ministry; their special ministry was probably such as only women could render, as was ours, and it was along the line of His mission; it was a ministry practical and costly, a rendering of their substance, and as all true practical ministry does, it led to the Cross, practical ministry always leading in the path of sacrifice.

The total proceeds of goods sold during the day amounted to £42 18s. 11d. In addition to this, various gifts of money have to be added, including a cheque received from Mr. J. B. Collin, and it is hoped that after the cost of Indian needlework, curios and expenses have been met a balance of £40 will be left in hand wherewith to start our L.Z.A. Medical Fund.

L. E.

* * *

Contributions for the L.Z.A. Sale of Work on behalf of the Medical Fund were received from friends at:—Acton, Bassett Street, Bermondsey (Lynton Road), Borough Green, Brighton, Cambridge, Chadwell Street, Chelmsford, Clapham (Courland Grove), Fulham, Grays, Greenwich, Guildford, Haworth, High Wycombe, Hillingdon Heath, Hounslow, Lewisham, Leyton, Marylebone, Notting Hill Gate, Prittlewell, Reading, Sale, Stratford, Tollington Park, Tottenham, Tring, Walthamstow, Walworth (Penrose Street), Walworth (Surrey Tabernacle), Wandsworth (West Hill), Watford Tabernacle, Wellingborough, West Ham Tabernacle, Wood Green (Dovecote).

Miss Elliott's Deputation Notes.

DEPUTATION work has been going on busily since last I wrote. On February 20th a ladies' meeting was held at **Bassett Street,** presided over by Miss Fielder, the L.Z.A. Branch Secretary, at which Mrs. Elnaugh and I had the opportunity of speaking on behalf of India's women. The meeting was well attended, and we were cheered by the practical interest shown in our Zenana work.

Wednesday, the 24th, found us at **Guildford,** where two meetings were held. After a social tea the ladies gathered in the upper schoolroom for a little informal address on the life of Indian women. This was followed by a public meeting in the chapel, at which the Pastor, Mr. Peters, presided. Although several friends had been detained at home through sickness, Mrs. Elnaugh and I had the pleasure of addressing a good meeting, and we were glad to find that the missionary spirit is still well maintained at Guildford

A series of meetings in some of the Suffolk churches had been arranged, so on Saturday, the 27th, Mrs. Elnaugh and I went to **Laxfield** to attend

the first of these, a ladies' meeting, over which Miss F. Sears, the Branch Secretary, presided. The ladies gave us a cordial welcome and a sympathetic hearing, which we much appreciated. The next day missionary addresses were given in the Sabbath School, to which the children gave commendable attention, and in the evening we again had the opportunity of pleading the cause of foreign missionary work before a good gathering of adults. Pleasant memories will linger round the visit to Laxfield, not the least of these being the kind hospitality we received and the reunion with a friend we knew and loved in India.

Leaving Laxfield, we went on to **Badingham** and **Cransford**, where a series of five meetings had been arranged for the first week in March in connection with the Cransford Branch. These were, for the most part, very encouraging gatherings, and we felt when leaving that interest in the missionary cause had been deepened and extended. We have to thank our Badingham friends for their generous kindness, and we pray that God's blessing may rest abundantly upon their efforts to spread abroad the Good News of the Kingdom.

Returning from Suffolk, on the first Sunday in March I was at the school at **Zoar, Hounslow.** The unavoidable absence of the Superintendent, Mr. Robbins, through illness was much regretted, but the excellent behaviour of the scholars, and the definite evidence that there is of the missionary spirit being fostered amongst them, were inspiring to the speaker. May that spirit grow and flourish as the years go by.

By the kindness of Mrs. Abrahams, a ladies' meeting was held in her residence at Westcombe Hill on Monday, March 8th. A good number of ladies were present, and as an expression of their practical sympathy a new Branch was started in connection with **Enon, Woolwich.** We owe Mrs. Abrahams a debt of gratitude for the opportunity she afforded us of bringing the need of India's women before such a responsive audience.

The ladies of **Bethesda, Ipswich,** had arranged for me to speak on March 10th in connection with their Women's Meeting and Girls' Prayer and Working Band. The Pastor, Mr. Chilvers, presided, and after the reports had been read I had the pleasure of addressing a good gathering of ladies, whom I found keenly interested in Zenana work. The fact that two of their company have gone into active service in our missson field no doubt helps to keep the cause of foreign missions well in the foreground here.

At **Gurney Road** the following day a Zenana meeting was held in the upper schoolroom, over which our dear sister, Mrs. Drake, presided in her gentle, loving way. The ladies here are supporting a Bible-woman in the Sendamangalam field; so we knew we should find them anxious to glean news of the evidence of God's blessing on the work. Those present gave us a very appreciative and helpful hearing. We were pleased to come into touch with the Gurney Road Branch again and pray that it may always abound in love for God's kingdom and honour.

O. M. ELLIOTT

Miss Elliott's Deputation Engagements for April:—

April 7th, Rectory Grove, Clapham; 8th, West Ham Lane; 14th, Watford; 18th, Berkhampsted; 19th, Richmond; 21st, High Wycombe; 22nd, Hounslow; 24th, 25th, Fleckney; 28th, Tottenham.

A New L.Z.A. Branch has been formed in connection with the Church at Enon, Woolwich (Pastor E. White), of which Mrs. Abrahams is Secretary.

Miss Ireland.—Our L.Z.A. friends will be glad to hear that Miss Ireland has passed the C.M.B. Examination held on Feb. 11th and 16th.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—It is a pleasure to write once more to my cornerful of Cornerites and acknowledge their interesting letters and intelligent answers. Before I forget it, I have just received the news that a former Cornerite has joined the Army. Don't you think we ought to pray for him? He is a soldier of King Jesus as well as of King George V.

Thank you, Enea, for your letter and its enclosure.—I am glad you tried so hard, George, though you found the questions difficult. Perhaps I haven't made them clear enough, and must try a bit harder.—So glad, Ruth, your correspondence has begun so auspiciously. What a graphic description you must have had of Yorkshire! With you, I hope none of the Cornerites will have to leave their "message" on a tombstone.—I thought it would not be difficult to discover that TRY and WILL are friends, Alma. My real, serious questions seem to have been more difficult although I think I got both these little men to help me to make them intelligible and not too difficult. However, as Eunice suggests, WILL and TRY can't do *everything;* but I shall have to ask them to help me again.—No, Eunice, there are no others in Yorkshire. Your question, How could Paul see that the lame man had faith to be healed is an interesting one. Paul steadfastly beholding him *perceived* his faith. We are able to read something of the character, thoughts and feelings of others in the expression of their faces. Paul being full of the Holy Spirit could read more than we can. It is impossible to say with any certainty whether the traditional accounts of Paul's appearance, which you have summarised, are true or not, as none of them date from the century in which he lived; but since they coincide for the most part I think we may conclude that probably they give a fairly accurate description.—Answering some of the Seniors, let me say that Question 3 last month ought to have read as follows: "In two verses of the chapter three things are said to have been done by the Lord *through Paul and Barnabas;* what are they?" You would have had no difficulty if I had added these words. The answer is contained in verses 3 and 27, viz.: (1) The Lord gave testimony to the Word of His grace; (2) He granted signs and wonders to be done by their hands; and (3) God opened the door of faith to the Gentiles. I have made allowance in the marks so that you may not suffer on account of the omission. —You have answered very well, Elsie, although the questions were a little more difficult.

I have received 3/2, as shown below, and am sending Mrs. Silvester 6/6 for the L.Z.A., the amount of your contributions during the last three months.

MARKS FOR MARCH AND THE QUARTER.—*Seniors* (*max.* 10).—Kathleen Throssell, 10, 28; *Alma Waters, *Minnie Cuthbert, 10, 27; *Ruth Waters, *Eunice Kilmister, Harold Carter, 9, 27; *Hilda and *Dorothy Cuthbert, 9, 26; *Theodora Haynes, 9, 24; *Kenneth Robbins, Enea Tooke (1/6), 8, 23; Colin Church, 10, 18; Cyril Kyte, 18; *Ernest Massam, 9, 17; Emily Church, 16; Stanley Weston, 15. *Division I.* (*max.* 10).—Harold Vine, 10, 26; **Winnie Church, Robt. Smith, Gladys Goodale, Richd. Collard, 9, 25; Doris Evans, 9, 24; Fredc. Haynes, 8, 23; Rowland Peters, Robt. Booth, Lily Jackson, 9, 23; Cecil Elliott, 8, 23; *Annie Waters, 8, 22; Alice Hope, 8, 21; Edward Hicks, 9, 20; Lily Sykes, Florrie Sanders, 7, 20; Doris Sewell, 9, 17. *Division II.* (*max.* 9)—*Ernest Carter, 9, 24; *Fred Cuthbert, Ada Finch, Fred Collard, Geo. King, 8, 21; **Florrie Church, 8, 20; George Tooke, 6, 20; Muriel Haynes, 8, 19; Connie Hammett, 7, 19; *Frank Palmer, 8, 18; Calvin Hewitt, 15; Gladys Hammond, 8, 11; *Eric Robbins, 6, 11; Lizzie Lince, 5; Cissie Cross, 8. *Division III.* (*max.* 8).—*Cecil Carter, 8, 22; Eva Hammett, Elsie Hazelton, 7, 21; Leonard Reeder, Rex Booth, Robt. Hewitt, 7, 20; *Lily Church, 8, 19; Gerald Booth, 7, 19; Beatrice Archibald, 6, 17; Eva Green, 7, 13; Violet Clark, 5.

I am sending prizes to Kathleen Throssell, Harold Vine, Ernest Carter and Cecil Carter, and I highly commend all whose marks are near those of the prize-winners.

QUESTIONS FOR APRIL (*on Acts xv.*).—*Seniors.*—1. Give the chief points of Peter's address to the Church at Jerusalem. 2. Give the chief points of the letter which the Church at Jerusalem sent to the Gentile believers in Antioch, Syria and Cilicia. 3. What were the circumstances which led Paul to choose Silas to go with him on his second missionary journey? *Division I.*—1. Why did the brethren at Antioch (in Syria) send Paul and Barnabas to Jerusalem? 2. In what words did Peter show that both Jews and Gentiles are saved in the same way? 3. Compare verses 7 and 14, and give three reasons why God "visited" the Gentiles through Peter (or Simeon). 4. Why did Paul take Silas with him on his second missionary journey instead of Barnabas and Mark? *Division II.*—1. Give the name of each place that Paul was in or visited in this chapter. 2. Who were the speakers at Jerusalem? 3. How did James describe Barnabas and Paul? 4. Why did Paul choose Silas? *Division III.*—1. What did Paul and Barnabas do when they went to Jerusalem? 2. Whom did the Church at Jerusalem send with Paul and Barnabas to Antioch (in Syria)? 3. Why did Paul think it not good to take Mark with him when he was about to visit the cities where he had preached the Word of the Lord?

One of our statesmen was speaking about the war a little while ago, which he described as a time of sacrifice and service; and in order to illustrate the fact that everyone can help in some way or other and in some measure he told the following legend, which you will think, no doubt, reminds us of a verse of Scripture:—

"A man was given a series of what appeared to be impossible tasks to perform ere he could reach the desires of his heart. Amongst other things he had to do was to recover every grain of seed that had been sown in a large field, and bring it all in without one missing by sunset. He came to an anthill, and won all the hearts and enlisted the sympathies of the industrious little people. They spread over the field, and before sundown the seed was all in, except one, and as the sun was setting over the western skies a lame ant hobbled along with that grain also."

In this time of war our Mission needs all the help it can have; and if you and I are only like ants, and even lame ants, we can each do something to help. We can't tell each other what we can or ought to do, but since our little help is serving the King of kings, who accepts the smallest service if it is given in love, we may ask Him, as Paul did, "What wilt Thou have me to do?"

A friend who is interested in the Corner sends me a cutting from a newspaper which says that a blind girl living at York knitted a scarf which she sent to Admiral Sir John Jellicoe with a letter written in Braille, in which she said, "All the other blind girls thank you and all the brave sailors and soldiers for defending us," and that if he would accept the scarf she would be the happiest little girl in England. Sir John accepted the scarf and sent a long letter of thanks in reply, written for him by his secretary. This is what he said: "Directly the Admiral saw your scarf he put it on and said, 'I shall put on dear little Kathleen's scarf when I am very cold.' Of course, it is very cold in the North Sea, and very stormy too. Sometimes the snow falls so heavily that we cannot see at all where we are going, and very often the great seas sweep right over the ship. While we feel that by God's help our ships are keeping the Germans from landing in England, and being very cruel to all our girls and and boys, it is a very great comfort to us to know that dear little girls like you are thinking of us and giving up your spare time to work for us. The Admiral loves little girls very much, and has four little daughters of his own."

Your affectionate UNCLE JOHN.

THE HERALD and THE WAR.

THE connection of THE HERALD with the War may not be very apparent to some. It is just this—

THE "HERALD"

MAY BE MADE TO HELP

THE STRICT BAPTIST MISSION

DURING THE WAR.

The War is affecting our finances as it is those of other Societies and, humanly speaking, is likely to do so still more, although we are trusting that this may not be the case. But while we trust, we must act; and we invite the co-operation of every reader to make the magazine a help to our funds instead of a burden.

The means are simple :—

☞ ***If every reader will pay***

A Penny for his copy,

And obtain one other paying reader.

We are glad to say that the receipts during the last two months have been very much better, and have nearly met expenses for those months. It will be very helpful if this improvement can be maintained or even increased.

LIST OF SUBSCRIPTIONS, &c.

Received from Feb. 11th to March 10th, 1915.

General Fund.

	£	s.	d.
Swindon, Providence, Reports		3	.
Tring, Ebenezer ...		6	.
Tring, Akeman St., Miss Butcher, Reports	1	.	.
Sydney (N.S.W.), Belvoir Street, S.S. ...	2		.
Newquay (Cornwall), Ebenezer S.S. ...		10	.
Mr. H. G. Dann (box)		16	6
Ipswich, Bethesda, Reports		4	2
Norbiton, Zion ...	2	12	.
Sunday School ...		6	.
Boxes	6	1	5
Stratford, Gurney Rd., Quarterly Subs. ...		11	6
Reports		5	.
Bermondsey, Lynton Road, 153	1	1	.
Walthamstow, Commercial Street, S.S.	1	2	6½
Wandsworth, West Hill, Collection ...		14	3
P.P.C.		.	8
Mrs. Jarvis, Scriptures for Madras	5		.
Mrs. Jarvis, Scriptures for Kollis ...	5		.
Mrs. Jarvis, Scriptures for Sendamangalam ...	10		.
Clapham, Courland Grove, Birthday Box		10	.
Thame, Collection ...	2	5	6
Friend		10	.
Mr. J. K. Elton ...	1	.	.
Sturry, Reports ..		1	.
Sunday School ...		6	2
Miss S. Schweitzer		7	.
Miss A. Schweitzer		5	.
Wellingboro', P.P.C., Mrs. Mather... ...		.	1½
Sale, Stanley Grove, Friend		5	

	£	s.	d.
PERSONAL—			
Friend	4	1	
Burston, Mr. J. (box)		3	.
Brain, Miss R. M.		5	.
Brain, Miss R. M., Reports			6
Friend, per R.M.B., Reports		.	6
Gosling, Mr. C. H.	1	.	.
Elnaugh, Mrs., P.P.C.		4	.
Elliott, Miss, P.P.C.		17	4
	£49	18	2

Herald Fund.

Swindon, Providence		9	.
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Sale, Stanley Grove ..		6	.
Sydney (N.S.W.), Belvoir Street, S.S. ...		6	
Newquay (Cornwall), Ebenezer		6	.
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Stratford, Gurney Rd.		7	11
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Miss R. M. Brain ...		3	.
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3 o/s L.C.C. (£567 6 4)	3	12	9
3 o.s L.C.C. (£367 14 11)	2	7	1
	£5	19	10

Ladies' Zenana Auxiliary.

Money received by Mrs. Silvester from Feb. 9th to Mar. 12th:—

	£	s.	d.
Penrose Street, S.S., per Miss Falkner ...		10	1
Wandsworth, West Hill, Collection, per L. E.	1	5	.
Notting Hill Gate, Collection, per L. E.		8	1½
Tring, Collection, per L. E.		9	.
Bassett Street, Collection, per L. E. ...	1	10	9½
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Mrs. Abrahams, Drawing-room meeting, per L. E.	1	5	8
	£18	16	.

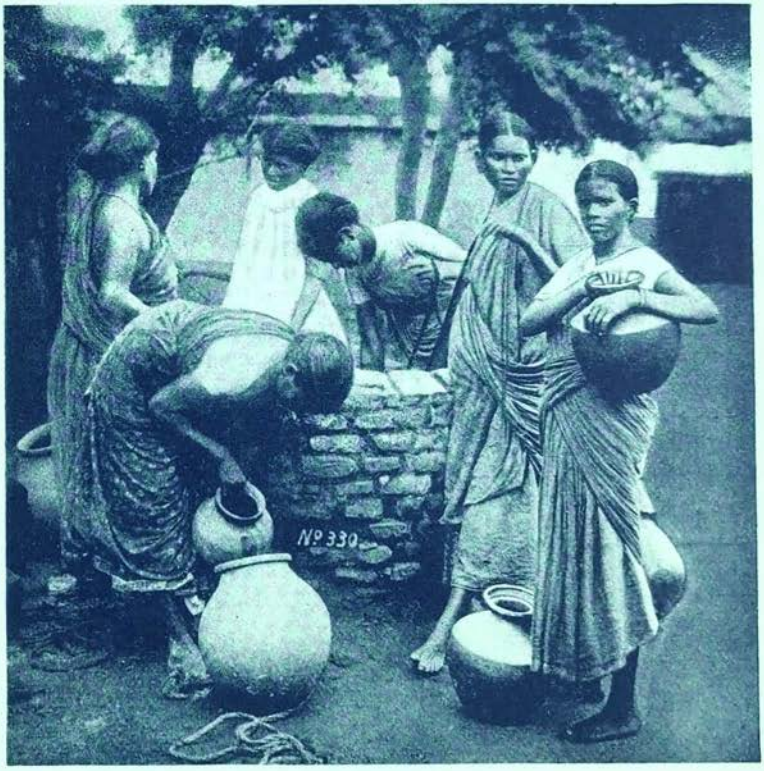
All communications for the Herald should be sent to the Editors, Pastors L. H. Colls, (35, Abbey Gardens, St. John's Wood, London, N.W.), and S. Hutchinson (62, Greenvale Road, Eltham, London, S.E.), by the 10th of each month.

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

ALL APPLICATIONS for LADIES' ZENANA Collecting Boxes and all Contributions to be sent to ***Mrs. Silvester, 9, Gallia Road, Highbury, London, N.***, who will be glad to receive the names of ladies willing to act as ZENANA SECRETARIES. All enquiries concerning Deputation work, including Miss Elliott's services, to be sent to ***Mrs. Elnaugh, 37, Troutbeck Road, New Cross Road, London, S.E.***

Vol. XIV. May, 1915.

The Strict Baptist Mission HERALD.



Price One Penny,

Of the Secretary, W. CHISNALL, The Grove, Isleworth, Middlesex.

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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. XIV.] MAY, 1915. [*New Series*, No. 101.

CURRENT NOTES.

THE news of Mr. Booth's breakdown in health, which we were just able to publish last month, will have come, we are sure, as a shock to all our readers. We have further particulars this month, which appear on another page, and we bespeak the earnest prayers of our readers on his and Mrs. Booth's behalf, for our Lord's sustaining and restoring mercy.

This, coupled with the further news of Mr. Morling's recent illness through overstrain, from which we are hoping he has now recovered, emphasises the need of reinforcements. The area is so wide in comparison with our staff of workers, and the spiritual need is so great, that our brethren are constrained to work to the limit of their strength, and, as is now apparent, beyond it. Ought we to let them do it? Have we not men and money enough in our Denomination to at least lighten their labours, even in the present national distress?

We cannot help comparing the numerous loyal responses of the young men of our Churches and Congregations to the call of King and country in this time of national need with the fewness of their responses to the greater call of the Lord Jesus Christ and the silent, bitter wail of the need of the nations. We honour the courage which faces danger and death in the great cause of safety and freedom, but all the more we wonder that our young men are not thrilled into even readier response by the command of Christ and the cruel thraldom of the heathen.

"AND THINGS WHICH ARE NOT."

NOT only things which are accounted foolish, weak, base and despised, but also "things which are not," have been chosen by God in order to effect the purposes of grace. The effectuating of these purposes is the sole aim of all missionary work, and it is well for us to recognise the fact that God is as sovereign in His use of means as He is in the saving ends to be attained. This finds illustration in our Lord's miracles in the days of His flesh, when sometimes He used means, but most unlikely means, and at others "spoke the word only," and a miracle of blessing was wrought.

This is a most encouraging, even if humbling, fact for God's servants at all times, and not less so now, when the forces of evil seem to have broken loose and no one can foresee what results will follow. It has been an encouragement to us in the Strict Baptist Mission on several occasions when adverse circumstances have arisen and threatened the continuance of our work for God, and it is so now that sickness has again invaded our small force of devoted missionaries.

Let us therefore consider that when facts forcibly remind us that we are as "things which are not," the work of God still goes on. Sometimes, in spite of the most strenuous effort and earnest prayer, no spiritual good seems to have been effected. To all human appearance we have laboured in vain. At others, events run so counter to the progress of our evangelisation that we are powerless to stem the tide. Or the gigantic need of heathenism confronts us as a great inert mountain-mass, which no possible effort of ours can move. In one way or another the servant of God is often reminded by the stern logic of facts that his strength—physical, mental, or spiritual—is as nothing in comparison of the superhuman work he is engaged in or the forces opposed to him, and he is compelled to realise that he can do nothing. Such a consciousness as this, if spiritual, is wholly beneficial, for it sets the soul waiting on and resting in God in quiet confidence all the while he continues his seemingly ineffective work. And it is an augury of blessing, inasmuch as God uses broken reeds.

But these facts are sometimes accompanied by, if they do not lead to, painful feeling. Disappointment may lead to despondency, especially if attended by an overwrought physical condition, and beget a morbid feeling of nothingness akin to that of fainting Elijah. Then also it is that the assurance that God uses our nothingness comes as a Divine restorative, and we rejoice to know that even our seeming failures, our apparently useless work, may be the vehicle of almighty power and the means of spiritual success.

But apart from facts and feeling, our judgment, sanctified by the Holy Ghost, tells us that we are nothing, for the results we work for are beyond all human power. Such judgment is a still greater augury of blessing.

Our Foreign Field.

The News of the Month.

THE MADRAS FIELD.—Lectures on the life of John Bunyan attracted good audiences at Semmencheri and Pursawalkam. These were introductory and intended to be the first of a series.

Teacher Abraham, the Secretary of our I.B.R.A. Branch, reports that a Hindu caste woman, whose child attends our Choolai School, has become a member of our I.B.R.A. Branch and purchased a Bible in order to be able to read the daily portions.

When preaching at Ayanapuram, Arulappen, our new convert, stood with us. One woman, referring to him, said, "He has fallen into your *vetham* (religion), and so he understands your teaching; we are outside, and therefore do not understand it."

Towards the close of January the Baptist English Sunday School treat took place at Chintadripet. After tea and cakes, prizes were distributed to the children by Mrs. Booth, and later a friend showed a very interesting series of lantern pictures, which greatly pleased the little ones.

When preaching in the caste village of Koyambedu, we got into conversation with the Brahmin manager of the large temple there. In response to our request, he sent for some villagers and endeavoured to persuade them to send their children to our school. I got one of the village lads to read aloud a small tract containing the parable of the prodigal son. The relatives and friends of the lad listened with much pride and interest, but the large temple and the houses of the dancing girls completely dominate the village and make Gospel work a heavy task.

The above notes have been gathered from Mr. Booth's diary and are descriptive of some of the work done during the month of January. Since the last Sunday in January, Mr. Booth has been laid aside by illness. We earnestly ask the prayers of friends on his behalf. WINIFRED BOOTH.

We append an extract from Mrs. Booth's letter to the Council, of March 4th, giving particulars of Mr. Booth's condition, which we are sure will command the ready sympathy of HERALD readers:—

"Yesterday our Doctor called in, in consultation, Major Elwes, of the I.M.S. After a careful examination he expressed the opinion that my husband is suffering from a complete nervous breakdown, which has affected his heart. He said that the hot season in Madras would increase the trouble and he must go to the hills not later than the beginning of April. The length of the stay there will have to be determined by the progress made. He added that if this change did not prove beneficial my husband must go to England. His report on the case has come as a great shock to us, and we feel that his directions must be caried out. We are quite hopeful that a long change on the hills here will meet the case. My husband refuses to entertain the idea at present of coming home. He this month completes twenty years of Indian service in the S.B.M., and this breakdown is a very great disappointment to him."

Later, on March 25th, Mrs. Booth writes: "My husband is making progress, but we are hoping for a much greater improvement from the change to the hills. All being well we hope to leave Madras for Coonoor on Wednesday, March 31st."

THE NAMAKAL FIELD.—We also learn with great regret that Mr. Morling is or has been very ill, and has consequently been unable to send any missionary notes. Mrs. Morling writes as follows on March 2nd: "I am sorry Mr. Morling is unable to answer it, as he has had to keep his bed for nearly two weeks. He overstrained himself after having taken a chill on the other side of our Field. This brought on high fever, which lasted six days. I am glad to say it is lower now, though he still feels very weak, and will not be able to come down this week. This is Monthly Meeting week, but we hope to manage by putting two meetings off. The Harvest Festival, which should have been held on Friday, must be put off till next month."

From a letter written by Mr. Morling on March 24th we are glad to learn that he is better.

THE KOLLI HILL FIELD.—*Araikalpetti Poochari in Trouble.*—Some time ago the Araikalpetti Poochari remarked to a bystander, after listening to an address from a Christian worker, "I would rather have my head cut off than become a Christian!" Now the Poochari is accused by his fellow caste men of harbouring and favouring Christians and of having eaten with them. The fact is that he permitted us to build a Preacher's house quite near his own on ground which we occupy by paying a yearly rental to him, but he has never eaten with us. It will be interesting to watch the development of this case.

Still no Converts.—A few months ago we were encouraged by signs of interest in the Gospel manifested by five men and one boy, and the prayers of readers of the HERALD were solicited on behalf of four of these men. Since then we have made special efforts to lead these men on in the truth, but we are bound to confess that, with one exception, no progress seems to have been made. Truth compels us to say clearly that excepting the old blind carpenter, of whom we have hope that in a dim way he trusts in the Lord Jesus, no one of the Kolli Hill people exhibits clear signs of having been born again.

A New Temple at Sugar Village.—Within call of the Mission House a new "Grandfather" temple has been erected and awaits consecration to-morrow, when worship will be given to the spirit of a hill-man who died ten years ago. This form of ancestor-worship is very popular on the Kolli Hills.

J. M. BRAND.

Glimpses of Zenana Work.

A PLEASANT change from Tamil study was afforded me when, one recent afternoon, I had the opportunity of accompanying Mrs Morling and Bible-woman Mary to some of the Zenanas of Sendamangalam.

Entering the courtyard of a house in a thickly-populated quarter of the town, the first thing that struck me was the simplicity of all I saw, for we were very soon surrounded by a very mixed and interesting audience. Tied to a post at the extreme end of the yard was a buffalo enjoying its afternoon meal, while at the opposite corner was a cow patiently waiting to be milked, and a proud hen was busily scratching in the earth, finding stray corn for the brood of chickens which surrounded her. The only creature which seemed to object to our presence was a snarling dog, which we were thankful to see was securely fastened to another post and unable to give vent to its feelings in a more practical way.

The intelligent part of the audience for whose benefit we had come consisted of a number of women of all ages, who very soon squatted down

in front of us, apparently quite eager and ready to hear the message that was to be told them. After making sundry enquiries about the health of the babies and other things of domestic interest, the serious part of the proceedings commenced. First a Tamil lyric was sung, after which the meaning of the words was explained. Then came a Bible story—the parable of the prodigal son—and a straight talk concerning things spiritual. All were listened to with rapt attention. As we left, our prayers ascended to our heavenly Father that the Holy Spirit would indeed bless the message spoken, and the love of Christ might be shed abroad in their hearts.

Similar proceedings were repeated at each house we visited, and each time to a very willing audience. At one place our listeners were very interested in the "strange missie," and requested that I should say something to them. Upon being told that I was at present unable to speak to them in their language, but was learning it, a further request was made that I should then say something in my own tongue. However, I satisfied them by repeating timidly one of the few Tamil sentences I knew.

Needless to say, the whole afternoon's events were full of interest to me, and notwithstanding a choking sensation that filled my throat when realising how mute and helpless I was before them, I returned home more than ever determined to plod on and persevere with language study until Tamil should no longer be an unknown tongue, but that from my own lips should flow intelligible words ringing with the message of "the Saviour's love." With the Psalmist, "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord."

ETHEL A. HINES.

"Winnow Whilst the Wind Blows."

THIS is a Tamil proverb which is in everyone's mouth. It has occurred to me again and again during the past few weeks, in view of the recent increase in our Church membership. God the Holy Spirit has been working, and the messages delivered by His servants have found their way to the inner shrine of the hearts of some of the hearers, who have been constrained to publicly confess their faith in Jesus as Lord. A message which has been blessed to some may well be blessed to others. As in nature, so in grace there are tides and seasons. Whilst the tide is flowing, let us have our boats in good trim. Whilst the sun is shining, let us do the harvesting.

E. A. BOOTH.

The papers from Mr. Booth's pen which we are now publishing were written before his breakdown.—ED.



THE HIGH COURT, MADRAS.

Camping on the Kolli Hills.

A SEVEN mile tramp from our house brought us to our first camp near the village of Kulivalavu. This is the highest part of the Kolli Hills, and we were wrapped in cloud and mist and drenched with rain during the greater part of our fortnight's stay here. The people were more friendly in their reception of us than they were last year. Medical work had made the difference. One man said, "You remember giving medicine to a girl in that village last year? Then she was bent double, but now she walks upright."

During our preaching tramps we found five villages that we had not discovered last year. We were encouraged by meeting one man here who seemed to be an enquirer after the truth, whom we earnestly directed to Jesus Christ.



A COOLIE WOMAN.

When we ask the people whether they remember the message that we preached a year ago, we find that those who remember anything remember only the negative part of the preaching.

"You exhorted men to leave gods of wood and stone."

"You said that idols were dead and could not answer our prayers."

These are typical answers. Some add, "How is the thick-headed hill-dog to bear in mind what you say?" while others will remember the name of Jesus Christ, but no particulars of His life or death or resurrection. Undiscouraged, we begin and tell them the sacred story over again, asking the Holy Spirit to make them feel their need of Him as their Saviour.

Our second camp was at Edupuli in the northern Kollis. While here

we went one morning to the large village of Navarkattupetti. Our second preaching here was disturbed by a drunken man who was just sufficiently intoxicated to be argumentative. At last we gave up the attempt at that spot, and moved to a distant part of the village. Here we gathered a friendly audience and were in the middle of an address when the attention of all was distracted by the same thick voice which had spoiled our formmer attempt to preach. We reasoned with him, argued, raised our voices in a vain endeavour to drown his, neglected him, soothed him, until finally we succeeded in preaching uninterruptedly for a quarter of an hour, after which we turned to leave. Then this disturber of the peace—who proved to be the great man of the village—insisted on our accepting a fowl and two measures of rice as a present from himself!

In our third camp at Nattukuli we broke new ground. Nattukuli is one of the largest villages on the Kollis, but the folk appeared morose and churlish, refusing to sell us milk, and in other ways intimating that our intrusion was unwelcome. While staying here we heard that little Aruldas, the son of Teacher Jeevaratnam, who remained at the mission house, was seriously ill. This obliged us to cut short our camp, and we returned after having spent exactly one month away from home.

J. M. BRAND.

A Sunday in Madras.

OWING to the illness of Mr. Booth it became my duty to conduct the services at Vepery and Chintadripet on Sunday, March 7th. It may interest the friends of the Mission to have a little description of those services, which were, to me, exceedingly interesting.

The morning service at Vepery commences at 8 a.m. usually, but as this was "first Sunday" it was at 8.30 a.m., to enable the members from the villages to arrive in time. Usually these village members worship at the school chapels at Ayanapuram, Arumbakkam and Peruvallur, but on Communion Sunday morning a united service is held at Vepery. There is something very pretty in a chapel full of shining faces, whose owners are clothed in clean cloths of all shades and colours, women on one side and men on the other. It fails description, as it fails reproduction in a photograph.

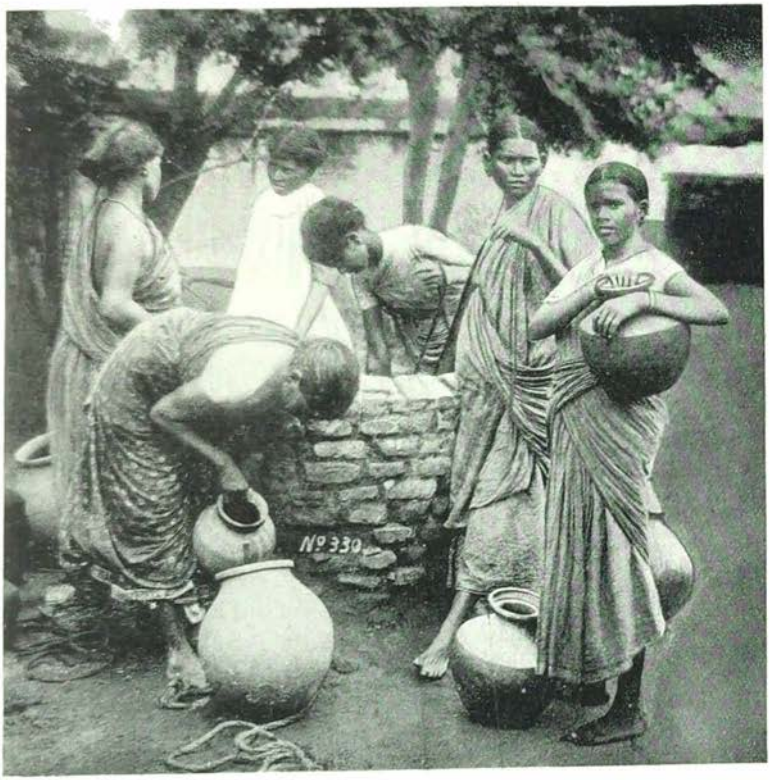
Punctually at 8 30 that good old hymn, "All hail the power of Jesu's name," is given out, and the people, led by the organ, sing it lustily and feelingly to the tune "Miles Lane." For is this not a day when the power of that name is to be commemorated and experienced? Though the hymn was in Tamil, the thrill that it sends through one's heart as it is sung is none the less, and before the day's services are over we feel the thrill come back again with greater power. After this, Paul's exposition on baptism from Romans vi. was read; another hymn and prayer following. Then Preacher Apollos delivered his sermon on the subject of baptism, and although I could not understand the language, yet I felt it to be a sermon full of ringing power, for Apollos has a simple yet impressive manner of expression.

When the sermon was finished, the platform furniture was removed and the baptistery opened, for were there not along that front row five disciples longing to follow their Lord through the baptismal waters? They had looked forward to.this a month previously, but the unfortunate ill-health of Mr. Booth necessitated postponement.

Before we descend with them into the water shall we just become acquainted with them a little. First, there is Dhavamathu, the wife of one of the teachers in the Ayanapuram school. Some time ago it seemed as though she was seriously contemplating this step, but although a regular attendant at the services, there came over her a careless attitude

in regard to the things of God, and the bright hopes that had arisen were overclouded. A message was given to the missionary, however, one Sunday morning at Ayanapuram which touched her heart and enabled her to say with assurance that Jesus was her Saviour; to show her love in return, now she stood beside those waters in which we are "buried with Christ."

Next, there is Dyalanathan, the son of Teacher Cornelius, of Koluttur. He has been brought up in a Christian home, and has had those influences working around him which are associated with such a home. As I once heard our beloved President remark, "The election and calling of God often runs in families," so in this case; Dyalanathan follows, because he loves, his father's God and Redeemer.



DRAWING WATER.

The third is Arulappen. His parents were Roman Catholics, but that religion had so little hold on him that he drifted back into heathenism and lived with a heathen woman. This continued for some time, when he was persuaded to attend the services at Ayanapuram. Preacher Ponnuswamy seemed to take a keen interest in him and had frequent conversations, with the result that the Word was blessed, and its entrance into Arulappen's heart gave light. The first result of the change

in his heart was that he felt that he ought to be properly married to the woman with whom he was living. As she attended the services and was giving some signs of hope, they were married at the Ayanapuram school-chapel. Arulappen is an employee in the Madras Waterworks' engine-room, and as he contined to learn more of the Christian way, so he tried to speak to his fellow-workmen about it, that they might know the same Saviour.

Sattiyanathan is next; he has been a teacher in the Pursawalkam school for some time and has shown himself well adapted to teach. He was converted before obtaining this post, and since he has been attending the services at Vepery he has been convinced of the Scriptural character of baptism, and felt strongly that he should confess Christ in that way.

The fifth is Dhevasing, son of Preacher-Teacher Abraham, of Peruvallur. It has been evident that he has been converted for some years, but was so timid that he could not tell anyone. When he came to see Mr. Booth and ask for baptism his forehead was covered with great beads of perspiration. Friends will remember how a month or two back two other converts were baptized from Peruvallur, and this probably gave Dhevasing courage to come forward and witness to Christ, whom he had secretly loved so long.

As these five went through the waters and were baptized "in the name of the Father, the Son, and the Holy Spirit," our hearts were full of praise to Him who has again honoured His promise to be with those whom He sends into all the world. With the exception of Arulappen, the others are not direct converts from heathenism; but if the children of our present members and agents were to go back to heathenism it would cause much sorrow. The individual witness for Christ in a place is good; but the Christian home and family is a strong tower, from which the light of the Gospel streams over the surrounding darkness. It may be, too, that through the relation of these experiences some who may read them in England may be given courage to make a public profession of their Lord and Master.

After the baptising, the Communion Service was held, and, with the help of Apollos to interpret, a word of exhortation was given to each new member as he was received into the Church by the right hand of fellowship. Then together we partook of the bread and wine which remind us of the Lord's death till He come.

The morning services had been so full of joy that no one took notice of the time, and it was with a happy salaam that we parted one with another and went our various ways.

In the evening the chapel at Chintadripet was visited. It was nicely filled some minutes before 6 p.m., and as they like singing we played and sang one or two hymns together before commencing service. The people are just the poorest class of English-speaking inhabitants of Madras and so need a simple service that they can clearly understand. A happy time was spent with the parables in Luke xv., and we felt the truth of the lines—

> "Though we may read them a thousand times o'er,
> They never, no never, grow old!"

After this service, Brother Herron, the old and only deacon, two of the Sisters Cocks, and myself joined round the table of the Lord and communed with Him, feeling that though we were but "two or three," His presence was very real.

Thus ended the day, and as the way was made back to Kilpauk who could resist singing in heart again, "All hail the power of Jesu's Name"?

L. WATTS.

OUR HOME CHURCHES.

Prayer Subjects for May, 1915.

Week Beginning—

SUNDAY 2nd.—Prayer for the progress and success of missionary work all over the world, and for God's over-ruling and intervening power in the present great conflict.

SUNDAY 9th.—Prayer for the Holy Spirit's gracious power in connection with all our work for God in South India.

SUNDAY 16th.—Prayer for Mr. Morling's recovery, and all needed help and blessing in his field.

SUNDAY 23rd.—Prayer that rest on the hills may completely restore Mr. Booth to health and strength.

SUNDAY 30th.—Prayer for Mr. Watts that he may be enabled to supervise the Madras work and carry on his Tamil study successfully.

Miss Elliott's Deputation Notes.

THE friends at **Chatham Road, Wandsworth,** arranged to hold missionary meetings on March 19th. In the afternoon a Zenana meeting was led by Mrs. E. Rose, the pastor's wife, when Mrs. Elnaugh and I had the privilege of addressing a very sympathetic audience of ladies. A public meeting was held in the evening, at which Mr. Rose presided. Mr. F. T. Newman sought God's blessing on the gathering, and several young friends contributed to the evening's enjoyment by recitations. Addresses were given by Mrs. Elnaugh, Mr. Chisnall, and the writer, and friends showed their appreciation and goodwill by a liberal collection.

The following Sunday afternoon I was at the **Surrey Tabernacle Sunday School,** and had the pleasure of addressing a good gathering of children. Their bright, eager little faces were an inspiration, and although many of them were very young their behaviour was admirable, and will always be a pleasant memory.

On Thursday the 25th, Mrs. Elnaugh and I visited the L.Z.A. friends at **Fulham,** where a ladies' meeting was held in the afternoon. Mrs. Robinson, the wife of the pastor, presided, and the meeting was well attended. After pleasant chat round the tea table we adjourned to the schoolroom, where Mr. Chisnall gave an interesting missionary address, illustrated by lantern slides. This meeting was in connection with the Young People's Society, and a good number of friends both young and older were present to show their interest. We rejoice with our Fulham friends in the acquisition of their new chapel, and pray it may be the hallowed meeting-place between many souls and God.

Lynton Road Sunday School was visited the next Sunday; here, too, the attendance was good, and it was pleasing to see so many senior scholars. The children listened with alert attention, and seemed keenly interested in the talk about those less favoured children in heathen India. We pray that the interest may deepen and grow so that from Lynton Road school may arise those who shall go forth to proclaim the Saviour's love in earth's darkest places.

The last meeting attended in March was at **Homerton Row,** well known as the spiritual home of our dear friends Mr. and Mrs. Booth. Here an evening public meeting was arranged, at which Mr. Tooke was expected to preside, but unfortunately he was unable to attend through indisposition. Mr. Pardoe, however, kindly filled his place, and there was a warm, sympathetic spirit in the meeting though the gathering was not large. We were glad to find that although it had passed through sad trials of late the Church at Homerton is still keen in missionary zeal.

The first meeting after Easter was held at **Rectory Grove, Clapham,** by the kind invitation of Mrs. A. Vine. Mr. Chisnall presided, and between twenty and thirty ladies assembled in the interests of the women of India. Mrs. Elnaugh and I had the privilege of pleading their cause, and telling something of our work amongst them, and at the close of the meeting a collection was taken to which the ladies contributed most liberally. We tender our heartiest thanks to Mrs. Vine and her helpers for their kindness and generosity.

On Thursday, April 8th, missionary meetings were held in connection with the L.Z.A. branch at **West Ham Lane.** Early in the evening the ladies gathered in one of the class-rooms for prayer and a little talk about India's women. This was followed by a public meeting in the school-room, at which the pastor, Mr. H. J. Galley, presided, and the Branch secretary, Miss Henderson, read a most satisfactory report of the work of the past year. Mrs. Elnaugh and I were then given a very kindly welcome and encouraging hearing. Our West Ham friends are showing how true is their enthusiasm for foreign work in that, though labouring under a heavy burden themselves, they have contributed nearly £30 toward our Mission funds during the past year. O. M. ELLIOTT.

Miss Elliott's Engagements during May:—May 4th, Swindon; 5th, Chadwell Street; 6th, Brighton; 9th, White Lion Street; 12th, Prittlewell; 19th, Dovecote Hall, Wood Green; 26, Walthamstow; 27, Courland Grove; 30th, Fulham.

Meetings.

Homerton Row.—On March 30th, under the combined auspices of the Missionary Band and the Ladies' Zenana Auxiliary, an interesting Missionary Meeting was held at Homerton Row. Miss Elliott was enabled to give an instructive account of her work in India. If at times some of the incidents were amusing, at others the darkness and superstition displayed caused feelings of a vastly different character. It was very encouraging to hear of the results that have already attended Miss Elliott's efforts. Mrs. Elnaugh, in a powerful and inspiring address, enforced from Scripture the duty of giving. A good number of friends were present, and altogether a very profitable evening was enjoyed.

* * *

The Ladies' Zenana Auxiliary.—Two new Branches of the L.Z.A. have been formed; one in connection with the Church at Chatham Road, Wandsworth, and the other at Aston Clinton, near Tring. Mrs. W. White is the Secretary of the latter.

The India Sunday School Tamil Examination was held July 18th, 1914, the Pass List of which we have now received. There were four Departments, Minor, Intermediate, Senior and Teachers. Mr. Morling was the Examiner of the Teachers. In the Oral Primary Department it is satisfactory to note that 73 children from our Madras and Namakal Schools obtained full marks and many others very high percentages. Only six other children in this Department, belonging to another Mission, obtained full marks.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—No doubt you are all glad, as I am, that beautiful spring is coming once more to delight our eyes with golden sunshine and the sight of the wakening trees clothing themselves again in living green after their winter sleep. God's goodness fills our hearts with gladness; may it also fill our lips with praise.

I agree with you in what you say, Minnie, about the effect of the world upon us; but let us be thankful that we have been made to feel about it as we do, and pray for others who do not.—Glad to hear you are better, Dorothy, and that you and Hilda have been enjoying yourselves in the country; and hope Florrie and Lily will soon be well again.—It is pleasant to know that you find the questions helpful, Ernest.—Thank you, Enea, for the further sum you have collected. I remember collecting a number of farthings for the missionary box once upon a time.—Glad your surprise was a pleasant one, Kathleen.—I suppose there will be great efforts this quarter to keep up the nieces' "reputation"? I think I see evidences of it already.—Do you know, Alma, that you did not answer the third question? This accounts for unusually low marks this month. I am much interested in your reference to your Sunday School being "hot" in the non-Laodicean sense of the word. I had only thought of the word in connection with hot Sunday afternoons!—I am hoping to be able to answer your letter before you see this, Colin.—Glad you are able to write this month, Emmie.—Just in time, Annie. I am sure Mr. Booth will be glad to know that you and other Cornerites are concerned about his illness.—Pleased to have your answers, Lily, and hope you are better now.—I thought you would find your prize interesting, Harold.—I congratulate you, Robert and Rex, on doing so well in the Scripture Examination.—Many happy returns to Fred Cuthbert and Geo. Tooke.—Glad to hear from you, Calvin and Robert, that your father is better.

I have received 2/9 this month as shown below, and thank you all for so constantly sending your pennies without my asking you to do so. I met with a phrase in a daily paper the other day which struck me—"the mightiness of the mite." God can make the mite mighty, and no one can say how much He can do with your pennies and farthings.

MARKS FOR APRIL.—*Seniors.*—Enea Tooke (1/-), Kathleen Throssell, *Theodore Haynes, *Ruth Waters, *Dorothy Cuthbert, *Eunice Kilmister, *Ernest Massam, 9; ***Colin Church, Harold Carter, 8; Kenneth Robbins, *Emily Church, *Minnie and *Hilda Cuthbert, 7; *Alma Waters, 6 *Division I.*—*Winnie Church, Robt. Smith, *Annie Waters, Rowland Peters, Robt. Booth, Richd. Collard, 8; ***Harold Vine, Fredc. Haynes, Gladys Goodale, Doris Evans, Edward Hicks, Dora Sewell, Connie Hammett, 7; Cecil Elliott, Lily Jackson, 6. *Division II.*—Calvin Hewitt, *Fred Cuthbert, Ada Finch, Cissie Cross, 7; *Frank Palmer, Muriel Haynes, *Florrie Church, George Tooke, Gladys Hammond, Fred Collard, Geo. King, Ernest Carter, Eric Robbins, Eva Hammett, 6. *Division III.*—Cecil Carter, Rex and Gerald Booth, Robt. Hewitt Eva Green, 6; Beatrice Archibald, *Lily Church, 5.

QUESTIONS FOR MAY (*on Acts xvi.*).—*Seniors.*—1. In what three ways did the Holy Spirit guide Paul and Silas when they had come to Mysia? 2. Show the three different ways in which the Holy Spirit blessed their ministry to Lydia, the soothsaying damsel and the Philippian jailor. 3. What use did Paul make of his Roman citizenship? *Division I.*—1. Why did Paul and Silas go to Philippi? 2. What happened there? 3. Why were the magistrates of Philippi afraid? *Division II.*—1. Why were Paul and Silas so sure that the Lord had called them to preach the Gospel in Macedonia? 2. Who were saved at Philippi? 3. Why did the magistrates of Philippi have Paul and Silas beaten and imprisoned? *Division III.*—1. What vision did Paul have when he was at Troas, and why was it given him? 2. What great miracle happened when Paul and Silas were in prison? 3. Why was the keeper of the prison afraid? 4. Why did he afterwards rejoice?

Your affectionate UNCLE JOHN.

THE HERALD and THE WAR.

THE connection of THE HERALD with the War may not be very apparent to some. It is just this—

THE "HERALD"
MAY BE MADE TO HELP
THE STRICT BAPTIST MISSION
DURING THE WAR.

The War is affecting our finances as it is those of other Societies and, humanly speaking, is likely to do so still more, although we are trusting that this may not be the case. But while we trust, we must act; and we invite the co-operation of every reader to make the magazine a help to our funds instead of a burden.

The means are simple :—

☞ *If every reader will pay*
A Penny for his copy,
And obtain one other paying reader.

We are glad to say that the receipts during the last two months have been very much better, and have nearly met expenses for those months. It will be very helpful if this improvement can be maintained or even increased.

LIST OF SUBSCRIPTIONS, &c.

Received from March 11th to April 10th, 1915.

General Fund.

	£	s.	d.
St. Neots, New Street.			
Collection	1	13	6¼
Sunday School ...	2	5	11½
Bible Class	1	2	.
Boxes...	1	12	2
Croydon, Derby Road.			
Bible Class		14	.
Wandsworth, West Hill, Sunday School	1	14	1½
Brighton, Prarthana Sabha, Boxes ...	5	12	2
Misses Bevan ...	2	2	.
Reports		1	.
Clapham Junction, Providence, S.S. ...	3	10	.
Hedge End (box) ...		7	5
Broseley, Birch Meadow, Sunday School ...		13	6
Brentford, North Road.			
Reports		4	.
Egham, Collection ...	1	3	.
P.P.C....		6	3
Literature		1	1
Staines, S.S.	1	1	9
Chatham, Enon ...		10	.
Wattisham, Mr. F. Garrod (box ...		12	.
St. Albans, Bethel.			
Bible Class		11	
Tring, Akeman Street.			
Boxes...	5	.	9
Wandsworth, Chatham Road, Collection		15	.
Sunday School ...		8	8
Bible Class		2	6
Bassett Street, Miss R. M. Fellder		5	.
Soho, Sunday School		7	11
Lewisham, College Park, S.S.	7	1	3
Bethersden, S.S. ...		8	9
Collection		8	9
Fulham, Ebenezer.			
Lantern Lecture ...	1	10	6
Belmont, Mr. C. S. Turner	1	.	.
.. Palm Leaves		1	.
Hounslow, Zoar.			
Collection	4	.	2
Sunday School ...	1	13	2½
Bible Class		14	.
Notting Hill Gate, Bethesda, Collection	1	10	.
PERSONAL—			
A Well-wisher ...		3	.
Mrs. F. A. Saw ...	1	1	.
Friend	10	.	.
Anon., 348	5	.	.
Birthday Gift, 351...		5	.
S. L.		2	6
Friend	11	.	.
Birthday Gift, March 19th...		2	6
Sale of P.P.C., per Miss Elliott ...		7	2
Birthday Gift, April 2nd		5	.
MISCELLANEOUS—			
Half-yearly Meeting, Collection... ...	36	13	3
Ditto, Profit on Tea	1	13	8
	£117	17	6

Herald Fund.

	£	s.	d.
March, Providence ...	1	1	9
Brighton, Prarthana Sabha	1	11	3
Rushden, Succoth ...		8	6
Acton Tabernacle ...		11	4
Bound Vols., &c. ...		12	6
Hedge End		7	7
Maidstone, Providence		3	9
Brentford, North Road	2	6	.
Tottenham, Ebenezer		2	6
Miss E. E. Field ...		2	6
Hounslow, Zoar ...		7	1
Bassett Street... ...		8	.
Soho		2	1
Guildford, Old Baptist Chapel		16	11
Margate, Rehoboth ...		11	1
Boro' Green		3	6
Fulham, Ebenezer ...		7	2
Brentford, North Road, Mr. G. Fromow ...		2	6
St. John's Wood, Mount Zion... ...	2	9	8
Wellingboro', S.S. ...		6	.
PERSONAL—			
Miss Button		1	6
"Suffolk"		10	.
	£13	13	2

Ladies' Zenana Auxiliary.

Money received by Mrs. Silvester from Mar. 13th to April 12th :—

	£	s.	d.
Stratford, Gurney Rd., 1d. Weekly Subs. ...	1	11	8
Stratford, Gurney Rd., (per L. E.), Collection		9	2
Sale of P.P.C. ...		3	10
"Corner" Children, per Mr. Hutchinson ...		6	6
Surrey Tabernacle S.S., Collection, per Miss Elliott	1	1	.
Wandsworth, Chatham Road, per L. E., L. Z. A. Meeting, Collection... ...		6	1
Evening Meeting, Half-Collection ...		14	6
Ipswich, Bethesda, per Mrs. Chilvers, Collection	1	4	.
Fulham, per L. E., Collection	1	1	6
P.P.C....		7	2
Lynton Road, per L. E., S.S. Collection ...		17	6
Homerton Row, per L. E., Collection...		17	1
P.P.C...		4	8
A Friend, Donation, per L. E.		12	.
Mrs. Vine, Drawing-room Meeting, per L. E.	4	1	6
P.P.C.		8	4
Mrs. Olack		5	.
West Ham Tabernacle, per L. E., Collection		10	.
P.P.C....		8	.
	£15	9	6

L.Z.A. Medical Fund.

	£	s.	d.
Profits of Sale, Mar. 17	40	.	.
Sale at Half-yearly Meeting, March 24	11	8	4½
Small Amounts ...	3	11	7½
	£55	.	.

ERRATUM. — *In the April* HERALD *"Mrs. G. Cooper, Collection 5s.," should have been Mrs. G. Cooper, Donation 5s.*

All communications for the Herald should be sent to the Editors, Pastors L. H. Colls, (35, Abbey Gardens, St. John's Wood, London, N.W.), and S. Hutchinson (62, Greenvale Road, Eltham, London, S.E.), by the 10th of each month.

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

Vol. XIV. June, 1915.

The Strict Baptist Mission HERALD.

"And they went forth and preached everywhere, the LORD working with them."



Price One Penny,

Of the Secretary, W. CHISNALL, The Grove, Isleworth, Middlesex.

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A NOTE FOR S.B.M. DIARIES

Early notice of the date of the Annual Meeting will, we hope, enable all supporters of The Strict Baptist Mission to avoid making engagements for that day.

THE ANNUAL MEETING

WILL (D.V.) BE HELD ON

TUESDAY, OCTOBER 26, 1915.

Perhaps our subscribing Churches and Sunday Schools will kindly endeavour, if possible, NOT to fix their Meetings for that date.

The
Strict Baptist Mission
HERALD.

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

VOL. XIV.] JUNE, 1915. [*New Series*, No. 102

CURRENT NOTES.

THE hideous wrong being perpetrated in Europe is one of the most striking and significant of the many signs of the times betokening the approaching end of the age. Wars and rumours of wars have all along characterised the age, as our Lord foretold; but now the sign is written in flaming letters across the sky—"Behold, I come quickly." The age-long but fitful cry of the Church, "Come, Lord Jesus, come quickly," has been re-awakened in many hearts, and it may be that we of this generation will hear the midnight cry. But whether His coming will be soon or not we shall meet Him face to face to give an account of our stewardship of the Gospel.

Will He say to us, as He did of one in the days of His flesh, "She hath done what she could"? This is all He asks of us in any department of Christian service. We are called to no impossible task. All the human element in the work He calls us to is within the natural powers and means He endows us with; all the superhuman element He Himself deals with and promises us success. Evangelistic work in India is practically unlimited; but the only question is whether the Church is doing all that she can. This is the measure of what Christ calls His followers to do.

In the sphere to which our Lord has called us who support The Strict Baptist Mission, doors are open and opportunities abound. Much more ground could be covered and many more souls reached with the Gospel if we had the men and the means. The Mission is doing what it can with the means at its disposal, but is the Denomination doing all it can? To make the question more definite and personal, Is each one of us doing "what we can" in this great cause? Will the Lord say so when He comes?

"NOT BY MIGHT NOR BY POWER."

THE Word of the Lord to Zerubbabel is a word of Rebuke, Direction and Encouragement.

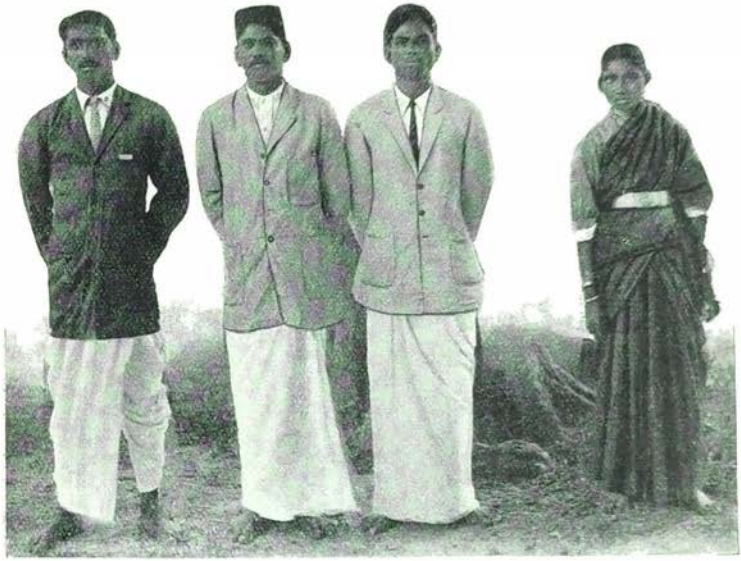
We need the Rebuke when we try to do the work of the Lord in the wisdom and strength of nature without due reliance upon the Spirit of God. All such work is of the flesh, and this Word of the Lord tells us that it is unacceptable service and a failure. The cause of God is never served and God Himself is never glorified by the flesh, whether by the preaching of fleshly doctrine or by the energy of nature alone. It is of the greatest importance therefore that we watch against the entry of the flesh into the domain of the Spirit and listen for His possible rebuke.

Equally we need the word of Direction. The Holy Spirit of God in His superintendence of our service scrutinises our work in order to give us needed direction as well as gracious rebuke. He constrains us to lay our plans, our methods and our efforts before Him, or rather to seek His inception of both plans and methods and His gracious energy in carrying them out. It is His to decide where we shall serve in the Gospel, what methods we shall adopt, and to sanctify and consecrate all the powers of spirit and soul and body and make them the channel of His power in the holy service. And this, not merely in the main features of our work but in all its details. Such spiritual subjection is bondage to the flesh but freedom and delight to the spirit. How willing the Holy Spirit is to direct and help His servants who desire that Jesus may be glorified in human hearts! "If ye then being evil know how to give good gifts unto your children, how much more shall your Father, which is in heaven, give the Holy Spirit to them that ask Him." His direction may be had for the asking.

We also need gracious Encouragement. This is provided too by the Comforter. And we shall need it if we rightly estimate our own insufficiency. We know that our most earnest effort will of itself never save a soul, and sometimes we labour long without seeing fruit, even when we have sincerely given ourselves up to the Holy Spirit. We are tempted then to say, "I have laboured in vain and spent my strength for nought." Then it is that the Word of the Lord to Zerubbabel applies as a Word of Encouragement, and we are assured that the feeblest effort clothed with the power of the Holy Spirit is effectual to the pulling down of strongholds. But there are times when the servant of God is laid aside in weakness and is tempted to despond. Then the many-sided Word of the Lord assures him that the Holy Spirit still works and is fructifying the seed already sown while preparing the sower for still more fruitful service. Even if we are conscious of having wrought in our own might, we are assured that the purpose of God cannot fail.

Our Foreign Field.

The News of the Month.



FOUR OF THE FIVE BAPTISED LAST MONTH BY MR. WATTS.

THE MADRAS FIELD.—On Wednesday evening, March 3rd, Mr. and Mrs. Booth left Madras for Coonoor, where it is hoped the cooler air will aid in the recovery of our brother. During the month his health has been rather changeable, and a few drives to the Beach were much appreciated; but the rather sudden increase in temperature during the latter part of March was very trying.

I am, consequently, during the month of April alone in the Mission Bungalow at Kilpauk. Tamil Study, and the supervision of schools and preaching staff, make the days very full, so that there is little time for loneliness. The heat is increasing and is about 95—100 deg. F. now, I think, but it is by no means overpowering or oppressive. This time of separation from the other missionaries will doubtless be helpful, as I have to use my Tamil in speaking to the servants and agents.

Before Mr. Booth went away, one night, as he was closing one of the doors of his room, he touched a snake which was there. On bringing a lamp he found that the snake had been caught in the door, but he was not able to kill it; so he called me, and after a few strokes with a stick it was despatched. Upon inspection, we found that it was a viper, and were thankful that Mr. Booth was not bitten. This was my first snake in India.

Now that the weather is getting hot the frogs are beginning to migrate indoors, where it is cooler. Frequently one finds a row of them sitting on the edge of the bath, on the looking-glass, on chairs, and even on the table if there is a basin with some water in it.

Mr. A. S. Booth, who has for many years acted as Sunday-school superintendent and preacher at the Chintadripet Chapel, now wishes to be associated with the Church as a member. For a good while he has seen the Scripturalness of baptism by immersion and of Strict Baptist principles generally, and now feels that he ought to identify himself with the Church at Chintadripet. I need hardly say how pleased the aged deacon, Mr. Herron, is at this increase of the male membership.

L. WATTS.

THE NAMAKAL FIELD.—In March our preachers and colporteurs delivered 478 addresses to audiences of 12,142 and sold twenty Bibles and Testaments, 147 Scripture portions and 494 Gospel books.

Weather has been warming up in Sendamangalam during the past fortnight. The average shade temperature is about 120 deg.

The reports we receive of Mr. Booth's health are not very encouraging, but we hope that, as our friends are now on the Hills, we shall soon hear more hopeful news. Readers are already aware that in February Mr. Watts went to Kilpauk to supervise the Madras work.

D. MORLING.

THE KOLLI HILL FIELD.—Two Baptisms.—Preacher-Teacher Jeevaratnam and his wife, Pakyam, had been converted and had lived Christian lives for some years before they realised that fidelity to their Lord demanded their submission to His Ordinance of Believers' Baptism. It was my joy on Saturday last to lead them both through the waters of baptism.

"Mine Eye Affecteth Mine Heart."—Recently in our Gospel preaching we have been seeking to reach the heart *via* the eye by means of addresses on pictures. These addresses have been given at night-time, aided by lantern pictures, and in the day-time by roll pictures, many of these rolls having seen active service in Sunday-schools at home. We have been much encouraged by the close attention given on these occasions by the Hill people, to whom pictures are strange and wonderful.

Cinna Maniyakaran.—Some months ago, readers of the HERALD were invited to pray for the conversion of Cinna Maniyakaran. Since then he has relapsed into heathen indifference, but, a few days ago, Preacher Jeevaratnam reported that he had been talking with him on religious matters again, and that Cinna Maniyakaran had shown indications of concern about his soul and had listened very attentively for two hours to the Gospel. This morning I had a conversation with him on the impossibility of escaping damnation apart from Jesus Christ. He appeared to be truly impressed, and promised to pass the message on to his mother and his wife. Our hopes of his salvation have risen again.

J. M. BRAND.

"TO Paul Foreign Missions are a mere matter of altitude. If we live little parish-pump lives, then our skyline is contracted. But if, on the contrary, we are seated with Christ in the Heavenlies, then, looking down from His view-point, *the whole earth* as a lost unit is in full and fair view."—D. CRAWFORD.

India's Holiest City.

"Benares! where the gods do dwell! you wildly shout,
And journey there with great desire and toil and cost;
But is not here the God that's there?
If with the heart you seek Him,
He's here, He's there, He's everywhere;
Go where you will, you meet Him."

(Vemana, 12th Century. Telugu Poet-farmer).

"I HAVE sought for pardon and peace. I have walked to the seven holy places of India; yes, I have walked even to Kasi and bathed in Gunga's flood."

"And did you find that which you sought?"

"Alas! alas! no. In all this wide world there is no pardon and no peace for my soul."

Imagine the pathos and the poignancy of the above conversation. It was a high-born Hindu woman who spoke with us. Her clear-cut features were proud and cold; she stood erect, although her hair lay back in



BENARES.

snow-white folds from her face. Just for one moment we were allowed to look from the hard eyes into a woman's heart that was wistful with pain and longing. She had walked to Benares on the Ganges, a distance of a thousand miles or more from Madras, not that she could not travel otherwise, but that by the laborious journey she might discipline her soul. There in the sacred Ganges she had bathed, morning after morning, with her face to the sun, striving to cleanse her heart of sin. She had smeared the sacred ashes on her brow as an outward and visible sign that she had washed and was clean. But as she travelled homewards she was conscious that she carried back with her the same load that she had journeyed all those weary miles to free herself of, and despair laid its hand upon her.

The "Holy" City!

We, too, once visited Benares, the sacred Kasi. The memory of that city, where we seemed to look right into the black heart of Hinduism and hear its throbbing in our very ears, will ever remain, to make us pray and work more earnestly. As we reached Benares our train thundered over a gigantic iron bridge that spanned the Ganges, and we saw one of the most beautiful Oriental scenes that it has ever been our privilege to look upon. It was a clear day, and the noonday sun blazed on what seemed a thousand minarets and domes, tier above tier, some gleaming like gold in the sunlight. The mighty Ganges, like a turquoise belt, swept crescent-wise round the gleaming temples, with a myriad diamond sparkles on its wide expanse. We looked just for a moment, and the panorama—said to be one of the most beautiful in the world—had gone. We rushed into Benares Station and were taken possession of by railway coolies and hackney carriage drivers.

We were in Kasi ("The Resplendent"), the holiest spot in India, the place where each clod of earth, and even the very air is hallowed. Later in the day it struck us with sharp conviction that "things are not always what they seem." Was it indeed this city we had looked upon and thought so beautiful—this place reeking with foul odours and full of unthinkable horrors?

The best time to view the bathing and burning ghats of Benares is in the early morning. A ghat is a landing-place, and is a long flight of stone steps reaching from the summit of the bank to the water's edge. These ghats stretch in continuous line for two miles along the river bank. We walked down the ghats to a boat which rocked on the river—the same Ganges that had looked to us like a band of heaven's blue. Now, as we stepped into the boat, we looked at the green, shiny water and shuddered at the sound of its lapping on the crumbling ghats. Two rickety cane chairs were placed on the roof of the boat on which we took our seats, for this is the best place from which to see the pilgrims at their sacred ablutions. Two men, one at each end of our boat, poled us slowly down the river.

From the streets of the city, all of which seemed to lead river-wards, came the pilgrims, a continuous stream of them wending their way to the ghats. Watch them as they stand knee-deep, waist-deep, perhaps lower, in the water with their faces turned to the east, muttering their prayers, and dipping themselves till the water covers them completely. Now comes the thud, thud of cloths being dashed on the stones; each bather drinks a handful of the holy Ganges water, arrays himself in dry garments, and ascends the bank. On the higher ghats, under large palm-leaf umbrellas, sit the priests with sacred ashes and holy water, and the devotees pause a minute to receive these, and part with their money, and gain information as to further duties, before they return to the city.

WINIFRED BOOTH.

(To be continued).

Consonants and Vowels.

A MISSIONARY'S life during the first year of residence in his field of labour consists not so much of actual propagation of the Gospel of Christ as of persistently grinding at "language." His power for mission work is practically *nil* until he can speak in the language of the people around him. As a consequence he spends the greater part of the day in earnest endeavour to perform and become proficient in lingual and mental gymnastics. This prevents his experiencing to any degree those things, the recital of which very much interests missionary friends at home; and he has perforce to let his mind wander in that prosaic subject of language; this consists of consonants and vowels, sounds and idioms.

In the wonderful Tamil language a consonant is called a body letter, and as every schoolboy knows, no combination of consonants without a vowel will make a word. The Tamilian, therefore, calls his vowel a life-letter. These two terms lead on to thought, and first suggest that that body which the Creator formed "in the beginning" did not live until the life was breathed into it. Is it not so also with these people among whom this is being written? They were created that they might give glory to God, but through sin they have become just as consonants, no amount of juggling with which will make them spell "Glory to God." It is only when the Holy Spirit puts in the vowels that this can be accomplished.

This leads to thought number two, which is that our Lord Jesus Christ acts as the vowels. He says of Himself, "I am Alpha and Omega," and these two Greek letters are vowels. When Jesus is put into the consonantal combination called a soul He is indeed the "Life Letter," and it is then that the Father is glorified, and that soul lives. By means of learning consonants and vowels, therefore, the new missionary seeks and prays that one day he may be used to bring the Vowel, the Life Letter, to many inarticulate consonants here in South India.

The experience of the *munshi* who is teaching me these letters leads to more thought on the matter. He is a young man native to the extreme south of India, and was converted while attending a Church Missionary Society's school there as a boy. Afterwards, being concerned about the matter, he was baptized by a missionary connected with the Open Brethren, and worshipped with that body of Christians. His work as a *munshi* has since brought him into contact with missionaries of other denominations, and they, in some instances, have differed very widely in opinion from his early knowledge of Scripture as he had been taught. For instance, one of his pupils tried to persuade him that sprinkling and not immersion was baptism, and that he should be sprinkled and confirmed if he wished to be a Christian. Also he has been told at another time that the greater part of the Old Testament is fable and not Scripture, having no value as such. The *munshi* now comes to Sendamangalam, and is it strange that he should say he is bewildered and astonished at this diversity of teaching? It will be said, "What has this to do with consonants and vowels?" It may be a coincidence, or it may be a stretch of imagination, but it is a striking fact that the Hebrew from which the Old Testament is translated has no vowels, and our Lord says He is Alpha and Omega. Is not the meaning there that He is the Vowel which makes the Old Testament writings full of meaning? True it is that a good deal of those writings are but mere history and genealogies as they stand by themselves, and one might almost say they are, as the old Hebrew is, simply consonantal. But when the great Life Letter is placed in those writings their teaching is plain, and those old stories simply burst with the articulate and fully-vocalised name of the Messiah—Christ. Then no one will dare to say that any writings within the canon of Scripture ought not to be there, or are mere fables.

How necessary, then, is it that your representatives in these parts for the preaching of the Gospel should be thoroughly equipped in knowledge of God's consonants and vowels. And if such experiences as that described can reach to Sendamangalam, how much more will the same thing be found in cities such as Madras? Will you especially pray, therefore, dear friends, that the missionaries may be constantly learning and being taught the letters of God's Word, so that they may be better able to present the great Life Letter to the people here. If this is done, blessing must result, and this little soliloquy on consonants and vowels will not have been so prosaic after all.

L. WATTS

The Value of Colportage.

IT was seven years ago at a Naina Malai festival that I first discovered the great possibilities of colportage in the Sendamangalam Field. Not particularly interested in what I was doing, I one day ordered some Scriptures from Madras and afterwards took them to the festival, where they found a ready sale. Several advantages of this new departure at once became most apparent. These books helped to start many a conversation when otherwise nothing would have been said. They aroused considerable interest in our addresses. They gave some permanence to the somewhat transient work of open-air preaching. Above all, they stimulated in us much faith concerning the work, for God's living, active Word had gone forth amongst the people.

