Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



https://www.buymeacoffee.com/theology



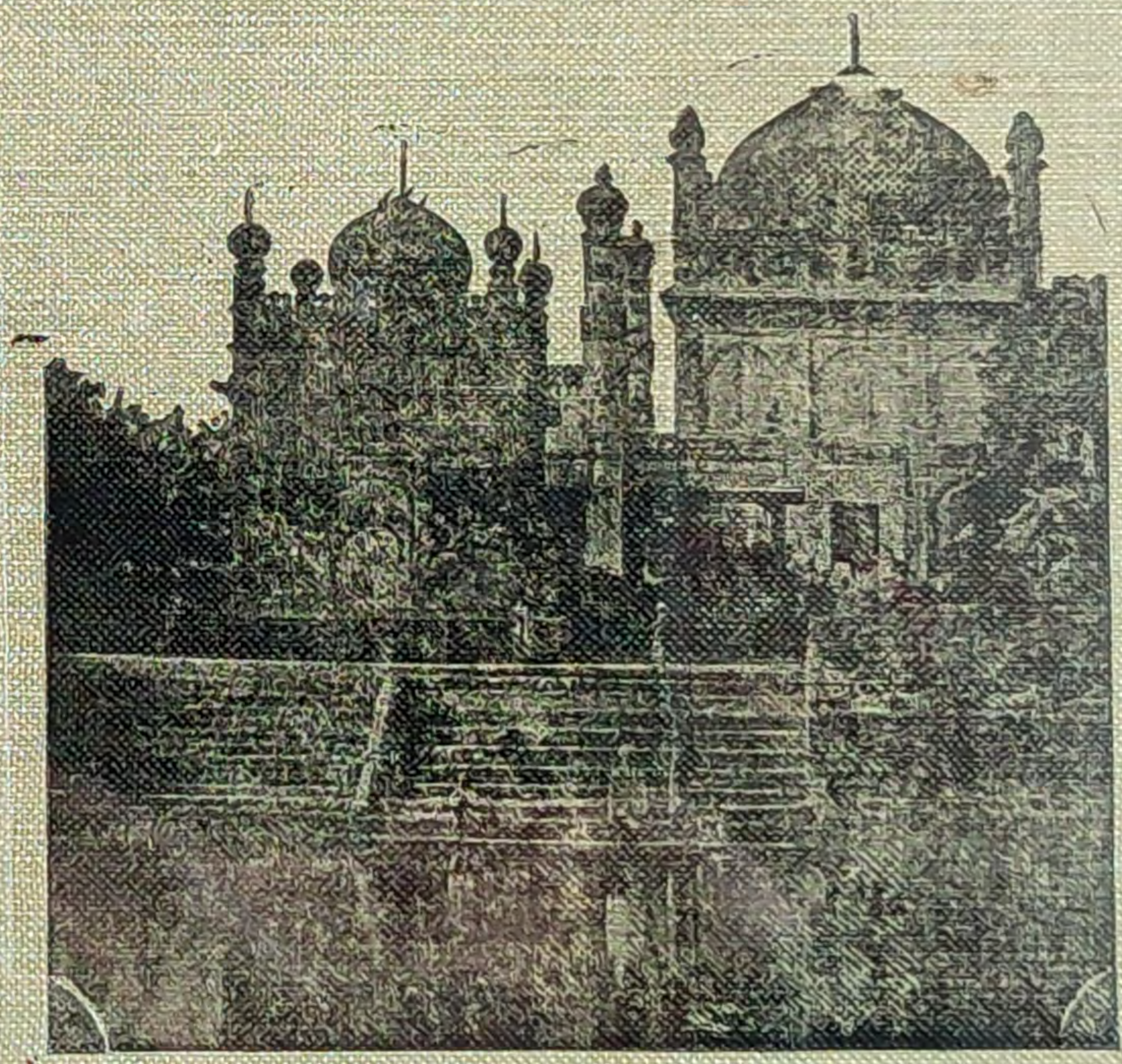
https://patreon.com/theologyontheweb

PayPal https://paypal.me/robbradshaw

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

https://missiology.org.uk/journal_strict-baptist-mission-herald-and-report_01.php

The Strict Baptist Mission Herald



The Strict Baptist Mission HERALD.



VOLUME XVI.—1917

LONDON:

PRINTED AND PUBLISHED FOR

THE STRICT BAPTIST MISSION

(*Committee Room:*

Chadwell Street Sunday School, 71, White Lion Street, N.),

By R. BANKS & SON, Racquet Court, Fleet Street, E.C.


ROBERT BANKS & SON
PRINTERS
RACQUET COURT
FLEET ST LONDON E.C.

CONTENTS.

	Page
An American View of British Rule in India	8
A Disturbed Open-Air Meeting	42
Adversary, The Missionary's	114
An Evening at Pursawalram	92
Annual Meeting, The	130
Afraid of His Own Shadow	20
A Soldier of the Cross	140
"Among the Telugus"	82
An Open Door	2
"A People for His Name"	62
Are Missionaries Autocrats?	126
Ayanapuram, Seals to the Work in	124
Ayutha Puja	8
Baptisms	15, 27, 39, 89, 124
Bible Study Classes	75
Bondage of Superstitition	94
Brand, Farewell to Mr. & Mrs.	53
Cared for	67
Child-Training in Idolatry	137
Children's Corner, The, 11, 24, 36, 49, 60, 72, 84, 96, 108, 120, 132,	144
Christmas Boxes, The 10, 95, 107,	131
Christmas Messages	30
Current Notes 1, 13, 25, 37, 49, 61, 73, 85, 97, 109, 121,	133
Contributors :—	
Booth, E. A.; Booth, Mrs.; Brand, J. M.; Brand, Mrs.; Elliott, Miss; Ireland, Miss; S.A.B.; Uncle John; Watts, L.	
Downdrag, The, and the Uplift	69
Evangelising in Madras	102
Fairy Tale, A.	127
Fight with a Bear, A	123
First Fruits	18
Good Friday Preaching in Madras Villages	80
Government, The, and Missionaries	7
Grace of Missionary Service, The	110
Half-yearly Meeting, The	70
Helping Hand, A	116
Hindrance and Progress on the Kollis	64
"His Will"	38
Holy Scriptures, The	113
Ireland's, Miss, First Tamil Exam.	97, 101
Island Villages	106
Lecture to Hindus, A	41
Leech Forest, The	104
Mad Dog, A	57
"Mine Own Vineyard"	74
Mitchell's, Pastor E., Resignation of the Presidency	142
Moonlighters	58
Morling, Departure of Mr. & Mrs.	20
,, Farewell Meeting	21, 34
,, Arrival in India	39
,, Arrival and Welcome	52
,, Welcome and Farewell	53
Meetings :—	
Brixton Tabernacle (Half-yearly Meeting)	70
Chadwell Street	21, 34
Clapham, Courland Grove	129
Croydon, Derby Road	119
Stratford, Gurney Road	35, 118
Leyton, Goldsmith Road	118, 129
Walthamstow	83
Watford	71
Naina Malai Temple	5, 19
Narayanaswamy, Dr. T., Memoir	59
News of the Month, The, 3, 15, 27, 39, 51, 63, 87, 99, 111,	135
New Apostolate of Woman, The	117
"Not Where Christ was Named"	122
Obituary :—	
Miss Feilder	33
Mr. John James	33
Mrs. Parker	33
Lieut. A. E. Voysey	102
Mr. C. H. Pardoe	95
Miss Cooper	95
"Of What Sort It Is"	26
Our Adversary	56
Our Converts	14
Our Return to the Hills	54
Our Stewardship	134

	Page
Palm Trees	9
Pariah Patient, A	114
Prayer, An Appeal for ...	54
Prayer Subjects, 10, 47, 59, 70, 83, 95, 107, 118, 129,	142
Quiet Hindrance to Zenana Work	66
Roman Catholic Missions in India	46
S. B. M. Conference ...	138
Scenes by the Way :—	
The Wedding	4
Street Bazaars and Hawkers	31, 41
Water Supply	81
Mendicants and Pilgrims ...	104
Temples and Shrines ...	115
Schools, A Conscience Clause for Indian	44
Self-Support, The Problem of	98
Sendamangalam, Notes on Zenana Work in	65
Sendamangalam Dispensary, The	119
Servants of India Society ...	75
Sister's Testimony, A	33
Sitturunipetti	91
Spiritual Supertax, A.	83
"Suffer the Little Children to Come unto Me"	136
Swami's Anger, A	58
"The Increase of God" ...	89
The Jungle Butcher's Bill ...	32
The Lord's Doing	17
The *Moral* of Faith	86
The Old Chettiar	76
The Two Documents	100
"Two of a Family"	29
Unity of the Spirit, The ...	50
Varied Methods of Evangelism	78
Vemana	93
Village Prayer Meetings ...	68
Watts, L., Second Tamil Exam.	17
Where West Meets East ...	42
Young Men and Maidens ...	35
Zenana Work in Konnur ...	123
Zenana Work, Quiet Hindrance to	66
Zenana Work in Sendamangalam	65

Vol. XVI. January, 1917

The Strict Baptist Mission HERALD.



A Festival Car, Madras.

Price One Penny,
Of the Secretary, W. Chisnall, 16, The Grove, Isleworth, Middlesex.

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

CONTENTS.

	PAGE
Current Notes	1
An Open Door	2
The News of the Month ...	3
Scenes by the Way	4
Naina Malai Temple	5
The Government and Missionaries ...	7
Ayutha Puja	8
An American View of British Rule in India ...	8
Palm Trees	9
Prayer Subjects for January, 1917	10
The Children's Corner	11

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.

The Strict Baptist Mission HERALD.

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

VOL. XVI.] JANUARY, 1917. [*New Series*, No. 121

CURRENT NOTES.

WE are saying "farewell" this month to our brother, Mr. David Morling, at the conclusion of his furlough and of his Deputation work on behalf of the Strict Baptist Mission in our London and Provincial Churches. With a courage not uncommon among missionaries, he and Mrs. Morling are again facing the submarine perils of the voyage. They will, we are sure, not only carry with them the good wishes of numerous friends, but be attended on their journey by many fervent prayers for their safety and peace.

From various testimonies we have reason to believe that Mr. Morling's visits have done much to stir the hearts of the members of our Churches and congregations. They have brought home to us afresh the greatness of our evangelistic opportunity in the vast territory which lies open to us, and the multitudes sitting in darkness whom we might reach with the Gospel Message. We trust that the Farewell Meetings on January 2nd may reflect this fact, and that they may prove to be a mandate to him to press forward as far as the present difficult time will allow.

And as he resumes his work for God in India we trust he may realise that he, in common with our other missionaries, is being guided and sustained by his Master and theirs. Our supreme desire is that we all may remember that "One is our Master, even Christ," and that every movement of ours may be inspired and controlled by Him.



AN OPEN DOOR.

ONCE more our gracious Lord has opened the gate of the year, and we are permitted to enter. The Hand that has led us, guarded us, and provided for us is ushering us into a new and unknown period of time. What awaits us beyond its portal we cannot, of course, tell; but we know that He is entering with us, and that we may confidently meet all the unknown experiences of the year in the consciousness of His Presence.

There is also, we trust, a door of service opening for us to enter as well as an open door in time. As we stand at the threshold of the year we lift our hearts to God in thanksgiving that we are not only spared, but that we have the prospect of further work on earth for Him—work which, though far from perfect, affords opportunities of devotion and self-sacrifice which can hardly attach to our future perfect service in heaven. We want the Philadelphian message to be borne in upon our hearts —"I have set before thee an open door, and no man can shut it." This will prevent our trying to open doors ourselves, or looking to others to do so. No door is worth entering that our Master does not open; but entering divinely-opened doors will enable us to tread the unknown pathway fearless and confident. We shall not then be greatly troubled either by disappointment or opposition.

The open door of opportunity must lead to something greater. We want, like Paul, to see a door opened for the Word (Eph. iv. 6, R.V.), in order that it may have free course even where we cannot go. There are great tracts of territory where the Word does not yet run, and multitudes who have never even heard its message. While this is the case the Christian Church must not cease to offer the petition which Paul asked of the Ephesians.

But this is not enough. In a deeper sense we pray for an open door for the Word—the "door of faith." Men are not only ignorant of the Word, but their hearts are barred against it until the Hand of gracious Omnipotence opens them; and it is our privilege to pray that the Word may be glorified in entering the divinely-opened doors of human hearts.

Paul was able to say, "A great door and effectual is opened unto me." Not only was he given large opportunity of evangelism, but it was eminently successful. This is what the opening of the year leads us to desire with fresh earnestness, souls led to the Saviour in larger numbers as seals to the ministry committed to us. Let us pray that the open gate of the year may lead to the open door of opportunity, and this to the open door of faith.

Our Foreign Field.

The News of the Month.

MADRAS.—Our Voluntary Service League has adopted a very useful scheme of Cottage Prayer Meetings. These are intended especially for those who are unable to attend the Chapel Prayer Meetings. The secretary ascertains the time most convenient to the householder, and arranges for a member to lead the meeting. Groups of members are formed, and three houses are visited each week. In cases of sickness or trouble which are reported, special Prayer Meetings are immediately convened. These Meetings are greatly appreciated, and are bound to be spiritually fruitful.

At Egmore Mrs. Booth has opened a sewing class for girls who are beyond school-going age. A very successful start has been made. Fifteen are in attendance, and some of these are married women. A lesson in Scripture is taught each time after the sewing lesson.

The need for a boarding institution was again illustrated this month, when Ranganathan came and earnestly begged me to place him in a boarding school. This lad lives at Egmore, where he attended our school and was converted. He was baptised in 1915. He has no father. His mother is a heathen. His relatives say they will no longer give him food, and he must go to work. In various ways they have shown their displeasure with Ranganathan on account of his having become a Christian. He is a bright lad, and I think he has the making of a teacher in him. We must endeavour to keep our hold upon him at this critical stage.

E. A. Booth.

SENDAMANGALAM.—**New Station Opened.**—Colporteur Gnanayutham has gone to live at Belukurchi, which thus becomes a S.B.M. station. Formerly the Mission had a Colporteur at Kalappanaickanpetti But as this village was near to Nunjundapuram, where we have a resident Preacher, we thought it well, immediately the opportunity opened, to move the Colporteur to Belukurchi, and thus effect an extension of the area of our influence without any increase in expenditure. Belukurchi is a large village eight miles to the north of Sendamangalam, close to the foot of the northern end of the Kolli Mountains. The road becomes very wild and bad as it approaches the Kolli Mountains. It winds over a rocky pass strewn with boulders, and at this part has a bad reputation for being the haunt of highway robbers. A few days ago the writer was traversing this pass when the country cart was overturned completely by the unevenness of the road. Thirty-one miles of road—and a lot of it bad road—separates Belukurchi, our northernmost station, from Tattaiyangarpetti, our southernmost station.

A Hindu Reading Room.—The Belukurchi Hindus have opened a Reading Room on their own account, mainly with the object of getting news of the war. Our Colporteur has taken advantage of his friendship with the promoters to exhibit his Christian books for sale. Last month I was asked to take the chair at a public meeting in the Reading Room, when an Indian Christian from a neighbouring Mission lectured on "Education." The Hindus listened reverently while I opened the meeting with prayer. Afterwards our Indian Christian friend gave a good address upon his subject, pointing out very effectively that education and learning,

with all their advantages, could not save a man, nor avail to alter his disposition.

Varagur School.—The new school building recently opened at Varagur is being filled with scholars. During last month the daily average of attendance was twenty-seven. We are cautiously trying to instruct both caste and non-caste scholars, but the village is a very conservative one, and the teacher has to move with great circumspection in this direction.

Riot at Sendamangalam.—The friction between our local Hindus and Mohammedans, mentioned in former "Notes," has resulted in rioting and looting. Two Hindus were stabbed and several Mohammedans beaten, and for a time the town was in an uproar. A force of twenty-eight Reserve Police has been quartered here, and more than sixty Hindus are being charged before the Magistrate with rioting. I have been summoned as a witness in the case, to testify to the state of feeling in the town. The Deputy Superintendent of Police told me that from a police point of view Sendamangalam was the worst locality in the whole of his district.

New Reading Room.—The villagers of Erumaipetti having petitioned me for a Reading Room, we have decided to open one in the building which is now used as a school and chapel. The magazines which have been used at Sendamangalam Reading Room will be sent on to Erumaipetti, thus saving expense. A daily paper in Tamil of a healthy tone has been ordered, and Christian books will also be displayed for perusal and sale. We trust the new venture may be as successful as the Sendamangalam Room has been.

An Enquirer.—During a conversation with one of our Preachers about a certain enquirer, I elicited the fact that this enquirer was remarkably fond of the Bible. He was frequently to be found reading his Bible. His family complain that he is wholly given up to religion, and ascribe it to "Gnanapittiyam," *i.e.*, religious mania.

Scenes by the Way.—No. 2.

The Wedding.



HE Hindus are very great believers in lucky days and times for their weddings, and hence it happens that in certain months of the year there are weddings in every village, and very likely in every street. At these times the streets will look quite festive by reason of the decorations made to the houses in which the weddings are taking place. Even very small houses will have the decorated pandal or booth erected in front of it when one of the inmates is to be wedded, and these erections are a blaze of colour when finished. A rough scaffolding of bamboo poles is made over the doorway and verandah of the house; very often it extends along the whole frontage; over these poles matting is spread, and then the whole is decorated most elaborately. To each of the upright posts a plantain tree is tied, with the large bunch of plantains hanging from the top. Then along the whole length of the pandal, leaves of various kinds, many coloured cloths, and paper are tied. When finished it looks not unlike some of the decorations seen in England when some royal personage is paying a State visit. If you have time when passing to peep in at the door, which will always be open, you will see that the whole of the house has been ornamented in a similar way.

On the day of the wedding a band of Indian musicians is hired to make music outside the house. They are usually accommodated either just within the doorway or on the verandah immediately outside. They make an incessant din all the day with their drums and other instruments. They have one instrument which makes a sound not unlike the Scotch bagpipes,

though I daresay a Scotsman would scorn the idea. It is impossible to hear oneself speak in the vicinity of these musicians, and apparently that is one of the reasons for their making so much noise. It is considered unlucky for anyone to cough or sneeze while the wedding ceremonies are being gone through, and the noise they make will drown the sneeze if anyone should be so rude as to make such an unfortunate sound.

But what happens inside the house is beyond our sight as we pass along the road. Sometimes a procession will be formed outside for the newly-married couple to pay a visit to a temple. When this is done a gaily-decorated canopy is carried over the bridal pair as they walk along. Their wedding clothes are of a brilliant colour, and they are covered with an enormous number of flower garlands. The girl not only has these, but her head will be entirely covered by flowers which have been woven in her hair. If they are paying a visit to the temple they will take along with them a trayful of offerings for the god.

It is not often that the faces of the bride and bridegroom have a very happy expression as though they were enjoying themselves. More often than not, it is probably an ordeal to them, as they have not known each other before that day, or at any rate have not been in one another's company before then. The custom of the country is for the parents to do all the arranging of the wedding, and they marry their children often while very young. The parents and relatives are probably also the people who derive the greatest enjoyment from the ceremonies and feastings.

L. WATTS.

Naina Malai Temple.

AT Naina Malai Temple, about three miles from the Mission House, a big festival is held every year. The wily priests have arranged this festival at the time of harvest, when people are able to give more. Each Saturday for five weeks thousands of people go up to the temple to present their offerings and pay their respects to the swami.

The temple is built right on the top of the huge Naina Malai hill, 2,468 feet high. Steps have been built by devotees right up to the top, otherwise the shrine would be unapproachable. The steps wind about the hill, so that the ascent, which in some places is very difficult, takes a good deal more than an hour to accomplish. It is a Vishnu temple, and is served by Brahmin priests.

Last Saturday was the greatest day; so taking a holiday from Tamil, I started out early in the morning, taking my munshi with me to explain things. On the road we passed groups of people all wending their way to the hill and carrying little earthenware pots of ghee as offerings. Those who could afford it carried elegant little brass pots. Some of these people came from long distances. Half-way there we passed Preacher Dawson, ready-equipped for a morning's preaching, with Bible and hymn-book and bundle of booklets under one arm and a melodion under the other. He joined us, and in a short time we reached the foot of the hill.

Here a crowd of people were busy erecting booths and arranging their goods. The whole place looked like a miniature Spitalfield's Market. Here was a flower-stall piled up with yellow flowers which three were busily stringing up into garlands to be worn in the hair. There was a fruit-stall laden with plantains, cocoanuts, guavas and pomegranates. As the people arrived they purchased their offerings to be carried up to the temple. Rice and other grain was for sale, and large quantities of betel leaf and areca-nut. With great difficulty we forced our way through the crowd and reached the foot of the hill. On each side of the path sat beggars with cloths spread out in front of them into which passers-by

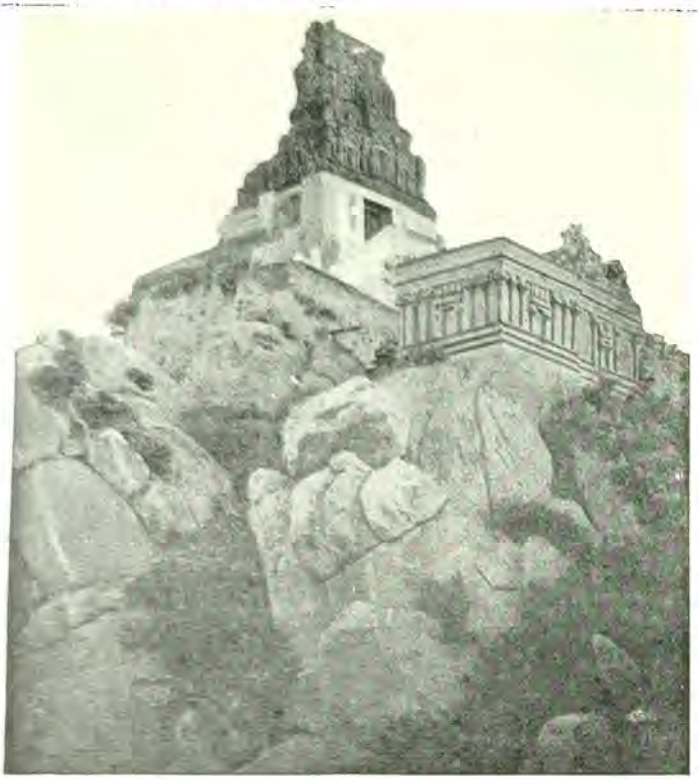


Photo by] NAINA MALAI HILL AND TEMPLE. *[Mr. Morling.*

threw grain, etc., all in order to obtain merit. A man sat there, holding in his arms a wee baby girlie fast asleep; she had been dedicated to the god, and he was begging enough money to pay the ransom. As soon as the necessary amount was obtained, he would ascend the hill and pay it in to the swami.

Before commencing the ascent the pilgrims went through some ceremonial bathing in a well which was in a most filthy condition. Before us, a small party of pilgrims, preceded by a man ringing a gong, had commenced the ascent and we followed them up A little way up stood a small shrine, and here cocoanuts and plantains were being offered to the god to whom it was dedicated. The steps at the bottom are broken and worn, and we were often compelled to stop and take breath and rest. Looking down we had a wonderful view of the plains, miles and miles of green fields stretching away into the distance, and dotted here and there with villages and clusters of palm-trees. Here and there high, rocky hills rose abruptly from the plains, many of them crowned with a temple, reminding us of 2 Kings xvii. 10: "They set them up images and groves in every high hill, and under every green tree." On each side of the steps little lamps had been cut in the rock so that when any great person brings an offering he may fill them with ghee and set light to it. In all the shady places "holy men" sat asking alms, with

idols around them, and often wires running through either cheek, or appearing to do so. One man, with his hair matted and reaching below his waist, sat rocking himself to and fro, chanting in Hindustani the names of Vishnu.

IVY W. IRELAND.

(To be concluded.)

The Government and Missionaries.

THE Indian Office has made the following official announcement:—

"Owing to circumstances arising out of the war, persons other than British subjects who are desirous of proceeding to India to undertake missionary or educational work are now required to obtain permission from the Indian authorities to enable them to enter on such work. To avoid any possible misunderstanding it may be explained that the intention of the new arrangements is in no way to discourage the important and self sacrificing work that is being done in India by many American missions and by missions of neutral countries of Europe. The Indian authorities will continue to welcome missionaries of Societies which have deserved well of India in the past and bear an honourable record of good faith towards the British Government. But experience has shown that some safeguards are necessary to ensure that individuals desiring to work as missionaries in India are not in active sympathy with the enemies of the British Empire, or lacking in good-will towards the Government of the country in which they propose to teach."

Prior to the war it was open to all nations to carry on mission work in India. German missions took a large and honourable part in the great work of evangelisation. All German and Austrian missionaries have now been interned or repatriated, their work being superintended by other missionaries to some extent. Government has now to make such provision as will ensure that those whose sentiments are anti-British shall not be able to enter the country under the shield of a missionary society. Immediately after the close of the war Government will be face-to-face with titanic problems in India. There will be a certain amount of political unrest and agitation, the premonitory rumblings of which can even now be heard. It is certainly necessary to prevent the situation being further complicated by the presence of hostile aliens. Probably the most delicate situation under the new regulations will arise in connection with American missionaries of German birth. In this connection it should be borne in mind that the German Government reserves the right on occasion to disallow naturalisation and to recall expatriated Germans to allegiance to the German flag. Under these circumstances the real status of a German naturalised in the United States is a very doubtful one. Such persons may in certain circumstances become politically dangerous. Government must safeguard India during the difficult period following the war from all alien influences which are in any way hostile to British rule. At the close of the war it would be most unwise to give pro-German missionaries the opportunity of teaching their version of the origin and history of the great European War to the people of India.

E. A. BOOTH.

"There are three
Types of men—
Those who hear the call and obey;
Those who delay;
And—the others.
To which do you belong?"

Ayutha Puja.

THE annual festival of Ayutha Puja was celebrated all over South India on October 5th last year. On that day banks and all Government offices are closed, as none of the Hindu assistants will work, so it is a public holiday.

For the street preacher it is a good day, but the Zenana worker finds herself quite unwelcome, as in every Hindu home mysterious ceremonies are going on not intended for Christian eyes to see.

"Ayutha Puja" means "tool worship." The day was originally intended to be devoted to the worship of Sarasvati, who is the supposed wife of Brahma and the goddess of learning. Educated Indians assure us that they still spend the day in contemplation of this deity, but the Hindu mind is such that it must have a material object to worship; so the student or scholar piles up his books and his writing materials, adorns them with saffron and gungu powder, burns incense and camphor, and prostrates himself before them as their devotee. Thus, he tells us, he worships Sarasvati through the channel by which she has granted learning and provided him with a livelihood.

In this way it has gradually become customary for each person to worship his means of livelihood, or that which occupies most of his waking hours. The carpenter will gather his tools together and worship them, the ploughman kneels before his plough and oxen, and even tiny school-children are taught to adorn their slate and lesson books with spots of sacred powder. In the home the women make their waterpots and cooking vessels objects of veneration, and do various ceremonies before them; their worship is entirely material, and it is difficult for them to understand any other means of communication with the unseen The day before this year's festival one of my patients, grateful for returning health, brought me two wax candles and a packet of incense to burn before my "swami" on that auspicious day, also a few coppers, with which to buy flowers for its adornment. Appreciating the kindly thought, I explained and refused as gently as I could, but she was sadly disappointed and has not paid me a visit since. O. M. ELLIOTT.

An American View of British Rule in India.

WRITING in the *Baptist Missionary Review* the editor, an American missionary of long residence in India, pays the following tribute to British rule:—

> "The loyalty of the great mass of the people of India has been made evident by the war, notwithstanding a few plots which were instigated in or received their inspiration from Germany, and the activities of a few anarchists in Bengal The past two years have amply demonstrated the stability of British rule and its necessity to India. It would be difficult to conceive a finer vindication of British rule and its impartial and fundamental justice, than has been afforded during the war by the tranquillity of India and her loyalty to the Empire." E. A. BOOTH.

Roman Catholic Propagandism.—"In the next village—or rather it is part of Sendamangalam—the Roman Catholic priest has arrived and is repairing the chapel and trying to get converts. He has one who is to be "baptised" shortly, but we hear that he has been paid 50 rupees for becoming a "Christian" so called. This money is not really given but lent, and if ever the poor man shows any tendency to return to his old heathen ways this loan will be held over his head as a threat. However, people are now enquiring how much the other *dhorai* will give if they are baptised."—*Miss Ireland.*

Palm Trees.

PERHAPS some of our younger readers would like to know a little about the palm trees which grow so abundantly in the tropics. India is sometimes called the land of palms, and truly an Indian landscape would look strange and unreal without them. We admire their tall, straight trunks and graceful feathery leaves, but the Indians value them chiefly on account of their usefulness.

The most common palm in South India is the palmyra; it takes root very easily, and from the beginning requires no watering or care. Its roots strike down deep in the earth, ever advancing and searching for the nourishment necessary for its sustenance and growth. It seems to flourish equally well in the arid desert and the well-tended garden, and its leaves are green all the year round. The Indians value the palmyra greatly, and rightly so, as it provides them with both food, drink and shelter; every part of it is useful. When the tree is in bud, a certain caste of men known as the Shanars are employed to climb it and bruise the point of the bud, which grows to the size of a fairly large English marrow. From this bruised part a sweet, refreshing fluid begins to flow, which is collected in an earthen vessel placed below for this purpose. Sometimes from one bud several pints will be collected in a day. When fresh, this is a perfectly harmless beverage, but the Indians usually smear lime at the bottom of the pot, which causes the juice to ferment and become the well-known Indian toddy. A considerable trade is carried on in the sugar which is extracted from this juice. If the bud is not meddled with it develops into a large yellow fruit, a great favourite with the children, but coarse and unpalatable to Europeans. The stones inside the fruit are collected, buried in the earth, and are dug up three months later, when they appear as white, carrot shaped, fleshy roots. These, too, are considered good for food by the Indians.

In years gone by, before paper was known here, the smooth part of the palmyra leaf was used for writing purposes. All Indian ancient manuscripts are in this form. Now the large fan-shaped leaves are only used for thatching houses; brushes and rope are made from its strong fibrous stalk, and the straight trunk of the tree itself form rafters and beams for building, so no part of the palmyra tree is wasted.

Next to the palmyra the cocoanut is the most useful and common palm of South India. A Tamil poet once sang: "When you have done anyone a kindness, do not debate whether he will ever return it. The full-grown cocoanut tree returns with interest from its top the water which it drank by its roots." When young it requires watering and care, but, after a time, becomes independent and repays all attention by an abundant growth of nuts which, when young and tender, contain a quantity of cool, refreshing juice, very welcome to the thirsty traveller if reliable water is not obtainable. The outer shell, which is removed before the nut is exported abroad, is composed of the fibre from which matting and rope is made. Toddy is extracted from the cocoanut tree also, and its leaves, which are often six or seven feet long, are plaited together and used for making sheds and hedges. The wood of the trunk is too soft for building purposes.

The date is another hardy palm, which grows well here without any care; its fruit does not come to such perfection as in some countries, but the Indians consider it tasty enough to put in their curry. The leaves are smaller than those of the cocoanut; they are used for making mats and baskets. The date palm is one of the most beautiful and graceful of the palm species.

In Psa. xcii. we are told that "the righteous shall flourish like the palm tree." Which of these three palms would you like your life most to resemble?

O. M. ELLIOTT.

OUR HOME CHURCHES.

Prayer Subjects for January, 1917.

Week Beginning—

SUNDAY 7th.—Prayer for the safety of Mr. and Mrs. Morling and their children during their voyage to India. They are due to arrive about January 29th.

SUNDAY 14th.—Ditto.

SUNDAY 21st.—Ditto.

SUNDAY 28th.—For Divine guidance and help as they resume their work in India.

The Christmas Boxes reached Madras, we are glad to hear, early in November. They were sent by Mr. and Mrs. C. W. Harris exceptionally early this year in case delay should occur as it did last year. No delay, however, took place, and besides the satisfaction of knowing that the gifts and labour of many hands and hearts have escaped the perils of the sea, our friends in Madras will have plenty of time to unpack and sort the gifts ready for the Christmas distribution.

* * *

Bandages for Miss Ireland.—We are also glad to hear of the response made to our appeal for bandages. Two parcels, weighing together twenty-two pounds, were forwarded early in December to Miss Ireland for her medical work. The bandages were received from the following :—

A few young Helpers at West Ham.
Chadwell Street, per Miss Pardoe.
Mr. F. W. Smith, Mount Zion, St. John's Wood Road.
Mr. G. Amery, Croydon.
Deptford, 2s. 6d.,

whom, with Mrs. C. W. Harris and Miss H. Harris, we thank for all their help.

* * *

An Invalid Missionary Helper.—An aged friend in the country, a constant sufferer, has just contributed £2 0s. 4d. by means of work made during the year and sold for the benefit of The Strict Baptist Mission. Year by year, in her love for the Lord and for immortal souls she sends a large box full of her work—knitted socks, penwipers, pinafores, needle-cases, lavender-bags, etc., etc.—to another warm friend of our Mission for sale. This year the result is the amount mentioned. We thank both our friends for their practical interest and valued help. May their service for their Lord receive His benediction.

* * *

Livingstone College.—The Annual Report of the College, which we welcome, shows that the building is now being used as a War Hospital, and that during the past fourteen months there have been 850 admissions. "A feature of the home life of the Hospital has been Evening Prayers, at which a short talk has been given by the Chaplain, or Doctor, or some other friend." We echo the hope expressed in the Report, "that the time is not far distant when there may be a resumption of the ordinary College work." Its value to missionaries may be judged from these words of Sir Patrick Manson : "I think I do not overstate the case when I say that the Missionary educated in Livingstone College to-day is more capable of grappling with the problems of tropical medicine than the fully educated physician of thirty years ago."

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—I wish you all a happy new year, although there is so much to cause unhappiness.

For the second time in the history of the Corner I have had to tell you of the Home-going of one of your number, and this month, as I promised, I am giving you some particulars of Eunice Kilmister, who was called up Higher on November 14th last, aged 17. She entered the Corner in 1911, and was one of my best correspondents; but I want more particularly to tell you about her being brought to know the Lord Jesus Christ as her Saviour.



EUNICE KILMISTER.

She was 13 years of age when she first longed to know that she was "one of Christ's loved ones" through a sermon on the words, "One thing have I desired of the Lord," &c. She felt that she did not possess "the one thing needful," and began to seek the Lord, but time was past for finding Him. She feared the aged by the verse, "They're only wise who seek for grace, morning of Now in the For God's own Word doth us remind That they who early seek shall find." This great blessing came to her on Dec. 22nd, 1912, and with it such happiness as she could not describe.

"The time came," she says in describing it in a letter to her brother three years later, "when I was found; grace found me; and O how precious did that grace appear the hour I first believed." She was so happy that she could only express her feeling in the words, "Jesus, Thou art enough the heart and mind to fill." "I knew," she says, writing to a friend, "what His precious love was, and after that evening I felt, and have done ever since, that I might not doubt or fear when such amazing love is given to me. 'More about Jesus would I know, More of His love to others show, More of His saving fulness see—More of His love Who died for me.'"

She was led a few months after to be baptized through a sermon of Mr. Chisnall's, and in a letter to me she says that the words which fastened upon her mind were these: "'If He is worthy to be praised, He is worthy to be obeyed.' I knew I could say yes to everything but the last, and I also knew that I could not expect to be blessed in my soul till I had shown that I was not ashamed of the Gospel of Christ. Of course there were difficulties. One was that I was very young, being then 13 years old; but, as you know, there are lambs in the fold of Christ, and surely the lambs have as much need to be in the earthly fold as the sheep. . . . I realised fully the serious step I was taking, but I also realised that He Who had called me to follow Him was able to

keep me from falling, and that His grace would be sufficient for me." She was baptized in November, 1913, by Mr. Blunt, although really ill at the time, but had a firm conviction that she would take no harm, nor did she.

Rheumatic fever at the age of 5 laid the foundation of subsequent weakness and illness, and an attack of scarlet fever, four years ago, hastened the final illness. In August last she wrote to me: "Of course my illness is not being cured at all, but as my hopes have not been for that for many months I do not suffer from disappointment. I am so glad my expectations are not wholly and only for relief which may be obtained from earthly sources. 'My soul, wait thou only upon God, for my expectation is from Him.'"

For some weeks before the end she seemed to be under a cloud, her mother tells me, "and the Enemy seemed to be having his last thrust at her. One day her dear auntie was reading a hymn to her, and she stopped and said, 'That is for the saints, not for me; I'm wicked'"; but about a fortnight before her death she raised herself and said in a loud, clear voice, "The Lord is my Light and my Salvation; whom shall I fear—27th Psalm—auntie, read it." When it had been read she said, "Now read in Solomon's Song where He comes into His garden to gather lilies—a lily not quite perfect yet. I shall have to have a little more patience and wait a little longer." After that she talked very little and suffered greatly, but slept a good deal during the last seventeen hours before her spirit went to be with Jesus.

Her missionary interest continued to the end. Only eleven days before her departure, although suffering so much, on receiving the S.B.M. Report and the HERALD, she tried to read the Children's Corner. Two years ago, on Jan. 2nd, 1915, she wrote to me these words, which I pass on to each one of you: "Although, as you say, we begin this year amid the sounds of war, I hope that all of us in the Children's Corner may find the only true happiness which you know can be found nowhere but in Jesus."

QUESTIONS FOR JANUARY.—*Seniors.*—Read Matt. ix. 9—13 and x. 3, Mark ii. 14, and Acts i. 13, 14, and then write a short account of Matthew. *Division I.*—Read the same passages as I have given to the Seniors and answer these questions: 1. What was Matthew's other name? 2. What was his occupation? 3. What happened in his house? 4. What do we learn of him after the ascension of the Lord Jesus Christ? *Division II.*—Write Matt. ix. 9—13. *Division III.*—Write Matt. ix. 9, x. 3; Mark ii. 14; Acts i. 12—14.

MARKS FOR DECEMBER AND THE QUARTER.—*Seniors.*—Elsie Andrew, 10, 30; Freda Berry, 10, 29; **Alma Waters, Robt. Booth, Rowland Peters, 9, 28; Theodora Haynes, Hilda Reeder, 9, 27; Beatrice Beale, **Fred Rawlinson, 9, 26; Dolly Cook, 8, 23; Nellie Clarke, 10. *Division I.*—Dorothy Rudd, 10, 28; Dorothy Kerr, 10, 27; Rose Clarke, Muriel Haynes, Cyril Hill, 9, 26; *Ernest Carter, Cissie Cross, 9, 25; Edith Clarke, 8, 24; Ada Finch, 10, 20; Eric Robbins, Geo. King, 9, 19; Geo. Cross, 9, 18; Kathleen Hancock, 9; ***Calvin Hewitt, 10, 19. *Division II.*—Doris Butcher, Marjorie Dykes, 8, 22; *Cecil Carter, 8, 21; Eva Green, 7, 21; Edith Wright, 6, 20; Alice Green, Alfred Wood, 8, 19; Milly Oliver, 7, 19; Ellen Dowell, Clara Layzell, Jane Morris, 6, 19; Percy Crees, ***Leslie Reeder, Blanche Morgan, 6, 18; Elsie Roberts, Ivy Morgan, 6, 14; Florence Port, Evelyn Walledge, 6, 13; Gladys Hammond, Ernest Ewing, 7; ***Robert Hewitt, 7, 19. *Division III.*—Kenneth Dykes, 7, 23; Leslie Crees, Oliver Rudd, 8, 22; Gerald Booth, 7, 21; Rex Booth, 8, 20. *Seniors.*—*Winnie Church, 10, 30. *Division I.*—*Florrie Church, 10, 25. *Division II.*—*Lily Church, 7, 21. I am sending prizes to Elsie Andrew, Dorothy Rudd, Doris Butcher (because she has been longer in the Corner without a prize), and Kenneth Dykes.

I am glad to welcome to the Corner Blanche Hawes, Annie E. Stannard (Seniors), Alice M. Stannard, Grace Andrew, Florence Port (Division I.), Herbert T. Stannard, Geo. Andrew, Ernest Ewing (Division II.), and Francis E. Stannard (Division III.); and I am also very glad to hear that two of my nieces have been baptized. My best wishes to you all for the new year, and thanks for all your letters and kind words, which I cannot acknowledge separately this month. I have received 1/6 in stamps.

Your affectionate UNCLE JOHN.

The Strict Baptist Mission.

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.

AFTERNOON SPEAKERS:

Messrs. W. S. BAKER, H. J. GALLEY, and B. MUTIMER.

EVENING SPEAKERS:

Messrs. J. MORLING, R. ROBINSON, and S. HUTCHINSON.

MR. DAVID MORLING

Will Speak at both Meetings.

Pastor L. H. COLLS will offer the Valedictory Prayer

IN THE EVENING.

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.

LIST OF SUBSCRIPTIONS, &c.

Received from Nov. 13th to Dec. 9th, 1916.

General Fund.

	£	s.	d.
Mendlesham,			
Mr. Wm. Davey ...		6	
Clapham, Courland Grove,			
Mr A. W. Thrower, re "Seed Thoughts" Advt.	1	1	7½
Wood Green, Dovecote, S.S.	1	7	.
Bassett Street,			
Missionary Lecture	1	1	.
Boro' Green.			
Collection	3	14	3
Half Profit on Tea		12	10
Literature, etc. ...		8	2
Boxes	7	.	2½
Handcross,			
Collection	1	14	.
P.P.C.		8	4
Whittlesea, Zion, Col.	2	.	1½
High Wycombe, Zion	2	3	.
Literature		2	6
Beacon Hill, Penn ...		8	.
Literature		2	.
Prestwood	1	3	6
Literature		7	8
Wooburn Green ...		10	10½
Literature		3	4
Meopham	1	3	8½
Literature		3	11
Ash		14	9
Literature		1	8
Homerton Row ...	2	2	9
Tring, West End ...	1	12	6
Literature		2	6
Kings Langley ...	3	10	1½
Boxes	1	1	3½
Literature		3	8
Walthamstow, Commercial Street,			
Reports		1	8
New Quay (Cardiganshire), Bethel ...		12	9
PERSONAL :—			
Birthday Thankoffering, Nov. 8 ...		5	.
Mrs. A. C. Fearnley		10	.
Birthday Gift, Aug. 6		10	.
Mr. S. B Caplin ...	1	.	.
Birthday Gift, Dec 3	100	.	.
	£138	10	8

Herald Fund.

	£	s.	d.
Boro' Green		5	2
Walthamstow, Commercial Street ...		8	4
		13	6

Missionary Children's Fund.

	£	s.	d.
Friend 117 ...	60	.	.

Pension Fund.

	£	s.	d.
3% L.O.C. (£567 6s. 4d.)	3	3	10
3% L.O.C. (£367 14s. 11d.) ...	2	1	4
	£5	5	2

Secretary's Salary Fund.

	£	s.	d.
Friend...	100	.	.

Money received by Mrs. Silvester from Nov 11th to Dec. 10th, 1916:—Borough Green, per Mrs. Elnaugh, £5 12s. 4d.; Ipswich, Mrs. J. Woods, for support of a Bible-woman in Sendamangalam (12 months), £12; Total, £17 12s. 4d. MEDICAL: Sale of Curios, 7s.

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

* * *

ALL APPLICATIONS for LADIES' ZENANA Collecting Boxes and all Contributions to be sent to ***Mrs. Silvester, 9, 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.***

Vol. XVI. February, 1917

The Strict Baptist Mission HERALD.



Price One Penny,

Of the Secretary, W. CHISNALL, 16, The Grove, Isleworth, Middlesex.

Printed and published for The Strict Baptist Mission, by
ROBERT BANKS & SON, RACQUET COURT, FLEET STREET, LONDON, E.C.

PAGE
Current Notes 13
Our Converts 14
The News of the Month 15
The Lord's Doing ... 17
Firstfruits 18
Naina Malai Temple 19
Afraid of His Own Shadow 20
Farewell to Mr. and Mrs. David Morling 21
The Children's Corner 24

Preliminary Notice.

The Half-Yearly Meeting

Will (D.V.) be held on

Tuesday, May 8th, 1917.

NOTICES.

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

ALL APPLICATIONS for LADIES' ZENANA Collecting Boxes and all Contributions to be sent to ***Mrs. Silvester, 9, Gallia Road, Highbury, London, N.,*** who will be glad to receive the names of ladies willing to act as ZENANA SECRETARIES. All enquiries concerning Deputation work to be sent to ***Mrs. Elnaugh, 37, 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. XVI.] FEBRUARY, 1917. [*New Series*, No. 122

CURRENT NOTES.

BY the time these Notes are in print we trust Mr. and Mrs. Morling will have escaped all the dangers of their journey by "the good hand of their God upon them," and have safely reached the scene of their labours. With the memory of their visit and the influence of their words fresh in our minds, it may be well to consider how far and in what ways we can carry out the virtual pledges of help we have made to them. Mr. Morling's speeches at the Annual and the Valedictory Meetings should be pondered.

The need of extension in the Sendamangalam field is an urgent question. The vast extent of the whole district, unevangelised except in so far as our own few workers are able to reach it, ought to be seriously considered. Its 3,700 towns and villages, with a million and a-half of immortal souls sitting in heathen darkness, make one of the strongest of appeals to missionary hearts that we know of. It is true that we cannot now send out even one of the "ten missionaries" who would each have "a parish of at least 150,000 souls"; but this does not preclude our taking some steps to help and hearten our missionaries in that field.

If on reaching the darkness of their field they are made conscious that we are remembering not only the need but whatever available means of help we can use in this time of difficulty, they will be encouraged to "labour on, spend and be spent." Mr. Morling has pleaded for Monthly Missionary Prayer Meetings and for Study Circles. The two are intimately related. The latter diffuse knowledge, create and sustain interest, and lead to intelligent and earnest prayer. By such means missionaries are born, and if this were the case, as we pray it may be, they would be available when the war is over.

OUR CONVERTS.

IT will be seen on another page that in one of his illuminating and stimulating addresses at the Valedictory Meeting Mr. Morling fitly focussed attention on our Indian converts. For these in the Madras and Sendamangalam fields, while we affectionately call them ours, we praise God for His effective working through the ministry of our missionaries and their co-workers. We feel more than ever after the description of them which we have heard that they are an ample reward for whatever time, money and effort we have expended. It has all along been a source of pleasure and confidence to observe the care with which our brethren have received converts, but our pleasure, at least, is enhanced by so sympathetic a portrayal of their spiritual qualities.

It is also well that we should be reminded that East is not West, and that racial characteristics must almost inevitably have their influence in the formation of Christian character. As with us in the West, our Eastern brethren have their faults and failings, and some of these are the faults of their qualities, but the faults differ more or less from ours, as do the qualities. But Mr. Morling wisely dwelt upon the qualities rather than upon the faults of our Indian brethren; and few, we imagine, of those who heard him, could be otherwise than moved to hear of the meekness, the simplicity of faith, the passionate devotion to the Lord Jesus Christ of these Indian brethren, and their "rising towards Him whom they love" after falling. A stronger bond of brotherhood will henceforth exist in our hearts.

We ought also to be tenderly and prayerfully mindful of their peculiar failings and temptations. In this we have the example of the Apostle Paul. The records furnished by the Epistles show the weakness of some of the early converts to Christianity. The taint of heathenism and the prejudices of Judaism were responsible for many of the difficulties which Paul had to deal with in connection with the Churches under his care. At the same time we have evidence of the tenderness with which the great apostle viewed the erring members, though he faithfully condemned their sins. This is our example.

We, though so far away, may foster the spiritual life of our Indian converts, but in order to do so we must, as far as maybe by means of such help as the addresses of our missionaries, enter into their peculiar difficulties and temptations. Remembering first their vital Christianity, their loyal love to our Lord, and their simple faith, let us picture to ourselves their heathen heredity and dark surroundings, together with the poisonous moral atmosphere in which they live, and the absence in many cases of fraternal comradeship to help them. We may then, perhaps, succeed in imagining somewhat of their difficulty in living clean, wholesome Christian lives, and in praying more intelligently and sympathetically for them.

Our Foreign Field.

The News of the Month.

MADRAS.—On November 22nd a cyclone of great severity raged in Madras for many hours. Numerous large trees were blown down, blocking the roads and making havoc of the telegraph and telephone wires. The South Indian mail train, bound south, was blown right over on to its side. The small pharos lighthouse at the harbour entrance disappeared entirely with its foundations. A portion of the harbour wall was destroyed, and the damage there is estimated at £40,000 sterling. The centre of the storm was somewhere in the neighbourhood of Pondicherry and Villapuram. About twelve hundred persons and a large number of cattle were killed by the storm in these districts.

Our men's meetings, held between nine and ten at night at Semmencheri, continue to be well attended. After I had addressed the meeting there in November, I took up my lantern and made my way home along the dark and deserted road. Soon I heard the soft tread of an Indian behind me, and presently he was walking silently by my side. Thinking him a belated wayfarer, I was about to ask him whither he was bound, when a soft voice almost whispered, "I wish to be baptised." Turning the light on his face I saw that he was a former scholar, and one of the hearers at the meeting I had just left.

The Christmas cases containing the gifts of our friends at home for our agents and school children have been safely received. We recognise that to have sent such a supply during war time has meant greater effort and sacrifice than usual, and we are very grateful to all who contributed.

Our Annual Ingathering Service was held at the beginning of December at Vepery. The gifts realised Rs. 160 in the sale. The proceeds this year will be given to the hospital ship *Madras*.

On the first Lord's-day in December a sister was baptised by Mr. Watts at Vepery. The occasion was one of special joy to her husband, who has been a member for several years.

December 8th, 1916. E. A. BOOTH.

Zenana Work.—Our Zenana workers have lately been making a special effort to increase the sale of Christian literature, with the result that during a few weeks we have disposed of three New Testaments, 168 Portions of Scripture, and have secured standing orders for sixty copies monthly of a Tamil Christian magazine. We feel thankful the results have been so good, and trust the books may be made a blessing.

Heavy rains still continue at intervals, and make village work rather difficult. The approach to some four stations is shoulder deep in water, so they are quite inaccessible.

December 7th, 1916. O. M. ELLIOTT.

SENDAMANGALAM.—New Reading Room.—In response to a petition signed by many villagers of Erumaipetti, we arranged to give them a Mission Reading Room for the use of the public of all castes and creeds. The Hindu villagers allow us to use a building connected with the local temple. The Reading Room was opened this week At a gathering of Hindus on this occasion we announced that, in addition to providing them with papers and magazines on the war and other information of

public events, we should provide for their perusal and for sale books and papers dealing with the salvation of the soul. The meeting was opened with prayer, and closed with the singing of a Tamil hymn to King George.

Plague.—Mulaivappamkottai is a village about six miles from Sendamangalam, near to the foot of the Kolli Mountains. Rumours of plague connected with this village have been circulating for the past month or more, and now the fact of plague being present there has been established. Several deaths have occurred, and the village has been evacuated by order of Government. Unfortunately, the tendency of the fatalistic Indian villager is to congregate, in spite of the presence of plague. Yesterday, when called to see a case, I found the building and courtyard where the plague patient lay thickly populated with numerous friends and relatives. We are hoping the scourge may not extend to Sendamangalam.

An Old Leper.—A little while ago an old leper woman died. She had been a familiar sight in the town for years. Every Sunday she used to sit at the gate of the Mission House for alms. She had no fingers or thumbs or toes left, and the disease had wrapped its loathsome mantle over her whole body. Not until this poor creature died did we find out that she was the mother of the man who for years has carried the missionaries' drinking water from the well to the Mission House!

A Coinci ence (?)—Last week one of our enquirers came to me for a Bible. He is a carpenter, and I thought he ought to pay for a Bible. He, on the other hand, thought the missionary ought to *give* him a Bible. As our views on this matter did not coincide, I decided to ask the advice of one of our Indian preachers. A theory that we hold in Mission work is that those who pay for Bibles, &c., generally prize and read them, while those who receive them as gifts do not read them; therefore, do not *give* away books, unless in exceptional circumstances. However, that same day, before I had an opportunity to consult the Indian preacher, the English mail arrived, and *there was a Tamil Bible*, second-hand certainly, but in splendid condition. Who sent the Bible I do not know, but when I showed it to the said enquirer he was greatly impressed and pleased, saying that without doubt God had sent it all the way from England just when he needed it. Before receiving it he asked me to pray with him.

A Fatal Scorpion Sting.—The sting of the scorpion is not generally fatal, but that it may sometimes be so we had sad proof yesterday. A fine, strong young man, of about twenty-two years old, was carried up to the Mission House in a half fainting condition. He had been stung the previous day by a scorpion, and had been in great agony all night. He was evidently in danger, so we administered restoratives at once. We were about to give him some brandy, when we found that the contents of the brandy bottle had been transmuted into a liquid resembling dirty water. This was probably the work of an unsatisfactory Indian servant, whom we had dismissed some weeks previously. We had just sent a messenger to buy some brandy at Namakal, when the death-wail arose from our verandah. The poor fellow had expired.

Big Crowd at Evening Meeting.—The magic-lantern meeting held a few nights ago at Kamatti Theruvoo was a most successful one. A thousand people gathered and saw the pictures. The attention, when once the audience had settled down to listen, was keen and sustained. The addresses were simple and to the point. The pictures shown were those illustrating the life of Christ. Interest was kept up to the end, and when we left, at nearly ten o'clock, the folk were asking us to come again.

Kalachebam—This signifies in the Tamil country a meeting on the lines of a sacred cantata at home. The singer is assisted by a few Indian

instrumentalists. He sings a verse and then expounds it, sings and expounds; sometimes accompanying himself with the violin, sometimes beating time with his hands. The singer who conducts the kalachebam is called "Bhagavathar," and he must be thoroughly acquainted with the intricacies of Indian music. At Sendamangalam recently we held such a kalachebam. The bhagavathar was an Indian Christian, and the subject of which he sang was the parable of the Prodigal Son. We obtained the use of the local Government schools for the meeting, and upwards of 200 Hindu men listened to the Gospel in song for an hour and a-half. We could see by the faces of the audience that many were much impressed by the teaching.

A "Private View."—The big landowners of Sendamangalam, seeing that we were giving magic lantern exhibitions in the streets at various places, sent a request on behalf of the ladies of their families for a private exhibition to be given in their houses. We gladly acceded to their request. A sheet was stretched halfway across a courtyard, and the pictures were thrown on the sheet. The ladies were carefully kept on the *other* side of the sheet, only the men and boys being permitted to sit on the side where we were. Thus the Gospel was proclaimed in one of the most unlikely places in Sendamangalam. J. M. BRAND.

THE KOLLI HILLS.—Fever has again hindered our work here, but the new school started with the help of the young people of West Ham Tabernacle is being successfully conducted. The Hill people from the Kollis often visit us, and say they hope we will soon return and live amongst them again. The work on the Hills will not be conducted satisfactorily until we return, because the Indian workers live in dread of the fever, and when they are attacked they fear to remain on the hills in our absence.

December 8th, 1916. J. M. BRAND.

* * * * *

Mr. Watts passed his second Tamil Examination in November. This releases him for definite missionary work in the villages, to which he has been looking forward. We congratulate him.—ED.

The Lord's Doing.

MEMBERS of our Voluntary Service League arranged to hold a prayer meeting in the house of Dhevadasen, one of our Church members. He was very pleased, and told others about it. When the woman who owns the house of which he rents a portion heard of the matter, she said that she would turn the tenants out of the house if they held a meeting there for worshipping the Christian God. This settled the question for Dhevadasen, who is as timid as a hare. He sorrowfully brought the news, and said that the meeting could not be held. Later the heathen wife of Dhevadasen heard of what had been done, and she fought a wordy warfare with her landlady. "If you worship your God in your own way, why cannot we worship *our* God in our way?" she cried, and in the end she won the battle. This is the first indication that this woman has given of any desire to identify herself with Christians. Although she has occasionally attended Mrs Booth's Bible-class on Sunday afternoons, she has not until now acknowledged her husband's God as her God. When the husband was afterwards questioned on this new phase, his simple but adequate answer was—"HE (meaning God) is changing her mind" What a new outlook opens before Dhevadasen in his home life if his stronger partner comes out on the Lord's side. Let us pray for this happy consummation. Another date has been arranged for a prayer meeting in their home. E. A. BOOTH.

Firstfruits.

IN the courtyard of an Indian house a brood of newly-hatched chickens "cheeped" and nestled around the outspread wings of the mother-hen. With many "clucks" and pecks she tried to allure them to pick up the grains of broken rice that lay before her. Now a wee yellow head would appear from beneath her wing, and a ball of fluff on two weak legs would tumble across the pavement, causing great consternation to the clucking parent. Then half-a-dozen other yellow balls would appear simultaneously and crowd around her beak, trampling on the rice she so much desires them to pick up An old man stood and watched the gambols of the little family, delight visible on every feature of his kind face. "Mary ammal, 'he called to his little grand- child, "come and look at my chicks. They have all come out; see how pretty they are."



FIRSTFRUITS—THE PUMPKIN.

Photo by Mr. E. A. Booth.

And now a strange thing happened; a thought like an arrow from heaven pierced old Soondram's loving heart, and one of the wee chicks seemed to speak as he watched it flut- tering around its mother. "*Your* chicks!" said a tiny beak, and two open black eyes and a wee head tilted knowingly in the sunlight. "*Your* chicks, are we? What about the Giver; how came we to be your chicks, and which of us is the Lord's portion?"

In this wise was inaugurated our Ingathering Service at Madras seven years ago. Soondram tied a silken thread around the leg of the chick that spoke to him that sunny morning, and tended it with special care and to give to God. His example and words bore fruit in the hearts of other Indian brothers and sisters. Year after year on an appointed day our chapel has seen a collection of varied love-gifts presented to the Lord.

The Ingathering Service this year was quite up to the usual standard of cheerful giving. Fruit and vegetables, brass vessels, crockery and lamps, cloths and shirts, fowls in abundance, a sheep, an iced cake with the donor's name written large in pink upon it, and children's garments, were among the numerous gifts. Every face was happy, the bidding was cheery and good natured, and everybody did his or her part to make the occasion joyful. It had been announced months previously that the proceeds of the sale this year would be sent to aid the wounded on the hospital ship *Madras*. Many tender thoughts sped to the brave men who are fighting for our sakes, and many a face grew soft with the hope that in some small way our gifts would help to alleviate their sufferings.

The accompanying illustration shows one of the givers with his gift. The pumpkin was grown in the Mission garden by Devadasan. Several

months ago Dorasamy, another Church member, bought some pumpkin seeds, and as he has more knowledge concerning the cooking of pumpkins than the growing of them, he gave them to Devadasan to sow. In due time a gourd began to grow and spread. The cool, green leaves, as large as plates, covered a wide space of grass, and then came many bright orange flowers, making it a thing of beauty. One by one the flowers faded and fell except one, which formed into fruit. Dorasamy and Devadasan tended that small green pumpkin carefully. Said Dorasamy to Devadasan, "This is the first pumpkin on the gourd, and the only one, so we must give it to God." Larger and larger it grew as the day of the Ingathering Service approached, and now came a doubt as to whether it would be fit to gather for that special day. On the morning of December 2nd two anxious faces bent over the vegetable as it lay on the grass. A yellowish bloom was upon it, and the dew lay in little diamonds on the velvety skin. And so the giant pumpkin was cut and borne in triumph on Devadasan's head to Vepery just as you see it here.

The vegetable realised but sixpence when it was sold, but the love and cheerfulness that gave the homely gift to God could not be purchased by a thousand sixpences.

WINIFRED BOOTH.

Naina Malai Temple.

(Concluded from page 7.)

PRESENTLY we reached a booth, in the shade of which two women were giving away water and buttermilk to the passers, all with the idea of obtaining favour. Sitting down for a short time we watched the two streams of people ascending and descending. As they commenced the ascent they sang, but were soon compelled to stop for want of breath, so they contented themselves by shouting breathlessly, "Govinda! Govindum!" in a monotonous chant. Little children were being dragged up by the arm, the steps being too high for the poor, tired little legs; old women were clambering up with the aid of their hands, and there were many—men, women and children—whose pale, worn faces showed too plainly the reason of their journey—to seek in vain healing at the hand of the god. Coming down, the people were running and shouting, "Govinda! Govindum!" and many men were carrying on their shoulders little children whose heads had been shaved bare, their hair having been dedicated to the swami for months past. We attracted a good deal of attention, and one very hospitable man handed me a pomegranate for refreshment. The little crowd of onlookers settled themselves down to watch me eat. I tried to excuse myself by saying I had no knife, but our kind friend from somewhere in the region of his waistcloth produced a knife, which, alas! was far from clean. I did my best to eat in Indian style, but, judging from the smiles on the faces of the onlookers, with not much success. One woman, holding out her hand for the pomegranate, offered to show me how, but I declined with thanks.

Our next stopping-place was about a furlong from the top. Here the recent heavy rains had converted a deep fissure in the rock into an ideal bathing spot. Here again everyone halted, washing clothes, hair, bodies, teeth, and completing the ceremony by a long drink of the same water. Painting the Vishnu trident on their foreheads and smearing their arms and bodies they resumed their journey. We also started again, and after a very arduous climb, for the steps here were very steep, we reached the top. In front of us, a flight of steps leading up to the entrance, rose the temple, built right on the topmost rock of all—truly "Satan's seat."

Sitting down under the shade of a large tree, we watched the barbers kept busy shaving the heads of those who had grown their hair for the

swami. I enquired what they did with the hair, which was lying in a huge pile, and was told it was sold to firms in Madras, who used it for making wigs, etc. I was much amused by seven large monkeys who sat on a rock, against the side of which the steps were built, and caused no end of trouble to the poor pilgrims by stretching out long arms and helping themselves to the offerings they were carrying in baskets on their heads.

Our Indian friend again came up, and urged me to come up to the temple and he would offer a cocoanut and give it me, and also get me some coffee. My munshi told me the coffee was prepared for the priests alone and Christians never partook of it; so thanking him for his kindness we said "Salaam," and parted.

Going down, we saw several men carrying up little bundles of grain—the firstfruits of the harvest. The steps being very narrow, we had to descend very slowly and carefully, and when we reached the bottom we found our preachers waiting for us. They had had a good meeting, and afterwards sold over a rupee's worth of booklets, besides giving away a number of tracts. Here and there amongst the crowd I saw several men reading the tract aloud to a little circle of listeners.

After the coolness at the top the heat was very trying, and we were glad to pack our things into the bundy and start for home. Looking back we could see the stream of people toiling upwards in the burning sun, vainly hoping to obtain favour from the god by doing so. How our hearts rose to the one true God that His light may shine in their hearts, showing them that the Jesus we preach has done all there is to be done for salvation, and that He dwells in no earthly temple, nor on any high hill, but in our hearts—"nearer, indeed, than breathing; closer than hands or feet."

IVY W. IRELAND.

Afraid of His Own Shadow.

A MAN who had been drinking became suddenly alarmed at the sight of his own shadow. He conceived the idea that this was another man who was dogging his steps. He tried to get rid of this companion by running away, only to find that this sinister figure also ran. He stopped short, and so did the companion. He put up his fists to fight, and so did the mysterious silent stranger. Every effort to shake off this unwelcome companion failed, and the man became more excited and fearsome. Then on meeting a friend he confided his trouble to him. The friend at once appreciated the situation, and, directing the man to a shady clump of trees, told him that if he ran into the grove his undesired companion would leave him immediately.

One of our preachers told this story with very good effect when we were preaching in Chinnababu Street, pointing out that the shadow represents sin, the fruit of our own actions which ever follow us. The grove represents a refuge where the shadow cannot follow, and the refuge we had come to tell about is Christ Jesus, through whom alone we can escape the consequences of our sins.

E. A. BOOTH.

° ° °

Mr. and Mrs. Morling's Departure.—On Friday, January 5th, a number of friends gathered at Liverpool Street to pay their last Farewells, and a few went down to Tilbury, where they saw Mr. and Mrs. Morling and their three youngest children on board the *Medina*, and watched them until the boat entered the lock before passing into the river. Followed in spirit by many friends with earnest prayers through their dangerous journey, they will, we trust, have reached India in safety and comfort by the time these lines are read.

OUR HOME CHURCHES.

Farewell to Mr. and Mrs. David Morling.

VERY happy and impressive meetings were held on the 2nd of January at Chadwell Street to bid farewell to our brother, Mr. Morling, and his wife, on the eve of their departure for their third term of service in India If our minds were tinged with anxiety, our hearts, at least, were resting in God concerning the perils of the way. The occasion was memorable also by reason of our missionary's fervid addresses, which we wish not only the friends of the S.B.M., but many others, could have heard. As our Secretary, Mr. Chisnall, very truly said at the close, "We have never had a more sympathetic farewell."

The Vice-President presided in the afternoon and the President in the evening, and several brethren took part in the proceedings of the day in addition to the speakers, viz., Pastors B. Mutimer, C. J. Welsford, J. N. Throssell, T. L. Sapey, H. D. Tooke, and A. E. Brown.

Mr. Mutimer, in commenting upon the Scripture which had been read concerning Peter's miraculous release from prison in answer to prayer, applied it to Mr. Morling, and said, "Let us bear him up in the arms of faith, and expect a definite answer to prayer"

Mr. Galley, after expressing his deep affection for our brother, suggested a modern application of the first three terms of our Lord's Commission, "Jerusalem" representing those who know the Gospel, "Judea" the members of our Bible Classes and Schools as yet uncalled by grace, "Samaria" the districts around our Churches; and then dwelt upon "the uttermost parts of the earth" to which we were called to preach the Gospel, concluding with the two last verses of Heber's hymn, "Can we whose souls are lighted With wisdom from on high."

Mr. David Morling then dealt with the subject of our converts in a way which was highly encouraging and spiritually stimulating. We had sown and laboured, and we had reaped. What was the aim of all true missionary work? The creation by the Holy Spirit of a new life evidenced by truly ethical and spiritual results, and it was especially these spiritual results, virtues and graces seen in the Indian Christian character that he wished to discover to us. He reminded us that we at home suffered from two great disadvantages in weighing evidence concerning spiritual results in Indian Christians. The first was our ignorance of their pagan environment and pagan history. In illustration of this he referred to the Pallar caste, the members of which had for centuries openly sold their baby boys to the landowners, and worshipped the incarnation of lust in their local temples and in the big temples of the cities. Could we, who for eighteen centuries had had old beaten tracks of moral respectability which were entirely lacking in Sendamangalam, weigh the evidences of spiritual life in a man like Abraham, one of our converts, who had been brought out of an environment in which there was no public opinion against sin, secret or open, such as we had?

A second disability was the race difference. We were West and they were East. The Eastern was always meditative, contemplative, mystical; the Western was active, bustlingly active, and would probably misinterpret much of the Eastern's contemplation as idleness, who would certainly interpret much of our bustling activity as shallow and worldly.

Then followed an illuminating description of some of the characteristics of Indian Christians. The first was somewhat negative, viz., the libera-

tion of the soul from the enslaving dominating fear of demons. Even the missionaries had no conception of how great was the dread of demons on the part of Hindus. It was the moving power of lower Hinduism. Demons were everywhere. There were demons of the dead and demons of the living, demons of the air, demons of the sky, demons of fire, demons of water, demons in everything; and it was this fear of demons that dictated all the ceremonies, sacrifices and pilgrimages of the Hindu. What a blessing it was, therefore, to find an Indian Christian who had once and for ever been delivered from such an enslaving fear! They still believed there were demons but they knew the Christ they trusted to be above the demons. Many of our simple Christians in South India who were previously demon-worshippers knew more of the meaning of the story of our Lord's temptation in the wilderness—what *they* call the victory in the wilderness—than many professors of exegesis. On one occasion, Preacher Christian was speaking about demons, when one of the hearers said, "Beware, my dear sir, of whom you are speaking; he is a powerful demon." "Sir," was the reply of the Preacher, "you have forgotten that we are Christians. We believe in Christ, Who fought and vanquished the chief of the demons, and we don't care for the small fry."

Another characteristic was their meekness. The average English Christian regarded meekness as a synonym for weakness. It had been said that the three constituent parts of meekness were patience, submissiveness, and equable temper. "Thy will is my highest blessing" was a well-worn proverb amongst our Christians in South India, and "I have seen them meeting affliction calmly and strongly."

Another characteristic was absolute simplicity of faith, more especially in their prayer-life. They believed in the value and efficacy of prayer, and no miracle was too great for their God to do. They believed Christ to be as able to cure now as He was in the days of His flesh. "The son of the Elder of Pavittram (who was recovered in a most wonderful way from guinea worm) came to me when I visited Pavittram, and said, 'Sir, I want you to come to my house and pray for the recovery of my son from what appears to be a dreadful boil.' My heart sank; I was afraid my faith was not good enough, but my hope was in Abraham and another Christian who went with me. I engaged in prayer, and the old man added his word of prayer in a simple way. Next morning the old man came round and told me that his son was quite well, and had returned to work. There was no wonderment in his face, though there was very much gratitude."

The desire to witness for Christ was another characteristic of the Indian Christian. "I am sure they compare very favourably with the rank and file here in England, who think they have nothing to do with preaching the Gospel. Indian Christians who had been brought into the light and liberty of the Gospel preach Christ round about their own homes."

Their generosity was a characteristic of which we had admirable instances in connection with our Gospel Extension Society. Their patience and fortitude, also, under persecution, of which there had been not a little during the past five years. "I know people say there is no initiative in them. It is our fault because we have refused to allow them to take the initiative." Love of The Good Book is also a striking characteristic. The Bible is *the* one Book, and they know it—at least its imagery—better than we do. "I have wept for very joy," Mr Morling said, "at the parable of the Prodigal Son in Tamil; and I have shivered with horror as I have seen the naked ugliness of sin portrayed under the metaphor of the Church the Bride, and God the Husband."

The last characteristic dealt with was the passionate love and devotion of the Indian Christian for the Lord Jesus Christ. "If you intelligently

study some of the Eastern religions you will see that some of the old Eastern philosophers have tried most sincerely and earnestly to deal with certain great problems, as, for instance, How we may see God, how we we may be reconciled with God, and how we may dwell with God." For the Indian Christian all these problems were solved in Christ, and this was the reason of their passionate devotion to Him.

Of course, Indian Christians had their faults and failings, but too much had been heard of these. "Though they, like us, follow Him stumblingly, they do follow Him lovingly. Though they sometimes fall, they always rise towards Him Whom they love. The Lord has given us a very great work, great and precious fruit This is the fruit—these Christian graces. Let us consider it, and let us take fresh hope and courage and enthusiasm, and press forward."

Mr. W. S. Baker bore unstinted testimony to Mr. Morling's Deputation work during his furlough, which had enabled us to see the work of the Gospel among native people as we had never seen it before. As regards the address just listened to, he said we had been breathing the very atmosphere of Sendamangalam, and he gave assurance that we would not forget what we had been told about the work there. Reminding Mr. Morling that his yearning for the people of India was almost insignificant in comparison with how our Lord regards them, he dwelt upon the words, "I am come to seek and to save that which was lost," and "Follow Me, and I will make you to become fishers of men."

Mr. Josiah Morling found it impossible to say Good-bye, although he did not regret his son's return to Sendamangalam, but most gladly gave him up to the Lord's service. Speaking on the missionary words in 1 Chron. xvi. 24, "Declare His glory among the heathen," he dwelt on the glory of the Gospel as it exhibited the Person and work of the Lord Jesus Christ, and as it was used by God to fulfil His saving purposes by calling men to proclaim it boldly and lovingly. Nothing else would bring glory to God, or meet the need of the heathen.

Mr Hutchinson expressed his sympathy with Mr. and Mrs. Morling in having to leave three of their children in England, and his desires for a safe voyage and for blessing on their future work, and then endeavoured to urge the claims of the vast and needy field in and around Sendamangalam—3,700 towns and villages—lying in the darkness of death, and suggested that we should pledge ourselves to do all in our power to enable Mr. Morling to go forward.

After Mr. Morling's address, which will appear in our next issue, Mr. Mitchell bade farewell to Mr. and Mrs. Morling on behalf of the congregation and "hundreds more," desiring for them every blessing God saw fit to bestow, particularly that they might realise the blessing pronounced by our Lord on those who forsake their dear ones for His Name's sake.

Mr. Colls very affectionately and tenderly commended our departing missionaries to God in prayer.

Mr. R. Robinson expressed himself in the words of Luke xxiv. 52, "They returned to Jerusalem with great joy." It was our desire that Mr. and Mrs. Morling should so return to India, and it was our conviction that they would. While no doubt they were sorry to leave their children, parents, country, and family associations, there was something better in India, as we knew from his testimony and from the enthusiasm with which he speaks. "As soon as he steps on board that boat he will begin to look forward, and will begin to feel the attraction of India; and a good deal of the disappointment will go." The usual vote of thanks was heartily accorded to our Chadwell Street friends for all the accommodation and loving service they had given us, and suitably acknowledged. The collections amounted to £30.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—I have the pleasure of welcoming nine new cousins, viz., Nellie Outlaw (Division I.), Vida Allum, Grace Kyte, Alan Haynes, Leonard Reeder (Division II.), Stanley Reeder, Willie Church, Ethel Kyte, Frances A. Revell (Division III.).—Thanks for your letter, Winnie; Willie has begun very well.—Glad you were at the meeting, Elsie.—Thank you, Hilda and Dorothy; I am afraid all answers must in future reach me NOT LATER THAN THE 10TH.—It is cheering to hear that you and others had a happy Christmas, Kathleen, in these serious times.—I should like to meet your wish, Hilda (Reeder), but haven't space enough to give the correct answers to the questions so that you may see where any of yours are wrong.—Wasn't it a feast in Matthew's house, and a prayer-meeting in the upper room, Eric?—Why didn't you speak to me, Grace (Andrew)?—You and the other boys did very well for the wounded soldiers at Livingstone College, Percy.—Quite right, Alan; I am very pleased that you have come.—Yes, you are quite right, too, Grace and Ethel; I hope you will like the Corner.—Yes, Frances, you are right—Division III.—and you have begun very well.—Glad you have come back, Ruth; I wondered where you had got to!

MARKS FOR JANUARY.—*Seniors.*—*Hilda (for December, 9, 29) and *Dorothy (for December, 10, 29) Cuthbert, ******Winnie Church, Theodora Haynes, Kathleen Throssell, Elsie Andrew, Robert Booth, 10; Rowland Peters, Freda Berry, ***Hilda Reeder, Blanche Hawes, Annie Stannard, 9; Beatrice Beale, Dolly Cook, Rose Clarke, 8. *Division I.*—Grace Andrew, Dorothy Rudd, 10; **Ernest Carter, Muriel Haynes, ****Florence Church, Alice Stannard, 9; **Eric Robbins, Jeanette Brunsden, *Fred Cuthbert (for December, 9, 27), Edith Clarke, Blanche Morgan, Evelyn Walledge, Nellie Outlaw, 8. *Division II.*—**Cecil Carter, Stanley Vine, Leslie Reeder, ****Lily Church, Ellen Dowell, Clara Layzell, Jane Morris, ***Marjorie Dykes, Ivy Morgan, Grace Kyte, Alan Haynes, Leonard Reeder, Geo. Andrew, Vida Allum, 10; Percy Crees, Edith Wright, Elsie Roberts, Herbert Stannard, 9; Alfred Wood, 8. *Division III.*—Rex and Gerald Booth, Leslie Crees, Stanley Reeder, Frances Revell, ****Willie Church, Ethel Kyte, Oliver Rudd, 10; Ruth Harris, Clara Nutt, Maud Bird (for December, 8, 24), Florence Luffrum (for December, 7, 22), Jane Grubb (for December, 8, 24), ***Kenneth Dykes, Francis Stannard, 9; Rose Sykes (for December, 6, 14), Hilda Vine, 8.—(For December, Lizzie Nash, 8, 24; Alice Harris, 8, 15; Clara Nutt, 7, 20).

I must ask you all to let me have your Answers in future NOT LATER THAN THE 10TH OF THE MONTH, owing to the War. *None can be received after that date.*

QUESTIONS FOR FEBRUARY.—*Seniors.*—Read the following passages and write in your own words a *short* account of Mark:—Acts xii. 12; Colossians iv. 10, 11; Philemon 24; Acts xii. 25, xiii. 5, 13, xv. 36—39. *Division I.*—Read Acts xii., xiii. and xv., and Colossians iv., and answer the following: 1. Give the other names of Mark. 2. Where did he go with Saul and Barnabas, and where did he leave them? 3. Why was there such sharp "contention" between Paul and Barnabas about him? *Division II.*—1. Give the names of two of Mark's relatives (Acts xii.; Colossians iv.). 2. What does the Apostle Peter call Marcus? (1 Peter v.) 3. What does Paul say about him? (Colossians iv.; Philemon). *Division III.*—Write the following verses fully and correctly: Acts xii. 12; Colossians iv. 10; Acts xii. 25, xiii. 13; Philemon 24.

Some of you seem to have enjoyed Christmas notwithstanding the war, and you very kindly hope that I did the same. One sentence in your letters pleased me perhaps more than others, and it was this—"I hope you enjoyed your Christmas pudding—*if you had any.*"

One of my "nieces" who was present at the Farewell Meeting says that Mr. Morling's address made her "resolve to help the missionaries more than she has ever done." I hope you will all feel the same when you read it.

I have received a good many letters too late for insertion this month.

Your affectionate UNCLE JOHN.

MISSIONARY PRAYER MEETINGS AND STUDY CIRCLES.

THE Description given by Mr. Morling at the Farewell Meeting of the Indian Christians in our Mission must have touched all who heard it.

Our Active Interest in the Mission is measured not only by our care for our Missionaries but by

OUR SYMPATHETIC PRAYERS
FOR THE CONVERTS GOD
HAS GIVEN THEM.

We have learnt something of the spiritual characteristics of our Indian Christians, and of their besetments, and can therefore pray intelligently for them.

Let us remember Mr. Morling's earnest and repeated desire that there may be at least a

MONTHLY MISSIONARY
PRAYER MEETING

in every Church, and also, if possible, a

MISSIONARY STUDY CIRCLE

for the Young People.

LIST OF SUBSCRIPTIONS, &c.

Received from Dec. 10th, 1916, to Jan. 10th, 1917.

General Fund.

	£	s.	d.
Brighton, Prarthana Sabha,			
Collection	5	12	.
Literature		3	2
Birthday Gifts:			
Mr. F. Cozens ...		5	.
,, E. H. Elliott...		5	.
,, B. Gumbrell,..		2	6
,, T. Gurr ...		2	6
Sydney (N.S.W.), Temple	3	10	.
Whittlesea, Palm Leaves			5
Wandsworth, Chatham Road,			
Collection ...	1	11	7
P.P.C.... ...		6	
Sunday School		9	11½
Poynings, Birthday Gift, Nov. 18, Jubilee...		5	.
Boro' Green, Miss L. E. Harling (Curios)		2	.
Miss E. Hollands ...		2	.
Horham, Collection	5	14	6½
Reports and P.P.C.		9	6
Boxes...	15	9	8½
St. John's Wood, Mt. Zion	9	16	.
Irthlingboro', Collection	2	3	6
P.P.C....		1	8
Leyton, Goldsmith Rd., Reports			7
Bermondsey, Lynton Rd., Reports		5	.
Anon.		2	6
Staines, S.S.	1	4	3
Wood Green, Dovecote		12	1
Sunday School ...		2	.
Literature		4	.
Croydon, Derby Road	1	10	2
Literature		7	2
Wandsworth, West Hill...	1	15	4½
Literature		9	6
St. Neots		18	.
Literature		5	.
Firstfruits		10	.
Hounslow, Zoar, Sunday School ...	1	4	10
Y.W.B.C.		7	8
Y.M.B.C.		2	5½
Reports		2	.
Erith, Providence ...	1	1	.
Rowley Regis, Providence, Sunday School		12	6
Reports ...		1	8
Peckham, Zion, J. King (box) ...		4	6
Datchet, S.S.		3	.
Cambridge, Eden ...	2	15	.
Reports		3	.
Bedmond, S.S. ...		6	1½
Newquay (Cornwall), Ebenezer, Sunday School (box)		13	.
Reports		1	6
Mr. A. K. Pearce ...		5	.
Notting Hill Gate, Bethesda, Mr. Harold Burbage (box)	5	8	3
Trowbridge, Zion, S.S (Girls)		18	.
Miss I. Summers ...		7	.
Ipswich, Bethesda, Mr. Chaplin ...	1	10	.
Bassett Street, Keppel Street Memorial, Reports		2	.
A Friend		2	6
Miss R.		5	.
Wellingboro' Tabernacle, S.S., Reports			8
Chesham, Newtown, Sunday School ...	1	8	3½
Birthday Box ...		1	8½
Kilburn, Ebenezer, Sunday School ...	1	3	10
Chatham, Enon, S.S.		10	.
Tring, Akeman Street, Reports	1	.	.
Misses West & Smith (Walmer)		5	.
Friend	5	5	.
Chelmsford, Reports		5	.
Sunday School ...	1	12	1
PERSONAL :—			
Dorothea		5	.
Mr. W. Eggleton ...		10	.
Mrs. Abbott... ...	1	1	.
Mrs. E. Howes ...		2	.
For Jesus' Sake ...		2	6
Birthday Gift, Dec. 18		2	6
Mrs. Girdlestone ...		10	.
Mr. W. H. Begbie..		2	6
Miss Ash		13	
,, ,, (Reports)			6
MISCELLANEOUS :—			
Legacy *re* the late Mr J. Knights ...	21	15	.
Farewell Meeting:			
Collection... ...	30	.	.
Profit on Tea ...		10	9
	£139	.	.
Bromley, College Slip		15	7
Boro' Green		3	6
Glemsford		2	6
Peckham, Zion ...		10	.
Ipswich, Zoar... ...		4	8
Bedmond, S.S. ...		3	.
Newquay (Cornwall), Ebenezer		3	.
Ipswich, Bethesda ...		10	.
Bassett Street... ...		9	6
Wellingboro', Tabernacle, S.S.		7	.
Grays, Ebenezer ...		3	.
Chelmsford	2	4	5
PERSONAL :—			
Miss F. Croft ...		10	.
Mrs. Thorne ...		4	.
Mrs. Abbott... ...		1	6
Mrs. E. Howes ...		1	9
Mrs. J. W. Oliver ...		2	6
Mrs. S. Hindes ...		3	.
Miss Kirkland ...		1	6
Mrs H. Pritchard ...		1	9
Mr. Robt. Hewitt ...		5	.
Mr. W. H. Begbie ...		1	6
Miss Ash		1	6
	£13	5	2

Herald Fund.

	£	s.	d.
Whittlesea		10	.
Tottenham		6	.
York (Mrs. Willis) ...		2	6
Horham	3	.	.
Over		3	6
Hounslow, Zoar ...		8	.
Leyton, Goldsmith Rd.		10	.
Bermondsey, Lynton Road		15	.

Pension Fund.

	£	s.	d.
2½ % Consols (£450 9s. 7d.) ...	2	2	3
2½ % Consols (£616 14s. 10d.) ...	2	17	10
	£5	.	1

Ladies' Zenana Auxiliary.

Money received by Mrs. Silver ter from Dec. 11th, 1916, to Jan. 13th, 1917 :—

	£	s.	d.
Gurney Road, per Miss Ince, Bible-woman's Salary for six months	5	.	.
Wattisham S.S., 1st Class Girls		10	.
Fleckney, per Miss Buckby		15	.
Lewisham, Mr. George (donation)		5	.
Tottenham, per Miss Hines (collection) ...		10	.
Reading, per Miss Pursey	2	8	6
PERSONAL:— "Help Those Women"		1	6
	£9	10	0

ALL CONTRIBUTIONS for the HERALD should be sent to the Editors (***62, Greenvale Road, Eltham, S.E.***) by the 10th of each month.

Vol. XVI. March, 1917.

The Strict Baptist Mission HERALD.



HIGH CASTE SCHOOL GIRLS.

Price One Penny,

Of the Secretary, W. CHISNALL, 16, The Grove, Isleworth, Middlesex.

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

CONTENTS.

	PAGE
Current Notes	25
"Of What Sort It Is"	26
The News of the Month	27
"Two of a Family"	29
Christmas Messages	30
Scenes by the Way: Street Bazaars and Hawkers	31
The Jungle Butcher's Bill	32
A Sister's Testimony	33
Obituary	33
The Farewell Meeting: Mr. David Morling's Evening Address	34
Meetings	35
The Children's Corner	36

The COUNCIL of THE STRICT BAPTIST MISSION

Appeal to our Churches
for their co-operation in

A FORWARD MOVEMENT

by forming BRANCHES of the Mission for the purpose of regular subscriptions, and by inviting our

Secretary, PASTOR W. CHISNALL,

TO PREACH AND LECTURE.

The Council hope that each Church will arrange at least one Sunday with him during the year; and if possible a Week-Evening Lecture or Address, followed by a Collection.

Ladies' Zenana Auxiliary

MEDICAL FUND.

ANNUAL GIFT WEEK.

March 18th to 24th, 1917.

The
Strict Baptist Mission
HERALD.

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

VOL. XVI.] MARCH, 1917. [*New Series*, No. 123

CURRENT NOTES.

IT is very desirable, in view of the fact that we have no missionary at home this year to visit our Churches and Sunday-schools, that the Deputation services of our Secretary, Mr. Chisnall, should be more widely engaged, in order not only to stimulate—or to sustain—the interest of our subscribers, but also to awaken interest in non-subscribing Churches. We therefore draw the attention of our friends throughout the country to the fact that Mr. Chisnall is free to serve any of our Churches on behalf of The Strict Baptist Mission on both Sundays and weekdays, and we urge our Pastors and Deacons to write to him arranging dates.

There are few, if any, Churches which could not devote one Sunday during the year for missionary sermons and a collection, and there are many which could also devote a week-evening for a missionary lecture or address. We recognise how great a strain the present serious time of war is putting upon our Churches, and that some of them are already helping in this important work of Indian evangelisation to the extent of their ability; but we remind them that our primary object is the maintenance and extension of interest in our work and obedience to the Lord's command.

Although our principal aim is to foster intelligent interest in our Madras and Sendamangalam work (including, of course, the Kolli Hills), it is needless to say that the Mission finances are so suffering from the war-strain that much needed progress in various directions is impossible; but we ask only that each Church should help us in this forward movement according to its ability and so to distribute the burden of the adequate upkeep of the existing work.



"OF WHAT SORT IT IS."

IT is well to pause in our work for God now and again in order to examine it in His presence and to see "of what sort it is." It is clear from the Word of God that we may be building on the right and only Foundation, and with the best materials—gold, silver, costly stones—and that we may be very zealous in our work; but, with all that, we may at the same time be also building with materials that will not stand the test of fire—wood, hay, stubble.

The fact is a very solemn and heart-searching one, and one concerning which our own hearts confirm the testimony of God's Word; and the seriousness of the fact is increased by the exceeding difficulty, if not impossibility, of discovering in the dim light of earth the true character of our building materials. What we think to be gold, silver, costly stones, may be only wood, hay, stubble, and what sometimes we fear to be worthless may be truly spiritual.

"The Day" is coming which will inevitably "declare" or make it clearly visible; and the Holy Spirit uses four words to describe the process of that Day of declaration. Our work will be "tried," assayed or tested as metals are by fire; it will be "revealed," unveiled or uncovered, all obscuring elements being removed; it will be made "manifest," its true character shining forth; and whatever is found to be spiritually worthless in our work will be "burned up."

It will necessarily be a Day of great surprises. What is now obscure and perplexing to us as to the value of our work will be made plain; the false will be easily distinguishable from the true; work which we fondly thought to be good and enduring may fail to stand the solemn test; and that which we feared might not stand it may shine forth as gold.

In view of all this we may well seek to anticipate the Day by submitting our work, however fair and necessary it may seem to be to our imperfect spiritual vision, to the scrutiny and test of our Lord.

May He search us and our work through and through with His eyes of jealous love, encourage us in whatever meets with His approval, burn up now whatever offends Him, lead us to abandon anything that is not of His Holy Spirit's planning, and teach us to do His will in all things.

We shall then be in the path of successful service however apparently adverse circumstances may be, for we know that our Lord is Master of all circumstances.

Our Foreign Field.

The News of the Month.

MADRAS.—Our good brother Apollos, now over seventy years of age, was seriously ill in December He rallied and, in spite of great weakness, persisted in fulfilling a preaching engagement at Vepery. It was a manifest victory of spirit over flesh. I am thankful to say that he is now better, and able to resume work. He is a man of devout spirit, and an exceptionally fine preacher. I have often wished he was twenty years younger.

Our English Sunday-school at Chintadripet celebrated its anniversary in December. There are about forty scholars, and their regular attendance has been a source of much encouragement to the Superintendent, Mr. A. S. Booth. The prizes awarded were of a varied character, a pleasing feature being that each prize-winner had been previously asked to name the sort of prize he or she would like.

The distribution of gifts from the Christmas-boxes amongst our agents and eight hundred pupils was a happy occasion for all concerned.

On Christmas morning our Vepery Chapel was filled with an appreciative audience, who listened to a sermon by Mr. Watts. A special collection was made for the Belgian children, and met with a hearty and liberal response. One member, unable to contribute much from his purse, sold some fine pumpkins he was cultivating, and gave the proceeds to the fund.

A very happy company of Christian men, women and children assembled in the Vepery Chapel on New Year's-day for their annual treat of biscuits, sweetmeat and fruit. This is a great occasion for comparing notes on family matters and holiday experiences. Altogether 160 participated in the treat, which is provided from funds given for the purpose by a local committee.

The American Baptist Telugu Mission held its annual conference this year in Madras. Dr. A. H. Strong, President Emeritus of the Rochester Baptist Theological Seminary, U.S.A., where he taught for upwards of forty years, was present at the conference. It was a spiritual refreshment to hear this veteran of 81 tell the story of his conversion, and to listen to his powerful plea for the preaching of the gospel of grace, "the only gospel that possesses the necessary dynamic."

On the first Lord's-day of the New Year Mr. Watts baptized at Vepery two brothers who formerly attended our school at Semmencheri—Krishnaswamy and Thangavelu. E. A. Booth.

Six teachers sat for the Sunday-school teachers' examination, and all have passed. Two have obtained over 85 per cent. marks, and are presented with a specially-bound Bible; one other has a first class certificate, and the remaining three second class certificates.

As I was passing the Asylum warders' lines one evening lately I was pleased to hear a number of people singing a Christian lyric to Jesus Rajah. So far as we know there are no Christians living there, but the children attend the S.B M. school, and having learnt the lyric there they carry its message home in this way. We pray that Jesus may become King not only to the children, but to the parents in that village.

During the past week I have been paying extended visits to our out-

lying villages, with a view to giving them a little more attention than has been possible for some two or three years at least. I have been struck with the desolation of these places, and am writing separately telling of my visits. L. WATTS.

SENDAMANGALAM.—The Christmas Boxes.—On the first Thursday in the new year a Christmas gathering of all the Indian workers and their families was held at the Mission House, Sendamangalam. Tea, coffee, biscuits, etc., introduced an afternoon of games and social intercourse, crowned by the distribution of the Christmas gifts sent out by the good friends at Home. We in India realise and appreciate the special significance of these Christmas boxes prepared and sent out in the third year of war.

The School-children's Christmas.—"Pundibi," *i.e.*, festival, is a magic word to Tamil children. It brings movement, excitement and colour to lives that would otherwise be very drab. To an Indian child it seems perfectly natural that the Christians should have a "Pundibi," but the presents from the Christmas boxes help to bring home to them the fact that there is something in this special "Pundibi" which concerns *them*. Line after line of children is drawn up in front of the bungalow. They are told to stretch out their hands, and to say whether they prefer a coat or trousers. Nearly all choose coats. Eyes dance and sparkle as the garments and gifts are placed on the eager outstretched arms. Many of the boys, on receiving their presents of garments, immediately disrobed and struggled into coat or trousers before leaving the verandah of the Mission House. God bless the generous donors who have contributed to the Christmas boxes.

Abraham and His Bible.—Old Abraham, the convert whom Mr. Morling baptized about three years ago, has a great love for his Bible. His eyesight, however, is dim, and he finds it difficult to read, especially at night. Hitherto he has possessed a copy of the New Testament and Psalms only, but recently he has had a great desire to obtain an Old Testament. We did not know of this, or we could easily have supplied him with a whole Bible. The following facts have just come to my knowledge in a roundabout way:—Abraham has a friend whose work often took him to Ceylon. While there, a Mrs. Grigg presented him with a Tamil Bible. He took this home to Pavittram, and either lent it or gave it—I am not sure which—to Abraham. Abraham was overjoyed to have a whole Bible, and is now engaged in reading it through. But, mark! Abraham realises that his eyes will not stand the night-reading; even in daylight his reading is a very slow, painful, stumbling process, and he is anxious to possess himself quickly of the wonderful contents of the Book. So he has engaged a heathen young man, who knows how to read, to come every evening for six weeks to his house and read the Old Testament to him, whereupon Abraham will pay him a fee of one rupee. Abraham is very poor, and one rupee to him represents a sum that would keep him in food for five days. These facts have transpired quite accidentally. To me there is something very inspiriting in the thought of that singular pair—the poor old outcaste Christian and his hired servant, the heathen youth—reading the Scriptures together every evening on the tiny verandah of his little mud-walled home.

Bountiful Harvests.—For the first time for many years there are bumper crops in the country all around the Kolli Hills. Plentiful and seasonable rains filled all the "tanks" several months ago, and now harvesting has just begun. In many places ample water is left in reserve for a second crop. J. M. BRAND.

THE KOLLI HILLS.—Accidents from Fire.—This is the cold season of the year on the Kolli Hills, and the hill-people need fires in their houses in order to keep warm. These house-fires are just kindled on the floor of the living room and the resultant smoke is left to find an exit, or no exit, as best it can. Often huge logs are brought in and suffice to burn for days. These smouldering logs are a source of danger. Frequently the housewife leaves her little babe or sleeping child close to the fire for warmth. During her temporary absence the log bursts into flame, which sometimes catches hold of the child's clothes and burns the child more or less severely. We have had two cases within the past week of this kind. In the second case the father hastened down the hillside to the Mission House, a distance of fourteen miles, for medicine. When we heard that the burns extended over the major portion of the body and were very severe, we could give the poor man little hope of his child's recovery.

Progress of the Work.—By the time these lines are in print we hope to be back on the Kolli Hills. During our absence, malaria has hindered the work a good deal. The Valappoor teacher has only recently returned after a severe bout of fever. We have now equipped all our workers with mosquito nets, which we trust will result in a diminution of malarial attacks, and consequently in more constant and economical work. The new school at Sumasolakunnipetti is doing well; new scholars have been recently added to the roll. Our workers keep in touch with the old blind carpenter, and I hear that he continues to pray to Jesus Swamy.

J. M. BRAND.

o o o

Mr. and Mrs. David Morling's Journey.—Our Secretary received a cablegram from Mr. Morling, on January 25th, saying that he and Mrs. Morling had safely reached Port Said. We are relieved to know that they got through the most dangerous part of the journey, and hope soon to receive news of their arrival at Sendamangalam.—ED.

"Two of a Family."

ON the first Lord's-day in the year Mr. Watts baptized two brothers on a profession of personal faith in Christ Jesus as Saviour and Lord. Krishnaswamy and Thangavelu were formerly pupils in our school at Semmencheri. It was through the Scripture lessons given there that their minds were first turned towards the Saviour. Their parents are heathen, but they consented to these lads becoming Christians.

Krishnaswamy, who is 22, in relating his spiritual experience, said that it was when he was reading in the fourth standard in Semmencheri School that he first became concerned about sin. From that time onward he has been more or less interested in the Christian religion. He has read the Bible and has attended services from time to time when his work has permitted. Speaking of his present state, he said: "I know I am a sinner, but I am sorry for my sin, and I seek pardon from Jesus. I have found great comfort in His words, 'Come unto Me, all ye that are heavy laden, and I will give you rest.'" His testimony as to sorrow for sin and faith in the power of prayer was very clear.

When Krishnaswamy's name was proposed to the Church, one of the members immediately arose and said that "Krishnaswamy by his life and example put many Christians to shame." When baptized he took the name of Jacob.

Thangavelu, the younger brother, is now 16. During my talks with him I gathered that two years ago, when a pupil in Semmencheri School, he became concerned about religion and then gave up all heathen practices. About eight months ago he was convinced of his sinful state and

earnestly sought pardon. He believes that his sins have been forgiven. With him, as with his elder brother, the gracious words of our Lord—"Come unto Me, all ye that labour and are heavy laden, and I will give you rest"—have been the means of great comfort and blessing. Thangavelu is a very diligent reader of the Bible. When baptized he took the name of John.

Again has that word of our Lord been made good—"I will take you two of a family, and I will bring you to Zion" (Jer. iii. 14). These two brothers have stepped right out from the heart of heathendom and made the great avowal; but their environment is still heathen, and their parents are still heathen. They have a real battle to fight in maintaining their Christian testimony and in separating themselves from all heathen ceremonies. The temptation to compromise will be constant, but we believe that He who has called them will keep them. We earnestly ask the prayers of our friends at home that these young men may be used of God to bring others to the Saviour.

Two others from Semmencheri should have been baptized at the same time, but the devil has been busy, and has succeeded in deterring them from confessing their Lord in baptism. The opposition and threats and subtle influences of heathendom have proved too great for them at present. We are not content to let the devil have the last word. Who will join us in the prayer that these weak ones may be strengthened and given grace to take up the cross and follow their Lord?

E. A. Booth.

Christmas Messages.

TWO children had thoughts of Christmas. One of them, a white child, had been taught from her earliest years of the Christ-child Who brought God's great gift of salvation to sinners in His baby hand. Each Christmas had brought her joy and many gifts, and in her mind Christmas was associated with loving and giving. She felt that she, too, would like to give, and so a little gift found its way into a box being sent to a heathen land. The other, a dark-skinned child, looked forward to Christmas, too. To her it was a season when for some mysterious reason some people, but only a few, gave presents to others. It was in no way connected with the god in the little temple. There were no drums and offerings and incense; life in the village was usual, and yet it was a time of joy. In the Mission School there were rumours that she, with others in the school, was to receive a pretty skirt, and perhaps a doll, and may-be a string of gay beads. Her little heart was very happy. She wondered why such joys should be hers, and what made the strange people give in this fashion. It was very delightful; but why was it?

There was never a child in any of our schools who asked such a question and was denied an answer. And who can estimate the value of the Christmas message to such little questioning hearts?

Over miles of troubled and perilous sea there came once again to us your message of love in the Christmas boxes. We were deeply touched and grateful as we unpacked the hundreds of gifts given with considerable sacrifice during this time of war and stress.

There were moments of happy perplexity during the distribution of gifts to expectant little boys and girls, so that each child should have something. Even the tiniest of them seemed to realise that they must not expect during the war-time the same as in other years, and the presents gave as much joy as ever before.

We thank you, dear friends, big and little, for your loving remembrance of these little ones. I would it were possible to pack in a box the happy "salaams" and smiles and laughter of the children to send across the perilous sea to you. It would be cargo that no submarine could sink.

Grateful thanks for Christmas happiness

Our Christmas was busy and happy. After the distribution of presents to the children, which occupied a few days, about 850 having participated in the joy, our agents gathered here one afternoon. The time was spent in outdoor games, and then a distribution of refreshments and books and Christmas parcels took place. All of them send their grateful thanks to you for your remembrance of them. On Christmas morning our chapel at Vepery was crowded. Mr. Watts preached his first Christmas Tamil sermon, and three "Bajanas" (musical societies) attached to our Mission contributed Christmas lyrics.

On New Year's Day the members of our Church and congregation come together at Vepery for their annual treat. Fruits, biscuits and sweatmeats were distributed, and all seemed very happy. This treat was provided by a local Christmas Charity Fund. Christmas has passed, but its glow remains. I would earnestly thank each one of you who helped to kindle the fire.

WINIFRED BOOTH



A ROADSIDE TINKER.

Scenes by the Way.—No. 3.

STREET BAZAARS AND HAWKERS.

IN the civilisation and culture of the West it is necessary for shopkeepers and tradesmen to observe strictly the rules of ventilation and cleanliness in their places of business. The tradesman who can advertise his wares by a fine-looking shop, well kept and up to date in every respect, invites the custom of the people such as an untidy and dusty shop never will, and it is becoming increasingly popular for manufacturers to advertise their wares as being entirely untouched by hand. Such fine ideas of cleanliness have not entered into the minds of the Indian people yet, and their shops are the very opposite of the smart and clean places to which we are accustomed.

Primitive Wayside Account-keeping

For the most part an Indian bazaar is a room, more or less about six to ten feet each way, and in this the proprietor arranges his goods. There are no doors or windows; in the daytime the whole front is open, and he makes a kind of platform or counter in front of the place with several planks; at night he puts all his goods inside, and fits the planks to the front of his shop by a large wooden bolt and a lock.

In a bazaar street there will be all kinds of different trades represented, but the most common one is that which sells all sorts of things needed for everyday use. The Indian does not keep much money by him, and except when he receives his salary he does not go to shops for the more expensive things but satisfies himself with the small wares of the general bazaar. When he wants some larger articles he will go to the town where the various larger bazaars are. These general shops have no particular mode of dressing the window or counter, and the articles are kept just anyhow usually. It sometimes happens, however, in the case of a sweet-meat shop that the dainties will be temptingly piled upon dishes and arranged along the front of the bazaar neatly. The proprietor of the shop sits on the floor in the middle of his wares and rarely moves out of his place to get anything, as he can reach all round him.

Besides these established shops there are innumerable roadside hawkers of various kinds. In the early morning a great many women may be seen sitting by the side of an array of pots making rice cakes and other small eatables of a like nature. They have a little clay fireplace upon which an earthen dish serves as a frying pan, one or two other pots and dishes are at the side with the ingredients for the cakes, and a small basket tray is in front, where the finished articles are placed. The spoons used are the half of a cocoanut shell fixed to a stick. Very often these women keep also a stock of betel leaves and areca-nut, a very favourite sweetmeat with the Indian. Some seem to chew this all day, and their teeth get ground down in a remarkable way by the constant chewing of the nut. The rice-cake woman's method of keeping accounts is amusing. Many of her customers run weekly and monthly accounts, and as she has no knowledge of books, and her work is done on the roadside, she uses the wall or tree near which she has pitched as her account book. Each of her customers has a particular place on the wall, and each morning, or each time a debt is incurred, she makes a thumb mark in that place with some lime. Then when the debt is paid the whole crowd of thumb marks is obliterated by cleaning the wall or plastering it with some cowdung.

(To be concluded.)

The Jungle Butcher's Bill.

THE number of persons killed by wild animals in British India during last year was 1,923. Tigers accounted for no less than 748 of this large total. The province of Behar is a favourite haunt of the tiger, and in that region alone tigers killed 376 persons—a slightly greater average than one person each day of the year. Special rewards for the killing of man-eating tigers are said to have no effect in reducing their numbers. The other deaths were caused by elephants, bears, leopards, hyenas, boars and crocodiles.

During the same period no less than 26,385 persons in British India died from snake bite. This is a terrible total. It is three thousand greater than the number killed by snakes the previous year. Sir Lauder Brunton's lancets are reported to have cured a fair number of cases of snake-bite, but they have not been widely used.

The figures given would be very greatly increased if the fatalities which occurred in the native States were added. E. A. BOOTH.

A Sister's Testimony.

FOR several years we had two high-caste girls as Zenana pupils under our instruction; they were cousins of about the same age and next-door neighbours. One of the two was Kunnu, who has before been mentioned in these pages; the cousin's name was Sarathumbal.

In one of the books with which we supplied them for their studies they came across the Lord's Prayer. They had both been attracted by Rutnamoni's teaching, and had begun to be troubled about spiritual things, so they agreed to kneel together daily and repeat this prayer. Later, they confessed to the Bible-woman that they had been brought to love Jesus.

About two years ago both girls were married and, according to custom, went to live in the homes of their respective mothers-in-law. Before they left I gave them each a New Testament, and asked them to read it every day. Since then, both have known what it is to pass through sickness and deep sorrow. I have never met them again, but get news through their relatives occasionally.

Visiting at Sarathumbal's old home recently, I found only her elder sister at home. She has been attending the dispensary lately and was treated successfully, so was feeling rather more grateful and amiable than usual. After a little conversation, she said:

"Do you remember my little sister, Sarathumbal? You gave her a Book when she was married; she thought a great deal of that Book, and used to read it constantly. She kept it wrapped in a cloth, so that the insects should not spoil it. About two months ago she had a severe illness, and we thought she would die, but she is getting better now. While she was very ill, someone stole her Book, and it has not been recovered. She frets so much about this, and yesterday, when I went to see her, she cried bitterly."

Then, pointing to the group of family gods by the wall, she said with a peculiar smile:

"You know, my little sister will not worship these; she says she loves your God alone."

How our hearts warmed to hear these words! Needless to say, it was not long before another Testament was on its way to cheer the little invalid in her loneliness.

O. M. ELLIOTT.

Obituary.

Miss Feilder.—WE much regret to say that Miss Feilder, the Secretary of the Bassett Street Branch of the Ladies' Zenana Auxiliary, passed away on Saturday, February 10th, after only a week's illness. The loss is a great one to our Bassett Street friends, as she was a zealous worker in the Sunday School and the Tract Society, as well as on behalf of the S.B.M.

The Late Mr. John James.—We regret to record the sudden departure on January 11th last of Mr. John James, who was the last surviving member of the original Committee of The Strict Baptist Mission formed in 1861. We express our condolence with his family.

Mrs. Parker.—We regret to record the death on January 9th, in her 41st year, of Mrs. Parker, wife of Pastor H. J. Parker, who was President of the Swindon Branch of the L.Z.A., and took a very keen interest in its work. We express our deep sympathy with our brother in his sad bereavement.

OUR HOME CHURCHES.

The Farewell Meeting.

MR. DAVID MORLING'S EVENING ADDRESS.

MR. MORLING said he had been asked the question many times during the past month—How have you found the Churches this year, as regards their spiritual life and as to their interest in the Mission? "I verily believe that notwithstanding the terrible times we are now living in, interest in our Mission and interest in all true Mission work has widened, deepened and intensified. The collections have been better, and the war has awakened a great spirit of sacrifice among the people. They never knew before that they were so well off. The present meeting is tangible evidence of interest. Ever since I have known Chadwell Street it has been on fire for missionary work." Mr. Morling drew attention to the violin which was lying on the platform table and which had been given by Chadwell Street Sunday School for Miss Ireland's use in missionary work, and he hoped Mr. Mackenzie would pass on his message of thanks.

But it was not sufficient for *some* of us to be interested and to be taking missionary work seriously; we wanted all to do so. There were thousands of Strict Baptists at home who were not doing so. There were three arguments to show that all should.

First, because of its colossal proportions. With Asia's 320 millions, China's 420 or 450 millions (nine or ten times the population of the United Kingdom), and the population of Siberia, Korea, Japan, Persia, and other places, we had 900 millions of souls. European figures were small by contrast. The vast majority of these Eastern millions had never heard of the Gospel, the Bible, or the name of Christ. This brought home the great proportions of the task. Turning to the Sendamangalam Field, the proportions of the task before the S B.M. were made clear—"If ten male missionaries could go out with us on Friday morning, each would have a parish of at least 150,000 souls; so there was plenty to do for the next five or six years."

Looking at the great issues of this holy crusade, it was seen that Eastern Asia was fast imbibing Western education, quickly adopting our civilisation, our science, and our mechanical devices, and were beginning to be industrialised. Thinking of only China's 420 millions thus westernised, what would it mean if it all came to pass during this generation without the Gospel? What would be the result?

A second argument for taking the work seriously was the Churches on the field. There were bands of Christian men, women, boys and girls—in some places multitudes—praising God in all nations and all lands. In view of the greatness of the work in these two respects, many people said, Yes, the task is so colossal that we can do nothing at all; we must just wait for the Lord to come, and He will set it all right. And they said, What are foreign missions accomplishing in Asia and Africa? To this his reply was, God is doing a mighty work in the East; vast numbers of people are being brought to know the Lord Jesus Christ. Ought not this also to make us more serious and wholehearted in this great enterprise?

There was a third argument, and that was the imminence of our Lord's return. Divergent views were held on this subject, but at all events there was a great multitude of Christians in the West who believe that we have approached, if we have not entered, the latter times, and that the Lord

will soon come. "He will come suddenly as a thief in the night, and when He comes, what will He find us doing? Shall we be concentrating our whole thought and attention upon the one business He has given to us? What is it? One thing—and one thing only—the carrying of the Gospel to the nations." This was the primary work of the Church. Sometimes it seemed as if we could hear the sound of His footfall. Should we be found earnestly engaged in the great business that He gave us?

Our seriousness in prosecuting this great work must be manifested by giving of our spiritual life, our intellectual life, and our means. "As to our spiritual life, I must emphasize the need of having more missionary prayer-meetings. Some Churches are having one missionary prayer-meeting a month. I hope all will do so. I have been delighted to find how much earnest, importunate prayer there is, but we must wage the spiritual warfare more and more with spiritual weapons, and one is prayer. Another weapon is the Word of God, and in India we are selling every year thousands of Testaments and Gospel Portions. As to prayer, thirteen years ago, when sailing through the Bay of Biscay in fog on Sunday morning, about 10 o'clock, a huge liner appeared, and if our engines had not been immediately reversed there must have been a disastrous collision. That happened exactly at the time when, as friends had assured me, they would be praying for me. Recently there had been serious riots in Sendamangalam between Mohammedans and Indians. Miss Ireland had to go to a medical case eight miles away, and, when she returned, found the centre of the town occupied by two great contending forces. Some of them recognised her in the bundy, quieted the people, and made a way through, and several of the rioters escorted her through. It would not have been done, perhaps, eight or nine years ago, but I cannot help thinking that some dear soul somewhere or other was praying, and that was the answer.

"I ask that you should study our work more, and organise Study Circles in our Churches. This has been done in some instances. As for the HERALD, I can say that we missionaries take it very seriously, and the HERALD costs more than a little sometimes as to what we should put in it, and how we should put it . . . May I ask you to take it seriously. In some of our Churches we have Strict Baptist Mission Branches. They have a Secretary and a Treasurer, Annual Meetings and Half-yearly Meetings, and when I have been, I have been delighted to find the Secretary has brought forth a Report and the Treasurer a balance-sheet, and the people have known more about our work and were more interested and more determined to do more for the work. May I ask you to have Strict Baptist Mission Branches in close connection with our Secretary, Mr. Chisnall. "Whatsoever thy hand findeth to do, do it with thy might."

Meetings.

Gurney Road, Stratford.—A very happy meeting was held on Saturday, December 2nd, to celebrate the eighth anniversary of our Prayer Circle. Tea was followed by social intercourse, and promises were handed in to the amount of £3 7s. 6d; after which statements were made by our leader, and our New Year's motto was given with the name of each member's Bible-woman for whom she prays daily. A most inspiring address was given by our beloved sister, Mrs. Elnaugh, on the words "Present your bodies a living sacrifice," which greatly encouraged and stimulated us to fresh zeal, and left a sweet aroma with which to go forward into the coming month. Prayers were offered by about four or five of our members, and a very happy and never-to-be-forgotten evening closed. During the meeting attendance was urged at our Monthly Prayer Meetings held on Saturday evening, for there we feel rests our power as a band. The Doxology was sung with deep gratitude to God for enabling us still to support our Bible-woman in Sendamangalam.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—I have a large number of new cousins to receive into the Corner this month from Southend, Laxfield, Meopham, Tottenham, Gurney Road, Courland Grove, and Derby Road, Croydon, viz., Edith Higgins, Douglas Barr, Maud Russell, Albert James Stevens, Leslie Falkner, Rose Baker, Winnie Poole, Hannah Peebles, Edith May, Florrie Burnett (Division I.), Victoria Collins, Florrie Blighton (Division II.), Lily Warren, and Lydia G. Hancock (Division III.).—My thanks to Miss Falkner for her co-operation.

I am obliged to omit my usual answers to your letters.

Enea Tooke writes to me that she and her sister and two or three friends have had afternoon sewing meetings, sold the garments they made, and sent the profits (10/6) to the S.B.M. Perhaps some of you could do likewise. —I have received 3/4 in January and 1/9 in February, and I have sent to Mrs. Silvester for the L.Z.A. 9/5, the amount of your stamps sent to me during the last six months of 1916.

MARKS FOR FEBRUARY.—*Seniors.*—(January, **Ruth Waters), *Hilda Cuthbert, Winnie Church (7d.), Kathleen Throssell, Elsie Andrew, ****Alma Waters (January, 10), Rowland Peters, Freda Berry, Robt. Booth, Hilda Reeder, Blanche Hawes, Annie Stannard, 10; *Dorothy Cuthbert, Theodora Haynes, Amy Poole (January, 10), 9; Dolly Cook, Nellie Clarke (January, 10), Rose Clarke, 8. *Division I.*—Ada Finch (January, 8), Grace Andrew, 10; Ernest Carter, Geo. King (January, 8), Muriel Haynes, Calvin Hewitt, Cissie Cross (January, 7), *Fred Cuthbert, ***Dorothy Rudd, Florence Church (5d.), Fred Collard (December, 8, 26; January, 8), Edith Clarke, Cyril Hill (January, 9), Kathleen Hancock (January, 10), Evelyn Walledge, **Nellie Outlaw, Alice Stannard, Edith Higgins, Doris Butcher (January, 9), Albert Stevens, Maud Russell, Leslie Falkner, Edith May, Winnie Poole, 9; Jeanette Brunsden, Blanche Morgan, Florrie Burnett, Hannah Peebles, Rose Baker, Dorothy Kerr (January), 8. *Division II.*—Cecil Carter, Alice (January, 5) and Eva Green (January, 9), Milly Oliver (January, 5), Leonard Reeder, Herbert Stannard, Victoria Collins, Florence Blighton, 10; Robt. Hewitt (January, 9), Lily Church (5d.), Edith Wright, Ellen Dowell, Clara Layzell, Jane Morris, Marjorie Dykes, Elsie Roberts, Ivy Morgan, Grace Kyte, Alan Haynes, Geo. Andrew, Vida Allum, Mabel Rose (for January), 9; Percy Crees, ***Leslie Reeder, Ernest Ewing (January, 9), 8. *Division III.*—Rex Booth, Rose Sykes, Leslie Crees, ***Oliver Rudd, Clara Nutt Florence Luffrum, Stanley Reeder, Frances Revell, *Francis Stannard, 10; Gerald Booth, Maud Bird, Kenneth Dykes, Willie Church (5d), Ethel Kyte, Lily Warren (January, 10), Lydia Hancock, 9.

QUESTIONS FOR MARCH.—*Seniors.*—Read Matt. iii. and give a short account of it in your own words, briefly mentioning each incident. *Division I.*—Read Matt. iii. and say: 1. What was the effect of John the Baptist's preaching? 2. Why did he speak so harshly to the Pharisees and Sadducees when they came to be baptized? 3. How did he say Jesus would baptize when He came? 4. What happened when John had baptized Jesus? *Division II.*—Read Matt. iii. and—1. Write correctly the words in which John the Baptist preached in the wilderness. 2. What did John say to the Pharisees and Sadducees about repentance? 3. Describe in your own words the baptism of Jesus. *Division III.*—Read Matt. iii. and say: 1. Where did John the Baptist preach? 2. What did he preach? 3. How was he dressed, and what did he eat? 4. What did he say *about* Jesus? 5. What did he say and do to Jesus?

Don't forget that all Answers *must* reach me *not later than the 10th of the month.* I am sorry that I shall be unable to give marks for late Answers in the following month as I have hitherto done.

Your affectionate UNCLE JOHN.

PRELIMINARY NOTICE.

The Half-Yearly Meeting

OF

The Strict Baptist Mission

WILL (D.V.) BE HELD ON

Tuesday, May 8th, 1917,

AT

Brixton Tabernacle, *Stockwell Road, S.W.*

A DEVOTIONAL SERVICE AT 3.30.

PREACHER:

PASTOR A. SHINN

(Of Cambridge).

TEA AT FIVE. - SIXPENCE.

At 6.15, A Public Meeting.

CHAIRMAN—PASTOR E. MITCHELL.

SPEAKERS:

MESSRS. C. A. FRESTON,
J. G. MACKENZIE, T. L. SAPEY,
H. D. TOOKE, AND C. J. WELSFORD.

LIST OF SUBSCRIPTIONS, &c.

Received from Jan. 11th to Feb. 9th, 1917.

General Fund.

	£	s.	d.
Lewisham, College Park, Sale of Work ...	4	.	.
West Ham, Tabernacle, Sunday School ...	4	7	6
I.B.R.A.		2	6
Llwyndafydd		17	6
Newcastle-on-Tyne, Reports			6
Reading, Providence, Sunday School ...		10	6
Reports		6	2
Boxes...		17	2½
Cheltenham, Miss D. Craddock ...	1	.	.
Margate, Rehoboth, Reports		1	10
Brentford, S.S. ...	3	18	9
Reports		3	.
Prittlewell, Mr. G. Elnaugh ...		10	6
Reports		6	.
Carriage		5	.
Guildford, Amount collected in S.S. boxes... ...	3	4	.
Lingfield		10	.
Whittlesea, Bible Y.W. & Y.M.	1	4	.
Infants		10	5½
Girls		10	4
Boys		7	.
CARDS :—			
Ethel Searle... ..		10	.
Eunice Turner ...		10	.
Cecily Wilson ...		1	6
Eleanor Turner ...		2	.
Ada Parker		2	.
Doris Anker... ...		1	8
Jane Cheshire ..		1	8
M. Allen		2	.
A. Marriott		2	.
Nellie Knight and Mary Hay... ...		1	7
Rowland Hemmaway	1	5	.
Richard Parker ...		1	6
Ralph Elsey ...		5	7½
Sidney Hemmaway		1	8½
Horace Foster ...		4	.
Thomas Todd ...		3	7½
Lode, Sunday School		15	.
Walthamstow, Church Hill, Sunday School ...	1	10	.
Subscriptions ...	1	3	.
Salhouse, Sewing-class ...		10	6
Rotherham, S.S. ...	2	17	6
Pimlico, Carmel, S.S.		7	6
West Ham, Tabernacle, Y.P.S.C.E. for Native Worker in Kolli Mountains ...	6	.	.
Trowbridge, Zion, Mr. A. L. Wiltshire		5	.
Boys		15	9
Girls		2	11
Watford, Tabernacle, Sunday School ...	3	2	2
Berkhamsted Common, Mr. C. Hodesden and family (box) ...	1	.	.
Reports		1	6
Sunday School ...		11	.
Miss Eva Rance (box)		12	.
Acton, Tabernacle, S.S.		16	7
Reports		3	9
Stockley Mission, S.S.	1	10	.
Tonbridge, S.S. ...		5	6
Oundle, Zion, Mrs Langford (box)		4	.
Keppel St Memorial, Sunday School ...		19	7
Norwich, Orford Hill, Sunday School ...	1	1	.
Reports		1	6
Miss Purling ...		2	6
Clapham, Courland Grove, S.S. Birthday Box...	1	2	.
Lewes, Jireh, S.S. ...	4	4	.
Chesham, Reports ...		1	.
Bromley, College Slip		5	.
Calcutta, Miss Billing	1	.	.
Tring, Akeman Street, Missionary Lecture	3	2	4
Tottenham, Ebenezer, Sunday School ...		16	½
PERSONAL :—			
Birthday Thank-offering, Jan. 30...		2	6
A C M		10	.
Wellwisher		2	6
Mrs. S. Forrester ...		5	.
Norwich		2	6
Mr. R. Z. Goodrum		2	.
Mr. A. Tyler ...	1	1	.
M. N.		5	.
Deepest Sympathy, sent Feb. 3 ...		2	.
H. B. (Brighton postmark)	1	.	.
Mrs. E. Wakefield...		2	6
Mrs. Elnaugh ...		2	.
Mrs. Sharples ...		2	6
Miss R. M. Brain ...		5	.
„ (Reports)			6
Friend, per Miss R. M. Brain (Reports)			6
Miss Minnie Ivory (box)		7	6
Mrs. W. Payne ...		5	.
„ „ (box)		3	.
Mrs. Dench, per Mrs. W. Payne ...		5	.
P. A. H.	2	2	6
MISCELLANEOUS :—			
Interest on Deposit	9	13	9
2½ % Consols (£451 7s. 5d.) ...	2	2	4
	£82	1	10

Herald Fund.

	£	s.	d.
Haworth, Mrs. Kilmister ...		4	.
Newcastle-on-Tyne ...		6	6
Reading, Providence	1	9	.
Sunday School ...		11	6
Margate, Rehoboth ...		4	4
Aston Clinton ...		15	.
Prittlewell, Providence	1	16	.
Lingfield		10	.
Brentford, North Rd.	1	8	.
Sunderland, Jireh ...		12	.
Berkhamsted Common	2	.	.
Tonbridge, S.S. ...		6	6
Norwich, Orford Hill		4	.
Maidstone, Providence		2	6
Acton, Tabernacle ...		17	3
Salhouse		6	.
Wood Green, Dovecote		8	.
Clapham, Courland Grove...	1	.	.
Newton Toney, Mrs. Handley		1	6
Handcross		1	4
Cransford		4	.
Ipswich, Bethesda, Miss Hines		2	.
Meopham		2	9
Fulham...		9	.
Chesham	1	7	.
Otley		5	6
Calcutta, Miss Billing		1	.
Trowbridge, Zion, Mr. A. L. Wiltshire		1	.
Miss E. Neale ...		1	.
PERSONAL :—			
Mrs. E. Tree ...		7	6
Mrs. S. Forrester ...		1	6
Mr. R. Z. Goodrum		3	.
Mr. Wm. Davey ...		1	.
Bexleyheath ...		1	.
Miss E. Wiggins ...		1	7
Per Miss B. Short...		4	10
Mr. Moffat		5	.
Miss Read		2	6
A Friend, 252 ...	10	.	.
Miss R. M. Brain ...		2	6
Friend, per Miss R. M. Brain ...		1	6
Miss Relfes, per Miss R. M. Brain ...		1	6
	£27	10	1

Ladies' Zenana Auxiliary.

Money received by Mrs. Silvester from Jan 14th to Feb. 9th, 1917 :—

	£	s.	d.
Hartley Wintney, Collection, per L. E.	1	6	9
Reading, Mrs. Frith's box		5	.
Walthamstow, Church Hill, Sunday School	1	3	1
PERSONAL :—			
Mrs. Morling's box		8	.
The Children's Corner		9	5
	£3	12	3

ALL CONTRIBUTIONS for the HERALD should be sent to the Editors (*62, Greenvale Road, Eltham, S.E.*) by the 10th of each month.

Vol. XVI. April, 1917.

The Strict Baptist Mission HERALD.

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



"Two Women Grinding at a Mill."

Price One Penny,

Of the Secretary, W. Chisnall, 16, The Grove, Isleworth, Middlesex.

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

CONTENTS.

	PAGE
Current Notes	37
"His Will"	38
The News of the Month ...	39
A Lecture to Hindus	41
Scenes by the Way: Street Bazaars and Hawkers	41
A Disturbed Open-Air Meeting ...	42
Where West Meets East	42
A Conscience Clause for Indian Schools	44
Roman Catholic Missions in India	46
Prayer Subjects for April	47
The Children's Corner	48

The COUNCIL of
THE STRICT BAPTIST MISSION

Appeal to our Churches
for their co-operation in
A FORWARD MOVEMENT
by forming BRANCHES of the Mission for the purpose of regular subscriptions, and by inviting our
Secretary, PASTOR W. CHISNALL,
TO PREACH AND LECTURE.

The Council hope that each Church will arrange at least one Sunday with him during the year; and if possible a Week-Evening Lecture or Address, followed by a Collection.

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.

The Strict Baptist Mission HERALD.

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

VOL. XVI.] APRIL, 1917. [*New Series*, No. 124

CURRENT NOTES.

GREAT Gratitude is due to our heavenly Father for His protecting care in answer to the many prayers offered for the safety of Mr. and Mrs. Morling and their children during their voyage to India. The extraordinary peril, greater even than on their homeward journey, gave cause for grave anxiety; but all such fear has been graciously disappointed, and, as was done at the last Council Meeting, we "praise God from Whom all blessings flow" for His care.

As we survey our field of work in India, small though it is compared with others, and realise in some degree its difficulties and possibilities, we feel our need of a fresh enduement of the Holy Spirit. "Without some new unction from the Spirit," wrote Dr. A. T. Pierson, "we shall never feel that burning fire shut up in our bones which compels us to witness; nor will our witness without that be a power."

We do not expect the signs and wonders of Pentecostal days, but there is no reason for thinking that Pentecostal power is arbitrarily withheld in these latter days. This is the dispensation of the Spirit; we are commanded to be "filled with the Spirit," and are warranted on the ground of Christ's promise to ask in humble, childlike faith for His power in order that the purposes of grace may be fulfilled through us and that Christ may be glorified in heathen souls. The promise of the Holy Spirit is simple and definite, "To them that ask Him."

"HIS WILL."

IT is a mere truism to say that the pathway of Christian service, like the Christian life, is beset with difficulties and problems; but it may not be so generally evident that this is especially the case with foreign missionary work. Perplexities great and small, which do not attend home evangelism, are inseparable from work in a heathen land, and those who go and those who "hold the ropes" need peculiar wisdom and judgment. But while these and other qualities are indispensable, they must all be exercised in subjection to the will of God. This is the supreme need. It is the dominating factor in all service for God, and not least in heathen lands.

The area is so vast, the need so great, the prejudice and opposition so strong and subtle and the workers so few, that human judgment may easily be at fault in disposing the available forces and conducting the campaign. Beside this, we are working in a spiritual realm to carry out a Divine plan, of the details of which we know nothing, and are working against "spiritual wickedness in high places"; we are unable to estimate relative spiritual needs; and we cannot forecast the consequences of any action we may take. It is absolutely necessary that our plans and our working should be subject to the will of God.

The need of Bithynia appealed to Paul, and he would have continued his work in Asia Minor, "but the Spirit suffered him not." Submitting to Divine correction he received Divine guidance, and the result was Divine success. The judgment of even an Apostle was at fault until he recognised the will of his Master, and then he acted on the principle which governed his life and service from that memorable day at Damascus when he enquired "What wilt Thou have me to do?"

We cannot too often remind ourselves that, however necessary and valuable our service may seem to be, it can only be acceptable to our Lord if it is in accordance with His will. It is obviously His alone to appoint the place, the time, the character and the mode of our work for Him. And it is this Divine factor in our humble service which renders it truly successful. It is impossible to suppose that God will bless work which He Himself has not appointed. Will-work must take its place with will-worship. Further, it is when we have surrendered our will and are serving our Lord in obedience to His that we taste the joy of service. Our Lord Himself set us the example, and His sublime experience was prophetically recorded—"I delight to do Thy will, O God."

And is there any real difficulty in knowing the will of God? Yes, if secretly and more or less consciously, we desire to do our own will; but if our whole-hearted desire is expressed in the words "Teach me to do Thy will, for Thou art my God," the knowledge of His will must, surely, be given, together with grace to do it.

Our Foreign Field.

The News of the Month.

MADRAS.—Some ten or twelve caste children, pupils in our school at Choolai, are members of our branch International Bible Reading Association. They regularly remain after school has closed in the evening to study the I.B.R.A. lesson with the headmaster.

Members of our Voluntary Service League gathered for special preaching services in the open air at Pursawalkam and Egmore. In the former place especially we had a good audience. At both places the children of our schools rendered useful assistance by the singing of Christian lyrics.

During January I made an extended series of pastoral visits to the homes of our Church members, conducting family prayers in each home. Such visits are keenly appreciated, and they encourage our people to maintain their Christian witness before their heathen neighbours.

On paying such a visit to the home of Mathurai, I was told he was not at home. For some time he has absented himself from Chapel services and we have been concerned about him. Our friends may recall that Mathurai bravely endured persecution at the time of his conversion. Since he became a Christian, a son has been sent to prison for stealing and a daughter has died. Both of these calamities are attributed by his relatives to the displeasure of the Hindu deity because Mathurai had become a Christian, and their persecution of Mathurai has been very bitter. One hopeful sign is that, when we hold a cottage prayer-meeting in the vicinity of his house, Mathurai attends. We pray for grace and tact that we may wisely woo and help him.

On the first Lord's-day in February two young disciples were baptized at Vepery on a personal profession of faith in Christ Jesus and received into Church fellowship. Praise the Lord. E. A. BOOTH.

8th February, 1917.

The monsoon rains have hindered work in the villages somewhat, as the roads and field paths are flooded. Peruvallur School is the worst situated as far as the floods affect the work, as even a small quantity of rain makes the road almost impassable. The floods are subsiding now and work will soon resume its normal aspect. The rains have been very good this year and the people are pleased.

The two dispensaries have been opened sixteen times between them during the month and ninety treatments were given. L. W.

SENDAMANGALAM. — Mr. and Mrs. Morling's Arrival. — As I write, I have just received news from the Morlings, who have arrived at Ceylon, their boat being a week overdue. They should reach Sendamangalam on Friday next. We are sorry to hear that their little son, Ronald, has been seriously ill on the voyage.

KOLL HILLS.—A Good Turn Done for the Hillmen.—The village of Seekparai was burned to the ground some months ago, and ever since then the unfortunate villagers have been living in field huts and grain sheds. They lacked the means to purchase timber with which to reconstruct their houses. We represented their hard case to Government and obtained a free pass for them, enabling them to cut down as much timber from the Government forests as they may need without payment.

7th February, 1917. J. M. BRAND.



A Bit of Sendamangalam.
The Kolli Hills in the distance

The following notes were sent in October last, but did not reach us until the end of February.—Ed. :—

SENDAMANGALAM.—New Stock of Bibles—Our stock of Bibles and tracts having been depleted, we ordered a new stock, and have just now replenished our cupboards with 36 Tamil Bibles, 36 New Testament and Psalms, 100 copies each of Isaiah, Acts and Luke, and 24 English Bibles; also with 375 Gospel books. Most of these Gospel books that we sell are priced at a farthing and less. Our smallest tract is priced at one-twelfth of a penny, but we sell Bibles at prices up to two shillings and more. All these sales mean a financial loss to the Mission, and the more successful our sales the greater the money loss. But in making out the Profit and Loss Account of these sales it is necessary to write over against the financial loss the item of everlasting gain. If only one soul shall have been blessed, it will have been worth while.

Visit of the District Collector.—Last Sunday evening, as we were walking along a Sendamangalam road, we saw a tall Englishman approaching us, followed by a crowd of officials and townspeople. Since Mr. Morling left in March we had not seen an Englishman in Sendamangalam. It was the District Collector, who is the representative of the King-Emperor to the 2,109,000 souls in the Trichinopoly District. He saluted us, and we talked for a short time together, much to the interest of the crowd who were looking on. The following day I introduced a deputation of the Sendamangalam townspeople, who had a petition to present, praying for a proper water supply to their town. The Collector was most interested in the Kolli Hills and the hill people, concerning whom we had a long conversation.

KOLLI HILLS.—Our Second School.—The Headman of Sinnasolaikunipetti some time ago asked us to open a Mission School in his village. Through the timely help of the young people of the West Ham Tabernacle, who had just promised to increase their subscriptions so as to give us a new worker, I was able to send a teacher to this village. We have now opened this our second school on the Kolli Hills. Eight scholars have attended regularly every day throughout the past month, and we hope the number will soon be increased.

12th October, 1916. J. M. Brand.

Mr. Morling's Arrival.—Mr. and Mrs. Morling safely arrived at Colombo but were compelled to stay there two days on account of the illness of little Ronald, who had a bad attack of fever. Miss Ireland

writes that they were expected to arrive at Sendamangalam early on Friday, 9th February. She adds, "All the townspeople are enquiring when he will be here. There is no doubt Mr. Morling has won the good-will of the people here."—Ed.

A Lecture to Hindus.

THE Hindus who attend the Mission Reading Room asked me to give a lecture, choosing my own subject. I announced that the lecture would be entitled "The End of the World." Some eighty men, Hindus and Mahommedans, crowded into our little Reading Room, and it was apparent that their interest had been aroused by the title of the lecture. At first I had felt diffident in choosing such a subject. When the room was packed full I began by explaining the signs foretold by the Divine Teacher in Matt. xxiv., classifying them as (*a*) the universal spread of the Gospel, (*b*) international troubles, and (*c*) physical portents.

Then an Indian preacher read impressively the latter half of Matt. xxv.; after which I attempted a description of the Last Judgment, concluding by pointing to "Christ, and Him crucified," as the only way of salvation. There was the greatest attention throughout the meeting.

After the meeting, on our way home through the dark streets, an old man accosted us and asked for further particulars of the Last Judgment. He kept repeating a sentence to himself that he had heard in the lecture: "Each man's conscience will know his judgment to be just." And at last he acknowledged that he was uneasy in mind about his past sins. We had the privilege of preaching the Gospel to him, and were glad to find that he was already acquainted with some of the facts of the life of Christ, also with the death and atonement of Christ, having heard of these things from our preachers. J. M. Brand.

Scenes by the Way.

Street Bazaars and Hawkers.

(Concluded.)

IN the late morning and afternoon hawkers come along with sweets and fruits. They find a convenient pitch, and display their goods upon a small stool or a piece of sacking. The sweets are highly coloured, and some boys whom I asked said you may buy chocolates, or peppermints, and other kinds of sweets, at two or three for a pie. They are imitations of European sweets, and the children seem to like them very much. The native sweetmeats are of quite a different character, and ghee or clarified butter is a principal constituent of them. The fruit sellers arrange their fruits into piles, so much for an anna or for a quarter anna, and so on. In the case of large fruits, like the melon, they are cut into sections and sold for about one or two pies a piece.

With regard to all these eatables, whether in the bazaars or on the roadside, there is no protection from the sun, or, from what is worse, the contamination of flies and other insects. Around all these places the flies swarm in great numbers, and often the fruit and sweets are literally covered with them. In most cases the drains run along the side of the street and are quite open, so that contamination with disease is very easy.

As the afternoon draws on the fish sellers come out, and they display the fish in the same way as has been described of the fruit. Fish keeps very badly, of course, in the heat, and even when it is comparatively fresh it does not improve the odour of the street by any means. The

people, too, are not at all particular to see that the food is fresh, and this is the most prolific source of abdominal disorders in the country.

Many other kinds of business are done at the roadside, and as you pass along you may see the barber sitting on the ground with his customer in front of him. He has no other apparatus than his scissors and a razor, but the Indian barber is a very deft worker, and it is surprising to see the number of styles of hairdressing and cutting. Or you may see the man who sells bangles, fitting them to his customers free of charge. Or the umbrella man with his load of curious native umbrellas. These are made from flat leaves fitted together like an open umbrella, with a short handle; they cannot be closed, of course, but are very useful in the rainy weather. Then there are numerous other people with goods for sale which may be seen, but this will be sufficient to give an illustration of the way Indian people buy and sell in the streets. L. WATTS.

A Disturbed Open-Air Meeting.

SPECIAL open-air meetings were held on two evenings in November in Ayanapuram. Workers gathered from various town and village stations at 6 p.m., and each gave a short address during the meetings. On one evening the non-caste street was visited, and on the other evening the caste street. Good attention was obtained at the former, and one or two enquirers there came and stood with us; one of them brought a lamp for the leader of the singing to read by. The first part of the meeting in the caste street was also good, but afterwards the temple headman came and objected to the preaching, and broke up the meeting by sending the people away.—L. WATTS.

Where West Meets East.

THE band of the Dorset Regiment discoursed sweet music on the Marina at Madras. It was an evening in August, and the inhabitants of the city, both Indian and European, were in search of coolness, which was not obtainable even on the sea front. Far out at sea a grey haze hung low, and the rhythmic break of the waves was oppressively monotonous.

A young Englishman in white flannels and panama hat sprang lightly off his motor bicycle and raised his hat to a young girl who sat in a smart victoria. He was upright and stalwart, with a freshness of complexion which proclaimed him to be a recent comer to the East. She was dainty in white muslin, with a flower-wreathed hat shading her pretty face She looked around with happy surprise at the moving crowd. Little Indian children dressed in gay cloths and tinkling anklets, men moving leisurely in flowing white garments, and the clip-clap of sandals; bullock carts lazily wending their way between hooting motors and high-stepping horses. On the edge of the sands, with their faces turned westwards, other white-robed figures kneeling in prayer (the "faithful" Mahommedans calling upon Allah at sunset), and nude little sea-urchins darting here and there, beseeching the onlooker to give them a copper for diving.

"How gay and interesting it all is!" said the girl in the white dress to her tall companion. "I am enjoying every minute of my visit to India. Oh, do look at that dear baby; and aren't all these people funny!"

The young man smiled at her enthusiasm with the superior knowledge that six months in India may display to six weeks in the tropics.

"They *are* queer beggars," he said. "I saw an awfully funny sight the other day when I was riding round by the *Adyar*. There was a temple, or shrine, or some such thing by the roadside, and a nigger with a cocoa-

nut was crawling round it. He rolled the cocoanut along the ground, and then rolled himself till he reached it, repeating the performance several times; in fact, I got tired of watching him, and so rode on."

The girl's fresh laugh rang gaily on the air.

"What a queer sight! It would have made me laugh for hours," she said. "I suppose that is how he says his prayers."

Darkness crept on and lights began to glimmer along the sea front. Good-nights were said and carriages began to depart.

"Good-bye," said the young man. "We shall meet at tennis on Sunday?"

The girl nodded assent, and asked as an after-thought:

"Don't you go to church, you bad boy?"

"Oh, no," he laughed; "it is too hot to sit and listen to a parson prosing, and, besides, good people need not go to church, don't you know."

"Good-night."

"Good-night."

The beat of a horse's hoofs and the hoot of a motor horn died away in the distance.

* * *

East and West! But which was the darker heart—the "nigger" with the cocoanut calling upon a god of stone, or the white man who served no god at all?

Such is the attitude of many a Westerner in India. The mysticism and religion of the Indian people are regarded as merely amusing. The degradation and hopelessness of heathendom make no adequate impression on one who has no religion himself. A missionary is often met with the question:

"Why don't you leave these people alone? They are happy enough with their own religion, and it is good enough for them"; while the questioner himself has no god, and the thing he calls religion is often the breaking of God's most sacred laws.

The people of India are essentially religious, and they judge other religions by the acts of those who profess to belong to them. Christianity is considered by the Hindu the Westerner's religion, and how can a godless Westerner commend the religion of the Lord Jesus Christ?

The power and influence a Christian layman may wield in India is incalculable. His life is closely watched and his example tells daily. We once met a caste man who purchased a Gospel portion from us and spontaneously testified to the power of a Christian layman's life. The Westerner was manager of a large business house in Madras, and the Hindu one of his many employées. "Day by day," said the Hindu, "I saw that gentleman come early to his office, and he always knelt in his room and prayed to his God before he commenced his work, and he was always kind to his workmen. That is why I wish to read about his religion, for it must be good." This was related some ten years after the Westerner had broken down in health and retired to his home in the West.

Just a touch between East and West, like leaflets on the stream of life. The two who touched each other may meet again on the eternal shore.

WINIFRED BOOTH

"Every deep and self-evidencing manifestation of God in a man's soul suggests to him naturally the thought of the glorious things possible in the souls of others."

—*Dr. H. C. G. Moule.*



A Toda Temple on the Nilgiri Hills.

A Conscience Clause for Indian Schools.

THE Honourable Mr. V. S. Srinavasa Sastri, a member of the Viceroy's Legislative Council and Secretary of the Servants of India Society, has published a sixty four-page pamphlet in which he urges the Government of India to introduce a Conscience Clause for Indian schools and colleges into the Education Code. The form of Conscience Clause which Mr. Sastri prefers is that by which the parent is assumed not to have consented to his child receiving religious instruction until his written consent is given. Mr. Sastri says: "It is not correct to say that the proposal of a Conscience Clause is exclusively aimed at the Christian missionaries, though it most certainly is aimed mainly at them." He gives four reasons for the demand which he makes:—

1. "That it is a departure from the religious neutrality of Government to make any Grant from public funds to an institution which makes religious instruction an essential part of its course."

2. "That it is an illegitimate use of taxpayers' money to devote any part of it to an institution which exists to propagate a religion of which many taxpayers disapprove."

3. "That as a Conscience Clause is in force in England, it ought to be applied in India."

4. "That it is destructive of self-respect, and implies moral degradation for Hindu students to attend a school or college in which instruction in the Christian faith is part of the ordinary course."

A few words regarding each of these points will enable Herald readers to grasp the present situation.

(1) In considering this point it is well to remember that it was a

Viceroy (Lord Dalhousie) who proposed that Christian missionaries be asked to co-operate with Government in the gigantic task of educating the millions of India. In 1854 the famous despatch sanctioning this proposition was received in India, the foundations of the existing scheme of education were laid, and the Grant-in-Aid Code was instituted. It was clear from the outset that religious instruction would form an integral part of the education given in Mission schools and colleges. The despatch itself defines the religious neutrality to be observed by Government in no uncertain way. The words used in the despatch are: "The Government is to observe an entire absence from interference with the religious instruction conveyed in the schools assisted." Regarding Government inspectors it is laid down that "In their periodical inspections no notice whatever should be taken by them of the religious doctrines which may be taught." Mr. Sastri does not and cannot give any instance in which Government has departed from religious neutrality as laid down in the despatch of 1854. It is clear that Government is willing to co-operate with any body—private or public, religious or non-religious—that will impart a sound education. If the Hindu community has failed to avail itself of the opportunity which is equally open to all, the remedy is in their own hands. Let them forthwith open new schools. Government also maintains schools and colleges conducted by its own officials, in which no religious instruction of any kind is given.

(2) With regard to the second proposition, it must be carefully noted that the Government grant is given only for secular education, which in all cases must be for not less than four hours per day. In this matter Government gets good value for taxpayers' money. If Mission schools and colleges contribute to the public welfare, Government is justified in spending taxpayers' money to support them. Until Mr. Sastri can prove that Mission educational institutions serve no useful public purpose his objection is groundless.

(3) The fact that there is a Conscience Clause in England does not prove that one is necessary for India. The circumstances which brought about the introduction of a Conscience Clause in England do not exist in India. In England education is compulsory; in India it is entirely voluntary Government does not compel any parent to send his child to any school. This alone makes an essential difference in the situation.

(4) The best answer to the fourth proposition is an appeal to facts. If it "implies moral degradation" for Hindu students to attend Christian institutions, how is it that a great number of the most enlightened and influential Hindus prefer to send their children to Christian institutions, even when there are Hindu and Government institutions in the neighbourhood? Many Christian institutions are constantly full and obliged to refuse Hindu applicants. Can Mr. Sastri seriously contend that these Hindu parents are deliberately compassing the moral degradation of their children? If so, why does he not persuade them to cease from doing so? One wonders what Mr. Sastri's fellow-countrymen think of his estimate of them.

In conclusion, let it be remembered that admission to a Mission school is conditioned by the fact that instruction will be given in the Christian religion. No one is compelled to send his child to a Mission school. Attendance is entirely voluntary. In those cases where the Mission school is the only school in the neighbourhood, and parents object to their children receiving Christian instruction, the remedy is for Government to open another school. The obligation to provide education separated from Christian principles lies with Government and not with Missions. The Mission school is a religious institution. It would be a distinct breach of its neutrality, as defined in the despatch of 1854, if Government now interfered with the freedom of Mission institutions to

instruct all who came to them in the Christian religion. Doubtless the success of Mission schools has led to the demand for a Conscience Clause by Hindus. Mr. Sastri says that he does not wish to see a great number of Mission institutions closed, but he certainly wishes to cripple them. But if in response to Hindu agitation the Conscience Clause proposed by Mr. Sastri is introduced by Government, it is certain that many missionary institutions will be closed, and it will be found that missionaries generally will restrict their efforts to the education of the children of Christian parents.

E. A. Booth.

Roman Catholic Missions in India.

I SUPPOSE there is enough human nature about most of us to be interested in what other folk are doing in our own line of work. I recently came across some authentic particulars concerning Roman Catholic Missions in India which give food for reflection. I wonder how many of us have any true conception of the magnitude and ramifications of the work of Roman Catholics in India. Knowing the effect of their teaching in Western lands, let us remember that here they are working in the more promising soil of a deeply superstitious people.

Although there were Roman Catholic missionaries in India from the thirteenth century, regularly organised Roman Catholic Missions really date from the year 1500. So that they have been working here for more than four hundred years. For a large part of this period they had the whole field entirely to themselves from a missionary point of view.

The Catholic Directory of India states that the total number of Roman Catholics in India is 2,103,636, and this authority claims that their numbers were doubled in the forty years between 1871-1911. Of every thousand 935 are Indians, the remaining 65 being Europeans or Anglo-Indians.

In 1886 it was decreed by Pope Leo XIII. that the whole of India and Ceylon should be divided into eight ecclesiastical provinces. "Each province is ruled by an archbishop, and has several suffragan bishops. Goa is the Primatial See, and was decorated with the title 'Patriarchate of the East Indies.' Goa is under the Sacred Congregation of Extraordinary Ecclesiastical Affairs. All the other sees are under the Sacred Congregation of the Propaganda Fide." The latter body was founded in Rome in 1662 for the propagation of the faith in pagan lands.

There are in India to day 2,600 priests, of whom 950 are Europeans or Anglo-Indians, and 1 650 Indians. A small percentage of the European missionaries are English or Irish; the majority are members of various religious orders from Italy, Spain, France. Holland, Belgium, and Germany. (Those from Germany have now been either interned or repatriated.) There are in addition 561 "Lay-brothers" and 3,057 Sisters. The whole of these are distributed between the forty-one Roman Catholic missionary organisations carrying on work in India.

For the education and training of the Indian clergy there are twenty-three seminaries, containing 697 candidates for the priesthood, in addition to a large number of novices. The most important is the Papal Seminary at Kandy, which receives candidates from all parts of India. In the Madras presidency there is a large and flourishing Jesuit seminary at Shembaganur.

In the educational department they have eleven colleges preparing students for university degrees, one hundred and twenty high schools, more than three thousand elementary schools, two hundred boarding schools, fifty industrial schools, and more than two hundred orphanages. The pupils in these schools number 216,000, of whom 12,000 are orphans. The schools for boys are in all cases under the management of the clergy. The schools for girls are under the care of Sisters of the Church.

The Roman Catholics have a large number of printing presses in various parts of the country. These are devoted to the printing of Catholic newspapers, school books, catechisms, and works of devotion. The newspapers and magazines, of which there are a considerable number, are published in English and in the various vernaculars For the use of the clergy a monthly magazine is published in Latin by the Carmelite Fathers.

In the Madras presidency Roman Catholics number 678,000, according to the census of 1911, *i.e.*, more than half of the total Christian community. There is a cathedral in Madras, and a resident archbishop and bishop. Their churches, convents, orphanages, and schools are numerous.

The way in which the Roman Catholic Church in India has compromised with Hinduism regarding idolatry and caste makes "conversion" easy. I have seen a Hindu idol car in the grounds of a Roman Catholic church, the possession of the Roman Catholic Christians there. I believe an image of Mary was substituted for the Hindu deity. But it is to be borne in mind that in reducing the process of conversion from Hinduism to Christianity to a minimum, they make easy the way of return from Christianity to Hinduism. So far as my personal observation is concerned, I have never seen a Roman Catholic priest preaching to Hindus. From the statement of a recent Roman Catholic writer, it would appear that my experience is not singular. This writer says: "The missionary as a rule preaches only to the converted. It is through native helpers that he makes converts." E. A. Booth.

Prayer Subjects for April, 1917.

Week Beginning—

Sunday 1st.—Praise for the safe arrival of Mr. and Mrs. Morling and their children.

Sunday 8th.—Prayer for Mathurai (see p. 39),

Sunday 15th.—Prayer for the steadfastness and growth of the two young disciples baptized at Vepery (see p. 39).

Sunday, 22nd.—Prayer for blessing on the open-air services of the Madras Voluntary Service League (see p. 39).

Sunday 29th.—Prayer for blessing in the study of the I.B.R.A. lesson by caste children at Choolai (see p. 39).

Birth.

BRAND.—On December 19th, 1916, at Sendamangalam, India, to Mr. and Mrs Jesse M. Brand, a daughter, Constance Hope.

"Since Dr. Morgan began his ministry, in 1904, the contributions from Westminster Chapel to the L.M.S. have risen from £6 to over £1,000 per annum, which of course includes some large individual contributions. Some of the reasons for the increase are:

(1) The abandoning of the annual missionary sermon and the substitution of a missionary sermon on the third Sunday of each month.

(2) The Church has given to missions one-tenth of all its contributions.

(3) Every member on coming into membership is asked to subscribe systematically.

(4) A Missionary Sunday School is held each Sunday morning, devoting the time almost entirely to the study of missions."—*The L.M.S. Chronicle.*

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. 9, and should reach him not later than the 10th of each month. All answers should bear the writer's name, address, age and Division.

MY DEAR NEPHEWS AND NIECES,—I have one more niece to receive from Gurney Road, Nellie Burley (Division II.).—Many happy returns, Oliver (Division II.) and George.—Thank you for your letter, Cissie, on behalf of the Prittlewell Cornerites. You have made me curious to know what your plan is. —Kathleen will now be in the Senior Division.—So pleased to have your letter, Alma; but have no room to answer as I should like to do.—Nellie, the stamps are sent to me for the L.Z.A. quite voluntarily. No one is expected to do so. Of course, every little helps and is welcomed.—The Cornerites of West Croydon are also thanked for their letters.

MARKS FOR MARCH AND THE QUARTER.—*Seniors.*—Winnie Church, Hilda Cuthbert, Kathleen Throssell, Elsie Andrew, Alma Waters, 10, 30; Dorothy Cuthbert, Rowland Peters, Amy Poole, 10, 29; Robert Booth, 9, 29; Nellie Clarke, 10, 28; Freda Berry, Hilda Reeder, 9, 28; Annie Stannard, 8, 27; Rose Clarke, 8, 24. *Division I.*—Dorothy Rudd, 10, 29; Grace Andrew, 9, 29; Geo. King, Edith Clarke, 10, 27; Florence Church, Cyril Hill, Alice Stannard, Doris Butcher, 9, 27; Kathleen Hancock, 8, 27; Jeanette Brunsden, Cissie Cross, 10, 26; Fred Cuthbert, Evelyn Walledge, Ernest Ewing, 9, 26; Blanche Morgan, 9, 25; Fred Collard, Nellie Outlaw, 8, 25; Albert Stevens, Leslie Falkner, Edith May, 10, 19; Dorothy Kerr, 10, 18; Edith Higgins, Maud Russell, Winnie Poole, 9, 18; Florrie Burnett, 9, 17; Hannah Peebles, Rose Baker, 8, 16; Douglas Barr, 8. *Division II.*—Marjorie Dykes, 10, 29; Leonard Reader, 9, 29; Leslie Reeder, 10, 28; Eva Green, Lily Church, Ellen Dowell, Clara Layzell, Vida Allum, Herbert Stannard, 9, 28; Edith Wright, 9, 27; Jane Morris, Grace Kyte, George Andrews, 8, 27; Percy Crees, 9, 26; Elsie Roberts, Ivy Morgan, 8, 26; Millie Oliver, 9, 24; Alice Green, 8, 23; Alfred Wood, 10, 18; Victoria Collins, 8, 18; Nellie Burley, 8. *Division III.*—Leslie Crees, Frances Revell, Oliver Rudd, Rex Booth, 10, 30; Lily Warren, Francis Stannard, Gerald Booth, 10, 29; Stanley Reeder, 9, 29; Kenneth Dykes, Rose Sykes, 10, 28; Ethel Kyte, 9, 28; Willie Church, Clara Nutt, 8, 27; Maud Bird, 5, 23; Lydia Hancock, 10, 19; Hilda Vine, 10, 18.

I am sending prizes to Winnie Church (the others "ties" have had prizes since she has), Grace Andrew (Dorothy Rudd received one last quarter), Marjorie Dykes and Leslie Crees (longer in the Corner without a prize than the other "ties").

QUESTIONS FOR APRIL.—*Seniors.*—1. Read Luke i. 3 and Acts i. 1 and say who wrote the Acts of the Apostles. 2. Read Acts xvi. 10—13, xx. 6—15, xxi. 1—17 and xxviii. 16 in connection with Question 1 and say why we may believe that Luke was with Paul in the various places he mentions although his name is not given. 3. Where was Paul when he wrote "Only Luke is with me"? (2 Tim. iv. 11). *Division I.*—Read Acts xvi. 10—13, xx. 6—15, xxi. 1—17 and xxviii. 16; Luke was with Paul; write the names of the places they went to. *Division II.*—1. Whom did Luke write his Gospel to? 2. Where does Paul call Luke "the beloved physician"? (Col.). 3. Where does Paul say "Only Luke is with me"? (2 Tim.). *Division III.*—Write the following passages correctly and fully: Luke i. 1—4, Acts i. 1, Philemon 24.

Your affectionate UNCLE JOHN.

PRELIMINARY NOTICE.

The Half-Yearly Meeting

OF

The Strict Baptist Mission

WILL (D.V.) BE HELD ON

Tuesday, May 8th, 1917,

AT

Brixton Tabernacle, *Stockwell Road, S.W.*

A DEVOTIONAL SERVICE AT 3.30.

PREACHER:

PASTOR A. SHINN

(Of Cambridge).

TEA AT FIVE. - SIXPENCE.

At 6.15, A Public Meeting.

CHAIRMAN—PASTOR E. MITCHELL.

SPEAKERS:

MESSRS. C. A. FRESTON,
J. G. MACKENZIE, T. L. SAPEY,
H. D. TOOKE, AND C. J. WELSFORD.

LIST OF SUBSCRIPTIONS, &c.

Received from Feb. 11th to Mar. 10th, 1917.

General Fund.

	£	s.	d.
Cheltenham.			
Mr. A. Mitchell (box)		10	
St. John's Wood, Mount Zion.			
Miss Cooper (box)...		4	2
Reports		3	6
Friend		1	6
Men's Meeting ...	3	.	.
Mr. Wing		5	.
Ilford, Ebenezer			
Boxes ...	1	.	4
Reports ...			7
Guildford, O.B.C.,			
Reports		5	.
Tring, Ebenezer ...		8	3
Brentford, North End,			
Mrs. Charman ...	2		.
Stratford, Gurney Road,			
Quarterly Subs. ...	1	.	6
Beccles Martyrs'			
Memorial, S.S. ...	1	.	11½
Acton, Tabernacle,			
Mr C. A. Elliott (box)		5	.
Amersham, S.S. ...		16	.
Friends		14	.
Maidstone, Providence	1	10	.
Bromley, College Slip,			
Bible-class ...		4	5
Sunday School ...		1	9
Donation		5	.
Chelmondiston,			
Mrs H. J. Cordle ...		10	.
Mrs. C. Mace ...		10	.
Wood Green,			
Park Ridings, S.S.	3	2	7
Richmond, Salem, S.S.	1	5	8
Mr and Mrs C. ...	1	.	.
Norbiton, Zion ...	3	11	2
Sunday School ...		2	1½
Bible-class	1	10	.
Boxes...	8	4	5½
Newquay, Ebenezer,			
Friend		1	6
Mr. H. G. Dann (box)		15	.
Kilburn Vale,			
Ebenezer	2	2	2
Mrs. Gee	1	1	.
Croydon, Windmill			
Road, Collection ...		5	.
P.P.C.		7	8
St. Neots, S.S.... ...	3	3	8½
Bible-class		12	.
Collection	2	8	11½
Reports		2	.
Boxes	1	9	8½
Mrs and Miss Barritt (for Bible-woman)		10	.
Clapham, Courland			
Grove, Mr. N. Watts	1	.	.
Leicester, Zion,			
Miss G. Challis ...		5	.
Sale, Miss F. Croft, bound volume ...		2	.
Rushden, Succoth,			
Collection		5	.
PERSONAL:			
BirthdayGift, