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The Strict Baptist Mission Herald



The Strict Baptist Mission HERALD.



VOLUME XV.—1916

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Vol. XV. January, 1916.

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.

Preliminary Notice.

THE WELCOME MEETING

TO MR. & MRS. MORLING

ON THEIR RETURN FROM INDIA FOR FURLOUGH

WILL D.V. BE HELD AT

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

On TUESDAY, MAY 2nd, 1916.

The
Strict Baptist Mission
HERALD.

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

VOL. XV.] JANUARY, 1916. [*New Series*, No. 109.

CURRENT NOTES.

AS we enter another year of service beneath the deepening cloud of war we are reminded by the Psalmist to set our hope in God, not forgetting the works of God, and to keep His commandments. If the service of God is dear to our hearts and our Lord's command constrains our loving obedience, it will give us a sense of pain to see any halt in the progress of our evangelism in India. But we are not straitened in God, and may therefore in face of the unknown future confidently and steadfastly set our hope in Him, expecting that He will guide, provide, help, and bless. Though ignorant of impending events, we are not ignorant of Him.

For, do we not know His works, His wonders of old, even within our own experience? Our faith based upon His Word is stimulated by the remembrance of His deeds; and, knowing Him as the same yesterday, to-day, and for ever, our faith looks forward as well as upward, and we listen with joy to our Master's words, "Thou shalt see greater things than these."

How, when, and in what form the promised blessings will come we do not need to know, or there would be no room for the exercise of faith and hope. But the fact that we may look forward to our Lord's abiding companionship, with all that it means to us, is the strongest of incentives to "keep His commandments," and do our utmost to make known the great news of free and full salvation. Who can say what rare provision we may find awaiting us, or what rich blessing may rest upon our work this year if we "seek *first* the kingdom of God," giving His work precedence of all our own personal interests?

WORLD-THREATENING.



ETER and John were threatened by the world powers of the Apostolic age concerning their missionary labours. As for themselves, they disregarded the threats; but as to their proclamation of the Gospel, they invoked their Lord's aid. Remembering His command, they confidently committed the whole matter to Him: "And now, Lord, behold their threatenings, and grant unto Thy servants that with all boldness they may speak Thy Word." It was sufficient for them to bespeak His attentive observation of enemies, threatenings, and circumstances, and to commit them all into His hands, to deal with as He saw fit; and at the same time to pray for resolution, courage, freedom of utterance, confidence and perseverance in preaching the Word. They not only desired to be enabled to continue their work, but they sought to be endued with fresh energy in its prosecution.

The inwardness of these facts affords an instructive and helpful parallel to-day. World powers are virtually, if not professedly, threatening the work of God at home and abroad. One does not need to be a seer to recognise the fact; nor is it surprising that as the end of the age draws near, the arch-adversary of the Gospel should direct against it operations for which he has been subtly preparing for many years past. Having undermined the foundations of the faith of the professing world, he deems the moment favourable for another attempt to overthrow the superstructure; and the present colossal war, initiated for the establishment of Prussian world-power, is Satan's latest plot against Christian liberty and evangelistic enterprise.

Nevertheless, the Foundation of God standeth sure. This is what Peter and John recognised, and what it behoves us to remember. In view of the portentous happenings in three-quarters of the world which threaten all the interests which we hold dear and sacred, what should we do? Some may be indifferent to the present menace because they have not realised its character and possibilities; others may indulge a cheap and easy optimism; while some may be unnerved by foreboding fear; but the true attitude of every servant of God is that which Peter and John adopted under the influence of the Holy Spirit, and which is given us for our inspiration and imitation. In order, then, that we may prosecute the work of Indian evangelisation in the regions committed to our charge with greater rather than less resolution and energy, we should lay the threatening before Him, and ask for the "boldness" of faith in order to press forward under the leadership of our Lord.

Our Foreign Field.

The News of the Month.

The Madras Field.—At the annual meeting of our Temperance Society the secretary reported a membership of 62. The president intimated that through his representation a toddy shop, which had been recently opened next to one of the S.B.M. schools, has been removed. Teachers were urged to persuade the senior scholars, with the consent of their parents, to sign the temperance pledge.

In October we received from our friends in Sydney, Australia, per Miss Fremlin, a box containing Christmas gifts for the school children. We heartily thank our friends in Australia for this practical expression of their interest.

With a view to stimulating and guiding individual effort in the interests of the kingdom of God, a Voluntary Service League has been established in connection with the work in Madras. Membership is perfectly voluntary, and a good response has been made to the appeal circulated.

On the first Lord's-day in November Mr. Watts baptised four believers at Vepery. Two of these are the fruit of S.B.M. work in Egmore, one being a lad from our school, and the other a woman brought to the true light through our L.Z.A. work. The other two candidates were a brother and sister who were converted through the ministry of a Tamil evangelist, and have been attending our services at Vepery for some time. All our hearts are gladdened by these tokens of God's blessing.

E. A. Booth.

The Namakal Field.—During the past month we had the pleasure of baptising a lad from our Tuttikulam non-caste school.

In the month of October our workers sold 20 Bibles and Testaments, 164 Scripture Portions, and 357 Gospel books.

A feature of our colporteur work just now is the number of Scriptures sold to the Mohammedans.

Some progress has been made recently in our work among non-castes. The Tuttikulam non-caste school has been removed to a more suitable place, with the result that the attendance has doubled. In our Pottanam school we have made a side entrance, and so brought in out-caste children.

D. Morling.

Kolli Hills Field.—Still Hope for the School.—Last month our plans for starting the first Christian school on the Kollis were dashed by the absolute failure of our attempts to get even one child to attend. Just as we had almost given up hope, who should come to our aid but the Viyelkattu Poochari! This poochari has a son whom he wishes to initiate into the mysteries of reading and writing, and he is willing to use his influence to set the school on its legs. For a small consideration he will even undertake to collect the scholars morning by morning and bring them to school.

Our First School-building.—But he demands as a condition of giving his assistance that a suitable building be erected in which to conduct the school. The help thus offered comes from such an unexpected source, and from an influential source, too, that we are glad to agree to the terms, and promise to provide the building.

Providential Arrival of Stonemasons.—We were talking matters over in a field with the poochari, and had just reached the point in our negotiations indicated above, when two men walked up, and sat down on the grass close to us in the way Indians have when they see that you are talking private business. These two men became very interested in our conversation, and enthusiastically supported the proposal to build a school. The reason of their interest became apparent when they revealed to us that they were stonemasons just come to the Kolli Hills in search of work. However, we took their arrival at this juncture to be providential, and agreed with them there and then for a price to build the walls.

The building has just now been completed, and we wait to see whether the poochari will fulfil his part of the bargain. J. M. BRAND.

"Of Such is the Kingdom of Heaven."



JAMES RANGANATHAN.
Photo by Mr. Watts.

IN a quaint street, surrounded by non-caste houses, and hidden from the main road, stands our school at Egmore. It is an unpretentious building, only one of the many S.B.M. schools, and by no means interesting to a casual observer.

The building is crowded each day with about a hundred children in various stages of dress; they are not particularly clean; they all look very much alike; all of them shriek their lessons and their songs in a manner that affects sensitive nerves; and the air of the schoolhouse is not sweet. All these things would strike one who wishes to question the importance or the need of mission school-work.

But there is something more—something vital and sacred which must appeal to every Christian heart—the mystery of a child's soul, and the command of our Lord Himself concerning the children.

Can a Christian father or mother look into a child's questioning eyes and teach it the things of God without a longing and a prayer? What, then, about the thousands of little ones whose parents are heathen, bowing down to gods of wood and stone? Who shall tell *them* of the one true God? Each year hundreds of such children are passing through our schools, passing into the heathen world beyond our reach. Just for a year or two in their young lives they hear of Jesus the Saviour. God has given *us* this short golden opportunity of telling them, and shall we deem it light or unimportant?

Ranganathan, a lad of fifteen, has been attending our Egmore school for some years. His father died some time ago; his mother and other relatives are heathen. Ranganathan was one of the bright lads in the school, and took a special interest in the daily Scripture lesson. He was also a great admirer of his teacher, and, according to his personal testimony, was much impressed by his Christian conduct, both in the school and abroad.

About a year ago Ranganathan began to have longings to join the Christian religion. The worship of idols in his home became loathsome to him. He did not believe that the gods of stone could hear or answer prayer, and he would leave his people at their worship and join the teacher in the Egmore school as he prayed to the living God. Ranganathan realised that he was a sinner, and that his sins were "numberless," and called upon the Lord to pardon him. He believed that Christ Jesus died to save sinners, and that He would hear and forgive him.

He first proved that God answers prayer by the fact that he was helped when he prayed about his lessons. On another occasion a much-loved brother was journeying from South Africa, and Ranganathan prayed that he might be brought home in safety—and he was. He told us very simply how dearly he loved the Lord Jesus, and that he asked Him each day for pardon and grace. He wished to be baptised in order to show his love and obedience, and to let others see that he was a Christian. I can but repeat his testimony, but I wish I could show you the dear lad as he gave it. His eager face and earnest voice touched us very deeply, and we could only thank our God very humbly for another marvellous token of His approval and blessing on the Madras school work.

Ranganathan was baptised on the first Lord's-day in November with three others, who will be mentioned elsewhere. He took the Christian name of James at his baptism.

Some of his heathen relatives witnessed his baptism, and we prayed that the lad's shining eyes as he was given the right hand of fellowship into the Christian Church would impress those heathen hearts, and cause them to seek the reason of such happiness. We earnestly ask your prayers for James Ranganathan as he strives to live a Christian life in a heathen home.

WINIFRED BOOTH.

Voluntary Service League.

FROM time to time the workers in the Madras Field have engaged in extra, voluntary service in a cheering manner, and good has been accomplished. For some years a Volunteer Preaching Band was maintained, but from various causes this has languished. With the hope of co-ordinating various efforts and getting help from members outside the Mission staff, I sent out a Tamil note in the following terms to each Church member:—

The principle of doing some voluntary Christian service in addition to one's specified duties is a sound one, and should be observed by all Christians. To encourage and stimulate voluntary service it is proposed to form a Society in connection with the Strict Baptist Mission.

Membership in the Society is purely voluntary, and is limited to those who are believers and total abstainers. Each member must definitely and solemnly promise to do some voluntary Christian service in addition to the usual duties of his ordinary vocation.

The nature of such service must be determined by each individual member. So long as the service promotes the welfare of the kingdom of God it falls within the intention of this Society. The following are a few suggestions as to suitable forms of service:—Visiting the sick, bringing others to chapel services, holding cottage prayer-meetmeetings, reading the Gospel to the illiterate, giving testimony as to one's personal experience of God's grace, persuading others to sign the temperance pledge, distributing Gospel literature, and so forth.

Generally speaking the most convenient sphere for each member to render this voluntary service will be in the neighbourhood in which he lives. It will be best for each member to render voluntary service of a different character to his ordinary work.

It is proposed that all members of the Society shall meet at the mission house at 4 in the afternoon on the second Saturday of each month. At these meetings members will relate their experiences in connection with their voluntary service during the previous month. These meetings will afford opportunities for brotherly intercourse, for devotion, and for discussion of plans.

You are earnestly asked to prayerfully consider this proposal. If you wish to join in this good work, please send in your name to me. We only want active members, not nominal ones.

Fruit of our Sendamangalam School Work

The above notice was circulated towards the end of October, and from then until the second Saturday in November applications for membership reached me at various times. As the absolutely voluntary nature of the League had been so strongly emphasised, some of the elder men were doubtful as to whether many would respond to the appeal. My faith in this matter was greater than theirs, and I purchased three dozen chairs to accommodate the anticipated members. The second Saturday in November turned out a drenching wet day, and this was a good test of the zeal of those who had sent in their names. Several who had intimated their intention of joining did not come Others who had not written previously, brought their applications with them. A number walked several miles through the rain in order to be present. Altogether seventeen Tamil members attended the first meeting of the League. A happy hour was spent in devotion and in planning for work; several members spoke as to the line of work they intended to take up. The senior headmaster on the staff was elected as secretary of the League, which I believe has a great opportunity of serving a very useful purpose in connection with the development of the Tamil Church.

E. A. BOOTH.

After Many Days.

A FEW days ago I had the joy of baptizing a lad from one of our schools. Vyaburi—now Ebenezer—of the Tuttikulam non-caste school has been interested in Christianity for nearly three years. From the commencement of his studies in the school he showed much perseverance in the Scripture lessons, and whenever our preachers visited his village he was always present listening to their addresses.

On one occasion Preacher Christian, in the course of his address, sang a long lyric on the love and death of Christ. When the crowd had dispersed, this lad came up and asked the evangelist to let him have a copy of the lyric, so the preacher wrote it out and gave it to him. Imagine Christian's surprise when, on his next visit to that village, the boy sang the whole lyric to him from memory. Teacher Paul, who is stationed in Tuttikulam, took considerable pains over the lad in teaching him at night, and showing him more clearly the way of salvation. When he came to me asking for baptism he gave clear testimony of his realising his sinful state before God, and of his receiving the assurance of pardon and cleansing through Christ's blood

Afterwards, according to our custom, two visitors were appointed to wait on him and hear more of his experience. When he was proposed to the Church for baptism, one of the visitors said that the lad was not only interested in Christianity, but that he actually "ate and drank



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

of the things of God"; and what specially impressed the candidate just then was "that Jesus has sought me out of this great multitude of heathen and made me to know Him. Just like the good shepherd, Jesus has sought, found, and saved me, the lost sheep." After he had been freely catechised by the members present, he was heartily and unanimously accepted for baptism.

Now came a testing time. The next Sunday all was ready in the Sendamangalam Chapel for his baptism We waited for Ebenezer, but waited in vain. Our first thought naturally was that at the crucial moment his courage had failed him as it has failed many another. Little did we know the truth.

On returning to his village after the Church meeting, he was suddenly taken with a violent fever. His relatives told him that the gods had sent the devils to torment him for attempting to become a Christian. This he stoutly denied, and at once sent for the teacher. Paul did all that he



Photo by] TUTTIKULAM NON-CASTE SCHOOL. [*Mr. Morling.*

Ebenezer Stands on the Left.

could with physic and liniment, and then knelt by his side and prayed that the fever might be removed and the lad kept constant in his faith. The next day the patient was much better, and hoped to come to the chapel on the following day.

On the Sunday morning the teacher, his wife, and their young charge started on their long walk to the chapel, but the boy was so weak that the exertion brought on severe sickness. Not to be daunted, Paul at once returned to the village and brought a bundy; but the bundyman, on seeing that the lad was non-caste, refused to take him; and, roundly abusing them all for giving him so much trouble, drove back to the village.

There was no alternative. Ebenezer returned home, and Paul came to the chapel alone. The lad soon regained strength, and the next month I had the pleasure of leading him through the watery grave.

So far as accessions to the Church are concerned, Ebenezer is the firstfruit of our school-work in this field; though, praise the Master, we have long ago had evidence of the conversion of other scholars. Let us earnestly pray that many others may follow, and that Ebenezer may be kept constant and true to the end. D. MORLING.

The Old Blind Carpenter.

NEARLY three years ago I first became acquainted with the old blind carpenter. Going to preach one morning in the little Flower-Lake Village, I found the place deserted except for this pathetic old figure sitting with his chin on his knees at his hut door. He lifted his head at my approach, but the eyes that gazed were sightless, the pupils having the opaque appearance of fully-developed cataract. The old man was bemoaning his fate, but I reminded him that he still had the inward eye of thought that might be directed towards God. But the old man's chief thought of God seemed to be that it was He who had taken away his sight.

Ever since that day we have endeavoured to lead this blind soul into the truth, and we soon began to feel that he was responding to the teaching. Mild and gentle to a degree, he has a keen mind; and being blind and helpless, he is always available when we go to talk with him. He has several grown up sons who have no liking for the New Way, and their influence over their father is naturally hostile to us. A year or so ago he learnt by heart a little prayer, a prayer in the name of Jesus for forgiveness, and we believe that in private he uses the prayer.

Friends at home, perhaps, do not realise how little preaching and how much teaching such a man as this needs. Essential parts of the Gospel story and of the Gospel plan must be made plain over and over again with patient repetition. I have told the story of the Incarnation and the Crucifixion many times to the old blind carpenter, but the details of the story have again and again faded from his mind before the next visit. You question the old man about the death of Christ and you are keenly disappointed to find that he has not grasped the significance of that atoning sacrifice, perhaps has forgotten the details of the crucifixion, until you prompt him. And you say to yourself in despair, "How can a man be on the road to salvation when he has not grasped the Atonement?" Then the patient old figure in front of you will say, "But I have not forgotten to pray!" And immediately he puts his hands together with the open palms upwards, and with face lifted up to the sky, prays with simplicity and earnestness, "O God! the one true God! I am a great sinner. Forgive my sins for Jesu's sake!"

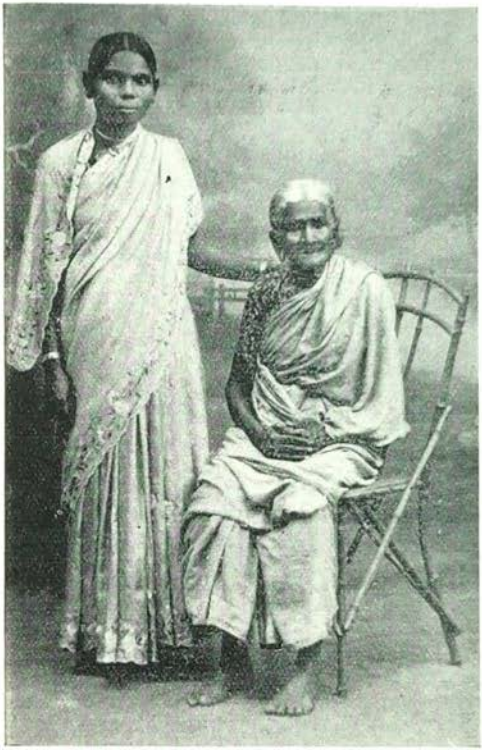
The old man is very clear in regard to the negative part of our message. He scoffs at idol-worship, although probably he has to tolerate it in the members of his family. And as for the efficacy of forms and ceremonies, it was only yesterday that he said to me, "They bathe in the holy river Cauvery, forgetting all the time that only the Creator of the river has power to remove sin."

The purpose of these lines is to solicit the prayers of God's people for this soul. You can do real missionary work while remaining at home by praying for the further enlightenment and complete conversion of the old blind carpenter of Flower-Lake Village. J. M. BRAND.

Light At Eventide.

MARY was born of non-caste heathen parents, who gave her the name of Annammal; later she was married to a Roman Catholic, who persuaded her to embrace his religion; but finding that Catholics worshipped pictures and images and followed many heathen practices, she soon reverted to her childhood's gods and remained a Hindu for many years.

Age crept on, and she became feeble and weakly, but with failing of bodily strength has come a spiritual renewing.



MARY AND BALASUNDRAM.

About two years ago this old lady was discovered by Bible-woman Balasundram, and her teaching has been blessed to the conversion of her soul. Like Lydia of old, she has been led by gentle paths; the Lord has opened her heart to realise her sinfulness and need of a Saviour, and in Jesus she has found One to satisfy all her need. As one of the deacons remarked at the Church meeting, "She does not know much, but she knows things essential to salvation," so we gladly accepted her.

The first Sunday in November was a happy day at Vepery; four disciples followed the Lord by baptism, and Mary was one of these. Though trembling with age and recent fever, she went through it bravely, and was later received into Church fellowship. She told me afterwards that she had felt much joy and blessing in the ordinances, and was very glad she had followed her Lord's command.

This is the first woman who has been added to our Church through the agency of the Zenana work since it has been under my superintendence. We feel much encouraged by this token of blessing, and pray that our aged sister may be strengthened in her faith and become a means of the salvation of others.

O. M. ELLIOTT.

PHILLIPS BROOKS was once asked: "What is the first thing you would do if you had accepted a call to become the rector of a small, discouraged congregation that is not even meeting its current expenses?" He replied: "The first thing I would do would be to preach a sermon on, and ask the congregation to make an offering for, Foreign Missions."

Temple Building.

WHETHER to God, mammon, self or some lesser deity, all are temple builders. It seems almost a natural instinct, for from infancy upwards we build; yet who shall say that father, mother, sister, brother and school chum have not powerful influence over our building? Unconsciously we watch them build, and unconsciously mould our temples according to the pattern they set. *We* began early, I remember—a literal temple building. It was the game allowed on Sundays, and week by week rose majestic in toy blocks the walls of Solomon's temple, while the finishing touch of architectural splendour consisted in the deft folding of silver paper over a suitably-sized block, which was then reverently placed in the holy of holies—behind the silk neck-tie curtain.

And to-day as we sat reading among these Kolli Hills, because children are children all the world over, the two little cow-boys playing around us presently ran, collected stones, and so reared their little temple, selecting at last for the holy of holies the little odd-shaped stone to be placed against the back wall as the swami of the sanctuary. And then off to other games they ran.

Do we marvel at them? How can we? The marvel would be if they built a Solomon's temple. Carried feast-day by feast-day on their father's shoulder to one or another idol shrine, they become as familiar with these temples as we with ours, and surely if God prevent not they will go on with their temple building until they, in their turn, lift children on to their shoulders to worship at the shrine their hands have formed.

How do we face it—this question of temple building? I have faced it; am doing so again to-night. Do you, for yourselves, each in your own home, with your children at your feet already rearing temples after the pattern you set them!

Let us leave for the moment the heathen and their temples, and see what structures *we* are rearing. While attending Communion and all the privileges of God's house, let us see to it that it is indeed to God and not to self that we build, for surely on that day it will be said to some whose temples glitter with much outward sanctity, "It shall be more tolerable for the swami worshippers, whose little dark hands and hearts knew no other building, than for you." For no silver or gilt covering will hide from the great Heart Searcher our secret altars.

Oh, great Master Builder, so teach us that we may build only to Thee. Come and so absolutely fill Thy temples that our children, catching the true gleam from the holy of holies, may in their turn, by Thy grace, rise up in passionate desire, counting no sacrifice too great, that these poor little dark hearts may learn the structure of God's great temple, and at least be told that God dwelleth not in temples made with hands, but in the humble and contrite heart.

EVELYN C. BRAND.

Mr. Morling's Deputation Work.—MR. DAVID MORLING, who is expected home on furlough at the end of April, will (D.V.) be free to visit our Churches on behalf of THE STRICT BAPTIST MISSION from May till November, *excepting the month of August.* Mr. Chisnall is now arranging dates. Will our friends write to him as soon as possible.

MISSIONARY VIGNETTES.

ALFRED SAKER.

MISSIONARY life is to a large extent prosaic, and furnishes comparatively little of romance, consisting largely of details which, if chronicled, would be accounted dull and uninteresting. As in ordinary life at home, the daily round and common task form a large part of the missionary's daily life, and romantic, stirring incident is usually the exception.

Yet missionary annals furnish abundant instances of not only stirring incident but quiet, patient heroism, the heroism of faith, not unfrequently rising to a height which in warfare would certainly win the Victoria Cross. With Paul, such devoted heralds of the Gospel might say, "Christ shall be magnified in my body, whether it be by life or by death."

Alfred Saker, the pioneer of the Cameroons, was one of these heroes, who counted not his life dear unto him, and not only literally wore himself out, but risked his life over and over again, in his Master's service. The Baptist Missionary Society have quite recently referred to him as "one of the most brilliant heroes upon our splendid roll." His name should be specially honoured by Strict Baptists, for he was one himself, and was Superintendent of the Sunday-school of the Strict Baptist Church at Boro' Green, now under the pastoral care of Mr. E. G. Vine.

Born at Boro' Green in 1814, he was called by Divine grace about 1830, and baptised in January, 1834. After several years spent in secular work, he heard the call to the foreign field. It came in a missionary meeting at Devonport in the winter of 1842—3, and on returning home Saker, who had been married two or three years, said to his wife, "Are you prepared to go to Africa?" "The children—how can we?" she said. A week was spent in seeking the will of God, with the result that they offered themselves to the Baptist Missionary Society, and sailed for Africa on August 16th, 1843. After a particularly trying voyage, broken at Jamaica, Mr. and Mrs. Saker arrived at Clarence, Fernando Po, in February, 1844, and began their work for God.

Delicate from childhood, fever and over-work during the first few months made bodily pain and suffering from that time Saker's constant companion, and even then his fellow-missionaries wrote home to the committee their fears that Mrs. Saker would soon have to mourn his death. At the same time he was suffering, in common with all the missionaries in Fernando Po, from destitution of some of the necessaries of life, and yet he exclaims, "O, for the zeal of an apostle to spend my days in cheerful labour to spread the knowledge of the great salvation."

Saker's anxiety, however, was to go where Christ was not named, and after a year at Clarence, Fernando Po, he crossed to Africa in February, 1845, and began his life-work in Cameroons. Here he laboured for thirty-one years, until in 1876, so wasted by work and illness acting on a constitution never strong that the natives of Cameroons called him "The Shadow," he finally returned to England, and was called Home in 1880.

His missionary activities during thirty-two years were many and varied. He was evangelist, pastor, translator (translating the Bible into the Dualla language), engineer, type-founder, printer, brick-maker, builder, carpenter, blacksmith. It may be imagined that a variety of work like this was criticised by people at home who knew nothing of the necessity and value of such work in missionary pioneering. Although these criticisms wounded his sensitive spirit, he maintained his ground with characteristic firmness. Referring to his critics, he said with a touch of sarcasm:—

"With such the true work of the missionary is, it seems, to go, book in hand, under a tree here and a shed there, and preach the Gospel to the people. With me the work has ever appeared in a different light. It is to go to the man in his house, to sympathise in his sorrows and cares, to aid him to think of a better condition, and of the means to attain it. Then when his attention has been gained, to speak of that higher life which we have lost, and which the loving hand of God will give us again if we will hear Him. . . . And what if such a lesson be given by showing a better way of planting and building? . . . To me it has ever been that the *spiritual* work is to get at the heart of the *individual man*. How it is done I don't care a pin!"

The wisdom of Mr. Saker's methods was apparent in the self-reliant character of the Christians whom God raised up under his ministry and teaching.

After four years' labour in Cameroons, Saker had the joy of seeing a Church formed in 1849. "Thus," he afterwards wrote, "I have lived to witness what I have long desired intensely—the beginning of a good work at Cameroons and the formation of a Christian Church. Oh, that I may see it increased to a thousand souls! And I do hope; for the Spirit of God is doing a large work. More than twenty enquirers are hanging on my heart and lips with marks of deepest solicitude. The ferocious, demoniacal features are assuming the softness of children, and those who a little time since sought my life are saying to me, 'What shall I do to be saved?'"

Saker's life was one long heroism, strenuous work being carried on in spite of weakness and pain; but there were occasions when his courage was put to the severest tests, and nobly bore the strain. It was said of the tribes of the West Coast of Africa, "Missionaries there require more courage than those who stand at the cannon's mouth."

When leaving Fernando Po for Cameroons, a native Christian endeavoured to dissuade him, assuring him that he would be eaten. His calm and humorous reply was, "I am too thin."

On one occasion, in 1846, the mission house in Cameroons was attacked. The old king had recently died, and a time of lawlessness and tumult followed. The house was surrounded by natives, "dancing their war-dance, brandishing their spears and cutlasses, and uttering their shrill war cries. They intended to pillage and possibly to slay. Mr. Saker shut the door upon his wife and child and stood without, watching, defenceless, but alert. At every fierce rush towards the house his arm went out towards them, as if to avert the danger, and, cowed, they invariably retired as if some invisible power drove them back." After some hours, the savages retired to deliberate, and eventually attempted to burn the house. "Raising large bonfires, they resumed their dance and cries and, with burning brands, made more frantic rushes at the building. The same quiet figure with the uplifted arm again drove them back." Deliverance came at last from the vessels in the river. Only once during the day had the missionary been able to step inside the house in order to pacify his little child, whose cries had reached him through the uproar, but the moment he did so a tomahawk split the door. Five months of great anxiety followed. Night and day men watched to lay hands on anything they could, and restful sleep was impossible to the little missionary household.

Mrs. Saker's courage was hardly less remarkable. Before the attack on the mission house her fearlessness had greatly surprised the king and his chiefs. One day the king tried to intimidate her by lifting his hand to strike her. "You no fear?" he said. "No," she replied; "if I had been afraid of you I should not have come here."

At a later period, when there had been some fruit of their labour, three Christian girls were seized by a neighbouring chief. One of them had succeeded in escaping and reached the mission house. Guns were levelled at Mr. Saker, and he was commanded to produce the woman at once. He refused, and they retired after firing at random, but returned the following morning, broke down the fence, and besieged the mission, until they were at last persuaded to retire.



ALFRED SAKER.
(*By kind permission of the Religious Tract Society.*)

Saker's self-control and patience were as great as his courage. The natives in the earlier days of the Cameroons mission endeavoured to provoke a quarrel in order that they might have the opportunity of plundering his home, and there were consequently daily annoyances; but, try as they might, they could not arouse the missionary's anger. "He was too calm and quiet—too persistent; he continued his work utterly uninfluenced by all their opposition. What could they do with such a man?"

When through failing health and weakness his work in Africa was done the missionary flame burned as brightly as ever. During the few years that remained to him on earth he was able to speak on several occasions in England on behalf the cause so dear to his heart. In one of these speeches he thrilled the assembly with this estimate of missionary life and work:—

"Though the past years have been years of suffering and years of toil, there is nothing in this country that could tempt me to stop—tempt me to exchange a life of labour and suffering there, if so be I can have but a repetition of the joy that has been given to me in that land. . . . God hath accepted our past labours and blessed them. Let us in faith and in faithful labour trust Him for all the future."

His last address was in 1879, and his last words an impassioned appeal on behalf of Africa: "If the African is a brother, shall we not give him some of our bread and a draught of our water? Oh, that I had another life to go out there! The field is white there; the multitudes are in darkness still. It is the Son of God calling on us to go forth and preach the Gospel to every creature, and we have the promise that He will be with us unto the end. May His blessing be on you and on them."

One of the Society's Reports pays this well-deserved tribute to their missionary: "It is difficult suitably to describe Mr. Saker in his varied labours, and, when his early circumstances are considered and his present extraordinary attainments, some of them reaching to the highest departments of science, he seems to be not only eminently fitted for his post, but to be one of the remarkable men of the age."

Saker's own words would have been "Not I, but the grace of God which was with me." Q.

OUR HOME CHURCHES.

Prayer Subjects for January, 1916.

Week Beginning—

SUNDAY 2nd.—Praise for Miss Ireland's safe arrival (see below).

SUNDAY 9th.—Prayer for James Ranganathan, that he may be enabled to live a Christian life in his heathen home (see page 8). Prayer for the Voluntary Service League (see page 9).

SUNDAY 16th.—Praise for the firstfruits of L.Z.A. work, and prayer for Mary (see page 13).

SUNDAY 23rd.—Prayer for Ebenezer (see page 10).

SUNDAY 30th.—Prayer for the old blind carpenter (see page 12).

Prayer Answered.

THE following extract from a letter from Miss Ireland, posted at Bombay and received at the beginning of December, will be read with deep interest and gratitude to God for His answer to many prayers in preserving her in the midst of "perils in the sea," especially in view of the recent sinking of the *Persia* :—

"In the Mediterranean eight submarines were waiting for the *Maloja* to sink her, and the Port Said authorities sent out two cruisers to look for us and bring us in. We had an enthusiastic reception as we came in —cheers in all directions. Only one out of the eight found us and gave chase, and that was a few hours after the Italian boat was sunk. The passengers were talking a great deal of the captain's skill, but we know the little prayer-meeting held every day and the prayers of friends at home had a lot to do with it."

Chadwell Street.—The annual meeting of the Ladies' Zenana Prayer Meeting and Girls' Working Band was held in the schoolroom on September 22nd. Mrs. Webb, President of the Girls' Band, took the chair. Several sisters engaged in prayer on behalf of our Mission. A Report was given by the Secretary of the Girls' Band, and we had the joy of once more listening to Mrs. Elnaugh, who gave a helpful and stirring address, and specially appealed to us on behalf of the Mission at the present time, that it should not suffer through the trying circumstances of the war. The collection for the Zenana Fund amounted to £1 0s. 5d. A goodly number of garments and toys for the Christmas Box were on view, and a large number of Tamil texts, which had been purchased with money given by many friends of the chapel.—A. GOODHEW.

The Christmas Boxes.—We are sorry to find that the name of one Church contributing to the Christmas Boxes was inadvertently omitted from our list in the December number, viz., WARBOYS, per Miss Beatrice Fitch.

We also learn that although the Shipping Agents received the boxes by the middle of October they were unable, in consequence of the congested condition of the Docks, due to the shortage of boats, to dispatch them until nearly the end of November. The Agents therefore did not expect the boxes to reach Madras until the end of December. This is disappointing to all who have pictured the distribution of their gifts *at* Christmas, but we hope to have the pleasure of hearing that the contents of the boxes were distributed as New Year's Gifts.

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 the following into the Corner:—Beatrice Beale (Seniors), Jeanette Brunsden, Rose Clarke (Division I.), Edith Clarke (Division III.), all of Gurney Road, Stratford, and I have to thank Miss Waite for her kind co-operation. Also C. Prior, Kathleen Tarry, Nellie Brown (Seniors), John Foster, Fred Tarry, Bertie King (Division I.), all of Providence Sunday School, Reading, and I thank Mr. Prior, the Superintendent, for his help.

I suppose we are all wondering, as we enter the new year, what the course of this dreadful war will be and whether this year will see the end of it. Other thoughts and wishes and anxieties connected with the war fill the minds of those of you who have brothers in camp or at the Front. To you and your parents I give this as a new year's wish, whatever the year may unfold—"The peace of God which passeth all understanding keep your hearts and minds through Christ Jesus."

I am very pleased to have your letter, DORA. I have tried to give you Seniors nice, easy questions this month. I wonder whether I have succeeded and whether I shall have a chorus of praise from the Senior Cornerites, or the reverse.—I congratulate you, ERIC, on great improvement.—I am glad to hear that your mother is better, ENEA, and that you have your soldier brother still in England.—It must have been an interesting missionary meeting, KATHLEEN, if the time went so fast.—Yes, ELSIE (Andrew), you will go into the Senior Division now you are 14.—Thank you, LILY, for the Card—I like the verses very much—and your letter.—Yes, MABEL, you are right; those of us who cannot sew or knit can pray, and it is impossible to say how much good we may do in that way. Prayer is a child's whisper into the heavenly Father's ear; it touches His heart and moves His almighty arm. The explanation is that, as someone has said, "Prayer is the breath of God returning to its Source."—Thank you for your letters, ALMA and ANNIE. I agree in nearly, if not quite, everything you say, Alma, and am particularly pleased to hear about the earnestness of the prayer meetings. The more the better. You will see on another page of the HERALD this month how much reason we have to thank God for hearing our prayers for Miss Ireland's safety during her perilous journey to India.—Yes, HILDA, you may know, and I will tell you when I see you again.—Thank you, MINNIE and DOROTHY, for your letters and kind wishes also.—My continued warm sympathy, EUNICE. I admire your courage and optimism. I am hearing of other cases of sorrow and anxiety borne bravely. The Lord sustain the faith and courage of you all and give you, if He sees fit, the desire of your hearts. I judge from your concluding words that you are the Lord's prisoner; I didn't know, but hope He may soon set you free again.—PERCY thinks our Christmas would be happier if we knew that more of the heathen had learned to love the Lord Jesus. This is a true missionary Christmas wish, and I agree with him.

MARKS FOR DECEMBER AND THE QUARTER.—*Seniors.*—Colin Church, 6d., Kathleen Throssell, *Hilda and *Dorothy Cuthbert, 8, 29; *Alma Waters, **Eunice Kilmister, 8, 28; Winnie Church, 8, 27; Theodora Haynes, 8, 26; Enea Tooke, Minnie Cuthbert, 7, 16; *Annie Waters, 7, 15; Kathleen Tarry, Nellie Brown, C. Prior, 6. *Division I.*—Gladys Goodale, 7, 25; Doris Evans, George Cross, Ada Finch, 6, 24; Lily Sykes, 6, 23; Rowland Peters, 5, 23; Lily Jackson, George King, 6, 22; Robt. Booth, 6, 21; Richd. Collard, 5, 20; Elsie Andrew, 6, 14; Eric Robbins, 6, 13; Connie Hammett, 5, 12; *Harold Vine, 6. *Division II.*—Florrie Church, 6, 24; Calvin Hewitt, 6, 23; Gladys

Hammond, Cissie Cross, 5, 23; Muriel Haynes, Mabel Rose, 6, 21; *Fred Cuthbert, 5, 21; Percy Crees, 5, 18; Fred Collard, 4, 18; G. Foster, 5, 11. *Division III.*—Lily Church, 6, 22; Rex and Gerald Booth, Robert Hewitt, 6, 21; Elsie Hazelton, Eva Green, 5, 20; Doris Butcher, Alfred Bird, *Stanley Vine, 5, 19.

There is a tie between Kathleen, Hilda and Dorothy, but as Kathleen and Hilda have had prizes more recently than Dorothy I must award the book to her. I am also sending prizes to Gladys Goodale, Florrie Church and Lily Church, and highly commend all who have so nearly but not quite got prizes.

I have received 1/3 in stamps this month, making 11/5 for the last seven months, for which I thank you all and which I have sent to Mrs. Silvester for the L.Z.A.

QUESTIONS FOR JANUARY.—(*Acts xxiv*).—*Seniors and Division I.*—1. What four charges did Tertullus make against Paul before Felix? 2. Did Tertullus prove any of his charges? (compare verses 9, 13, 18 to 21). 3. What two denials did Paul make to the charges? 4. What three things did Paul "confess" to Felix? (Note.—This "confession" shows what was the real reason of the charges of the Jews against Paul.) *Division II.*—1. How long did Paul have to wait after reaching Cæsarea before his examination by Felix? 2. How long was it since Paul went up to Jerusalem to worship? 3. What made Felix tremble? 4. How long after this was Paul left at Cæsarea before Festus came? *Division III.*—1. Who was Tertullus? 2. What did he do against Paul? 3. Did Tertullus prove what he said? 4. What did Felix want Paul to do? (Note.—Felix means Happy; Tertullus = the Third; Ananias = whom Jehovah graciously gave; Festus = Joyful.)

I think you will like the following story, although some of you have read it, because, although it is a missionary story, it is rather funny:—

The natives of Cameroons among whom Mr. and Mrs. Saker lived were very greedy and would make opportunities of stealing things from the missionaries. Mr. Saker (about whom you may read more on another page) had obtained a cow from a distant shore, hoping to be able to keep it for the support of his little family. Of course it had to be guarded day and night. If the would-be thieves came at night, Mr. and Mrs. Saker would come upon them with a light and frustrate their design. "Saker never slept," the disappointed thieves said, and they therefore resorted to strategy.

The chiefs, with about a hundred men, came one day and filed into the mission house, and pretended to have weighty matters to discuss. Mrs. Saker, who was in another room while the "palaver" was going on, became suspicious and made her way round to the outer buildings at the back, just in time to see about twenty slaves dragging the cow with the rope which bound it, the cow vigorously resisting.

Mrs. Saker stepped back, secured a sharp knife, and, before the natives knew what she was going to do, cut the rope, and while the cow retreated to its shed the men tumbled one over the other down the shelving bank towards which they had been pulling.

I suppose you and I, if we had been there, would have laughed as Mrs. Saker did. It was well that she and her husband were able to see the comical side of things, as it often helped them in their difficulties.

The chiefs, so far from being ashamed of their conduct, actually asked for a bribe to settle the matter. Some time after this the cow lost her calf, which was swallowed by a huge python.

Perhaps my adult friends, if they happen to see this story, will want to know what missionary purpose I have in giving it. I am afraid I have no better purpose than to amuse you, unless it be that you and I may learn to see the bright, if not the funny, side of things, and to be cheerful under adverse circumstances.

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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LIST OF SUBSCRIPTIONS, &c.

Received from November 12th, to December 13th, 1915.

General Fund.

	£	s.	d.
Kingston-on-Thames	1	15	6
St. Albans, Mr. G. Angel, Reports			6
Margate, Rehoboth	1	12	2
Cransford, S.S.	1	.	.
Croydon, Derby Road Bible class		12	6
Over, Miss Alice Sutton (box)		5	2
Homerton Row	2	18	.
Sunday-school	1	9	8
Fleckney, Ebenezer Reports		3	.
Berwick		10	.
Tottenham, Ebenezer		10	.
Northampton, Providence, Reports		1	.
Boro' Green, Reports		1	8
Lewisham, College Park, Sale of Palm Leaves		3	.
Tuddenham, Mr. Gooding	1		.
Ramsey, Salem, Collection		17	4
Sunday-school		17	4½
Boxes	3	11	6½
Waltham Abbey, Reports			6
Tring, Ebenezer		9	7
Watford, Ebenezer, Sunday-school	2	15	.
Peckham, Zion, Mr. J. Knights (box)		4	6
Reports		1	.
Swindon, Providence Boxes		15	.
Reports		2	6
Trowbridge, Zion Boys' Classes	1	.	9
Mr. A. Wiltshire		2	6
Brighton, Prarthana Sabha, Collections	5	11	6
Profit from Tea		7	6
Sale of Literature		2	.
Birthday Gifts :—			
Mr. W. Gumbrell		12	.
Mr. F. Cozens		5	.
Mr. T. A. Gurr		2	6
Miss E. E. Gumbrell		2	.
Wisbech, Zion (boxes)		12	10
Rishangles		4	5
Occold, Collection		19	4½
Reports		1	.
Boxes	1	18	4
Hoxne, Collection	1	12	6
Laxfield, Collection	1	7	2½
Reports		2	4
King's Langley	2	3	6
Croydon, Derby Road	1	13	10
Mrs. Jas. Thomas		10	.
Boro' Green, Collection	1	6	3
S.S. Boxes	3	1	.
Y.M.B.C.		10	3½
Y.W.B.C.		9	3½
Boxes	1	7	8½
Dunstable, D.		2	6
Lewes, Mrs. Vinall (box)		6	3
PERSONAL :—			
Mr. J. Dilley		5	.
Misses Bloomfield		3	.
Mrs. Fearnley		10	.
357	5	.	.
Birthday Thankoffering, Nov. 8th, No. 100		5	.
Mrs. Osmotherley	1	5	.
Mrs. Osmotherley, Thankful		10	.
Mr. H. J. Cordle		10	.
Birthday Gift, Dec. 3rd, No. 111	98	.	.
Mrs. Davey		10	.
Miss L. & E. Chapman	1	.	.
Mr. C. H. Gosling	2	.	.
	£158	8	6½

Pension Fund.

	£	s.	d.
3 per cent. L.C.C. £367 14 11	2	5	6
3 per cent. L.C.C. £567 6 4	3	10	3
	£5	15	9

ERRATUM.—*In the November issue Medical Fund, Mr. W. Morgan, of St. John's Wood Mount Zion, £1 1s., was omitted in error.*

Herald Fund.

	£	s.	d.
Fulham		10	.
Tottenham, Ebenezer		3	8
Boro' Green		7	.
Ramsey, Salem		16	.
Waltham Abbey, Ebenezer		6	.
Peckham, Zion		10	.
Colnbrook		6	.
Canning Town, Providence, Mrs. Lawrence		1	6
Wisbech, Zion		6	.
Occold		16	3½
PERSONAL :—			
Mr. A. Hughes		1	.
Misses Bloomfield		1	6
Mrs. Osmotherley		5	.
Rev. E. Doveton		1	6
Mrs. H. Pritchard		1	6
	£4	12	11½

ERRATA RE ANNUAL REPORT.

Re Ladies' Zenana Auxiliary Page 56 of Report.

General Voyage a/c

	£	s.	d.
should be debited (Mr. Watts' baggage)	4	1	4
Making balance	113	14	8
Ladies' Zenana Aux. should be debited (Miss Hines Medical Outfit)	10	.	.
Making balance	73	11	8½
L.Z.A. Medical a/c strike out (Miss Hine's Outfit)	10	.	.
Making balance	45	.	.
L.Z.A. Voyage a/c should read :—			
Miss Elliott's passage	09	14	10
Miss Hines	4	17	6
Miss Ireland	38	7	.
Balance	67	.	2

It will be seen that the totals of audited balance-sheets are in no way affected, but owing to misunderstanding, the above sums have been debited and credited to the wrong funds or persons. Any apparent discrepancy between the L.Z.A., page 56, as passed by the Chartered Accountant and the balance-sheet drawn up by the ladies as on page 72, is due to the fact that they do not cover the same period.—A. J. ROBBINS.

Ladies' Zenana Auxiliary.

Moneys received by Mrs. Silvester from November 11th, to December 10th, 1915 :—

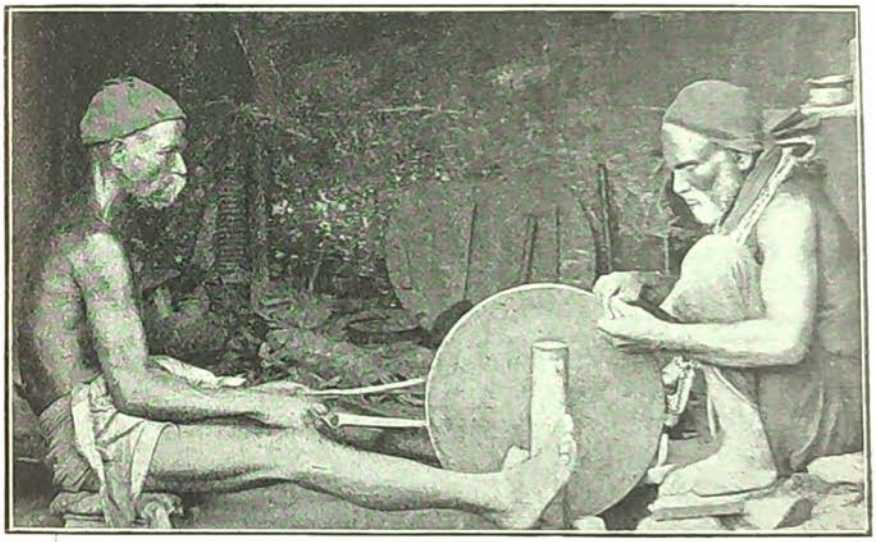
	£	s.	d.
Ilford, per L. E., Collection 16s., P.P.C. 2s. 8d.		18	8
Ramsey, per L. E., Collection		10	10
St. John's Wood, Collection, per L. E.	1	11	8
St. John's Wood, L.Z.A. Quarterly Prayer Meeting		2	7
Wandsworth, West Hill, per L. E., Mrs. Jarvis donation)	10	.	
Acton, per L. E., Freewill Offerings		4	1
Walton, per L. E., Mrs. Howes' B.C. Box		2	6
Walton, per L. E., Mrs. Howes' Drawing-room Meeting		14	5
Boro' Green, per L. E.	4	6	.
	£18	10	9

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 XV. February, 1916.

The Strict Baptist Mission HERALD.

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



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☞ PLEASE NOTE THE ALTERATION IN DATE FROM MAY 2nd TO APRIL 4th.

THE WELCOME MEETING

TO MR. & MRS. MORLING

ON THEIR RETURN FROM INDIA FOR FURLOUGH

WILL D.V. BE HELD AT

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

On TUESDAY, APRIL 4th, 1916.

The Council have felt it to be right in view of the present submarine peril in the Mediterranean to leave Mr. and Mrs. Morling free to exercise their own judgment as to coming home at the appointed time. Due notice will be given of their decision.

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 first impressions of a missionary before becoming familiar with the sights and sounds of heathenism have a value of their own quite distinct from his subsequent knowledge and matured opinions. They enable us to realise what our own feelings would be if we were brought face to face with idolatry and its concomitants. Like Miss Ireland we should be impressed with the vast size of the field, of which Sendamangalam is a part and a type, and with the awful need of heathen humanity. It would be strange, indeed, if we, too, did not feel the responsibility which rests upon us.

It is very gratifying to draw attention to the success of our schools again in the Scripture (Written) Examination, and to the fact that one of our women Teachers has now gained the silver medal. And this, not merely on account of the results themselves but, as we are reminded, because of "the indication they afford of the supreme place which is accorded to Scripture teaching in our schools."

Not less gratifying is the spirit of giving so successfully fostered in our Madras Church members. The interesting and diversified collection in kind at the Ingathering Service resulted in about £11. This is a good indication of the place which "this grace also" has in the hearts of our Indian Christians, and should stimulate us in carrying on a work so greatly blessed.

While we warmly congratulate Mr. Watts and the Mission on his success in the first Tamil Examination, particularly in view of all the additional work he had unexpectedly to do, we think it ought to be known that he was within 8 marks of achieving "Distinction."

"HIS WORD RUNNETH VERY SWIFTLY."



E are reminded again this month by the announcement of the results of the Scripture Examination in India of the place which the Word of God occupies in our evangelism, while last month we had two illustrations of its successful operation in the young people of our schools. The Examination results are striking evidence of the diligence and care with which the children are taught, and, moreover, of their ability to learn; and the spiritual results are strong confirmation of the evangelistic value of this part of our work. As we think of these young lives born and brought up in heathen homes we pray "That the Word of the Lord may run."

Not only in our schools but in zenanas, in villages, in markets and in idolatrous festivals the written Word reaches numbers who seldom if ever hear it preached. This is a work of faith, the results of which, although seldom seen in any large measure, are nevertheless abundant; and we therefore need to remind ourselves of the character and functions of the Word of God and of the power of the Holy Spirit in connection with it in order that our faith may be confident and expectant. "His Word runneth very swiftly."

The Word is divinely formed for active ministry, and when we pray with the Apostle Paul that it may "run" we recognise that fact. Like a wheel, it has been fashioned by the Spirit of God for the very purpose of running at His behest in swift and perfect performance of the great errands of Divine mercy to perishing souls.

Its living energy is as Divine as its formation. Nothing can hinder its progress or weaken its power. Satan stands in its pathway in vain. To our limited, imperfect vision, it is true, his opposition seems to have great success, and the mission of the Word to be frequently delayed if not altogether defeated; but this is not really so. The Word directed by the Spirit is omnipotent, and the goal of saving purpose is invariably reached. At the divinely appointed time the Word co-operates with providential circumstances, and the sinner redeemed by blood, although he has "fought with hand uplifted high," is swiftly subdued by sovereign grace.

And the Word is swift to outrun its enemies and the enemies of the soul. Satan and his hosts are swift, but the Word is swifter. The Word is never arrested in its course, and it always overtakes the object of its pursuit as he is being hurried to perdition. The enemy of souls secure in his possession may regard the Word as negligible until it reaches the soul, but when he hastens to meet the attack he finds himself too late and the heart captured by love and mercy.

Our Foreign Field.

The News of the Month.

The Madras Field.—Mr. Watts sat for his first Tamil Examination in November, and I am sure our friends at home will join with me in congratulating him in his success in passing the test with 68¼ per cent. of marks to his credit. (50 per cent. secures a pass.) In view of the fact that for some months Mr. Watts was responsible for the supervision of the Madras Field, in addition to language study, the result is very satisfactory indeed.

It was a happy privilege to be able to conduct the Tamil Communion Service at Vepery and the English Communion Service at Chintadripet this month. At Vepery I had the pleasure of giving the right hand of fellowship to Arseervatham, who had just been baptized by Mr. Watts. Arseervatham was led to see the scripturalness of believers' baptism through attendance at our services. E. A. Booth.

The Namakal Field.—In the first week of December I paid a visit to our colleagues in Madras. It was good to see brother Booth after his long illness, and I was grateful to find he had made fair progress; he is still far from well, and needs our prayers for his recovery. I was very glad of the long-sought opportunity of discussing mission affairs.

On my way to Madras I had occasion to call at the headquarters of our district, Trichinopoly. The wonderful Srirangam Temple, and the historic old fort on the Rock, where one gains an extensive view of the surrounding country, will remain long in the memory.

When returning from Salem I had the usual spill from the bundy. Just before sunrise, when we were miles from the nearest village, the axle-pin broke; as I was perforce sitting at the extreme back-edge of the bundy, I was immediately thrown on to the road. After pulling ourselves together, the driver and the writer made the necessary repairs and passed on to the next stage.

The outcaste people of this neighbourhood have at last awakened, in some measure, to a sense of their degradation. One evidence of this is an increasing number of requests from them for mission schools. Unhappily, for lack of strength, we are unable to meet the petitions we are receiving. D. Morling.

Kolli Hills Notes.—The School Still Hindered.—Last month we were waiting for Viyelkattupoochari to fulfil his promise to bring the first pupils to our school. Day after day went by, and he seemed to have disappeared from the locality, though I feared he was only keeping out of sight because something had happened to frustrate again the opening of the school. At last we found that he had been secretly interviewed and intimidated by one of the elders of the caste, and consequently feared to carry out his promise to bring us the first pupils.

The Present Position.—We have proved the impossibility of starting the school without aid from some person of influence among the hill-men themselves. A few days ago, just when we were wondering whether after all our high expectations, and after building the school-house, we should not have to give up the idea of beginning the school, *another* poochari came to our help. This time it was the black-bearded Kirangattu

poochari, who proposed to me that he should bring children from his village to the school. That two poocharies in succession should offer to help us in starting a Christian school is so remarkable that we feel the Lord means to have that school started in one way or another.

Illness of Preacher Swamidas.—Preacher Swamidas had just taken his wife and children away for a change and recuperation to the home of a relative, and was living alone at Araikalpetti, when he was laid low by fever. I went one day and found him feeling very desolate in his lonely outstation, prostrate with severe pains in every limb. There was no one there to wait on him, so he was brought to the Mission house, where we have attended to him through a fortnight's bout of fever. He has just recovered and gone back to his post, where his isolation appeals for our prayers.

J. M. BRAND.

Heathen Womanhood and Its Need.

IT is with great pleasure and thankfulness that we are able to record the safe arrival of our dear sister, Miss Ireland, to Sendamangalam on Friday, November 26th.

How many, many prayers had been offered for her protection! And were they not answered? Not only was the boat on which she travelled chased by a submarine, but the ill-fated *Ancona* that followed in its track was sunk with many of the crew and passengers. The thought naturally enters the mind that the Father's love and preserving care were surrounding her in a *special* way.

I believe we shall all feel this to be true when we take into consideration the solemn fact that she has been sent of Him into a Field that is surrounded by several counties containing between 3,000 and 4,000 towns and villages where there is not one lady missionary, nor a Bible-woman. Can you realise this, my dear friend? You who have been brought up in the light of the truth, and are enjoying all the pleasures and privileges of a Christian land, can you understand what it is to be in the midst of an unevangelised population of over 1,500,000 souls?

Come with me for a moment into a heathen house in Sendamangalam and you will see something that will bring the matter yet closer to you.

For five long hours we had worked and prayed, and had tried to forget the pain that was in our hearts. How we did long that the mother's life and that of the babe might be saved! But it was not to be; and before we left, the dear lives had passed away. The babe, we know, is safe in the arms of a loving Jesus; but the mother? She, poor dear, had scarcely ceased to breathe before the room was filled with weeping, wailing women, pulling out their hair, beating their heads and breasts. Our hearts were so burdened that we longed to join in the cry, for we all mourned as those who had no hope.

Oh that those who have the means and the lives to give could have been there with us! Would they have hesitated to have given the answer—"Here am I, Lord; send, oh send me"?

To such darkness as this has the Master sent our dear sister, that the light which He has given may shine through her to the enlightenment of those who are dear to her heart.

Your prayers will join ours for our sister's health, and for a speedy acquirement of the vernacular.

On the afternoon of the 2nd of December our workers presented an address of welcome to Miss Ireland. The meeting was a happy but solemn one, for everyone realised the dangers from which she had been preserved. They realised, too, something of what Preacher Christian meant when with a hearty handshake of welcome he said, "I am glad our Mission has sent you out during the war, because it shows they are in real earnest."

RUTH MORLING.



MISS HINES AND HER MUNSHI.

Three Impressive Facts.

NOVEMBER 26th, the day of my arrival in Sendamangalam, will always be a day to be remembered. The time of preparation has seemed long, and I can scarcely realise even now that I am really in India. I received such a warm welcome that I felt at home at once, and after nearly four weeks amongst strangers it was good to be with friends once more.

I have not been here long enough to write much of the work that is going on here and in other parts of the Field, but three facts have been impressed upon me.

First, THE SIZE OF THE FIELD—not so much the actual extent as the number of souls who are living "without Christ, having no hope, and without God." In Sendamangalam alone there are 17,000 souls, and the rest of the Field is dotted with towns and villages. Altogether there are about one and a-half million souls. "Truly the harvest is plentiful, but the labourers are few."

Secondly, THE AWFUL NEED. Almost daily a funeral procession passes the Mission house on its way to the burning-ground, and each time one

realises with a pang that another soul has passed into eternity without hearing of the Christ, and yet His command to His Church was "to preach the gospel to every creature." Night after night the sound of music and rockets is heard from the temple close by, and night after night there are those who are striving to avert the anger of the gods by gifts and sacrifices, not knowing of the Lamb of God, who alone can take away sin.

Thirdly, THE AWFUL RESPONSIBILITY WHICH RESTS UPON US, and not on us only, but also on the Church at home. For years, two faithful servants of God have been labouring amidst these surroundings and gladly spending and being spent if only Christ is preached. Helped by a little band of native workers, they have encountered difficulties, obstacles and disappointments enough to make the strongest heart quail. No other mission is working in this district. The whole place lies open to the Gospel and to us, and "the fields are white already unto harvest." "Pray ye therefore."

Away in the distance, outlined sharply against the sky, rise the Kolli Mountains. In the early morning, as the sun rises, one point after another is caught by the rays, until gradually the whole becomes bathed in the sunlight. It is a picture of what God is doing here. One heart after another is being caught by the rays of light, and have we not faith to believe and expect that in God's own time the Light may break over the whole of the Field? "The Dayspring from on high hath visited *us* to give light to *them* that sit in darkness and in the shadow of death."

IVY W. IRELAND.

The Scripture Examination.

FOR some reason, occult or otherwise, the authorities concerned do not publish the results of the July examination until December. So that perforce the candidates are obliged to adopt the famous "wait and see" policy. Now that the Pass List has been received, we find that we have reason to congratulate ourselves on the results obtained by the Strict Baptist Mission candidates. Briefly stated, we presented 37 candidates, of whom 36 passed. These figures are made up in the following manner :—

Division.	Candidates.	Passed.	Failed.
Teachers' ..	13	13	—
Senior ..	1	1	—
Intermediate ..	9	9	—
Junior	14	13	1
	37	36	1

It is a pleasure to record the fact that once again a candidate of ours has gained the silver medal. This distinction has this year been earned by one of our Women Teachers named Bakkiyam Ponniah, who headed the whole list with 94 per cent. of marks to her credit, beating all the men candidates, including her somewhat crestfallen husband, who gained 91 per cent.

Candidates gaining 85 per cent., or more, are awarded prizes, so we have secured no less than eleven prizes this year—six in the Junior and five in the Teachers' Division. The former are awarded Testaments and the latter Bibles.

The most gratifying aspect of these results is the indication they afford of the supreme place which is accorded to Scripture teaching in our schools. It will be remembered that in addition to the above results in

the Written examination, 260 of our Madras pupils were successful in the Oral examination. This year Mr. Watts carried out all the arrangements for both Oral and Written examinations. E. A. BOOTH.

Thanksgiving Day.



UR Annual Ingathering Service is held on the first Saturday in December, and this year our Church members made a specially noble effort to ensure its success. "God loveth a cheerful giver," and He needs must bless such a gathering, where cheerfulness and love shine in every face and speak in every offering.

Very early on Saturday afternoon various gifts and givers began to arrive at Vepery. Teacher Ponniah was kept busy entering in a book the donor's name, the gift, and its value. Later on the name of the purchasers and the prices paid were added, making a very interesting record of a very happy occasion.

The presents made a bright and pretty display. There were gay cloths and brass vessels, crockery and lamps, fruits and vegetables, cocoanuts, sweetmeats, and fowls, and other articles too varied to enumerate. Some of the gifts were very small, but given gladly by the poor ones, and we know the Lord took special pleasure in these. Now an old woman would come with a bunch of plantains in her trembling hands; now a little child with a chicken, which he deposits hastily on the ground in order to hide his face in his mother's clothes.

Those of our Church members who are away from Madras were sent notices concerning the Ingathering Service a short time before the appointed date, and responded lovingly. One young girl, who married and left Madras two years ago, had prepared a little parcel of children's clothing, over which she had expended many hours of kindly thought and patient sewing. Another young member sent her love-gift with the following letter: "Dear Sir,—Thank you very much for reminding me, but I am glad to inform you that I did not forget it. I can never do that. I long to be in Madras at present. The first Saturday in December is one of my happiest days of the year."

At 3 p m. a short prayer was said, and then Preacher Dyriam and Teacher Dhanaraj auctioned the numerous gifts. The bidding was brisk and cheery; many of those present paid three or four times the value of an article in order to increase the fund. At 5 p.m. the last article was sold, and we found that the sum realised was Rs. 170.

By the wish of the people, the proceeds of the sale are to be sent to the War Fund for the benefit of homeless Belgians and wounded Indian soldiers. Our Indian Christians are patriotic, and prayerfully and proudly remember those who are fighting in far-off lands for King and country.

WINIFRED BOOTH.

The Christmas Boxes.—A contribution was duly received and sent in the Christmas Boxes, but as it was doubtful whom it came from it had to be acknowledged in the December list as "Anonymous." We are glad to be able now to thank THE MISSION WORKING CLASS, College Park, Lewisham, per Miss Phillips, for their welcome help and we hope they will be able to do as well this year.

EVERY world-threat aimed at the Church's work for God is a call for uplift of heart to God. "Now, Lord, behold their threatenings." The Church is never so powerful as when most consciously weak; and Satan over-reaches himself when he sends her to her knees.

EVERY world-challenge to the weakness of God's servants is a Divine challenge to their faith. "If thou canst believe! All things are possible to him that believeth" is still our Master's word to those who seek His aid.

The Missionary's Everyday Life and Work.

(Continued from Vol. XIV. page 181.)

IN a previous article I endeavoured to give some idea of the *indoor life* of the modern missionary, of his duties as clerk, secretary, architect, pastor, etc. Perhaps a view of his *outdoor life* may be given by an account of my tour last week in the southern circle.

Starting at 6.30 on Sunday morning, I accomplish the first part of my journey in a horse-bundy, as the road is far too bad for my cycle. From the village of Palayapalayam, where my iron steed is awaiting me, I adopt the more active but pleasanter mode of transit, and reach Erumaipatti about ten minutes before service time. These rough-and-tumble journeys are not always conducive to a worshipful frame of mind; but this one is not so bad as some, for the last time I came this way I had to help the driver subdue a jibbing horse, which delayed me for the service badly. The attentive demeanour of the audience and the hearty singing of one or two lyrics bring us into a more agreeable atmosphere, and in the various acts of worship the Lord grants us His blessing.

After the services, several urgent questions require attention, and as I am unwilling to make farther journeys on Sunday, the evening is spent at the school chapel in quiet meditation.

Immediately after sunrise next morning, Preacher Joseph and I start off in a bullock-bundy for Varagur, four or five miles east. We are in the middle of the monsoon season, and the road is one huge quagmire, so the driver, finding the gravel and stone heaps at the side are the cleanest part of the road, drives his bundy in a straight line over the whole of them. At last the thing becomes a little too uncomfortable, and as I have several times lately been very neatly ejected on to *terra firma* from the vehicles, I get out and labour through the mire.

It is nearly 8 o'clock before we reach the Varagur school, and, happy to say, we find all the boys there busy with their lessons. First I take the register, call the roll, and enquire about all absentees. Then the scholars are examined in the early part of the life of Christ, the Sunday-school lessons, and in our own catechism. The Sunday-school lessons are now on the Old Testament characters, and these far from intellectual outcaste youngsters find such names as Jehoshaphat and Jeroboam a very terror to them.

Next comes an inspection of the building. This is rented, and as the owner was unwilling to repair the roof, which was ready to fall on the heads of the boys, we were obliged to repair it and deduct the cost from his rent. We then look at the teacher's house, which is a mission building, and where one or two slight alterations must be made to render it suitable for my staying there during my journeys in that part. By the time I reach the tiny mud-and-thatch room of Colporteur Santhosham it is 11 o'clock, time for breakfast.

The news of my arrival seems to have gone round by wireless, for in a short time workers have *arrived* from several outlying stations, each one bringing his own problem, petition or complaint. It is here the missionary so often fails. Wearied with a trying journey; perplexed with questions of building repairs, school discipline and petty oppositions; seated on the floor of a tiny mud but that affords scarcely any protection from the tropical sun, he receives his co-workers as they tell of their grievances, failings, and difficulties. How much patience, how much wisdom and love, are needed if he would still be their true *guru*, their spiritual guide!

(To be concluded.)



THE MORLINGS, MISS HINES AND MISS IRELAND.

The First Year of Tamil Study.

HAVING passed the first examination in the Tamil language, I can look back upon the year's study and perhaps recall something which will interest friends at home. After learning the alphabet and a few words it is very difficult to follow the construction of the sentences, as they are formed in the opposite direction to English sentences. This difficulty remains throughout the year, and when one begins to speak, the cause of being misunderstood seems not so much to be the use of wrong words as speaking them in the wrong order. But despite the strangeness of its formation compared with our language, it has its interesting features, which help to make the period of study seem less long.

It is a good thing for beginners in Tamil that the Bible has been translated into simple style compared with most books; it is consequently very encouraging at the end of the year to be able to read and understand more or less clearly the Scriptures in Tamil, and to appreciate the differences in rendering between the English and Tamil The other texts set for the first examination include a book called the *Panchatantra*. This is written in a somewhat high style of Tamil, and is quite different to the other books that have to be learnt. It consists of five stories written with the view of pointing a moral in a similar way to Æsop's Fables. A lion and an ox become close friends and are living together very amicably. But two foxes plot and plan for the dissolution of the friendship. Apparently "Reynard's" character is established all over the world. This plotting takes the form of telling stories to illustrate the steps they propose to take. But the manner in which they are told is most confusing. One fox makes a statement, and to prove its correctness refers to what happened to someone else in similar circumstances, in a manner which reminds one of Weller in "Pickwick Papers." But the other fox always asks for the whole story, and so the main thread is broken off for the admission of this illustrative narrative. Frequently, however, within this inset are still more different stories until sometimes, to a learner at any rate, instead of making the moral clear, so much illustration almost hopelessly confuses it. This book is by far the most difficult of those studied in the first year. In the other books the spacing between the words is made clear, but in this the words run on one after another with a few spaces thrown in, apparently to make the lines regular.

Coming to the examination itself; this year the oral part was held on an entirely separate day to the written part. The examiners are three—two European missionaries and one Indian gentleman. An hour before the actual examination the candidate is given a slip of paper with the chapter and verses upon which an address is to be given. After an hour's preparation with the Tamil Bible, one is expected to give in one's own words a short address on one of the parables or miracles in Luke. This may not seem very difficult at first, especially as an hour is given for preparation; but more often than not "one's own word" is exactly the same as that used in the Gospel, and it is not a very creditable performance to give the address as a recitation. After this is finished, a short passage, selected at the time by the examiners is read aloud and translated, grammatical questions upon the passage being asked afterwards. The other part of the oral examination consists of conversation on various topics.

The written papers were taken a week later, and although they required all one's knowledge of Tamil to answer, they were not found particularly difficult.

It is, indeed, a pleasure to be able to speak a little in the vernacular now, and although I am afraid some of my sentences are extremely vague, yet by practice alone one can become proficient and useful as a missionary; and I am glad to be able to give short addresses at the village prayer-meetings and Sunday afternoon services.

L. WATTS.

MISSIONARY VIGNETTES.

WILLIAM A. B. JOHNSON.

LIFE is measured not by years but by deeds, and "that life is long which answers life's great end." This was eminently true of William Augustine Bernard Johnson, of Sierra Leone, a missionary whose name is almost unknown, and whose biographies are, we believe, out of print. His whole life was only 36 years, and his missionary service only seven years, yet the record of those seven years is, as one of his biographers, the late Dr. A. T. Pierson, says, "on the whole the most remarkable story of seven years of missionary labour that I had ever read. . . . In seven years he had effected results which would ordinarily be regarded as an abundant reward if crowning the labour of a full lifetime."

The Man.

This remarkable though unknown man was at the time when he heard the call to missionary work a poor factory worker at 18/- a week, comparatively uneducated, and had only a year before been brought to the knowledge of Christ. Fifteen months after his missionary call he was accepted by the Church Missionary Society for Africa, and after a year's training embarked for Sierra Leone in March, 1816, with his wife and three other missionaries. His conversion had been as clear and indubitable as his call to the mission field, and the way in which the Lord had removed every difficulty from his path confirmed the call. The greatest difficulty had been the fact that his wife was unconverted at the time of his call. She, however, was called by divine grace in the meantime, and they embarked for Sierra Leone in March, 1816. He went out as schoolmaster to teach African children, with no thought of being a missionary in the ordinary sense of the word, or a preacher, but the Holy Spirit made him both, and sealed his ministry unmistakably. "He had unconsciously grown into a first-class missionary," and a year after his landing, in March, 1817, he was set apart to the ministry according to the rites of the Lutheran Church.

We necessarily recognise the sovereignty and power of the Holy Spirit and give Him all the praise, but it is worth while to look at the character of the agent He employed. At first, after Johnson's conversion, he says, "I staggered at the doctrine of free and sovereign grace. But blessed be the Lord Jesus Christ that He has taught me otherwise, since, through the Holy Spirit, I am fully persuaded that no one will or can believe except he is taught by God the Holy Ghost." He believed that Jesus came to seek and to save the lost; he relied on God's Word, and was convinced that all things were possible to Him, and, though often tempted to despair, dared not do so. "He heartily honoured the Holy Spirit of God; he continually communed with God in prayer; and he preached uniformly the great primary truths of the Gospel." Love, humility, self-distrust, simple faith, implicit obedience and holy zeal are the spiritual characteristics of this honoured missionary as his biographer portrays them.

His Field of Work.

A more uncongenial and unpromising field of labour than that to which he went could hardly be conceived. "There was in the entire world-field no darker spot than Sierra Leone . . . it was the very mouth of a burning, seething, restless hell of iniquity." Nearly thirty years before, Granville Sharp and other philanthropists had established a settlement here for destitute negroes from different parts of the world, and it had become "the dumping-ground for the world's refuse population." 470 negroes were sent from London, 1,196 from Nova Scotia, and, after the abolition

of the slave trade, slaves captured by British cruisers were settled there from time to time till in 1822 the number was 1,900. Johnson—whose station was named Hogbrook, afterwards changed to the more euphonious one of Regents Town—found some of them in an actual state of starvation, and all of them in a state of ignorance, superstition and complete degradation. "Such utter wretchedness and unspeakable vileness he had never before seen: and, withal, sin brought forth death literally, for six or seven died in a day. . . . There were minds and hearts so brutalised with sin and so fossilised into insensibility that to make any wholesome impression on them seemed hopeless. . . . These rescued slaves were in every way living pictures and parables of woe and want, wretchedness and wickedness."

The Results of Seven Years' Labour.

These were so extraordinary as to seem almost incredible, but the evidences of genuineness are so clear and convincing as to confirm our faith and give us strong encouragement. In June, 1816, two months after landing, he found 1,500 released slaves waiting to be taught. In July the first evidence of blessing appeared, when throughout the Lord's day crowds attended to hear the Word of God. In the following month a building to hold 500 people had been erected, which a month later was too small; and in October of the same year the first convert in Sierra Leone was given. Of his sincerity there could be no doubt. A question of Johnson's at an evening service proved to be the means of producing conviction, and, groaning under the burden of sin, he sought the missionary. "What at that moment I felt," says Johnson, "is unspeakable. I pointed this enquirer to the crucified Jesus, and the tears ran down his cheeks. I was obliged to leave him, for I could not contain myself. I went home and fell on my knees." By the end of the year, within nine months of Johnson's arrival, 40 converts had been received, and a few days after, at the beginning of 1817, at the Saturday evening prayer-meeting, two young men cried out, "Jesus, Massa, have mercy," while outside was a throng of negroes, some on their knees crying aloud, others sitting trembling and in tears, and others singing praises to Jesus. Johnson had never witnessed such a scene, but recognised it as the result of God's mighty working. These manifestations of Divine power were renewed the next morning at the early prayer-meeting, and similar evidences of the Holy Spirit's power appear to have been common during the rest of the seven years.

In 1823, when Johnson died, there were 410 communicants under his charge at Regents Town.

School work formed a conspicuous feature in Johnson's labours. The first day 90 boys besides a number of girls appeared. Soon there were 140, and the numbers increased until in 1823 there were 933. Not only did the work grow fast but the Spirit of God moved in the children only less remarkably than in the adults. They voluntarily met for prayer, and at one of these meetings "the prayer of a boy but 10 years old was so marvellously rich in spiritual expression that the heart of the missionary burst with emotion." In August, 1818, nine schoolgirls were received as converts, who "gave proofs so simple yet so ample and striking of the working of God's grace in their minds and hearts that their pastor dared not refuse them." The brief story of the life and death of one of the boys in 1820 is worth reading. Five years before, he had been taken from the hold of a slave ship; in a year or two begged to be taken into the school, and within a year after showed signs of unusual seriousness, and shortly gave evidence of the work of grace in his heart, and was received into the Church in 1818. "From that time his walk with God was obvious to all observers. Habitually earnest and fervent in spirit, he exhibited singular power in prayer and skill in winning souls." When in 1820 he died, at the age of 16, "he had already about him the distinguishing marks of a mature and experienced saint. His counsels were wise, his rebukes

tender; his expressions of faith in God and resignation to His will most Christ-like; his joy in God and his heavenly insight into truth such as are seen in connection only with the ripest fruits of godliness; and all these characteristics seemed incredible in a lad of 16."

Johnson had come out to Sierra Leone "asking of God one soul as his reward," and God had given him all these.

The Reality of the Work.

Johnson was once urged by the Governor to baptise more of the people, all, in fact, who were willing. Johnson's reply was that he could baptise none whose hearts God had not touched. "All candidates were kept three months on trial, subject to a searching scrutiny. . . . No pains were spared to put to proof the reality of conversion."

That heart work and not mere emotion was the fruit of his labour appears from two or three instances. "Johnson noticed one woman who attended morning and evening prayer, and was almost always in tears; he thought this strange, as she understood so little English that there seemed to be little chance for the Gospel to impress her. On asking her why she wept, she pointed to her heart and said, 'Here! Here!' Another who had been brought to Christ and was asked, 'How is your heart now?' replied, 'Massa, my heart no live here now, my heart live there,' pointing upward. And another, asked why he wept, said, 'God came to my heart, and my heart bad too much, that it made me cry.'"

Practical godliness also proved the reality of the work. Charms and fetishes were given up. "The vilest vices and most abhorrent practices gave place to habits of industry and virtue and practical morality and piety manifested in the daily life of hundreds of people."

Regular attendance upon the means of grace bore further witness to the spiritual life and health of these new-born Africans. "Through torrents of rain they trudged over roads ankle deep in mud, and forded streams sometimes up to the waist and even to the neck that they might worship God."

What was still more remarkable was their missionary spirit. They asked to have a missionary society formed, and to have one evening a week set apart for its meetings. At the first meeting the chapel was full; 17 converts spoke after the missionary, and 107 became subscribers that night. If any of them were absent from subsequent meetings they brought their small offerings afterward.

When a Benefit Society was suggested for the relief of sick members this was the immediate response: "Dat be very good t'ing, broders; s'pose one be sick, all be sick; s'pose one be well, all be well."

And they worked as well as prayed. In 1816, when Johnson landed, his station was "a desert overgrown with bush"; two years after it was covered with fruitful fields and gardens.

In view of all this one is hardly surprised to learn that their joy in the Lord was such that they "publicly praised God that they had ever been sold into slavery."

Higher Service.

Few if any of the Lord's servants escape trial, and spiritual success is usually counterbalanced by temporal circumstances. Johnson was no exception. Various trials fell to his lot, but the greatest to him was perhaps to find on returning from an enforced visit to England in 1819 that havoc had been wrought with his work by those who had been placed in charge during his absence. With his return, however, it rapidly revived. In 1823 circumstances necessitated another return to England, and he embarked apparently in good health, but fatal disease attacked him three days after sailing, and he "finished his course" at sea on May 4th. He could have no fitter epitaph than his own words uttered in the midst of trial: "Ah! who would not be a missionary to Africa! Had I ten thousand lives I would willingly offer them all for the sake of one poor negro."—Q.

OUR HOME CHURCHES.

Prayer Subjects for February, 1916.

Week Beginning—

SUNDAY 6th.—Prayer that Mr. and Mrs. Morling may be divinely directed as to coming home at the appointed time, and, if led to come, for their protection on the voyage.

SUNDAY 13th.—For Preacher Swamidhas of Araikalpetti on the Kolli Hills in his loneliness (see page 24).

SUNDAY 20th.—For the Kolli Hills School (see page 23).

SUNDAY 27th.—That we, our missionaries and their native helpers may be filled with the Holy Spirit; and that our Zenana missionaries and Bible-women may have great encouragement in their work.

Council Echoes.

IN view of the present submarine activity in the Mediterranean and the recent narrow escape of Miss Ireland, it was unanimously agreed to leave to Mr. Morling's decision whether or not he and his family should come home at the appointed time or not, viz., April. It was felt that it would be wrong to expect him to brave the present danger unless he felt himself led to do so, and that he ought, as between ourselves and him, to be untrammelled by any but personal considerations. The difficulty of decision on his part, humanly speaking, was also recognised, and he was commended both in the Council and in the subsequent prayer-meeting to our Lord for guidance and protection.

The New Year's Prayer Meeting.

THE meeting held at Chadwell Street on Friday, January 10th, was perhaps the best intercessory meeting we have had in the history of the Mission, both in earnestness and in range of petition. A seriousness befitting the present condition of our country was combined with a confidence and cheerfulness warranted by faith in God.

Gratitude for the mercies of the past year was expressed by various brethren. "Thou hast helped us through a most trying year," said one. Praise for recent conversions and "for those who have been brought out of gross darkness"; for Mr. Booth's partial restoration to health; and for Miss Ireland's escape from the submarine danger which threatened her on the voyage also mingled with the supplications.

The petitions were varied and comprehensive. Our hearts went out to God in sympathetic fervour as his father and others pleaded for the safe home-coming of Mr. David Morling, his wife and family, if they should decide to come at the appointed time. Prayer for the work in India was, of course, prominent—that the Word might be accompanied by Divine power; for our missionaries in their conscious weakness that they might "realise that Thou art helping them"; that they might have the joy of seeing many heathen coming to Christ; for converts out of gross darkness; for an extension of the work, that an effectual door might be opened, that other men and women might go forth, and that we ourselves might realise how dependent our brethren and sisters in India are upon our prayers. Our Zenana work, the native

agents and the disappointment concerning the school on the Kollis were also included. Our own need of blessing in order to our being the means of blessing to others was realised, and several petitions asked for a great increase of zeal in our Churches and the spirit of prayer to be poured out upon them, that we might know more of the power of God's Word and have more desire that others may know "the joyful sound." These petitions were summed up in the prayer "for a glorious revival." The war and the condition of our country were laid before God. "How sad and sorrowful is the darkness of our own country, its awful indifference, and its desecration of Thy day. Let us be faithful to Thee in this dark day and faithful to precious souls." "May the hearts of the people be turned from idols to the living God." "May the cause of God prosper notwithstanding the war." The age-long cry of the Church for our Lord's return which has been revived by the war was echoed—that Christ might come and take to Himself His great power and reign.

Mr. J. E. Flegg's address was based upon 2 Thess. iii. 1—"Finally, brethren, pray for us, that the Word of the Lord may have free course and be glorified, even as it is with you." The address was in harmony with the spirit of the meeting, and the desire it embodied was referred to in several of the prayers which followed. The Lord had made us concerned as He did Paul, for the furtherance of the Gospel; and we and our brethren abroad realised, as he did, our utter dependence upon the power of God, in order that the Word of the Lord might be glorified. The manner of this glorification of the Word was illustrated in 1 Thess. i. 5—7, where Paul said in effect—You know how the Word of God has been glorified in your own life, for you have felt its power; it lies at the root of all the truest joy we have experienced, and your brightest anticipations are associated with it. This experience intensified the prayer. The great reason for such a prayer was that the Word is the appointed means of fulfilling the purposes of God, and another reason was the reflex joy we should experience. Even apart from these considerations the prayer was practical. One could not be engaged wholeheartedly and earnestly in any matter without becoming deeply interested in it. "When the heart is touched the hand is moved."

We trust the spirit of the address may reach our readers so that the petitions of the brethren may be echoed from many hearts and be graciously and abundantly answered.

ANOTHER CASE OF SATI.—Calcutta, 21st Oct.—A correspondent writes to the *Behareo*:—A case of *sati* occurred on the 11th instant near the Baptist Mission, Bankipore. The lady was the wife of the late Babu Hary Prayan Sinhu, Pleader. Her husband had been ill for the past six months and succumbed on the 11th. While other members of the family were weeping, she went into the adjoining room. After a few minutes, flames were seen coming out of the windows and an alarm was raised. The room was burst open and the lady was found to be in flames, and soon expired. The bodies of both the husband and wife were burnt together on the same funeral pyre.—*Madras Mail*, Oct. 21st, 1915.

"WHAT THINK YE OF CHRIST?"—In the city of Allahabad an Oxford graduate related his experience with a Brahmin student who read the Bible with him for over a year. Especial attention was given to the life and teaching of Jesus. No reference was made to the personal acceptance of Christ on the part of this student. At the end of the year, however, the teacher said one day to his Hindu scholar, "What do you think of Jesus Christ?" The answer came slowly but with peculiar certainty, "I think that Jesus Christ was the greatest Man who ever lived. I think—yes, I know—He is my Saviour."

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 am glad to welcome Fred Rawlinson, Ernest C. Sach, Ernest Lovesy to the Corner in Division I., and Archie Mason in Division II. I am able only to give one page to the Corner this month, and therefore I cannot answer your welcome letters as usual, but will pass on to you all a few sentences in some of them :—

"May all Cornerites who have tasted that the Lord is gracious have a bright year spiritually."—"We must take up our work and go on with it. . . . I have not forgotten my little friend TRY and I know he does not forget me, and I do not forget Another Friend. . . . How much the poor little children want our pity who know nothing about this Friend."—"I liked the questions this month, and hope you will continue to have mercy on us poor Seniors."—"I am sure God answers prayer for our missionaries."—"I think it one of the proofs of our Father's goodness to us that we do not know what the future holds."

Many happy returns to Colin and to Robert Hewitt and Ernest Carter.—Thank you, Emmie, on behalf of the Mission, and Winnie for her nice hand-painted card. Glad Florrie is better. Can't Willie join now?—Ernest Carter is in Division I. now he is 12.—Glad to hear of the birthday box at Courland Grove, Elsie.

MARKS FOR JANUARY.—(*Old Cornerites.*—Alma Waters, Colin Church, 6d., Emily Church, 2/-). *Seniors.*—*Minnie Cuthbert, **Eunice Kilmister, Winnie Church, Enea Tooke, *Annie Waters, Theodora Haynes, Kathleen Throssell, 10; *Hilda and *Dorothy Cuthbert, Elsie Andrew, Nellie Brown, 9. *Division I.*—Lily Jackson, Robert Booth, *Eric Robbins, Richd. Collard, Geo. Brown, Geo. Cross, 10; Rowland Peters, Fred Rawlinson, *Ernest Carter, Lily Sykes, Florrie Sanders, Ernest Sach, Ernest Lovesy, John Foster, Fred Tarry, 9. *Division II.*—Robert Hewitt, Percy Crees, *Cecil Carter, *Fred Cuthbert, Mabel Rose, Muriel Haynes, Florrie Church, Cissie Cross, Gladys Hammond, Fred Collard, Stanley Vine, 8; Calvin Hewitt, Archie Mason, Geo. Foster, James Tarry, 7. *Division III.*—Rex and Gerald Booth, Doris Butcher, Eva Green, 8; Lily Church, Alfred Bird, 7. For December, Division I. :—Bertie King, John Foster, 6; Fred Tarry, 5.

QUESTIONS FOR FEBRUARY.—(*Acts xxv.*).—*Seniors.*—Give a *brief* outline of this chapter in your own words showing the trial before Festus (verses 1—9); Paul's appeal to Cæsar (verses 10—12); Festus' private statement of the case to Agrippa (verses 13—22); and Festus' public statement of the case (verses 23—27). *Division I.*—1. How did the Jews once more try to get Paul into their power in order to kill him? 2. What charges did the Jews make against Paul before Festus, and what proof did they give? 3. What were the three points of Paul's defence before Festus? *Division II.*—1. How did Festus state Paul's case to Agrippa? 2. Why did Agrippa want to hear Paul? 3. Why did Festus want Agrippa to hear Paul? *Division III.*—1. How long did Festus remain in Jerusalem after coming into the Province? 2. What did the high priest and the chief of the Jews try to get Festus to do? 3. What answer did Festus give? 3. Why did Festus afterwards ask Paul if he were willing to be judged at Jerusalem?

You will all be interested to know that Colin, who has grown up in the Corner from its commencement, is now in the Army. He is on the Lord's side, has been a very loyal member of the Corner, and I am sure he would be glad to know that other Cornerites who are on the Lord's side will pray for him.

What name shall we give the proposed new Division for those who are too old or too busy to stay in the Senior Division and answer questions? Would "Old Cornerites" do, or what do you suggest?

Your affectionate UNCLE JOHN.

LADIES' ZENANA AUXILIARY.

A PRAYER MEETING

Will (D.V.) be held by

THE CHADWELL STREET BRANCH OF THE L.Z.A.

On WEDNESDAY, FEBRUARY 23rd, at 3.30,

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The Fifty-fourth Report

of

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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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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.

DURING this month our great concern will be the home-coming of Mr. and Mrs. Morling and their five children. If they decide to come they will be leaving India about the time the HERALD is in the hands of our readers, and in the ordinary course of things they will be journeying till the end of the month. We need not enlarge upon the submarine peril in the Mediterranean. We need only ask everyone to bear them every day before our Lord, Who not only rules the raging of the sea but makes the wrath of man to praise Him. And we shall hope to sing a *Te Deum* at the Half-yearly Meeting on April 4th. (See Notes on pages 51 and Cover iii.)