From that day the sale of books has grown from a few hundreds to several thousands per annum. The area covered by the colporteurs has increased from 200 to 3,000 square miles. Whereas we then offered our books to a population of about 150 000, we now move amongst a vast multitude of nearly 1,500,000 souls. We then spasmodically visited the few places within our reach in the eastern half of the Namakal County; now we regularly and systematically take our Scriptures into five counties. Moreever, let it be remembered, excepting one town thirty miles distant, not a single Bible nor even a Portion is procurable throughout all those counties but from our workers.

Of the difficulties attending the work, the most serious is the illiteracy of the people. Only one in twenty can read, but even that proportion is far better than the average for India. Take another obstacle. When a colporteur goes into a strange town, or, worse still, a new village, where will he sleep for the night? Another question causes him more uneasiness than that. Where can he eat? Sleeping on the floor of an open rest-house may not be particularly uncomfortable in the hot season, but is it safe to do so with a bundle of books worth a month's cooly? To allow a Christian to sleep in one's house, whether it be empty or occupied, is to court the grave suspicion and perhaps opposition of one's fellow-villagers; but to cook and give him his food, that raises questions so serious that the colporteur in visiting new places must perforce frequently "tighten his girdle another hole" and lay him down in some open place with his books as his pillow.

Have you noticed in history that all those Churches without the Bible have soon become extinct? Note the history of those in North Africa; they were Churches without Bibles, hence without Christian virility, so that when the tide of Mohammedanism came they were simply submerged. In India we want to get the Bibles before establishing the Churches. Over three years ago I sold a number of Bibles to some students in the county of Musiri. Those lads have long since left the school, but the scholars in the lower classes remembered, and last month when Gnanayutham went to that town they asked for Bibles like those the *thoorai* sold several years ago.

Perhaps you ask, "Do the people read these books?" We need not doubt for a moment that the very great majority of the purchasers do read them, for the simple reason that they *buy* them. Believe me, it is exceedingly hard to part the Indian from his rupee. He will quarrel and fight furiously over a halfpenny, and he will higgle and haggle for hours to get the advantage of one farthing. The same man pays a day's wages for a Testament. Do you not think he will try and get his money's worth? One of our preachers went the other day to the house of a carpenter who had long ago bought a Bible and was then sick. The man was lying down and reading the Book, and, questioned why he was doing so, said:

"I want God to speak to me and give me comfort."

Do they read them? Yes, we see and hear the people reading them. A short time ago, after preaching and selling books in the village of Alagap, I came down the main street and saw young men on both sides of the road reading Scripture portions and Gospel booklets to groups of hearers on verandahs, in yards and under wayside trees. I have seen the same thing not once but many times.

Nevertheless, in the matter of colportage we have to labour by faith and not by sight. When we fail to see any spiritual results, even then we believe that God is fulfilling His promises concerning the efficacy of His own Word. Still the Lord grants us tangible encouragement in the work itself. The following was related to me a few days ago by Colporteur Santhosham:

"The first time I visited the town of Rasipuram I was walking along the Brahmin street with my bundle on my shoulder when a Brahmin shouted out to me:

"'Hi, you fellow! if I get hold of your books I'll throw them all in the fire.'

"I stopped, put my bundle on the ground, untied it, took out a Bible, and, handing it to him, said:

"'There, if it is false, you may burn it; if it is true, why try to destroy it?'

"He took it, and read several passages from it while I squatted on the ground close by. After examining it a little further, he asked the price of it, brought the money, and gave me the rupee. Now, whenever I visit Rasipuram, he sends for me and asks if I have any new books."

D. MORLING.

Camp Notes.

WE are a little band of six—five brethren and one sister—and yet as we set out for camp with coolies in a long line, carrying our luggage behind us, we seemed quite a considerable army.

The youngest brother of our party is no preacher, and yet, strange to say—and none of us seems jealous about it—it is to see *him* and and hear *him* that most of our visitors pay their calls. "Why have you come?" I ask a group of shy children, who stand apparently aimlessly by. The elder points away to the perambulator and ventures this much only, "To see the boy." His first little words, being apparently of Tamil origin, greatly please them; for as he laughs at them and repeats "Agar! agar!" "See!" says a mother, "he is calling you 'akkal'" (elder sister), much to the satisfaction of the little girl addressed.

There is indeed a great variety in our ages. Six months to seventy years is the range, and yet it is difficult at times to realise that the old preacher of seventy is really the senior of us all. That first misty, windy morning, when rain beat relentlessly against the hillside, one could hardly wonder the question arose. "Was preaching possible on such a morning?" But as we discussed, "Iyereh" came the cheery old voice through the doorway, "Are you ready?" And then, to the suggestion of waiting awhile, "Well, I will go alone," he decided, and would no doubt have done so but for the coming of the other two younger (?) preachers. And so our young veteran, day by day, stick in hand and Bible tucked away under his arm, is usually first in the field, brisk in his walk, and quick and sharp as a needle at repartee.

No sooner was he risen from his knees this morning after service than he faced round to where the patients were, curiously watching the proceedings, and astonished us all with, "You see no pig-killing here, do

you? No swamis before us to worship," etc. And in a few minutes he had clearly pointed out the difference between our worship and theirs, which consists so much in the slaughter of pigs, fowls and goats.

We expect to leave for another camp to-morrow, but as we do so our thoughts linger with some whom we fain would see again—among them a poor woman who, with her child, came to pay homage to the little new *dhori*. As she spoke to us, we noticed she held something wrapped carefully up in a green leaf, which, as her visit drew to a close, she shyly displayed, remarking apologetically, "I had no fruits to bring for him; let him eat this." It was a rather too well baked and blacked potato; but we felt touched as we knew the trouble she had taken to dig up one of her few vegetables, to bake it, as she thought, "to a turn," and then to trudge up that high hill, determined to see the little white baby of the Kolli Hills and not to come empty-handed. Towards such our hearts feel tender. Night-dark is her heart—darker than her skin or the little black potato; but we know, when He comes to claim His lost, far more tenderly will He stoop to take the only sacrifice any of them can present—a poor charred, black heart. "For with such sacrifices God is well pleased."

EVELYN C. BRAND.

Early Days of Tamil Study.

WHEN placed among a strange people it does not take one long to find out the necessity of being able to converse with them in their own tongue. Essentially, then, the first thing for the new comer is to settle down to language study.

From the very earliest one realises that mastery can only be achieved by patience, perseverance and concentration of the whole of one's faculties on the task before her.

A strange feeling creeps over one when on the day of the first lesson, while surrounding things are all very new, and one has scarcely had time to realise where one is, a serious-looking *munshi* takes his seat and spreads a sheet on which are printed the peculiar Tamil alphabetical characters.

But if the signs are peculiar, the sounds are even more so, and the lesson is not without its humour, as one first rolls the tongue one way and then another, but fails to do it some other way, while various facial contortions are brought into play in order that the proper articulation of this letter or that may be mastered. To even acquire the child's forbidden practice of speaking through the nose seems a necessity where Tamil sounds are concerned.

When the alphabet is mastered and word-making is commenced one feels somewhat like a child who has accomplished the task of writing his name, or playing his first musical scale; but when later on one is struggling over puzzling conjugations and perplexing grammatical terms, she then feels more like the child whose daily education brings before him problem upon problem, which costs him hours of toil, intermingled with many sighs and heartaches.

But this is only the beginning, and sympathetic co-workers, who have trodden the same path, assure me the worst will soon be over; so with joy I press on day by day, always receiving the promised grace, and await with pleasure the day when I shall be able to freely converse with those around me.

My aim is to give the best in the cause of our Master, and I go forward in this part of His service heeding His Word, which says: "Whatsoever ye do, do it heartily, as to the Lord."

ETHEL A. HINES.

The Palmyra.



CLIMBING THE PALMYRA TREE.

THE palmyra is perhaps the least beautiful and most useful of the many palm trees of India. It flourishes best in the sandy tracks of South India. It has a somewhat rough bark and grows to a height of 70 or 80 feet. The trunk is as bare as a ship's mast and almost as straight. At the top there is a plume of fan-shaped leaves. These leaves are in great request, being used for thatching houses, making mats, baskets, etc. In the villages the slips of palmyra leaf are used instead of paper for writing on. In earlier days even the title deeds of property were graven with a sharp-pointed iron on palmyra leaf. Some of the old title deeds connected with Mission property are written on palmyra slips. Our Secretary, Mr. Chisnall, has received from time to time a supply of palmyra slips on which Scripture texts have been graven by some of our Madras workers. Many of our friends at home have bought these to use as bookmarkers.

The palmyra is the only palm tree here of which the wood is of any value. Palmyra rafters are a regular article of commerce. If they have been well seasoned after being cut from mature trees, palmyra rafters are very useful for building. Unfortunately, owing to the great demand for building materials, it is almost impossible to get such rafters. Unseasoned rafters in a very short time become a prey to the industrious and most destructive white ant, which works such havoc in India.

But it is the juice of the palmyra which is considered its most valuable product, and whole forests of trees are cultivated for the sake of the saccharine sap of the tree. The unfermented sap, just as it flows from the tree, is both refreshing and nourishing. When boiled it becomes a hard black mass known as "jaggery," a kind of coarse sugar, which commands a ready sale. By a somewhat different treatment a good sugar candy is obtained.

The sap of the palmyra rapidly ferments and becomes the intoxicating drink known as "toddy," which is the most popular form of intoxicating liquor in South India. The sap of the palmyra cannot be obtained from the trunk; it only flows from the flower-stalk at the top of the tree. In the midst of the leaves on top of the palmyra there shoot forth each hot season several flower-stalks. Each stalk has several branches and each of these branches when cut yields nearly a pint of sap daily, which is caught in a small earthen jar hung on each flower branch for this purpose. Only those trees licensed by Government may be tapped for

toddy and this is a regular source of revenue. Each licensed tree has its number stencilled prominently on the trunk. The license fee is R1½ (two shillings) per tree each season.

The "toddy climbers" in this part of the country belong to the Shanar caste. The way in which they climb the palmyras is wonderful. The climber fastens a girdle loosely around his waste and the tree, so that when he rests against the girdle there is a space of about a foot between his body and the tree. Grasping the tree with the palms of his hands and the soles of his bare feet, he ascends the tree by a series of springs in which both hands move together and both feet follow together. The feet are kept together by a small fibre band. The knees are not used in climbing. The bark of the tree being rough facilitates the work of climbing. A Shanar will climb fifty trees twice each day to gather the sap, and only strong men can continue long at such hard work as palmyra climbing.

The toddy season occurs at the hottest part of the year. When all vegetation has disappeared and the ground is parched and cracked with heat and the hot wind is blowing as from a furnace, the palmyra puts forth its blossom. The explanation of this is that the long fibrous roots of the palmyra strike down into the heart of the soil for forty feet below its surface and tap the secret water springs which are unaffected by the surface heat. There is a lesson for us here. If we would flourish spiritually in the heated atmosphere and arid condition of the world, we must have our spiritual life rooted in God tapping the eternal and perennial springs of His grace and power.

E. A. Booth.

An Ayanapuram Convert.

ARULAPPEN is a convert of a very promising type. He has been most constant in his attendance at our prayer meetings since first he became a serious enquirer. He has a teachable mind. He is a foreman in the engine-room of the waterworks, and bears a good character there.

When I was engaged in evangelistic work in Ayanapuram the other morning I passed Arulappen's house and greeted him. He had just returned from work, having been on night duty; his wife was away, and he was getting himself some breakfast. He left the cooking to look after itself, and accompanied us on our preaching round.

The conversion of Arulappen has put fresh heart into our workers at Ayanapuram, which for many years has yielded meagre results.

I wonder whether we sympathise as we should with Christian converts, who day after day, for weeks, and months, and years, strive to live a godly life in the heart of heathendom. Their temptations are many, their human helps and encouragements are few. The speech they hear, the examples they see, the customs that obtain, the standards that are accepted, all tend to draw down the solitary Christian to the heathen level around.

E. A. Booth.

Dr. A. C. Dixon is responsible for the following story: "A collection for foreign missions was being taken in a wealthy Church. The sidesman approached a well-known millionaire with the plate when the latter shook his head with vigour, and whispered, 'I never give to missions!' 'Then take some out, sir,' said the sidesman, suavely, 'the money is for the heathen!'"

OUR HOME CHURCHES.

Prayer Subjects for June, 1915.

Week Beginning—

SUNDAY, 6th.—Prayer for God's interposition in the present cruel war and His imposition of terms of peace.

SUNDAY, 13th.—Prayer for Mr. Booth's recovery, and that the peace of God may fill him and Mrs. Booth.

SUNDAY, 20th.—Prayer that Mr. Watts may have Divine guidance and help in managing the Madras work and in Tamil study.

SUNDAY, 27th.—Prayer for Miss Hines in her Tamil study and medical work.

Council Echoes.

TWENTY years ago our brother, Mr. E. A. Booth, began his work for God in India, representing The Strict Baptist Mission. Leaving England on February 22nd, 1895, he landed at Bombay on March 16th.

At the meeting of the Council on May 7th, it was felt to be fitting, especially in view of Mr. Booth's present breakdown, that a Resolution should be passed, entered on the minutes, and conveyed to him expressive of our feeling. It was accordingly moved, seconded and carried unanimously:—

> "That a letter expressing our brotherly congratulations and our gratitude to God be sent to Mr. E. A. Booth on the completion of twenty years of Indian Missionary service and our fervent hope that, if the Lord will, he may be spared for yet many years to serve the Lord and The Strict Baptist Mission in India."

We very warmly echo this expression of the Council's grateful appreciation of our brother's long and zealous service, and their prayerful desire as to the future; and we trust it may, as one member of the Council put it, act as a better tonic than any medicine.

Miss Elliott's Deputation Notes.

TWO meetings in connection with our L.Z.A. were held on April 14th at **Watford Tabernacle.** In the afternoon the President of the branch, Mrs. Freston, presided over a ladies' meeting, which was very well attended, the classroom being nicely filled, and there was every evidence that the interest of the Watford Branch is steadily maintained. After tea a public meeting was held in the schoolroom; the Pastor, Mr. Freston, was in the chair, and Mrs. Elnaugh and I had the privilege of addressing a good gathering of friends. A number of garments and toys for the Christmas-boxes were displayed at the end of the room, showing that the sympathy at Watford is practical.

From Watford we went on to **Aston Clinton** the following day, where our kind friend, Mrs. Burnham, had arranged a public meeting. This, too, was well attended, and considerable interest was exhibited in our Zenana work. Several friends offered to take boxes, and a new Branch was started, of which Mrs. White has kindly consented to be Secretary. We felt much encouraged, and pray that the Aston Clinton friends may find joy and blessing in their work for the Master.

The following Sunday was spent at **Berkhampsted Common.** Mr. Chisnall preached missionary sermons morning and evening, which were

thoroughly appreciated. I had the pleasure of speaking in the afternoon first to the children of the Sunday School and again later at a meeting, when Mr. Chisnall presided. The services of the day were most encouraging. Many of the friends came from a considerable distance to show their love for the missionary cause, and we have to thank them for their liberal contributions toward the expenses of the work.

Mrs. Elnaugh and I were at **Parkshot, Richmond,** the next evening, where the Pastor, Mr. J. Hughes, took the chair at a public meeting. Here again we were received with much kindness, and had fresh evidences that missionary work has a very warm place in the hearts of the people there. The attendance was good, and we felt the presence and help of Him without Whom no true blessing is realised.

Tuesday, the 20th, was the day arranged for a visit to **Reading.** By the kindness of Miss Pursey and Mrs. Woodman a tea was provided for the young people and a few older friends, after which a meeting was held in the schoolroom under the kind presidency of Mr. Paxman; the gathering was an encouraging one, and we trust that new sympathy and zeal was aroused.

The next morning I left Reading and joined Mrs. Elnaugh at **High Wycombe,** where our Secretary, Miss R. Rogers, had arranged for us to speak at two meetings. The first was a Mothers' Meeting held in the large vestry, and a fair number of the members were present to hear something of the life of their Indian sisters. There was a good gathering at the tea, which was followed by a Zenana meeting. It was feared that an anniversary at a neighbouring Church would make our numbers few, but the vestry was nicely filled, and a warm missionary spirit was felt amongst us.

Thursday, the 22nd, we were engaged to speak at **Hounslow** in the evening. It was a ladies' meeting, under the leadership of Mrs. J. McKee, of Feltham. The Secretary had done her best to make it known, and a good number of ladies were present. Mrs. McKee spoke in a few telling sentences of the ministry of women, and so prepared the way for addresses on the Indian women and their sad need of the Gospel. The collection was good, and we trust that the meeting may be used in encouraging the Hounslow friends to continue in earnest prayer for the work in India.

An invitation had come from the Church at **Fleckney,** in Leicestershire, for me to spend a week-end there, so on Saturday, the 24th, I travelled down to Kibworth, the nearest railway station, where I was met and escorted to my destination. A public meeting was held that evening at which considerable interest was shown in the work amongst India's women; a quantity of postcards illustrating our Zenana work were sold and an L.Z.A. Branch was started with twelve boxes. Miss Deacon has kindly consented to act as Secretary. On Sunday we had the pleasure of hearing morning and evening profitable sermons by the Pastor, Mr. Wright, and in the afternoon I again had the opportunity of speaking on behalf of our Mission. The visit to Fleckney was a very pleasant one and the steady advance in missionary interest there is most cheering.

The next engagement was at **Tottenham,** the following Wednesday. This is one of our oldest Branches and has always been keen in missionary enthusiasm. A shadow was cast over the day through the recent Home Call of the beloved mother of our Secretary there. We pray that those thus bereaved may be sustained and comforted in their sorrow. The schoolroom was well filled at the ladies' meeting in the afternoon, and later in the day when we addressed first the junior and then the senior young people's meetings. We had good numbers and earnest attention, for which we thank God, as also for the liberal financial help given.

To our dear friend, Mrs C. C. Harris, we are once again indebted for a drawing-room meeting held at her residence in **St. John's Wood,** on Friday afternoon, the 30th. The chair was occupied by Mrs. Colls, and

the Pastor, Mr. Colls, opened the meeting with prayer. I had the privilege of speaking on behalf of India's women, and felt much helped by the sympathy and interest of the ladies assembled. Mrs. Elnaugh then spoke for a short time, showing some of the evils ensuing through the superstition of the people. Tea was served, and after a little while spent in pleasant chat, we separated. We thank Mrs. and the Misses Harris for the opportunity thus given to make known a little of India's need, and for the very substantial help thereby rendered.

The first engagement in May was at **Swindon**, a Branch quite isolated from any other, but none the less active notwithstanding. On the first Tuesday I attended a ladies' meeting there in the afternoon, and I think everyone was surprised that so many ladies were present. It was a happy gathering, and at the close seven ladies took boxes, which will add considerably to Miss Cummins' list of subscribers. In the evening we gathered in the chapel for a public meeting. The Pastor, Mr. H. J. Parker, was in the chair, and I felt it to be a time of encouragement and cheer. May the friends at Swindon have continual signs that God is with them, blessing the efforts put forth in His name. O. M. ELLIOTT.

Meetings.

Watford.—The annual meeting of the Ladies' Zenana Auxiliary was held on April 14th, and we were much encouraged by the presence of Miss Elliott and Mrs. Elnaugh. After tea, Mrs. Freston, who is our President, and who ever seeks to stimulate an even greater interest in mission work presided at a special meeting for women only; and we received from Mrs. Elnaugh and Miss Elliott some first-hand and very interesting information of the Mission's work among the Tamil women. At the evening meeting our Pastor, Mr. C. A. Freston, presided, and Miss Elliott and Mrs. Elnaugh again delivered special addresses. Dispensary work was described more particularly, and also the opportunity it offers for a "word in season" to the patients. Both speakers mentioned the superstition which exists, and how comparatively easy it is for a "religion" to grow out of some ordinary every-day occurrence. Events which would be amusing if they were not taken so seriously by the heathen, were also described, and the workers at Watford were encouraged in their efforts to be useful in missionary work. The collections amounted to £2 5s. 6d., and we thank Mrs. Elnaugh and Miss Elliott for their visit and for their earnest, encouraging and inspiring words. Our young women have been very industrious, and a large number of garments which have been made during the winter were on view.—S. A. B.

High Wycombe, Zion.—On Wednesday, April 21st, Mrs. Elnaugh and Miss Elliott paid us a welcome visit. In the afternoon Miss Elliott talked to the mothers at the Sewing Meeting of the sorrows of the women of India, and showed us some things that set forth a little of their domestic life. She also sang a Tamil lyric, and Mrs. Elnaugh sang a suitable hymn. After a social cup of tea together, a ladies' meeting was held in the vestry, which was well filled. The President was in the chair, and, after the meeting had been opened with reading Psalms lxv., lxvi. and prayer, spoke from Psalm lxviii. 6, and read a letter from a distant friend. Mrs. Elnaugh gave a thoughtful address on 1 Peter iv. 10. Miss Elliott then told us many things concerning her work in India, and the great need of the poor women, which interested and touched her hearers. Both speakers have endeared themselves still more to us by this visit. The proceedings closed with the Doxology. The sum of £1 9s. 6d. was taken for the Zenana Fund.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—I must send a word of special greeting to those of you who attend Prittlewell Sunday School since I have now seen you, and especially because the conduct of the whole school was so exceedingly good. At the same time I want to record the gratitude which I trust we all feel to God for having preserved us from the German air raid the same night. One bomb fell only fifty yards from Mr. Fisher's house, where I was staying.—Yes, I missed you last month, Elsie.—Glad you are keeping up your answers, Kathleen, although you are now so busy in other ways.—Calvin and Robert, I rejoice to hear that your village escaped during the East coast air raid, and to know that "you are not afraid, for you know that God can protect you from harm if you trust Him."—Quite right, Cecil; Division II. Many happy returns.—I am always glad to help my nieces and nephews if I can, Ruth, and I have answered Alma's question through the post. —I thought "the mightiness of the mite" would strike someone else as a happy and suggestive phrase, Annie, and I am glad to hear that it is going to help you to help the missionaries. We want all the enthusiasm and energy of you young people, and the Scotch proverb says, "A wheen o' mickles mak's a muckle."—Mother is quite right, Muriel; I *am* pleased to know that you have won the second prize in the Scripture Examination. Every indication that my Corner children are working well and trying hard is very agreeable to me.—I see you haven't forgotten our little friend TRY, although you found the questions rather difficult, Enea. Yes, much better than not writing at all. Difficulties are like mountains; they oppose our progress, but they also help us upward and onward.—Many happy returns, Hilda. I am glad you and Dorothy have had such an enjoyable time.—I have received 1s. 6d. this month.

MARKS FOR MAY.—*Seniors.*—*Kenneth Robbins, Kathleen Throssell, *Theodora Haynes, *Ruth and *Alma Waters, **Hilda and *Dorothy Cuthbert, **Eunice Kilmister, Harold Carter, *Ernest Massam, 9; Enea Tooke, Minnie Cuthbert, 8. *Division I.*—*Annie Waters, Robt. Booth, Edward Hicks, Richd. Collard, 8; *Winnie Church, Fredc. Haynes, Doris Evans, Doris Sewell, 7; Rowland Peters, Lily Sykes, Florrie Sanders, Connie Hammett, 6. *Division II.* —Muriel Haynes, Calvin Hewitt, Eva Hammett, 6; *Florrie Church, Ada Finch, Fred Collard, Geo. King, *Ernest Carter, *Eric Robbins, Cissie Cross, *Cecil Carter, 5; *Frank Palmer, Gladys Hammond, 4. *Division III.*— Elsie Hazelton, *Lily Church, Eva Green, 8; Rex and Gerald Booth, Robert Hewitt, 7.

QUESTIONS FOR JUNE (*on Acts xvii.*).—*Seniors.*—1. Show briefly in your own words how the Word of God was received in Thessalonica, Berea, and Athens. 2. Illustrate from this chapter the words in 1 Cor. i. 21: "The world by wisdom knew not God." 3. What is meant by Paul's spirit being "stirred in him"? 4. How ought *we* to feel when we read of idolatry in India? 5. What does Paul's example (verse 18) lead *us* to do? *Division I.*—1. Draw a rough map showing only the places mentioned in this chapter. 2. Show briefly in your own words what happened at Thessalonica, Berea, and Athens. 3. What does Paul's example (verse 18) lead *us* to do? *Division II.*—1. Why did the Jews assault the house of Jason? 2. Why were the Bereans said to be more noble than the people of Thessalonica? 3. In what way did the philosophers of Athens misunderstand Paul when he preached Jesus and the resurrection? *Division III.*—1. Write correctly the three verses in this chapter which show that people believed when Paul preached at Thessalonica, Berea and Athens. 2. What did the Jews say that Jason and the brethren had done? 3. Write the verse which shows that the people of Athens did not know God.

Your affectionate UNCLE JOHN.

THE MISSION and THE WAR.

IN this critical hour of the Nation's history it becomes all her sons to rally to the defence of right and truth. We cannot all fight, and there are many other things we cannot all do; but there is something, however apparently small and comparatively insignificant, that each one of us can do. Loyalty to our earthly King and to the moral principles which should govern both individuals and States constrains us in this matter.

But we have "another King, one Jesus,"

> "For all wreaths of empire
> Meet upon His brow";

whose call to a higher and sterner conflict with the forces of evil, concerning the eternal destiny of sin-bound souls, has not been abrogated by the War. While we obey the call of our human monarch and serve the imperilled interests of the land of our birth, let us not forget the interests of the Kingdom into which, by grace divine, we have been called.

Our brethren, a small band of devoted soldiers of the Cross, are at the front doing battle with the arch-enemy of mankind and attacking the gates of hell under the leadership of the Captain of the Lord's host, Who has never known defeat.

RECRUITS AND MUNITIONS

are needed.

WHO WILL GO?

AND

WHO WILL HELP?

LIST OF SUBSCRIPTIONS, &c.

Received from April 12th to May 10th, 1915.

General Fund.

	£	s.	d.
Walthamstow, Church Hill. Women's Gospel Meeting...		4	.
Y.P.M.S.		12	6
Richmond, Salem, S.S. and B.C.	1	6	9
Norwich, Orford Hill, S.S. and B.C. ...		16	8
Ilford, Cleveland Rd., S.S.	1		2
Tring, Akeman Street			
J. R. Hedges ...		10	.
A Friend ...	5	7	.
Sturry, S.S.		7	5
Acton Tabernacle, S.S.	1	.	3
Wandsworth, Chatham Road, Boxes... ...		4	11
Guildford, O. B. C., Mr. Knowles ...		7	6
Walworth, Surrey Tabernacle, S.S. ...		10	6
Llwyndafydd		8	8
Watford, Tabernacle, S.S.	3	17	.
Men's B.C.		6	.
Great Gransden, Collection	1	9	7½
Boxes...	2	2	4½
Over, Sewing Class Circle...		17	
Newquay (Cardiganshire), Bethel ...		11	.
Berkampsted Common	1	10	4½
Chelmondiston, Mr. H. J. Cordle... ...		10	
Leicester, Mrs. Smallbones, c o Mrs. Tyler		2	
PERSONAL—			
A Friend 100		.	.
Slatter, Mrs. J. (box)		6	.
Birthday Gift, April 13th	1		
Birthday Gift, April 15th, No 405 ..		2	6
Birthday Gift, April 15th, E. R. G. ...		10	.
Birthday Gift, April 16th, No. 407 ...		2	6
Birthday Gift, April 16th		2	6
Gosling, Miss E. R.		5	.
Friend, per Mr. Robbins	10	.	.
Cooper, Miss E. L.	3	.	.
C. H.		10	.
Pratt, Miss		4	6
MISCELLANEOUS—			
Interest on Deposit	10	18	7
2½ per cent. Consols, £451 7s. 5d. ...	2	10	7
	£153	13	10½

Herald Fund.

	£	s.	d.
Sale, Stanley Grove ...		8	.
Richmond, Salem ...		14	7
Norwich, Orford Hill		4	7
Newton Toney, Mrs. Handley		1	.
Dunstable, Mr. G. Gurney		2	6
Ilford, Cleveland Rd., S.S.		3	.
Datchet...		2	6
Wandsworth, Chatham Road		4	9
Hounslow, Zoar ...		3	6
St. Albans, Bethel ...		7	.
Over		3	.
Wood Green, Dovecote		11	3
Boro' Green		3	6
Port Adelaide, Salem		10	.
PERSONAL—			
Elnaugh, Mrs., Bnd. Vol....		1	6
Gosling, Miss E. R.		15	.
L.Z.A.		10	.
	£5	5	8

Ladies' Zenana Auxiliary.

Money received by Mrs. Silvester from April 13th to May 12th:—

	£	s.	d.
Watford Tabernacle, Collection, per L. E.	2	5	8
P.P.C....		6	.
Aston Clinton, Collection, per L. E. ...	2	.	.
P.P.C....		4	2
Berkhampsted Common, per Miss Elliott		10	
Richmond, Collection, per L. E.	1	1	2
P.P.C....		6	2
Reading, Providence, Collection, per Miss Elliott	1	.	.
P.P.C....		7	4
Wellingborough Tabernacle, P.P.C. ...		2	
High Wycombe, Collection, per L. E....	1	9	6
P.P.C....		2	8
Hounslow, Collection, per L. E.	1	10	
P.P.C....		2	2
Fleckney, Collection, per Miss Elliott ...	2	.	.
P.P.C....		9	8
Tottenham, Collection, per L. E.		10	6½
P.P.C....		2	8
Collection, Children's Service ...		2	1
Young People's Society		8	2
P.P.C....		1	1
Mrs. C. C. Harris' Drawing Room Meeting, per L. E.	7	5	.
P.P.C....		3	.
Swindon, Collections, per Miss Elliott ...	1	16	10
P.P.C....		8	2
Chadwell street, Collection, per M. S.	1	7	4
P.P.C....		4	4
Sale of P.P.C., per Miss Elliott		5	8
	£26	11	6½

L.Z.A. Medical Fund.

	£	s.	d.
F. R., per Miss Butcher		2	6

All communications for the Herald should be sent to the Editors, Pastors L. H. Colls, (35, Abbey Gardens, St. John's Wood, London, N.W.), and S. Hutchinson (62, Greenvale Road, Eltham, London, S.E.), by the 10th of each month.

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

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

Vol. XIV. July, 1915.

The Strict Baptist Mission HERALD.



GANESA.

Price One Penny,

Of the Secretary, W. CHISNALL, The Grove, Isleworth, Middlesex.

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THE LADIES' ZENANA AUXILIARY

THE L.Z.A. FINANCIAL YEAR WILL CLOSE ON JULY 31st, 1915.

MEMBERS and SECRETARIES of BRANCHES

are earnestly asked to send in their

DONATIONS, SUBSCRIPTIONS AND COLLECTIONS

on or before that date,

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

MONEYS RECEIVED AFTER THAT DATE

cannot be so included.

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

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

The
Strict Baptist Mission
HERALD.

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

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CURRENT NOTES.

"THE Lord sitteth King for ever." Amid the tumultuous surge of the nations and the swelling tide of death and sorrow our souls are steadied and comforted by the knowledge that the Lord is an everlasting King. The reins of government are still in His hands, the turbulence of the nations is under His perfect control, and He is guiding the disordered affairs of Europe and the world to an issue consonant with His purposes of mercy and judgment. Gigantic sin is being made to subserve the greater purposes of grace. In this our faith rests, and from it derives power and inspiration for work.

If we really believe that the Throne of God is not unsteadied by the upheaval of the nations we have no reason to tremble, for we are "stayed upon Jehovah." But faith is also a practical, working power, and the motto "Business as usual" (the commercial use of which has a suspicion of hysterical unreality about it) may fittingly be adopted by the sons of faith. The business of the King of kings *should* go on as usual, and He is surely calling us to Confidence, Courage, and renewed Effort.

Britain weeps over the slaughter of her sons and the tragedy of Europe, but she works while she weeps. We who cannot fight in defence of liberty and right weep and work with her as Christian patriots. But there is another tragedy before our eyes, the silent world tragedy of centuries, in face of which the other pales; and the King still calls, "Who will go for us?" The Call is not to work and pray for our country less, but for the cause so dear to the heart of Christ more. Ought we, then, to slacken effort and to reduce our support, while our few heroic brethren are at the Front facing the forces of evil amid discomforts and dangers from which we are exempt?

"SEEK YE FIRST THE KINGDOM OF GOD."



ONE would think that with such a command, carrying with it such a promise as "all these things shall be added unto you," there could never be either unreadiness or inability on the part of God's children and subjects to carry on His work in furtherance of the interests of the Kingdom. The contrary, however, is proved by the difficulty and labour which are experienced, more or less, in obtaining the means of evangelisation, which, under ideal spiritual conditions, would be provided spontaneously.

Perhaps one reason is that we frequently limit the application of this divine injunction to our own spiritual interests, and do not always remember that it equally applies to our work for God. That it is primarily directed to our own spiritual well-being is, of course, true, for this must necessarily be the Christian's first concern. But this is a means to an end. If the powers of the Kingdom do not govern and operate in us, they will not operate through us and govern others. Spirituality of mind is the measure of spiritual usefulness. "Our work for God can never become higher in spiritual quality and power than the reality and depth of our communion. As is the source, so will be the stream." The Holy Spirit of God chooses hearts surrendered to His gracious dominion, co-workers who welcome His searching gaze, His cleansing power and His consecrating inhabitation—through these He performs His miracles of grace.

Another reason, and one which is specially operative just now in the minds of God's stewards, is the fear of inability through the pressure of present or possibly future circumstances. At a time like the present, when every material interest in life is adversely affected or threatened, the subtle suggestion attacks us that the first thing we must do is to curtail our voluntary offerings. While it is no doubt true that there are cases in which it is impossible to give as freely as before, there are also cases in which other things might be curtailed instead of our gifts for the work of God.

But, however that may be, the fact remains that the experience through which the Church of God is now passing is a Divine test of our readiness to trust and obey. If the proclamation of the Gospel to the heathen is "seeking the Kingdom of God," ought we to limit the proclamation because of the fears of sense and reason? Prudence perhaps says Yes; but does faith say Yes? Are there any "strategic retreats" in the holy warfare of the Kingdom? If there are, we ought to be fully assured that our glorious Captain, Who commanded us to "Go forward," as clearly commands retreat.

Let us loyally obey the Command, while we reverently but confidently claim the fulfilment of the gracious Promise.

Our Foreign Field.

The News of the Month.

THE MADRAS FIELD.—Mrs. Booth writes on May 4th as follows:—"I wish I could say that my husband is making rapid progress towards recovery, but such is not the case. Progress seems very slow indeed, and although he is better than when we left Madras our great hopes as to the wonders Coonoor was going to work have not been realised. His condition varies greatly; he feels much better and very hopeful sometimes, and the very next day the opposite is the case. But we still hope and pray, and it is a great comfort to feel that so many are pleading on our behalf."

Mr. Watts, who is also at Coonoor, now confirms the fact that Mr. Booth is better than when he left Madras. We hope soon to be able to report news of further progress, and meanwhile bespeak the continued prayers of our readers.

The following letter, which was prepared and sent by the Madras Agents through Mr. Watts to Mr. Booth, will interest HERALD readers as affording evidence of the love of his native co-workers for their missionary:—

"May 3rd, 1915.

"MOST RESPECTED AND HONOURED SIR,—We, the members of the Church to whom you have ministered with undying love, beg to express our sorrow at your absence from amongst us through ill-health. Now and then, through Rev. Watts, we hear about improvement in your health, for which we humbly thank God our heavenly Father. We pray for you continually in our prayer-meetings in the Church and school, in our family prayer-meetings, and in individual prayer, believing in our Father's mercy, and looking forward to the time when we meet you with restored health and increased spiritual blessings. May God our Father grant you and our beloved Mrs. Booth grace to bear in this hour of trial. Rev. Watts proved himself a wise missionary, and all of us work under him willingly. We beg to conclude this with our best wishes.

"Yours in Christ,

"MEMBERS OF S.B.M. CHURCH, VEPERY, MADRAS."

THE NAMAKAL FIELD.—During the past month 9 Bibles and Testaments, 224 Bible Portions, 378 Gospel books, were sold by our workers.

On the 1st of May our co-workers started their hot weather vacation. We ourselves are remaining at our station this year.

In the latter part of April the last hearing of the Pavittram Case was held in the Civil Court. We have not yet heard of the Munsiff's decision.

D. MORLING.

[*We are glad to learn from a private letter from Mr. Morling that Mrs. Morling is now better, although still far from strong.*—ED.]

India's Holiest City.

(*Continued from page 86.*)

OCCASIONALLY we pass a burning ghat—this is a place where the dead are cremated. The mournful long-drawn sound of a conch-shell is heard, and a procession winds down the steep descent and pauses at the water's edge. A still burden, wrapped in a white cloth, is lowered till the feet are immersed in the river, for the great benefit of the departed soul. Every Hindu would fain die on the

banks of the Ganges and so reach eternal bliss, and so even the dying are hurriedly carried to the burning ghats that the last breath may be drawn by that holy flood. A funeral pyre is now made ready, and the body laid upon it. The eldest son of the deceased, or failing him, the nearest of kin, walks round the pyre sprinkling holy water, and then lights the faggots. The mourners turn and go, and the rest of the cremation is left to two men, who sit by carrying on a light conversation, and occasionally stirring the fire with long poles. It is soon over, and a few bones and ashes, and perhaps an unburnt limb, are cast into the river.

We turned away, too sick to witness the whole ghastly ceremony, and on the other side a garland of yellow blossoms floated and clung to the boat. We looked closer, curious to know why the flowers were there. A little dead child's face looked up from the water into the blue sky; then we could distinguish the small still limbs. The garland was wound round the little body, and the ends floated. The boatman smiled at my cry of



BATHING GHATS, BENARES.

horror. Did I not know that little dead babies are not burned, but given whole to Mother Gunga? For many days and nights afterwards we could picture that little dead face in the river, and imagine the poor dark heart of the mother who laid her babe on the breast of Mother Gunga with a vague fear of the great Unknown, and never a hope of happy re-union.

As we left the river and ascended the ghats we saw a figure silhouetted against the sky. It was a devotee, his body smeared with ashes and with a rag around his waist, who stood there. He leant on a stout stick, with his eyes looking towards the sun. The utter weariness of the man's attitude struck us, and we learnt that he had stood thus for a month with his gaze following the course of the sun. A little higher up sat another, cross-legged; his arms were folded tightly across his breast, and his stony gaze was fixed on the river. He had sat thus, uttering no word for six weeks. And yet another lay motionless on a bed of sharp iron spikes, looking up

into the sky. Oh, the long, long horror and hopelessness of such torture! It smote us to the very heart to think of the thousands in India who know not of that blessed Lord Jesus who suffered that we may live, and whose blood was shed that we may be cleansed.

Benares abounds in temples; the principal temples number at least two thousand, and besides these are innumerable shrines, images, holy wells and sacred trees where worship is performed. We visited the Monkey Temple, and climbed into the gallery which runs round the quadrangle. We were followed by swarms of monkeys, big and little, all making alarming sounds and hideous grimaces. Now and then a hairy hand was put forth to clutch at our garments, for Jacko seemed to resent our intrusion into his domain, and at the same time to expect us to feed him.

WINIFRED BOOTH.

(*To be continued*).

A Sore Temptation.

"THE fever continues high; consciousness has not returned. We have given up all hope for our little son, and can only commit him into God's hands that He may do His will. But if only you were here, it would be possible to keep up our failing courage."

So wrote the teacher we had left in charge while we toured in the northern Kollis. In answer to this touching appeal we felt constrained to shorten our stay in camp and hurry home to render what help we could.

The child was sick indeed, and lay a whole fortnight unconscious, fever-stricken, and unable to swallow more than a few drops of milk, until it lay exhausted, wasted, a pitiable object indeed; and as more serious symptoms of mental distress set in we ourselves wondered how recovery were possible.

Then came a temptation from the Evil One. Our waterman, a thorough heathen, suggested to them the often-practised native cure of branding with hot needles; it appealed to them, for they themselves had heard of remarkable cures from it; so, coming to us, they asked our advice and permission; the man knew the native doctor who would come and do it, etc.

While the teacher stood speaking to us the wily waterman, seeing their willingness to try or do anything as a chance cure for their darling, crept off to the mother and said,

"Look here; you just pay a few pence to the old Swami woman, and she will say some prayers for you, and quickly will your boy be well."

This finished all questions.

"If *that* is your idea, that we are willing to try your false and foolish practices, we will have none of it. We would rather a thousand times leave our child in God's hands," answered the mother.

And so it was soon all decided, and they quietly went back to their house determined to try no further experiment than that of waiting upon God; and He did not disappoint their much-tried faith. From about that time the child quieted down and slept better, while gradually food was taken and retained. And now you can understand as we see the frail little figure carried into prayers each day, still as weak and helpless as a babe, our hearts go out in thankfulness, for it is back from the grave he has been given, and that in answer to prayer.

Now our prayers are for the child at Arakarlpetti, where another teacher and his family reside. We feel this recovery would likewise be for the glory of God. The child is also extremely ill with fever, while the village people are all expecting its death.

"Yes," they say; "the last teacher (Daniel) died because he insulted Mathadeva, and now the goddess, still angered and unappeased, will have this child too." E. C. BRAND.

Prayer Requested.

ABOUT three years ago a lad at our Pavittram School made an open confession of his faith in the Lord Jesus before a crowd of relatives and elders of that village. The next day he disappeared, and for many months we saw no more of him.

Two years ago we camped for a week at Pavittram, when I at once instructed our Preachers to try and find the missing lad. They found him, and reported that immediately after making his confession he was taken from the school and sent away into the fields to work. They said, too, that they discovered four associates of his, young men of his caste and age, and that they were doubtless exerting a very deadening influence over him. At our daily prayer-meetings in the tent I asked that prayer be made specially for the young enquirer. The faith of the Preacher who had found him went far beyond this, and requested prayer on behalf also of the lad's four companions.

At the beginning of this year we again camped in Pavittram, and looked up our young enquirer. What was my surprise and joy to learn that the attitude of the four lads has entirely changed, and that they are seeking for more knowledge concerning the Lord. One of them came to my tent, and I found he was reading a New Testament that I gave to the first-mentioned young man two years ago.

Let us pray for all five, that those who do not really know the Lord may speedily be given a saving knowledge of Him, and be led to confess Him. D. MORLING.

"Not Where Christ was Named."

YERAGUDI is a small town about five miles north of the village where we pitched our tents in our last camping place. Just as we had made our plans for visiting this town a heavy rain rendered the black, clayey track across the fields quite impossible, either for cycling or walking. Eventually at a high price we arranged for a bullock bundy, took our chota the next morning at 5 o'clock and set off before sunrise.

The whole of this neighbourhood is in a very remote corner, far from the beaten track, miles away from the nearest road; indeed, miles from anywhere. One reason for this is that it is on the border between the two immense districts of Salem and Trichinopoly, so that even native Government officials are seldom to be found there Nevertheless, it is a beautiful, fertile and densely populated neighbourhood, lying as it does between the two plateaux of the Kolli and Pachai Hills.

Hence imagine the amazement of these country people when a white man in extraordinary apparel, and two Indians wearing coats, descended from a bundy in their bazaar street. A hurried consultation amongst the white-haired men, who were gathered under an old tree, and shortly their leader was deputed to come forward and enquire what was the matter. He was told that all was well and that we had come to tell the people good news; but this scarcely removed either their fears or their suspicions.

Within two or three minutes we were singing a rousing lyric, at which the people gathered in crowds. The addresses that followed were heard with the closest attention, and as the Gospel message in its simplicity was unfolded, and step by step most aptly illustrated, we prayed fervently that those earnest listeners might listen to their salvation.



A Wayside Halt.

Benjamin, the first speaker, insisted on the one grand fundamental that God had not forsaken His world, but that He had sent His Son to it to open up the way of salvation. He made a strong point when he demanded of the people an explanation of the number of the year stamped on all their rupees. Some thought it meant so many years after the beginning of the world; others were confident that it was "1915 years since the white man seized India"! They will not easily forget the dramatic and forceful explanation that it was the number of years since Jesus Christ the Saviour came to this world, and that the same yearly record is being maintained in all the six continents of the world.

Needless to say, after the addresses there was no difficulty in selling books to those who could read. After holding a meeting on the northern side of the town we passed on to a village a mile or more beyond. The people were not a little surprised to find the quiet of their streets invaded by a group of strangers singing a lyric; for, as in Yeragudi, never had they before heard the praises of Jesus Christ. Though at first rather suspicious, the villagers soon gathered round and gave us a good hearing. After selling a few books we returned to Yeragudi, got into our bundy and reached camp at 12.30.

There was just time to get breakfast, have a brief rest, take tiffin and prepare for the prayer meeting. We always found those daily seasons of united praise and supplication most refreshing, for when engaged continuously in the preaching of the Word what need there is for fresh anointings from the Holy Spirit!

At five o'clock we were out again, and this time we made our raid on the strongly fortified hold of Karihali, close to which we had made our camp. In the caste quarter we held two meetings, but were received with stolid indifference, at which, like Paul, we turned to the low and despised non-castes. The difference in the reception accorded us was remarkable. Though at first rather fearful, they soon gathered closely around and listened to the story of Christ's love as only those can who have never heard it before. Preacher Paulmalayappan gave an excellent

illustration drawn from his own experience. Two young men were watching their sheep on the lower slopes of the Eastern Ghats. One on seeing the approach of a cheeta ran for his life, leaving the sheep to their dread fate. The other, determined to defend his own, fought the ferocious beast, delivered the flock, and long after sunset came staggering back to his village covered with gore.

We preached till we could no longer see our audience; even then they were unwilling to go, but told us that many of those in the meaner quarter had not heard. "Can you not come again?" After promising to go again the next morning we joyfully made our way back to the white tents beside the Black One's shrine.

Even then our Preachers had not had enough, so immediately they crawled into their little bell tent they brought out the accordion and sang lyrics till the whole countryside was wrapt in slumber. D. MORLING.

Prize Giving at Sembarambakkam.

ON Monday evening, 22nd March, the village of Sembarambakkam turned out for the annual distribution of prizes and certificates to the scholars of the S.B.M. school in that village. Needless to say, the gathering was not held indoors, for not only would it have been an impossibility in point of numbers, but the temperature at present is such that it is preferable to be out in the open in the evening time.

Opposite the school is a very convenient field in which the people met. Surrounding the field are palm groves, and a more beautiful setting cannot be imagined than this—a framework of palm leaves outlined against the clear tropical night-sky with its brilliant stars and the pale light of the new moon. The heat of the day is over and the air is pleasant. A square is arranged in this field and round this are seated the children, with the parents and friends, all made clearly visible by the light of the Washington lamps.

Before the meeting commenced, Teacher Ponniah and his committee ran about putting everything in order. They have the entire arrangement of these meetings and collect all the money themselves from the villagers. By the enthusiasm and interest evinced by all who took part it is evident that they look forward to the meeting as keenly as the children in England look forward to their treats. When everything was ready, and the field as full as it could possibly be, the proceedings opened with a hymn, sung by teachers and scholars. Then an appropriate Bible reading and prayer followed.

The first item was a welcome song. There seems to be quite a poetical vein in most Tamils, as at almost every meeting of this description the welcome-song is composed specially for the occasion. The real Indian music is somewhat weird to European ears, and it is heard to advantage at such times as this.

Several boys then conducted a conversation in Tamil. This was evidently enjoyed by the audience, but the English poetry which came next was more intelligible to the writer. It seems that most people like their children to learn English at the schools, and as far as possible this is done. The accent, however, is very peculiar and unless one listens carefully it sounds almost exactly like Tamil. Once the subject of the piece was caught, however, it could be followed alright. One boy recited "Trust in God and do the right." Another lad gave that well-known temperance piece, "I'm a Temperance boy, you know"; while a third rendered very vigorously and clearly, "Try, try and try again." He had probably been trying for some time to learn this piece and so was able to put the emphasis on the proper words.

The next item was again very interesting. Two rows of children caught hold of one another's coats to represent trains of two rival companies. They were supposed to be at a station, for the bells kept clanging and the vendors of refreshments went along the trains calling out their wares—a very good imitation of the various noises to be heard at a railway station. The drivers then commenced a discussion as to the merits and demerits of their respective lines, in the course of which they gave the names of all the stations on their routes. It is necessary for the children to learn the railroad routes of their country in the geography lessons, just as it is for the children in English schools, and this is a useful way of impressing the subject on their minds.

English Conversation followed, the subject being two of Æsop's Fables. A recitation was given on that well-known incident in old English history when Canute rebuked the flattery of his courtiers by showing that the sea would not obey him. After an action song in Tamil by the younger scholars, Ponniah read his report on the work of the year. It was in Tamil; but the points I was able to glean were that 35 children were presented for the Scripture examination, of whom six obtained full marks, twenty-eight second class certificates, and one a third class certificate. Ponniah and his wife had also obtained honours in the All-India Scripture Examination and had been presented with a nicely-bound Bible and Certificate.

The prizes were then distributed, much to the joy of the scholars. Drinking cups, cloths, combs, etc., constituted the larger part and were evidently the most useful articles obtainable. The visitors having been garlanded, the meeting was closed, everyone having been entertained well by the children.

L. WATTS.

The Bhagavad Gita.

"The Bhagavat Gita, one of the most popular scripture books of Hindus, is widely read by those in quest of solution to the eternal problems of life and death. It has been translated into almost all the civilised languages of the world, the translation into English by Mrs. Besant taking perhaps the foremost place amongst them. Messrs. G. A. Natesan and Co. have already sold over 50,000 copies of this translation at the popular price of As. 2. Mrs. Besant has now issued a new edition at As. 2 to meet the extensive demand there is for it among Hindus and foreign students of Hinduism."—Madras Mail.

THE Bhagavad Gita is to-day the most highly prized of all the Hindu scriptures. It is the educated Hindu's gospel. A Hindu of such culture and standing as the late Honourable Sadagopal Charloo said:—"The Gita is to the Hindu what the Gospels are to the Christian. If not of direct divine origin, as is believed by my countrymen, it must unquestionably have been inspired by the Moral Governor of the universe at a period of remote antiquity."

The Gita is now regarded as the gem of all Hindu literature and undoubtedly marks the highest level that Hinduism has reached in its long, long history. Here we have the noblest and highest of all the writings of the sages of India, the standard devotional book of all thoughtful and pious Hindus, the repository of the best religious thought of India. I read a letter in the *Madras Mail* written by a Bengali, in which he said that "many sincerely believe that the Bhagavad Gita, which is attributed to Krishna, is the basis of the teaching of Jesus Christ, the source from which Christ derived His inspiration."

The opinion of Bishop Caldwell, the eminent Dravidian scholar, is well worth quoting:—"The Gita is undoubtedly a poem of great beauty and sweetness, as well as of great metaphysical acumen. It has been rightly described as the finest philosophical poem in the world. But the DOCTRINE of the Gita is poison administered in honey."

Not Christ But Krishna

I am persuaded that a few particulars regarding a work which is held in such high esteem by the Hindus will not be altogether without interest to the readers of the HERALD. "Bhagavad Gita" means the Song of Bhagavad, or the Lord, and Bhagavad is here to be understood as meaning Krishna. The Bhagavad Gita is enshrined in the Mahabharata, the magnificent epic of the great war, itself a composition of widely distant periods. Scholars are agreed that the Gita is the most recent portion of that work, the internal evidence that it was not part of the original Mahabharata being overwhelming.

The date of the Gita is a question about which scholars have differed greatly. For us the chief point of interest is whether the date is B.C. or A.D. Bishop Caldwell says that "the Gita is undoubtedly later than the Christian era." Professor Monier Williams assigns it to "a date long subsequent to the Christian era." Professor Hopkins, the distinguished Orientalist of Yale University, "thinks it probable that the author of the Gita was acquainted with the Gospel of St. John," and he gives strong internal evidence in support of this opinion. The Orientalists Lassen and Weber assign the third century after Christ as the most probable date. On the other hand the Hindu scholar Telang claims that the Gita dates from the fourth century B.C. Professor Garbe maintains that the Gita is a composite work, the earlier portions of which were written in the second century B.C., and the later portions in the second century A.D. To me the evidence in favour of a date subsequent to the Christian era seems irresistible.

The author of the Gita is unknown, but the fact that Krishna is the central figure and that Siva is not mentioned throughout the poem, points to the author being a brahmin of the Vaishnava sect (Krishna being an incarnation of Vishnu). The Gita is a carefully planned poem of 700 couplets. It is divided into three sections, each containing six chapters. It has been translated from the original Sanskrit into all the leading languages of Europe. The first English translation was made by Wilkins at Benares in 1784. The leading theme of the poem is the exaltation of Vishnu in his human form of Krishna.

The Gita is a dialogue between Krishna and the warrior Arjuna on the eve of the tremendous battle of Kurukshetra. The valiant Arjuna hesitates to take part in the battle through fear of slaying his kinsmen. He says, "Why am I about to fight with the kindred of my own blood? Were it not better for me to die than to be the murderer of my own race?" The supreme being, Vishnu, who had become incarnate as Krishna, acts as the charioteer of Arjuna and proceeds to overcome his scruples by the sentiments contained in the Gita, urging Arjuna to fight as becomes a man of the warrior caste, saying, "Those that are really wise grieve neither for the dead nor the living."

The battle is suspended whilst Krishna and Arjuna converse on the religious topics recorded in the Gita. Krishna asserts that the life of all the universe finds its source in him. He is represented as the only god, the soul of the world.

E. A. BOOTH.

(To be continued.)

LADIES' ZENANA AUXILIARY.

Three New Branches have recently been formed at

FLECKNEY, ELTHORNE ROAD, AND ELTHAM

OUR HOME CHURCHES.

Prayer Subjects for July, 1915.

Week Beginning—

SUNDAY, 4th.—Continual prayer for our Lord's protection, His overruling power and blessing, and His speedy interposition in the war if it be His will.

SUNDAY, 11th.—That God's speaking rod may be heard by our fellow-countrymen.

SUNDAY, 18th.—That the Command and Promise of God may be obeyed and trusted and that the work entrusted to us may not be curtailed, but rather may go forward.

SUNDAY, 25th.—That our faith and that of our brethren at the Front in India may be increased, and that we may "expect great things from God." Prayer for five enquirers (*see page* 102).

The Need of Prayer.

"I HEARTILY wish I could report some real spiritual results to this work. We cannot think that these thousands of Bibles, Portions, Gospel books sold every year are all for nought. We cannot entertain the thought that the thousands of addresses delivered every month by godly men, and that the daily Scripture lessons learned by hundreds of scholars in the schools are all in vain; yet we confess to having felt of late a little sad and disappointed at the *apparent* barrenness of our labours. I feel, too, as Carey once wrote to a friend, that each succeeding month of absence of visible results brings a greater and still greater strain upon one's slender faith. We need to have a deeper knowledge of our great God and a far stronger hold on His great promises that we may yet go forward with the boldness of faith. We need too, your prayers that we may have frequent re-anointings of the Holy Spirit, so that we may deliver His message with renewed unction and power." D. MORLING.

Council Echoes.

AT the June meeting of the Council consideration was given to the subject of ways and means, subscriptions not equalling the monthly expenses. This was particularly the case with the HERALD, the receipts for May being less than half the monthly cost of producing the Magazine, on which there was a deficit of upwards of £21. In the discussion a suggestion was made by our Secretary that there should be an annual exchange of pulpits on a Missionary Sunday to be mutually arranged, a suggestion which we hope may be widely adopted and bear much good fruit.

The condition of Europe and the seriousness and solemnity of the times, being pressed upon our attention by our President, aroused the feeling of all hearts, and we sang—

"O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home;

Beneath the shadow of Thy throne
Thy saints have dwelt secure;
Sufficient is Thine arm alone,
And our defence is sure."

This and the other matters which lay upon our hearts were laid before our Lord in prayer by brethren Morling and Tooke.

Miss Elliott's Deputation Notes.

MAY 5th had long been booked for **Chadwell Street**, so prominently associated with the S.B.M. At 7.30 in the evening Mr. Mackenzie presided at a meeting in the schoolroom. It was well attended, and Mrs. Elnaugh and I had the opportunity of speaking of India's great need and the work being carried on amongst the women. Some of the Chadwell Street friends are contributing to the support of a Bible-woman and were therefore particularly interested in hearing of Bible-women's work.

The next day was the half-yearly meeting of the **Prarthana Sabha**, **Brighton**, held in Ebenezer Chapel, when we had the pleasure of hearing a very helpful sermon delivered by Mr. Colls in the afternoon. Tea was followed by a Zenana meeting, where several prayers were earnestly offered and I gave a short address. Mr. D. Smith presided at the evening meeting, and addresses were delivered by Mr. Colls, Mr. Chisnall, and myself. The attendance at each of these gatherings was good, and we thank God for the prayer that we know is regularly offered in Brighton for a blessing to rest upon the work of The Strict Baptist Mission.

The 9th of May was Missionary Sunday at **White Lion Street** Sunday School. In the afternoon the children gathered in the chapel for an address; I had been warned that they were not good, so was happily surprised to have such an attentive interested congregation of young people; they certainly that afternoon did their Superintendent and teachers credit.

Our branch at **Prittlewell** has made rapid strides in L.Z.A. interest since last year, about twenty new subscribers having been added to their list. On the afternoon of Wednesday the 12th, their energetic Secretary, Mrs. White, presided over a Zenana meeting at which Mrs. Elnaugh and I had the pleasure of giving addresses. This was followed by tea in the schoolroom, after which a public meeting was held. The pastor, Mr. Chandler, presided, and Mrs. Elnaugh, Mr. Chisnall and I, were on the platform. Though the town was much disturbed through the recent air-raid the attendance at the meeting was good, and eight more Zenana boxes were given out.

On Sunday afternoon the 16th I visited the school at **Notting Hill Gate** and found a good number of children awaiting me; it is pleasing to see what a good proportion of senior scholars they have here. They all seemed to enjoyed the talk about their little Indian brothers and sisters, and showed their appreciation substantially when a collection was taken for the Zenana Medical Fund.

Our Secretary at **Brentford** had arranged for me to speak at a ladies' meeting the day following at North Road. The President, Mrs. Mutimer, was in the chair, and a good number of ladies were present. Brentford is one of our oldest and largest branches, and will always be remembered as the place where eight and a-half years ago our Auxiliary was inaugurated; I was pleased to have the opportunity of going there again.

Through the kindness of Mr. and Mrs. Boys, of **Brondesbury**, a drawing room meeting was held in their residence on Tuesday the 18th. Mr. Boys presided. and I had the pleasure of telling to an interested audience a little of India's need and the working of our mission. Mr. and

Mrs. Boys have our sincerest thanks for their kindness in thus opening their home, and for their warm sympathy and generous help. I trust it may be a means of stimulating concern for those in other lands who have never yet heard of the Gospel of our blessed Jesus.

Since my visit to them seven years ago, our friends at **Dovecote, Wood Green,** have moved into a new chapel. I had the pleasure of meeting them there on May 19th. Mr. Court took the chair at a public meeting in the evening, and the Secretary, Mr. Kyte, and I gave addresses. The gathering was not so large as they had hoped, but no doubt the dislocation of the tram service partly accounted for this, as we know the Dovecote friends are some of our warmest supporters, and we thank them for their kind help on this occasion. May they be continually encouraged in their good work and see signs following the preaching of the Word.

Mrs. Sandell, of **Tollington Park,** had invited us to speak at a drawing-room meeting held in her residence on the 20th. Friends responded heartily, and the room was nicely filled when the meeting commenced. The chair was occupied by Miss Harrington, and Mrs. Elnaugh and I gave addresses showing the darkness of India's women and the great need for co-operation in the work amongst them. We were cheered by a generous collection, and a small branch was started in connection with Elthorne Road, Hornsey. After refreshments had been served, we separated, feeling that we owe cordial thanks to Mrs. Sandell for so kindly giving us this opportunity of making known India's need; we know how gladly and wholeheartedly the service was rendered; may she be encouraged by seeing it bear fruit to God's glory.

The first meetings after Whitsuntide were at **Church Hill, Walthamstow,** on the 26th. In the afternoon a service was held in connection with their Women's Gospel Meetings, over which Mrs Sharpe presided. After prayer, reading, and some bright singing, I gave a short address, to which the audience listened with much interest. Later in the afternoon a tea was given to the members of the sewing-class, and other friends. The evening meeting was conducted by the Pastor, Mr. Tooke; several of the young people contributed to the pleasure of the evening by music and dialogues, and a number of garments were on view, showing how busily they have been working for the mission during the winter months. Mrs. Elnaugh and I gave some of our experiences in the foreign field, and the meeting was brought to a close. Our Secretary, Mrs. Wallis, is to be congratulated on the success with which her efforts have been crowned; may she have the joy of seeing many of these young girls growing up in the fear and love of God.

The next day we were at **Courland Grove, Clapham,** when Mr. A. Vine presided at a public meeting, and Mrs. Elnaugh, Mr. Sapey, Mr. Chisnall and I were the speakers; a good number of people were present, and the meeting was an encouraging one. Although sorry that through removal from the neighbourhood we are losing so excellent a Secretary as Miss E. Sears, we are glad that Courland Grove has found in Mrs. F. Brinkler a friend willing to take up the work; we wish her joy and success in it.

Staines was the first branch I visited after having been accepted for service in our mission. I was glad to have the opportunity of going there again and renewing acquaintances. Mr. W. S Baker presided at a public meeting on Friday 28th, at which I had the pleasure of speaking. Taking into consideration that the evening was not a convenient one for several of the friends, the attendance was good, and those present were warmly appreciative and sympathetic; it was to me a pleasant visit.

The last Sunday-school address was given at **Fulham** on the 30th. The schoolroom was nicely filled with children, teachers and friends; the Pastor, Mr. Robinson, took the chair, and the children listened with admirable attention while I was speaking. May the things they heard

make an impression upon many of their young hearts that shall never fade, that as they grow up into life they may learn its greatest secret, and be led out in service for God.

On May 31st two meetings were held at **Eltham.** In the afternoon our beloved President, Mrs. Hutchinson, presided at a ladies' meeting which had been arranged by Mrs. Troupe; it was well attended. Mrs. Elnaugh and I gave addresses, and after the meeting was closed a new Zenana branch was formed with eight boxes, Mrs. Troupe kindly consenting to act as Secretary. After a plentiful tea, an evening meeting was conducted by Mr. Hutchinson. Mrs. Elnaugh, the Pastor, Mr. S. Banks, and I again had the opportunity of speaking on behalf of the heathen, and we believe missionary enthusiasm was stirred in the hearts of the hearers.

This closes my term of deputation work. Conscious though I am of the faultiness and unworthiness of the service thus rendered, I thank God for the help and strength He has given, and pray that He will accept and use that which has been pleasing for the extension of His kingdom and the glory of His holy name.

I should like in conclusion to thank most heartily all those who have given me hospitality, or in any way helped to make these visits among the Churches pleasant and encouraging. OLIVE M. ELLIOTT.

Livingstone College.

COMMEMORATION Day at Livingstone College was celebrated on June 3rd, when a large number of guests assembled. The chair was taken by the former Principal and founder of the college, Dr. C. F. Harford, who was able to leave his present duties as an officer in the Royal Army Medical Corps, and was warmly welcomed by all.

The Principal, Dr. Wigram, in his opening statement referred to Livingstone College as being practically international, twelve of the present twenty-two students being Scandinavians. The session nearly over had been a successful one, but rendered difficult by the war, and especially by two members of the staff leaving to join the Royal Army Medical Corps. The call for medical men was now still more urgent, and the Committee would probably be shortly deciding to discontinue college sessions till the declaration of peace, so as to free those remaining on the staff to help in the national crisis. It was hoped that possibly the college with its beautiful grounds may be accepted by the War Office as an auxiliary hospital.

Dr. C. F. Harford (Temporary Lieutenant R.A.M.C.) spoke of how the war affects Livingstone College, firstly, as a brotherhood, unbroken, unchanging, even though some who had been trained there together are now technically regarded as enemies. Secondly, as a missionary agency; there was never more need for missions than at the present time. It was a Gospel of peace the world needed. Thirdly, a former war brought modern nursing into being, and elementary medical knowledge was now gaining great emphasis. Fourthly, how the war affects us as individuals. Although Livingstone College was an international college, those responsible for carrying it on were British men and women, and therefore had national responsibilities, and it was on account of this that it was possible that it might be found necessary to close down for a time.

Mr. F. H. Hawkins, LL.B., Secretary of the L.M.S., illustrating the value of the College, said that in the first ten years of the history of the L.M.S. in Central Africa, eleven of its missionaries died, and six were invalided home. In the last twelve years there had not been a single death in the mission, nor a single case of a man being invalided home.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—I am pleased to welcome James Richd. Johnson (Division I.), Harold Freeman, John Wm. Bird and Percy Crees (Division II.), of Stratford, and Doris Butcher and Phyllis Smith (Division III.), of Prittlewell, to the Corner, and perhaps Mrs. Baker and Miss Fisher will accept my thanks for their recruiting efforts and kind co-operation.

Glad to have your nice letters, Enea and George, except, of course, as to the Salhouse soldier who has been killed at the Front.—Yes, Alma, I quite agree that we should be none the less anxious to let them know of Jesus, even though believing that the Holy Spirit can work without us if He pleases.—Yes, Ruth, I did give you more questions than usual last month; it was to honour my Seniors and show my confidence in their interest and in their thinking powers, and I am glad to know you liked them. I agree that Paul's spirit being stirred is better understood than explained. Experienced missionaries say that it is a good thing that new missionaries can't talk to the people until they have lived some months among them and learned something of their ways and habits of thought. I think I can say, on what people call "the highest authority," that your correspondent does *not* regret the correspondence.—Hilda and Dorothy, so pleased to hear that Dorothy is so much better, and to have your other news. Yes, God is worthy of our fullest trust, and the present is a testing time which I hope may prove to be a strengthening time, also, to our faith.—Calvin and Robert, glad you had such a pleasant day at the Association meetings.—So glad to hear that your soldier-brother is slowly getting better, Eunice. I am sure all the praying Cornerites when they know that he is seriously ill in hospital, "somewhere," suffering from gas-poisoning in the trenches, will pray for his recovery. "He spoke for the first time on Sunday, May 16th, and in all probability will regain his sight." May our Lord grant it.—Thank you for all your news, Kathleen, and particularly for the Protestant Class diagram, which is ingenious and interesting. Glad your accident was not worse. Many happy returns.—I have received 2s. 2d. for the L.Z.A. this month, and have sent Mrs. Silvester 6s. 5d. for the L.Z.A., your contributions for the last three months. Next month I will give you her appreciative message, just received.

MARKS FOR JUNE AND THE QUARTER.—*Seniors.*—**Eunice Kilmister, 11, 29; *Ruth and *Alma Waters, *Dorothy Cuthbert, 10, 28; Kathleen Throssell and *Theodora Haynes, 9, 27; *Hilda Cuthbert, 10, 26; Enea Tooke, 9, 26; *Kenneth Robbins, 10, 26; Harold Carter, 17; Minnie Cuthbert, 15; Ernest Massam, 18; Colin Church (6d.), 8. *Division I.*—*Annie Waters, 7, 23; Robt. Booth, 6, 22; *Winnie Church, 6, 21; *Richd. Collard, 5, 21; Rowland Peters, *Doris Evans, Fredc. Haynes, 6, 20; Connie Hammett, 5, 18; Lily Sykes, Florrie Sanders, 4, 17; *Winnie Church, Edward Hicks, 15; Doris Sewell, 14; Robt. Smith, 8; Harold Vine, *Gladys Goodale, 6, 13; Cecil Elliott, Lily Jackson, 6; James Johnson, 5. *Division II.*—Calvin Hewitt, 6, 19; Muriel Haynes, 6, 18; *Fred Cuthbert (for May, 6), 5, 18; *Cissie Cross, 5, 17; *Florrie Church, 5, 16; *Eric Robbins, 4, 15; Ada Finch, 4, 16; Geo. King, Cecil and Ernest Carter, 5, 16; Frank Palmer, 5, 15; *Fred Collard, 4, 15; Gladys Hammond, 4, 14; Geo. Tooke, 6, 12; Eva Hammett, 12; Ernest Carter, Cecil Carter, 11; Geo. Tooke, Doris Butcher, 6; Percy Crees, 5; John Bird, Harold Freeman, 4. *Division III.*—Robert Hewitt, 7, 20; Rex and Gerald Booth, 6, 19; Eva Green, 4, 18; *Lily Church, 6, 19; Elsie Hazelton, 8; Cecil Carter, *Doris Butcher, 6; Beatrice Archibald, Phyllis Smith, 5.

I am sending prizes to Eunice Kilmister, Annie Waters, Calvin Hewitt and Robert Hewitt, and highly commend Ruth and Alma Waters, Dorothy Cuthbert, Kathleen Throssell, Theodora Haynes, Hilda Cuthbert, Kenneth Robbins, and Enea Tooke (*Seniors*); Robert Booth, Winnie Church, Richd. Collard, Rowland

Peters, Doris Evans, and Fredc. Haynes (*Division I.*); Muriel Haynes, Fred Cuthbert, Cecil and Ernest Carter, and Cissie Cross (*Division II.*); Rex and Gerald Booth, Eva Green, and Lily Church (*Division III.*).—Areopagus was another name for Mars' Hill.

QUESTIONS FOR JULY.—*Seniors.*—1. Mention all the places visited by Paul in this chapter. 2. Give briefly the principal events at each place. 3. Why did not Gallio hear Paul's defence? 4. Say what you think about Apollos. *Division I.*—1. Write the names of all the places mentioned in this chapter. 2. Why did Paul lodge with Aquila and Priscilla? 3. State briefly in your own words all you learn from this chapter about Aquila, Priscilla, and Apollos. *Division II.*—1. How long was Paul at Corinth? 2. What did he do there? 3. Why did he say to the Jews, "From henceforth I will go to the Gentiles"? 4. Who was converted there? *Division III.*—1. What did the Lord say in a vision to Paul? 2. How long was Paul at Corinth? 3. What did the Jews tell Gallio against Paul? 4. Why would not Paul stay longer at Ephesus?

I read in one of our weekly papers the other day an allegory which I think will interest you. You might perhaps show it to your parents and teachers. It was about a collecting plate discussion. There was a special meeting of coins one Sunday in a collecting plate. The pennies were there in large numbers; there were a good many threepenny-pieces, but not many sixpences and shillings. Half-crowns were conspicuous by their absence; they had other engagements and were unable to be present, but sent a florin to represent them. A solitary sovereign was present for the first time at such a meeting and seemed a little shy. The Chairman of the meeting was a threepenny-piece who had attended many such meetings and requested the sovereign to open the discussion. The sovereign, however, begged to be excused, and a penny then spoke, followed by several sixpences and shillings, all of whom offered various explanations of their irregularity of late in attending these meetings. At last "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 to the Lord of the Treasury. Another farthing, noticing the approval with which this statement was received, claimed in loud tones that he, too, was a widow's mite; but he was ejected as a hypocrite, it being proved that he had been sent to the meeting in place of a shilling who was due to attend but had gone elsewhere. At the close of the discussion it was realised that the falling off in offertory plate attendances was largely caused by the increasing multiplicity of other engagements, and that these were unfairly allowed to encroach upon that which should rank as a sacred duty."

I borrow a Chinese doll story from the *B.M.S. Herald* which may help some contributors to the Christmas boxes to realise how much their gifts are valued by Indian children. The lady missionary who writes it says:—"Here is a story about a little girl patient, nine years old. Some large pieces of stone fell from a wall and broke her leg. She lives about four miles from Tsing Chow Fu, so they brought her into the hospital and her leg was set; then she was placed on a wooden bed in a small room, with her mother beside her. After a few days the child began to feel homesick, so I tried to find her a few toys. My stock was very limited, but I found her a few cards, and the child amused herself with them very nicely. I wanted a doll for her, and at last managed to find one. It was my last, but it was very nicely dressed, and with eyes which opened and shut. I wrapped it in paper and took it down to the hospital to her. She said, 'What is that?' I said, 'Open and see.' She did so, and then she looked at me and at her mother, and all she could say was 'Oh!' But the look of joy and pleasure on her face was enough for me. I said to her, 'Give the doll to that woman. You do not want it, do you?" But she held it very tightly and said, 'I can't, for I want it so much.' Some kind friend sent that doll for a little Chinese girl. What joy it has given this one! And Christ said, 'Inasmuch as ye did it unto one of the least of these, ye did it unto Me.'"

Your affectionate UNCLE JOHN.

A NOTE FOR S.B.M. DIARIES.

Early notice of the date of the Annual Meeting will, we hope, enable all supporters of The Strict Baptist Mission to avoid making engagements for that day.

THE ANNUAL MEETING

WILL (D.V.) BE HELD ON

TUESDAY, OCTOBER 26, 1915,

AT

THE SURREY TABERNACLE.

Perhaps our subscribing Churches and Sunday Schools will kindly endeavour, if possible, NOT to fix their Meetings for that date.

Preliminary Notice.

A FAREWELL MEETING

In View of

Miss ELLIOTT'S Departure in September,

WILL (D.V.) BE HELD AT

CHADWELL STREET, CLERKENWELL,

On AUGUST 31st, 1915.

Afternoon at 4 - - LADIES' PRAYER MEETING.

PUBLIC TEA at *5.45* - SIXPENCE.

EVENING MEETING at 7.

Chairman—THE PRESIDENT, PASTOR E. MITCHELL.

Speakers—PASTORS F. T. W. BARTLETT and H. D. TOOKE, and MISS O. M. ELLIOTT.

LIST OF SUBSCRIPTIONS, &c.

Received from May 11th to June 10th, 1915.

General Fund.

	£	s.	d.
St. John's Wood, Mr. Zion. Mr. O. C. Harris, Kolli Mts.	20		
Brentford, North Rd., Mrs. Charman	1	1	
Tottenham, Ebenezer S.S.		8	8
Chelmsford S.S.		18	6
Trowbridge. Zion Mr. A. Wiltshire		2	6
West Ham Tabernacle Kolli Mountains	2	11	7
Reports		2	
High Wycombe, Zion Collection		17	6
Reports		3	
Bedmond, Bethesda S.S.		14	
Homerton Row S.S.	2	10	
Wooburn Green S.S.		16	6
Y.P.M. (box)		4	
Attleboro', Mrs. J. Greenwell	1		
Yarmouth, York Road Collection	2	2	4½
S.S. (boxes)	1	2	1
Sale of P.P.C.		6	1
Reports		1	2
Boxes		13	10
Ipswich, Bethesda Sale of P.P.C.		6	
Prittlewell, Sale of P.P.C.		2	8
Ipswich, Young Soldiers' League		1	2
Clapham, Courland Grove, Reports		1	1
Ilford, Ebenezer, Coll.	2	10	9
Madras, Miss O. M. Elliott	1		
PERSONAL—			
G. R. L.		5	
Friend	100		
Mr. C. H. Gosling	1		
Mrs. J. Watts		10	
A Friend, per Mr. H. J. Parker		5	
Birthday Gift, April 13th	1	1	
Birthday Gift, May 14th, D. A.		10	
Mrs. Silvester Brother		6	
	1		
	£144	13	5½

Herald Fund.

	£	s.	d.
Leicester, Newarke St.		13	
West Ham, Tabernacle	1	2	1
Hounslow, Zoar		6	6
High Wycombe, Zion	1	3	6
Wandsworth, West Hill		6	
Bedmond, Bethesda		4	1
Tottenham, Ebenezer		2	6
Ramsgate. Mrs. Harrington		5	
Attleboro, Mrs. J. Greenwell		2	
Yarmouth, York Road		12	3
Boro' Green		3	6
Horham		10	
Whitburn Hall		5	8
Sale		4	6
Leyton, Goldsmith Road		10	
Walthamstow, Commercial Street		6	
PERSONAL—			
W. F. B.		1	6
	£6	18	1

Pension Fund.

		£	s.	d.
3%	L.C.O. £567 6 4	3	14	6
3%	,, £367 14 11	2	8	3
		£6	2	9

Ladies' Zenana Auxiliary.

Money received by Mrs. Silvester from May 13th to June 10th:—

Brentford, per Miss Fromow, Collection 1 . 1½

	£	s.	d.
Mrs. W. F. Boys' Drawing-room Mtg.		10	6
W. F. B.		10	
P.P.C., per Miss Elliott		2	1
Wood Green, Dovecote Collection		13	
P.P.C.		2	2
Wellwisher, per C. M. E.			6
Prittlewell, per L. E., Collection	5	13	4
P.P.C.		5	4
Mrs. Sandell's Drawing-room Mtg.	1	10	
P.P.C.		1	7
West Ham Tabernacle Christian Endeavour Society		10	
Brighton, Collection, per Mrs. Fisher		8	6
Brighton, Anon., per Mrs. Fisher		2	
Staines, Collection, per Miss Elliott		8	10
P.P.C.		1	2
Walthamstow, Mrs. Sharpe's Women's Meeting		7	6
Young Peoples' Mtg.		12	6
P.P.C.		1	7
Courland Grove, Collection, per L. E.	1	4	1
P.P.C.		1	6
Fulham S.S., Collection per Miss Elliott		8	6
Eltham, Collection, per L. E.	1	2	9½
P.P.C.		1	11
	£15	19	6

L.Z.A. Medical Fund.

	£	s.	d.
Notting Hill Gate S.S. Collection		10	2½

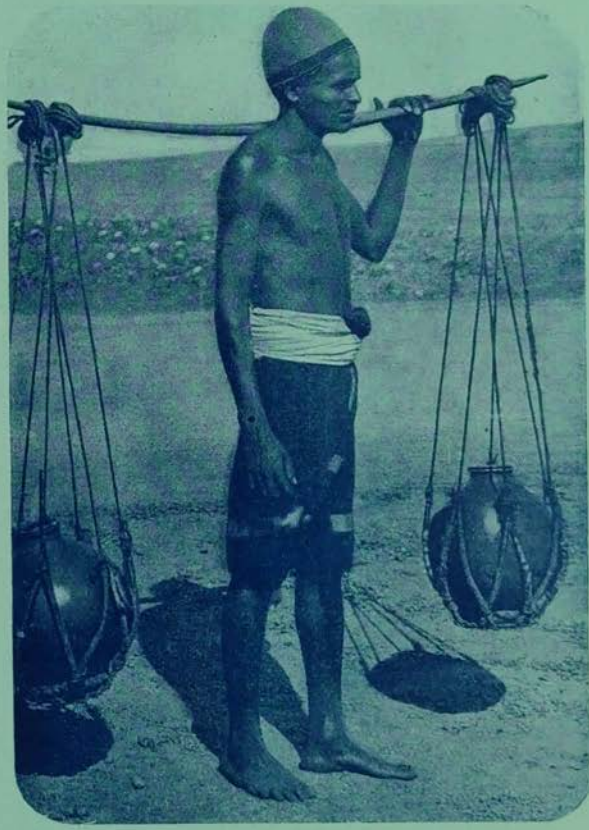
All communications for the Herald should be sent to the Editors, Pastors L. H. Colls, (35, Abbey Gardens, St. John's Wood, London, N.W.), and S. Hutchinson (62, Greenvale Road, Eltham, London, S.E.), by the 10th of each month.

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

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

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The Strict Baptist Mission HERALD.



Price One Penny,

Of the Secretary, W. CHISNALL, The Grove, Isleworth, Middlesex.

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THE LADIES' ZENANA AUXILIARY

A FAREWELL MEETING

In View of

Miss ELLIOTT'S Departure in September,

WILL (D.V.) BE HELD AT

CHADWELL STREET, CLERKENWELL,

On AUGUST 31st, 1915.

Afternoon at 4 - - LADIES' PRAYER MEETING.

PUBLIC TEA at *5.45* - SIXPENCE.

EVENING MEETING at 7.

Chairman—THE PRESIDENT, PASTOR E. MITCHELL.

Speakers—PASTORS F. T. W. BARTLETT, H. D. TOOKE, and C. J. WELSFORD, and MISS O. M. ELLIOTT.

THE ANNUAL MEETING

WILL (D.V.) BE HELD ON

TUESDAY, OCTOBER 26, 1915.

AT

THE SURREY TABERNACLE.

The
Strict Baptist Mission
HERALD.

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

VOL. XIV.] AUGUST, 1915. [*New Series*, No. 104

CURRENT NOTES.

"HOW long, O Lord?" The weary heart-cry of Psalmist and martyrs befits our present condition and our mood after twelve months of desolating war. Not only is the end not yet in sight, but we are only beginning to realise the magnitude of the struggle and the demands it is making upon the human and commercial resources of the nation. And the nation does not yet appear to have heard the voice of God. When we remember that the issue of the conflict is the freedom or the slavery of the world, and that the greatest factor in the situation is the moral and spiritual condition of the country, we await the end with an anxiety which is only subdued as we exercise faith in God and wait upon Him in prayer.

How long will it be before God "makes bare His holy arm in the sight of all the nations" and brings this nightmare of war to an end? How long will it be before the whole Church is spiritually alert and active in this day of unparalleled opportunity? If the Church is united in watching and prayer, we may hope for, at least, the moral regeneration of the nation and the interposition of God.

The missionary cause is intimately associated with these serious questions, and therefore in the interests of world-wide missionary effort (including our own work in India), as well as of the Church and the nation, we are suggesting under Prayer Subjects some lines on which our petitions might run. We know of Churches that are waiting upon God; let us all do so in true unity of confession and supplication.

ENCOURAGEMENT IN GOD.

"DAVID encouraged himself in the Lord his God." He had great need to do so, for it was a time of sore adversity and personal danger. Ziklag had been raided by the Philistines and not only had David lost all, but his followers threatened to stone him. No human means of comfort and deliverance was available. Every friend had for the time being turned against him, and there was none to whom he could turn but God. But he had abundant reason for believing that He would befriend him. Looking beyond the frowning circumstances which had hemmed him in, he saw the smiling face of God and was comforted. "He endured as seeing Him who is invisible."

The present time is a challenge to our faith and courage in various ways. Many hearts throughout the land are in sore trouble, and the number is rapidly increasing. Sick with anxiety or sorrow concerning their dear ones, who awhile ago went forth with elastic step in the flush of enthusiastic devotion, they have no source of strength and consolation short of God. Friends sympathise but cannot soothe the aching heart or give buoyancy to the burdened spirit. To such troubled hearts the example of David shines like a beacon light to guide them through the darkness to the embracing arms of God. It reminds them that it is their gracious privilege to encourage themselves with a believing remembrance of our Lord's knowledge of what is hidden from them and of His ability and willingness to do all that His wisdom and love deem necessary under the circumstances.

And in the difficulties and dangers which assail us just now in our service for God in India we need encouragement. It is vain to expect any true work for God to be free from hindrances which compel us to seek Him. Every difficulty reminds us of past Ebenezers, and conveys our Lord's welcome to appeal again to His inexhaustible power. More than ever in this time of trouble, when nations are "raging," we need to remember that God is carrying on His work in the midst of the widespread desolation to successful completion. If we are "co-workers with Him," waiting on Him to know His will, working to carry out *His* plans, accepting His disappointing appointments, relying upon His power, and seeking His glory, we shall know that the Lord is working with us, and "the joy of the Lord will be our strength."

We need, of course, to beware of the blind and easy optimism of the flesh which gives false encouragement. This is far removed from the optimism of faith which derives all its vitality and staying power from the unchanging being and character of God.

Our Foreign Field.

The News of the Month.

THE MADRAS FIELD.—Writing on June 9th from Coonoor, through Mrs. Booth, Mr. Booth says:—

"I am certainly stronger than when I first came to the hills, but progress has been much slower than anticipated. The doctor here continues to say that what I chiefly need is rest."

This is cheering news, but it must be remembered that the heart is still very weak, and our prayers are still needed.

THE NAMAKAL FIELD.—After a month's hot weather vacation, our co-workers re-commenced their labours on the first of this month—June.

Last week, at our monthly gatherings, a meeting was held specially to talk about the enquirers in our field. Several gave good testimony of the Word being blessed to souls.

At our last Harvest Festival the sale of grain, vegetables, etc., realised over £6.

We desire to thank all those friends who so kindly send us periodicals, etc., for our Reading Room. D. MORLING.

[We greatly regret to hear that Miss Hines has been taken ill at Coonoor and will have to undergo an operation for appendicitis. Before this she had had trouble with her eyes which prevented all book work for a month, but she had recovered from this and was eagerly beginning language study again when this illness suddenly came on. We bespeak the prayers of our readers for her recovery and for our Lord's overruling and sanctifying power, so this hindrance may become a furtherance to His work.—ED.]

THE KOLLI HILLS FIELD.—A Demon close to the Mission House.—At the foot of a pila-fruit tree, the shade of which approaches within a dozen yards of the Mission House, an iron rod about three feet long is stuck into the ground. No hillman approaches the gloomy spot, for it is the residence of the demon Karuppan (Black One). Karuppan is credited with the power of life and death and is universally dreaded.

The Demon is Offended.—Our building the Mission House so close to his abode offended the demon, who showed his annoyance by sending trouble into the family of the owner of the land—the man who sold to the Mission the ground on which the Mission House is built. He was seized with fever that would not yield to medicine. His wife fell ill with a most painful abscess in her hand. The poosari was consulted, who said that Karuppan demanded to be removed from the neighbourhood of the Mission House to a more congenial residence.

The Demon changes his Residence.—The oracle having spoken, there was nothing for the victim of its displeasure to do but obey. On a recent Sunday a number of hillmen stealthily approached the Mission House and, unseen by us, took away the ill-omened rod which marked the home of Karuppan and carried it to a tree on the edge of a grove a few hundred feet away, already notorious as the haunt of evil spirits. With the requisite ceremonies Karuppan was installed in his new home, a feast was given to the villagers, and the whole of the proceedings were con-

ducted by Viyelkattu Poochari, for whose conversion readers of the HERALD were invited to pray a few months ago.

Viyelkattu Poochari.—At the close of the ceremonies I went to the Poochari and pointed out how disappointed we were that he of whom we had hoped better things should persist in deceiving the people and in serving the the demons. He said, "When the people call the *dhori* to some task, can he refuse to answer the call? Just so, I am bound to perform my priestly duty when called upon by the people to do so." In subsequent conversation he admitted that the entire proceedings were sinful. We feel that, in spite of appearances, there is still hope of Viyelkattu Poochari's conversion, and we invite those interested to continue in prayer with us for him.

J. M. BRAND.

A Morning in Kasappa.

KASAPPA has been an interested and interesting village ever since we came to the Kolli Mountains, and to all kind friends who pray for these wild hill-people I would say, "Come with me and spend a short time in Kasappa to-day."

Here at different times our hopes have run high as we have watched the earnest face of one of our patients while he listened to the "Old Story." His case, being a serious one, lasted a long time, and at its successful termination we found his parents regarded us as their personal friends, and even now feel a right to appropriate us when we enter their village. To go there and not visit their house would be a crime in their eyes.

But let us hasten on, lingering but one moment to notice the rather imposing approach to the village. See that enormous Jack tree on your left, and then the picturesque roughly-paved footway that leads up to the thatched, four-posted porch through which swami wŏrshippers enter on special feast days; for Kasappa is a swami village, as now you will fully realise as you pass across the fine stretch of green sward where stand the idol temple and cars. It is a beautiful spot, overshadowed by trees, and. like the Kirangadu Temple ground, far too fair for the hideous inmates of the temple.

To-day loud voices break the silence of this usually peaceful scene, for headmen of the surrounding villages have met to prepare for the great car festival and to send off gunpowder charges and discuss the festivities. The Cinna Manyakaram and Vadamai, both of whom you are helping us pray for, are among their number.

Now we enter the village and make straight for the patient who has sent so urgent a call for our help. He sits clasping his head in both hands and coughing violently, apparently in the last stage of exhaustion and pain; but as we know him of old, and remember his cries and exclamations when we tried to extract the long guinea-worm from his leg some months ago, we are not over-anxious, but wait for the paroxysm to be over. Even then we have to wait, for he seems to have lost his voice, and our enquiries to the crowd are unanswered, for no one appears to know how the accident to his leg happened. Then, panting, he dramatically draws a stick towards him and in true Eastern fashion demonstrates the terrible fall he has had, using the stick to portray the tree he was felling. After many questions and round-about answers, medicine is prescribed and we pass on to others. Our forces are now divided, Mr. Brand seeking the idol worshippers, while we turn to the courtyard of our old friends above mentioned.

Here baby attracts first attention, and we must wait till his little attainments have been fully discussed and thus the way opened for more

serious talk. Then we produce our picture-book and try and introduce Bible stories.

Bang! goes the first explosion of gunpowder to the goddess Marian, and the conversation is by this big shock turned to the folly of idol worship; a few words in this strain, and then the harsh tones of the Maniyakaram's voice break in upon our talk. "Come along! Why do you not come?" he shouts to the old father, who shifts and looks uncomfortable. Then, turning to me, "No, no!" says the Maniyakaram; "no swami worship; only a little business between us," his drunkenness and lies being ill-concealed by his cringing obeisance. Again the conversation turns to idolatry and the difference of our Jesus worship. "Yes, yes," says the old mother, anxious to please; "We say, 'Jesus Swami! Jesus Swami!'" and she pressed her two hands in the action of prayer. "This is impossible," we retort; "you cannot worship our Jesus and the stone gods at the same time."

"Come Thursday," says the woman sitting opposite us, "and see the car festival. If you sit here, you will see it pass round the village."

"But do you not know how sad it would make us?"

"Sad!" (this takes away her breath, and for a full few seconds her mouth remains wide open as she turned to her neighbour in utter amazement. "How could such a fine show and so much fun make her sad?"

Once more we try to tell them how the thought of their sad lot fills us with anxiety for them. But we must pass on now, pay another short visit to a girl who is crippled with rheumatism, bringing a smile to her face as she sees the little *dhori*, and then we wend our way out of the village, past the circle of committee-men who are still discussing festival plans, and, comparing notes, once more turn our backs on Kasappa.

There is still one item of interest. Look in that dark hollow. That huge black bear, with angry-looking teeth and outstretched claws, was shot two days ago with two young ones. One might feel thankful that the planned expedition for that week to Kasappa to show the lantern pictures at night was postponed.

* ○ ○ ○ ○ ○

No, they cannot do without their feast days. "If you worship Jesus Swami only, henceforth you will have no feasts and no more fun," the Poochari assures them; and so they practise a sort of compromise, as did the Samaritans of old. "So these nations feared the Lord and served their graven images." And they who protest loudest that they worship Jesus seem the most prominent worshippers at the swami feasts. So off we trudged again to Kasappa, the third day of the car festival, and found the beautiful spot like a Sunday-school treat field after the children have finished their sports and picnics. Side-shows were not lacking. The highly-decorated cars in improvised booths, and on another side the equally gaudy temples, in front of which two old men were monotonously dancing a jig, while the bells around their feet added to the many noises of the unholy proceedings.

On all sides lay sleeping figures—men exhausted after their night's revelry—but there remained a crowd of sightseers still ready for another distraction, and they hailed our coming with delight, forming several groups, some to see Bible pictures and others the white baby; so we each had plenty to keep us occupied while their exclamations, questions and jokes denoted various attitudes to our message.

Much might be written of the incidents connected with the feast day, but in my mind one alone stands distinct, and one little native child from among the rest still holds a tender place in my heart.

They were bringing their offerings—fowls and goats—for the closing ceremony. How jealously she guarded hers! hidden away under her cloth.

"Show baby the tiny chicken; he will love it," we said. But closer

she drew the protecting folds of her dress, fearing the white lady meant to rob her of her offering. "Do not fear; we will not take it away." And our hearts went out in longing towards that small swami-worshipper who understood so little the words spoken by us of the only sacrifice acceptable to God. She only clasped the newly-hatched bird in her wee dark hand and awaited her turn to present it to the priest. The other offerers would partake of the flesh of their animals, but hers, being small, would be wholly devoted. and sne did not grudge it.

It is perhaps needless to enlarge on one's thoughts concerning the pathetic ignorance of the little child, nor of the comparison of her offering with our paltry sixpences, etc., cast thoughtlessly into the collection plate; yet our God is the living God—hers a poor. miserable, black, hideous stone.

EVELYN C. BRAND.

A Kolli Hills Conversation.

SITTING on the doorstep of the dispensary and facing the old man who had just been treated for dyspepsia, the missionary was trying to improve the occasion by preaching the Gospel to the solitary patient. The old man was tired. His feet were stained with the dust of fully nine miles tramping along the rough hill paths. He sat and listened attentively to the story. Presently we were joined by Poochari and a group of strangers from the distant village of Pilandoor.

The missionary's words sounded fair, but a question arose in the old man's mind.

Old Man: "You speak of worshipping the one Supreme God. How must He be worshipped?"

The old man had in mind the worship he had so often given to his gods, worship that consisted of sacrifices of goats and fowls, presents of cocoa-nuts and fruit, burning of incense.

Missionary: "The true God does not want your goats or fowls. You must worship Him with your heart, and your *whole* heart, giving up worshipping all other gods."

Old Man: "For many years I have worshipped Him thus, looking upwards and saying, 'O Lord! O God! I am as thou hast made me!'"

Poochari: "But don't you see, stupid, that what the dhori says is that you must give up worshipping our hill gods!"

Old Man: "Give up hill swamies! But they won't give *us* up! Yes, true enough, we would give them up fast enough, but I say they won't give *us* up! Directly we cease worshipping them, down they will come on us, and we shall have trouble enough then: fever and all kinds of illness, ruined crops, drought, and loss of children."

Missionary: "Jesus Christ is a Saviour all-powerful. He has trodden under foot Satan, the chief of the devils. Your Karuppan and your Kali tremble at the sound of His name. He never ceases to protect those who trust in Him alone. You see this Pila fruit tree? Well it is the abode——"

Poochari, interrupting and addressing the strangers: "Yes, yes, this tree just behind us. It is haunted by a Black One. Look how closely to it the dhori has built the bungalow. So closely, in fact, that the Black One has taken offence, and, as all our village knows, has laid low neighbour Kiraekaran with severe fever for the past several weeks. What do you say to that!"

("Neighbour Kiraekaran" is the man who sold the mission land to the S.B.M.).

Missionary: "But if it was *our* house that offended the Black One, why did he not punish *us?* Simply because we trust for protection to Jesus Christ, and He keeps us in safety."

Old Man: "It is true, and no lie. But there is my debt still unrecovered, and there is my stomach-pain——."

Poochari: "This talk about Jesus Swamy is all very well, but just think how dark the world would be without our swami festivals! There would be no joy left in life."

Old Man: "True, true. But that debt of mine, you know, and this pain just here (indicating with care the precise location), don't you see, it comes on regularly after the evening meal——." Here the old man, having reached his favourite topic, held forth with great eloquence and wealth of detail, until interrupted by one of the strangers.

Stranger: "You say it is wrong to worship idols. Yet I have heard it said that in my grandfather's time a dhori who belonged to your Way came to the Kolli Mountains to teach your '*margham*,' and *he* certainly worshipped idols!"

Missionary: "He belonged to the Roman '*margham*,' most likely, for the Roman *marghattar* teach such erroneous doctrine."

Poochari: "Ah, yes, the Romans must be a different caste. Our dhori has no idols. They just shut their eyes and pray up into the sky thus." [Imitating the action].

Old Man: "True, and no lie But as I was saying, that debt of mine is by no means recovered, and the pain here has not gone, although I have travelled to all the swamies of any account that I know of. I presented a pair of sandals to Perumal, and two bracelets to Varatharajulu swami, a pair of sandals also to Pidari, the temple just by our village, you know, but all in vain. So now I have come to the dhori for medicine."

Poochari: "Speaking of medicines, you should see the millions of folk that come here for medicine! If the cloth that has been given away in bandages alone were sewn together, it would clothe three hundred people!"

Missionary: "And who sends these medicines and all these bandages? Why, those in our country who are worshippers of the true God and Jesus Christ. And why do they send these things, never asking from you a '*kasu*' in payment? Because they wish you to taste the sweetness of that Saviour whom they have found."

Poochari, with the others, and moving away: "What you say is true, but who is going to leave our ancient gods when the whole world follows them?"

J. M. BRAND.

Old Sellay.

A FEW evenings ago Mrs. Morling and I went to the neighbouring temple of Sellay, *alias* Kali, situated amongst the green fields outside the town. After walking round the buildings, I had some conversation with the priest, a man almost as dirty as he was ignorant. Noticing that the building repairs were being confined to only one part of the property, I enquired of my friend,

"Are you not going to repair the other parts of the temple?"

"No," he replied; "we shall improve the horse"—a huge brick and plaster structure at our side, made for the swami in her nocturnal excursions—"but we have not received permission to repair the temple itself."

"Who refuses permission?" I queried.

"The swami."

"How did she make known her wishes?"

"When the 'spirit came on me' she told me, and I made it known to the Mittahdar by means of a dream. You see," he continued, "we have to be very careful what we do in this temple, for Sellay is a much-dreaded god."

"But if we worship the true God, there is no need to fear these evil spirits."



To Keep the Evil Eye from Sellay's Plantain Trees.
Taken in Sellay's Compound.

"Not so, not so. The spirits, even the devils, must be both feared and propitiated. Many years ago one of the hunter caste came along that path to the south and saw a dove resting on the tower of the temple. He raised his gun and shot it, but before it had fallen to the ground he himself fell dead. When his companions ran up to discover the cause, lo, his tongue was protruding a full cubit from his mouth! Indeed, this swami is much to be dreaded."

"Is not that Sellay?" I asked, pointing to a stone image at the foot of tree close by.

"That is the old Sellay; the new one is in the temple."

In the dark recess of the temple proper was an image, black and greasy with the anointings of many years, around which were several of the old saucer-shaped cocoa-nut oil-lamps. On either side of the doorway is a large, frightful-looking goblin to prevent rival spirits from entering the shrine.

"How came you to have an old Sellay and a new Sellay?" I queried.

He squinted with his cross-eye, stared on the ground, then told me the following story, which I afterwards found is well-known in these parts.

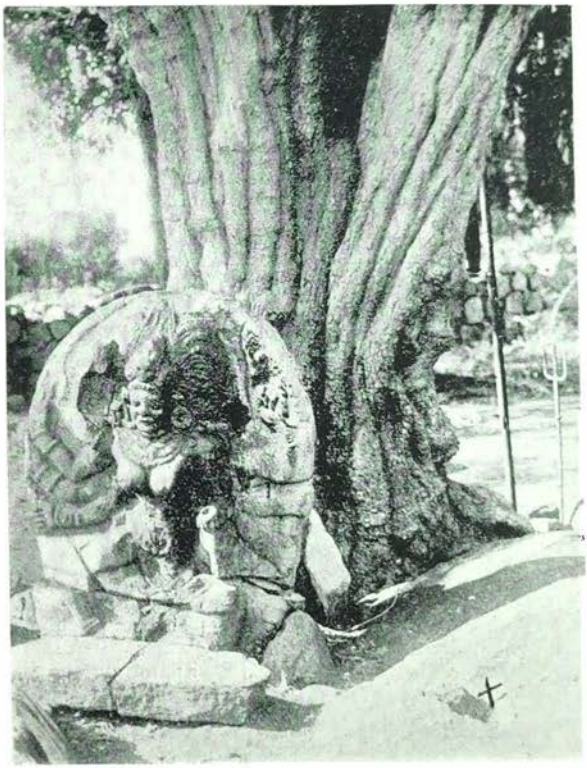
"Some years ago, after the other priest one evening had brought the lamps, rung the bell and offered the incense, a rat came out to drink up the oil. This time he not only drank nearly all the oil in the lamp, but he laid hold of the lower end of the wick and started to drag it off to his hole. In the attempt the lighted wick trailed over the apparel of the god and set it on fire. What with the blaze of the clothes and the blaze of the oil of many years of anointing, the heat cracked the image right across so that it fell down on its face.

"We afterwards had to pay 150 rupees to a stonemason to make a new

one and spent over 800 rupees in fees and feasts to the Brahmins to infuse the Divine life and to get the god properly installed here in the temple. So altogether it cost us about 1,000 rupees. The old one was brought out here and placed under the tree." Then, looking most sorrowfully at the old image. he added,

"You see that rock just at the side there? That is the rock from which the old swami sprouted out."

The rock is seen in the picture on the right hand side, and also the hole from which old Sellay "sprouted out." The break in the image is clearly seen near the base.



OLD SELLAY.

The spot marked X *is where she is said to have "sprouted out."*

One or two mornings afterwards, as I was taking this photograph, several young men of the Achary caste came to worship "old Sellay." I at once reminded them of her history and endeavoured to show them the absurdity of their position.

Sellay is generally represented with four, six, or even eight arms, long dishevelled hair and a protruding tongue. In one hand is a knife, in another the gory head of a giant. She usually rides a tiger, and her only clothing are a necklace of skulls and a girdle of men's hands. The priest

told me she was much to be dreaded, and certainly the people have great fear of her. Just outside the wall there are two old pits. At the time of cholera epidemic and at the yearly festivals, buffaloes, sheep and fowls are slaughtered, and the refuse is thrown into those pits.

All of which goes to prove that much of the so-called high and enlightening Hinduism is sheer Animism—ghost, ghoul, and goblin worship. In this neighbourhood have we not thousands of people who are afraid to yawn lest some evil spirit should slip down their throats and take possession of their bodies?

D. MORLING.

India's Holiest City.

(*Concluded from page 101.*)

THE Golden Temple is the most sacred in this most holy city of India, and is dedicated to Siva. It is so called because its dome is gilded with gold leaf. It is difficult to approach the gates of this temple, which stands in the heart of the city, because of the crush of people in the narrowest of streets. No European foot may step within that holy place, and so we stood at the gates and looked at the strange scene. The white paving-stones of the courtyard within the gates are studded with rupees—five rupees being embedded in each square stone. A peacock strutted within the confines of the temple, and a sacred cow was there with a man holding on to its tail for inspiration. The worshippers filed in and out in continuous line, making their offerings at the outer shrine. A sound of bells and gongs and music reached us from the inner shrine. A dancing girl sat in a balcony with dyes and hand-mirror and perfume box making herself beautiful. Beggars pressed us on every side, street-hawkers jostled us with their bundles. A sacred bull (one of the many hundreds of such at large in Benares) wandered placidly down the narrow street, making us press against the wall to enable him to pass. A leper thrust his fingerless hand into our faces in mute appeal for alms, and a street musician twanged the strings of his *veena*, and crooned a monotonous song. It was a scene that fascinated and held us.

A little to our right was the famous "Well of Knowledge," where the worshippers one by one purchased holy water from a Brahmin. The water of the well is foul with decaying flowers and grain and other offerings that are being constantly thrown in, and yet the people drink it eagerly or smear it on their bodies. Siva's bull, built of masonry and painted crimson, stands guard before the well, and gets his share of offerings and a constant sprinkling of holy water. The Mani Karnika Well is the holiest well in Benares. It is situated on the ghats, and is supposed to owe its origin to the dropping on that spot of Siva's earring. He who bathes in this well is said to have his sins washed away, both for time and eternity.

Up many flights of steps we ascended to the terrace of a house, and there we saw a most wonderful observatory. Here were no meteorological instruments or telescopes, but merely an ingenious arrangement of walls and pillars, built at various angles to each other, which cast shadows on several dials accurately drawn on the masonry. In this quiet spot, away from the clang of the temple bell and the shriek of conch shell, the learned astronomers looked up at the quiet stars and watched the moonlight as it travelled along the walls and cast mysterious shadows on the figures depicted there.

And when we have seen it all, seen this holiest of holy places, Benares, we bring away the impression that we have stood in Satan's stronghold and watched his captives on his treadmill. We realise, too, how strong a power we are combating when we fight Hinduism.

We think of that white-haired woman with despair at her heart as she found no pardon and peace even at Benares, and of those other thousands who are going there all through the years on the same hopeless search. We meet them so often here in Madras, and it thrills us that to us God has entrusted the task of pointing them away from the Ganges to that other Fountain open for sin and uncleanness. May God keep us faithful.

WINIFRED BOOTH.

The Bhagavad Gita.

(Concluded from page 106.)

THE Gita strongly upholds the caste system. The first section of the work deals with the duties and observances of caste along the following lines:—

> "Better to do the duty of one's caste,
> Though bad and ill-performed and fraught with evil,
> Than undertake the business of another,
> However good it be."

Krishna rallied the warriors to the fight by teaching that caste was a Divine institution, and that the fulfilment of its duties would provide an open door to heaven.

The teaching regarding God is so conflicting that it is difficult to state concisely the doctrine of God taught in the Gita. It is evident that the author endeavours to make it so comprehensive as to include the teachings of very diverse systems of philosophy. There are passages which speak of God as the Supreme Personal Ruler of infinite wisdom and goodness. But personality is utterly denied in another passage, which says that "one cannot pronounce the Supreme to be either existent or non-existent." In another passage Krishna says, "Goodness, passion, and darkness, these are from me." Again. "He who sees me in everything and sees everything in me, I am not lost to him and he is not lost to me." "I am the same to all beings, to me none is hateful none dear." Such passages teach plainly that the God of the Gita is indifferent to all moral distinctions. A familiar Hindu proverb says, "As is the God, so are His worshippers." The Gita recognises the worship paid to other deities, and claims that such worship is really the worship of Krishna, who says:—"Even the devotees of other gods, who worship full of faith, they also worship me, though not according to ordinance." In another passage Krishna is spoken of as "the supreme abode, the supreme means of purification, the primeval male, eternal, divine, the first god, the unborn, the all-pervading."

In this connection it will be well to remember that it is not only in the Bhagavad Gita that Krishna appears. He figures in the earlier parts of the Mahabharata as a hero. His exploits and escapades are described in the Puranas, and the Krishna delineated there is in sad contrast to the Krishna of the Gita. The Krishna of the Puranas is immoral. Take the sum total of our knowledge of Krishna as portrayed in Hindu scriptures, and it would be difficult to find a more unsuitable character to represent the Supreme Being who is to destroy sin and become the Saviour of man.

In its treatment of the question of sin the Gita is fatally inadequate. Yet in the midst of passages which teach indifference to moral evil, one comes upon such a warning as this: "The threefold gate to hell—lust, wrath, and avarice—are the ruin of the soul, therefore let every man renounce these three." But sin is not viewed as an offence committed against the moral government of God. Consequently it does not make any provision whereby sin is so atoned for that it may be righteously forgiven and its power broken.

The Gita teaches the dogma of the transmigration of the soul, and when it speaks of salvation it does not mean salvation from the power and penalty of sin, but release from the bondage of endless rebirths by a final separation of spirit from matter. Krishna says: "He who truly knows me, comes never more to birth again when he quits the body; he comes to me." So, then, the heaven of the Gita is absorption into the deity. The soul ceases to exist, like a flame blown out.

The most remarkable feature of the teaching of the Gita is its doctrine of *Bhakti*. The fundamental idea of Bhakti is that of devotional faith in a supreme personal God. It is in this region that the Gita approximates to the teaching of the New Testament. This doctrine is so foreign to all else that is known of the Krishna cult, that one cannot escape the conclusion that this part of the teaching of the Gita is due to Christian influence. Dr. Hopkins, Professor of Sanskrit at Yale, has drawn attention to the striking and numerous parallels between the Gospel of John and the Gita, such as:—

All things were made by Him (John i. 3).
All things have their source in me (Gita vii. 6).

There was the true light (John i. 9).
I am the light of sun and moon (Gita xv. 12).

Without Him was not anything made (John i. 3).
Without me is nothing made (Gita x. 39).

The world was made by Him, and the world knew Him not.
He came unto His own, and they that were His own received Him not (John i. 10, 11).
Men distraught know me not in my highest nature;
I take a human form and they honour me not (Gita ix. 11).

Whosoever believeth in Him shall not perish (John iii. 15).
He that believeth in me doth not perish (Gita ix. 31).

Everyone that . . . hath learned cometh unto Me (John vi. 45).
They that worship me come unto me (Gita ix. 25).

I am the way and the truth and the life (John xiv. 6).
I am the way, the refuge, the friend, life and death (Gita ix. 18).

The idea of salvation by devotional faith in a personal God in human form is something quite unique in Indian thought up to the time that the Bhagavad Gita appears. Krishna says: "Know thou certainly that my devotee is never destroyed." "Thinking on me, thou shalt conquer all obstacles by my grace." "He who knows me, the lord of the world, is freed from all sins." The climax of the Gita is reached when Krishna says: "Come to me as the only refuge: I will release thee from thy sins."

The Bhagavad Gita gives us what a Hindu thought about God and His relations with man. The things which Krishna is represented as saying are the ideas which possessed the mind of a Brahmin who lived, say, in the third century of our era. He has given expression to his belief, and sought to get others to accept his teaching, by putting the words into the mouth of the mythical Krishna and working the poem into the Mahabharata. The teaching is so inconsistent that those who have only this for their guide are left groping in the mist of speculation. The Gita has been known in India for the last sixteen centuries, and the fact that it has not effected any transformation in the life of India shows its utter inadequacy as a gospel.

E. A. Booth

OUR HOME CHURCHES.

Prayer Subjects for August, 1915.

Week Beginning—

SUNDAY 1st.—Prayer for the Church at large, her purgation and revival, that her voice may be heard on high concerning the present war.

SUNDAY 8th.—Prayer that the Church may rise to the height of her privilege and responsibility in regard to the proclamation of the Gospel at home and abroad in this time of world crisis.

SUNDAY 15th.—Prayer for our beloved land that God's voice may be heard, His warnings heeded, and His grace sought; and for His protection and the defeat of our enemies.

SUNDAY 22nd.—Prayer that missionaries in heathen and Mohammedan lands may have consecrated tact and wisdom in meeting enquiries of various kinds as to the war between Christian nations.

SUNDAY 29th.—For our Lord's healing, strengthening and sanctifying grace to Mr. Booth and Miss Hines.

Meetings.

Church Hill, Walthamstow.—On Wednesday, 16th May, the closing meeting of the Winter Sewing Class took place. In the afternoon a meeting for ladies only was held, presided over by Mrs. Sharpe, when Miss Elliott gave a very interesting address upon her work among the women of India. Tea was again provided by Mrs. Wallis for the members of the class at 5.30, and in the evening a public meeting was held, with Pastor H. D. Tooke in the chair. The school hall, which was gaily decorated with the various garments made by the class for the children in India, was well filled. A very interesting report of the session's work was read, and recitations, dialogues, &c., were given by the girls, after which Miss Elliott gave another most interesting account of her medical work in India. Mrs. Elnaugh followed with a very stirring address, speaking from the words in Exodus iv. 2, "What is in thine hand?" Collections were taken at both meetings for the L.Z.A.

Gurney Road, Stratford.—On June 16th the Annual Missionary Meeting was held in the schoolroom. A sale of work for the benefit of the Mission was opened by Mr. Chisnall an hour before the Meeting, when a goodly number of friends were present. Especially interesting was the "Sunshine Band" stall, each article having been made during the year by the members of the Band, the proceeds of which were to help towards the support of their own Bible-woman in India. During the sale refreshments were provided by the "Sunshine Girls," and a pleasant social hour was spent together. The Meeting was splendidly attended and Mr. J. H. Rider presided. The Branch Secretary, Miss F. Ince, read a report of the year's work, in which the hope was expressed that whatever might be the circumstances of the people during the war, the Lord's cause might not suffer. Bright and cheerful addresses were given by Mr. Rider, Mr. Chisnall, Mrs. Elnaugh and Mr. W. S. Baker. After the Meeting the sale of work was resumed and proved a great success, the L.Z.A. stall realising £1 12s., the "Sunshine Band" about £5, and the collection 10s. 8d. Satisfaction was expressed on all sides, and we thank our God that even in these dark and stormy times hearts are found anxious to further His cause.—W. WINTER.

Warboys.—On Thursday, July 8th, the President of The Strict Baptist Mission visited Warboys and delivered a very able discourse to an attentive and interested audience upon "For He must reign." Pastor H. Ackland presided over the evening meeting and said he was glad they had a Branch of the S.B.M. at Warboys. It was started by Pastor R. Mutimer and had been carried on satisfactorily, first by the daughter of our esteemed friend Mr. Alderson, and since her marriage by Miss Fitch, to whom praise was due for her assiduous attention. They had about twenty-four boxes out, and the amount for the year totalled £13 10s. 7d., made up thus: collection last year, £4 10s.; boxes, £6 16s. 9d.; sale of HERALDS, £2 3s. 10d. He was very certain that Churches engaged in missionary work would themselves benefit by it. Messrs. J. Hazelton, D. Butcher, and E. Mitchell gave helpful and interesting addresses. The collection realised £5 5s.—D. BUTCHER.

A Welcome Contribution to the "Herald" Fund.—Grateful thanks to an anonymous friend at Horham for a contribution of 10s. for the HERALD Fund, sent to our Secretary, Mr. Chisnall, with an expression of sympathy as to Mr. Booth's illness.

Another Contribution from South Australia. — The HERALD is received monthly by the Church at Port Adelaide, South Australia, whose Pastor is Mr. Allen Newbery. We join with our Secretary in thanking Mr. Jordan, who forwarded 10s. for the HERALD Fund, and in expressing the hope that Mr. Newbery may have been able to plead the cause of our Mission during the tour he is making, and that he will favour us with a brief account for the HERALD.

The Christmas Boxes.

WILL our many friends who have been preparing during the year in various ways to give Christmas pleasure to our school children in India kindly note the usual requests:—

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

DIRECTIONS AS TO PARCELS.—Parcels should be sent to Mrs. C. W. Harris, 12, Marlborough Hill, St. John's Wood, London, N.W., *not later than October 1st.*

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 be enclosed for acknowledgment of safe receipt.

N.B.—Owing to the war, the boxes must be sent earlier this year. It is therefore absolutely necessary that all parcels should reach Mrs. C. W. Harris NOT LATER THAN OCTOBER 1ST.

"I SHOULD like to set before you what has been a great help to my own mind. Instead of thinking of the great millions of the world, let me think that there are ten men only, and I am one of them. If I could get down to that I should see my relation to the other nine. If they were standing by me, there would be, first, the nominal Christian, then the Jew, then the Mohammedan. They are all monotheists, none of them Christian. Then there is the Hindu, then the Buddhist, then the Confucianist, then the Taoist, then the Shintoist, and then the Animist. These are the nine, and I am the tenth. If there was nobody else in the world, what would be my duty to these nine? To go and tell them of my Saviour! Is the duty any the less if you multiply the nine by millions? You have the Truth, and it is your duty to take it to them." —W. Y. FULLERTON.

The Children's Corner.

All letters and answers for The Children's Corner should be addressed to Uncle John, 62, Greenvale Road, Eltham, London S.E., and should reach him not later than the 13th of each month. Answers should bear the writer's name, address, age and Division.

MY DEAR NEPHEWS AND NIECES,—I am glad to welcome Lois Rose, Mabel Rose (Division II.), Alfred Bird and Stanley Vine (Division III.) into the Corner.

All four prize winners seem to like the books I sent them, and this I hope will stimulate others to try hard to get first place.—Yes, Kathleen, the Corner is growing larger, and if *all* who enter stayed it would be very crowded, but I don't think any of us would mind. I hope you will enjoy your holidays.—You are right, Eunice; nearly everything is clouded by thoughts of the war. I trust you may soon have cheering news. I am not forgetting.—Pleased to hear you are quite well again, Elsie, and able to write your answers once more.—Love to all the nephews of the West Ham Missionary Class.—Glad to hear you are so much better, Dorothy.—I quite understand your question, Minnie, and my answer is As a rule they do not, and the reasons are various, but in many cases the joy is deeper if not so abundant.—I hope the Salhouse S.S. anniversary will be a happy and successful one, Ruth and Alma. I discovered the omission of the number of the chapter perhaps before you did, but I knew my "children" would not be baffled by that.—Your anticipation of holidays, Kathleen, makes me wonder how it would do for me to have a month's holiday from the HERALD.—So glad you like the book, Annie, and the stories.—Very pleased to have your letter, Lily, although sorry to hear the cause of your silence the last two months. Of course, I missed you.—I wonder whether my reply disappointed you, Frank?—I am very pleased to have your first letter, Mabel; it is a very nice one, and I am glad you like the questions and mean to try to get a prize.—Yes, Fred, it is quite true, I forgot to put the number of the chapter.—I am very sorry to hear of your mother's severe illness, Enea, and hope to hear that the operations have been successful.—I have received 1s. 11d. for the L.Z.A., as indicated below.

MARKS FOR JULY.—*Seniors.*—Colin Church (6d.), *Ruth Waters, 12; *Alma Waters, *Minnie and *Hilda Cuthbert, 11; *Kenneth Robbins, Kathleen Throssell, *Theodora Haynes, *Dorothy Cuthbert, Harold Carter, Enea Tooke, 10; *Eunice Kilmister, 9. *Division I.*—Doris Evans, 10; Fredc. Haynes, *Annie Waters, Rowland Peters, Lily Jackson, Gladys Goodale, Harold Vine, Robt. Booth, Winnie Church, 9; Richd. Collard, 8; James Johnson, 6. *Division II.*—Muriel Haynes, *Calvin Hewitt, *Fred Cuthbert, Gladys Hammond, Geo. King, Ernest and Cecil Carter, Percy Crees, Mabel Rose, 7; Fred Collard, John Bird, Harold Freeman, 6; *Frank Palmer, *Eric Robbins, Lois Rose, *Florrie Church, 5. *Division III.*—Elsie Hazelton, *Robt. Hewitt, Eva Green, Phyllis Smith, Doris Butcher, Alfred Bird, Rex and Gerald Booth, *Lily Church, 8; Stanley Vine, 7.

QUESTIONS FOR AUGUST.—(*On Acts xix.*)—*Seniors.*—1. What two different results of Paul's preaching do you find in this chapter? 2. How did the Ephesian converts show the genuineness of their faith in Christ? 3. How was the uproar caused and what was the result? 4. What do you understand by verse 20? *Division I.*—1. Paul was now at Ephesus again; what had he been doing since he was last there? 2. Why were the twelve disciples baptised? 3. Who caused the uproar at Ephesus and why? *Division II.*—1. What happened when Paul laid his hands on the twelve disciples at Ephesus in the name of the Lord Jesus? 2. Who were Paul's "companions in travel"? 3. What did the Town Clerk of Ephesus say? *Division III.*—1. What special miracles did God work by the hands of Paul? 2. Who was Demetrius and what did he say? 3. What idol

did the Ephesians worship? 4. Who quieted the Ephesians who were making such an uproar?

Mrs. Silvester, the Secretary of the Ladies' Zenana Auxiliary, in acknowledging your contributions during the last three months, sent me the following message for you, which I am sure you will be pleased to read:—

DEAR "CORNER CHILDREN,"—I have just received from "Uncle John" Postal Orders for 6s. 5d., and upon looking through my books I find that I have had £1 1s. 11d. from the "Corner Children's" stamps in one year. What a nice sum of money, and what a lot of medicine it will enable Miss Elliott to buy for the little boys and girls who come to her dispensary, if it is spent in that way. If it should be spent on Tamil tracts it would pay for about 500; or supposing it is spent on sending one of our Bible-women to the homes of these poor Indian children, it would pay her salary for over a month.

I wonder which of these ways of spending your money you "Corner Children" would like the best; if you would tell "Uncle John" when you send your next stamp I will try and arrange it.

I should like to write a letter to each one of you to thank you for thus helping on the L.Z.A. work in India, and to tell you how much what you are doing is appreciated, but as I cannot do that, "Uncle John" is giving me a little bit of room in the "Corner."

Will you please, each one, accept my very best thanks on behalf of the L.Z.A. Committee. Yours faithfully, N. SILVESTER.

I will close with a missionary-bicycle-cow story. Dr. Pennell was a missionary who worked on the borders of Afghanistan and died only three years ago. On one occasion he went on a cycling preaching tour dressed in the picturesque garb of a *Sadhu*. He had reached the historic city of Delhi, and in crossing the bridge over the Jumna had been chased by two cows without apparently coming to any harm. "Proceeding to the Cambridge Mission, I met my companion . . . and we both set out to see the bazaars of Delhi. Before we had gone a quarter of a mile I observed another cow bearing down on my starboard quarter. Being unable to believe that three cows could be so insufferably rude in one city, I steered a straight course on the right side of the road too, till I found the animal's horns almost touching my knee, when I jumped off and regretfully resigned my machine to the inevitable. The cow, without so much as By your leave, put its head through the frame and with a haughty toss of the head swung the bicycle on to its neck and then went careering down the corn-market with my machine swinging round its neck like a windmill, and us two *Sadhus* rushing wildly after it. After a fifty yards' run the cow seemed to have some qualms of conscience, and with a twist of the head threw the machine some yards off on to the ground, then with a sniff and a snort trundled off to pastures new. I quite expected to find the merest wreck of my machine, but beyond a bent crank and a few minor injuries the Elswick had braved the storm in a way that is a credit to the manufacturers."

Colin sends me the following, which may interest your parents and teachers if the story doesn't: "I read a little piece in a book the other day which struck me very much: 'A person was saying that she could get no interest in Missions. Her friend told her that a Mission was like a bank—one could not reasonably expect any interest from a bank without first putting something in. So with Missions. There must be something put in, either prayers or money. The more prayer and the more money put in would bring in greater interest.'"

Your affectionate UNCLE JOHN.

"AMID earth's vast upheavings,
The shaking and unrest,
Powers that God's righteous judgments
Must from their stronghold wrest,
We grasp the Word of promise
That it shall yet be blest."

The Strict Baptist Mission.

MEMBERSHIP OF THE ASSOCIATION.

THE Financial Year of THE STRICT BAPTIST MISSION will close on September 30th, 1915, and Strict Baptist Churches desiring to nominate members of the Association (*i.e.*, The Strict Baptist Mission) for the ensuing year will kindly note the following qualifications for membership prescribed by the Articles of Association :—

Payment by a Strict Baptist Church on or before September 30th, 1915, of £3, from any source or sources in connection with such Church entitles them to nominate one of their members to be a member of the Association for the ensuing year; a similar payment of £10 entitles such a Church to nominate two members; £20, three members; £30, four members. Such nominations must be in writing, signed by the Secretary of the Church, and sent to the General Secretary of The Strict Baptist Mission. Members so nominated will be qualified to attend and vote at the Annual General Meeting of the Association on Tuesday, October 26th, 1915.

* * *

THE ANNUAL GENERAL MEETING

Of the Members of the INCORPORATED ASSOCIATION of THE STRICT BAPTIST MISSION will be held at THE SURREY TABERNACLE, WANSEY ST., WALWORTH RD., LONDON, S.E., at 2 p.m. on Tuesday, October 26th, 1915.

A SPECIAL REQUEST.

AT the close of the financial Year a great amount of work is thrown upon our Secretary and Treasurer, with very little time to do it in. It would greatly help them if friends would ***kindly send in their Subscriptions to the Treasurer and Nominations to the Secretary as early in September as possible.*** We earnestly ask subscribers and subscribing Churches to lighten their work by doing this.

LIST OF SUBSCRIPTIONS, &c.

Received from June 11th to July 12th, 1915.

General Fund.

	£	s.	d.
Walthamstow, Sewing Class		7	6
Brighton, Prarthana Sabha. Boxes ...		7	6
Collection	3	12	.
Sale of Literature ..		1	6
Mrs. Baker		4	.
Friend		6	.
Stonham Parva, Mrs. Banister (box) ...	2	12	1½
Staines, S.S.	1	3	9
St. Neots, Mrs. J. Cook (box)		13	.
Ipswich, Zoar, Mr. G. Gardner		5	.
Mr. C. Mace		5	.
Chelmondiston, Mr. S. Cordle		10	.
Keppel Street, Bassett Street, Miss R. M. Fielder		5	.
Friend		2	.
Hounslow, Zoar S.S.	1	6	9½
B.C.		11	5½
Stratford, Gurney Rd. S.S.	1	19	5
Quarterly Subs. ...		13	.
Berkhamsted, Beulah S.S.		6	.
Boxes	1	2	7
Wandsworth, Chatham Road S.S. ...		8	6
B.C.		1	11½
Newquay (Cornwall) S.S.		9	6
Gravesend, Mr. P. Offord		5	.
Prittlewell, Providence, Mr. E. Fisher (Reports)		2	.
Lewisham, College Pk., Miss N. F. Voysey...		5	.
Royton, Collection ...	4	3	6
Mr. S. Dronsfield ...	5	.	.
Bolton, Collection ...	1	7	6
P.P.C. and Sales ...		7	2
Southport, Collection	3	15	7
P.P.C....		4	9
Boxes		14	6
Blackburn, Collection	1	14	6
P.P.C....		5	11
Manchester, Collection	1	15	9½
P.P.C....		4	3
Sturry S.S.		8	7½
St. John's Wood, Mr. R. S. W. Sears ...	2	2	.
Miss Harris		5	.
Warboys, Cycle House Box		5	.
Singing Class ...		10	.
Mr. C. Bedford ...		5	.
Master Geo. Fitch...		2	.
Miss E. Reynolds ...		8	3
Bermondsey, Lynton Road, Mr. J. B. Collin... 125		.	.
PERSONAL—			
C. H. D.	1		.
Mr. J. Vestey (Reports)			6
C.C.		2	6
Mrs. T. W. Colson...		10	.
Executors of Mr. W. Vickery — Messrs. Buckwell and Webb	1	18	.
Miss M. Watts ...		10	.
C.C.		2	6
Mrs. Turquand ...		5	.
Mr. A. L. Wiltshire		2	6
	£171	15	11

Pension Fund.

	£	s.	d.
2½% Consol Stock, £616 14s. 10d. ...	3	7	6
2½% Consol Stock £450 19s. 7d. ...	2	9	4
Mr. R. S. W. Sears ...	1	1	.
	£6	17	10

Herald Fund.

	£	s.	d.
Cransford		4	.
Tottenham, Ebenezer		2	6
Fulham, Lillie Road...		7	.
Brentford, North Rd.	1	3	.
Keppel St., Bassett St.		8	.
Hounslow, Zoar ...		3	8
Stratford, Gurney Rd.		13	6
Berkhamsted, Beulah		14	.
Ipswich, Zoar... ...		10	3
Bermondsey, Lynton Road	1	.	.
Maidstone, Providence		3	.
Newquay (Cornwall)		10	6
Newton Abbott, Mr. J. Burston		7	6
Boro' Green		3	6
Wood Green, Dovecote		9	.
Manchester, Mr. Knott		3	.
Newcastle		6	6
Grays, Ebenezer ..		4	.
St. John's Wood ..	7	4	1
Waltham Abbey, Ebenezer		6	.
Warboys	1	15	.
PERSONAL—			
Mr. J. Vestey ...		13	.
Friend	20	.	.
	£37	11	.

Ladies' Zenana Auxiliary.

Money received by Mrs. Silvester from June 11th to July 10th :—

	£	s.	d.
Mrs. Hutchinson ...	1	.	.
Children's Corner ...		6	5
Gurney Rd. Collection at Meeting		10	8
Gurney Rd. 1d. Weekly Subscriptions ...		19	11
Gurney Rd. Bible-woman (6 months)	5	.	
Aston Clinton, per Mrs. White		10	.
Mr. and Mrs. Rush, per L. E.	1	.	.
Mrs. Forrester... ...		8	6
Miss Ash		12	.
Chelmsford, per Mrs. Blythe		17	.
Warboys, per Miss Fitch	5	8	6
	£16	13	.

L.Z.A. Medical Fund.

	£	s.	d.
Gurney Road Sale of Work...	1	12	4

All communications for the Herald should be sent to the Editors, Pastors L. H. Colls, (35, Abbey Gardens, St. John's Wood, London, N.W.), and S. Hutchinson (62, Greenvale Road, Eltham, London, S.E.), by the 10th of each month.

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

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

Vol. XIV. September, 1915.

The Strict Baptist Mission HERALD.

"And they went forth and preached everywhere, the LORD working with them."



THE "VEHICLES" OF MARI, GODDESS OF SMALL POX.

Price One Penny,

Of the Secretary, W. CHISNALL, The Grove, Isleworth, Middlesex.

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The 54th Annual Meeting

OF

The Strict Baptist Mission

WILL (D.V.) BE HELD AT

THE SURREY TABERNACLE,

Wansey Street, Walworth Road, S.E.,

ON

TUESDAY, OCTOBER 26th, 1915.

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

THE ANNUAL GENERAL MEETING

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

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

N.B.—The Financial Year will close on September 30th, 1915
Please send Subscriptions to the Treasurer,
and Nominations to the Secretary, as early as possible this month.

The
Strict Baptist Mission
HERALD.

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

VOL. XIV.] SEPTEMBER, 1915. [*New Series*, No. 105

CURRENT NOTES.

THE end of our financial year and the date of our Annual Meeting are rapidly approaching, and we await with more than usual eagerness, if not concern, the amount of our subscription list for the past twelve months. The Ladies' Zenana Auxiliary is to be heartily congratulated on the receipt this year of a considerably larger amount than in any of the past six years of its existence, and the success of our Auxiliary invites us to hope for a much-needed increase in our General Fund, notwithstanding the many demands and anxieties which the war has brought upon us all.

We forbear to emphasise the need, but we do suggest the power of littles. It is the small sums from many people which is the backbone of a Society like ours, and we venture to urge the value of small subscriptions and donations. An increased number of these small offerings, if sent in to our Treasurer early in September, might counterbalance any possible shortage in the other subscriptions.

Some perhaps have not hitherto helped in the cause so dear to the heart of Christ because they have thought their offering would be too small to be of any use. Others may feel that they are unable to give as much as they have done, while some may have diverted their missionary gifts to some form of national help in this crisis of our history. To the latter we suggest that while the call of patriotism should not be neglected, the call of Christ ought to receive first attention, and to all we appeal to do what they can in the cause of the Gospel as an expression of gratitude for national and individual preservation.

PATIENCE.

IF the war is teaching us anything it is the great lesson of waiting God's time. There is a tendency sometimes to almost feverish impatience and passionate urgency in our longing and in our prayers for victory and peace, or at least for some decisive event in our favour which will bring the end perceptibly nearer and relieve the tension which we feel. But the months pass with little change in the situation. A gain here and a loss there are chronicled with wearisome frequency, and although we read of deeds of heroism which quicken the pulse, the ebb and flow of the tide of war leave us waiting, hoping, fearing, wondering—until we take refuge in the Rock that is higher than we. Then we look out upon the awful strife of nations with no less pity and concern, but with calmer feeling, renewed hope, and with patience born of God.

"Patience," says Cowper, "is an anodyne of God's own preparation." Dr. Macduff calls it "a flower of earth," which is "nurtured only amid wind and hail and storm." Even in what appear to be the quiet resting places of life some of the most trying experiences demand and, under God's gracious brooding, foster a rare degree of patience in the soul.

The transition of thought from war to missions is not difficult to any who realise what is the real character of missionary work in a heathen land, particularly in India. Our feelings in regard to this war may well stand as representative of missionary experience, and this is exemplified in one of the papers from India this month. All evangelistic work is in the nature of war with the enemy of souls and demands faith and a courage which is stimulated to fresh effort by defeat; but this is peculiarly true in lands where Satan has entrenched himself in humanity for many centuries. From the entrenchments of ignorance, superstition, fear and custom, he uses every art to foil the efforts of the soldiers of the cross. We who are at the base and send supplies to our brethren at the Front need patience in order to go on with this very necessary share of the work; but how much more do they! They are confronted by unseen, malignant powers which contest every forward movement, and they are subject to the poisonous, stupefying influences of heathenism, which tempt to lethargy. So far as they can see there is more of failure than success; converts are few; disappointments many.

Faith alone can transport them and us beyond things seen and temporal into the sphere in which the power of God is carrying out with leisurely ease the saving purposes of grace. In the heavenlies our courage revives, God fills the horizon of our vision, and we labour on with renewed vigour in "the patience of hope."

Our Foreign Field.

The News of the Month.



POUNDING RICE.

THE MADRAS FIELD.—The schools have now reopened after the summer vacation and are preparing for the annual Government examinations, which take place this month (July). The All India Sunday School Examination also is to be held this month, and a large number of our scholars are expecting to take part as usual.

The heat in Madras is more noticeable after a stay in the comparative coolness of the hills, where I had the pleasure of being with Mr. and Mrs. Booth. Tamil study was continued there, and I am glad to have a little more confidence in conversation.

Though Mr. Booth is far from his usual strength, yet there is very considerable improvement from his condition when he left Madras, and also from the time of my joining him on the hills. For thiswe are very thankful; and I am glad to be able to carry on the work in Madras while he continues his recovery at Coonoor. The doctor has recommended that he should not return until the cool season has arrived on the plains.

Mr. John Pillai, who has been the Tamil munshi to all the S.B.M. missionaries in Madras, has been appointed Tamil Pundit in the new Women's Christian College and also in the Free Church Girls' High School. I have enjoyed immensely the two months' tuition I received from him, and am very sorry that his new duties will not allow him to continue. He has kindly promised, however, to occasionally come and give me a little help and to recommend another man with whom I can study.

I was sorry to find that a Tamil translation of some of "Pastor" Russell's "Millennial Dawn" works were being given away to our Church members at Vepery on the Sunday after my return. Only on the previous Sunday at Coonoor the pastor of the English Nonconformist Church there had mentioned that this literature was being distributed in South India, and that a large number of people had been led astray by it. We need very specially to pray that the minds of the Indian Christians may not be poisoned by Millennial Dawn teaching, for this propaganda work is apparently only done among the Christians. L. WATTS.

THE NAMAKAL FIELD.—During the month of June we sold 10 Bibles, 134 Scripture Portions, and 466 other books, and our preachers delivered 408 addresses to a total audience of 9,564.

Mr. Watts called here in June on his way to Madras. His duties just now are very trying, and we pray he may have all the strength needed for his double task.

The judgment of the Namakal Civil Court in the Pavittram case has been given in favour of our opponents, and the property which the Gospel Extension Society has been endeavouring to secure goes to the Hindus D. MORLING.

KOLLI HILLS NOTES.—The Hill Fever.—During our absence the little Christian colony was attacked by malaria. It was a real trial of faith to them, for scarcely one, child or adult, escaped entirely. On our return from Coonoor we found several of the children very thin and bloodless, while Teacher Jeevaratnam and the wife of Preacher Swamidas were still down with the fever.

Swamidas' Little Son Succumbs.—On 26th May, after only eight days' fever, Preacher Swamidas' four-year-old son, Adaikalam, died at Araikalpetti. He was a robust, bonny boy, and his loss is a great trial to his parents. Some of the kindly heathen around came and wept with them in sympathy. Others reminded them that their prophecy had come true and the hill-demons had begun to take their revenge upon the Christians for intruding into their domain. It was found impossible to get anyone to dig the grave, so Jeevaratnam and his wife, Pakkyam, finally did this kind office, and they laid the little body to rest in a corner of the Mission compound. We were truly sorry the event happened while we were absent.

Preaching in the Villages.—During the period described above, our work was interfered with by sickness. Now, however, the fever has disappeared, and we go every day to the villages around us preaching. We have to be exceedingly simple in speech and patient in dealing with a people that is unaccustomed to the very terms connected with spiritual things. J. M. BRAND.

Miss Hines was operated upon at Coonoor for appendicitis on July 22nd. When the mail left, she was doing as well as could be expected, and it was thought that she would make a good recovery. We express our sympathy with her and with Mr. and Mrs. Hines.—ED.

"Our Warfare."

THE present conflict in Europe and elsewhere has filled with new meanings Paul's military metaphors and similies. War terms help us in thinking of the missionary problem both at home and abroad You at home who watch and pray for news of victory in India must sometimes experience that impatience of delay and the heart-sickness that comes from deferred hope which every true patriot has felt at times in regard to his country's war. You want to hear of

brilliant triumphs, of multitudes saved, of Christ having been crowned in many rebel hearts. You have to wait. Those at the front also have to wait, and to them the waiting is more difficult even than to you.

There is a temptation in writing home about the spiritual campaign to conceal the set-backs, to understate the power of the enemy and the strength of the defences, giving you only the bright features of the operations. The truth is that we are amazed every day at the cunning and foresight with which Satan has fortified his subjects against the Gospel, and at the same time, like you at home, we are troubled by secret foes and many aliens in our midst. But, thank God, His promises have never failed. We cannot complain of a shortage of munitions, and we are quite certain of final victory to be consummated in a triumph of Jesus Christ that will shame our best hopes. Meanwhile, we ask you for constant reinforcements of prayer. J. M. BRAND.

The War and Caste.

HISTORY reveals no comparison to the present war in the horror and vastness of its desolation and in its countless loss of life, limb and property. These terrible evils have wrought such sorrow in cottage and castle, and press so heavily on our spirits, that it is with relief we turn our thoughts to any blessings that we believe the Lord may cause to spring from this dread conflict. We think of the Sick Man of Europe, of Asia Minor, Syria, of the attitude of civilisation to militarism, and our confidence is renewed that God will even yet cause "the wrath of man to praise Him" and accomplish purposes of grace through this vast holocaust.

But the blessings arising from the war will be enjoyed not only by Europe, for this war is a world-war. Only last week the two chief native papers of South India gave leading articles on The War and Social Reformation in India

For long centuries India, next to Thibet, has been the most rigidly exclusive land in all the six continents. Shut off from the rest of the world by a gigantic wall of mountains on the north and by the sea on the south, she has supplemented these natural defences by the equally formidable barriers of exclusiveness, made herself a hermit country, completely separated from the defiling outer world. The troops of Alexander and the hordes of the Moghuls have poured through the Khyber Pass, ships have come and gone, since the days of Vasco da Gama; but for the Hindu to make a sea voyage has meant ostracism—loss of caste. True, some of the liberal-minded and unorthodox have gone to the West for higher education, and many of the outcastes have gained employment in Ceylon and elsewhere; but these instances have only emphasized the rule.

The same ideas prevail in social life; but here the laws are inflexible and those who administer them inexorable. The Brahmins are the most perfectly watertight community in the world. The low caste man must not even see his kitchen, and wherever possible the outcaste is kept entirely out of the Brahmin's street. For a Mohammedan and a Chetty to take food together in the same room is unheard of, and for a Soodra to marry an Ayar is beyond the bounds of possibility. Each caste, nay, each sub-subdivision of caste, does all in its power to maintain an unbroken wall of exclusion between itself and all its neighbours.

But what do we find now? Nearly a quarter of a million of men have left India for foreign countries to engage in the war. Indians of all castes and denominations are now found as soldiers, servants, clerks, doctors, etc, in Africa, Arabia, Mesopotamia, Egypt, Gallipoli, France and England. In other words, *India has sprung a huge leak that she will never repair.* She is no longer watertight.

A Jostling of Castes

Think of what it must mean for these vast multitudes of young men, many of whom have had some education, to visit foreign countries, learn their various customs, and observe amongst other things the total absence of caste. Can we expect them to become hermits again? Moreover, however elaborate the arrangements of the War Office for separate cooking arrangements for the various castes, it is already well known that not unfrequently men of different castes must both cook and take their meals together or go hungry. The editor of the *Swadesha Mitran*, our leading Tamil newspaper, asks, "Where are our social laws when Soodras and Brahmins cook together—when Hindustanees and Sikhs eat from the same leaves?"

What is the opinion of India as to the way in which these men are to be received when they return from the war? Will the home-birds ostracise them? It is here that we discover a hopeful sign. The leading Brahmins of South India are demanding that the heroes of war be received with all honour and be given their original position in the social scale, and they affirm that the war will bring great blessing to the land in thus helping to deliver the people from the long oppression of Manu's laws.

Can we not see here the hand of God? Caste has become so predominant and all-important in Hinduism that many regard this religion as little more than an elaborate system of social rules, and certain it is that a man may follow what belief or religion he likes so long as he does not break caste. Even amongst the outcastes, caste is ever the ubiquitous, elusive, impalpable foe of Christ's work in India, and we welcome the sign of any new force that will help to lay it low.

D. MORLING.

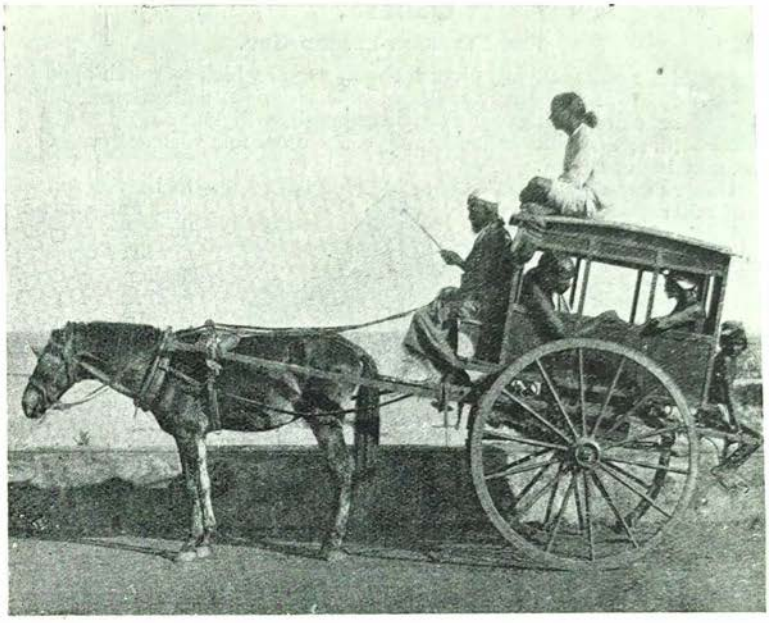
Some Ways of Travelling in India.

THE steam roller is quite unknown in India except in large cities and as a consequence roads have not that smooth surface that makes for comfort in travel. A good many villages cannot boast of an approach by road at all, and the Tamil word for "way" is perhaps the only definition which can be given to the means of approach to very many places. A large proportion of these "ways" are the sandy beds of streams which flow in monsoon times. At those times they are more or less impassable, but they become dried up in the hot months and can then be used. Other "ways" are narrow cart tracks round fields, and as the field is usually lower than the surrounding paths, on account of the necessity to flood the land when rice is sown, it is not advisable to try to pass another vehicle except at the junctions of the ways. In these circumstances, then, travelling is not always of the easiest nature.

On account of the heat it is not advisable for Europeans to walk much in the sun. Cycling is better, as a draught is created which makes it cooler to a certain extent. It requires all one's ingenuity and balancing power, however, to keep going on such tracks as I have described, especially as the cart wheels leave ruts several inches deep; if the way is narrow to begin with, there is very little rideable ground left between the ruts.

The bullock bundy is the most common vehicle in India and is not an elaborate one by any means. It has no flat bottom to it and one can only sit in it when a quantity of grass has been put in. Progress is of course very slow, as the bullocks are not like horses; this, however, is good, as then the holes in the road are not felt so much. If time is no particular object a bullock bundy is not very uncomfortable.

The pony jutka also is a common means of travel. This is much faster and consequently all the irregularities in the road are felt. There is no



A JUTKA.

seat, and one has to squat on the floor; usually also the roof is insufficiently high to allow one to sit upright, and as each stone is hit by the wheel and each hole is descended into, the roof and sides of the jutka come into violent collision with the head and shoulders of the passenger. It is in this way that the journey from Salem Railway Station to Sendamangalam has to be made, and by the time 33 miles are covered one's neck and back are thoroughly aching by reason of the crouching and knocking.

But an enterprising Indian has obtained a large motor of the char-a-banc variety and runs this between Namakal and Salem each day. It is a very decidedly more comfortable vehicle to sit in, but it is questionable if it is safer. It travels over the same road as the jutka and consequently negotiates the same holes. A motor-bus on a London road that has become worn is very jolty. It can be imagined, then, what it must be like on a road that has never seen a roller. Luggage is carried on the front mudguards and one is almost expecting to see it fly off as the car bumps along. But perhaps the greatest danger is with the other traffic on the road. Except in cities, who knows of any rules of the road? Is not one side of the road as good as the other? and if there is any choice, of course each man makes for it in the hope of being there first. The only other vehicles the motor passes or meets are bullock bundies, and these tenaciously stick to the middle of the road, and do not recognise that the noisy thing behind them wants them to give room. When they do understand, their progress to the side is so slow that often the engine of the motor stops.

Such are a few of the ways in which travelling has to be done and the impressions they have given one who has to learn very much more of India's "ways" yet.

L. WATTS.

Ganesa,

THE ELEPHANT-HEADED GOD.

THE accompanying picture shows a god which is worshipped in South India by schoolboys and letter-writers. Some of the scholars in England may therefore like to know a little about him; and since a good many of the older folk write letters, they, too, may be interested.



GANESA.

Ganesa is said to be the son of two other gods, Siva and Parvati, and soon after his birth, as is quite natural, all his relatives came to see him. As you perhaps know, there are whole families of gods worshipped by the Indian peoples; and they seem to have lived in much the same way as human beings. Sani, or Saturn, was among these relatives who came to see the new baby-god, and as Sani is supposed to have an evil influence he refrained from looking at the child. The mother, Parvati, evidently thought it very rude conduct, and scolded Sani so that he did look at Ganesa. Immediately he did so the baby's head was reduced to ashes and there was great grief in the house in consequence. Parvati was so enraged that she would have killed Sani, but Brahma prevented her, and told Sani to go out and bring the head of the first animal he should meet lying with its head northward. Sani found an elephant in this position, so he cut off its head and fixed it on the body of Ganesa. His mother was not very pleased, as you can imagine, at her son having an elephant's head; so, to appease her, Brahma promised that Ganesa should be the first worshipped of all the gods.

You will notice that Ganesa has a very large abdomen; this is because he is very fond of sweetmeats. The story is related that Siva, Ganesa's father, was at one time in deep distress because one of the other gods offered great sacrifices for his destruction. Siva told his son how he might prevent this and release him from the curses of the other god; but the enemy delayed Ganesa by throwing down sweetmeats, which he waited to pick up and eat.

Schoolboys in South India pray to Ganesa to help them in their studies, and praise him by telling him how much he can eat. If Ganesa cared more about filling himself with sweetmeats than assisting even his own father, is it likely that he will help others?

Many people never commence a letter without praying to Ganesa, and every Indian book begins with the formula "*Sri Ganesaya namah.*" Sir Monier Williams explains this thus:—"The writing of a book is,

among the Hindus, a very serious and solemn undertaking, peculiarly liable to obstruction from spiteful and jealous spirits of evil, and the favour of Ganesa is invoked to counteract their malignity. It never occurs to any Hindu writer to suppose for a moment that the failure of his literary efforts is likely to be due to his own incapacity. In this, as in all other enterprises, want of success is attributed, not to want of skill, energy, or persistency, but to negligence in taking proper precautions against demoniacal jealousy and obstruction." L. WATTS.

Where Death Seems Victorious.

WE have just left his side—and how dark seemed the little native house with the shadow of his death! We heard the wailing before we even reached the village, for Death here has the victory before the life has left the poor body. "Nay! Do not make so much noise," we entreated. "See! your father is yet alive. Let him have peace and quiet at the last." But I doubt if he distinguished the wailing, or the sound of our voice as we bent over the prostrate form.

His relatives were gathered to be ready to perform the last rites, but with no idea of extending comfort or exhortation to aid the poor soul as it passed out into the dark. They had arranged his body in the attitude of death and covered him with a long white cloth, but were sitting and reclining around with tear-covered faces, helpless and speechless before the approaching foe.

It is just to accentuate this aspect of the heathen's death that I write to-day; for it is no new scene, no specially noteworthy "passing" that I record. Death just now is rampant everywhere. Its knell seems ringing in our ears from morn till night from the far-away field of carnage. But a death from which every thought of a blessed immortality is wholly absent —a death—nay, thousands of deaths—where the mourners and the passing souls alike are unsustained by any thought of a possible joyful beyond, seem to call us afresh to prayer that the knowledge of the victory Christ won over our last enemy might be extended to those who sit and die in darkness. EVELYN C. BRAND.

"Whose Entry Pollutes the God."—The strange idea of the possibility of polluting a god is seen in the following advertisement which appeared in the *Madras Mail* in June last:—"It is hereby notified that the Sunkam (Tax) hitherto collected in Simhachelam, Sreekurmam, Ramatheertham and other Devasthanams under the management of the Vizianagram Samasthanam, from the Vaisyas, Sudras and other non-Brahmins, will be abolished from 1st July, 1915, and that from the said date (*e.g.*, 1st July, 1915) all the Hindu Pilgrims except those *whose entry pollutes the god* can enter the Samasthanam Temples without paying any Sunkam.—J. C. H. FOWLER, Manager."

A Recent Case of Sati.—An Arrah correspondent sends details of what appears to be a case of *sati*. The tragedy occurred in the village of Piania. A young woman, upon receiving news of the death of her husband, who had been ailing for about a year, was prostrated with grief and announced her determination to die by his side. When the man's body was being carried to the burning ground, the widow persisted in accompanying it, in spite of the entreaties of those around. While the last rites were being performed she rushed forward and, before anyone could prevent her, threw herself on the funeral pyre and perished in the flames. The incident was reported to the Sub-Inspector of Arrah Thana, and, as the result of enquiries made by the police, nine relatives of the deceased have been placed under arrest. Hundreds of persons visited the scene of the tragedy and bowed down before the burnt remains.—*Madras Mail.*

OUR HOME CHURCHES.

Prayer Subjects for September, 1915.

Week Beginning—

SUNDAY 5th.—Prayer for the preservation of our country, for victory and for a righteous peace.

SUNDAY 12th.—For "this grace also" to be given us in large measure for the maintenance and extension of our work for God in India.

SUNDAY 19th.—For healing and strength to be granted to Mr. Booth and Miss Hines.

SUNDAY 26th.—For much blessing to rest upon all our missionaries and their work, and that there may be further signs that "the Lord is working with them."

Meetings.

Newquay, Ebenezer.—On Sunday, July 25th, Missionary Services were held throughout the day. Our Pastor, Mr. H. G. Dann, preached suitable sermons, and appropriate hymns were sung. As Mrs. Elnaugh was spending her holiday at Newquay, we took this opportunity of inviting her to address the Sunday School children in the afternoon. Her very interesting and telling address was based upon the text, "There is no difference." At the close our Pastor offered prizes for the best essays on the address. Several friends met with us on this occasion. The collections at each of the services were for the S.B.M.

The following afternoon a special meeting was held in connection with the L.Z A. Branch. The President, Mrs. Dann, took the chair, and a number of ladies were present. After reading of the Scriptures, and a few prayers, Mrs. Elnaugh gave a very interesting address on the "Women of India." We feel sure that all hearts were moved as the darkness of their lives was told, and that the need for sending forth the light and truth of the Gospel will be realised here as never before.—M. E. C.

The Christmas Boxes.

WILL our many friends who have been preparing during the year in various ways to give Christmas pleasure to our school children in India kindly note the usual requests:—

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

DIRECTIONS AS TO PARCELS.—Parcels should be sent to Mrs. C. W. Harris, 12, Marlborough Hill, St. John's Wood, London, N.W., *not later than October 1st.*

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 be enclosed for acknowledgment of safe receipt.

DR. ZWEMER, the famous missionary to Arabia, writes in *The Missionary Review of the World* regarding the raising of money for the great missionary enterprise. He says: "If once the laymen of our Churches feel a sense of personal responsibility to fulfil the last command of Christ, there will be no lack of the sinews of war."

The Children's Corner.

All letters and answers for The Children's Corner should be addressed to Uncle John, 62, Greenvale Road, Eltham, London, S.E., and should reach him not later than the 13th of each month. All answers should bear the writer's name, address, age and Division.

MY DEAR NEPHEWS AND NIECES,—I hope you have all been enjoying your holidays, notwithstanding the war, and that you are now ready to begin work again. I am glad to see that some of you realise the seriousness of the war, and that you realise the need of constant prayer.—I am glad to hear from you again, Emmie, and quite understand that you cannot write regularly. I note your suggestion as to the money. Yes, the war does test our faith, but I hope God will increase it so that it may bear the test. Happy returns and congratulations to Grace.—Yes, Alma, the truest and most comprehensive prayer concerning the war is "Thy will be done." I quite agree with you that many of our fellow-countrymen—very many I fear—are leaving God out of account and reckoning only on men and munitions while pursuing their own ways. You will be glad to hear that Miss Hines' operation was successful, and she is making satisfactory progress. Yes, I once heard a number of Welsh soldiers sing hymns in Madras.—I am grateful for your letter, Ruth, although it is non-missionary, for it made me laugh at your commissariat trials on holiday. The "scientific lines" do not appear to have damped your spirits. Remember me to Rosie.—I hope some day to visit you all again, Annie.—Thanks for your letter, Alma; I know what a task it is to write letters when on holiday.—Hilda and Dorothy, I am wondering how near the recent air raid came to you. I do hope none of you or yours were hurt. Many happy returns, Dorothy. Kind remembrances to your parents.—Thank you, Elsie, for your very nice letter.—Several of you have answered Mrs. Silvester's question as to how to use the money you have contributed during the past year. Two say, "To send a Bible-woman to the little Indian children." Another says, "Tamil tracts"; but all the others say, "Towards Miss Elliott's dispensary expenses." I suppose Mrs. Silvester will be ruled by the majority.—I have received 2/- this month, for which I thank each contributor on behalf of the Mission.

MARKS FOR AUGUST.—*Seniors.*— Colin Church (6d.); Kathleen Throssell, *Emily Church, Theodore Haynes, *Ruth and *Alma Waters, *Hilda and *Dorothy Cuthbert, 10. *Division I.*—*Winnie Church, Cecil Elliott, *Annie Waters, Rowland Peters, Robert Booth, 9; Gladys Goodale, Richard Collard, 8; Lily Jackson, Lily Sykes (for July, 8), Florrie Sanders (for July, 8), Connie Hammett (for July, 8), 7; Doris Evans, James Johnson, 6. *Division II.*—*Florrie Church, *Fred Cuthbert, *Ada Finch, *Ernest and *Cecil Carter, John Bird, 9; Muriel Haynes, Mabel Rose, 8; *Gladys Hammond, Fred Collard, Eva Hammett (for July, 6), Percy Crees, 7; Harold Freeman, 6. *Division III.*—Elsie Hazleton, Rex and Gerald Booth, *Lily Church, **Eva Green, **Doris Butcher, 8; Alfred Bird, 7.

In answer to a niece's question, the handkerchiefs touched Paul or were touched by him, and by that means "God wrought special miracles by the hands of Paul."

QUESTIONS FOR SEPTEMBER.—(*On Acts xx.*)—*Seniors.*—1. Give briefly the points of Paul's missionary speech to the Ephesian elders. 2. What country is meant by "Asia"? 3. What did Paul mean by being "pure from the blood of all men"? *Division I.*—1. Describe the course of Paul's journeying in this chapter. 2. Whose words in the Old Testament does verse 33 remind you of? 3. Give one verse in this chapter in which Paul shows the manner in which he had carried on his missionary service. *Division II.*—1. Describe what happened at Troas. 2. Why did not Paul visit Ephesus? 3. Give one verse in this chapter in which Paul shows what he preached as a missionary. *Division III.*—1. How long did Paul stay in Greece? 2. Who went with Paul to Asia? 3. What happened to Eutychus? 4. Why were the Ephesian elders so sorry when Paul left them at Miletus?

Missionary Heroes

Some missionary stories from the *Westminster Bible Record* will interest you :—

MISSIONARY HEROISM.

We are hearing a great deal now of the wonderful courage exhibited by our soldiers on the battlefields of Europe. I admire their courage as much as anyone and gratefully recognise how much we owe to them under God. But I want you to remember the quiet yet equally noble heroism often exhibited on the mission field, although it never gains the V.C.

"Away in the hill country of China there quietly lives a native evangelist who has earned renown in his mission and the gratitude of the whole Church by his fidelity when it would have been so easy for him to have faltered. Every missionary in the Province of Shansi was killed (in 1900), but only the merest rumours of the trouble reached the coast. It was needful that somebody should penetrate into the interior and learn the truth. Whoever went risked his life ten times over, but without a tremor this man volunteered. After hairbreadth escapes he fulfilled his quest and brought out the awful tidings. Now he is an old man with failing health, but in common life he glorifies Christ even as he did in those stirring days."

"A Singalese pastor was chosen to minister for a year amongst a savage people in the fever zone. He went, obedient to the summons, but counting the days until his return. After the first day he cheered himself with the thought that there were only three hundred and sixty-four days left, and so on. But when at the end of the year he came for a brief furlough, although again he was called to leave wife and children for Christ's sake, he said, with a light other than of this world on his face, that he was now counting the days until his ministry was resumed amongst the people he had learnt to love. Fever and loneliness were nothing compared with the zeal that flamed in his heart."

"I WAS BLIND, NOW I SEE."

"The story of Hwang, a blind boy in the church at Hankow, was told by Dr. Griffith John. 'When about sixteen years old, his father came to one of our chapels, and heard the Gospel for the first time. He was touched, came again; and at length confessed faith in Jesus, cast away his idols, and joined the Church. Later he brought his son as a candidate for membership. I asked him if he loved Jesus, and he said, "I do." "But you are blind, and have never seen Him." "True, but I see Him with my mind's eye." I asked him to pray with me, and he offered a beautiful prayer. He entered the blind school of the Wesleyan Mission, and learned to read and write.'"

"THE BOOK HAD GOT INSIDE HIM."

"A missionary of the American Methodist Episcopal Mission, Angola, sends the following incident. 'Last year a well-to-do, intelligent native made a journey of twenty-eight miles to the mission station at Quiongua. He is a sergeant in the native militia, organised by the Portuguese Government. Some time earlier he had purchased copies of the gospels of St. Matthew, St. Luke, and St. John in Mbundu. These he had been diligently studying, until now, as one of the Christian women expressed it, "the Book had got inside him"; so he came seeking for light, to learn more about the Way, and to inquire concerning certain matters which troubled his conscience. He begged particularly to be taught "how to pray, as he only knew how to read." This black sergeant is not far from the Kingdom, and his case is typical of many others.'"

SIN AND ITS DIVINE REMOVAL.

Perhaps a story of another kind may help some of you who are seeking salvation. A boy asked his mother what was meant by "I have blotted out as a cloud thy sins." He could not understand the explanation; so his mother said, "Bring me your slate." He did so. "Didn't I see you writing something on this slate yesterday?" she asked. "Yes, mother." Where is it now?" "I rubbed it out, mother." "Yes, but where is the writing now?" "I don't know, mother; it is—— rubbed out!" So it is with our sins. This is not explanation, but it represents the fact.

Your affectionate UNCLE JOHN.

The Strict Baptist Mission.

MEMBERSHIP OF THE ASSOCIATION.

THE Financial Year of THE STRICT BAPTIST MISSION will close on September 30th, 1915, and Strict Baptist Churches desiring to nominate members of the Association (*i.e.*, The Strict Baptist Mission) for the ensuing year will kindly note the following qualifications for membership prescribed by the Articles of Association :—

Payment by a Strict Baptist Church on or before September 30th, 1915, of £3, from any source or sources in connection with such Church entitles them to nominate one of their members to be a member of the Association for the ensuing year; a similar payment of £10 entitles such a Church to nominate two members; £20, three members; £30, four members. Such nominations must be in writing, signed by the Secretary of the Church, and sent to the General Secretary of The Strict Baptist Mission. Members so nominated will be qualified to attend and vote at the Annual General Meeting of the Association on Tuesday, October 26th, 1915.

* * *

THE ANNUAL GENERAL MEETING

Of the Members of the INCORPORATED ASSOCIATION of THE STRICT BAPTIST MISSION will be held at THE SURREY TABERNACLE, WANSEY ST., WALWORTH RD., LONDON, S.E., at 2 p.m. on Tuesday, October 26th, 1915.

*

A SPECIAL REQUEST.

AT the close of the financial Year a great amount of work is thrown upon our Secretary and Treasurer, with very little time to do it in. It would greatly help them if friends would ***kindly send in their Subscriptions to the Treasurer and Nominations to the Secretary as early in September as possible.*** We earnestly ask subscribers and subscribing Churches to lighten their work by doing this.

LIST OF SUBSCRIPTIONS, &c.

Received from July 10th to August 11th, 1915.

General Fund.

	£	s.	d.
Chatham, Enon S.S.		10	.
Ilford, Cleveland Rd. S.S.		16	3
Brentford, North Rd. Miss Fincham (box)		11	5½
Messrs. A. and C. Fromow (box)		15	.
Collection	7	9	3
Mr. F. Secrett	2	.	.
S.S.	3	11	10
Hounslow, Zoar S.S. (box)		3	.
Mr Chas. Carter		5	.
Soho S.S.		7	11
Bermondsey, Lynton Road S.S.	1	11	6
Wellingboro', Mrs. Mather	50	.	.
Stisted, Mr. A. Baker		5	.
Haworth	2	17	6
P.P.C.		3	11
Warboys	5	5	.
Hedge End (box)		6	2
Norwich, Orford Hill S.S. and B.C.		8	7
Tring, Akeman Street	17	6	7
Mr. Butcher and family	20	.	.
P.P.C.		7	.
Bermondsey, Spa Rd. S.S.		5	.
Cranleigh, Miss Mann (box)	1	4	6
Greenwich, Devonshire Road, Mr. C. G. Wilmshurst (box)		3	2
Donation & Reports		8	1
West Ham Tabernacle, Mr. W. A. Warwick (box)	1	2	6
Rorton	1	1	.
Wood Green, Park Ridings S.S.	2	15	6½
Acton, Tabernacle S.S.		17	9
Hollinwood, Coll.	10	5	3½
P.P.C.		6	6
Newcastle-on-Tyne	1	.	1
Middlesbrough, Coll.	1	5	.
P.P.C.		8	11
Trowbridge, Zion, Miss R. A. Wiltshire		2	6
PERSONAL—			
Mr. J. W. Forrester	5	.	.
Mr. Robt. Banks	2	2	.
Miss A. Kirkland (Reports)		1	7
A Friend	10	.	.
786	1	10	.
Mr. W. Derham (box)		16	.
Miss Bradford		5	.
MISCELLANEOUS—			
Interest on Deposit	10	19	4
2½% Consols (£451 7s. 5d.)	2	9	5
	£169	10	1¼

Herald Fund.

	£	s.	d.
Margate, Rehoboth		3	9
St. Albans, Bethel		10	.
Ilford, Cleveland Rd.		3	9
Soho S.S.		6	1
Wellingboro' S.S.		6	.
Newton Toney, Mrs. Handley		1	6
Tottenham, Ebenezer		5	.
Haworth		9	.
Boro' Green		3	6
Hedge End		4	3
Norwich, Orford Hill		4	11
Bermondsey, Spa Rd. S.S.		5	.
Greenwich, Devonshire Road	2	1	11
Wandsworth, West Hill		3	6
Crawley, Mrs. Brewers		5	.
Sale, Stanley Grove		5	.
PERSONAL—			
Mr. L. M. Godwin		5	.
Mrs. Kent		2	.
Misses Paffard		12	.
Miss Bradford		1	6
	£6	18	8

Ladies' Zenana Auxiliary.

Money received by Mrs. Silvester from July 11th to Aug. 10th:—

	£	s.	d.
Fleckney, Miss Deacon		2	6
Clapham, Courland Grove (boxes)	8	4	9
West Ham Tabernacle (boxes)	1	18	.
Clerkenwell, Mt. Zion (boxes)	16	18	4
S.S. "	1	12	10½
Bible-woman Subscriptions	5	16	6
Hartley Wintney (boxes)	2	17	2
Staines "		3	.
Tring "	51	15	6
Bible-woman Subscriptions	5	8	
Waltham Abbey (boxes)		4	
Wandsworth, Chatham Road (boxes)	1	8	.
Prittlewell "	11	8	11
Walworth, Penrose St. S.S. (boxes)	1	12	2
Soho "	1	.	6
Haworth Hall Green (boxes)	5	3	2
Notting Hill Gate (boxes)	3	16	8
High Wycombe (boxes)	2	18	3
Brighton, Prarthana Sabha (boxes)	9	11	2
Leyton "	2	14	2½
Tollington Pk. "	2	.	.
Wood Green, Park Ridings (boxes)	3	3	1
Brixton Tab. "	1	2	8
Hounslow "	7	1	8
Kingston "	2	14	2
Wellingboro' "	4	12	7½
Grays "	1	2	2
Brentford "	14	14	5
Stratford, Gurney Road (boxes)	7	1	3
ld. Weekly Sub. and Monthly Coll.	1	2	
Woolwich, Enon (boxes)	1	3	3
Laxfield "	6	2	11
Ipswich, Bethesda (boxes)	12	11	3½
Swindon "	3	7	.
Ilford "	2	1	11½
Cambridge "	7	3	6
Croydon "		16	3
Wood Green, Dovecote (boxes)	1	11	7½
Walthamstow "	9	6	9
Lewisham "	4	14	10
Walworth, Surrey Tabernacle (boxes)	5	17	4½
Richmond "	4	18	9
Bermondsey, Lynton Road (boxes)	8	13	1
Guildford "	7	6	3
Bassett Street "	2	11	6
Greenwich "	6	14	7
Watford Tab. "	7	2	0
Wandsworth, West Hill (boxes)	9	15	.
Bible-woman Subscriptions	2	2	.
Acton Tab. (boxes)	7	2	.
Ponders End "		4	.
Newquay, Boxes and Collection	3	7	3
Fulham (boxes)	5	6	9
Homerton Row "	4	19	.
Ipswich, Zoar "	3	10	7
St. Johns Wood Road, Mount Zion (boxes)	20	10	5
PERSONAL—			
Mrs. Frost		5	.
Mrs. W. F. Boys		6	9
Mrs. Tooke, sen.		10	.
Miss M. Chilvers		5	.
Mrs. Oliver	4	.	.
Two Friends, Wood Green		8	6
The Misses Paffard	1	6	.
Miss Ireland		10	.
Miss L. Peck		5	.
	£334	.	10½

All communications for the Herald should be sent to the Editors, Pastors L. H. Colls, (35, Abbey Gardens, St. John's Wood, London, N.W.), and S. Hutchinson (62, Greenvale Road, Eltham, London, S.E.), by the 10th of each month.

Vol. XIV. October, 1915.

The Strict Baptist Mission HERALD.

"And they went forth and preached everywhere, the LORD working with them."



TROPICAL FERNS.

Price One Penny,

Of the Secretary, W. CHISNALL, The Grove, Isleworth, Middlesex.

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PASTOR W. CHISNALL,

The Secretary of The Strict Baptist Mission,

Will be glad to

PREACH and LECTURE

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

Apply to him at

"WOODVILLE," THE GROVE, ISLEWORTH, MIDDLESEX.

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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. XIV.] OCTOBER, 1915. [*New Series*, No. 106

CURRENT NOTES.

OUR Annual Meeting will be held, God willing, on the 26th inst., and we make a strong appeal for a record gathering. We have two missionaries laid low in India, one on the sea returning to her work, and one whom we expect to be present for mutual "farewells." Added to this is the fact of the war. We should like to see the Surrey Tabernacle *quite full* on this occasion. It can be done if both London and Provincial friends will make a special effort.

Our reason is not to break a record for numbers and collection, although this would be inspiring and helpful, but to cheer these four missionaries together with their colleagues who are in the thick of the contest with sin and Satan. We are sure there are more than fourteen hundred members of our Churches who could each help to fill the Surrey Tabernacle and so contribute their share of cheer. Of their willingness we have no doubt, because we know they have our missionaries in their hearts.

The reasons for their willingness, no doubt, are these—1. An unprecedented send-off for our latest recruit in order that as she courageously faces the more than usual perils of the sea she may feel that she is convoyed by the wishes and prayers of a host of intercessors. 2. A heartening and stimulating reminder to Miss Elliott soon after she lands in India that many hearts—representative of many more—are praying for the success of her work. 3. A bracing spiritual tonic to our two dear friends who have been wounded in the fight—one after twenty years' laborious service and the other just as she was entering it. 4. An object-lesson to our other missionaries that so many hands are "holding the ropes" for them also.

OUR BANNER.

THE flag that commands our loyalty and evokes our patriotism is so much in evidence in these days that we are inevitably led to remember how much we owe to it under God. Without referring to its past history, it is sufficient to recall the fact that but for the naval and military forces it represents this country would now be a desolate wilderness, and those of us who survived would be serfs ground under the heel of a barbarous militarism.

We are led, as inevitably, to think of that ancient, undecaying Flag, which remains the same in its form and meaning during the passing ages, and which has remained pure and unstained in all its conflicts with sin. How much do we owe to *that!* Its glorious achievements we may well boast of with satisfaction and joy, for our own hearts have been indelibly impressed by its delivering and protecting might, and under its ample folds we walk in the liberty of the sons of God. The loyalty it commands is the deep seated loyalty of love:—"Jesus, the very thought of Thee With sweetness fills my breast," and the patriotism it evokes finds similar expression:—

"For thee, O, dear, dear country,
Mine eyes their vigils keep;
For very love, beholding
Thy happy name, they weep."

It calls forth the response of love because it is the Banner of Love—the symbol of matchless love to us and to millions more. It bears woven upon it the names of the victories of Divine love, Gethsemane, Calvary and Pentecost being conspicuous, and it is to every one over whom it floats the promise of constant victory until that final victory is won which ushers in the Kingdom of Christ.

The Banner of His Love is given to those who fear Him, and as its meaning is growingly realised, His love is shed abroad in their hearts, and they are conscious of the Presence, the Authority, and the Power of their Lord. The more, too, its inspiring influence is felt, the greater the consciousness of unity with all who live and fight beneath it. It is the rallying Standard of the soldiers of the Cross.

Yes, Love calls us to Conflict and to Victory and so empowers our weakness that we are "terrible as an army with banners." Love calls upon all who enjoy its precious, saving benefits to join the ranks of the Captain of the Lord's host and to carry His Flag into all the world as Love's Message of Salvation to the slaves of sin and Satan.

"The Son of God goes forth to war,
A Kingly crown to gain;
His blood-red banner streams afar:
Who follows in His train?"

Our Foreign Field.

The News of the Month.

The Madras Field.—During July some heavy rains have fallen in Madras and have considerably reduced the temperature. They have also washed the dust from the trees and plants, so that they are very green and fresh. But the pools that have been formed are now great breeding grounds of mosquitoes and other insects, so that it is difficult to get away from the continual trumpeting of the mosquito around one's ears. The paths to some of the villages are also very muddy and sometimes impassable, except to the Indians, who have no shoes that can be filled with mud. There is a good deal of fever about now, and many have severe colds through getting wet and remaining so all day.

The All India Sunday School Union Examination was held on the 24th July and, as usual, a large number of our scholars entered. Fuller particulars of this are given on another page.

Two converts were baptized and received into Church fellowship on 1st August. One is a young man living in Kolattur. He went to our school there as a lad and received the Scriptural instruction which is given in all the schools. This has remained with him, and by reading the Gospels and conversing with Christians he has been brought to a personal belief in the salvation of Jesus Christ. The other is the mother of Arulappen, of Ayanapuram, who was baptized a few months back. She, with her son, was nominally Roman Catholic, but since her son's conversion she, too, has been influenced by the power of the Holy Spirit to leave the works of the Roman Catholic Church and place her faith in the finished work of Jesus Christ.

The prayer-meeting at Vepery on August 4th was specially given to the subject of the war, and all the prayers centred upon that. It rained heavily just before service time, but a good number attended the meeting.

L. WATTS.

The Namakal Field.—We tender our hearty thanks to Mrs. Jarvis, of Putney, for a liberal donation for the purchase of Scriptures.

Lectures on the War have been delivered in Erumaipatti and Sendamangalam. Needless to say, we have no lack of hearers at these meetings.

During the month of August a large number of villages have been visited in a triangle of roads to the west of Sendamangalam. In some of these villages the Gospel had previously been preached only once, or possibly twice.

As will be seen by the Annual Report, during the twelve months ending June 30th our Preachers delivered 4,091 addresses to an aggregate audience of 101,730. The ten schools have a roll of 418 scholars, and our workers sold 10,704 books.

Plague has again come into the Salem District and considerable parts of the large town of Salem have been evacuated. A number of refugees have taken shelter in Sendamangalam, and the local authorities are daily fearing an outbreak.

Snakes have given us more trouble than usual this month. One, after attempting to bite our oldest son, was wounded, and afterwards smoked out of its hole. Another was shot in the act of devouring a large lizard;

while the third, a large one about eight feet long, surrendered only after a battle royal.

We have had this month our first success in match-making. Colporteur Santhosham (Joy) came to me one day, and after many ineffectual attempts to speak, and frequently wiping the great beads from his forehead, blurted out "I want a wife." We fully agreed with him, and at once set to work to find one. Hearing of an eligible young lady thirty miles away we made the necessary arrangements, and then sent up our friend Joy to seal the compact. They are now living very happily in Varagur.

In Sendamangalam we are not exposed to the dangers of Zeppelins as friends are on the east coast of England; nevertheless we are open to other kinds of air raids A few days ago as I was cycling to Varagur an eagle, rushing after its prey, struck my head with such violence as to send me hurtling into the hedge, to the no small amusement of passers-by.

D. MORLING.

To the Readers of the Herald.

Coonoor, September, 1915.

MY DEAR FRIENDS,—It is now six months since I wrote anything for our Magazine, owing to the sudden breakdown which resulted from overstrained heart and nerves. For a while I was in the valley of the shadow of death, and there I proved that our Heavenly Father's arm is very strong and His grace sufficient. By His goodness and mercy I have been restored to a measure of health and strength. "Getting well" has been a very slow process, but I believe I am nearly out of the wood now. I take this opportunity of expressing my grateful thanks to all my friends who have remembered me in their prayers.

From that book of subtle and sombre charm, Benson's "*House of Quiet*," I quote the following sentence as indicating my own aspiration:—"Would that the soul could gratefully recognise her own rainy days; could droop, like Nature, with patient acquiescence, with wise passivity, till the wells of strength and freshness are stored."

Without any doubt God has some wise and gracious purpose hidden in this experience, and I trust that the outcome will be more fruitful service in the future. For the present I must "hasten slowly," but I am glad to say that the doctor has now consented to my proposal to return to Madras in the latter part of September. So that, if the Lord will, we expect to be in Madras in time to welcome Miss Elliott on her return from furlough.

It was a gracious arrangement of our Lord that my friend Watts should be available when needed to relieve me of the responsibility of the Madras Field. He has nobly responded to the call.

Yours in His Service, ERNEST A. BOOTH.

"IT is the tragic fate of Foreign Missions that to the plain Churchman at home they come in the guise of a beggar asking alms."—*The Challenge.*

Is it worth while? Bearing his testimony to missionaries and their work, Sir Andrew Fraser, late Lieut.-Governor of Bengal, said: "I have served the Crown in India for thirty-seven years. I have taken care to know the missionaries, enquire about their work, to see what they were doing. I have gone to their schools; that was part of my official duty; it was also my pleasure. I have gone to their congregations; I have seen the missionaries preaching in the villages, teaching in their schools, treating patients in their hospitals. I know something about the Indian missions. You say: 'Is it worth my while to give myself to this work?' My answer is, 'Emphatically worth while.' The work is a great work, and I come back to speak of it with faithfulness and pride."—*The Christian.*

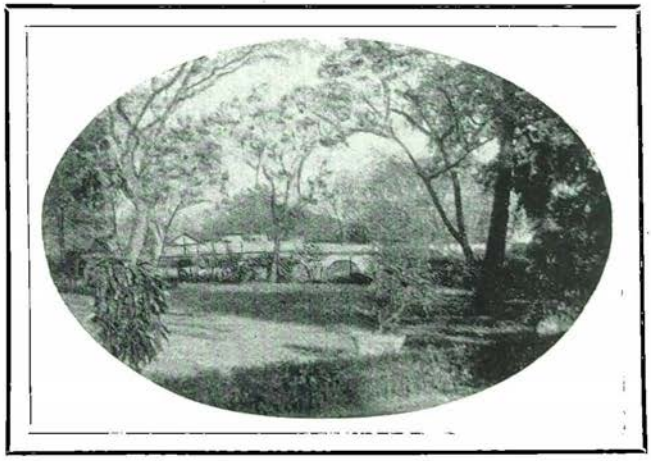
A Visit to Madras.

IT has occurred to me since I have had the temporary oversight of the Madras field that the friends at home may not, even though Mr. Booth has been here nearly twenty years, have a very clear idea of the size of the work, and the area which it covers. This possible dimness of imagination must be due to a large extent to a curious error in the map of Madras which was published in the volume of HERALDS for 1913. The scale of the map is given as "3 inches = 1 mile," but it should be "3 inches = 4 miles," so that those friends who have been studying the size of Madras from that map have only an idea of one-fourth of its actual size.

However, in order that you should have a little clearer knowledge on this point. I shall be glad if you will kindly accept an invitation to spend a few days in Madras with me. Since I am the only person inhabiting the Strict Baptist Mission bungalow at the present time, it will be quite a pleasure to receive a few visitors. In order to make this visit more real Madras has been superimposed on the map of London, to the same scale. and as we go round Madras I will conduct you along the corresponding streets of London, as nearly as possible; in this way I hope none of you will be lost.

Kilpauk, our Working Centre.

First, then, we will suppose that you have arrived at the Mission House, the centre from which this field is worked. It is appropriate, therefore, that **Soho Chapel** should represent this place, as that is the centre of the Mission's operations in London. But Kilpauk is a very different place to



KILPAUK FROM THE MISSION HOUSE.

Soho; instead of being hemmed in by buildings on every side and almost on top as well, we are in a bungalow surrounded by trees and shrubs. It is necessary to have breathing room here, and the only solution to the difficulty is that each house should be in its own compound. To those who have not been to India the word "compound" seems to suggest a sort of sandy piece of ground with a wall round it and buildings within; but now that you have arrived at Madras you will see that this is not so.

A compound is a garden, and it is to our benefit to try and keep it green, or the sun shining upon the parched earth creates such a glare that it is distinctly injurious to the eyes. In this compound, then, we shall expect to find an assortment of trees and plants such as are seen in some of the houses in Kew Gardens, and there is a large number of plants here, but I will not attempt their botanical names. For depth of shade hardly anything surpasses the tamarind tree; while the palm gives the least shade, but adds a charm to the outline against the sky. The plants grow very luxuriantiy, and we have a pretty compound because we cannot help it. Nature has provided all the means, and plant life simply thrives. We shall be glad to take advantage of the refreshing coolness of this garden after the long, hot and dusty journeys that we hope to take together.

East is East.

Before commencing our round of visits we may consider one or two things. We are in a strange land, and although Europeans have governed India for so many years, and the Indians seem to have settled under British rule quite contentedly, we are still strangers. In the short time that I have been here I have noticed how readily an Indian will do anything in a European way, for a European, if shown how; but if left to himself he will continue in his old-fashioned way perfectly contented. Probably if European rule was relinquished, the Indian would soon forget European methods. It is almost as true of Madras as it is of Africa that the name "is a mere tag, a mere ticket stuck on the back of this poor Continent by outsiders," as Dan Crawford says. Indians have no use for the name Madras, except when speaking to Europeans; they know it as Sennaputtanam. So, with many other things, we shall find—to quote Crawford again—"that all our shipboard surmisings were easy and elementary error."

Rickshaws or Cycles.

We shall require means of conveyance, as our visits will carry us over a good length of ground. Our older friends will prefer rickshaws, while the younger ones will probably cycle along with me. A rickshaw is a vehicle drawn by a man, so that its rate of progress is in proportion to that man's power of running. It is surprising what a distance some of them can run, but of course there must be a limit to the length of the journey. But here they are waiting for us, and we must pay our first visit.

The Mission House to Semmencheri.

Leaving Kilpauk, we go almost straight across to what would be **Covent Garden** from Soho, and there we find the **Semmencheri School.** Some sixty children are in regular attendance here, and they are divided into three classes. Education in India is even now only in its infancy, and schools have not the capacious premises and elaborate appliances which modern education in England demands. The children bring their own slates and books and sit on benches around the teachers For desks they either use their knees or the bench, in which case they sit on the floor. The ordinary subjects of an elementary school are taught, but a Scripture lesson is given every morning and afternoon. This is a most important part of the work, and the missionary takes his part by examining each child in each school every month in Scripture knowledge and Catechism.

To Vepery.

We may be able to spend more time in a school later on, so we will get along to **Vepery,** the name which is known best among the Strict Baptist Mission stations in Madras, and we shall locate this in almost the exact spot as **Bow Church, Cheapside.** As that church in London has a

peculiar affinity to Cockneys, so has Vepery to all Strict Baptist Tamils in Madras. Our most direct way is along the Strand and Fleet Street. Needless to say, however, we shall not find such large buildings or so much traffic. For the most part there are bungalows on either side of the road, and Fleet Street is a bazaar street, and consequently more busy. For a short distance the trams run along, and then, as we enter Ludgate Hill and Cannon Street, it is quieter again. It is somewhat difficult to describe the streets, but the photograph will give a good idea of what it looks like; we must stop at the bazaar another time. When we get to the Dogs' Home, or Mansion House Station, we turn to the left and soon find ourselves outside Vepery Chapel



AN INDIAN STREET.

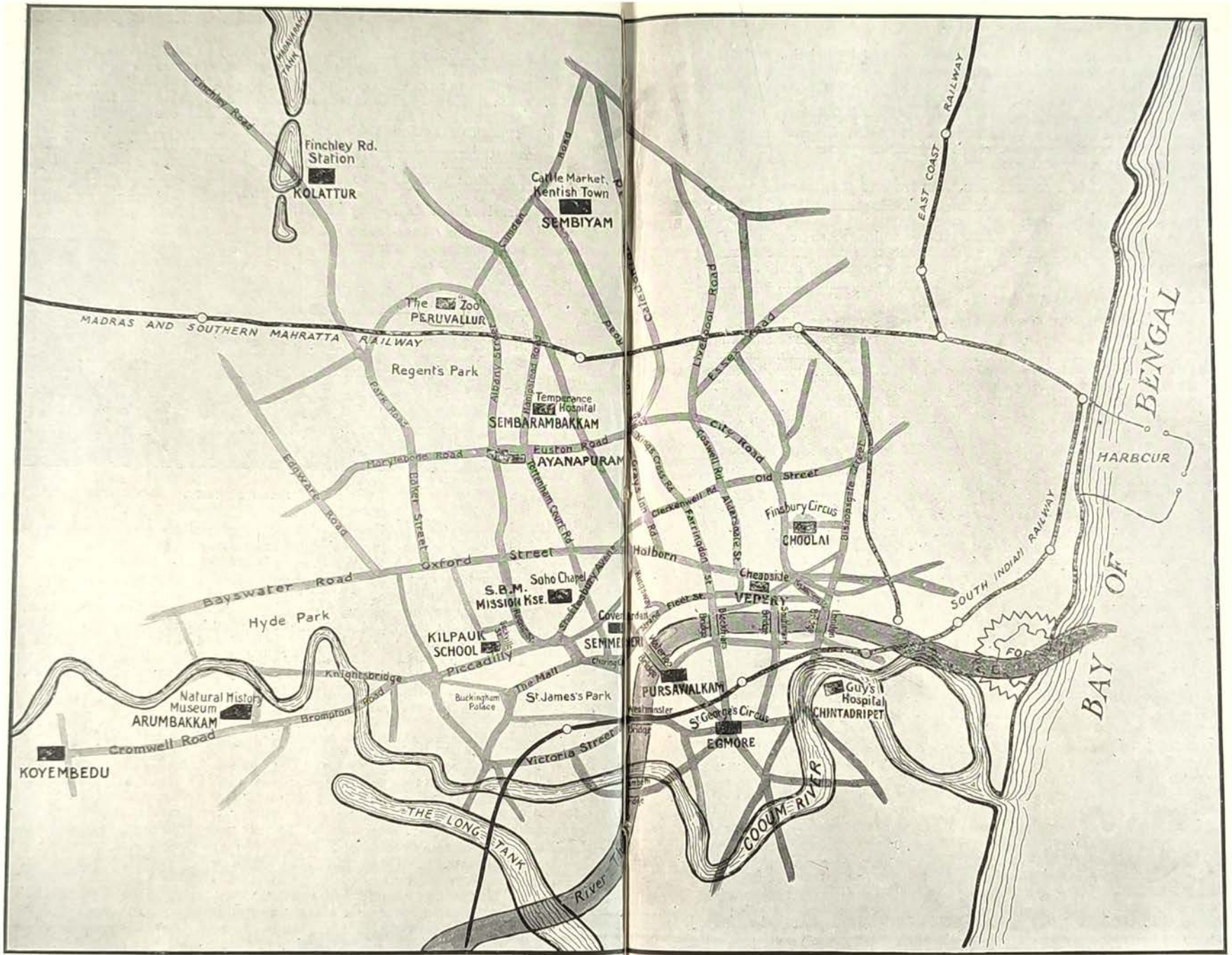
A few steps lead up to a large, airy building, with rows of seats and a platform at the farther end. It has numerous windows, but no glass, as it is not needed. Being built according to Eastern necessity, it is hardly like any chapel in England. On Sundays we shall find it fairly well attended by the town members, except that on Communion Sundays the village members meet at one or other of the village stations. On week-days a school is held there, and consequently we shall not be surprised to find pictures, maps, drawings and other things on the walls. This school is of a little higher grade than the others, and we shall find the children learning to the sixth standard. Vepery is fairly in the centre of Madras, so that it can be reached from all parts.

To Choolai.

We shall have time to visit Choolai before returning, and so we continue northward again along Wood Street, through a thickly populated native quarter, and find the **Choolai School** near **Finsbury Circus**. This school is in a rented house, which is of a typically Indian character. It has a street-door leading into a square space, around which are the rooms. This is a caste school entirely, but that does not mean that the children will be better dressed. So far as the difference in cleanliness and raggedness of clothing of caste and non caste people is concerned, it often strikes one that it is a case of the kettle calling the saucepan black. But this is one of the most successful schools and is a credit to the teachers. Private houses sometimes have to be very much adapted for a school, but the classes here are comfortably housed in separate rooms.

Return to the Mission House.

The rickshaw men will be thinking they have had a sufficiently long



Outlines of Map of Madras Imposed on Outlines of Map of London, showing Comparative Distances of the S.B.M. Stations.

(Note: *It will be seen that Guy's Hospital has been placed out of position.*)

run by now, so we must turn towards the west, and by twisting and turning along the narrow streets we come upon Fleet Street again and so reach the Mission House, or Soho. Here we are able to rest from the heat and glare of the sun and partake of such necessary food as the boy brings for us. We shall become acquainted very soon with curry and rice, or, strictly speaking, rice and curry, and it is surprising to notice the many varieties which an Indian cook can produce. The great danger is, however, that he may put in too many chillies.

The Mission House to Pursawalkam, Egmore and Chintadripet.

Our next outing will take us out to Guy's Hospital, which is almost the distance of Chintadripet.

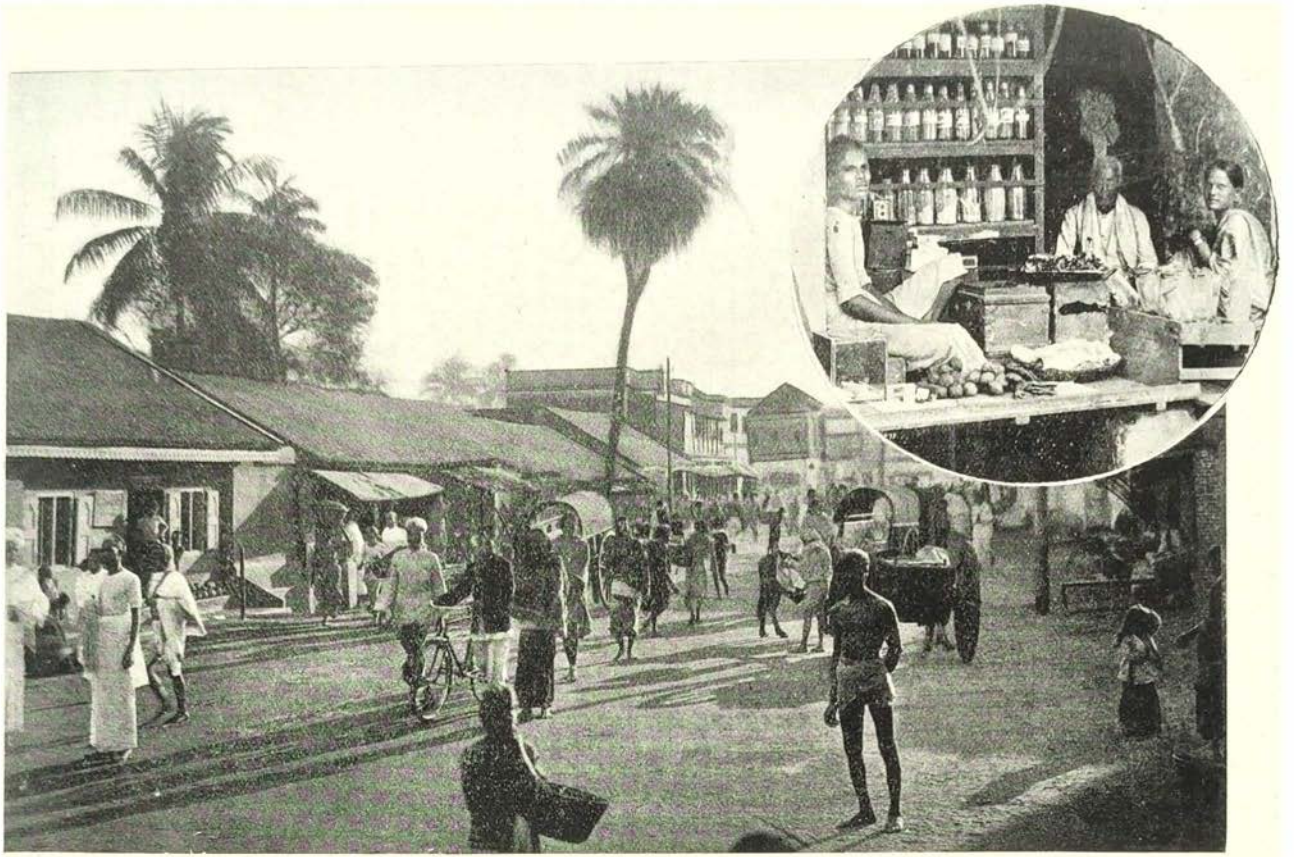
On the way we will stay at **Pursawalkam** and Egmore Schools. The former is at the southern end of **Waterloo Bridge** (of course, the Thames is not there) and is a fairly large school. Having inspected other schools, we shall not need to go into details here; but, passing on, we make several turns in the road and find the

Egmore School in a back-street near **St. George's Circus.** This is situated in a very similar house to Choolai School, but there are few caste children here. It is a large school, however, being the only one with four teachers. A men's meeting is conducted here, as you will have occasionally heard from Mr. Booth. A few weeks back the headmaster arranged for a public meeting for the distribution of certificates from the Sunday School Examination. It is difficult to have such a meeting in a house, so he arranged with the police authorities to stop the traffic on the road for the evening, and so the meeting was accommodated by spreading all over the road. One can hardly picture this sort of thing happening at the actual St. George's Circus.

Leaving Egmore, we proceed along the Borough High Street, crossing the River Cooum on the way, and find **Chintadripet Chapel** in a very thickly populated quarter behind what is near to **Guy's Hospital.** Here on Sundays we may find a good gathering of people of varying shades — European and Anglo-Indian — together with Mr. A. S. Booth, who preaches in the evenings and conducts the Sunday-school in the afternoon. This completes our outing this time and, with the exception of Kilpauk, covers the rest of the town stations of the Mission.

An Indian Bazaar.

On our way back we may like to stay and look at a bazaar of the real Indian kind. I have managed to get a very characteristic picture of a native shop which will give a good idea of what they are like. There are no shop windows tastefully and temptingly decorated; and though we may go along a street corresponding to Cheapside, we may find the crowd of people, but this is the only kind of shop. If you wish to see a draper's shop you have just to put rolls of cloth where the bottles are; and the same with other trades. This picture shows a sweet-shop on the refreshment café style, for biscuits and mineral waters are included in the stock as well as sweetmeats. On the board at the front are essentially Indian manufactures. The dumpling-shaped articles are called "*luddoo*," and are in appearance something like a greasy dough-nut; they are made of flour, ghee and sugar, with one or two minor ingredients, but are rather too fatty for European taste. The curled things next to these, and also in the basket, are "*jellabee*," and are very similar in construction. The Indian, in the town at least, seems to have taken very much to the kind of sweets with which we are more familiar, and also to mineral waters. If a man comes along and buys a bottle while we are there we should see him let the whole bottleful run down his throat without a single gulp. We



An Indian Bazaar and Shop.

must, however, leave this interesting place now and plan for visiting the village stations.

By Bundies to the Village Stations.

For the village stations we shall have to hire bundies instead of rickshaws, as the way is rather long. Of course, we could get a carriage, but you would not have a good idea of Indian roads in that way; so early one morning we get into the bundies, photographs of which you will have seen. With a cushion at the back we can sit fairly comfortably, with our legs curled up tailor fashion. Short people get on better than tall ones, as the roof is rather low and it is difficult to find room for one's head sometimes.

The Mission House to Arumbakkam.

However, we will take the best road first and go to Arumbakkam. Turning south-west we pass the **Kilpauk** school in the caste street of Kilpauk, at the corner of **Sackville Street and Piccadilly,** and then the direction of our road is south to The Mall, and almost straight across to South Kensington. Passing through the toll-gate near Buckingham Palace the road becomes at once a country road, as distinct from a town road. There are big trees on either side all the way, so that the shade is welcome, and for a while the road is busy, there being houses and bazaars for a good distance. Then we cross a bridge over the Cooum again, and very few houses are seen until we reach

The **Arumbakkam** school on the left near the **Natural History Museum.** This school may be at drill, as I found them the other day. If so, they will be outside the school, working away at their exercises to a tune in which they all join lustily. The head-master here is also a preacher, and before morning school goes to the surrounding villages in turn to preach the Gospel.

To Koyembedu.

Farther along, at the end of **Cromwell Road,** we find the **Koyembedu** school, which is our outpost in this direction. This may not seem a very long journey, but it must be remembered that Indian bundies are not London busses, and do not travel at the same rate. The morning will have gone by the time we reach Soho again, but we will keep the bundies for a visit to Ayanapuram in the afternoon.

The Mission House to Ayanapuram, our Oldest Village Station.

Although this is the nearest of the village stations it is very awkward to get at, as the road is so sandy that it is impossible to cycle along much of it, and so the cyclists must walk part of the way. It is just about the position of the top of **Tottenham Court Road.** To the right of the road is a tank, or lake, and the washermen can nearly always be seen at work there. In the hot weather the buffaloes lie in the water with only their nose above the water, and they look very like crocodiles sometimes. I should say, though, that in the hot weather there is not much water there. When we get into the road we begin to wonder if it is a road, but it was not made for Europeans. Why is it we do not think of this before chiding the poor Indian? He wears no shoes and, of course, a sandy road is nice and easy to walk on, whereas our stone roads are hard and rough. So we make our way consoled by this thought, and overlooking the bumps of the head and back on the side of the bundy, reach an open space between the caste and non-caste portions of Ayanapuram. On the far side of this are two neat school buildings and a row of houses for the teachers. This is the oldest village station we have, and its history has been an interesting one.

The Mission House to Sembarambakkam.

We must try and get round to the other stations on the next day, and

by having some food brought to us on the way, we may do it. The first place we go to is **Sembarambakkam,** which is located as the **Temperance Hospital, Hampstead Road.** It is a fairly straight road, and on the way we pass a large temple with its bathing-tank. There will have been many small temples on the other roads we have traversed, and numerous sacred trees, and other things, but this is the only large temple we pass without going out of our way. The priests live in the rows of houses adjoining, and can usually be seen sitting outside the doors of their houses in a ring playing cards. Arriving at the school, the children will be found to be mostly Mohammedan; it is a flourishing school, and the teachers take a great interest in it.

To Sembiam.

Continuing the journey, we cross the railway and turn to the right; by a very roundabout way reaching the **Sembiam School** near the south-east corner of the Cattle Market, **Kentish Town.** This does not look far on the map, but the road is very circuitous. This school is the only one housed in a mud and thatch building. Originally the other schools were of this description, but as the attendances have grown, brick buildings have been erected. We have to stoop to get under the low thatch, and find the scholars being taught as in other schools. The floor is very loose sand, so that we sink into it almost, but it serves as a useful substitute for slates or paper when the alphabet has to be learned. This school has been a struggling one since the commencement, as the villagers are not over friendly.

To Peruvallur.

Retracing our steps all round the same road again, and twisting along many native streets—this part is thickly populated, as it is near the large railway workshops—we find **Peravallur** somewhere near the **Zoo.** The school is off the road, and is reached by a narrow path between the houses, then a gap in the hedge. The path in front of the school is full of water for a large part of the year, and it has to be negotiated carefully. Good work has been done here, and lately there have been several baptisms resulting from conversion in Peruvallur. As it will be about noon-time now, we must stay here and rest awhile.

To Kolattur.

After resting, we make our way to the remaining school at **Kolattur.** This is situated at **Finchley Road Station,** and is reached by another roundabout way. Some of the road is good, but other parts are very bad, and picking one's way becomes a reality. Kolattur is quite hidden from the road, and we make a sudden turn into a narrow path between some fields. After following the windings of this path for some distance, we come upon a group of houses and the school in the middle.

Back to the Mission House.

This finishes our round, and we shall be glad to be rid of the bundies by the time we reach Kilpauk again. In London these distances are not great, but in India they are, because travelling is not so easy. Also the great heat of the tropical sun has to be remembered, and when you see the perspiration rolling down the face and back of the rickshaw man, or find your clothes soaked through after cycling, a little idea of heat is obtained.

Practically all of this is old-established work, and that means that not only is school visitation necessary, but evangelistic and pastoral work over the whole of the area has to be done. It is not like country work, as it is largely in the town, and is very populous.

In bidding you good-bye, I hope the visit has not been wearisome, but trust that you will have a better idea of the work that has been done so nobly and so well by Mr. Booth for so long a time. L. WATTS.

OUR HOME CHURCHES.

Prayer Subjects for October, 1915.

Week Beginning—

SUNDAY 3rd.—Prayer for faith and courage in this time of danger and alarm.

SUNDAY 10th.—Prayer for the multitudes of anxious and sorrowing hearts throughout our land.

SUNDAY 17th.—Prayer for our Christian soldiers in camp, at home, and at the Front.

SUNDAY 24th.—Prayer for the preservation and the awakening of our land and for victory and righteous peace.

SUNDAY 31st.—Prayer for God's overruling power, and the furtherance of His cause in the earth.

Miss Elliott's Farewell Meetings.

THE close of Miss Elliott's first furlough and her return to India were the occasion of very happy meetings at Chadwell Street on Tuesday, August 31st A ladies' prayer-meeting was held in the afternoon, and a public farewell meeting in the evening.

Mrs. Elnaugh kindly gives us the following account of the former:—

The Farewell Meetings in connection with Miss Elliott's return to India commenced with a ladies' prayer meeting in the afternoon. Many friends gathered together to publicly commend our beloved missionary to our Father's care and keeping during the perilous journey and in the coming days in that far-away land.

The meeting was opened by the President of the L.Z.A., Mrs. Hutchinson, who, after reading part of Joshua i.. spoke stimulating words on the admonition given to Joshua, "Only be thou strong and very courageous." Many prayers were then offered committing Miss Elliott particularly to Him who loveth and careth better for His children than any earthly friend could do. "In His keeping"—as we realised this we rejoiced in calm and holy confidence, even as we said "farewell."

Miss Elliott spoke as a parting message of a prayer after God's own heart (Luke v. 12, 13), asking that we on this shore might seek even more earnestly to enter into fellowship by prayer for the work of the S B.M. in India, and directed our thoughts to what true prayer consists of, viz., a deep sense of need, a realisation of helplessness, and faith in God's power.

After prayer by Mrs. Silvester, Miss Ireland gave expression to some very beautiful thoughts on Exod. xxxv. 8, etc., "Oil for the light." The first thought was that of Sacrifice. The oil was obtained from olives pressed. Christ our Sacrifice was pressed and bruised that He might be the Light of the world, and we to whom He has been manifested must also know something of sacrifice if our lights are to burn brightly. There must also be Separation. The oil was not to be poured upon man's flesh, but only upon the things of God; and the oil of the Spirit cannot be outpoured upon any fleshly effort. Prayer was likened to the wick whereby the oil is conducted to the light.

As we separated after this time of communion together in the presence of God it was with a deepened consciousness that no tie on earth is so sweet as that which unites in the love of Christ Jesus, and in the common desire that His kingdom may come and His will be done on earth as it is in heaven.

The evening meeting was open to all, and Chadwell Street Chapel was nearly full. The proceedings were opened with "O God, our help in ages past," the reading of Scripture by Mr. Chisnall, and prayer by Mr. Robinson. Mr. Mitchell, who presided, welcomed the friends present, and solicited their prayers on Miss Elliott's behalf during both her voyage and her subsequent work in India, and pleaded for a greater degree of effort for the spread of the Gospel and the Redeemer's kingdom. There were times when we could only pray; at other times there were things we could do as well as pray.

Mr. H. D. Tooke said that our work was not merely to preach a creed, but to witness to what we knew concerning Jesus Himself, to His resurrection and exaltation. But we were not the only witnesses. We were successful only as the Holy Spirit's confirming witness accompanied ours.

Mr. F. T. W. Bartlett, Miss Elliott's pastor, after expressing the high affection and esteem in which she was held at Acton and their mingled regret and joy at her departure as one of the Lord's witnesses, gave the subject matter of the missionary's work—"Thou shalt speak My words."

Miss Elliott, in saying good-bye, mentioned the fact that during the last few weeks she had seemed to be doing everything for the last time, and the words had been on her mind, "Thou shalt pass no more this way." The India she was going to was not the India she went to seven years ago, nor even the India she left in September last. For many hundreds of years India was in a state of stagnation while other nations were enterprising and changing, but now things were changing very rapidly. In the villages and amongst the women things remained very much the same, but in the large cities one could not but realise that there was rapid transformation, one sign of which was that more students were coming over to England to study in our colleges. With these changes the gradual crumbling of Hinduism was taking place and was being replaced by theosophy, rationalism, and atheism. This accentuated the need for increasing effort in sending forth the Gospel. India, she believed, had been given to us as a sacred possession that we might spread broadcast the Gospel of the Lord Jesus Christ.

She had been asked why she had not taken up medical work among wounded soldiers. She had considered the suggestion, and had come to the conclusion that, great as the need was, the need of India was greater. And the war would make it greater still. Englishmen and Indians were fighting beside each other as equals for the first time. This and other facts would hasten the growth of Indian power, and therefore increase the need of the Gospel.

This time of world-unrest was a sign of the coming of our Lord. "Let us from this time forward watch more carefully, for we know not what hour our Lord may come. May His coming find us watching.

The President in his valedictory address, after expressing our regard for Miss Elliott and our loving desire that God might be with her, preserve her, and make much use of her, addressed her from the words, "Lo, I am with you always—all the days—even unto the end of the world."

Mr. Chisnall offered the valedictory prayer.

Mr. C. J. Welsford, pastor of the Church at Chadwell Street, said that Miss Elliott was going back into the firing line to fight the Lord's battle in the Lord's Name, and gave an appropriate word—"Thus saith the Lord unto you, Be not dismayed by reason of this great multitude, for the battle is the Lord's."

The collections, afternoon and evening, amounted to £14 9s. 3d.

* * * * * *

Miss Elliott sailed from Tilbury on Saturday, September 4th, in the S.S. "Medina," and we have since heard of her safe arrival at Gibraltar.—Ed.

The Children's Corner.

All letters and answers for The Children's Corner should be addressed to Uncle John, 62, Greenvale Road, Eltham, London, S.E., and should reach him not later than the 13th of each month. All answers should bear the writer's name, address, age and Division.

MY DEAR NEPHEWS AND NIECES,—Some of you during the past month have been very near to Zeppelin raids; but though the danger has been very near you, you have been spared, and I am glad to see that you gratefully attribute your preservation to the goodness and mercy of God and are anxious to exhibit the courage of faith. I rejoice with you and pray that you may still be kept from all harm.—It has given me great pleasure to visit Goldsmith Road, Leyton, during the month and see my numerous nephews and nieces there and their work for the Christmas boxes.—I hope you will soon be able to give me better news of Florrie, Emmie.—I don't quite agree with one of you that "it's little a girl can do"; even if it were true that they can *only* pray, that would be a great deal more than I can estimate, but women and girls are proving in many ways that they can do a great deal although they can't fight.—I much appreciate the spirit of your letter, Alma, although I can't answer it.—Many happy returns to Alma, Annie, Lily Sykes, and Florence Sanders.—Try hard, Mabel, and no doubt you will succeed in winning a missionary book.—Glad to hear, Enea, that your mother is now getting better.—Exceedingly glad to hear your news, Dorothy.—Yes, Kathleen, the air raids are terrifying, and we are beginning to learn the value of faith in everyday life.—I agree, Minnie, the people seem to be as thoughtless and pleasure-loving as usual; but I trust there are many in whom God is working by means of this war.—The answer to question 2 (Seniors) is "the western part of Asia Minor"; and to No. 3 that Paul had faithfully preached the Word of God.—I have received this month 2/10 as indicated below.

MARES FOR SEPTEMBER AND THE QUARTER.—*Seniors.*—*Ruth Waters, 10, 32; *Alma Waters, 10, 31; Kathleen Throssell, Theodora Haynes, 10, 30; **Minnie (for August, 10) and *Hilda Cuthbert, 9, 30; *Dorothy Cuthbert, 9, 29; Eunice Kilmister (4d.), 10, 19; **Emily Church, Enea Tooke, Harold Carter (0-), 9, 19. *Division I.*—Rowland Peters, 10, 28; *Winnie Church, *Annie Waters, Robert Booth, 9, 27; Gladys Goodale, 9, 26; Lily Jackson, Doris Evans, Richard Collard, 9, 25; Lily Sykes, Florrie Sanders, 9, 24; Connie Hammett, 8, 23; Edward Hicks, Doris Sewell, 8. *Division II.*—*Fred Cuthbert, 10, 26; Cecil Carter, 9, 25; Muriel Haynes, John Bird, Mabel Rose, 9, 24; Ernest Carter, 8, 24; Fred Collard, 9, 22; Ada Finch, 9, 18; Harold Freeman, 5, 17; Geo. King, (6d.) 9, 16; Cissie Cross, 9. *Division III.*—Eva Green, Doris Butcher, 8, 24; Alfred Bird, 8, 23; Elsie Hazelton, Gerald Booth, 7, 23; *Lily Church, 6, 22; Rex Booth, 5, 21; Phyllis Smith, 8, 16.

I am sending books to Ruth Waters, Rowland Peters, Fred Cuthbert, Eva Green, and Doris Butcher, which I hope they will like.

QUESTIONS FOR OCTOBER.—(*Acts xxi.*)—*Seniors.*—1. How and where was Paul commanded not to go to Jerusalem? 2. How and where did Paul receive further warning not to go to Jerusalem? 3. What charge did the Jews at Jerusalem bring against him? 4. How was he delivered from the violence of the Jews? *Division I.*—1. Mention all the places in Paul's journey from Miletus to Jerusalem. 2. Who was Agabus, and what did he do and say? 3. Which verse tells us of the missionary report which Paul made at Jerusalem? *Division II.*—1. Whom did Paul lodge with at Cæsarea? 2. Who went with him from Cæsarea to Jerusalem? 3. Why did the Jews of Jerusalem try to kill him? *Division III.*—1. What did the Holy Spirit say to Paul when he was at Tyre? 2. What did Agabus do and say to him at Cæsarea? 3. What did Paul say when the Christians of Cæsarea besought him not to go to Jerusalem? 4. What happened to Paul at Jerusalem?

Your affectionate UNCLE JOHN.

The Annual Meeting

OF

The Strict Baptist Mission

WILL (D.V.) BE HELD AT THE

SURREY TABERNACLE,

Wansey Street, Walworth Road, London, S.E.,

On TUESDAY, OCTOBER 26th, 1915.

A DEVOTIONAL SERVICE

In the AFTERNOON at 3.30.

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

SERMON AT 4.15 BY

PASTOR E. WHITE.

TEA AT FIVE. - - SIXPENCE.

A PUBLIC MEETING

In the EVENING at 6.15.

Chairman - The President, Pastor E. MITCHELL.

FAREWELL to Miss IVY W. IRELAND.

The Annual Report will be presented by the Secretary, PASTOR W. CHISNALL,
the L.Z.A. Report by MRS. SILVESTER,
and the Accounts by the Treasurer, MR. A. J. ROBBINS.

SPEAKERS:

Pastors J. CHANDLER, C. T. DYKES, and S. HUTCHINSON.

The Annual General Meeting at 2 o'clock (For Delegates only).
The Ladies' Zenana Auxiliary Committee at 2.30.
COLLECTIONS.

LIST OF SUBSCRIPTIONS, &c.

Received from August 10th to September 10th, 1915.

General Fund.

	£	s.	d.
Newquay (Cornwall), Ebenezer, Collection	1	11	8
Mr. H. G. Dann (box)		19	6
Prittlewell, Providence			
Mr. and Mrs. Booth, Senr.		10	
Stratford, Gurney Rd.			
Subs.		14	.
Y.W.		10	.
Y.M.		2	8
P. & A. Webb (box)		3	6½
Sydney, O.F. Temple Church, Collection	2	8	6
Guildford, Old Baptist Church, Collection	4	5	.
Tring, Ebenezer Collection		8	2
Tottenham, Mr. & Mrs. Troupe		5	.
Watford, Tabernacle			
S.S.	3	2	3
Men's B.C.		6	.
Miss Garner (box)...	1	7	3
Bassett Street, Collection	1	3	11
Coggleshall, Miss F. A. Browne		5	
Aston Clinton Boxes :—			
Mrs. H. Keen ...		5	11
Miss M. Thorne ...		2	2
Mr. Wm. Gates ...		4	2½
Master R. Burnham		2	11½
Mrs. J. Burnham ...		17	6
Mrs. Goodson ...		7	6
Mrs. Rance		3	6½
Mrs. Wm. Rolfe ...		4	11
Mrs. R. Morris ...		3	6½
Sale, Stanley Grove			
Miss Croft (card) ...	2	2	.
Miss A. Giles (box)		15	6
F. C. (box)	1	.	.
Poynings, Collection	1	3	1
Croydon, Derby Road Collection		5	.
High Wycombe, Zion Collection		18	.
Misses Rogers (box)		6	6
Brentford, North Rd			
Mrs. Charman	1	1	.
Soho, Mrs. Camp (box)		11	6
Cambridge, Eden			
Per Miss A. E. Haynes (card) ...	3	8	6
Chelmsford, S.S. (box)	1	.	.
B.C.	2	10	.
Collection	3	3	6
Mrs. Blythe		5	.
Sale of Leaves ...		1	6
Boxes	4	7	1
Middlesbrough Boxes :—			
Miss Taylor... ...	1	10	6
Mrs. Allick	1	4	.
Janet Knox		5	.
Jack Allick		7	6
Jack Salmon ...		6	1
PERSONAL			
For Jesus' Sake ...		3	.
Mrs. Carpenter ...		2	6
"Cornerite' ...		2	6
J. W. R.		10	.
Mrs. S. B. Caplin ...	1	.	.
Miss M. Dennis (box)		17	.
Interested		5	.
A Friend	3	11	.
F. J.	5	.	.
Mr. and Mrs. J. C. Booth	1	1	.
627	1	.	.
Mr. A. L. Wiltshire		2	6
	£61	.	5½

Herald Fund.

	£	s.	d.
Newquay (Cornwall), Ebenezer		13	6
Whittlesea, Zion ...		5	3
Stratford, Gurney Rd.		7	5½
Wood Green, Park Ridings		5	.
Hounslow, Zoar ...		5	6
Croydon, Derby Road	1	14	.
Cambridge, Eden ...	1	15	.
Rushden, Succoth ...		8	.
Middlesbrough ...		10	.
Walthamstow, Church Hill		5	.
Sale, Stanley Grove ..		2	6
	£6	11	2½

Pension Fund.

	£	s.	d.
3% L.C.C. Stock (£367 14s. 11d.) ...	2	8	3
3% L.C.C. Stock (£567 6s. 4d.) ...	3	14	6
	£6	2	9

Ladies' Zenana Auxiliary.

Money received by Mrs. Silvester.

	£	s.	d.
Tottenham (boxes) ...	2	12	.
Wandsworth, West Hill (boxes)		8	.
St. Albans ,,	2	.	.
Greenwich ,,		14	.
Wandsworth, West Hill (boxes)		10	
Miss Elliott's Farewell Meeting :			
Afternoon Collin. ...	2	13	3
Evening ,, ...	14	9	3
Profit on Tea ...		16	8
Sale of P.P.Cs. ...		3	10
PERSONAL			
Mrs. Withers (Canada)	1	7	8
O. V.		5	.
Miss Weatley ...		1	.
Mrs. Booth (Madras)	1	.	.
Sale of P.P.Cs. (Miss Elliott)		5	

NOTICES.

All communications for the Herald should be sent to the Editors, Pastors L. H. Colls, (35, Abbey Gardens, St. John's Wood, London, N.W.), and S. Hutchinson (62, Greenvale Road, Eltham, London, S.E.), by the 10th of each month.

* * *

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

* * *

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

Vol. XIV. November, 1915.

The Strict Baptist Mission HERALD.

"And they went forth and preached everywhere, the LORD working with them."



Price One Penny,

Of the Secretary, W. CHISNALL, The Grove, Isleworth, Middlesex

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LIST OF SUBSCRIPTIONS, &c.

Received from September 11th to September 30th, 1915.

General Fund.

	£	s.	d.
Brighton, Anon. ...		5	.
Miss Bates		5	.
Miss Billington ...		5	.
Miss Boylett ...		5	.
Mrs. Davey (Burgess Hill) ...		10	.
Miss A. Piper ...		10	
Miss E. Light ...		5	.
Miss C. Light ...		5	.
Miss Rankin ...		5	.
Mr. M. H. Webb ...	1	1	.
Rowley Regis, Providence S.S		6	6
Stoke Ash, S.S.		16	3
Reports		2	.
Boxes:—			
Miss Morling ...		7	9½
Miss E. Moyle ...	1	.	.
Miss A. Cracknell		5	5
Miss Dolly Cook...		4	5
Master R. Cook ...		3	6½
Mrs. Davy... ...		1	1
Clacton, Reports ...			6
Willingham, Old Baptist Chapel			
Reports			6
Box...		9	.
Hounslow, Zoar, Mr. Marshall ...		10	.
Leicester, Newarke Street. Sewing-class	5	5	.
Box...		2	6
Reports ...			6
West Ham, Tabernacle Sunday-school ...	5	7	7
Rushden, Sucoth, Sunday-school ...		9	6
Brighton, Prarthana Sabha, Donation, per Mrs. D. Fisher...		1	6
Boxes	8	4	7
Mrs. Baker ...		1	.
Friend, per E. H. E.		2	.
Misses A. and M. Walder		5	.
Acton, Tabernacle, Collection	1	11	6
Watford, Tabernacle, Reports		3	.
Newcastle, Miss B Beall (box)		12	.
Percy and Dorothy Beall (box) ...		10	.
Oundle, Zion, Boxes...	1	4	8½
Sunday-school ...		11	7½
Hedge End (box) ...		1	2
Manchester. Mrs. Egerton ...		5	.
Mrs. W. Abbott ...		5	.
Mrs. A. Littlewood		4	.
Mrs. Kenyon ...		3	10
Mrs. Lambert ...		2	6
A Derbyshire Friend		15	.
Mr. A. Lawton (Leeds)		8	6
Mr. R. Ashton ...		10	.
Mr. W. O. McKee ..		2	.
Mr. R. McKee ...		2	.
Mr. A. Haig		3	.
Mrs. T. Baldwin ...		9	.
Mr. J. Howarth ...		1	.
Mrs. Hindle... ...		5	.
Miss E. Chaplin ...		5	2
Mr. W. Lyles ...		5	.
Mrs. Rowlands ...		4	.
Miss F. Herring ...		4	.
Mr. F. Chaplin ...		10	6
Mr. Kerridge ...		10	.
Master H. Chaplin (card)		1	.
Mr. W. Chaplin ...		5	.
Mr. F. Jackson ...		1	.
Mr. E. Littlewood...		5	.
Mr. H. Gruber ...		9	4
Mrs Sunderland ...		5	.
Miss E. Mayn ...		1	4½
A Friend		7	6
Reports, 1914 ...		2	4
Mrs. Croft		12	6
Homerton Row, Mr. and Mrs. H. C. Turnpenny ...		10	6
Eaton Bray, Mrs. Thorne ...		5	
Madras, Mr. E. A. Booth ...	5	.	.
Mr. L. Watts ...	2	.	.
Prittlewell, Providence, Sunday-school ...	1	10	.
West Ham, Tabernacle, Kolli Mountains ...	1	1	
C.E., Junr		2	
Ipswich, Bethesda, Mr. H. T. Chilvers		3	.
Mr. W. Ling ...		5	.
A. E. W.		5	.
A. A. E. G.		2	.
Mr. and Mrs. Banks (box)		15	.
Miss Pitts		2	.
Miss Waterman ...		1	6
Mr. S. E. Garrard		5	.
Miss Eva Page (box)		5	.
Mrs. T. Goodchild (box)		2	6
Sunday-school ...	7	16	7½
Men's Bible class ...		10	.
Infant Class ...	1	4	7
Leyton, Goldsmith Rd. Sewing-class ...		17	9
Chesham, Newtown, Boxes	2	16	6
Hollinwood, Sunday-school ...	1	2	2½
Oldham Friend ...		2	11½
Hollinwood Friend		3	1
Thame (box)		12	.

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.

SEVERAL matters claim our special attention this month in connection with our work in India. The first is the fact, which we are glad to record, that Mr. Booth and Miss Hines have been able to return to their work. Miss Hines, who is now in Sendamangalam, reports herself as "quite well and strong," and is eagerly resuming Tamil study. Mr. Booth has returned to Madras, although he is still far from complete recovery, and will have to go slowly for the next twelve months.

On the 17th and 24th of this month Mr. Lincoln Watts sits for his first Tamil Examination. Mr. Booth's breakdown necessarily imposed upon him the oversight of the Madras work, and this has seriously curtailed the time available for study. He is, nevertheless, making a great effort to prepare himself, and we commend him to the prayers of our readers in order that he may be enabled to do his best and succeed.

Mr. Brand's disappointed effort to open a school on the Kolli Hills will command widespread sympathy. It would not be difficult to picture the scene from his description, and to imagine the hope with which missionary and teacher awaited their scholars, and their corresponding disappointment. The failure is, we trust, only temporary, and but the preparation for a larger success.

Mr. Morling's concentration of effort to reach enquirers must not be forgotten. His story of the barber will illustrate the nature of the hopes and fears which attend such work in India. We have the opportunity and privilege of associating ourselves with him and with each of our brethren by prayer.

"THEREFORE."

THIS is an inspiring word, instinct with the zeal and authority of our Lord. It connects His obedient followers with His mediatorial power for world-wide evangelisation.

Christ had fulfilled His Mission and had been invested with all authority and power, and was now sending His disciples forth to proclaim His salvation to the nations. They were themselves the first-fruits of His work, and He had chosen them to be the pioneers of all missionary enterprise. Jerusalem was to be their centre: the uttermost parts of the earth their circumference. But their vision was limited, and they themselves were weak, and incapable of accomplishing the great spiritual results which He had made possible by His sacrifice; and He therefore linked Himself with them and said, "*Therefore* go ye."

The word abides in full force and significance. To His disciples to-day He reveals Himself as the Fountain-head of authority and power, and "therefore" bids *us* go.

This word of our Master's associates us with Himself in the execution of the purposes of His grace. Invested with saving power by virtue of His atoning sacrifice, He chooses to work by the weakest of instruments in order to fulfil the Covenant of Grace, and in saying "Go ye *therefore*," He establishes a sacred, gracious fellowship with us in the evangelisation of men.

At the same time, our Lord makes a demand upon our obedience. He has authority for doing so. We are not our own; we were given to Him and were bought with His blood. His command to Go is weighted with all the authority pertaining to Him as God-man Mediator. "*Therefore* go ye."

There are times when the powers of evil challenge our right to proclaim the Gospel, especially in heathen lands, and when circumstances threaten to wreck our work. This, Christ foresaw, and furnishes us with His Warrant. With His "*therefore*" we may baffle Satan and defy circumstances.

At the same time our Lord designs to infect us with His zeal. His whole heart was, and is, in the great cause of saving men. In order that there may be no half-hearted, perfunctory service, He draws attention to the procuring cause of His authority, kindles our zeal with His love, inspires us with the enthusiasm of magnificent enterprise, and keeps the flame brightly burning by the assurance that we are in the train of His triumphant progress—"*Therefore* go ye."

It is no light mission on which He sends us. We are to attack the gates of hell, and Satan does not easily yield his prey, but Jesus efficiently equips His obedient and reliant servants. Bidding them rely on Him, He promises all-sufficient power, links us with His omnipotence and assures us of Divine success. "*Therefore* go ye."

Our Foreign Field.

The News of the Month.



A Load of Cocoanuts.

The Madras Field.—We are now eagerly anticipating the return of Mr. and Mrs. Booth to Madras at the end of September, and also Miss Elliott's arrival from England. Although I am by now quite accustomed to being alone here, I shall none the less welcome the occupation of the rest of the Mission Bungalow. The agents, too, will appreciate the return of those who understand them and their language so much better than I do at present.

A lad named Ranganathan, now in our Vepery school, has expressed a desire to be baptized. His father is dead, but his mother and brothers are Hindus, and their sanction must be given before Ranganathan's wish can be carried out. Two elder brothers are in Africa, so that it may be some time before he will be free to follow Christ in baptism. In the meantime may I ask the prayers of friends that this lad may be kept true, and be still further taught by the Holy Spirit.

The Mens' Meetings in Pursawalkam, Egmore and Semmencheri have been re-commenced after the summer break, and good numbers have assembled at each meeting. I have spoken at each place through an interpreter, but it will be a glad day for me when I can dispense with the interpreter, and speak directly to the people.

The Tamil examinations are to be held on November 17th and 24th. On the first day the oral sections will be taken, and the written sections on the 24th. Before then I have a great deal to get through, but with a good munshi I hope to manage it. The supervision of this field has considerably reduced the time at my disposal for study, but I hope to put in a little extra time next month, when Mr. Booth will be able to take some of the work again.

L. Watts.

Since receiving the above we have heard from Mr. Booth the welcome news that he and Mrs. Booth arrived in Madras on September 24th, and that he stood the journey quite as well as he had anticipated.

We have also heard with pleasure and gratitude that Miss Elliott has safely arrived in Madras.—Ed.

The Namakal Field.—A Sunday-school for Christian children has been started in Sendamangalam.

Miss Hines has just returned from the hills. We pray she may have all needed help for continuing her Tamil studies.

During this month of September we are concentrating our evangelistic

efforts on the enquirers. We would especially ask the daily prayers of our friends on behalf of both the enquirers and the preachers who are working amongst them.

In the month of August 6 Bibles and Testaments, 108 Scripture Portions, and 148 Gospel books were sold.

For a great many years monkeys have been an intolerable burden in Sendamangalam. In tearing to pieces tiled roofs, stripping valuable trees of their fruit, destroying root and corn crops, overturning the baskets of passers-by and carrying off their contents, they have been a constant source of great trouble. As the religious sentiments of the people prevent the extermination of these mischief-makers, the Sendamangalam Union is having them all caught and carried away to a distant forest.

D. MORLING.

Kolli Hills Field.—Opening Ceremony of our First School.—Several parents had promised to send their sons to the school, and we appointed a day and time for the opening ceremony. Betel and nuts for the adults and roast grain for the children had been bought. The little school house had been cleaned and decorated with pictures. A blackboard and school books had been bought and placed in readiness. And, finally, Teacher Jeevaratnam and his family, resplendent in best clothes, stood to receive the children and their parents.

The One Thing Lacking.—The arrangements could not have been more perfect, nor the day more fine and auspicious; but, unfortunately, neither children nor grown-ups appeared. So the teacher had to be content with four little Christian boys, the sons of our helpers. We found afterwards that the elders of the caste had been covertly opposing the opening of the school, and had frightened the parents into not sending their children. So our first school is not yet successfully started, though we are continuing our efforts to that end.

The New Car.—The kindness of two friends in England has provided us with a new car, specially constructed for use in roadless districts. The car has only one wheel, and is propelled by two men, one in front and one behind. It will travel along narrow paths impracticable for any other vehicle. We have used it already on several journeys.

The Black One of Mount Masi.—"May the Black One of Mount Masi help you and make it successful!" The speaker was a big hill-man, and he spoke fervently, for the hypodermic needle was just then slipping into his thumb. I was surprised, and said we would have nothing to do with the Black One, for was not *Yesu Swamy* gracious and all-powerful, upon Whom we relied? The needle was withdrawn, and pushed into another part of the thumb. "Ugh!" he said, "don't you imagine that the Black One of Masi Mulai is a god to be trifled with! The whole population of the Kolli Hills acknowledges him." The operation was successful, and the patient, nursing his bandaged thumb, listened with deep attention while we talked on about *Yesu Swamy*, of Whom he had never hitherto heard.

Mr. Morling's Visit.—Last week we were glad to receive a visitor from the plains. Mr. Morling spent two days with us, when we enjoyed the privilege—a rare one with most missionaries—of comparing notes and of holding intercourse with a brother-worker. Sendamangalam is only ten miles from us, but, owing to the formidable climb up the steep hillside and other difficulties in the way, it is almost two years since Mr. Morling's last visit. We hope to see him here once more before he goes with Mrs. Morling and their family on furlough. J. M. BRAND.

Work Among Enquirers.

IN the Sendamangalam field we are at present, for a month at least, concentrating our efforts upon the enquirers. There are rather more than twenty of these souls for whom we are specially praying scattered through the field from Belukuruchi, eight miles north, to Navaladipatti, seventeen miles south-east. Some of them, so far as we can gather, are just interested in Christianity and desirous to know more. Others, having learned that Hinduism is false and that Christianity is the true religion, have discontinued to wear the sacred thread on their persons, to smear the holy ashes on their foreheads, and to worship their family idols. A few, we know, have discovered their sinful state before God, and looked to Christ for salvation.



CHALKING CASTE MARK OUTSIDE HOUSE.

But, be it remembered, judging by the history of missions in India and by the testimony of the Hindus themselves, there are more unknown to us who are trusting in Christ and endeavouring to serve Him in secret than all those whom we know as enquirers. A Hindu paper once made the public confession:—

"Secret believers are rapidly increasing. For every convert avowing faith are hundreds withholding confession for fear of kith and caste."

Let me tell you about our first three visits this month to enquirers in the Sendamangalam circle:—

In the village of Nunjundapuram there is a barber who long ago gave up idolatry—his family idol is now with our secretary—and who then

seemed not far from the kingdom. We had lost sight of him for some months on account of there then being no preacher near his village, so last Tuesday Preacher Christian, who knew neither his house nor his name, went to find him out. After delivering an address he enquired for the barber's street, then entering the first house in that quarter asked for the man who had been enquiring about Christianity. The very person whom he addressed was the man. The Preacher soon began to speak to him on religious matters, to which the barber rather sadly replied :—

"Yes, but I have sought and now discovered the Way."

"The Way to where?"

"The Way to see and know God."

"But are you seeking Christ?"

"No, I am not. God dwells not only in Christ, but in the stone pillar and the blade of grass."

Then followed some well-worn scraps of the Advaita philosophy, which is the grossest form of pantheism. History is repeating itself. Just as Satan in Apostolic and later times "spoiled" many through the knowledge that puffeth up, by "the philosophy and vain deceit" of Gnosticism, so to-day, through the effete philosophies of Hinduism dished up afresh by Theosophy—the Divine wisdom—the enemy is still doing his evil work. The only time when our friend seemed at all interested was when he was told that the missionary had often enquired about him, and that the preacher wanted a message to take back. To-morrow Christian will be calling again. Let us hope that this sad lapse is only temporary.

The following is Christian's account of his visit to another enquirer:—

"On Sunday from noon until evening I was asking God for His guidance in my going to Kondampatty. On reaching there at dusk I heard that as our friend Sinnan was unwell, I should be unable to see him privately. The next morning, after sending a message to him, the Teacher and I had a time of prayer and reading, asking the Lord to open up our way. Still Sinnan did not arrive, and after an hour or two I left the village, scarcely knowing which way to go. In a short time I met Acharry (an enquirer belonging to another village), who was coming along that way on business. I took him to our school, preached to him Christ, and showed plainly that there was absolutely no other way of salvation.

"We then took the Word of God and began to read. After the Acharry had read the story of the eunuch, we knelt down and prayed. Acharry prayed too, and told the Lord repeatedly that he believed on Him alone for salvation, and asked for strength to serve Him.

"As we were there kneeling on the floor in prayer who should come in but Sinnan, the man for whom I was previously waiting! After prayer Acharry gave good testimony, saying that he trusted only in the death of Christ; at which with our blessing we sent him away. The other friend, Sinnan, was amazed to come and find the Acharry kneeling in prayer with us, and we at once saw how God had brought him to us exactly at the right time. In reply to my enquiries, he said that he was ready, but feared his wife and children were not. We impressed upon him the fact that salvation is a personal matter, and each one should first trust Christ for his own salvation. Though he seemed to be afraid to pray with us, yet before we left he said earnestly that he did believe in Christ."

D. MORLING.

In a letter accompanying this article Mr. Morling pleads for prayer for enquirers. He says :—

"One of the great difficulties of enquirers coming out openly is there

is no Christian community, except our workers, right throughout this part of the country, and to confess Christ openly is to make oneself very conspicuous almost throughout the whole county. Caste and custom are old foes. The story of Abraham, a non-caste man be it remembered, is one of long constancy through most cruel persecutions. I should be glad if you would ask for prayer, daily prayer, for these enquirers, and for the preachers working amongst them." ED.

The Scripture Examinations.

AS in past years, so this year a large proportion of the children in the schools appeared for the All India Sunday School Union examinations. It fell to my duty to take charge of these in the Madras Field, and consequently the morning of July 24th was an extremely busy one. Usually the examination is conducted in three centres—Vepery, Kilpauk and Ayanapuram—but this year, through my being indivisible, only two centres could be arranged. Mr A. S. Booth very kindly supervised the Vepery centre, and I had all the village schools at the bungalow. The management of such a large number at one centre was no small task, as room had to be found for ten teachers and seventeen scholars who were entering for the written tests, as well as for the oral examination of two hundred scholars. By making the verandahs into examination rooms, all were accommodated, and the place was a hive of industry for the morning from 7.30 to 11.30. Five of our senior workers acted as examiners in the oral department; as each child had to be asked twenty questions, it took all the time to get through the two hundred children. Some would need the question to be asked two or three times before they grasped its meaning, but most of them answered very well.

Including the Vepery centre as well, 326 scholars entered for the oral examination, out of which number 261 have passed; 166 obtained over 75 per cent. of marks. The written tests have yet to be examined.

In order that the children should enter for these tests, it is necessary that they should thoroughly learn the lessons from which the questions are taken. They mostly come from heathen homes and influences, but in this way they obtain a good knowledge of the Christian Scriptures, which we feel must remain with them as they grow. It is a picture to be remembered when one sees several boys, with the trident of the Vaishnavite sect newly marked on their foreheads, sitting in the Mission bungalow writing answers to questions upon the lessons taught in a Christian Sunday-school. L. WATTS.

A Big Festival on the Kolli Hills.

AT Araipulieesvaran Temple on the eastern edge of the Kolli Hills, about five miles from the Mission house, a big festival is held annually on the 18th day of the Tamil month Adi. The temple is the only one on the hills served by Brahmins.

On Monday last Preacher Swamidas and I visited the place for the sake of preaching at the festival. Thousands of people were there, the majority having come long distances from towns and villages on the plains.

The temple is built on the edge of a wild, rocky gorge, down which flows a considerable body of water. Steps from the temple lead down to the holy bathing-place, where the water swarms with fish. When a person approaches the bank these fish dash toward him in great shoals, leaping out of the water in their eagerness to be fed. To catch and kill one of these fishes is a crime that would be tolerated neither by the fanatical crowds on the bank, nor by the British Government, who are anxious to preserve order. On each of the three festival days, Sunday, Monday and

Tuesday, the temple cars are carried in procession round the temple, the circuit being made three times on the final day, when the Brahmins also are borne along on the shoulders of the Sudras.

When we began preaching in the dense crowds on Monday we found that numbers of those pilgrims who had come from the plains were hostile to the Gospel. They continually interjected remarks during our addresses. They attempted to start discussions, and, foiled in this, they tried to break up our audience. A band of young Hindus rushed up and began laying hands on members of the crowd and pushing them away. In reply to my remonstrance the leader said:

"These people all belong to my religion. You are trying to steal them away and make them converts to your religion. Therefore I drive them away to prevent this."

But their excited efforts to drive away our hearers attracted the notice of many who would not have observed us otherwise, and in a few minutes our audience trebled itself in numbers, while a number of rough youths, out of mere antagonism to the faction that had just disturbed us, constituted themselves our champions and announced that they would keep order in the meeting. Everybody sat down and about 150 people listened attentively to Preacher Swamidas' presentation of the Gospel.

At another time members of the crowd were trying to start a debate during our address on Sin and Expiation. Eastern audiences *will* make interpellations, and educated heathen men often guide the discussion into philosophical regions where the simple Christian is embarrassed, and preaching degenerates into argumentation. It was a Hindu of this type who now troubled us with his subtle questions.

"In regard to sin," he began, in the tone of a cross-examining lawyer about to set a trap for his unwary victim," how may one get rid of his sin?"

"Why, stupid! don't you know *that?*" came the unexpected reply in a loud voice from one of our rough, illiterate hill men. "Believe in the Lord Jesus. *He* only can remove sin."

We looked at the open, honest old face of the man who had given this unlooked-for answer, and recognised him as a near neighbour of ours, and one who had often heard the Gospel. We felt encouraged by this incident. The teaching given day by day around the Mission house and the houses of our helpers is evidently fastening itself on the minds of the hill-people.

As evening drew on we became aware that our audience was being merged into another audience, from the centre of which sounds of soft music were coming. We looked over the heads of the people and saw that the temple women were beginning their dancing. In the forefront of this unholy company we recognised the youths who had come to our aid in the Gospel meeting a little while before.

The sun was setting and we left the temple precincts to find our little grain-hut in which to spend the night. Some of the pilgrims were there before us, and the writer shared his hut with Preacher Swamidas and two pilgrims We had forgotten to bring a lantern, but this was not a hardship to the Indians, who soon kindled a bright fire.

We were all sitting or reclining on the ground, resting after the tiring day. Nine of the pilgrims having finished their evening meal came near and sat down silently. They had not heard the preaching but were curious to know who we were. The talk soon turned to serious topics, as it so easily does with Indians, and the simple, earnest attitude of these strangers gave us an unrivalled opportunity for speaking of Jesus Christ and the way of Salvation. It was too dark to see the faces of the pilgrims, but we had their deep attention. They sat and listened long, and then wrapped themselves in their long, white cloths and stretched themselves

on the bare ground to sleep. As I lay on my blanket in a corner of the grain-hut I could hear two of the pilgrims still talking of what they had heard.

J. M. BRAND.

For Parents.

"YOUR heart is a heart of stone," I said.

Not a very complimentary exclamation, no doubt, but the old woman being one of those who raise their hands devoutly, saying, "Jesus Swami! Jesus Swami!" while we are present, and yet are hand and heart in every idol festival, I felt compelled, striking my stick on the stone before me, to point out how her heart, like it, remained unimpressed by any effort of mine.

She looked puzzled, and it was the young girl by her side, weak and weary with malarial rheumatic fever, who faintly explained what I had said. The child had listened well as we visited her again and again during that trying illness, till at last health seemed partially to return, and Saturday she stood to greet me, only complaining of a pain in the heart region.

Tuesday I saw the slight, prostrate form, the upturned face crowned with flowers, cold and still in death, amid a crowd of wailing relatives. I saw it all! the pariahs with their drums, the decorated stretcher and other preparations denoting a heathen funeral, and as the women leaned over the body, caressed it, called to it, and wailed to each other, recalling the various charms of the dead girl, I suddenly turned away sick at heart. What chance, humanly speaking, had she, encircled, chained, bound down by caste custom, and the devil's sway? How could she break away? And I tried to remember if by word or look she had manifested any sign of awakening. But I had to end the search by turning to Him Who alone could have unfettered the bound soul and set it free, although giving us no outward sign. All the while before my mind was the picture of the scene witnessed in their house so recently.

It was when one day Bakiam, the teacher's wife, had been with me, and we had sat on the low verandah, one each side of the doorway, not being allowed to enter the house, which was in some way sacred to the Swamis. As we talked I noticed the people remained inside instead of as usual coming and sitting around us. I also saw they had a number of visitors, but it was not till later that I realised that something unusual was taking place, for while remonstrating with the mother for allowing her poor sick girl to sit up unsupported, I discovered that by her side a tall fine man was slowly and solemnly stirring a large tray full of grey ash, gradually forming a deep trench around a central mound. He was a Poochari consulting the oracle.

They really took our interruptions very well and listened while we talked on about the folly of their devil-worship, etc., till, with a quiet smile, the Poochari remarked:

"It is of God we meditate while performing this ceremony."

But everyone present was well aware that Karuppan, the "Black One," was the presiding spirit, and his help and advice were being invited.

At last, rolling a handful of ash in his hands, he formed it into an irregularly-shaped ball, which he then placed on the summit of the mound, and with impressive scrutiny he observed the aspect of the erection. The sick girl meanwhile, unable to sit upright, swayed from side to side, silently watching the decision of her fate. In an aside, the Swami's will was announced, and then the men rose and with respectful greetings took their leave.

Fathers and mothers, with this poor account before you, compare, if you can, the sick-room of your children, where the name of Christ is gently breathed to the little sufferers, and His restoring mercies invoked,

with this heathen home where the child's mind is turned to the dark spirits who hold her fate in their cruel hands, waiting to snatch her soul and convey it to the dark unknown; and then——why, when you have thought of the hopelessness of these young lives, spend a little longer on your knees, including in the family prayers those who know no family worship except it be to the devil.

EVELYN C. BRAND.

The Prodigal Son.

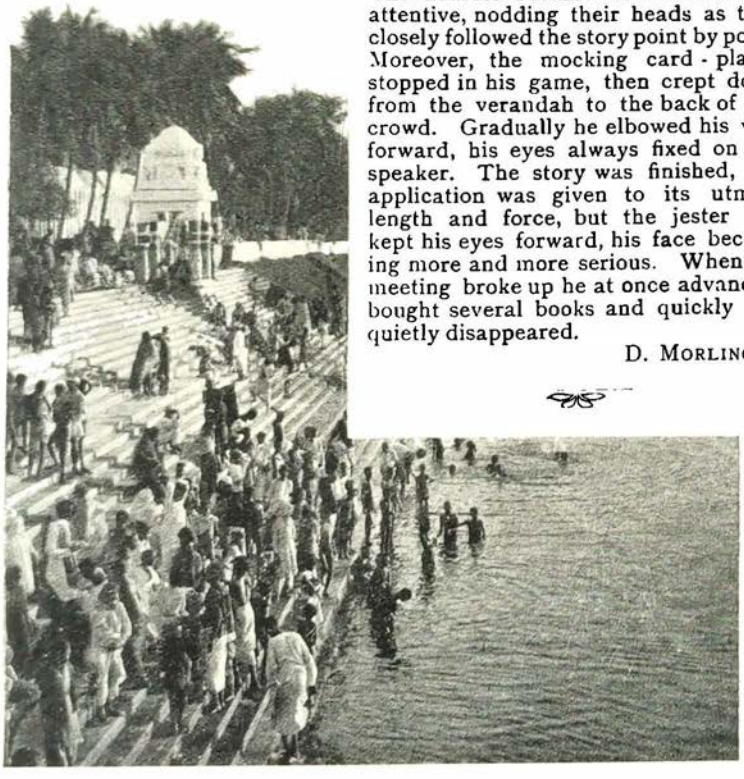
WHAT missionary of any experience has not told stories of the priceless value in evangelistic work of that great gem of all parables, The Prodigal Son? Its power in the mouth of a ready and gracious speaker to thaw frigid indifference, disarm proud prejudice, break down the rebellious, hold the restless and unruly, is truly unrivalled. In this it strikingly sets forth the suitability of the Gospel to all nations, to those of all climes and creeds.

In the little town of Morupatti we took our stand in front of a big house, on the verandah of which a group of men were playing cards. As we opened our books preparing for a lyric one of them shouted jestingly to some of his associates,

"Oh, do come and listen to what they have to say. You can tell us afterwards what they said," and then laughingly went on with his card-playing.

After the singing of the lyric Paulmalayappan began to portray most vividly and pathetically the prodigal son. The hearers became most solemn and attentive, nodding their heads as they closely followed the story point by point. Moreover, the mocking card-player stopped in his game, then crept down from the verandah to the back of the crowd. Gradually he elbowed his way forward, his eyes always fixed on the speaker. The story was finished, the application was given to its utmost length and force, but the jester still kept his eyes forward, his face becoming more and more serious. When the meeting broke up he at once advanced, bought several books and quickly and quietly disappeared.

D. MORLING.



OUR HOME CHURCHES.

Prayer Subjects for November, 1915.

Week Beginning—

SUNDAY 7th.—Prayer for Miss Ireland's safe journey and that Mr. L Watts may pass his first Tamil Examination on the 17th and 24th November.

SUNDAY 14th.—For enquirers in our Indian Mission stations, that they may have divine teaching and guidance and be made steadfast in faith and courage (see page 161), for the children (see page 165), particularly for the boy at Vepery who wants to be baptized (see page 159).

SUNDAY 21st.—For our missionaries in their multifarious duties and responsibilities, that they may have the guidance and help of the Holy Spirit and all needful wisdom in dealing with enquirers.

SUNDAY 28th.—That all seeming hindrances and discouragements may be overruled and made to advance the interests of our work for God in India.

The Annual Meeting.

ALTHOUGH our too sanguine hope of seeing the Surrey Tabernacle full on October 26th was not realised, considering all the circumstances of the present time of strain and peril, very good congregations were present, while the spirit of the meetings was as good as ever.

In the afternoon, the President took the chair in the absence of the Vice-President, who was engaged on important denominational business, and after the reading of Scripture and prayer by Pastors Freston, Peters, Brown and Throssell, Pastor E. White preached from Luke i. 79—"To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace," and dwelt upon the Beneficent Design of the Gospel, the Sad Condition of those who have not the Gospel, and Some of the Obligations resting upon us to send the Gospel to them. The light which God caused to shine out of darkness and which shines into the heart with revealing power is the light which we desire may shine into the hearts of the people of India, discovering their helplessness and need, and discovering God in all the grandeur of His attributes and grace with Christ and His salvation. Their sad condition was that, sitting in darkness, they did not know the way of salvation, but were in sin, sorrow, and bondage, and without hope. All the offerings and sacrifices of the Hindu never brought him peace. His religion was one of dread, and his endeavour was to turn away the displeasure of his gods and to avert some terrible catastrophe. We wanted them to be brought into liberty and to enjoy the peace that we ourselves had. And this was the only message which could give them peace. Very solemnly Mr. White spoke of the shadow of death to any in the congregation upon whom it might be resting. Behind the shadow was the terrible reality of sin, justice, hell. Obligation to send the Gospel rested upon us by reason of the Lord's Command and our own enjoyment of the Gospel, upon the fact that God is pleased to use Missionaries, also because we were partly responsible for their going, and because of the crying need which existed in heathen lands. "As I have read of the darkness and sorrow in our Mission field, I have felt that if I were a young man I would go." Mr.

White concluded with a stirring passage:—"Obligation rested upon us by the eternal love that chose us when God looked in mercy upon us and put our names in the Book of Life; by the blood which was shed for us and which ransomed our souls on Calvary's tree; by the grace that called us out of darkness into God's marvellous light; by the place which He has given us among His people, and a name better than of sons and daughters; by the fact that He has made us heirs of God and joint-heirs with Christ; and by the fact that He has told us He will take us home to heaven when our work here is over into the mansions above. We have that prospect before us, and we have the assurance given us in the Word that

> "The weakest saint shall win the day,
> Though death and hell obstruct the way."

Unworthy as we are He has laid upon us the obligation that with all our ransomed powers all that we have shall be laid upon the altar—"Lord, here we are; take us, use us as far as Thou canst for the good of Thy cause, for Jesus' sake, Amen."

At the evening meeting, the President, after the reading of Scripture and prayer by Messrs. Mutimer and Robinson, expressed his pleasure at seeing so many present under existing circumstances, and his gratitude to God for the supply of all the needs of the Mission during the past year, and for the recovery of our two missionaries, although only partial in the case of Mr. Booth, whose breakdown after twenty years' labour in the Mission field had resulted from his having laboured beyond his strength.

Our Secretary, Mr. Chisnall, then presented the Annual Report; the Treasurer, Mr. Robbins, the Accounts; and Mr. Hutchinson read the L.Z.A. Report for the Secretary, Mrs. Silvester.

The President then, after commending Miss Ireland, who was on the platform, to the prayers of the assembly in whose name he was saying "Good-bye" to her, said, "You are carrying the Light of Salvation into the dark heathen world, and I hope you will regard it as one of the highest honours you could be called to. May God Almighty take you in safety, watch over you in every way, help you in every difficulty, animate you continually, grant you much realisation of His gracious presence; and may the day never come when you will feel sorry that you were called out to India, but as the years roll by may the call be renewed. More and more thank God for putting such honour upon you. God Almighty bless you, keep you, preserve you, and make much use of you. We desire you to give our kindest love and best wishes to the dear friends to whom you are going out."

Pastor J. W. Gossling, of Hartley Wintney, Miss Ireland's Pastor, then commended her earnestly and affectionately to God in prayer.

Mr. Hutchinson, after expressing regret that Miss Ireland was feeling physically unable to address the meeting, and our united desires for our Lord's protecting power during the voyage and His help as she began her work for Him in India, made an appeal for obedience to the Lord's Command on the ground of self-interest—self-interest which was of the highest order, and which lay at the root of all spiritual service. Adopting one word in our Lord's commission, "and" (Matt. xxviii. 20), the connecting link between the Command and the Promise of His presence, he deduced the fact that it is vital to the spiritual prosperity of a Church to obey that command. Our Lord in that word had closely connected the *realisation* of His presence in the Church with her obedience, and His realised presence assured us of vigorous spiritual life, all-sufficient resources, and acceptable and effective service. What was true of the Church at large was true of every local Church.

Pastor J. Chandler, of Prittlewell, expressed the hope that all that

had been said about Miss Ireland's welfare might be fully realised. Her subject in India would be "The salvation of God" (Acts xxviii. 28). No one could lay it to the door of this Mission that this was not the subject of its ministry in India. Salvation which came down to the hell-deserving sinner dead in trespasses and sins had its manifestation in Jesus Christ, and He was "the salvation of God," and there we had the concentration of this expression It was this salvation—a salvation which made music in the sinner's heart—that was sent to the Gentiles. The Word was received with gladness, and that primitive Church was formed which honoured God in its strict adherence to the principles of the Gospel. This should encourage us to send this Gospel to the heathen, and as God raised up brethren and sisters to preach this Gospel we should do our level best to send them to the heathen. The stimulating example of one who of her penury saved a halfpennyworth of milk a day—threepence a week—for missionary work was given and was pointed with the exhortation, "Go thou and do likewise."

Pastor C. T. Dykes, of Laxfield, quoted the words of Mordecai to Esther (Esth. iv. 14): "And if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this?" drawing an interesting parallel between Esther's position and our own. Enlargement in our missionary work was necessary. We had temptations to ignore the necessity—temptation to expediency and inactivity, selfishness and slothfulness. Enlargement would come, for God would fulfil His own promises, but it would not be for our benefit if it did not come through us. God had His people in India, China, and all over the world, and deliverance would certainly come to them, and there was a sense in which, if we allowed the opportunities God gave us to go by, "punishment" would be meted out to us. There was, for instance, such a thing as Churches perishing, shrivelling up. The providential arrangements given by God were our opportunity, and it was ours to recognise the fact that we were to grasp them.

On the motion of Messrs. J. Fromow and A. Vine, a very cordial vote of thanks was unanimously given to the Deacons of the Surrey Tabernacle for the use of the building, and to the ladies for all their kind efforts in making provision for our needs. This was warmly responded to by Mr. Thomas Green on behalf of himself, his colleagues, and the ladies. It was a pleasure, he said, to grant the use of the building, and it was a pleasure to see such a congregation, considering the circumstances under which we met.

Pastor R. Mutimer, Vice-President, closed the meeting with prayer and the benediction.

The collections amounted to £62, the afternoon collection being £25 10s. and the evening £36 10s., and sales and boxes brought the total to £64 19s.

A STRIKING MISSIONARY FACT.—Great Britain is at war, and the question may be asked, Can she afford to continue her missionary contributions? In reply, one striking fact may be mentioned. Every British State or Dependency that has benefited by the work of missionaries came to the Mother Country with generous offers of material assistance on the outbreak of hostilities. The position of Fiji in this matter is exceedingly illuminating. The forefathers of the men who placed themselves at the service of the Imperial Service were cannibals until the Wesleyan Methodist missionaries managed to secure a foothold on the island. Since then they have ascended the scale of civilization until now, after only two or three generations, they are considered good enough to fight with us against our enemies.—*The Missionary Press Bureau.*

Meetings.

Reading.—On Wednesday, September 15th, it was our pleasure to meet with some of the friends of the S.B.M. at Reading. This date was the occasion of the Annual Meeting in connection with the forwarding of gifts for the Christmas Boxes. Of the gifts there was a goodly array, and we were cheered as we thought of the messages of love that these would convey, not only to the dark-hued boys and girls who would be the recipients, but to the workers who have gone forth on behalf of the Home Churches to those who sit in darkness and in the shadow of death; for would they not see inscribed in large capitals on every article "In loving remembrance"? After tea Mr. Prior took the chair, and at the end of what we feel sure was a profitable gathering our united desire was that the energetic Secretary, Miss Pursey, might have her earnest longing granted in seeing as a result larger numbers present both at the Work Meetings and the L.Z.A. Prayer Meetings held monthly. L. E.

Church Hill, Walthamstow.—On Wednesday, September 22nd, the Annual Meeting of the Sewing Class was held. The Pastor presided and Mr. W. Chisnall gave a very interesting address. Solos and recitations were splendidly rendered by some of the children, to each of whom Mr. Chisnall presented a Tamil text written on a palm leaf. There were on view the various articles made by the children and the toys presented, which did great credit to the leaders as well as the children. A goodly number of friends were present and we had a most enjoyable and encouraging time, for which we thank God and hope for even better things in the future.

Some Striking Missionary Statistics have been published by *The Missionary Press Bureau*, from which, by the courtesy of the Editor we are able to give some extracts:—

The population of the United Kingdom is 46,089,249 and the total annual contributions for missions overseas are about £2,416,144. This is 1s. $0\frac{1}{6}$d. per head per annum.

Contrast this with the following statistics:—Overseas trade per head per annum, £11 8s. 3d.; Spent on alcoholic liquors per head per annum, £3 14s. 2d.; Spent on tobacco and smoking appliances per head per annum, 14s. $7\frac{1}{2}$d.

Yet how many say, We can't afford to give to Missions!

Details are also given of the Income of English, Scotch and Irish Missionary Societies (including the Baptist Missionary Society, £123,509), a summary of which is as follows:—Church of England, £1,396,550; English and Irish Churches and Societies, £577,304; Scottish Churches and Societies, £199,519; Interdenominational and other Societies, £242,771; total, £2,416,144.

[The Strict Baptist Mission is credited with an income of £6,452, whereas our total income for 1913-14 was £2,692 8s. 9d.]

In Korea all differences between believers are settled by the elders. "Dare any of you having a matter against another go to law before the unjust and not before the saints?" (1 Cor. vi. 1) is literally carried out. A Christian cannot sue an unbeliever in court. They actually take God's Word to mean what it says and live accordingly. "Be not unequally yoked together with unbelievers" (2 Cor. vi. 14) is a cause for discipline, and if one disregards this he is quickly brought before the session. No Christian is allowed to marry his children to an unbeliever.—*The King's Business.*

"The sobbing of a thousand millions of poor heathen sounds in my ear, and moves my heart, and I try to measure, as God helps me, something of their darkness, something of their black misery, something of their despair. Oh, think of these needs! I say again, they are ocean-depths; and, beloved, in my Master's Name I want you to measure them, I want you to think earnestly about them, I want you to look at them, until they appal you, until you cannot sleep, until you cannot criticise."—C. Inwood.

The Children's Corner.

All letters and answers for The Children's Corner should be addressed to Uncle John, 62, Greenvale Road, Eltham, London, S.E., and should reach him not later than the 13th of each month. All answers should bear the writer's name, address, age and Division.

MY DEAR NEPHEWS AND NIECES,—I have the pleasure of welcoming Elsie Andrews and Winnie Allaway to the Corner in Division I.—Glad to have your letters again, Calvin and Robert, and to know that you enjoyed your holiday.—Yes, Enea, there are many reminders of this dreadful war—a Zeppelin raid last night and the firing of the guns was one.—Pleased to hear of your progress, Kathleen. The recruiting placard you tell me of would do well, with a little alteration, as a recruiting cry for the missionary army of Christ.—I didn't know that you were present, Emmie, and hope next time to see you.—I am afraid, Eunice, you have no further news of your brother, as I am sure you would have told me if you had.—Glad to hear you were so happy, Dorothy. Very kind remembrances to your parents.—I hope, Minnie, you and the others were not alarmed or hurt in last night's raid. The Lord keep you all trusting in Him.—So glad to hear you all escaped injury, Elsie, in the Chelmsford raid.—Yes, Mabel, Try is the winner of prizes, and I am glad you have asked him to help you. He is very willing to do so if you really want him to.—Yes, Annie, you are quite right in starting the quarter in the Senior Division. Many happy returns.—I sympathise with you all, Alma, in the change in your family circle. What you say about the things that are good for us is very true. Paul said the same thing in another way under the inspiration of the Holy Spirit (Heb. xii. 11); but your way of putting it awoke echoes in my own mind and made me smile sympathetically. I am glad you think "A Visit to Madras" in last month's HERALD so clear and interesting, as others do.—My best wishes go with you, Ruth, in your new work. I shall not be surprised if you find you cannot continue to write, although I shall be very sorry to lose you, as your name is now the first on my list, and originally (*i.e.*, in 1907) was the sixth. I am so glad you want to keep in the Corner if you can; and I have been wondering if we could not have a new division or branch of the Corner for you and others who have grown up in it, but can only write occasionally to the Corner for *auld lang syne*. All who are over 16 or 17 might enter it and, instead of answering questions, might ask me questions. What do you and others of your age think of it?—I am glad to hear from Ruth, Rowland, Fred, Eva and Doris that they are pleased with their missionary prizes.—I have received 1/10 in stamps this month, as indicated below.

MARKS FOR OCTOBER.—*Seniors.*—Colin Church (10d.),*Ruth Waters,*Hilda and *Dorothy Cuthbert, *Eunice Kilmister, 10; Kathleen Throssell, *Emily Church, Enea Tooke, *Alma Waters, *Minnie Cuthbert, *Winnie Church, 9; Theodora Haynes, *Annie Waters, 8. *Division I.*—Rowland Peters, Lily Jackson, Gladys Goodale, Doris Evans, Lily Sykes, Florrie Sanders, Doris Sewell, George Cross, 9; Fredc. Haynes, Connie Hammett, Robt. Booth, Richd. Collard, 8. *Division II.*—*Florrie Church, Calvin Hewitt, Gladys Hammond, Ada Finch, Cissie Cross, Mabel Rose, 9; Fred Collard, John Bird, Percy Crees (who has answered Division III.), 8; Muriel Haynes, *Fred Cuthbert, Geo. King, Ernest and Cecil Carter, 7. *Division III.*—Rex Booth, *Lily Church, Alfred Bird, 8; Elsie Hazelton, Gerald Booth, Robt. Hewitt, Eva Green, Phyllis Smith, 7; Doris Butcher, Stanley Vine, 6.

QUESTIONS FOR NOVEMBER.—(*Acts xxii.*)—*Seniors.*—1. Give the numbers *only* of the verses in Paul's Defence in which he states (*a*) the teaching he had received; (*b*) his zeal toward God, and the way in which he had shown it; (*c*) his conversion and the circumstances attending it; (*d*) God's choice of him as a witness to all men; (*e*) the Lord's warning and sending him to the Gentiles.

2. What was it in Paul's Defence that made the multitude so angry? 3. When Paul declared his Roman citizenship (ver. 25), did he do so merely in order to escape being scourged, or does his question show any other reason? 4. What do you understand by "and wash away thy sins" (ver. 16)? *Division I.*—1. How was it that Paul was a Jew and yet a Roman (vers. 3 and 25)? 2. Why was the Chief Captain going to have Paul scourged? 3. Why was he afterwards afraid? *Division II.*—1. Paul made his defence in Hebrew; what other language could he speak in? 2. What was Paul's second question to the Lord Jesus Christ when he heard His voice? 3. What was the first thing Paul was commanded to do after receiving his sight? *Division III.*—1. Where was Paul born? 2. Where was he "brought up"? 3. Where was he converted and saved? 4. Where did he make his defence?

Have you ever read the following story of A MISSIONARY EXAMINATION?—

A young man wished to be sent as missionary to the heathen, and a wise old member of the Missionary Committee was asked to examine him and to report whether he was suitable. He agreed to do so, and this was the strange way in which he set about it. It was very cold weather, the middle of winter, and the young man lived nine miles away in the country; but the examiner sent him a message to be at his house for examination at three o'clock sharp next morning.

The young man rang the door-bell as the clock struck three. The servant showed him in, and gave him a paper and a seat by the fire. And there he waited, waited, and waited, five long hours, for the old man did not come down till eight o'clock. Then he came in and said: "Oh, you're here, are you? Come in and have some breakfast."

After breakfast they went back to the room. "Well, sir," said the old man, "I was appointed to examine your fitness for the mission field; that is very important. Can you spell, sir?"

The young man said he thought he could.

"Spell baker, then."

"B-a-k-e-r, baker."

"All right, that will do. Now, do you know anything about figures?"

"Yes, sir, something."

"How much is twice two?"

"Four," was the quiet answer.

"Three and one are how many?"

"Four."

"All right, that's splendid; you'll do first-rate! I'll see the Board."

When the Committee met, the old man reported: "Well, brethren, I have examined the candidate, and I recommend him for appointment. He'll make a tip-top missionary—first-class!

"First, I examined him on his *self-denial*. I told him to be at my house at three in the morning. That meant getting up at two in the morning, or sooner, in the dark and cold. He got up!

"Second, I examined him on *promptness*. He was not one minute behind time.

"Third, I examined him on *patience*. I let him wait five hours for me, and he showed no signs of impatience.

"Fourth, I examined him on his *temper*. He met me perfectly pleasantly; didn't ask me why I had kept him waiting from three o'clock till eight.

"Fifth, I examined him on *humility*. I asked him to spell words a five-year-old child could spell, and to do sums in arithmetic a five-year-old child could do, and he didn't show any indignation.

"Brethren, the candidate is self-denying, prompt, patient, obedient, good-tempered, and humble; he's just the man for a missionary."

Your affectionate UNCLE JOHN.

	£	s.	d.
Reports			7
Miss E. Elton (box)		17	6
Bierton, Miss L. Brown	1	.	.
Beccles, Martyrs' Memorial, S.S. ...		17	11
Brixton, Tabernacle, Sunday-school ...	1	.	1½
Bobbie Stevens (box)		4	4½
Mrs. Goodchild ...		10	.
Miss M. J. Russell...		5	.
Reports		1	6
Bath, Bethel and Providence,			
Reports		2	3
Literature ...		1	3
Bethel B.C. ...		12	.
Bethel (boxes) ...		16	6
Providence S.S....	1	10	4½
Providence boxes)	2	13	10½
Anonymous ...		2	6
Miss Chivers ...		1	.
Mrs. Gray ...		2	6
Robbins, Miss E. S.		5	.
Robbins, Miss K.		1	6
Robbins, Miss A. G.		1	6
Sharp, Miss (Xmas Cards)...		4	.
Sims, Miss ...		10	.
Strong, Mr. E. ...		1	.
Wiltshire, Mrs. ...		2	6
March, Providence, Collection	6	10	.
Bassett Street, Miss Brazier ...		15	.
Miss R. M. Feilder		5	.
Chesham, Newtown, Miss Minnie Gurney		7	6
Woolwich, Enon, Sunday-school ...	3	18	2
Boxes	1	10	6
Kingston, Providence, Sunday-school ..	3	2	6
Mrs. Lambourn ...		2	6
Miss Lambourn ...		2	6
Sturry, Mr. L. Schweitzer...		2	6
Miss Ruby Schweitzer		2	.
St. John's Wood, Mount Zion,			
Miss M. Robbins		5	.
Mrs. Russell ...		5	.
Mr. Kidman ...		4	.
Misses Thompson		10	.
Mr. A. Vine ...		10	6
Mrs. Barrat ...		5	.
Miss Cooper (box)		4	6
Mr. C. C. Harris	12	12	.
Mrs. C. C. Harris	12	12	.
Mrs. H. C. Harris	5	.	.
A Friend	15	.	.
Mr. T. W. Morgan	1	1	.
Mr. Goodley ...	1	1	.
Mrs. Sennett ...		10	.
Mr. F. J. Smith ...	2	2	.
Messrs. Barradells, Ltd. (box) ...		7	4
Mr. J. P. Barradell	1	1	.
Mrs. Howe ...	1	1	.
Mr. & Mrs. Fraser	3	.	.
Mr. C. W. Harris	5	.	.
Miss Turner (box)		18	.
Mrs. J. E. Bennett	1	.	.
Mrs. R. R. Robbins	5	5	.
Miss H. V. Harris		5	.
Miss H. V. Harris, per		6	4
Anonymous ...		3	.
Sunday-school ...	38	13	.
Mr. D. F. Smith...	2	2	.
Loughborough, S.S.		1	6
Wooburn Green, Ebenezer, Reports...			5
Sunday-school		9	2
Wandsworth, West Hill, B.C. ...	1	10	9
Hounslow, Zoar, A. J. R.	5	.	.
A. J. R.	1	18	2½
Berkhamsted Common, Mrs. W. Hodsden and family ...		16	.
Whitstable, Mrs. Brand	2	.	.
Staines, S.S. ...		17	6
Great Yarmouth, York Road, Sunday-school		6	8
Miss Pulford (box)		6	6
Haworth, Hall Green, Sunday-school ...		19	3
Mrs James Kershaw		3	.
Clapham, Courland Grove, S.S.	2	2	.
S.S. Birthday box...	1	.	.
Stonham Parva, S.S. Mr. Ling		10	6
Balcombe, Reports ...			6
Erith, Mr. C. West ...		10	.
Tunstall	1	5	.
Wood Green, Dovecote, Sunday-school ...	1	10	11
Wellingboro', Miss A. A. Hackney		10	.
Fleckney, Ebenezer, Collection	2	4	7
Boxes...	5	8	2
Stevenage, Sunday-school ...	1	3	9
Bible-class	1	7	6
Boxes	2	.	3
Walthamstow, Church Hill, Sewing-class ...		12	.
Aylesbury, Walton St., Collection	1	8	9
Boxes	1	18	9
Texts...		1	.
Leicester, Newarke St., Miss Cave		5	.
Croydon, Tamworth Rd., Reports		1	6
Boxes...		13	10½
Collection	3	5	.
Bromley, College Slip, S.S. and B.C. ...		5	2½
Bermondsey, Lynton Rd., Mr. H. Blackman ...	1	1	.
Collection	5	8	1
In memory of M.R.E.		10	.
Sturry, Sunday-school		6	5
Guildford, Mr. H. Brand's Thank-offering, for Kolli Mountains ...	5	.	.
Mon. Evening B.C.		13	7
Ordinance Tea Receipts		12	9
Sale of Photos. ...		3	8
Boxes :—			
Mr. Brand ...	5	5	5
Mr. Peters ...	2	10	.
Mrs. Woodger ...		4	3
Mr. Goodchild ...		3	1½
Mr. E. C. Foster...		9	9
Mr. Parsons ...		5	10½
Mr. A. Snell ...		11	6
Mrs. Skuse ...		5	6
Mrs White ...		9	10
Miss McGill ...		9	7½
Miss Usher ...		6	10
Miss Cordwell ...	1	.	1
Mr. Garten ...		9	4
Mr. Searle ...		5	2½
Miss Fearis		1	11
Mr. Nicholson		5	2½
Amersham, Sunday-school ...	1	.	.
Mrs. Bizzell... ...		5	.
An invalid Friend at Hitchin ...	1	3	7
Ilford, Ebenezer, Mr. S. J. Keeble ...		4	.
Mayford, S.S.		15	.
Wellingboro', Tabernacle, Sunday-school ...	16	19	6
Mrs. G. R. Mather ...	5	.	.
Mrs. M. R. Sharman		10	.
Norwich, Orford Hill, S.S. and B.C. ...		12	9
Per Mrs. Guy ...		4	1½
Walworth, Surrey Tabernacle, Mr. A. Boulden ...		10	6
Margate, Rehoboth, P.P.C.			4
Sewing Guild ...		3	6
Boxes...		15	6
Wood Green, Dovecote, Sunday-school ...	1	4	
Sipson, Mr. R. R. Robbins	10		.
Cambridge, Eden, Collection	4	7	9
Mr. Chisnall's Fee for Sermon ...	2	7	6
Boxes...	3	1	7
Mr. R. Sturton ...	5	5	.
Sunday-school ...	8	1	11
Bolton, Reports ...		1	
Sunday-school		12	
Bible-class ...		9	
Crawley, Boxes...		16	
Richmond, Salem, S.S. and B.C. ...	2	13	11½
Boxes	1	2	10½
Coll. (less Printing)		19	10
P.P.C.		2	4
Tring, Akeman Street, Boxes :— Mrs. A. W. Wright, sen.		5	8
Miss Maull ...	1	.	.
Mrs. R. G. Wright		3	3
Misses Collins ..		2	1½
Mrs. Child ...		7	.
Mrs. John Bagnall		3	3
Mr. Croswell ...		3	7½
Mothers Mtg. Box		6	10
Mrs. Jas. Bagnall		9	7½
Mrs. Jones ...		2	7
Miss N. Burch ...		3	3
Miss Burch ...		2	7
Miss Burch's Class		3	4½
Mrs. R. Hedges ...		5	11½
Mr. Jesse Wright		14	.
Northampton, Providence, Per Miss Sharp ...		14	6
,, Miss Jackson...		12	6
,, Miss Tarry ...		6	.
St. Neots, Mrs. F. Miles ...	1	.	
Chadwell Street, Mount Zion, Two Friends, per W. B.		5	
Howard Institute ...		5	
Miss Mattocks ...		3	
Mrs. H. S. Nunn ...	10	.	
Children's Happy Hour ...		8	9
Mrs. Jones		10	.

	£	s.	d.
Miss Caulridge ...		5	.
Birthday Gift, Aug. 4		5	.
,, ,, Sept. 20		5	.
Miss Woodward ...		5	.
Mr. W. Bumstead ...	1	1	.
Mr. E. Mitchell ...	2	2	.
Mr. T. G. Miller		10	.
Mrs. Hammond		5	.
Mrs. Silvester	1	1	.
Mr. Simmonds	1	1	.
Mr. G. S. Nunn		5	.
Miss Lawrence ...		2	6
Mr. J. G. Mackenzie	1	1	.
Misses Lewes ...		10	.
Boxes :—			
Miss North		17	1½
A Friend ...		9	5
Mrs. Day ...		9	5
E. P.		5	.
Mr. Gee		4	4
Mr. Butcher ...		2	.
Mr. Welsford ...	1	.	.
Miss Morris ...		14	.
Mr. G. E. Shepherd		10	.
Mr. Goodhew ...		5	.
Mrs. Miller		3	10½
Mr. Wilsdon ...		5	2½
Mrs. Flegg ...		2	11
Mr. H. Sims ...		3	7
Mr. & Miss Pardoe		16	.
Mr. E. Wallis ...		5	.
Mr. and Mrs. G. Ridley	3	9	6
Sunday-school ...	13	.	10½
Missionary Sunday, May 9 ...	14	12	.
Personal :—			
Miss E. E. Sayers ...	1	9	.
Mrs. A. Steele ...		10	6
Mrs. Hutchinson (box)	1	10	8
"Cornerite" ...		2	6
Miss C. Kirkland (box)		7	.
Mr. W. J. Denmee (box)		3	.
Mr. S. Burfoot ...		10	.
Mr. J. B. Radley ...		3	.
Mrs. Pritchard ...		2	6
357	5	.	.
The Lord's Portion		10	.
Mr. T. H. Voysey ...		5	.
Mrs. Gilson	1	.	.
Miscellaneous :—			
Interest on Deposit	16	.	11
	£441	14	1½

Herald Fund.

	£	s.	d.
Stoke Ash	1	5	6
Claxton...		12	.
Willingham, Old Baptist Chapel		10	9
Leicester, Newarke St.		6	.
Brighton, Prarthana Sabha		7	6
Watford, Tabernacle	1	7	6
Oundle, Zion		18	11
Hedge End		2	10
Manchester	1	9	8
West Ham, Tabernacle		5	.
Ipswich, Bethesda ...		15	.
Kings Langley ...		16	6
Hollinwood	1	3	3
Thame		14	.
Guildford, Old Baptist Chapel		17	6
Beccles		12	.
Brixton, Tabernacle		14	.
Bath, Bethel and Providence ...	1	19	10
A Sympathiser (for Deficit Fund) ...		2	6
Lewisham, College Park	1	4	.
Bassett Street, Keppel Street Memorial ...		9	.
St. John's Wood, Mt. Zion	1	18	9
Over		6	.
Loughboro'		7	6
Wooburn Green, Ebenezer		12	.
Whitstable, Mrs. Brand		10	.
Great Yarmouth, York Road		3	.
Clapham, Courland Grove...	1	12	.
Wood Green, Dovecote		9	.
Irthlingboro', Mrs. Keller ...		3	.
Balcombe ...		3	.
Boro' Green		3	6
Tottenham, Miss E. E. Field		2	6
Newton Toney, Mrs. Handley		1	6
Cambridge, Eden, Mrs. Wilson ...	1	.	.
Hounslow, Zoar ...		3	9
Stevenage	1	10	.
Croydon, Tamworth Road	1	10	.
Bromley, College Slip S.S. and B.C. ...		13	.
Walworth, Surrey Tabernacle	1	5	.
Bermondsey, Lynton Road	5		
Ilford, Ebenezer, Mr. S. J. Keeble ...		3	.
Northampton, Providence		12	6
Ipswich, Bethesda ...		12	.
Wandsworth, West Hill		1	6
Norwich, Orford Hill		5	1½
Margate, Rehoboth ...		4	10
Bolton		13	.
Crawley		3	.
Boro' Green		3	6
Richmond, Salem ...		6	8
Glemsford, Miss E. Smith ...		9	
Chadwell Street, Mt. Zion	5	17	8
Personal :—			
Messrs Robert Banks and Son ...	2	18	
A Friend, for extra pages of "Herald"		10	.
Miss E. Hines ...		2	6
Mrs. L. Jordan ...		1	6
Mrs. Wylie		3	.
	£57	3	7

Ladies' Zenana Auxiliary.

Money received by Mrs. Silvester, from Sept. 11 to Oct. 10, 1915 :—

	£	s.	d.
Wood Green, Park Ridings, Mrs. Harwood, Don		10	
Clerkenwell, Chadwell Street, Collection ...	1		6
Reading, per L. E., Part Collection ...		7	
Guildford, per L. E., Part Collection ...	1	11	
Wandsworth, West Hill, per L. E., Coll.	1	1	9
Haworth, Hall Green, per Miss Kane ...		1	.
Personal, Mrs. Clark		17	7
	£5	8	10

NOTICES.

All communications for the Herald should be sent to the Editors, Pastors L. H. Colls, (35, Abbey Gardens, St. John's Wood, London, N.W.), and S. Hutchinson (62, Greenvale Road, Eltham, London, S.E.), by the 10th of each month.

* * *

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

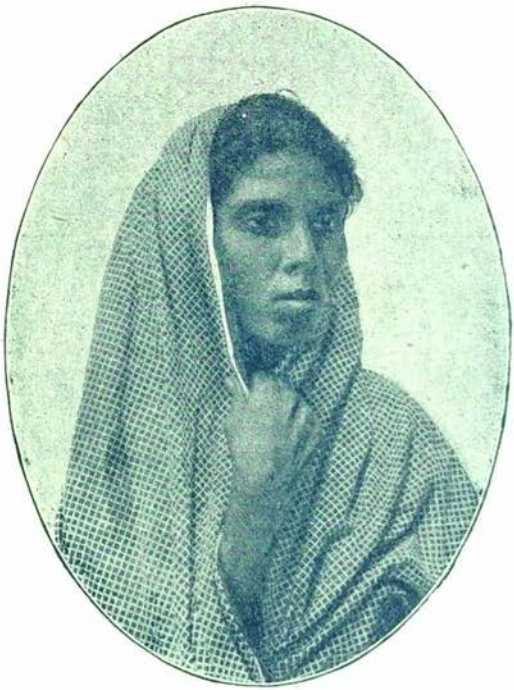
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ALL SUBSCRIPTIONS, &c. (*except for the L.Z.A.*), to be sent to ***Mr. A. J. Robbins, Vicarage Farm, Hounslow***, from whom COLLECTING BOXES may be obtained.

Vol. XIV. December, 1915.

The Strict Baptist Mission HERALD.

"And they went forth and preached everywhere, the LORD working with them."



Price One Penny,
Of the Secretary, W. CHISNALL, The Grove, Isleworth, Middlesex.

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The New Year's Prayer Meeting

Will (D.V.) be held

On FRIDAY EVENING, JANUARY 7th, 1916, at 7.30

AT

CHADWELL STREET, CLERKENWELL, LONDON, E.C.,

When an ADDRESS will be delivered by

PASTOR J. E. FLEGG.

THE ANNUAL MEETING

OF THE

St. John's Wood Branch of the L.Z.A.

WILL (D.V.) BE HELD

ON SATURDAY AFTERNOON, DECEMBER 4TH, AT 3.30.

Mrs. COLLS will preside.

Mrs. ELNAUGH and Mr. HUTCHINSON are expected to speak.

The
Strict Baptist Mission
HERALD.

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

VOL. XIV.] DECEMBER, 1915. [*New Series*, No. 108

CURRENT NOTES.

THE closing of another year amid the continued din and awful wastage of war awakens profound gratitude to our Lord. Although the national resources are being strained as they have never been before and so many societies and individuals are consequently in straitened circumstances, we have not had to curtail our work for God in India, and we close the year with the note of praise.

We have the satisfaction, too, of knowing that all our missionaries, including this year's reinforcements, are now at work again for their Lord. The year has not been without trial, disappointment and seeming loss to our work; but while we have no reason to doubt that the clouds have been "big with mercy," we gratefully welcome the sunlight which has parted them.

Few have any conception of the missionary's every-day life in a heathen land, or of the amount and variety of work which fills his days. Mr. Morling's paper on this subject deserves more than casual reading and should be the means of creating closer fellowship with all our missionaries and of stimulating prayer for their "labour in the Lord."

"Hopes Deferred," too, will strike another chord of sympathy with our fellow-workers in their hopes and fears, their expectations and disappointments, and will, we trust, lead to intercession that they may be kept on the high level of faith in God.

"WROUGHT IN GOD."



HESE words are the touchstone of missionary service, as they are of vital practical godliness. Work done in God is acceptable to God, and effective of the purposes of God.

"He that doeth truth" is the inspired description of the servant of Christ. The carrying out of the great principles of truth proceeds from love of the truth, and can be done only in God. The man whose deeds are of this character places his life and work in the search-light of his Lord's countenance, and there they are made manifest that they are wrought in God. Imperfect though they are, they possess features which can only be of Divine origin, and which the "uncreated beam" discovers.

They are manifestly wrought in God, for they are the result of the constraining love of God. That love, which wrought at such amazing cost for the Christian worker, has wrought in him a marvellous transformation, given him a new outlook, a new purpose, and a new consciousness of dependence upon God. Love, gratitude, and pity, born of God, in whom he dwells, lead him to make God in His saving grace known to others, while a sense of helplessness drives him to the blessed Sphere of infinite and gracious power, where he can perform superhuman work for his Lord.

Those deeds are manifestly wrought in God which are performed within the circle of His will. We have no liberty to serve our Lord outside that Divine limit, but the desire to serve Him in the way He appoints is evidence of the freedom of the sons of God and of our work being wrought in Him, for it is wholly of the Spirit of God.

This is the guarantee of effective service. Work wrought in God is charged with the power of God. There is no need to work up enthusiasm, or to depend upon merely human energy for results. The will and energy of the flesh are wholly inoperative in the things of God, and the judgment of the flesh concerning results is always at fault.

Working in God we work for His glory, and not for our own advantage. Compared with His glory, money, position, reputation, and all earthly things are vanity. Conscious as we are, however, of many failures in this respect, we bring our work to the Light, and there He "Who seeth not as man seeth" makes manifest that, nothwithstanding much wood, hay, and stubble, there is also the pure gold of sincere desire for God's glory.

Happy are we, whether labouring at home or in the foreign field, if our Lord ranks us with Tryphena, Tryphosa, and the beloved Persis, "forasmuch as we know that our labour is not in vain in the Lord."

Our Foreign Field.

The News of the Month.



A GUARDIAN DEMON.

The Madras Field.—The return of Mr. and Mrs. Booth to Madras at the end of September was very welcome after the months of being alone in the Mission Bungalow. Although Mr. Booth is unable to resume the outdoor supervision yet, he has been able to relieve me of the indoor work, and Miss Elliott has kindly undertaken the Scripture examination of the town schools This gives me a little more time to devote to study, and I hope to be able to pass the examination next month, and then to proceed with the second year course.

The weather in Madras during the past month has been very close, though not exceptionally hot. The monsoon is expected in a few days now, and as a prelude some sharp rains have fallen in the last few days, which have made the roads to the villages rather heavy. Cholera usually makes its appearance at this time, but this year it has not broken out yet.

L. WATTS.

The Namakal Field.—In the month of September our workers sold 14 Bibles and Testaments, 113 Bible Portions, 524 Gospel books.

Zenana work in Sendamangalam of late has been distinctly encouraging. We are seeing spiritual fruit also in our outcaste school at Tuttikulam.

In the month of September the Preachers devoted the majority of their time in seeking and instructing enquirers. This special work has been used to the blessing of some of the Lord's seekers.

We were preaching one morning in the village of Pottanam when one man of very respectable appearance was most attentive throughout the whole meeting. After the preaching, pointing to Preacher Christian, he said to me, "Whenever he comes to our village, we all leave our work and come to listen to him.

D. MORLING.

Kolli Hills Field.—**The Hill-people Refuse our School.**—For the moment the caste-elders have succeeded in preventing the establishment of a Christian school among the hill-people. Many individual hill men desire the school, and have promised to send their children to it; but no one is daring enough to offer an affront to the caste-elders, whose influence over the people in the social and religious spheres it would be difficult to overestimate.

Our Sunday Prayer Meetings.—Just after sunset every Sunday evening we gather for prayer. It is the simplest of services. A few verses of an Epistle are read and expounded, and then all kneel in prayer. We are only three or four in number, but the petitions often look forward to the day when these old hills shall echo with the praises of multitudes, and when every village shall have its meeting-place for prayer.

Three Deformed Children Cured. Two of the children—one boy and one girl—had their right hands seriously burned a year or two ago. The

little girl's hand in healing took on the shape of a claw, the four fingers being curled up tightly by the scar, and the little finger drawn back and attached to the wrist. The boy's index finger on the right hand was permanently bent, and the thumb fixed down to the wrist by strong bands of cicatrised flesh.

The third patient was a boy of twelve, who had badly burned the back of his knee. He was guarding his cattle from wild beasts at night when he fell asleep by the watch-fire, and in his sleep put his leg into the fire. As the wound healed the scar gradually drew up the leg until it was bent double, and the boy could neither rise up nor stand.

At different times we chloroformed all three, released the bands of cicatrice, and restored the fingers and leg to their proper position. The two hand patients are still under treatment, and the boy with the bent leg has just left us to return cured to his native village. He has regained the free use of his leg, and in addition to that we believe he carries back to his home the memory of some of the talks he has heard of Jesus Christ and His power to save.

J. M. BRAND.

Beginning Again.

AFTER a safe and pleasant voyage across the sea I disembarked at Colombo on September 27th, and the same evening started on the long train journey to Madras.

We were all night travelling northwards through Ceylon, and by dawn had reached the ferry boat that was to take us across to the South Indian Railway connection. The crossing took about two hours, and then after being examined as to our nationality, health, and contents of baggage, we settled down to a long day in the train.

Indian trains do not travel at express speed, but in the daytime it is not monotonous. There is always plenty to divert one's attention. We passed through Ramesvaram, where is a famous temple to the god Rama, about whom most exciting legendary stories are told. The station was crowded with pilgrims to this holy shrine. Many of them were ragged and travel-stained. They had probably walked hundreds of miles to pay their vows and beg some coveted boon, and now, weary of the road, were returning to their native villages. At Madura we were besieged by men hawking the well-known muslin manufactured there, and animated disputes were going on about the price and relative merits of the gay scarves and cloths in which the Indian delights to array himself. Monkeys abound in South India, and on some of the stations numbers of them were wandering about solemnly salaaming the passengers and soliciting gifts of plantains and cakes.

At twilight the famous rock and fortress of Trichinopoly loomed in sight, with its temples and tanks, massive and picturesque, but crumbling into decay, emblematic of the religion they represent.

Night falls once again, and with it travelling becomes more interesting, for a storm comes on, and the compartment, not being water-tight, is soon leaking like a sieve. It becomes a puzzle to know where to dispose myself and belongings to keep dry. The attendant comes in occasionally to mop up the puddles and assure me the storm is nearly over, and towards morning the rain ceases. Then comes the dawn, and presently I am watching the most beautiful sunrise I can remember. First a narrow streak of light appears on the horizon, which gradually widens and widens, until the black clouds roll back and the whole of the eastern sky is a mass of brilliant gold tinged with pale tints of pink and blue, and when at length the sun itself appears behind the waving palm trees it is indeed a glorious sight. Even the Indian travellers cease their noisy chatter, and sit gazing spellbound at that wonderful blaze of light and

beauty. Come, O Thou Sun of Righteousness, in like manner, and rise upon this new day of service. Roll back the dark clouds of ignorance and unbelief, we pray, and reign gloriously.

By 7.30 that morning we steamed into Egmore station, where Mr. and Mrs. Booth met me and gave me a very kind welcome back to Madras. The same afternoon a welcome meeting was held in Vepery Chapel, at which I had the pleasure of meeting most of our Tamil friends and workers again. Thus another term of service has begun. Difficulties there will be, we know, disappointments and sorrows, but our eyes are up unto Him from whom our help cometh, and ultimate victory is secure.

OLIVE M. ELLIOTT.



TAMIL GOLDSMITHS AT WORK.

The Drink Question.

THIS has been occupying the attention of the Governments and peoples of Europe rather considerably of late, and it may not be out of place to know a little of the drink question in India. On the voyage out to India the newcomer is struck by the amount of whisky and other spirits taken by many of the men who are returning to India, having been on furlough. It seems that a very great many people in commercial and Government positions in India believe that it is impossible to live in the heat without constant "pegs" of whisky or other spirit. This is a question, truly; so much so that a well-known and competent writer on India has said that if European rule were to be banished from India, in a few decades the only monument left of the European would be broken beer and whisky bottles.

But this is hardly the Indian drink question. Among the wealthier Indians the preparations known in Europe may be indulged in, but to the vast masses of Indian people these are unobtainable on account of price.

They therefore drink toddy. This is obtained from the palm-tree, of which there are exceedingly many. The toddy-drawer is armed with various tools and vessels very ingeniously fixed round his waist; and with a rope made of cane, which goes round the tree-trunk and his body, he climbs to the top of the tree. It is surprising with what facility some of the men will climb the slender, branchless trunks, and with their feet firmly planted against the trunk and their body throwing its weight away from the tree against the rope, they are able to use both their hands in working at the top of the tree. Having cut off the palm leaf at its somewhat thick stem the toddy-drawer fixes a small earthen vessel so that the sap or juice is collected as it oozes out. This is the toddy, and when it comes immediately from the tree it is said to be very delicious and refreshing, not having any intoxicating effect. In a palm tope as many as a dozen of these vessels may be seen tied to each tree in this way. Some time afterwards the liquid is collected from the small vessels into large round jars, and by this time fermentation has vigorously set in. There is no other preparation necessary, and as the jars are filled they are carried off to the toddy shop by coolies. With a strong, flat piece of wood and rope cradles hanging at either end two jars are carried, and every day these men are constantly passing on their way from the palm tope to the toddy shop and *vice versa*.

These shops are by no means comparable to the drinking saloons and palaces of England, but are small, dark places, easily located by their smell. The toddy by the time it reaches them is very strong in its odour, and in intoxicating power. In the evenings the only pretensions these shops have to lighting is a spluttering candle or a native lamp outside the door, and the people will often be found seated round the flickering light.

Toddy drinking seems to be very common, and quite frequently a drunken man is seen on the road. A small quantity of the liquor has a very quick effect, and causes dulness or bleariness of eyes first and then unsteadiness of gait and lack of control over the tongue.

Temperance societies have been formed among the Indian Christians, and are being extended as much as possible, but such propaganda, as in all other places, is of small effect unless the power to resist temptation is present, following the knowledge of salvation. The South India Missionary Association is endeavouring to obtain permission for greater missionary representation on the Local Advisory Boards, so that greater influence can be borne against the opening of new shops and the renewing of licences in places where shops are numerous. L. WATTS.

Scenes at a Heathen Festival.

AT the foot of a huge hill, about three miles from Sendamangalam. We are pressing through crowds of people. They are all intent upon one purpose, which is to climb the hill before them, and in the temple which stands at its summit to present to the priests offerings of ghee (white butter), cocoanuts, plantains, &c., make their vows, and present their petitions to the gods. The virtue of all this is greatly intensified by the fact that it entails a long, weary climb before the top is reached, and has probably been preceded by a no less wearying journey.

Not without a good deal of struggle did our bundy manage to get through the dense throng, but at last we halted under the shade of a huge tree, beneath which a little tent was pitched, and in front of it a book-stall was arranged.

Our little band of Christian workers were telling forth the old, old story, picture illustrations being much in evidence, while one of the party was ever on the alert for a customer who would purchase one of the precious little volumes, some of which would cost only a pie (one-twelfth of a penny), which would be a silent messenger of the Word of Life.

We leave them preaching, and go again into the crowd, and first pass vendors of various wares. Plantains, cocoanuts, camphor, and garlands are much in evidence, for these are some of the essentials of the day, being the chief forms of offering. Still passing on, we come in sight of what at a distance looks like a huge pit, but as we come nearer we find it is a water-tank, which is the sacred bathing-place of the worshippers. The water is a considerable depth down, and is reached by means of a number of steps. The people after bathing and washing their garments ascend the steps, quite satisfied that they are ceremonially clean and ready for the next oblation. The same water having served the purpose of hundreds of people, the filthy condition of it can be well imagined. But it still serves another purpose, for we watched some of it being carried away to supply domestic needs, and even to be used for culinary purposes.

We leave the tank and again move on, this time passing a long line of beggars, who are up to all kinds of devices in order to enlist the sympathy of passers-by. On the ground in front of them is placed a piece of cloth, tethered at each corner by a stone, into which the passers-by throw a few grains of rice and other things as they pass, for even this will add to their virtue, and by such deeds of charity they hope to find more favour when they reach the top of the hill. By this time we have reached the foot of the mountain, and ascending a few steps we find ourselves before a small open temple. Here the devout pilgrims are attending to a few preliminary rites, such as breaking cocoanuts and burning camphor in front of an ugly big stone, before they begin the more arduous task of ascending the many steps to the top of the hill. We go no further, but cast a pitying eye at the long, long stream of deluded ones, who in all good faith are wending their way upward in the scorching sun. We retrace our steps, and find the little band of Christians still telling of the only true God, and lift up our hearts in prayer to Him that their efforts may not be in vain.

ETHEL A. HINES.



A CHUCKLER, OR LEATHER-WORKER.
One of the lowest of the Non-castes.

Home Again.

IT is good to be back in Madras and in the midst of the work once more. As September wore on, my medical adviser at length gave his consent to my repeated request to be allowed to return to Madras, and we arranged to be there in time to welcome Miss Elliott from furlough. We arrived in Madras on September 24th, and Miss Elliott reached there on September 29th. Mr. Watts and the Indian staff arranged for a double welcome meeting to take place on the last-named date in the chapel at Vêpery. Mr. Watts presided, and after devotional exercises an address of welcome was read by one of the staff. Miss Elliott responded in suitable terms, including in her speech the messages of love and prayers which she had been charged to deliver by many friends in England. I was glad to be able to say a few words of greeting to those who for so long have been my fellow-helpers. The prayers which ascended were full of praise and gratitude to God for His goodness. In accordance with Indian custom all the missionaries were garlanded and limes were presented.

I gladly take this opportunity of expressing my indebtedness to Mr. Watts for the able and willing way in which he has stepped into the gap, and the wholehearted manner in which he has devoted himself to the task of carrying on the work of the Madras Field in my enforced absence.

On the first Lord's-day in October I found myself once again in Vepery Chapel. A good congregation assembled. Mr. Watts preached in English from the words, "So Christ was once offered to bear the sins of many." Preacher Apollos translated the sermon into Tamil, sentence by sentence. We then gathered around the table of our Lord and commemorated His dying love. I ventured to conduct this Communion service, and the Lord graciously helped me through. E. A. BOOTH.

The Missionary's Everyday Life and Work.

MOST people who are interested in foreign mission work and its literature have some missionary as their hero, their ideal pattern. Some prefer the patient, plodding Carey; others, the cultured and enthusiastic Duff; others, again, the brave, indomitable Chalmers or Paton. From these our friends take their ideal to which, they believe, the present missionary should attain. Unhappily this ideal is generally far from what is even possible to us in the present day and I want to say something about the everyday life of the ordinary district missionary of to-day.

First we must go to the office—and mark well, for the greater part it *is* an office and not a study. For this missionary is in sole charge of a field containing fifteen to twenty stations (many have more), and in these stations there are preachers, teachers, colporteurs, as the case may be, whose financial affairs constantly need attention. The monthly accounts of these workers are far from simple, for on the sheet of one person there may be nearly a dozen items on the credit side, and quite half that number on the debit. All these must be duly entered in the various mission account books.

Then there are a dozen or twenty mission buildings. Not only must the missionary prepare the plans and specifications, collect materials, superintend the construction, and book the accounts connected therewith, but the buildings must be repaired from time to time, and all this means more office work.

Again, look at the various requirements of the colporteurs and schools. Last year, apart from hundreds of school books, we sold 10,700 Scriptures, Gospel books, etc. These must first be purchased at the various

depots in Madras and all be kept orderly and ready for sale. At present I keep over fifty separate accounts with our workers for the supply of books alone. Besides this, we have various forms frequently sent us from some Government official or other in the Education Department, asking for numerous particulars concerning each of our schools. If we would receive the help of the Government grant, this is absolutely essential. Then loans must be made to those who are in need, collections of the various congregations kept, and the funds held and disbursed.

You may easily imagine that all this entails not only booking but correspondence, and if there are any good friends in England who are wondering why the Sendamangalam missionary has not written to them lately they must take it at once for granted that the Indian mail-bag has increased so much in bulk as to push the English bag on one side. Yet, of course, there is considerable home correspondence that must be attended to—official, unofficial, private, Herald, etc. Indeed, in many instances office work increases so much that it is necessary to employ a clerk, and several missionary societies are now making it compulsory for all their new missionaries to take a thorough course in bookkeeping before proceeding to the front.

Then there is the sacred and much more agreeable function of pastor. The missionary must take the usual Sunday and week-day services; and, be it remembered, the preparation for these is often no light matter. In order to be agreeably and profitably heard, not only does the foreign pastor need to give careful thought to the language required, but he needs even while in his study "to climb into the Indian's brain and look through his eyes" at the subject in hand. If he does not, however well-chosen his words and perfectly constructed his sentences, he will be as one discoursing on some unknown science, and his words will be mere conundrums.

I heard some years ago a missionary preach on the doctrine of the Trinity, drawing certain arguments therefrom for certain fundamental teachings of Scripture and indirectly attacking certain heresies. I believe the sermon had received much preparation, and the Tamil was good, but the hearers knew nothing of the heresies in the mind of the preacher, and the line of thought was western, not eastern. The result was that immediately after the service was over, a couple of teachers said to a local Evangelist. "What was the *thoorai* talking about? I did not understand one bit of it."

It is most necessary that the pastor's discourses should be really instructive, and in hundreds of churches and chapels the audience is suddenly catechised on the preacher's subject Many a time I have given the first part of a quotation and suddenly required a brother to finish it, or have requested another to turn to a certain passage and read it from his Bible, or to answer a question. It is well, too, for the pastor to see that he has "plenty of snuff" in his sermons, for an afternoon shade temperature of 100 degrees is wonderfully conducive to drowsiness.

There are also the necessary, but often painful, duties of "reproving, rebuking, exhorting." You might be surprised to see some of the rules adopted by our Sendamangalam Church for preventing certain evils and for the chastisement of the heedless and wayward. Every attempt is made to keep the Church pure no less in conduct than in doctrine, and those committing certain offences are speedily dealt with by the pastor. Yet how much grace and wisdom is needed for these things; and, as Paul said to certain pastors many centuries ago—above all, patience. The foreign pastor often thinks of that grand model missionary who, in recounting his many trials and tasks, adds at the end of the long list, "besides the care of all the Churches." It is only the missionary who knows the full meaning of that word "besides." D. MORLING.

(To be continued).

Hopes Deferred.



A GUARDIAN DEMON.

HE stood at the window listening while we were at worship just now, and I saw him raise his hand to his face when we knelt in prayer; the simple action drawing out my heart in earnest prayer once more for this poor, straying soul, for he is one of our "Hopes Deferred." His thin, gaunt figure, now showing signs of old age, has become very familiar around the bungalow. Not a hopeful beginning was his first appearance at the bungalow. His very obstinate and spoilt child refused and spilt our medicine, bringing down swift reproof upon his head and a lecture on parental authority to the grandfather. He became very submissive, and that which pleased us more, most attentive to the Gospel message.

"You are right. Only keep on a little longer and all will leave their Swamis and come to your way," he said once. "I would join you, but how could I face the loss of everything?" Then later,

"Yes! yes! It is *the heart, the heart,*" he was heard to repeat after hearing an address on the only sacrifice acceptable to God.

And so our hopes rose, and his name was added to our prayer-list. And do we not still hope? Certainly! But it is with a "Hope Deferred."

. . . . . .

God's earth seemed very fair and full of hope, with its broad stretches of ripening crops, its fresh beauty of hill-slopes and wooded valleys, as we hastened home from Kusapai that day, and the soft sound as of a distant bell in harmony with the music of nature fell on our ears. Then it was that between the greenness of the foliage a flash of red caught our eye, and soon a little band of pilgrims wending their way around the tiny footpaths came in sight. "Off to the great idol feast, no doubt!" we guessed. "But who is their leader with the red cloth across his shoulders clanging solemnly the Swami cymbal?" Our "hopeful one" from Kirangadu!

"Why this?" we ask as they pass.

"We go to worship Araipalliandi," is the answer, given with the most innocent of smiles, and on they hurry, there being no time to hear our attempted remonstrance.

Three times we saw him devoutly making pilgrimage while others were content with one visit to the shrine. Were we surprised? Not exactly, for he is not the first who has manifested interest, concern, and even desire, and then turned with renewed zeal to the old worship.

And can we wonder that after centuries of ignorance and blindness their ideas become so confused with the first flash of light that they fancy it is God and not the mere stone they worship? The Poocharis, too, carefully watching the progress of our work, mark such a one for special attention, and no doubt help to persuade him to make pilgrimage. Surely it is so with another hopeful Kirangadu friend of whose sincerity old Preacher Daniel felt so confident, who has listened again and again to the Word with intelligent interest and then recently joins a zealous few who walk many miles to a noted temple to have their heads shaved and there perform other senseless rites.

So our hopes rise and wane—in man, not in God, Who knows no disappointment, no hopes deferred. The foundation of God standeth sure, having this seal, "The Lord knoweth them that are His."

The old Kirangadu man's name is still on our prayer-list. Will you add it to yours?



A Religious Mendicant Praying.

OUR HOME CHURCHES.

Prayer Subjects for December, 1915.

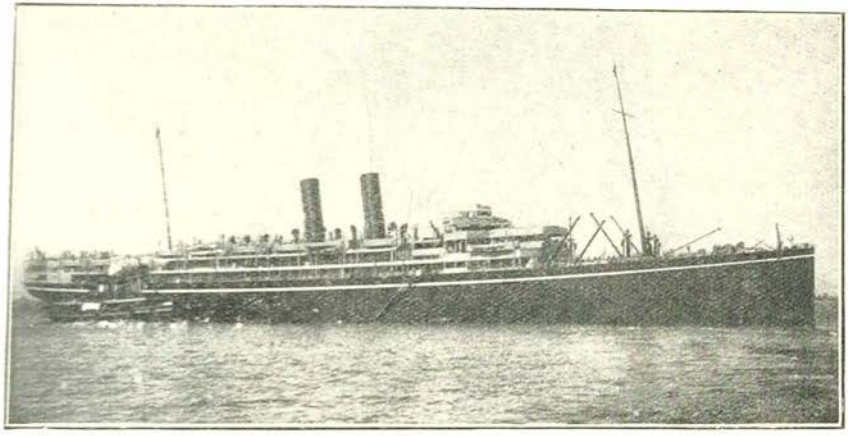
Week Beginning—

SUNDAY 5th.—Prayer that the seed sown during the past year in Madras, in the Namakal field and on the Kolli Hills may be made fruitful.

SUNDAY 12th.—For the boy on the Kolli Hills who has returned cured to his native village, that what he has heard of Christ and His power to save may be blessed to him and to the villagers (see page 176).

SUNDAY 19th.—For the "Hope Deferred" man at Kirangadu (see page 182).

SUNDAY 26th.—Praise for the appearance of spiritual fruit at Tuttikulam and prayer for blessing upon the circulation of Bibles, Testaments, Portions etc., throughout the Namakal field (see page 175).



S.S. MALOJA.

Miss Ireland's Departure.

"FAREWELL! May the Lord go with you, and make you a blessing!" These words were spoken by several friends of our L.Z.A. to our sister, Miss Ireland, both at Liverpool Street and Tilbury, on Saturday, October 30th.

At Liverpool Street fog enshrouded everything, and eventually caused great discomfort to some who had hoped to unite in uttering words of farewell by preventing their arrival in time to see the P. and O. boat train leave.

Ere Tilbury was reached the sunshine had succeeded in dispersing all fog and mist; and when we saw the *Maloja* lying in dock, this even in its dull coat of drab looked bright and inviting.

We thought we had finally said "Farewell" as our sister, after showing

her passport, passed beyond our ken up the gangway; but to our pleasure we found that we were allowed to go on to the quay through another opening, and thus opportunity to shout further parting words was our privilege until the bell rang for the return of the boat train. The last words were Psa. xci., a glorious talisman between those on shore and the one on deck, and as we parted we rejoiced in the reminder that "under His shadow," whatsoever the dangers on land or sea, no evil could befall.

L. E

A telegram was received from Miss Ireland from Gibraltar on November 4th. The "Maloja" was subsequently reported from Marseilles on the 7th, and from Aden on the 16th. The ship left Colombo November 24th. A good many missionaries were on board, and a daily prayer-meeting was started.—ED.

Meetings.

Leyton, Goldsmith Road.—On Thursday, September 16th, a very interesting and encouraging meeting was held in connection with the Sewing Class. The chair was well filled by Mr. F. S. Chilvers. Helpful addresses were delivered by "Uncle John" and Mr. Bulman. Missionary recitations were said by the Sewing Class girls, who were dressed in Indian costume. The collection was taken on behalf of the S.B.M.—H. C.

Ilford, Cleveland Road.—On Wednesday, November 10th, the Annual Meeting of the Ilford Branch of the L.Z.A. was held. The Pastor, Mr. A. E. Brown, presided, and a report was read by the Secretary. Mrs. Elnaugh gave a stirring missionary address, based on the words of our Master, "Enter thou into the joy of thy Lord," in which she vividly described the sad condition of the women of India, and so emphasised their deep need of the Gospel of Jesus Christ. After the well-known missionary hymn, "The message to the nations," had been heartily sung by the friends, Mr. S. Hutchinson delivered an excellent address on the Importance and Possibilities of Zenana Work, which we pray may stimulate us all in our service for the Lord. Collection for parent society, 16/-. Postcards sold, 1s. 6d.—E. OTHEN.

* * *

Ladies' Zenana Auxiliary.—An L.Z.A. Branch has been started at Ramsey during November, and Miss Pentelow has kindly consented to become the Secretary.

The Christmas Boxes.

NOTWITHSTANDING the year of anxiety and strain we have passed through, our friends in many Churches have not relaxed their efforts to provide Christmas cheer and an exhibition of practical Christianity for our school children and others in India. Seven and a half cases of garments toys, and school materials were dispatched in October, and we hope soon to hear of their arrival and distribution. Meanwhile we thank all the Working Parties and individual workers and donors for all that they have done and given. This has in many cases, no doubt, involved much self-denial, and we wish the givers much joy as they imagine, and subsequently hear of, the delight of the many young recipients of their kindness in and around Madras, in Sendamangalam and the surrounding villages, and on the Kolli Hills.

We also thank Mrs. Harris, Mrs. C. W. Harris, Miss H. Harris, and Messrs. Barradell and Vine, for all they have so willingly done in sending out patterns, receiving and packing the parcels, and providing the cases.

The following is a list of Contributors:—

CONTRIBUTORS TO THE BOXES.—ACTON LANE TABERNACLE: Friends and S.S. Working Party, per Miss E. Elliott; AMERSHAM: Friends,

per Mrs. Bizzel; BATH: Bethel Working Party, per Mr. A. Raddon; BECCLES: Martyrs' Memorial C.E. and Girls' Own Working Party, per Mrs. Hasell; BRENTFORD: Girls' Sewing Class and Friends, per Miss Fromow; CAMBRIDGE, EDEN: Chapel and Zenana Working Meeting, per Miss Dent and Mr. D. Sturton; CHADWELL STREET: Mount Zion Friends and Children's Happy Hour, per Miss Pardoe; CROYDON: Tamworth Road Chapel, per Miss Thomas; ELTHAM, BALCASKIE ROAD: S.S., per Miss Parslow; GRAYS, EBENEZER: S.S. Teachers and Children, per Miss I. T. Steel; GREENWICH, DEVONSHIRE ROAD: Mission Helpers, per Miss H. Smart; GUILDFORD: L.Z.A., per Miss Pickett; HAWORTH, HALL GREEN: S.S., per Miss F. Kane; HOMERTON ROW: Young People's Missionary Band, per Miss A. Merfield; HOUNSLOW, ZOAR: Per Mrs. Jeffs; ILFORD, EBENEZER: L.Z.A. Ladies' Working Meeting and Children's Working Party, per Mrs. Othen; IPSWICH, BETHESDA: G. P. and W. B., per Miss Cattermole; LANFIELD: L.Z.A. Working Party, per Mrs. Dykes; LEICESTER, ZION CHAPEL: Ladies' Working Party, per Mrs. W. Tyler; LEYTON, GOLDSMITH ROAD: Sewing Class, per Miss H. Cuthbert; NEWQUAY, EBENEZER: Per Miss M. Cains; PENROSE STREET: S.S., per Miss Falkner; READING: Friends, S.S., and L.Z.A. Working Party, per Miss C. J. Prior; RUSHDEN, SUCCOTH: Chapel, per Mrs. Bennett; SALHOUSE: Chapel and S.S. Sewing Class, per Miss Ruth Waters; SOHO: Chapel, per Mr. W. H. Pond; STEVENAGE, ALBERT STREET: Per Miss Wood; STRATFORD, GURNEY ROAD: S.S. and Missionary Sewing Class, per Miss Maude Waite; ST. JOHN'S WOOD, MOUNT ZION: S.S., per Mr. David Smith; ST. NEOT'S, NEW STREET: Per Miss Barrit; SWINDON, PROVIDENCE: S.B.M. Sewing Class, per Mrs. Parker; TRING: Many Loving Hands, per Miss Ellen Butcher; WALTHAMSTOW, COMMERCIAL STREET MEMORIAL CHAPEL: Per Mrs. R. W. Wallis; WANDSWORTH, WEST HILL: Ladies' and Children's Working Parties, per Miss Applegate; WATFORD TABERNACLE: Friends and Girls' Sewing Class, per Miss Ball; WELLINGBOROUGH TABERNACLE: L.Z.A., per Miss Perkins; WOOD GREEN, PARK RIDINGS: S.S., per Mr. P. G. Hill; WOOD GREEN: Mrs. and Miss Evans' Day-school; WOOD GREEN, DOVECOTE: S.S., per Mr. W. Edgington; Anonymous.

INDIVIDUAL CONTRIBUTORS.—Mrs. Bennett, Bristol; Miss Chaplin, Middleton, Manchester; Miss A. Chilvers, Framlingham; Mrs. T. W. Colson, Stoke Ash Chapel; Mrs. Gardner, Ipswich; Miss Hunt, St. John's Wood; Miss H. Runnicles, Ipswich.

CONTRIBUTORS TOWARDS THE CARRIAGE OF THE GIFTS.—Miss Ellen Butcher, £1; Two Friends at Brentford, 3s; Mr. Barritt, 1s.; Mr. H. Morling, 1s. Total £1 5s.

As in previous years, Messrs. Barradell and Vine supplied the eight strong iron-bound cases which are conveying the gifts to India.

JESUS, THE LIVING GURU.—"Near Amritsar, in the Punjab, a meeting is held twice a year called the *Prem-Sangat*, or 'Love Assembly,' which brings together in a friendly way Sikhs and Christians, and allows preachers of each religion to give addresses. The Sikh religion is a kind of Hindu Protestantism, in theory an elevated theism. Not long ago, at one of these gatherings, there was an excitement in the camp, and an old grey-haired man, wearing the garb of an ascetic, stepped into the assembly. He stood for a moment with outstretched hands, with his followers behind him, and then uttered in his own language these remarkable words: 'There is one prophet. There is one *living* Prophet. There is one Guru (teacher). There is one *living* Guru. The Guru is not Nanak (the founder of the Sikh religion). The Prophet is not Muhammad. Guru Nanak is dead. Muhammad is dead. The *living* Prophet is Jesus Christ. The *living* Guru is Jesus Christ.' This man is one of the leading Sikh teachers in that district. Some four years before he had heard of Jesus, and had since been reading the New Testament. The result is that he is going about the country, still as a Sikh, though at heart a Christian, and makes Jesus the subject of his teaching."

The Children's Corner.

All letters and answers for The Children's Corner should be addressed to Uncle John, 62, Greenvale Road, Eltham, London, S.E., and should reach him not later than the 13th of each month. All answers should bear the writer's name, address, age and Division.

MY DEAR NEPHEWS AND NIECES,—We are approaching the second Christmas under the black shadow of this cruel war, when many thousands more than last year will be mourning, or in anxiety for, their soldier sons and brothers, and some of you, I know, are included in the number. Nevertheless, I can do no other than wish you all as happy a Christmas as may be under the circumstances. I do not want young people to be sad and anxious in the bright morning of their lives, although I know that they cannot all escape the cares and burdens which are more commonly the lot of those who are older. But while I want you to be happy I want you not to forget the vast numbers in the heathen world who have never known what true happiness is, and the increasing numbers in this country and on the continent to whom Christmas can scarcely bring joy. And yet again I wish for you all the greatest blessing God can give you—eternal life. There is no true abiding happiness without it. Some of you have it already, I am glad to know, and others are seeking it. What a happy Corner this would be if *all* of you had it or were at least seeking this blessing!

I am pleased to welcome G. Foster, of Providence Sunday School, Reading, to the Corner in Division II. Who will be the next from Reading?

Many happy returns to George King and Ada Finch, and to George Cross a cordial welcome back to the Corner. After months of illness he has come back from the gates of death in answer to prayer, and I am told "it seems nothing less than a miracle."—I am glad your correspondence with Alma goes on well, Kathleen; I should be pleased to make other introductions. Dissatisfaction with one's own work is the stepping-stone to improvement.—Let me thank you for your letter, Colin, here and now, lest I do not answer it otherwise immediately.—Pleased to have your letters, Calvin and Robert, although sorry to hear that you did not receive the HERALD in good time.—I am quite as pleased to receive your Answers, Elsie, as you are to send them. They are very nicely done.—I am glad, Emmie, that one at least of my older Cornerites likes the suggestion I made last month. I should like to know what others think. Of course, if any old Cornerites who have left would like to come back into this new division they would be welcome, and they need not be expected to write regularly as in the other Divisions. Many happy returns. It gives me great pleasure that you and others have stayed so long.—As you are 12½, Eric, you go up into Division I.—I am glad, Elsie (Andrew) that you have noticed how much is spent on drink and luxuries, and how little on missionary work. I wonder when our Churches, to say nothing of the nation at large, will awake to the sadness of the fact.—I was surprised and pleased to see you and Dorothy at the meeting, Hilda, and wanted to introduce you to someone, but understood the reason of your leaving early. Yes, you could still write your answers, but it would be optional to all who entered the new Division if we have it. I haven't decided anything yet, because I have only had three replies and no suggestions; but I suppose there could be no marks and no prizes if the Answers were optional and some did not do them. But I don't know that it need be made compulsory to leave the Senior Division for the new one. By the way, what should it be called?—I am glad yet sorry, Eunice, to hear from you, and to learn that my surmise is true. I can only imagine the anxiety your parents and you are feeling, although you are bearing it bravely and hopefully, and you and others have my warmest sympathy. How much more must your Lord feel! Glad you have cheering news from your brother in the Dardanelles. The Lord defend

and bless him. You may well say, Where is the glory of this war? If there is any glory in it, it lies in the fact that our brave soldiers and our allies are preserving us under God from the awful fate of Belgium, France, and Poland. I trust you may soon be better. I am sorry to find I have made the Senior questions for November rather too hard. I must tell Uncle John to be careful.—Just in time, Alma.—I have received 1/7 in stamps as indicated below.

The answer to Question 4 (Seniors) is this:—Baptism, *i.e.*, immersion, is a symbolical washing away of sin. It does not, of course, actually remove sin, but it represents what the blood of Christ alone can actually do. Two or three answers are very good, viz., "By observing the ordinance of baptism at God's command, Paul made an outward sign that he had the inward assurance of his sins being forgiven through faith in Christ." "By being baptized we do not wash away our sins, but show to the world that our sins are washed away through Jesus Christ our Lord, and that we are made new creatures to the honour and glory of His Name." "In being baptized we do not wash away our sins, the blood of Jesus does that, but we openly show to the world that our sins are left behind us, and that we are new creatures in Christ Jesus."

MARKS FOR NOVEMBER.—*Seniors.*—Colin Church (6d.), Kathleen Throssell, 12; *Hilda and *Dorothy Cuthbert, *Alma Waters, 11; Theodora Haynes, *Eunice Kilmister, *Winnie Church, 10; *Emily Church. *Division I.*—Rowland Peters, Gladys Goodale, Doris Evans, Dora Sewell, George Cross, Ada Finch, George King, 9; Lily Sykes, Elsie Andrew, 8; Robt. Booth, Lily Jackson, Richd. Collard, Eric Robbins, 7. *Division II.*—Muriel Haynes, *Florrie Church, *Fred Cuthbert, Gladys Hammond, Cissie Cross, 9; *Calvin Hewitt, 8; Percy Crees, Mabel Rose, 7; Fred Collard, *Ernest and *Cecil Carter, G. Foster, 6. *Division III.*—Elsie Hazelton, Gerald Booth, *Robert Hewitt, *Lily Church, Eva Green, Phyllis Smith, Doris Butcher, Stanley Vine, 8; Rex Booth, 7; Alfred Bird, 6.

QUESTIONS FOR DECEMBER.—(*Acts xxiii.*)—*Seniors.*—1. When Paul was brought before the Council why did the Pharisees take his part? 2. How did the Lord encourage His servant Paul? 3. Why did the chief captain, Claudius Lysias, send Paul to Felix at Cæsarea? 4. Why did Felix postpone his examination of Paul? *Division I.*—1. What did the Sadducees believe? 2. How did the Lord preserve Paul from being killed? 3. What two reasons did Claudius Lysias give in his letter to Felix for sending Paul to him? *Division II.*—1. Describe in your own words the plot which the Jews made to kill Paul. 2. How many men guarded Paul when he was sent to Cæsarea? 3. Where did they and Paul stay on their way to Cæsarea? *Division III.*—1. How many men plotted to kill Paul? 2. Whom was Paul sent to at Cæsarea? 3. What was said to him when he reached there?

Colin sent me the following well-known story some time ago:—

A missionary was speaking to a number of Hindus on the banks of the Ganges when a Brahmin said to him,

"Sir, don't you say that the devil tempts men to sin?"

"Yes," was the reply.

"Then," said the Brahmin, "it is the devil's fault and he ought to be punished, not man."

Just then a boat was coming down the river.

"Brahmin, do you see that boat? Suppose I were to send my servants to destroy the boat and all on board, who ought to be punished—I for sending them or they for the wicked act?"

"Why," answered the Brahmin, "you ought all to be put to death together."

"Aye!" said the missionary, "and if you and the devil sin together you must both be punished together."

Your affectionate UNCLE JOHN.

The Fifty-fourth Report of The Strict Baptist Mission.

A Descriptive and Illustrated Record of the Society's Missionary Work, Evangelistic, School, Zenana, and Medical, in Madras, in the Namakal District, and on the Kolli Mountains, during the Year 1914—15; with List of Subscriptions and Accounts.

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Walthamstow, Church Hill ...		16	.
Ilford, Ebenezer S.S.		19	5
Mendlesham Green ...		7	.
Soho, S.S.		8	2
Mr. G. Simpson (in loving memory) ...	1	1	.
Limehouse, Elim S.S.		9	.
Friends		8	6
Lewisham College Park ...	3	2	.
Poynings, S.S. ...		3	.
Stratford, Gurney Rd. Harvest Thanksgiving	1	5	.
Folkestone, Zion S.S.		8	6
Chatham, Enon S.S.		10	.
Erith, Providence S.S.	1	5	.
Newquay, Ebenezer, Mr. H. G. Dann (box)		18	6
Olaphan, Conrland Grove Miss R. Dadswell ...		2	6
Cranleigh Mrs. D. Mann		1	6
Hartley Wintney, Half Coll. at Miss Ireland's Farewell		9	7½
Guildford, Mr. H. Brand (Reports) ...		3	9
Fulham (Reports) ...		1	6
Chatteris, Mrs. Ekins		2	6
Wandsworth, Chatham Road S.S.		1	8½
Bible-class		9	6½
Chadwell Street, Mt. Zion Mrs. Fricker ...	1	1	.
Mr. H. Nunn ...	10	.	.
Laxfield, S.S.	2	.	10
Boxes...		15	9
Subscriptions ...		14	.
Wattisham, Harvest Home Services ...	4	18	.
St. Neots Mr. C. T. Forscutt		15	.
Hornsey Rise Ebenezer	1	.	.
Stratford, Gurney Rd. Sewing-class ...		5	.
Sendamangalam Mr. & Mrs. Morling	1	.	.
English Collection		9	2
Greenwich, Devonshire Road Two Friends		10	.
Oundle, Mrs. Bates (box) ...		4	9
Acton, Tabernacle Sunday-chool ...		17	3
St. John's Wood, Mt. Zion Mr. E. E. Sears ...	1		.
Mr. H. C. Harris ...	3		.
Hounslow, Zoar Mr. W. Lancaster ...		10	.
Sunday-school ...	1	13	7½
Bible-class		12	1½
Trowbridge, Zion Mr. A. L. Wiltshire		5	.
Prittlewell, Providence Collection	5	9	.
Personal :—			
Miss E. M. Walls ...	1	.	.
Miss F. Cooper ...		2	6
Mr. S. B. Caplin ...	1	.	.
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C.C.C.M.B.		2	6
Odd Pennies ...		10	.
Miss Ethel Lecks ...		5	.
Mr. & Mrs. A. Booth		7	6
T.C., Birthday Gift, Oct. 8		2	6
A Friend	1	.	.
A Friend		3	.
Birthday Gift, Nov. 1		5	.
Two Friends ...		1	.
Miss Sayers (Reports)		1	.
Thankoffering, Nov. 8		5	.
Miscellaneous :—			
Rebate on Income Tax	5	7	11
Annual Meeting Collection	62	11	2
Annual Meeting Collection, Supplementary		10	.
Div. on Consols (£451 7s. 5d.) ...	2	9	5
Sale of Reports, &c., at Annual Meeting	2	7	2
	£130	.	10½

Herald Fund.

	£	s.	d.
Laxfield	1	16	.
Great Gransden ...		5	.
Hornsey Rise, Ebenezer		10	.
Fressingfield		2	.
Sendamangalam Mr. D. Morling		5	.
Rowley Regis Providence		5	.
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Ilford, Ebenezer, S.S.		3	9
St. Albans		5	6
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Boro' Green		3	6
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Egham		13	.
Personal :— Mr. B. Wilmshurst ...		3	.
	£6	18	6

Medical Fund.

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2½ per cent. Con. Stock, £450 19s. 7d ...	2	9	4
2½ per cent. Con. Stock, £616 14s. 10d. ...	3	7	6
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Madras Boarding School.

Mr. & Mrs. A. Booth...		7	6

Secretary's Salary Fund.

Anon. 57	£200		

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Money received by Mrs. Silvester, from Oct. 11 to Nov. 10, 1915 :—

	£	s.	d.
Wood Green, Dovecote, Sale of Work, per Mrs. Parish	2	19	2
Hartley Wintney, per L. E., Part Collection		9	6
Fulham, per L. E., Collection		5	3
Leicester, Miss Challis's Class		11	
Personal :— Mr. & Mrs. Booth ...		5	.
	£4	9	11

ERRATUM.—*In the November L.Z.A. List "Guildford, Part Collection, £1 11s." should have been Guildford Collection, £1 11s. We are also asked to say that the name "Mrs. J. Glover" appearing in the L.Z.A. list of receipts from Tring in the Report should be Mrs. J. Gower.*

All communications for the Herald should be sent to the Editors, Pastors L. H. Colls, (35, Abbey Gardens, St. John's Wood, London, N.W.), and S. Hutchinson (62, Greenvale Road, Eltham, London, S.E.), by the 10th of each month.

The Strict Baptist Mission.

ANNUAL REPORT,

1915.

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THE FIFTY-FOURTH
REPORT,
1915.

With List of Subscriptions and Balance Sheets.

Presented at the

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HELD AT

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WANSEY STREET, WALWORTH, S.E.,

Tuesday, October 26th, 1915.

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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, and 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 vacancy 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-FOURTH REPORT.

Lo, I am with you alway, even unto the end of the world. Amen.—Matthew xxviii. 20.

SUCH are the gracious words of our Lord which He has left on record for the encouragement of all His faithful servants and handmaids until the end.

This precious truth has been a source of much help and comfort to the members of the Church of Christ in all ages, and is especially so now in these sad and sorrowful days, and forms that solid ground upon which they can rest and hope.

During the past year our nation has been engaged in a war upon a scale unprecedented in the history of the world. The appalling loss of life, the large number of wounded, the destruction and desolation throughout Europe and on the seas, is too fresh in the memory of all for any further comment to be needed. It has been a year of deep anxiety to the nation and to the people of God. What an anchor to the souls of God's people has been the presence of the Lord assured in these words, "Lo, I am with you alway!"

Your Council in presenting the Fifty-fourth Annual Report do

so with deep feelings of thankfulnes, recalling to mind these last utterances of our Lord before He left this lower world for His throne on high, and because of the strength and help that have been derived through this precious Word.

That our Lord is mindful of His promise, and that the labours of His servants are not in vain, is evidenced by the measure of blessing that has attended the work of the Mission during this dark year nationally that we have passed through. The year has been full of trials and anxiety within and without; the effect of the war has told upon our work, and some of our missionaries have been laid aside; but we are grateful to our covenant God that these clouds are passing away. The news from India is more cheering, and we are hoping that soon both Mr. Booth and Miss Hines will be fully restored to their usual health and strength, and able to take up some part of the work upon which their hearts are so set.

In the following pages there is some account of the Lord's gracious dealings with the Strict Baptist Mission, and we feel sure our friends and subscribers will join with us in expressions of thankfulness and confidence—thankfulness for the past and confidence as to the future.

The success attending the labours of our beloved missionaries and devoted agents leads us to thank God and take courage as we press on in seeking to extend the kingdom of our dear Redeemer amongst the heathen.

The Madras Field.

BY MR. E. A. BOOTH.

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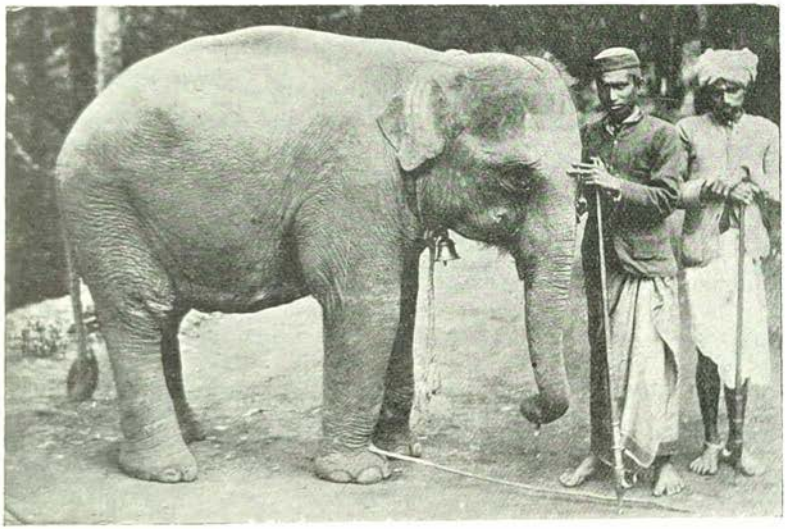
IT is never pleasant to chronicle a personal failure, but that task is mine this year. Suddenly and quite unexpectedly in the early days of February, just as I was completing my twentieth year of service in the Strict Baptist Mission, I experienced my first breakdown. The verdict of the doctors left me no option but to leave Madras as soon as I was able to travel. I came to a quiet retreat on the Nilgiri Hills to seek rest and strength, and from there I am sending these few lines for the Annual Report. I hope and expect to be in Madras before these lines are printed.

Madras is the only place in India that has heard the boom of the enemy's guns. The enterprising German cruiser *Emden* bombarded the city and people fled from Madras by the thousand. Naturally the European war has been a topic about which endless questions have been asked and answered. Our monthly meetings for men at Egmore, Semmencheri and Pursawalkam furnished very suitable opportunities for explaining the true cause of the war and for enforcing lessons about righteousness and honour. I also delivered the opening lectures of a series I had planned on "The Pilgrim's Progress."

To encourage and stimulate the regular daily reading of the Word of God a Tamil branch of the International Bible Reading Association has been established. One of our senior workers was appointed Secretary, and he has shown much enthusiasm in enrolling members. We now number seventy members. One of the most interesting cases of membership occurred in Choolai. One of the senior boys in our school there wished to become a member and took home a membership card to ask his mother whether he might join. To the astonishment of the Secretary the woman sent word to ask whether she herself might not join. Such a request from a heathen caste woman is remarkable and the Secretary gladly enrolled her as a member.

The habit of drinking intoxicating liquors is greatly on the increase in India and the Christian community is affected by it. To set a good example to others and to help those who are weak to resist the temptation to which they are constantly exposed we have established a Temperance Society. Membership is quite voluntary, but nearly all our Indian helpers have joined. One day we hope to enlarge the borders of the membership of this useful Society.

In December last I had the pleasure of boarding a British India steamship in the Madras harbour and extending to Mr. Watts a hearty welcome to India and Foreign missionary service. After a few days in Madras he went to Sendamangalam. I had not then the vestige of an idea that I should soon be obliged to seek his help. But in February it became imperatively necessary that I should be relieved of the charge of the Madras Field. After due consideration I decided to ask Mr. Watts to come and take charge of the work in Madras. This arrangement left the work in the other fields quite undisturbed. Mr. Watts came immediately and relieved me in every possible way. I am grateful to him for the ready and cheerful way in which he has filled the gap and supervised the Madras work. He has proved himself a loyal and capable comrade. At my desire he has kindly undertaken to write the detailed report of the Madras Field for the year.



A TEMPLE ELEPHANT,
With Saivite marks on forehead and ear.

The temples of India are not visibly crumbling to dust in many places. Some are neglected, but others are being modernized by the installation of electric lights and electric fans. But without question the religion of Hinduism is being undermined and educated India is honeycombed with doubt. The Theosophists are carrying on an active propaganda in Madras under the personal supervision of Mrs. Annie Besant, an avowed foe of Christianity. We have also in Madras a strong contingent of representatives of the notorious American "Pastor" Russell. They are spreading their pernicious teaching amongst Tamil Christians by means of

Tamil literature, which they distribute very freely. Such circumstances call for increased effort and prayer on our part and a deeper, stronger faith in the Gospel of the Manger, the Cross and the Throne as the only power of God unto salvation.

THE MADRAS FIELD.

By Mr. L. Watts.

WHEN I left England last November I think it did not enter the imagination of anyone that I should be called upon to write the report of the Madras Field this year. But as one of our hymn-writers has it that God is never before His time and never is behind, so it has been proved in this case; the Staff of the Mission was increased just at the right time to prevent any serious dislocation of work by the illness of Mr. Booth. We are all deeply sorry that such a serious breakdown has laid him aside from active service for so long, but feel sure that there is a lesson for us all to learn in that we need more to bear one



Religious Bathing at New Moon.

another's burdens and share the work that God has given us to do. As blessing has come from the previous trials that have befallen the Mission, so we believe that blessing will be experienced from this in the following days. But it is my duty to present, as Mr. Booth's substitute, the report of the work that has been done in the Madras Field during the past year. It should be clearly understood at the outset that it is not a report of my work, but a description of the work of the Madras Mission Field ; as, under the guidance of Mr. Booth, I am only putting into readable form the data that I have here, and the reports of the Preachers and Teachers.

Our Staff.

The greatest part of the work is done by a loyal Staff of Indian helpers, and it is of their work that this report will mainly speak. The Missionary, while he is an evangelist in the truest sense of that word, has more especially to be a pastor where a large Staff is working with him ; for there is great need for those who are giving out every day their lessons from God to also have the opportunity of receiving in those lessons. The Missionary, therefore, has constantly to bear in mind that when the Indian Church meets for worship it needs the stronger meat of the Word so that it becomes more strong in itself and better able to give to others the simpler food. We have at this time four Preachers, who make it their sole duty to preach in the open air and visit the houses in their district each day ; three Preacher-Teachers who give the morning to preaching and the rest of the day to conducting a school ; and twenty-nine Teachers. These have been at work throughout the year, and need our prayers that they may be encouraged and sustained in their work.

Evangelistic Work.

All the workers agree in reporting that there is no longer that opposition to the Gospel which so tried the pioneer missionaries in India. Good crowds can be gathered to an open-air meeting, but the hearers, while admitting that Christianity is good, Jesus Christ is worthy to be followed and that the Bible is true, put forward the excuse that the Hindu scriptures contain truths of equal merit, and therefore there is no necessity for them to change their religious name. Doubtless this is greatly due to the more careful teaching, on the part of the Hindu leaders, of the essential elements of their belief. But in spite of this the Gospel has been preached to 7,600 audiences, which totalled 118,400 persons. We cannot believe that this has all been fruitless, though we must wait for the tangible results. Very many who have heard the voice of the Saviour are prevented from making an open profession on account of the cruel caste rules and family restrictions. For them it is indeed as our Lord said, " The father shall be divided against the son, and the

son against the father; the mother against the daughter, and the daughter against the mother."

Hand in hand with the preaching is the sale and distribution of Gospels and tracts. Of the former 470 portions have been sold, and 27,900 tracts have been given away. Some of the Preachers also have a number of subscribers to a small monthly paper for Tamil Christians, and in the future it is hoped to extend this branch of distribution if possible. The dissemination of Gospels and Christian literature has an effect which is very powerful, and we pray that the Great Silent Missionary will be used of God to the awakening of India to its need. Our workers speak of people buying the Gospel portions because they are superior to the Hindu shastras, and Preacher Soondram tells of a young Brahmin who bought the four Gospels in order that he might have the evidence of the four witnesses.

Extracts from the Preachers' Reports.

Preacher Soondram, who is well known to our Mission Subscribers as our oldest worker, says that in his house-to-house visitation he is often appealed to by individuals who are in need of advice on domestic matters, such as unruly children, careless wives and husbands, and so forth, as the people recognised the wisdom of the Biblical references to these matters. He also has been paying regular visits to three young men who are reading the Scriptures, and of whom he has bright hopes; as they are cooks they have now had to go with their masters to France with an Indian regiment.

Some of the Indians hold their religion very lightly, for Preachers Dyriam and Apollos both report that many times they are asked how much they will get from the Mission if they become Christians. Preacher Dyriam also says that he finds a very large number of the children in the places he visits know the Bible stories and repeat them in the hearing of the people. This is an encouraging sign that the lessons taught in the schools are not being lost.

In Preacher Doraiswamy's report the following passage occurs—"A man named Utthan of Koyembedu heard me very earnestly and confessed that the gods he had been worshipping were only idols made of stones and mud, and believed that Jesus Christ was the only Saviour. He was willing to come out openly, but was prevented by being taken suddenly ill. Just before his death I went to see him, and he said, 'I believe that Jesus is my Saviour and Redeemer.'"

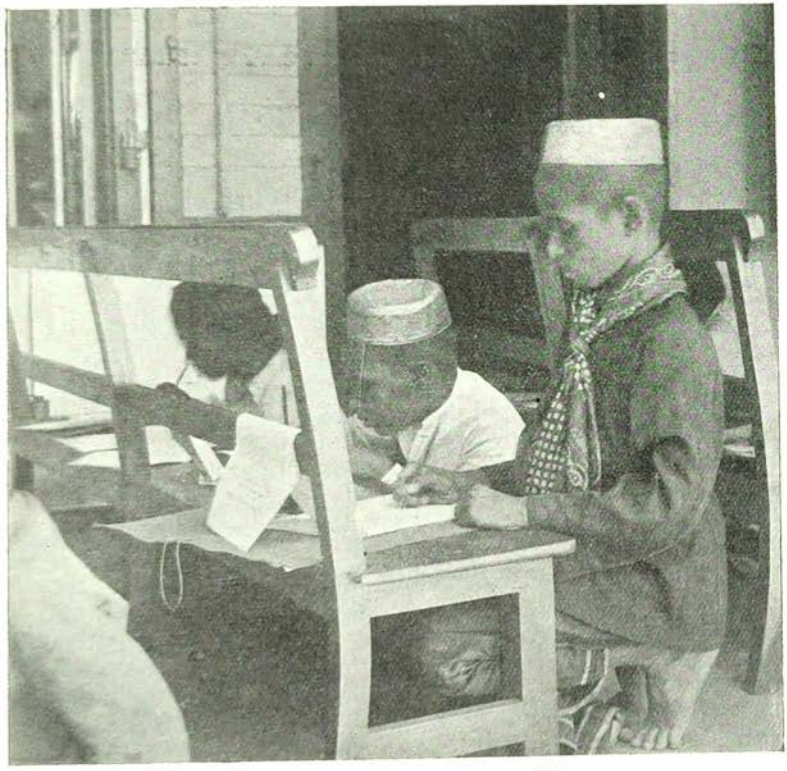
School Work.

This has been carried on in the thirteen schools throughout the year, but the full extent of the work done cannot be properly estimated, for although there are not many definite conversions which come to our knowledge, it must be remembered that a child

would not dare to come out against its parents in such a matter, as it has no other home to which it could go. The seed is sown, and we believe that it will bring forth fruit in the days to come. School statistics are as follows : —

Pupils on Rolls	789
Average Day School Attendance	569
Average Sunday School Attendance ...	494

The Missionary has to be constantly encouraging the Teachers, as they have to act as their own attendance officers, and without



THE SUNDAY SCHOOL EXAMINATION, KILPAUK.

this attention the school soon decreases. The Indian parent has not yet realised that for his children to learn well it is necessary for them to attend school regularly.

It has often been explained in the Annual Reports that definite Scriptural teaching is done in the schools, but it will bear emphasis again. The Scripture lessons in all of our schools are the most important lessons given, and every day the teachers use a good

part of the school hours in teaching the lessons from the life of Christ and the meaning of the S.B.M. Catechism questions and answers. The Missionary makes it his duty to examine every child in Scripture knowledge at least once a month, and it is very gratifying to find so many of them who can answer any question from the Gospel stories as readily as an average English scholar. On Sundays all the schools meet either in the morning or afternoon for the study of the International Sunday-school lesson, and the result of this teaching is reflected in the results of the Sunday School Union Examination. Last year in the oral department 370 candidates were presented; out of these 318 were successful, 176 gained first-class certificates, 75 second-class, and 67 third-class. In the written department 43 entered; of these 38 passed. Four teachers who entered for the written test obtained over 75 per cent. marks, and were presented with specially bound Tamil Bibles by the Sunday School Union.

Most of the Teachers report that some scholars in their schools have given up their worship of idols, and in some of the schools a few pupils will remain behind with the headmaster for prayer and reading. There is a distinct note of hopefulness in this part of our work, and I trust that it will have a special place in the prayers of friends at home.

All the schools are now housed in brick buildings with the exception of the Sembiyam school. It is hoped one day to have a piece of land there also, when a school will be built, and the present unsatisfactory mud and thatch building vacated.

The Church Roll.

Eight brethren and one sister have been baptized on profession of their faith in Jesus Christ during the year. The village work has been especially blessed this year, as three of these are from Peruvallur, two from Ayanapuram, and one from Kolattur. This has encouraged our workers in the villages, and we are praying for still more seals to the ministry in those places. The total membership of the Madras Church is now 96.

The Cheerful Gifts.

At the services on Sundays in all of the chapels a collection is taken, and the amount so collected this year is £7 1s. Besides this an Ingathering Service, which is the Indian Harvest Festival, realised £10 5s. The subscriptions to the Gospel Aid Fund amounted to £14, and the Orphan Fund to £4.

The Church at Chintadripet.

It is not possible for the Missionary to give very much time to this English work, for it needs a man's whole attention itself; but the Communion Services each month are conducted by the Mis-

sionary. On the other Sundays Mr. A. S. Booth has conducted the preaching service. It was my joy to baptize Mr. Booth a few months back, and he tells me that there are some hopeful signs among the people there. Chintadripet is a stronghold of the Roman Catholics, and consequently our work is somewhat difficult, but Mr. Booth says that some of the old people in the congregation are showing signs of conversion, and some of the elder scholars in the Sunday-school are taking a very intelligent interest in the lessons. The Church membership now stands at five, two brethren and three sisters. We earnestly pray that it may be increased.



THE INDIAN POTTER.

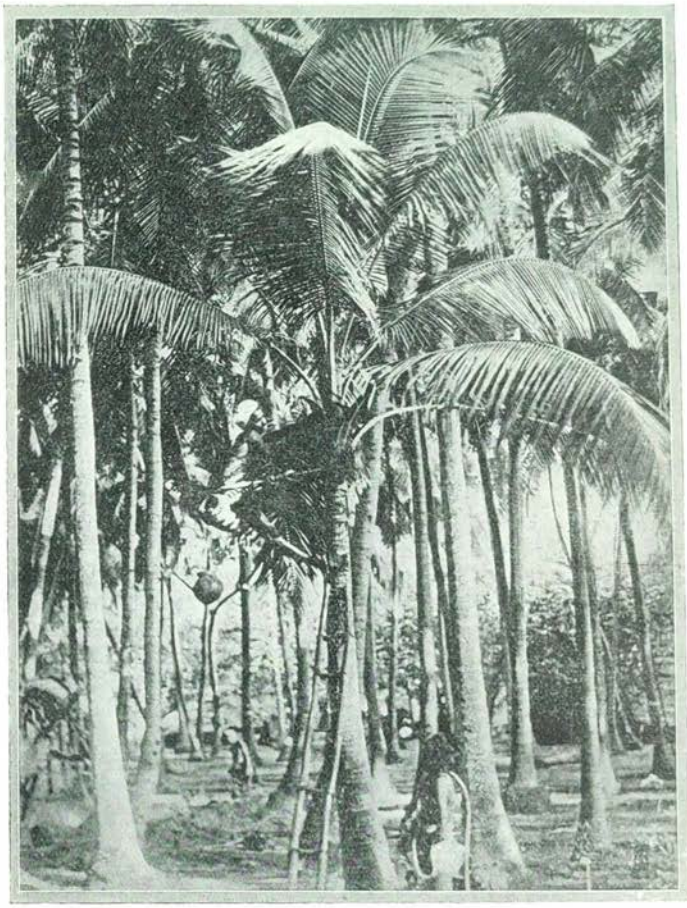
The long-necked vessels at the back are called "Gonjors" and are used for keeping drinking-water in.

My Personal Work.

In closing, I may be permitted to say a word concerning what I myself have been doing since I left England last November. From the beginning of the year until nearly the end of February I was at Sendamangalam, giving the whole of my attention to the study of the language. A little time each evening was given to the medical cases that came for treatment. Towards the latter part of the few weeks I was there these cases became somewhat numerous, but were not allowed to interfere at all with the Tamil study.

At the end of February Mr. Booth was unable to carry on the

Madras Field owing to his breakdown, and I was called to take charge until he could resume his supervision. This has meant that a good deal of work other than study had to be done each day, but I think I can say that I have made good progress with the language notwithstanding. Since being here I have given the



PALM TREES.

mornings to study and the afternoons to school visitation and other supervising work. On the first Sunday in each month I have preached to the Tamil Church through an interpreter, and now I am able to conduct the prayer-meetings during the week without very much help from interpretation. In order to be of some additional help to our agents I have begun a short Bible study in

connection with the week-night prayer-meeting. Compared with the work that Mr. Booth does in this field, mine has been absolutely insignificant, but I trust that what little has been done will be acceptable to God, and be blessed to some among those with whom I have been in contact. I am hoping to take my first examination in Tamil in November, and then to continue for the second year course.

Perhaps I may also add a few personal impressions of the Madras work. Mr. Booth's breakdown has led us all to see that he was doing too much for his strength, and my observation of the work that there is in this field confirms that. The Mission has a well-established work in and around Madras, and to keep the work on a high plane of efficiency it needs constant thought and attention. The schools are long distances apart, and to give them the supervision that they need it is necessary to do a large amount of travelling, principally by cycle. The Missionary has to be an authority on almost everything, and the agents refer to him on all matters. They do not care to take any very great responsibility upon themselves. Then there is the question of extension. At present Missions are marking time, but they all hope to be able to go forward again shortly. This is the case with the Madras Field, but I do not see how it is possible in any way if the whole of the Field is to rest upon one man. We have seen that it is already too heavy for him, and it is certain that Mr. Booth will not be able to do the whole of his previous work again. On the other hand there is much room for extension in places where Mission work has not yet been done. I have had requests from the villagers in an out-of-the way place for a school; they offer to give the land if we will let them have a school; and there are many other similar places around this area which would equally welcome our work among them. Our work here may be likened to entrenchments where we have firmly established ourselves in battling against the forces of darkness; but Mr. Booth's closing paragraph in his address, "Gospel Work among the Tamils," is very applicable now: "If the Church remains in her entrenchments she is lost. The strongholds of sin and Satan, the fortresses of heathendom, must be taken in the name of Jesus, and we must advance at once. The soldiers of the cross will surely not be behind the soldiers of the sword in enterprise, courage and sacrifice."

THE
Sendamangalam Field.

By Mr. D. Morling.

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NEARLY the whole of the year under review has been covered by the heavy pall of war; yet in looking back at the past we find much cause for praise. We are grateful that in the day of dark trial there has been such wide manifestation of loyalty in this country to the British Raj; and we also gladly record that though we have had to exercise strict economy during the year, the Mission has been able to fully maintain its usual activities.

Not only has the Mission refrained from cutting down its work, but it has sent two new missionaries to the field. Miss Hines reached us in October, and Mr. Watts in January. Sickness has for the present deprived us of the services of both of them; for while Miss Hines is now suffering from appendicitis in Coonoor, Mr. Watts is in Madras taking Mr. Booth's place. Both our sick colleagues need our earnest prayers for their complete restoration to health.

Building work has necessarily been reduced to a minimum, nothing having been done except the completion of those buildings that were already in course of erection at the beginning of the year. Our School Chapel in Erumaipatti was completed last October, and in November we held the opening services. We have here a well-situated, substantial structure, with tiled roof; also a teachers' house and a well. In the same month dedication services were held in our Muttanchetty school. Here there is a school of ample accommodation, with teacher's house and a garden. The Mission now possesses in this field fifteen buildings and thirteen pieces of land.

Camping Evangelism.

During January we made a most useful tour in the eastern part of the country. The first camp was made in Pavittram, where our Christians had suffered persecution for several months. Enquirers of long standing were visited, the Gospel was preached by two bands in a great number of villages, and measures were taken to prevent further open persecution. The second stopping-place was in a very different kind of locality. This was in a remote corner of the country, where the great majority of the people had never heard the Gospel. The wonderful attention of our hearers in

listening to the new and strange story, and the joy of lifting up Christ "where He had not been named," provided a constant inspiration in the work, an incentive to further effort. Everywhere we realised afresh the great difficulty of delivering the message plainly, suitably, and also our privilege and responsibility in preaching the Saviour where He had not been heard. When we left this dark place it was with only one regret, *i.e.*, that we could leave no preacher there to remind our hearers of the spoken word or to further explain to them the printed page. We were able though, through the kind help of a valued subscriber, to leave copies of the Scriptures.



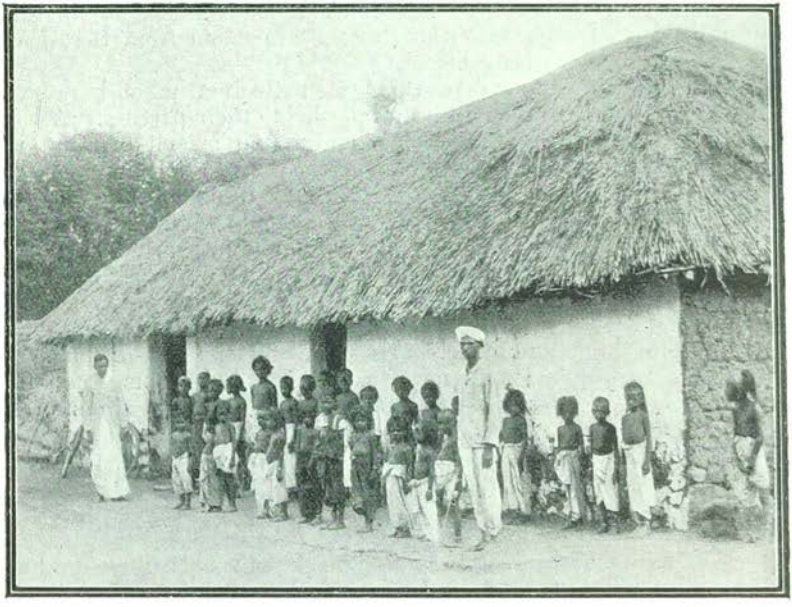
PREACHER BENJAMIN AND HIS NEW HOUSE, SELLIPALAYAM.

Station Evangelism.

Those who possess our S.B.M. Post-card maps may be interested to know that during the year the Evangel has been regularly preached from Belukuruchi on the north to the Naina Malai on the north-west; from that place to Sendamangalam, Erumaipatti, and Tattaiyangarpet on the south-west; also from Erumaipatti to Mohanur on the south-west. We should add that, for the most part, the places regularly visited lie on, or within a few miles of, the roads between the above-mentioned towns. Many of those further afield have been visited only once or twice; others, not at all.

Each of our nine Evangelists has a programme covering the work of a fortnight, and giving the names of preaching places for each day; but on account of the great number of villages to be reached, these lists are sometimes changed so as to give a wider range for the Gospel. About 160 towns, villages, and shandies are visited by our Evangelists every fortnight. During the year they have given 4,091 addresses to an aggregate audience of 101,730.

The primary object of the missionary should be evangelisation, or the spreading of the evangel; but he desires to see also the gathering out of the Lord's people into the Church. So while we rejoice that thus far the word of salvation has gone forth in hamlet and town, we are grateful to add there is evidence of souls being



MUTTANCHETTY SCHOOL.

saved. In one village there is an enquirer—a barber—of several years' standing. In Sendamangalam two women have specially requested prayer to be made on their behalf. Others are showing an interest in the message, and several have expressed their desire to openly confess Christ.

Amongst the Young.

School work occupies much of our time, both in the office and in the village; but judging from the spiritual standpoint, we believe that "it pays." Work amongst the out-castes, so far as outward signs go, has met with varying success. Strange to say, those

who are most oppressed, most need the help of education, and whom we would seek most, are the most prejudiced and suspicious regarding our motives and purpose. Two of our schools have been devoted solely to these out-castes, but they have given on the whole the greatest anxiety. In most of the other schools arrangements are made for both caste and non-caste children, and in some of these, as for instance in Palayapalayam, the plan has been quite successful.

Scripture instruction is regular and systematic. Two examinations are held during the year—one, in connection with the All India Sunday-schools, in July; the other in January. The lessons for the former are arranged according to the I.B.R.A. readings, and for the examination of this year they embraced the Old Testament characters from Deborah to Solomon. Results in this examination were good. Other lessons are taken from the life of Christ and our own Catechisms.

The following shows how this systematic instruction may be a blessing not only to the children, but also to their parents. A boy about ten or eleven years of age, and by no means brilliant in intellect, often told his parents about the Scripture lessons in the life of Christ. The father asked the boy's teacher for a Bible, so that the lad might read some of the lessons to him. The teacher lent his own Testament, and the boy, after the father had returned from work in the evening, would read parts of the life of our Saviour. Some time after, the father came to me and began to complain bitterly that he was born "as a stupid heathen man worshipping brass and stone." His wife and sister-in-law, who at first stoutly opposed the new teaching, have become equally interested, and several of the family are showing signs of a changed life.

In our ten schools we have a roll of 418.

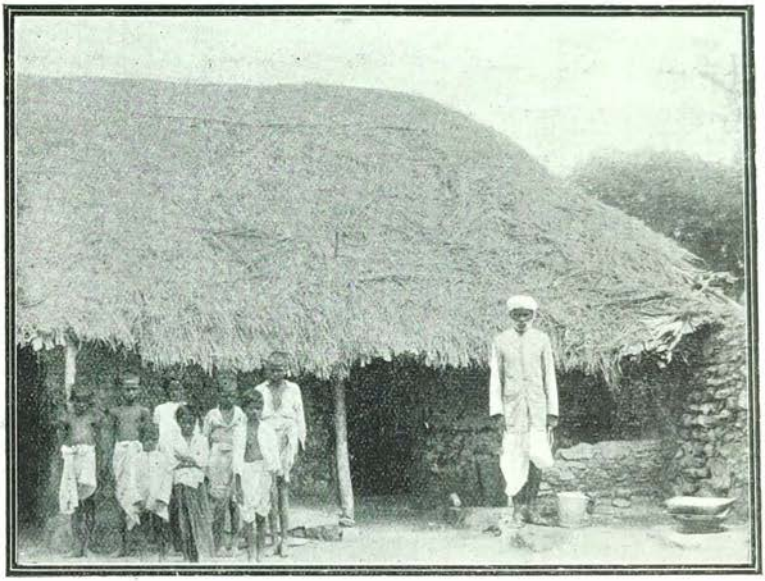
The Sword of the Spirit.

If the divine principle of missions is not concentration but diffusion, the widespread scattering of the seed of the kingdom, then our colportage should prove a source of real pleasure to us. *Our books have been sold* in farmside and railway station, quiet hamlet and noisy shandy, *from the Shevaroy Mountains, thirty-five miles north, to the lower Cauvery, forty miles south.* All around us we have an incredibly large area where not a single Testament or Portion is sold but through our workers. The sales for the past year, which have exceeded all previous records, are as follows :—

Bibles and Testaments	137
Bible Portions	2,736
Gospel Books	5,623
Christian Papers ...	2,208
Total	10,704

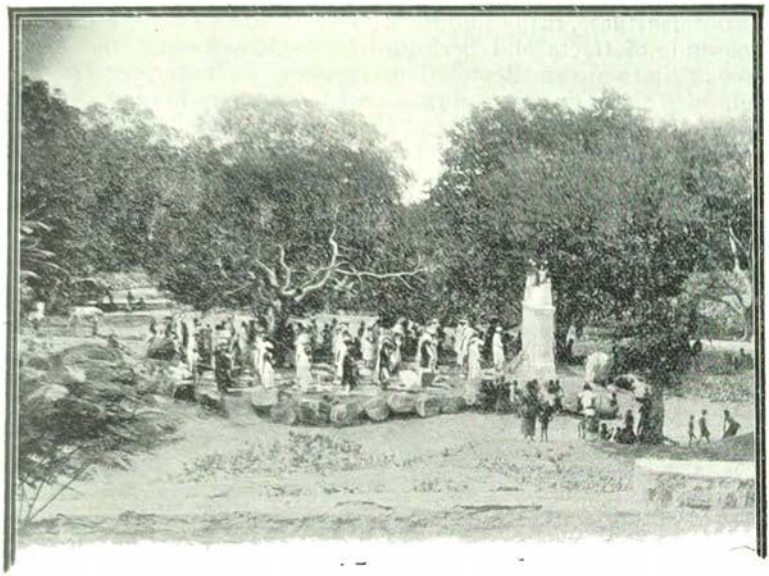
Besides these, many hundreds of school books have been sold, thousands of tracts and Scripture cards have been given away. True at times we are tempted to say we shall never see the full fruit of this wide dissemination of truth, but have we not in these six counties been sowing the true seed of the Word? We have here the "sword of the Spirit," and will not the Holy Spirit use His own weapon?

Closely allied to the above work is that of our Reading Room and Book Depot. This is quite an innovation with us, and the experience of the past ten months has been encouraging.



PAVITTRAM SCHOOL.

The room is situated in the best street in the middle of the town, and here English and Tamil papers, Bibles, Testaments, various Christian books and tracts are placed on the tables every evening. Preacher Christian is always in attendance, and often has the opportunity of drawing a "war conversation" on to a Christian topic, and more particularly of dealing quietly and straightly with those who are enquiring about Christianity. This institution has been a real help in overcoming that old and serious difficulty of coming close to the people, and has opened up fresh avenues for the preaching of the Word. The room is also frequently made use of for lectures, on which occasions we always have crowded audiences.



MOHAMMEDANS IN PRAYER.

Medical Work.

The story of medical work for this year is truly disappointing. Miss Hines commenced treating patients last November, and the number of sick persons that daily came to our doors proved how her help was appreciated. Mr. Watts started work amongst the men, and had great success, but by the end of six or seven weeks was called to Madras. Miss Hines, on account of illness, has not been able to return from the Nilgiris, so that the work that was first stopped more than four years ago has again received a temporary check. Mrs. Morling has continued it according to her ability, and we hope our new missionaries will soon be able to take up the good work once again.

Home Mission.

Our Gospel Extension Society is still doing useful work at Pavittram. This society is entirely supported by local subscriptions, its accounts are kept and its affairs managed by our Indian workers; so it is quite indigenous. Abraham, who was baptised last year, is part of the fruit of this self-help, and there are those in the same neighbourhood who are trusting Christ for salvation and desiring to confess Him.

The income for the past year was :—

Monthly Subscriptions ...	£12	14	0
Harvest Festival	5	10	0
Building Fund ...	1	9	8
Total	19	13	8

Church Services.

Services every Sunday and Prayer-meetings every week are held at Sendamangalam and Erumaipatti. Attendance has been more regular, the spiritual tone has been raised, and the membership increased. There is increasing evidence that these services are used to the spiritual blessing of our co-workers.



MOHAMMEDANS AT THE RAMYAM FESTIVAL LISTENING TO THE READING OF THE KORAN.

The Christian community is encouraged in the grace of giving, and during the year the receipts were as follows:—

General Collections	£4	16	1
Poor Fund		18	6
Total	5	14	7

The year has been one of steady plodding. Rough virgin soil, especially where there are poisonous undergrowths, needs much spade work, and spade work means *steady plodding*. If we have not seen the harvest that we would have liked to see, we have both the satisfaction that the ground has been prepared, and that others entering into our labours will reap where we have dug and sown.

The Kolli Hill Field.

By Mr. J. M. Brand.

——:o:——

THE preaching of the Gospel from our two centres, Sakkaraipetti and Araikalpetti, has been carried on through another year. At the beginning of this period it was our earnest hope and prayer that the coming year would bring us the firstfruits of harvest. But it has been a year of sowing. A friend in the homeland writes to remind us that in our Lord's parable of the Sower, the seed that produced the least reward bore thirty-fold. We take courage from this fact, and trust that some seed during the past year may have fallen on good ground.

A New Worker.

Preacher Swamidas came to us in November of last year. He joined our ranks by arrangement with Mr. Morling, in whose field he had been labouring for several years. We believe him to be a spiritually-minded man, and he is now in charge of the Araikalpetti station. He brought his wife and five children to the hills some months ago. They have suffered much from fever, losing one of their children, but are in better health now. This Christian family, living in such grossly heathen surroundings, is truly a light in the darkness.



A Wayside Halt.

Property.

The thatched roof of the Mission house was liable easily to catch fire, and it was decided to remove it and substitute a corrugated iron roof. The work was carried out in July and August, 1914. The iron sheets had to be brought more than 200 miles by train from Madras to Salem, thence in carts another 36 miles to the foot of the hills, and thence on the heads of coolies a final 6 miles to the Mission house at the summit.

The roof of the workers' quarters also has been removed and rebuilt to make it perfectly watertight.

The Mission well has been deepened and lined with stonework.

Camping.

Early in 1915 we visited the north and north-east of the hills, renewing acquaintance with previously visited people in two camping centres, and breaking new ground in a third. Our stay at the second camping-place synchronised with the auspicuous days for local weddings. On one day there were as many as seven weddings in the villages near by. We took the opportunity before us, and went from one marriage feast to another preaching the Gospel. We find the family and social conditions on the hills very degrading. The marriage tie has little binding power. The people have lived so long in this way that their consciences have become almost dead in regard to social morality. Public opinion is absent, and our words on this subject met with only a feigned response.



FROM THE KOLLI HILLS.

In spite of this there were many occasions when we were conscious of the blessing of God. Repeatedly we felt this to be the case as we talked to little groups of two or three; even more than when addressing large gatherings.

Our last camp was cut short by illness in Jeevaratnam's family,

and we returned, having spent a month away from home. Most of this time we lived in the little grain-huts of the people.

Christmas

Was kept for the second time on the Kolli Hills, and the hill-people, remembering the occasion last year, gathered round the Mission house of their own accord. We made the children run races and play games, greatly to the delight of their elders, for anything in the nature of an ordered game or race is foreign to them. They were dismissed with fruit and sweets. The Christian colony was gladdened by the distribution of the contents of the Christmas box. The warm clothes that kind friends send out from home are most welcome to our scantily-clothed Indian workers on these hills, where cold winds and rain predispose them to fevers.

Evening Meetings.

At the close of the day every hillman returns to his village and, unless he has to keep watch over his cattle all night, does not issue forth until the morning. At night time the paths and tracks over the hills are the loneliest imaginable. Inside the stone wall of the village, however, there is plenty of life until nine o'clock or later. The people have nothing to do, and it is an excellent time for preaching. On moonless nights we have sometimes used the magic lantern kindly lent by Mr. Morling, and on moonlight nights we display ordinary Scripture pictures illuminated by a hand-lantern. Some of the most hopeful preaching of the year has been done thus in the evenings. Often the entire population of a village will turn out and sit for hours listening to the Gospel message given in picture, story and song.

Medical Work.

One afternoon some wild-looking men walked up to the Mission house and asked me to come with them to Selur. "A boy of ours has just had his leg crushed by a falling piece of rock. We will take you there and back in a dholie if you will come and apply good medicine."

I asked, "Can we go to your village and return by nightfall?"

They replied, "No, but we will kindle torches and bring you back safely."

So we set out and after a six-mile tramp arrived at the village just as the sun was setting. The village was situated on the extreme southern edge of the Kollis. Far below us lay the heated plains shimmering in the haze of sunset. Fifteen miles away across the plains stretched the holy Cauvery river in flood, like a silver ribbon encircling the globe. But right here under our eyes

were the dirty streets of Selur, now darkening in shadow. In the middle of a crowd lay the patient. It took two hours' work and seventeen stitches to restore the leg to something like its former shape. The people had made a small bonfire in the street to give light to the surgeon, and around this were gathered most of the population of the village. The work over, we spoke to the crowd sitting around the fire, talking of Sin and Salvation, Heaven and Hell.

Then a train of eight men prepared to accompany us with lighted torches back to the Mission house. It was a weird journey. We walked carefully at first along a narrow path cut in the steep side of a hill, from which the deep valley fell away at our very feet. Then we entered a dense forest, where the torches made black shadows that leapt out of deep recesses, dodged us behind tree trunks and re-appeared writhing and twisting in goblin shapes. We reached home soon after midnight.

The next day the boy was brought in to be dressed. For the next six weeks or more he lived near the Mission house until his leg was almost well. During this time he often listened to the Gospel.

This case gained for us the confidence of the people to such an extent that we have since treated representatives of almost every house in the village. This is an illustration of the way in which



SCENE ON KOLLI HILLS.

medical work during another year has won for us the friendship of the people, and opened the way for the preaching of the Gospel.

Results.

At the close of our second complete year of work on the Kolli Hills we are still unable to record our first baptism. The people acknowledge the truth of our preaching, but are unable to break from their past. The power of the "poochari" (village priest) is still supreme. He is the corner-stone of the system of idolatry here and our arch-opponent. Only this morning the writer was present at the Mariamman festival, and saw the poochari seize hold of unwilling worshippers and drag them by main force to bow the knee to the idol. To the covert opposition of the poocharies is due our failure to establish a school on the hills.

But we are encouraged to persevere by two facts.

1. We feel sure the Lord has "much people" on these hills, and that in His time and way He will make them manifest. In praying for the day of blessing we are bound to leave to Him the decision as to when it shall be. We feel no more able even in prayer to "claim" that the triumph shall come in our set time than a private soldier feels to dictate to his commander when a big battle shall be fought.

2. We believe that already God's Spirit is working in certain of the hill-people as the result of our ministry. A few have declared their faith in Jesus Christ, without apparently realising all that this means. We do not see that change in their outward lives that we desire to see; but we believe their faces are turned toward the light. We pray in hope for these, and until the joy of victory is ours we shall go on with the fight.

THE LADIES' ZENANA AUXILIARY.

LOCAL BRANCHES AND SECRETARIES.

President: MRS. HUTCHINSON. *Hon. Sec.:* MRS. SILVESTER.
Dept. Sec.: MRS. ELNAUGH.

Acton Tabernacle, Miss E. Elliott.
Aston Clinton, Mrs. W. White.
Bassett Street, Keppel Street Memorial, Miss Fielder.
Bermondsey, Lynton Road, Mrs. Crisp.
Brentford, North Road, Miss M. Fromow.
Borough Green, Mrs. E. G. Vine.
Brighton, Prarthana Sabba, Mrs. D. Fisher.
Brixton Tabernacle, Mrs. Sapey.
Bury, Providence.
Cambridge, Eden, Miss Eldred.
Chadwell Street, Mount Zion, Miss M. Silvester.
Chadwell Street Sunday School, Miss N. Pardoe.
Clapham, Courland Grove, Mrs. F. Brinkler.
Cransford and Badingham, Miss H. Skeet.
Eltham, Mrs. Troupe.
Elthorne Road, Miss Reed.
Fleckney, Miss Deacon.
Fulham, Ebenezer, Mrs. Brown.
Grays, Ebenezer, Miss Steel.
Greenwich, Devonshire Road, Miss Smart.
Guildford, Old Baptist Chapel, Miss Pickett.
Hartley Witney, Mrs. Gossling.
Haworth, Hall Green, Miss Kane.
High Wycombe, Zion, Miss Rogers.
Hitchin, Mount Zion, Miss Montgomery.
Homerton Row, Mrs. Brett.
Hounslow, Zoar, Miss Flegg.
Ilford, Ebenezer, Mrs. Othen.
Ipswich, Bethesda, Mrs. H. T. Chilvers.
Ipswich, Zoar, Miss H. Wright.
Kingston, Providence, Mrs. Lambourne.
Laxfield, Mrs. Baasham.
Lewisham, College Park, Mrs. W. T. Brazier.
Leyton, Goldsmith Road, Mrs. F. Chilvers.
Newquay, Ebenezer, Miss M. E. Cains.
Northampton, Providence, Mrs. Catling.
Notting Hill Gate, Mrs. Boatwright.
Ponders End, Miss E. Elnaugh.
Prittlewell, Providence, Mrs. White.
Reading, Providence, Miss Pursey.
Richmond, Salem, Mrs. T. Robinson.
St. Albans, Bethel, Miss Gregory.
St. John's Wood, Mount Zion, Misses Harris and Widden.
Soho.
Staines, Miss L. Howes.
Stratford, Gurney Road, Miss Ince.
Swindon, Providence, Miss Cummins.
Tollington Park, Zoar, Mrs. Sandall.
Tottenham, Ebenezer, Miss Field.
Tring, Akeman Street, Miss E. M. Maull.
Waltham Abbey, Mrs. Wild.
Walthamstow, Zion (old Commercial Street), Mrs. Wallis.
Walworth, Surrey Tabernacle, Mrs. A. Boulden.
Walworth, Penrose Street, Miss Falkner.
Wandsworth, Chatham Road, Mrs. Rose.
Wandsworth, West Hill, Miss Applegate.
Warboys, Miss Fitch.
Watford Tabernacle, Miss Ball.
Wellingborough Tabernacle, Miss E. F. Perkins.
West Ham Tabernacle, Mrs. Baker.
Wood Green, Dovecote, Mrs. Parish.
Wood Green, Park Ridings, Mrs. Hill.
Woolwich, Enon, Mrs. Abrahams.

Ladies' Zenana Auxiliary.

By Mrs. Silvester.

——:o:——

"WHAT shall we render unto the Lord for all His goodness?" Notwithstanding all the stress and strain of war, we have to report that our work has prospered, and we can "Go forward."

Miss Elliott.

At our last Annual Meeting we had the joy of welcoming our sister home for her first furlough. Since then, she has become thoroughly well known to the majority of our subscribers. Her own report deals with her Deputation Work. On August 30th we held Farewell Meetings, and on September 4th we wished her God-speed for another term of service in India. We are thankful to know she has arrived safely in spite of all dangers, and trust that she may be much blessed in future service.

Miss Hines.

Miss Hines left us a few days after our Annual Meeting for her future sphere of labour, Sendamangalam. All of our friends are aware of the illness she has had, but we are glad to report that she is now back at her station, and hope to hear soon that her health is thoroughly restored.

Miss Ireland.

We have gathered to say "Good-bye" to Miss Ireland to-day. She has completed her Medical training, and we pray that she may have a safe journey to far-off India, and be greatly used there.

Mrs. Elnaugh.

Our sister has agreed to carry on the work of Deputation Secretary for another year; but in view of the difficulties occasioned by this war, she will only accept half of her previous remuneration. The Committee are very grateful to her for all the hard work she has done through the year. The best thanks our branches can give her is for all to arrange for a visit from her so that our finances are kept up.

Finance.

The year's receipts from all sources amount to £601 1s. 2d., an

increase of £216 5s. 5¼d. Of this £67 10s. was raised at our Sale of Work and by special collections for the Medical Fund. We asked at the beginning of last year for an increase of £150 per year to meet the expenses of a third lady missionary, so that apart from our Medical Fund, this year our request has just been granted.

Branches.

Our total number of branches is now 62, of which seven have been formed this year, viz., Aston Clinton, Borough Green, Eltham, Fleckney, Hartley Wintney, Wandsworth (Chatham Road), and Woolwich (Enon).

We thank all our secretaries, subscribers, and friends generally for their hearty co-operation in the work, and hope that during the coming year our efforts may not slacken, but that we may remember that it is good to be jealously affected *alway* in a good thing.

MRS. ELNAUGH'S REPORT.

DURING the past year it has been our dear sister Miss Elliott's pleasure, as well as my own, to realise in a remarkable manner through the channel of deputation visits the warm prayerful sympathy and fellowship existing between subscribers and the actual workers.

Encouragement.

We rejoice in knowing that this experience of comradeship has strengthened the hands and the hearts of many in the warfare for which we as women in our mission to women have received our commission from the King of kings. "Workers together" in truth, for "we are workers together with Him," going forth in loyal, loving obedience to His command, and carrying to India, though in the Homeland, through our three dear sisters and the native Bible-women, the glad tidings of free and sovereign grace.

Deputation Work—Its Value.

We are glad that with many of our Branches it has become an annual matter to arrange a special ladies' meeting, so that friends may be kept in touch with the deep, deep need of India's women to receive the enlightening power of the Sun of Righteousness, which alone can disperse the night of man's inventions, and the hellish mists of Satanic environment.

We are looking forward to the coming months wherein we hope again to meet with one another to encourage ourselves in the Lord our God in His work.

To the Secretaries of Branches that have never been visited, and to Churches where at present no L.Z.A. exists, may we suggest that these incentives to increased interest be prayerfully considered.

Letters.

We are also glad that we continue to receive constant testimonies to help rendered by the Monthly Letters, and because of this, we are trusting that the cost of paper and postage may again this year be met, so that these may not become a burden on any of our funds. The expenses from November, 1913, to November, 1914, amounted to £2 1s. 6d., whilst receipts were £2 6s. 7d., thus giving us a balance in hand of 5s. 1d. with which to commence the year.

Continuance.

Nothing perhaps is more difficult than continuance. It is easy to begin a good work, and it is easy to carry it on when skies are fair, and everything sun-glinted; but when clouds arise, and obstacles bestrew the path, then is the testing time.

Advance.

The past year records not only continuance in spite of many difficulties and many fears, but also a distinct advance. Our funds have increased and many new Branches have been formed. This advance we know has come to us in direct answer to the earnest prayers that have arisen from those who knew of our great need for a large increase in finance. Faith has been tested, but we have proved that following Him we have lacked no good thing.

Patient Continuance.

As we look now at the days that lie ahead, we realise that, humanly speaking, it seems almost impossible that this advance can be maintained during the coming year; yet as we by faith's vision pierce the thunder-clouds that are pouring down calamity upon calamity upon the nations of the earth, we behold the Lord God reigning, and we know He is able to give to each the special grace needed for "patient continuance in well-doing."

A friend not long since forwarded a card reminding me that it was during the Napoleonic wars, when bread was 1s. 5½d. per loaf, that many of the largest Missionary Societies of the present day passed through their birth-throes, and we who know our God rejoice in believing that He will not fail us in these days of terrible strain and national stress, but that He will enable us to go forward in this warfare against the citadels of Satan so strongly fortified in the heart of India's womanhood.

IMPRESSIONS ON FURLOUGH.

By Miss O. M. Elliott.

IN one of the villages near Madras there lives an old man who in his younger days was possessed of a remarkably strong and healthy frame. He determined to spend his strength in the service of the gods, and so win for himself eternal happiness. With this object he travelled on foot over the greater part of India and visited all the principal Hindu shrines, worshipping and presenting his offerings.

Many years passed thus, and at last he so ruined his health by exposure and overstrain that he was obliged to return home, where he has remained a partial invalid until now. He is considered by the villagers a very holy man and certain of future bliss; he too



Miss Elliott.

is perfectly content with his attainments, and spends his days in self-complacency and confidence in the efficacy of his merit. I have visited him frequently and tried to arouse a sense of dissatisfaction and concern for his state by laying before him the requirements of a holy, pure God; but his ears seem closed and his heart sealed to such solemn matters. "What more," he demands, "can the gods require than the wholehearted perfect service I have rendered these many years?"

In looking back over the past months I can lay claim to no such perfection either in life or service, but have to thank God for much realised help and blessing and continued strength for the day's need; surely goodness and mercy have followed me.

I left India with varied feelings; fears for the journey and of the work that lay beyond mingled with the glad anticipation of meeting dear ones again; but God was sufficient for all my needs and brought me safely through.

During these months most of our L.Z.A. Branches have been visited and several new ones formed; nearly one hundred addresses have been delivered in the interests of our women's work, and I trust that with the increase of knowledge of the needs of India's women there may be a growth in sympathy and practical help among our Churches.

I too have been a learner; I have visited children's sewing-classes and seen little ones with earnest, puckered faces toiling with marble-bags and strange little garments so that their little Indian sisters might taste the joy of Christmas. I have seen tired mothers lay aside their home needlework and gather together to sew for the children of dark-skinned mothers, and when this Christmas I have the joy of unpacking some of these garments these pictures of self-denying love will not be forgotten. I have visited prayer-meetings and joined in many heartfelt petitions for the coming of Christ's kingdom in India. Sometimes the words have been trembling and few, but we have felt the presence and power of God in the midst, and in days of depression and barrenness these remembrances will be as the reviving dew, knowing that the effectual fervent prayer of a righteous man availeth much.

Before this Report is in your hands I hope (D.V.) to be in India taking up the threads of work again. The sailing is arranged for September 4th by S.S. *Medina*, and I pray that the coming term of service may be used in bringing forth fruit to the glory of God and he increase of His kingdom.

HOME BEGINNINGS.

By Miss Ivy W. Ireland.

THE last twelve months have been spent in medical training. Three months' C.M.B. training at Wandsworth and six months at the Missionary School of Medicine have given me an equipment which I pray may, with God's blessing, be of great use in His service in India. They have been months of great happiness and blessing, especially the last six, during which I have been privileged in meeting missionaries from different parts of the globe.

The Secretary has asked me if I will write a little about the

Missionary School of Medicine which is connected with the London Homœopathic Hospital, Great Ormond Street. The School was opened in 1903 under the auspices of the British Homœopathic Association, but in 1909 it became an independent body, financially, although a friendly connection is still maintained. The training extends over a period of nine months, divided into three terms. Students may enter for any length of time.

Lectures are given on anatomy and physiology, first aid, surgery, medicine, tropical diseases, children's diseases, etc. Personal instruction is also given in the wards, and during the last term demonstration classes on surgery are given.

Over 225 students have passed through the School since its formation, and these are now working in all parts of the world, fully realising the help such knowledge is in carrying the Gospel to those "who sit in darkness and in the shadow of death."



The Ministry of Women.

THE MADRAS FIELD.

BY MRS. BOOTH.

——:o:——

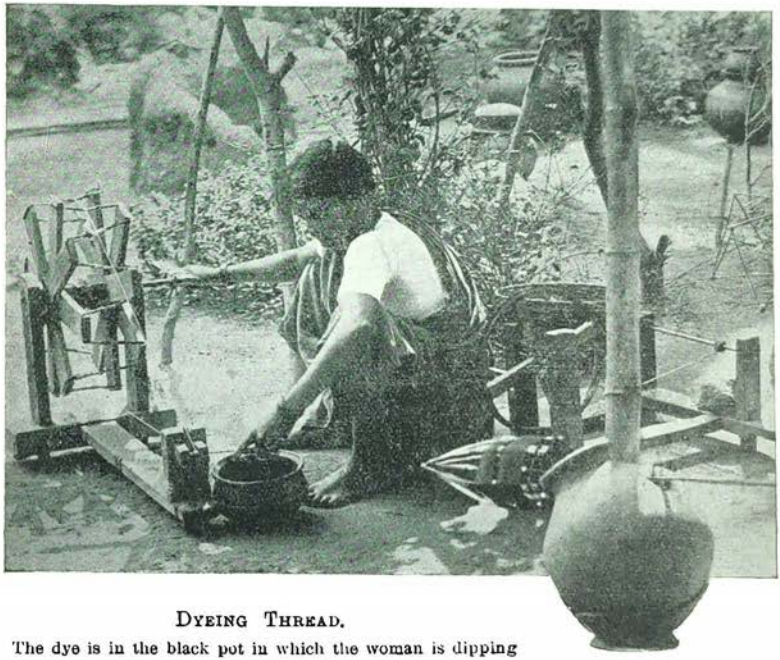
WHEN Miss Elliott left Madras for England to enjoy her well-earned furlough, I had great hopes that I should be able to look after the Zenana work of the Madras field during her absence, but my own illness, and afterwards Mr. Booth's breakdown, made this quite impossible.

Beyond keeping in touch with our staff of Bible-women, speaking a word of encouragement and advice when needed, and praying for them constantly, I have had no part in the Zenana work of the past year. We believe our workers have been faithful in their labours, in spite of the lack of supervision. The following extracts from their yearly reports show that they earnestly desire the salvation of souls. Our ten Bible-women have during the year paid 17,037 visits, and reached the ears of 59,396 people. They have regularly visited over 400 houses, and have on their lists the names of about 100 pupils who have been taught to read. 290 Gospel Portions were sold during the year; not a large number, but we must remember that comparatively few of their hearers can read.

Our oldest worker on the Madras Zenana Staff is ELIZABETH, who has been with us some thirteen or fourteen years. She works in the thickly-populated caste quarter of Choolai. She has a kindly, sympathetic manner which appeals to her heathen sisters, and her teaching makes an impression on many a young woman's heart. She has often been cheered by a secret confession from a pupil that she believes on the Lord Jesus, and some of her pupils when they marry and leave the district ask for a Bible to carry away to their new homes. She has mourned the fact that none of these have had the courage to confess Christ openly. Elizabeth says :—"I do the Lord's work in several streets in Choolai. Some houses receive me, and some refuse to do so. They abuse me, and tell me not to enter their homes. Some hear the Word of God, and admit that the religion of Christ is the true religion. Some say they will join my religion, but from fear of their relatives they are unable to do so. In some houses the men also come and listen, and then make objections to our teaching. I am daily praying that such as these may be joined to Christ's flock."

SAMPOORANAM has been a Bible-woman on our Staff for ten years, and she works in the village of Madavakam, in the district of Kilpauk, and in the Potters' street. She has a loving heart, and, I believe, prays much over her work. The following lines from her report will, I hope, call forth sympathy and prayer :—

"In each place the women welcome me and listen attentively, and often bemoan their sinful condition. When I was visiting in a house in Madavakam a woman said, 'If we could all go together as a family to join the Christian religion, how happy we would be.' I was glad to hear her say this, and remembered that God has said His word will not return unto Him void. In houses where there are sick people they ask, 'If we pray for these will they be healed, as you tell us such were in Christ's time?" I tell them that if they believe in Christ and pray to Him, He will heal them. The people in my district are giving more earnest heed to the Gospel this year than they have done in former years. Eleven women are



DYEING THREAD.
The dye is in the black pot in which the woman is dipping the dye.

learning to read, and four of these are able to read the Scriptures for themselves. I have distributed many tracts, and sold Gospel portions among the men. Some of my pupils have married, and before leaving the district have asked for a Scripture portion to take to their new homes. Please pray that the Lord may bless this work." In Kilpauk several women are earnest hearers. Sampooranam specially mentions Sowbakkiam, Thanakottee, Papathee, Soranam, and her mother Mottiammal.

ARSEERVATHUM is of a timid, shrinking nature. She came to us about twelve years ago as a convert from heathenism. She was

a widow with three children, and her people who were supporting her entirely cast her off. She was trained in a Bible-woman's institute, and has been on our staff of workers ever since. She took a firm stand as a Christian, and bore much persecution bravely, but her timid nature was crushed. She needs much encouragement, and trembles at the insults and repulses offered her by the heathen. The following pathetic extract is from her report:—

"When I speak to them of the miracles of Christ they listen earnestly, and believe what I say, but their conversion is very difficult. God alone can open their hearts.

"I was speaking in a house in Periamettu of the raising of the widow's son at Nain. A woman said, 'He did that in former times; will He do it now?' I told her Jesus would never forsake those who trust in Him. Whatever we ask of Him we must ask with full faith, not unbelievingly questioning 'Will He give, or will He not give?' Sometimes I am treated disrespectfully."

JEEVAMAIN has worked for nine years in Sembarambakkam and Munjakuppum. Her audience is often argumentative, as the following extract shows:—

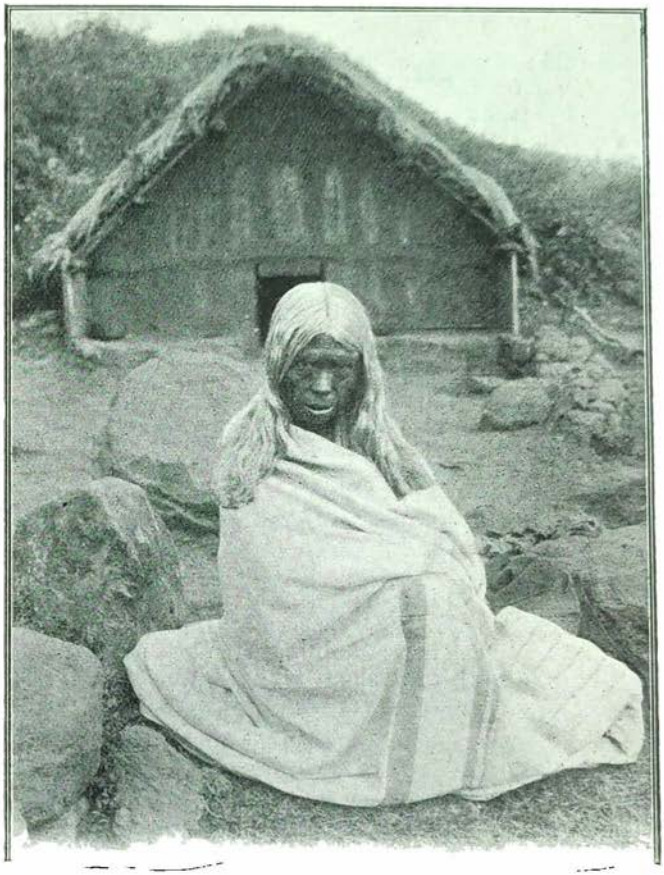
"I was reading in a house about Adam and Eve and their sin in eating the forbidden fruit. The people said, 'Did not God who made the fruit know that they would eat it, and so become sinners? Why, then, did He put the tree in the garden?' I told them God put the fruit there to test their obedience. The devil, wishing their destruction, deceived and tempted them to disobey God's command. They said, 'God knew that Satan would tempt them; why, then, did He send him into the garden?' I told them that if man had asked God for His help to conquer Satan, He would have given him that help."

SARAH is a bright little woman, with a pleasing face. She works among the caste women in Periamettu. She has met with many encouragements, and as many disappointments, when those whom she hoped were true followers of Jesus Christ were removed from her influence or their homes closed to her visits. She narrates some of her difficulties thus:—

"When I speak to the women in my district about God they say, 'You only tell us what you read in a book; you yourself have not seen God.' Some of the women listen more readily than they used to do."

MARTHA'S sphere lies among the caste homes of Ayanapuram, and she has laboured for eight years in this difficult field. Ayanapuram has been the place of many prayers, and the grave of many hopes, but we believe there is a harvest to be gathered there. Martha's report is distinctly encouraging:—

"By the help of God I have been able to do my work regularly for the whole year. I visit 53 houses; they contain about 300



TODA WOMAN AND HER HOUSE.

women and girls. I am teaching 8 women to read, and 3 of these can now read the Gospel for themselves. A young woman by the name of Puttoo has read through the Gospels of Matthew and Mark. She was very anxious to pray, and I taught her the Lord's Prayer. A number of women say that they believe salvation and forgiveness can come only through Jesus Christ. Among these are Thay, Vullee, Ungammal, Ammai, Mavathe, and Soliammal. I believe they will grow in the knowledge of Jesus Christ.

"Andal has full faith in Jesus Christ, and from time to time comes to our Sunday service; I believe she is a Christian. She prays and asks me questions concerning the Christian atonement, and also talks to other women about it. I tell her that salvation

can only come to us as a free gift through the grace and death of Jesus Christ. I pray that the Spirit of God may descend on these women.

"I have sold a few Gospel portions, and given others away, and distributed many tracts."

RATNAMONI is true and earnest, and her testimony tells among the caste and non-caste women of Pursawalkam. She has worked on our Staff for five years. Her report will interest many:—

"The low caste people receive me with much love when I tell them about the Saviour, and listen earnestly when I speak of His work and sufferings. Six of these women are reading the Scriptures, and they have lost faith in their Hindu idols and do not worship them. They and others confess that there is only one Supreme God, and He is Jesus Christ." (Ratnamoni mentions specially Rungammal, Sivagani, Cunammal, Venayagee, and Rathanum as being true believers, but who are afraid to confess Christ for fear of their relatives.)

"Some of the caste women in my district instead of worshipping Hindu deities say they pray morning and evening to our Saviour.

"A woman named Rungammal, who is ill, prays that her sickness may soon pass. Ampoojam said she prayed to Jesus that her son may pass his examination, and also that the troubles she was suffering through her husband may be removed. She told me with joy that He had heard and helped her. From that time she reads the Scriptures, and questions me concerning the wonderful things in our religion. She can now stumblingly read the Gospel of Luke, and when her friends visit her she tells them some of the incidents in the life of Christ, and speaks of Him as the true God."

Ratnamoni gives the names of six other women who are afraid to confess their faith in Christ because of persecution from relatives and caste difficulties; she asks for prayer that these obstacles may soon be removed.

BALASUNDARAM is an eager little worker, who visits the non-caste homes in Egmore. She is untiring in her efforts and prayers. It is a great joy to her when someone expresses a desire to join the Christian religion, and a bitter disappointment when she finds that the request is made through a mercenary motive. But she takes heart, and preaches Christ with all the love and zeal she is capable of. I believe God will honour this devoted little woman's work. She says:—

"I was teaching in a certain house from Luke v. 12, and took leprosy as a type of sin—a small thing at first, which gradually spreads and ends in death. To save men from this disease and death Jesus Christ came into this world, and suffered and gave His life. One of my hearers consented to the truth of my teaching, and said, 'How wonderful is the character of Christ, and He is the true God, and through Him alone can sins be forgiven.'"

AMMONI tells the Gospel tidings to the non-caste women of

Ayanapuram. Her audience often consists of a few women who earn their daily food through cutting grass or gathering firewood, and these show great impatience if detained very long by the Bible-woman, and she finds her audience suddenly vanishes, unless she tells her story with great winsomeness. She reports thus:—

"Many women leave their work, and listen with eagerness to the Gospel. Some say to me, 'If you give us a house or money we will join your religion at once.' I tell them that whatever religion they belong to they will have to work for their bodily needs, but there is only One who can save their souls, and He is Jesus Christ. Their gods are not able to do this, they admit, but they give themselves



A Rice Cake Maker and Her Customers.

entirely to the worship of the devil. The Lord alone can turn their hearts, and for this I daily pray."

Soranam works in the villages of Arambakkam and Nadukari. She is a recent addition to our Staff, having taken the place of Bible-woman Susannah, who was transferred to the Kolli Hills and afterwards went home to God. Soranam is zealous, and has won the confidence of the women in her district. Her report makes interesting reading:-

"When visiting one of the houses in my district I saw a young man, very ill and unable to rise. His mother and sisters were crying. Seeing their sorrow, I felt very grieved, and wept with

them. I went near to the young man and asked him if he believed in Jesus. He said, 'Yes.' I said, 'Trust Him, and He will give you good health.' He said, 'You pray for me to that true Jesus.' I at once knelt down and prayed, 'Lord, if it be Thy will give good health to this young man quickly, and comfort his family.' The Lord heard my prayer, and the young man was restored to health and strength, and the family was greatly comforted and happy. Now when I speak to that family about Jesus they listen with great desire and attention. The young man has much faith in Jesus, for which the Lord be praised. For this family and for many unconverted souls in my district I pray the Lord to reveal His glory. I ask others to pray also for them."

It is impossible to overrate the importance of Evangelistic work in the homes of the women. Although woman in India is considered such an inferior being, her influence in the home is supreme. Because of her great ignorance she resents even changes which would improve her own status. She needs the Gospel of Jesus Christ, which alone can liberate her from the shackles of caste and custom and superstition.

We are looking forward with great pleasure to Miss Elliott's return, and pray for her a happy and fruitful term of service in this important field. The Bible-women will also give her a hearty welcome.

THE SENDAMANGALAM FIELD.

By Mrs. Morling.

ONE is not pleased to come across an expression of sorrow at the commencement of a Report, though perhaps most of us feel there is cause for it more or less in taking a view of the past, for then one is generally more sensitive perhaps than at other times. You so often feel that the many things you had hoped to accomplish have, if not fallen through, come very short of your expectations. Perhaps this is felt to a greater extent on the Mission Field, as one is so apt to sum up the whole of the work by the number of souls that have been saved. Truly this should be our greatest source of joy in reviewing our work in this dark land of India.

Is it not for the bringing in of souls that we have Preachers, Colporteurs and other workers situated in 17 different towns and villages in this great Field? Few, we confess, for so vast a district. We wish we could say that we had a Bible-woman in each of these 17 places; but may be the future holds greater things even than this. We were surprised when we learned that our L.Z.A. had accepted another missionary for India. So it is; we never know what happy surprises our God has in store for us. May be in the

coming year, or in the near future, we shall have 17 Bible-women. This would give us great pleasure. This is a small thing for our God to do.

Our 11 Bible-women have each on their list an average of from 18 to 30 houses in which they daily read and expound the Scriptures. Each of them has on her list two or more women who are *more* than interested in the good news they have to tell them.

There is a whole family at Kondampatti who have lost faith in the old way, and whenever the husband of the Bible-woman who is stationed there passes their house they make him go in and sit down to read and explain the Holy Word. It matters little to them that the children in the School near by are waiting for the return of their Teacher.

We know that many of our readers are looking for the wife of the Elder, Abraham, to come out from among the heathen and join her husband ; but this joy-light is not yet ours. That she will come we have no doubt, for her sympathies are now with her husband. We must still go on praying, dear friends, for though He tarry, He will do it.

At the end of last year we had the pleasure of welcoming Miss Hines to Sendamangalam—the first L.Z.A. worker in this Field.

Before she left us at the end of April for Coonoor she had made good progress in Tamil, having accomplished the most difficult part—the grammar. She had also visited each of the stations on this side of our Field. Each evening she gave from 5 o'clock till dark to the medical work. The numbers that gathered on the verandah every evening spoke better than words how much this work was appreciated. We are very sorry to say that during the last few months many of the poor folk have had to be turned away, for Miss Hines has been prevented through sickness from returning to us. During her stay in Coonoor she had not enjoyed her usual health, and two days before her expected return to Sendamangalam it was found that she was suffering from appendicitis, and that an operation would be necessary. This has been successfully carried through, and we are now hoping for her speedy return to Sendamangalam.

During the last year or two there has been a great improvement in the attitude of the people of Sendamangalam to us, and no one hesitates now to come for help in times of difficulty. Sick persons of all descriptions are brought up for treatment, whom, if we are able, we treat so far as our small stock of medicine will allow.

A little incident occurred a few nights ago which brought very vividly to my mind one of the most pathetic scenes in the life of our Lord Jesus. We had gone out into the garden to get a little cool air, if possible, for our temperature at 5 o'clock had been 100 degrees. The day had been very full, as most of our days are, and we were enjoying the quiet rest, when we saw hurrying along the road a woman with a bottle in her hand. She stopped at the

gate, but much to her surprise the way was blocked, and she was asked in a stern voice what she wanted.

"My old mother is in great pain and I want some medicine."

"But you can't have it now, for it is late; besides which, the Missie has gone to the Hills for the hot season."

"Yes, but our Ammal has not gone."

"Ah, but she won't give it to you, for she is very tired and cannot wait on you now."

Meanwhile the woman had forced her way through the gate. She was met by still another person, who assured her it was useless trying to get medicine, and that she had better go back and come to-morrow. By this time she was within two yards of my chair and I had become thoroughly interested.

"No," she said, "don't tell me to go, for my poor old mother is very sick. Let me only speak a word to our Ammal and I know she will not send me away. She is my mother, and must care for me."

At last she addressed me personally. I let her do so twice before I answered her, or appeared to take any notice; still she was not discouraged, but spoke once again. When at last I turned to speak to her, her face lit up, to find she had at last gained sympathy.

As I went inside to get her medicine, her words rang in my ears:

"Ah! what did I tell you?"

FIRST MONTHS IN INDIA.

By Miss Ethel A. Hines.

NOTWITHSTANDING the perils and dangers that apparently surrounded us, owing to the strife and turmoil of the present war, November 24th, 1914, found me with long-cherished hopes realised at Sendamangalam, my allotted station for missionary work, receiving a warm welcome from our missionaries there.

Now it is my pleasure to briefly write a few lines regarding my first months in India.

Tamil Study.

The necessity of knowing the language is very soon realised; therefore without delay I at once betook myself to study, and commenced what sometimes seems a never-ending task—that of becoming intelligently acquainted with the native tongue of the people amongst whom I have come to labour.

Several hours each day have to be entirely devoted to this one

object, and while most interesting, it needs the concentration of all one's powers and much prayerful determination, if our object is to be achieved.

Until then we cannot enter the thick of the fight, and we plead for the prayers of those in the Homeland that we may have all the linguistic help we need, and soon be able to share the joy of our fellow-workers of fulfilling the "world-wide command."

Medical Work.

To be able to do a little to relieve the pain and suffering of the women and children around us I am thankful. At 5 o'clock, Tamil books are laid aside, for by that time there is generally an impatient little gathering outside my door waiting to have their ills attended to.

The cases have been various, some serious, and, alas! beyond our help; others simple ailments requiring surgical or medical treatment. Ignorance and neglect, coupled with the administration of what are almost barbaric heathen practices, do much to make medical work difficult in these parts, and often it is only after the attempts of the native "quack" have failed that our help has been solicited.

Each patient upon leaving is given a tract, and during the time that our tongues are mute, we pray that the silent messages may be used of God to the winning of these benighted souls.

In this part of service I could have accomplished little without the help of Mrs. Morling, who has given much time in assisting as "interpreter," and for her willing service rendered I have been most grateful.

Witnessing.

Many have to be content with reading and hearing all they can of missionary work, but by these things one can only obtain a very narrow conception of the work as it really is. During the months that have passed I have been surprised at the work there is in just one Field, and what is accomplished by such a small band of workers among thousands of people. Schools, Zenanas, etc., have been visited with much interest and profit.

If you ask, "Is missionary enterprise all that is said of it?" I reply, "Come and see"; and you will not have been in the Sendamangalam Field long before you will yearn to put your hand to the plough that furrows into the black soil of heathenism.

The foregoing lines have been written away from the scene of action.

The ways of God are sometimes mysterious; at present He has called me into the path of sickness and trial, which made it impossible for me to return to the plains after my holiday, and resume study and work. The disappointment has been keen, but amid all there has been the joy of realising that the Master knows, and understands, and His grace has proved sufficient.

THE KOLLI HILL WOMEN.

By Mrs. Brand.

TO compare one's work with that of another is not always wise or edifying, but, on thinking of the labours of our dear sisters in the heat of Madras and Sendamangalam, I cannot help noting that they have much to contend with that we have not, besides the higher temperature and the weariness that it brings with it.

On the plains, work among women has several difficulties and restrictions, for one cannot gain access to the homes except at the hottest, and hence most trying, part of the day; and so, as I have noticed in Madras, the day must be carefully planned out and regular times allotted to the different branches of work—medicine dispensing in the morning and visiting from 12 onwards, the stations being taken in rotation through the month.



In the Kollis we know no such restrictions; our women lead a very free, outdoor life, and we may meet them at any time of the day. Then, too, our work differs in that we can make no definite plans from one day to another. Medical work must be done at all hours, for many coming from far expect to be attended to at once, in order to allow them to reach home before dark.

One might describe the work here as one of "God-sent interruptions" and "surprise opportunities." We may plan indeed to visit a certain village, but on setting out, a few paces from our door, patients from a distance meet us, and we must turn back to tend them, and, perhaps guessing they have not heard the Message before, we stay to have a few words with them; or, as we go to the above-mentioned place, our attention is arrested by a group of women, or even only one in a field, and the village has to wait till another time while we "do the thing that's nearest." The other day it was thus. A woman surrounded by her children, who

seemed idle and ready for a gossip, accosted me as I came near, and after a little talk with her I realised it was one of God's interruptions, for the houses I intended visiting proved to be empty, their occupants being at work in the fields.

We do not despise small congregations. Last week the old woman who squatted on a stone in front of me, in token that she was ready for a talk, was half my congregation, while the other half was over the wall—a girl leaning against a tree, smoking a jack-leaf cigar. The conversation strayed from one subject to another, as is always the case here; but the oft-recurring opportunities to speak His name made the occasion one not to be despised.

There was still time before the sun was low, so I looked over the fields and, seeing the women of the village working on the brilliantly green stretches of rice cultivation, wondered if this were to be my next opportunity. Yes, some were already ceasing their toil and resting with their babies on the raised pathway. True, they were more ready for a joke than a sermon, for the women of Perengarai treat our message very lightly, but I did not force their attention after the first attempt had met with ridicule. I sat among them on the ground watching the workers and making occasional remarks. The beauty of the evening only seemed to make their ignorance and folly more sad and hopeless; their eyes saw no beauty, their hearts felt no lack, and my lips seemed dumb before them. It was only when I felt the opportunity had passed that it came. "I must go home to my baby," I said. "You laugh *now*. You have homes, children, and all the food you need, and so you are happy; but afterwards—when you die—what next? I, too, have a nice home, food, and a little child; but beyond this happiness, see what a joyful hereafter." And as I left them with a few more such solemn words about their end they ceased their merriment and nodded assent. "Your words are true," they said, and for the moment I knew they wished they had my hope.

Then, as I have mentioned, there are the opportunities here, often unexpected, and we need your constant prayers that we may be kept ready to say the word in season, for there are the "awkward time" visitors and the dull and stupid patients so often sent as apparent hindrances, and I for one feel utterly insufficient for these things.

Lately a surprise opportunity came to decide me to spend the afternoon at home instead of going out, and there was more than one surprise for me that afternoon.

"I have brought these women to see the pictures," said the old man, as he ushered his two friends into the bungalow; "they have never been here before." And he told me more details about the fine old lady so heavily weighted with jewels.

I unrolled our large pictures and began the explanation of the one that portrays sin in the heart, when, to my surprise, the old man took up the study and, pointing to the different parts of the

picture, explained how our hearts are full of all kinds of sin, and how only through Jesus can this sin be removed. It was a simple talk, but left little room for my sermon. Perhaps I need hardly say how my heart leaped with joy to find this old man, although still a professed heathen, in full grasp of the first facts of the Gospel; and can you blame us if, with such small surprise glimpses of light in the midst of dense ignorance, we dare expect still greater surprises hereafter?

Barkum, Teacher Jeevaruthanum's wife, has done regular visiting among the surrounding villages during the past year—sometimes alone, sometimes with her husband, and sometimes with me. At the earnest request of the people for some weeks we carried the "little Dhori" round with us, and he was a great attraction; but although they still ask me to bring him, we think it wiser to let them come to see him in his home, the villages being anything but clean and free from disease.

A Reminder of Past Years.

MR. JOHN JAMES.

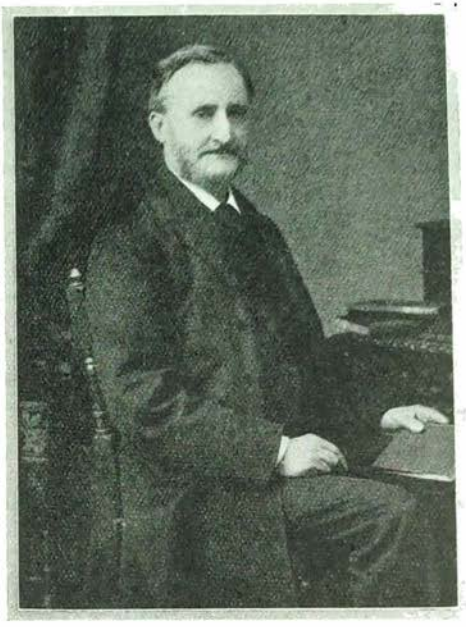
It has been an express wish for several years to give our subscribers a portrait of our beloved friend and brother, but modesty on his part has prevailed, but approaching him again this year, he writes: "I scarcely like to say No again, so I now enclose my photo taken in my mature middle life, with a few particulars you ask for in reference to myself and my long connection with the Strict Baptist Mission."

Mr. John James is the only surviving member of the Committee of the year 1861, when the S.B.M. was founded, as far as we have been able to gather, and his name appears on the title page of the First Annual Report of that year, published in 1862. He remained an active member of the Committee until increasing years caused his retirement, he attaining the great age of 91 years on October 1st of this year; but he still retains an active interest in the work, subscribes to the funds and constantly reads the various booklets, Reports and Heralds that we publish.

In giving a short account of his life and connection with the Mission he writes as follows:—

"When Was I Born?

"This poor sinner was born into this world on the first day of October, 1824, of Christian parents, whose influence for good I greatly cherish.



MR. JOHN JAMES.

"From earliest years so far as I can remember I always had the fear of God before me, which had its effect in my future life; in youth and manhood its influence exercised a restraining power over me, so that I was not permitted to run much into the evil that many do, for which I thank the Lord.

"Before my 'baptism' and Church membership, I had much conflict, and was very much tried as to the Deity of our blessed Lord, and after a long period of doubt I was greatly relieved by a heavenly light that almost lifted me out of myself for three days or more, so that nature seemed to be quite different to what it was before. I may say I have not been seriously troubled on that point since.

"Where Was I Baptized?

"I was baptized by Mr. Bonner in 1852 at Keppel Street chapel, and was soon after received in Church membership, and before long placed on the Committee of the Baptist Missionary Society there. Yet while the Committee felt the Society was doing good work in India and elsewhere, some of them felt that the distinctive doctrines of grace were not so prominently put in the front as they should be.

"That being the case, and an opportunity being open for communication direct with India, the Committee decided to withdraw their subscription from the parent Society, and form 'The Strict Baptist Mission,' thinking that a greater interest would be taken, both at home and abroad, if the communications were received direct by the Missionaries themselves in India (this was in 1861).

"Wishing you and your good work every success, as well as all the Lord's people here and everywhere,

"I subscribe myself a sinner saved by grace,

"Yours very truly, JOHN JAMES, Senior."

The Christmas Box.

ALTHOUGH the awful European War has so largely filled our horizon we gratefully record our thanks to the Lord for His goodness in constraining our dear friends to help so abundantly in supplying this need; and also we are not unmindful of the great efforts our subscribers have made, thus caring for India's children that come under our influence. Mrs. C. C. Harris, "Nethania," Cavendish Road, St. John's Wood, N.W., will send patterns of garments and all information to all friends applying; whilst Mrs. C. W. Harris, 12, Marlboro' Hill, St. John's Wood, N.W., will receive all parcels for these Boxes. They should be carriage paid, and reach there the beginning of October in each year.

"MY BIRTHDAY."

THOSE who have had the joy of remembering the Lord's work on their birthdays by sending a donation or subscription to the S.B.M., evidently wish to continue having this joy, by the encouraging way these reminders reach us year by year.

The Secretary, who keeps a record of these days, bears each donor and subscriber up at the throne of grace in prayer as the days come, and has the joy in spirit, if not in person, of wishing all such "Many happy returns of the day." If *you* would like to be added to this list, send to him on the next return of your birthday, and the contributions will be gratefully acknowledged, as well as being a real help to the Lord's work in these sad and trying days.

NOTICES.

All Donations and Subscriptions to be sent to the Treasurer—

MR. A. J. ROBBINS,
VICARAGE FARM, HOUNSLOW.

All L.Z.A. Donations and Subscriptions to be sent to—

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

All Enquiries regarding the S.B.M., and all Applications for Sermons, Addresses, Lectures, &c., should be directed to the Secretary,

W. CHISNALL,
THE GROVE,
ISLEWORTH, MIDDLESEX,

who will always gladly assist in the organisation of Missionary Meetings.

FINANCE.

The Balance of £661 14s. 4d. in the General Account for the year is made up by the L.Z.A. subscriptions, etc., for 1915 and 1916, which amount to £402 14s. 8d., leaving a working balance to the General Fund of only £258 19s. 8d. So that while we are most grateful to our faithful God for supplying all our needs, yet we make a most earnest appeal to all our Friends and Subscribers for a continuance of their sympathy, prayers, and help.

Form of Bequest.

"*I give and bequeath to the Treasurer for the time being of* THE STRICT BAPTIST MISSION, *founded in London in the year 1861, Incorporated 1907, the sum of £ , free of duty, for the promotion of the objects and work of the said Mission; and I direct that the said Treasurer's receipt shall be taken and deemed a sufficient discharge for the same.*"

SUMMARY.—INCOME AND EXPENDITURE ACCOUNT.

INCOME.

	£	s.	d.	£	s.	d.
Cash Balance, Oct. 1, 1914—						
At Bank—Deposit Account	2,400	.	.			
,, ,, Current Account	708	11	8			
2½ °/₀ Consolidated Consols at Cost	340	.	.			
				3,448	11	8
Income during the year—						
General Fund :—						
Subs. and Donations ...	2,104	15	6¼			
Interest on Deposit a/c ...	50	17	10			
,, ,, Consols ...	10	3	6			
HERALD Fund	198	17	¾			
Medical Fund	1	1	.			
Pension Fund	49	4	7			
Madras Boarding School ...	10	.	.			
Ladies' Zenana Auxiliary ...	561	11	6			
				2,986	11	
				£6,435	2	8

EXPENDITURE.

	£	s.	d.	£	s.	d.
Expenditure for the year—						
General Fund	1,993	4	6			
HERALD Fund	202	13	2			
Medical Fund	20	.	.			
Missionaries' Life Insurance	15	13	.			
,, Children's Fund	50	.	.			
Secretary's Salary Fund ...	276	.	.			
Ladies' Zenana Auxiliary ...	350	8	.			
,, ,, Voyage a/c ...	117	.	8			
,, ,, Medical a/c...	12	.	.			
General Voyage a/c	252	6	.			
Madras Boarding School ..	250	.	.			
				3,539	5	4
Pension Fund Investment a/c—						
2½ °/₀ Consolidated Consols at Cost	85			85	.	.
Cash Balance—						
At Bank, Deposit Account	2,400	.	.			
,, ,, Current Account	70	17	4			
2½ °/₀ Consolidated Consols at Cost	340	.	.			
				2,810	17	4
				£6,435	2	8

GENERAL ACCOUNT.—*October 1st, 1914, to September 30th, 1915.*

INCOME.				£	s.	d.
Balance, October 1st, 1914				111	3	5
Subscriptions and Donations, 1914-1915 ...				2,104	15	6¼
Interest on Deposit Account				50	17	10
Interest on Consols				10	3	6
Transferred from Sendamangalam Extension Fund, 12 months extra Salaries ...				135		
Transferred from L.Z.A. :—						
1914 to 1915—						
Missionaries' & Bible-women's Salaries	198	.	.			
Rent for twelve months ...	20	.	.			
Share of Report Expenses ...	6	.	.			
				224	.	.
1915 to 1916—						
Missionaries' & Bible-women's Salaries	376	14	8			
Rent for twelve months ...	20	.	.			
Share of Report Expenses ...	6	.	.			
				402	14	8
				£3,038	14	11¼

EXPENDITURE.				£	s.	d.
By Remittances to India for Missionaries', Preachers', Teachers', &c., Salaries and Mission Account				2,020	19	8
„ Missionary's Salary in Training, &c. ...				4	6	8
„ Ministerial, General, Deputation, and Committee Room Expenses				59	12	7
„ Missionary Boxes, Stationery, Postages, Carriage on Xmas Boxes, &c., &c. ...				20	1	.
„ The late Mr. Vickery, £14 10s., less £1 18s. refunded				12	12	.
„ Banks & Son—						
Printing and Report ...	£44	6	6			
Advertising, &c. ...	10	6	1			
				54	12	7
„ Mr. E. A. Booth's children				25	.	.
„ Literature for Mr. Morling...	£10	.	.			
„ „ „ „ Booth ...	5	.	.			
„ „ „ „ Brand ...	5	.	.			
				20	.	.
„ Transferred to Voyage Account ...				80	.	.
„ „ „ Secretary's Salary ...				76	.	.
„ „ „ HERALD Fund *re* deficit				3	16	1¼
Balance				661	14	4
				£3,038	14	11¼

BALANCE SHEET.—*As at September 30th, 1915.*

LIABILITIES.	£	s.	d.
General Fund	661	14	4
Medical Fund	31	5	5½
Pension Fund	46	2	10
Missionaries' Life Insurance Fund	100	11	.
Madras Boarding School	582	10	7
Missionaries' Children's Fund	112	10	.
Secretary's Salary Fund	100	.	.
Sendamangalam Extension Fund	372	19	6
Reserve Fund	190	.	.
Hospital Fund	263	17	1
General Voyage Account	117	16	.
Ladies' Zenana Auxiliary	83	11	8½
„ „ Voyage Account	62	18	10
„ „ Emergency Fund	50	.	.
„ „ Medical Fund	35	.	.
	£2,810	17	4

ASSETS.		£	s.	d.
By Balance at Bank—				
Deposit Account ...	£2,400 . .			
Current Account ...	70 17 4			
By Investments *re* General Fund—				
2½% Consol. Consols at Cost	340 . .			
		2,810	17	4
		£2,810	17	4

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 Deposit Notes for the* £2,400, *also the Securities for the* £340 *invested on behalf of the General Fund, and the* £1,631 *invested on behalf of the Pension Fund, in accordance with the terms of the Trust Deed. I therefore certify that to the best of my knowledge and in accordance with the information and explanations given to me the above Balance Sheet is properly drawn up so as to exhibit the correct position of the English Accounts as shown by the Books and Vouchers as at the* 30*th September*, 1915.

th October, 1915.

WILLIAM LITTLETON, F.C.P.A.

SUNDRY ACCOUNTS.

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HERALD FUND.

Subscriptions, 1914-15 ...	198	17	¾	Banks and Son— Printing "Heralds" and Postages ...	198	10	8
Balance deficit from General Fund	3	16	1¼	Editorial Expenses and Postages	4	2	6
	£202	13	2		£202	13	2

MEDICAL FUND.

Balance, October, 1914...	50	4	5½	Expenditure ...	20	.	.
Subscriptions, 1914-15 ...	1	1	.	Balance	31	5	5½
	£51	5	5½		£51	5	5½

PENSION FUND.

Balance, Oct., 1914 :— Investments and Cash	1627	28	3	Investments :— L.C.C. Stock and 2½ per cent. Consolidated Consols at cost ...	1631	.	.
Interest on Investments	48	3	7	Balance	46	2	10
Subscriptions, 1914-15 ...	1	1	.				
	£1677	2	10		£1677	2	10

MISSIONARIES' LIFE INSURANCE FUND.

Balance, October, 1914...	116	4	.	Insurance Premium ...	15	13	
				Balance	100	11	.
	£116	4	.		£116	4	.

MADRAS BOARDING SCHOOL.

Balance, October, 1914...	822	10	7	Remitted to Madras ...	250	.	.
Subscriptions, 1914-15 ...	10	.	.	Balance	582	10	7
	£832	10	7		£832	10	7

MISSIONARIES' CHILDREN'S FUND.

Balance, October, 1914...	162	10		Mr. E. A. Booth's children	50	.	.
				Balance	112	10	.
	£162	10	.		£162	10	.

SECRETARY'S SALARY FUND.

Balance, October, 1914...	300			Secretary's Salary, Office and Assistance	276		
Transferred from General Fund	76	.	.	Balance	100	.	.
	£376	.	.		£376	.	.

SENDAMANGALAM EXTENSION FUND.

Balance, October, 1914...	507	19	6	Transferred to General Fund (12 months' extra salaries)	135	.	.
				Balance	372	19	6
	£507	19	6		£507	19	6

RESERVE FUND.

Balance, October, 1914...	190			Balance ...	190		

HOSPITAL FUND.

Balance, October, 1914...	263	17	1	Balance ...	263 17 1

GENERAL VOYAGE ACCOUNT.

Balance, October, 1914...	290	2	.	Mr. Watts' passage ...	21	16 .
Transferred from General Account...	80	.		Mr. Morling and family's passage	230	10 .
				Balance	117	16 .
	£370	2	.		£370	2 .

LADIES' ZENANA EMERGENCY FUND.

Balance, October, 1914...	50	.	.	Balance	50	

LADIES' ZENANA AUXILIARY.

Balance, October, 1914...	407	2	10½	Deputation Secretary's Salary	52		
Subscriptions, Donations, &c., less Postages, &c., 1914-15	561	11	6	Missionary on Furlough Salary	73	6	8
				Miss Hines' Books ...	1	1	4
				Transferred to Voyage Account...	85		
				Transferred to Medical Account...	47		
				Transferred to General Fund:—			
				1914 to 1915—			
				Missionaries' and Bible-women's Salaries... ...	198		
				Rent (12 months)	20		
				Share of Report Expenses ...	6		
				1915 to 1916—			
				Missionaries' and Bible-women's Salaries... ...	376	14	8
				Rent (12 months)	20	.	.
				Share of Report Expenses ...	6	.	.
				Balance	83	11	8½
	£968	14	4½		£968	14	4½

L.Z.A. MEDICAL ACCOUNT.

Transferred from L.Z.A.	47			Miss Hine's Outfit ...	10	. .
				„ Ireland's Outfit ...	2	. .
				Balance	35	. .
	£47	.	.		£47	. .

L.Z.A. VOYAGE ACCOUNT.

Balance, October, 1914...	94	19	6	Miss Elliott's Passage Money	90	10	11
Transferred from L.Z.A.	85	.	.	Miss Hines' Passage Money	8	2	9
				Miss Ireland's Passage Money	18	7	.
				Balance	62	18	10
	£179	19	6		£179	19	6

ABSTRACT OF RECEIPTS.

October 1st, 1914, to September 30th, 1915.

	£	s.	d.
Acton, *Tabernacle*			
General	5	6	10
Heralds	1	5	4
Amersham, *Mount Zion*			
General	2	8	7
Aston Clinton			
General	2	12	9
Heralds		12	9
Attleboro'			
General	1	.	.
Heralds		2	.
Aylesbury, *Walton Street*			
General	3	8	6
Balcombe			
General			6
Heralds		6	.
Bassett Street, *Keppel Street Memorial*			
General	4	10	5
Heralds	1	13	.
Bath, *Bethel & Providence*			
General	9	5	5½
Heralds	2	2	4
Beccles, *Martyrs' Memorial*			
General	2	3	8
Heralds	1	7	1
Bedmond, *Bethesda*			
General		14	.
Heralds		4	1
Belmont, *Free Church*			
General	1	1	
Benwick			
General		9	6
Berkhamsted, *Beulah*			
General	1	8	7
Heralds		14	
Berkhamsted Common			
General	3	3	4½
Heralds	1	1	.
Bermondsey, *Lynton Road*			
General	134	15	7
Heralds	7	11	6
Bermondsey, *Spa Road*			
General		10	
Heralds		10	
Bethersden			
General		17	6
Heralds		2	
Bethnal Green, *Hope*			
General	1		
Bexley Heath			
Heralds ...		1	7
Bierton			
General	1	3	8
Blackburn			
General ...	4	11	5
Heralds ...	1	10	.
Bolton			
General ...	6	9	6
Heralds ...		13	
Boro Green			
General	7	8	2½
Heralds	2	2	
Bottisham Lode			
General ...		15	
Bournemouth			
General	1	.	
Heralds		4	
Brentford, *North Road*			
General	28	1	6½
Heralds	3	11	6
Brighton, *Prarthana Sabha*			
General	26	5	9
Heralds	2	5	9
Brighton, *Tabernacle*			
General	3	5	3
Brighton			
General	3	16	
Brixton, *Tabernacle*			
General	2	1	
Heralds		14	
Bromley, *College Slip*			
General		5	2½
Heralds		13	½
Broseley, Salop			
General		13	6
Bury St. Edmunds			
Heralds		1	6
Calcutta			
General	1	.	.
Heralds		1	6
Cambridge, *Eden*			
General	27	1	10
Heralds	4	1	
Canning Town, *Providence*			
Heralds		1	
Chadwell Street, *Mount Zion*			
General	58	5	6½
Heralds	5	17	8
Chatham, *Enon*			
General	1	10	
Chatteris			
Heralds ...		1	6
Chelmondiston			
General ...	1		
Chelmsford			
General	13	9	11½
Heralds ...	2	2	6½

	£	s.	d.
Cheltenham			
General	1	.	.
Chesham, *Newtown*			
General	3	5	6
Heralds	1	15	.
Clapham, *Courland Grove*			
General	5	1	5
Heralds	2	10	.
Clapham Junction, *Providence*			
General	3	10	
Claxton			
General ...			6
Heralds ...		12	.
Coggeshall			
General ...		5	.
Heralds ...		1	6
Colnbrook			
Heralds ...		5	.
Cranleigh			
General ...	1	4	6
Heralds ...		3	.
Cransford			
Heralds ...		7	
Crawley			
General		16	6
Heralds		8	.
Croydon, *Derby Road*			
General	8	1	10½
Heralds	1	14	.
Croydon, *Tamworth Road*			
General	4	.	4½
Heralds	1	10	.
Datchet			
General ...		4	9
Heralds ...		2	6
Dunstable			
Heralds ...		2	6
Eaton Bray			
General ...		5	
Egham			
General	1	10	4
Heralds		13	.
Erith, *Providence*			
General	1	11	
Exmouth			
Heralds ...		1	8
Fleckney			
General	7	12	9
Fressingfield			
General		2	.
Heralds		2	6
Fulham, *Ebenezer*			
General	1	13	6
Heralds		14	2
Glemsford			
Heralds ...		9	
Gravesend, *Zoar*			
General ...		5	
Grays, *Ebenezer*			
Heralds ...		4	

	£	s.	d.
Great Gransden			
General	3	12	
Heralds		5	
Great Yarmouth, *York Road*			
General	4	18	8½
Heralds		15	3
Greenwich, *Devonshire Road*			
General	10	11	3
Heralds	2	1	11
Guildford, *Old Baptist Chapel*			
General	29	11	.
Heralds	3	14	1
Hartley Wintney			
General	1	7	5
Heralds		5	6
Haworth, *Hall Green*			
General	4	3	8
Heralds		9	.
Hedge End			
General	1	2	4
Heralds		18	6
High Wycombe, *Zion*			
General	3	15	2
Heralds	1	3	6
Highbury			
Heralds		2	
Hollinwood			
General	12	.	.½
Heralds	1	3	3
Homerton Row			
General	5	5	6
Horham			
General	19	10	8½
Heralds	3	.	3¾
Hornsey Rise, *Ebenezer*			
General	2		
Hounslow, *Zoar*			
General	19	6	1¼
Heralds	2	13	1½
Hoxne			
General	1	10	4
Ilford, *Ebenezer*			
General ...	8	1	6½
Heralds		15	9
Ipswich, *Bethesda*			
General	19	7	7½
Heralds	3	10	4
Ipswich, *Young Soldiers' League*			
General		1	2
Ipswich, *Zoar*			
General ...	5	16	8
Heralds ...	1	10	3
Irthlingboro'			
General	2	6	6½
Heralds ...		10	.
King's Langley			
General ...	1	7	9
Heralds ...		16	6

	£	s.	d.
Kingston, *Providence*			
General	3	10	
Heralds		16	
Ladywell, *Whitburn Hall*			
General		8	.
Heralds		12	2
Laxfield			
General	1	4	4½
Leicester, *Newarke Street*			
General	5	18	6
Heralds	1	.	6
Lewes, *Jireh*			
General	6	3	3
Lewisham, *College Park*			
General	9	12	1
Heralds	1	19	.
Leyton, *Goldsmith Road*			
General		17	9
Heralds		15	.
Lingfield			
General ...		17	4
Heralds ...		12	.
Llwyndafydd			
General		8	8
Loughborough			
General		1	6
Heralds		8	9
Madras			
General	8		
Maidstone, *Providence*			
General	1	18	7
Heralds		14	6
Manchester			
General	20	3	5½
Heralds	4	5	8
March, *Providence*			
General	6	10	.
Heralds	1	1	9
Margate, *Rehoboth*			
General	4	8	1½
Heralds	1	8	2
Marlborough			
Heralds ...		2	6
Mayford			
General		15	
Mendlesham Green			
General		5	
Heralds		3	
Middlesbro'			
General	5	7	.
Heralds		12	6
Newcastle-on-Tyne			
General	2	3	7
Heralds		18	.
New Cross			
General		2	6
Heralds			1½
New Quay (*Cardiganshire*)			
General		11	
Newquay (*Cornwall*), *Ebenezer*			
General	5	7	2
Heralds	1	10	0
Newton Abbott			
Heralds		7	6
Newton Toney			
Heralds ...		10	
Norbiton, *Zion*			
General	8	19	5
Heralds		8	1
Northampton, *Providence*			
General	1	13	.
Heralds		12	6
Norwich, *Orford Hill*			
General	3	2	11½
Heralds	1	7	3½
Notting Hill Gate, *Bethesda*			
General	6	17	7
Heralds	1		
Occold			
General	1	16	4½
Heralds		12	.
Otley			
General ...		2	.
Heralds ...		9	7
Oundle, *Zion*			
General ...	1	16	4
Heralds ...		18	11
Over			
General	2	.	6
Heralds		15	6
Peckham, *Zion*			
General		4	6
Heralds		9	
Port Adelaide, *Salem*			
Heralds		10	
Poynings			
General	1	16	1
Prahran (*Victoria*), *Hope*			
General	2	14	
Heralds		8	
Prittlewell, *Providence*			
General	8	3	5
Heralds	1	18	8
Ramsey			
General	3	11	5½
Heralds		5	
Ramsgate			
Heralds		5	
Reading, *Providence*			
General	1	13	2
Heralds	1	15	5
Richmond, *Salem*			
General	8	11	9
Heralds	1	1	3
Rowley Regis, *Providence*			
General		15	9
Heralds		3	
Royton, *Bethesda*			
General	18	4	3
Heralds	1	9	4
Rushden, *Succoth*			
General ...		9	6
Heralds ...		16	6

	£	s.	d.
St. Albans, *Bethel*			
General	1	18	.
Heralds	1	7	.
St. John's Wood, *Mount Zion*			
General	164	17	7
Heralds	13	.	1
Medical	1	1	.
Pension Fund	1	1	.
St. Neots			
General	8	17	8
Heralds		11	6
Sale, *Stanley Grove*			
General	4	12	6
Heralds	1	9	.
Salhouse			
Heralds		7	6
Sendamangalam			
General	1	.	.
Sipson			
General	20	.	.
Smithfield (N.S.W.)			
General	1	.	.
Soho			
General	1	14	6
Heralds		11	.
Southport			
General	4	14	10
Staines			
General	4	12	0
Stevenage, *Albert Street*			
General	4	11	6
Heralds	1	10	.
Stisted			
General ...		5	.
Stoke Ash			
General	5	5	.
Heralds	1	5	6
Stoke Golding			
General		8	.
Heralds		1	6
Stonham Parva			
General	3	2	7½
Stratford, *Gurney Road*			
General	8	5	1½
Heralds	1	15	½
Streatham, *Hambro' Road*			
General	2	10	0
Sturry			
General	2	6	1½
Heralds		6	6
Sunderland, *Jireh*			
General	1	2	8
Swindon, *Providence*			
General	2	4	10½
Heralds		9	.
Sydney (N.S.W.), *Belvoir Street*			
General ...	2	.	
Heralds ...		6	
Sydney (N.S.W.), *Temple Church*			
General	2	8	6
Thame			
General	5	5	7
Heralds		16	.
Tottenham, *Ebenezer*			
General		15	.
Heralds	1	4	8
Tring, *Akeman Street*			
General	64	13	1
Heralds	4	16	1
Tring, *Ebenezer*			
General		14	2
Trowbridge, *Zion*			
General	1	5	
Heralds		3	
Tuddenham			
General	2	2	
Tunstall			
General	1	5	
Waltham Abbey, *Ebenezer*			
General			6
Heralds		12	.
Walthamstow, *Church Hill*			
General	3	.	7½
Heralds	1	1	.
Walworth, *Surrey Tabernacle*			
General	1	3	10
Heralds	1	5	.
Wandsworth, *Chatham Road*			
General	3	10	10½
Heralds		9	3
Wandsworth, *West Hill*			
General	26	19	3½
Heralds	1	5	1
Warboys			
General	6	15	3
Heralds	1	15	.
Watford, *Beulah*			
General	1		
Watford, *Tabernacle*			
General	16	1	.
Heralds	4	3	6
Wattisham			
General	5	9	6
Wellingborough, *Tabernacle*			
General	73	7	6½
Heralds	1	2	6
West Ham, *Tabernacle*			
General	16	.	4
Heralds	1	7	1
Whitstable			
General	2	.	
Heralds		10	
Whittlesea			
General	1	10	3
Heralds		15	3
Willingham			
General ...		9	6
Heralds ...		10	9

	£	s.	d.
Witham			
General	1	1	.
Heralds		1	6
Wooburn Green, *Ebenezer*			
General	1	10	1
Heralds		12	.
Wood Green, *Dovecote*			
General	2	14	11
Heralds	1	9	3
Wood Green, *Park Ridings*			
General	4	16	5
Heralds		11	10
Woolwich, *Enon*			
General	5	8	8
Personal			
General 769	17	9	
Heralds 41	.	6	
Madras Boarding School 10	.	.	
Annual Meeting			
Collection 77	13	6	

	£	s.	d.
Profit on Tea	1	4	3
Sale of Literature	4	7	2
Half-Yearly Meeting			
Collection 36	13	3	
Profit on Tea 1	13	8	
Interest on Deposit at Bank 50	17	10	
Interest on Consols —			
General Fund 10	3	6	
Interest on Consols, &c.—			
Pension Fund 48	3	7	
Ladies' Zenana Auxiliary 561	11	6	
Balance in Hand, Oct., 1914			
Deposit a/c. 2400 . .			
Current a/c. 708 11 8			
Consols ... 340 . .			
——— 3448	11	8	
	6435	2	8

General Fund.

"Of Thine Own Have We Given Thee."

	£	s.	d.
Acton *Tabernacle*—			
Collection	1	11	6
Sunday-school ...	3	12	10
Elliott, Master C. A. (box)		2	6
Amersham—			
Sunday-school ...	1	.	.
Mrs. Bizzell		5	.
An invalid Friend at Hitchin	1	3	7
Aston Clinton—			
Boxes	2	12	3
Reports			6
Attleboro'—			
Greenwell, Mrs. J. ...	1	.	.
Aylesbury—			
Collection	1	8	9
Boxes	1	18	9
Texts		1	.
Balcombe—			
Reports			6
Bassett Street, *Keppel Street Memorial*—			
Collection	1	3	11
Sunday-school ...	1	7	2
Reports		2	4
Feilder, Miss R. M.	1	.	.
Brazier, Miss ...		15	.
Friend		2	.
Bath *Bethel and Providence*—			
Collection	1	12	5½
P.P.C.		5	3
Literature		3	6
Bethel Bible class ...		12	.
,, Boxes ...		16	6
Providence S.S. ...	1	10	4½
,, Boxes ...	2	13	10½
Anon.		2	6
Subs and dons., &c.	1	9	.
Beccles, *Martyrs' Memorial*—			
Sunday-school ...	2	.	8
C. E.		3	.

	£	s.	d.
Bedmond, *Bethesda*—			
Sunday-school		14	.
Belmont—			
Turner, Mr. C. S. ...	1	.	.
Palm Leaves ...		1	.
Berwick (Hunts)—			
Collection		9	6
Berkhamsted, *Beulah*—			
Sunday school		6	.
Boxes	1	2	7
Berkhamsted Common—			
Collection	1	10	4½
Box		5	.
Hodsden, Mrs. W., and Family ...		16	.
Rance, Miss E ...		12	.
Bermondsey, *Lynton Road*—			
Sunday-school ...	1	11	6
Collection	5	8	1
153	1	1	.
Reports		4	.
Blackman, Mr. H.	1	1	.
Collin, Mr. J. B. ...125		.	.
In memory of M.R.E.		10	.
Bermondsey, *Spa Road*—			
Sunday-school		10	.
Bethersden—			
Collection		8	9
Sunday-school ...		8	9
Bethnal Green, *Hope*—			
Sunday-school	1	.	.
Bierton—			
P.P.C.		3	8
Brown, Miss L. ...	1	.	.
Blackburn, *Simmons Street*—			
Collection	3	3	6
Boxes		17	1

	£	s.	d.
Reports		1	3
P.P.C. ...		9	7
Bolton—			
Collection	3	6	1
Sunday-school ...	1	1	.
Bible-class		18	.
Boxes		12	3
P.P.C. and Reports		12	2
Boro' Green—			
Collection	3	1	1
Y.M.B.C.	1	1	1½
Y.W.B.C.		7	5½
Sunday-school ...	1	11	9
Boxes		17	4½
Literature		9	5
Bournemouth—			
Lanman, Mrs. H. ...	1	.	.
Bottisham Lode—			
Sunday-school ...		15	.
Brentford, *North Road*—			
Collection	7	9	3
Sunday-school ...	7	18	10
Sale of P.P.C. ...	1	3	.
Reports		4	.
Charman, Mrs ...	3	3	.
Fincham, Miss ...		11	5½
Fowler, Mrs. ...		17	.
Fromow, Messrs. A. and C. (box) ...		15	.
Fromow, Mr. G (P.P.C. and Bound Volume)	1	.	.
Secrett, Mr. F. ...	2	.	.
,, Mr. Jas. ...	3	.	.
Brighton, *Prar lana Sabha*—			
Collection	7	11	.
Boxes	14	4	3
Literature		7	.
Profit from Tea ...		14	6
Baker, Mrs.		5	.
Bevan, Misses ...	2	2	.
Billington, Miss ...		2	6

	£	s.	d.
Fisher, Mr. and Mrs. D.		5	.
Fisher, Mrs., donation, per		1	6
Friend		6	.
,, per E. H. E.		2	.
Walder, Misses A. and M.		5	.
Brighton, *Tabernacle*—			
Sunday-school	2	14	11
Reports			4
Dancy, Mr. W.		10	.
Brighton—			
Anon.		5	.
Bates, Miss		5	.
Billington, Miss		5	.
Boylett ,,		5	.
Davey, Mrs. (Burgess Hill)		10	.
Light, Miss E.		5	.
,, ,, C.		5	.
Piper ,, A.		10	.
Rankin ,,		5	.
Webb, Mr. M. H.	1	1	.
Brixton, *Tabernacle*—			
Sunday-school	1	.	1½
Reports		1	6
Bobbie Stevens (box)		4	4½
Goodchild, Mrs.		10	.
Russell Miss M. J.		5	.
Bromley, *College slip*—			
S.S. and B.C.		5	2½
Broseley, *Birch Meadow*—			
Sunday-school		13	6
Calcutta—			
Billing, Miss	1	.	.
Cambridge, *Eden*—			
Collection	4	7	9
Sunday school	8	1	11
Boxes	3	2	7
Mr. Chisnall's Fee for Sermon	2	7	6
Reports		4	6
P.P.C.		2	1
Haynes, Miss A. E. (card)	3	8	6
Le Grys, Mr. R.		5	.
Sturton, Mr. R	5	5	.
Chadwell Street, *Mount Zion*—			
Missionary Sunday, May 9	14	12	.
Sunday-school	13	.	10½
Boxes	10	2	5¼
Children's Happy Hour		8	9
Howard Institute		5	.
Subs. and donations	19	16	6
Chatham, *Enon*—			
Collection		10	.
Sunday-school	1	.	.
Chelmondiston—			
Cordle Mr. H. J.		10	.
,, Mr. S.		10	.
Chelmsford—			
Collection	3	3	6
Sunday-school	2	19	10½
Bible-class	2	10	.
Boxes	4	7	1
Reports, &c.		4	6
Blythe, Mrs.		5	.
Cheltenham—			
Cradduck, Miss	1	.	.
Chesham, *Newtown*—			
Boxes	2	16	6
Reports		1	6
Gurney, Miss M.		7	6

	£	s.	d.
Clapham, *Courland Grove*—			
Sunday-school	2	12	6
Birthday Box	1	10	.
P.P.C. and Reports		11	1
Brinkler, Miss R. (box)		7	10
Clapham Junction, *Providence*—			
Sunday-school	3	10	.
Claxton—			
Reports			6
Coggeshall—			
Brown Miss F. A.		5	.
Cranleigh—			
Mann, Miss (box)	1	4	6
Crawley—			
Boxes		16	.
Bewers, Mrs. (Reports)			6
Croydon, *Derby-road*—			
Collection	2	4	4½
Bible-class		14	.
P.P.C. and Reports		3	6
Levett Mrs.	5	.	.
Croydon, *Tamworth-road*—			
Collection	3	5	.
Boxes		13	10½
Reports		1	6
Datchet—			
Sunday-school		4	9
Eaton Bray—			
Thorne, Mrs.		5	.
Egham—			
Collection	1	3	.
P.P.C. and Lit.		7	4
Erith, *Providence*—			
Sunday-school	1	1	.
West, Mr. C.		10	.
Fleckney—			
Collection	2	4	7
Boxes	5	8	2
Fressingfield—			
Box		2	.
Fulham, *Ebenezer*—			
Lantern Lecture	1	10	6
Reports		3	.
Gravesend—			
Offord, Mr. P.		5	.
Great Gransden—			
Collection	1	9	7½
Boxes	2	2	4½
Great Yarmouth, *York-road*—			
Collection	2	2	4½
Sunday-school	1	8	9
Boxes	1	.	4
P.P.C. and Reports		7	3
Greenwich, *Devonshire-road*—			
Donations & Reports		8	1
A Sinner	10	.	.
Wilmshurst, Mr. C. G. (box)		3	2
Guildford, *Old Baptist Chapel*—			
Collection	4	5	.
Sunday-school	3	8	10
Mon. Evening B.C.		13	7
Ordinance Tea Receipts		12	9
Boxes	13	3	5
Sale of Photos, Reports, &c.		12	5
Billing, Mrs	1	.	.
Brand, Mr. H. (Thankoffering for Kolli Mountains)	5	.	.
Knowles, Mr.		15	.

	£	s.	d.
Haworth—			
Collection	2	17	6
P.P.C.		3	11
Sunday-school		19	3
Kershaw, Mrs. Jas.		3	.
Hartley Wintney—			
Collection		7	5
Gossling, Mr. J. W.	1	.	.
Hedge End—			
Collection	1	1	4
Reports		1	.
High Wycombe, *Zion*—			
Collection	3	5	8
Reports		3	.
Rogers, Misses		6	6
Hollinwood—			
Collection	10	5	3½
Sunday-school	1	2	2½
P.P.C.		6	6
Oldham Friend		2	11½
Hollinwood Friend		3	1
Homerton Row—			
Collection	2	5	.
Sunday-school	2	10	.
Turnpenny, Mr. and Mrs. H. C.		10	6
Horham—			
Collection	4	13	.
Boxes	14	17	8½
Hornsey Rise, *Ebenezer*—			
Sunday-school	2	.	.
Hounslow, *Zoar*—			
Collection	4	.	2
Sunday-school	4	19	2
Bible-class	2	11	2¼
Reports		2	6
Carter, Mr. Chas.		5	.
A. J. R	6	18	2¼
Marshall, Mr.		10	.
Hoxne—			
Collection	1	3	5½
Boxes		6	10½
Ilford, *Ebenezer*—			
Collection	2	10	9
Sunday-school	5	5	9½
Reports		1	.
Keeble, Mr. S. J.		4	.
Ipswich, *Bethesda*—			
Collection	5	.	.
Farewell Service to Miss Hines	1	19	3
P.P.C. and Reports		10	2
Sunday-school	7	16	7½
Men's Bible Class		10	.
Infant Class	1	4	7
Subscriptions, donations, &c.	2	7	.
Ipswich, *Young Soldiers' League*—			
Collection		1	2
Ipswich, *Zoar*—			
Boxes	4	4	8
Reports		2	.
Friend	1	.	.
Gardner, Mr. G.		5	.
Mace, Mr. C.		5	.
Irthlingboro'—			
Collection	1	18	6½
P.P.C.		3	.
Jarman, Mr. W. H.		5	.
King's Langley—			
Collection	1	7	9
Kingston-on-Thames, *Providence*—			
Sunday-school	3	2	6
Reports		2	6
Lambourn, Mrs.		2	6
,, Miss		2	6

	£	s.	d.
Ladywell, *Whitburn Hall*—			
Copping, Mrs. ...		8	.
Laxfield—			
Collection	1	.	9½
P.P.C....		3	7
Leicester, *Newarke-street*—			
Sewing-class ...	5	5	.
Box		2	6
Reports			6
Challis, Miss G. ...		3	6
Cave, Miss		5	.
Smallbones, Mrs. ...		2	.
Lewis, *Jireh*—			
Collection	5	1	7
Girdlestone, Mrs. ...		10	.
Walker, Miss (box)		11	8
Lewisham, *College Park*—			
Collection	2	5	10
Sunday-school ...	7	1	3
Voysey, Miss N. F.		5	.
Leyton, *Goldsmith-road*—			
Sewing-class ...		17	9
Lingfield—			
Boxes		7	4
Ellis, Mr. J.		10	.
Llwyndafydd—			
Collection		8	8
Loughborough—			
Sunday-school ...		1	6
Madras—			
Booth, Mr. E. A. ...	5	.	.
Elliott, Miss O. M. ...	1	.	.
Watts, Mr. L. ...	2	.	.
Maidstone, *Providence*—			
Boxes	1	12	4
Reports, &c.... ...		1	3
Swan, Mr.		5	.
Manchester—			
Collection	3	19	5
P.P.C....		4	3
Reports		2	4
Subs. and Boxes ...	15	17	5½
March, *Providence*—			
Collection	6	10	.
Margate, *Rehoboth*—			
Collection	2	2	3½
Boxes	1	10	6
Sewing Guild ...		12	.
P.P.C. and Reports		3	4
Mayford—			
Sunday-school		15	.
Mendlesham Green—			
Davey, Mr. Wm. ...		5	.
Middlesbrough—			
Collection	1	5	.
Boxes	3	13	1
P.P.C....		8	11
Newcastle-on-Tyne—			
Collection	1	.	1
Reports		1	6
Beall, Miss B. (box)		12	.
„ Percy and Dorothy (box) ...		10	.
New Cross—			
Swinyard, Miss S. ...		2	6
New Quay (Cardiganshire), *Bethel*—			
Collection		11	.
Newquay (Cornwall), *Ebenezer*—			
Collection	1	11	8
Sunday-school ...		19	6
Reports		3	6
Dann, Mr. H. G. (box)	2	12	6
Norbiton, *Zion*—			
Collection	2	12	.
Sunday-school ...		6	.
Boxes	6	1	5
Northampton, *Providence*—			
Sharp, Miss, per ...		14	6
Jackson, „ „ ...		12	6
Parry, „ „ ...		6	.
Norwich, *Orford Hill*—			
Collection		1	7
S.S. and B.C. ...	2	15	9
Reports		1	6
Guy, Mrs., per ...		4	1½
Notting Hill Gate, *Bethesda*—			
Collection	1	10	.
Sunday-school ...		6	.
Burbage, Mr. Harold (box)	5	1	7
Occold—			
Collection		16	3
Boxes		18	7½
P.P.C....		1	6
Otley—			
Reports		2	.
Oundle, *Zion*—			
Sunday-school ...		11	7½
Boxes	1	4	8½
Over—			
Sewing-class ...		17	.
Boxes	1	3	6
Peckham, *Zion*—			
Reports			6
Knights, Mr. J. (box)		4	.
Poynings—			
Collection	1	3	1
Sunday-school ...		13	.
Prahran (Victoria) *Hope*—			
Collection	1	15	.
Boxes...		19	.
Prittlewell— *Providence*—			
Collection	4	3	9
Sunday-school ...	1	10	.
Reports and P.P.C.		6	8
Booth, Mr. and Mrs., Sen.		10	.
Booth, Mr. & Mrs. A.		10	.
Elnaugh, Mr. G. ...		10	6
Fisher, Mr. E. Reports		2	.
Inskip, Mr.		10	6
Ramsey, *Hunts*—			
Collection	1	10	11
Sunday-school ...		7	4½
Boxes	1	13	1½
Reading, *Providence*—			
Sunday-school ...		10	.
Reports		5	9
Pursey, Miss (box)...		3	8
Woodham, Mrs. (box)		13	9
Richmond, *Salem*—			
Collection, less printing		19	10
S.S. and B.C. ...	5	6	8½
Boxes	1	2	10½
P.P.C....		2	4
Mr. O....		10	.
Mrs. O.		10	.
Rowley Regis, *Providence*—			
Collection		7	.
Sunday-school ...		6	6
Reports		2	3
Royton—			
Collection	10	10	10
Sunday-school ...	1	8	6
Boxes...		14	10
P.P.C.		10	1
Dronsfield, Mr. S. ...	5	.	.
Rushden, *Succoth*—			
Sunday-school ...		9	6
St. Albans, *Bethel*—			
Collection	1	5	.
Bible-class		11	.
Reports		2	.
St. John's Wood, *Mount Zion*—			
Sunday-school ...	38	13	.
Sunday-school, Kolli Mounts	28	.	.
Reports		2	5
Subscriptions, donations, etc	98	2	2
St. Neots—			
Collection	1	13	6½
Sunday-school ...	2	7	11½
Bible-class	1	2	.
Boxes	1	12	2
Cook, Mr. J. ...		9	.
„ Mrs J. ...		13	.
Miles, Mrs. F. ...	1	.	.
Sale, *Stanley Grove*—			
Collection		10	.
Croft, Miss (card) ...	2	2	.
F. C.	1	.	.
Friend		5	.
Giles, Miss A. (box)		15	6
Sendamangalam—			
Brand, Mr. & Mrs. J.	1	.	.
Sipson—			
Robbins, Mr. R. R.	20	.	
Soho—			
Sunday-school ...	1	.	2
Reports		1	10
Camp, Mrs. (box) ...		11	6
Griffiths, Mrs. ...		1	.
Southport—			
Collection ...		3	15 7
Boxes... ...		14	6
P.P.C. ...		4	9
Smithfield (N.S.W.)—			
Sunday-school ...		14	.
Betts, John, per ...		6	.
Staines—			
Sunday-school ...	4	4	6
Y.P.S....		7	6
Stevenage—			
Sunday-school ...	1	3	9
Bible-class	1	7	6
Boxes	2	.	3
Stisted—			
Baker, Mr. A.		5	.
Stoke Ash—			
Collection	2	4	6
Sunday-school ...		16	3
Reports		2	.
Boxes	2	2	3
Stoke Golding—			
Kirkland, Miss C ...		8	
Stonham Parva—			
Sunday-school ...		.	6
Banister, Mrs. (box)	2	12	1½
Ling, Mr.		10	.
Stratford, *Gurney-road*—			
Harvest Thanksgiving	2	4	.
Reports		5	.
Young People's Mtg.		6	6
Sunday-school ...	1	19	5
Young Women ...		10	.
Young Men... ...		2	8
Quarterly Subs. ...	2	14	
Webb, P. and A. (box)		3	6½

	£	s.	d.
Streatham, *Hambro' road* –			
Sunday-school ...	2	10	.
Sturry—			
Sunday school ...	1	8	7½
Reports		1	.
Schweitzer, Mrs. L.		2	6
,, Miss R.		2	.
,, Miss S.		7	.
,, Miss A.		5	.
Sunderland, *Jirch*—			
Sunday-school ...		2	6
Mission class ...		10	.
Boxes...		10	2
Swindon, *Providence*—			
Collection ...	1	15	4½
P.P.C. and Reports		9	6
Sydney (N.S.W.), *Belvoir-street*—			
Sunday-school ...	2	.	.
Sydney (N.S.W.), *Oddfellows' Temple Church*—			
Collection ...	2	8	6
Thame—			
Collection	2	5	6
Box		12	.
Reports			7
Elton, Mr. J. K. ...	1	.	.
,, Miss E. (box)		17	6
Friend		10	.
Tottenham, *Ebenezer*—			
Sunday-school ...		8	8
Field, Miss E. E., Reports		1	4
Troupe, Mr. & Mrs.		5	.
Tring, *Akeman-street*—			
Collection	17	6	7
Boxes	13	16	10
P.P.C....		7	.
Butcher, Mr., and Family	20	.	.
Butcher, Miss, Reports	1	.	.
Friend	5	7	.
,, ...	5	5	.
Hedges, J. R. ...		10	.
Invalid Friend at Hitchin	1	.	8
Tring, *Ebenezer*—			
Collection		14	2
Trowbridge, *Zion*—			
Bible-class and Miss B. Gore	1	.	.
Wiltshire, Mr. A. ...		2	6
,, Miss R. A.		2	6
Tuddenham—			
Gooding, Mrs. W. H.	2	2	.
Tunstall—			
Collection	1	5	.
Waltham Abbey, *Ebenezer*—			
Reports			6
Walthamstow, *Church Hill*—			
Sunday-school ...	1	2	6½
Women's Gospel Meeting		4	.
Y.P.M.S.		12	6
Sewing class ...		19	6
Reports		2	1
Walworth, *Surrey Tabernacle* –			
Sunday-school		10	6
Reports ...		2	10
Boulden, Mr. A.		10	6
Wandsworth, *Chatham-road*—			
Collection		15	.
Boxes		16	7
Sunday-school ...	1	12	1½
Bible-class		7	2
Wandsworth, *West Hill* –			
Collection	2	.	9
Sunday-school ...	1	14	1½
Bible-class	1	10	9
Bible-class, furnishing requisites for Sendamangalam Reading-room ...	1	13	.
Mrs Jarvis – Scriptures for Madras	5	.	.
Scrip. for Kollis	5	.	.
Scrip. for Sendamangalam ..	10	.	.
P.P.C.			8
Warboys—			
Collection	5	5	.
Box		5	.
Singing-class ...		10	.
Bedford, Mr. C. ...		5	.
Fitch, Master Geo.		2	.
Reynolds, Miss E.		8	3
Watford, *Beulah*—			
Collection	1	.	.
Watford, *Tabernacle* –			
Sunday-school ...	13	12	3
Men's Bible-class ...		18	6
Reports		3	.
Garner, Miss (box)	1	7	3
Wattisham—			
Harvest Home ...	4	17	6
Garrod, Mr. F. (box)		12	.
Wellingboro'—			
Sunday school ...	16	19	6
Reports		1	3
P.P.C....		6	8
Hackney, Miss A. A.		10	.
Mather, Mrs. ...	55	.	.
,, ,, P.P.C.			1½
Sharman, Mrs. M.R.		10	.
West Ham, *Tabernacle*—			
Sunday-school ...	8	18	9
Kolli Mounts ...	3	12	7
C.E.	2	2	.
I.B.R.A.		2	6
Reports		2	.
Warwick, Mr. W. A. (box)	1	2	6
Whitstable—			
Brand, Mrs. ...	2	.	.
Whittlesea—			
Collection	1	10	3
Willingham—			
Box		9	.
Reports ...			6
Witham –			
Abbott, Mrs ...	1	1	.
Wooburn Green, *Ebenezer*—			
Sunday-school ...	1	5	8
Y.P.M.		4	.
Reports			5
Wood Green, *Dovecote*—			
Sunday-school ...	2	14	11
Wood Green. *Park Ridings*—			
Sunday-school ...	4	15	8
Reports			9
Woolwich, *Anon*—			
Sunday school ...	3	18	2
Boxes	1	10	6
Personal—			
357	5	.	.
627	1	.	.
786	1	10	.
786		10	.
A. C. M.		10	.
Anon	100	.	.
Anon.		3	.
Anon....	2	10	.
Anon, 348	5	.	.
Ash, Miss, per ..		13	6
,, ,, (Reports)			6
Banks, Mr Robt. ...	2	2	.
Begbie, Mr. W. H.		2	6
Birthday Gift, April 2nd		5	.
Birthday Gift, Mar. 19th		2	6
Birthday Gift, 351...		5	.
Birthday Gift, April 13th ..	1	.	.
Birthday Gift, April 15th, No. 405 ...		2	6
Birthday Gift, April 15th, E. R. G. ...		10	.
Birthday Gift, April 16th, No. 407 ...		2	6
Birthday Gift, April 16th...		2	6
Birthday Thankoffering		2	6
Birthday Gift, Jan. 25th		7	.
Birthday Gift, Oct. 31		5	.
,, ,, S. C.		2	6
Birthday Gift, April 13th...	1	1	.
Birthday Gift, May 14th, D. A. ...		10	.
Birthday Gift, Nov. 8th		5	.
Birthday Offering	96	5	.
Booth, Mr. and Mrs. J. C.	1	1	.
Bradford, Miss ..		5	.
Brett, Mr. J. (box)...		9	.
Brother	1	.	.
Brain, Miss R. M. ...		5	.
Brain, Miss R. M., Reports			6
Burfoot, Mr. S. ...		10	.
Burston, Mr. J. (box)		3	.
C. H. D.	1	.	.
C. H.		10	.
C. J. T.	1	.	.
C.C		2	6
C.C.		2	6
Caplin, Mr. S. B. ..	2	.	.
Caplin, Mrs. S B. ...	1	.	.
Carpenter, Mrs. ...		2	6
Cooper, Miss E. L.	3	.	.
C. H		10	.
Colson, Mrs. T. W.		10	.
"Cornerite" ...		2	6
,, ...		2	6
Derham, Mr. W.(box)		16	.
Deaves, Mr. W. M. (box)		10	.
Dench, Mrs.... ...		5	6
Dennis, Miss M.(box)	17	.	.
Denmee, Mr. W. J.		3	.
E. M.	10	.	.
Elnaugh, Mrs., per, re "E. V." Advt.		5	.
F. J.	5	.	.
Fearnley, Mrs. ...		10	.
Flavill, Mr. D. ...		5	.
Forrester, Mr. S. ...		5	.
Forrester, Mr. J. W.	5	.	.
For Jesus' Sake ...		3	.
Friend	10	.	.
Friend 200		.	.
Friend	11	.	.
Friend	4	4	.
Friend 155	5	.	.

	£	s.	d.
Friend 100	.	.	
Friend 100	.	.	
Friend 3	11	.	
Friend, per Mr. Robbins	10	.	.
Friend, per Mr. H. J. Parker ...	5		
Friend, per R.M.B., Reports			6
Friend	10	.	.
Friend, No. 99 ...	10	.	.
G. R. L	5	.	
Gee, Mrs M. L. ...	1	.	.
Gibson, Mrs. ...	1	.	.
Goodrich, Miss ...	1	6	
Gosling, Mr. C. H....	4	.	.
Gosling, Miss E. R.	5	.	
Groome, Mrs. R. ...	5	.	
Harris, Mr. C. W., per, for Freight, *re* Christmas Boxes	8	14	3
Howe, Mrs. E. ...	2	.	
Howe, Mrs	5	.	
Hurrell, Mrs. C. (box)	10	.	
Hutchinson, Mrs. (box)	1	10	8
Interested	5	.	
J. S.—F....	5	.	
J. W. R.	10	.	
James, Mr. J. ...	4	3	
Knights, Mr. J. ...	1	1	.
Kirkland, Miss A. (Reports)	1	7	
Kirkland, Miss C. (box)	7	.	
Looker, Mr J. ...	10	.	
Payne, Mrs. W. ...	5	.	
Payne, Mrs W (box)	9	10	
Pardoe, Miss, per (P.P.C)	4	.	
Pratt, Miss	4	6	
Pritchard, Mrs ...	2	6	
Radly, Mr. J. B. ...	3	.	
S. L.	2	6	
Sale P.P.C, Mrs. E.	7	6	
Sale P.P.C., Miss E.	2	4	9
Sale P.P.C., per W.C.	2	7	5
Saw, Mrs. F. A ...	1	1	.
Sayers, Miss E. F....	1	9	.
Sharpe, Mr. W. ...		10	.
Silvester, Mrs ...		6	.
Slatter, Mrs. J. (box)		6	.
Steele, Mrs. A. ...		10	6
The Lord's Portion		10	.
Thankoffering from March	1	.	.
Thomas, Mrs. Jas. ...		10	
Turquand, Mrs. ...		5	
Vestey, Mr. J. (Reports)		6	.
Voysey, Mr. T. H....		5	.
Watts, Mr. H. ...		10	6
Watts, Mrs. J. ...		10	.
Watts, Miss M. ...		10	.
Well-wisher, A ...		3	.
Wellwisher		2	6
West and Smith, Misses		5	.
Willis, Miss E. M....		5	.
Wilson, Mrs., per Mr. Hutchinson (for new teacher in Sendamangalam Field)	10	.	.
Winch, Miss C. M. (box)		15	.
Wiltshire, Mr. A. L.		5	.

Pension Fund.

St. John's Wood, *Mount Zion*—Sears, Mr. R. S. W. £1 1

Medical Fund.

St. John's Wood, *Mount Zion*—Morgan, Mr. T. W. ... £1 1

Madras Boarding School.

Friend ... ... £10 . .

Herald Fund.

	£	s.	d.
Acton, *Tabernacle* ...		11	4
Bound Volumes ...		14	.
Aston Clinton... ...		12	.
Attleboro'—			
Greenwell, Mrs. J....		2	.
Balcombe		6	.
Bassett-street, *Keppel-street Memorial* ...	1	13	.
Bath, *Bethel and Providence*	1	19	10
A Sympathiser *re* Deficit		2	6
Beccles, *Martyrs' Memorial*	1	7	1
Bedmond, *Bethesda* ...		4	1
Berkhamsted, *Beulah*		14	.
Berkhamsted Common	1	1	.
Bermondsey, *Lynton-road*	7	19	.
Collin, Mr. J. B. (Bound Volume)		1	6
Bermondsey, *Spa-road* Sunday-school ...		10	.
Bethersden—			
Jarvis, Mr. A.		2	.
Bexley Heath—			
Wiggins, Miss E. ...		1	7
Blackburn	1	10	.
Bolton		13	.
Boro' Green	2	2	.
Bournemouth—			
Lanman, Mrs. H. ...		4	.
Brentford, *North-road*	3	9	.
Fromow, Mr. G. ...		2	6
Brighton, *Pranthana Sabha*	2	5	9
Brixton, *Tabernacle* ...		14	.
Bromley, *College Slip*—			
S.S. and B.C. ...		13	4
Bury St. Edmunds—			
Marsh, Mrs.		1	6
Calcutta—			
Billing, Miss ...		1	6
Cambridge, *Eden* ...	3	1	.
Wilson, Mrs. ...	1	.	.
Canning Town, *Providence*—			
Lawrence, Mrs. ...		1	.
Chadwell-street, *Mount Zion*	5	17	8
Chatteris—			
Ekins, Miss		1	6
Chelmsford	2	2	6½
Chesham, *Newtown* ...	1	8	.
Hawkins, Miss ...		7	.
Clapham, *Courland-grove*	2	10	.
Claxton		12	.
Coggeshall—			
Brown, Mrs. F. A....		1	6
Colnbrook		5	.
Cranleigh—			
Mann, Mrs. D. ...		3	.
Cransford		7	.
Crawley...		3	.
Mrs. Bewers... ...		5	.
Croydon, *Derby-road*	1	11	.
Croydon, *Tamworth-rd.*	1	10	.
Datchet		2	6
Dunstable—			
Gurney, Mr. G.		2	6
Egham		13	.
Exmouth—			
Wallis, Miss... ...		1	8
Fressingfield		2	6

	£	s.	d.
Fulham, *Ebenezer* ...		14	2
Glemsford—			
Smith, Miss E. ...		9	.
Grays, *Ebenezer* ...		4	.
Great Gransden ...		5	.
Great Yarmouth, *York-road*...		15	3
Greenwich, *Devonshire-road* ...	2	1	11
Guildford, *Old Baptist Chapel*	3	14	1
Hartley Wintney ...		5	6
Haworth, *Hall-green*		9	.
Hedge End		18	6
High Wycombe, *Zion*	1	3	6
Highbury—			
Gyles, Mrs.		2	.
Hollinwood	1	3	3
Horham	3	.	3½
Hounslow, *Zoar* ...	2	13	1½
Ilford, *Ebenezer* ...		12	9
Keeble, Mr. S. J. ...		3	.
Ipswich, *Bethesda* ...	3	8	6
Bound Volume ...		1	10
Ipswich, *Zoar*	1	10	3
Irthlingboro'		7	.
Keller, Mrs.		3	.
King's Langley ...		16	6
Kingston, *Providence*		16	.
Ladywell, *Whitburn Hall*		12	2
Leicester, *Newarke-st'.*		19	.
Challis, Miss G. ...		1	6
Lewisham, *College Park*	1	19	.
Leyton, *Goldsmith-road*		15	.
Lingfield		12	.
Loughboro', *Forest-road*—			
Sunday-school ...		8	9
Maidstone, *Providence*		14	6
Manchester	4	2	8
Knott, Mr.		3	.
March, *Providence* ...	1	1	9
Margate, *Rehoboth* ...	1	8	2
Marlborough		2	6
Mendlesham Green—			
Davey, Mr. Wm. ...		3	.
Middlesbro'		12	6
Newcastle-on-Tyne ...		13	.
Moffat, Mr. Jas. ...		5	.
New Cross—			
Swinyard, Miss ...			1½
Newquay (Cornwall), *Ebenezer*	1	10	.
Newton Abbott—			
Burston, Mr. J.		7	6
Newton Toney—			
Handley, Mrs. ...		10	.
Norbiton, *Zion* ...		8	1
Northampton, *Providence*		12	6
Norwich, *Orford Hill*	1	7	3½
Notting Hill Gate,			
Bethesda	1	.	.
Occold		12	.
Otley		9	7
Oundle, *Zion*		18	11
Over		15	6
Peckham, *Zion*—			
Knights, Mr. J. ...		9	.
Port Adelaide—*Salem*		10	.
Prahran (Victoria) *Hope*		8	.
Prittlewell, *Providence*	1	18	8
Ramsey		5	.
Ramsgate—			
Harrington, Mrs. ...		5	.
Reading, *Providence*...	1	4	5
Sunday-school ...		11	.
Richmond, *Salem* ...	1	1	3
Rowley Regis, *Providence*		3	.
Royton, *Bethesda* ...	1	6	10
Knott, Mr. O. ...		2	6
Rushden, *Succoth* ...		16	6
St. Albans, *Bethel* ...	1	7	.
St. John's Wood, *Mount Zion* ...	13	.	1
St. Neots—			
Sunday-school ...		11	6
Sale, *Stanley Grove* ...	1	9	.
Salhouse		7	6
Soho		4	11
Sunday-school ...		6	1
Stevenage, *Albert-street*	1	10	.
Stoke Ash	1	5	6
Stok Golding—			
Kirkland, Miss A.		1	6
Stratford, *Gurney-road*	1	15	.
Sturry		6	6
Swindon, *Providence*		9	.
Sydney (N.S.W.), *Belvoir-street*—			
Sunday-school ...		6	.
Thame		14	.
Elton, Mr. J. K. ...		2	.
Tottenham, *Ebenezer*	1	.	6
Field, Miss E. E. ...		4	2
Tring, *Akeman-street*	4	4	.
Bishop, Mrs. (Canada)		12	1
Trowbridge, *Zion* ...		3	.
Waltham Abbey, *Ebenezer* ...		12	.
Walthamstow, *Church-hill* ...	1	1	.
Walworth, *Surrey Tabernacle* ...	1	5	.
Wandsworth, *Chatham-road*		9	3
Wandsworth, *West Hill*...	1	5	1
Warboys	1	15	.
Watford, *Tabernacle*	4	3	6
Wellingborough, *Tabernacle*		9	.
Sunday-school		12	.
Mather, Mrs.		1	6
West Ham, *Tabernacle*	1	7	1
Whitstable—			
Brand, Mrs.		10	.
Whittlesea, *Zion* ...		5	3
Savage, Mrs. H. ...		10	.
Willingham, *Old Baptist Chapel* ...		10	9
Witham—			
Abbott, Mrs.		1	6
Wooburn Green, *Ebenezer*		12	.
Wood Green, *Dovecote*—	1	9	3
Wood Green, *Park Ridings*		14	10
PERSONAL:—			
Ash, Miss, per ...		1	6
Banks, Robt. & Son'	2	18	.
Bassenden, Miss E.		1	9
Bassendine, Miss ...		1	.
Begbie, Mr. W. H.		1	6
Billing, Mrs. ...		2	6
Bradford, Miss ...		1	6
Brain, Miss R. M. ...		3	.
Button, Miss ...		1	6
C and B.		2	.
Chaplin, Miss ...		2	7
Doveton, Mr. E. ...		1	6
Eggleton, Miss H. K.		1	6
Elnaugh, Mrs., Bound Vol. ...		1	6
Forrester, Mr. S. ...		1	6
Friend	20	.	.
„ per R. M. B.		1	6
Frost, Mrs.		10	.
Friend, for extra pages of HERALD	10	.	.
Gee, Mrs. M. L. ...		5	.
Godwin, Mr. L. M.		5	.
Gosling, Miss E. R.		15	.
Groome Mrs. R. ...		1	6
Hester, Miss ...		2	6
Hewitt, Mr. Robt. ...		5	.
Hines, Miss E. ...		2	6
Howe, Mrs. E. ...		1	6
Jordan, Mrs. L. ...		1	6
James, Mr. J. ...		2	6
Kent, Mrs.		2	.
L. Z. A.		10	.
Mary, per L. H. C.		2	.
Oliver, Mrs. J. W.		2	.
Pritchard, Mrs. ...		1	8
Paffard, Misses ...		12	.
Read, Miss		2	6
Reed, Miss		1	6
Sale per W. C. ...		4	6
"Suffolk"		10	.
Tree, Mrs. E. ...		7	6
Usher, Miss		1	6
Vestey, Mr J. ...	1	1	.
Withers, Mrs. ...		1	6
W. F. B.		1	6
Wylie, Mrs.		3	.

Ladies' Zenana Auxiliary.

Receipts from August, 1914, to July, 1915.

	£	s.	d.
Acton. *Tabernacle*—			
Per Miss E. Elliott:—			
Archer, Miss ...		13	.
Bartlett, Mrs. F. T. W.		10	0
Bridge, Miss ...		4	6½
„ Miss N. ...		4	9½
Dennis, Miss ...	1	12	6
Elliott, Miss E. ...		10	.
„ Miss O. M.		10	.
Farthing, Mrs. ...		3	3½
Fisher, Mrs. ...		4	4
Grimwood, Mrs. R.		3	.
Holland, Mrs. ...		2	4
Pearson, Mrs. ...		3	10
Pollard, Mrs. ...		4	.
Sadler, Mrs. ...	1	11	6½
Vine, Mrs....		4	10
Collection at Meeting		7	8
	7	9	8
Aston Clinton—			
Per Mrs. White:			
Plater, Mrs. W. ...		4	6
White, Mrs. L. ...		5	6
Collection at Meeting	2	0	0
P. P. C.		4	2
	2	14	2
Badingham and Cransford—			
Per Miss Skeet:—			
Anonymous ...			9
Bater, Mrs. ...		3	9
Capon, Mrs. G. ...		2	7
Cook, Mrs. W. ...		4	3½
Cooper, Mrs. P. ...		5	.
Kindred, Miss M. W.		6	.
Skeet, Miss E. & H.		10	4½
Collections at Meeting (Badingham)	1	3	1
Collections at Meeting (Cransford)	1	3	10½
	3	19	8½
Bassett Street, *Keppel-street Memorial*—			
Per Miss Fielder:—			
Angeloni, Miss ...		5	0
Cooper, Miss ...		6	.
Field, Miss (2 years)		10	.
Fielder, Miss ...		10	6
Phillips, Miss ...		5	.
Pickering, Mrs. ...		6	.
Woodman, Mrs. ...		9	.
Collection at Meeting	1	10	9½
	4	2	3½
Berkhamsted Common—			
Collection		10	.
		10	.
Bermondsey, *Lynton-road*—			
Per Mrs. Crisp:—			
Blackman, Mrs. H.		10	.
Cattermole, Miss...		4	6
Collin (in memory of the late Mrs. J. B.)	2	13	.
Crisp, Mrs. A. E....		18	.
Edwards, Mrs. E. J.		1	7
Elnaugh, Mrs. ...	1	7	6
Fiske, Miss E. ...		3	.
Holyoak, Miss ...		5	.
„ Mrs. A. H. P. (2 years) ...	1	.	.
Jackson, Miss ...		5	.
Knott, Mrs. ...		4	6
„ Mrs. A. D.		7	.
Sparks, Miss ...		10	.
„ Miss E. ...		10	.
Blackman, Mrs. H. (Drawing-room Meeting) ...	3	1	6
Collection, Sunday School		17	6
	13	1	1
Borough Green—			
Collection at Meeting		15	9½
		15	9½
Brentford, *North-road*—			
Per Miss M. Fromow:—			
A. B. C.		5	.
Aubrey, Miss R....		5	.
Baldock, Mrs. ...		5	.
Baker, Mrs. ...		2	5
Barritt, Miss ...		8	6
Bell, Miss		4	.
Brown, Mrs. ...		5	.
Capon, Miss ...		5	6½
Carr, Mrs.... ...		4	7½
Collis, Miss ...		3	5½
Chislett, Mrs. ...		5	.
Davey, Miss A. ...	1	.	.
Dean, Mrs. B. ...		4	6
„ Miss ...		7	7
Dykes, Mrs. W. ...		7	6
„ The Misses		8	6
Fowler, Miss A....		3	4
Forscutt, Miss ...		3	.
Fromow, Mrs. E...		5	.
„ Mrs. W.		15	.
„ Mrs. J....		9	6
„ Miss E...		4	6
„ Miss Laura		6	.
„ Miss M.		4	6
„ Miss R.		6	1
H. H. H. (2 years)	1	5	.
Hawkins, Miss ...		2	5
Hickmore, Mrs. ...		3	6½
Hudson, Miss M.		1	3½
Jeffs, Miss A. M...		5	.
Kempton, Mrs. ...		5	.
King, Miss ...		7	.
Leake, Mrs. ...		3	6
Lynch, Miss A. ...		2	1
Marks, Miss E. ...		4	3½
Morley, Miss ...		5	.
Nash, Miss R. ...		3	.
Newman, Mrs. ...		4	4½
Peacock, Mrs. ...		1	5½
Peters, Miss L. ...		3	2
Potter, Mrs. B. ...		3	1
„ Miss D. ...		3	1½
Prayer-meeting (box)		3	4½
Sansom, Miss ...		1	4
Secrett, Mrs. J. ...		5	1½
Shapley, Mrs. ...		5	.
Smoker, Miss A....		4	4
„ Miss F.		4	6
Spinks, Miss ...		2	3½
Tyrell, Miss B. ...		2	5½
„ Miss F. ...		2	7
Watts, Miss ...		4	.
Wheatley, Miss H.			6½
"Emily" Convalescent Home (per Miss Dykes) ...		18	.
Mrs. J. Fromow's Drawing-room Meeting... ...	4	9	6½
Collection at Meeting	1	.	1½
	20	4	1
Brighton, *Prarthana Sabha*—			
Per Mrs. D. Fisher:—			
Anon		2	.
Baker, Miss ...		6	11½
Bletsoe, Mrs. ...		5	.
Botting, Mrs. ...		5	6
„ The Misses		11	5½
Boulsher, Mrs. ...		5	6
Cozens, Mrs. F. ...		8	.
„ Miss ...		18	.
Eade, Mrs. ...		1	3
Elliott, Mrs. ...		5	.
Fisher, Mrs. D. ...		10	6½
Folkhard, Mrs. ...		5	10½
Gumbrell, Mrs. ...		7	6½
Haynes, Miss ...		3	.
Love, Miss ...		3	10½
Lynington, Miss		8	1
Lucas, Mrs. ...		17	5
„ Miss ...		13	4½
Miller, Miss ...		8	7½
Oliver, Mrs. ...		5	4½
Parkhurst, Mrs. ...		5	.
Piper, Miss ...		17	1
Sears, Mrs. ...		10	.
Smith, Mrs. ...		4	6
Monthly Box ...		3	2
Collections at Meetings	1	3	10
	10	17	.
Brixton, *Tabernacle*—			
Per Mrs. Sapey:—			
Cooper, Mrs.		2	8
Friend, A....		1	.
Lack, Mrs. ...		5	10
Reeves, Mrs. ...		3	.
Robinson, Mrs. ...		5	1½
Sapey, Mrs. ...		5	.
	1	2	8
Cambridge, *Eden*—			
Per Miss Eldred:—			
Beall, Mrs. ...		7	6
Blott, Mrs. ...		10	.
Bigg, Mrs. ...		2	.
Carless, Mrs. H. ...		5	.
Darnell, Mrs. ...		4	6
Derby, Miss ...		5	.
Eldred, Miss ...		10	.
Few, Miss (in memory of) ...		6	6
French, Mrs. ...		5	.
Haynes, Mrs. M....		5	.
„ Misses M. and A.		10	.
„ Miss T....		5	.
Martin, Miss ...		5	.
Milson, Miss ...		2	.
Newman, Mrs. ...		3	.
Oxberry, Mrs. ...		6	.
Sharp, Mrs. ...		3	.
Shinn, Mrs. ...		4	.
Sturton, Mrs. ...		10	.

	£	s.	d.
Wilson, Mrs. (Woburn Sands) ...		10	.
Wilderspin, Miss E.		2	6
„ Miss N.		5	.
Whyatt, Miss ... Young Women's Bible-class, by Miss Day ...		12	6
Collection at Meeting	1	10	
	8	13	6

Chadwell Street,
Mount Zion—
Per Miss M. Silvester :—

Banks, Mrs. ...		6	
Burn, Mrs. ...		5	1½
Clarke, Miss ...		2	3½
Crickmore, Mrs....	1	4	8
Fricker, Mrs ...		3	3½
Hales, Mrs. ...		3	.
Haslop, Mrs. ...		10	.
Hoddy, Miss ...		5	.
Hughes, Miss ...		7	8
Jones, Mrs. ...		9	9
Ibbott, Miss (2 years)		10	.
Keeble, Mrs. ...		2	6
Kern, Miss ...		2	.
Licence, Mrs. ...		10	3½
L. M.		6	.
Miller, Mrs. ...		2	6
Mitchell, Mrs. ...	4	5	7½
Nunn, Mrs. and the Misses ...	1	7	3½
Putnam, Mrs. ...		4	5½
Ridley, Mrs. ...		5	7
Saxby, Mrs. ...		3	8
Shepherd, Mrs. ...		2	4½
Silvester, Mrs. and the Misses ...	2	2	.
Smith, Mrs. F. ...		2	6
„ Mrs. D. ...		1	1
Swanson, Miss ...		4	.
Walls, Miss ...		4	.
Wallis, Mrs. ...		8	.
Webb, Mrs. H. ...		5	.
Western, Mrs. ...		5	.
Woodward, Miss ...		4	6
„ Miss E.		4	6
Wickens, Mrs. ...		4	4
Whybrow, Mrs. ...		4	.
Prayer-meeting (box)		8	8½
Mothers'-meeting (box)		1	6½
Subscriptions for Bible-woman ...	5	16	6
Collection at Meeting	2	15	.
P. P. C.		4	4
	25	14	2½

Sunday School.
Per Miss Pardoe :—

Goodhew, Miss ...		2	11
Jones, Miss ...		4	.
MacKenzie, Mrs....		3	.
Pardoe, Miss ...		6	2
Sims, Miss ...		3	.
Webb, Mrs. ...		5	10½
„ Miss ...		3	3½
Wilsden, Mr. ...		4	7
	1	12	10½

Chelmsford—
Per Mrs. Blythe :—

Blythe, Mrs. ...		12	.
„ Mrs. W. J.		5	.
		17	

Clapham,
Courland-grove—
Per Miss Sears :—

Acworth, Mrs.		5	.
A Friend		5	.
Andrews, Mrs. ...		4	7½
Baker, Miss A. ...		1	10½
Bennett, Miss O....		3	2½
Brinkler, Mrs. W.		10	7½
„ Mrs. F.		10	.
Collins, Miss G....		5	11½
Crisp, Mrs. ...		3	3½
Dadswell, Misses A. and R. ...		5	.
Farley, Miss E. ...		2	8
Flatt, Mrs. ...		3	2½
Gill, Mrs.		12	9½
Green, Miss H. (2 years)		9	.
James, Mrs. ...		5	.
Jones, Mrs. ...		2	6½
Keeble, Mrs. S. J.		3	.
Lisle, Miss V. ...		2	6
Maunder, Miss ...		4	6½
Muggeridge, Miss E.		4	.
Nicholls, Mrs. ...		10	8½
Roiffe, Mrs. ...		4	6
Sears, Mrs. J. W.		5	.
„ Miss E. M.		10	.
„ Miss E. G.		5	.
Vine, Mrs		10	.
Waller, Mrs. F. ...		3	6
Walters, Mrs. H...		5	.
„ The Misses F. and A.		5	.
Watts, Mrs. ...		5	1½
Wise, Miss ...		1	11½
Mrs. Vine's Drawing-room Meeting	4	1	6
Collection at Meeting	1	4	1
P. P. C.		1	6
P. P. C.		8	4
	14	5	2

Croydon—
Per Mrs. Throssell :—

Boxes		16	3
		16	3

Eltham—

Collection ...	1	2	9½
P. P. C.		1	11
	1	4	8½

Fleckney—
Per Miss Deacon :—

Bible Class ...	1	.	.
Collections ...	2	.	.
Deacon, Miss ...		2	6
P. P. C.		9	8
	3	12	2

Fulham, *Ebenezer*—
Per Mrs. Brown :—

Bible Class Box...		5	7
Block, Mrs. ...		2	6
Box			7
Brown, Mrs. ...		15	.
Dennis, Mrs. ...		5	.
Elliott, Mrs. ...		5	.
„ Miss ..		6	9
Evans, Mrs. ...		3	3½
Foot, Miss.... ...		4	4½
Fyson, Mrs. ...		2	.
Higgins, Mrs. ...		3	11
McNally, Mr. (In Memoriam) ...		5	.
Purkiss, Mrs. ...		9	.
Robinson, Mrs. ...		5	.
„ Miss ...		5	.
Simmonds, Miss...		5	4
Smith, Mrs. ...		3	9
Staines, Mrs. (Australia)		5	.
Thexton, Mrs. ...		8	4
Vivian, Mrs. ...		4	4
Wood, Miss ...		2	.
Collection at Meeting	1	1	6
P. P. C.		7	2
Collection, Sunday School		8	6
	7	3	1

Grays, *Ebenezer*—
Per Miss A. Steel :—

Marr, Mr.		11	2
Shipman, Mrs. ...		1	6
Smith, Miss G. ...		3	.
Steel, Miss A. ...		6	6
	1	2	2

Greenwich,
Devonshire-road—
Per Miss Smart :—

Barton, Miss A. ...		3	7½
Burton, Mrs. ...		5	.
Clarke, Miss ...		4	.
Dickens, Miss ...		3	.
Dungey, Miss N. (2 years)... ...		9	.
Garner, Miss L. ...		5	.
Geal, Mrs.... ...		4	6
Harris, Miss ...		3	.
Kingsworth, Miss		7	3½
Martin, Mrs. ...		3	2½
Paterson, Mrs. ...		4	.
Pert, Miss... ...		5	.
Smart, Miss ...		5	.
Smith, Miss A. ...		3	6
Standon, Miss ...		4	6
Stubbs, Miss ...		11	.
Terry, Miss ...		5	.
Thomas, Mrs. ...		4	6
Tindley, Mrs. ...		9	6
Tree, Mrs.... ...	1	.	.
Upfold, Miss ...		6	.
Webb, Miss L. ...		3	.
„ Miss A. ...		2	.
Wilmshurst, Mrs.		4	6
Wiggins, Mrs. N.		4	2
Wood, Mrs. ...		3	.
	7	2	3½

Guildford,
Old Baptist Chapel—
Per Miss Pickett :—

Boxes	7	6	3
Collection at Meeting	3	.	.
	10	6	3

Haworth,
Hall Green—
Per Miss Kane :—

Crowther, Miss ...		5	.
Earnshaw Miss H.		2	.
„ Miss M.		2	.
Eccles, Mrs., and Naylor, Mrs. ...		10	.
Holmes, Mrs. ...		4	4
Hudson, Mrs. F ...		4	6
Kane, Miss ...		4	6
„ Miss F. ...		5	.
„ Mrs. W. ...		4	.
Kershaw, Mrs. M.		3	6
Kilmister, Mrs. T.		2	.
„ Miss R.		5	6
Merritt, Miss I. ...		3	6
„ Mrs. ...		3	6
Murgatroyd, Miss		4	.
Pickles, Mrs. S. ...		4	6
„ Miss M. A.		4	2
Shackleton, Mr. ...		1	.
Tyson, Miss ...		4	8
Wheeler, Miss ...		4	6
„ Miss L. ..		4	6

	£	s.	d.
Whitaker, Mrs. B.		5	0
The Children's Box		1	6
Earned by Children during Winter	1	1	.
	5	14	2

Hartley Wintney—
Per Mrs. Gossling:—

Boxes	2	17	2
Free-will Offerings		9	10
	3	7	.

High Wycombe,
Zion—
Per Miss Rogers:—

Crooks, Mrs. ...		4	.
Heather, Mrs. ...		2	.
Leach, Miss ...		1	9
Morling, Miss ...		5	.
Oxlade, Mrs. J. ...		4	.
Pusey, Mrs. ...		5	.
„ Miss ...		1	.
Rogers, Mrs. W....		6	.
„ Miss ...		4	6
„ Miss M....		4	6
„ Miss R. ...		4	6
Staines, Miss ...		4	6
Simmons, Mrs. ...		4	.
Scott, Mrs. W. ...		4	6
Walters, Mrs. ..		3	.
Collections at Meetings	2	13	4
P. P. C.		2	8
	5	14	3

Homerton,
Homerton-row—
Per Mrs. Brett:—

Baker, Mrs ...		5	.
Biggs, Mrs ...		5	.
Brett, Mr. W. M....	1	.	.
„ Mrs. B. R....		5	7½
„ Mrs. B. F....		4	6
„ Miss ...		5	.
Dearsley, Miss ...		4	6
Harris, Mrs. ...		3	.
Jacob, Miss E. C.		4	4½
Morton, Mrs. ...		4	6
Pardoe, Mrs. ...		4	6
Rutter, Mrs. ...		6	.
Spratt, Mrs G. ...		4	.
„ Mrs. A. ...		5	.
„ Mrs. C. A.		5	.
Stevens, Mrs. ...		4	.
Turnpenny, Mrs.		4	6
Yeowell, Mrs. ...		4	6
Collection at Meeting		17	1
P. P. C.		4	8
	6	.	9

Hounslow, *Zoar*—
Per Miss Flegg:—

Boxes	7	1	8
Collection at Meeting	1	10	.
P. P. C.		2	2
	8	13	10

Ilford, *Ebenezer*—
Per Miss Cutmore:—

Boxes	2	1	11½
Collection at Meeting		14	7
	2	16	6½

Ipswich, *Bethesda*—
Per Mrs. H. T. Chilvers:—

Abbott, Miss ...		3	3½
Artist, Miss ...		8	.
Balls, The Misses		12	6
Banyard, Mrs. ...		4	.
Brill, Mrs.... ...		5	.
Bruce, Miss ...		3	.
Burgess, Miss ...		2	.
Burrows, Miss A.		4	.
Chilvers, Mrs. H. T.		10	6
Churchyard, Miss		1	9½
Clapp, Miss ...		1	.
Clowe, Miss ...		2	2
Cook, Miss ...		6	.
Farrow, Miss A....		15	.
Frost, Miss ...		3	.
Garnham, Miss A.		5	.
Gooding, Miss ...		1	6
Groves Mrs. ...		2	6
Guthrie, Mrs. ...		3	.
Hines, Mrs. ...		2	6
Humphreys, Miss		5	.
James, Mrs. ...		4	6
Jenning, Miss ...		8	2
Lait, Miss		2	.
Lockwood, Mrs....		1	.
Mann, Mrs. ...		7	6
„ Miss S. ...		15	.½
„ Miss V. ...		1	6
Mitchell, Mrs. ...		1	.
Moss, Miss D. ...		3	.
Mylrea, Miss (Bible-class)		7	6
Osborne, Miss ...		3	1½
„ Miss M.		5	.
Reynolds, Mrs. ...		3	6½
Sheldrake, Miss N.		10	.
„ Miss A.		7	.
„ Miss E.		6	2
Squirrell, Miss ...		3	6¾
Stiff, Miss		5	.
Stratford, Mrs. ...		2	.
Thompson, Miss O.E.		5	.
„ Miss H.		3	6
Whitmore, Mrs. ...		1	5½
Wolno, Miss ...		14	.
Woods, Mrs. J. ...	1	.	.
„ Mrs. R. ...		4	6
Wright, Mrs. ...			6
„ Miss H....		5	.
Collection at Meeting	1	4	.
	13	15	3½

Ipswich, *Zoar*—
Per Miss Wright:—

Baldwin, Mrs. ...		3	3½
Bird, Miss... ...		2	4½
Bloomfield, Miss		18	3½
Booen, Mrs. ...		1	.½
Davis, Miss ...		4	1
Double, Miss ...		4	8
Forsdick, Miss N.		3	6
Gardner, Mrs. ...		6	6
Garrod, Mrs. ...		6	.
Rackley, Mrs. ...		2	11½
Smith, Miss ...		1	8
Wallace, Mrs. ...		1	1½
Whayman, Miss...		6	6
Sums under 1/- ...		3	7½
Late subscription, 1914		5	.
	3	10	7

Kingston, *Providence*—
Per Mrs. Lambourne:—

Dorban, Miss R....		1	6
Horne, Mrs. ...		12	.
„ Mrs. (Collected)...	1	1	
Jeffs, Mrs.... ...		5	.
Lambourne, Mrs.		6	.
Nottridge, Mrs. ...		1	2
Pilborough, Mrs...		5	.
Pratt, Mrs. ...		10	.
Summers, Mrs H.S.		5	6
„ Mrs. E.A.		8	
	3	15	2

Laxfield—
Per Miss F. Sears:—

Boxes	6	2	11
Collection at Meeting		14	4½
	6	17	3½

Lewisham—
Per Mrs. Brazier:—

Boxes	4	14	10
Collection at Meeting		12	6
	5	7	4

Leyton,
Goldsmith-road—
Per Mrs. F. Chilvers:—

Church, Mrs. ...		5	2½
Cuthbert, Mrs. ...		7	.
Finning, Mrs. ...		17	.
Forfeitt, Mrs. ...		5	.
Hammett, Miss ...		4	6
Sharpe, Mrs. ...		8	.
Friends, Mrs. ...		7	6
Collection at Meeting	1	3	.
	3	17	2½

Marylebone,
Mount Zion—
Per The Misses Harris and Widden:—

53 Boxes	20	10	5
Mrs. Harris' Drawroom Meeting...	7	5	.
P. P. C.		3	2
Collection at Meeting	2	.	.
	29	18	7

Newquay, *Ebenezer*—
Per Miss Cains:—

Curry, Mrs. ...		3	6
Cains, Miss ...		6	.
Clemens, Mrs. ...		5	.½
„ Mrs. J.		10	
Dann, Mrs. ...		9	.½
Pappin, Mrs. ...		2	9
Pearce, Miss ...		2	2½
„ Mrs. A. K.		5	.
„ Mrs. R. ...		2	.
Raven, Miss ...		8	10½
Stribley, Mrs. ...		2	.
Dann, Miss (Subscription) ...		5	.
Bull, Mrs. (Subscription) ...		5	.
Collection at Meeting		10	.
	3	7	3

Northampton,
Providence—
Per Mrs. F. K. Catling:—

Letts, Mrs. ...		9	.
Sharpe, Miss ...		6	6
		15	6

Notting Hill Gate,
Bethesda—
Per Mrs. Boatwright:—

Boxes	3	16	8
Collection at Meeting		8	1½
	4	4	9½

	£	s.	d.
Ponders End—			
Per Miss Elnaugh :—			
Boxes		4	.
		4	.
Prittlewell, *Providence—*			
Per Mrs. White :—			
Burgess, Mrs. ...	1	.	.
Booth, Mrs. ...		10	.
Bird, Miss... ...		2	6
Chandler, Mrs. ...		4	6
Collard, Mrs. ...		2	2
Cripps, Mrs. ...		5	.
Deane, Mrs. ...		11	6½
Fisher, Mrs. ...		14	.
Miss ...		5	.
Flack, Miss ...		2	8
Fromow, Miss R.		4	6
Gosling, Mrs. ...		6	11
Greeves, Mrs. ...		5	.
Harmer, Miss ...		8	6
Hicks, Mrs. S. ...		7	7½
„ Miss B. ...		3	6
Hodder, Mrs. ...		2	6
Inskip, Mr. ...	1	1	.
Jeffs, Mrs....		10	.
Johns, Mrs. ...		3	7½
Keye, Mrs. ...		3	.
Layzell, Mrs. ...		1	2
Mayes, Mrs. ...		3	6
Mobbs, Miss ...		1	.
Moss, Mrs. S. ...		5	.
Nassau, Mrs. ...		2	8
Newton, Mrs. ...		5	.
Outen, Miss D. ...		2	2
Pilgrim, Miss ...		5	6
Plail, Miss... ...		2	11½
Phillips, Miss May		2	8
„ Miss Florrie		2	2
„ Miss Flossie		1	6
„ Miss Millie		2	8
Smith, Mrs. ...		5	.
Turner, Mrs. ...		4	4
„ Mrs. C. ...		4	6
Thompson, Miss...		5	1
Verdon, Miss ...		6	6
Whitstock, Mrs....		5	.
White, Mrs. ...		7	.
Collections at Meetings	5	13	4
P. P. C.		5	4
	17	7	7
Reading, *Providence—*			
Per Miss Pursey :—			
Allan, Miss ...		7	4½
Cane, Miss P. M.		2	.½
Challen, Mrs. ...		2	1½
Cottrell, Mrs. ...		1	5
Frith, Mrs. ...		6	7½
Morton, Miss ...		5	1
Paxman, Mrs. ...		1	11
Pratt, Miss ...		3	5½
Smith, Miss ...		9	1½
Walters, Miss ...		4	10½
Work-meeting Box		3	.½
Collection at Meeting	1	.	.
P. P. C.		7	4
	3	14	5
Ramsey—			
Collection at Meeting	1	1	6
	1	1	6
Richmond, *Salem—*			
Per Mrs. Robinson :—			
Box No. 1		8	2½
Box No. 2		5	2
Chaplin, Mrs. ...		9	8
Collins, Mrs. ...		2	9½
Edwards, Miss ...		1	9½
Fisher, The Misses		11	8½
Goodwin, Miss ...		2	10½
Hughes, Mrs. J. ...		3	4
Kempson, Mrs ...		3	.½
Makey, Miss ...		3	2
Martindale, Miss		16	1½
Mills, Miss ...		5	.
Molden, Mrs. ...		4	5½
Mumford, Miss ...		1	.
Pearce, Miss ...		2	10½
Picknell, Miss ...		3	8½
Remnant, Miss ...		2	10½
Buttram, Miss (Donation)		6	.
Collection at Meeting		8	1
Collection at Meeting	1	1	2
P. P. C.		6	2
	6	9	2
Soho—			
Per Mrs. Simpson :—			
Pond, Miss ...		4	4
Simpson, Mrs. ...		16	2
	1	.	6
Staines—			
Per Miss Howe :—			
Boxes		3	.
Collection at Meeting		8	10
P. P. C.		1	2
		13	.
St. Albans, *Bethel—*			
Per Miss Gregory :—			
Cook, Mrs. ...		2	.
Disher, Miss ...		1	.
Eldred, Mrs. ...		3	.
Gregory, Miss ...	1	.	6½
Tapping, Miss ...		6	.
Tyler, Mrs. ...		3	11
„ Miss ...		3	6½
	2	.	.
Stratford, *Gurney-road—*			
Per Miss Ince :—			
Boxes	7	1	3
1d. Weekly Subscriptions ...	4	11	.
Monthly Meeting Collections ...		6	10
Bible-woman (Subscriptions) ...	9	12	.
Collection at Meeting		9	2
Collection at Meeting		10	8
P. P. C.		3	10
	22	14	9
Swindon, *Providence—*			
Per Miss Cummins :—			
Bizzell, Miss (2 years)		11	.
Buller, Miss ...		1	3½
Chellen, Miss ...		2	2½
Cummins, Miss ...		8	11
Everett, Mrs. ...			10½
Fyson, Mrs. ...		2	4½
Gale, Miss... ...		10	.
Godwin, Miss ...		7	6½
Hanks, Mrs. ...		3	6
Jefferies, Mrs. ...		3	5½
Kibblewhite, Mrs.		1	1
Lancaster, Mrs. ...		1	6½
Lane, Miss ...		1	2½
Lewis, Mrs. W. ...		3	6
Parker, Mrs. ...		4	4
Rushan, Mrs. ...		3	6
Scull, Mrs. ...		1	7
Speck, Miss D. ...		1	8½
Waters, Mrs. ...		2	4½
Collections at Meetings	1	16	10
P. P. C.		8	2
	5	17	0
Tollington Park, *Zoar—*			
Per Mrs. Sandell :—			
Barker, Mrs. ...		5	.
Harrington, Miss		1	.
Mitson, Miss ...		2	6
Sibuns, Mrs. ...		4	7½
Smith, Miss ...		2	5½
Sandell, Mrs. ...	1	.	10½
„ Miss G....		4	4
„ Miss M...		1	2½
Mrs. Sandell's Drawing-room Meeting	1	10	.
P. P. C.		1	7
	3	13	7
Tottenham, *Ebenezer—*			
Per Miss Field :—			
Boxes	2	12	.
Collection at New Year's Meeting		7	.
Collection at Meeting		10	6½
P. P. C.		2	8
Children's Service Collection ...		2	1
Young People's Society		8	2
P. P. C.		1	1
Young People's Society		6	6
Children's Service		1	6
	4	11	6½
Tring, *Akeman-street—*			
Per Miss E. M. Maull :—			
A. E. B.		6	.
Bible Class (Young Women's) ...		17	7½
Bagnell, Mrs. A....		6	3
Butcher, Miss ...	4	.	.
„ Miss E....	36	11	.
„ Miss E.G.	3	1	6
Burk, Miss ...		1	5½
Chappin, Mrs. (Long Marston)		1	11
Fincher, Mrs. A....		5	6
Foskett, Mrs. H....		1	7½
Glover, Mrs. ...	1	.	1
„ Mrs. J. ...		3	7½
Hedges, Miss ...		5	7½
Johnson, Mrs. ...		2	3½
Marcham, Miss A.		5	.
„ Miss N.		5	.
Maull, Miss E. M.	1	7	6
Parker, Mrs. ...		4	1
Rance, Miss F. ...		1	9½
Rodwell, Mrs. ...		2	6
Sharman, Miss A.		1	11
Smith, Mrs. G. ...		4	9½
Solomon, Mrs. (Kingston) ...		5	.
Toms, The late Miss		3	8
Wright, Mrs. A....		4	2½
„ Mrs. A.S.		2	.½
„ Miss ...		13	5½
Young, Mrs. ...		5	.

	£	s.	d.
Young, Mrs. H. T. (Havant)		5	.
Bible-woman(Subscriptions) ...	5	8	.
Collection at Meeting	9	.	.
	66	3	6

Waltham Abbey—
Per Mrs. Wild:—

Wild, Mrs. ...		4	.
		4	.

Walthamstow,
Commercial-street Memorial Chapel—
Per Mrs. Wallis:—

Booth, Mrs. J. ...		6	.
Caplin, Mrs. (Senr.)		10	.
„ Mrs. G. and Miss G.		6	5
„ Mrs. S. B.		5	.
Carrington, The Misses		6	.
Cook, Miss M. ...		1	3
Cox, Mr.		3	5½
Cracknell, Mrs. ...		3	6
Cudmore, Mrs. ...		1	2½
Dawson, Mrs. ...		4	10
Eveling, The Misses			6½
Field, Mrs. ...		6	.
Gardner, Mrs. ...		1	3½
Gibbard, Miss G.		2	8½
Gillam, Master F.		4	9
Goodman, Mrs. ...		3	2½
Hart, Mrs., & Family			7½
Isles, Mrs.... ...		6	2
Jaggs, Miss ...		2	6½
Koir, Miss... ...		5	.
Ladies' Bible-class, per Mrs. Sharpe		12	11½
Laver, Miss B ...		5	.
L.Z.A. Prayer-meeting Box ...		8	.
Marsh, Miss ...		4	½
Meeking, Mrs. ...		3	7
„ Miss ...		2	9½
Moss, Miss ...		6	8
Nash, Mrs. ...		5	.
Noble, Mrs. ...		1	8½
Rapley, Mrs. ...		5	.
Rawlinson, Master			11½
Sharpe, Mrs. ...		2	8½
Smith, Miss ...		12	.
„ Miss K. ...		3	.
Tooke, Mrs. ...		4	3½
Wallis, Mrs. H. ...		5	.
„ Mrs. ...		16	½
Willsher, Mrs. ...		7	6½
Girls' Sewing-class		10	9
Mrs. Sharpe's Women's Meeting Collection...		7	6
Young People's Meeting Collection		12	6
P.P.C.		1	7
	10	19	1½

Walworth,
Penrose-st. S.S.—
Per Miss Falkner:—

Austin, Miss ...		4	.
Biglin, Miss ...		1	8
Eade, Mrs. ...		5	.
Falkner, Miss ...		7	6
Green, Miss ...		5	.
Grover, Mrs. ...		3	.
Hobbs, Miss ...		1	.
Watson, Mrs. A....		5	.
Collection... ...		10	1
	2	2	3

Walworth, *Surrey Tabernacle—*
Per Mrs. A. Boulden:—

Abrahams, Mrs. ...		5	.
Boulden, Mrs. ...	1	.	.
Brain, Miss ...		12	2
Driver, Mrs. ...		6	.
Falkner, Mrs. A. B.		10	.
Harris, Mrs. ...		10	.
King, Mr.... ...		5	.
Legge, Miss ...		1	6
Linton, Miss ...		2	11
Norris, Mrs. ...		10	.
Page, Mr.		2	1
Pittman, Miss ...		1	7
Royal, Mrs. ...		2	6
Schneider, Mrs. ...		10	.
Stringer, Miss ...		1	11
Symonds, Mrs. ...		5	9½
Watson, Mrs. H. ..		4	4
Williams, Miss ...		2	6
Withers, Miss ...		4	1
S.S. Collection ...	1	1	.
	6	18	4½

Wandsworth,
Chatham-road—
Per Mrs. Rose:—

Boxes	1	5	4
Crockett, Mrs. ...		2	8
Collections at Meetings	1	.	7
	2	8	7

Wandsworth,
West Hill—
Per Miss Applegate:—

Applegate, Miss		6	5
„ Miss M.		3	9
Bailey, Mrs. ...		5	10
Beck, Mrs. ...		2	8½
Cox, Mrs.		3	8
Dean, Mrs. T. ...		5	6
„ Miss H. ...		9	2½
Drane, Miss G. ...		10	9
Glaysher, Mrs. ...		1	11
Guille, Mrs. ..		4	7
Hole, Mrs.... ...		2	½
Hunt, Mrs. ...		5	½
Jarvis, Mrs. ...	2	2	.
Jones, Mrs. (In Memory of) ...		8	2½
Kent, Miss ...		2	6
Lambourne, Miss		8	2
Leach, Miss J. ...		1	3½
Maassen, Miss L.		8	.
Mulliner, Mrs. ...		2	.
„ Mrs. E.		5	.
„ Mrs. W.		4	6½
„ Miss ...		8	7½
Read, Miss ...	1	6	6½
Smith - Bannister, Mrs.		5	.
Smith - Bannister, Miss		5	6
Smith - Bannister, Mr. S.		2	6
Tilley, Mrs. ...		2	7½
Watts, Miss N. ...		8	6
Wilson, Nurse ...		3	8
Donation, Mrs Jarvis (per L.E.)	10	.	.
Collection at Meeting	1	5	.
Special Sub. for Bible-woman ...	2	2	.
	23	10	.

Warboys—
Per Miss Fitch:—

Ackland, Mrs.		5	.
Ashcroft, Mrs. ...		10	
Broughton, Mrs. W.		6	.
„ Miss		6	.
Brown, Miss G. ...		3	6
Fitch, Miss B. A ...		11	6
Fletcher, Miss K.		4	6
„ Miss N.		5	.
Hall, Mrs.... ...		3	.
Harvey, Mrs. W., Jun.		4	1
„ Miss Elsie		1	6
Holmes, Mrs. ...		2	8½
Jackson, Miss L....		1	½
Peacock, Mrs. ...	1	.	3
Reynolds, Miss D. (S.S Class) ...		3	6
Reynolds, Miss E (S.S. Class) ...		5	9½
Rignall, Mrs. J. ...			10
Sansome, Mrs. ...		4	6½
See, Miss (S.S. Class)		8	.
Stratton, Miss A.		1	8½
	5	8	6

Watford Tabernacle—
Per Miss Ball:—

Ball, Mrs		4	6
„ Miss		9	6
Baxter, Mrs. ...		1	9
Bryant, Miss ...		4	.
Dimmock, Miss ...		4	.
Freston, Mrs. ...		5	.
Goodson, Mrs. ...		10	.
Gray, Mrs. ...		4	11
Jinks, Mrs. ...		8	.
King, Mrs. ...		3	9
„ Mrs. W. ...		1	5½
Norwood, Mrs. ...		4	5
„ Mrs. H.		3	2
Parsons, Mrs. A....		3	.
„ Miss ...		1	.
Peacock, Miss ...		3	3½
Pickett, Miss L.		10	6
Saunders, Mrs. D.		4	6
Smith, Miss M. ...		3	10½
Stone, Miss ...		5	8½
„ Miss D. A...		5	.
Thorn, Miss ...		4	8½
Wake, Mrs. C. ...		11	.
Warrell, Mrs. T. W.		3	4
Warters, Miss ...		4	5½
Watts, Miss ...		10	6½
Wiggs, Miss ...		1	8½
Wright, Mrs. J. ...		5	.
Collections at Meetings	2	5	8
P.P.C.		6	.
	9	13	8

Wellingborough.
Tabernacle—
Per Miss E. Perkins:—

Bull, Mrs.		1	7½
Goodman, Miss M.		3	.
Hackney, Miss A.		3	.
Howes, Mrs. F. ...		5	.
Johnson, Miss L.		3	11
Locke, Mrs. E. ...		5	.
Morton, Miss ...		8	.
Newton, Mrs. H....		3	6
Perkins, Miss C...		6	.
„ Miss M.		5	.
„ The Misses		8	.
Sawford, Mrs. ...		1	4
Wright, Mrs. C....		12	.
„ Mrs. S. ...		14	9
„ Miss F....		1	6
„ Miss S. ...		10	.
A Friend		1	.
Collections at Meetings	12	5	1
P.P.C.		2	.
	16	19	8½

	£	s.	d.
West Ham,			
Tabernacle—			
Per Mrs. A. Baker:—			
Ten Boxes	1	18	
Christian Endeavour Society		10	
Collection at Meeting ...		10	.
P.P.C. ...		8	.
	3	6	.
Wood Green,			
Dovecote Hall—			
Per Mrs. Parish:—			
Seven Boxes ...	1	11	7½
Sale of Work ...	2	9	3
P.P.C.		2	2
Collection at Meeting		13	.
	4	16	4½
Wood Green,			
Park Ridings—			
Per Mrs. Hill:—			
Nine Boxes ...	2	1	1
Subscription, per Mrs. Harwood...		12	1
Donation, per Mrs. Harwood ..		10	.
	3	3	1
Woolwich, *Enon*—			
Per Mrs. Abrahams:—			
Edwards, Miss ...		1	6
Furlong, Mrs ...		3	6
Harfield, Miss ...		6	8½
Hughes, Miss ...		1	.
Parker, Mrs. ...		1	9½
Parkinson, Mrs....		1	7
Paterson, Mrs. ...			11
Rose Mrs.... ..		3	4
Wagon, Miss ...		1	3½
White, Miss ...		1	7½
Mrs Abraham's Drawing-room Meeting... ...	1	5	8
	2	8	11
Personal—			
Per L. E.:—			
A Friend		12	.
Cooper, Mrs. G., Donation (Badingham)		5	.
H. E. J.	1	.	.
Peck, Miss Leonora		5	.
Rush, Mr. & Mrs.	1	.	.
Thank-offering ...		10	.
Weatley, Mrs. ...		1	.
	3	13	.
Per Mrs. Silvester:—			
Ash, Miss		12	.
Booth, Mrs. E. A. (Madras) ...	1		.
Boys, Mrs. W. F. (Drawing-room Meeting) ...		10	6
Boys, Mrs. W. F. (Box)		6	9
Button, Miss ...		1	4
Ohallis, Miss ..		2	6
Chilvers, Miss M.		5	.
Clack, Mrs. ...		5	.
Clark, Mrs. ...		17	2
Corner, Children's	1	1	11
C. V.		5	.
Ellwood, Dr. ...		10	.
Forrester, Mrs. ..		8	6
Frost, Mrs. ...		5	.
Gosling, Mr. ...	1	.	.
Hutchinson Mrs.	1	.	.
Ireland, Miss ...		10	.
Oliver, Mrs. (2 years)	8	.	.
Paffard, The Misses (2 years) ...	1	6	
Paffard, The Misses (Donation) ...		13	.
P.P.C.		7	9
Schweitzer, Mrs....		2	6
Stace, Miss ...		2	6
Tooke, Mrs. (Bible-class)		8	6
Tooke, Mrs. ...		10	.
Two Friends (Wood Green)...		8	6
Well-wisher ...			6
W. F. B.		10	.
Wigney, Mr. ...		5	.
Wilson, Mrs, for Bible-woman ...	10	.	.
Withers, Mrs. (Sask., Canada)	1	7	8
Birkbeck Dividend		9	11
Collections (Miss Hines' Farewell Meetings) ...	12	11	8¾
Profit on Tea ...		19	8
	47	6	11¼
Total ...	£533	11	2½

LADIES' ZENANA AUXILIARY.

Balance Sheet.

RECEIPTS.	£	s.	d.
Boxes	363	18	11¾
Collections and Donations	116	19	10
Subscriptions for Bible-women	32	18	6
Farewell Meeting (Miss Hines')	13	11	4¾
Birkbeck Bank Dividend...		9	11
Picture Postcards	5	12	7
Sale of Work—Collection for Medical Fund ...	67	10	.
	£601	1	2½

EXPENDITURE.	£	s.	d.
Postage, Stationery, Receipt Books, and HERALDS ...	2	12	.
Medical Expenses	1	16	.
Deputation Work	17	6	11½
Farewell Meeting Expenses	2	7	3
Collecting Boxes		12	6
Grant for Medicine (Miss E.)	10	.	.
Grant for Instruments ((Miss I.)	4	15	
Transferred to Parent Society	561	11	6
	£601	1	2½

Examined and found correct, { M. S. FROMOW. E. E. ELLIOTT.

October 4th, 1915.