"Ye also helping together by prayer for us" expresses both the desire of our missionaries and our own privilege. The necessity of this intercessory fellowship of evangelism in India is receiving constant illustration in our pages. This month, for instance, as also last month, the hopelessness of Hinduism as seen in its death ceremonies is well portrayed; but not only so, the conscious helplessness of the missionary is evident. This silent double appeal to our sympathies can be most truly and efficiently met at the Throne of Grace. The Church's earnest and persistent prayers are a sure sign of God's will to bless.

If we believe what we have so often sung,

> "And Satan trembles when he sees
> The weakest saint upon his knees,"

we may effectually help in overcoming the opposition of Satan, of which we also read this month. If we have hitherto hardly realised how much we may help our missionaries, let us seek a fresh conception of God's willingness to hear and answer us.



A PRESSING NEED.

IT will have been seen in our account of the New Year's Prayer Meeting held in January that among the many petitions offered some were as follows :—

> "For an extension of the work, that an effectual door might be opened, that other men and women might go forth."

Possibly, however, the need of "other men and women," especially men just now, may not impress the minds of some, or they may think it unfitting to consider the need at the present critical time. We therefore draw earnest attention to the facts of the case in order that the need may become apparent.

We have three centres of work whose total area is about 300 square miles with only four men in charge, one of whom, as all know, is slowly recovering from a serious breakdown, another is learning the vernacular, and a third is just due to come home on furlough, while the fourth will take his place, necessitating the Kolli Hills Field being left without a missionary for nearly a year.

It will be seen, therefore, that of the three men missionaries remaining in India during this year two will be unable to give full time and strength to evangelism and superintendence, and the third will have to manage a large and comparatively unfamiliar field. For this year at least, and probably next year also, the Mission will be seriously under-staffed, and if, in addition, one of our brethren should be incapacitated in any way the condition would be almost tragic. And this present difficulty must be regarded as more or less permanent instead of merely temporary.

If these facts are taken into consideration it will appear that two more men are needed to maintain the work in anything like efficiency and to make provision for furloughs and contingencies. We are not authorised by the Council to make any appeal for men, but we feel that those who are deeply interested in our work in and around Madras, Sendamangalam and on the Kolli Hills should be enabled to visualise the situation in order that they may pray intelligently concerning it and act as they may be led.

It may be said, and with much force, that the present is not the time to think of any extension of work ; but the question is not one of extension but of proper maintenance, and we are presenting the facts in order that timely preparation may be made to meet a present condition of need which might at any moment become one of extreme urgency. It may be said, The Lord knows all about present and future circumstances, and His time is the best time. This is true, and it serves to emphasise the desirability of seeking the Lord's will and direction.

Our Foreign Field.

The News of the Month.

The Madras Field.—The news of the safe arrival of the ship bringing the Christmas Boxes caused great joy. One of the senior agents on receiving the parcel said: "It is very wonderful that the mail steamer has been sunk, but the ship bringing our presents reached port safely."

On the first Lord's-day of 1916 we held a special intercessory service at Vepery. I availed myself of the opportunity of pointing out that God had a controversy with each of the nations engaged in this conflict and the need for personal and national humiliation and prayer. Each of the four deacons then led the congregation in prayer for God's merciful intervention, for victory for the British arms, for comfort for the bereaved, for healing for the wounded, and for rich blessing on the ministrations of all God's servants at the front.

At the communion service which followed a sister who had been baptized on Christmas Day was received into Church fellowship.

E. A. Booth.

Kolli Hills Field.—Christmas Day.—Teacher Jeevaratnam and his family and Preacher Abraham spent Christmas with their own people away on the plains, so it was a small number that gathered with us on Christmas morning for worship—just Preacher Swamidas and our Christian cook with his wife and children. But it was a happy gathering, and afterwards everyone partook of Indian sweetmeats, dried rice and betel and leaf.

In the afternoon about a hundred hill-people came and were similarly entertained. Rain fell and prevented much indulgence in field games, but everyone crowded into the Mission house, where pictures of the Infant Jesus and of the shepherds were explained. Thus the Gospel was preached to good numbers of the heathen.

Special Bible Study.—The week preceding Christmas was devoted to a course of Bible Reading on the Holy Spirit. Preacher Swamidas, Brother Sattiyavasahan and the writer on different days opened the meeting by presenting those aspects of the subject to be discovered in (1) the Four Gospels, (2) the writings of Paul, (3) the other writings of the New Testament. The presence of the Holy Spirit Himself was realised at these meetings.

On Camp.—We have started camping this year earlier than usual, setting out on Thursday after Christmas, because the day draws near when we shall have to leave the Kolli Hills to take the place of Mr. and Mrs. Morling at Sendamangalam when they leave for furlough. Our duty in this matter is clear, but it will be painful to leave the Kolli Hills and the folk there, whom we have come to understand and love during the past three years. Our first camping centre this year is Valappoor, a populous district to the east of the Mission house.

Our Lodging.—Here in Valappoor we are staying in three grain-sheds, kindly placed at our disposal by the friendly farmers. The threshing-floors on which these huts are built are used by the farmers just as if we were not there At daybreak three teams of three bullocks each are roped together and driven round and round in countless circles until the grain

has been trodden out from the stalks. The grain is then collected and a man takes it by shovelfuls, holds it as high above his head as he can, and pours it slowly to the ground so that the wind carries away the chaff. The residue is then vigorously fanned to complete the purging, and from this heap of clean grain the day-labourers are paid. At sunset the farmer and his sons measure the remainder into sacks for storage.

The Earthquake—On January 5th and 7th shocks of earthquake were felt and rumblings heard in this district. Numbers of people came to our threshing-floor to ask us the meaning of these signs. A spirit of hearing is abroad, and we feel special power in preaching the Lord's Return. Those who come to enquire are willing to sit on until darkness falls, listening to the Gospel. We thank God for these encouragements, but long to see their interest and concern bearing fruit in changed lives and characters.

J. M. BRAND.

Orphan Aid Society.

IN 1911 a Society to help Indian orphans was established in connection with our work in Madras. During this time three orphans have been given regular assistance.

The first was a lad from one of our village stations, who was supported for some years until he was able to earn wages for himself. On my recommendation he has been awarded a scholarship in a Government Training Institution and is now quite independent of aid from the Orphan Fund.

A second lad connected with one of our town schools has been supported for two years, but he has proved a disappointment, having left school without permission. He refuses to return and declines to listen to any advice. In accordance with the Rules of the Society, the guardian who received aid from the Fund has been asked by the Committee to refund the money received. She has consented to do so, but at the rate she has undertaken to make the repayments it will take six years to accomplish! The Committee deemed it wise to enforce the rule requiring repayment, in order to safeguard the interests of subscribers. At the next annual meeting the case will come up again and probably a part of the amount will be remitted.

At present one girl only is being aided from the Fund. She is a daughter of Daniel and Susannah, both of whom died when in the service of the Mission.

The Treasurer reported a good balance in hand and members were asked to bring to the notice of the Committee deserving cases of orphans needing assistance. This Fund is subscribed and entirely managed by our Indian Christians. At their request I fill the post of President and Treasurer, but as far as possible I encourage them to work the Society on their own lines.

E. A. BOOTH.

To Our Sisters.

HAVE our sisters in the homeland ever been asked to pray for our Poisoned Woman (as she is called among ourselves)? I have a faint recollection of mentioning her in a former article. If I did so, forgive me for repeating part of her story again, in order that Chapter II. may be added.

We were summoned hastily to her side, and found her in a collapsed condition, evidently nearing her end, with grief-stricken friends around. Finding it to be a case of self-poisoning, we administered some strong drugs, and through God's mercy she was brought back from the gates of death.

At the time she seemed really penitent for thus attempting to take her

life, and I remember feeling that she was spared for some future blessing. This hope has not passed with the months, and as we have become more closely acquainted with her our heart goes out in greater longing. Indeed, it is to ask you to continue or to join with us in prayer on her behalf that I write to night.

We did not discover the secret of the family strife that caused her to weary of life, but she did confess to me her cherished longing for another child. She had but one, and as years passed by she despaired of realising her dream.

"God can give it to you," I said, and she looked up wistfully into my face to see if I believed He really would.

Yearning that higher blessings might be granted, I felt constrained to pray that this mother-longing might be fulfilled as a witness to His power; and when I called a few weeks ago to congratulate her on the birth of her second little son the cloud seemed lifted from her brow and from the home, and she said, looking gladly up, "God is indeed with us."

Surely this is not the end of the story! God has not answered the first half of our prayer and forgotten the last more earnest petition! Surely to fulfil some richer purpose of grace has He sent this little token of blessing!

It seems easier to speak of Him to her now while the tiny long-wished-for babe is nestling in her arms, and although her ideas are crude and superficial as regards the Gospel, we feel our patience and hope renewed, and we sometimes wonder if the prophecy will here be fulfilled, "And a little child shall lead them."

E. C. BRAND.

The Darkness of Death.

PERHAPS there is nothing which impresses one more with the utter futility of all that pertains to heathenism than a death scene, and that which follows it.

There is hardly time for the breath to leave the body before the place, as if taken by storm, is filled with a wailing throng of women, who, tearing their hair and beating their breasts, and with all manner of gesticulations, set up a most awful wailing and lamentation, which drives away all sense of solemnity, and the scene is one of turmoil and strife. The very wailing seems to ring with the cry "No hope! No hope!" and truly in such a scene there is nothing of a hopeful nature. The poor victim of death has done her utmost in life, no doubt, to gain the favour of her so-called gods; but what has it all ended in? All her penances and ceremonial observances of religious rites has neither brought peace to her soul nor to those she has left behind.

The ceremonies attending an Indian funeral vary considerably, according to caste. The following is quite a familiar scene. Usually long before the actual procession leaves the house, there are many preliminary rites to be attended to. These are generally accompanied by the playing in a weird minor tone of musical instruments, the beating of tom-toms, and the wailing of the women. In the meantime a most elaborate bier is being erected. An ordinary native cot and a few bamboos serve this purpose, and are decorated with palms, bunting, &c. Often one sees, hooked on a bamboo at each corner, a brass cooking-pot, and sometimes cocoanuts are also carried thereon.

The corpse is then placed upon the bier, and the whole, borne on the shoulders of a number of men, starts upon its journey to the burning-ground.

At the head of the procession there is the band of musicians playing the same weird strains, which are relieved by the beat, beat, beat of the tom-toms. Following close behind one often sees two or three men

dancing, singing, and performing all sorts of queer antics while the procession is *en route*. Next comes the bier itself, and close behind it follow the mourners, who usually consist of men only.

After the procession has got some distance along the road a halt is made, and the bier is turned round and round once or twice; then it again resumes its journey. This is done in order that the spirit should be confused as to the direction it came, and should not be able to find its way back and so torment those who are still living. The burning-ground is reached, and with many ceremonies and incantations, which sometimes last for several hours, the body is committed to the flames. The whole scene from beginning to end speaks of terror and fear, for none in that group of mourners know of the "peace which passeth all understanding."

Compare this with the departure of your own loved ones, and the blessed assurance which accompanies it, that that dear one is entering into fuller life and everlasting bliss. So doing, your hearts will go out in prayer that the message of salvation and light will soon dispel the darkness of heathenism and give light to these benighted ones.

ETHEL A. HINES.

You Can Pay.

FOR some time the villagers of a very out-of-the-way place have been asking for a school. The village has been visited by our Preacher for many years, but now they are very desirous of having a school for the very numerous children that are there. The war has been an excuse for not making any move in the direction of supplying the need, but, as they still asked, it was thought better not to appear to disregard them too long, but to make a visit of enquiry to the village. So one afternoon Mr. Booth and I went by jutka across the country to this place. Immediately after leaving the main road the jolting began, and the jutka had to be manœuvred all over the road to find the shallowest holes. Occasionally the jutka had to go through water which had overflowed across the road. But three or four miles out we found the road like a lake. Although the rains had ceased three weeks before, this part was so low that a depth of nearly three feet of water still covered the road and adjoining fields. The driver had to lead his horse and take care that he did not wander off the road accidentally into the softer earth and deeper water on either side. As it was, the steps of the jutka were under the water. This road is constantly used by bullock carts, and we heard the driver of one of them remark, when he saw us getting through the water, that if the *dorais* come along that road it will get made up. But this is a serious obstacle to the opening of a school in the village to which we are going, as it will hinder supervision for quite three months in the year. However, after slowly travelling across muddy fields and narrow cart tracks for some little time more, we reached the village, which is named Konnur.

For some distance we had to wind through the village until we reached the house of the head man. Here two or three of the elders of the village were awaiting us, and after a few preliminary observations the inquiry was commenced on the raised verandah of the house. There was no questioning needed regarding the presence of material for instruction, as we were immediately surrounded by children. But for a school it is necessary to have a building and accommodation for the teacher. The elders were asked if there was land available for such a building.

"Oh, yes; there are several pieces you can have for rent."

"But the school is open for your benefit, not ours. You can set apart a piece of ground for it without rent; you must do something to provide for the school."

"We will pay the school fees, which will amount to about 10 or 12 rupees a month, and you can pay rent out of that."

This promise is much more difficult in the fulfilment than the making, as very few scholars contribute more than one or two annas a month towards school expenses, and most nothing at all. This was told them, but it had little effect.

"If you wish a school for your children, you must provide the land and building; we will send a teacher who will cost each month much more than any fees you will pay."

"All the land in the village belongs to someone, and who is going to give a piece of his land for nothing, just for the benefit of other people?"

"You can call a village meeting and decide on a piece of land and then recompense the owner between you."

But this did not appeal to them; they wanted a school, but were unwilling to provide accommodation for it unless we paid for it, and so the reason for delay rests with them now, and no further progress was made.

For some reason or other the Indian thinks that all Europeans are miniature banks and money is of no concern; hence the expectation for everything to be provided. A week later, one of the elders of the village offered through the Preacher to build a thatch shed on his land and rent it to us for three rupees a month. This, needless to say, was not accepted, as the usual rent for such a building is about eight annas, or one-sixth of three rupees.

After two short addresses we left the village and, passing through the water again, arrived home just before dark.

L. WATTS.

"Then Cometh the Wicked One."

IT was monsoon time; rain had fallen heavily all night, and the country road was deep in mud and pools of water. The bundy-man struggled on bravely till we reached a side road leading to the village, where I had to get out and pick my way as best I could. The mud was ankle-deep, and in some parts water stood right across the road; it was only by throwing in bricks for stepping-stones that I could get across. Arrived at the village, we found the people in no mood to receive us. Two or three of their little mud houses had fallen in, and most of the others were leaking badly. Some of the occupants had taken a chill and were prostrate with fever, and all were feeling gloomy and ill-used. We went from house to house, but could not get a welcome anywhere; some openly said they did not wish to hear, and others listened with languid toleration.

At last, turning homeward, I was wending my way rather sadly through the mud when I heard a voice calling, and there by the side of the road sat two women under a little shelter keeping a sweetmeat stall. They were curious about me and trade was quiet, so they listened with much interest while I told them my mission and the old story of love. I have never had more willing, eager listeners; their questions and remarks showed they had grasped the message intelligently; one woman could read and gladly accepted the some Gospel tracts, and I began to feel it was not a lost afternoon after all.

But the evil one was not far off. As I moved away, a man emerged from behind the shed and asked me scoffingly how much I would give him if he joined the Christian Way. Before I had time to reply he began abusing Christianity and missionaries, cursing and using most foul language. The women looked frightened and tried to stop him, but he only grew more excited as he went on Seeing he was not to be pacified and would not listen to reason, I turned homeward, his shouts following me till I reached the main road.

There is a high-caste street in Periamettu where we have always been received kindly. In nearly every house one or two young women are learning to read, and some time ago one woman, a widow, told the Bible-woman she had been brought to love and trust in Jesus. I visited at these houses soon after my return and had a really hearty welcome; small presents of fruit, flowers and betel-nut were brought to me, and all seemed anxious to show their genuine pleasure at my return. One young woman, the daughter of a temple garland-maker, followed us round all the afternoon. A week or two later there was an absolute change. When Sarah called, the women seemed shy of receiving her and made excuses of one kind and another. She could not understand it at first, but the explanation came when some of the men told her plainly that they did not mind her teaching their women to read or amusing them with stories from our sacred writings, but she was making them dissatisfied with their religion. Some of them were saying they wanted to join the Christian Way; this would never do; either the religious teaching or the visits must end. They tried to exact a promise from her, but Sarah was not be coerced. She tried for two or three weeks to win them back, but has had to give it up. She is confident that in time their desire for secular instruction will outweigh their opposition to religious influence; meantime, we can only pray that God will carry on His work of grace in the hearts of those who have begun to love Him.

Thus the wicked one is ever busy among us, trying to uproot the good seed: and though we grieve over these hindrances, yet there is comfort in knowing that something is going on worthy of his alarm and resistance.

O. M. ELLIOTT.

At the Turn of the Year.

THE sun rises and sets as usual in spite of sorrowing hearts. Time rolls on, and Christmas comes round with its message of peace and goodwill even when half the world is at war.

To those who helped to make our Christmas a season of love and goodwill these few lines may prove of interest.

On the 22nd of December, between 3 and 5 p.m., our agents gathered in the Mission Compound for tea and social intercourse. Tea was served under the shade of a giant tamarind tree, the men sitting together and the women a little apart in correct Indian fashion. After the refreshments were disposed of, we had the pleasure of presenting each agent with a useful book, which we hope may help them in their work. These books were purchased from funds kindly sent by a few friends in England for a special purpose, and were gratefully received by our workers. Next came the distribution of certificates and prizes earned by our teachers at the last Sunday School Union Examination. Four of them obtained handsome Bibles, and Bakkiam was the proud winner of the silver medal in the Teachers' Division.

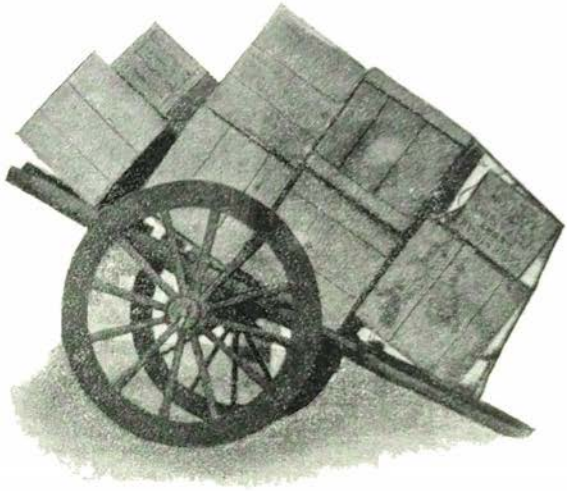
On Christmas morning a united service was held at our Vepery Chapel, when both town and village stations were represented. The congregation numbered over 200, and everybody seemed happy. Special Tamil lyrics had been composed for the occasion, and were sung to the accompaniment of Indian musical instruments. At the close of the service we had the joy of witnessing the baptism of Ellen, the daughter of Preacher-Teacher Ponniah.

On New Year's Day the members of our Tamil Church and congregation assembled at Vepery for their annual treat. Biscuits, sweets and fruit were distributed, and young and old seemed to enjoy themselves. For several days we had been conscious of wistful little faces looking in at

the Mission House windows to see if certain big cases had arrived which never failed to be there at Christmas time. The cases were not there when the children expected to see them, but arrived very soon after. To us the arrival of the boxes was a matter for deep gratitude and wonder, for we realised the great love and sacrifice which made it possible for them to be sent this year, and with so little delay. The accompanying photograph shows the pile of Christmas cases as they journeyed from the docks to the Mission House.

Our Indian boys and girls had perhaps a happier time than usual, for pleasures just a little delayed are often enjoyed the more when realised.

The unpacking was quickly done. We heartily thank those who so lovingly undertake the mighty task of packing the boxes and dispatching them so promptly every year. Not a single article was in any way damaged or broken. Picture No. 2 gives some idea of the toys and garments as they lay in the office ready for distribution.



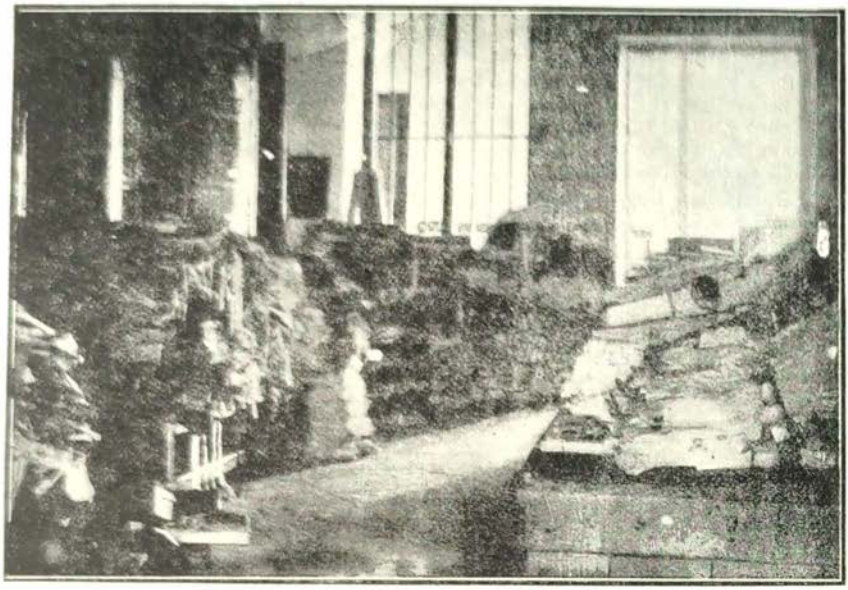
ARRIVAL OF THE CHRISTMAS BOXES AT THE MISSION HOUSE, MADRAS.
Photo by Miss O. M. Elliott.

A day was spent in making up parcels for our agents, who fully appreciated the generosity of friends in giving so liberally during war-time and sent their grateful salaams.

The children from our various schools came to the Mission House during two days. There were 800 expectant little ones, and every child carried away an armful of presents and a little heart full of delight. There was a flutter of bright garments and the music of many whistles and mouth-organs as they took their departure. The girls in our Choolai Sewing-class were also made glad and send their hearty salaams to the kind givers.

Our heartfelt thanks are due to all who participated in the sending of these love-gifts, for they so greatly help us in telling of Jesus Christ—God's Christmas Gift to a sinful world.

WINIFRED BOOTH.



THE CHRISTMAS BOX GIFTS SORTED AND READY FOR DISTRIBUTION.
Photo by Miss O. M. Elliott.

The Missionary's Everyday Life and Work.

(Concluded from page 28.)

ABOUT 2 p.m. I start off again, pass through the station of Sellipalayam and turn off the road for Muttanchetty. If the road we travelled in the morning was bad, then this track is—well, unspeakable Immediately after emerging from a very bad slough, the driver begs me to offer him 10 rupees to go that journey again, in order that he may show his vehemence in refusing even that handsome sum I refuse to offer, at which he is disappointed.

Muttanchetty school is held in our own building, and for the third time to-day I inspect thatch roofs and listen to requests for doing more work. The school here has greatly improved in numbers and in efficiency. We make the same examination of registers, question the scholars in Scripture lessons, hear lyrics and action-songs. After another tumbling ride we reach the school chapel of Erumaipatti.

The next morning's work includes preaching in an outcaste village, school examinations, building inspections, and receiving petitions. The return journey to Sendamangalam is made partly by bullock-bundy and partly by cycle It has been impossible to visit all the stations, for the approach of the monthly meetings necessitates my immediate return.

The great outstanding difficulty arising from this multiplicity of duties is that the missionary must ever hold the dual office of master and pastor. As master, he receives accounts from and pays salary to a Christian brother; and as pastor he must to the same brother administer spiritual comfort and reproof An instance will suffice. On the second day of the above-mentioned monthly meetings, we held in the morning a Church

meeting. *An hour afterwards* the person who presided as pastor over that Church meeting was receiving and correcting accounts of, and disbursing salaries and commissions to, the same persons who took part in that meeting.

Notwithstanding these and other difficulties, it is the missionary's work that we love, and to which we have devoted our lives. We look back and glory in the splendid line of our predecessors, and think ourselves happy to carry on the work that Paul, Columba, and Carey commenced.

D. MORLING.

Convinced but not Convicted.

THIS little portrait represents one of our old friends. It is a very familiar face to us and, because I should like you to know it too, I am asking its insertion in the Magazine.

Unfortunately, being a little doubtful and shy of the photographic process, she has drawn her cloth around her neck and so hides all her resplendent jewels, which, when I first came, attracted my attention to her. And, as I have before mentioned, it was my attempting to point them out to Bible-woman Susannah that caused the old lady so indignantly to draw back lest I should touch her. At the time I felt duly reproved and repressed, but as months have passed and we have repeatedly visited her the fear has given way to a certain amount of familiarity and friendship, and she even permitted the little photo to be taken when last she visited the bungalow.



THE MOTHER OF A POOSALI.

Yesterday I saw her again, and the conviction became deeper that her time for this world is but short. Her tall, fine figure has lost its look of invincibility; she is troubled with a painful cough and other symptoms that denote the break-up of her physical powers. She refuses all medicine; at least, we may rub on as much as we choose to prescribe, but none shall pass her unpolluted lips. Is she not the mother of a Poosali! and all her rich relatives related to the Swami worship!

But still she is not happy. Her face seldom wears the smile the photo shows. It has a restless, anxious expression. As I left her yesterday she went away muttering to herself, in confirmation of words I had said, "Yes, He is the only One we must worship." She is convinced, but not convicted. Add her name to your prayers, for I often wonder if we have many more opportunities of speaking to her, and the high wall of caste that divides us in unscalable and impenetrable by us.

EVELYN C. BRAND.

EVERY anticipated world-triumph is a promise of Divine help and victory. We are overcomers by the blood of the Lamb, and the final victory over all opposition assures us of all intervening victories, and we may sing our Hallelujahs now while we preach the Gospel with all boldness in the regions beyond.

MISSIONARY VIGNETTES.

The American and Canadian Baptist Missions.

THE rise and growth of Societies for the extension of the kingdom of Christ afford almost, if not quite, as much interest as the biographies of individuals who labour in the same great cause, and the history of some of our missionary Societies, recording as as it does the combined efforts of Christ's servants at home and abroad, is hardly less stimulating and inspiring. It does us good to remember that others as well as we are working and praying for the spread of the Gospel among the thousand millions of Christless ones who are "sitting in darkness and in the shadow of death." This is peculiarly the case as regards our brethren and sisters across the Atlantic who are of our race and language, who are "regular" Baptists like ourselves, and whose field of work in India adjoins our own.

Through Mr. Booth's kindness we have received *The Baptist Missionary Review*, published by the American Baptist Telugu Mission, which contains in its November issue sketches of the history and work of its own Mission, the Canadian Baptist Mission, and the Strict Baptist Mission. The latter is written by Mr. Jesse Brand, and is a good conspectus of the work of our own Mission in and around Madras, Sendamangalam, and on the Kolli Hills. From the two former we gather the following particulars, for which we express our indebtedness to *The Baptist Missionary Review*.

THE AMERICAN BAPTIST TELUGU MISSION.

The article on this Mission is by the veteran Dr. Downie, of Nellore, and the salient facts of the history and operations of this sister Baptist Mission will be found interesting, if not instructive, to mission-minded friends. The Telugus among whom the American Baptists work lie to the north of the Tamils, along the east coast of India, from a little north of Madras to Orissa, and are the most numerous of the Dravidian tribes of South India, their population numbering 20,700,000, the Tamils ranking next with 16,530,000.

"The Lone Star."

The American Baptist Telugu Mission was commenced in Nellore in the year 1840, and "during the first thirty years of the Mission's history it was almost an abject failure." Three times during that period the question of abandoning the work at Nellore was considered, and the "Lone Star Mission," as it came to be called, was almost a byword. Some, however, had faith to expect better things, among whom was Dr. Jewett, who, on returning from India, said, "I believe that the Lord has much people among the Telugus, and if God restores my health I will go back and live and, if need be, die among them," to which Dr. Warren, the Secretary of the Society, replied, "Well, my brother, if that be your mind, we will send you back, and with you a man to give you Christian burial."

Ongole Possessed in Faith.

Years before this, however, Mr. Jewett, as he then was, believed that the Mission had a future. It was his habit to hold a special prayer-meeting early on the first day of the New Year. On New Year's Day, 1854, he and Mrs. Jewett and a few native helpers who had been touring in the neighbourhood of Ongole (about seventy miles north of Nellore) held it on the top of a hill overlooking Ongole. As it began to dawn Mr.

Jewett said, "Do you see that rising piece of ground covered with prickly pear? Would you not like to see a mission-house there and a missionary come to preach the Gospel to all this region? Well, that day will come." They all knelt, and each prayed in turn that it might come. Twelve years after the answer came. In 1866 Mr. Clough, who has been called the Apostle of the Telugus, arrived in Ongole with his wife. It was characteristic of the man that when he appeared as a missionary candidate before the Board and was asked, "Suppose the Board refused to send you to India, what would you do?" he replied, "In that case I would find some other way to get there."

A Great Ingathering.

There had been signs of coming prosperity, but with the advent of Mr., afterwards Dr., Clough these increased, and from 1870 converts began to come in considerable numbers. Then came, in 1877, the great famine, when Clough's training as a civil engineer enabled him to complete the Buckingham Canal for the Government, and so give work and wages to large numbers of the starving Telugus. The greatest of all convert ingatherings since Pentecost, took place when "5,000 were baptised in a single week, and 2,222 in one day." It is an interesting fact to immersionists that the 2,222 were baptised in a little over eight hours by six native preachers, two only of whom baptised at the same time. "Since then," says Dr. Downie, "we have not heard much about the impossibility of the apostles baptising 3,000 on the day of Pentecost."

Mass Movements.

He adds, with regard to the genuineness of these converts and the advantages or otherwise of such mass movements, that "much might be said pro and con." "The missionaries believed that the converts were genuine, and hence rejoiced in the salvation of 10,000 souls in a single year." After mentioning one or two other facts Dr. Downie concludes:—"On the whole, it is the decided opinion of many that a gradual growth is better than such great and sudden additions; and that has been the nature of our progress since then. Our average additions since then have been about 2,000 a year."

Present Operations.

The Mission now has twenty-six stations in the Telugu country and 750 schools, four of them being High Schools. Medical work is of necessity carried on by most missionaries, even if neither qualified nor trained, especially by those in up-country stations. Eight of the missionaries, however, are M.D.s, six of them being women. There are six hospitals, and a number of certificated American nurses. Industrial missionary work does not seem to have flourished, although individual efforts in this direction have been made. "Nearly all of them have failed for want of a mission policy on the subject," but hope is expressed that this difficult problem is in a fair way to being solved.

THE CANADIAN BAPTIST MISSION.

This Mission owes its origin to the reports of Judson and Carey, and as early as 1814 the Churches of Nova Scotia "began to do something for the spread of the Gospel in foreign lands," but apparently it was not until 1838 that they formed a Society under the auspices of the American Society, and sent several missionaries to Burma.

In 1867 the Baptists of Ontario and Quebec also formed an auxiliary to the American Society, and began missionary work in the Telugu country.

In 1874 and 1875 two independent Canadian Missions were established in the northern part of the Telugu country, one by the Baptists of the

Maritime Provinces and the other by the Ontario Baptists. The Ontario Baptists founded their new Mission to the north of the American Society's field, with Cocanada as a centre, and the Maritime Provinces, after failing to find a suitable field of work in Siam, also began work among the Telugus to the north of the Ontario Baptist Society.

The Opportunity.

"Two circumstances made the establishment of these Telugu Missions feasible and providential. One was the fact that the London Mission [*i.e.* the London Missionary Society], with headquarters in Vizagapatam, was withdrawing from the northern part of Teluguland, in view of a policy of greater concentration." The other was the fact that two earnest Telugu Christians, Das Anthravedy and Thomas Gabriel, had been working in different parts of the northern Telugu country, where the work of each had resulted in the nucleus of a native Church. The work of Thomas Gabriel in the southern half of the northern portion was taken over by the Ontario and Quebec Mission and extended, and the work of Das Anthravedy in the most northerly portion of the Telugu country was adopted by the Maritime Provinces Mission, and the two Missions "continued to work side by side until they were organically united in 1912."

Results and Present Operations.

The largest ingatherings have been among the low castes in the Kistna district, where the Church members now number nearly 5,000. Altogether the Churches of the Canadian Mission number sixty-eight, with a total communicant Church membership of 9,855, and "during the past year four new Churches have been organised, and 497 persons have been baptised upon profession of their faith in Christ. The net gain for the year was 320. The Indian members of our Churches gave last year something like Rs. 10,000." There are 90 missionaries, of whom 28 are men, 24 married women, and 38 single women, two of the men and five of the women are doctors; 693 Indian assistants, 60 being pastors, 106 evangelists, 20 colporteurs, 395 teachers, 85 Bible-women, and 28 medical assistants. There are two High schools, one training school for teachers and one for nurses, one industrial school, one theological school, one Anglo-Indian school, twelve caste girls' schools, seven station schools of elementary or higher elementary grade, with boarding departments attached, 216 village schools—total day schools 243, with 6,107 boys and 2,808 girls—552 Sunday and evangelistic schools, with an average attendance of 2,700 pupils. There are two leper asylums, with about forty inmates.

The account of the Mission to which we are indebted for this sketch concludes with these words:—"We seek to lay emphasis upon the evangelistic work. Perhaps one of our greatest needs at the present hour is some more men of the Anthravedy and Gabriel type—men dominated by a great evangelistic passion and clothed with Divine power to successfully turn their fellow-countrymen to Christ." Q.

DELAYED RESULTS.—Missionaries laboured in Fuhchow 10 years before any visible results appeared, and in Tahiti 17 years. William Burns laboured in China 7 years without a convert, as did Carey before he baptised Krishna Pal in the Ganges just 115 years ago. Henry Martyn had one convert but died without knowing the fact; while James Gilmour, of Mongolia, is said to have had none. We do not know all the spiritual factors in such cases and are unable to arrive at any conclusion as to the reasons for these disappointing experiences except that "the wind bloweth where it listeth."

OUR HOME CHURCHES.

Prayer Subjects for March, 1916.

"Ye also helping together by prayer for us."

Week Beginning—

SUNDAY 5th.—Prayer for Mr. and Mrs. Morling's safety on their voyage homeward during the month (*see note below*).

SUNDAY 12th.—For the Poisoned Woman, that true penitence and living faith may fill her heart and transform her life (see page 40).

SUNDAY 19th.—For the women of the sweetmeat stall, that the Seed sown may take root and bear fruit (see page 43).

SUNDAY 26th.—That Satan's stronghold in the high-caste street of Periamettu may be stormed by Grace Divine.

NOTE.—*Mr. and Mrs. Morling have decided to return for furlough at the appointed time and will be starting by the P. and O. boat "Medina," leaving Colombo about March 10th. They are due to arrive in England on April 2nd. In view of the present submarine peril, the prayers of all our friends are earnestly asked on their behalf.*—ED.

A Missionary Birthday Box.

Rochester, 7, Rectory Grove, Clapham, S.W., Dec. 9th, 1915.

DEAR MR. EDITOR,—For some years past it has been our custom in Courland Grove Sunday School, Clapham, to invite teachers and scholars who have had a birthday during the past week to contribute a small sum to the Mission birthday-box, as a thank-offering to God for His mercies during another year. The response is generally very gratifying, and a keen and lively interest is displayed by the scholars.

A very charming incident occurred last Sunday afternoon, when the senior teacher, in the absence of the superintendent, made the usual invitation, a scholar coming forward with a contribution to commemorate the birthday of Admiral Sir John Jellicoe, the Commander of our grand Fleet.

May I be permitted to plead for an extension of this worthy object among the schools in our denomination? It performs a double purpose—in materially assisting the funds of the Strict Baptist Mission, and giving the school officers an opportunity of greeting the giver with a hearty birthday wish. I am, dear Mr. Editor, yours heartily,

A. VINE, Superintendent.

[*We heartily echo Mr. Vine's suggestion, and should like to hear of other Sunday Schools where the Missionary Birthday Box is, or is going to be, a welcome feature.*—ED.]

IT is of truest encouragement to know that however weak and insufficient we may be, when God's time comes the Word moves without delay, goes straight to its mark, and is invincible. It gives confidence, comfort, strength and staying power, particularly when our work is opposed by custom, caste, ignorance, superstition, prejudice and fear. Having in the power of the Holy Spirit set the Word in motion we can afford to wait in patience and in confidence. Let us pray that the Word may "run."

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 am glad to welcome Alma May Wright, Dolly Cook (Division I.), Elsie Few, A. Mason (Division II.), Edith Wright, Rose Sykes, Jane Morris (Division III.) to the Corner.

I hope you will win your scholarship, Percy.—Glad to have good news of you all, Hilda.—Yes, Senior Division, Rowland.—Division I., Muriel.—You have had a busy time, Kathleen, and I am glad to hear you have suffered no danger and I trust no alarm.—You are now 10, Robert (Hewitt), and therefore in Division II. Haven't you overlooked question 2?

MARKS FOR FEBRUARY.—*Seniors.*—*Minnie, *Hilda and *Dorothy Cuthbert, ***Eunice Kilmister, Kathleen Throssell, Elsie Andrew, *Winnie Church, 10; Enea Tooke, Theodora Haynes, Beatrice Beale, 9. *Division I.*—Lily Jackson, Robert Booth, Rowland Peters, *Fred Rawlinson, Ernest Carter, Lily Sykes, Dolly Cook, Gladys Goodale, **Ada Finch, **Geo. Cross, Geo. King, Doris Evans, Fred Tarry, 6; Muriel Haynes, Ernest Lovesy, *Eric Robbins, Alma Wright, Rose Clarke, Jeanette Brunsden, Richard Collard, 5. *Division II.*—Calvin Hewitt, *Fred Cuthbert, Mabel Rose, Edith Clarke, *Florrie Church, 6; Robt. Hewitt, Percy Crees, Stanley Vine, 5; Cecil Carter, Elsie Few, A. Mason, Fred Collard, 4. *Division III.*—Rex and Gerald Booth, 8; *Lily Church, 7; Rose Sykes, Edith Wright, Doris Butcher, Eva Green, Alice Green, 6; Jane Morris, James Tarry, 5.

Note.—Last month under Division I. "Geo. Brown 10" should have been Geo. King 10.

QUESTIONS FOR MARCH.—(*Acts xxvi.*).—*Seniors.*—1. Give three instances of Paul's courtesy in this chapter. 2. What are the two causes shown in verses 6, 20 and 21 of the Jews' persecution of Paul? 3. In which two verses does Paul show that his preaching of Christ's sufferings and resurrection to the people (*i.e.*, the Jews) and to the Gentiles was in accordance with the Old Testament? *Division I.*—1. How does Paul describe his persecution of the saints? 2. Jesus gives four reasons for His appearance to Paul at Damascus; what were they? 3. In verse 11 Paul says he was "exceedingly mad," and in verse 25 he says he was not mad; what did he mean? *Division II.*—1. Why did Paul think himself happy in having to answer for himself before King Agrippa? 2. What reason does Paul give for having persecuted the saints? 3. How does Paul prove that he was "not disobedient to the heavenly vision"? *Division III.*—1. What time in the day was it when Jesus appeared to Paul outside Damascus? 2. In what language did Jesus speak from heaven to Paul? 3. Why did not Agrippa and Festus set Paul at liberty?

I have had very little response, so far, to my question last month as to Old Cornerites. I should like all Seniors to understand that I don't *want* them to leave the Senior Division, whatever their age, until they feel they must do so, and then they may become "Old Cornerites," or whatever they like to call themselves, and turn the tables on Uncle John by asking him questions if they wish to.

We shall soon have finished the Acts of the Apostles. I want you all to say what missionary questions you would like then. I do not suppose you would wish to go through it again—would you? You may, of course, if you like; but make any suggestion you please.

Your affectionate UNCLE JOHN.

The Strict Baptist Mission HERALD.

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



PLOUGHING WITH BUFFALOES.

Price One Penny,

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

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Owing to the serious effect which the War is having on the labour world, we are experiencing increasing difficulty in the printing of THE HERALD, and there is also great uncertainty as to its delivery. Every effort is being made to get the Magazine into our Churches at the beginning of the month, but it cannot now be guaranteed. We are reckoning upon the forbearance and co-operation of our Readers.—Ed.

The Half-Yearly Meeting

Will (D.V.) be held at

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

On TUESDAY, APRIL 4th, 1916,

When we are hoping to

WELCOME Mr. and Mrs. MORLING ON THEIR RETURN TO ENGLAND ON FURLOUGH.

Full particulars on page 3 of cover.

The
Strict Baptist Mission
HERALD.

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

VOL. XV.] APRIL, 1916. [*New Series*, No. 112.

CURRENT NOTES.

HINDUISM, forbidding, impregnable and serene in its contempt of attack, is the picture presented on another page. Seven-walled Sriringam, guarded by priests from outcastes and missionaries alike, and confident in its strength, seems to proudly challenge Christianity. We encourage ourselves, however, with the promise, "The idols He will utterly abolish," and remember that it will be "not by might, nor by power," but by the Spirit of the Lord of Hosts.

For the most part Hinduism is undemonstrative in its antagonism to Christianity, but sometimes an angry flash comes from the darkness and tests the courage of the missionary. The recent instance recorded this month excites our sympathy with the missionary and constrains our praise to her Lord who sustained her courage and protected her. And the mode of His protection was particularly gratifying.

Deacons at home will, we imagine, read with peculiar interest of our grave Indian deacons in Madras and their careful oversight of the members of the Vepery Church in conjunction with their missionary-pastor; while all will rejoice over "A Little Maid's" clear testimony, and pray for her spiritual protection and growth.

GOD.



HESE stern, faith-challenging days compel us to look well to the foundations of our faith. The subtle and ever-besetting temptation of every servant of God is to look at his difficulties and his own insufficiency, and to take his eyes off his Lord. If we succumb to the temptation, as Peter did, we become spiritually feeble, and seem to be the sport of circumstances.

It is true that there is abundant cause for discouragement and fear at all times, and never more than now. Not only does the preoccupation of mind which the war naturally produces in most of us tend to make us indifferent to the claims of Christian service, but the increasing strain on our material resources gives rise to fear as to the future. The result is that we are tempted to think that, as a matter of prudence, we must slacken our efforts in the cause so dear to the heart of Christ.

The rock-foundation of our faith is God, and it is well for us sometimes to concentrate our minds on the fact of His almightiness. We must not, of course, lose sight of those facts of revelation which enable and encourage us to believe that He is graciously accessible to our faith, but equally we must keep in mind the fact of His omnipotence. No war cloud can blot out the fact that He is, and no "raging of the nations" can alter the fact that He is able to do "all His pleasure." Therefore He bids us "trust in Him at all times," for "our sufficiency is of God."

While, therefore, it is true that there is much cause for discouragement and fear, it is even more true that there is no reason for either. On the contrary, there is every reason for courage and hope. It has been said that he whose horizon is filled with God sees no difficulties, nor can he. This was so with Paul when he threw down the gauntlet, saying, "If God be for us, who can be against us?" It is well to remember that difficulties and enemies are insuperable to us, but better to consider that there is "nothing too hard for the Lord."

He is able to provide all necessary means for the proper conduct of His work; He is able to make all outward circumstances subserve the purposes of grace; He is able to use our weakness and insufficiency and make us the channel of His gracious power; He is able to overcome all the forces, material and moral, human and Satanic, that set themselves in array against us; and He is able to overcome the ignorance, superstition, and enmity of human hearts and capture them as trophies of His power.

A believing remembrance of these familiar facts will foster those spiritual qualities which are so necessary in sending and carrying the Gospel to the regions beyond—Humility, Confidence, Courage, Vigour, Perseverance and Expectation.

Our Foreign Field.

The News of the Month.

The Madras Field.—An epidemic of small-pox in Madras has adversely affected the attendance in our schools.

The main burden of our English work at Chintadripet is borne by Mr. A. S. Booth. On the first Lord's-day in February he was elected to the office of Deacon. In making the proposal Mr. Herron, who is now 77, and has been Deacon for more than a quarter of a century, spoke of the invaluable service which Mr. Booth has rendered to the cause during recent years.

Members of our Voluntary Service League have again given valuable help by conducting late open-air services on moonl ght n'ghts. At such gatherings we secure the attendance of many whose work prevents them from attending an earlier meeting. E. A. Booth.

The Namakal Field.—During the month of January we sold to the heathen 13 Bibles and Testaments, 109 Bible Portions, 493 Gospel books.

The Christmas and New Year boxes, after their long journey, arrived here safely in January. This year especially we took these gifts as a tangible proof of the very real interest of friends in the work here. When we remember the many ways in which the war is demanding sacrifice both in effort and in money, and then look at these loving gifts, we realise afresh that the practical interest of faithful supporters has suffered no diminution. Incidentally, the boxes afford also visible evidence to the ignorant Indian that anyhow London has not fallen to the Germans.

Last month, accompanied by the L.Z A. ladies, we all made a short camp in Erumaipatti, inspected some of the stations in th it circle, and distributed New Year gifts to the school children and to the Mission workers. The single ladies stayed in a teacher's house, while we made ourselves fairly comfortable in the School Chapel. The days there were fully occupied and profitably spent.

A few days after our camp in Erumaipatti, a fire broke out in the town which in the brief space of one hour rendered homeless nearly 300 families. Our teacher's house and the School Chapel were most providentially spared; but the preacher's house, which was a rented building, was burned to the ground, with nearly all the preacher's belongings.

This week Mr. Brand has come to Sendamangalam and accompanied me in visiting all our schools preparatory to his taking charge of the work during my absence on furlough. He will greatly need the prayers of friends as he takes over this added labour and responsibility.

Last month a long, long deferred hope of ours was realised. At the New Year meetings, after much prayer and deliberation, our Gospel Extension Society decided to start a girls' school in the town of Sendamangalam. A few days after, it was started in our reading-room, which is situated in the best part of the town. The school has made a good start, it is being well attended, and the people of the neighbourhood appear to be well pleased When I say that this Gospel Extension Society is carrying on this school in addition to preacher and teacher work in Pavittram, you will see that our Christian community, which is a very small one, is being trained in the virtue of liberality. D. Morling.

A Fortress of Hinduism

Kolli Hills Field.—Camp in Eastern Kollis.—This year we chose as our camping-place the village of Soladiyapetti, in the western basin of the Kolli Mountains. We found it the most convenient centre for preaching of any place we have discovered. Numerous hamlets and several villages are situated in the neighbourhood, while four or five large villages are within easy walking distance. During our month's stay here we preached in upwards of thirty villages and hamlets, visiting most of them twice or thrice.

Friendly Reception.—The hill-people in these villages were most friendly in their attitude to us. Every day they came—sometimes singly, at other times in groups—to the threshingfloor in the grain-hut attached to which we had our abode. Some of our most promising audiences were addressed at the door of our hut. Again and again we were asked, Would we not come and live in their midst? And when we left for the Mission House, it was amid friendly cries of "Come back again soon."

The School.—Our school, to start which we have so often attempted and so often failed, is at last *in esse*. I have not yet seen it, for the pupils are too suspicious to come to the nice school building we have erected for them, and they *say* they are too busy to come in the day-time, so Teacher Jeevaratnam conducts our first school at night-time in a little grain-hut near the village of Kirangadu, where sixteen lads gather for their studies around a smoky oil-lamp. We praise God for this beginning, though it is a small one, "for who hath despised the day of small things?"

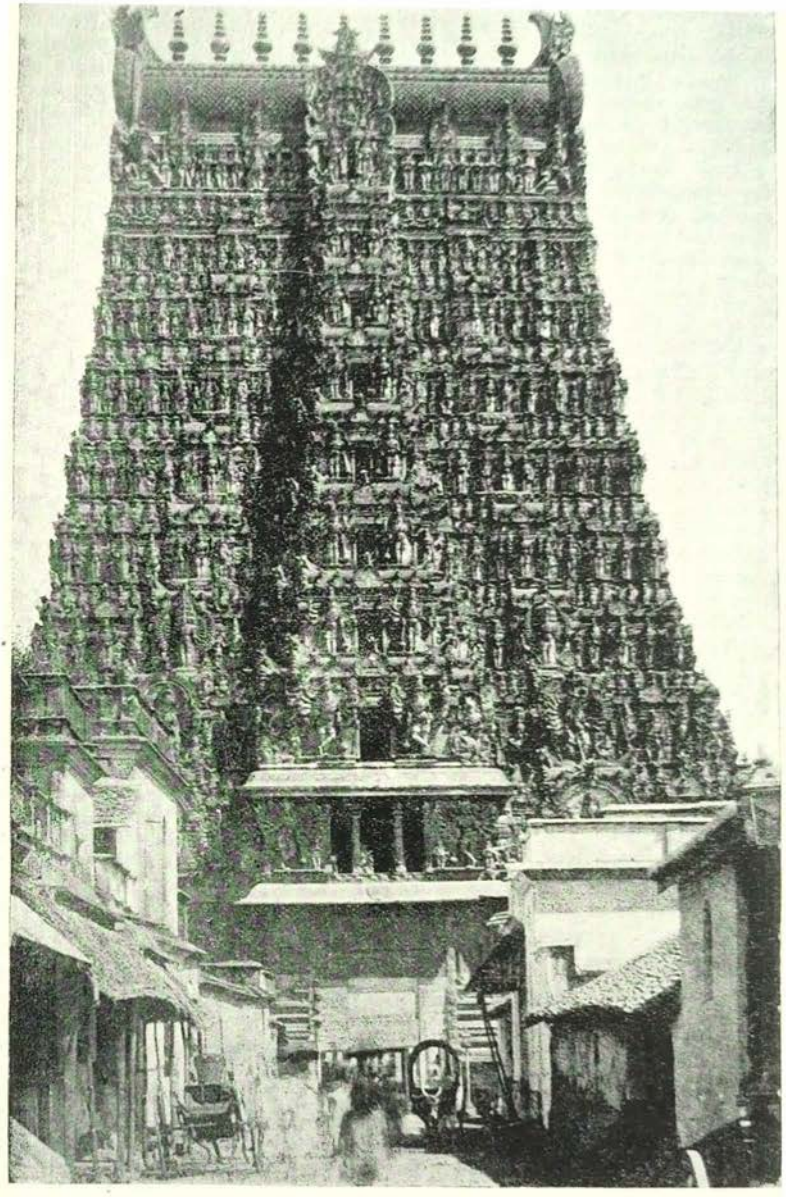
J. M. BRAND.

What I Saw at Trichy.

AT the beginning of last month [*i.e.*, December] I paid a visit to Madras in order to talk over various Mission affairs and to do some shopping preparatory to our going home on furlough. On my way I called at the far-famed Sriringam, close to the town of Trichinopoly, which, though over sixty miles from our Mission House, is within our colportage area.

Sriringam is a temple city of all-India reputation and unique throughout the world. The temple for which it is famous is the largest in India. Its inner shrine is enclosed by seven rectangular walls, the outermost of which is over four miles round. Every wall has been built in grey granite at the cost of almost infinite labour, has a minimum thickness of four feet, and a height of over twenty-five feet. Each is pierced by four immense gateways facing the four cardinal points of the compass, and each of these twenty-eight gateways is crowned by a tower, which is covered from base to summit with thousands of mythological figures illustrating the sacred writings of the Hindus. In passing through the gateways I noticed granite stones of great length, finely carved and weighing many tons, placed upright exactly in position.

It was interesting to note how the dwellings of low caste and outcaste people are kept far from the inner shrine. Between the seventh or outermost wall and the sixth wall are the streets of the ordinary classes of the Sudra caste; between the sixth and fifth walls are the courts of the higher castes; between the fifth and fourth walls are found the houses of Brahmins only. It is said that through the gateways of the four remaining walls no non-caste man nor European has ever entered—be he Viceroy, Governor, or Collector. In the last-mentioned court is a wonderful rest-house erected for the convenience of worshippers travelling from a distance. Its roof is supported by one thousand monolithic columns, every one carved depicting the imagery of the Hindu writings. From the roof of this building I gained an interesting view of the whole vast temple and its many towers, including the golden dome of the inner shrine, under



ONE OF THE TWENTY-EIGHT TOWERS OF SRIRINGAM TEMPLE.

Photo by Mr. Morling.

which are kept not only the idol of Vishnu, but also jewels to the value of many thousands of pounds.

As to the worship of the temple, I will mention only one thing. In the centre of the innermost or first wall and on the north side is a very narrow door called "Heaven's gate." This was opened by the temple priests on the 27th of last month, the only day of the whole year when it is unfastened. At 4 o'clock in the morning, first the idol, bedecked with jewels worth great fortunes, was carried through the narrow portal, followed by eighteen images of saints and devotees. Then came almost innumerable priests chanting Vedic hymns, followed by numbers of dancing girls and musicians Finally a vast throng, probably fifty thousand persons, crowded for hours through this contracted passage amid deafening shouts, beating of drums, and discordant sounds of all kinds. But not a single person passed through that strait and narrow portal without presenting offerings to the idol and gifts to the priests, all firmly convinced that a passage through the earthly "heaven's gate" would be a sure passport to Vishnu's heaven after death.

But that was not the worst of it. After leaving the temple I visited the old historic fort of Trichinopoly and climbed the famous rock which was the centre of much hard fighting in the days when the English were struggling for supremacy in India From this rock we have one of the most striking views to be obtained in this part of the country. As I faced north I could see the many towers of the Sriringam temple rising up out of picturesque cocoanut groves, while the sacred Cauvery River flowed almost at my feet. On my left this "mother of the south" meanders first between the counties of Kulitalai and Musiri. Both of these counties, being greatly fertilised by the Cauvery, are literally teeming in towns and villages, having a population of nearly 700,000; but *in all those hundreds of towns there is not a single missionary.*

Travel along the northern bank of the river, through the Namakal and Tiruchengode Counties, and still you find the country unevangelised; indeed, you may journey along the northern bank of that river for one hundred and thirty miles before you come within twenty miles of a missionary on the north or east, and after that you may plod on for another one hundred and thirty miles before you come within reasonable distance of another missionary. Or, leaving the river, take the nearest road to the town of Salem, which is almost due north, and you will have to travel for nearly one hundred miles through three counties; and during the whole of your journey, leaving out the Strict Baptist Mission, you will not come within two dozen miles of a Christian congregation on the left or the right.

Away over the blue bank of those Eastern Ghats, Sendamangalam stands out in all that hundred miles of heathen darkness on the plains the one solitary torch shedding forth the light of God's Gospel. In all that hundred miles of entrenched, fortified Hinduism, so fitly symbolised by those seven walls of Sriringam and this towering mass of old gneiss rock, Sendamangalam stands out as the lonesome sentinel. Alone, yet not alone, I find myself in the centre of an unevangelised plain country with an area of 4,000 square miles, containing as many towns and villages and having a population of fully one and a-half millions of souls.

What are we against so many? Yet the Lord has chosen the weak things of the world to confound the things that are mighty, and the things which are not, to bring to nought the things that are.

D. MORLING.

Deacons.

SPURGEON'S dictum, "Fight the devil and love the deacon," has long been a recognised proverb in Baptist circles. What special connection there may be between the devil and deacons is unknown to me, as I have never been a deacon. Some of my most valued friends are deacons, and our missionary cause in the home Churches would suffer greatly but for the sympathetic and prayerful assistance of our friends the deacons. The Strict Baptist Mission owes much to deacons who so willingly arrange for missionary meetings and, in spite of a depleted Church treasury, are glad to sanction a collection for the foreign mission. I recall with deep gratitude the way in which deacons in all parts of the country have extended generous hospitality to me on many occasions. As I think of them, I remember the words of Paul—"They that have served well as deacons gain to themselves a good standing."

In our Tamil Church in Madras we have four deacons. Each is an ancient worthy who has seen many years of service in the cause of Christ. As they sit around me in my office they fulfil at least one of the apostolic requirements—"Deacons must be grave." As we go through the Church Roll, name by name, the deacon in whose visiting district the member resides furnishes particulars regarding welfare.

The enquiry yields many a heartening response as to Sunday services and mid-week prayer-meetings being regularly attended and of prosperity in the home.

Now and again the lifted veil reveals a home tragedy where a widow is working hard to maintain lazy and quarrelsome sons and is scarcely able to make ends meet. Or, again, the wage-earner of the family has been out of work for a long time and a grant from the Poor Fund is recommended. Several of our young men members are reported absent from the district, having gone to more remunerative employment in other parts of India or in Ceylon, Burmah, Straits Settlements, etc. Of one lad, for whom we prayed and laboured long in the past years, we hear again the sorrowful tale of persistent refusal to attend service. But the senior deacon declines to entertain the idea of removing his name, "because he may repent and come back yet." This good brother was partner with me in the prayer and toil of years agone, when this lad was first won, and I quite understand his verdict.

As the work proceeds, and I note the names of those who have passed beyond to the Church triumphant, old memories are stirred as to how such and such a soul was led to the Cross, and one's heart goes out in gratitude to God that He has so honoured the Strict Baptist Mission.

Addresses of members are revised and the visiting lists of each deacon brought down to date, so that each member resident in the district may be kept in constant touch. In this work the deacons perform invaluable service. With further prayer for help, guidance and blessing, the deacons' meeting closes.

E. A. BOOTH.

A Little Maid.

THIRTEEN years ago a baby-girl was born in the home of Teacher Ponniah. She was joyfully welcomed, for her parents were earnest Christians and had no Hindu superstitions regarding the birth of a girl. When the baby was a fortnight old, she was brought to pay a visit to the home of the Madras missionary, where a baby-boy had recently arrived.

A bullock-cart conveyed the baby-girl, her grandparents and parents to our house. She was the first grandchild in the family, and they were

so proud of her. She was dressed in a vivid blue dress, a pink bonnet, and yellow kinked shoes, with her face thickly dusted with violet powder. She was carefully compared with our baby regarding eyes, hair, limbs, and weight, and many remarks were passed which were not complimentary to the little boy. Permission was then asked that the baby-girl might be named after the missionary's mother, and she went home bearing the name of Ellen.

From that day to this we have watched the growth and development of little Ellen with great interest. She grew a quaint little maid, was precocious for her age, and very sensitive to love or unkindness. As a tiny child, her Scripture knowledge was remarkable; it was a great pleasure to hear her ready answers to questions asked during the Scripture examination in the school. Ellen lived and throve in a Christian atmosphere, and was carefully taught and trained. About two years ago she came to Mr. Booth of her own accord and told him that she loved Jesus and wished to be baptized. After careful talk with the child, it was apparent that she did not understand the significance of baptism, and she was gently told to wait a while and learn a little more.

Last month Ellen came again, and this time her heart seemed very deeply stirred. She was fully conscious of her sin and her need of a Saviour. She wept passionately as she told of her love for Jesus, and her earnest desire to be baptized. She gave touching and sweet testimony regarding her reliance upon God, and the many answers to her prayers.

On Christmas morning Ellen was baptized at our Vepery Chapel before a large congregation. Her father wished that she should make her profession of faith before many people, so that other children might have the courage to tell of their love for Jesus. She was a little nervous, but very happy, and her face was radiant when we spoke to her at the close of the service. She was received into Church fellowship on the first Lord's-day in January, the youngest member of our Tamil Church.

We pray that little Ellen may grow in grace, and that one day she may be a glad messenger of the Gospel to the heathen around her.

WINIFRED BOOTH.

A Disturbed Meeting.

PASSING down a non-caste street in Egmore one day in January, I saw a group of women sitting idly in a narrow passage leading to some huts in the background, so sat down to talk to them. On one side of us was the wall of a well-built brick house, and on the other the ruin of a mud hut that had fallen down during the heavy rains of last monsoon; so we had not far to seek for an object lesson.

The women were much interested as I spoke of the many religions which appeal to the senses and may seem very fair outwardly, but will not stand the test on God's judgment day, and then tried to point them to Jesus as the only acceptable Way to God. Several of my hearers were Roman Catholics, and one of them asked if it was wrong to pray to Mary as they had been taught by the priest? This aroused a lively but friendly discussion, during which I urged the women not to take the priest's teaching on trust, but to search out and examine these things for themselves.

Just in the midst of this, a tall, fine-looking man came along and angrily ordered me to quit; knowing I was on public ground and within my rights, I took no notice beyond inviting him to sit down and listen. But the man had been drinking, and began to shout and make such a disturbance that it was impossible to proceed; he shook his fist in my face, threatening to do all kinds of dreadful things, and was past listening to reason. At last, to my relief, he walked away, only to return in a few minutes flourishing a stout stick. The women sprang up indignantly and

gathered round to defend me, urging me to leave before harm was done. Their noise attracted a crowd, and seeing that my presence only made things worse, I walked away. But the anger of the women had been roused, and they attacked the offender furiously, and I fear he had rather a bad time. Eventually the police came and quelled the disturbance.

Such experiences are decidedly unpleasant and not very good for the nerves, but happily they are rare. This particular case, however, has its encouraging aspect.

About eight years ago Zenana work was attempted at Egmore, but the Bible woman met with opposition on all hands; she was stoned and beaten, and at last had to give it up. Five or six years later we tried again. It was difficult at first, but gradually the work grew, and now, over forty houses are visited regularly every week; not only this, but the women have proved that they are ready to protect us from insult or danger. I felt much encouraged by their loyal attitude, and hope the incident may be a means of drawing us more closely together that the Word of the Lord may have free course and be glorified.

O. M. ELLIOTT.

Tenandigounden.

ONE day Preacher Swamidas told me that while he was preaching to a group of hill-men, one of them said,

"This teaching of yours about the True God and about idol worship reminds me of Tenandigounden. He is one of our caste, you know, but he lives alone in the jungle out east, and he worships the one true God just as you have been saying; and he won't have anything to do with idols."

Ever since hearing this I have wished to meet Tenandigounden in order to find out how far true this report of him might be, and this morning my wish was gratified. I was on the way to Panansadu, a village hitherto unvisited by us, and not being sure of the path, was glad to see a man overtaking me. His only garment was a light grey frock-coat of very ancient aspect, and he bore on his head a sack of dried fish for sale. In reply to my greeting, he said:

"Why, don't you know me! Five years ago in Sendamangalam, was it not I who gave you a wild hare?"

"Ah, yes, I remember. How much did you pay for your fish?"

"One rupee and a quarter; and nice fish they are. Look at them"; and he offered to let me examine them through a hole in the sack. But I was content with the smell at a yard's distance, so he went on:

"I hear that one of your hill-men has just been killed by a wild boar?"

"Yes; they were hunting in the forest and one of them was gored to death by a boar."

"Ah, your hill men are cowards at hunting. In our caste, now, a man would be ashamed to let himself get caught like that. Besides, we only go hunting after worshipping the swamy, and afterwards the swamy gets the head and tusks of the animal."

"What swamy do you worship?"

"When we hunt on the Kolli Mountains, we worship the Kolli Mountain swamies."

"Don't you think it is sinful to turn from the one true God and worship these false gods?"

"Oh, that will be put right at the Pongul festival which is approaching. Then, you know, we worship the Supreme Being."

By this time we were close to a village, and my companion went on while I was attracted by the appearance of a man with long matted hair, who stood in the centre of a group of hill-men. In reply to my enquiry,

he said his name was Tenandigounden, and at once I remembered the report given by Swamidas of him. So in order to test him, I said:

"Is this true that I hear of you, that you refuse to honour the gods of the Kolli Hills?"

"*What* are the gods of the Kolli Hills?" he replied, with a gesture of scorn.

"But is it seemly," I went on, "to reject the gods of your caste?"

He disdained this question by demanding of me:

"Who is the God that created us? Who is it that sends the rain and causes the 9,000 kinds of creeping things to move on the earth?"

"But what about Kaliyaaey, Mariyaaey, Araipulli, and the others?" I asked.

"Devils! I am always telling the people not to worship them, but to worship the supreme God above."

Pleased with the old man's manner, I guided the conversation to the subject of sin and its removal.

"Yes," the old man said; "they bathe in the Cauvery on the 18th of Adi, but the stain that *that* water removes is only an outward one. The *inward* stain remains. The *inward* stain remains."

"But, Periyavane," I said, "you who are so enlightened as to worship the supreme God—has not *your* inward stain been removed?"

"No," he replied; "the stain is still there, and only He can remove it."

Up to this point the old man had been doing most of the talking, but I now invited him to sit down and listen to my story. He listened with the most intelligent interest to the account of Christ's incarnation, life and death, resurrection and ascension, and the story held both speaker and hearers with a new interest as everything was seen to centre in the great act on Calvary where Jesus, once for all, "removed the stain."

I shall make a point of meeting Tenandigounden again. In a heathen land a great deal of the Christian preacher's time is occupied in combating superstition, and when one would prefer to be preaching the marrow of the Gospel one finds oneself involved instead in controversy about idolatry, until one feels as Judah felt in Nehemiah's time, "The strength of the bearers of burdens is decayed, and there is much rubbish, so that we are not able to build the wall."

But here was a man who seemed to be conscious of his sin, and unprepared with any nostrum of his own for its removal, and it gave me deep joy to point him to the "Lamb of God which taketh away the sin of the world."

J. M. BRAND.

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 exceptionally illuminating. The forefathers of the men who placed themselves at the service of the Imperial Government were cannibals until the Wesleyan Methodist missionaries managed to secure a foothold on the island. Since then they have ascended the scale of civilisation until now, after only two or three generations, they are considered good enough to fight with us against our enemies.—*The Missionary Press Bureau.*

MISSIONARY VIGNETTES.

Captain Allen Gardiner, R.N.

THE name of Allen Gardiner, missionary to South America, deserves to rank with the greatest of missionary heroes. Little or nothing can be said about achievement and success, and for the purpose of mere statistics his life and service might be said to be valueless; but if consecrated zeal, steadfast devotion to the command of Christ, and heroic endurance and sacrifice have any value, few have excelled him.

The whole period of his missionary effort—seventeen years—was a long series of disappointments nobly borne, which, while it arouses our sympathy, commands our highest admiration, and constrains our praise to the God of all grace. According to human estimate Gardiner's life was one great failure, unrelieved by a single gleam of success, and ended only by a tragic death; but we cannot doubt that it was God-glorifying, and in the truest sense successful. As to spiritual results, we await the Divine statistics.

The first missions to South America were Roman Catholic in the sixteenth century, and the first Protestant mission was commenced by the Moravians in Dutch Guiana about 150 years ago, which, during the first fifty years, met with but little visible success, only fifty converts being won in that period. Apparently no other Protestant mission to South America was attempted until Captain Allen Gardiner went, and as the result of his heroic efforts and pathetic death the South American Missionary Society was founded in 1851.

Conversion.

Allen Gardiner was born in 1794, and at the age of 16 went to sea after passing through the Naval College, Portsmouth. While at sea, between the years 1820 and 1822, he was called by Divine grace, and began to take a deep interest in the aborigines of S. America, especially of Chile, and made his first acquaintance with missionaries at Singapore and Tahiti. An extract from his Journal at this period reveals the genuineness of the change:—

"Cape Town, August, 1822.—The last time I visited this colony I was walking in the broad way and hastening by rapid strides to the brink of eternal ruin. Blessed be His name Who loved us and gave Himself for us, a great change has been wrought in my heart, and I am now enabled to derive pleasure and satisfaction in hearing and reading the Word of God and in attending the means of grace. I trust that this alteration has indeed been effected by the Spirit of God; yet I would not pause a moment to draw the contrast except to give praise and gratitude to its merciful Author, lest I should be drawn into the fatal snare of presumptuous self-confidence; but, adoring my God for His goodness in not having consigned my soul long ago to the terrors of His indignation, I would carefully examine my heart as to the sincerity of its professions, and humbly implore at the Throne of Grace pardon for all that is past and assistance to guide and strengthen me for the time to come."

Ruled by the Word.

At first he thought of leaving the Navy and entering the ministry, but was overruled in this by the words "Let every man wherein he is called therein abide with God." During the twelve years that elapsed between his conversion and his devotion to missionary work, the briefest record of

his life will suffice. In 1823 he married; in 1826 he attained the rank of Commander, but was never after actively engaged in his profession, and, until his wife died in 1834, was engaged in various forms of Christian work at home. After his wife's death he devoted himself to missionary pioneering.

Africa and New Guinea.

Three years were spent in Africa exploring the Zulu country, and the first missionary station at Port Natal was established. Afterwards, attempting to enter New Guinea, "he went from island to island of the Indian Archipelago, and from governor to magistrate, and from magistrate to governor, but all his efforts were baffled. During this period, in 1836, Gardiner married again, and his wife and children were for six years the companions of his wanderings.

South America was the next object of his efforts, and the story of his life during the next thirteen years, from 1838 to 1851, the date of his death, is one long pathetic story of self-sacrificing endeavour and painful disappointment.

Chile.

Three years were spent in an attempt to establish a mission in Chile. Long and difficult journeys were undertaken, and chief after chief visited. Twice in succession permission was received to settle among the people and afterwards refused. Recording the second refusal in his Journal, he writes, "Dejected, I own, but not in despair." The next chief he visited gave a point blank refusal. A fourth attempt to settle in Chile by seeking another tribe "was thwarted by the false and absurd reports circulated by a Romish priest"

Patagonia and Tierra del Fuego.

The aborigines of Patagonia and Tierra del Fuego now engaged his missionary zeal, and in 1842, after a voyage round Cape Horn to the Falkland Isles, and thence, after some difficulty, to the Straits of Magellan, he endeavoured fruitlessly to gain the confidence of the natives on the north coast of Tierra del Fuego. Proceeding further to the westward, the chief of another tribe received him in a friendly manner, and gave him liberty to remain as long as he pleased. Gardiner was therefore "encouraged to believe that a good work might be carried on amongst them with every hope for a blessing." He therefore returned to England to urge the Church Missionary Society to establish a mission there, offering that if they would select and appoint the Agents he would guarantee the whole expenses of the undertaking for three years and £100 a year afterwards. The C.M.S. declined, considering "that the missions already established demanded more than the means at their command."

A New Society Formed for South America.

Gardiner, however, succeeded in getting a special Society formed in 1844 for South America, and a schoolmaster was sent to Patagonia with him; but they now found the Chief and his people unfriendly and hostile, and had to return to England.

Concerning this disappointment Gardiner writes: "During many a dark and wearisome night we may appear to have toiled in vain, but it will not always be so; the promise, though long delayed, will assuredly come to pass."

The supporters of the new mission in England, however, were so greatly disappointed that they did not approve of an attempt to establish a mission in another part of South America; but Gardiner was unmoved in his resolution, and said, "Whatever course you may determine upon, I have made up my mind to go back again to South America and leave no

stone unturned, no effort untried, to establish a mission among the aboriginal tribes. They have a right to be instructed in the Gospel of Christ. While God gives me strength, failure shall not daunt me." His plan was to go back at his own risk and make further researches; and in September, 1845, he sailed with a young Spanish Protestant for Valparaiso, and, arriving at Cobija in February, 1846, started on a long and perilous inland journey, in the course of which both he and his companion were attacked with serious illness. At Pilcomayo the natives received him kindly, but refused to let him reside among them. The same result awaited him on reaching another tribe.

Bolivia.

But on visiting some villages in Bolivia he appears to have gained permission to settle. The illness of his companion, however, prevented his doing so, and he thus records his thoughts and prayers: "Graciously direct me in my present perplexing circumstances. . . . To Thee I thankfully commit every circumstance and event, well knowing that without Thee I can do nothing; and what I may seem to do, without Thy blessing, will assuredly come to nought. Give me faith to take courage, in the midst of apparent discouragements to confide in Thy promise even when all things seem to be against me." Soon after this he himself was prostrated with sickness. Regarding this as the Lord's chastening hand, he says: "I accept it at His hand as a token of His Fatherly care over me." After travelling upwards of 1,000 miles with great difficulty and in spite of illness and weakness, he succeeded in gaining the permission of the Bolivian Government to instruct the Indians in the knowledge of God, and then returned to England again, after sixteen months' absence, in February, 1847, to meet the committee of his Society. Difficulty again awaited him, but was overcome. The committee would not undertake the responsibility of the work without first referring to the C.M.S., but on their declining it, the committee sent another Spanish Protestant to join the one left in Bolivia by Gardiner. Gardiner's efforts now appeared to be on the point of success, but immediately the young Spaniard had started, a revolution broke out in Bolivia, which rendered a Bolivian mission impossible and necessitated the return of both men.

Tierra del Fuego.

Gardiner's thoughts now turned, or returned, to Tierra del Fuego. Here he would at least be free from Papal influence. He travelled over England and Scotland to invite co-operation, with but small result. Unable to secure for the Society the means to provide a well-equipped expedition, he had to be content with one which proved to be quite inadequate. The plan was to establish a station on one of the islands, with stores for six months. This was attempted early in 1848, but it was found impossible to establish a station on shore, as nothing could be preserved from the natives. The mission must be afloat, and this Gardiner now set himself to accomplish.

The Last Expedition.

Gardiner did not regard the attempt as a failure so much as an experiment which would show what was really necessary. He returned to England in the endeavour to obtain more efficient equipment. He even went to Herrnhuth, but was unsuccessful in inducing the Moravians to undertake the mission. Eventually he persuaded his own committee to adopt his scheme, and travelled over England and Scotland to obtain the necessary funds. The result was small until a lady at Cheltenham gave £1,000. This, however, was insufficient to finance Gardiner's plan, and he had therefore to modify it, and his enforced modification was largely responsible for the disaster which overwhelmed the mission. A

party was soon collected, consisting of Gardiner and five companions, three of whom were Cornish fishermen and one a surgeon, and sailed in September, 1850, for San Francisco in the *Ocean Queen* with two-decked launches (instead of a brigantine, as Gardiner thought necessary), two smaller boats, and six months' provisions, arriving at Picton Island, Tierra del Fuego, in December.

Disaster, Starvation and Death.

Then followed nine months of disaster and anxiety (to say nothing of trouble with the natives, which necessitated everything being kept in the boats), ending with the death of every member of the mission from starvation. The two smaller boats were lost the first day in rough weather. A few weeks after, the bow of one of the decked launches was stove in, and it became evident that the mission was not properly equipped for such an expedition, and that Gardiner's original plan was absolutely necessary. The stock of provisions decreased, and stores promised and sent by the committee, and anxiously looked for, did not arrive, and the hope of obtaining fish and game proved futile. (The committee at home were also anxious, having received no news.) Want stared the party in the face, and sickness attacked them. In May, 1851, Gardiner's faith amid it all clings to God, and he writes: "Though I walk in the midst of trouble, Thou wilt revive me." In June the first member of the party died, and a few days after Gardiner says: "We have now been more than nine weeks on short allowance. . . . I would not conclude without expressing my thanks to the God of all mercies for the grace which He has bestowed upon each of my suffering companions, who with the utmost cheerfulness endure all without a murmur, patiently waiting the Lord's time to deliver them, and ready should it be His will to languish and die here, knowing that whatever He shall appoint will be well." A few days later he had to take to his bed, with little expectation of leaving it. During August and September the five remaining members of the party died in succession, Gardiner, the last, on the 6th or 7th of September.

On October 21st the long-expected relief arrived, to find that it was too late. The captain of the relief vessel wrote: "The sight was awful in the extreme. . . . I have never found in my life such Christian fortitude, such patience and bearing as in these unfortunate men. They have never murmured, and Mr. Williams [the surgeon of the mission party] says, 'Even in his worst distress he is happy beyond expression.'"

"To what purpose was this waste?" some may ask, to which it might be replied, Can loyal devotion to the command of Christ offered to the point of sacrifice be waste? It is the precious ointment poured upon His feet. But apart from this, Gardiner and his companions succeeded by their death in what they had failed to do by their efforts in life, and the South American Mission was established within a year or two after.

Q.

"WHAT THINK YE OF CHRIST?"—In the city of Allahabad an Oxford graduate related his experience with a Brahmin student who read the Bible with him for over a year. Especial attention was given to the life and teaching of Jesus. No reference was made to the personal acceptance of Christ on the part of this student. At the end of the year, however, the teacher said one day to his Hindu scholar, "What do you think of Jesus Christ?" The answer came slowly but with peculiar certainty, "I think that Jesus Christ was the greatest Man who ever lived. I think—yes, I know—He is my Saviour."

OUR HOME CHURCHES.

Prayer Subjects for April, 1916.

"Ye also helping together by prayer for us."

Week Beginning—

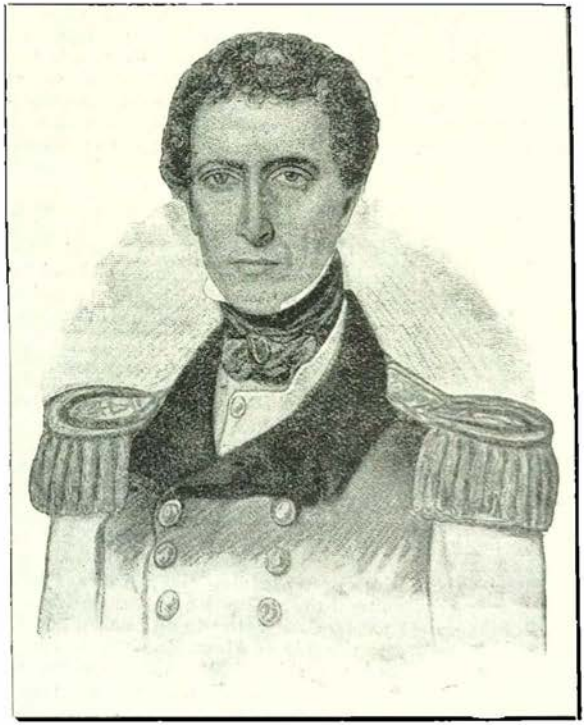
SUNDAY 2nd.—For special blessing under the present difficult circumstances to rest upon the Half-yearly and Welcome Meetings on the 4th inst. at St. John's Wood.

SUNDAY 9th.—For the progress of the newly-started school on the Kolli Hills and for blessing upon the Seed being sown (see page 56).

SUNDAY 16th.—For the Deacons and members of the Vepery Church (see page 59), their growth in grace and their living witness for God among their neighbours, and for little Ellen recently baptized (see page 59).

SUNDAY 23rd.—For greater realisation of and dependence upon our Lord's resurrection power by ourselves and our missionaries.

SUNDAY 30th.—For Mr. and Mrs. Brand, that they may have Divine direction, help and blessing in their work at Sendamangalam during Mr. and Mr. Morling's absence.



CAPTAIN ALLEN GARDINER, R.N.

By kind permission of Messrs. J. Nisbet and Co.

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 am pleased to welcome Dorothy Annie Rudd (Division II.) and Oliver John Rudd (Division III.), of Wellingborough, Ruth Harris, of St. John's Wood, and Leslie Crees, of Stratford (Division III.), to the Corner.

I have received replies from thirteen of you as to future missionary questions. One wants to go through the Acts again; one leaves it to me; one wants questions as to the call of the disciples from the different Gospels; one, questions from Matthew; one, from Luke; two, from John; four want questions from the HERALD; and one wants a few from the HERALD and the rest from the Bible. I think if I act on the last suggestion I shall be most likely to meet the wishes of all.

MARKS FOR MARCH AND THE QUARTER.—*Old Cornerites.*—*Emily Church, Colin. *Seniors.*—**Eunice Kilmister, *Winnie Church, 10, 30; *Minnie Cuthbert, Kathleen Throssell, *****Alma Waters, 9, 29; *Hilda and *Dorothy Cuthbert, Enea Tooke (1s.), Theodora Haynes, 9, 28; Rowland Peters, 10, 25; Beatrice Beale, 9, 18. *Division I.*—Robert Booth, 11, 27; George King, George Cross, 10, 26; *Eric Robbins, Fred Rawlinson, *Ernest Carter, Lily Sykes, 10, 25; Lily Jackson, 8, 24; Richard Collard, 8, 23; Muriel Haynes, 10, 18; **Doris Evans, **Gladys Goodale, Ada Finch, 10, 16; Jeanette Brunsden, 9, 14; Dolly Cook, 8, 14; Alma Wright, Rose Clarke, 8, 13. *Division II.*—*Florrie Church, 10, 24; Mabel Rose, *Fred Cuthbert, 9, 23; *Cecil Carter, 10, 22; Stanley Vine, 9, 22; Percy Crees, 8, 21; Fred Collard, 8, 20; *Cissie Cross, 10, 18; *Gladys Hammond, 9, 17; Edith Clarke, 10, 16; Archie Mason, 8, 15; Elsie Few, 10, 14; Dorothy Rudd, 10. *Division III.*—Rex and Gerald Booth, 10, 26; *Lily Church, Doris Butcher, Eva Green, 10, 24; Alfred Bird, 8, 21; Edith Wright, Alice Green, 10, 16; Jane Morris, 10, 15; Rose Sykes, 9, 15; Ruth Harris, Leslie Crees, Oliver Rudd, 10.

In the Senior Division there is a tie, and the prize must go to Winnie Church, because she has not had one since 1914, and Eunice had one last year; in Division I. Robert Booth receives the prize; in Division II. Florrie Church is first, but since she had a prize last year the prize goes to Mabel Rose, although Fred Cuthbert is equal, because she has not received one yet; and in Division III. there is a tie between Rex and Gerald, but as Gerald has not received one before I am sending the prize to him.

There are several of you who have done so well that I am disappointed at your not receiving prizes, and hope you will succeed next quarter. I should like to give prizes to all who have highest marks and are tied, but can only do this occasionally under special circumstances.

QUESTIONS FOR APRIL.—(*Acts xxvii.*).—*Seniors.*—1. What vision and message were given to Paul during this voyage? 2. How did Paul encourage his fellow-travellers during the storm? 3. What good advice did Paul give on three occasions during the voyage? *Division I.*—1. Who was in charge of Paul on his journey to Rome, and in what three ways did he act towards Paul? 2. How long was the ship driven up and down the sea of Adria (between the Mediterranean and the Adriatic) after leaving the Fair Havens? 3. Why did the soldiers want to kill Paul and the other prisoners? *Division II.*—1. Where did Paul sail from to go as a prisoner to Rome? 2. Where did he change ships? 3. What happened to the ship of Alexandria? *Division III.*—1. How many people were on board the ship of Alexandria which was wrecked? 2. What was its cargo, and what happened to it? 3. How many people were saved, and how did they get ashore?

Your affectionate UNCLE JOHN.

THE HALF-YEARLY

AND

WELCOME MEETINGS

Will (D.V.) be held at

MOUNT ZION CHAPEL.

St. John's Wood Road, N.W.,

ON

TUESDAY, APRIL 4th, 1916.

A DEVOTIONAL MEETING

At 3.30.

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

TEA AT FIVE. - SIXPENCE.

PUBLIC MEETING

At 6.15.

Chairman - The President, PASTOR E. MITCHELL.

SPEAKERS:

Pastors W. S. BAKER, H. BULL,

L. H. COLLS, J. MORLING, H. D. TOOKE,

and C. J. WELSFORD.

MR. DAVID MORLING IS EXPECTED TO SPEAK AT BOTH MEETINGS.

COLLECTIONS.

THE 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 February 12th, to March 13th, 1916.

General Fund.

	£	s.	d.
Cambridge, Eden			
Mrs. Mitchell (box)		8	.
Tring, Ebenezer ...		7	6
West Ham, Tabernacle			
I.B.R.A.		2	6
Acton, Tabernacle			
Sunday School ...	1	5	3
Mr. G. Elliott (curios)		2	.
St. Neots			
Mrs. & Miss Barritt (for Bible-woman)	2	4	.
Norbiton, Zion			
Collection	3	4	.
Boxes	4	9	.
Lewisham, College Pk.			
Sunday School ...	6	18	9
Mr. A. E. Voysey (box)		12	.
G.M.H.B. & B.F.W.C.	1	.	.
Chatham, Enon			
Sunday School		10	.
Chelmsford			
S.S. Boxes ...	1	11	4
Reports ...		4	8
E. O. C.		1	.
Newquay, Cornwall			
Mr. H. G. Dann (box)		17	9
Kingston-on-Thames			
S. W. A.	3	3	.
Tuddenham			
Mr. B. Gooding ...		15	.
Fulham, S.S.		4	.
Stratford, Gurney Rd.			
Lantern Lecture ...		12	.
Walthamstow, Church Hill...	1	13	.
Egham, S.S.		12	6
Streatham, Hambro' Rd.			
Sunday School ...	3	.	.
PERSONAL:—			
O.C.C.M.B.		5	.
Mr. S. Burfoot ...		15	.
Mr. Alfred Payne ...	1	.	.
Anon., 311	100	.	.
	£135	17	3

Herald Fund.

	£	s.	d.
Hounslow, Zoar ...		8	.
St. John's Wood, Mt. Zion	3	3	7
Chelmsford	2	3	10
Fulham		6	.
March, Providence ...	1	1	2
PERSONAL:—			
Mr. A. Smith ...		5	.
Sale of Bound Vol....		1	6
	£7	9	1

Pension Fund.

	£	s.	d.
3 per cent. L.C.O. Stock (£367 14s. 11d.) ...	2	5	6
3 per cent. L.C.O. Stock (£567 6s. 4d.) ...	3	10	3
	£5	15	9

ERRATUM. — Walworth, Penrose Street Sunday School, in March HERALD, should have been 17/- for "Herald" Fund, *not* General.

Ladies' Zenana Auxiliary.

Received by Mrs. Silvester from February 10th, to March 10th, 1916 :—

	£	s.	d.
"Corner" Children, per Mr. Hutchinson		11	5
A Thank-offering, per L. E.	1	.	
A Thank-offering ...		5	
Chadwell Street, L.Z.A. Quarterly Prayer-meeting		5	8
Chadwell Street, Bible-woman's money (six months)	3	16	3
	£5	18	4

L.Z.A. Medical Fund.

	£	s.	d.
Homerton Row, Mr. W. M. Brett, per Mrs. Brett	2	2	

NOTICES.

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 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 to be sent to ***Mrs. Elnaugh, 37, Troutbeck Road, New Cross Road, London, S.E.***

Vol. XV. May, 1916.

The Strict Baptist Mission HERALD.

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



KOYEMBEDU NEAR NADAKARI, MADRAS) INNER SHRINE.

Price One Penny,

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

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List of Subscriptions.—*Continued.*

	£	s.	d.
Cransford & Badingham		10	6
Eltham		8	6
Elthorne Road ...		6	.
Fleckney		5	.
Fulham ...	1	2	.
Grays		6	.
Greenwich, Devonshire Road	1	7	.
Guildford		14	.
Haworth		10	.
Hartley Wintney ...		16	10
High Wycombe		15	.
Hitchin		5	.
Homerton Row		15	.
Hounslow	1	10	.
Ilford	1	.	.
Ipswich, Bethesda ...		18	8
„ Zoar		8	10
Laxfield ...		17	6
Lewisham ...	1	16	.
Marylebone ...	5	6	.
Newquay ...		5	.
Notting Hill Gate ...	1	.	.
Ponders End		1	6
Prittlewell	2	3	6
Ramsey		3	6
Reading		16	.
Richmond		14	.
Soho		6	.
Swindon		18	.
Tollington Park ...		17	.
Tottenham	1	.	.
Tring	5	.	.
Walthamstow... ...	2	.	.
Walworth, Surrey Tabernacle		13	6
Walworth, Penrose Street		2	9
Wandsworth, Chatham Road		4	6
„ West Hill	1	2	6
Warboys		11	6
Watford	3	.	.
Wellingboro'		10	6
West Ham, Tabernacle		10	.
Wood Green, Dovecote		10	
Wood Green, Park Ridings		8	.
Woolwich		16	.
Personal	1	13	.
	£63	3	1

The Strict Baptist Mission HERALD.

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

VOL. XV.] MAY, 1916. [*New Series*, No. 113.

CURRENT NOTES.

PRAISE for the safe home-coming of Mr. and Mrs. Morling and their children is the first note which must be sounded this month. Our prayers have been graciously answered, so that we have not to mourn over disaster or to check sorrowful, perplexed enquiry. When we try to imagine what we should have felt if it had been otherwise, we begin to realise what great reason we have for gratitude and joy.

Over against this welcome home-coming we have to set the news of Miss Ireland's serious illness, which comes with a shock of surprise and sorrow. Happily, we are able to say that she had begun to recover when the last mail left India, but for some hours her life was in jeopardy. Some particulars will be found on another page, and we hope to be able to say before the HERALD is in print that the improvement is maintained.

"No hope but *this*—a cobra hiding in an ant-hill"! The pathos of this concrete instance of the hopelessness of Hinduism will surely touch the hearts of all who read Mrs. Booth's first picture of "An Indian Cinema."

> "Can we whose souls are lighted
> With wisdom from on high,—
> Can we to men benighted
> The lamp of life deny?"

Could any contrast be greater? And could any argument be stronger?

"DEBTORS."

THIS arresting word, so forcibly echoed at the Half-yearly Meeting, is one of rich suggestiveness and commanding power. Once we were debtors to the law, but, heedless of its imperative claims and its dreadful penalty, we "sported with death" until we were made conscious of our moral bankruptcy. Then, by the rich provisions of Divine grace our debt was discharged in the revelation of the fact that the "handwriting" which was against us had been nailed to the Redeemer's Cross. We then became debtors in grace, but, at the same time, the Lord's free men, and bondage to the law was exchanged for willing bondage to Christ.

Redeemed at such immense cost, we owe Him all that we have, and our own selves also. In order to give us the opportunity, not of paying off the debt but of acknowledging it, our Lord entrusts us with the Gospel of His grace to hold inviolate and to proclaim to the uttermost parts of the earth. His word of command though gracious is imperative, and, as another speaker said, If the Lord bids us Go, there is no possible argument against going. Disobedience or neglect is disloyalty to Christ, to Whom we owe so much. None of His commands are grievous, and every command carries with it enabling power to obedient disciples.

So, having placed the world-wide Message in our hands as depositaries and heralds, our Lord has made us debtors to the heathen. We owe it to them as well as to Him to proclaim the Gospel, for "how shall they hear without a preacher?" The obligation is, therefore, a double one; there is no option left to any disciple, and, in one way or another, all can acknowledge and discharge the debt.

Since we are such debtors, as Paul declared himself to be, it is well that we should realise somewhat of the extent of our obligation. And it is not difficult to illuminate the human side of it. The need is beyond the possibility of exaggeration whether in regard to numbers, to their helplessness and hopelessness, or to the comparative fewness of the labourers, so graphically portrayed at the Meeting. These millions are in direst need of the Gospel which we hold on their behalf. We have found it to be God's sovereign remedy for sin; all our hopes for eternity we owe to it, and we know it to be "the power of God unto salvation to every one that believeth." We owe it to them that they should hear it.

And when we remember the many deadly nostrums, Christian, so-called, as well as pagan, which are deceiving the vast majority of credulous but unbelieving humanity, it seems all the more imperative that we should publish abroad the wonderful Name which is the only Name under heaven whereby men can be saved. It has charmed our hearts, and our very admiration and love of the Gospel constrain us to "tell it out among the heathen," and so discharge our debt.

Our Foreign Field.

The News of the Month.

The Madras Field.—There have been several fresh accessions to the ranks of our Voluntary Service League. Twenty-four members were present at the monthly meeting held at the Mission House last Saturday. Amongst other forms of service is a monthly moonlight preaching to Hindus in various localities. In the hope of getting into more intimate touch with the members we have invited them to come and play Badminton at the Mission House. They have quickly learned the game, which was quite new to them, and enter into it with zest.

We have now ninety-five members in our Temperance Society, and an effort is being made to establish new junior branches.

Our Tamil branch of the International Bible Reading Association has more than one hundred members.

On the first Lord's Day in March I had the pleasure of welcoming into the fellowship of the Church a Tamil sister named Ruth, after she had been baptized by Mr. Watts. This sister was led into the true light through God's blessing on the instruction given by our L.Z.A. workers.

E. A. Booth.

The Kolli Hill Field.—More About the School.—The school which had been started last month at Kirangadu with sixteen scholars received a set-back soon after last month's "Notes" were written. A member of the priestly family had a dream about the school which he told to the pupils, scaring half of them away. He professed to have seen the local swami in his dream, and to have received an intimation from the swami that the school was displeasing to him. Still a few scholars continued to attend, but only at night-time, and meanwhile a petition reached us from the chief men in the Eastern Kollis asking us to open a school in their midst, to which they would send their children in the day-time.

New School at Valappoor.—As we had not a second teacher to send to this centre, we considered the opportunity was sufficiently tempting to send the Kirangadu teacher there, which we did. He began with five children in the day-time, and this number soon increased to ten. We hope that this school, which is in the best centre of population in the Kolli Hills, will continue and prosper.

A Meeting of the Elders in the Mission House.—Soon after this school was begun, a deputation of seven or eight of the chief hill-men in that "nadu" came to the Mission House to discuss arrangements for accommodating the teacher and his family in a house. The grave, self-important men sat cross-legged on the floor of the Mission House, and manifested such an interest in the school as they discussed this matter that we were greatly encouraged to hope for still better things. At last one of the men present —a wealthy man—agreed to allow the teacher to live in one of the houses *inside* the village and to give another building for the school for the yearly rental of 13/8. An agreement to this effect was written out then and there, and signed, and the money paid for the first year.

Death of Preacher Swamidas' Child.—Preacher Swamidas has lost another little son by death. On Saturday evening the little fellow ran out joyfully to meet his father, who was returning from a journey to Valappoor in the interest of the school, and on Sunday morning before dawn he was dead.

Several of the children had eaten a poisonous root; all fell sick and recovered but this one, who collapsed and succumbed. There was no one on the Kolli Hills to make the coffin, so that mournful task fell to me, the father assisting as much as he could. This trial came just as we were about to leave the Kolli Hills for Sendamangalam, and was therefore a special test of faith to Preacher Swamidas, who has now lost two little boys on the Hills and naturally shrank from the isolation and loneliness in which our going left him.

We Leave the Kollis for Sendamangalam.—A few days ago we left the Kolli Hills in order to take up our abode at Sendamangalam, and to set free Mr. and Mrs. Morling for their well-earned furlough. During the past nearly three years we have perseveringly preached Christ to the Hill people, and we are not disappointed with the results. We feel sure that some have been brought partly into the light, the old blind carpenter among them. Very many Hill people are now familiar with the principal facts of Christ's life and death, and that is no small thing to say of folk who had not heard of Christ before we went there. Hill children are being taught Christian truth in a Mission school; and three or four workers are daily engaged in Mission work of various kinds among the Hill people. We look forward eagerly to the day, nearly a year hence, when we shall be able D.V. to resume our work among the people whom we have grown to love and somewhat to understand. Meanwhile the Lord will see to it that His own work does not fall to the ground because of our temporary absence. We hope to visit the Hills once or twice during the year. J. M. BRAND.

The Namakal Field.—Since the above Notes reached us we have heard with great regret of Miss Ireland's serious illness. Symptoms which had been occurring during the previous three or four days became so serious on the 10th March that a doctor was sent for to Salem, thirty miles distant, who arrived next morning, and found her suffering from peritonitis, and her condition so critical as to necessitate instant removal to hospital at Salem as the lesser of two risks. No better conveyance than a rubber-tyred jutka could be got, notwithstanding every effort on Mr. Brand's part. They started at walking pace at 4.30 p.m., Mr. Brand and Miss Hines in constant attendance doing all that could be done to help, but all movement was torture, and after twelve miles became unbearable, and Miss Ireland had to be removed to a native cot on the roadside while the doctor and Mr. Brand searched the surrounding villages for seven hours before they could get coolies to carry the cot and so lessen the pain of movement. Starting again at 3.30 a.m. they arrived at Salem hospital at 11.30. Altogether they had been nineteen hours on the journey, and had been in grave doubt whether Miss Ireland would live to reach Salem, but "strange to say" as soon as she reached the hospital the alarming symptoms began to subside. The latest news, received April 16th, is that she is now out of danger and steadily improving.—ED.

An Indian Cinema.

FIRST PICTURE.—*Snake Worship.*

THE morning sun glinted between the dark trunks of the Palmyra palms, casting broad bands of light and shade upon the dusty road. Across the almost dry tank-bed were fields fast being reaped. A few jungle trees, with black trunks and thorny branches, growing in the tank, were covered with a hundred white, fluttering wings. The paddy birds, eager to glean what the reapers had left, made a scene of startling beauty and whiteness.

On the roadside, where lay the bands of sun and shadow, a woman in

a crimson cloth bent over an ant-hill. The golden ornaments in her ears and on her neck gleamed with each of her rapid movements, and her brow was knit with anxious thought. As we approached her we saw that she held in one hand a cocoanut shell containing a quantity of white powder, while with the other hand she dropped the powder quickly in accurate lines around and over the ant-hill, forming an intricate web-like design as she did so On the summit of the ant-hill lay a little garland of yellow blossoms; all around it were dots of red plentifully sprinkled over the brown hillock.

We stopped and spoke to her, and she paused in her occupation, standing upright and shading her eyes with her hand as she answered us. It was NAGAMMAN (the snake god), in this case a live cobra, that she was worshipping.

"Nagamman used to live under that tree," she said (pointing to a shady tree a furlong away); "then he went to that temple" (pointing again to a small temple visible to us in a village on our right); "that did not suit him, so he has come to live here, and I am doing 'puja' to him."

It was simply and earnestly told, and then she sighed a deep "Ay-o, it is getting late," and stooped again to her task.

We passed on with that picture deeply impressed upon our minds. A woman, with the furrows on her brow and silver threads shining thickly in her hair, with no god and no hope but *this*—a cobra hiding in an ant-hill! How deeply were the fangs of the old Serpent, the Devil, buried in that poor heart! WINIFRED BOOTH.

(To be continued.)

"Diversities of Operations."

IN writing of spiritual gifts and service in his first letter to the Corinthians, Paul says that there are "diversities of operations." These are one in source and purpose, but they take different forms as they are manifested through different individualities.

At the monthly gatherings of our Voluntary Service League the members relate particulars of work done during the previous month. In listening to these testimonies one is impressed by the way in which various forms of service appeal to different types of men when quite free to choose the way they shall serve.

Three or four members form themselves into a Preaching Band and visit out-of-the-way hamlets each Saturday, when free from ordinary duties.

Another member devotes his energies to advocating the good cause of Temperance and persuading folk to sign the pledge.

One member told of his visits to a neighbouring Hindu school, and of his endeavours to persuade the Headmaster to allow his Hindu pupils to read the Gospels.

One group has formed a Singing Class, where, with the aid of instrumental music, they teach Christian lyrics to Hindu lads.

An instance of buying up the opportunity was related by a teacher who found his school suddenly crowded with people seeking shelter from a storm. He stopped teaching the children and talked to the strangers about the Saviour, the Refuge of the soul. In most places it is necessary for the teacher to go to the homes of the pupils and call the children in order to secure their attendance. Often the children are not quite ready to start, and the teacher has to wait a few minutes. During these brief periods of waiting some of the members are taking the opportunity of speaking to the heathen parents of the children about the one true God.

Visiting the sick and praying with them is a form of service which appeals to several members. One said that on recently visiting a friend in hospital and praying with him, he immediately received appeals from several other patients in the ward for prayer and words of comfort.

From the above particulars it will be clear that our Voluntary Service League has justified its formation, as it is calling forth spontaneous and sympathetic service in the interests of the Kingdom of God.

E. A. Booth.

Stony Ground.

THE Zenana work at Peruvellur and Sembiam, which was suspended shortly before my furlough, was taken up again at the beginning of this year. Peruvellur is a large non-caste village of about a hundred mud huts. Our school there provides educational facilities and religious instruction for the coming generation, but the grown men and women of to-day are of the most ignorant type; I do not think there is one woman amongst them that can read or write, and all our efforts to create such an ambition have hitherto been fruitless. These women are equally careless about their souls' welfare; at times they will visit the shrines of deities that are supposed to confer certain benefits, but otherwise they live, like the beasts of the field, with no thought beyond the rice for the coming evening meal. Just now the goddess Mari-attai has laid her scourge upon Peruvellur and many have been the offerings at her shrine, but the dreaded smallpox still claims its victims. When I visited Peruvellur a few days ago I saw dozens of poor creatures stretched out in the full glare of the blazing sun in a most pitiable condition. Nothing is done to relieve their sufferings; they depend entirely on the sunlight and the favour of Mari-attai for recovery; it is a marvel that any survive.

Much that has been said of Peruvellur is true also of Sembiam, including the prevalence of smallpox. Sembiam is known to be a hotbed of thieves and other evil characters. Many of the women, too, are not merely indifferent to religious teaching, but hold it in open contempt. "If we join your way, will you give us rice or land or provide for our children?" they will often scornfully ask.

One may imagine that work amongst such women is not of the easiest; it needs strong faith and much prayerful patience. In Bible-woman Gnanatheebam (Divine Light) I believe we have a thoroughly suitable worker; she has a gift for teaching and is practical and sympathetic; she has been a regular attendant at our services for a long time, and with her son and daughter was united to our Church during last year. May I ask your prayerful sympathy for her in her new and difficult work.

O. M. Elliott.

Kolli Hill Camp Notes.

GREAT preparations are in full swing for the annual feast of Pongul; the people find it difficult to imagine how we can do without such a fine festival. It is the time for family re-unions, and much eating and drinking for five days at least. They are even refusing to take medicine or to come for medical advice, fearing we may put them on diet and so spoil their chances of pleasure.

* * *

It is particularly difficult to introduce the Gospel message to a fresh set of people who have not heard it before. I find it a great help to carry a few pictures with me, one representing the Nativity; another, Christ as the Great Healer; a third, His arrest in the garden; and the last, His showing His pierced hand to the disciples; and it is this one that helps more than any to loosen my tongue when I am finding it difficult to make the message simple to their poor dark minds.

* * *

The slanting rays of the evening sun fall with wonderful brilliancy

across the sacred grounds of this Swami village, casting the temples of the dead gods into strong and dark relief. It was but yesterday morning that I stood beneath this huge banyan tree, and then the place seemed plunged in shadow. But now, lo, at the close of the day as I pace quietly up and down, everything, from the white lilies to the emerald sward, sparkles with life and sunshine.

"And they drove the nails into His hands" are the words that have just arrested my attention and thrill me through with strong emotion, for I know the preacher who sits among that little group of eager listeners is uplifting the dying Saviour above these dead gods, who stir not in their tomb-like shrines.

The old man who has lived in the precincts of these temples since his babyhood is now hearing for the first time the story of the Cross, after seventy or eighty years of darkness.

"O Saviour, Who died but art alive again for ever more, art Thou coming at evening time with Thy great light to these dark Kollis? It is late! Oh so late! The day is far spent! Oh, let not the night close down upon these hills until they have caught a gleam of glory from Thy uplifted Cross!"

At evening time *it shall be* light.

* * *

My little guide, with his self-imposed task, is responsible to-day for my rather extensive village visiting. As I left the small crowd that had been my audience in Alavadapetti, he followed me, wishing for medicine, and finding I intended to call at another place, he took it upon himself to introduce me to yet other villages before unknown. Such a bright little fellow! Able to explain my words to the dull ones, quite a help to one who is still so conscious of deep deficiencies in the language. He offered gallantly to carry my pictures and, marching off with them, "Will you come in here?" he said, indicating a small group of houses, and then calling the people together and spreading out the first picture, he nodded to me. "Now you tell them about it," he said. I have a hope that this is not the last time I shall see him—this intelligent but untaught little Kolli Hill boy.

* * *

We have been thoroughly in the midst of the Pongul celebrations this year, with the sound of them night and day; so much so that our teacher slipped out of his shed the other night and asked a very noisy, near group of dancing men to move a little further off. We in our shed wondered why the beating of drums and shouting ceased so suddenly. A great variety of deities is worshipped at this festival—ancestors, sun, deceased children, cows, as well as the ordinary stone gods.

The old woman who seemed to be grasping the idea that He Who lives on High is alone to be worshipped, raised her bony, clasped hands toward heaven. "Just so, we must adore the Sun," she said.

Cow festivals were held all around us, and we watched the ceremony almost at our very door. During the decoration of the field, the preparation of the rice, etc., we had plenty of opportunity of pointing out the vain absurdity of their service. They assented to our words, and then ordered the cattle to be driven up and tied in front of their offerings; and we beheld the sad spectacle of men, whose souls are immortal, bending low before the cows and goats of the field.

* * *

Last Day in Camp.—It is good to know they will be really sorry when we go! "Why can you not build your bungalow here? It is a much better place for you, and then you would not leave us," they say. "The

place will be so desolate when you have gone." And so we feel their hearts are partly ours, and we long that we may see them made His likewise.

The little crowd that has gathered and lingered so long around our doors to-day is mostly composed of women—women whose lives are spoiled by sin and idolatry, and yet whose eyes seem wistful and kind. There were tears in some of them, and it was with deep longing I watched the changing expression on two of their faces as they gazed on their idols with a new idea. I had beckoned them to the corner of the field, where close against our sheds stands a small shrine. Within, the two unsightly figures, with raised weapons, seem to speak for themselves, and I felt the women saw for a moment the impossibility of help from such hateful representations of God. They told me that two days ago they had held a feast and offered fowls, etc., to these Swamis, and then confessed that no good could come thereby.

And so we must leave them for a time, while our hearts cry heavenward that *He* will not leave them, but begin and finish His great work where we have striven so feebly to dispel the darkness.

E. C. Brand.

Farewell to Mr. and Mrs. Morling.

If actions and words were in any way necessary in order to manifest to Mr. and Mrs. Morling the esteem with which they are regarded, there certainly was no lack when the Mission agents and well-wishers assembled at the little Sendamangalam Chapel to bid them God-speed on their departure for England on furlough.

By the time we had reached the Chapel it was well filled with those who had come to bid farewell, and those whose prayers would bear them up as they travelled amid perils and dangers.

The chair was taken by Mr. Brand, and, after praise and the reading of Scripture, Preacher Christian commended Mr. and Mrs. Morling to the care of God. Preacher Joseph, of Erumaipatti, read a farewell address, expressing gratitude for the help and encouragement that our preachers, teachers, colporteurs and Bible-women had received during the last five years:—

"God had rewarded their labours, inasmuch as souls had been brought from darkness into light, and publicly led to follow in God's appointed ordinances, and some who had not come boldly out on the Lord's side were secretly following Him, while there were many earnest enquirers after truth and divine things."

During the reading of the address, Mr. and Mrs. Morling were garlanded and presented with fruit-candy, etc. After this, Preacher Solomon, our oldest Mission-worker, conveyed the love of the workers by presenting to Mr. Morling a handsome Tamil Bible, and Mr. Morling feelingly responded; and while thanking his co-workers for the help they had faithfully rendered, compared the conditions under which they laboured now to those which they had experienced at first. Prejudice and mistrust had given place to friendliness and confidence, and the Gospel of our Lord Jesus Christ had won its way into many hearts.

Ethel A. Hines.

The Sendamangalam Chapel was well filled with Mission workers and their families to bid good-bye to Mr. and Mrs. Morling. The writer recalled to mind a similar occasion six years before in the same building, when the Morlings left for their previous furlough; but on that occasion there was a mere handful of Christians instead of the present splendid gathering. "What hath God wrought!"

Halfway through the meeting something happened that was not on

the programme. Old Narayanan, the colporteur, who was a heathen on the occasion of the previous farewell meeting, came forward and insisted on singing to Mr. and Mrs. Morling a farewell song of his own composing. The old man was so overcome with emotion that we could not make out the words, but the earnest meaning was evident enough. God grant our dear friends a safe journey home and a prosperous return.

J. M. BRAND.

The Viceroy of India.

THE office of Viceroy and Governor-General of India is one of the most exalted and important in the whole of the British Empire. The Viceroy is the supreme ruler in India of three hundred millions of people, whose welfare is deeply affected by his character and ability. It is necessary that he should be a statesmen of the first rank and of exceptional administrative power. The term of office is five years. Lord Hardinge assumed the office of Viceroy in 1910, and by reason of special circumstances his term has extended by six months, expiring at the close of March, 1916. He has proved himself a very sympathetic ruler. His resolute fight for the recognition of the rights of Indians in South Africa is an outstanding feature of his work in India. He is a diplomat of the very first rank, and rendered inestimable service to the British Empire at the oubreak of the European war by the way he handled problems and possibilities and peoples in India. Under his régime we have witnessed during the war the remarkable rally of India to the Crown and her loyal support of the Empire in the great struggle. I believe the verdict of history will be that Lord Hardinge is one of the ablest Viceroys India has known.

The following Notification appeared recently in the official Gazette :—

> " His Majesty the King-Emperor, on the recommendation of the Prime Minister, has been pleased to appoint Frederic John Napier Thesiger, Baron Chelmsford, G.C.M.G., as Viceroy and Governor-General of India in succession to Lord Hardinge."

As our foreign missionary work is carried on exclusively in British India, a few notes as to the career of the new Viceroy may be of special interest. At Oxford University Lord Chelmsford, then known as the Hon. F. J. N. Thesiger, had a distinguished career. He gained a first-class in the Law School and was elected a Fellow of All Souls' College. He was Captain of the University Cricket Eleven and President of the famous Oxford Union. After leaving Oxford he was called to the Bar.

Lord Chelmsford's first participation in public life was in 1900, when he became a member of the London School Board. Later he served on the London County Council. In 1905 he was appointed Governor of Queensland, and in 1908 Governor of New South Wales, his term of office expiring in 1913. His experience in administration in Australia should prove valuable to him in his new office.

Lord Chelmsford is certainly not lacking in " grit," for after filling such exalted offices in the Empire he accepted a position as Captain in the Dorset Territorial Regiment on the outbreak of the great European war. The regiment came to India in November, 1914, and Lord Chelmsford was in command of a detachment when he received the King-Emperor's call to the highest office in the Indian Empire. He has therefore had the unique experience of spending a year in India and seeing things from an unofficial point of view immediately prior to taking up the onerous duties of Viceroy.

At the age of 48, Lord Chelmsford assumes office in India at a difficult time. Problems of the very highest importance and of the most delicate

nature will arise immediately on the close of the European war. Indian ideas and ambitions have expanded at a great pace during the past twelve months. The call for political reward for the part India has taken in the great war is being made by a growing number. Some of the demands of the Extremists it will be difficult to grant or reject without causing commotion. Undoubtedly the natural desire of Indians for a larger share in the government of their own country will have to be sympathetically granted step by step.

What attitude Lord Chelmsford will adopt towards missionary enterprise in India is an unknown quantity. This is an important point for us, as the attitude of the head of the Government is generally reflected in all grades and branches of the service. E. A. BOOTH.

Beginnings at Ayanapuram.

TO old friends of the Mission this village of Ayanapuram is not strange, for almost since the commencement of our work in Madras the progress of the work, the encouragements and the disappointments in this village, have been reported by Mr. and Mrs. Booth. It was the first village station established by the S.B.M., and some may remember that the first school building had a mud wall down the centre, so that caste children were separated from non-caste. By-and-bye the mud-and-thatch school buildings gave place to more lasting structures of brick with tiled roofs, there being now two large schoolrooms. The wall of partition is not included in these buildings, and caste divisions are not encouraged in any way. Alas! this is the *Kali Yuga* —the Iron Age—as my Brahman munshi sometimes says with a pained expression. Everything is upset, and the pariah man does not take any notice of the Brahman, but jostles him in the street as he does any other man. Only this morning we smiled as we saw the munshi try to find a way through the crowd of non-caste children from the schools who had congregated around the door waiting for their share of the Christmas presents. Perhaps I shall hear more about Kali Yuga to-morrow. I wonder if the orthodox Hindus have thought that the accusation which was made against that great missionary, Paul, holds good still against Christian missionaries—"These that have turned the world upside down are come hither also." But this is wandering.

After years of patient work in Ayanapuram, there seemed little result. At one time, thieves broke into the preacher's house at night, thoroughly frightening all the agents, as well as stealing the jewels from the women. As the result of enquiry into this, all the non-caste children were withdrawn from the school, and Mr. Booth had to go each night and sleep there to prevent the agents from deserting the place. After a long while the children came back, one by one; but, looking back upon the history of the work there, it need not be wondered at if the sigh has sometimes voiced itself—"Can any good come out of Ayanapuram?"

But the work has gone on, and though there have been not many conversions in Ayanapuram itself, there have been more from the surrounding villages, so that each Sunday the school chapel is nicely filled for the morning service by about twenty-five adults and thirty children.

The road to this place—well, there is no road—the way to it lies along a sandy stream bed. After a little rain the sand is firm, and it is possible to cycle by carefully manœuvring between the puddles. When it is dry the cycle wheel sinks into it, and, of course, one's shoes do, too, for it is impossible to ride. After heavy rain, it is impassable. This being so, it is a village left alone by those who minister to India's needs

along the main roads. For this reason, when talking over the subject of medical work in this field, it was decided that Ayanapuram had the first claim, and preparations for commencing the work were made accordingly. An order was given to the carpenter to make a suitable cupboard for keeping the medicines, and the drugs which have been lying idle since I came to Madras were overhauled. But the Indian carpenter does not usually have very much respect either for his customer's plans or his own promises; and after waiting some weeks without seeing any progress made on the cupboard, a small bookcase was borrowed from one of the schools and the work commenced at the beginning of December. This is now the middle of January, and the cupboard was installed three days ago.

One of the three houses which are on the Mission property in Ayanapuram, built for the use of the preacher and teachers there, is vacant at the present time, and in that the patients are seen—rather, I should say, in the doorway, for an Indian house does not admit the entrance of very much light. On two afternoons a week this small dispensary is opened, and about eight to twelve patients come each time. This number allows time for careful enquiry and dispensing, and though later on there may be greater attendances, this number to begin with is best.

In this way it is sought to bring home the message and power of Christianity to Ayanapuram. All the methods at our disposal are now working there, and it is our hope and constant prayer that we "might by all means save some."

L. WATTS.

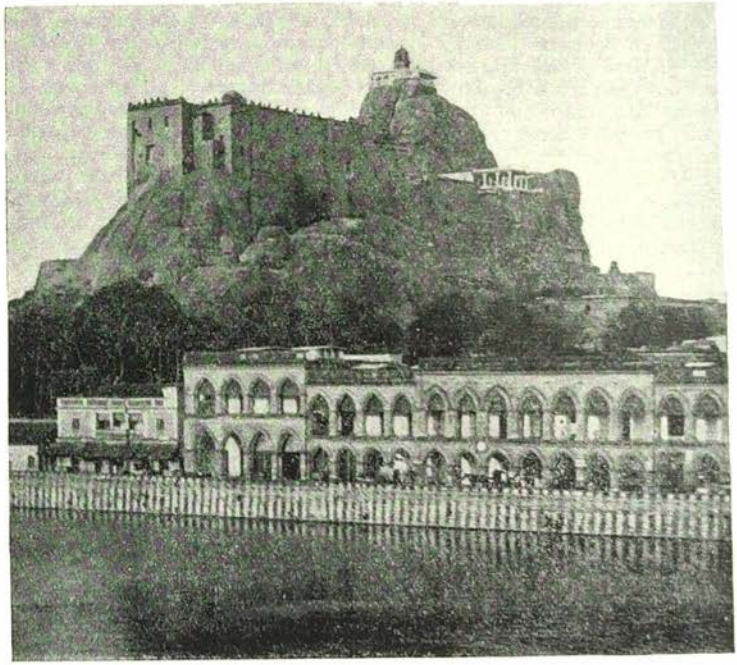


Photo by] TRICHINOPOLY ROCK AND TEMPLE. *[Mr. Morling.*

OUR HOME CHURCHES.

Prayer Subjects for May, 1916.

"Ye also helping together by prayer for us."

Week Beginning—

SUNDAY 7th.—Prayer for Miss Ireland's recovery and the overruling of this sickness for God's glory and the good of His missionary cause.

SUNDAY 14th.—Prayer for the Kolli Hills Field that He may cause the seed already sown to spring up in the absence of Mr. and Mrs. Brand.

SUNDAY 21st.—For the new Viceroy of India (see page 77) that he may have all necessary wisdom for the government of the millions of India, particularly in regard to missionary work.

SUNDAY 28th.—For much blessing to attend Mr. Morling's Deputation work as he visits our Churches and Sunday Schools in order that practical interest in our work may be sustained or revived where it already exists and aroused where it does not.

The Half-Yearly and Welcome Meeting.

MORE than ordinary interest, an interest amounting to deep concern, has necessarily been felt in the home-coming of our missionaries on the present occasion, owing to the exceptional peril of the journey, and the Meetings held at St. John's Wood Road on April 4th reflected the relief and gratitude of all hearts in God's gracious answer to our prayers. Mr. and Mrs. Morling were present, as we had hoped, having safely arrived in England on the previous Wednesday, March 30th.

In the afternoon the Vice-President, who was in the chair, after the reading of Scripture and prayer by Pastors E. White and J. Chandler, voiced the feeling of the meeting when he said We are here to express our deep indebtedness and gratitude to God for the safe journey of Brother Morling, and we also meet in the interests of the kingdom of God, to seek its extension and to pray that it may come with power and glory.

Pastor C. J. Welsford, in speaking of the missionary report made by Paul and Barnabas to the Church at Antioch, emphasised the fact that they rehearsed all that God had done with them, and, applying this to our own Mission, said that at every meeting of the Council since he had been on it encouraging facts had been reported, which showed that God was working with our missionaries. At all costs the work must go on. A work that God was blessing must be supported by all the means in our power. There were many still who think there is no need for foreign missionary work, but the Holy Ghost had answered every objection that could be urged against it. The supreme reason why the work should go on was that the Lord said "Go." Against this there was no argument. There was nothing else to do but to go, unless we would be disloyal.

Pastor W. S. Baker laid down the proposition that the Church's mission abroad is affected by the spiritual condition of the Church at home. This he proved by reference in detail to Psa. lxvii. 1, 2, "God be merciful unto us and bless us . . . that Thy way may be known upon earth," &c., which was a prayer which touched the whole range of Christian experience. If this overflowing grace were bestowed upon us, it would overflow to others. When in the Church of God there was this

enjoyment of Divine favour the nations beyond were blessed, and we became a real help to the men at the front. The same fact applied to money. "When our hearts are tender and we realise the mercy of God, we cry out as did Paul, We are debtors—*debtors!* so that we do not reckon that we are doing any great thing by contributing—we are simply paying a debt. There is no virtue in that; it is a disgrace if we do not pay it." While the Church was praying the Holy Ghost said, "Separate Me Paul and Barnabas." "This is why we should take heed to our souls."

Mr. David Morling expressed his gratitude to God for all the goodness He had shown during the past month, and his thanks to the friends for their prayers. "We have not only been brought in safety, but in peace." In pleading for prayer Mr. Morling asked that we should pray with compassion for perishing souls, and referred to three instances of our Lord's compassion. He was moved with compassion at the sight of the leper; He had compassion on the hungry multitude; and when He went through the cities and villages teaching and preaching and saw the multitudes scattered abroad as sheep having no shepherd He was moved with compassion on them. On the first occasion He stretched forth His hand; on the second He called the disciples to bring forth what they had, and multiplied the loaves and fishes; but on this occasion He said, "Pray ye therefore the Lord of the harvest that He will send forth labourers into His harvest." In pleading for prayer for India, Mr. Morling specially asked for prayer for the native workers and for enquirers. As an illustration of the need of our prayers on the part of our native workers, he instanced Colporteur Santhosham, who lives at Tattaiyangarpetti, twenty-two miles away from the Mission house at Sendamangalam. There is no Christian within seven or eight miles of him. The area of his colportage work is about 700 square miles, containing a population of 320,000. His last request when Mr. Morling left Sendamangalam was, "Please pray for me." The same request was made by an enquirer named Shanmugam, who belongs to a very rigid and exclusive caste, and who eighteen months since began earnestly to enquire after the way of salvation. He appears to have been convinced through reading a tract bought of one of our preachers. His friends tried to pull him back into Hinduism in this way: He was sick, and they managed to persuade him to make a vow and to grow his beard in order to present it to the swami, and so secure recovery. After a time the man's interest in Christianity revived, and before Mr. Morling left he asked for baptism. Mr. Morling was satisfied of his fitness, and they both prayed, and on leaving Shanmugam said, "Please pray for me."

The evening meeting was opened by Pastors Throssell and Robinson, under the chairmanship of the President, who welcomed Mr. and Mrs. Morling and the friends present.

Pastor H. D. Tooke quoted the words of the Lord to Joshua: "There remaineth yet very much land to be possessed." They expressed the Divine view of all Christian and missionary effort, and this was the inspiration for missionary enterprise. A great result had been accomplished, great victories won, and part of the land was in possession, but —"there remaineth *yet*." This applied to our Missionary Society. God had abundantly blessed it in influence, in income, in area; and we rejoiced over the record of those who had been blessed. Yet there remaineth much land to be possessed. As God said to Israel, The land is yours to have, put faith in My promise and divide the land, as certainly as though every foe were swept from it, so the God of promise says to us, "There is much land to be possessed." Caleb grasped the promise in faith, and asked for a portion not yet conquered, a difficult land, a land held by giants: Give me *that* land. God help us to say as a Mission, Give us *that* land.

Pastor H. Bull, speaking on Zech. xiv. 8, 9, said: Living waters were to flow from God, the source of all real good, through the Churches in two directions, embracing in God's purpose the whole world. The time had not arrived when we could say, "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ." "May God grant that this living water may go forth from this meeting."

Mr. David Morling wished to give a practical idea of the work carried out during the last five years in the Sendamangalam field. In speaking of the need of Gospel work there, he dealt with the *extensiveness* of the need. When he stood on the great rock at Trichinopoly he had a view of the great plain, including five counties around Sendamangalam, an area of 3,600 square miles, containing at least 3,600 towns and villages and 1,500,000 people, absolutely unevangelised excepting for the work done by our Mission.

When he went on tour in the Musuri county he travelled 460 miles in six weeks, visited 190 towns, villages, and markets, and did not meet a single Christian.

Illustrating the *intensiveness* of the need, he said that within half a square mile in Sendamangalam there were nearly sixty temples. Sixty miles south of Sendamangalam was the famous temple of Sriringam, to which hundreds of thousands of worshippers flocked. This was within our colportage area.

Asking and answering the question, What had been done to meet this need? he drew a comparison. When he left for furlough six years ago there were two preachers, one teacher, and one Bible-woman; now there were nine preachers, fifteen teachers, eleven Bible-women, and three colporteurs. There were then three stations, now eighteen. Nineteen plots of ground had been acquired, seventeen buildings erected, and two purchased and repaired. Our preachers preached in 150 villages. There were twelve schools, and 450 scholars. Scripture lessons were given for one hour daily, and our own Scripture Catechism was used. The three colporteurs go through the towns and villages of five counties, an area of 3,600 square miles, containing 3,600 towns and villages. 2,900 Bibles, Testaments, and Gospel portions had been sold, and several thousand other books, making 10,700 in all. These books were willingly bought by people who haggle over less than a farthing when buying other things. Some, even, were ordered in advance. Recently several Mohammedans had ordered Bibles.

We had not had to wait so long for signs of blessing as Carey, Williams, and others, but had seen results already, although the work was pioneer work. There were at present about twenty-five promising enquirers, and Mr. Morling gave several interesting recent instances of conversion, four of them being through our school work.

Last October the preachers devoted their whole time to the instruction of enquirers, with good results.

A deputation was recently received from a town twenty-two miles from Sendamangalam for a school—the third from the same place.

More workers were needed, and another European male missionary. He was alone after nine years among a million and a half of people.

More accommodation at the bungalow for Miss Ireland, and a dispensary were also needed.

"As to the collection, what you do to-night do for Jesus' sake, remembering what He has done for us and commanded us to do."

Pastor J. Morling spoke of Solomon's missionary spirit. At the dedication of the Temple he said, referring to strangers, "For they shall hear of Thy great Name." A Name all-sufficient for Jew and Gentile, for you and me, and for the heathen to-day. They *shall* hear, but how shall

they hear without a preacher? Only the living God could send living men with a living ministry.

The collections amounted to £62 14s. 2d., plus a cheque for £20 for Scriptures. A telegram was read from Mr. Suttle, Pastor of the Church at Royton, Lancs, expressing regret at his inability to be present owing to illness.

[*We are indebted to Mr. A. Craddock for the notes of the Evening Meeting.*—ED.]

The Ladies' Zenana Auxiliary.

IT was with very great thankfulness in our hearts for the preserving care of our Heavenly Father that we looked on our dear sister, Mrs. Morling, who was present at our L.Z.A. Half-yearly Committee Meeting on Tuesday, April 4th; and it was with joy that we listened to her story at the conclusion of the business agenda.

"The Lord hath been mindful of us" formed the burden of her testimony. God had in His providence recalled to the home-land the L.Z.A. worker for whose coming to Sendamangalam they so looked forward when they returned to India five years ago, but in her place the Lord in His mindfulness had now sent two; and because He knew their need, instead of one Bible-woman, as in 1911, they now had twelve (five in connection with the L.Z.A. and seven as provided by the Gospel Extension Fund). More than all this the Lord had been mindful of them in the giving of spiritual blessing, proving that His promise is true that His Word shall not return unto Him void. Then the need for many, many more Bible-women to go amongst the vast numbers of as yet unentered Hindu homes in the Namakal Field was emphasised; and the hearts of all who listened were moved as they heard of the strange, almost unutterable sufferings that the women in these dark places of the earth endure.

The prayers that followed Mrs. Morling's address just voiced our united cry that the Lord, who had been mindful in past days, might give the means that would make it possible for us to help to send forth still more labourers into that part of His vineyard to carry the light of the life-giving Light of Lights.

L. E.

In the days of His flesh our Lord said "Go." Before His Incarnation He said, "Who will go for Us?" and the prophet immediately responded "Here am I, send me." The Divine Command and the gracious Enquiry are as regal in their claim upon the attention and obedience of disciples now as they were before the war, and it is difficult to see why they should not meet with the glad response of the prophet even in these troublous times, seeing that the Lord's arm is not shortened nor His ear heavy. At all events our Lord's all-sufficient promise has not been withdrawn, and this guarantees Means, Protection, Help and Blessing to those who hear His call and obey.

She Hath Done What She Could.—An Old Age Pensioner sends to our Secretary, Mr Chisnall, 5/-, the proceeds of crochet-work, in aid of the Strict Baptist Mission. We value the gift, thank our friend, and commend her to the Lord, Who says to those who honour His commission, "Lo, I am with you all the days."

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 welcome two more nieces and another nephew to the Corner—Ruth Winter and Dorothy Kerr (Division I.) and Robert Chillingworth (Division II.).—I thank Ruth, Alma and Annie for their interesting letters, and am so glad to hear that they—and other nieces and nephews in other parts of the country—received no harm from Zeppelins, although they came very near. Yes, as one says, "we all have much to thank God for in these perilous times."—Glad you liked the questions, Kathleen.—Hilda and Dorothy's answers reached me safely, although addressed to 61 instead of 62.—It is very pleasant, Mabel, to hear that you like your prize so much. It is a good certificate for our little friend TRY. You are quite right, "Prayer and hope will help us through this serious and solemn time."—Thank you, Colin, for your letter and photograph, which I am glad to have. Will you accept this as my reply in case I cannot send you any better answer this month?—Pleased to hear you like the book, Winnie. I hope Florrie will soon be quite well, and that Willie may join the Corner before long.—I find I gave Muriel's marks for last quarter as 18, whereas I should have said 25.—You will all be sorry to hear of Miss Ireland's serious illness, although it is a great relief to know that she has begun to get better.—I have received a 1/- in stamps, as indicated below.

MARKS FOR APRIL.—*Old Cornerites.*—*Ruth Waters, *Emily Church. *Seniors.*—*Hilda and *Dorothy Cuthbert, **Eunice Kilmister, *Winnie Church, Dora Haynes, Kathleen Throssell, Elsie Andrew, Beatrice Beale, *Alma Waters, Rowland Peters, Gladys Goodale, Doris Evans, Lily Jackson, *Annie Waters, 8. *Division I.*—Robert Booth, Ernest Carter, Lily Sykes, Richard Collard, Geo. King, Geo. Cross, Alma Wright, Rose Clarke, Dolly Cook, Muriel Haynes, Jeanette Brunsden, Ada Finch, Dorothy Kerr, Ruth Winter, 6; Fred Rawlinson, Eric Robbins, 5. *Division II.*—Cissie Cross, Edith Clarke, Eva Green, Doris Butcher, 6; Calvin and Robt. Hewitt, *Florrie Church, Stanley Vine, Fred Collard, Alice Green, Robt. Chillingworth, 5; Percy Crees, Cecil Carter, *Fred Cuthbert, Mabel Rose, Archie Mason, Dorothy Rudd, Elsie Few, 4. *Division III.*—Rex and Gerald Booth, *Lily Church, Alfred Bird, Jane Morris, Edith Wright, Leslie Crees, Oliver Rudd, Ruth Harris, 6; Rose Sykes, 5.

QUESTIONS FOR MAY.—*Seniors.*—Give three of the principal qualities of Paul as a missionary which impress you after going through the Acts of the Apostles. *Division I.*—1. How long did Paul remain in Melita (Malta)? 2. Mention the places Paul came to on the way to Rome. 3. What did Paul do at Rome? *Division II.*—1. How long was Paul at Rome as a prisoner? 2. How did he spend his time there? 3. What was the result of what he did? *Division III.*—1. What happened to Paul at Melita? 2. What did Paul do to the father of Publius? 3. How was Paul treated when he arrived as a prisoner at Rome? (see verses 16 and 30).

It is said that Judson, the missionary to Burmah, once stopped at a village on the banks of a river and, seeing a woman close to the landing-place, offered her his hand and asked how she was. He then returned to his boat and probably forgot the incident. But it had far-reaching consequences. The woman had been treated as a slave and had never received such courtesy. She had seen, she said, "one of the sons of God," and though she had worshipped the heathen gods since childhood nothing would persuade her to worship them again. She said, "They have never prevented my husband from beating me. This man spoke kindly and gave me his hand. His God must be *the* God." That very night she began to pray to the unknown God of the white foreigner that she might know Him, and continued to pray for five years, and when a Christian missionary came to that district, she heard the Gospel and became a Christian.

Your affectionate UNCLE JOHN.

BY WAY OF REMEMBRANCE.

THE HALF-YEARLY MEETING EMPHASISED SEVERAL FACTS vital to our Missionary Work which ought to abide in our memory as an operative force:

PRAISE for what God has done for and through us.

The Graciously Imperative COMMAND of Christ.

The Immense and Intense NEED of the Heathen.

The DEBT we Owe to Christ, to our Brethren and to the Heathen.

The Relation of PRAYER to our Work.

The Consequent Importance of our own Spiritual Condition.

The Value of FAITH in God to expect Great Things from Him in order to Attempt Great Things for Him.

LIST OF SUBSCRIPTIONS, &c.

Received from March 11th to April 11th, 1916

General Fund.

	£	s.	d.
Rowley Regis, S.S.	1	4	.
Brighton, Prarthana Sabha			
Boxes	6	14	3
Birthday Gifts:—			
Chapman, Mr J. H.		5	.
Cozens, Mrs. F.		5	.
,, Mr. A. F.		5	.
Gumbrell, Mr. W. J.		5	.
,, Mr. E. C.		1	.
,, Miss Doris		1	.
Parkhurst, Mrs.		1	.
Chapman, Mr. J. H.	1	1	.
Reports		7	.
Fisher, Mr. & Mrs. D. (thank-offering)		7	6
Swindon, Providence			
Miss Orchard		2	6
St. Neots			
Collection	2	2	9
Sunday-school	2	10	6
Bible-class	1	5	.
Boxes	2	.	3
Reports		1	6
Staines, Sunday-school		17	6
Northampton, per Miss Jackson		10	6
Bedmond, S.S.		9	4
Richmond, Salem			
Sunday-school		15	3
Bible-class		11	3
Mr. C.		10	.
Mrs. C.		10	.
Wandsworth, West Hill, S.S.		8	3½
Ditto ditto	1	1	.
Mrs. Jarvis: Scrip for Kollis		5	.
Do. Madras		5	.
Do. Sendamangalam		10	.
Bassett Street			
Miss R. M. Feilder		5	.
Hounslow			
S.S. and B.C.	1	18	5½
Collection	3	10	6
Greenwich, Devonshire Road			
Reports		4	3
Friend		5	.
,,		1	.
Bethersden, S.S.		6	6
Wood Green, Dovecote	1	5	7
Tring, Akeman Street			
Boxes		4	.
Friend, 365		5	7
Notting Hill Gate, Bethesda	1	.	.
Wandsworth, Chatham Road			
Sunday-school		7	4½
Bible-class		3	8½
Chesham, Newtown Sunday-school	1	6	9
Broseley, Birch Meadow Sunday-school		12	6
Ipswich, Bethesda	5	.	.
Thame			
Mr. J. K. Elton	1	.	.
Sturry, Sunday-school		5	7
Reports & postages		3	.
Miss S. Schweitzer		7	.
Miss A. ,,		5	.
Walthamstow, Y.P.S.C.E.		9	2
Clapham, Courland Grove			
Subs.		5	.
S.S. Birthday Box		10	.
PERSONAL:—			
Nurse Crowther	1	.	.
Miss R. M. Brain		5	.
Ditto Reports		1	.
A Friend, per Miss Brain, Reports			6
H. F. F.		10	.
357	20	.	.
Misses D. and H. Eggleton	1	.	.
Miss E. L. Cooper		3	.
Mr. J. Greenwell	1	.	.
Friend, 344	1	.	.
Mr. C. H. Gosling	1	.	.
Mrs. Wilson, extra teacher, Sendamangalam, per Mr. Hutchinson	10	.	.
Birthday Gift, Mar. 19		2	6
An old aged Pensioner (result of crochet work)		5	.
Mr. J. Vestey, Reports			6
Thank offering, 376		10	.
Birthday Gift, April 2		10	.
MISCELLANEOUS:—			
Int. on Treasury Bills, 3 months	12	6	10
Half-yearly Meeting held at St. John's Wood	62	14	2
	£188	16	3½

Pension Fund.

	£	s.	d.
2½ per cent. Con. Stock (£616 14s. 10d.)	3	3	8
Ditto (£450 19s. 7d.)	2	6	6
	£5	10	2

Herald Fund.

	£	s.	d.
Brighton, Prarthana Sabha	1	18	.
Swindon, Providence		9	.
Tottenham		2	6
St. Neots		8	6
Kings Langley		6	
Tring, Akeman Street	4	2	.
Wellingboro', Tabernacle		6	.
Bedmond, S.S.		3	.
Richmond, Salem		8	.
Bassett Street		8	.
Greenwich, Devonshire Road	2	6	11
St. Albans, Bethel		10	.
Hounslow		4	6
Guildford, O.B.C.	1	10	.
Newton Abbot		6	.
Maidstone, Providence		2	6
West Ham, Tabernacle		5	.
Sale		5	.
Rushden, Succoth		7	6
Grays, Ebenezer		3	.
Margate, Rehoboth		11	9
Boro' Green		3	6
Thame, Mr. J. K. Elton		5	.
Olacton-on-Sea, C. & B.		2	.
Sturry		4	6
Newton Toney, Mrs. Handley		1	.
Clapham, Courland Grove		5	.
Wood Green, Dovecote			
Mrs. Parish		7	9
PERSONAL:—			
Miss E. Light		1	6
Miss R. M. Brain		2	.
A Friend, per Miss R. M. B.		1	6
Miss L. Bates		2	6
Mr. J. Greenwell		2	.
Friend, 344		6	.
Mr. J. Vestey		10	.
Mr. G. Fromow, Bound Vol.		2	.
	£17	19	5

ERRATUM.—West Ham Tabernacle in February issue should have read -4/- for HERALDS, not General.

Ladies' Zenana Auxiliary.

Money received by Mrs. Silvester from March 10th to April 10th, 1916:—

	£	s.	d.
Walthamstow, Mothers' Meeting		10	6
Swanscombe, Salem, Mr. Deakin		12	.
Northampton, per Mrs. Catling	1	3	1
Haworth, Social Gathering	2	3	6
Woolwich, Mrs. Abraham's Drawing-room Meeting	1	.	.
Woolwich, Mrs. Furlong (box)		7	.
Personal: B. G. M., per L. E.	1	.	.
	6	16	1
Mrs. Wilson, for Bible-woman, per Mr. Hutchinson	10	.	.
	£16	16	1

L.Z.A. Medical Fund.

"GIFT WEEK."

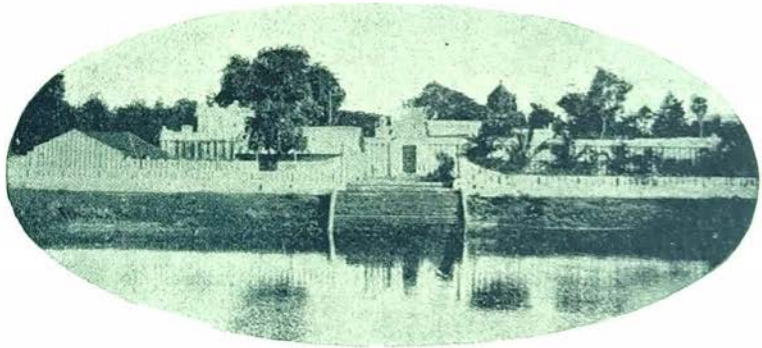
	£	s.	d.
Acton Tabernacle	1	1	.
Aston Clinton		3	8
Bassett Street		12	.
Bermondsey, Lynton Road	1	1	.
Brentford, North Road	3	3	.
Brighton	3	.	.
Brixton, Tabernacle		11	.
Cambridge	1	5	6
Chadwell Street	5	8	.
Clapham, Courland Grove	1	17	.

Continued on page ii.

Vol. XV. June, 1910.

The Strict Baptist Mission HERALD.

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



PURSAWALKAM TEMPLE.

Price One Penny,

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

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MR. DAVID MORLING'S DEPUTATION WORK.

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"WOODVILLE," THE GROVE, ISLEWORTH, Middlesex.

ANNUAL MEETING

GOD WILLING

OCTOBER 24TH, 1916.

The
Strict Baptist Mission
HERALD.

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

VOL. XV.] JUNE, 1916. [*New Series*, No. 114

CURRENT NOTES.

THIS month, again, our first note must be Praise. This time on account of Miss Ireland. The improvement which had begun has been maintained, and, although she will have to be careful for some time yet, she is rapidly regaining strength. Her survival of the terrible journey to Salem was little if anything short of miraculous. In addition to her malady and the torture of movement there was danger of sunstroke, but on arrival at Salem her temperature was actually lower than at the beginning of the journey.

Mr. Morling's Sundays for this year are now engaged for Deputation work, but he has still many open dates on week-days when he can visit our Churches and Sunday Schools and give Lectures and Addresses. Will our Deacons and Secretaries write to our Secretary, Mr. Chisnall, who will arrange dates.

Hearts will be stirred afresh as they see in the following pages the repulsiveness and the pathos of Hinduism and contrast the "dead works" of the heathen with the free grace which it is our inestimable privilege to enjoy and to proclaim. Satan makes his devotees work hard for a deceptive figment of "salvation" and leads them too often to an unlovely and unloving old age, unrelieved by a single ray of light.

"Can we to men benighted
The lamp of life deny?"

PRAYER FOR INDIA.



E are usually so intent upon our own comparatively small work in India, and the problems and difficulties which confront us in connection with it, that we are apt to lose sight of the far larger and more difficult problems which concern India as a whole, and which are increasingly affecting all missionary work there. In view of this, our prayers ought, necessarily, to be widened in their scope. Our outlook should be as wide as the interests of the kingdom of Christ, and whatever affects those interests should have a place in our intercessions, whether appearing to have any direct relation to our own particular work or not.

An illustration of this occurs in these pages this month. Mr. Booth's paper, "The Swing of the Pendulum," shows that educated India, educated on Western lines, and largely untouched by the Gospel, is passing through a religious change which is not for the better, and which is the result of some forms of Western teaching. While it is gratifying to know that idolatry is losing its hold on educated Hindus, it is impossible to regard the advent of agnosticism and atheism with equanimity and unconcern. Our intercessions should therefore be not only for ignorant idol worshippers still clinging to the false gods of their fathers, but also for educated Hindus drifting from their ancient moorings they know not whither.

In March last the National Missionary Council of India issued "A Call to Prayer," setting apart Sunday, 26th March, as a day of special prayer for "all who seek the coming of God's Kingdom in India," and suggests special petitions in regard to the effect of the war on missionary work in India.

The first is "that the strife between nations which bear the Christian name" may not hinder the people of India's listening to the Gospel. At the recent annual meeting of the L.M.S., Viscount Gladstone said it was not easy to explain the causes of the war to ignorant people, and it would be a difficult task for missionaries for years to come. Although we may not fully understand the difficulty as it presents itself to our missionaries in India, we can help them in the only way possible, and this is the best.

Another effect of the war upon missionary work in India is still less likely to occur to us, but also needs our prayers. "Through the exigencies of the political situation all German missionaries have been removed, some by internment, and the rest by repatriation." Two special elements of danger are pointed out—one that through inadequate supervision some of the work may deteriorate; the other, that through the difficulty of making suitable arrangements, or of securing the necessary funds, "many of the schools may be either closed or handed over to non-religious control."

Our Foreign Field.

The News of the Month.

The Madras Field.—The prize-giving at our Sembarambakkam School was organized and financed entirely by a local committee, including Christians, Hindus and Mohammedans.

At the Semmencheri Men's Meeting last month Preacher Apollos gave a very effective Song-Address with violin accompaniment. This form of lecturing is indigenous and attractive to Hindus. The song is written in high poetic Tamil, which needs interpretation in order to be understood by ordinary folk. Each stanza is sung to a Tamil tune, often of a weird character, and then explained in colloquial Tamil, and its teaching applied before the next stanza is sung.

On the first Lord's Day in April three candidates were baptized at Vepery, and received into Church-fellowship. E. A. BOOTH.

In addition to the dispensary at Ayanapuram, another one has been commenced at Koyembedu, where the people are coming now, as at Ayanapuram, twice a week for medicines and surgical attention. Large numbers are not obtained in this way, as I have to limit my attendance to one hour each day on account of Tamil study and other work; but these are commencements which we hope will grow into useful adjuncts to our work in these villages. The people are encouraged to attend the services in the villages, and this medical work makes them more friendly.

L. W. WATTS.

The Kolli Hills and Sendamangalam Field. — Miss Ireland's Illness. — Soon after Mr. and Mrs. Morling had left Sendamangalam, on their journey to England, Miss Ireland fell ill with fever and severe internal pain. The symptoms soon increased, until we considered it necessary to send for the doctor from Salem. He said the illness was peritonitis and ordered Miss Ireland's removal to hospital for operation. I am now glad and thankful to be able to state that operative measures were avoided, and Miss Ireland is recovering strength after a complete deliverance from this dangerous illness.

New School on the Kollis.—Just as we were about to leave the Kolli Hills, a school was established at Valappoor, and the object for which we had striven so long was realised. Valappoor is about five miles to the east of the Mission House, and is the most populous centre of the Kollis. The school has now been running above a month, and we hope that the number of scholars, which is at present only six, may soon increase. The people at Valappoor have also given a good reception to the Gospel. One of our workers overheard a conversation between a man of Valappoor and a villager from another part of the hills.

"I hear that you are letting these people establish a school for your children," said a villager to the Valappoor man. "Don't you know that if you send your children to their school they will tell them to worship only Jesus Swamy, teaching them that our ancient religion is all wrong?"

"And a very good thing to teach them, too," retorted the Valappoor



BAKKIYAM PONNIAH.
Winner of Silver Medal in the Teachers' Division of the I S S U. Scripture Examination, 1915.

man, "seeing that Jesus Swamy *is* the true Swamy and our old religion is all wrong."

The Hill People Visit Us at Sendamangalam. — Frequently groups of our Kolli Hill villagers call upon us at our new abode in Sendamangalam. Often they make the remark with expressive gestures, "*Bungalaa virucho —o—o endrirukiruthu*" (*i.e.*, referring to our Kolli Hill home, "The bungalow is now desolate"). They always enquire as to when we are returning to them, and generally conclude by saying, "Crowds of people are dying for want of medicine," which they intend to be a comforting expression, as showing how much we are missed.

Medical Work. — Miss Hines and Miss Ireland's absence from Sendamangalam imposes a double share of medical work upon us. Patients are so numerous that we find it difficult to give proper attention to other parts of the mission work. We have now made a rule that the sick will be treated only in the afternoon, but urgent cases still come at all hours of the day and night. I have renewed acquaintance with many old patients whom I treated six or seven years ago.

J. M. BRAND.

In a private letter of March 29th, Miss Ireland writes: "I have much to thank God for General peritonitis is almost invariably fatal, and yet I am still here and getting strong quickly I feel He has a double claim on my life now He has given it back. I am glad I shall be able to work for Him here."

We heartily thank Dr. Mathias and Rev T. C. Witney, of the L.M.S., Salem, for all their kindness to Miss Ireland.—ED.

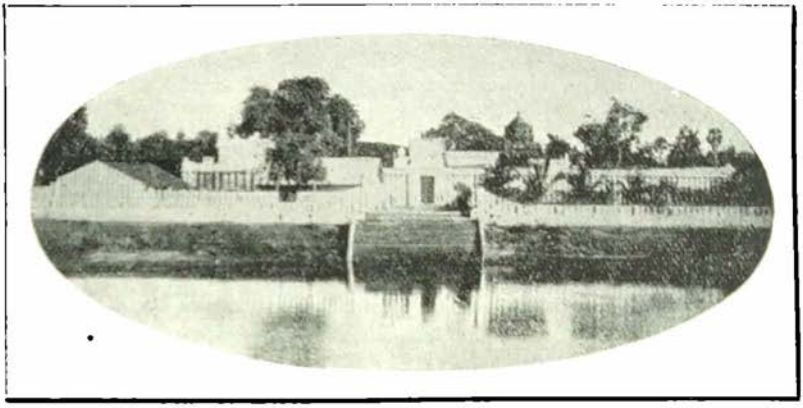
An Indian Cinema.

SECOND PICTURE.—*Pilgrimage.*

THE bell of the electric tram clanged with noisy persistence through the crowded bazaar street of Pursawalkam. Bullock carts rumbled by in leisurely fashion, their drivers dozing on the yoke-pole, with the tails of their bulls held loosely in conjunction with whip and nose ropes. Little unclad urchins darted across the street trundling lids of coffee tins, or flying paper kites, utterly oblivious of traffic. Now and then a motor flew by, hooting loudly, but making little impression on the meditative crowd. Old men and women toiled along in the middle of the dusty road, dogs frolicked and tumbled over each other, and chickens flew between the legs of the pedestrians. Street hawkers, mendicants, umbrellas, rickshaws and varied vehicles were

among the obstacles to steady progress, and pervading all was the unforgettable odour of Indian cakes fried in ghee.

Rolling along in the middle of the road was something—or someone—so strange that one had to look several times before realising that it was really a human being, and yet the crowd passed on, hardly turning to look or wonder. It was a man rolling there. He was devoid of clothing, except for a small rag around his waist; his black hair and beard were very long and matted and thick with dust. On his forehead and chest and arms were ashes smeared in horizontal lines, and in his mouth was a bit of stout wire passed through horrible holes bored in his cheeks. He crooned a monotonous 'munthram" as he made his painful journey—one moment with his face buried in the dust, the next with his eyes staring up into the fierce sunlight. In his



PURSAWALKAM TEMPLE.

hands he held a slightly hollowed wooden tray, in which lay an infant, uttering little piteous cries. As he rolled on his back he held the tray and infant up at arm's length; when he lay on his face the baby was at arm's length in the dust. For many miles the man and the child had travelled in this fashion. Where he had come from, or whither he was bound, no one cared to ask, for was not this wearisome pilgrimage in fulfilment of a vow. By this act he would store up great merit and peace of mind—perhaps forgiveness of all his sins and eternal happiness. The people passed on unheeding, except when one or two dropped a copper in the tray beside the baby, thereby making propitiation for their own sins.

Some day, when the pilgrimage is over and the dust of the highway is washed away in a sacred river or tank, the heart of the pilgrim will bitterly know that torturing the body never yet saved the soul.

WINIFRED BOOTH.

Schoolboys.

ALTHOUGH Primary Education in India has made very great strides since Missionary Bodies commenced this most profitable and hopeful branch of their work, it is still far from what the term implies in Europe. It is also very noticeable that a large proportion of the lower and non-caste children attend no school whatever: or if they do, they are sent to work before they have reached the second standard. In some of the Indian Native States primary education has been made compulsory to a certain extent by the Ruling Chiefs, but it will probably be a long time before this step is taken in the whole of India.

It takes a few months for one who comes to India to really learn what ignorance means; at least I have found it so. The environment of a European child before he attends a school of any kind causes him to unconsciously learn a great deal, and also to use his reasoning power to a large extent, though, of course, it is of a simple nature. His parents, brothers and sisters, playmates, and others are all able to contribute to this environment or atmosphere of learning. The Indian child (I speak chiefly concerning the low and non-caste children), on the other hand, has no such environment; his mind does not acquire the habit of learning and retaining what is learnt. Of course he learns to do the things which he sees his parents and others doing day after day, but then the parents learnt those things in exactly the same imitative way from their parents. Hence it is that to a Westerner this ignorance appears so dense and appalling until he has overcome the shock, and is able to adapt his mind to the conditions around him. One or two examples may be useful.

I was watching an infant class one day while the teacher was giving a lesson on the alphabet. The letter being taught was one having two upright strokes joined at the bottom by a horizontal stroke, a form similar to an oblong with the top horizontal line missing. The teacher drew the form on the board, and called each child to make a copy of it underneath. Not one child only, but several, of ages averaging from five to seven, would disjoin the strokes, put the horizontal line above instead of below the upright ones, or would put one line above and one below the horizontal line. I have seen these children in the school for many months, and they have had this lesson over and over again; but the reason for the slowness in learning seems not to be dulness, but just a lack of memory to retain the order in which the teacher drew the three strokes. This is also very noticeable in the medical work, when the age of the patient is asked. Not one in twenty persons has any idea of his age, and it is impossible to refrain from smiling when an old man in all seriousness says he thinks he is about twenty.

Another thing that strikes one is the absolute ignorance of the people amongst whom we work concerning the gods which they worship. As I go about the villages I frequently make an opportunity of speaking Tamil by asking someone whose temple it is across the way, the history of the god, and so on. But beyond learning its name, it is hardly ever possible to get any information about it. Verily, they are unknown gods, ignorantly worshipped.

But this condition of things does not last always, and after a boy or girl has been in school for perhaps two years, he begins to improve quickly. Memory has been awakened and trained, and it is surprising how much and how quickly he is able to learn new things. He can now take his place among the candidates at the annual Sunday School examination, and, as is well known, he acquits himself splendidly there. Not only so, but although he has such little knowledge concerning the Hindu gods, he certainly is not ignorant of the character and history and teaching of the true God and His Son Jesus Christ.

It is just at this stage that a new and much more pleasant shock comes to the one who at first was appalled at the ignorance. In attempting to follow up the teacher's lesson one Sunday in the senior class of one of the schools I was interrupted very respectfully by a lad who wished to ask a question. Having broken the ice as it were, this was followed by others, and my proposed address resolved itself into a pleasant conversation. The point, however, is this, that not only has memory been awakened, but reasoning and thinking power is at work. It is this lack of reasoning that makes work among adults so difficult. They worship idols because it is the custom; they do not reason, they do not know why; it is the custom which their fathers for generations have followed, and that is sufficient. With this new generation arising in which has been awakened the God-given powers of memory and reason, which has been given a new outlook upon life both mortal and eternal, the work of missions becomes not less, but more important; for is not this one of God's gracious ways of preparing the ground for the growth of the seed? Hence it is that the schoolboys and schoolgirls form a most hopeful field for our work. L. WATTS.

The Swing of the Pendulum.

THERE is no limit to the number of objects which the ordinary Hindu is prepared to worship. The number of gods and godlings is beyond computation, and the manufacture of images which are to be transmuted into gods by the priests is a thriving industry. "God is everywhere, therefore God is in everything, therefore everything may be worshipped." is a common argument.

Yet in regard to image worship, there is unquestionably a rapid change taking place amongst Hindus who have been educated along Western lines. The educated Hindu of to-day has lost faith in idols. For the sake of maintaining a show of orthodoxy, he may participate in image-worship on special occasions, but he no longer regards the image as an actual deity.

From "worship everything" to "worship nothing" is a far cry. But there are indications that, being disappointed in the arid doctrine of pantheism, the pendulum of advanced Hindu thought is swinging in the direction of atheism and agnosticism. Pachaiyappa's College, in Madras, is the only first grade college in the whole Presidency under Hindu management. Mr. Lakshmi Narasu, a professor in that college, speaking recently at a public meeting in Madras, said that "religion and God should be ignored, as they are impediments to progress. The teachings of science should be followed, as it alone would save mankind." This dictum is worthy of German "kultur," and Professor Lakshmi Narasu has probably drunk at that pernicious stream. The Hindus are essentially a religious people, and it is strange indeed to find a Hindu advocating atheism. It is another indication of the rapid changes that are taking place now in the erstwhile "changeless East." E. A. BOOTH.

The Indian.

THE Indian is a strange character, though I daresay that the European is an equally strange character to the Indian. One learns a little at a time of the customs and habits of the country, and those which I have noticed during this past year may not be uninteresting.

We are used to taking our hat off when we enter a house, and would be considered very impolite if we kept it on; the Indian would be considered impolite if he took it off. Very few of them wear boots or shoes; in the place of these they wear sandals sometimes, but the majority go

barefoot. If a man is wearing sandals, he will leave them outside the door. Those who have taken to the European custom of wearing shoes, also conform to the custom of taking the hat off when entering a house. The rule is, therefore, that one must not have hat and shoes on. If one has shoes, the hat must be off; if one has no shoes, the hat should be on.

Perhaps one of the greatest difficulties to a new-comer is the bazaar-man. The European is always supposed to be well supplied with money, and when one goes to the bazaar the prices are inflated tremendously. It then becomes necessary to begin bargaining and bringing the price down to reasonable limits. This often takes some considerable time, and it is never wise to try and hurry a shopping expedition unless one pays immediately what the bazaar-man likes to ask. Some of them, too, will not tell a price at all, but will say that they leave the fixing of the value to the purchaser. Of course, he is very careful to ask for more than one offers, no matter how liberal that offer may be.

Another difficulty in this respect is the scale of charges for carriages and rickshaws. The London "cabby" is proverbial for his expecting a little more than the regulation fare, but I think they are hopelessly beaten by the Madras drivers and rickshaw men. There are regulation fares here, but the men will never accept them without a great deal of talking, and it is well to fix on the fare before engaging the conveyance.

It is remarkable to notice the way in which Indians lose all heart and courage when sick or in a little pain. A little fever, which is the most common trouble here, totally unfits them for work, at least in their estimation, and the countenance they wear at such times is laughable when one finds out what is the trouble. It is sometimes very difficult to get them to come regularly to have a wound or sore dressed, as they say the pain is so bad that they cannot walk; they prefer to let the part get worse and really painful before they come again. L. WATTS.

Kolli Hill Camp Notes.

Extracts from Diary on Camp.—Friday, December 31st. Preached at Alavadi and Puthuvalavu. Good crowd in latter place, and intelligent hearing.

Saturday, January 1st. Preached to old man at Valappur. Very dull. Listened well to Gospel and seemed to take it in, but asked at the end, "Is there any diet to be taken?" (*i.e.*, so that sin may be removed). He had been listening to the story of Jesus Christ and how He takes away our sins, but thought that in order to obtain the benefit of this he must observe a certain diet!

At dusk preached to four men at door of our hut.

Monday, January 3rd. With Swamidas preached at Kulavangrae and Asakadu. Man in latter place remembered our visit and preaching six years ago, adding, however, that our message had left his mind when we left the village and he had not thought of it again until now.

Wednesday, January 5th. In evening went to Valappur Kasappa and had really good preach to several men and two or three women. First-rate interest and general assent.

Thursday, January 6th. Went to Sellipatti. . . . Everybody seemed ill. All came and sat around. After examining a dozen or so, preached to them all. Good hearing. In evening showed pictures (of Life of Christ) to men and women at our grain-hut.

Friday, January 7th. Preached at Nadapetti to several men, a youth, and two or three women, on the Last Judgment. Took earthquake (there had been a tremor that morning) as sign of last day coming. All had felt earthquake, and all were impressed. One man asked would there be plough-

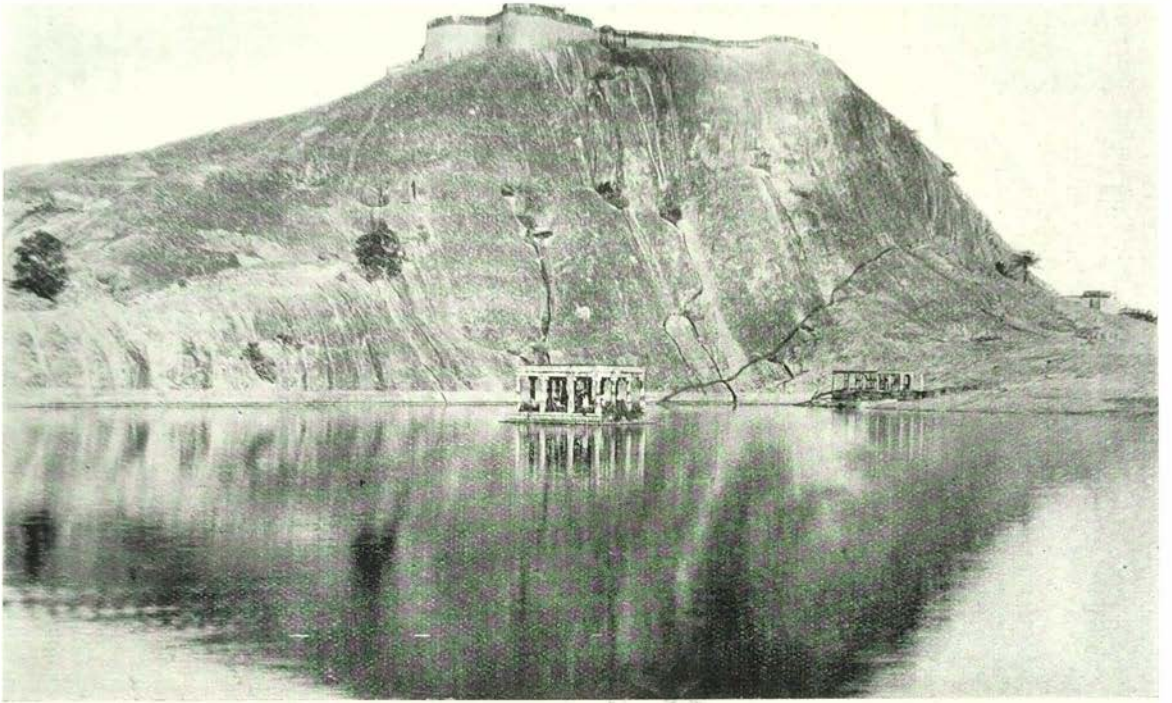


Photo by] NAMAKAL ROCK AND FORT. *[Mr. Morling.*

The Fort was built in the stormy days of later Mohammedan rule.

ing and digging in heaven! Evening: Told Prodigal Son to six men. Specially good interest, and in one man's case apparently real concern.

Saturday, January 8th. In evening preached twice on the earthquake, which has aroused general seriousness.

Thursday, January 13th. With Swamidas preached in Soladiyapetti and Kuttigrae. S. had specially good time in first place, where a dozen men, also women and children, listened splendidly to the story of Christ's life and death. One man exclaimed (after the account of the crucifixion), "Ah, yes, He lifted up our wicked deeds!" (meaning that He lifted them upon the cross). They seemed to understand the idea of substitution.

Sunday, January 16th. Preached in morning (to our Christians) from Psa. iii. 8; "Salvation is of the Lord."

Wednesday, January 19th. With S. to Kilakkuvalavu and Kavarupetti. First village very hard. At end of S's address, when he told them to repent and weep for their sins, some laughed outright at the idea. . . . At Kavarupetti the chief villager received us and listened remarkably well. Never saw a hillman so nearly like being saved. S. was helped much in talking to him, urged him to seek God in private, and trust Him for light. Pray for this man, who is wealthy and influential.

Friday, January 21st. With Swamidas and Abraham to Iliyangam, Kilakkuvalavu and Kavarupetti (hoping to find the man in of whom we were so hopeful on Wednesday). . . . Preaching somewhat difficult. S. and A., too pointed and pugnacious (in their references to certain local iniquities), aroused hostility in first village. At Kavarapetti our "hopeful man:" was out, "gone to Orusanthi," they said. (Orusanthi is a heathen feast!) It is often so with the hopeful cases, but we still hope for him. Arrived home from morning's preaching at 2.30!

Monday, January 24th. Abraham and I to Kadamballam. . . . Audience very attentive and ready to assent, but mostly superficial. A few serious faces to make one hope. J. M. BRAND.

Heathen Old Age.

IT has been said that a man begins to grow old when his past life has more interest for him than the future, when his thoughts turn back to childhood, schooldays, the struggles and achievements of early manhood, rather than to the possibilities of coming days. If this be true, there are some who begin to grow old when still young in years, while others retain a buoyant youth in defiance of the signs of physical old age.

The Christian hope is the only thing that can make old age really beautiful, because it is the only thing that can make an old man look forward. "For they that say such things declare plainly that they seek a country. And truly if they had been mindful of that country from whence they came out, they might have had opportunity to have returned; but now they desire a better country, that is, an heavenly." Christian old age has been described for us by the immortal dreamer in those classical pages wherein we watch the pilgrims waiting by the river for the post that will summon them to the presence of the King.

This morning in the village of Kalingam I looked into an open door and saw an old, old man squatting on the floor, his head almost on a level with his bony knees. He gazed with blinking, unseeing eyes at the shadow that darkened his doorway, and soon began to call in a high querulous voice for water to drink and to wash his hands after his meal. There were several young people near by, but no one answered his call, one boy explaining to me that they were not going there to be scolded and abused.

The old man called again,

"Water! ye rogues! Water!"

A youth took some water in a brass pot and entered the door. Immediately the old man let loose a torrent of abuse at his delay, and then, testily,

"What are you in such a hurry for now, you wicked rogue! Pour the water gently, can't you!"

The youth with the brass pot came out from the doorway glad to escape the evil presence within. An old man at my side infirm with a two-year-old cough, said to me in a wheezy voice, pointing to the ancient, bent figure that now emerged slowly from the door,

"My father——very old——must be a hundred——I'm his youngest son."

I thought I had never seen such an unlovely face. Devoid of grace and softness, even of dignity, it was mean, crafty, selfish, vindictive. He sat down painfully and glared across to where a group of boys were talking together. Then entirely without provocation he fell to cursing them. His weak, piping voice trembled as he swore. The bad words came to his lips with a fluency due to constant practice. Someone brushed close by the old man, who spat out,

"Snake! Scorpion!"

A bystander said to me, "He is like that all day long. Nobody cares to go near him."

I drew close to him and spoke a few words in his ear about God, judgment, and mercy through Jesus. But he seemed beyond reach, and we left him squatting there muttering to himself, loved by none, avoided by all, the product of a loveless, hopeless heathenism.

J. M. BRAND.

Zenana Pupils.

PERHAPS the most interesting and fruitful part of the Zenana work is that done amongst the pupils placed under our instruction.

On account of the custom of early marriage for girls, many of them are retained only for a few weeks or months, so our register is continually changing. At present 116 pupils are on our list who are mostly girls from 10 to 18 years, but we have some older women who show considerable courage and perseverance in their studies.

One is the mother of four tiny children who give her very little peace when she is having her weekly lesson; she says she can only read at night when they are asleep, but she struggles on bravely, and will soon be sufficiently advanced to read the Gospels.

Another middle-aged woman with more perseverance than ability, has been poring over the Infant Primer for two years, and cannot yet remember the characters; but she will not give up, and, realising her disadvantage in beginning so late, is anxious for her children to go to school while young.

In Pursawalkam we are instructing a high caste woman of about forty-five years. She is a bright, intelligent person, but very deaf, so it has been extremely difficult to teach her. The family were much amused at the idea of her learning to read, but she has made steady progress, and is now reading Luke's Gospel with tolerable freedom; more than this, she is deeply interested in the book she studies, and we are beginning to hope the seed of the kingdom has taken root in her heart.

On the first Sunday in March, Ruth, one of our pupils, was baptized and added to our Church at Vepery. She is a girl of about eighteen years and the daughter of Roman Catholics. In the early part of last year she married the brother of one of our teachers, and so came under Christian influence. Her brother-in-law and his wife to whom she is much attached

have been very anxious about her salvation, and by their life and testimony have sought to lead her to Christ. Bible-woman Rutnamoni also has been teaching her to read and has given her regular Scripture lessons. God has owned and used their efforts and brought her out into His marvellous light. She is yet young and inexperienced in the ways of God, but we pray she may daily grow in grace and in the knowledge of our Lord.

O. M. ELLIOTT.

Do You Like Tea?

WHEN a new arrival comes into an Indian Christian family, the parents desire to publicly thank the Giver of the new baby in the chapel, and they usually ask the missionary to name the child at that time. This would correspond to the custom in our Churches in England, where the pastor of the Church gives thanks to God for the life given and the life preserved when a child is born to one of his congregation.

One of the members of the Vepery Church has a child about three or four, who, for some reason or other, had not been given a name, being called "*Thumbee*," which means a younger brother. Just lately, however, another baby has come, and the parents came to the conclusion that the first one ought to have a name. The father turned it over in his mind and said, "If I take the two children to chapel to be named all the people will laugh and ask why the elder child has not been named before"; so he decided that the best way out of the difficulty would be to ask the missionaries to come to his house. Christmas Day was approaching, and that would be a suitable occasion, as he and his friends would have leave from work then.

These arrangements having been made, we went to the house on the way home from the Christmas morning service and found the place full of friends. They had an Indian *bhajanai* making music. This consists of a small harmonium and a set of drums, which accompany the singing of lyrics; but it is somewhat strange music. After this, Mr. Booth gave a short exhortation to the parents and friends on the duties of parenthood, and the necessity for teaching the lessons of the Scriptures to the children from their earliest days; and then after praying for the children, he gave them their names.

This being over, the sound of great preparation was heard in one of the back-rooms, and soon we were asked to partake of some cakes and fruit; then four large cups of tea were brought for us to drink. We were supposed to have a great taste for sugar and milk, as a large quantity had been put in, but the base of the tea was rose-water. Possibly a taste can be acquired for rose-water, but a mixture of this, and tea, sugar and milk, can perhaps better be imagined than described. However, we managed to express our thanks by drinking some of the tea, and then, taking leave, came home and tried to forget the taste in curry and rice.

L. WATTS.

A Tamil Prodigy.

ARMUGAM, an illiterate Tamil youth, has just died at the age of nineteen. He was the son of coolie parents, yet he possessed the most remarkable mathematical gift. He was a "lightning calculator." He could multiply a long string of figures by a number running into thousands and reel off the answer in as many seconds as it would take to write down the figures given to him. The most complicated calculations of exchange from pounds, shillings and pence into rupees, annas and pies at a given rate of exchange, such as one shilling and threepence three farthings per rupee, would be correctly answered

in less than half a dozen seconds. The rapidity of his calculations was so great that there was no possibility of his arriving at his answer by any recognised mathematical method; he simply got there by a method of his own.

His parents had many offers to educate Armugam, and there was some talk of sending him to England; but his parents preferred to utilise his wonderful powers by touring the villages of South India and giving exhibitions which brought them a living. Armugam had no knowledge of English and was not of any exceptional intellectual power in any way, save in this one thing of solving in an incredibly short time any mathematical problem.

E. A. BOOTH.

The Kriaekeran.

HE was so short of money or he would never have done it. It was only when he saw the coins piled up before his longing eyes that he finally consented to sell this land, which for more than four years has belonged to the Mission and on which the bungalow now stands.

He sold it fearfully and his fears were not ungrounded, for his superstitious caste folk have worried him ever since, and at last persuaded him, when illness attacked both him and his wife, to stealthily come and remove the Kurapan Stake (the mysterious rod of the Black One) from its old place near the bungalow to a safer and more distant abode, where various ceremonies were held to propitiate the offended deity.

But his health did not fully return and he was again stricken down with severe fever, this time never to arise. We feel his death deeply and our hearts were oppressed all yesterday as we heard the beating of the drums and the wailing of his people, for he was a good friend, willing to help where possible, his reluctance to sell being far more from timidity than any ill-will.

"Where is his soul?" we ask, and have no answer but silence. He has often heard the Word, and has not been among those who opposed, but rather showed interest and conviction. The rest is known to God.

E. C. BRAND.

Chintadripet Sunday School.

IN December the anniversary of the English Sunday School was celebrated. The children enjoyed a cup of tea and received cakes and fruits, which they unselfishly took home to share with other members of their families. At the public meeting which followed the chair was occupied by Dr. A. Wells. The annual report was presented by the superintendent of the school, Mr. A. S. Booth. The scholars number forty and these are drawn from among the poorest of the Anglo-Indian population. The teachers are deserving of praise for their persistence in this good work in the face of many discouragements. The recitations and songs rendered by the children were done in a pleasing style. It was very cheering to hear that the senior scholars had asked the superintendent to conduct a Bible Class for them during the week. Mr. A. S. Booth has gladly undertaken this and hopes that it will lead to the resuscitation of the week-evening service. The prizes gained during the year were distributed by Mrs. E. A. Booth. In bringing a very pleasant meeting to a close Dr. Wells said that it gave him great pleasure to preside because forty years ago he himself was a scholar in Chintadripet Baptist Sunday School.

E. A. BOOTH.

OUR HOME CHURCHES.

Prayer Subjects for June, 1916.

"Ye also helping together by prayer for us."

Week Beginning—

SUNDAY 4th.—Praise for our Lord's goodness in so far restoring Miss Ireland to health and strength, and prayer for her perfect recovery.

SUNDAY 11th.—Prayer for educated India in view of the trend of thought from Hinduism to agnosticism and atheism.

SUNDAY 18th.—Prayer for one dark soul (see page 88), seeking merit and salvation through the "works of the flesh."

SUNDAY 25th.—Prayer for another dark soul (see page 94), in his repulsive but pathetic old age and to all human appearance "beyond reach."

Council Echoes.

AT the Meeting of the Council held on May 5th, Mr. David Morling made a deeply interesting statement concerning his work, its progress, its possibilities and its needs, illustrating it by means of a large-scale map showing the vast area which, except for the Strict Baptist Mission, would be entirely unevangelised. We give no account of this statement, which stirred the hearts of the members of the Council, because we want all our Churches to hear it fresh from Mr. Morling's lips; and we advise our Pastors, Deacons, and Sunday School Superintendents to write to our Secretary, Mr. Chisnall, and arrange dates for Mr. Morling's visits.

Meetings.

Church Hill, Walthamstow.—On Thursday, March 9th, our Women's Gospel meeting (presided over by Mrs. Sharpe) was favoured with an inspiring and helpful address by Mrs. Elnaugh, based upon the words, "Unto you therefore which believe, He is precious" (1 Pet. ii. 7), which was listened to with earnest attention by all. May the Lord richly bless the word spoken. On Wednesday, April 26th, the twelfth annual meeting of the Girls' Sewing Class was held, combined with the Young People's Society. Our Pastor, Mr. H. D. Tooke, was in the chair. Missionary dialogues, recitations and solos were ably rendered by the members. During the evening an interesting address was given by Mrs. Elnaugh from the text "Fellow helpers to the truth" (3 John 8).

* * *

"OUR work will never rise higher than our devotional life."—*Dr. W. H. Griffith Thomas.*

"THE more aggressive the action of Christianity abroad, the more energetic its life at home."

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 welcome Hilda M. Vine to the Corner in Division III. Yes, Hilda, of course you may, and I am glad that you want to come. You have begun very well.—Glad you had such a happy Easter and good Sunday School meetings, Kathleen.—Thank you, Hilda and Dorothy, for your news and your messages.—The Lord be with you, Alma, in your new sphere.—Thank you for your letters, Lily and Percy, and you, too, Mabel; I am glad you found your prize so interesting.—What shall I say to you, Elsie, about your letter? Well, I'm pleased that you are pleased that the prize-winners were pleased. It is one of the happiest things in life to be pleased in the pleasure of others.—Many happy returns, Dorothy. Yes, you will be in Division I. next month, unless you would rather wait until the new quarter beginning in July, so as to have this quarter's marks all in Division II. You may do as you please.—I hope you will like your new house, Calvin and Robert.—Thank you, Leslie; love to you. Glad you like to be a Cornerite and to answer the questions.—Two Cornerites addressed their letters not quite correctly, one omitting "Eltham," and the other giving the wrong number. I won't say who they were, but both could be found in Division II. Perhaps they will try to be more careful, or some day their answers may not reach me at all.—Well, now a word with Seniors. You have all given me a very good list of the Apostle Paul's missionary qualities, but some have given me only the names of the qualities, while others have added appropriate explanations or references. As, however, the former had given me all I actually asked for, and had evidently chosen their answers carefully, I have decided to give equal marks to all. The consequence is that next month it seems likely, unless some of you take extra care, that many of you will get equal marks for the quarter and there will be a big tie. A word to the wise is enough. Here are the principal missionary qualities of the Apostle given in your answers:—Love for Christ, the Gospel and the people, Fidelity to Jesus, Faithfulness, Obedience, Boldness, Firmness in his profession, Willingness to preach anywhere, Readiness, Desire to do something, Zeal, Earnestness, Ardour, Courage, Endurance, Perseverance, Prayer, Trust, Untiring devotion and love to the souls of men. I think this is a very good list.

I have received 2/2 in stamps as shown below.

MARKS FOR MAY.—(*Old Cornerites.*—Colin Church, 1/-).—*Seniors.*—Doris Evans, Rowland Peters, *Alma Waters, Beatrice Beale, Kathleen Throssell, Theodora Haynes, *Winnie Church, *Unice Kilmister, *Hilda and *Dorothy Cuthbert, 9. *Division I.*—Geo. King, 7; Robt. Booth, Fred Rawlinson, Ernest Carter, Lily Sykes, Geo. Cross, Muriel Haynes, Ada Finch, Dorothy Kerr, 6; Eric Robbins, Richard Collard, Alma Wright, Rose Clarke, Dolly Cook, Jeanette Bransden, 5. *Division II.*—Cecil Carter, Edith Clarke, ***Dorothy Rudd, Doris Butcher, 7; Calvin and Robt. Hewitt, Mabel Rose, Stanley Vine, Gladys Hammond, Cissie Cross, Alice and Eva Green, 6; Percy Crees, *Fred Cuthbert, *Florrie Church, Fred Collard, Elsie Few, 5. *Division III.*—Rex and Gerald Booth, Hilda Vine, 7; *Lily Church, Jane Morris, Edith Wright, Ruth Harris, Leslie Crees, ***Oliver Rudd, 6; Rose Sykes, 5.

QUESTIONS FOR JUNE.—*Seniors.*—1. What three petitions are suggested for India as a whole? 2. What is the trend of educated Hindus' religious thought? 3. Describe in your own words a rolling pilgrimage. 4. Explain the difficulty

of teaching young, low-caste Hindu children. *Division I.*—1. Give an instance of great perseverance. 2. Mention some of the differences of custom between Europeans and Hindus. 3. How does Mr. Watts exercise his Tamil when he goes among the villages? *Division II.*—1. What do you think is the strangest habit or custom of the Indian? 2. What is the most interesting and fruitful part of our Zenana work in Madras? 3. Give an instance and describe it in your own words. *Division III.*—1. Where are Mr. and Mrs. Morling now? 2. Who is taking charge of their work at Sendamangalam? 3. What strange sight did Mrs. Booth see one day in Pursawalkam?

All the above questions can be answered from this month's HERALD.

I have received from Mr. A. E. Voysey, Superintendent of College Park, Lewisham, Sunday School, the following account of one of the children:—

"One of our little scholars, Cissie Stredwick, aged 10 years, died last month after a long and painful illness cheerfully borne. Whilst lying ill in hospital she asked her mother to send the contents of her money-box to the Mission for the benefit of the little boys and girls in India. Since her death that has been done, and I handed to Mr. Chisnall on Friday last an envelope containing twenty farthings and two pennies—total 7d. A touching little incident, and I feel it to be a sign that God has made His cause dear to that dear little one's heart."

I am sure we shall all be sorry for little Cissie's parents in their loss, although we don't know them. We need not *now* be sorry for her, since all suffering is past. But we may ask ourselves one or two simple but important questions. Is the Saviour's great missionary cause so dear to our hearts that *we* are doing what little we can with our pennies and farthings to help it on? Is Christ Himself dear to our hearts? I know He is to some of you, and that is why His cause among the heathen is dear to you; you want them to know the Saviour you love. But is He dear to all of you—your Saviour, your Friend, and your Lord?

Let me give you another deathbed story, but not at all a sad one. A missionary whom I once met in India died just about four years ago. His biographer tells us when he was on his deathbed and in great physical distress, "he sat up in bed and, thinking himself alone, said aloud, '*I am so happy.*'" That struck me when I read it more than anything else, although his life was remarkable for its spirituality and earnestness. It occurs to me, as I am closing my monthly letter, in connection with little Cissie Stredwick's departure. I don't know anything more about her than what I have already told you, but I believe her pastor thinks she was ready to go and be "with Christ," and her concern for the Mission seems to confirm this. What I want us all to ask ourselves is this: Shouldn't we like, if we were dying, to be able to say "*I am so happy*"? I expect you will all say to yourselves, "Yes, of course." Then let me remind you that there is only one way of having such happiness, and that is through faith in the precious sacrifice of the Lord Jesus Christ. It is the same way for English boys and girls as for Indian.

"Jesus, Thy blood and righteousness
My beauty are, my glorious dress.
Midst flaming worlds, in these arrayed,
With joy shall I lift up my head."

Your affectionate UNCLE JOHN.

Neutrality and Loyalty.

IN the Affairs of Nations, Neutrality has a proper place. It is the Duty of a Neutral Nation to stand aside and take no part in the Struggle between Belligerent Nations.

But Neutrality on the part of the Subjects of Belligerents is not far removed from Treason.

The Kingdom of God is at War with the Kingdom of Satan.

There is no proper place for Neutrality on the part of the Subjects of the Kingdom of God. The Laws of the King of Kings recognise Loyalty and Hostility, but not Neutrality.

Yet many of His Subjects profess Neutrality as well as Loyalty. This is a strange Anomaly.

The King's Word is—

"*GO YE*,"

AND

"*IF YE LOVE ME, KEEP MY COMMANDMENTS.*"

LIST OF SUBSCRIPTIONS, &c.

Received from April 11th to May 10th, 1916.

General Fund.

	£	s.	d.
Soho, Mr. Griffiths		10	.
S.S. ...		5	9
Ilford, Ebenezer.			
Boxes	1	3	9
Watford, Tabernacle.			
S.S.	3	15	.
Coll	6	2	.
Newquay (Cornwall), Ebenezer, Mr. H. G. Dann (box)		8	.
Bury.			
Gorse Bank Box	1	7	.
Miss S. E. Hill ...		10	.
Mr. and Mrs. J. Hill		2	.
T. H. A. B.	1	1	.
Wooburn Green, S.S.		15	10
Y.P.S.		5	2
Guildford, O.B.C., Mr. Knowles ...		15	.
Trowbridge, Zion, Mr. Alan Wiltshire		10	
Walthamstow, Church Hill, Collection ...	2	13	.
Girls' Sewing Class		10	6
Walworth, Surrey Tabernacle, S.S.		10	6
Homerton Row.			
W. M. B.		12	6
S.S.	1	1	4
Missionary Band ...		10	.
Ipswich.			
Mr. C. Woods ...		2	6
Miss N. Pryer ...		5	.
Reports		4	2
Kilburn Vale, Ebenezer, S.S	1		.
High Wycombe, Donation		1	.
Biggleswade, Boxes...	1	19	4
Bermondsey, Lynton Road, 153	1	1	.
Belmont	2	10	6
Acton, Tabernacle, Collection	1	12	8
Literature		2	1
Clapham, Courland Grove, Miss F. Collins ...		6	.
Norwich, Orford Hill, S.S. and B.C. ...		19	3
PERSONAL :—			
Miss G. Challis ...		3	6
Mrs. Jane Watts ...		10	.
Miss K. E. Croft ..		5	.
Birthday Gift, April 13	1	1	.
Birthday Thankoffering, April 13 ...	1	.	.
Birthday Thankoffering, April 16 ...		3	.
Birthday Gift, April 16		2	6
Birthday Gift, 427...		2	6
MISCELLANEOUS :—			
Profit on Half-yearly Tea held at St. John's Wood .	3	4	8
Legacy *re* W. Vickery, deceased ..	32	3	7
Interest on Deposit, March 31	9	14	6
Dividend on 2½% Consols, £451 7s. 5d.	2	6	7
	£84	8	8

Herald Fund.

	£	s.	d.
Soho			3
Ilford, Ebenezer ...		3	9
Over		3	
Stoke Ash	1	.	.
Newquay (Cornwall), Ebenezer		12	.
Hounslow, Zoar ...		3	6
Acton, Tabernacle ...	1	.	7
Waltham Abbey, Ebenezer		6	.
Homerton Row ...	1	9	2
Ipswich, Zoar... ...	1	1	10
Bermondsey, Lynton Road	1	.	.
Tottenham		2	6
Dunstable		2	6
Boro' Green		3	6
Norwich, Orford Hill		5	.
PERSONAL :—			
Mrs. E. Hines		10	.
	£8	3	7

Ladies' Zenana Auxiliary.

Money received by Mrs. Silvester from April 12th to May 10th, 1916 :—

	£	s.	d.
Wandsworth, Chatham Road, Women's Gospel Meeting ...		2	.
Walthamstow, Young Peoples' Society and Girls' Sewing Class		15	2
PERSONAL :—			
Hitherto, per L. E.		2	6
		19	8

NOTICES.

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.

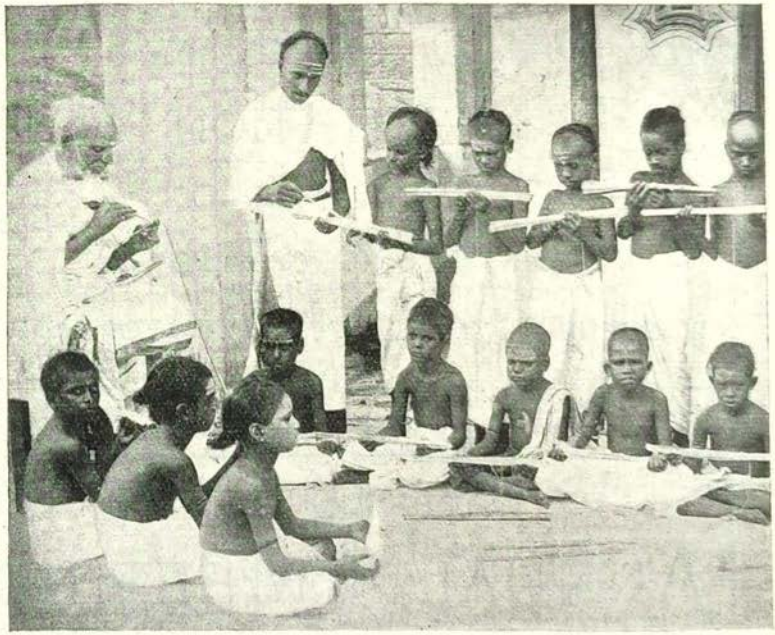
ALL APPLICATIONS for Reports, HERALDS, &c., and *changes of address*, to be sent to the Secretary, ***Pastor W. Chisnall, Woodville, The Grove, Isleworth, Middlesex.***

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 to be sent to ***Mrs. Elnaugh, 37, Troutbeck Road, New Cross Road, London, S.E.***

Vol. XV. July, 1916.

The Strict Baptist Mission HERALD.

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



A Village Hindu School.

Price One Penny,

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

Printed and Published for The Strict Baptist Mission, by
ROBERT BANKS & SON, Racquet Court, Fleet Street, LONDON, E.C.

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MR. DAVID MORLING'S DEPUTATION WORK.

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"WOODVILLE," THE GROVE, ISLEWORTH, Middlesex.

THE

ANNUAL MEETING

WILL BE HELD (D.V.) ON

OCTOBER 24TH, 1916.

The
Strict Baptist Mission
HERALD.

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

VOL. XV.] JULY, 1916. [*New Series*, No. 115.

CURRENT NOTES.

"*HOMELESS and starving because he has decided to obey God's call.*" This is the account we receive this month of one of our Madras converts, a record of God's long drawn out and victorious grace on the one hand and, on the other, of simple faith and high Christian courage, which will move many a heart and shame not a few of us. How many of us, confessors of Christ, have been cast out and persecuted because we dared to obey the command of Christ?

This convert is only part of a wave of blessing in our Madras Mission, which is ably described in the following pages. In November, December and March last three converts were received, in April three, and now, in May, eight. This is encouraging and stimulating to our faith, and ought to set us on the tip-toe of expectation. The Lord is able to give us much more than these. We are particularly glad, also, on our missionary's account, that during this time of enforced rest the Seed-sowing of the past is proving so fruitful.

On the Kolli Hills, too, it is being proved that God continues His work when His servants are compelled to cease. It is a joy to learn that the hill people are themselves spreading the story of the Gospel, and we pray with greater heart—

"Let Thy working appear unto Thy Servants."

PRAYER FOR INDIA.

REFERRING again to the need of prayer for India as a whole from the missionary point of view, and to the subjects of prayer suggested by the National Missionary Council of India in March last, there are three petitions which should be echoed and emphasised. And lest we should think that it would be better wholly to concentrate our prayers on our own particular work in India, let us remember that the smaller interests of our own missionary work are inextricably bound up with the larger problems. To these therefore we draw the earnest attention of all who are working and praying for our Mission.

1. It is pointed out by the National Council that while missionary work has been supported during the war more liberally than we hoped for, "we have to face the fact that, in the warring countries at least, the financial strain will probably be greater after the war than during its progress, and we need not be surprised if a serious fall in contributions takes place." The probability, or rather the certainty, of financial strain cannot be questioned; but instead of giving way to unbelieving and hopeless pessimism, it is for us, foreseeing the difficulty, to lay it before God, remembering that He is able to do exceedingly abundantly above all that we ask or think, and then to ask and expect that our Lord will still in His own way provide all necessary means for carrying on His own work.

2. "In spite of all that the foreign missions and the Indian Church have done, there are still vast multitudes in this land," continues the National Council, "to whom the name of Christ is unknown and multitudes to whom it is little more than a name. The forces that are opposed to the Gospel are still terribly strong, and in some quarters they seem to be growing stronger." These multitudes, we need to remind ourselves, are not beyond the reach of our Lord, and there is no force, however strong, which can resist His power and thwart His purpose. "Ask what ye will," He says. The weakest of us at home, therefore, can deal with the vast multitudes and the opposing forces by laying them before Him in order that His holy and gracious will may be done. He confronts us with these impossibilities in order to draw us into fellowship with Him in prayer and so to make us co-workers with Himself.

3. "On the other hand the success of the work leads to new difficulties. The development of the Church leads to difficult problems as to the relation of the Church to the foreign missions, for the solution of which great grace is needed." What those problems are cannot be touched now; it must suffice to say that when Hindus are brought to Christ the missionaries' real difficulties begin, and it is for us to remember that they exist whether we understand their nature or not, and to pray that wisdom may be given to every true missionary.

Our Foreign Field.

The News of the Month.

The Madras Field.—When our last Ingathering Service was held it was arranged that the proceeds should be divided between the Relief Funds for Belgium and Serbia and the Hospital Ship *Madras*. By April all the promised amounts had been paid and the money was sent as arranged. Writing from Government House, the Military Secretary to His Excellency the Governor of Madras acknowledged our gift in the following terms:—

"I write to acknowledge with many thanks the receipt of your letter enclosing a cheque for Rs. 58/-, being donation from the Tamil Baptist Church for the Hospital Ship *Madras*. I am desired by His Excellency to convey his warm thanks to the Mission authorities for their patriotic assistance."

o o o o

On the first Lord's Day in May eight candidates were baptized by Mr. Watts at Vepery. They represented a variety of religious experiences. With some the vital change was a quiet passage, with others a stormy transition. Some came from heathen families, others from Christian homes. We thank God for each of them. At the close of the service seventy-seven Tamil brethren and sisters sat down with us at the table of the Lord. E. A. BOOTH.

The Sendamangalam Field.—**Sendamangalam Girls' School.**—In January of this year the Gospel Extension Society undertook to open a school for Hindu girls in Sendamangalam. The venture proved a success, and the school has continued to make progress until the daily attendance has now reached a total of forty scholars, including the daughters of the most influential Hindu gentlemen of Sendamangalam. The mother of one of the girls was so impressed by her daughter's progress that she sent for the Bible-woman and herself asked to be taught to read.

The Gospel Extension Society.—This Society is supported by the voluntary contributions of our Christian community. It employs three workers, whose salaries are found entirely by the Society. One is an evangelist at Pavittram; another is a preacher-teacher at Varagur; while the third is the school-mistress of the Sendamangalam Girls' School.

Drought.—A very dry hot season is producing a crop of water-troubles in several villages. At Kondampatti the caste-villagers refuse to allow our Teacher to draw water from the village well, and he is obliged to obtain water from a tiny irrigation channel. We have appealed to Government for justice in this matter, and as the officer who is investigating the complaint is a Christian, we hope to obtain a favourable decision. But the villagers threaten in that case to cease sending their children to our school! Dilemmas of this kind are part of the day's work to every missionary in India.

Our Colporteurs at Festivals.—Indian festivals have their commercial aspect, as thousands of itinerant merchants know who spend the major part of their time in vending their wares from Festival to Festival. To a casual observer an Indian religious feast seems nothing but a giant fair.

In the midst of sellers of all sorts of commodities, our colporteurs take their stand and display Bibles, Testaments, Tracts and Christian books of all kinds for sale. Every year we sell thousands of Christian books at these Festivals, and in addition to selling the Word of God the colporteur often has an opportunity of expounding its contents to the passing crowds.

Medical Work.—The illness of Miss Ireland and the consequent departure of both the L.Z.A. lady workers from Sendamangalam left us to cope with their daily crowd of women and children patients. In addition to this, many of my old patients returned and brought their friends to be treated, until our days were one long struggle to attend to patients and at the same time attend to the other and not less important departments of mission work. We have now had a *panthal* erected in which waiting patients will sit and hear the Gospel preached. In this way we hope to conduct medical work in a more orderly and profitable way in future.

J. M. BRAND.

The Kolli Mulai Field.—After spending five weeks at Sendamangalam we have been able to visit the Kolli Hills again. We are glad to find the school which was recently opened in Valappoor Nadu running successfully, though the number of scholars at present attending is small on account of the prevalence of malarial fever.

The Old Blind Carpenter.—I visited the old blind carpenter of Flower Lake village this morning and was encouraged by my conversation with him. He used to be quite blind, but can now distinguish the outlines and even some details of objects at a little distance. He firmly believes that Jesus has opened his eyes in answer to his prayers. Every day he prays to Jesus to open his eyes and to forgive his sins.

Gospel Preaching.—We have been much encouraged recently to find that the Gospel preaching is spreading itself over the Kollis by means of the hill-people themselves. I was told yesterday that the villagers are repeating to each other in full detail the addresses given by us in January on the Last Judgment; and our workers have been approached by the hill-people and asked to explain further the message of the Gospel.

J. M. BRAND.

The Anger of Mari-attai.

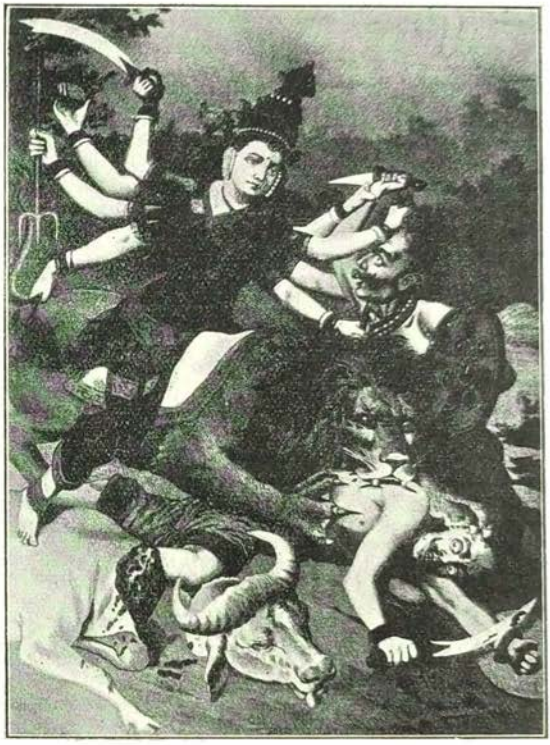
MARI-ATTAI is one of the names of the bloodthirsty goddess Kali, the wife of Siva, the destroyer. In the north the worship of Kali, more commonly known there as Durgammal, is very popular, and takes the most degrading and disgusting forms. Her desire for blood is supposed to be insatiable, and human sacrifices her delight; many are the victims that have fallen a prey to her worship in days gone by, and even now one occasionally hears of ghastly crimes being committed in her honour.

In South India very little is heard of her unless there is an epidemic of smallpox or cholera; these scourges are supposed to be the outpouring of Mari-attai's anger, and may only be cured by propitiatory offerings and sacrifices.

During the last three months there has been a serious epidemic of smallpox in Madras and the surrounding villages, so I have had many opportunities of noting the foolish superstitions which still hold the Indians in their grip. Yesterday, when sitting in the verandah of an Ayanapuram house, a woman came out and tucked a bunch of sacred néme leaves in the roof over the porch. Knowing its significance, I enquired if there was smallpox within, and she replied in an undertone

that the baby had fever and they feared it might be smallpox. She looked horrified when I suggested a little cooling medicine. Presently out came an old lady with a large vessel of boiled green gram. Standing in front of the nême leaves, she offered the food in turn to the four points of the compass, invoking the favour of the goddess; and then the whole family ran out, snatched a handful of the gram, and sat down quietly to eat it while listening to my address; the sick baby also had to partake of this indigestible meal, by which it was supposed to recover health.

Smallpox has claimed many victims in Sembiamcheri. One day lately, when I was entering the main street, several women stopped me,



THE GODDESS KALI.

saying, "Mari-attai is present in this village; you may not come here unless you remove your shoes." I remonstrated, reminding them how often I had been there before, but they would not give way till one woman, more sensible than the rest, invited me to come and sit under a tree by her hut, which I did, and succeeded in persuading several women to come and listen. After about ten minutes, however, an old lady with a very shrill voice arrived, and made such a hubbub about my shoes that I was obliged to go to another part of the village.

A large number of new shrines have been erected to this deity during the last month or two, and one may frequently see little bands of pilgrims, with cooking vessels and sleeping-mats on their heads, walking

round and round such a shrine preceded by a priest, who carries their offerings, chanting songs and incantations on their behalf. One evening, when passing near a Mari-attai temple, I saw a dense crowd of pilgrims and devotees; they were all employed in shouting at the top of their voice, clapping their hands and making a deafening noise. On making enquiry, I was informed that Mari-attai's wrath was very great, so they had killed a buffalo and offered her its blood through her priests, who smear their bodies with it and drink the remainder. The shouting was made during these ceremonies to prevent any inauspicious sound, such as the chirp of a lizard, a sneeze or a cough, being heard, as these would spoil the efficacy of the offering.

Smallpox, I am glad to say, is now gradually disappearing; would that the ignorant credulity of the people might go with it. Our hearts are often sad and heavy as we see them groping in the darkness; yet here and there there is a gleam of light, and upon some the Sun of Righteousness has arisen. We thank God for such, and pray that far and wide His healing beams may spread, and many of these darkened hearts be turned to Him.

O. M. ELLIOTT.

"In Due Season We Shall Reap."

ON the first Lord's Day in April a young man named Joseph was baptized at Vepery. Special interest attaches to this case, as the conversion of Joseph is the result of seed sown in school lessons years ago. Joseph's father was a Roman Catholic, but the boy was sent to our Vepery School, where he passed the third standard. When Joseph was in the fourth standard an opportunity for employment offered, and he left school. During his brief school life Joseph learned daily some lesson in the Life of Christ, and this was the only teaching in religious things he ever received. After leaving school, his work took him away from Madras, and for some years we only saw him occasionally. Recently Joseph returned to Madras, and was persuaded to attend our services at Vepery. He began to be concerned about his sins and to pray for pardon. It was at this period that the Scripture teaching received years previously bore fruit, for Joseph knew about the way of salvation, and when aroused to a sense of his personal need knew where to look for pardon. He sought and found the mercy of God in Christ Jesus. We gladly received Joseph into Church-fellowship, thanking God for the privilege of reaping the fruit of seed sown long ago in our school lessons. We earnestly pray that such instances may be multiplied.

E. A. BOOTH.

Flood-Tide.

WE often wonder at the mystery of the sea. Far away—many, many miles away—is a line where the blue waters meet a bluer sky. A ladder of light stretches down from a cloud and rests softly on the murmuring, moving waters, while myriad sunbeams step down the shining rungs and dance across the wide expanse to meet us. And while our eager eyes are looking at the wondrous light far away, there is a lapping and a swish at our feet, and the first little wave of the incoming tide causes us to step back. It comes with a soft murmur, a crest of foam on each little wavelet breaking and mingling with the last. Inch by inch the golden sand is covered; one by one little holes are levelled, and sand-castles disappear. Swishing and swirling, murmuring and sobbing, and still moving onward, and never a hand but God's can turn it. The wonder and the awe of it takes hold of us, for looking upon the mighty waters we know that God is.

There is a mightier tide than that of the sea, and here in Madras we are witnessing the wondrous flow of the Holy Spirit into the hearts of men and women.

Last Sunday morning we saw the largest number of candidates baptized at one time in our Vepery Chapel, when *eight* souls confessed their faith in Christ Jesus. The experience of some of these has been very remarkable, and one was the direct fruit of seed sown in our first Mission School in Vepery about 18 years ago.

The time appointed for our service is 8.30 a.m., but when we arrived soon after eight o'clock the chapel was nearly full. That was the largest congregation which had ever gathered there for worship, and it consisted of many heathen who had come to witness the baptizing. One felt a thrill as one looked upon those waiting faces—some so curious, some so complacent, and others so radiant. The eight candidates—four men and four women—were seated on two forms in front. A quiet peace was upon them, and we felt deeply stirred as we remembered that to some of them this public confession of faith meant the severance of close home-ties. Another pen will tell of these details, so I will confine myself to the actual service. At 8.30 the service commenced with the old hymn so dear to every earnest, seeking heart, "Just as I am." Mr. Booth, after a short prayer, expounded the meaning of the ordinance of baptism to the congregation, and Mr. Watts entered the baptistry. Mr. Booth called each candidate by name, and he or she descended into the pool and was baptized by Mr. Watts. The first to go was Thungammal (Gold), only a poor, rough heathen woman, whom Jesus sought and saved in dark Ayanapuram. She can neither read nor write, and until two years ago was deep in superstition and idol worship. About that time her husband was converted and joined our Church, and she began to attend the services at Ayanapuram regularly with him. Very, very gradually Thungammal found the love of God take possession of her heart. Her testimony was very simple and untutored, but she had no doubt as to the one great fact that she was a sinner and loved and trusted Jesus, who alone could save her.

The next candidate was Gnanammal, very small and timid, but eager to show herself on the Lord's side and to follow His command regarding baptism. Then came Jeyamony and Mary, who are the daughters of our Bible-women. The mothers' hearts were glad as they saw them confess their faith.

Poor persecuted Mathurai followed, who for weeks has been homeless and starving because he has decided to obey God's call.

Arokiam, who has attended our services for a long time, and felt a great desire to show his love for the Lord; and Vadevaloo and Singara Valoo, two young men who were many years ago little boys in two of our schools, and there first learned of Jesus. They testified that the teaching given then was never forgotten.

The service proceeded joyfully. Mr. Booth was strengthened and enabled to preach on "The penitent thief"—a heart-searching message to the careless, and one of wondrous encouragement to the despairing. The people paid earnest heed, and tears streamed down the cheeks of old Preacher Soondram as he listened, who said afterwards that "the Word had been sent as a feast from God both to saints and sinners." We rejoiced with the kind old heart, who has laboured faithfully with us for 19 years, and is now realising that God has blessed the first sowing of the seed. His face was joyful at the close of the service as he said, "This is the greatest day in our Mission; more joyful than any Christmas festival, for God has gathered the fruit to Himself after many days."

At the Communion Service which followed, Mr. Booth delivered a short address to the newly-baptized members, and gave each one the

right hand of Church-fellowship. Seventy-seven Tamil Church members gathered with us around the Lord's table. To some of us it was a time of wonder and of praise as we looked upon these miracles of grace, called out of darkness and bondage to light and liberty.

We ask you to rejoice with us, dear friends, and very earnestly beg of you to pray with us for others who are seeking, and of whom we have great hopes. Our eyes are up unto His great light as we hear the flow of the incoming tide. WINIFRED BOOTH.

Another Pilgrim Begins His Journey.



ON the first Lord's Day in May, Mathurai was baptized at Vepery and received into the fellowship of the Christian Church. He is about 60 years of age and hails from Karikacheri, which is a panchama quarter tucked away down a side street in Vepery. All his relatives are heathen, and Mathurai is the first of his family to break away from heathenism and become a Christian. As we have been working in Karikacheri for many years and Mathurai is the first convert from heathenism we have received from there, his conversion is a source of great encouragement.

When living at Vellore, the parents of Mathurai sent him to a Mission school. The Scripture lesson learned there had the effect of destroying belief in idols, and of keeping Mathurai from the worship of idols all through life. At various periods of his career he has had a desire to join the Christian religion, but his relatives have persuaded him not to do so. Until now Mathurai has not felt deeply enough about the matter to persist in carrying out his inclination.

About six years ago Mathurai came to live in Karikacheri. It was then that the neighbours told our Preacher Soondram that a man who had formerly attended a Mission school had newly come to live there. Soondram got into touch with Mathurai, and found that he was interested in the Christian religion. From time to time during this period Soondram has visited and taught him. The result of this teaching was seen when Mathurai boldly took the next step and attended our Christian services. He began by coming to the midweek prayer meetings, and later joined us in worship on the Lord's Day. Finding that he was able to read, I gave him a Tamil Bible. Some time after, Soondram told me that Mathurai had expressed a desire to be baptized, and that he believed him to be a converted man. One Sunday morning at the close of the usual service I had a long talk with Mathurai in the vestry. I found then that the Scripture lessons which he had learned half-a-century previously had never been entirely lost. He had been brought to penitence for sin, and led to seek pardon from Christ Jesus. He told me of Divine help given in answer to prayer, and said simply that he "believed he could get to heaven through Christ's sacrifice." He said, "I know there is no merit in baptism, but it is a sign that one belongs to Christ." On this testimony I gladly promised to baptize him.

On reaching home that day, Mathurai told his wife and relatives of the step he had taken. They became very indignant, and said that they would not allow him to carry out his purpose. In the afternoon, Mathurai's wife and relatives came to Vepery Chapel in a body and vented their wrath in words against Preacher Soondram for his share in the business. It took a lot of explanation and considerable persuasion to quiet them so that the service could proceed. In Karikacheri the action of Mathurai has caused some excitement, and divided the people into two sections: one commending Mathurai for the assertion of his independence, and the other siding with the protesting relatives. "One must walk as

the street walks" is a Tamil proverb which has great force in such cases. Mathurai has shown throughout a firm and quietly courageous attitude. In reply to the threats and entreaties of his relatives he said: "I have at length begun my pilgrimage on the road to heaven, and I shall not turn back. I am blameworthy for not having begun the journey sooner. I am the head of this family, and instead of coming back to you, as you ask, I want you to come with me."

Finding that their indignant protests and threats and entreaties did not avail to turn Mathurai from his purpose, his relatives cast him out, saying, that as he had forsaken the family religion he was no longer the head of the family. It happened that Mathurai was out of employment at the time, and for a while he was a homeless wanderer, dependent on the charity of others for shelter and food. We praise God that Mathurai's faith was strong enough to bear this severe test at the outset of his pilgrimage.

E. A. BOOTH.

An Indian Cinema.

THIRD PICTURE.—*A Little Devadasi.*

WE were sitting one afternoon in a village a few miles out of Madras talking to a group of Hindu women. It was not an inspiring audience, the thud, thud of a rice pounder kept steadily on during our conversation, and the scrunch and pungent odour of chillies beneath a grinding-stone were not pleasant. On the faces of the women was a look of intent listening, but the listening, alas! was for some far-away sound.

Before the house a stretch of sand shone dazzlingly white in the sunshine, and further away were a few straggling shrubs and hedges. We heard the roll of approaching drums, and saw beyond the hedges moving flashes of crimson and yellow. Louder and nearer came the drums, and soon a procession crossed the stretch of sand. The drummers walked first, their lower limbs clad in white and red garments, the upper part of their bodies bare to allow of greater freedom as they vigorously played a strange rhythm. Next came a man bearing a censer of smoking incense. Following him were other men carrying red wooden trays, laden with offerings—flowers, fruit, cakes, rice, cocoanuts, betel and nuts were all there. A crowd of people, gaily clothed and talking loudly, were next in order. Their interest seemed to centre around a tall man carrying a baby girl. Our audience of women had all risen to their feet, the thud of the rice pounder had ceased, and every face was alive with interest. We wondered why, and then a chance word enlightened us. The tall man was taking his baby-girl to the temple to be "tied to the god." It was in fulfilment of a vow made before she was born.

The dimpled baby arms clung confidingly around her father's neck, and the little curly head rested trustfully on his shaven one. He was her father, and the baby's heart knew no fear. Never a doubt seemed to cloud his dark, sinister face, and never an arrow to pierce his hardened heart as he bore the little human offering—his own child—to the black, evil-smelling temple. "Married to the god," dedicated body and soul to Satan, doomed to a life of sin and shame, and to serve the devil till she dies! Think of it, Christian father and mother. Take your own precious little girl to your heart, and pray for those other little girls who are married to the gods—the sweet Indian flowers who are placed as a garland around Satan's neck.

WINIFRED BOOTH.

We regret to record the death of Dr. Wardlaw Thompson, for thirty-four years Secretary of the London Missionary Society, from which post he retired two years ago.

OUR HOME CHURCHES.

Prayer Subjects for July, 1916.

"Ye also helping together by prayer for us."

Week Beginning—

SUNDAY 2nd.—Praise for the blessing which has been given to our Madras Mission (see page 106).

SUNDAY 9th.—Prayer for brave Mathurai that he may be kept true to Christ, and shielded in any time of danger (see page 108).

SUNDAY 16th.—Prayer for the rescue of the Temple baby girl (see page 109); and for those who are working for the prevention and deliverance of such pitiable little *devadasis*.

SUNDAY 23rd.—Prayer for Joseph, Thungammal, Gnanammal and Jeyamony (see pages 106 and 107).

SUNDAY 30th.—Prayer for Mary, Arokiam, Vadevaloo and Singara Valoo (see pages 107 and 108).

TO OUR CHURCHES.

A WORD FROM MR. DAVID MÖRLING.

I HAVE just completed my first month of deputation work amongst the Churches. With respect to my visits, one or two things have been deeply impressed upon my mind.

(1) Amongst our friends there is very much loving, sympathetic prayer for the workers and their work on the field. It is no exaggeration to say that scores of persons quite unknown to me have come and in a most loving way assured me of their prayers and sympathy for the good work in India. One realises this only as he comes into actual contact with the people, and it does not require second thoughts to convince him that these two great essentials, sympathy and prayer, have grown immensely during the past few years.

(2) Rather than diminution in the grace of giving, as some prophesied there would be, there has been in the Churches thus far visited an increase. A few days ago I was speaking in a town which has been hit very hard by the war. Empty houses and shops are counted there by the hundred. Imagine my surprise when I found that the financial result of the meetings was greater than that in any previous year. One good brother significantly remarked, "Yes, I believe this war is teaching us something of true sacrifice."

All this is very encouraging and should keep us from falling into any faithless, misinformed pessimism. But there are three things in which we can make great improvement.

The Herald.

(1) Even now very many of the members of our Churches and congregations never read the HERALD. The seriousness of this lies in the obvious fact that if we do not *know*, we cannot care; if we do not care, we cannot pray—or give. Will every subscriber to the HERALD endeavour to get this month one other subscriber? For the work's sake—nay, for the Lord's sake—let us all try.

Mission Boxes.

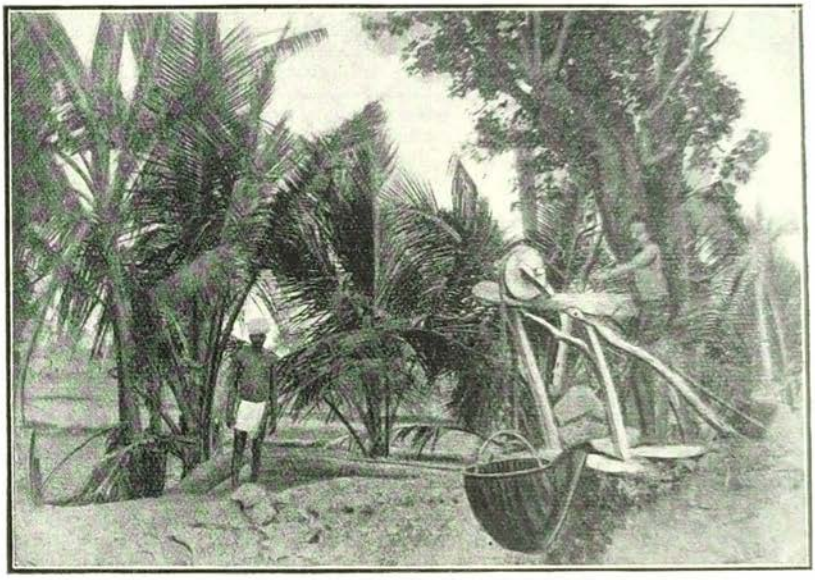
(2) I have recently had very striking proof of the great usefulness of our Mission boxes. Even a penny a week put into a box amounts to a useful sum by the end of the year. Keep your box not in the cupboard, but on the mantelpiece of the "living-room," and it will frequently give you a gentle reminder of our privilege concerning the heathen.

Missionless Churches.

(3) There are still many Strict Baptist Churches where our Mission is not known. I could name a certain neighbourhood less than an hour's run from London where there are several Causes of Truth that have never yet had a missionary meeting. Let me appeal to all those who love the Lord and the Lord's work to introduce the S.B.M. in such places where at present it is but seldom or never heard.

D. MORLING.

41, Blythe Hill, Catford, S.E.



IRRIGATION.

Mr. Morling's Deputation Engagements for July:—

2nd (*Sunday*), Haworth; 5th, Newcastle; 9th (*Sunday*), Kingston-on-Thames; 10th, Royton; 11th, Bolton; 12th, Southport; 13th, Blackburn; 16th (*Sunday*) and 17th, Guildford; 19th, Fulham; 20th, Warboys; 23rd (*Sunday*), Ilford; 26th, Croydon (Windmill Road); 27th, Brentford; 30th (*Sunday*), Stratford (Gurney Road).

N.B.—We shall be very glad if every friend of the Strict Baptist Mission will make these visits of our missionary as widely known as possible.

It would also be helpful if HERALD *Secretaries would make themselves known to Mr. Morling when he visits their Churches.*—ED.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—I welcome Hilda F. Reeder, of Ipswich, to the Corner in Division I. Glad to "see" you in the Corner, Hilda.—Many happy returns, Calvin. As you are now 12, you will be in Division I. next month.—What you say about Lord Kitchener's death (which we all greatly regret) is just what I think.—I suppose, Kathleen, if you are not altogether sorry about it I need not commiserate you, but I trust you may have clear guidance as to the future.—I am pleased to hear about the missionary lesson, Elsie, and the good collection, and that you mean to continue your answers.—Yes, Hilda and Dorothy, some of the recent news has been sad, but it is equally true that we have much to praise God for. At the same time we need to pray for national repentance.—Very glad to see your answers again, Minnie; I had missed you.—Next month, Florrie, you will be in Division I., now you are 12; and you, Lily, in Division II., as you are 10.—Very pleased to hear that you are getting on well in your new position, Alma. Yes, there is much that is sad and saddening both in the heathen world and in this war; but the more we are enabled to rejoice in the Lord the better fitted we shall be to help to do our part in helping to make other lives bright.—In one case I have had to give lower marks than the answers actually deserved, because they were not all taken from the HERALD. For instance, if "The Swing of the Pendulum" is read, it will be seen that the answer given to Question 2 (Seniors), viz., "That he may gain by pleasing his gods," &c., is hardly correct of the educated Hindu, although it is of the mass of the people.—I have received 10d. in stamps this month, and am sending the total amount you have sent me during the last six months (11/8) to Mrs. Silvester for the L.Z.A.

MARKS FOR JUNE AND THE QUARTER.—*Seniors.*—*Hilda Cuthbert, Kathleen Throssell, Winnie Church, 10, 27; **Alma Waters, Theodora Haynes, Rowland Peters, 9, 26; *Dorothy Cuthbert, 8, 25; Beatrice Beale, 7, 24; Elsie Andrew, 9, 17; ***Minnie Cuthbert, 10. *Division I.*—Geo. King, 10, 23; Robert Booth, *Ernest Carter, Geo. Cross, Ada Finch, Dorothy Kerr, 10, 22; Fred Rawlinson, Richd. Collard, Alma Wright, Rose Clarke, Dolly Cook, Jeanette Brunsden, 10, 21; Muriel Haynes, Lily Sykes, 9, 21; Eric Robbins, 8, 18; Hilda Reeder, 8. *Division II.*—Edith Clarke, 9, 22; Cissie Cross, 8, 20; Calvin and Robert Hewitt, *Cecil Carter, Stanley Vine, 8, 19; Fred Collard, Florence Church, 8, 18; Dorothy Rudd, 7, 18; Doris Butcher, 5, 18; Mabel Rose, 7, 17; Eva Green, 5, 17; Percy Crees, *Fred Cuthbert, 7, 16; Elsie Few, 6, 15; Archie Mason (for May, 6), 5, 15. *Division III.*—Edith Wright, 10, 22; Lily Church, 9, 21; Rex and Gerald Booth, 8, 21; Alfred Bird (for May, 6), 8, 20; Jane Morris, 7, 19; Oliver Rudd, 6, 18; Leslie Crees, 5, 17; Hilda Vine, 8, 15. —The Seniors have done very well, although there is not as great a tie as I expected. But there is a tie between three. Winnie had a prize last quarter and cannot take one two quarters running; and since Hilda and Kathleen have not had a prize for some time I am sending one to each. Prizes go also to George King, Edith Clarke, and Edith Wright.

QUESTIONS FOR JULY.—(*All the following questions are to be answered from this month's* HERALD). *Seniors.*—1. What is the Gospel Extension Society, and what is it doing? 2. How is Mathurai being persecuted, and why? 3. How was Thungammal brought to Christ? *Division I.*—1. How many of the converts baptized at Vepery in May last came from heathen homes, and how many from Christian homes? 2. What trouble is our Teacher at Kondampatti having? 3. How are Hindu festivals great opportunities for distributing the Word of God and tracts? *Division II.*—1. How is the Gospel being spread on the Kolli Hills in the absence of the missionaries? 2. Where is Valappoor Nadu, and what are we told about it this month? 3. Where did Vadevaloo, Singara Valoo and Joseph first learn about the Lord Jesus Christ? *Division III.*—1. How many converts were baptized in May last, and where? 2. By what other names is the goddess Kali known? 3. Why have the people of Madras lately been trying to get the favour of Kali?

Your affectionate UNCLE JOHN.

The Ladies' Zenana Auxiliary.

THE L.Z.A. FINANCIAL YEAR WILL CLOSE ON JULY 31st, 1916.

MEMBERS and SECRETARIES of Branches are earnestly asked to send their

DONATIONS, SUBSCRIPTIONS

AND COLLECTIONS

To Mrs. SILVESTER,

9, Gallia Road, Highbury, London, N.,

On or before that date.

MONEYS RECEIVED AFTER THAT DATE

Cannot be Included in this Year's Accounts.

LIST OF SUBSCRIPTIONS, &c.

Received from May 11th to June 12th, 1916.

General Fund.

	£	s.	d.
Ilford, Bible Class ...		10	6
Acton, Tabernacle, S.S.		17	7
Wandsworth, Chatham Rd (boxes) ...		9	3
West Ham, Tabernacle, Junior C.E. ...		2	.
Senior C.E.		10	6
Bassett Street, Ladies' Meeting	1	6	5
Stratford, Gurney Rd., Quarterly Subs. ...	1	1	.
Reports		1	10
Sunday School ...	1	16	9
Cambridge, Eden, Reports		3	6
Lewisham, College Park, Cissy Stredwick, the late, contents, of Missonary box...			7
Great Gransden, Boxes	1	16	7
Collection	1	4	10
Great Berkhamsted, Miss A. Rance (card)		6	6
Waltham Abbey, Ebenezer S.S		19	1
St. John's Wood, Mount Zion, Mr. R. S. W. Sears	2	2	.
Men's Meeting ...	1	.	4
Reports			6
Mrs. Willett ...		1	.
Tring, Ebenezer ...		9	3
Chelmsford, Collection	6	14	8½
S.S. Boxes	1	10	7
Sale of Literature ...		5	4½
Great Yarmouth, Collection	1	15	4
Sunday School ...		19	.
Boxes...	2	13	8½
Bermondsey, Spa Rd., Sunday School ...		10	.
Tottenham, Collection ...		14	6½
Literature		1	4
Belmont, Literature...		3	7
Royton, Collection ...		5	.
Trowbridge, Mr. A. L. Wiltshire		2	6
PERSONAL:—			
Mrs. F. A. Saw ...	1	1	.
"B"	1	.	.
Miss E. Mowle (box)		15	.
Miss E. W. Willis...		5	.
C. H. D.	1	.	.
Mr. C. H. Gosling...	2	.	.
G. R. L. G.		5	.
Schmyphff		2	6
Mr. W. J. Critchley (Reports)		1	.
	£42	.	2

Herald Fund.

	£	s.	d.
Stratford, Gurney Rd.		10	10
Cambridge, Eden ...	2	.	.
Fulham, Ebenezer ...		6	.
St. John's Wood, Mount Zion	2	10	6
Hounslow, Zoar ...		3	10
Great Yarmouth ...		12	.
Meopham		4	.
Tottenham		2	6
Boro' Green		3	6
Stonham Parva ...		3	.
Walthamstow, Commercial Street		7	.
Sale		4	.
PERSONAL:—			
Mr. A. Crisp ...		10	.
Miss E. W. Willis...		1	6
Mrs. W. F. Boys ...		1	6
Mrs. Harrington ...		5	.
	£8	5	2

Pension Fund.

	£	s.	d.
St. John's Wood, Mount Zion, Mr. R. S. W. Sears	1	1	.
3 % L.C.O. Stock (£367 14s. 11d.) ...	2	1	4
3 % L.C.O. Stock (£567 6s. 4d.) ...	3	3	10
	£6	6	2

Ladies' Zenana Auxiliary.

Money received by Mrs. Silvester from May 11th to June 12th inclusive:—

	£	s.	d.
Bassett St., Coll. ...	1	5	11
Special Donation ...		5	6
Stratford, Gurney Rd., 1d. Weekly Subs....	1	19	5
Collection	1	3	2
O. A. B.		1	.
Walthamstow, L.Z.A. Quarterly Prayer Meeting		5	7
Bury, Mrs. Blunt ...		5	.
Watford, Tabernacle, Collection	2	5	.
Cransford, Collection	1	.	10
Badingham, Coll. ...	1	3	9
Mr. Cook (Donation)		2	6
Cransford and Badingham, Boxes (per Miss Skeet) ...	4	7	1
Notting Hill Gate, Collection ...		11	
PERSONAL:—			
C. E.	13	.	.
Mrs. Fining ...		10	.
S/49 No 93868 ...	1	.	.
Miss Hutchinson ...		10	.
Mrs. Boys		10	.
	£30	5	9

L.Z.A. Medical Fund.

	£	s.	d.
Stratford, Sale of Work...	1	14	10

NOTICES.

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.

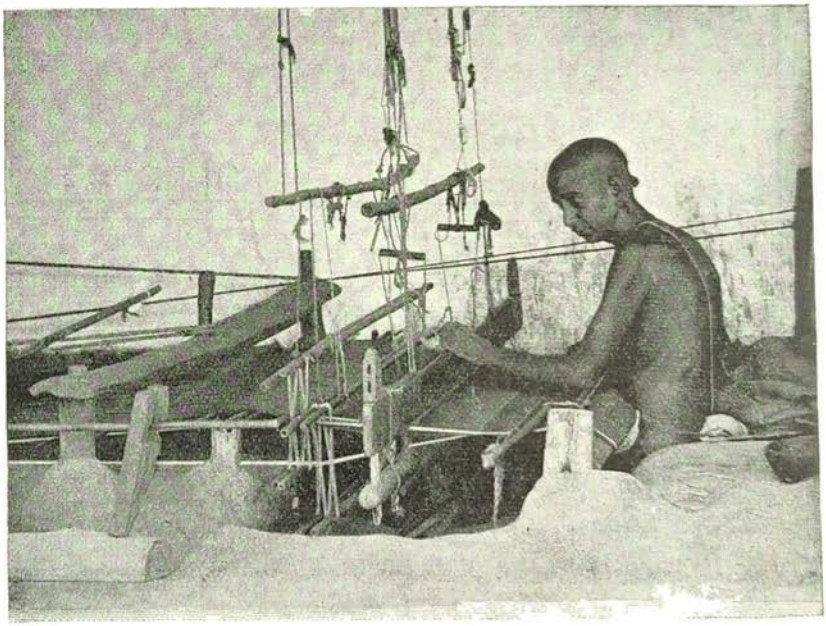
ALL APPLICATIONS for Reports, HERALDS, &c., and *changes of address*, to be sent to the Secretary, ***Pastor W. Chisnall, Woodville, The Grove, Isleworth, Middlesex.***

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 to be sent to ***Mrs. Elnaugh, 37, Troutbeck Road, New Cross Road, London, S.E.***

Vol. XV. August, 1916.

The Strict Baptist Mission HERALD.

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



An Indian Weaver.

Price One Penny,

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

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THE

ANNUAL MEETING

WILL BE HELD (D.V.) ON

OCTOBER 24TH, 1916.

WANTED

ONE MORE SUBSCRIBER TO

The Herald.

IF EACH READER WILL SECURE THIS,

Our Work in India will be greatly helped. Many do not help because they do not know about it.

"IF WE DO NOT KNOW,
WE CANNOT CARE;
IF WE DO NOT CARE,
WE CANNOT PRAY OR GIVE."

The
Strict Baptist Mission
HERALD.

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

VOL. XV.] AUGUST, 1916. [*New Series*, No. 116

CURRENT NOTES.

SOME words addressed to our Churches last month will bear repetition and are worth pondering in the interests of our work in India. With Mr. Morling, we are grateful for continued sympathy, prayer and giving in so many Churches, but since our "work is for a King," there may well be room for "great improvement"—improvement which will benefit not only the Mission but also the Churches themselves.

We are glad that he, fresh from the Mission field, recognises the true function of the HERALD, viz., to keep us all informed of the progress and needs of the work abroad, but, as he says, "Even now very many of the members of our Churches never read it." We echo his appeal to every subscriber to endeavour to get one other subscriber, to which we add one word—"paying." During June we received about a third of the cost of that month's issue.

The mission of the Mission Boxes also deserves to be magnified, and we echo his wish that these silent reminders of the constant demands of the work abroad—£150 a month—should be given as prominent a position as possible for the exercise of their office.

And what about "Missionless Churches"? Whether the cause is lack of interest or lack of ability, we are sure that, if they realised that missionary work is the command of the great Head of the Church, they would understand that they cannot *afford* to be missionless Churches any longer.

A CHALLENGE TO OUR FAITH.

"BELIEVE ye that I am able to do this?" our Lord said before performing one of His miracles; and this is what our Lord seems to be saying to all His servants engaged in the work of evangelisation. Every conversion is a miracle, but some cases are more obviously so than others. Impossible as we necessarily feel it to be to touch the heart and regenerate the soul of the most enlightened and moral of our fellow-men by our own power, it seems yet more hopeless to expect to deliver a soul from the iron chains of heathenism and to eradicate its ingrained superstitions and evil tendencies. Our Lord challenges our faith in Himself; and it is well for us and our work if our distrust of self does not in some subtle way undermine our faith in His power. We need to be in constant touch with Him in order that we may be ready at every challenge of His to reply, "Yea, Lord." Such faith pleases Him, and secures the blessing. "According to your faith be it unto you."

But there are other miracles of grace beside that of regeneration which our Lord is ready to perform at the request of faith. We ourselves need His power to work in us in order that it may flow through us to others, and we need to bring ourselves in all our conscious helplessness and unbelief to Him, and in simple trust commit ourselves to His cleansing and invigorating power.

Then there are great problems connected with the life and work of the Church at home and abroad which press themselves upon our minds in vain for solution. And because they are beyond our reach, and do not apparently affect our own little circle, we dismiss them as if they were no concern of ours. But is there anything connected with the Church of Christ and the evangelisation of the world which should not concern us? The very difficulty of these problems is the challenge of Christ—"Believe ye that *I* am able to do this?" Deal with these problems He assuredly will, but He gives us the opportunity in this word of His of having humble, uplifting fellowship with Him by laying them before Him. Some of these problems we have referred to during the last two months and have included in our Prayer Subjects this month.

What a joy it is to think that Christ seated in the Throne of Power looks down upon individuals and multitudes and impossibilities, and challenges us to believe that He will deal with them all! Brave Mathurai and his difficulties, the old blind carpenter of Flower Lake Village, the poor little baby and other *devadasis*, the great rock of Hinduism, together with the problems of men and money, are not beyond our reach, because they are not beyond our Lord's power.

Our Foreign Field.

In Patients.

KOLLI HILL "In Patients" are not "*In* Patients" in the true sense of the word, for they are in reality more *out* than our "Out Patients," having left home and all its comforts behind. But because they have come to stay for treatment, I will for convenience sake give them this title.

They come from far villages, with their rice and cookery-pots tied in a bundle. A long, weary journey it will be if they are very sick, or it may be their friends will take pity and sling them on a cloth fixed to a bamboo, and so carry them "dholi" fashion. We welcome such, praying that their stay with us may in after days produce fruit to eternity.

Their hospital ward is a little shed near by, but at any hour of the day they may be seen somewhere around the bungalow, either watching other patients being treated, listening to the little Gospel talks given, or peering through the window trying to catch a glimpse of our odd ways at table. Sunday services, and daily prayers, too, may be attended by them, but they are left free to follow their own desires in these matters.

The patient in whom I am just now interested is one from our last camp. I remember remarking after a visit to her that I never had attended a more disagreeable and ungrateful woman. Nothing I did seemed quite right, and she refused the medicine I mixed for her on the ground that it was not made with water drawn by herself.

A Sunday or two ago she arrived, surrounded by her friends. The wound had been neglected since we had left, and was worse than ever, so now she is an "In Patient," with her old prejudice slowly wearing away and a gentle disposition taking the place of the old ungrateful one. I even hear her now persuading the other patients that medicine taken internally is more efficacious than that rubbed on outside. But it was this morning as I sat on the floor trying to show pictures to her and an old neighbour that the change in her most forcibly struck me. They turned to each other, and in true Kolli Hill fashion compared notes on their religion and ours, their swamis and our Swami, &c. It did my heart good to hear how clear an idea they had of the folly of their worship and the merits of our way, the helplessness of their swamis and the goodness of ours. They did not know how moved I felt, but certainly the change is great in our In Patient from Vallapur. One might almost say, "Thou art not far from the kingdom!"

E. C. BRAND.

A Voice from the Dark.

"IYAH! Iyah!" It was night-time, and the cry came from the road. "Iyah! Iyah! Iyah!" Seated on the verandah of the Mission House, about 40 yards back from the road, I thought it was the voice of one wayfarer calling to another. But it came again, "Iyah! Iyah!" and seemed to come from the direction of the gate. So I answered,

"Yes, who is it?" at the same time walking out into the moonless night to investigate.

"Iyah, it is I. I have come."

"But who is it that says 'I'?"

"Iyah, I come from Abraham (Abraham is the persecuted but staunch old convert at Pavittram), and I want to become a Christian."

"Oh! but do you know anything about Christ, that you wish to become a Christian?"

"No, I know nothing; but I want to learn, and that is why I have come here. I only know that our religion is all false, and I want to become a Christian."

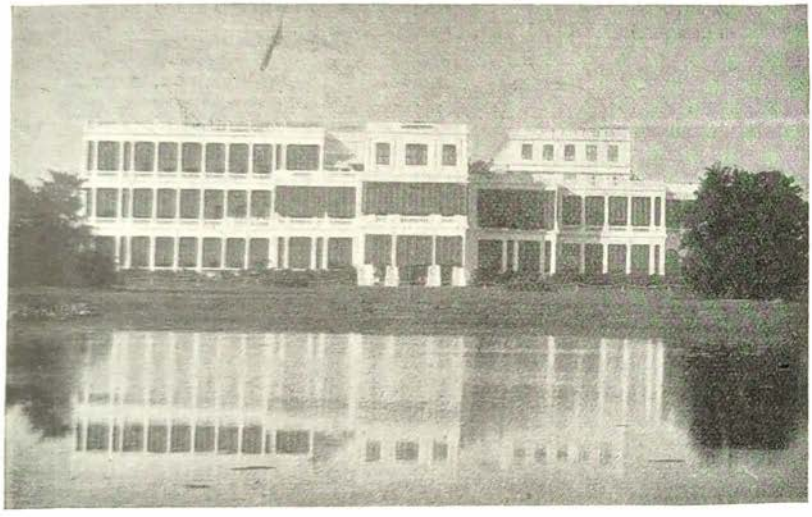
So I brought him on to the verandah, and there we talked.

"How did this desire arise within you?"

"Iyah, I knew nothing of Christ, and know nothing even yet, until Abraham came to my village two months ago. My village is Kulrikudi, nearly twenty miles to the south-east. He stayed in our house many days, and his talk was all of Jesus Christ."

"What did he tell you of Jesus Christ?"

"Why, he would sit up all night talking of Jesus Christ, and telling us



GOVERNMENT HOUSE, MADRAS.

that there is no salvation in our religion, only in Jesus Christ. My parents would not hearken to his words, but many young men hearkened to his words, and I among them."

"Cannot you remember what he said about Jesus Christ?"

"Iyah, I forget. I come to you to be taught. I only know that Jesus is the one true God, and that He became a man, and that He suffered many agonies for us and died on the cross. Abraham told us all this, and much more; and as he told it my heart clung to his words, and I felt that our beliefs were all wrong, and this only was right. Therefore I have come to be taught more."

"But do your parents know of your coming?"

"Yes, there has been sorrow in our house for one month because of my desire to join the Christian way. My father, having no other son, has sworn to give all his property to my little sister if I join the Christians.

But I do not mind so long as I go to heaven at death. It is better to go to heaven at death than to enjoy wealth in this world."

This young man stayed with us that night and all the following day, joyfully learning more of the way of salvation. But the next morning when Preacher Christian arose (he was staying at their house) he was nowhere to be seen. His mysterious disappearance has caused us some anxiety, especially as we feel sure there is a work of grace going on in the young man's heart. Old Abraham, whom we have seen subsequently, gives a good testimony of him, and has gone to make enquiries for him in his village. Not the least cheering feature of this episode is the evidence it gives us of the way in which old Abraham is bearing witness for his Saviour amid much persecution and many hardships. J. M. BRAND.

An Indian Cinema.

FOURTH PICTURE.—*Devil Possession.*

IT is a small Indian village, one of the smallest on the outskirts of this large city of Madras. No one thinks of little Lock Cheri, with its dozen or so of mud and thatch huts, hidden away beside the silent water channel. And yet, among those few non-caste huts, throbs all the human experience of life. Babes are born, and weddings solemnised, and souls go out from the little thatched homes into the "Great Unknown." There is a small temple and a grinning image sitting cross-legged within it, and there are religious ceremonies observed with the beat of many *tom-toms* and the flare of many torches.

There are mighty arguments between the residents of Lock Cheri—arguments which grow louder and warmer till the whole neighbourhood resounds with shrieks and curses. Satan lives at Lock Cheri, and sometimes we see him.

On the small, bare space among the thatched houses a crowd gathered one day. The men lounged against the mud walls of the houses, or sat on their heels on the sun-baked earth. The shrill voices of the children were full of nervous excitement, but it was the women who appeared to be the principal actors in the scene. Hither and thither they ran, fetching baskets full of offerings, which they laid on the ground. Now a few cocoanuts, next a bunch of plantains, then a garland of flowers, a small heap of uncooked rice, betel leaves, and nuts and incense. They worked with feverish haste, looking furtively over their shoulders, as though expecting something fearful. An earthen pot of water, the mouth of which was covered with a bunch of sacred leaves, was at last placed among the other offerings. Following the water-pot, and uttering strange, unearthly yells, which dispersed the children and startled the women, came a woman in a blue *sari*. Her face was not visible, as she walked with a stoop and her long black hair hung over her face and shoulders.

Taking her stand before the water-pot and offerings, the woman began to sway herself with a weird, circular motion, still uttering terrible cries. Faster and faster she swayed, her long black hair sweeping the dust at her feet—faster and still faster, till her hair whirled like a long black rope around her and struck the ground with repeated thuds. The slender figure swayed like a willow bent by a storm, and still those piteous cries came from her parted lips, growing fainter as her strength gave way. She at last came to an end of her endurance and collapsed on the ground; the willow had been ruthlessly snapped and flung away.

The crowd which had been standing around watching this uncanny sight now closed around her and, breaking the water-pot, poured its contents over her The dripping, unconscious woman was then carried away and concealed in one of the huts, while a swarm of beggars appeared from various quarters, eager to receive and bear away the

offerings. The mystery and horror of such a visitation can never be explained. The people lightly spoke of a *god* who had visited them, while the poor, crushed soul moaned within the dark hut.

Who is sufficient for these things save Jesus, before Whom the devils trembled? WINIFRED BOOTH.

Music and Singing.

THE natural style of music in India is the lyric. It is easy to understand this when one sees and hears Indians while they are singing. The instruments I have seen are few; there are probably many more, but I think not nearly so numerous as we have. Usually there is a small harmonium which is played with one hand and blown with the other. One note, called the keynote, is fastened down, and sounds all the time like the monotonous hum of the Scotch bagpipes; the air of the tune is then played to lead the singing. The harmonium must be accompanied by drums, without which it seems impossible to play. I am told that the drums are for keeping time, but must confess that to me this is the very thing they do not do. They are beaten by the hands, sometimes the fingers, separately or singly, and sometimes the palm. In place of the harmonium, or accompanying it, there may be fiddles, and cymbals of various kinds. It certainly does not require any more instruments to make what is to the Indian music, but to us an indescribable din. This is increased when the singing commences, for the whole of the singing is forced from the throat, and the discord on the high notes is somewhat painful. But as I have said, this is the natural style of singing in this country, and is fully enjoyed by the people. After awhile one becomes used to it, and it is very much pleasanter to hear a congregation singing a Tamil lyric in this way than singing a hymn to an English tune unled by a European. That, truly, is the limit, for each will sing in a different key and to different time, the tune becoming unrecognisable.

The form of the lyric itself at first seems to have no rhyme or rhythm, but after a while they become clearer. We are used to the lines rhyming at the end of the line: a lyric may do so on the first, second, or another word in each line. Rhythm, too, is obtained by adapting the notes to the words and syllables in much the same way as some of our irregular metres do. I suppose the Psalms as sung in Church of England services are our nearest approach to lyrical music; the Psalms being, of course, originally Hebrew lyrics.

Tamil people are fond of singing and take part heartily in it. Some missionaries have organised singing bands, which go about their districts in the same way as preachers. In connection with our men's meetings and Voluntary Service League, there are two or three bands of young men who play and sing at the week-evening men's meetings. Just as we may quote a verse of a hymn to illustrate a sermon or address, the Tamil preacher will quote a stanza of a lyric, but he sings it. This is quite a favourite method of preaching with some men, who will hold the attention of the people for an hour with preaching and singing not unlike a service of song.

A word may be added concerning the congregational singing in our services. The difficulty has been in obtaining a book of good Tamil lyrics for such a purpose; the book which has been used in past years being out of print. Consequently, in all except one of our services in this field we have had to adopt a book of hymns with English tunes. These the people can sing well with someone leading them; but even although the organ may be played, unless a strong voice takes the lead to keep time and tone, the singing loses all semblance of unity. We have welcomed then, at least for the village services, the promise that the book of hymns and lyrics will be reprinted, so that when the missionary is not at a service the lyrics can be sung and enjoyed by the people. L. WATTS.

Seed Time and Harvest.

THERE is always a special interest in recording the conversion and baptism of former scholars. Whilst we are reaping the fruit of seed sown years before, we are greatly encouraged to continue to sow in hope of future harvests. Vadevalu, who was recently baptised at Vepery, is now a young man of nineteen. His mother died some years ago. His father is a heathen. Several years ago Vadevalu was a pupil in our school at Semmencheri, and from that time has not worshipped idols. When at school he learned of the true way of salvation, but the seed of truth lay dormant for years. Some months ago I heard that Vadevalu was showing new interest in religious matters, and I got into touch with him. During my talks with Vadevalu the fruit of Scripture teaching received years previously in our Semmencheri school was constantly in evidence. The simplicity of the faith of new converts is sometimes startling. In answer to a question of mine, Vadevalu said :—"I am sure Jesus will receive me, because He said that He will not refuse anyone who comes." Vadevalu has been brought along the same track as his brother Subrayan, who was also a former pupil in our Semmencheri school, and was baptised in 1911.

The experience of Singaravalu, formerly a pupil in our Vepery school, has been somewhat similar. Singaravalu, who lives in Karikacheri, is now twenty-three years of age. He is a driver of one of the steam-rollers belonging to the Corporation. Both his parents died when he was quite young. About seventeen years ago he was sent by his grandfather to our Vepery school, which he attended for more than five years, leaving when he was in the fourth standard. Karikacheri being one of our regular preaching stations, we saw Singaravalu when evangelising there. He grew up a careless youth, and made no profession of religion.

Some two years ago Singaravalu was in great trouble, and he was prompted to turn to God in prayer and ask His help. God heard his cry, and helped him. This was the means of convicting Singaravalu of his sinful condition, and his need of forgiveness. In this case also the Scripture lessons learned in our school years previously now bore fruit, for Singaravalu remembered what he had been taught about the way of salvation through Christ Jesus, and he became an earnest seeker. From time to time our Preacher Soondram spoke to Singaravalu, and asked him to attend our services. So far as his work permits, he has attended both Sunday service and prayer-meeting.

One Sunday morning after service Singaravalu came to me in the vestry and asked me to baptise him. His face beamed with delight as he told me of his spiritual experience. The note of gratitude which he struck was as unusual as it was refreshing. He said: "All that I know about Jesus Christ and the Christian religion has been learned through your Mission. No one else has taught me or troubled about me; where should I come but to you?" I learned afterwards that Singaravalu had told Soondram that from the time he was first brought to real concern about personal religion, he resolved to join the S.B.M. Church, as he owed all his religious knowledge to us.

These young converts need our prayers. They have to battle with many temptations. Their environment is inimical to the development of spiritual life, but He who has called can keep

> Ours is the seed-time; God alone
> Beholds the end of what is sown;
> Beyond our faith and vision dim,
> The harvest-time is hid with Him.

E. A. BOOTH.

An Evening Entertainment.

THE whole world is akin in very many respects, not the least of which is the love of entertainment; and advantage is taken of this by some of our preachers who have the necessary gift, and a village will sometimes be given the Gospel story in a way that always attracts the people and holds their attention. Last week a meeting of this description was arranged in one of the villages where there is a fairly large open space surrounded by the little mud and thatch houses of the people. One of the principal men ot the village, who some years ago was a pupil in the Sembarambakkam school, has a brick and mortar house, and invited the Preacher and others to arrange the entertainment from his verandah. For this purpose he obtained a table and some chairs, and placed them in front of his house to give the meeting an air of importance. From this point the surroundings can be seen well, the street leading off from the open space, with the houses and yards planned very irregularly; the cows and other animals tied up to the trees and posts; the children playing and the women gossiping. As soon as the Preacher and his friends gather outside at the table the children come and watch to see all the proceedings. They are formed into a semicircle in front, and told to sit down. Then the singing of one or two introductory lyrics announces to the village that the entertainment has commenced, and the men gather in little groups and sit round on the ground. The entertainer has with him his son, who plays a fiddle accompaniment to the lyrics which will be sung.

The subject is the story of the man who went from Jerusalem to Jericho, and each incident of the story is given first in verse and then explained more explicitly by speaking about it. Where a well-known lyric suits the subject it will be used, but mostly the lyrics have been written by the Preacher himself or gathered from many various sources, and carefully fitted in with the incidents of the story. It is surprising how much is told in one way and another in these lyrics, and, as each one has to be explained afterwards so that the people may have a good idea of the meaning of the story, the relating of it takes a long time.

But it is the style of music and entertainment which is common to Indians, and they will sit and listen for almost any length of time. To a European it becomes very monotonous, but not to the Indian. Sometimes a child will commence crying, and so hinder the hearing. Instead of trying to pacify it, the father will shout out to it to stop, thereby making very much more noise than the child. At other times a dog will begin barking, as they always do when music is being made; it will have a shower of stones thrown at it, and will soon go away. As it is evening, preparations for the evening meal are being made by the womenfolk in the houses, and there will be constant coming and going on the part of the children and men who are feeling hungry. But all these things do not interrupt the preacher or the main body of the hearers, and the meeting goes on, lasting an hour or more.

In this way the Gospel story is told when there is opportunity. The evening is the best time for this, as then the men are home from work and can rest while they sit and listen. Such meetings have, therefore, to be arranged specially, and mostly are conducted by the members of the Voluntary Service Society as something extra to their ordinary work. It is a method which the people like, as they are always fond of lyrical singing; therefore we are glad to take advantage of it for proclaiming the Good News.

L. WATTS.

Prizes.

SATURDAY, the 18th of March, was a great day to the children of our Sembarambakkam School, for children love a prize-giving and the excitement attending it. But this particular prize-giving was unique in our estimation, as the prizes had been provided by the parents and friends of the children.

A committee had been formed composed of the leading Hindus and Mahommedans of Sembarambakkam; the village munsiff (who is considered a big man in his village) was much in sympathy with the scheme, and a sum of Rs. 38 was subscribed by well-wishers of the Mission School. The money was carefully expended by Headmaster Ponniah, and an account was rendered to the committee, so everybody was satisfied and happy.

At 6 p.m. on the day appointed the village of Sembarambakkam was *en fête*. A monster Union Jack fluttered across the road, and dozens of smaller paper flags rustled in the glow of the evening. In a large cocoa-nut grove opposite the school, some hundreds of people gathered—smiling fathers and mothers, uncles and aunts, grandparents and cousins. Two large Washington lamps lit the scene with a white glare, and overhead the rustle of the palm-trees made music in the wind. The proceedings commenced with a prayer and the reading of a portion of Scripture. The children gave several recitations, dialogues and songs, the most vigorous of which was a eulogy on the "British Raj," recited by half a-dozen boys with great emphasis.

Then came the prizes, and how eagerly the little feet ran, and the small hands were outstretched to receive—a towel!

Every child in the school received a towel, and one could not help picturing the face of an English boy who was given such a prize for proficiency in learning. But in India a towel is a very useful article and serves several purposes. It makes quite a dignified turban, an ample waist-cloth for a boy, or a shoulder-cloth for a man. It may be used for drying yourself or any of your animals, it conveniently holds anything its owner may buy or steal, and it makes a fine coverlet on a dewy night. An Indian boy could probably tell of other uses, for the happy faces at Sembarambakkam certainly testified to their appreciation of the towels.

After the special guests had been garlanded, the meeting closed with the singing of "God save the King," in which the children joined lustily, if not very tunefully.

WINIFRED BOOTH.



A RISING CLOUD IN THE NILGIRIS.

OUR HOME CHURCHES.

Prayer Subjects for August, 1916.

"Ye also helping together by prayer for us."

Week Beginning—

SUNDAY 6th —Prayer for the old blind carpenter of Flower Lake Village on the Kolli Hills, whose natural and spiritual eyesight are both very dim. He is "praying to Jesus to forgive his sins and to restore his eyesight." The latter has been partly restored, and "what little spiritual sight he has is daily directed to Jesus Christ."

SUNDAY 13th.—Prayer concerning the probably greater financial strain after the war, that all necessary means may be provided by our Lord for carrying on His own work.

SUNDAY 20th.—Prayer concerning the vast multitudes of India and the Satanic forces opposing Gospel progress, that the multitudes may be reached and our Lord's gracious purposes accomplished.

SUNDAY 27th.—Prayer for much wisdom and grace of every kind to be given to our missionaries in dealing with the problems confronting them in connection with new converts.

Children's Missionary Services.

WE have the pleasure of announcing that during August and September Missionary Services for the young people of our Sunday Schools will (D.V.) be held on Saturday afternoons, at a central School or Chapel in six different London districts, to which the children of the neighbouring schools are invited to come. Full particulars are being furnished to each school, and we anticipate the hearty co-operation of the Superintendents and Teachers. Mr. Morling, "a real live" pioneer missionary, will speak at each meeting, *new* missionary hymn-sheets suitable for young people are being prepared, the services will be brief and bright, and there will be no collection. We are hoping for the gathering of no less than forty-two schools at the six central chapels.

The following meetings have been arranged :—August 26, Lynton Road, Bermondsey; Sept. 2nd, Brixton Tabernacle; 9th, Chadwell Street; 16th, Gurney Road, Stratford; 23rd, St. John's Wood Road; 30th, Brentford.

The Christmas Boxes.

IN consequence of the War we have to ask our friends who have been so kindly preparing during the past months for the Christmas boxes for our Indian School children to send their Gifts *so as to reach* Mrs. C. W. Harris, 12, Marlborough Hill, St. John's Wood, London, N.W., NOT LATER THAN SEPTEMBER 14. We hear from Mr. C. W. Harris that *this is the* VERY LATEST *date for their reception.*

Games of chance, caps for pistols, packages of sweets, used Christmas and other greeting cards and breakable articles *must not be sent.*

All parcels should be sent *carriage paid.* The name of the working party or other contributor and of *the sender* of the parcel, with that of *the Church they belong to*, should be enclosed, so that an accurate list may be made for acknowledgment in the December HERALD.

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

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—I have the pleasure of welcoming two nieces and three nephews to the Corner, viz.—Freda Berry, of Ipswich, and Eric Field, of Walthamstow, in the Senior Division; Ellen Dowell, of Stratford, Leslie Reeder, of Ipswich, and Alfred S. Wood, of Chelmsford, in Division II. Will each please note his proper Division.—The following are to move up into the next Division: Richard and Fred Collard, Cissie Cross, Gladys Hammond, Edith Wright, and Fred Cuthbert.—Yes, Alfred, quite right to say "Uncle."—I am glad to hear that your interest in the Corner is maintained, Ruth, although I did not doubt it. I am glad Annie has not deserted Uncle John, who had missed her.—You have guessed rightly, Alma. You have set yourself the right aim. Don't forget dependence upon the Holy Spirit. I trust you may all have a very happy re-union in the vacation. I wish I could come and see you all. Yes, your father is right; the duties and burdens of one day are enough for any of us.—Glad to hear of the baptisms, Hilda and Dorothy, and that you like the book.—No, Minnie, I don't think the Seniors "slackers" if they happen to miss a month or two, because I know they have work which must be done, but I always miss them.—Pleased to know the prize is interesting. Kathleen.—Perhaps the word "other" would have been better, Hilda (Reeder) as you suggest.—It is gratifying to hear that you found more in the Gospel Extension Society than appeared at the first glance, Elsie.—I daresay you will have questions from the Bible sometimes, Percy.—Glad to have Edie Wright and Edie Clarke's answers to my question. Will Miss D. Taylor let me thank her here for her letter and for her co-operation. Much success in your work for Christ.

I have received 2/5 in stamps this month as indicated below. I sent Mrs. Silvester 11/8 last month, the amount of the stamps you have sent me from January to June, and she kindly sends me the following letter for you:—

"DEAR 'CORNER CHILDREN,'—It hardly seems possible that a year has passed since 'Uncle John' kindly spared me room in the 'Corner' to say 'thank you' for all the pennies you had sent for the children of India. I am so pleased to find that you have done even better this year than you did last, and the sum of £1 3s. 1d. stands to the credit of the 'Corner Children.' I read these lines on 'What I Can' the other day, and thought I would pass them on to you.

"'I can't go yet to the distant lands
Where the heathen live and die,
Who have never heard of the children's Friend
Above the bright blue sky;
And I can't go yet to tell the news
Of the Saviour's love to man;
But I'm quite, quite sure that when God says 'Go,'
I'll go as fast as I can.
I can't give much, for I am not rich;
But I mean to collect the more,
And also give whatever I can
Out of my little store.
I'll give my pennies, my love, my prayers,
And ask God to bless each plan
That is made for good of the heathen world;
I'll pray as much as I can.'

"Yours lovingly, N. SILVESTER."

MARKS FOR JULY.—*Old Cornerites.*—******Ruth Waters. *Seniors.*—**Alma Waters, *Minnie, *Hilda and *Dorothy Cuthbert, *Winnie Church, Kathleen Throssell, Theodora Haynes, 10; ***Annie Waters, Elsie Andrew, Rowland Peters, Eric Field, 9; Beatrice Beale, Richard Collard, Freda Berry, Dolly Cook, 8. *Division I.*—**Fred Rawlinson, Ernest Carter, Lily Sykes, Geo. King, Geo.

Cross, Alma Wright, Rose Clarke, Jeanette Brunsden, Ada Finch, Dorothy Kerr, ***Hilda Reeder, ***Dorothy Rudd, *Florence Church, Fred Collard, Muriel Haynes, 9. Robert Booth, Mabel Rose, Gladys Hammond, Cissie Cross, *Fred Cuthbert, 8; Calvin Hewitt, Eric Robbins, 7. *Division II.*—Cecil Carter, Edith Clarke, 9; Robert Hewitt, Percy Crees, Stanley Vine, Eva Green, Leslie Reeder, *Lily Church, Edith Wright, Ellen Dowell, 8; Doris Butcher, 7. *Division III.*—Rex Booth, Rose Sykes, ***Oliver Rudd, Hilda Vine, 9; Gerald Booth, Jane Morris, 8; Leslie Crees, 7.

QUESTIONS FOR AUGUST (*To be answered rom this month's* HERALD).—*Seniors.*—Describe in your own way the scene of the devil-possessed woman at Lock Cheri. *Division I.*—Describe how the Gospel story is told by native Indian preachers. *Division II.*—Describe how a disagreeable Kolli Hill patient became amiable. *Division III.*—1. How did the women of Lock Cheri prepare for the coming of the devil-possessed woman? 2. Why did a native of Kulrikudi come to Mr. Brand and ask to know about Jesus Christ? 3. What are we told this month about Vadevalu?

I read this striking story in "Missionary Heroes in Oceania":—

Early in last century a Hawaiian Chieftainess named Kapiolani was truly converted. She had been intensely superstitious, and had lived a reckless and intemperate life. Now, however, she did her best to uproot idolatrous notions, but found that the greatest obstacle to her efforts was the belief of the people in a goddess named Pélé, a terrible being who was supposed to live in the crater of a burning mountain. Kapiolani determined to defy Pélé and went a journey of 100 miles to the dreaded mountain over jagged mountain peaks and rough lava beds. She was followed by crowds of people out of the villages, many of whom implored her to turn back, but she replied, "If I am destroyed you may all believe in Pélé; but if I am not destroyed you must all turn to the only true God." At length she reached the edge of the vast crater. First she ate of the clusters of the *ohelo* berry, sacred to Pélé, without making any offering to the goddess. No Hawaiian of those days dare taste them until he had first cast a branch into the fiery lake as an offering to Pélé. She then picked up broken fragments of lava and flung them defiantly into the crater. This was the most dreadful desecration of Pélé's dwelling-place in the imagination of the Hawaiian people. She now turned to her followers, who stood trembling at some distance behind her, and in a loud, clear voice, heard above all the deep whispers and mutterings of the volcano, spoke these words: "My God is Jehovah. He it was Who kindled these fires. I do not fear Pélé. Should I perish by her wrath then you may fear her power; but if Jehovah saves me while I am breaking her *tabus* then you must fear and love Him. The gods of Hawaii are vain." Kapiolani then called upon her people to kneel down on that heaving floor and offer a solemn act of adoration to the one Almighty God and thereafter to join their voices with hers in a joyful hymn of praise.

Your affectionate UNCLE JOHN.

Meeting.

Tabernacle, Watford—The L.Z.A. yearly meeting was held on 24th May, and Mrs. Elnaugh again came to encourage and help us in this branch of the Mission work. Our President (Mrs. Freston) was at the afternoon meeting and subsequent tea, and Mrs. Elnaugh's very interesting and instructive talk was about Zenana work, especially the misery of girls and women in India and our opportunities of helping them. At the evening meeting our Pastor took the chair, and we had another inspiring address from Mrs. Elnaugh, who pointed out very clearly how much we depend upon the Lord for power to do good. A large number of garments made during the winter were shown, and Mr. Freston thanked the workers for their devotion and good work. The collections amounted to £2 5s. May the Lord bless Mrs. Elnaugh in her labours, and encourage the many workers at Watford. S. A. B.

The Strict Baptist Mission.

MEMBERSHIP OF THE ASSOCIATION.

THE Financial Year of THE STRICT BAPTIST MISSION will close on September 30th, 1916, 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, 1916, 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 24th, 1916.

* *

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 24th, 1916.

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 11th, 1916.

General Fund.

	£	s.	d.
Brighton, Prarthana Sabha,			
Half-yearly Meeting	4	11	.
Profit from Tea ...		5	3
Sale of Literature ...		3	9
Miss Bevan	1	1	.
M. B., Birthday Gift		5	.
Miss K. Mepham, Birthday Gift ...		1	.
Staines, S.S.	1	.	9
Leyton, Goldsmith Rd., Miss Hilda Cuthbert		1	.
Chatham, Enon S.S.		10	.
Hedge End		6	8
Bassett Street	1	1	.
Miss R. M. Feilder		5	.
Hounslow, Zoar,			
B.C.		3	6½
A.J.R.	5	.	.
S.S.	1	12	5¼
Rowley Regis, S.S. ...		10	6
Tring, Akeman St.,			
A Friend	5	7	.
Sturry, S.S.		12	11
Bierton	3	.	.
Fleckney	3	5	.
March, Providence ...	1	4	5
Literature		6	2½
Oundle, Zion	1	14	1
Literature		5	11
Whittlesea		14	.
Literature		1	7
Irthlingboro'	2	10	.
Wellingboro'	2	16	1
Literature		7	4
Miss Payne		2	6
Miss Battle ...		2	6
Rushden, Succoth ...		19	½
Literature		5	4
Box		8	½
Leicester, Newarke St.	2	13	9½
Literature		2	2
Mrs. A. Tyler (box)		14	10
Wandsworth, Chatham Road, S.S.		7	10½
Berkhampsted, Beulah, Boxes	1	7	7
Richmond, Salem, S.S. and B.C. ...	1	5	.
Newquay, Ebenezer, S.S. (box)		12	3
Mr. H. G. Dann (box)		4	2
Wood Green, Park Ridings, S.S. ...	1	18	1
Margate, Rehoboth, P.P.C.			3
Bermondsey, Lynton Road, S.S.	1	11	6
Northampton	2	18	.
Literature		3	4
Haworth	4	12	6
Literature		4	10
Middlesbrough ...		8	6
Newcastle	1	14	9
Literature			10
Ohelmondiston,			
Collection	5	.	6
Literature		2	5
Mrs. Kemp		2	6
Mr. H. J. Cordle (box)		7	9½
A Friend	2	.	.
Lewisham, College Park,			
Mr. A. E. Voysey (box)		8	6
Croydon, Derby Rd., S.S. and B.C. ...	1	2	6
Leicester,			
Mrs. Smallbones ...		2	.
PERSONAL :—			
Mrs. R. A. Wiltshire		2	6
Mr. B. Wilmshurst		2	6
A Friend (510) ...	10	.	.
MISCELLANEOUS :—			
Interest on Treasury Bills	12	9	7
	£94	.	11½

Herald Fund.

	£	s.	d.
Wellingboro' Tabernacle, S.S.		6	.
Leyton, Goldsmith Rd.		10	.
Hedge End		9	4
Hounslow, Zoar ...		3	9
Bassett Street... ...		8	.
Richmond, Salem ...		6	.
Newquay, Ebenezer		5	3
Over		3	.
Brentford, North Rd	3	1	6
Margate, Rehoboth ...		3	1
Ipswich, Bethesda ...		10	.
Wandsworth, West Hill	1	3	3
Bermondsey, Lynton Road		10	.
West Ham, Tabernacle		4	6
Newcastle		6	6
Berkhampsted, Beulah ...		11	.
Cransford ...		3	6
Tottenham ...		4	
Ipswich, Zoar...		8	8
Newton Toney, Mrs. Handley ...		1	6
PERSONAL :—			
Miss L. Applegate		1	.
	£10	2	10

Pension Fund.

	£	s.	d.
2½ % Con. Stock (£450 19s. 7d) ...	2	2	3
2½ % Con. Stock (£616 14s. 10d.) ...	2	17	10
	£5	.	1

ERRATUM. In the June issue Ipswich, Zoar, £1 1s. 10d., under HERALDS, should have read Ipswich, Bethesda.

Ladies' Zenana Auxiliary.

Money received by Mrs. Silvester from June 13th to July 10th inclusive :—

	£	s.	d.
Stratford, Gurney Rd., Support of Bible-woman (6 months)	5	.	.
West Ham Tabernacle, Miss Henderson ...		6	6
Clapham, Courland Grove, Collection ...	1	.	
Fleckney, per Miss Deacon	3	5	7
PERSONAL :—			
Mrs. Oliver	4	.	.
Mrs. Hutchinson ...	1	.	.
Anon....	2	.	.
"Corner Children," per Mr Hutchinson		11	8
	£17	3	9

NOTICES.

ALL CONTRIBUTIONS for the HERALD should be sent to the Editors (***62, Greenvale Road, Eltham, S.E.***) by the 10th of each month.

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

Vol. XV. September, 1916.

The Strict Baptist Mission HERALD.

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



THE PALACE OF THE MAHARAJAH OF MYSORE.

Price One Penny,

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

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ROBERT BANKS & SON, RACQUET COURT, FLEET STREET, LONDON E.C.

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The 55th 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 24th, 1916.

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, 1916. Please send Subscriptions to the Treasurer, and Nominations to the Secretary, as early as possible this month.

The L.Z.A. Quarterly Prayer Meeting will be held (D.V.) at **"Ebenezer," Lillie Road, Fulham,** on WEDNESDAY, SEPT. 20th. Tea at 5; Meeting, 6 to 7. All L.Z.A. friends will be heartily welcomed.

The
Strict Baptist Mission
HERALD.

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

VOL. XV.] SEPTEMBER, 1916. [*New Series*, No. 117

CURRENT NOTES.

THE first of this year's Children's Missionary Services has now been held at Lynton Road, Bermondsey, and we are awaiting particulars. During the present month five more are expected to take place. These services are a continuance, after a long interval, of those held on Saturday afternoons in Sept., 1912, and we trust they may now become an annual occurrence. We are hoping that they will be so bright and full of help and blessing that our children, our Teachers, and our Superintendents may eagerly look for them every year.

On another page will be found a list of the schools we hope to see represented at the various gatherings. We are relying upon the Superintendents and Teachers for their active co-operation, first in teaching the children the hymn tunes and then in bringing them to the services, and we ask each of them to accept our warmest thanks for their anticipated help. We hope all will remember that we are dependent upon him and her for the carrying out of this necessary scheme.

"This *necessary* scheme." Let us remember that this is an attempt to interest and educate our children along missionary lines. It is part of the far-sighted policy of providing for our missionary future. If the Lord delays His coming so long, we shall probably want some of these children to carry on the work in India when they become young men and women, and it will be all the better that they have been taught in youth to consider the pitiable need of the heathen world. Perhaps the Lord will plant the missionary seed in some young hearts this month.



THE LORD OF THE HARVEST.

OUR Lord stands in the midst of His great Harvest-field surveying His willing labourers, taking note of their locality, their circumstances and their condition, and bids them fasten their eyes upon Himself as Lord of the Harvest for their comfort and inspiration. In this character He assures us of His profound interest in the work we are doing for Him, of His sympathy with us in our difficulties and disappointments, of His ability to give success, and of the consequent certainty of an abundant Harvest. He reminds us that in His sovereign authority He appointed an incalculable ingathering of immortal souls; by His atoning death He secured it; and through His servants He produces and gathers it.

But we are sometimes so intent upon the work that we lose sight of the Lord; so busy with our plans that we forget that we are only the executors of His purposes; or so taken up with our machinery that we overlook the fact that only He can make it work efficiently. He is Lord, and it will be our truest wisdom as well as our greatest encouragement to keep our eyes fixed upon Him Who alone can make the ground good, direct the scattering seed, and make it germinate and bear fruit.

It seems trite to say that in bidding our eyes wait upon Him He is exhorting us to greater and more constant faith; yet it is in this that we so often fail. The failures of the disciples' faith repeat themselves in us too frequently, and we fear for the success of our work when results are not quickly visible, as if it depended upon us. Looking away unto Jesus as Lord of the Harvest is the expression of our faith—"our expectation is from Him."

And in this is also the remedy when our faith is feeble. If looking steadfastly at the Lord of the Harvest is an act of faith, it is none the less the means of increasing our faith. Faith flourishes in the sunlight of His countenance, and we cannot be despondent while gazing upon Him. When He multiplied the loaves and fishes,

> "'Twas springtime when He blessed the bread;
> 'Twas harvest when He brake";

and His miracles of grace are at least as great as those of nature.

This look of faith is eloquent of appeal. The believing worker pursues the path of expectation with prayer. "We'll try to send you something more substantial than prayers," said one to a missionary, who replied in deep earnestness, "My friend, you can't do that. We shall be glad of anything you may send; but more than all else we need your daily prayers." And this is true. We need prayer for more spiritual power, and, in order to this, we need prayer for increasing knowledge of and obedience to the will of the Lord of the Harvest.

One at least of our Churches devotes one evening a month to prayer for our missionary work in India? Will others do likewise?

Our Foreign Field.

The News of the Month.

THERE is no news from Madras, up to July 14th, except the fact that Mr. Watts has returned from the hills and is taking up the work again. He seems to have enjoyed and been benefitted physically and spiritually by his holiday.—We have since heard that Mrs. Brand has passed her second examination in Tamil, and Miss Hines her first examination. We congratulate them both. Miss Hines and Miss Ireland returned to Sendamangalam at the end of June and Mr. and Mrs. Booth were returning to Madras at the end of July.

° ° °

The Sendamangalam Field.—The Reading Room.—This institution continues to be popular among the townspeople of Sendamangalam. There is a bookstall where Bibles, Testaments, Portions and many Christian books are on sale every evening. The evangelist in charge of the room does not force religion on anyone who enters, but the atmosphere of the place encourages discussion. The evangelist reported to me that for several nights there had been discussion as to the nature of sin, especially in regard to killing. (The taking of life in any way is regarded as a great sin by many Hindus.) He continued, "Some of them had read the Bible, and they pressed me to admit that the command, 'Thou shalt not kill,' referred not only to human life, but all kinds of animal life. I replied that whatever the answer to that might be, the one certain fact was that *all have sinned*, whether judged by Hindu or Christian standards, and that the only One who could take away our sins was Jesus Christ. 'The blood of Jesus Christ, God's Son, cleanseth us from all sin.'"

Mahommedans and the Reading Room.—The majority of those who attend the Reading Room are Mahommedans. In normal times this would not be the case, the Mahommedan community in India being very backward educationally. But Mahommedans are intensely interested in the war, and they come to the Reading Room to find out all they can about it. The centre of interest for them is not the gigantic battles in France or Galicia, but the situation as it affects Turkey. Every move in Egypt, Arabia, Mesopotamia or the Balkans, is followed by them with absorbing interest.

Political Difficulties of British Mahommedans.—The Mahommedan under British rule finds himself in a most difficult position. Loyalty to the British ruler pulls him in one direction, and religious sympathy with Turkey pulls him in the opposite direction. It is not to be wondered at that such a situation favours the spread of all kinds of baseless rumours. Such an event as the fall of Constantinople would produce an electrical atmosphere among Indian Mahommedans. Even the revolt of the Shereef of Mecca, which many people thought would meet with the approval of Indian Mahommedans and make it easier for them to welcome the success of the Allies, has resulted in a crop of resolutions from numerous Mahommedan societies, beginning with the All-India Muslim League, expressing abhorrence at the Shereef's revolt and condemning all sympathisers with that movement as "no friends of Islam." And yet the Shereef's action will presumably help the cause for which thousands of Mahommedan soldiers in the King-Emperor's army are bravely fighting. The past two

years have been a supreme test of India's, and especially Mohammedan India's, loyalty. To those behind the scenes there have doubtless been times of anxiety, but God has kept India in peace at a period when trouble would have been an unthinkable calamity. This should not lull us into a false security. God send us peace and quietness in India during the trying days that our Empire has yet to live through before victory crowns our arms in Europe.

* * *

Illustrated Newspapers and Magazines Wanted for the Sendamangalam Reading Room.—The Reading Room continues to attract many of the well-to-do residents in Sendamangalam. Mahommedans, especially, attend the Room, their main object being to obtain news of the war. When you have finished with your illustrated daily or weekly paper, please mail it to Mr. Brand, Sendamangalam, Namakal Taluk, India, for use in our Reading Room. The Room is well supplied with Bibles and religious books. *War pictures* and *educative cartoons needed.* The magazine you send will help to enlighten and quiet Indian and Mahommedan opinion in this district on the war.

o o o

I have just received a request from the regular attendants to deliver a lecture on the war. *Missionaries in India since the war began have been rendering good service to the Empire by disseminating the facts concerning the origin, causes and progress of hostilities, and thus helping to enlighten and quieten public opinion among those masses of India to reach whom the Government of India is almost powerless.*

o * o

The Kolli Hill Field.—Workers Down with Fever.—The months of May and June have again justified their reputation as being the worst months of the year for malaria on the Kolli Hills. This time all our workers were attacked with severe fever and had to leave the hills, so that for a week or two the Mission had no representative on these hills. Old Preacher Abraham, who has never had malaria since coming to us, was brought low and has now gone away to recuperate.

The Valappoor School.—This school was making good progress when the teacher fell ill with malaria. He has since left us, and fears to return on account of the fever. If we could be on the hills when these outbreaks of illness occur, the workers would not be so terrified. After a short interval the school has now been reopened, and I trust that the new teacher who has gone to take up the work there may prove satisfactory.

Old Atheist Dead.—I remember, about two years ago, "old Atheist"—whom I did not then know—sat quietly listening to my preaching until the end, when he got up and defiantly announced that he did not believe in God, and so he had no use for our teaching. He was a great, big-boned, fat, slouching figure, with shaven head and most brutal features. He was bold in his blasphemy and challenged God to send him to hell. We have just heard that the recent outbreak of malaria struck him down and carried him off. For some time I had avoided preaching in his part of the village, because he would often create a disturbance and prevent others listening; but Mrs. Brand testifies that he recently listened attentively to her when she was teaching the women in his village.

J. M. BRAND.

Birth.

MORLING.—On Thursday, 17th August, 1916, at 41, Blythe Hill, Catford, London, S.E., to Mr. and Mrs. David Morling—a daughter.

An Indian Cinema.

FIFTH PICTURE.—*Widowhood.*

THE Gunga-thees-varan temple in Pursawalkam reared its proud head in the blue sky, the carving on its stone *Kopuram* standing out with defiant clearness. Beside the temple the waters of the sacred tank gleamed with a thousand ripples. The red and white stripes on the wall surrounding the tank shone with a cruel glare. On the four flights of steps leading down to the water's edge the holy Brahmins stood at their morning ablutions, some washing their garments on the stone steps, others immersing themselves in the green water with their faces turned sun-wards.

A slow procession wended its way on the bank of the tank. A group of men walked ahead, bearing gleaming brass pots and clinking cymbals; a few women followed with lagging footsteps. There was one among them clothed in festive attire, her hair adorned with flowers and her form with



Photo by] THRASHING MAIZE IN THE NAMAKAL DISTRICT. [*Mr. Morling.*

golden ornaments. The tinkle of her silver anklets gave forth a musical sound, and the scent of sandal-paste clung about her. And yet the small flower-crowned head was bent, and the young shoulders shook with grief. The women who walked beside her uttered a mournful "*Ay-Ay-O*" as they went. The young girl decked in gold and flowers was bidding an eternal farewell to all the joys of life

Ten days ago her husband had died. She had loved him timidly; he was her master, the one who gave her jewels, and a certain status in life as a married woman. For a few brief years she had been an obedient, virtuous wife, thereby laying up for her lord great happiness in a future state. And then the blow had come, and in some way *she* was responsible for her husband's death, for the gods had poured the vials of their wrath upon

her. She still wore around her neck the symbol of wifehood, the little golden ornament on a saffron cord, which seemed so precious now that she was about to lose it.

Oh, how slowly they walked! and yet how surely was she approaching the scene of her degradation and woe.

At last the bathing ghaut was reached, and the women's voices rose in a united wail as the terrible rites of widowhood were commenced. One by one the costly jewels were removed—the sweet jasmine flowers that she must never wear again, the silken sari and the silver anklets that she thought so pretty and prized so highly. A razor passed rapidly about her head, and she was shorn of the glory of womanhood—her glossy black hair lay in a heap at her feet—a shaven head must henceforth proclaim her degradation. A coarse cloth was wound around the trembling figure, and then came her "sorrow's crown of sorrow" as the wedding token was severed from her neck by another woman's hand.

A widow indeed, henceforth to be a drudge and a thing accursed till the hand of Death releases her from her misery. Never more for her the joys of life—no love, or music, or flowers, or the kisses of little children.

Back from the gleaming tank came the slow procession, the little widow trembling like a leaf, her coarse wet garment clinging about her, and the sun shining down on her bent, shaven head. Back to a darkened home from which a dear presence had departed, leaving her to face the hopelessness and curse of widowhood.

Ay-Ay-O! Ay-Ay-O-O! Ay-O-O-O! wailed the women, and our eyes were dim as our hearts echoed their cry. WINIFRED BOOTH.

India's Rainy Season.

DURING the hot months in India, Europeans are frequently troubled with prickly heat. This is extremely irritating, and although various remedies will soothe it for a time it does not seem possible to remove its cause—the heat. By the end of September one is eagerly looking forward to the monsoon, the official date for its commencement being October 15th. For about three weeks the air is very close and it is impossible to keep dry; this, of course, is very favourable to prickly heat, and though we sit out in the open in the evenings there seems to be very little air about. It is decidedly uncomfortable for about two weeks, and being so close in the open, away from the house it is possible to conceive, although very slightly, what it must have been in the "Black Hole" in Calcutta.

But this year there was no promise of the monsoon on the official date, and the heat continued. Each day the Meteorological Report in the paper was eagerly scanned to see if the clerk of the weather had heard anything of the rain. Once he said conditions were favourable, but the rain failed to appear. The weather prophets among the agents were calculating by the moon and said that the rain would come in fifteen days with the new moon. But somehow their reckonings were wrong, for the new moon came and approached fulness, but still no rain.

Early in November there is a Hindu festival called *Deepavali*, and it is the custom for each household to light all the lamps they possess on the evening of the day, and place them in prominent places inside and outside their houses. The rain is expected to extinguish the lights, and consequently all the people were promising rain for *Deepavali*. If it does not rain on that day it is considered extremely inauspicious for the rice crops, and frequently prices are advanced immediately. On the day previous to this festival a heavy rainstorm came and cooled the air delightfully. The sky quickly cleared again, and we were told that this was only a local storm and had no connection with the monsoon.

However, in a few days the skies became very cloudy and a steady rain set in for a few days. Thus the rainy season set in at last. Even with this steady rain the stream beds and tanks soon get full and overflow; this makes some of the villages difficult of access; and the Peruvallur school is quite unapproachable except by wading through water more than knee-deep. Even now (December last) the Madras district has fine weather again, for the monsoon is spending its energies more in the south and Ceylon at present. We hope to have more later on.—L. WATTS.

The Yellow Robe.

THE yellow robe is the garb of the ascetic, the symbol of the devotee all over India. An ascetic is one who gives up comforts or endures pain in order to gain some moral or spiritual profit. In India an ascetic is called a *Sanniyasi* (*i.e.*, a Renouncer) because he has renounced property, home, relatives and caste, and has devoted his life to the meditation of God. *Sanniyasis* claim to be equally indifferent to pleasure and pain; heat and cold; satiety and want. In ancient days such men were held in great esteem. Forsaking completely all the ordinary ways of life, an ascetic donned a yellow robe, grasped a pilgrim's staff, and carried a beggar's bowl. Thus equipped he travelled from one sacred shrine to another, begging sufficient food daily to sustain life, but otherwise avoiding human society and giving himself entirely to the contemplation of divine things. In this way the *Sanniyasi* accumulated great merit and found the path to liberation—absorption into Brahma. An Indian proverb says, "As water clings not to a lotus leaf, so no sinful deed adheres to one who has found the path to liberation."

In modern times asceticism has greatly deteriorated. The motive of a spiritual quest is entirely missing. The vast majority of *Sanniyasis* are ignorant men, and a great number are grossly immoral. The editor of a leading Hindu newspaper, the *Bengalee*, published in Calcutta, writes: "The professional ascetics who live upon mendicancy form a numerous band, and though a few may be men of genuine piety, it goes without saying that the vast majority are little better than beggars and vagabonds."

The modern *Sanniyasi* retains the pilgrim's staff and the beggar's bowl. In addition he wears a rosary; also showy badges indicating the famous shrines he has visited in his pilgrimage. *Sanniyasis* now carry symbols of their gods. A Vishnuite will carry a *salagrama* stone, a conch shell, or an image of Krishna. A Sivaite will smear his body with ashes and carry a trident, or wear a miniature *linga*. The *Sanniyasi* of to-day has a keen dislike for work, and probably has chosen the Order of the Yellow Robe because it means a life of laziness. Such men are the parasites of Hindu society. They make their regular rounds, giving their benediction when food is bestowed and their curse when it is refused. It will be readily understood that among a people so superstitious as the Hindus the curses of a *Sanniyasi* are greatly feared. He is believed to be in closer touch with the sources of good and evil than ordinary mortals and to be possessed of supernatural powers. E. A. BOOTH.

Troops in Madras.

THERE is only a small garrison of British troops in Madras, but probably some of the men posted here from time to time are connected with Strict Baptist Churches. We shall be very pleased to see such men at the Mission House in Kilpauk, and to give them an opportunity of becoming personally acquainted with the work of the Mission. If ministers of our Home Churches on hearing of any of their members being stationed at Madras would send me a note giving their rank, company and regiment, I shall be pleased to visit them.

E. A. BOOTH.

Extracts from our Indian Workers' Diaries.

LAST month I asked the Sendamangalam preachers to write down in their monthly reports particulars of any persons in their various districts who were interested in the preaching, and for whose conversion we might specially pray. I give below a translation of some of these paragraphs. Part of the everyday work of our Indian preachers and Bible-women is to deal with such people as those whose experiences are outlined here. It will be seen how much grace and what gifts of the Spirit they need for their work, if the work is to be done well.

1. Angammal, age 30 years, an enquirer for two years. Angammal had no son, and her husband at last made arrangements to put her away and marry another woman. A dowry of 150 rupees had been given, and an auspicious day fixed for the wedding, when suddenly the arrangments fell through. This was because Angammal and the Bible-woman had been praying—"*ora porattamaha*" (*i.e.*, making one battle in prayer)—about it. After this Angammal was sick for one year, and was raised to health by prayer. Then one day she heard and was impressed by the story of Hannah. She appointed a day when, after bathing, she kneeled down, and lifting a Bible and holding it on her head, she petitioned God for a son. After this her prayer was heard, and her first-born son is now one and a-half years old. She has been taught the stories of the Old and New Testaments. The way of salvation has been told her. She fears to confess Christ, because of her husband.

2. *Lohammal.*—In a time of trouble Lohammal prayed to Jesus Christ. He answered her request, and in acknowledgment of this, Lohammal gave a present of a metal pot to our last Harvest Ingathering.

3. *Cinnan.*—Age 45, village of Kondampetti, has been an enquirer for two years. He has been well taught in the Old and New Testaments, including the birth of Christ, His miracles and death, also the forgiveness of sins by His blood. Cinnan's son and daughter are also instructed in the Scriptures, and agree with their father (in believing in Jesus), but these are hindered by a sister. Cinnan testifies that when he lost a cow, God restored it to him in response to his prayer of faith. He also confesses that Jesus Christ is God: that all other gods are wood and stone and earth that cannot save; that sin is removed by faith in Jesus, Who also gives us heaven. He is waiting for a suitable time to confess Christ in baptism. (The Preacher adds, "But he has been told when is the acceptable time.")

4. *Shunmugam.*—A young man of Muttugarpetti, has been instructed in the birth, work, death and resurrection of Christ; also in the forgiveness of sins, faith, etc. He has twice been ready for baptism, but he was each time prevented. Leaving his family is a hindrance to him. He is apt to be careless, but has realised this fault.

5. *Ramaswamy Pillay.*—This man is called "The Swamiar." He is a disciple of Ammanaswamy, and wears the garments of an ascetic. He is 48 years old, and comes to the reading-room and sometimes to ordinary services. He has been taught in the Scriptures, and though he admits the divinity of Christ, he has not taken Him for his God and his Saviour.

6. *Pichanasari* (Sendamangalam). 45 years old.—He continually hears the Gospel truths and disputes about them. He has a desire to know the truth of Christianity. He has no faith in idolatry.

7. *Kirubachari*, 35 (Sendamangalam).—With great desire he has bought the Gospels of Matthew, Mark, Luke and John.

8. *Annamulaiyoodiyar* (Tuttikulum).—Acknowledges that idolatry is wrong and Hinduism is not the true religion. He admits that Christianity is true and good; but he has no conviction of sin. J. M. BRAND.

Insect Life.

AMONG the wonders of creation are the myriads of insects of all varieties, and these seem to flourish most in warm countries. When one has a little time to spare, it is most interesting to watch some of the insects at work; at other times one is apt to consider them a great nuisance and to express a wish for a "Kill that fly" crusade in India.

Perhaps the ant is one of the most common insects; there are very many varieties and colours. The white ant is well known, and it is surprising what an amount of earth these ants move when building their ant-hills. The rapidity with which they work also amply justifies the proverbial injunction, "Go to the ant, thou sluggard!" If a house has cement floors, it is not often that they will attack anything in it, but with mud or tiled floors it is necessary to keep constant guard against their ravages.

There are also various kinds, large and small, of black and red ants. These give one a nasty bite if they happen to get on one's person. In my room at Sendamangalam they were particularly busy, and I could with difficulty keep anything in the nature of food there. To prevent their invading the bed I had to stand the legs in tins of water, and paraffine rags tied round the legs of the table stayed them there. These ants have no respect for cement or other floors, and they are found everywhere.

The mosquito, too, is a very well-known insect. In any standing water they breed very prolifically, and, though all mosquitoes do not carry malaria and other diseases, yet they can all bite and make one feel uncomfortable. In Madras, endeavours are being made along the lines which have proved so successful in the Panama Canal zone to eradicate the mosquito, and consequently the diseases which it carries. But, as in everything else, the East moves slowly. Various tanks have been, or are being, filled up, and patches of water are periodically covered with petroleum, but the mosquito still abounds. For instance, each morning I am called into the kitchen to see that the water for drinking purposes is boiling; by so doing the death of any insects it may contain is ensured. Notwithstanding this, I found one day that a large number of mosquito larvæ were disporting themselves in the filter. On enquiry, I found that the vessel in which the water was boiled was left uncovered until the water was cool and put into the filter. During this time the mosquitoes had found it and had laid their eggs, which hatched in the filter.

Perhaps even more annoying sometimes than the mosquito is a small fly which persists in hovering about one's eyes. When possible, they get into the eye and frequently cause inflammation.

When the lamps are lit in the evenings they are quickly surrounded by a great variety of moths and flies, which seem bent on committing suicide in the flame. Frequently, after a little while, a table is quite littered with them if a lamp has stood there. But the more interesting moths are those that fly about among the plants in the daytime. To enumerate the various kinds would be too tedious, but one is astonished at the many colours and sizes of some of them. One huge moth I caught the other day measured 6½ inches across the wings and was very delicately tinted, its body being covered with a white down.

Another interesting insect is the firefly. Before one is accustomed to seeing them they may be mistaken for shooting stars, but watching more closely reveals the mistake. Sometimes they make quite a display by flying here and there in the dark.

This morning I spent an interesting five minutes watching the antics of an insect that lives on ants. It had made a conical hole in the ground,

the sides of which were covered with fine sand. This particular insect retires to the bottom of the hole and, when an unsuspecting ant comes along, it loses its footing and slips down the side of the cone. As it makes efforts to escape, the insect at the bottom throws up the fine earth, so that it falls on the unfortunate ant and causes it to be drawn to the bottom into the clutches of its wily captor.

There are many other insects, but these are the most common. This brief reference to them may interest someone.

L. WATTS.

WHO SHOULD GIVE NOTHING TO MISSIONS?

(Matt. xxviii. 19; Rom. i. 16; Matt. xxiv. 25.)

1. Those who believe that Jesus made a mistake when He said: "Go ye, therefore, and teach all nations."

2. Those who do not believe that "the Gospel is the power of God unto salvation to every one that believeth, Jew or Greek" (Rom. i. 16).

3. Those who wish that no missionary had come to our forefathers and would prefer to be heathen.

4. Those who believe that everyone in the world should shift for himself and ask with Cain, "Am I my brother's keeper?"

5. Those who do not care to have part in Christ's final victory.

6. Those who believe that God will not call them to account because of the way they spent their (?) money.

7. Those who are willing to have Jesus say to them: "Inasmuch as ye did it not to one of the least of these, ye did it not to Me!" (Matt. xxv. 45).

—*Expositor.*



A SENDAMANGALAM GROUP.

OUR HOME CHURCHES.

Prayer Subjects for September, 1916.

Week Beginning—

SUNDAY 3rd.—Prayer for the success of the Children's Mission Services to be held at Brixton, Chadwell Street, Gurney Road, St. John's Wood Road and Brentford during this month.

SUNDAY 10th.—Prayer for the widows of India, who number upwards of 26 millions, many of them children (see p. 129).

SUNDAY 17th.—Prayer for Angammal, Lohammal, Cinnan, Shunmugam, Ramaswamy Pillay, Pichanasari, Kirubachari, Annamulaiyoodiyar (see p. 132).

SUNDAY 24th.—For British troops in India, particularly Strict Baptist and other Christian soldiers in Madras (see p. 131).

Children's Missionary Services.

WE are looking for large attendances of children, Teachers and Superintendents at the Saturday afternoon meetings. The services will commence at 3.30 and will last one hour. New hymn-sheets will be provided, and there will be no collection. The following list shows the date and place of meeting and the schools we are expecting to attend :—

SEPT. 2ND, BRIXTON TABERNACLE.—Clapham, Courland Grove; Meyrick Road; Rehoboth: Peckham, Heaton Road: Pimlico, Carmel: Streatham: Wandsworth, Chatham Road; West Hill.

SEPT. 9TH, CHADWELL STREET (WHITE LION STREET), CLERKENWELL.—Bassett Street; Homerton Row; Hornsey Rise; Tottenham; Wood Green, Dovecote; Wood Green, Park Ridings.

SEPT. 16TH, GURNEY ROAD, STRATFORD.—Bethnal Green; Canning Town; East Ham; Ilford; Leyton, Goldsmith Road; Limehouse; Manor Park; Walthamstow; West Ham Tabernacle.

SEPT. 23RD, ST. JOHN'S WOOD ROAD.—Kilburn Vale; Notting Hill Gate.

SEPT. 30TH, BRENTFORD, NORTH ROAD.—Acton Tabernacle; Fulham; Hounslow; Kingston; Norbiton; Richmond.

If any other schools, inadvertently omitted from the above list, can attend any of these meetings they may be sure of being heartily welcome; and we trust that our Superintendents and Teachers upon whom the responsibility of teaching the children the hymns and of conducting the children to and from the places of meeting will do their best to make the meetings a success for the Master's sake.

The Christmas Boxes.

IN CONSEQUENCE of the War we have to ask our friends who have been so kindly preparing during the past months for the Christmas boxes for our Indian School children to send their Gifts *so as to reach* Mrs. C. W. Harris, 12, Marlborough Hill, St. John's Wood, London, N.W., NOT LATER THAN SEPTEMBER 14. We hear from Mr. C. W. Harris that *this is the* VERY LATEST *date for their reception.*

Games of chance, caps for pistols, packages of sweets, used Christmas and other greeting cards and breakable articles *must not be sent.*

All parcels should be sent *carriage paid.* The name of the working party or other contributor and of *the sender* of the parcel, with that of *the Church they belong to,* should be enclosed, so that an accurate list may be made for acknowledgment in the December HERALD.

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

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—Many of you appear to be enjoying your summer holidays, but by the time you read this they will have become only a pleasant memory. I am glad to find that you have not forgotten the Corner, and, more important, the heathen. Some of you have come home after having lived away from home and you have discovered that there is "no place like home."—Glad you are helping while enjoying your holiday, Alma.—Many happy returns to Fred and Leslie. Yes, Fred, Senior Division next quarter.—A lyric is the native Indian form of hymn, Calvin.—Thank you for your letter, Percy.—I quite agree with you, Kathleen; but the trouble lies in the professing Church as well as, if not more than, in the nation.—Very cordial greetings, Hilda, Dorothy and Fred; glad to hear of the Sewing Class work.—Glad to know that you are so touched by what you read of the pitiable condition of the heathen, Elsie (Andrews).—I was very pleased to see you, Dorothy, Oliver and Rowland.—I need not say, need I, Eunice? that you are not forgotten although you are not able to write. The Lord Jesus be to you all you need. He says, "I am with you, saith the Lord." I have since writing this received your letter, but will not reply to it here.—I am not sure whether Doris Gwyer's letter means that she wants to enter the Corner or not. Perhaps she will let me know.—One of our former Cornerites has been wounded in France, but is well again now.

I have received 1/4 in stamps this month as shown below by stars.

MARKS FOR AUGUST.—*Seniors.*—*Hilda Cuthbert, Kathleen Throssell, Elsie Andrew, **Alma Waters, Rowland Peters, 10; *Dorothy Cuthbert, *Winnie Church, Theodora Haynes, Beatrice Beale, Freda Berry, Dolly Cook, 9. *Division I.*—Ernest Carter, Muriel Haynes, 10; Robert Booth, Fred Rawlinson, Alma Wright, Rose Clarke, Jeanette Brunsden, Calvin Hewitt, Dorothy Rudd, Edith Clarke, 9; Lily Sykes, Geo. King, Hilda Reeder, *Fred Cuthbert, *Florence Church, 8; Ada Finch, Dorothy Kerr, Cissie Cross, 7. *Division II.*—Alfred Wood, ***Leslie Reeder, 9; Robt. Hewitt, Cecil Carter, Edith Wright, Ellen Dowell, 8; Percy Crees, *Stanley Vine, Elsie Few, Alice and Eva Green, Doris Butcher, *Lily Church, 7. *Division III.*—Rex and Gerald Booth, Jane Morris, 9; Alfred Bird, Rose Sykes, Oliver Rudd, *Hilda Vine, 8; Leslie Crees, 7. *Seniors.*—***Eunice Kilmister.

QUESTIONS FOR SEPTEMBER.—These will be very easy. You all know that the word "missionary" means one who is sent by another. There are many texts in the New Testament which speak of the Lord Jesus Christ, the Son of God, being "sent" by God the Father; so we may reverently speak of Christ as God's great Missionary. I want you all to find verses in chapters 3, 4, 5 and 6 of the Gospel of John which speak of Jesus as being "sent." Seniors to find 10 verses, Division I. 8 verses, Division II. 6 verses, and Division III. 4 verses. The words must be correctly and clearly written and the numbers of the chapters and verses given. I shall give to Seniors and Divisions I. and II. one mark for each verse quite correctly given, but in Division III. I shall give two marks for each verse if written without mistake. Nothing but care is required for this and every one of you can get full marks if you like.—Your affectionate UNCLE JOHN.

Mr. Morling's Deputation Engagements for September.—Aug. 26, Lynton Road, Bermondsey. Sunday School Rally. 27, Sunday, Surrey Tabernacle Sunday School. 31, Guildford (L.Z.A.). Sept. 2, Brixton Tabernacle. S.S. Rally. 3, Sunday, Tring, Akeman Street. 4, Long Marsden. 5, Aston Clinton. 6, Tring (L.Z.A.). 7, Chesham. 9, Chadwell Street. S.S. Rally. 10, Sunday, Clapham, Courland Grove. 11, Beccles. 14, Norwich. 17, Sunday, Cambridge. 23, St. John's Wood. S.S. Rally. 24, Sunday, Prittlewell. 25, Farnborough. 27, Gurney Road. 28, Bassett Street. 30, Brentford. S.S. Rally. Oct. 1, Sunday, Aylesbury.

The Strict Baptist Mission.

MEMBERSHIP OF THE ASSOCIATION.

THE Financial Year of THE STRICT BAPTIST MISSION will close on September 30th, 1916, 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, 1916, 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 24th, 1916.

* *

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 24th, 1916.

*

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 11th to August 11th, 1916.

General Fund.

	£	s.	d.
Soho, S.S.		6	4
Mr. Griffiths... ...		10	.
Norwich, Orford Hill S.S....		12	6
Chesham, Newtown S.S	1	.	8
Birthday Box ...		5	10
Tottenham, Ebenezer S.S....		16	.
Mr. & Mrs. J. Troupe		5	.
Watford, Tabernacle S.S	4	1	9
Ilford, Ebenezer S.S.		13	9
Beccles S.S. (boxes)...	1	8	½
Hounslow, Zoar, Mr Carter (box)		5	.
Kingston, Providence	2	3	8½
Manchester	1	13	5
Guildford, O. B. C. ...	5	.	.
Literature		2	8
Hartley Wintney ...	7	11	4
Weekly Prayer Meeting	1	.	.
Literature		3	4
Ilford	3	1	9
Croydon, Salem ...	1	16	6
Literature		3	10
Hollinwood	8	12	7
Literature		6	.
Friend		5	.
Royton	1	10	.
Literature		7	6
Mr. S. Dronsfield ...	5	.	.
Bolton	1	6	6
Literature		4	.
Box		8	4
Southport	5	17	7
Literature		1	.
Boxes		15	½
Thame	2	.	.
Fulham	1	1	.
Literature		3	4
Warboys	8	19	.
Literature		10	.
Boxes	1	10	3
Clapham, Courland Grove, S.S. Birthday Box ...		17	.
Reports		3	6
Box		9	6½
Burgess Hill, Misses Chapman ...	1	.	.
Mrs. Davey		10	.
High Wycombe, Zion	1	9	7½
Misses Rogers (box)		7	.
Notting Hill Gate, Collection	2	.	6
Literature		4	10
Tring, Akeman Street, Collection	16	18	.
Mr. Butcher and Family	20	.	.
Clapham, Rehoboth, Miss M. Watts ...		10	.
West Ham, Tabernacle S.S....	6	4	2
Whitstable, Mrs. Brand	2	10	.
Trowbridge, Zion, Mr. A. L. Wiltshire		2	6
Leicester, Sewing Class	4	4	6
Miss M Cave ...		5	.
Reports		1	.
Children's Working Party		2	6
Walthamstow, Church Hill, Subs. ...	1	.	.
Y P S.		8	7
Mr. & Mrs. Booth, sen.	1	.	.
Brentford, North Rd.	13	3	7
Sunday School ...	3	11	6
Mr. F. Secrett ...	2	.	.
Literature		5	10
Stratford, Gurney Rd., Birthday Gift, Aug. 1		2	.
PERSONAL :-			
Mr. N. Watts ...	1	.	.
Anon (539) ...	125	.	.
E. M. H.		10	.
C. H.		10	.
Mr. W. Derham ...		17	.
Birthday Gift, July 22			6
Mr. A. Booth ...	1	1	.
MISCELLANEOUS :—			
Int. on Deposit ...	7	17	1
Div. on Consols ...	2	2	4
	£290	7	7½

Mr. Stanley Purkiss, 5 Rupee Note.

Herald Fund.

	£	s.	d.
Soho		3	8
Norwich, Orford Hill		4	.
Wood Green, Park Ridings		7	.
Warboys	2	12	.
Ilford, Ebenezer S.S....		3	9
Beccles, S.S.		10	10
Clapham, Rehoboth...	1	.	.
Wood Green, Dovecote		8	3
Tottenham		4	.
Boro' Green		7	.
Royton		2	6
Southport		5	.
Fulham		6	.
High Wycombe, Zion		10	6
Whitstable, Mrs Brand		10	.
Hounslow, Zoar ...		3	.
Leicester		19	6
Sale		5	.
Walthamstow... ...		7	.
PERSONAL :—			
Anon (539)	20	.	.
Mr. J. B. Collin, Bound Vol. ...		1	6
	£29	10	6

Ladies' Zenana Auxiliary.

Money received by Mrs. Silvester from July 10th to Aug 10th, inclusive :—

	£	s.	d.
Bermondsey, Lynton Road (Troutbeck Road Meeting) ...	4	.	.
Fleckney		3	10
Tring, Akeman Street	65	17	11
" " "		1	10
Warboys	6	14	6
Wattisham	1	.	.
Clapham, Courland Grove...	9	7	2
Brighton, Prarthana Sabha... ...	9	14	2
Kingston, Providence	3	.	7
Cambridge	6	16	6
Leyton	1	10	6
Haworth, Hall Green	4	5	.
Newquay	3	8	.
Ilford	5	.	2
Tollington Park ...	2	.	.
Laxfield...	4	15	.
High Wycombe ...	3	9	1
Hitchin	1	11	6
Brixton Tabernacle ...	1	6	.
Penrose Street S.S. ..	1	11	2
Prittlewell	14	5	.
St Albans	2	4	3
Woolwich, Enon ...	4	15	3
Aston Clinton... ...	1	17	.
Bassett Street... ...	2	9	.
Ramsey, Hunts ...	1	15	.
Homerton Row ...	4	19	3
Fulham...	6	5	1
Ipswich, Zoar		11	6
Watford Tabernacle...	8	.	.
Surrey " ...	6	8	10
Eltham	1	.	.
Lynton Road	11	10	.
Grays	1	7	7
Greenwich	7	10	1
Wellingboro'	5	6	10
Swindon	4	8	2
Lewisham	5	11	1
Walthamstow... ...	10	14	3
Wood Green, Park Ridings	2	8	.
Ipswich, Bethesda ...	15	3	9
Wandsworth, West Hill	13	6	6
Hartley Wintney	3	18	6
Hounslow	5	8	.
Stratford, Gurney Rd.	8	1	2
Guildford	5	7	1
Richmond	4	5	.
Chadwell Street S.S...	1	6	4
Chatham Rd., Wandsworth		13	6
Brentford	18	17	6
Notting Hill Gate ...	2	9	.
Wood Greed, Dovecote		16	2
Hornsey Rise, Elthorne Road		12	2
Acton	8	7	3
Tottenham	2	6	6
West Ham Tabernacle	1	15	2
PERSONAL :—			
Anonymous... ...	5	.	.
Mrs. Boys		7	6
Miss Hawes		6	.
Two Friends, Wood Green		8	4
Miss Ash		11	6
Miss M. J. Chilvers		5	.
Mrs. Forrester ...		12	6
Mrs. Frost		5	.

ERRATA.—In the HERALD Subscription List for May last the amounts given by Mrs. Jarvis, of West Hill, Wandsworth, for Scriptures were by mistake, which we regret, stated as shillings instead of pounds, and should have read : For Kollis, £5 ; Madras, £5 ; Sendamangalam, £10.

Vol. XV. October, 1916.

The Strict Baptist Mission HERALD.



COLLECTING MONEY FOR A HINDU FESTIVAL.

Price One Penny,

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

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THE ANNUAL GENERAL MEETING

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at 2 p.m. on Tuesday, October 24th, 1916.

ST. JOHN'S WOOD ROAD L.Z.A.

THE ANNUAL MEETING

Of this Branch of the LADIES' ZENANA AUXILIARY

Will (D.V.) be held on OCTOBER 21st, at 3.30.

MRS. COLLS will Preside.

MR. DAVID MORLING (of Sendamangalam) will give an Address.

The
Strict Baptist Mission
HERALD.

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

VOL. XV.] OCTOBER, 1916. [*New Series*, No. 118

CURRENT NOTES.

GREAT regret will be felt, not only by our L.Z.A. supporters but by all the friends of the Mission, at the enforced return of Miss Hines to England, for the reason which will be found on another page. She is now at home, and while we are hoping to be able to report favourably next month concerning her health, we commend her to the earnest prayers of all our readers. She has striven bravely against unexpected ill-health, and had just passed her first examination in the vernacular. This more serious set-back to her progress towards the second examination is therefore keenly disappointing to her.

A third annual meeting under war conditions is upon us, and we are constrained to look back with gratitude upon the fact that the Mission has suffered so little, comparatively, during the war. The last two years have been fraught with grave possible consequences concerning our work in India, but our fears have been very largely disappointed. It is true we have had to stop all expansion, but we have not had to retrench. While our faith has been tested, God has been better than even our faith. Our meeting on the 24th will, we trust, be an EBENEZER. At the same time it should be an expression of gratitude to the Churches and individual friends who during these two years of stress and difficulty have loyally supported the Mission, recognising it to be God's own work.

An incident recorded in our pages this month vividly illustrates the value of the school branch of our Indian evangelism, and we invite special and prayerful attention to it. It may be questioned whether we sufficiently consider the great spiritual possibilities of our school work in regard to both the children and their parents.

"ALL THINGS—"?



HEN skies are blue and sunshine cheers the pathway it is easy to believe that "all things work together for good to them that love God." Visible progress is being made, and it is evident that there is a special Providence ordering the Christian's life and rendering his service effective. Of course, God being gracious and faithful, all things must work together for good. The Divine machinery is so perfect that every wheel of Providence is in perfect relation to every other wheel, and all work harmoniously to the fulfilment of the Divine plan. Besides, we can partly see the fact, and our fair-weather faith has no difficulty in believing it.

But skies are not always blue, and the "south wind" does not always "blow softly," even when we are engaged in the Lord's work. Difficulties arise, and disappointments test our faith and tempt us to indulge pessimism and foreboding. We no longer *see* that all things are working for good, and doubt whether after all *all* things work together for good is apt to creep over us. We need, then, to seek the bracing-up of our faith by communion with God in His Word and at the Throne of Grace.

This we have had to do not seldom in the history of this Mission, and the Ladies' Auxiliary has not been exempt from the same necessity. Their present unwelcome experience—announced on another page—must sorely tempt them to believe that this, like other previous events, are against them, and cannot co-operate for the good of the work they so ardently wish to extend. We trust their faith, instead of being submerged, may ride buoyantly over the waves of doubt, and that they and we may feel assured that in some way unknown to us their cause may receive Divine furtherance through seeming hindrance.

It is through storm as well as calm that our Lord brings us to "the haven where we would be." Work for God is essentially a work of faith, and in prosperous circumstances faith is apt to grow weak for want of exercise, and by reason of possible neglect of spiritual food. Euroclydon and the absence of sun and stars forcibly remind us that our work is not the work of sight and sense, and drive us in faith to the Lord of all the forces of nature and all the stores of grace. Then in the darkness and the storm we hear the Saviour's voice repeating His Commission-Promise, "Lo I am with you all the days," and we are satisfied that all things do work together for good, since they are all under His control.

Our Foreign Field.

The News of the Month.

Madras.—By the death of Sister Hannah we have lost the senior member of our Tamil Church. She was baptized in 1893, and hers was the first name to be entered in the register when the Vepery Church was formed in 1900. She has had a rather troubled life, but has remained a faithful member all through the years. Her husband deserted her long ago, and was just one of the spectators at her funeral. For several days before the end came she knew that she would not recover. The testimony that she gave was most cheering and her faith in her Saviour was radiant. Fear of death was removed, and conscious to the last she passed peacefully beyond.

On August 4th we held a special service of intercession for the Empire. Psalms xx. and xlvi. were read, and most earnest prayer was offered to God that He would grant complete victory to the British and their Allies in the great war. Our workers are loyal subjects of the King-Emperor, and fervent prayers were offered for his Majesty and his forces. The Tamil translation of the National Anthem was heartily sung by us all in closing.

E. A. Booth.

° ° °

Sendamangalam.—Bookselling.—A few days ago at the close of July our Colporteurs and Preachers brought me the money they had received during the month from the sale of books, and the amount totalled 18s. 10d. and seven-twelfths. Three facts make these figures significant:—

1. This money was received almost entirely from heathen men who were willing to *pay* for Christian books, for Bibles, Testaments, Gospel portions, Christian tracts, etc.

2. India is the land of cheap books. In London the standard novel costs—or used to cost—6s.; in India the Tamil man pays, perhaps, 4d. for his vernacular novel, and thinks he has bought an expensive book. But compared even with prices so ridiculously low as this, our Christian books are very cheap, being produced for us by the Bible Society and the Tract Society at considerably less than cost price. We sell hundreds of Gospels at one farthing each, and thousands of tracts at one-twelfth of a penny each. The amount stated above, therefore, represents a great mass of sales.

3. The Tamilian does not usually buy things for the mere fun of spending money. He will certainly read the Christian books he has bought, if only because he has *bought* them.

Interesting Questions.—Our Indian helpers in charge of the reading-room at Sendamangalam encourage the visitors to the room to converse on religious matters. The room thus provides an atmosphere in which it is easy for Hindus and Mohammedans to ask questions regarding Christ and Christianity. Some questions asked this week have been: Did God create man innocent or sinful? Why are some men good and others bad? What was the reason for God's becoming incarnate? These questions were asked not in public debate, but in quiet conversation, and the questioners were sincere, their object being not to cause "*mvakkam*" (mental confusion), as they themselves said, but to find truth.

The Sendamangalam Sanniyasi.—Most people know that a Sanniyasi is a

Hindu who has renounced his relationship with the world and entered on a course of austerities for the purpose of obtaining heaven. Heaven to the Hindu ascetic generally means freedom from births, freedom from desire, both good and evil, and final absorption into Brahmam, the universal spirit.

We have a Sanniyasi whose hermitage is not far from the mission-house. The most influential people of the town are his disciples. Naked, with long hair and beard, he sits cross-legged and teaches his way of salvation to those who come to hear. Yesterday I received a request from a high-caste Hindu to extend my protection to this holy man, and to shield him from the persecutions of some rude Mahommedan youths, who go to pelt him with stones and pull up the plants in his garden!

Welcome Rains.—For several years Sendamangalam has not had sufficient water, but this July has brought heavy rains. One night the fall was so great that a torrent rushed down from the Kolli Mountains and submerged miles of land, bursting the bank of a large artificial lake and carrying away the road in two places, so that bundies cannot now go to the hill foot.

J. M. BRAND.

o o o

The Kolli Hills.—Opening for a second school.—Within the past month I have received another request for a Christian school on the Kollis. This time it came from a village "munsif," asking for a teacher in his village, which is some three miles or more to the south of the mission-house. The kindness of the West Ham Tabernacle young people in increasing their subscriptions this year enables us to go forward in this new direction. Arrangements are being made to send a teacher there.

The Old Blind Carpenter.—I hear that the Old Carpenter of Flower Lake Village has so far recovered from his blindness that he can see clearly enough to go to his fields and do a little work. I used to fear to encourage him to expect God to give him back his sight, knowing that he was suffering from cataract in both eyes. But he always insisted that Jesus Swamy could restore his eyesight, and it happened to him according to his faith. He is quite sure that it is Jesus Swamy who has done it. He who has given back the physical can bestow spiritual sight too.

J. M. BRAND.

Early Morning Evangelism.

THE villagers living in an out-of-the-way place had expressed a desire for us to commence work among them, and as it is always well to foster such desires, I went out to see them one day with the preacher. To catch the men it was necessary to go early in the morning before they started off for work. So one morning getting up some time before it was light and having a little breakfast by lamplight, I cycled out to this village.

In the early morning the air is beautifully fresh, and to cycle along just as the day is breaking in most pleasant. The roads are quiet and everything is so much more still than it is later in the day, that one feels the thrill of the beauteous creation which the Maker of heaven and earth has endowed this part of the world with. The wheels go freely and the miles slip by, but not too quickly to notice that some early workers are already on their way to work; others are just coming out of their houses and huts, some making their morning ablutions by the side of a convenient tank and others at various other occupations. The milkmen are taking their cows and calves along to the houses where they sell the milk, and the whole scene is quite a different one to that which appears an hour or two later.

But though this is early, yet the preacher is earlier and is waiting for me at the place agreed upon. Then we go along together to the village and call attention to our presence by singing a lyric. This soon brings to us the people of the village, with the usual crowd of children, and the preaching begins. After the preacher had spoken to them, I was able to make a little address as simple as my Tamil will allow, and they answered a few questions I put to them.

This was just a beginning of open-air work, and was a very pleasant foretaste of that which I hope to be able to do regularly at the end of the year when I have been able to pass the second Tamil examination. The morning is by far the best time for the work, and though it means getting up while it is still dark, and reaching the villages before the people have gone to their work, the benefit of the sweet morning air and the day-dawn well repays what little inconvenience there may otherwise be.

L. WATTS.

Miss Ethel Hines.



MISS HINES.

BY the time these lines are published, our colleague, Miss Hines, will have reached England. Miss Hines underwent an operation early in August, this being the second operation within a year. Two doctors of great experience and reputation have certified that it is necessary for Miss Hines to proceed to England for at least six months. None sympathise more deeply with Miss Hines than her fellow missionaries on the foreign field. Her disappointment is naturally very keen. We all trust that the change to a bracing climate will, with God's blessing, be the means of complete and permanent restoration.

Miss Hines' passage has been booked on the P. and O. mail steamer *Kaisar i Hind*, sailing from Colombo on August 25 and due in London September 18.

We earnestly commend Miss Hines to the prayerful sympathy of our friends in the home Churches.

E. A. BOOTH.

House Removals.

IT sometimes becomes necessary for the well-being of a teacher and his work to alter his place of residence. A case happened the other day, and as this was the first time I have been able to notice the household arrangements of the Indian so closely, my impressions of it may be of interest. The arrangements had been made for the old house to be vacated and the new one entered on a certain day, but unless someone is present to see that the removal is actually carried out it often happens that delay occurs and the work suffers, not to speak of the alteration in the dates of leaving and entering the houses. This explains my presence at this function, which at first sight may appear to be outside the domain of the missionary. In this case it was fully justified, as I found that the people in the house which had been taken for the teacher had made very little preparation for moving out and also that the teacher himself was not inclined to hasten matters. By taking the teacher, who is a non-caste man, into the house to show him the place, the other people soon began to pack up, as they were caste people and would not allow themselves to sleep or eat where a non-caste man had been. Having precipitated matters thus the business soon commenced.

Moving is not a very long task for the Indian, as he has so little in the way of furniture. Nearly all his belongings he keeps in boxes to preserve them from white ants and other intruders, so that these boxes simply have to be carried from one house to the other. There are no chairs or tables; the floor is used for all purposes to which we put these articles. Their bed is just a mat laid on the floor; so that within an hour the whole thing can be done.

One thing noticeable was the way in which the outgoing caste family carefully covered up with cloths all the cooking vessels as they left the house. They would be spoiled by the sight of a lower or non-caste man.

The Indian house is far from comfortable in our idea of that word. It seems that there is no real equivalent in Tamil for our word "home." They speak of it as their "house," and I daresay to themselves that word has some of the meaning which we attach to home, but just as the word "house" implies to us the mere building, so the use of the Tamil word seems to imply the building in which they live, without reference to the comfort of home; an implication well understood when an Indian house is seen. On account of the lack of furniture one or two rooms are sufficient for a family. These rooms are nearly always very dark. In many cases there are no windows at all, but if there are, the inhabitants carefully keep them closed. It is a strange thing to do in this country where air is so much needed on account of the heat, but it is so, and a day or two after the removal I have mentioned, on going to the village again I found the teacher had also blocked up the doorway of the room as much as possible by putting sacking all round the verandah. They live in the open a good deal in the day, of course, but by sleeping in such close and stuffy rooms at night many of the sicknesses with which they are troubled are aggravated if not caused.

Not only are the rooms dark, but in many cases they are very sooty, as the people do their cooking in the room. There is no chimney and no proper fireplace beyond a portable one made of earth, and consequently the smoke blackens the whole place. The condition of the room can now perhaps be imagined. Why things are so I must leave; there does not seem to be any real necessity for them to be so. In villages where we have obtained our own land and buildings good ventilation and separate kitchens have been provided, and after a while the teachers and their families appreciate the improvements; but there is not very much initiative yet on the part of those who are still in the ordinary houses to better their conditions, though they may have the opportunity and example.

L. WATTS.

The Daily Round of the Caste Woman.

WHEN I first began visiting in Hindu homes I had the idea that the life of the ordinary Indian woman, and in particular of the caste woman, was a very inactive one—that she spent a great part of her time in sleep or idle gossip and very little in work. It is true that the Indian woman never hurries; all her movements are leisurely, and an hour or two of interruption does not seem to trouble her much. But if she be one who "looketh well to the ways of her household," she will find plenty of work to occupy the greater part of the day.

We must remember that an Eastern household is usually a large one. Indian houses are built on a square piece of land; there will be a square courtyard in the middle, which is roofless and paved with red bricks. The water-vessels are kept here. Here also the cooking utensils and clothing are washed and the ablutions of the family performed, so the floor is built a little aslant to allow the water to run off into a drain-pipe at one end.

Surrounding the courtyard, and slightly raised above it, is a covered verandah of about 6 feet wide. Here the women sit the greater part of the day preparing their food, sewing, weaving, gossiping or sleeping; and here it is that the Bible-women and I are received. Leading out of the verandah on all sides are small, dark rooms, and each of these, as a rule, is occupied by a family. When a young man marries, he does not find a house for himself and his bride, but takes her to his mother's home; so the women of a household usually consist in an elderly woman, her unmarried daughters, her daughters-in-law and her granddaughters. Each one is supposed to take her share of the work. The lady of the house does not expect to do much herself, but superintends and allots their tasks to the younger women, and she often proves a hard mistress. If the family is small, some of the rooms will be let to other relatives or strangers of the same caste; in one house of moderate size I counted twenty-two women and thirty-five children. When the men are all at home, there cannot be much room to spare.

The orthodox caste woman will be very careful to perform the prescribed ablutions and ceremonies when she rises in the morning. She is extremely superstitious, and would expect some evil to befall her if she failed in the least particular, so these must on no account be neglected.

The early morning meal consists of strong coffee and a flat, thin cake known as an *appam*. I have heard old people lament the extravagance of the present generation and say that in their young days no one broke his fast until the midday meal was served; but those days have passed, and the poorest coolie now expects his morning coffee.

One of the early duties of the day is the polishing of brass vessels, in which the Indian housewife takes great pride; she only uses ashes and a little tamarind to keep them bright, but they certainly do her credit. Then water must be fetched; often the well is at a good distance, and it is the favourite place for getting little tit-bits of village gossip, so water-drawing and carrying occupies a long time. Girls and very young married women are not allowed to go abroad, so this duty is undertaken by the older members of the family.

Most caste people use leaf-plates for their food, and fresh ones must be made for every meal. Bundles of these leaves are sold in the bazaar, and it is the duty of the women to arrange and pin these together neatly with tiny twigs, so that they form large, round plates. In some families sufficient rice is cooked at night for the midday meal next day, when it is eaten cold with a little pickle; but others prefer to have a hot meal, so rice-pounding and curry-grinding form part of the morning's work. The meal over, the whole family settles for a long nap. Indians will sleep anywhere—in the porch, across the doorway, in the courtyard, wherever they fancy, and no noise or disturbance around seems to prevent them from falling immediately into a deep, peaceful repose.

O. M. Elliott.

(To be continued.)

The Influence of Our School Work.

VISITING in Choolai yesterday (August 10th), I saw an instance of how our school work there is making an impression amongst parents. The women asked me to sing a lyric, and I chose a favourite one, but was surprised when they all joined in and sang with me. I found afterwards that it was the home of one of our infant scholars—a child of 6 or 7 years The women had learned this and two other hymns from her. They also repeated a little prayer she was in the habit of saying at night, and told how she played at Sunday-school with her baby sister—surely a strange sight in a heathen home.

O. M. Elliott.

"He that receiveth gifts overthroweth judgment"

A Village Conference.

THIS view was taken from a window in the Bungalow during a conference or legal proceeding between two parties in a marriage case, presided over by the village munsif. We had hoped to see justice triumph, but soon found out that it was but a matter of rupees and, as is nearly always the case here, money won, and purity and justice were nowhere in it.

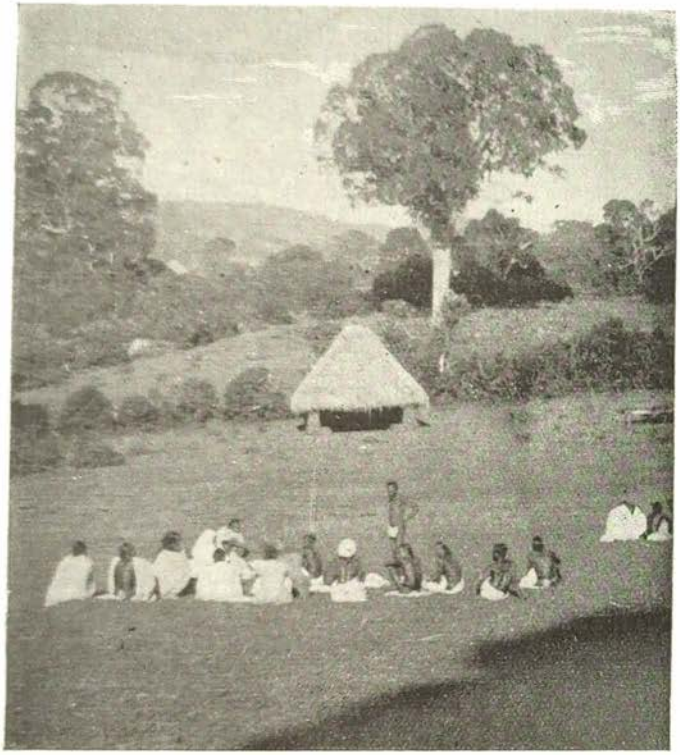


Photo by] A VILLAGE CONFERENCE. *[Mrs. Brand.*

The view shows the little school erected early this year, but it is not in use now, because the Valappoor people were more keen about having their children taught. Also from the south has come a petition for a school; so, leaving our more slow and prejudiced folk, we are attending to these two centres first, hoping some day to again start classes in this building.

E. C. BRAND.

WANTED.—BANDAGES FOR SENDAMANGALAM.—We hear from Miss Ireland that she is in urgent need of Bandages. Ten bandages are used every evening in the Medical work at Sendamangalam. Will some of our friends kindly set to work and supply these? Mrs. C. W. Harris (12, Marlborough Hill, N.W.) will be kind enough to receive and forward them to Miss Ireland.

OUR HOME CHURCHES.

Prayer Subjects for October, 1916.

Week Beginning—

SUNDAY 1st.—Prayer for Miss Hines see (p. 141).

SUNDAY 8th.—Prayer for the Churches at home whose young manhood is being depleted through the war.

SUNDAY 15th.—Prayer for a successful Annual Meeting on the 24th.

SUNDAY 22nd.—Prayer for the children of our Schools in India (see p. 143).

SUNDAY 29th.—Prayer for Mr. and Mrs. Morling and their children (see p. 146).

Meetings and Services.

Zion Chapel, Poynings, Sussex.—Missionary services were held on Lord's-day, Sept. 3rd, on behalf of the Strict Baptist Mission, when two sermons were preached by Mr. G. H. Ford, of Brighton, who took for his text in the morning Rom. x. 14. 15. "How then shall they call on Him in whom they have not believed?" etc; very ably dealing with the words by reversing them, saying there must first be preaching before there can be hearing; hearing before believing; believing before calling. In the afternoon his text was Matt. xxii. 15 "They made light of it"; and he so ably pleaded the cause and claims of the Strict Baptist Mission that some of the friends felt constrained to double their contributions; the result being that the collections were more that double those of previous years, the sum of £2 7s. 2d. being collected for the Mission.—F. A.

Leyton, Goldsmith Road.—On Thursday, September 7th, the annual meeting of the Sewing Class was held. Tea was kindly provided for all the members and friends. The public meeting was ably presided over by Mr. J. Othen, and was well attended. Mr. S. J. Taylor spoke a few words of encouragement to the workers and girls, and Mr. J. Bulman gave a bright address on "Let us not be weary in well doing. Let us do good unto all men" (Eph. vi. 9, 10). Various recitations were rendered during the evening. Prizes were distributed, and a collection was taken on behalf of the Strict Baptist Mission, amounting to £1 1s. The garments made during the year for the Christmas-box were on view. A happy time was spent by all, and it is hoped, under God's blessing, much joy and gladness may be created in many Indian hearts, and in those who work for them.—H. C.

Tring, Akeman Street, L.Z.A.—One of our very happiest meetings took place on Wednesday afternoon, September 6th, in the new Temperance Room in Christchurch Road, kindly lent for the occasion by Mr. Butcher. Mr. Morling gave us an address on "India's Women," and showed us the great need there was for Zenana work, because of the many "secluded women" who can hear *in no other way* the story of the Cross save *through* women. The address was most interesting, and Mr. Morling closed by telling us that the best way in which we can help is by definite and continued prayer, and he mentioned the following subjects as being appropriate, viz., For the newly-arrived missionaries, that they should be helped to understand not only the language but the people; for the health of the missionaries; for their closer communion with God, considering the awful conditions of their environment; and for the Bible-women when they visit the Zenanas, that they may be helped to speak the Gospel profitably. After the address tea was handed round and free-will offerings taken, amounting to £8 18s. 11d.—E. M. M.

Ilford, Cleveland Road.—The annual meetings of the Ilford Branch of the Ladies' Zenana Auxiliary were held on Wednesday, September 13th. In the afternoon a meeting for ladies only was held, at which Mrs. A. E. Brown presided. After several prayers for God's blessing upon missionary work, Mrs. Elnaugh delivered an earnest address on Prayer, based on 2 Cor. i. 11, which was much appreciated. A public meeting was held in the evening, at which Pastor A. E. Brown presided. Mr. J. A. Othen sought the Divine blessing, and after the report of the year's work had been read by the secretary, the chairman spoke most encouragingly of the workers at home, and emphasised the importance of being made meet for the Master's use through the Holy Spirit's power and grace, which would necessitate emptying, cleansing, and sanctifying. Mrs. Elnaugh also gave an interesting and instructive address on the words, "Continue in prayer" (Col. iv. 2), in the course of which she referred to some of the difficulties and perils of missionary enterprise, which included the Satanic atmosphere, of which the workers were conscious, the difficulties of language, and of getting into touch with the Indian women, as well as the perils of reptiles, disease, etc. These things, and many others, called for continuous prayer. The collection amounted to 16s. 9d.—E. OTHEN.

"Love Your Enemies."—"It is told of Ragland, a former Tinnevelly missionary of exceptional devotion and saintliness, that when he was preaching one day in a Brahman street the Brahmans were rude and noisy in their opposition and knocked off Ragland's hat, afterwards forcibly expelling him from their quarters. It happened that the European magistrate of the district was camping in the neighbourhood and heard of this ill-treatment. He sent one of his *peons* (servant-messengers) to Ragland and asked him to lodge a formal complaint, that he might punish the offenders. The messenger found Ragland on his knees. 'Tell your master,' said the man of God, 'that I have made known my case to a higher Magistrate, the God of heaven Himself.' And the prayer was not in vain, for that very day the Brahmans came and begged his pardon, beseeching him to come back to their street and preach to them."—*Missionary Ideals.*

* * *

A Ten-point Standard for Churches.—The Northern Baptists of America have adopted a ten-point standard for their Churches which might well be followed by other bodies:—1, A Church Missionary Committee; 2, Presentation of Missions from the Pulpit; 3, Mission-study Class organized; 4, Missionary Prayer-meeting for the Church; 5, Missionary literature distributed; 6, Women's Missionary organization; 7, Missionary Education in the Sunday School; 8, Intelligent Prayer for Missions; 9, Local Missionary Service; 10, The Every-member Canvas.—*The Christian.*

* * *

Mr. Morling's Deputation Engagements for October:—October 1, Sunday, Aylesbury. 3, Reading. 4, Swindon. 5, Bath. 7, Saturday, Penrose Street, Walworth. 8, Sunday, College Park, Lewisham. 11, Benwick. 12, Ramsey. 15, Sunday, Lynton Road, Bermondsey. 18, Walthamstow. 21, Saturday, St. John's Wood L.Z.A. 22, Sunday, Hounslow. 24, Annual Meetings at Surrey Tabernacle. 25, West Hill, Wandsworth. 29, Sunday, Stoke Ash and Horham. 30, Horham. Mr. David Morling's address is 41, Blythe Hill, Catford, London, S.E.

* * *

MR. AND MRS. MORLING, who will before long be returning to India, are faced with the problem of how and where to place their three elder boys in England when they leave. We understand that they have no light on the subject at present. Many friends only need to know of this difficulty in order to make it a matter of definite prayer for our Lord's guidance and provision.

* * *

MISS HINES landed at Tilbury on Tuesday, September 19th, and is now at home in Ipswich. We praise our Lord for her safe arrival.

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 welcome Cyril S. Hill, of Park Ridings, Wood Green, to the Corner. You may begin by answering the questions this month, Cyril. The Divisions are as follows: Under 10 years, Division III.; under 12, Division II.; under 14, Division I.; over 14, Seniors. Let me know your age.—Glad to hear you have been having a Young People's Missionary Meeting at Salhouse, Annie; but it was disappointing that you could not attend it, Alma.—It is pleasant to know that you young people have had holidays, notwithstanding the war and the weather, Kathleen.—I hope the Children's Saturday Afternoon Meetings will be held again next year, as you liked yours so much, Cyril and others.—Yes, Calvin and Robert, we must not forget to thank God for his preserving care in these times of danger from the air.—I am sorry to hear that you have lost your little brother, Hilda and Leslie, but you know he is "safe in the arms of Jesus."—Very pleased to know that you had such a good meeting, Hilda.

I have received 1/5 in stamps this month, as shown below.

MARKS FOR SEPTEMBER AND THE QUARTER.—*Seniors.*—Kathleen Throssell, 10, 30; *Winnie Church, Theodora Haynes, Elsie Andrew, Rowland Peters, 10, 29; Alma Waters, *Hilda Cuthbert, 9, 29; *Dorothy Cuthbert, 9, 28; Freda Berry, 10, 27; Beatrice Beale, 9, 26; Dolly Cook, 8, 25; Richard Collard, 9, 17; ***Annie Waters, 8, 17. *Division I.*—Ernest Carter, Muriel Haynes, 8, 27; Fred Rawlinson, Dorothy Rudd, Rose Clarke, Jeanette Brunsden, 8, 26; ***Hilda Reeder, *Florence Church, 8, 25; Alma Wright, Edith Clarke, 7, 25; Robert Booth, Lily Sykes, 7, 24; *Fred Cuthbert, 7, 23; Ada Finch, 5, 21; **Calvin Hewitt, 7, 23; Cissie Cross, 7, 22; Fred Collard, 7, 16; Gladys Hammond, 4, 12. *Division II.*—Cecil Carter, Leslie Reeder, 6, 23; Edith Wright, 6, 22; Stanley Vine, *Lily Church, 6, 21; Ellen Dowell, **Robert Hewitt, 5, 21; Elsie Few, 5, 20; Eva Green, 4, 19; Percy Crees, 3, 18; Doris Butcher, 3, 17; Alfred Wood, 5, 14; *Mabel Rose, 3, 10. *Division III.*—Gerald Booth, Jane Morris, Oliver Rudd, 8, 25; Rex Booth, 7, 25; Rose Sykes, 7, 24; Leslie Crees, 8, 22.

Some of you will be disappointed at not getting full marks, and may wonder why you have not got them. Doris Butcher has only half marks because she gave only the references and did not write the verses. In three cases the sending of John the Baptist is given instead of the sending of Christ; two of you have given a text which does not contain the word "sent"; one of you gives a verse relating to Christ sending the disciples; while others have lost marks through small mistakes or omissions.

I have some difficulty in awarding the prizes. In the Senior Division Kathleen Throssell had a prize last quarter, and as Alma Waters has not received one since December, 1912, I am sending the prize to her. In the other Divisions there are ties, and I must pass over those who have recently received prizes, viz., Ernest and Cecil Carter and Gerald Booth, and ask them to be content with the honour without the prizes, which I am sending to Muriel Haynes, Leslie Reeder, Jane Morris, and Oliver Rudd, the two latter being tied and never having received prizes.

QUESTIONS FOR OCTOBER.—*Seniors.*—Write ten verses from John vii., viii., ix., and x. which speak of Jesus as having been "sent." *Division I.*—Write eight similar verses from John xi., xii., xiii., xiv., xv., and xvi. *Division II.*—Write six similar verses from John xi., xii., xiii. xiv. *Division III.*—Write four similar verses from John xvii. One mark for each verse *quite correctly* quoted in

A Painful Religion

Divisions Senior, I., and II., and two marks for each *correct* verse in Division III. I want you to learn to quote Scripture carefully and correctly. Every one of you can get full marks if you like. Don't write the verses in a hurry, and when you have written them compare them carefully with the Bible. Each verse must be written in full, or full marks will not be gained.

At the Annual Meeting of the China Inland Mission held last May one of the speakers, a missionary to China, told the following story, which reminds one of the rolling pilgrim Mrs. Booth saw in Pursawalkam. The missionary said: "He met a priest in Western China who had boards on his hands and pads on his knees. The priest went along roads stretching himself at full length, then getting up and walking to where his fingers had reached, and then prostrating himself again. He had come thus over 2,000 miles, and had been eight years crossing the mountains! He was going to Lhasa, he said, and he calculated it would take him another eight years! He had been born, he said, under an unlucky star, and had no peace or happiness. If he could only see the great Buddha at Lhasa, his sins would be forgiven him!"

It would startle you if I said that large numbers of people in England, and perhaps some of you, are doing what this poor deluded pilgrim was doing. But it would be true. He was trying to get salvation by what the Bible calls "works," as so many are vainly doing. Are you? Remember that salvation is *all* of grace.

I am giving you a picture of Miss Ireland studying Tamil at Sendamangalam.

Your affectionate UNCLE JOHN.



The Strict Baptist Mission.

ANNUAL MEETING

WILL (D.V.) BE HELD AT THE

SURREY TABERNACLE,

Wansey Street, Walworth Road, London, S.E.,

On TUESDAY, OCTOBER 24th, 1916.

A DEVOTIONAL SERVICE at 3.30 p.m.

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

SPEAKERS :

Pastors H. ACKLAND and C. J. WELSFORD,

and our Missionary, Mr. DAVID MORLING.

TEA AT FIVE - - SIXPENCE.

PUBLIC MEETING

In the EVENING at 6.15.

Chairman - The President, Pastor E. MITCHELL.

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 :

MR. DAVID MORLING,

Pastors J. E. FLEGG and G. SMITH.

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 11th to September 11th, 1916.

General Fund.

	£	s.	d.
Prittlewell.			
Miss F. A. Brown ...		1	.
Stratford, Gurney Rd.	2	.	.
Y.W.B.C.		11	6
P. & A. Webb (box)		7	.
Quarterly Subs. ...	1	.	6
Sewing Class ...		6	.
Northampton, Providence, P.P.C ...		1	.
Brentford, North Rd., Mrs. Charman ...	2	.	.
West Ham Tabernacle, Y.P.S.C.E. (Kollis)	10	.	.
Madras.			
Mr. Lincoln Watts	1	.	.
Mr and Mrs. E. A. Booth ...	5	.	
Mr. D. Morling ...	2	.	
Great Yarmouth, York Road S.S.		5	6
Acton Tabernacle S.S.		12	.
Lewisham, College Park,			
Mr. W. F. Waller (box)		10	.
Newquay (Cornwall), Ebenezer,			
Mrs. A. K. Pearce		5	.
Mr. H. G. Dann (box)		18	.
Poynings, Zion ...	2	7	2
St. Albans, Bethel,			
Box		6	3
Friend		1	.
Cambridge, Tenison Road,			
Mr. & Mrs. G. Banks and Family ...		10	.
Rowley Regis, S.S. ...		10	6
Wandsworth,			
West Hill B.C. ...	1	4	1
Bassett Street,			
Miss B. Brazier		8	.
Aston Clinton,			
Literature ...			6
Boxes:			
Mrs. Wm. Bolfe ...		4	2
Mrs. Morris		2	4½
Mrs. Keen ...		3	3
Mrs. Rance ...		3	6
Mrs. Wm. Burnham		5	10½
Master R. „		3	10½
Mrs J. „		16	6
Mrs. Goodson ...		6	6
Mrs. Gurney ...		2	6
Mr. Wm. Gates ...		3	7
S.S.		4	2
Collection	2	5	4
Middlesbro',			
Boxes:—			
Mrs. & Mrs Salmon		6	6
Miss Taylor ...		12	6
Miss J. Knox ...		8	.
Mrs. J. Allick ...	1	6	.
John Allick, jun.		8	6
Ilford, Ebenezer,			
Mr. S. J. Keeble ...		5	6
Leyton, Goldsmith Rd., Sewing Class ...	1	1	.
Tring, Ebenezer ...		9	2½
Walworth, Surrey Tabernacle S.S ...		8	8
Long Marston ...	1	17	10½
Literature		2	2
Tring, Akeman Street	6	10	3
Fee given to Preacher	2	2	.
Literature		4	4
Chesham, New Town	1	7	6
Literature			8
Mayford, S.S.		15	.
Personal:—			
Mr. C. H. Gosling ...	1	.	.
615		10	.
R. J. H.	1	.	.
Mr. Robt. Banks ...	2	2	.
Mr. S. J. Taylor ...		2	6
Miss Mary Dennis (box)	1	.	.
Mr. A. E. Smith ...		5	.
Mr. Stanley Purkiss (5 Rupee Note) ...		6	5
R., Aug. 4 ...		5	.
Mr. & Mrs. Lankester (box)		7	6
	£62	10	8½

Herald Fund.

	£	s.	d.
Stratford, Gurney Rd.		13	1
Colnbrook		6	.
Boro' Green ...		3	6
Great Yarmouth, York Road		4	6
Lewisham, College Park	1	7	8
Newquay (Cornwall), Ebenezer		7	.
Irthlingboro', Mrs. W. Keller		3	.
Wellingboro', Tabernacle S.S.		6	.
St. Albans, Bethel ...		7	6
Rowley Regis S.S. ...		9	6
Middlesbro'		7	.
Ilford, Ebenezer ...		3	.
Rushden, Succoth ...		10	.
Madras, Mr. D. Morling		5	.
Personal:—			
Mr. A. Baker ...		5	.
Misses Paffard ...		6	.
Miss L. A. Parsons		5	.
Miss Bradford ...		6	6
nterested		5	.
Miss E. Bassendine		1	7
Mr. F. Roe		2	6
Messrs. Robt. Banks and Son (Sale) ...	2	.	6
	£9	4	10

Pension Fund.

	£	s.	d.
3% L. C. C. Stock (£567 6s. 4d.) ...	3	3	10
3% L. C. C. Stock (£367 14s 11d.) ...	2	1	4
	£5	5	2

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Vol. XV. November, 1916.

The Strict Baptist Mission HERALD.

Let the Indian, let the Negro,
Let the rude barbarian see
That divine and glorious conquest
Once obtained on Calvary:
Let the gospel
Loud resound from pole to pole.

Kingdoms wide, that sit in darkness,
Grant them, Lord, Thy glorious light;
And, from eastern coast to western,
May the morning chase the night:
And redemption:
Freely purchased, win the day.



Price One Penny,

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

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The Secretary of The Strict Baptist Mission,

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* * *

ALL APPLICATIONS for LADIES' ZENANA Collecting Boxes and all Contributions to be sent to ***Mrs. Silvester, 9, Gallis 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 to be sent to ***Mrs. Elnaugh, 3, Troutbeck Road, New Cross Road, London, S.E.***

The
Strict Baptist Mission
HERALD.

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

VOL. XV.] NOVEMBER, 1916. [*New Series*, No. 119

CURRENT NOTES.

THE close of another financial year gives cause and opportunity for reflection. There is much to praise God for. Our receipts, it is true, are less than those of last year, and have not met the expenditure of the year by upwards of £50; but when we consider the increasing strain of the war, and the draft made upon the young manhood of our Churches, we can have no doubt that but for our Lord's help and blessing the contributions would have been much smaller. At the same time, the situation calls for more consecrated effort.

We are thankful that the work in India has not had to be curtailed. Retreat in face of the enemy is very unwelcome in spiritual as in natural warfare. At the same time, it must not be regarded as satisfactory to be merely holding our own, waging trench warfare and making no forward movement. We feel this particularly in regard to the Sendamangalam field, where so many thousands are entirely unevangelised except by the S.B.M., and where so much disappointment has occurred in regard to reinforcements. This demands our earnest and prayerful attention.

We have intentionally made no reference to HERALD finances for many months, and only do so now because the accounts for the past year show a deficit of upwards of £17, and this notwithstanding two generous donations to the HERALD Fund, for which we thank the anonymous donors. It should be remembered that this deficit of £17 means the depletion of the General Fund (for carrying on the work in India) to that extent. Every penny paid for the Magazine is a help to the General Fund.

"NOT DISOBEDIENT."

THE Apostle Paul, when recounting to Agrippa and Festus the remarkable circumstances attending his conversion, particularly his vision of the Lord Jesus, said, "Whereupon I was not disobedient to the heavenly vision." What a revelation of himself, of Christ, and of humanity must the vision have made to the persecuting Pharisee! And how much it must have conveyed to his soul! Not only did he receive eternal life, but he was prepared for the reception of the Lord's commission to proclaim the way of eternal life to others. And he was "not disobedient." The negative form of his assertion is suggestive. *He* was not disobedient: are any of us?

Have we had no vision? No vision of sin, its dreadful character and appalling consequences? No vision of the Cross of Christ, its sublime tragedy and wondrous glory? No vision of our own unutterable need and of the suitability of the Gospel to fully meet and satisfy it? No vision of humanity's hopelessness and helplessness? No vision of our responsibility, not to save but to make known the Good News of full and free salvation which has done so much for us? No vision of God's purpose and power to save, and to save through human instrumentality? And have we had no vision of the great multitude who at last will sing the song of redeeming Love,

"Loud as mighty thunders roar,"

and of the ecstatic joy of knowing that some of that innumerable throng were there through our obedience to the Lord's Command?

These are questions which lie at the root of the missionary Commission. If we have had no vision and are destitute of any vital acquaintance with free and sovereign grace, having only a name to live, no responsibility concerning the souls of others rests upon us; but if otherwise, if the exalted Saviour has rescued us, no less sovereignly and no less powerfully than He did Saul of Tarsus, what then? Can we say with him, I was not, or I am not, disobedient to the heavenly vision?

Our vision is no less heavenly though not so dazzling in its splendour; no less practical and commanding. Our response should be no less immediate, wholehearted and definite. We should place ourselves at our Lord's disposal as unreservedly as Paul did. And if perchance the seeming hindrance in the way of our obedience is that we cannot do what he, with such commanding gifts and energy, did, we should remember that the question is not what we can do, but what our Lord who sends us can do through us. "Not I, but the grace of God which was with me." How *can* we be "disobedient to the heavenly vision"?

Our Foreign Field.

The News of the Month.

Madras.—The annual Sunday School Scripture Examination was held in Madras on Saturday, August 19th. The scholars from five of our schools assembled at the Mission House; from three of our town schools they met at Vepery Chapel, where Miss Elliott was in charge of affairs; five village schools sent their pupils to Ayanapuram, where the management was in the hands of Mr. Watts Each candidate was separately asked twenty questions set by the Sunday School Union on the International lessons. The results show that of 325 candidates 269 passed and have been awarded certificates.

In order to make it possible for those engaged as domestic servants to attend our Men's Meeting at Semmencheri, we arranged to hold the meeting from 9 till 10 p.m. We held a meeting at that hour on August 28th, and the attendance justified the experiment, which will be repeated.

On the last day of August we were pleased to receive a visit at the Mission House from Private Logsdon of the County of London Regiment. When at home Mr. Logsdon worships with the Church at Napier Road, Tottenham. We hope that others will pay us a call.

° ° °

The monthly meeting of the Voluntary Service League, held at the Mission House on Sept. 9th, was inspiring. Some of the members show commendable persistence in their efforts for the extension of the kingdom. A number remained for Badminton, and greatly enjoyed the game, at which some have attained considerable proficiency.

E. A. Booth.

Sendamangalam.—Hindus v. Mahommedans.—Few people at home realise how distinct these two classes are. The Mohammedans are in a minority of about one to five, but they are a militant body, and their influence is often disproportionate to their numbers. To hold the scale of even justice between Hindus and Mahommedans is by no means the least of the tasks of the British in India. The annual festivals of each religion are often times of riot and even bloodshed, that might easily grow to dangerous proportions but for the ever watchful British Government.

Continual Disputes.—This week a long series of disputes between the Hindus and Mahommedans of Sendamangalam has come to an end in an open quarrel. A Hindu drama was being played in which passages occurred that annoyed the Mahommedans, who say that the play was an affront to their religion. Mutual recriminations ensued, the upshot of which is that the Hindus have forbidden all social and commercial intercourse with Mahommedans to all their co-religionists in the town. The Mahommedans are a small community, and this means an impossible condition of affairs. No one buys from or sells to them; no one uses their vehicles for hire; no one works in their fields, although this is the sowing season and labour is essential. Both sides have been to me with their stories, but so far I have not been able to effect a reconciliation. Eventually the self-interest of individuals in both parties will probably bring about a truce, though not a lasting peace.

Their Attitude to Christianity.—The Mahommedan is in many ways lower than the Hindu in the scale of civilisation, but regards himself as superior,

speaking of the Hindus as "heathen." The religious documents of Mahommedanism have a good deal of the Bible material in them, which provides a common standing ground for the Christian missionary in his approaches to them. But, at the same time, the spirit of Mahommedanism is far more hostile to Christianity than is the spirit of Hinduism. For example, just at present many Hindus of this time are really interested in the person of Jesus Christ, and have asked to be told more about Him. A few nights ago our reading-room was packed with men who listened for nearly two hours to a lantern lecture on the life and death of Christ. But if we speak much about the Person of Christ to Mahommedans, objections are raised at once, discussion is apt to degenerate into argumentation, and worse. and so our object is lost. The result of this unfortunately is that in many places Mahommedans are neglected by Christian agencies, except in large centres where special missionaries are set apart for work solely among followers of Islam.

The Kolli Hills.—The Deputy-Collector's Visit. — "Deputy-collector" is a title that to us at home suggests an officer connected with gas or water. Here in India the deputy-collector of a district is a magistrate who, for many practical purposes, is king to the teeming thousands who live in the several hundred square miles that constitute his division of the district. The last visit of a deputy-collector to the Kolli Hills was some five years ago, so on the present occasion I felt that the interests of our work required me to be present on the hills during his stay there. I was able to represent some of the grievances of the people to him, and in two matters obtained help for them. The deputy-collector, who is an Indian Christian, was pleased with our school-work on the hills, and promised to give us ground on which to build a permanent school at Valappoor.

Meanwhile we have received a petition from the headman of a village to the south of the bungalow, asking us to open a school in his village. We hope to do so in the course of this week. J. M. BRAND.

A Lantern Lecture.

IT is Sunday evening, and we are driving to the non-caste quarter of Tuttikulam. Our jutka is one of the ordinary country flat-bottomed type, with no place for one's legs, and an arched roof so low that one cannot sit upright. In this conveyance are wedged two Indian preachers, myself, the bundy-driver, and the box containing the magic lantern, not to mention Preacher Dawson's fiddle-case, which careers tipsily hither and thither, as some of us find to our cost. There is a very young moon which gives just enough light to see the way, but evidently is not bright enough to reveal to our driver the holes in the road.

As we approach the village we decide it will be best not to drive through the caste quarter, because our friends there do not like our going to the outcastes. Our sense of smell now tells us emphatically that we are near the village. We all get out and walk to the centre of the place. Word flies around that the dhorie has come to show the pictures, and in one minute our audience is gathered.

"Now then, old woman, just sweep that piece of ground clean for the gentlemen, will you!" says an elder to a woman, who immediately moves off to obey him.

We soon have the sheet rigged up against a western wall. We tell the people to sit down. They do so, facing the lantern as usual, and it is difficult to get them to turn their faces to the blank sheet. At first a few of Æsop's fables are illustrated on the sheet, and the homely truths of "The Hare and the Tortoise," "The Wolf and the Lamb," etc., are acknowledged with appreciative remarks by the crowd. Then we pass on to pictures from the Life of Christ, which is the subject of the evening.

For upwards of an hour they listen with gratifying attention. The facts of the life of Christ are related, an epitome of His teaching is given, and, especially, the meaning of His death, is explained. Then the last slide is withdrawn, and while the younger people are still watching expectantly the white square on the sheet, I turn for a conversation with the people seated all around.

"You have seen and heard a lot about Jesus Christ to-night. Now what is your real feeling about it all?"

"Our feeling about it is that these words are good words, and Jesus Christ is a good Swami."

"Yes, yes. So, many people say who still go on worshipping idols. Is it sufficient to say, 'Jesus is a good Swami'?"

An old man sitting at my side is the spokesman of the people, and he acknowledges, somewhat sadly, that it is not sufficient. Then after a pause, he adds,

"I know what you mean. And I have many thoughts in my heart. There are others, too, in the village who think about Jesus as I think."

"Well, what then?"

"Well, what then!" rejoined the old man, refusing to be drawn.

"Those who believe in Jesus should follow Him."

"Yes, I know that," replied the old man with sudden vehemence; "*but we are fast caught in the net.*"

He then relapsed into silence, evidently feeling he had said too much, and I could not get him to explain what the net was. So we assured him that Jesus could break the net, however strong the meshes were, and set them free.

We found afterwards that the man who had spoken of the net was an ex-convict who had been sentenced to deportation for life, the price of an angry blow in his hasty youth.

Tuttikulam is one of our oldest Mission stations here, and there is reason to believe that the old man spoke true when he said that others beside himself were interested in Jesus Christ and His religion.

J. M. BRAND.

Medical Mission College for Women in South India.

QUITE recently a Women's Christian College was opened in Madras; now it is proposed to establish a Medical College for Women in Vellore. Such movements indicate the set of the current, and carry great implications as to the change that is taking place in the status of woman in India.

For some years medical missionaries in South India have realised the necessity of providing facilities whereby Indian medical women can be trained apart from men students. Undoubtedly there is an increasing demand for medical relief for women by women, and a growing dissatisfaction with indigenous methods. Infant mortality in India is truly appalling, and a lot of it is preventable. It is impossible that the increasing medical needs can be met by medical workers from Europe and America. The need for a large body of thoroughly trained Indian medical women is patent to all who have really considered the situation.

In 1913 two American ladies, who were officially visiting missions in India, became deeply interested in the scheme which Dr. Ida Scudder, of Vellore, had outlined. Being convinced of the necessity for such a College in the interests of the women and children of India, on their return to America they organised a series of meetings throughout the United States. Through their efforts the sum of fifty thousand dollars

was allotted to this scheme by the Woman's American Baptist Foreign Mission Society from their Rockefeller Bequest.

From that time matters have developed rapidly. Fully qualified medical representatives of nine American and British Protestant Missions, who are now carrying on medical work on a considerable scale in South India, were appointed by their respective Boards to formulate a definite detailed scheme. This body has decided that a Medical Mission College for Women shall be established at Vellore in connection with the finely-equipped Arcot Mission Hospital. The college will train women medical students for the Sub-Assistant Surgeon qualification, and also a few for the M.B. degree of Madras University. Nurses, midwives and dispensers, for whom there is a constant demand, are also to be trained. The college is to admit all castes and creeds. Dr. Ida Scudder, through whose enthusiastic advocacy so much progress has been made, expects that high-caste Hindu women and Mohammedan women will enter the college to take up the study of medicine.

The proposed staff is to consist of eight doctors (four American and four British), four nursing sisters, a matron, a secretary, and Indian nurses in addition. Four of the doctors have been already definitely promised, and negotiations are proceeding regarding two others now in India.

Plans have been drawn on a somewhat elaborate scale, the total cost of the building scheme being estimated at sixty thousand pounds sterling. One third of this amount is already in hand, and there is reasonable hope that Government will subscribe half of the total cost of the buildings when the war is over.

The annual upkeep of the college and hospital is estimated at a lakh of rupees (say £6,666). Towards this a liberal grant has been promised by Government, possibly one-half of the amount expended. The remainder is to be met from fees, sale of medicines, grants from Missionary Societies, and endowments.

It will be seen that the scheme is an ambitious one. It is far ahead of anything yet attempted in India in this line. The fact that it has the hearty approval of the Surgeon-General and the Government of Madras is an indication of how things are moving in India. The emancipation of the women of India is proceeding apace, and the scheme outlined here will help to accelerate that pace.

There is no question as to the philanthropic worth of the scheme. Just how far it will be of real distinctive missionary value will depend almost entirely on the personal spiritual enthusiasm and influence of the staff.

E. A. BOOTH.

Mr. Morling's Engagements for November:—Nov. 1, Hoxne. 2, Laxfield. 5 and 6, SUNDAY and Monday, High Wycombe. 7, Beacon Hill, Penn. 8, Wooburn Green. 9, Prestwood. 11, Chadwell Street. 12 and 15, SUNDAY and Wednesday, Boro' Green. 19, SUNDAY, Homerton Row. 21, Chapel Road, Tring. 22, Chatham Road, Wandsworth. 23, Brighton. 26, SUNDAY, Kings Langley. 28, Wood Green, Dovecote. 29, Derby Road, Croydon. 30, West Hill, Wandsworth.

* * *

"Outline Missionary Talks and Stories."—All who wish to learn the art of delivering attractive missionary addresses to children, and to acquire at the same time a fund of biographical missionary illustrations, should read Miss Entwistle's little book published by Mr. H. R. Allenson at 1/-. Her summary of "points" for the missionary address are alone worth the money.

The Daily Round of the Caste Woman.

(Concluded.)

IN the forenoon very little attempt is made at sweeping or tidying the house. But the midday rest being over, the chief work of the day begins; the house is thoroughly swept with a primitive broom made of a bunch of strong river grasses, cooking vessels are cleansed, and the courtyard washed down with a pot or two of water. In some houses they will then chalk artistic designs on the brick floor by way of decoration; some of the women show considerable originality and taste in this work, and they take great pride in it. A design is also drawn outside the front door.

The house being clean and neat, the women begin to think of their toilet and gather in the courtyard with various little vessels of oil, screws of paper containing red powder, and other requisites. This is the Zenana visitor's best opportunity, as there is no noise or bustle in the house and the women are quite ready to listen for awhile. An Indian woman never dresses her own hair if she can get someone else to do it for her; she never uses a brush, and her comb is a coarse, wooden one; a good quantity of oil is always used to help loosen the tangles, and much attention is paid to the length and straightness of the middle parting.



ORNAMENTING THE DOORSTEP.

Most Indian women wear more hair than by nature belongs to them, and make not the slightest attempt to conceal the fact. There is an annual festival at Tirupathi which many thousands of pilgrims, both men and women attend to shave their heads and offer the hair to the gods; this is sold by the priest and comes into the market, so false hair is always obtainable at a moderate price. All orthodox Hindu women bathe their hair each Friday; it is done like the morning ablutions as a religious duty, and they betray considerable anxiety if sickness prevents this being done regularly.

After the toilet has been completed, visits must again be paid to the well for the evening supply of water, marketing must be done, and preparations made for the principal meal of the day. This last item is a more lengthy piece of work than one would imagine, because the foodstuffs are bought in such a primitive state. Rice is bought in the husk just

as it was threshed from the ear, and each of the ingredients of the curry is bought separately and must be ground to a pulp. The rice is spread out on the ground in the sun and left there until the husk is thoroughly dry and crisp; it is then swept together, put in the mortar, and pounded before it has time to get tough again. Two or three women will pound together at one mortar, and the noise they make is deafening. Winnowing follows; then another vigorous pounding to remove the inner husk, another winnowing, and the rice is ready for boiling.

There are many other occasional duties that make up the day's work; there may be pickles to make or flour to grind for the little cakes and sweetmeats that look so unpalatable to the European, and one may sometimes see a proud mother working awkwardly and laboriously at some tiny, quaint garment for the little son that is the delight of her heart.

The Indian woman takes practically no interest in the events of the great world unless they definitely touch her own home or pocket. Her sympathies and ideas are exceedingly narrow, and the only variation in her daily round comes when a favourite festival is approaching; then she is alert and as busy as a bee with a multiplicity of duties and responsibilities which cannot here be described.

And so our Hindu sister comes, lives her short, humdrum life, discharges her duties as wife and mother, and, in her turn, departs content and makes room for another. Does she not realise she has a soul? Is there never a dim thought of the future? Does she never look into her own heart and read its tale of sin and shame? Has she never an aspiration toward something higher and nobler? There is nothing in Hinduism to lead her thoughts upward; her priests are blind guides; the touch of her sacred books is pollution. May then the Word sown day by day in much weakness by our little band of Bible-women be made powerful in turning many of these poor women from their false gods and in bringing a new light and hope into their dull, joyless outlook.—O. M. ELLIOTT.

Meetings.

Reading, Providence.—The missionary meeting held on Tuesday, October 3rd, was in the best sense of the word a success. This was doubtless due to the active and prayerful preparation made by the friends, and in particular by the secretary, Miss Pursey. The chair was taken by an old-time supporter of the Mission, Mr. Paxman. Mr. Morling gave a lecture on "Pioneering in South India," illustrating his discourse by a large map of the country around Sendamangalam. An encouraging report was read by the Secretary, which showed that the financial income for 1915-16 was in excess of that in the previous year. The missionary made a special appeal for more study of the HERALD and for daily, intercessory prayer. Judging by the good collection made, and the number of picture-postcards sold, a very real sympathy was shown, and we trust lasting good may follow.

Stratford, Gurney Road.—The annual meeting of the Girls' Sewing Class was held on September 7th. Many friends came to show their interest and to encourage the workers. Our Pastor presided and spoke very suitably to the children present. It was quite a pleasure to have Mrs. Elnaugh with us, and to hear her good address on "The one true God and the millions of gods worshipped in India." Mr. J. G. Mackenzie also addressed the meeting, and we shall not soon forget his helpful remarks. During the evening, recitations and singing were rendered by members of the class. Prizes were given for efficiency during the year, and a collection taken in aid of the work amounted to 16s. The garments made during the year were on view, and also the toys and dolls made by the girls.—E. T.

OUR HOME CHURCHES.

Prayer Subjects for November, 1916.

Week Beginning—

SUNDAY 5th.—Praise for the help so graciously afforded to our Mission during the past year of increasing war strain.

SUNDAY 12th.—Prayer for the fulness of the Holy Spirit for ourselves, our missionaries, and the Indian helpers and converts.

SUNDAY 19th.—For the power of the Holy Spirit to attend the ministry of our missionaries and our Indian evangelists.

SUNDAY 26th.—For the extension and deepening of the missionary spirit in our Churches, on which depend so much their own prosperity and the progress of the work in India.

The Annual Meeting.

IN view of the war-strain of these days, the increased cost of living, and the darkness of the streets at night, the meetings on Tuesday, 24th October, were very successful, both in point of numbers and of financial result. In the afternoon the area of the Surrey Tabernacle was nearly full and in the evening the number was larger than might have been expected, while the collections amounted to £60 18s. 8d—£35 16s. 8d. in the afternoon and £25 2s. in the evening.

A more important fact, however, and one which no doubt contributed to the financial result, was the fervid missionary tone of the meetings. Without disparagement to the speeches of other brethren, interest was naturally centred in the stirring addresses of our Missionary, Mr. David Morling.

In the afternoon our President fittingly expressed the causes for gratitude we had in view of the war, of the progressing recovery of three of our Missionaries, of God's blessing resting on the labours of our brethren, and of the sufficient financial support we had received. He believed God would prosper England again as He had in the past, because the Gospel had been sent forth to the ends of the earth. Pastors H. Ackland and J. C. Welsford delivered addresses in the afternoon and Pastors G. Smith, J. E. Flegg and W. Suttle, of Royton, spoke in the evening, and Pastors J. T. Peters, C. A. Freston, H. G. Dann, J. N. Throssell, R. Mutimer, T. L. Sapey and Mr. A. Vine took part in the proceedings of the day.

This was Mr. Suttle's first appearance on our platform, and after listening to his vigorous and earnest address it was difficult to believe that it was his first appearance at a missionary meeting. At some inconvenience he had travelled from the north to testify his personal appreciation and that of the Royton Church of the work of the S.B.M He expressed his belief that the Churches at home would find that their support of the Mission would benefit themselves It had done the Royton Church real, spiritual good As for the work of the missionaries and its results, these could not be tabulated.

Mr. David Morling's address in the afternoon dealt with the work in India and certain problems connected with it, his object being to foster more intelligent co-operation in prayer on the part of friends at home. Speaking first from the standpoint of the missionary, he showed the need

of loving leadership first in regard to the social and domestic life of the Indian workers in various ways. As regards their intellectual life, an erroneous impression was abroad as to their education and ability which needed correction. Many of our preachers and Bible-women had had a very fair education, an instance of which was that one of our Bible-women could speak fluently in English, Tamil and Telugu, and also knew very much of Hindustani and Canarese Many of the Indian Christians knew their Bible better than we do at home.

Leadership in Spiritual Life was also needed.

The Missionary was regarded as a *guru*, a spiritual guide, and this he must be. An instance was given from Madras Thirteen years ago Mr. Booth preached one Sunday, and one of the preachers on the following day preached in the village of Koluttur on the same subject, presenting it in his own way and having evidently digested the sermon. "When I prepare," said Mr. Morling, in further illustration, "for the monthly meeting of the workers, if I get a blessing in studying the Word and it overflows to them it means that the whole of the spiritual work from Belukurichi in the north to Tattaiyangarpatti in the south-east and Mohanur in the south-west is benefited. It is the same in our Sunday services. One Sunday I am preaching in Sendamangalam, next Sunday in Erumaipatti; and when the missionary goes, the workers in the various places he visits look for leading in their spiritual life. I might tell you of many a strange pathetic scene enacted on the floor of my office. If a man is going to a new station I need not call him; he will be the man to ask me for prayer. If a man falls into temptation it is to my office he comes, and after the prayer and intercession, the serious talk and the reading that we have on the floor of that office he goes forth to the battle, the temptations of life again If I am to lead these workers in their spiritual life then surely I must be a little ahead of them; I must be able to take them by the hand and lead them forward. If I myself am behind I am only a drag. We need your prayers in this respect that we may be true spiritual guides and leaders, and every day of our lives repair to the great Fountain head of all spiritual life and there find fresh strength and energy so that we may in the truest and highest sense be their spiritual guides."

The Corporate Life of the Indian Church.

What was our attitude towards the Indian Church? Must we not also be leaders in its corporate life? How long were we to equip and send missionaries to India? Were we going to bring up the Indian Church tenderly and carefully as if it were an exotic, or were we going to bring it up as a native, indigenous Church thriving in its native air? What was going to be our policy? Was the Indian Church to be a parasite, a mere bit of mistletoe drawing all its virtue from the bough of the strong oak, or was it to be a strong oak itself and strike its roots deep into the soil of self-support and self-propagation? Were we going forth in the Apostolic method, or were we regarding ourselves as permanently and absolutely indispensable in Sendamangalam and in Madras? If we would lead our Indian Church in its corporate life, then most surely and certainly we ourselves must be led—led by the Holy Spirit.

Mr. Morling then pleaded for

Prayer on Behalf of the Indian Workers.

Was it not true, he asked, that if we at home were preaching nearly every day in the week a feeling of staleness ensued? and our own souls needed to be very much watered before they could water anyone else. There was the same danger in a greater degree attending our Indian workers. They deliver sixty, seventy, eighty addresses in one month, especially at camping time. In the morning a preacher would deliver

two or three addresses, and in the evening two or three more; and this would happen on Monday, Tuesday, Wednesday, Thursday and Friday—possibly something also on Saturday or Sunday afternoon. "If I, with all these means of grace around me to help and inspire me, have a feeling sometimes of spiritual staleness, what must our preachers in Sendamangalam and Madras feel! We do need to pray for them. They pray for themselves. On one occasion we were out camping in the village of Pavittram. In the early morning I was awakened by an unusual sound. Pulling myself together, I listened. In the little dull tent, twenty yards away, that good Indian brother was pouring out his heart before God that the Holy Spirit's power might descend upon the missionary and the preachers. This was at half-past four in the morning until break of day. Needless to say, there was no spiritual staleness that morning in that camp."

The Persecution of Our Seekers.

Indian seekers had not only many temptations, but persecution, of which Mr. Morling gave the following instance:—Abraham, of Pavittram, whose native title was Moopan, had been brought to know the Lord. The proper date for a certain feast had to be fixed, and the *poochari*, or priest of the village, was engaged in obtaining this from the god by working himself into a paroxysm in which, losing control of his mind, the god of the temple was supposed to enter into him and communicate the date. The people gathered round cried out, "O Swami, when must we have our festival?" Silence! "O Swami, when must we have our festival?" Silence again! At last came the words, "I am not going to have any festival!" Everyone was aghast. "But why are you not, O Swami, going to have a festival?" "One of my children has left me." "Who is it?" "Moopan!" A deputation was then sent to Moopan and fined him forty rupees. Through a little intervention on the missionary's part, however, the fine was not paid. Through that man's conversion that village had no festival that year. But that was not all. Persecution became so bitter that, shortly after, Moopan went to a village ten miles away and, after two or three months, came back to Pavittram. A few weeks ago I had a letter from Mr. Brand to this effect: A boy came to Sendamangalam from a village twenty-five miles away wanting to become a Christian. He was asked what did he know about Christianity. His reply was: "When Moopan, of Pavittram, came to our village, every morning and evening he used to squat on the doorstep and tell us what the Lord Jesus Christ had done for him, and ever since I have wanted to become a Christian." This lad had walked twenty-five miles over a rough road. Here was one result of old Moopan's standing firm and giving good testimony.

Extension.

This was a fourth problem. There were thousands of towns and villages around Sendamangalam open to the Gospel, but in which the Gospel was not being preached. Would to God we might have more compassion for those sheep that are without any shepherd! Although the other three problems seemed to concern them in India more particularly, there was the further problem of the great unevangelised towns and villages round about Sendamangalam—"That problem," said Mr. Morling, "must be left more particularly with you; and may God help you to provide the solution." QUARTUS.

[*We hope to give an outline of Mr. Morling's evening address next month.*—ED.]

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—I am pleased to welcome to the Corner Amy Poole, of Ipswich (Seniors), Marjorie S. Dykes, of Laxfield, Clara Layzell, Blanche Morgan, of Stratford, Milly Oliver, of Southend, (Division II.), Ciara Nutt, Jane Grubb, Lizzie Nash, Florence Luffrum, Maud Bird, of Brentford (Division III.), and I have to thank Miss G. Chisnall for her co-operation in regard to the Brentford recruits.—I am glad to find the prize-winners like their books.—I haven't room to answer all your letters, and must ask you to believe that all of them are very welcome.—Sorry to hear of your village having suffered so much, Ruth. One is constantly hearing of losses in these sad and trying days.—I am sure Mr. Morling will be glad to know that the Salhouse Missionary Meeting was so much liked, Alma. I am specially glad you found the chapel and liked the minister.—No, Minnie, I was away and didn't hear it, but I heard a previous one, and can sympathise in your experience and praise God with you for His preserving care.—Many happy returns, Hilda (Reeder). "So teach us to number our days that we may apply our hearts unto wisdom.—Your letter, Lily, makes me think of the words, "And hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost who is given unto us."—Glad to have your answers, Dorothy and Kenneth, which are quite correct. Yes, you may use capital letters where it is usual to put them.—I have received 1/8 in stamps, as shown below by asterisks.

MARKS FOR OCTOBER.—*Old Cornerites.*—***Ruth Waters. *Seniors.*—Robert Booth, Amy Poole, Freda Berry, Rowland Peters, **Alma Waters, *Hilda and *Dorothy Cuthbert, *Winnie Church, Elsie Andrew, 10; ***Minnie Cuthbert, Theodora Haynes, Kathleen Throssell, Lily Jackson, Hilda Reeder, 9; Beatrice Beale, Fred Rawlinson, 8; Dolly Cook, Richard Collard, 6. *Division I.*—Rose Clarke, Dorothy Kerr, *Fred Cuthbert, 8; *Ernest Carter, Muriel Haynes, Edith Clarke, Cyril Hill, 7; Cissie Cross, Fred Collard, 6; *Florence Church, 5.—*Division II.* Eva Green, Doris Butcher, *Lily Church, Edith Wright, *Marjorie S. Dykes, 6; Robert Hewitt, Percy Crees, *Cecil Carter, Mabel Rose, Alfred Wood, ***Leslie Reeder, Ellen Dowell, Clara Layzell, Blanche Morgan, Milly Oliver, Jane Morris, 5; Alice Green, 4. *Division III.*—Maud Bird, Florence Luffrum, Lizzie Nash, Jane Grubb, Kenneth C. Dykes, 8; Gerald Booth, Rose Sykes, Leslie Crees, Oliver Rudd, Clara Nutt, 6; Rex Booth, 4.

Two of you have answered the wrong set of questions, and so have missed full marks. The questions are so easy, requiring only care in copying, that I can only give full marks when there are no mistakes either in words or spelling. The whole verse must be written, and the verses must be in the proper order. Some marks have been lost by not attending to these points also. I am giving these exercises in quoting Scripture in order that you may learn to do it correctly, and also to give those who haven't yet won prizes the opportunity of doing so.

QUESTIONS FOR NOVEMBER.—*Seniors.*—1. Write four verses in Matt. iv. describing Christ's call to disciples to follow Him. 2. Four verses in Mark i. describing the same call. 3. Three verses in Matt. ix. describing Christ's command of missionary prayer. Ten marks if quoted fully and correctly. *Division I.*—Write six verses in Matt. x. 1—16 describing (1) the power Jesus gave His twelve disciples, (2) where they were not to go, (3) to whom they were to go, (4) what they were to preach (5) what they were to do, (6) and the danger of their mission. Ten marks if written fully and correctly. *Division II.*—1. Write a verse in Matt. ix. describing immediate obedience to the call of Christ. 2. A verse in Matt. x. describing how a disciple is to "follow after" Christ. 3. A similar verse in Matt. xvi. 4. A verse in Matt. xix. giving Christ's instructions to a young man how to follow Him. Eight marks if written fully and correctly. *Division III.*—Write verses 37, 40 and 43 in John i. and verse 26 in John xii. Eight marks if written fully and correctly.

Your affectionate UNCLE JOHN.

LIST OF SUBSCRIPTIONS, &c.

Received from Sept. 11th to Sept. 30th, 1916.

General Fund.

	£	s.	d.
Clapham, Courland Grove	6	7	.
Sunday School ...	2	18	9
Watford, Tabernacle, Reports		3	6
Berkhamsted Common, Mrs. W. Hodsden and Family		18	6
Chelmsford, S.S. Boxes	1	6	8½
E. O. C.		1	.
Bible Class	3	10	8½
Special Donation ...		5	.
Friends' Boxes ...	3	18	.½
Croydon, Derby Road, Collecting Card ...		11	.
Gravesend		5	.
Belmont	1	.	.
Sipson, Mr. R. R. Robbins	20	.	.
Clapham, Cour and Grove, Miss Collins (box)...		6	.
Brentford, Mr. Jas. Secrett ...	2	.	.
P.P.C.		12	6
Loughboro', Reports			4
Saxmundham, Friends		8	6
Mr. W. J. Denmee (box)		2	6
Royton, Bethesda, S.S.	1	12	8½
Boxes...	1	16	11½
Brighton, Prarthana Sabha, Birthday Gifts:—			
Mr. E. H. Cozens		5	.
Miss Fisher ...		5	.
Mr. & Miss Lucas		5	.
Master F. Lucas...		1	.
Thankofferings:—			
Miss Walder ...		5	.
Mr. J. H. Chapman	1	1	.
Mr. S. Botting ...		5	.
Boxes	6	9	9
Mr. J. S. Sears ...	1	.	.
Stoke Ash, S.S. ...		16	4½
Boxes	1	3	11½
Bath, Bethel and Providence, Anon....		10	.
Mrs. Buckland ...		1	.
Miss A. Ohivers ...		1	.
Friend		2	6
Mrs. Gray		2	6
Miss F. Penniger		5	.
Miss A. G. Robbins		1	6
Miss K. V. Robbins		1	6
Miss R. S. Robbins		5	.
Mrs. Wiltshire ...		2	6
Boxes (Bethel) ...	1	4	3½
Reports (Bethel) ...		1	4
Bible Class (Bethel)		13	7
Boxes (Providence)	2	8	9½
S.S. (Providence) ...	1	9	10
Reports (Providence)			9
Sale	2	10	.
Mrs. T. Baldwin (box)		10	.
Cransford, S.S. ...	1	8	9
Chesham, Newtown, S.S.		15	3
Mrs. Dickinson (box)		5	.
Oundle, Zion, Boxes	1	12	10
S.S.		14	.
St. John's Wood, Mr. F. J. Smith ...	3	3	
Miss Harris		5	
Mi s Facey (box) ...		10	2
Miss M. A. Robbins		5	.
Mr. & Mrs. Fraser	3	.	
Miss Turner (box)		13	5
Mrs. Douglas ...		1	6
Misses Thompson		10	.
Mr. and Mrs. T. W. Morgan	1	1	.
Mrs. Howe	1	1	.
Mrs. C. C. Harris ...	12	12	.
Mr. C. C. Harris ...	12	12	.
Mr. C. C Harris ...		6	6
Mr. Goodley ...	1	1	.
Mr. Barradell ...		10	6
Messrs Barradell (box)		5	7
Mr. A. Vine	1	1	.
Mr. C. W. Harris ...	5	.	.
Mrs. R. R. Robbins	6	6	.
Mr. H. C. Harris ...	5	.	.
Mrs. Barratt ...		5	.
Mrs. Jolly		1	.
Mrs. Sennitt ...		10	6
Mrs. Cobb		10	.
Mrs. J. E Bennett	1	.	.
Mr. E. Sears ...	1	.	.
Mrs. W. Harris ...		2	6
Men's Meeting (per Mr. R. S. W. Sears)	1	19	8
Mission School ...	2	12	8
Sunday-school ...	32	16	11
Madras, Miss Elliott	1	.	.
Woolwich, Enon, S.S.	4	5	1
Boxes...	1	10	7
Wooburn Green, Ebenezer, S.S. ...		16	7
Reports			8
Thame, Miss C. E. Mears (box)		12	6
Reports			7
Stevenage, Albert St. Boxes...	2	14	2½
Sunday-school ...		19	9½
Reports		2	.
Homerton Row, H. C. T.		10	6
Croydon, Tamworth Road, M. & B. Farncombe		4	1½
J. & M. Wilmshurst		3	5½
Miss M. Thomas ...		8	.
Reports		1	6
Per Miss M. Thomas	3	2	.
Kingston, S.S. ...	2	3	2
Mr. H. A. Jeffs ...		10	.
Willingham		13	6
Reports			5
Prittlewell	5	.	.
Sunday-school ...	1	5	.
Staines, S.S.	1	2	6
Brixton, Tabernacle, Sunday-school ...	1	.	.
Bobbie Stevens ...		8	6
Mrs. Goodchild ...		10	6
Miss Russell ...		5	.
Y.P.M. Meeting ...		16	.
Soho, S.S.		5	6
In loving memory Mr. G. Simpson...	1	1	.
Wellingboro', S.S. ...	15	10	3
Mrs. G. R. Mather		14	.
Miss M. R. Sharman		10	.
Friend		3	.
Khaki Boy		2	.
Miss A. Hackney ...		10	.
Fleckney	4	15	.
Reports		2	6
Hounslow, S.S. ...	1	5	2½
Bible class		15	10½
Mrs. Marshall ...		10	.
A. J. R.	2	1	3½
Ipswich, Bethesda, Sunday-school ...	9	4	3½
Boxes	3	8	7
Subscription ...	1	6	.
Aylesbury, Walton St., Sunday-school ...		16	.
Boxes...	1	.	9
Brighton, Ebenezer, Harvest Meeting ...	1	10	
Stratford, Gurney Rd., Sunshine Band ...		7	6
School Demonstrat'n		17	.
Literature		1	4
Harvest Thanks-giving	2	10	9
Chatham, Enon, S.S.		10	.
Cambridge, Eden ...	5	18	7
Sunday-school ...	8	7	2
Mr. R. Sturton ...	5	.	.
Mr. Morling's fee ...	2	5	.
Boxes	4	5	4
Literature		2	8
March, Providence ...	6	9	6
Sturry, S S.		11	3
Folkestone, Zion, S.S.		9	6
Miss E. Stace ...		4	.
Laxfield, S.S.	1	9	5
1d. per week subs.		11	7
Boxes		7	7
Tring, Akeman Street, Boxes...	6	13	.
Norwich, Orford Hill	1	8	10½
Sunday-school ...		18	.
Per Mrs. Guy ...		5	2
„ Miss O. Lincoln		3	6
„ Mr. Jas. Purling		2	6
Literature		10	2
Guildford, O.B.C., Boxes...	15	11	3
Chadwell Street, Mount Zion,			
Miss Mattocks ...		3	.
Howard Institute ...		5	.
Mrs. Banks		5	.
Miss Woodward ...		6	.
Mr. H. S. Nunn ...	10	.	.
Mrs. H. S. Nunn ...	10	.	.
Birthday Gift, Aug. 4		5	.
Birthday Gift, Sept. 20		5	.
Mr. T. G. Miller ...		10	.
Mr. J. Webb ...	1	.	.
Mr. J. Allen... ...		2	.
Miss Lawrence ...		2	6
Miss Morris		14	.
Miss Coulridge ...		5	.
Mrs. Hammond ...		5	.
Mr. J. C. Welsford	1	.	.
Mr. J. E. Shepherd		10	.
Mr. Goodhew		5	.
Mrs. Fricker ...	1	1	.
Mrs. Silvester ...	1	1	.
Boxes...	4	14	5
Mr. R. Simmonds ...	1	.	.
Missionary Sunday, May 14	11	.	.
Sunday-school ...	15	2	8
Mr. J. G. Mackenzie	1	1	

List of Subscriptions—*Continued.*

	£	s.	d.
Mr. S. G. Nunn ..		7	6
P.P.C.		7	8
Mr E. Mitchell ...	2	4	6
Bermondsey. Lynton Road.			
Mr. H. Blackman ...	1	1	.
In memory of M.R.E.		10	.
Beccles	1	3	3
Sale of Literature ...		5	7
Salhouse		13	3½
Sale of Literature ...		1	10
Over	2	.	2
Literature		4	6
Boxes		19	10
Farnboro'. Collection		16	2
Literature		1	10
Bassett Street. Coll.		15	1
Literature		6	9
Miss R. M. Feilder		5	.
Bolton. Reports ...			6
Postage		2	.
Sunday-school ...		9	6
A Friend		15	.
Wattisham, Collection	6	.	.
Chatteris. Mr. Ekins		2	6
Balcombe.			
Mr. E. C. Bourne ...		4	.
Northampton.			
Per Miss Sharpe ...		14	6
Per Mrs. Catling ...		8	.
Hollinwood. S.S. ...	1	7	.¼
Friend box ...		1	9¼
Friend. Oldham ...		2	3
Manchester		2	.
Reports		2	6
Mrs. Egerton ...		4	.
Mrs. W. Abbott ...		5	.
Mr. E. Littlewood ...		5	.
Mrs. Herring ...		7	.
Mr. Kerridge ...		10	.
Mr. F. Jackson ...		1	.
Mr. A. Lawton Leeds ...		9	3
Mr R. Ashton Rochdale) ...		10	
A Derbyshire Friend		17	6
Mrs Lambert ...		2	6
Mrs. A. Littlewood		2	6
Miss E. Chaplin ...		4	10½
Mr. Hesford... ...		6	6
Mrs. Kenyon ...		4	.
Mrs. Rowlands ...		5	.
Mrs. W. Grownds ...		4	.
Mr. F. Chaplin ...		6	.
Mr. H. Gruber ...		6	.
Mr. W. Chaplin ...		6	6
Haworth. Hall Green, Boxes...		18	6
Tunstall. Coll.. etc. ...	1	8	.
PERSONAL :—			
Mrs. S. B. Caplin ...	1	.	.
Per Miss E. E. Sayers	1	5	.
Reports			6
Ebenezer. 26 7/16 ...	1	.	.
Mrs. B. E. Mather...	2	2	.
Reports			3
Miss C. Kirkland ...		8	.
Mr. W. W. Warwick	1	7	.
Misses Mann ...		17	8
Miss Ethel Leeks ...		6	.
Mr. & Mrs. J. C. Booth	2	2	.
The Lord's Portion		3	9
E. E. (box)		17	.
Friend		5	.
Mr. B. Wilmshurst		2	6
Mr. A. Steele ...		10	6
Mrs. H. Pritchard...		2	6
Mr. G. Tyler... ...		5	.
MISCELLANEOUS :—			
Rebate of Income-tax, 1916	1	13	8
Interest on Deposit	6	2	11
Interest on Treasury Bills ...	12	9	7
	£438	11	8¼

Pension Fund.

	£	s.	d.
Rebate of Income-tax, 1916	8	3	4
Rebate of Income-tax, 1915	4	9	.
	£12	12	4

Ladies' Zenana Auxiliary.

Money received by Mrs. Silvester from Sept 11th to Oct. 10th, 1916 :—

	£	s.	d.
Guildford, Per Miss Pickett ...		3	6
Brentford, Per Miss Fromow...	2	7	7
Stratford, Gurney Rd., Per L.E., Girls' Sewing Band ...		2	6
Ilford, Collection, per L.E.		16	9
Northampton, Per Mrs. Catling ...	1	7	6
Soho, per Miss Pond	1	4	4
Tottenham, Per Miss Field ...		6	.
Lynton Road, Mrs. H. Blackman, Special Donation for Bible-women		2	6
PERSONAL :—			
Mrs. E. A. Booth (Madras)		15	.
"A Little One" ...		6	.
	£7	11	8

Herald Fund.

	£	s.	d.
Watford, Tabernacle	1	10	.
Croydon, Derby Road	2	5	8
Loughborough, S.S.		9	6
Willingham		10	.
Hounslow, Zoar ...		4	.
Brighton, Prarthana Sabha		13	.
Stoke Ash		11	6
Bath, Bethel	1	8	8
Bath, Providence ...		11	5
Walworth, Penrose Street ...		7	.
Royton, Bethesda		10	4
Oundle, Zion	1	.	2
Ipswich, Bethesda ...		8	3
St. John's Wood, Mount Zion ...	3	16	2
Wooburn Green, Ebenezer		12	.
Thame		14	.
Stevenage, Albert St.	1	4	.
Walworth, Surrey Tabernacle	1	5	.
Croydon, Tamworth Road ...	1	10	.
Bassett Street ...		9	.
Over		3	.
Brixton, Tabernacle...		16	.
Soho		3	.
Aylesbury, Walton Street		6	3
Wandsworth, West Hill ...		5	.
Folkestone, Zion, Miss E. Stace ...		1	6
Laxfield	1	10	.
Norwich, Orford Hill		7	.
Guildford, O B.C. ...		17	6
Chadwell Street, Mount Zion ...	4	14	11
Bermondsey, Lynton Road ...	5	.	.
Mr. J. B. Collin ...	10	.	.
Bolton		13	.
King's Langley ...		6	.
St. Albans, Mr. Angel			6
Glemsford		8	.
Tottenham, Philip Lane... ...		8	.
Crawley...		6	6
Balcombe, Mr. E. C. Bourne ...		3	6
Meopham, Miss A. Barr		2	6
Northampton		15	2
Newton Toney, Mrs. Handley ...		1	6
Hollinwood	1	8	11
Manchester	1	8	.
Haworth Hall Green		10	.
Newcastle		14	6
Tunstall		12	.
Egham		13	.
PERSONAL :—			
Mrs. B E. Mather...		3	.
Mr. G. Tyler ...		5	.
Mrs. H. M. Large ...		3	.
	£53	5	11

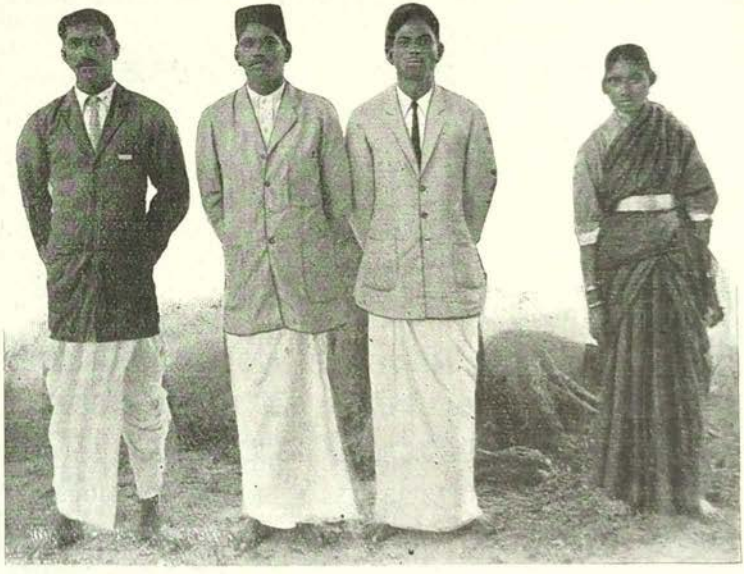
ALL CONTRIBUTIONS for the HERALD should be sent to the Editors (***62, Greenvale Road, Eltham, S.E.***) by the 10th of each month.

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. XV. December, 1916.

The Strict Baptist Mission HERALD.

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



RECENTLY BAPTISED S.B.M. CONVERTS.

Price One Penny,

Of the Secretary, W. CHISNALL, 16, The Grove, Isleworth, Middlesex.

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A VALEDICTORY

AND

New Year's Prayer Meeting

WILL (D.V.) BE HELD AT

MOUNT ZION CHAPEL,

CHADWELL STREET, CLERKENWELL, E.C.

On TUESDAY, JANUARY 2nd, 1917,

At 3.30 and 6.30.

Presided over by the VICE-PRESIDENT and the PRESIDENT.

SPEAKERS:

MR. DAVID MORLING.

Messrs. W. S. BAKER, H. J. GALLEY, S. HUTCHINSON, J. MORLING, B. MUTIMER, and R. ROBINSON.

Pastor L. H. COLLS, will offer the Valedictory Prayer.

TEA AT FIVE. SIXPENCE. - - Collections.

The Chapel is within two minutes' walk of "The Angel" Tube Station.

Mr. and Mrs. Morling have now arranged to leave England by the S.S. *Medina*, on January 5th, 1917. We ask for the prayers of all our readers for their safe journey.

The
Strict Baptist Mission
HERALD.

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

VOL. XV.] DECEMBER, 1916. [*New Series*, No. 120

CURRENT NOTES.

GRATITUDE is the most fitting word with which we should close the year. Having obtained help of God we continue unto this day. It is true that some of our readers, perhaps many, have been called to pass through the vale of sorrow, and others are being racked with anxiety. But when we reflect upon the overwhelming disasters that might have overtaken us, we are constrained to say, "Bless the Lord, O my soul, and forget not all His benefits."

And while we have abundant cause for gratitude, personal, relative and national, we have equal reason to praise God for His help and blessing in our work for Him in India. Although the past has been a year of strain, our finances have only slightly declined, and we have not had to retrench. More than that, "the year of greatest trial at home has been the year of greatest spiritual prosperity in India." This is what we work and pray for, and this evokes our praise.

No one can read Mr. Morling's speeches delivered at the Annual Meeting with any care and insight without becoming deeply impressed by the magnitude and seriousness of the work, and by his appeal for our petitionary co-operation with all our missionaries in their warfare with the "spiritual hosts of evil" arrayed against them.

We earnestly echo his prayer for at least one Missionary prayer-meeting per month in every Church associated with us in this holy enterprise, as well as for daily prayer.

"NOT STRAITENED IN GOD."

AS we approach the close of the year and begin instinctively to look backward and forward we are in danger of doing so with the eyes of sense and of flesh, the almost inevitable result being more or less discouragement if not fear, and this notwithstanding the recognition of much to arouse our gratitude and praise. There is strong temptation to say "Yes, we have got through two and a-half years of war without having to cut down any of our work in India, but how about the coming year with its ever-increasing financial strain?"

The only corrective to this spiritual pessimism is the upward look, and in this connection we recall the words of our Missionary, Mr. David Morling, at the Annual Meeting—"We are not straitened in God but in ourselves." This is true, and we do well to consider what it conveys to us, in order that we may prosecute the work of God with unabated vigour.

Let us remember that our Lord permits times of straitening as a test of faith. Faith, comparable to gold, is so precious that it is worth testing and separating from the worthless alloy which in easier times mixes with it. But times of straitening do not necessarily produce a *sense* of straitening in God's children and servants. This sense of straitening is produced by unbelief and fear. "Faith's clear sight" is for the time being dimmed by the mists of earth, and we fail to recognise the amplitude of our resources in God.

Those resources are ample for all that *He* wishes us to do. For our own schemes, however fair and promising they may be, there will and there ought to be deficiency unless they are made in and approved by our Master. But for carrying out His plans how can we imagine any possible deficiency unless we irreverently regard Him as a hard Taskmaster Who demands what He knows His servants have no power to accomplish!

Our chief concern, therefore, is to know whether our plans for the increase of His Church on earth are His plans, or, rather, whether His plans are ours. And for this we need to come to Him with humble, open minds. Paul's request, "What wilt Thou have me to do?" is for all time the watchword of Christ's servants and the solution of every possible difficulty.

Having our Lord's command for any enterprise, however difficult and apparently impossible, we have in Him all needful supplies in order to carry it through, whether men, money, or spiritual power, and this great store of provision is ready to be drawn upon by faith. This is faith's function and privilege. This is what she is given to us for. This is why the men of faith attempted such great things for God—they expected great things from Him.

Let us remember this as we survey the vast field open to us in India. Faith is opulent and powerful in God for the accomplishment of His will. We are not straitened in Him; let us not be straitened in ourselves.

Our Foreign Field.

The News of the Month.

MADRAS.—At our Sunday afternoon service in Semmencheri School it was pleasing to note the presence of several former pupils, who are now working in various capacities. One afternoon in September the preacher was obliged to shorten his sermon owing to the deafening din of tom-toms being beaten most vigorously close to the building, celebrating a festival in connection with the village temple. One realised the powerful environment of heathenism and its closeness to the lives of those attending a Christian service.

During September we had a week of special evangelistic meetings. Each day we held an early morning prayer meeting in the house of a Church member, at which the importance of maintaining family worship and bearing personal testimony was emphasised. From the house we went to the streets adjacent for open-air preaching. One of the days that week was the heathen festival known as *Ayutha Pujai* (tool worship), and a Government holiday For that day we organised a village preaching campaign. Volunteers were called for, and twenty-three of our workers responded. These were formed into groups, and went to villages in our Arumbakkam circle. All workers gathered by noon at Arumbakkam, where a substantial meal was ready for them. In the afternoon and evening all worked together, and held big meetings in Amanjikarai and Semmencheri, where record audiences gathered. These special meetings were of great benefit to the workers themselves. Men who usually work singly, realised afresh their strength when acting together. Even the most staid old preachers were enthused, and told me that it had been "a grand day." On later evenings we held moonlight meetings in the villages, and good hearing was secured in each place.

E. A. BOOTH.

Miss Ireland's Medical Work.

THE accompanying picture represents Miss Ireland engaged in washing out a man's eyes. There is an elderly man standing in the middle of the picture He is a high-caste man, and it is of interest to know that he is an enquirer. In sending this picture Miss Ireland writes:—

"The medical work lies much upon my heart, and it gives me the greatest joy to be able to do a little for these poor people before I know the language. During the ten days before I was ill [an attack of fever followed by dysentery, which kept her in bed for a fortnight in August or September last], I saw 170 patients, a number below the average as it was festival time, and not many come then. Samuel, my *munshi*, has interpreted for me, and Christian and Dawson have taken it in turns to preach. Some day perhaps we shall have a Bible-woman to talk to the women, but at present it would mean taking Mary away from her work in the town."

We hope the appeal we made in the October HERALD for bandages for Miss Ireland will receive a liberal response. Ten bandages are used every evening. Please send the bandages to Mrs. C. W. Harris, 12, Marlborough Hill, London, N.W., who has kindly promised to forward them to Miss Ireland.



Miss Ireland's Medical Work.

Scenes by the Way.—No. 1.

THE roadside scenes in India are full of interest, and to one who is seeking to know more of the customs of the Indian people they are full of instruction. The scenes are so varied that it takes a little time to sort them out and tabulate them, but I have made a small list of the principal things that one may see along the way and will give some particulars of them in turn.

THE FUNERAL

is one of the most common sights as one travels along the roads in town and village. Almost every day one may be seen somewhere along the road, especially if that road leads to a burying-ground. The death-rate is higher in India than in England, and this undoubtedly accounts for the frequency of the funeral being noticed more. To talk of funerals may be thought to be a very gloomy occupation; it certainly brings sadness to our minds when we think of the terrible darkness of death which fills the mind of those who are unenlightened by the hope of eternal life in Christ Jesus, but, as has been said, these street scenes are often full of interest and instruction, for which we will now go in quest.

There is a tremendous difference between the atmosphere of a European and an Indian funeral—at least outwardly; that air of solemnity which characterises the Western funeral is entirely absent upon a similar occasion in India. But, of course, it must be remembered that in this, as in many other things, the Eastern and Western ideas of the same thing may be entirely opposite. What is solemn to us is not to the Indian, and what is grave to him will appear gay to us.

On account of the tropical heat cremation or burial must follow as quickly as possible after the departure of the spirit from the body, very often the same day—hardly ever later than the next day. It is not the custom of the country to use coffins. In the first place they are an unnecessary expense; then there is so little time to make them, and, after all, the use of the coffin is only a Western idea. The body is wrapped in cloths and carried on a bier such as we read of in the Scriptures. Most funerals that may be seen will agree to this description so far, but there is a vast difference in the methods of conveying the bier to the last resting-place.

Some castes of the people will quietly lay their dead upon the bier, and then four or five men will carry it along the road to the burying-ground without ceremony or demonstration of any kind. They hasten along with their burden without speaking to one another or to anyone along the way, as though they desired that the duty should be over as quickly as possible. Usually there is no one following them, and very few notice them. This may be the most apparently solemn funeral seen.

But most of the Hindus are accustomed to a noisy funeral. A man goes in front with a conch shell, or some kind of trumpet, with which he will make a long and dismally weird sound at every few yards. He may be alone, or may be accompanied by a man with a drum, which he incessantly beats all the way along. The bier follows, and then a crowd of relatives, among whom it is often difficult to find any signs of mourning. This would be quite a simple and ordinary funeral; there are others which are very gorgeous and, corresponding to their pomp, are more noisy Some castes use a large bier with a canopy above it; this they decorate with coloured paper and flowers, so that it looks the opposite of a funeral procession. Several drummers precede, sometimes followed by a dancer. The bier will be carried by many men, and a crowd follows in the rear crying at intervals "Govinda! Govinda!" which is one of the

names of the god Vishnu. In this way they slowly make their way to the burning-ground; it is especially slow if, as sometimes is the case, they spread cloths all the way for the bearers to walk upon. Three or four long cloths will be used, and when the procession has passed over one it will be picked up; a boy runs with it to the front, and it will be spread again. This goes on all the way along and, of course, necessitates the slow progress of the procession.

It is very rarely that women take part in these processions. They remain in the house lamenting in true Eastern style.

Some castes bury and some cremate their dead. In the latter case a bowl of fire is carried along with the bier. In the higher castes this will be lit from the sacred fire in the house, burning before the household gods. The burning and burying grounds are very neglected places associated with a great deal of superstition. They may be recognised by a few mounds of earth, sometimes by small shrines which have been built over the graves and by the small patches of blackened earth where bodies have been burnt. According to Hindu religious law, nothing should be allowed to remain of the body after it has been burnt, but frequently some bones may be seen in these places.

L. WATTS.

The Hindu Version of the Flood.

WHILE so many of our Western theologians are doubting the authenticity of the early events recorded in the Scriptures, regarding them as mythical, it is interesting to find mention made of these same events in the sacred books of other religions. In the Puranas and Bhavagita of the Hindus, reference is made to a deluge, which is evidently the same as that recorded in Genesis.

According to Hindu reckoning, the world has passed through four ages or *yugas*, the present being the fourth age, the Kali Yuga, or age of misery. Even the Hindus themselves regard the first three yugas as mythical. All their calculations and dates are reckoned from the beginning of the Kali Yuga—somewhere about 5,000 years ago.

Their ancient writings affirm that the close of each of these yugas was brought about by a great upheaval of some kind, which destroyed everything living, and even wrought changes in their gods. The story goes that the Kali Yuga was ushered in by a terrible flood, which covered all the earth and caused the destruction of all mankind except seven famous "rishis." or penitents, who with another great personage were saved by means of an ark. According to some writers, the name of this person was "Manu," while others call him "Mahanuva" (maha = great; nuva = Noah?). The god Vishnu was the pilot of the vessel and protector of these eight persons.

It is said that, after the waters had subsided, Mahanuva divided mankind into the different castes, as they exist at the present day. The other seven persons separated and wandered to different parts of the earth, and by reason of the virtue of their lives were translated straight to heaven without passing through the usual number of incarnations; now they shine as the seven stars that form the Great Bear.

It is worthy of note that one of the grandsons of Japheth was named Tarshish; he evidently travelled as far as India, as although it has been thought by some that the country of that name was Spain, or Greece, there is evidence to lead one to think it was India, or part of it, as the names used in the Hebrew Bible for the apes, peacocks and ivory which Solomon obtained from Tarshish are neither Hebrew, Greek, nor Latin, but purely Tamil words.

O. M. ELLIOTT.

OUR HOME CHURCHES.

Prayer Subjects for December, 1916.

Week Beginning—

SUNDAY 3rd.—Prayer for revival in our Tamil Church in Madras.

SUNDAY 10th.—Prayer for more help for the Sendamangalam Field.

SUNDAY 17th.—Prayer for the progress of our work on the Kolli Hills, notwithstanding its difficulties.

SUNDAY 24th.—Prayer for the wife of the Compounder at the Sendamangalam Government Dispensary, who was truly converted some time ago, although unable to make an open confession of her faith. Her husband has been transferred to another place, and she is consequently lost sight of.

SUNDAY 31st.—Prayer for Mr. and Mrs. Morling's safety during their voyage to India.

THE ANNUAL MEETING.

Mr. Morling's Evening Address.

MR. MORLING took a wide survey of the foreign situation in Asia and of the situation at home in order to show that the sum of the two was "a challenge to every one of us to go forward." Looking first at the situation abroad, he directed attention to

Japan.

Within the lifetime of some present there were Edicts in Japan forbidding anyone on pain of death to profess Christianity. At the present time there were scores of thousands of genuine Christians who loved and were serving the Lord Jesus Christ, a great proportion of whom were in the colleges of Japan. The whole country had been permeated with Christian teaching and principles, and the significance of the whole matter was that Japan was the leader of the East, all the nations of the East directing their gaze towards the Land of the Rising Sun.

Korea.

Thirty years ago seven Christians gathered behind bolted and barred doors and celebrated the Lord's Supper; now there were 300,000 Christians, not rice or nominal Christians, but who loved the Lord Jesus Christ; and it was in the little country of Korea that the largest prayer meetings in the world were found to-day.

China,

until a generation ago, was harder and more unchangeable than adamant. Now she was soft, impressionable, plastic, changing. Over a quarter of the population of the whole world, 420,000,000 souls, dwelt in China, and vast changes—industrial, political, and religious—were going on. The people were sick of their old idolatry, and were on the verge of adopting agnosticism or atheism rather than go back to their idol worship. "I pray that God may use His mighty Word, which is now being disseminated in millions and millions of copies in that land, that the people may be turned not only from Confucianism, Taoism and Buddhism, but to the Lord Jesus Christ."

A Leak in Hinduism

India.

What should we say of "our own land, India?" Hinduism for centuries, for whole millenniums, had been a vast water-tight compartment. The priests had been exceedingly careful that none should come in, and if they could prevent it none should go out. They had taken every precaution to make their religion water-tight. A Hindu must be born a Hindu. Even Mrs. Besant, who was so much loved and honoured in India, was not allowed to be a Hindu because she was not born one. Thank God, they had not been able to prevent leakage. In order to prevent it they made a strict rule that any man who stepped from his own shores on board a ship should pay the penalty of complete ostracism. At the present time hundreds of thousands of Hindus during the past two years had been taken across to Africa, many to Mesopotamia and Gallipoli, and many others are acting as servants and in other capacities.

"Hinduism has sprung a tremendous leak,

and there will be some very strong things said when these men return. In several Tamil newspapers the question is being discussed, How are we going to receive all these men when they come back? Can we cut them off? If not, then disintegration will begin, caste will disappear. I am not sure that God is not going to bless this war in this respect to India."

Sendamangalam.

Mr. Morling referred first to the marvellous change which had taken place in the attitude of the people. The Chettiar and the Mayor of Sendamangalam vowed that the missionary should disappear, instead of which the Chettiar disappeared. "But we are not content with that. What we are really longing for is the salvation of others." He was sure the people were being lifted up through the work that was being done there. We had not gone there, however, merely to civilise the people, but to preach the Gospel; and we had proved in many towns, villages, and hamlets that the Gospel was still "the power of God unto salvation." Eight years ago we had nothing there: now we had a comfortable house to live in, a Chapel and a Church of thirty-two souls worshipping in it.

Enquirers.

A landowner in Tuttikulam had been brought to the Lord Jesus Christ, but not baptised. Our preacher was recently invited to hold a service there, when that man confessed his faith in the Lord Jesus Christ. In Sendamangalam there was a woman who had a very wonderful experience. At Kondampatti we had a father, mother, and son all brought to a knowledge of Christ. The boy had been a scholar in our school, and though he was rather a dull boy, he gained a sufficiently intelligent idea of the life of Christ and His mission here on earth to be able to go home and tell his parents about it. The testimony of that lad of ten years old has been blessed to the salvation of the father, mother, and an aunt, who is living in the same house. In Muttugapatti a father and son—mentioned by Mr. Brand in the Report—were brought to the Lord, and there was no doubt whatever of the Holy Spirit's work in the son, although he had not yet had courage to cross the rubicon of baptism. There was a young man living in another place not far from Erumaipatti whose mother called to our preacher one day, "Say something to my boy. I can't understand him. I am sure madness is coming to him." The preacher found that the madness was something akin to that of the New Testament, and he asked if he might go and see the room of the young man, and on the old dirty door and mud walls of that room he found Mrs. Grimké's text cards, and these, the old woman was sure, were the cause of his madness. "I should not be surprised if it was so either." In Pavittram, the village next to his own, a young man some four years ago made an open confession of faith at a big meeting before his father and the elders of his village and of the next village, but he had not been able to make a profession through baptism. Another boy lived in a village of unpronounceable name who very much needed our prayers, especially as he lived a long way from Sendamangalam.

These were only a few of several dozen men and women who were not only enquirers, but who loved the Lord Jesus Christ and attempted to follow in some measure in His footsteps. They did need our co-operation in intelligent prayer.

"How shall they hear without a preacher?"

There were 3,700 towns and villages around Sendamangalam where even now the people had no Gospel. They were open to the Gospel, but we were unable to place men there. Occasionally a colporteur may go and sell a Bible or a Testament or a Gospel Portion, but after all we are able to do practically nothing in the vast majority of these thousands of towns and villages. This, briefly, was the situation abroad. "How do you interpret it?"

The Situation at Home.

After commenting upon the fact that we had so much to praise God for in the maintenance of our Mission during these exceedingly trying times, Mr. Morling dealt first with our material resources. Extension just now was out of the question without more men and more money, and men were not available just now on account of the war. But because we had not at present more men and more money, was it impossible to go forward? If the Lord had opened doors, did He not intend us to enter them? If He had placed fresh tasks upon us, would He not give us strength to bear them? If He opened doors would He provide *no one* to enter them? And as to money, the situation abroad and the situation here at home demanded real sacrifice, and our Lord and Master required it of us.

Our Spiritual Resources.

Even if we were straitened concerning men and money we were not straitened in God, and it might still be possible to make *spiritual* progress. Paul in Ephesians vi. speaks of the inner nature of missionary work as real warfare—"For ours is not a conflict with mere flesh and blood, but with despotisms, the empires, the forces that control and govern this dark world—the spiritual hosts of evil arrayed against us in the heavenly warfare" (Eph. vi. 12, Weymouth). Those who were in the forefront of the battle found it to be so indeed, and their experience in India gave wonderful interpretation to those words. Satan was a personal enemy, with a vast number of demons working under him, and the warfare must be carried on against him with spiritual weapons and spiritual power.

Co-operation in Prayer.

Pleading the need of help in wielding these spiritual weapons, as Paul did, Mr. Morling said: "May I ask that hereafter we have a real missionary prayer meeting in connection with every one of our Churches—at all events, in connection with every one of the Churches that help this Mission materially and financially. If the warfare is a spiritual warfare, we ought to lay the greater stress upon our spiritual resources. I do hope you will lay this matter to heart, and have at least a monthly prayer meeting for the Mission in every one of our Churches."

War No Hindrance to Spiritual Progress.

Modern missions were formed during the Napoleonic wars; Christian missions were born during wars more fearful than the Napoleonic, and the banner of Christ went from land to land. "I am sure that this present war, dreadful as it is and great as the strain imposed upon you may be, will not be a hindrance to the spread of our Lord's kingdom, and I hope it may not be a hindrance to the financial prosperity of our beloved Mission." QUARTUS.

The Christmas Boxes.

THIS year, notwithstanding the unparalleled strain of the second year of war, our friends in many Churches have enabled Mrs. C. W. Harris to send six cases of Christmas gifts to India. "The boxes were supplied with well-made garments of good and durable materials, and the toys also were strong and well chosen. There were also Tamil texts, stationery, cottons, needles, wool, &c., for needlework." The boxes were dispatched on September 26th, and we expect to hear in due course when they leave England and when they are expected to arrive in India. We thank all contributors, as also the donors of the cases, and our friends who have again so kindly undertaken the packing and dispatching of the gifts.

The following is a list of Contributors:—

CONTRIBUTORS TO THE BOXES.—ACTON LANE TABERNACLE: Friends, S.S., and L.Z.A. Party, per Miss E. Elliott; BATH, BETHEL CHAPEL: per Mr. Raddon; BECCLES, MARTYRS' MEMORIAL: Sewing Class, per Miss E. Stannard; BRENTFORD: Friends and Girls' Sewing Class, per Miss L. Fromow; CAMBRIDGE, EDEN: Friends and Zenana Working Party, per Miss Eldred; CHADWELL STREET: Friends, Young People's Working Band, Children's Happy Hour, per Miss Pardoe; COURLAND GROVE: S.S., per Mrs. Dadswell: CROYDON: Tamworth Road Chapel, per Miss Thomas; GREENWICH, DEVONSHIRE ROAD: Mission Helpers, per Miss Smart; GUILDFORD: L.Z.A., per Miss Pickett; HAWORTH, HALL GREEN: S.S. Working Party, per Miss F. Kane; HOMERTON ROW: Missionary Band, per Miss A. Mirfield; HOUNSLOW, ZOAR: Mrs. Jeffs and Fellow-workers; ILFORD, EBENEZER: L.Z.A., per Mrs. Othen; IPSWICH, BETHESDA: G. P. W. B., per Miss Cattermole; LAXFIELD: Friends, per Mrs. Bassham; LEICESTER, L.Z.A., per Mrs. E. Deacon; LEYTON, GOLDSMITH ROAD: Missionary Sewing Class, per Miss H. Cuthbert; LEWISHAM, S.S. Working Band, per Miss Phillips; NEWQUAY, EBENEZER: L.Z.A., per Mrs. Dann; NOTTING HILL GATE: Friends, per Mrs. E. A. Boatwright; PENROSE STREET: S.S., per Miss Falkner; READING, PROVIDENCE: L.Z.A., per Miss Pursey, S.S. Teachers and Scholars, per Mr. C. G. Prior; ST. JOHN'S WOOD ROAD, MOUNT ZION: S.S., per Mr. Percy Smith; ST. JOHN'S WOOD ROAD: Mount Zion Mission School, per Miss May Sears; ST. NEOTS, NEW STREET CHAPEL: Friends and S.S., per Miss Barritt; SOHO: Friends, per Mr. W. H. Pond; STEVENAGE, ALBERT STREET CHAPEL: Friends and L.Z.A., per Miss H. Wood; STRATFORD, GURNEY ROAD: Sewing Class, per Miss E. Taylor; STRATFORD, WEST HAM TABERNACLE: Missionary Sewing Class, per Mrs. Galley; SWINDON, PROVIDENCE: Sewing Class, per Mrs. Parker; TRING, AKEMAN STREET: Many Loving Hands, per Miss Ellen Butcher; WALTHAMSTOW, CHURCH HILL: Women's Gospel Meeting, Girls' Sewing Class, S.S., and other Workers and Friends, per Mrs. S. W. Wallis; WANDSWORTH, WEST HILL: L.Z.A Work Meeting, per Mrs. Styles, Children's Sewing Class, per Miss Applegate; WARBOYS: Missionary Workers, per Miss B. Fitch; WATFORD TABERNACLE: Friends and Girls' Sewing Class, per Miss Ball; WELLINGBOROUGH TABERNACLE: Zenana, per Miss Perkins; WOOD GREEN, DOVECOTE: S.S., per Mr. W. J. Edgington; WOOD GREEN, PARK RIDINGS: S.S. and Mrs. Hill's Sewing Class, Mrs. and Miss Evans' Day School, per Mr. G. Hill.

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CONTRIBUTORS TOWARDS THE CARRIAGE OF THE BOXES.—Miss Ellen Butcher, Tring, £1; Mr. Barritt, St. Neots, 1s.; Mr. Ernest Sears, 10s.; Miss Brandon, Mount Zion, St. John's Wood Road, 2s. 6d.; Brentford, per Miss L. Fromow, 2s. 6d. Total, £1 16s.

Six strong wooden iron-bound boxes in which to send the gifts to India were provided by Messrs. H. Barradell and A. Vine, 16, Paddington Green, W.

Our Sunday School Missionary Demonstrations.

WE have just made a big advance in the important task of educating the young in our missionary work. The whole London area was recently divided into six divisions, and a Sunday School Missionary Demonstration has been held in each section. Altogether, contingents of scholars were sent from thirty-eight Sunday-schools, and many of them could not have attended a Strict Baptist Mission meeting this year in any other way.

Very wet and stormy weather considerably affected the attendance at the Lynton Road (Bermondsey) and Brixton Tabernacle centres; yet good numbers gathered together, and an encouraging feature was the large proportion of adults. At Bermondsey the chairman, Mr. A. G. Blackman, secured a point by telling the young friends that these demonstrations must demonstrate something—our practical interest in God's work amongst the heathen. At Brixton the chair was occupied by Mr. A. Vine, of Clapham, at whose suggestion these meetings were held. In a most gracious way he recalled happy memories of the days when Mr. Morling attended his Bible-class at Courland Grove.

The meetings at Chadwell Street and Gurney Road, Stratford, under the chairmanship of Pastors C. J. Welsford and W. S. Baker, were most successful. Fine weather favoured us, excellent audiences were secured, and a lively interest was manifested. Mr. Goodenough's "brief, bright and brotherly—short, sweet and sisterly" address is well worth remembering. At the close of the service at Stratford over 100 photo postcards were eagerly purchased.

The next week the beautiful schoolroom at St. John's Wood Road was well filled, many adults being seen both in the gallery and amongst the children. The following Saturday saw us at Brentford, where strong and happy contingents had gathered together. The address of Mr. Robinson will not be easily forgotten, and there was evidence that the whole gathering fulfilled even the most sanguine expectations. Pastors L. H. Colls and R. Mutimer occupied the chair at these meetings.

Mr. Morling gave an address on each occasion, and Mr. Chisnall, to whom the success of these gatherings is so much due, gave his active support, showing the young people how they can help forward the work of the Mission. Hearty thanks are due to Messrs. J. Green, W. F. Waller, A. Falkner, G. Smith, T. L. Sapey, J. P. Goodenough, F. Grimwood, J. Hughes, R. Robinson, and others, for the ready help they have rendered in making these meetings so profitable.

The writer earnestly hopes that similar demonstrations may be held *every year*, and that arrangements may be made for our young friends to take an active part in them. D. M.

Meeting.

Mount Zion Sunday School (Clerkenwell).—A Young People's Missionary Gathering was held on Saturday afternoon, November 11th. In the unavoidable absence of Pastor C. J. Welsford, the Superintendent took the chair. The proceedings opened with praise, prayer, and reading of Scripture. The Chairman said that the object of the meeting was to foster the missionary interest among teachers and scholars. The children sang missionary hymns and recited missionary pieces, while the teachers gave short addresses from the lives of such eminent missionaries as Mary Slessor of Calabar, A. Mackay of Uganda, and John Williams of Erromanga. Our own Missionary, Mr. Morling, gave us a very happy and interesting address on our own Mission in India. A collection was taken to purchase a violin for Miss Ireland, who finds it more suited to the high-pitched voices of the Indian children than an harmonium. A very happy and instructive meeting was brought to a close by Mr. Welsford, who arrived before the meeting was over.

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 am pleased to welcome to the Corner Nellie L. Clark (Senior Division) and Kathleen R. Hancock (Division I.), of Tottenham, Ivy Morgan, Elsie Roberts, Evelyn Walledge, Florence Port, of Gurney Road (Division II.), and Alice Harris, of Brentford (Division III.). Glad to hear of your mother's convalesence, Alma. Watching God's hand is sanctified wisdom. Every event is related to every other event in the lives of God's children, and all "work together" for their good even when it cannot be seen.—It is quite a pleasure to have a letter from you, Winnie, as well as your answers, and I am quite interested in what you tell me, particularly in the second item of news. "If ye continue in My word," Christ said, "then are ye My disciples indeed."—Yes, Kathleen, I have to be very careful not to get you all "muddled up." Try recruiting for the Corner again. These solemn times *are* an insistent call to prayer, but vast numbers do not seem to hear it.—Quite right, Cyril; the 16th verse expresses the danger quite clearly though metaphorically.—Glad you are better and able to write this month, Calvin.—As I can only give you one page this month, others who have written me must accept my thanks and my gratification at their interest in the Corner.—I have received 2/- in stamps this month, for which, my thanks on behalf of the L.Z.A.

MARKS FOR NOVEMBER.—*Seniors.*—Minnie Cuthbert, *Winnie Church, Kathleen Throssell, Elsie Andrew, *Hilda Cuthbert, 10; **Alma Waters, Theodora Haynes, Beatrice Beale, Rowland Peters, Lily Jackson, Richd. Collard, Freda Berry, Dolly Cook, Amy Poole, ***Fred Rawlinson, Robt. Booth, ***Hilda Reeder, *Dorothy Cuthbert, 9. *Division I.*—*Eric Robbins, Geo. King, Muriel Haynes, Ada Finch, Cissie Cross, Dorothy Rudd (for October, 8), *Florence Church, Fred Collard, Cyril Hill, *Fred Cuthbert, 10; Geo. Cross, Rose Clarke, Dorothy Kerr, Calvin Hewitt, Edith Clarke, 9; Lily Sykes, for October, 8. *Division II.*—Cecil Carter, Eva Green, Doris Butcher, *Lily Church, Edith Wright, Ellen Dowell, Clara Layzell, Jane Morris, Elsie Roberts, Ivy Morgan, ***Marjorie Dykes, 8; Robert Hewitt, *Percy Crees, Mabel Rose, Alice Green, Leslie Reeder, Blanche Morgan, Milly Oliver, Florence Port, Evelyn Walledge, 7; **Alfred Wood, 6. *Division III.*—Rex and Gerald Booth, Leslie Crees, Oliver Rudd, Maud Bird, Lizzie Nash, Jane Grubb, ***Kenneth Dykes, 8; Clara Nutt, Florence Luffrum, Alice Harris, 7.

QUESTIONS FOR DECEMBER.—*Seniors.*—Write one verse in Psalm xl. and two verses in Isaiah lxi. which prophecy of Jesus as a Preacher, and write the earliest verse in each of the first three Gospels in which this prophecy is fulfilled. Ten marks for full and correct quotation and spelling. *Division I.*—Write nine verses from the Book of Jonah describing God's command to him, his disobedience, God's second command, Jonah's obedience, Nineveh's repentance, and Jonah's anger. Ten marks. *Division II.*—Read the following chapters—Matthew iii., Luke iii., and John i., and write one verse from each chapter showing *where* John the Baptist preached, *what* he preached, and *Whom* he preached. Eight marks. *Division III.*—Write three verses in Acts viii., two of them saying *where* Philip preached, and one saying to *whom* he preached. Eight marks.

I am sorry to tell you of the departure for the Better Land of one of your number, Eunice Kilmister—and yet, for her sake I am glad, because she was a great sufferer and now she is for ever with the Lord. She died on Tuesday, November 14th. I hope to say something more about her next month.

Your affectionate UNCLE JOHN.

The Fifty-fifth 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 1915—16; with List of Subscriptions and Accounts.

Price ONE PENNY. **Post Free Threepence Halfpenny.**

Bound Volumes of the S.B.M. Herald

For 1916,

INCLUDING THE FIFTY-FIFTH REPORT.

Price 1s. 6d., net; by post, 1s. 10d.

OF PASTOR W. CHISNALL, 16, THE GROVE, ISLEWORTH, MIDDLESEX.

NOTICES.

ALL CONTRIBUTIONS for the HERALD should be sent to the Editors (***62, Greenvale Road, Eltham, 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, 16, The Grove, Isleworth, Middlesex.***

* * *

ALL APPLICATIONS for LADIES' ZENANA Collecting Boxes and all Contributions to be sent to ***Mrs. Silvester, 9, Gallis 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 to be sent to ***Mrs. Elnaugh, 37, Troutbeck Road, New Cross Road, London, S.E.***

LIST OF SUBSCRIPTIONS, &c.

Received from Oct. 2nd to Nov. 11th, 1916.

General Fund.

	£	s.	d.
Bierton, Miss L. Brown	1	.	.
Cambridge, Eden, Miss Whyatt (card)	2	15	.
Brighton, Miss Piper		10	.
Anon.		7	6
Mrs. M. H. Webb		8	.
Miss Borlett		5	.
Miss C. Light		5	.
Miss Bates		5	.
Mrs. M. H. Webb		2	6
Acton, Tabernacle S.S.		12	3
Wandsworth, Chatham Road S.S.		9	1
Walworth, Surrey Tab., Mr. A. Boulden		10	6
Clarton, Harvest Services	1	4	6
Hither Green, Lewisham Road, Mr. E. W. Thomas (box)		10	.
Richmond, Salem, Collection	1	5	8
Sunday School	2	11	1
Lewisham, College Pk. Miss E. M Hopkins (box)	3	.	10
		5	.
Hounslow, Zoar S.S.		14	3
Preacher's Fee	1	5	.
Brighton, Tabernacle Sunday School		10	6
Tottenham, Ebenezer Sunday School		10	.
Bermondsey, Lynton Road	7	5	2
Ilford, Sunday School		14	1
Trowbridge, Zion, Mr. A Wiltshire		7	6
St. John's Wood, Mount Zion, Freight of Christmas Boxes	5	17	6
Sale, Mrs. Croft (box)		10	.
Mrs. Haig ,,		5	.
Sydney, Belvoir Street Sunday School	1	.	.
Guildford, O.B.C., Mr. Knowles		15	.
Hornsey Rise, Ebenezer	2	2	.
St. Neots, Mrs M. Cook		10	.
Tring, Akeman Street, From an Invalid Friend at Hitchin	2	.	4
Watford, Tabernacle Sunday School	3	3	2
Miss R. Garner (box)	1	2	.
Reading, Providence	1	10	.
Sale of Literature		5	8
Soho, Mrs E. Camp (box)		14	.
Bromley, College Slip, Mrs. L. Kent		2	.
Bolton, Bible Class		7	6
Walworth, Penrose St., Lantern Lecture		15	.
Swindon, Providence	1	7	.
P.P.C.		6	2
Bath, Bethel	2	.	.
P.P.C.		2	6
Miss Sims		10	.
Crawley, Collection		15	3½
Boxes	1	7	3½
Ramsey, Collection	1	.	4
P.P.C.		1	9
Sunday School		15	1½
Boxes	3	4	11½
Walthamstow, P.P.C.		2	4
Rushden, Succoth, Collection	1	3	1
Sunday School		5	6
Sale, Amy Giles (box)		6	8
Rishangles, Collection		10	10
Reports		1	2
Boxes		10	1½
Hoxne, Collection		5	3
P.P.C.		1	11
Boxes		12	3
Mr. Cooper, Birthday Gift		5	.
Occold, Collection	1	.	.
P.P.C.		2	6
Boxes	2	3	3½
Laxfield, Collection	2	.	.
P.P.C.		1	10
Sydney (N.S.W.), O F. Temple Church	3	10	.
Stoke Ash	2	7	10
Horham, P.P.C.		5	.
Clapham, Courland Grove S.S, Birthday Box		14	6
PERSONAL :—			
Miss E. M. Walls	1	.	.
Mr. D. Flavell		5	.
Mr. F. Cooper		2	6
Mr. J. Cordle, Junr.		5	.
Mr. Herbert Watts		10	.
Miss R. V. Watts		10	.
Miss S. Hast		2	6
Mr. C. H. Gosling	1	.	.
357	5	.	.
E. A K., Birthday Gift, Oct. 14		2	6
Mrs. E. Frost, Reports			6
Birthday Gift, Nov. 1		5	.
G. G., per J. M.		5	.
Sale of P.P.C. and Reports		3	.
MISCELLANEOUS :—			
Annual Meeting	60	18	8
Sale of Reports, &c.	3	17	9
2½ % Consols, £340	2	2	4
	£153	2	.

Pension Fund.

	£	s.	d.
2½ % Con. Stock, £616 14s. 10d.	2	7	10
2½ % Con. Stock, £450 19s. 7d.	2	2	3
	£5	.	1

Herald Fund.

	£	s.	d.
Fulham, Ebenezer		10	.
Claxton		12	6
Margate, Rehoboth		3	3
Richmond, Salem		5	.
Hounslow		4	.
Ilford, Ebenezer		3	9
Waltham Abbey, Ebenezer		6	6
Sydney, Belvoir Street Sunday School		5	.
Aylesbury	1	.	.
Maylord, S.S.		5	.
Canning Town, Mrs. Lawrence		1	6
Bromley, Mrs. L. Kent		2	.
Boro' Green		7	.
Crawley			6
Ramsey		12	.
Wood Green, Dovecote		8	3
Rishangles		7	1
Tottenham		4	.
Hounslow		4	6
Stonham Parva		2	6
Croydon, Windmill Rd., Miss H. F. Smithers		3	6
Long Marston		2	.
PERSONAL :—			
Mr. W. Peel		10	.
Mr. A. Hughes		1	.
Mr. H. J Cordle		2	6
Miss Nugent		5	.
Mr. A. E Burton		1	.
Miss L. Jordan		1	6
Miss Bates		1	6
M. A. H.		2	6
	£7	14	10

Ladies' Zenana Auxiliary.

Money received by Mrs. Silvester from Oct. 11th to Nov 10th, 1916 :—

	£	s.	d.
Hartley Wintney, Mrs. Monck	1	.	.
Chadwell Street, Collection	1	9	2
Wood Green, Dovecote (boxes)	1	7	6
Marylebone, Collection	2	10	8
Wandsworth, West Hill, Collection	1	17	6
Eltham (2 boxes)		4	5
PERSONAL :—			
Mr. Gosling	1	.	.
"A Well-wisher" (for bandages)		2	6
Mrs. Rowland (6 boxes from Friends)	1	5	.
Miss Salisbury		10	.
	£11	6	9

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

The Strict Baptist Mission

Annual Report, 1916.



PRICE ONE PENNY.

The Strict Baptist Mission.

Founded 1861. Incorporated 1907.

THE FIFTY-FIFTH

REPORT,

1916.

With List of Subscriptions and Balance Sheets.

Presented at the

ANNUAL MEETING

HELD AT

THE SURREY TABERNACLE,

WANSEY STREET, WALWORTH, S.E.,

Tuesday, October 24th, 1916.

SECRETARY: W. CHISNALL,

16, THE GROVE, ISLEWORTH, MIDDLESEX.

Officers and Council.

President——Pastor E. Mitchell, Chadwell Street, E.C.
Vice-President—Pastor R. Mutimer, Brentford.
Treasurer—A. J. Robbins, Esq., Vicarage Farm, Hounslow.
General Secretary—W. Chisnall, 16, The Grove, Isleworth.
Hon. Minute Sec.—Mr. A. Cradduck, 29, Pope's Lane, Ealing, W.
Editors of The Herald—Pastors L. H. Colls and S. Hutchinson.

Finance Committee—

Mr. J. B. Collin — Mr. J. Fromow — Mr. C. W. Harris

With the Officers.

Council—

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Pastor W. S. Baker	Pastor H. J. Galley	Mr. A. W. ThrowER
Mr. J. C. Booth	Pastor J. Morling	Pastor H. D. Tooke
Mr. H. Brand	Pastor J. T. Peters	Mr. A. Vine
Mr. B. R. Brett	Mr. J. H. Rider	Pastor E. G. Vine
Pastor A. E. Brown	Mr. G. Ridley	Mr. A. E Voysey
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Mr. T. Dean	Mr. J. Secrett	Pastor C. J. Welsford
Pastor J. E. Flegg	Pastor G. Smith	Pastor E. White

LADIES' ZENANA AUXILIARY.

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Hon. Secretary—Mrs. Silvester.
Deputation Secretary—Mrs. Elnaugh.

Working Committee—

Mrs. Brett — Miss Fromow — Miss Harris — Miss Ince
Mrs. Parish — Miss Sears — Mrs. Wallis

Bankers { London County & Westminster Bank, Ltd., *Head Office*, 21, Lombard Street, E.C.

Solicitors—Messrs. G. Brown, Son and Vardy, 56, Finsbury Pavement, E.C.
Auditor—W. Littleton, Esq., F.C.P.A., 126, Bishopsgate, E.C.

MISSIONARY STAFF.

MADRAS DISTRICT.

Missionary E. A. Booth, Mrs. E. A. Booth, and Missionary L. Watts.

Ladies' Zenana Auxiliary.

Miss Olive M. Elliott.

SENDAMANGALAM DISTRICT.

Missionary D. Morling and Mrs. D. Morling.

Ladies' Zenana Auxiliary.

Miss Ethel A. Hines and Miss Ivy W. Ireland.

Kolli Mountains District.

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-FIFTH REPORT.

God shall bless us; and all the ends of the earth shall fear Him.—Psalm lxvii. 7.

IN presenting their Fifty-fifth Report your Council feel the truth of the inspired words, "God shall bless us," and, by the realisation of this, have faith to believe that "all the ends of the earth shall fear Him."

In some measure this has been fulfilled by the blessing of the Holy Spirit of God upon the labours of our missionaries and their native co-workers.

We rejoice "there is a river, the streams whereof shall make glad the city of God," and we glory in the blessed assurance that whithersoever that river shall come everything shall live; and that by its sides the trees of righteousness shall grow, "whose leaf shall not fade, neither shall the fruit thereof be consumed . . . because their waters issued out of the sanctuary."

It was because these waters flowed to us that we have been transformed from an insignificant and idolatrous island into one of the most important and prosperous nations; from strangers to fellow-citizens with the saints.

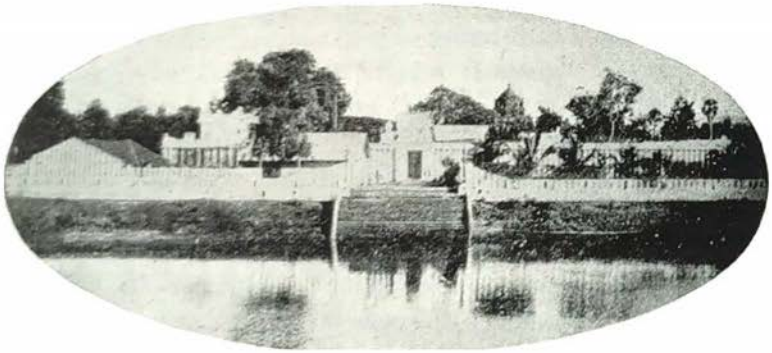
And shall not these waters flow from us to those who are still "sitting in darkness, and in the shadow of death"?

May we never forget "the secret of England's greatness is the Holy Bible"—the Word of the living God.

The following pages tell how that, through God's rich blessing resting upon the Strict Baptist Mission, the waters have flowed from us to many who were sitting in darkness, and under the deadening influences of heathenism; and as we are reminded of these trophies of redeeming grace, may our hearts be stirred to more prayer and effort, that He who hath brought us out of darkness into His marvellous light may see of the travail of His soul and be satisfied, as His kingdom is extended in the earth.

In reviewing the past year, although the disastrous war is still raging, and the many disabilities we are experiencing through so many of our young men being at the front, and the difficulty to hold meetings owing to the lighting restrictions, none of our funds have suffered; and although several of our missionaries have been laid aside through illness, yet it has been the most fruitful year in spiritual results that we have known in recent times.

This is our encouragement to press forward with the work the Lord has given us to do.



The Madras Field.

By Mr. E. A. Booth.

—:o:—

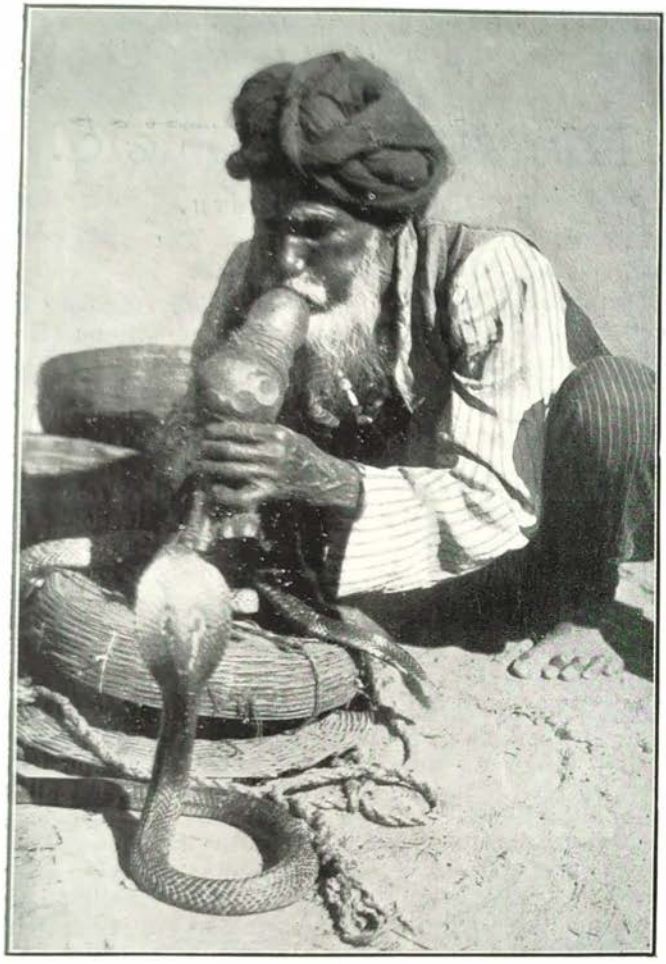
WE rejoice in the fact that even the greatest war in all history has not seriously interfered with our Mission work. Whilst Europe is resounding with the boom of great guns, the Church is maintaining her holy warfare against heathenism. The evangelisation of the world remains the *primary* work of the Church. To this supreme work she is irrevocably committed by the express command of her Lord. The Church which neglects this command or relegates the work to a secondary place is on the road to extinction. Let us praise Him for the opportunities of service that He has given us and for the blessing with which He has crowned our efforts.

Loyalty of India.

It is a matter of intense gratitude that India has proved loyal to the British Crown during the great European War. Germany has put forth great efforts in India to foment a revolt against the British Raj. Here and there German agents and German money have been successful in causing local disturbances, but all these have been instantly quelled. So sure was Lord Hardinge of the essential loyalty of the Indian people and the Indian army, that in the very midst of the war, when Germany was expecting news that her agents had succeeded in causing widespread rebellion in India, Lord Hardinge despatched many thousands of British and Indian troops from India to the seat of war in Europe and Mesopotamia. All those interested in the progress of Missions in India rejoice in her loyalty. One shudders to contemplate what would have been the effect on Mission work in India had Germans succeeded in corrupting the loyalty of India.

No Retrenchment.

It is gratifying to record that there has been no retrenchment in our work. All the stations have been maintained and there has been no reduction in the staff. Expenditure has been limited to the upkeep of existing work and projects for expansion are in abeyance.



SNAKE-CHARMER
Cobra in foreground, with expanded hood.

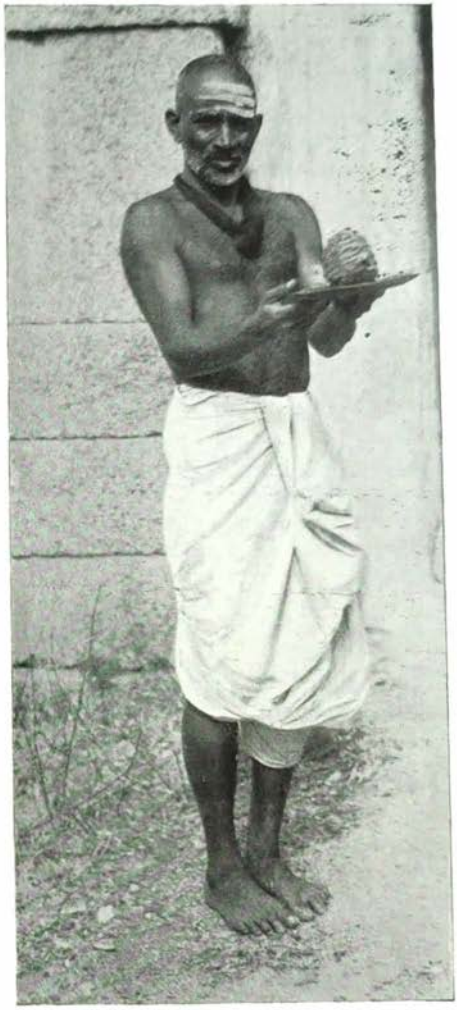
Indian Staff.

It is difficult to over-estimate the value of thoroughly efficient Indian workers. I am glad to say that our staff has rendered good service throughout the period under review. In the nature of things the greater portion of the actual every-day work of evangelisation and teaching must be done by our Indian preachers and teachers. The missionary must give himself earnestly to the training and direction and leadership of his Indian staff. The mainten-

ance of cordial brotherly relations between the missionary and his staff is of the utmost importance. I record with gratitude how willingly our workers respond to leadership. One common defect is their lack of initiative.

Partnership.

I gladly take this opportunity of acknowledging my indebtedness to Mr. Watts for the willing and capable help he has rendered to me in the work of the Madras Field during the year. Although primarily occupied with the study of Tamil he has taken charge of the work of the Village Stations and will write the Report for that portion of the Madras Field. My Report is concerned with the Town stations.



BRAHMIN PRIEST WITH TEMPLE RELIC.

Gospel Preaching.

We give the foremost place to the regular preaching of the Gospel by those who have themselves experienced its saving power. Whilst sowing the seed broadcast we make a special point of constantly preaching in the neighbourhood of our schools. We are persuaded of the scripturalness and usefulness of open-air preaching. It is the most effective way of keeping the religion of Jesus Christ before the general public. It is the only way of reaching myriads of folk who will not enter a Christian place of worship. It has great value in demonstrating that we are not ashamed of the Gospel of Christ. It gives unique opportunity for outsiders to

investigate its claims and worth. Many thousands of Hindus have heard the Gospel message from the lips of our preachers. Doubtless much of the seed fell by the wayside and among thorns and in rocky places, but who shall say that none fell on good ground?

Beyond our hope and vision dim
The harvest time is hid with Him.

Christian Literature.

Our public proclamation of the Gospel gives constant opportunity for the distribution of Christian literature. Each preacher carries a supply of Scripture portions and Gospel handbills. The latter are distributed freely, Scripture portions are sold at three pies (one farthing) each. Quantities of Gospel portions and copies of our Junior and Senior Baptist Catechisms are sold to the pupils in our schools. The Readers used in our schools are those published by the Christian Literature Society.

Pastoral Visits.

Visiting people in their homes for the purpose of religious conversation is a part of the regular duties of the preachers. Each preacher has in his district some folk who have shown interest in his message, others who have enquired about some religious question; and with such closer acquaintance is cultivated by going to their homes. In some cases the preacher is welcomed within, in other cases he is accommodated with a seat on the raised platform outside the house. It was when he was visiting some people in Karikacheri that Preacher Soondram first came into contact with Mathurai and began to teach him the essential truths of the Christian faith. The next definite forward step was taken when Mathurai began to attend our service at Vepery. When later in the act of baptism he publicly professed his faith in Christ, his relatives cast him out and he became a homeless wanderer dependent on the charity of others until he obtained work. We are thankful that his faith stood this severe test and that he is living a consistent Christian life.

Work Amongst the Young.

Nearly all of our Teachers have gone through the Government Training School and possess professional qualification certificates. Our Day Schools are also Sunday Schools, and all who attend the former are expected to attend the latter. In our Day Schools, in addition to the lessons required by the Educational Department, we teach a lesson in Scripture each morning and afternoon. In no school is this Scripture lesson allowed to fall into a secondary place. It is the most important lesson of the day, and the only

lesson which receives the regular personal attention of the missionary. I am grateful to Miss Elliott for the willing help she has rendered to me in this department during the year. Again and again we have proved that the Scripture lessons taught in the school have been blessed by God. Sometimes many years intervene between the sowing and the reaping. We recently had an instance of this in the case of Joseph, who was baptized a few months ago. The only religious teaching Joseph ever received was the daily Scripture lesson in Vepery School. It was not until years after he had left school that the teaching bore fruit, and Joseph was led to the Saviour. Singaravelu, another member who joined the Church after giving a clear confession of faith in



SOME S.B.M. TEACHERS AND SCHOLARS.

Christ said, "All I know about Jesus and the Christian religion I learned in your school." Ranganathan, a pupil in Egmore School, was brought to put his trust in the Lord Jesus through the Scripture lessons learned in Day and Sunday School. These definite cases of conversion confirm us in our long-established practice of putting the greatest emphasis on the teaching of Scripture.

Scripture Examination.

The examination in Scripture knowledge conducted by the India Sunday School Union is looked forward to with pleasure by teachers

and scholars alike. This year from town and village schools we presented 326 candidates for the Oral examination, of whom 260 passed. 37 candidates entered for the written examination and 36 were successful. One of our village teachers secured the silver medal awarded in this examination, which is open to all Sunday School teachers in the Tamil country. Eleven of the other candidates earned prizes for proficiency.

Public Worship.

Every Lord's-day Gospel services are conducted at Vepery, Semmencheri and Egmore. A prayer-meeting is held at Vepery every Wednesday. Generally speaking, these services are attended almost exclusively by Christians. Occasionally, and especially at baptismal services, non-Christians also attend and are gladly welcomed. The chief work of the ministry at these services therefore is to strengthen and deepen the faith of Christians, to lead them into a fuller understanding of the Scriptures and to stimulate them to service for the Master.

English Service.

The main burden of the English work at Chintadripet has been borne by Mr. A. S. Booth, who is a deacon of the Church and Superintendent of the Sunday School. He has recently established a week evening Bible Class for young men. Mr. Watts has preached on the first Lord's-day of each month, and I have conducted the Communion services. This old-established work is in a difficult neighbourhood where there is great need for the Gospel of grace.

The Tamil Church.

To foster the growth and development of an indigenous Church is a labour of love. It is also a work calling for faith and patience and vigilance and prayer. All parts of our work are streams leading to this main river. It is a theme for devout gratitude when a soul is led to the Saviour through the testimony we have given in His name. In this matter we heartily recognise that a Paul may plant and an Apollos may water, but God alone can give the increase. During the past year ten brethren and ten sisters were baptized on a profession of their faith in Christ Jesus, making an addition of twenty to the membership of the Tamil Church. Sixteen of these were from town stations and four from village stations. Some were brought to the Saviour through the Scripture teaching in our schools, others through the public preaching of the Word, and some through personal influence and godly example. Repeatedly have we rejoiced in the evidence of the work of the Spirit of God as shown by the testimony regarding sorrow for sin, prayer for pardon



RUINS OF VIJIYANAGAR TEMPLE, WITH STONE GATEWAY (A.D. 1400).

and simple unquestioning trust in the promises of God and in the power of prayer. During the year we lost by death our dear Sister Hannah, whose name stood first on the Church roll. She was baptized in 1893 and hers was the first name to be entered when the Vepery Church was formed in 1900. She has been a faithful member through all the years. For several days before the end came she knew that she would not recover from her sickness. The testimony she gave was most cheering, and her faith in her Saviour was radiant. Fear of death was taken away and she passed beyond peacefully. The membership of the Vepery Church is now 115.

Indigenous Societies.

For years past the workers in the Madras Field have cheerfully engaged in extra voluntary service in their own time and good work has been done. In order to co-ordinate various efforts, a Society has been established called the Voluntary Service League. Membership is limited to those who are believers and total abstainers. The League has now 37 members. Meetings are held monthly in the Mission House, when each member reports the service he has rendered during the previous month. The range of operations conducted by members of the League is somewhat remarkable, and unquestionably the formation of the League has stimulated members to watch for and utilise opportunities of Christian service.

Our Orphan Aid Society has continued its good work. It is now paying for the board and education of two orphan daughters of our late Preacher Daniel.

Knowing the ravages caused by intemperance, we strongly encourage total abstinence. Our Temperance Society has a membership of 95.

With a view to fostering the regular reading of the Word of God we have a Tamil branch of the International Bible Reading Association, which has now more than a hundred members.

The Ingathering Service of Harvest Festival is a function which appeals strongly to our Tamil Christians. The sale of their liberal gifts realised £11. The proceeds were divided between the Belgian Relief Fund, the Serbian Relief Fund, and the hospital ship *Madras*. His Excellency the Governor of Madras sent "his warm thanks to the Mission authorities for their patriotic assistance."

VILLAGE WORK.

By Mr. L. Watts.

ANOTHER year's work calls for review. We are thankful to our God for the preservation and help that has been so constantly provided, and which has enabled the work to be continued and make sure progress. Although I have not finished my study for the Tamil language examinations, I have practically had charge of the Village work throughout the year. Mr. Booth has asked me to write the report upon that work, while he will write the main report of the field.

Our Co-workers.

In the seven stations which are outside the boundary of the city of Madras one preacher, three preacher-teachers, and twelve



EVENING BAZAAR, MADRAS.

teachers have been working throughout the year. Upon them rests the main part of the work which is in actual contact with the people; especially so has it been during this year, as it has not been possible for the missionary to give much of his time to supervision owing to language study. With this staff four main branches of work are carried on.

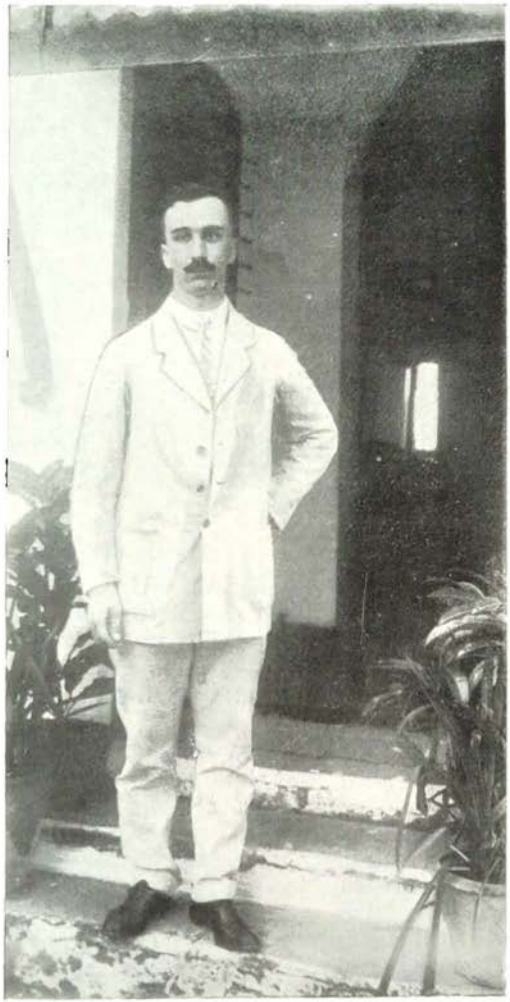
Preaching the Gospel.

The one preacher is engaged each day in going from village to village preaching and conversing with as many people as he can find in the streets and houses and fields. He has a regular programme, so that he reaches as large an area as possible. The three preacher-teachers spend the early morning only in this work, as they conduct schools from nine o'clock. Although the area covered by them is small, as the morning is the best time for reaching the men they obtain good audiences.

Establishing the Church.

Next to the proclamation of the Gospel to the heathen is the building-up of the Christian Church, so that it may become firmly rooted and grounded. The preachers together with the missionary

take turns in conducting Sunday morning services in the two village school-chapels. At these services most of the Church members attend regularly; the attendance has been growing well during the year, and it is hoped that it will soon be necessary to build a larger chapel at Ayanapuram. On Sunday afternoons each preacher conducts a service in his own station, and to these the heathen people around often come. One or two of these afternoon meetings are very promising, and are a good means by which the Gospel can be clearly and quietly preached to the people. During the week three prayer-meetings are held in different stations, so that all the agents can easily attend after school hours, and the opportunity is taken at these meetings to give short talks of encouragement and exhortation.



MR. L. WATTS ABOUT TO COMMENCE MEDICAL WORK.

Among the Children.

The work among the young is a most important one, as it provides such a valuable way for teaching and proclaiming the Gospel. Every child is taught daily the lessons from the life of Christ and the S.B.M. catechism. It has been particularly encouraging during the year to receive several applications for baptism from old scholars in our schools. On Sundays the

children gather for an hour to study the International lessons, and the result of this teaching is reflected in the Sunday-school examination.

Healing the Sick.

This is quite a new department, which has been commenced this year. The dispensary at Ayanapuram has been opened for about six months, and that at Koyembedu for two months. During this time five hundred patients have been treated, and their contributions towards the cost of medicines has amounted to 8s. 6½d. This work is yet in its infancy, but during the next year it is hoped to develop it, and make it more useful as an



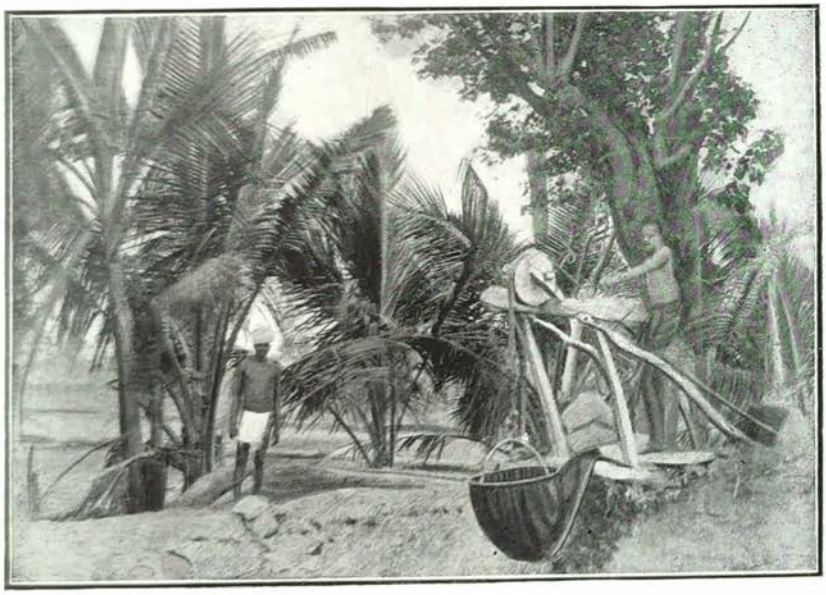
A Swami Bull.

evangelising agency. Both Ayanapuram and Koyembedu are villages far away from medical aid, and the people have to go miles for help. I am able to go to each place only twice a week for an hour each time, but this has been appreciated very much by the people, and points to the need for the medical work in these places. The means of travelling from the villages to a hospital in town is so difficult and painful for sick people that a small dispensary to which they can walk or be carried is of great benefit to them. Their sympathies also are drawn to the other work, and the preachers and teachers find a more ready audience among those who have received benefit from the medicine.

The Regions Beyond.

The foregoing is a brief report of what has, by the grace of God, been done ; perhaps a word may now be said concerning that which remains to be done. At the present time three villages are asking for schools ; there are others, too, which are absolutely without a school, and where work could be taken up with profit. In many cases these villages are away from the road, and are difficult of access, but thereby are the more needy. With the exception of those villages on the plans of the preachers, there are many others which receive only a very occasional visit. There are only one full-time and three part-time preachers, and it is impossible to cover the whole field with the existing evangelistic staff.

In November last my first Tamil examination was successfully passed, and this year I am hoping to pass the second examination. After that I am looking forward to giving the whole of my time to this village work, and to develop it as time, opportunity, and the co-operation of friends at home permit. The work is the Lord's ; we are encouraged very much by the wave of blessing that has come to us during the year, and go forward trusting in Him.



THE
Sendamangalam Field.

By Mr. J. M. Brand.

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"*YOUR preaching has made me think seriously.*" So said one of the wealthiest and most influential high-caste Hindus in Sendamangalam to our Indian Preacher a few weeks ago. He continued, "I wish you would come and preach in front of my house, and send me word beforehand, so that I may be present."

The speaker was a typical representative of that element in Sendamangalam which has stood for conservatism in religion, exclusiveness in caste, and hostility to Christianity. We were amazed to hear such words from such a man. How often have we said and thought of that man and others like him, "He is the worst enemy of Christ in this town." Thus it came to pass, a few days after his request had been made, that a number of our Indian Christians stood in front of a big, double-storied house in the principal street of Sendamangalam, while one of their number recited the words, "Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death to life."

The address was preceded by a lyric—

"Like the dawn came Jesus to this earth,
Divine Son of God;
He crushed under foot the cursed serpent's head";

the singing of which drew the women of the house to listen in the upper verandah, while in the lower verandah the five most important landowners of Sendamangalam were gathered to listen to the Gospel, which they did with the utmost attention to the end.

The writer compares this state of things with that which he found on first coming here, nearly eight years ago. There has certainly been a change for the better in the attitude of the townspeople to the missionaries. People constantly enquire as to when the Morlings are returning, and they appreciate very much Mr. Morling's efforts to obtain a better water-supply for the town.

Better still, there are signs that the preaching of the Gospel is making people think. "Your preaching has made me think seriously," might be said by many beside the Chettiar.

Enquirers.

We are encouraged by this changed attitude of the people towards us, but it does not satisfy us. Something deeper and more



MR. BRAND AND A GROUP OF MEN WORKERS, SENDAMANGALAM.

radical must happen before our object will be gained. But we rejoice to know that, so far as we can tell, this deeper and more radical thing has happened at least in one case during the past year. Shunmugam definitely professes conversion, and faith in Jesus Christ as his Saviour. He hesitates still to take that step which in a caste home in India means the kindling of a fire that burns and withers the closest relationships of social and family life.

Others there are of whose faith in Jesus Christ we have great hopes, but this Report is not the place to write of them. We must be silent, for fear of being premature, on that which we regard as the most important part of the year's work.

Our Indian Workers.

The period described in these pages is the ninth of our work in and around Sendamangalam. At first the staff consisted of Mr. and Mrs. Morling and two Indian helpers. To-day this number has grown to a body of four European and 39 Indian workers. Every month there is a united gathering of all the Christians, the object of which is to lead them by the exposition of the Scriptures and by personal testimonies into a deeper spiritual experience, and especially into a closer individual touch with Christ.

The men and women whom we call, collectively, "our workers" are classified according to the nature of their work, as (1) preachers, (2) school teachers, (3) Bible-women, (4) colporteurs.

Class 3 is the department of the L.Z.A., and the present writer leaves that to be described by the ladies of the station. The Report will glance at the work of the remaining classes.

The Preachers.

Our preachers are nine, and give all or most of the time to preaching. They go out, morning and evening, choosing centres of public resort, such as temples, markets, fairs, bazaars, and proclaim the Gospel to all who care to hear. During the past year they have delivered about 4,500 Gospel addresses to audiences totalling upwards of 80,000. They have also sold thousands of Gospel portions and books and distributed many thousands of various tracts. The preachers also make it their practice to visit Hindus and Mohammedans in their homes for the purpose of religious conversation.

The most recent recruit in the ranks of our preachers is old Abraham, the convert at Pavittram. The story of Abraham's conversion has been told in the *Mission Herald*. Ever since he found the Saviour for himself, old Abraham has delighted to speak of Him to others. We have been pleased to hear from independent sources of how he will go from place to place among his relatives and connections, staying a week or two at each place and instructing them in the way of salvation, and all this without a thought of remuneration or reward. Our Christians who have sometimes gone with him say that there is a strange power in the simple words that the old man uses. He has also received such answers to prayer that the heathen around have wondered at it. Finally, the Gospel Extension Society (in connection with the Sendamangalam Church) felt that this man should be set apart for the work of preaching and, quite spontaneously and without any suggestion from the missionary, undertook to support him without any help from the Mission.

Old brother Abraham, who a few years ago was a dark heathen, is now a Christian preacher engaged in disseminating among his own people the light that has enlightened his own soul.

Teachers.

The group of teachers is the most considerable of our four groups of Indian helpers. It consists of sixteen persons, mostly men.

It may be thought that the Mission school teacher spends all his time in imparting religious instruction. This is not the case. Most of his time is taken up in teaching reading and arithmetic, etc. We teach these subjects on the understanding that the

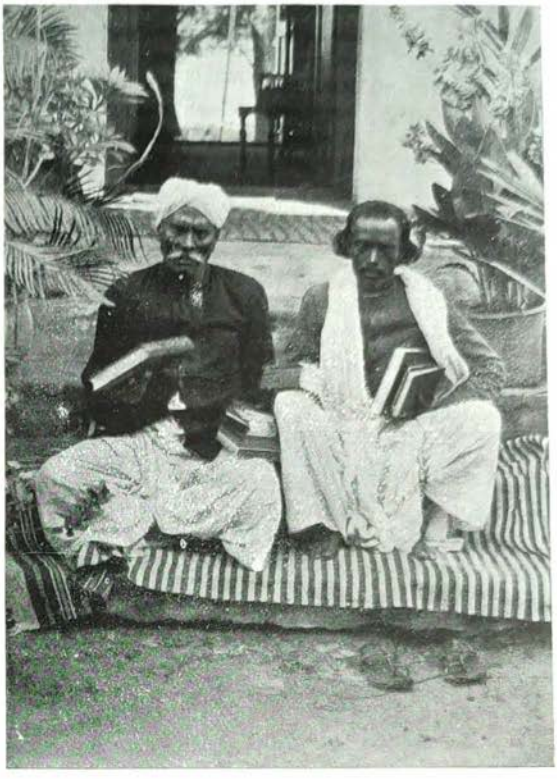
parents will allow us to teach their children the Christian Scriptures also. If the teacher be a little acquainted with English, he is able to attract more scholars. The ignorant villager who has ambitions for his son imagines that a knowledge of the tongue of the ruling race is the golden gateway into a land of boundless opportunity. But whatever may be the motive of the parent, our chief aim is to teach the children the way of salvation as revealed in the Bible. During the past year, scores of Bible portions have been sold to our school children.



SENDAMANGALAM TEACHERS.

The missionary has, from time to time, examined the scholars in Scripture in every one of our schools. When it is remembered that we have some 400 children on the rolls in our eleven schools, it will be seen what an important part of our Mission work this is.

During the past year we have had to close one school owing to opposition following on the conversion and baptism of Abraham. The people of Pavittram, when they found that they had lost a man of their village to Christianity, made up their minds to put a stop to the Mission School, and they carried out their intention with the quiet determination that is characteristic of the Indian village. We are sorry to lose a school, but glad to have won a soul.



TWO OF OUR COLPORTEURS.

Colporteurs.

The work of the Gospel bookseller is of a kind that gives very little immediate result. The good seed is cast into the ground and lost to the view of the sower. But when we remember Isa. lv. 10, 11, and then call to mind the splendid work done during the year under review by our three itinerant colporteurs, we feel able to leave results to be revealed by time, while we, meanwhile, thank God and take courage. The totals of our sales for the past twelve months are as follows :—

Entire Bibles	96
Testaments and smaller Portions of the Bible	1,394
Hymn Books, Life of Christ, Gospel Tracts, and other Religious Books	4,435
	5,925

Total amount received from these Sales, £12 13s. 2½d.

Practically all these Bibles, Testaments, Gospel Tracts, etc., are bought by Hindus and Mahommedans. Of the total, £12 13s. 2½d., scarcely a penny has come from other than a heathen buyer. In India, books are so scarce and so much prized that it is safe to say that a very large proportion of these books are being read to-day in the heathen homes around us, especially as the recipients have all paid for the books. I could take the reader —if he would come—to many houses in and around this old orthodox town where he would find Tamil Bibles and Testaments among as strange surroundings as one could well imagine—Bibles in rooms where idol-worship is regularly carried on; Bibles stared upon by horrid pictures of the Hindu gods; Bibles side by side with volumes of noble, ancient Tamil verse, and other volumes of unspeakable obscenities; Bibles in the houses of Devadasis (the temple dancing-women).



MISSIONARY GROUP, SENDAMANGALAM.

In addition to the totals recorded above, we also distribute free of charge some 12,000 Tamil Tracts every year, and also portions of the Bible.

The Gospel Extension Society.

This Society is formed and supported by the Christians in the Sendamangalam Field. Its object is implied in its name. At

present the Society supports Preacher Abraham, of Pavittram, and the school for Hindu girls at Sendamangalam. This Society elects its own Treasurer and Secretary, and conducts its own affairs. It helps its members with small loans in times of need. Every year an Ingathering Festival is held, the proceeds of which form a substantial part of the Society's income. The gifts at the Ingathering Festival, together with the regular monthly subscriptions of every member, totalled during the past year £16 9s. 7¾d., which represents a very considerable sum out of the small incomes of our Christians. Apart from this, the collections made at the various Sunday Services during the year total £7 6s. 10⅛d. Thus the Christians in and around Sendamangalam have contributed to the support of the Lord's work for the twelve months ending June 30, 1916, the sum of £23 16s. 5½d.

The Missionaries.

The European staff at Sendamangalam consists of Mr. and Mrs. Morling, Miss E. Hines, and Miss I. Ireland.

Miss Ireland came out from England in November last and, with Miss Hines, is now studying the language. Miss Hines has passed her first Tamil examination and is now preparing for the second. In March of this year, Mr. and Mrs. Brand came from the Kolli Hills to take charge of the Sendamangalam Field, Mr. and Mrs. Morling with their family proceeding on furlough.



The Kolli Mountains Field.

By Mr. J. M. Brand.

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THE prevalence of a severe type of malaria in the forests and on the plateaus of the Kolli Mountains has had a most important bearing on our work there from the beginning. During the past year malaria has taken a heavier toll of lives than usual. We are thankful to say that none of our workers has succumbed, though several have suffered from the fever. We find that the only safe method of prophylaxis is to insist upon the regular taking of quinine, and to strengthen the constitution to resist attack by caring for the general health.

"The Gods of the Hills."

The hill people connect this malaria with the malevolence of the local deities, and find a grim satisfaction in reflecting that the "gods of the hills" are more powerful than the "gods of the plains." They themselves suffer much from fever, many of them having enormous spleens that fill up nearly half of the abdomen. But it is to strangers that the hills have the greatest terror. A single night spent there will not infrequently originate a fever that will end in death.

The Fate of Former Intruders.

There is no lack of evidence to demonstrate the churlish attitude of the hills to strangers. We have recently come to know that some fifty years ago a Roman Catholic priest made an attempt to proselytise among the people. He lived on the Eastern plateau near where our Valappoor school is now, and for a number of years he continued his efforts. A brick church was erected and a bell hung. The old inhabitants tell how that the early morning bell was their signal for rising to plough. But one day the priest fell ill, and soon he was carried down to the plains, never to return. The ruins of his house and church remained until quite recently.

Then at the southern end of the hills there are the ruins of two bungalows where white people lived many years ago. There is a legend to the effect that they outraged the feelings of the hill swamies by slaying a cow. The gods retaliated by causing sickness in the white families, who were finally compelled to leave the hills altogether. The residue of truth in this story is probably that the white people were driven away by malaria.

With these facts before them, it is no wonder that the hill folk sometimes calculate how long we—the latest adventurers—will

withstand the hostile demoniac forces. The natural thing for us to do—according to public opinion—would be to conciliate the demons and so gain their favour. But we make no secret to the people that the hostility is mutual, and ascribe our safety to the protection of *our* Swamy, even the Lord Jesus. Our immunity for three years puzzles some of the champions of the demons; one such man said despondingly to me the other day, "The Kolli Hill gods have all departed, being offended at the times."



KOLLI MOUNTAIN MEN DANCERS AT THE PONGAL FESTIVAL.

Preaching from Day to Day.

The main part of our work during the past year has consisted in the patient, daily preaching of the Gospel to the hill people. The audiences have mostly been small, but all the more attentive for that reason. The work is unassuming in its proportions, but great in its possibilities. The visible results have been small; baptisms nil; but our conviction has not weakened that God has great blessing in store for our Kolli Hills Field.

The Use of Pictures.

Experience has taught us that in preaching to illiterate audiences pictures are a great aid. Pictures of scenes from the

Life of Christ, the Crucifixion, and a series called the Heart Pictures, taken from "Quarles' Emblems," are our favourites. There is also a picture of Moses on the Mount with the two tables of the Law in his hands that never fails to interest the people, and has often helped us to explain what God requires of man.

Equipped thus with our picture-roll, we set out in the morning to visit a village or two. On our entering a village perhaps someone enquires the object of the roll, which leads to our spreading open a picture. There is a scramble for front places, which are usually given to children, and then ensues a hubbub of comments upon the picture, the witty members of the audience invariably discovering some humorous features to be remarked upon. Pointing to one of a group of Jewish faces they will say, "Look at him! What do you think of a beard like *that?* And his nose! Oh, what a nose!" This will produce shouts of laughter, and put everybody in good humour to listen to the explanations of the missionary, who has comments of his own to make upon the picture. Possibly the remarks of the missionary may seem inordinately lengthy to some juvenile auditor, who will slyly lift up the page and peep between for a glimpse at the next picture. But such symptoms of impatience generally call down the wrath of the elders present upon the offender.

Special Attention to Individuals.

In the course of our visits to the villages we have found several men and women who listen with special interest to the Gospel. These we notice, and visit more frequently than others. By teaching them over and over again in the simplest possible way the elementary truths of the Gospel Message, we have tried to leave on their minds such impressions of the Saviour, and their need of Him, as the Holy Spirit may apply with saving force to their hearts.

There is one such character whom we call the "Old Carpenter." On hearing of the power of Jesus to answer prayer he announced his intention of testing the matter in his own person. He has suffered for some eight years from cataract of both eyes. I was acquainted with the hopeless nature of the condition, and urged him to go to hospital to have the cataract removed. But he said no; the journey was too great. He would stay at home and ask Jesus to do it instead. This he did, and to-day the old man—who was formerly almost stone blind—can see to go about his farm, and can even recognise personal acquaintances. He attributes it solely to Jesus. We point out that He who removed his blindness can also remove his sin, and the "Old Carpenter" assures us that he is now praying about that also.

Medical Work.

This evangelistic work has been greatly helped by our Medical

Work. The numbers of patients treated this year are quite up to the record of previous yerrs. In dental work alone we extract about 1,000 teeth every year, and thereby gain the gratitude of a great number of sufferers.

Frequently a group of women will walk in from some outlying village to consult Mrs. Brand on some medical matter, and having plenty of time on hand will stay to look over the little bungalow. They display great delight at our western furniture and house-fittings, and are most interested in the photographs of our relatives displayed on the walls. Mrs. Brand generally concludes the "showman" business by exhibiting some of our large Gospel pictures and explaining the meaning to them. These pictures are recognised as part of the sights to be seen at the bungalow, and the women particularly will often ask to see them.

Our First School.

We have realised at last our long-cherished wish of starting a Christian School on the Kollis. Many were our attempts, and many were our failures in this direction. The difficulty was that we dared not show any great desire in the matter, because that immediately aroused the ready suspicions of the people, who feared that the school proposal concealed some trick of making their children converts by force.

Our first school has been running now for several months at Valappoor, on the Eastern Kollis. There are from 12 to 15 scholars, and we hope the number will increase. To have established a school at all in the face of such suspicion and after so many failures, may be regarded as a definite answer to prayer, and as a hopeful advance into the strongly fortified territory of the enemy.

Our 1916 Camp.

We spent the month of January in camp on the Eastern plateau. Our centre was Valappoor, and we lodged in a grain-hut. We felt more hopeful with regard to the reception given by the people to the Gospel on this camp than on any previous one. Soon after our arrival there, earthquake tremors were felt and subterranean rumblings heard. This led us to preach on the Resurrection, the Coming of Christ to Judgment, Heaven and Hell. People listened with quite exceptional earnestness. It became our custom when addressing an audience for the first speaker to dwell upon the terrible events of the Last Day. These people had never heard of such things, and they were often genuinely concerned as we told them of these coming events. Then the next speaker would describe the *first* coming of Christ, His life and death, and the way of salvation.

Conclusion.

In the work of the year we have had the help of certain Indian brethren. I regret to say that Preacher-teacher Jeevaratnam and his family all fell ill with malaria, and have had to leave us on that account. Old Preacher Abraham also has had a severe attack and has gone away for a time to recuperate. Preacher Swamidas is with us, and we have secured or are securing new workers to take the places of those who have gone.

Signs are not wanting that our preaching has left a lasting impression on the memories of the people. To give only one example: A heathen man stopped one of our workers the other day and asked him to repeat the story that we were telling at the beginning of the year on camp. The man said that even in villages where we had not gone the hill people were talking of these things among themselves. Duty keeps us at present on the plains, where we have the privilege of caring for the work of Mr. and Mrs. Morling, but we anticipate with joy returning to our Kolli Hill Field in the early part of next year.



THE PALACE OF THE MAHARAJAH OF MYSORE.

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, Miss Flegg.
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, Mrs. Kindred.
Eltham, Mrs. Troupe.
Elthorne Road.
Fleckney, Miss Deacon.
Fulham, Ebenezer, Mrs. Brown.
Grays, Ebenezer, Miss Steel.
Greenwich, Devonshire Road, Miss Smart.
Guildford, Old Baptist Chapel, Miss Pickett.
Hartley Wintney, Mrs. Gossling.
Haworth, Hall Green, Miss Kane.
High Wycombe, Zion, Miss Rogers.
Hitchin, Mount Zion, Miss Montgomery.
Homerton Row, Mrs. Brett.
Hounslow, Zoar, Miss F. Robbins.
Ilford, Ebenezer, Mrs. Othen.
Ipswich, Bethesda, Mrs. H. T. Chilvers.
Ipswich, Zoar, Miss N. Double.
Kingston, Providence, Mrs. Summers.
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, Misses Fisher and Verdun.
Ramsey, Miss Pentelow.
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.
Stoke Ash, Miss K. Hitchcock.
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.
Wattisham, Mrs. Deaves.
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:——

Ebenezer.

ON Tuesday, *October 23rd, 1906*, at the Annual Meetings of the Strict Baptist Mission this Auxiliary came into existence. During these ten years we have had joys and sorrows, but the joys predominate.

Miss Elliott.

All of our subscribers will rejoice with us as they read Miss Elliott's account of God's manifest blessing on the work which she, with the aid of her band of Bible-women, is carrying on in Madras.

Miss Hines.

We are glad to report that Miss Hines passed the first examination in Tamil last June. She returned to Sendamangalam with Miss Ireland, and was fully engaged in study and medical work when, quite unexpectedly, health conditions arose which have rendered it necessary for her to return to England for at least six months' rest.

Miss Ireland.

After passing through a very serious illness early in the year—which has meant an absence of five months from Sendamangalam—Miss Ireland is now back at her station, studying the language and attending to the medical needs of the women and children who daily put in an appearance at the Mission compound.

Finance.

As we have had no missionary on furlough this year we have not had as many meetings, consequently our income from this source is £60 less than last year. Against this we have to record an advance of £70 from boxes and special donations; our total income for the year being £595 17s. 10d. Our "Gift Week" for the Medical Fund was a great success, and realised the sum of £63 6s. 9d.

Branches.

Our number this year is 65, an increase of three—Hornsey Rise (Elthorne Road), Ramsey, and Wattisham.

Again we desire to express our very hearty thanks, first of all to our band of loyal secretaries, and then to our subscribers generally for their generous support of this work.

JEHOVAH-JIREH.

MRS. ELNAUGH'S REPORT.

"Yes, we are always wond'ring, wond'ring 'how,'
Because we do not see
Someone unknown, perhaps, and far away,
On bended knee!"

Meetings.

FROM Mrs. Silvester's Report our friends will have gathered how that, as far as meetings are concerned, several branches have not been able to convene, as usual, a special L.Z.A. gathering during the past year. Darkened streets, and the extra work that many of our sisters are doing, have prevented such an arrangement in many instances.

Letters.

But whilst this has been the case with some of our branches, the interest has nevertheless been maintained, and not only maintained, but quickened and increased. The Monthly Letters have been frequently used of the Holy Spirit to this end, and the testimonies that are constantly coming to hand are of great encouragement and a stimulus to continue this part of the work. The expenses in connection therewith from November, 1914, to November, 1915, amounted to £3 2s. 2d., whilst the receipts were £3 8s. 1d., thus giving us the small balance of 5s. 11d. to commence another year's work.

Prayer.

Prayer is mighty! yea, our mightiest weapon! and the advance made during 1914—1915 has in direct answer thereto been more than sustained during 1915—1916. The precepts: "Pray without ceasing"; "in everything by prayer and supplication with thanksgiving let your requests be made known unto God"; and the reproof of James iv. 2, 3: "Ye have not, because ye ask not. Ye ask and receive not, because ye ask amiss," have stood out in one's own experience of late in illuminated characters from the written Word of the living Jehovah, and we have been impelled to ask ourselves: "How is it we seem to know so little of the powerfulness

of the weapon of all prayer?" Is it because we have not recognised or acknowledged the power of the enemy against whom we go forth? or is it that we underestimate His power and overestimate our own? These are questions we do well to ask ourselves, and if it is so in our own experiences, may we afresh realise our own impotency and need of help; and whilst we seek more truly to praise our God for His goodness during the past year, pray with a quickened desire that as we as L.Z.A. workers enter the New Year we may at all times encourage ourselves *only* in the Lord our God and so go forth strengthened to do battle "against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

The Madras Field.

A GATHERING OF GIRLS.

BY MRS. BOOTH.

THE schooldays of the average Indian girl are brief. We see her brought to school at five or six years of age, very demure and tiny, with a tangle of dark curls, and a shy little face. We look upon her as a mere baby, and are sometimes startled to find by her quick answers and serious eyes that she is wiser than we thought. One day the bright face is missing from its accustomed place in class, and we are told that she will come no more.

"She is now too old to learn," or "She is about to be married," or "What use is there in teaching a girl about books?" are some of the many excuses put forward for her removal. But we would fain keep her a little longer, and tell her a little more of Jesus Christ the Saviour. It was to accomplish this end that two sewing classes were started years ago. A girl is never too old to learn sewing, it *is* of use to her, and she may learn it even if she is married.

One of these classes is held in the Chulai School on Tuesday afternoons, and the other in the Mission House at Kilpauk on Thursday afternoons. The former has an attendance of eight or ten each week, and the latter an average attendance of fifteen girls. The ages of the girls vary from 10 to 17. None of them are allowed to attend school in the ordinary way. Many of them were formerly in one or other of our schools, but have left for reasons described above.

The class that assembles on the verandah of the Mission House on Thursday afternoons is interesting and picturesque. The girls have all made themselves tidy in some way—several are in clean

white *saris*, with hair well oiled and tightly plaited. A pink oleander blossom or a yellow chrysanthemum is often tucked into their plaits. There is the jingle of many glass bangles and the clink of many toe-rings as they settle themselves in a row on the floor of the verandah.

Their dispositions vary as much as their faces. There is "Flower," who considers herself the beauty of the class, and indulges in sickly scent on her clothes, and coloured glass nose and ear jewels. She is quick with her needle and eager to learn a new stitch, but when it comes to the time for listening to the Scripture lesson her interest wanes.



ONE OF MRS. BOOTH'S SEWING-CLASSES, MADRAS.

"Star" has a winning little face and a wilful little temper. She is responsible for any disorder in the class, and loves or hates her classmates with all her heart.

"Miracle" is shy and sensitive. Her small hands tremble as she brings her sewing to be examined, and she dare not speak for fear of the sound of her own voice and the ridicule of the other girls.

"Butterfly" is as erratic as her name implies. She is one day as good and attentive as a girl can be, and on another day is brimful of mischief and uncontrollable.

Venthai has been lately married, and slightly looks down upon the others from the dignity of a married woman.

Camilla is much interested in the war. We wish sometimes she would ask more questions about Jesus Christ and fewer about the Kaiser.

Magimai Mari takes a deep interest in the Scripture teaching. Her parents are Roman Catholics, but this girl has taken a great dislike to the Romish priest who visits at their house, and refuses to attend his mass. She has sometimes come to our services at Vepery Chapel when she has been able to accompany a friend. She asks searching questions regarding baptism and salvation. She once told me that she had a great desire to be baptised and join our Church. She has mentioned this wish to her father, but has been ordered to put away the thought, and never speak of it again if she wishes to continue her association with us. We never meet her without feeling that one day she will have courage given her to openly confess her faith.

The conduct of the sewing classes is very simple and homely. The bright wool and canvas, knitting needles, calico, and other sewing materials—provided by kind friends in England—prove a great attraction to the girls. They are taught plain or fancy sewing according to their wish and ability. When every girl has been fairly started on her bit of work, and silence is secured, a



GROUP OF SCHOOL-GIRLS.

Scripture lesson is read and simply expounded to them. At the close of the lesson a Christian lyric is sometimes sung, and all bow their heads in prayer as a blessing is asked on the gathering.

It is such a very ordinary procedure, and it is just a class of sometimes very tiresome girls, that I ask myself whether it is worth while mentioning it to you. But your interest and your prayers are worth while, and in God's sight the saving of a girl's soul is very much worth while.

SOWING AND REAPING.

BY MISS O. M. ELLIOTT.

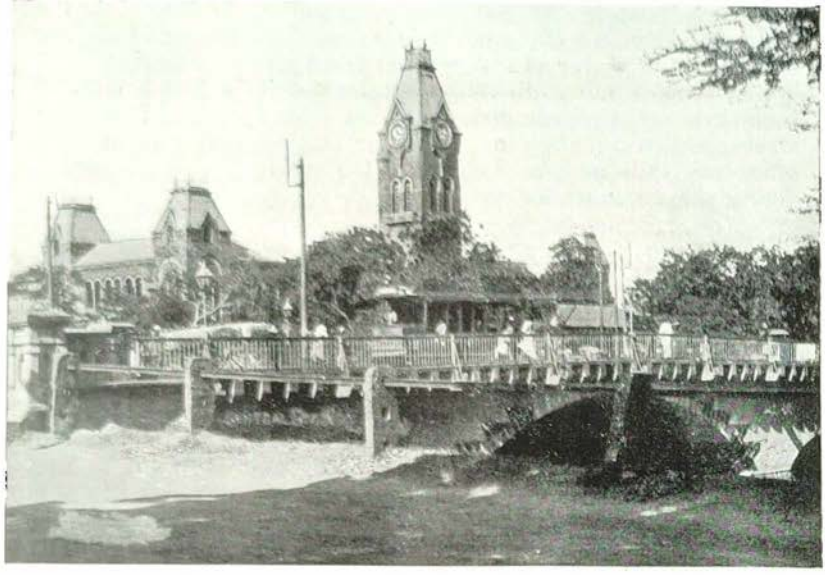
WHEN I returned from furlough to Madras at the end of September, 1915, I was pleased and thankful to find that although for unavoidable reasons the Zenana department had been without the usual supervision, the work had been well maintained, our Bible-women had faithfully continued their duties, and through the goodness of God the staff remained the same as when I left it the year before.

Blessing.

Since then we have seen better things; the Word of God has been made powerful in the hearts of some of our hearers, and three women have confessed their faith publicly by baptism. The first of these (Mary) was feeble and grey-headed when she was brought to know the Lord, but was eager to be baptized, and was added to our Church in November last. Since then she has been one of the most regular attendants at our services, and I have never known her to come in late.

Ruth is a young married woman in Pursawalkam, and one of our Zenana pupils. She was first attracted to Christianity through friendship with a girl next door, who was one of our pupils and had been brought to love the Saviour, though she had not yet confessed Him publicly. Through her influence Ruth asked her husband if she also might learn to read, and he, having lately become a Christian himself, gladly allowed the Bible-woman to visit her. God has blessed the instruction given and heard the prayers of the husband and other Christian relatives. Ruth was baptized and joined our Vepery Church in March.

The third to come was Amirtham, a middle-aged woman, who had long known the letter of the Word, and something, too, of its spiritual sweetness and power; but family hindrances, lukewarmness, and various causes had combined to keep her back till, at the end of March, she decided to be known no more as a heathen



CENTRAL STATION, MADRAS.

woman, but to throw in her lot with the children of God. She was accepted and baptized the following month.

I should like to mention another who, though not on our Church book, is one for whom we give thanks. She had long listened to the Word with marked interest, and shortly before I left for the hills said to me, "I should like to be baptized when you return." Talking over the matter with her, I was pleased with her experience, and hoped her wish would be realised; but a few short weeks later God's swift messenger came suddenly and called her away to join the Church triumphant instead.

Figures.

We know not how many more hearts the Lord has opened, but He has promised to bless the Word faithfully proclaimed. During the past twelve months our Zenana workers have paid 18,070 visits to heathen homes and have spoken to a total number of 60,431 adults. In the city 236 homes are visited regularly every week, and in the villages we have 253. Our Bible-women have sold 323 Scripture portions and distributed about 12,000 Gospel handbills during the year.

Zenana Pupils.

We have at present 120 young women who are being taught to



THE GIRL IN THE MIDDLE IS MARRIED.

read the Scriptures. Some of these have committed to memory the Lord's Prayer, the Ten Commandments, and several Psalms; some, too, are studying our Catechism, and a few are learning the words and tunes of favourite Christian lyrics.

Speaking of one of her pupils, Bible-woman Rutnamoni says in her report:—"A young woman called Inthurani reads her Gospel portions with much delight; she says that she believes that Jesus is the only One who has the power to take her to heaven, and is frequently found reading chapters which tell of His death and weeping about it. She is very fond of our Christian lyrics, and often says how sweet and precious they are to her; but she is afraid her husband and mother-in-law will turn her out of her home if she becomes a Christian openly."

Another worker says:—"A woman named Ambujam said that she would like to read with her own eyes the things that I had taught her, so, step by step, I have taught her the letters and words. Now, with my help, she can read intelligently; she has finished the Gospel of John and is beginning Luke. She says that the teaching in these books has brought her much comfort,

and prays often to Jesus. She is much distressed if circumstances prevent her having a quiet time for prayer daily, but her husband does not sympathise and causes her much sorrow."

Our Staff.

The work at Sembiam and Peruvellur, which was dropped about two years ago, was taken up again last January by Bible-woman Gnanatheebam ; she is at present managing both fields, so our staff now numbers eleven, being one more than last year, though one less than the year before. We trust that soon the funds will allow of another worker being added.

During the year regular Bible-classes have been held for our Zenana workers, and we have several times met for prayer. I think these gatherings have been a mutual help to us.

In connection with the Gospel Aid Fund, R. 35 14 (£2 7s. 10d.) has been subscribed by the Bible-women. Of this amount, R. 24 8 has been used in the carrying on of the Gospel work at the dispensary, and the remainder in the purchase of tracts and booklets for free distribution.

The Medical Department.

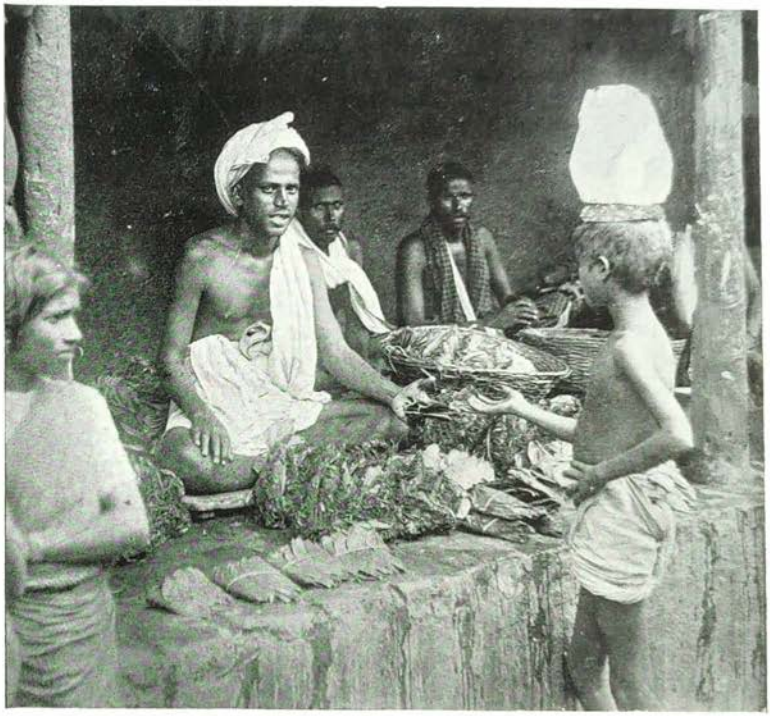
The dispensary was re-opened soon after my return from England. The number of patients treated has been much below the average, but I think that good has been done. About 1,500 attendances have been registered during the nine months. I have not had many startling or extraordinary cases, and cannot record any remarkable cures. Cases of malarial fever, dysentery, coughs, skin troubles, sore eyes, rheumatism and such ailments are our common round, but there is pleasure in trying to relieve pain and seeing the dawn of returning health.

At once the most interesting and pathetic of my patients are the little children ; some of them show the most heroic patience and courage in their sufferings. One little girl in particular I remember, she was about 7 years old ; a basin of boiling rice-water had been overturned in her lap, and her lower limbs were terribly scalded. She was in an agony of pain when they brought her to me, and fainted away during the first dressing, but not a whimper nor murmur escaped her lips. Afterwards, whenever I began to remove the bandages, she would shut her eyes tightly and hide her face, but I never heard her cry. She was a merry little soul, and towards the last of her visits used to chatter to me very prettily while I prepared the dressings.

Often, too, a little girl of 9 or 10 years, herself weak and ill, will come with a heavy baby on her hip and two or three other children by her side. She quietly tells me what is the matter with each one, listens to directions, and asks questions with the matter-of-fact air of a grown woman. She does not think she is

a bit heroic; she is so used to this unnatural life of drudgery; but it makes one sad to see the little old-fashioned ways and to think of what she is missing of happy child-life.

Bible-woman Sampooranam still continues her daily teaching at the dispensary. Referring to it in her report, she says:— "Until now I have not seen any result of my work. I know that unless the Holy Spirit is poured into their hearts these women will not come to repentance. But I believe God is with me, and will make my work prosperous; He has given me strength to continue, and I pray He may bless the Word."



A Betel-Leaf Bazaar.

In closing, I feel that we have special cause for thanksgiving this year. Not only has God provided us with the necessary means to continue the work without any retrenchment during a time of extraordinary financial strain, but we have been granted a greater measure of spiritual blessing than in previous years. To His name be all the praise. "The Lord hath been mindful of us: He will bless us."

THE SENDAMANGALAM FIELD.

STEPPING STONES.

By Miss E. A. Hines.

IN endeavouring to write a little concerning my work of the past year, I can raise another Ebenezer, saying, "Hitherto hath the Lord helped me."

The end of November, 1915, brought with it a reinforcement to our Sendamangalam L.Z.A. staff, and it was with joy we welcomed into our circle our dear sister, Miss I. Ireland. We pray that she may spend many years of happy service in this needy field.

The greater part of my time has been given to Tamil study. In June I sat for my first examination, and have since commenced the second course of study. Though at present my knowledge of Tamil is very small and limited, it is with joy that I find I am able to engage in simple conversation with those with whom I have come to labour.

With me it is still a day of small things, and *one longs* for the time when with fluent lips and no uncertain sound I may be able to help lead India's women to the "Light of Life."

Medical Work.

During the past few months our medical work has increased considerably, and a very busy time awaits us after our Tamil study has finished for the day.

Surgical and eye cases have been in the majority; other cases include all manner and kind of ailments, some of which only need very simple remedies, while others have been of a more serious character.

The medical work has been a means of bringing us in closer contact with the women, and also affords fine opportunity for conversational practice.

The patients are given a paper which on one side is recorded the treatment, and on the other a tract is printed; also, there is now opportunity for them to listen to the Gospel while they are waiting for their turn to come up for attention.

Zenana Work.

Perhaps it would be well to say that the little Zenana visiting I have been able to do has been more an educational asset than a feature of work. It has given me the opportunity of learning a a little of the home side of Indian life. How happy we should be if we could record here that some had found "the Light!" And



BASKET-WORK FERRY-BOATS.

yet, while we cannot tell of any who have come out on the Lord's side, we know full well that there are some who in the secret of their hearts have given up idol-worship and desire to serve and love the only true Saviour.

My heart has so often rejoiced as I have watched a group of women, young and old, drink in with eager hearts the message of the Bible-women, and our hearts have ascended to Him in prayer Who has said, "So shall My word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

As I go to post with these few lines, there is looming before me as a big cloud the disappointment of my having to return home owing to ill-health. I cannot help wondering why, when, just as I had hoped to have launched out into more work, that this call to "Come aside and rest awhile" has come; and yet behind it I know there is a loving Father who never errs. And so, although the way is mysterious,

"Yet, on I go, not knowing;
I would not if I might;
I'd rather walk in the dark with God
Than go alone in the light;
I'd rather walk with Him by faith
Than go alone by sight."

LOOKING BACK.

By Miss I. W. Ireland.

LOOKING back over the few short months I have been in India I feel there is so much to praise God for, although in some ways it has been so different from what I expected. It has been a great disappointment that, through my illness, I have been compelled to spend four out of the eight months away from Sendamangalam, but it brings comfort to realise that our disappointments are often His appointments, and what appears to be a hindrance is really the Master's way to fuller and deeper blessing. At times the way seems very perplexing, but there is the Master's word to rest upon, "What I do, thou knowest not now, but thou shalt know hereafter."

The voyage out last November was full of tokens of God's care. At such a time as this it is no light thing to cross the sea, but in

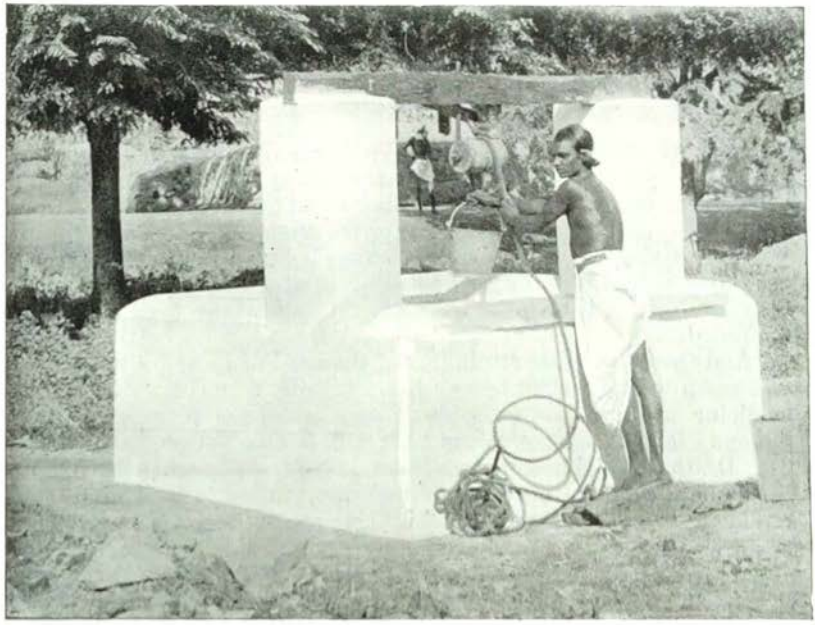


A Child Bride.

His hands all fear is banished. I feel it was in answer to the prayers of friends at home that a safe voyage was granted.

Mrs. Morling's warm welcome when I reached Sendamangalam made me feel at home at once, and the three months spent with her before she left for England were full of joy—the joy that always comes with the realisation of one's hopes and the assurance that one is in the place God meant one should be.

Tamil study occupied the greater part of the day, as it stands first in importance, but I was able to see the work in several of our



OUR WELL AT SENDAMANGALAM.

stations. Four days were spent camping at Erumaipatti, and while there Mrs. Morling took me with her one afternoon visiting the people. I could not understand what was being said, but it was good to see the interest the women showed in listening to the message. I just longed to be able to speak to them too. Pioneer work is always hard and discouraging at times, for the ground has to be prepared before the seed can be sown, and only God's Holy Spirit can do the preparing. This year during their vacation our preachers and teachers have been gathering together to pray for the outpouring of the Holy Spirit, and we have faith to believe prayer will be answered.

Medical work has been increasing during the last month. Each

evening, after study is over, we find a little crowd of women and children waiting at our door. It takes nearly two hours to attend to their needs. We feel that in doing this we are treading in our Master's steps, and we are praying that God will use the means to bring many souls into the light.

THE KOLLI MOUNTAINS FIELD

FROM BELOW.

BY MRS. BRAND.

—:o:—

TO write of the Kollis when one is living at their foot is surely only to describe the beauty of their storm-swept crags, cloud-capped heights, or calmer, sun-lit slopes. But there is more! For the view that meets our eye the first thing every morning is but a reminder of the souls living behind those peaks, the souls who, in some cases, have heard and seen a little of the True Light, but whose eyes are still darkened.

And there are other reminders of the need of those hills. Now and again we are visited by our Kolli friends, who come either for medicine or to see how we do down here, and from them we learn the news from above. "It has been a bad fever season," they tell us. Death has claimed many victims. "And there has been no one to help us or give us medicine," they mournfully remind us. "When *are* you coming back?" is their repeated question.

It was a genuine and touching farewell they gave us some months back, although no meeting or official send-off was dreamed of. As we sat surrounded by our packed trunks, etc., ready to start, we noticed our village women in a long line coming across the field. They soon filled the room, and as in their rough, inexperienced way they expressed their regret at our departure, it seemed doubly hard to leave them.

Since then the men teachers, to the best of their ability, have tried to remain on the hills and teach the people, although fear and fever have not allowed them to stay more than a few weeks at a time. But no Christian woman has lived there since we left; in fact, we dread to leave them and their little children there while we are not able to watch their health and give them medicine.

So we wonder often how those women who listened and seemed to understand a little are remembering our message. "Do they ever pray?" we ask ourselves, "in their blind way, to the new Swami? Do they want us back that they may hear more of Him?"

Both on camp on the east side and in our own district we have found, as often before mentioned, open doors everywhere for

speaking to the women. Should God permit us to resume the work, we are anxious to again appoint a Bible woman in Valavanthi and one, if possible, in Valappoor.

Till then we must leave the work in His hands, and are meanwhile interested in watching the progress of the work here in Sendamangalam, where, too, the need is great for work among women and where our sisters are striving to help and heal the sick, while at the same time they study to become proficient in the language of the people. It is helpful to know of the many who are supporting them by their prayers in the homeland.

FURLOUGH IMPRESSIONS.

BY MR. D. MORLING.

DURING the past few months of deputation work amongst the Churches two things in connection with our Mission have become increasingly impressed upon my mind. They are imprinted so deeply that I frequently find myself thinking, writing, and talking about them.

The first is—

The Lord has completely and finally removed the long-branded stigma that we Strict Baptists will *not* engage in Mission work. Many Churches are becoming really imbued with the missionary spirit, which is an intense desire, not to convert, but to convey the Gospel of the grace of God to the unsaved. Nearly all our Churches gladly listen to the story of the Lord's work in India, and readily give practical form to their interest. There is a large intensive and extensive growth of sympathy in the God-given work of taking the Evangel to the nations.

(2) There are vast *spiritual resources* in these Churches that have *not been organised* on behalf of the noblest of all enterprises. Do we realise that Mission work is not only a warfare but a SPIRITUAL warfare? The greatest of all missionaries (next to our Lord) tells us emphatically we are not wrestling against mere flesh and blood but against whole principalities, or organisations, of evil spirits; against world-rulers of this darkness; against spiritual wickedness in high places. Only those who labour amongst devil-worshippers fully know what that means.

Hence we must oppose the spiritual by the spiritual. Prompted, strengthened, and led by the invincible Spirit we must use the two great spiritual weapons—the Word and Prayer. Many have not taken us seriously in our appeals for prayer for the simple reason that we have not put prayer first. Hereafter let us address our-

selves earnestly, perseveringly to this all-important service of daily, importunate, intercessory prayer. Mind you, my dear reader, this is the *most difficult* thing we can do for the Lord's work, but it is also the *most important*. Defeat at the Home Base can scarcely mean less than defeat on the battle-field. Victory in wrestling with God here must mean power to prevail there. Practical suggestions :—

(1) In view of the difficulty of this intelligent intercessory service let us study the work of Gospel Missions. Let us have Mission Study Circles in connection with our Churches.

(2) Let us each promise the great Lord of the Harvest that we will *daily* fulfil His command to "Pray ye therefore."

(3) In every Church of our denomination let us have a monthly meeting for the Lord's work in heathen lands.

GIVE US PRAYER AND WE HAVE ALL THINGS.

BIRTHDAYS.

THE Secretary has been much encouraged lately when visiting some of our Sunday Schools to find that the Officers and Teachers in certain schools have introduced the Missionary Birthday Box, evidently with a measure of success.

The method employed. Appealing to our young friends, the Superintendent, standing at the desk, asks if anyone has had a birthday during the week ; if so, and they have brought something for the Missionary Birthday Box, to come forward ; whereupon the scholar walks up to the desk and drops the coin into the box held by the Superintendent, after which he wishes the young friend "Many happy returns of the day," quoting an appropriate text expressing his good wishes for their spiritual welfare. May the Lord cause the simple word thus earnestly spoken to enter into the young hearts, and thus may many be blessed.

We have noticed that some children put money into the box, not only on account of their own birthdays, but because father and mother have had a birthday during the week.

This, therefore, becomes a very helpful way to assist the Mission and by the Holy Spirit's aid to further extend the dear Redeemer's kingdom.

Our older subscribers are also showing an increasing interest in our work by subscribing on the anniversary of their birthday ; thus, not only helping to forward the Mission's operations, but giving the opportunity of expressing thanksgiving to God for another year's preserving mercy and favour.

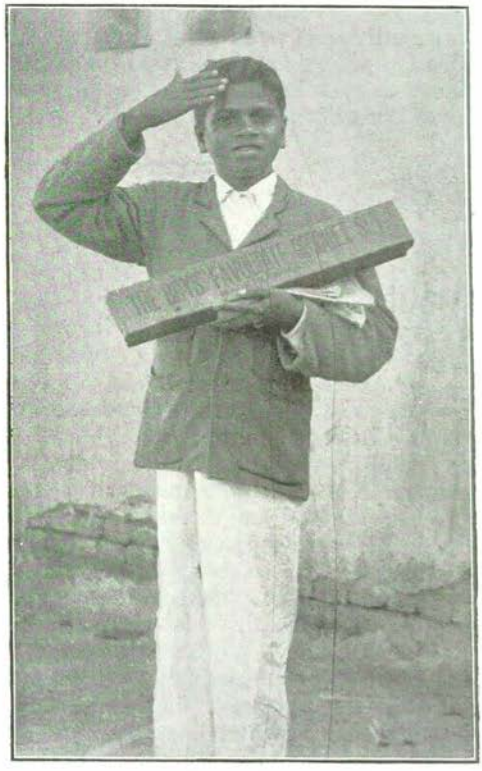
The Secretary will therefore be pleased to receive notification of any dear friend's birthday in this way, and as they send their subscription (we believe it is now generally known) such names are entered in the Strict Baptist Mission's Birthday Book, and as the days come round these kind subscribers and friends are remembered at the throne of the heavenly grace in prayer.

We thank God this circle is growing—would you like to join it? If so, on the next anniversary of your birthday send to the Secretary, and the contribution will be gratefully acknowledged, and you will have the satisfaction of knowing the Lord's work is being kept going by our united prayer and help under the blessing of the Holy Spirit.

THE CHRISTMAS BOX.

IN the name of all our missionaries, native workers, and scholars in our schools, it is my pleasing duty to say "THANK YOU!" for the very kind response that has again been made to the appeal for the Christmas boxes. They have already been despatched for this year, and although there are not quite so many as last year, yet we feel wonderful things have been done, for there is a sufficent supply in the six boxes for all those Indian children who come under our influence to have a share of the good things so generously provided by the friends from all parts of this our land.

We wish we could convey more fully to our subscribers the great joy the receipt of



"THANK YOU!"

these Christmas gifts bring to our Indian scholars. They look forward to the day of distribution all through the year, and the occasion is one when our missionaries are able to say it is for their soul's good we do all these things. So we pray that this labour of love will be owned and blessed by our Covenant God.

Our friends will kindly remember that all parcels for these boxes should be sent by the end of September in each year, addressed to—

Mrs. C. W. HARRIS,
12, Marlborough Hill, St. John's Wood,
London, N.W.

They should be carriage paid and contain a stamped addressed post-card for acknowledging the safe receipt of parcel.

Mrs. C. C. HARRIS,
Nethania, 3, Cavendish Road, St. John's Wood,
London, N.W.,

will gladly send patterns of garments, and all information, to any friend applying for them, and it is suggested that many more boys' things should be made than girls', as we have considerably more boys than girls in all our schools.

FINANCE.

WITH a sense of gratitude to God, and with thanks to our supporters, we record that our needs have been supplied through this year of stress and strain, so that we have been able to maintain all the work on which we have entered. We also commence another year with a small balance to the good in our General Fund.

The subscriptions and donations to the General Fund have, however, been less than last year. This we regret. Our funds have not allowed us to make any extensions during the year; although, in the Sendamangalam field especially, we are surrounded by thousands of villages, and hundreds of thousands of persons, where, and by whom, the very Name of our Lord Jesus has not so much as been heard. Also the Kolli Mountains have scarcely as yet been touched. We are aware that this terrible war puts a heavy strain on the financial resources of our friends. Yet we venture to think that the Missionary cause should not suffer. It is the great work to which our Lord calls us especially, and by which He tests both our faith and love. Is He not saying to us—"Prove Me now herewith . . . and see if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it"?

We fear there are some in our Churches who as yet have not contributed at all. May they begin to do so at once. Others have done nobly, and will not go unrewarded. All of us, perhaps, might do a little more than we have done. Let us prove the Lord in this matter. He will not fail.

It may be that some seeing certain sums in the balance sheet may think there is no need for increased subscriptions. This thought arises from a misconception. There are certain funds, such as the Pension Fund, Insurance Fund, and others, the money in which has been directly given for the definite purposes of those funds. This money cannot be used for anything else. The GENERAL FUND, which alone is available for maintaining and extending the work, possesses little more than enough to meet one month's expenditure.

Who will consecrate (fill his hand) himself to the Lord in this matter?

E. MITCHELL, *President.*

Highbury, October, 1916.

NOTICES.

All Donations and Subscriptions, except for L.Z.A., should be sent to the Treasurer—

MR. A. J. ROBBINS,
VICARAGE FARM, HOUNSLOW.

All L.Z.A. Donations and Subscriptions should 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,
16, THE GROVE,
ISLEWORTH, MIDDLESEX,

who will always gladly assist in the organisation of Missionary Meetings.

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, 1915—						
At Bank—Deposit Account	2,400	.	.			
„ „ Current Account	70	17	4			
2½ °/₀ Consols at Cost ...	340	.	.			
				2,810	17	4
Income during the year—						
General Fund :—						
Subs. and Donations ...	1,812	9	4½			
Rebate of Income Tax ...	2	12	7			
Interest on Deposit a/c ...	41	18	6			
„ „ Consols ...	9	4	11			
„ „ Treasury Bills	37	6	.			
HERALD Fund	190	14	10½			
Medical Fund	2	11	.			
Pension Fund	57	12	5			
Madras Boarding School ...		7	6			
Ladies' Zenana Auxiliary—						
General	528	.	3			
Medical	67	17	7			
Secretary's Salary Fund ...	200	.	.			
				2,950	15	.
				£5,761	12	4

EXPENDITURE.

	£	s.	d.	£	s.	d.
Expenditure for the year—						
General Fund	2,300	2	10			
HERALD Fund	209	4	1			
Medical Fund	20	.	.			
Missionaries' Life Insurance	15	13	.			
„ Children's Fund	50	.	.			
Secretary's Salary Fund ...	276	.	.			
Ladies' Zenana Auxiliary, Gen.	57	15	.			
„ „ Voyage a/c ...	10	.	9			
„ „ Medical a/c...	38	14	10			
General Voyage a/c	25	11	10			
				3,003	2	4
Cash Balance—						
At Bank, Deposit Account	600	.	.			
„ „ Current Account	1,818	10	.			
2½ °/₀ Consols at Cost ...	340	.	.			
				2,758	10	.
				£5,761	12	4

GENERAL ACCOUNT.—*October 1st, 1915, to September 30th, 1916.*

INCOME.	£	s.	d.
Balance, October 1st, 1915	661	14	4
Subscriptions and Donations, 1915-1916 ...	1,812	9	4½
Interest on Deposit Account	41	18	6
Interest on Consols	9	4	11
„ „ Treasury Bills	37	6	.
Rebate on Income Tax	2	12	7
Transferred from Sendamangalam Extension Fund, 12 months extra Salaries ...	150	.	.
Transferred from L.Z.A. for extra Rent ...	20	.	.
	£2,735	5	8½

EXPENDITURE.		£	s.	d.
By Remittances to India for Missionaries', Preachers', Teachers', &c., Salaries and Mission Account		1,931	8	8
„ Missionary's Salary on Furlough ...		108	6	8
„ Ministerial, General, Deputation, and Committee Room Expenses		79	.	11
„ Missionary Boxes, Stationery, Postages, Carriage on Xmas Boxes, &c., &c. ...		14	1	9
„ Banks & Son—				
Printing and Report ...	£47 14 3			
Advertising, &c. ...	15 19 4			
		63	13	7
„ Mr. E. A. Booth's children		25	.	.
„ Brown, Son and Vardy		2	8	8
„ Curios, Mr. Brand		3	15	7
„ Death Duties *re* Mr. W. Vickery's Legacy		72	7	.
„ Transferred to Voyage Account ...		80	.	.
„ „ „ Secretary's Salary ...		76	.	.
„ „ „ HERALD Fund *re* deficit		17	19	2½
Balance		261	3	8
		£2,735	5	8½

BALANCE SHEET.—*As at September 30th, 1916.*

LIABILITIES.	£	s.	d.
General Fund	261	3	8
Medical Fund	13	16	5½
Pension Fund	103	15	3
Missionaries' Life Insurance Fund	84	18	.
Madras Boarding School	582	18	1
Missionaries' Children's Fund	62	10	.
Secretary's Salary Fund	100	.	.
Sendamangalam Extension Fund	222	19	6
Reserve Fund	190	.	.
Hospital Fund	263	17	1
General Voyage Account	168	2	10
Ladies' Zenana Auxiliary	523	6	11½
„ „ Voyage Account	56	19	5
„ „ Emergency Fund	50	.	.
„ „ Medical Fund	74	2	9
	£2,758	10	.

ASSETS.		£	s.	d.
By Balance at Bank—				
Deposit Account ...	£600 . .			
Current Account ...	1,818 10 .			
By Investments *re* General Fund—				
2½% Consols at Cost	340 . .			
		2,758	10	.
		£2,758	10	.

In accordance with the provisions of the Companies (Consolidation) Act, 1908, *I, William Littleton, practising as a Certified 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* £600, *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*, 1916.

9th October, 1916.

WILLIAM LITTLETON, F.C.P.A.

SUNDRY ACCOUNTS.

——:o:——

HERALD FUND.

Subscriptions, 1915-16...	190	14	10½	Banks and Son— Printing "Heralds" and Postages ...	206	3	9
Transferred from L.Z.A.		10	.	Editorial Expenses and Postages	3	.	1
Balance deficit from General Fund	17	19	2½				
	£209	4	1		£209	4	1

MEDICAL FUND.

Balance, October, 1915...	31	5	5½	Expenditure ...	20	.	.
Subscriptions, 1915-16 ...	2	11	.	Balance	13	16	5½
	£33	16	5½		£33	16	5½

PENSION FUND.

Balance, Oct., 1915 :— Investments and Cash	1677	2	10	Investments :— L.C.C. Stock and 2½ per cent. Consols at cost	1631	.	.
Interest on Investments	43	19	1	Balance	103	15	3
Rebate, 1915-16	12	12	4				
Subscriptions, 1915-16 ...	1	1	.				
	£1734	15	3		£1734	15	3

MISSIONARIES' LIFE INSURANCE FUND.

Balance, October, 1915...	100	11		Insurance Premium ...	15	13	.
				Balance	84	18	.
	£100	11	.		£100	11	.

MADRAS BOARDING SCHOOL.

Balance, October, 1915...	582	10	7	Balance ...	582	18	1
Subscriptions, 1915-16 ...		7	6				
	£582	18	1		£582	18	1

MISSIONARIES' CHILDREN'S FUND.

Balance, October, 1915...	112	10	.	Mr. Booth's children ...	50	.	
				Balance	62	10	
	£112	10	.		£112	10	.

SECRETARY'S SALARY FUND.

Balance, October, 1915...	100	.	.	Secretary's Salary, Office and Assistance	276		
Transferred from General Fund	76	.	.	Balance	100		
Subscriptions, 1915-16 ...	200	.	.				
	£376	.	.		£376	.	.

SENDAMANGALAM EXTENSION FUND.

Balance, October, 1915...	372	19	6	Transferred to General Fund (12 months' extra salaries)	150	.	.
				Balance	222	19	6
	£372	19	6		£372	19	6

RESERVE FUND.

Balance, October, 1915...	190	.		Balance ...	190		

HOSPITAL FUND.

Balance, October, 1915...		263	17	1	Balance ...	263	17	1

GENERAL VOYAGE ACCOUNT.

Balance, Oct., 1915	117 16 .				Mr. Morling and family's passage	25	11	10
Less L.Z.A. Voyage Account	4 1 4				Balance	168	2	10
		113	14	8				
Transferred from General Account...		80	.	.				
		£193	14	8		£193	14	8

LADIES' ZENANA EMERGENCY FUND.

Balance, October, 1915...		50			Balance		50	

LADIES' ZENANA AUXILIARY.

Balance, Oct., 1915	£83 11 8½				Deputation Secretary's Salary	26	.	.
Less Zenana Medical Account	10 . .				,, ,, Expenses	6	7	8
		73	11	8½	Missionary on Furlough Salary	1	2	2
Subscriptions, Donations, &c., 1915-16 ...		528		3	Miss Hines' Illness ...	10	.	.
This Balance of £523 6s. 11½d., after allocation to the various running expenses of 1917, leaves only a balance of £7 6s. 11½d.					Miss Ireland's Illness .	10	.	.
					Mrs. Silvester's Expenses	2	9	8
					Printing, &c.	1	15	6
					Transferred to General Account for extra rent	20		
					Transferred to Herald Fund		10	.
					Balance	523	6	11½
		£601	11	11½		£601	11	11½

L.Z.A. MEDICAL ACCOUNT.

Balance, October, 1915...		35	.	.	Miss Hines	10	.	.
Plus Zenana Auxiliary ...		10	.	.	Miss Elliott	10	.	.
Subscriptions, 1915-16 ...		67	17	7	Miss Ireland ...	10	.	.
					Medical Outfit	5	10	6
					Curios	1	4	10
					Printing, &c.		18	6
					Dr. Neatby—Donation ...	1	1	.
					Balance	74	2	9
		£112	17	7		£112	17	7

L.Z.A. VOYAGE ACCOUNT.

Balance, October, 1915...		62	18	10	Miss Elliott's Passage Money	3	11	8
Plus General Voyage Account...		4	1	4	Miss Ireland's Passage Money	6	9	1
					Balance	56	19	5
		£67	.	2		£67	.	2

ABSTRACT OF RECEIPTS.

October 1st, 1915, to September 30th, 1916.

	£	s.	d.
Acton, *Tabernacle*			
General	5	11	10
Heralds	1	.	7
Aston Clinton			
General	5	12	9½
Heralds		12	.
Aylesbury, *Walton Street*			
General	1	16	9
Heralds		6	3
Balcombe			
General		4	.
Heralds		3	6
Bassett Street, *Keppel Street Memorial*			
General	4	18	11
Heralds	1	13	.
Bath, *Bethel & Providence*			
General	7	11	1
Heralds	2	.	1
Beccles, *Martyrs' Memorial*			
General	4	18	10½
Heralds	1	3	10
Bedmond, *Bethesda*			
General		9	4
Heralds		3	.
Belmont, *Free Church*			
General	3	14	1
Benwick			
General		10	.
Berkhamsted, *Beulah*			
General	1	7	7
Heralds		14	.
Berkhamsted Common			
General	3	19	3
Heralds	1	1	.
Bermondsey, *Lynton Road*			
General	4	17	6
Heralds	17	10	.
Bermondsey, *Spa Road*			
General		10	
Bethersden			
General		6	6
Bethnal Green, *Hope*			
General	1	10	
Bierton			
General	8		.
Heralds	1		.
Biggleswade			
General ...	1	19	4
Blackburn			
General ...		9	10½
Heralds ...	1	10	.

	£	s.	d.
Bolton			
General ...	3	5	10
Heralds ...		13	
Boro Green			
General	6	16	9½
Heralds	1	18	6
Brentford, *North Road*			
General	29	13	5
Heralds	3	1	6
Brighton, *Prarthana Sabha*			
General	32	19	
Heralds	2	11	
Brighton, *Tabernacle*			
General		13	
Brighton, *Ebenezer*			
General	1	10	
Brixton, *Tabernacle*			
General	3	5	
Heralds		16	
Broseley, Salop			
General ...		12	6
Burgess Hill			
General	1	10	
Bury St. Edmunds			
General	3		
Calcutta			
General	1	.	
Heralds		1	
Cambridge, *Eden*			
General	26	10	3
Heralds	2	.	
Cambridge, *Tenison Road*			
General		10	
Canning Town, *Providence*			
Heralds		1	6
Chadwell Street, *Mount Zion*			
General	75	3	3
Heralds	4	14	11
Chatham, *Enon*			
General	2		
Chatteris			
General ...		5	
Chelmondiston			
General	7	13	2½
Chelmsford			
General	19	9	1½
Heralds	2	3	10
Cheltenham			
General	1	10	
Chesham, *Newtown*			
General	6	9	8
Heralds	1	13	
Clacton-on-Sea			
Heralds		2	

	£	s.	d.
Clapham, *Courland Grove*			
General	12	15	3½
Heralds		15	.
Clapham, *Rehoboth*			
General		10	
Heralds	1	.	
Colnbrook			
Heralds ...		12	
Cranleigh			
General		1	6
Heralds		1	6
Cransford			
General	2	8	9
Heralds		7	0
Crawley			
Heralds		6	6
Croydon, *Derby Road*			
General	4	9	10
Heralds	2	5	8
Croydon, *Salem*			
General	2		4
Croydon, *Tamworth Road*			
General	3	19	1
Heralds	1	10	.
Dunstable			
General ...		2	6
Heralds ...		2	6
Egham			
General		12	6
Heralds	1	6	.
Epping			
General	1		.
Erith, *Providence*			
General	1	5	.
Farnboro'			
General ...		18	.
Fleckney			
General		8	5	6
Folkestone, *Zion*			
General	1	2	.
Heralds		5	6
Fressingfield			
Heralds		2	6
Fulham, *Ebenezer*			
General	1	9	10
Heralds	1	8	.
Glemsford			
Heralds		8	
Gravesend, *Zoar*			
General		5	
Grays, *Ebenezer*			
Heralds		3	
Great Gransden			
General	3	1	5
Heralds		5	.
Great Yarmouth, *York Road*			
General	5	13	6½
Heralds		16	6
Greenwich, *Devonshire Road*			
General	1	.	3
Heralds	2	12	10

	£	s.	d.
Guildford, *Old Baptist Chapel*			
General	26	10	8
Heralds	2	7	6
Hartley Wintney			
General	9	4	3½
Heralds		3	4
Haworth, *Hall Green*			
General	5	15	10
Heralds		11	6
Hedge End			
General		6	8
Heralds		9	4
High Wycombe, *Zion*			
General	3	19	5½
Heralds	1	19	.
Hollinwood			
General	10	14	8
Heralds	1	8	11
Homerton Row			
General	7	4	1
Heralds	1	11	8
Horham			
General	19	1	4
Heralds	2	13	8
Hornsey Rise, *Ebenezer*			
General	1	.	.
Heralds		10	.
Hounslow, *Zoar*			
General	21	16	8¾
Heralds	2	.	8
Hoxne			
General		1	12	6
Ilford, *Ebenezer*			
General		7	11	3
Heralds			18	.
Ipswich, *Bethesda*			
General	19	10	6½
Heralds	2	.	1
Ipswich, *Zoar*			
Heralds ...			8	8
Irthlingboro,			
General	2	10	.
Heralds		3	.
Kilburn, *Ebenezer*			
General	1	19	2
King's Langley			
General	2	3	6
Heralds		12	.
Kingston, *Providence*			
General	9	15	4½
Laxfield			
General	7	8	8½
Heralds	3	6	0
Leicester, *Newarke Street*			
General	8	5	9½
Heralds		19	6
Lewes, *Jireh*			
General	7	7	4
Lewisham, *College Park*			
General	13	.	10
Heralds	1	7	8

	£	s.	d.
Leyton, *Goldsmith Road*			
General	1	2	
Heralds	1	1	
Limehouse, *Elim*			
General		17	6
Heralds		9	.
Lingfield			
General ...		15	10
Heralds ...		12	.
Llwyndafydd			
General ...		14	6
Lode			
General ...	1		
Long Marston			
General	2		½
Loughborough			
General ...			4
Heralds ..		13	1
Madras			
General	10	9	2
Heralds		10	.
Maidstone, *Providence*			
General	2	1	6
Heralds		6	.
Manchester			
General	7	14	5½
Heralds	1	8	.
March, *Providence*			
General	8	.	1½
Heralds	1	1	2
Margate, *Rehoboth*			
General	1	17	11
Heralds		19	8
Mayford			
General ...		15	
Meopham			
Heralds		6	6
Mendlesham Green			
General		7	.
Heralds		1	.
Middlesbro'			
General	3	10	.
Heralds		7	.
Newcastle-on-Tyne			
General	1	15	7
Heralds	1	8	.
Newquay (*Cornwall*), *Ebenezer*			
General	5	2	8
Heralds	1	9	9
Newton Abbott			
Heralds		6	
Newton Toney			
Heralds		6	
Norbiton, *Zion*			
General	7	13	
Northampton, *Providence*			
General	4	16	4
Heralds		15	2
Norwich, *Orford Hill*			
General	5	19	11½
Heralds	1	7	.

	£	s.	d.
Notting Hill Gate, *Bethesda*			
General	8	17	6
Heralds	1		
Occold			
General ...	2	18	8½
Heralds ...		16	3¼
Otley			
General		3	8
Heralds ...		4	7
Oundle, *Zion*			
General ...	4	11	7
Heralds ...	1	.	2
Over			
General	3	10	2
Heralds		12	
Peckham, *Zion*			
General ...		5	6
Heralds ...		10	
Ponders End			
Heralds ...		4	
Poynings			
General	2	10	2
Prittlewell, *Providence*			
General	12	12	9
Heralds	2	2	.
Ramsey, *Salem*			
General	5	6	3
Heralds		16	
Reading, *Providence*			
General	1	6	7
Heralds	2	1	8
Redhill			
General		18	
Richmond, *Salem*			
General	5	2	10
Heralds	1	2	5
Rishangles			
General		4	5
Rowley Regis, *Providence*			
General	2	17	6
Heralds	1	14	6
Royton, *Bethesda*			
General	15	7	2
Heralds	1	1	10
Rushden, *Succoth*			
General	1	12	5
Heralds		17	6
Ryde			
Heralds		3	6
St. Albans, *Bethel*			
General		18	9
Heralds	1	3	6
St. John's Wood, *Mount Zion*			
General	141	4	5
Heralds	12	18	9
Medical	2	1	.
Pension Fund ...	1	1	0
St. Neots			
General	10	19	.
Heralds		8	6
Medical ...		10	

	£	s.	d.
Sale, *Stanley Grove*			
General	3	.	
Heralds	1	10	
Salhouse			
General ...		17	1½
Heralds ...		6	6
Saxmundham			
General ...		11	.
Sipson			
General ...	20	.	.
Soho			
General ...	4	17	5
Heralds ...		12	7
Southport			
General ...	6	13	7½
Heralds ...		5	.
Staines			
General	3	19	3
Stevenage, *Albert Street*			
General	3	16	.
Heralds	1	4	.
Stockley Mission			
General	1		.
Stoke Ash			
General	4	17	1
Heralds	1	11	6
Stoke Golding			
Heralds		1	6
Stonham Parva			
Heralds		3	
Stratford, *Gurney Road*			
General	13	19	8
Heralds	1	10	11
Streatham, *Hambro' Road*			
General	3	.	.
Sturry			
General	2	4	9
Heralds		4	6
Swindon, *Providence*			
General	1	.	.
Heralds		9	.
Thame			
General	3	13	1
Heralds		19	.
Tottenham, *Ebenezer*			
General	2	6	10½
Heralds	1	18	2
Tring, *Akeman Street*			
General	73	11	7¼
Heralds	4	2	.
Tring, *Ebenezer*			
General	1	15	6½
Trowbridge, *Zion*			
General	3	16	3
Tuddenham			
General ...	1	15	.
Tunstall			
General ...	1	8	.
Heralds ...		12	.

	£	s.	d.
Victoria (Aus.), *Hope, Prahran*			
General	2	5	3
Heralds		9	.
Waltham Abbey, *Ebenezer*			
General		19	7
Heralds		12	.
Walthamstow, *Church Hill*			
General	9	8	10
Heralds	1	1	8
Walworth, *Surrey Tabernacle*			
General		19	2
Heralds	1	5	.
Walworth, *Penrose Street*			
Heralds	1	4	0
Wandsworth, *Chatham Road*			
General	3	.	11½
Heralds		12	1
Wandsworth, *West Hill*			
General	24	.	4½
Heralds	1	8	3
Warboys			
General	10	19	3
Heralds	2	12	.
Watford, *Tabernacle*			
General	19	15	5
Heralds	1	10	.
Wattisham			
General	11	8	
Wellingborough, *Tabernacle*			
General	20	18	8
Heralds	1	7	.
West Ham, *Tabernacle*			
General	22	11	8
Heralds		13	6
Whitstable			
General	2	10	.
Heralds		10	.
Whittlesea			
General	2	7	9
Willingham			
General		13	11
Heralds		10	.
Wisbech, *Zion*			
General ...		12	10
Heralds ...		6	.
Witham			
General	1	1	.
Heralds		1	6
Wooburn Green, *Ebenezer*			
General	1	18	3
Heralds		12	.
Wood Green, *Dovecote*			
General	1	6	7
Heralds	1	5	.
Wood Green, *Park Ridings*			
General	4	12	4
Heralds		16	.
Woolwich, *Enon*			
General	5	15	8

	£	s.	d.
Personal			
General	535	7	9
Heralds	29	15	2
Madras Boarding School		7	6
Secretary' Salary Fund	200		
Annual Meeting			
Collection ...	63	1	2
Sale of Literature	2	7	2
Half-Yearly Meeting			
Collection ...	62	14	2
Profit on Tea ...	3	4	8
Interest on Deposit at Bank	41	18	6
„ Treasury Bills	37	6	.
Interest on Consols —			
General Fund ...	9	4	11
Rebate Income Tax —			
General Fund ...	2	12	7
Legacy *re* W. Vickery	32	3	7
Pension Fund			
Interest on Consols, &c.	43	19	1
Rebate of Income Tax	12	12	4
Ladies' Zenana Auxiliary			
General	528	0	3
Medical	67	17	7
Balance in Hand, Oct., 1915			
Deposit a/c. 2400 . .			
Current a/c. 70 17 4			
Consols ... 340 . .			
	2810	17	4
	£5761	12	4

General Fund.

"Of Thine Own Have We Given Thee."

	£	s.	d.
Acton. *Tabernacle*—			
Collection	1	12	8
Sunday-school ...	3	12	1
Literature		2	1
Elliott, Mr. C. A. (box)		3	.
Elliott, Mr. G. (curios)		2	.
Aston Clinton —			
Collection	2	14	6
Sunday-school ...		4	2
Literature			6
Reports		1	6
Boxes	2	12	1½
Aylesbury, *Walton-street*—			
Sunday- chool ...		16	.
Boxes	1	.	9
Balcombe—			
Bourne, Mr. E. C. ...		4	.
Bassett Street, *Keppel Street Memorial*—			
Collection	1	16	1
Ladies' Meeting ...	1	6	5
Reports & Literature		8	5
Brazier, Miss ...		8	.
Feilder, Miss ...	1	.	.
Bath, *Bethel and Providence*—			
Bethel - Bible - class		13	7
„ Boxes ...	1	4	3½
„ Reports ...		1	4
Providence—S.S. ...	1	9	10
„ Boxes	2	8	9½
„ Reports			9
Subs., donations, &c.	1	12	6
Beccles, *Martyrs' Memorial*—			
Sunday-school ...	3	10	¼
Collection	1	3	3
Literature		5	7
Beamond, *Bethesda*—			
Sunday-school		9	4
Belmont, *Free Church*—			
Collection	3	10	6
Literature		3	7
Benwick—			
Collection		10	.
Berkhamsted, *Beulah* —			
Boxes... ...	1	7	7
Berkhamsted Common—			
Sunday-school ...		10	3
Hodsden, Mr. C., and Family ...	1	10	
Hodsden, Mrs. W., and Family ...		18	6
Rance, Miss (box) ...		14	.
„ „ (card)...		6	6
Bermondsey, *Lynton-road*—			
Sunday-school ...	1	11	6
Reports		4	.
153	1	1	.
Blackman, Mr. H ...	1	1	.
In memory of M.R.E.		10	.
Williams, Mrs.(West China)		10	
Bermondsey, *Spa Road*—			
Sunday-school		10	.
Bethersden -			
Sunday-school ...		6	6
Bethnal Green, *Hope* -			
Sunday-school	1	10	.
Bierton -			
Collection	5	19	3½
Sunday-school ...		18	6½
Boxes...	1	2	2
Blackburn—			
Boxes... ...		8	4½
Reports ...		1	6
Biggleswade—			
Boxes...	1	19	4
Bolton—			
Collection	1	6	6
Sunday-school ...		9	6
Box		8	4
Postage		2	.
Literature		4	6
Friend		15	.
Boro' Green—			
Collection	1	6	3
Sunday-school ...	3	1	3
Boxes..	1	7	8½
Y.M.B.C.		10	3½
Y.W.B.C.		9	3¼
Reports		2	2
Brentford, *North Road*—			
Collection	13	3	7
Sunday-school ...	7	1	6
Y.M.B.C.		10	.
Literature. &c. ...		18	4
Charman, Mrs ...	4	.	.
Secrett, Mr. F. ..	2	.	.
„ Mr. Jas. ...	2	.	.
Brighton, *Prarthana Sabha*—			
Collection	5	11	6
Half-yearly Meeting	4	11	.
Profit from Teas ...		12	9
Literature		12	9
Boxes	13	4	.
Birthday Gifts ...	3	19	.
Subscriptions, &c....	4	8	.
Brighton, *Tabernacle*—			
Sunday-school		13	.
Brighton, *Ebenezer*—			
Harvest Meeting ...	1	10	
Brixton, *Tabernacle*—			
Sunday-school ...	1	.	.
Y.P.M. Meeting ...		16	.
Reports		3	.
Birthday Gift ...		2	.
Boxes...	1	4	.
Broseley—			
Sunday-school		12	6
Burgess Hill—			
Chapman, Misses ...	1	.	
Davey, Mrs.... ...		10	
Bury St. Edmunds—			
Gorse Bank Box ...	1	7	
Hill, Miss S. E. ...		10	
„ Mr. and Mrs. J. T. H. A. B.	1	1	2

	£	s.	d.
Calcutta—			
Billing, Miss ...	1		
Cambridge, *Eden*—			
Collection	5	18	7
Sunday-school ...	8	7	2
Boxes...	4	5	4
Literature		6	2
Mitchell, Mrs. ...		8	
Morling's, Mr., Fee	2	5	
Sturton, Mr. R. ...	5		
Cambridge, *Tenison Road*—			
Banks, Mr. and Mrs. G., and Family ...		10	
Chadwell Street, *Mount Zion*—			
Sunday-school ...	15	2	8
Missionary Sunday, May 14	11		
Boxes	4	14	5
P.P.C.		7	8
Subs., donations, &c.	43	18	6
Chatham, *Enon*—			
Sunday-school ...	2		
Chatteris—			
Ekins, Mrs		5	
Chelmondiston—			
Collection	5		6
Literature		2	5
Subscriptions, &c....	2	10	3½
Chelmsford—			
Collection	6	14	8½
Sunday-school ...	4	8	7½
Bible-class	3	10	8½
Friends' Boxes ...	3	18	4
Literature		10	4½
E. O. C.		2	
Special Donation ...		5	
Cheltenham—			
Cradduck, Miss ...	1		
Stallard, Mrs. (box)		10	
Chesham, *Newtown*—			
Collection	1	7	6
Sunday-school ...	4	10	8
Birthday Box ...		5	10
Literature			8
Dickinson, Mrs. ...		5	
Clapham, *Courland Grove*—			
Collection	6	17	
Sunday-school ...	2	18	9
S.S. Birthday Box...	1	7	
Box		9	6½
Subscriptions ...		5	
Reports		3	6
Collins, Miss ...		12	
Dadswell, Miss R....		2	6
Clapham, *Rehoboth*—			
Watts, Miss M. ...		10	
Cranleigh—			
Mann, Mrs. D.		1	6
Cransford—			
Sunday-school ...	2	8	9
Croydon, *Derby-road*—			
Sunday-school ...	1	15	
Collection	1	13	10
Thomas, Mrs. James		10	
Collecting Card ...		11	
Croydon, *Salem*—			
Collection	1	16	6
Literature		3	10
Croydon, *Tamworth-road*—			
Reports		1	6
Boxes		15	7
Thomas, Miss, per...	3	2	
Dunstable—			
Collection ...		2	6
Egham—			
Sunday-school		12	6

	£	s.	d.
Epping—			
Sunday-school ...	1		
Erith, *Providence*—			
Sunday-school ...	1	5	
Farnboro'			
Collection ...		16	2
Literature ...		1	10
Fleckney—			
Collection	8		
Reports		5	6
Folkestone, *Zion*—			
Sunday-school ...		18	
Stace, Miss E. ...		4	
Fulham, *Ebenezer*—			
Collection	1	1	
Sunday-school ...		4	
Literature		4	10
Gravesend, *Zoar*—			
Collection		5	
Great Gransden—			
Collection	1	4	10
Boxes	1	16	7
Great Yarmouth,			
Collection	1	15	4
Sunday-school ...	1	4	6
Boxes...	2	13	8½
Greenwich, *Devonshire-road*—			
Reports		4	3
Friend		5	
Friend		1	
Two Friends ...		10	
Guildford, *Old Baptist Chapel*—			
Collection	5		
Sunday-school ...	3	11	5
Y.P.S....	1	6	7
Boxes...	15	11	3
Literature		2	8
Brand, Mr. H. (Reports)		3	9
Knowles, Mr. ...		15	
Hartley Wintney—			
Half Collection at Miss Ireland's Farewell...		9	7½
Collection	7	11	4
Weekly Prayer Mtg.	1		
Literature		3	4
Haworth, *Hall Green*—			
Collection	4	12	6
Boxes...		18	6
Literature		4	10
Hedge End—			
Collection		6	8
High Wycombe, *Zion*—			
Collection	3	8	5½
Reports		3	
Donation		1	
Rogers, Misses (box)		7	
Hollinwood—			
Collection	8	12	7
Sunday-school ...	1	7	4
Literature		6	
Friend		5	
,, (box) ...		1	9½
,, (Oldham) ...		2	3
Homerton Row—			
Collection	2	18	
Sunday-school ...	2	10	7
Missionary Band ...		10	
H C T.		10	6
James, Mr. J, sen....		2	6
W. M. B.		12	6
Horham—			
Collection	5	7	3½
Boxes...	13	14	4½
Hornsey Rise, *Ebenezer*—			
Collection	1		

	£	s.	d.
Hounslow, *Zoar*—			
Collection	3	10	6
S.S. and B.C. ...	9	17	11
Reports		2	
Carter, Mr.		5	
A. J. R.	7	1	3½
Lancaster, Mr. W...		10	
Marshall, Mr. ...		10	
Hoxne			
Collection	1	12	6
Ilford, *Ebenezer*—			
Collection	3	1	9
Sunday-school ...	1	13	2
Bible-class		10	6
Boxes	1	19	9
Reports			7
Keeble, Mr. S. J. ...		5	6
Ipswich, *Bethesda*—			
Collection	5		
Sunday-school ...	9	4	3½
Boxes...	3	8	7
Subscriptions ...	1	6	
Reports		4	2
Pryer, Miss N. ...		5	
Woods, Mr. C. ...		2	6
Irthlingboro'—			
Collection	2	10	
Kilburn, *Ebenezer*—			
Sunday-school ...	1	19	2
King's Langley—			
Collection	2	3	6
Kingston, *Providence*—			
Collection	3	19	2½
Sunday-school ...	2	3	2
Jeffs, Mr. H. A. ...		10	
S. W. A.	3	3	
Laxfield—			
Collection	1	7	2½
Sunday-school ...	3	10	3
Boxes	1	3	4
Subscriptions ...		14	
1d. per week Subs...		11	7
Reports		2	4
Leicester, *Newarke-street*—			
Collection	2	13	9½
Children's Working Party		2	6
Sewing-class ...	4	4	6
Literature		3	2
Cave, Miss M. ...		5	
Smallbones, Mrs. ...		2	
Tyler, Mrs. A. (box)		14	10
Lewes, *Jireh*—			
Collection	5	19	1
Girdlestone, Mrs. ...		10	
Vinall, Mrs. (box) ...		6	3
Walker, Miss (box)		12	
Lewisham, *College Park*—			
Collection	3	2	
Sunday-school ...	6	18	9
Christmas Dinner Table Collection		6	
Sale of Palm Leaves		3	
G.M.H.B. & B.F.W.C.	1		
Voysey, Mr. A. E. (box)	1		6
Waller, Mr. W. F. (box)		10	
Stredwick, Cissy, the late (contents of box)			7
Leyton, *Goldsmith-road*—			
Sewing-class ...	1	1	
Cuthbert, Miss H...		1	
Limehouse, *Elim*—			
Sunday-school ...		9	
Friends		8	6

	£	s.	d.
Lingfield—			
B., Miss and Friend		3	6
Ellis, Mr. J. ...		10	.
Morley, E (box) ..		2	4
Llwyndafydd—			
Collection		14	6
Lode—			
Sunday-school ...	1	.	.
Long Marston—			
Collection	1	17	10½
Literature		2	2
Loughborough—			
Reports			4
Madras—			
Booth, Mr. and Mrs. E. A.	5	.	.
Morling, Mr. & Mrs.	3	.	.
English Collection (Sendamangalam)		9	2
Watts, Mr. L. ...	1	.	.
Elliott, Miss... ...	1	.	.
Maidstone, *Providence—*			
Boxes	1	16	6
Swan, Mr.		5	.
Manchester—			
Collection	1	15	5
Subscriptions ...	5	16	6½
Reports		2	6
March, *Providence—*			
Collection	7	13	11
Literature		6	2½
Margate, *Rehoboth—*			
Collection	1	12	2
Literature		2	9
Austen, Mrs. ...		2	.
Gilbey, Mrs. ...		1	.
Mayford—			
Sunday-school		15	.
Mendlesham Green—			
Collection		7	.
Middlesbrough—			
Boxes	3	1	6
Collection		8	6
Newcastle-on-Tyne—			
Collection	1	14	9
Literature			10
Newquay (Cornwall), *Ebenezer—*			
Sunday-school ...	1	8	9
Reports		2	6
Dann, Mr. H. G. (box)	3	6	5
Pearce, Mrs. A. K....		5	.
Norbiton, *Zion—*			
Collection	3	4	.
Boxes	4	9	.
Northampton, *Providence—*			
Collection	2	18	.
Literature		5	4
Catling, Mrs., per ...		8	.
Jackson, Miss „ ...		10	6
Sharp, Miss „ ...		14	6
Norwich, *Orford Hill—*			
Collection	1	8	10½
Sunday-school ...	3	8	9
Literature		11	2
Guy, Mrs., per ...		5	2
Lincoln, Miss O., per		3	6
Purling, Mr. J ...		2	6
Notting Hill Gate, *Bethesda—*			
Collection	3	.	6
Sunday-school ...		9	.
Literature		4	10
Burbage, Mr. H. ...	5	3	2
Occold—			
Collection ...		19	4½
Boxes ...	1	18	4
Reports ...		1	.
Otley—			
Reports			8
Lankester, Mrs. ...			6
„ Miss ...		2	6
Oundle, *Zion—*			
Collection	1	14	1
Sunday-school ...		14	.
Boxes	1	12	10
Literature		5	11
Bates, Miss, per ...		4	9
Over -			
Collection	2	.	2
Boxes		19	10
Literature		4	6
Reports			6
Sutton, Miss (box)...		5	2
Peckham, *Zion—*			
Reports		1	.
Knights, Mr. J. (box)		4	6
Poynings—			
Collection	2	7	2
Sunday-school ...		3	.
Prittlewell— *Providence -*			
Collection	10	9	.
Sunday-school ...	1	5	.
Reports		2	.
Carriage		5	3
Elnaugh, Mr. G. ...		10	6
Brown, Miss F. A ..		1	.
Ramsey, *Salem -*			
Collection		17	4
Sunday-school ...		17	4½
Boxes	3	11	6½
Reading, *Providence—*			
Sunday-school ...		5	6
Boxes		14	10
Reports		6	3
Redhill—			
Dench, Mrs... ...		5	6
Payne, Mrs. W. ...		5	.
„ „ „ (box)		7	6
Richmond, *Salem—*			
Collection		6	.
Sunday-school ...	3	16	10
C., Mr. and Mrs ...	1	.	.
Rishangles—			
Collection		4	5
Rowley Regis, *Providence—*			
Sunday-school ...	2	15	6
Reports		2	.
Royton, *Bethesda—*			
Collection	6	10	.
Sunday-school ...	1	12	8½
Boxes	1	16	11½
Literature		7	6
Dronsfield, Mr. S. ...	5	.	.
Rushden, *Succoth—*			
Collection		19	4
Box		8	4½
Literature		5	4
St. Albans, *Bethel—*			
Bible-class		11	.
Box		6	3
Reports			6
Friend		1	.
St. John's Wood, *Mount Zion—*			
Sunday-school ...	32	16	11
Sunday-school, Kolli Mounts	28	.	.
Mission School ...	2	12	8
Men's Meeting ...	3	.	.
Freight of Boxes ...	7	4	5
Reports		4	3
P.P.C....		6	6
Subscriptions, donations, &c	66	19	8
St. Neots—			
Collection	2	2	9
Sunday-school ...	2	10	6
Bible-class	1	5	.
Boxes	2	.	3
Reports		1	6
Barritt, Mrs. and Miss (for Bible-woman)	2	4	
Forscutt, Mr. C T ..		15	
Sale—			
Collection	2	10	
Baldwin, Mrs. T (box)		10	
Salhouse—			
Collection		13	3½
Literature		3	4
Saxmundham—			
Friends		8	6
Denmee, Mr. W J. (box)		2	6
Sipson—			
Robbins, Mr. R. R	20		
Soho -			
Sunday-school ...	1	14	5
Reports		1	.
Griffiths, Mrs. ...	1		.
In loving memory of Mrs. G. Simpson	2	2	
Southport—			
Collection ...	5	17	7
Literature ...		1	.
Boxes ...		15	½
Staines—			
Sunday-school ...	3	19	3
Stevenage, *Albert-street—*			
Boxes	2	14	2½
Sunday-school ...		19	9½
Reports		2	.
Stockley Mission—			
Sunday-school ...	1	.	.
Stoke Ash—			
Collection	2	16	9
Sunday-school ...		16	4½
Boxes	1	3	11½
Stratford, *Gurney-road—*			
Collection	2	.	
Harvest Thanksgiving (2 years) ...	3	15	9
Sewing-class ...		11	.
Sunday-school ...	1	16	9
Quarterly Subs. ...	2	16	.
Y.W.B.C.		11	6
School Demonstration		17	.
Lantern Lecture ...		12	
Literature		3	2
Birthday Gift, Aug. 1		2	.
Webb, P. and A. (box)		7	.
Sunshine Band ...		7	6
Streatham, *Hambro'-road -*			
Sunday-school ...	3	.	
Sturry—			
Sunday-school ...	1	9	9
Reports & Postages		3	.
Schweitzer, Miss A.		5	.
„ Miss S.		7	.
Swindon, *Providence—*			
Boxes		15	.
Reports		2	6
Orchard, Miss ...		2	6
Thame—			
Collection	2	.	.
Reports			7
Elton, Mr. J. K. ...	1	.	.
Mears, Miss C E. (box)		12	6
Tottenham, *Ebenezer—*			
Collection	1	4	6½
Sunday-school ...		16	

	£	s.	d.
Literature		1	4
Troupe, Mr. & Mrs. J.		5	.
Tring, *Akeman-street*—			
Collection	23	8	3
Boxes	10	13	4
Literature	1	4	4
Fee given to Preacher	2	2	.
Butcher, Mr.. and Family	20	.	.
Friend	5	5	.
,, ...	5	7	.
,, 363	5	7	.
West & Smith, Misses		5	.
Tring, *Ebenezer*—			
Collection	1	15	6½
Trowbridge, *Zion*—			
Sunday school, Girls'	1	.	6
Boys' Classes ...	1	.	9
Summer, Miss L. ...		10	.
Wiltshire, Mr. A. L.	1	5	.
Tuddenham—			
Gooding, Mrs. B. ...	1	15	.
Tunstall—			
Collection, &c. ...	1	8	.
Victoria (Aus.), *-oye, Prahran*—			
Collection	1	.	9
Boxes	1	4	6
Waltham Abbey, *Ebenezer*—:			
Sunday-school ...		19	1
Reports			6
Walthamstow, *Church Hill*—			
Collections	5	2	.
Sunday-school ...		17	3
Y.P.S....		17	9
Girls' Sewing-class		10	6
Subscriptions ...	1	.	.
Booth, Mr. and Mrs., senr.	1	.	.
Reports		1	4
Walworth, *Surrey Tabernacle*—			
Sunday-school ...		19	2
Wandsworth, *Chatham-road*—			
Sunday-school ...	1	7	3½
Bible-class		13	3
Boxes	1	.	8
Wandsworth, *West Hill*—			
Sunday-school ...	1	9	3½
Bible-class	1	4	1
Y.P.M.	1	7	.
Mrs. Jarvis—			
Scriptures for Kollis	5	.	.
Scrip. for Madras	5	.	.
Scrip. for Benda-mangalam ..	10	.	.
Warboys—			
Collection	8	19	.
Boxes	1	10	3
Literature		10	.
Watford, *Tabernacle*—			
Collection	6	2	.
Sunday-school ...	13	9	11
Reports		3	6
Wattisham—			
Collection	6	.	.
Harvest Home Services	4	18	.
A Member		10	.
Wellingboro', *Tabernacle*—			
Collection	2	16	1
Sunday-school ...	15	10	3
Literature		8	4
Battle, Miss... ...		2	6
Payne, Miss... ...		2	6
Hackney, Miss A. ...		10	.
Friend		3	.
Khaki Boy		2	.
Sharman, Miss M. R.		10	.
Mather, Mrs. G. R ..		14	.
West Ham, *Tabernacle*—			
Sunday-school ..	9	18	8
Y.P.S.C.E. (Kollis)	10	.	.
,, ...	1	2	.
Kolli Mounts ...		13	10
Junior C.E.... ...		2	.
Senior C.E.		10	6
I.B.R.A.		2	6
Reports		2	2
Whitstable—			
Brand, Mrs.	2	10	.
Whittlesea—			
Collection		14	.
Sunday-school and Bible-class ...	1	12	2
Literature		1	7
Willingham—			
Collection		13	6
Reports			5
Wisbech, *Zion*—			
Boxes		12	10
Witham—			
Abbott, Mrs. ...	1	1	.
Wooburn Green, *Ebenezer*—			
Sunday-school ...	1	12	5
Y.P.S.		5	2
Reports			8
Wood Green, *Dovecote*—			
Collection	1	5	7
Reports		1	.
Wood Green, *Park Ridings*—			
Sunday-school ...	4	11	4
Reports		1	.
Woolwich, *Knox*—			
Sunday-school ...	4	5	1
Boxes	1	10	7
Personal—			
357	25	.	.
615		10	.
A. C. M.		10	.
Miss Ash		13	.
Reports			6
Anon., 539 125		.	.
Anon., 230 100		.	.
Anon., 311 100		.	.
An old aged Pensioner (result of crochet work) ...		5	.
"B"	1	.	.
Mr. Robt Banks ...	2	2	.
Mr. W. H Begbie...		2	6
Birthday Gift, July 22			6
,, ,, Jan. 7		5	.
,, ,, ,, 26		7	.
,, ,, ,, 30		2	6
Birthday Thank-offering, Nov. 8. No. 100		5	.
Birthday Gift, April 2		10	.
Birthday Gift, Dec. 3, No. 111 98		.	.
Birthday Gift, Mar. 19		2	6
,, ,, 427 ...		2	6
,, ,, April 13	1	1	.
Birthday Thank-offering, April 13	1	.	.
Birthday Thank-offering, April 16		3	.
Birthday Gift, April 16		2	6
,, ,, Nov. 1		5	.
T. C., Birthday Gift, Oct. 8		2	6
Misses Bloomfield...		3	.
Mr. A. Booth ...	1	1	.
Mr. and Mrs. J. C. Booth	2	2	.
Mr. & Mrs. A. Booth		7	6
Miss R. M. Brain ...		5	.
Ditto Reports		1	.
Mr. S. Burfoot ...		15	.
Miss Button (box)...		4	5
C. H. D.	1	.	.
C. H.		10	.
C.C.C.M.B.		12	6
Mr. S. B. Caplin ...	1	.	.
Mrs. ,, ,, ...	1	.	.
Miss G. Challis ...		3	6
Miss L. and E. Chapman... ...	1	.	.
Miss F. Cooper ...		2	6
Miss E. L. Cooper...	3	.	.
Mrs. Copping (box)		5	6
Mr. H. J. Cordle ...		10	.
Mr. W. J. Critchley (Reports)		1	.
Nurse Crowther ...	1	.	.
Miss K. E. Croft ...		5	.
Mrs. Davey		10	.
Miss Mary Dennis (box)	1	.	.
Mr. W. Derham ...		17	.
Mr. J. Dilley ...		5	.
E. E. (box)		17	.
E. M. H.		10	.
Ebenezer, 26/7/16	1	.	.
Misses D. and H. Eggleton	1	.	.
Mrs. Fearnley ...		10	.
A Friend	1	.	.
,, ...		3	.
,, ...		5	.
,, (510) ...	10	.	.
,, (344) ...	1	.	.
Two Friends ...		1	.
A Friend, per Miss Brain, Reports ...			6
Mrs. Forrester ...		5	.
P.P.C., per Miss M. Fromow		1	.
G. R. L. G.		5	.
Mrs. M. L. Gee ...	1	.	.
Mr. C. H. Gosling ...	6	.	.
Mr. J. Greenwell ...	1	.	.
Mrs R. Groome ...		6	.
H. F. F.		10	.
H. G. P.		5	.
Mrs. Howes		2	.
Miss Minnie Ivory (box)		10	6
Miss C. Kirkland ...		8	.
Mr. John Knights...	1	1	.
In Memory of W. Lankester... ...		2	6
Mr. & Mrs. Lankester (box)		7	6
Miss Ethel Leeks ...		11	.
Mr. G. R. Le Grys...		5	.
Mr A. F. (box) ...		5	3
Misses Mann ...		17	8
Miss E. Mowle (box)		15	.
Mrs. B. E. Mather...	2	2	.
Ditto Reports			3
Norwich		5	.
Odd Pennies ...		10	.
Mrs. Osmotherley	1	5	.
Mrs. Osmotherley, Thankful		10	.
Mr. Alfred Payne ...	1	.	.
Mr. Stanley Purkiss (5 Rupee Note) ...		6	5
Mrs. H. Pritchard...		2	6

	£	s.	d.
R., Aug. 4		5	.
R. J. H.	1	.	.
S. L.		2	6
Miss Sayers (Reports)		1	6
Per Miss Sayers ...	1	5	.
Mrs. F. A. Saw ...	1	1	.
Schmyphff		2	6
Mr. A. E. Smith		5	.
Mr. A. Steele		10	6
Mr. S. J. Taylor		2	6
Thank-offering, 376		10	.
,, Nov. 8		5	.
The Lord's Portion		3	9
Mrs. E. Tree ...		7	6
Mr. G. Tyler ...		5	.
Mr. J. Vestey (Reports)			6
Miss E. M. Walls ...	1	.	.
Mr. W. W. Warwick	1	7	.
Mr. H. Watts ...		10	6
Mr. N. ,, ...	1	10	.
Mrs. Jane Watts		10	.
Well-wisher ...		2	6
Miss E. W. Willis ...		5	.
Mr. B. Wilmshurst		5	
Mrs. Wilson, extra teacher, Sendamangalam, per Mr. Hutchinson ...	10	.	.
Mrs. R. A. Wiltshire		2	6
Miss Winch (box)...		10	

Madras Boarding School.

Booth, Mr. and Mrs. A.... ... ... 7 6

Secretary's Salary Fund.

Anon., 57 ... ... £200

Medical Fund.

St. John's Wood, *Mt. Zion*—
Morgan, Mr. T. W. ... ...£1 1 .
Sears, Mr. R. S. W. ... ... 1 . .

St. Neots—
Forscutt, Mr. C. T. 10

Pension Fund.

St. John's Wood, *Mount Zion*—Sears, Mr. R. S. W. £1 1

Herald Fund.

	£	s.	d.
Acton, *Tabernacle* ...	1	.	7
Aston Clinton... ...		12	.
Aylesbury, *Walton-st.*		6	3
Balcombe—			
Bourne, Mr. E. C....		3	6
Bassett-street, *Keppel-street Memorial*...	1	13	.
Bath, *Bethel and Providence*	2	.	1
Beccles, *Martyrs' Memorial*		13	.
Sunday school ...		10	10
Bedmond—S.S. ...		3	.
Berkhamsted, *Beulah*		14	.
Berkhamsted Common	1	1	.
Bermondsey, *Lynton-road*	7	10	.
Collin, Mr. J. B. ...	10	.	.
Bierton	1	.	.
Blackburn	1	10	.
Bolton		13	.
Boro' Green	1	18	6
Brentford, *North-road*	3	1	6
Brighton, *Frarthana Sabha*	2	11	.
Brixton, *Tabernacle*...		16	.
Calcutta—			
Billing, Miss ...		1	.
Cambridge, *Eden* ...	2	.	.
Canning Town, *Providence*—			
Lawrence, Mrs. ...		1	6
Chadwell-street, *Mount Zion*	4	14	11
Chelmsford	2	3	10
Chesham, *Newtown*...	1	13	.
Clapham, *Courland-grove*		15	.
Clapham, *Rehoboth* ...	1	.	.
Clacton-on-Sea—			
C. and B. ...		2	.
Colnbrook ...		12	.
Cranleigh—			
Mann, Mrs. D. ...		1	6
Cransford		7	.
Crawley		6	6
Croydon, *Derby-road*	2	5	8
,, *Tamworth-road*	1	10	.
Dunstable		2	6
Egham	1	6	.
Folkestone, *Zion*—			
Sunday-school ...		4	.
Stace, Miss E. ...		1	6
Fressingfield		2	6
Fulham, *Ebenezer* ...	1	8	.
Glemsford		8	.
Grays, *Ebenezer* ...		3	.
Great Gransden ...		5	.
Great Yarmouth, *York-road*		16	6
Greenwich, *Devonshire-road*	2	6	11
Wayte, Mr. J. ...		5	11
Guildford, *O.B.C.* ...	2	7	6
Hartley Wintney ...		1	6
Ireland, Miss (bound volume)		1	10
Haworth, *Hall Green*		10	.
Kilmister, Miss E. A.		1	6
Hedge End		9	4
High Wycombe, *Zion*	1	19	.
Hollinwood	1	18	11
Homerton Row ...	1	9	2
James, Mr. J., sen....		2	6
Horham	2	13	8
Hornsey Rise, *Ebenezer*		10	.
Hounslow, *Zoar* ...	2	.	8
Ilford, *Ebenezer* ...		10	6
Sunday-school ...		7	6
Ipswich, *Bethesda* ...	2	.	1
,, *Zoar* ...		8	8
Irthlingboro'—			
Keller, Mrs. W. ...		3	.
Kings Langley ...		12	.
Laxfield	3	6	.
Leicester, *Newarke-st.*		19	6
Lewisham, *College Park*	1	7	8
Leyton, *Goldsmith-rd.*	1	1	
Lingfield		12	.
Limehouse, *Elim* ...		9	.
Loughboro'		3	7
Sunday-school ...		9	6
Madras—			
Morling, Mr. D. ...		10	.
Maidstone, *Providence*		6	.
Manchester	1	8	.
March, *Providence* ...	1	1	2
Margate, *Rehoboth* ...		19	8
Meopham ...		4	.
Barr, Miss A. ...		2	6
Mendlesham Green—			
Davey, Mr. Wm.		1	.
Middlesbro' ...		7	.

	£	s.	d.
Newcastle-on-Tyne ...	1	8	.
Newquay (Cornwall), *Ebenezer*	1	9	9
Newton Abbott ...		6	.
Newton Toney— Handley, Mrs. ...		6	.
Northampton, *Providence*		15	2
Norwich, *Orford Hill*	1	7	.
Notting Hill Gate, *Bethesda*	1	.	.
Occold...		16	3½
Otley		4	7
Oundle, *Zion*	1	.	2
Over		12	.
Peckham, *Zion* ...		10	.
Ponders End— Elnaugh, Mrs. ...		4	.
Prittlewell, *Providence*	2	2	.
Ramsey, *Salem* ...		16	.
Reading, *Providence*	2	1	8
Richmond, *Salem* ...	1	2	5
Rowley Regis, *Providence*		5	.
Sunday-school ...	1	9	6
Rorton, *Bethesda* ...		12	10
Sunday-school ...		9	.
Rushden, *Sucoth* ...		17	6
Ryde—Frost, Mrs. E.		3	6
St. Albans, *Bethel* ...	1	3	.
Angel, Mr.			6
St. John's Wood, *Mt. Zion*	12	18	9
St. Neots		8	6
Sale, *Stanley Grove* ...	1	10	.
Salhouse		6	6
Soho		12	7
Southport		5	.
Stevenage, *Albert-st.*	1	4	.
Stoke Ash	1	11	6
Stoke Golding ...		1	6
Stonham Parva ...		3	.
Stratford, *Gurney-rd.*	1	10	11
Sturry		4	6
Swindon, *Providence*		9	.
Thame		14	.
Elton, Mr. J. K. ...		5	.
Tottenham, *Ebenezer*	1	18	2
Tring, *Akeman-street*	4	2	.
Tunstall		12	2
Victoria (Aus.), *Hope Prahran*		9	.
Waltham Abbey, *Ebenezer*		12	.
Walthamstow, *Churchhill*	1	1	8
Walworth, *Surrey Tab.*	1	5	.
„ *Penrose-st.*		7	.
Sunday-school ...		17	.
Wandsworth, *Chatham-road* ...		12	1
Wandsworth, *Westhill*	1	8	3
Warboys	2	12	.
Watford, *Tabernacle*	1	10	.
Wellingboro', *Tabernable*		15	.
Sunday-school ...		12	.
West Ham, *Tabernacle*		13	6
Whitstable— Brand, Mrs.		10	.
Willingham		10	.
Wisbech, *Zion* ...		6	.
Witham—Abbott, Mrs.		1	6
Wooburn Green, *Ebenezer*		12	.
Wood Green, *Dorecote*	1	5	.
„ *Park Ridings*		16	.
PERSONAL—			
Anon. (539)	20	.	.
Miss L. Applegate		1	.
Miss Ash		1	6
Mr. A. Baker ...		5	.
Miss E. Bassendine		1	7
Miss Bradford ...		6	6
Miss Bassendine ...		1	6
Mr. W. H. Begbie		1	6
Miss R. M. Brain ...		2	.
Messrs. Robt. Banks and Son (Sale) ...	2	.	6
Mrs. W. F. Boys ...		1	6
Miss Button (sub.)		1	6
Misses Bloomfield...		1	6
Miss L. Bates ...		2	6
Mr. J. B. Collin (bound volume)...		1	0
Mr. A. Crisp ...		10	.
Mr. F. Chilvers ...		2	6
Rev. E. Doveton ...		1	6
Miss H. K. Eggleton		1	6
Mrs. S. Forrester ...		1	6
A Friend, per Miss R. M. B.		1	6
Mr. G. Fromow (bound volume)...		2	.
Friend, 344		6	.
Mrs. R. Groome ...		1	6
Mr. J. Greenwell ...		2	.
Mrs. Gyles		2	.
Mr. A. Hughes ...		1	.
Mrs. Howes... ...		1	6
Miss E. Hines ...		10	.
Mr. Robt. Hewitt ...		5	.
Mrs. Harrington ...		5	.
Interested		5	.
Miss E. Light ...		1	6
Mrs. H. M. Large ...		3	.
Mrs. B. E. Mather ...		3	.
Mrs. Moffat		5	.
Mr. Osmotherley ...		5	
Mrs. J. W. Oliver (donation)... ...		2	.
Misses Paffard ...		6	.
Miss L. A. Parsons		5	.
Mrs. H. Pritchard..		1	6
Miss Read		2	6
Mr. E. Roe		2	6
Mr. A. Smith ...		5	.
Sale of bound vol....		1	6
Miss S. Swinyard ...		1	6
Mr. G. Tyler... ...		5	.
Mr. J. Vestey ...		10	.
Mr. B. Wilmshurst		3	.
Miss E. W. Willis...		1	6
Miss E. Wiggins ...		1	7

Ladies' Zenana Auxiliary.

Receipts from August, 1915, to July, 1916.

	£	s.	d.
Acton, *Tabernacle*—			
Per Miss E. Elliott:—			
Archer, Miss ...		15	.
Bartlett, Mrs. F.T.W.		9	.
Bridge, Miss ...		4	10
„ Miss N. ...		4	.
Dennis, Miss ...	1	14	.
Elliott, Miss E. ...		10	6
„ Miss O. M.		16	.
Farthing, Miss ...		2	8
Fisher, Mrs. ...		4	6
Grimwood, Mrs. R.		3	.
Holland, Mrs. ...		2	6
Pilgrim, Mrs. ...		3	3½
Pollard, Mrs. ...		4	.
Sadler, Mrs. ...	2	2	.
„ Miss O. ...		7	6
Vine, Miss ...		4	5½
Freewill Offerings		4	1
"Gift Week" (Medical) ...	1	1	.
	9	12	4
Aston Clinton—			
Per Mrs. White:—			
Burnham, Mrs. J.		3	6
„ Mrs. P.		2	.
„ Mrs. W.		6	.
Goodson, Mrs. ...		2	2
Plater, Mrs. E. ...		7	.
„ Mrs. W. ...		4	4
Sharpe, Mrs. G. ...			6
White, Mrs. L. ...		5	9
„ Miss ...		5	8½
"Gift Week" (Medical) ...		3	8
	2	.	8
Badingham and Cransford—			
Per Miss Skeet:—			
Barter, Mrs. ...		3	.
Capon, Mrs. G. ...		1	6
Cook, Mrs. W. ...		1	10
„ Mr. W. ..		2	6
Cooper, Mrs. G. ...		5	.
„ Mrs. P. ...		7	6
Kindred, Mrs. A.	1	2	.
„ Mrs. W.		5	.
Skeet, Misses H. and E.	1	10	2
Skeet, Miss M. ...		11	1
"Gift Week" (Medical)		10	6
Collections (Badingham) ...	1	3	9
Collections (Cransford)	1	.	10
	7	4	8
Bassett Street, *Keppel-street Memorial*—			
Per Miss Feilder:—			
Angeloni, Miss ...		5	.
Clifton, Miss ...		4	.
Cooper, Miss ...		6	.
Feilder, Miss ...		10	6
Phillips, Miss ...		5	.
Pickering, Mrs. ...		6	6
„ Mrs. L.		2	.
Smith, Miss K. ...		2	.
Woodman, Mrs....		8	.
Collection... ...	1	5	11
Special Donation		5	6
"Gift Week" (Medical)		12	.
	4	12	5

	£	s.	d.
Bermondsey, *Lynton-road*—			
Per Mrs. Crisp:—			
Blackman, Mrs. H.		10	6
Cattermole, Miss		4	.
Collin, In memory of late Mrs. ...	2	13	.
Crisp, Mrs. A. E...	1	1	7
Edwards, Mrs. ...		2	7
„ Mrs. E. R.		5	.
Elnaugh, Mrs. ...	1	5	.
Fiske, Miss E. ...		3	6
Holyoak, Mrs. A. H. P.		10	.
Holyoak, Miss ...		5	.
„ Miss W.		10	.
Jackson, Miss ...		5	.
Knott, Mrs. ...		5	.
„ Mrs. H. D.		7	.
Payne, Miss L. ...		2	9½
Rush, Mrs. J. ...	1	.	.
Sparkes, Miss ...		10	.
„ Miss E.		10	.
Peck, Miss Leonora (Wales) ...	1	.	.
Meeting (Troutbeck Road)	4	.	.
"Gift Week" (Medical) ...	1	1	.
	16	11	.
Borough Green—			
Per Mrs. E. Vine:—			
Bennett, Mrs. ...		1	1½
„ Mrs. G....		3	7
Bird, Mrs. ...		3	9½
Castle, Miss E. A.		10	4½
„ Miss M. ...		7	10
Chapman, Mrs. ...		10	.
Drew, Mrs. ...		2	5½
Harling, Miss ...		2	7½
Harmsworth, Miss		4	2½
Marten, Miss ...		8	6
Smithers, Mrs. ...		1	8
Vine, Mrs. E. ...		4	3
Y. W. Bible-class		4	.
Mothers' Meeting Fund		5	.
Collection... ...		15	3
P.P.C.'s		1	6
	4	6	.
Brentford, *North-road*—			
Per Miss M. Fromow:—			
A. B. C.		5	.
Aubery, Miss ...		4	.
Baldock, Mrs. ...		5	.
Baker, Mrs. ...		3	.
Barritt, Miss ...		10	.
Bell, Miss... ...		3	.
Brown, Mrs. ...		3	.
Carr, Mrs.... ...		4	9½
Capon, Miss ...		5	1
Collis, Miss ...		2	5½
Chislett, Mrs. ...		5	.
Davey, Miss ...	1	.	.
Dean, Mrs. B. ...		4	4
„ Miss ...		8	4½
Dykes, The Misses		8	.
„ Mrs. W. ...		8	.
"Emily Convalescent Home" (per Miss S. Dykes)	1	18	.
Fowler, Mrs. ...		5	8
Forscutt, Miss ...		3	6
Fromow, Miss E.		7	.
„ Mrs. E.		5	.
„ Mrs. J.		9	6

	£	s.	d.
Fromow, Mrs. W.		13	9
„ Miss Laura		5	.
„ Miss Lily		6	.
„ Miss G.		7	.
„ Miss M.		5	.
„ Miss R.		12	1
Farnborough ...	1	5	7
Germaine, Miss ...		2	10
Hawkins, Mrs.		2	5
H. H. C.	1	.	.
Hudson, Miss M.		1	7½
Hutchinson, Mrs.	2	.	.
Jeffs, Miss ...		5	.
Kimpton, Mrs. ...		5	.
King, Miss ...		9	.
Leake, Mrs. ...		10	10½
Lynch, Miss A. ...		2	6
Marks, Miss E. ...		2	3
Morley, Miss ...		4	6
Moyes, Miss ...		2	10½
Nash, Miss R. ...		1	11½
Newman, Mrs. ...		4	6½
Peters, Miss L. ...		5	4
Potter, Mrs. B. ...		3	4
„ Miss D. ...		5	4
Prayer-meeting (box)		2	3½
Sansom, The Misses		1	2
„ Miss D....		1	2
Secrett, Mrs. J. ...		5	6½
„ Mrs. F. ...		2	6
Shapley, Mrs. ...		5	.
Smoker, Miss A....		4	4
„ Miss F....		4	8
Shepherd, Mrs. ...		2	10
Spinks, Miss ...		3	1½
Tyrell, Miss B. ...		3	4
„ Miss F. ...		3	3½
Turner, Miss W....		2	3½
Underwood, Miss		2	6½
Wheatley, Miss H.		2	6
Wright, Mrs. ...		7	.
"Gift Week" (Medical) ...	3	3	.
	22	.	6
Brighton, *Prarthana Sabha*—			
Per Mrs. Fisher:—			
Baker, Mrs. ...		6	6½
„ Miss ...		5	9
Bletsoe, Mrs. ...		4	.
Blotting, Mrs. ...		6	6
„ Miss ...		14	3
Boulsher, Mrs. ...		5	5
Cozens, Mrs. A. ...		3	7
„ Mrs. F. ...		8	.
„ Miss ...		17	6
Elliott, Mrs. ...		7	2½
Fisher, Mrs. D. ...		11	3½
Folkard, Mrs. ...		4	9½
Gumbrell, Mrs. ...		4	6
Haynes, Miss ...		2	3
Love, Miss ...		3	2
Lucas, Mrs. ...		17	8½
„ Miss ...		7	8
Miller, Miss ...		5	11
Olliver, Mrs. ...		3	10½
Parkhurst, Mrs. ...		3	6
Piper, Miss ...		16	7
Sears, Miss ...		10	.
Smith, Mrs. ...		4	6
Syrington, Miss ..		10	6
Webb, Mrs. ...		3	.
Monthly Box ...		6	4
"Gift Week" (Medical) ...	3	.	.
	12	14	2

	£	s.	d.
Brixton, *Tabernacle*—			
Per Mrs. Sapey:—			
A Friend		1	.
Cooper, Mrs. ...		3	3½
Cundle, Mrs. ...		1	11½
Hayes, Mrs. ...		1	4½
Keeves, Mrs. ...		2	4½
Lack, Mrs ...		5	6½
Robinson, Mrs. ...		5	3
Sapey, Mrs. ...		5	2½
"Gift Week" (Medical) ...		11	.
	1	17	.
Bury—			
Per Mrs. Blunt:—			
Blunt, Mrs. ...		5	.
Cambridge, *Eden*—			
Per Miss Eldred:—			
Blott, Mrs. ...		10	.
Beall, Mrs. ...		5	.
Bible-class (by Miss Day)		6	5½
Brown, Mrs ...		5	.
Bigg, Mrs. ...		2	.
Careless, Mrs. H.		5	.
Derby, Mrs. ...		5	1½
Darnell, Mrs. ...		4	6
Eldred, Miss ...		10	1
Emmerson, Miss		2	6
Few, Miss (In memory of) ...		5	.
French, Mrs. ...		5	.
Haynes, Mrs. M..		5	.
,, Misses M. and A.... ...		5	.
Haynes, Miss T. B.		3	6
Martin, Miss ...		4	10
Mitson, Miss ...		1	6
Newman, Mrs. ...		4	6
Oxberry, Mrs ...		5	6
Redding, Mrs. ...		1	.
Sharp, Mrs. ...		4	.
Shinn, Mrs. ...		4	.
Sturton, Mrs. ...		10	.
Webb, Mrs. ...		5	.
Whyatt, Miss ...		5	.
Wilderspin, The Misses F. & E.		7	.
Wilson, Mrs. (Woburn Sands)		5	.
"Gift Week" (Medical) ...	1	5	6
	8	2	.
Chadwell Street, *Mount Zion*—			
Per Miss M. Silvester:—			
Applegate, Miss...		11	6
Orickmore, Mrs...		15	.
Fricker, Mrs. ...		2	8½
Gorbitts, Mrs. ...		3	11½
Haslop, Mrs. ...		10	.
Hughes, Miss ...		4	2
Jones, Mrs. ...		8	5
Ibbot, Miss ...		5	.
Kimber, Mrs. ...		1	2½
L. M.		6	.
Mannering, Miss		2	6
Miller, Mrs. ...		4	6
Mitchell, Mrs. ...	5	15	1½
Nunn, Mrs. and the Misses ...	1	18	3
Retson, The Misses		5	3¾
Ridley, Mrs. ...		4	.
Shepherd, Mrs. ...		2	10¾
Silvester, Mrs. and the Misses ...	2	.	.
Smith, Mrs. F. ...		2	6
Wallis, Mrs. ...		6	.
Walls, Miss ...		4	.
Webb, Mrs. H. ...		5	.
Western, Mrs. ...		5	.
Woodward, Miss		4	4
,, Miss C.		4	4
Wickens, Mrs. ...		5	9
Whybrow, Mrs. ...		4	.
Prayer Meeting Box		3	.
Mothers' ,, ,,		4	6
Collection at Meeting	1	.	6
Subscriptions for Bible-woman ...	6	15	6
"Gift Week" (Medical)	5	8	.
	29	12	10
SUNDAY SCHOOL.			
Per Miss Pardoe:—			
Goodhew, Miss ...		3	11
Jones, Miss ...		4	9
Mackenzie, Mrs ..		3	7
Pardoe, Miss ...		4	10
Simms, Miss ...		2	6
Webb, Mrs. ...		6	7
,, Miss ...		3	7
Wilsdon, Mr. G.		3	10
	1	13	7
Clapham, *Courland-grove*—			
Per Mrs. Brinkler:—			
Ackworth, Mrs. ...		4	.
A Friend	1	1	.
,, ...	1	1	.
Andrews, Mrs. ...		7	11
Barnard, Mrs. ...		5	.
Brinkler, Mrs F.		10	6
,, Mrs. W.		7	1½
,, Miss Muriel		7	6½
Collins, Miss G...		8	10½
Crisp, Mrs. ...		1	11½
Dadswell, The Misses A. and R. ...		7	2
Flatt, Mrs. ...		4	.
Gill, Mrs. A. ...		13	2½
James, Mrs. ...		6	.
Maunder, Miss ...		4	4
Nicholls, Mrs. ...		11	2½
Roiffe, Mrs ...		6	.
Thornton, Mrs. ...		1	5½
Vine, Mrs A. ...		10	6
Waller, Mrs. F. T.		3	4
Walters, Mrs. H....		5	.
,, The Misses F. and A.		5	.
Watts, Mrs. ...		8	2½
Wise, Miss ...		3	2½
,, Miss Ruth		3	7½
Collection ...	1	.	.
"Gift Week" (Medical) ...	1	17	.
	12	4	2
Eltham, *Balcaskie-road*—			
Per Mrs. Troupe:—			
Six Boxes	1	.	.
Collection... ...		6	6
"Gift Week" (Medical) ...		8	6
	1	15	.
Fleckney—			
Per Miss Deacon:—			
Arnell, Miss D ...		1	10½
Bird Mrs W. ...		3	10
Deacon, Miss ...		5	.
,, Miss G....		4	2½
,, Miss I. ...		2	4
,, Miss M....		13	9
Garner, Miss R...		5	11
Homer, Miss M. ...		5	3
Hind, Miss F. ...		2	1½
Jesson, Mrs. W....		5	6
Mattock, Mrs. J...		4	.
Perkins, Miss H...		3	6½
Simons, Miss L. ...		2	1
Waterfield, Mr. ...		5	.
Wright, Mrs. F		5	.
"Gift Week" (Medical) ...		5	.
	3	14	5
Fulham, *Ebenezer*—			
Per Mrs. Brown:—			
Bible-classes ...		13	7
Brown, Mrs. ...		15	.
Burrows, Mrs. ...		3	.
Cook, Mrs. ...		5	.
Dennis, Mrs. ...		5	.
Elliott, Mrs. ...		5	.
,, Miss ...		6	4½
Evans, Mrs. ...		3	8
Fyson, Mrs. ...		4	6
Foote, Miss ...		3	2
Huggins, Mrs. ...		4	.
L. Z. A. Prayer Meeting ...		5	5½
Ditto		5	3
McNally, Mr. (in loving memory of Mrs. McNally)...		6	
Mayhew, Mrs. ...		3	3½
Purkiss, Mrs ...		9	3½
Robinson, Mrs. R.		5	.
,, Miss ...		5	1
Simmonds, Miss		6	2
Smith, Mrs. ...		4	6
Thixton, Mrs. ...		10	.
Wood, Miss ...		2	.
"Gift Week" (Medical) ...	1	2	.
	7	12	4
Grays, *Ebenezer*—			
Per Miss Steel:—			
Mare, Mrs. ...		19	7
Shipman, Mrs. ...		1	.
Steel, Miss Alice...		7	.
"Gift Week" (Medical) ...		6	.
	1	13	7
Greenwich, *Devonshire-road*—			
Per Miss Smart:—			
Akeman, Mrs. ...		3	3
Bagg, Miss ...		2	3
Barton, Miss ...		4	8
Burton, Mrs. ...		4	6
Clark, Miss ...		4	6
Clarkson, Miss ...		2	6
Dangey, Miss N...		4	6
Dickens, Miss ...		2	6
Garner, Miss ...		3	6
,, Miss ...		4	.
,, Miss L. ...		4	.
Geal, Mrs.... ...		5	.
Harris, Miss ...		5	.
Jarvis, Mrs A. ...		2	6
,, Mrs. A. ...		3	6
Kingsworth, Miss		10	.
Pert, Miss... ...		5	.
Perry, Mrs ...		3	.
Stubbs, Miss ...		6	
Smith, Miss A. ...		1	6
Standen, Miss ...		4	6
Stevens Mrs. ...		5	.
,, Miss E...		10	.
Smart, The Misses		5	
Thomas, Mrs. ...		4	6
Tindley, Mrs. ...		11	.
Terry, Miss ...		5	6
Tree, Mrs.... ...	1	.	.

	£	s.	d.
Upfold, Miss ...		6	.
Webb, Miss A. ...		2	6
„ Miss L. ...		3	.
Wiggins, Mrs. ...		5	1
Wilmshurst, Mrs.		4	6
Wood, Mrs. ...		3	.
"Gift Week" (Medical) ...	1	7	.
	9	18	3

Guildford,
Old Baptist Chapel—
Per Miss Pickett:—

Boxes	5	10	7
Collection at Annual Meeting, 1915	1	11	.
Collection at Annual Meeting, 1916	1	15	.
"Gift Week" (Medical) ...		14	.
	9	10	7

Haworth,
Hall Green—
Per Miss Kane:—

Crowther, Miss H.		5	.
Earned by Children, etc. ...		10	2
Holmes, Mrs. ...		4	4
Hudson, Mrs. F....		4	6
Kane, Mrs. W. ...		3	.
„ Miss F. ...		4	6
„ Miss R. ...		4	.
Kershaw, Mrs. M.		4	.
„ Mrs. A.		4	.
Kilmister, Mrs. T.		1	.
„ Miss R.		7	.
Merritt, Mrs. ...		3	9
„ Miss I. ...		3	9
Murgatroyd, Miss H.		4	.
Pickles, Mrs. S. ...		4	.
„ Mrs. M. A.		4	6
Shackleton, Mr. (2 years) ...		2	.
Tyson, Miss F. ...		4	6
Wheeler, Miss H.		3	6
Whitaker, Mrs. B.		4	6
Social Gathering	2	3	6
"Gift Week" (Medical) ...		10	.
	6	19	6

Hartley Wintney—
Per Mrs. Gossling:—

Boxes	1	18	6
A Friend	1	.	.
Missionary Offerings	1	.	.
Part Collection ...		9	6
"Gift Week" (Medical) ...		16	10
	5	4	10

High Wycombe,
Zion—
Per Miss Rogers:—

Bachelor, Mrs. ...		4	2
Crook, Mrs. ...		4	.
Heather, Mrs. ...		2	.
Leach, Miss ...		1	6
Morling, Miss ...		5	.
Mayo, Miss G. ...		6	5
Oxlade, Mrs. J. ...		4	.
Pursey, Mrs. ...		5	.
„ Miss ...		1	.
Rogers, Mrs. W....		5	.
„ Miss ...		5	.
„ Miss M....		5	.
„ Miss R. ...		5	.

	£	s.	d.
Scott, Mrs. W. ...		4	6
Simmons, Mrs. ...		4	.
Staines, Miss ...		4	6
Walters, Mrs. ...		3	.
"Gift Week" (Medical)		15	.
	4	4	1

Hitchin—
Per Miss Montgomery:—

Hare, Miss E. ...		7	10
Morris Miss A. ...		5	9
Montgomery, Miss		7	11
„ Miss H.		10	.
"Gift Week" (Medical)		5	.
	1	16	6

Homerton,
Homerton-row—
Per Mrs. Brett:—

Baker, Mrs. ...		5	6
Biggs, Mrs. ...		5	.
Brett Mrs. ...		6	.
„ Mrs. W. M...	1	.	.
„ Mrs. B. F. ...		4	6
„ Miss ...		5	.
Dearsley, Miss ...		5	.
Evens, Miss ...		10	.
Harris, Mrs. ...			9
Jacob, Miss E. C.		4	.
Morton, Mrs. ...		4	6
Pardoe, Mrs. ...		4	6
Rutter, Mrs. ...		6	6
Spratt, Mrs G. ...		4	6
„ Mrs. A. ...		5	.
Stevens, Mrs. W...		4	.
Turnpenny, Mrs.		4	6
"For Medical Instruments." Mr. W. M. Brett	2	2	.
"Gift Week" (Medical) ...		15	.
	7	16	3

Hornsey Rise, *Elthorne-road—*
Per Miss Read:—

5 Boxes		12	2
"Gift Week" (Medical) ...		6	.
		18	2

Hounslow, *Zoar—*
Per Miss Robbins:—

23 Boxes	5	8	.
"Gift Week" (Medical) ...	1	10	.
	6	18	.

Ilford, *Ebenezer—*
Per Mrs. Othen:—

Boxes	5	.	2
Collection ...		16	.
P.P.C.		2	8
"Gift Week" (Medical) ...	1	.	.
	6	18	10

Ipswich, *Bethesda—*
Per Mrs. H. T. Chilvers:—

Balls, Misses A. & J.		10	.
Banyard, Mrs. ...		5	.
Boyce, Mrs. ...		2	9
Brett, Miss ...		1	6
Brill, Mrs.... ...		6	.
Bruce, Miss ...		4	.
Burgess, Miss ...		2	6
Burrows, Miss A.		5	.
Ohilvers, Mrs. H. T.		10	6
Dearing, Mrs. ...		4	.

	£	s.	d.
Farrow, Miss A...	1	4	.
Frost, Miss		2	6
Garnham, Miss ...		5	.
Gooding, Miss ...		1	.
Groves Mrs. ...		2	6
Guthrie, Mrs. ...		1	.
Hines, Mrs. ...		3	.
Horne, Mrs. ...	2	.	.
Humphreys, Miss		5	.
Lait, Miss		5	.
Leeks, Mrs. ...		5	.
Lockwood, Mrs....		1	.
Mann, Mrs. ...		7	6
„ Miss S. ...		10	.
„ Miss V. ...		2	6
Miller, Mrs. ...		2	.
Mylrea's, Miss, Class		5	.
Osborne, Miss ...		2	3
„ Miss M.		10	6
Pickers, The Misses E. and E. ...	1	.	.
Pointee, Mrs. ...		5	7
Powell, Mrs. ...		3	8
Reynolds, Mrs. ...		2	1
Sheldrake, Miss A.		10	.
„ Miss E.		7	3
„ Miss N.		5	.
Sparkes, Mrs. ...		1	3
Squirrell, Miss ...		4	9
Stiff, Miss		5	.
Stratford, Mrs. ...		3	6
Talman, Miss ...			6
Thompson, Miss C.		5	.
„ Miss H. E.		2	6
Wolno, Miss ...		11	6
Woods, Mrs. J. ...	1	.	.
„ Mrs. R. ...		2	9
„ Miss ...		4	9
Wright, Mrs. ...		2	8
"Gift Week" (Medical) ...		18	8
	16	2	5

Ipswich, *Zoar—*
Per Miss Double:—

Double, Miss ...		4	.
Garrod, Mrs. E....		7	6
"Gift Week" (Medical)		8	10
	1	.	4

Kingston, *Providence—*
Per Mrs. E. A. Summers:—

Dorban, Miss ...		1	6½
Friend, A.... ...		5	.
Horne, Mrs. ...		13	.
Jeffs, Mrs.... ...		5	.
Lambourne, Mrs.		6	.
Pilborough, Mrs...		5	.
Pratt, Mrs. ...		10	2
Stokes, Mrs. ...		4	4
Summers, Mrs. E. A.		5	.
„ Mrs. H.		5	6
	3	.	7

Laxfield—
Per Mrs. Bassham:—

Boxes	4	15	.
"Gift Week" (Medical)		7	6
"Gift Week" (Medical), E. R. S.		10	6
	5	12	6

Leicester—
Per Miss Langton:—

Challis', Miss. Class		11	.
		11	

Lewisham,
College Park—
Per Mrs. Brazier:—

Boxes	5	11	1

	£	s.	d.
"Gift Week" (Medical) ...	1	16	.
	7	7	1

Leyton,
Goldsmith-road—
Per Mrs. F. Chilvers:—

Boxes	2	.	6
	2	.	6

Marylebone,
Mount Zion—
Per Misses Harris and Widden:—

60 Boxes	22	14	10
Collection... ...	1	11	8
"Gift Week" (Medical)	5	6	0
	29	12	6

Newquay, *Ebenezer*—
Per Miss Cains:—

Boxes	3	8	.
"Gift Week" (Medical)		5	.
	3	13	.

Northampton,
Providence—
Per Mrs. Catling:—

Catling, Mrs. ...		5	.
Church, Mrs. ...		5	.
Letts, Mrs. ...		6	.
Sharpe, Miss ...		7	1
	1	3	1

Notting Hill Gate,
Bethesda—
Per Mrs. Boatwright:—

Boxes	2	9	.
Collection... ...		11	.
"Gift Week" (Medical)	1	.	.
	4	.	.

Ponders End,
Per Miss E. Elnaugh:—

"Gift Week" (Medical) ...		1	6

Prittlewell,
Providence—
Per Miss Verdon:—

Amos, Miss ...		8	1
Bailey, Miss ...		1	.
Bird, Miss... ...		2	6
Bracey, Mrs. ...		5	3
Bray, Miss ...		2	.
Burgess, Mrs. ...		10	6
Chandler, Mrs. ...		4	6
Cripps, Mrs. ...	1	14	.
Collard, Mrs. ...		3	6
Deane, Mrs. ...		10	8½
Fisher, Mrs. ...	1	.	.
" Miss ...		5	.
Flack, Miss ...		1	9
Fromow, Mrs. R.		4	6
Gosling, Mrs. ...		6	.
Harmer, Miss ...		7	6
Hicks, Mrs. S. ...		9	2½
" Miss ...		4	4
Hodder, Mrs. ...		2	6
Inskipp, Miss ...	1	.	1
Jeffs, Mrs. ...		14	6
Johns, Mrs. ...		3	8
Layzell, Mrs. ...		4	3
Mayes, Mrs. ...		2	6
Mead, Miss ...		6	2
Moss, Mrs. S. ...		4	9½
Newton, Mrs. ...		3	.
Orme, Mrs. ...		14	.
Phillips, Miss ...		3	.
Phillips, Miss M...		3	.
" Miss F....		2	.
Pilgrim, Miss ...		6	.
Plail, Miss ...		4	3½
Radford, Mrs. ...		4	6
Smith, Mrs. ...		5	.
Springett, Miss ...			11
Taylor, Miss ...		7	6
Thompson, Miss		6	.
Turner, Mrs. ...		4	.
Turner, Miss C. ...		2	6
Verdon, Miss ...		10	8
Whistock, Mrs. ...		5	.
White, Mrs. ...		5	.
"Gift Week" (Medical) ...	2	3	6
	16	8	6

Ramsey—
Per Miss Pentelow:—

Boxes	1	15	.
Collection		10	10
"Gift Week" (Medical) ...		3	6
	2	9	4

Reading, *Providence*—
Per Miss Pursey:—

Allen, Miss ...		8	4
Cane, Miss P. ...		1	7
Challen, Mrs. ...		2	2½
Cook, Mrs. ...		3	2
Collier, Miss ...		3	8½
Cottrell, Mrs. ...		4	4
Doell, Miss F. ...		1	11
Frith, Mrs. ...		6	.
Hill, Miss P. ...			6
Morton, Miss ...		4	7
Paxman, Mrs. ...		4	6
Smith, Miss ...		7	.
Walters, Miss ...		8	1½
L.Z.A. work and P.M. Box ...		5	1
Part Collection ...		7	.
"Gift Week" (Medical) ...		16	.
Per Miss Pursey (Instruments)		14	.
	4	18	1

Richmond, *Salem*—
Per Mrs. Robinson:—

Box No. 1		11	4½
Buttram, Miss (Donation) ...		6	.
Chaplin, Mrs. ...		11	9
Collins, Mrs. ...		1	4
Fisher, The Misses		9	8½
Goodwin, Miss ...		3	6½
Hughes, Mrs. ...		4	4½
Kempson, Mrs ...		3	8½
Martindale, Miss May		6	9
Mills, Miss ...		5	.
Molden, Mrs. ...		4	8
Pearce, Miss ...		2	6½
Remnant, Miss ...		1	2½
Searle, Mrs. ...		5	5
Wiles, Mrs. ...		4	4½
Witt, Miss ...		3	2
"Gift Week" (Medical) ...		14	.
	4	19	.

Soho—
Per Miss Simpson:—

"Gift Week" (Medical) ...		6	.
		6	.

St. Albans, *Bethel*—
Per Miss Gregory:—

Cook, Mrs. ...		2	.
Gregory, Miss ...	1	6	.
Tapping, Miss ...		4	.
Tyler, Mrs. ...		12	3
	2	4	3

Stratford,
Gurney-road—
Per Miss Ince:—

Appleby, Miss ...		9	6½
Barley, Miss ...		7	6
Curtis, Miss ...		2	2½
" Mrs. ...		8	10
Cook, Mrs. ...		3	.
Ewing, Miss A. ...		1	8½
Faunch, Mrs. ...		3	6
" Miss G...		5	.
Gilmore, Mrs. ...		5	2
Hammett, Mrs. ...		3	2½
Hanchard, Miss...		2	9
Ince, Mrs.... ...		2	5
" Miss... ...		7	.
Lant, Mrs. ...		2	.
Oaten, Mrs. ...		5	.
Rider, Miss ...	1	.	.
Sharpe, Miss ...		3	3
Stacey, Miss ...		10	.
Taylor, Mrs. ...		4	4
" Miss ...		14	.
Webb, Mrs. ...		9	.
Weston, Miss ...		5	.
1d. Weekly Subs.	4	8	7
Monthly Meeting Collection ...		1	10
Bible-woman, Subs. for	10	.	.
"Sale of Work" (Medical) ...	1	14	10
Collection... ...	1	3	2
B.Y.O.A.B. ...		1	.
	24	3	10

Swanscombe,
Salem—
Per Mr. Deakin:—

Deakin, Mr. (donation)		12	.
		12	.

Swindon, *Providence*—
Per Miss Cummins:—

Bizzell, Miss ...		5	.
Buller, Mrs. ...		2	2
Chellen, Miss ...		9	11
Cummins, Miss ...		6	4
Everett, Mrs. ...		4	9½
Fyson, Mrs. ...		2	2
Gale, Miss ...		10	.
Godwin, Miss ...		9	2½
Greening, Mrs. ...		1	10½
Hanks, Mrs. ...		2	8½
Jefferies, Mrs. ...		3	1
Kibblewhite, Mrs.		3	6
Langcaster, Mrs...		1	8
Lane, Miss ...		2	9
Lewis, Mrs. W. ...		4	9
Parker, Mrs. ...		4	.
Rushan, Mrs. ...		2	4
Scull, Mrs. ...		1	11
Waters, Mrs. ...		10	.
"Gift Week" (Medical) ...		18	.
	5	6	2

Tollington Park,
Zoar—
Per Mrs. Sandell:—

Boxes	2	.	.
"Gift Week" (Medical) ...		17	.
	2	17	.

	£	s.	d.
Tottenham,			
Ebenezer—			
Per Miss Field :—			
Boxes	2	6	6
Collection at New Year's Prayer-meeting ...		11	6
"Gift Week" (Medical) ...	1	.	.
	3	18	0
Tring,			
Akeman-street—			
Per Miss Maull :—			
A. E. B.		6	3
Burke, Miss ...		2	1½
Butcher, Miss ...	10	.	.
„ Miss E...	39	12	8
„ Miss E. G.	3	1	6
Chappin, Mrs. (Long Marston)			10½
Fincher, Mrs. A....		7	.
Foskett, Mrs. H....		1	7
Gower, Mrs. J. ...		4	.
Glover, Mrs. ...		13	.
Gurney, Mrs. J....		1	10
Hedges, Mrs. ...		7	6
Howlett, Miss ...		2	5½
Marcham, Miss Nellie		5	.
Marcham, Miss Alice		5	.
Maull, Miss E. M.	1	4	3
Parker, Mrs. ...		4	1
Rance, Miss F. ...		1	6½
Rodwell, Mrs. ...		2	6
Sanders, Mrs. ...			5½
Smith, Mrs. G. ...		3	1
Soloman, Mrs. (Kingston, Jamaica)		5	.
Wright, Mrs. A...		4	9
„ Mrs. A. S.		1	8
„ Miss ...		4	9½
Young, Mrs. ...		5	.
„ Mrs. H. T. (Havant)		5	
Young Women's Bible-class ...	1	18	10
Bible-woman (Subscriptions)	5	8	.
"Gift Week" (Medical) ...	5	.	.
Collection... ...	8	18	11
	79	18	8
Walthamstow,			
Commercial-street Memorial –			
Per Mrs. Wallis :—			
Booth, Mrs. ...		10	.
„ Mrs. J. ...		6	.
Caplin, Mrs., senr.		10	.
„ Mrs. G. ...		5	6½
„ Mrs. S. B.		5	.
Carrington, The Misses		5	8
Chillingworth Master			6
Cox Mr.		2	11½
Cracknell Mrs. ...		4	6
Cudmore, Mrs. ...		3	10½
Dawson Mrs. ...		4	4
Field, Mrs ...		9	6
„ Master Eric			6½
Gardner Mrs. ...		2	9½
Gillam Miss M...		9	4
Goodman, Mrs. ...		2	10½
Isles, Mrs... ...		4	1
Jaggs Miss ...		3	11
Kirkby, Mrs. ...		2	.
Lavers, Miss B....		4	6
Leonard, Mrs. ...			6
Meeking, Mrs. ...		3	11½

	£	s.	d.
Miles, Mrs. ...			9
Moss, Miss ...		5	.
Nash, Mrs. ...		5	.
Osborne, Mrs. ...		2	6½
Rapley, Mrs. ...		5	.
Rawlinson, Master		1	8½
Sayers, Mrs. ...			6
Sharpe Mrs. ...		2	8
Smith, Miss ...		12	6
„ Miss K. ...		1	7½
Tooke, Mrs. ...		4	3
Wallis, Mrs. ...	1		.
„ Mr. H. ...		5	.
Willsher, Mrs. ...		6	3
Women's Gospel Meeting & L.Z.A. P. M. Box ...	1	3	3½
Young Women's Bible-class, per Mrs. Sharpe ...		15	10
Young People's Society & Girls' Sewing-class ...		15	2
Collection, Mothers' Meeting... ...		10	6
"Gift Week" (Medical) ...	2	.	.
	13	19	11
Walton—			
Howe s, Mrs., Box...		2	6
Howe's, Mrs., Collection at Meeting ...		14	5
		16	11
Walworth,			
Penrose-street—			
Per Miss Falkner :—			
Austin, Miss ...		4	6
Biglin, Miss... ...		2	.
Eade, Mrs.		5	.
Falkner, Miss ...		5	.
Green, Miss ...		5	.
Grover, Mrs. ...		2	6
Hobbs, Miss ...		2	2
Watson, Mrs. A....		5	.
"Gift Week" (Medical) ...		2	9
	1	13	11
Walworth,			
Surrey Tabernacle—			
Per Mrs. Boulden :—			
Boulden, Mrs. ...	1	.	.
Brain, Miss ...		15	.
Driver, Mrs. ...		4	.
Falkner, Mrs. A. B.		10	.
Harris, Mrs. ...		10	.
Howard, The Misses		5	.
King, Mr. E. ...		5	.
Linton, Miss, ...		2	.
Norris, Mrs. ...		10	.
Pitman, Miss ...		1	5½
Relfe, Miss ...		12	6
Rose, Mrs. ...		2	2
Royal, Mrs. ...		2	6
Sneider, Mrs. ...		10	.
Simpson, Mrs. ...		4	.
Symonds, Mrs. ...		6	11
Watson, Mrs. H....		4	.
Withers, Miss ...		4	3½
"Gift Week" (Medical) ...		13	6
	7	2	4
Wandsworth,			
Chatham-road—			
Per Mrs. Silver :—			
Boxes		13	6
Women's Gospel Meeting... ...		2	.

	£	s.	d.
"Hitherto" ...		2	6
"Gift Week" (Medical)		4	6
	1	2	6
Wandsworth,			
West Hill—			
Per Miss Applegate :—			
Abbott, Miss D. ...		3	11½
Applegate, Miss ...		5	2½
„ Miss M.		4	
Bailey, Mrs. ...		5	11½
Bannister-Smith, Mrs.		5	.
Beck, Mrs. ...		3	8½
Beverly, Miss D. ...		2	
Collins, Miss ...		2	.
Cox, Mrs. ...		7	.
Davis, Miss ...		10	.
Dean, Mrs. ...		6	11½
„ Miss H. ...		6	6
Drane, Miss G. ...		9	.
Glaysher, Mrs. ...		3	1½
Guille, Mrs. ...		4	4
Hunt, Miss ...		1	3½
Jarvis, Mrs. ...	2	2	.
Jarvis, Mrs. (Donation, per L. E.)	10	.	
Jones, Mrs. (in memory of) ...		8	8
Lambourne, Miss		8	8
Mulliner, Mrs. ...		2	6½
„ Mrs. W.		4	6½
„ Miss ...		8	8
Ramell, Miss ...		4	7½
Read, Miss ...	2	.	10½
Smith, Mrs. G. S.		5	3
„ Miss ...		5	.
Tilly, Mrs.... ...		2	.
„ Mrs. W. ...		3	7
Watts, Miss ...		8	6
Wilson, Nurse ...		4	.
Bible-woman (Subscriptions) ...	2	8	.
Collection at Annual Meeting	1	1	9
"Gift Week" (Medical) ...	1	2	6
	26	.	9
Warboys—			
Per Miss Fitch :—			
Ackland, Mrs. ...		7	6
Ashcroft, Mrs. ...		10	.
Ashley, Miss E. ...		1	6
Bowde, Mrs. ...		12	6
Broughton, Mrs.		5	6
„ Miss		4	.
Brown, Miss G ...		2	.
Fitch, Miss ...		11	.
Fletcher, Miss K.		5	.
„ Miss N.		5	.
Hankin, Miss ...		4	6
Harvey, Mrs. M....		6	8½
„ Miss E. ...		3	10½
Holmes, Mrs. ...		2	7½
Jackson, Miss L...		3	2½
Peacock, Mrs. ...		18	.
Reynolds, Miss E. (Sunday-school Class)		8	2
Reynolds, Miss D. (Sunday-school Class)		5	6
Sansome, Mrs. ...		7	3½
See, Miss (Sunday-school Class) ...		8	.
Stokes, Mrs. ...		2	.
Stratton, Miss ...			7½
"Gift Week" (Medical)		11	6
	7	6	

	£	s.	d.
Watford, *Tabernacle*—			
Per Miss Balls :—			
Ball, Mrs....		5	.
,, Miss...		12	6
Baxter, Mrs.		1	5
Bryant, Miss		4	.
Dimmock, Miss ...		4	.
Preston, Mrs. ...		7	7½
Goodson, Mrs. ...		6	6½
Gray, Mrs. A. S....		4	2
Guest, Mrs. ...		1	5
Jinks, Mrs. ...		9	8½
King, Mrs. W. ...		1	3
,, Mrs. ...		3	4½
Norwood, Mrs. Henry		3	.
Norwood, Mrs. H.		2	5½
,, Mrs. W.		2	1½
Peacock, Miss ...		3	7½
Pickett, Miss L. ...		10	6
Rowse, Miss ...		2	.
Saunders, Miss D.		4	6
Smith, Miss M. ...		3	.
Stone, Miss ...		5	.
,, Miss D. A.		5	.
Thorn, Miss ...		8	.
Wake, Mrs. C. ...		12	3
Warrell, Mrs. T. W.		2	3½
,, Miss ...		10	.
Warters, Miss ...		4	.
Watts, Miss ...		14	4
Wiggs, Miss ...		2	.
Wright, Mrs. J....		5	.
"Gift Week" (Medical) ...	3	.	.
Collection... ...	2	5	.
	13	5	.
Wattisham.			
Per Mrs. Deaves :—			
Bible-class Box ...	1		
	1	.	.
Wellingborough, *Tabernacle*—			
Per Miss Perkins :—			
A Friend		2	.
Goodman, Miss M.		3	.
Hackney, Miss A.		3	.
Howes, Mrs. F. ...		6	.
Johnson, Mrs. L....		3	.
Langley, Miss ...		6	.
Locke, Mrs. E. ...		5	.
Moore, Miss E. ...		3	.
Morton, Miss ...		7	.
Newton, Mrs. H...		5	.
Perkins, Miss C....		5	.
,, Miss E....		7	6
,, Miss M....		10	.
Sawford, Mrs. ...		1	7
Wright, Mrs. S., and Dry, The Misses	1	5	3
Wright, Mrs. C....		8	.
,, Mrs. S. ...		5	.
,, Mrs. F....		1	6
"Gift Week" (Medical) ...		10	6
	5	17	4
West Ham, *Tabernacle*—			
Per Mrs. Baker :—			
Boxes	2	1	8
"Gift Week" (Medical) ...		10	.
	2	11	8
Wood Green, *Dovecote Hall*—			
Per Mrs. Parish :—			
Boxes		16	2
Sale of Work ...	2	19	2
"Gift Week" (Medical) ...		10	.
	4	5	4
Wood Green, *Park Hidings*—			
Per Mrs. Hill :—			
Bunyan, Mrs. H. G.		5	.
,, Mrs. W. J.		4	6
Chambers, Miss...		2	.
Cooper, Mrs. ...		1	.
Cowel, Mrs. ...		3	1½
Crowhurst, Mrs....		3	.
,, Mrs. E.		2	6
Denby, Mrs. ...		1	.
Frineau, Miss ...		5	.
Hancock, Miss ...		6	.
Harwood, Mrs. (Donation) ...		10	.
Harwood, Mrs. ...		6	.
Hill, Mrs. & Miss		5	1½
Marsh, Miss ...		3	.
Pickering, Miss ...		1	9
"Gift Week" (Medical) ...		8	.
	3	6	.
Woolwich, *Knox*—			
Per Mrs. Abrahams :—			
Abrahams, Mrs. W. H.		6	7
Barker, Mrs. ...		6	10½
Battersbee, Mrs. (2 months) ...		3	2½
Davis, Mrs. ...		1	4½
Edwards, Miss ...		8	.
Furlong, Mrs. ...		9	10½
Hearfield, Mrs. and Miss		10	7½
Hughes, Mrs. ...		4	5½
Moyle, Mrs. (2 months)		1	8
Parker, Mrs. ...		6	5½
Parkinson, Mrs....		5	8½
Patterson, Mrs. ...		2	9
Pinkey, Miss ...		4	.
Rose, Mrs. H. C....		18	6
Wagon, Miss ...		3	4½
White, Miss ...		2	2½
,, Miss C. ...		2	4
Williams, The Misses, ...		4	3
Abrahams, Mrs. (Drawing-room Meeting) ...	1	.	.
"Gift Week" (Medical)		16	.
	6	18	3
Personal—			
A Little One ...		6	.
Anonymous... ...	5	.	.
,, ...	2	.	.
,, ...	1	.	.
Ash, Miss		11	6
A Thank-offering ... ,, ...	1	.	.
		5	.
Booth, Mrs. "A. E." (Madras)		15	.
Booth, Mr. & Mrs. A.		5	.
Boys, Mrs.		17	6
B. "M. G."	1	.	.
C.— } E.— }	13	.	.
Clarke, Mrs.... ...		17	7
Chilvers, Mrs. M. J.		5	.
Corner Children ...	1	3	1
Ellwood, Dr. (Donation)... ...		10	.
Forrester, Mrs. ...		12	6
Frost, Mrs.		5	.
Hawes, Miss... ...		6	.
Hutchinson, Mrs. ...	1	.	.
,, Miss ...		10	.
Oliver, Mrs.... ...	4	.	.
M. E. (Medical) ...		5	.
Paffard, The Misses	1	.	.
Receipt No. 210 ...		10	.
Sale of P.P.C. (O.M.E.)		5	.
Two Friends (Wood Green)		8	4
Wilson, Mrs. (Bible woman)	10	.	.
S/49, No. 93868 ...	1	.	.
L.Z.A. Quarterly Prayer Meetings		13	10
Miss Elliott's Farewell Meetings ...	18	3	.
	68	2	4
Total...	£595	17	10

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HYMNS

FOR

MISSIONARY SERVICES.

1 C.M.

1 All hail the power of Jesu's name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all.

2 Crown Him, ye martyrs of our God,
Who from His altar call;
Extol the stem of Jesse's rod,
And crown Him Lord of all.

3 Ye chosen seed of Israel's race,
A remnant weak and small,
Hail Him who saves you by His grace,
And crown Him Lord of all.

4 Ye Gentile sinners, ne'er forget
The wormwood and the gall;
Go, spread your trophies at His feet,
And crown Him Lord of all.

5 Let every kindred, every tribe,
On this terrestrial ball,
To Him all majesty ascribe,
And crown Him Lord of all.

6 O that with yonder sacred throng
We at His feet may fall,
Join in the everlasting song,
And crown Him Lord of all!

Edward Perronet, 1780.

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2 S.M.

1 Come, Kingdom of our God,
Blest reign of light and love,
Shed peace and hope and joy abroad,
And wisdom from above.

2 Over our spirits first
Extend Thy healing reign;
Then raise and quench the sacred thirst
That never pains again.

3 Come, Kingdom of our God,
And make the broad earth Thine;
Stretch o'er her lands and isles the rod
That flowers with grace Divine.

4 Soon may all tribes be blest
With fruit from Life's glad tree;
And in its shade, like brothers, rest,
Sons of one family.

5 Come, Kingdom of our God,
And raise Thy glorious throne
In worlds by the undying trod,
Where God shall bless His own.

H. D. Johns, 1865.

3 7s.

1 Gracious Spirit! dwell with me;
I myself would gracious be;
And with words that help and heal,
Would Thy life in mine reveal;
And with actions bold and meek,
Would for Christ, my Saviour, speak.

2 Truthful Spirit! dwell with me;
I myself would truthful be;
And with wisdom kind and clear
Let Thy life in mine appear;
And with actions brotherly
Speak my Lord's sincerity.

3 Tender Spirit! dwell with me;
I myself would tender be:
Shut my heart up like a flower
At temptation's darksome hour;
Open it when shines the Sun,
And His love by fragrance own.

4 Mighty Spirit! dwell with me;
I myself would mighty be:
Mighty so as to prevail
Where, unaided, man must fail;
Ever by a mighty hope
Pressing on and bearing up.

5 Holy Spirit! dwell with me;
I myself would holy be:
Separate from sin, I would
Choose and cherish all things good;
And whatever I can be,
Give to Him, who gave me Thee.

---

4 C.M.

1 We bless th' eternal Source of light,
Who makes the stars to shine;
And through this dark, beclouded world,
Diffuseth rays divine.

2 We bless the Church's sovereign King,
Whose golden lamps we are!
Fixed in the temple of His love,
To shine with radiance fair.

3 Still be our purity preserved,
Still fed with oil the flame;
And, in deep characters, inscribed
Our heavenly Master's name.

4 Then while between the ranks He walks,
And all our state surveys,
His smiles shall with new lustre deck
The people of His praise.

5 L.M.

1 Jesus shall reign where'er the sun
Doth his successive journeys run;
His kingdom stretch from shore to shore
Till moons shall wax and wane no more.

2 For Him shall endless prayer be made,
And praises throng to crown His head;
His name like sweet perfume shall rise
With every morning sacrifice.

3 People and realms of every tongue
Dwell on His love with sweetest song;
And infant voices shall proclaim
Their early blessings on His name.

4 Blessings abound where'er He reigns;
The prisoner leaps to lose his chains,
The weary find eternal rest,
And all the sons of want are blest.

5 Where He displays His healing power,
Death and the curse are known no more;
In Him the tribes of Adam boast
More blessings than their father lost.

6 Let every creature rise and bring
Peculiar honours to our King;
Angels descend with songs again,
And earth repeat the long "Amen."

I. Watts, 1719.

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6 8.7.4.

1 O'er the gloomy hills of darkness,
Look, my soul, be still and gaze;
All the promises do travail
With a glorious day of grace:
Blessed Jubilee!
Let thy glorious morning dawn.

2 Let the Indian, let the Negro,
Let the rude barbarian see
That divine and glorious conquest
Once obtained on Calvary;
Let the Gospel
Loud resound from pole to pole.

3 Kingdoms wide that sit in darkness,
Grant them, Lord, Thy glorious light,
And from eastern coast to western,
May the morning chase the night,
And redemption,
Freely purchased, win the day.

4 May the glorious day approaching,
On their grossest darkness dawn,
And the everlasting Gospel
Spread abroad Thy holy name,
O'er the borders
Of the great Immanuel's land.

5 Fly abroad, thou mighty Gospel,
Win and conquer, never cease;
May Thy lasting, wide dominions
Multiply and still increase;
Sway Thy sceptre,
Saviour, all the world around!

7 D.C.M.

1 Lord Jesus, once again we meet,
To Thy dear name to raise
Our joyful song of thankfulness,
For all Thy wondrous ways.
And though we are so poor and weak,
We know that Thou dost hear
The feeblest one who lisps Thy praise;
For Thou art always near.

2 O Lord, Thou knowest, some there be
Who still are far away,
Wand'ring upon the mountains cold;
We pray for them to-day.
We pray that Thou would'st gather them
Each one within Thy fold;
That one and all we may be Thine,
A band of warriors bold.

3 Bold in Thy cause to wage the war
'Gainst sin upon its throne;
To strive that through the whole wide world,
Our Jesus may be known.
Dear Lord, forgive what Thou hast seen
Amiss in all our ways;
And keep us walking close with Thee,
Through all the coming days.

---

8 7.6.

1 From Greenland's icy mountains,
From India's coral strand,
Where Afric's sunny fountains
Roll down their golden sand;
From many an ancient river,
From many a palmy plain,
They call us to deliver
Their land from error's chain.

2 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.

3 Can we, whose souls are lighted
With wisdom from on high,—
Can we to men benighted
The lamp of life deny?
Salvation! O salvation!
The joyful sound proclaim,
Till each remotest nation
Has learned Messiah's name.

4 Waft, waft, ye winds, His story,
And you, ye waters, roll,
Till, like a sea of glory,
It spreads from pole to pole;
Till o'er our ransomed nature,
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign.

9 D.S.M.

1 Crown Him with many crowns,
The Lamb upon His throne;
Hark! how the heavenly anthem drowns
All music but its own!
Awake, my soul, and sing
Of Him who died for thee!
And hail Him as thy chosen King
Through all eternity.

2 Crown Him the Son of God
Before the worlds began;
And you who tread where He hath trod,
Crown Him the Son of Man;—
Who every grief hath known
That wrings the human breast,
And takes and bears them for His own,
That we in Him may rest.

3 Crown Him the Lord of Life!
Who triumphed o'er the grave,
And rose victorious in the strife,
For those He came to save.
His glories now we sing,
Who died and rose on high,
Who died,—eternal life to bring,
And lives that death may die!

4 Crown Him the Lord of Heaven!
Enthroned in worlds above;
Crown Him the King, to whom is given
The wondrous name of Love.
Crown Him with many crowns,
As thrones before Him fall!
Crown Him, ye kings, with many crowns,
For He is King of all!

---

10 C.M.

1 In the last days, the prophet cries,
What bliss the Church awaits!
Zion above the hills shall rise,
And nations throng her gates.

2 Their numerous tribes shall go and say,
"Come, haste to Zion's hill;
God will instruct us in His way,
And we His laws fulfil."

3 From Zion shall His Gospel sound,
And fly the nations o'er;
Men shall their swords to ploughshares turn
And practise war no more.

4 The lofty looks of men shall fall,
Their haughty strength give way;
And God supreme shall govern all
In that auspicious day.

5 Enter the Rock, elude His frown,
Ye worms of human birth;
For God in majesty comes down
To shake the guilty earth.

6 The idols crumble into dust,
Where Israel's God is known;
Cease ye from man, delight and trust
In Him the Lord alone!

11 8.7.8.7.8.7.8.7.

1 Lord, her watch Thy Church is keeping:
When shall earth Thy rule obey?
When shall end the night of weeping?
When shall break the promised day?
See the whitening harvest languish,
Waiting still the labourers' toil;
Was it vain—Thy Son's deep anguish?
Shall the strong retain the spoil?

2 Tidings, sent to every creature,
Millions yet have never heard;
Can they hear without a preacher?
Lord Almighty, give the word.
Give the word!—in every nation
Let the Gospel-trumpet sound,
Witnessing a world's salvation,
To the earth's remotest bound.

3 Then the end! Thy Church completed,
All Thy chosen gathered in,
With their King in glory seated,
Satan bound, and banished sin;
Gone for ever parting, weeping,
Hunger, sorrow, death, and pain:—
Lo! her watch Thy Church is keeping;
Come, Lord Jesus, come to reign!

H. Downton, 1843.

---

12 L.M.

1 Great was the day, the joy was great,
When the divine disciples met;
Whilst on their heads the Spirit came,
And sat like tongues of cloven flame.

2 What gifts, what miracles He gave!
And power to kill, and power to save!
Furnished their tongues with wondrous words,
Instead of shields, and spears, and swords.

3 Thus armed, He sent the champions forth,
From east to west, from south to north:
"Go, and your Saviour's cross proclaim;
Go, teach all nations in My name."

4 These weapons of the holy war,
Of what almighty force they are,
To make our stubborn passions bow,
And lay the proudest rebel low!

5 Nations, the learned and the rude,
Are by these heavenly arms subdued;
While Satan rages at his loss,
And hates the doctrine of the cross.

6 Great King of grace! my heart subdue;
I would be led in triumph too,
A willing captive to my Lord,
And sing the victories of His Word.

13 8.7.8.7.

1 Father, hear us for our sisters
In the darksome heathen lands;
Look upon them, Lord, in mercy;
Saviour, loose their captive bands.

2 Give them hearts to know and love Thee,
And Thy truth to set them free;
Holy Spirit, great Enlightener,
Open Thou their eyes to see.

3 Lord, we thank Thee for the workers
Thou hast called, so brave and true;
Whisper to each heart before Thee
Now what Thou would'st have her do.

4 Grant that some of us may journey
To our sisters in Thy strength,
Live and work for Thee among them
Till Thou call us home at length.

5 Grant to those who may not labour
Prayerful hearts and liberal hands;
Grant us all to see Thy morning
Break upon the heathen lands.

M. L. G. Gow.

---

14 L.M.

1 Arm of the Lord, awake, awake,
Put on Thy strength, the nations shake;
And let the world adoring see
Triumphs of mercy wrought by Thee.

2 Say to the heathen from Thy throne,
I am Jehovah, God alone;
Thy voice their idols shall confound,
And cast their altars to the ground.

3 Let Zion's time of favour come;
Oh, bring the tribe of Israel home;
And let our wondering eyes behold
Gentiles and Jews in Jesus' fold.

4 Almighty God, Thy grace proclaim
In every clime, of every name;
Let adverse powers before Thee fall
And crown the Saviour Lord of all.

---

15 L.M.

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

2 Give tongues of fire and hearts of love
To preach the reconciling Word;
Give power and unction from above,
Whene'er the joyful sound is heard.

3 Be darkness, at Thy coming, light;
Confusion, order in Thy path;
Souls without strength inspire with might;
Bid mercy triumph over wrath.

4 Baptize the nations; far and nigh
The triumphs of the cross record:
The name of Jesus glorify,
Till every kindred call Him Lord.

16 7.7.7.7.

1 Hark! the distant isles proclaim
Glory to Messiah's name;
Hymns of praise, unheard before,
Echo from the farthest shore.

2 Hearts that once were taught to own
Idol gods, of wood and stone,
Now, to light and life restored,
Honour Jesus as their Lord.

3 Blessèd Saviour! still proceed,
Bid the glorious conquest speed;
Let this first refreshing ray
Brighten to a perfect day.

4 At Thy Gospel's solemn call,
Bid the towers of Satan fall;
And his wretched slaves obtain
Freedom from their galling chain.

5 Let the messengers of peace
Raise their voice and never cease,
Till the Church, from sin made free,
Shall unite to worship Thee!

---

17 C.M.

1 Our God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast
And our eternal home;

2 Under the shadow of Thy throne
Thy saints have dwelt secure;
Sufficient is Thine arm alone,
And our defence is sure.

3 Before the hills in order stood,
Or earth received her frame,
From everlasting Thou art God,
To endless years the same.

4 A thousand ages in Thy sight
Are like an evening gone;
Short as the watch that ends the night
Before the rising sun.

5 Time, like an ever-rolling stream,
Bears all its sons away;
They fly forgotten, as a dream
Dies at the opening day.

6 Our God, our help in ages past,
Our hope for years to come,
Be Thou our Guide while troubles last,
And our eternal home.

---

18 L.M.

1 From all that dwell below the skies,
Let the Creator's praise arise:
Let the Redeemer's name be sung
Through every land, by every tongue.

2 Eternal are Thy mercies, Lord;
Eternal truth attends Thy word;
Thy praise shall sound from shore to shore,
Till suns shall rise and set no more.

Isaac Watts, 1719.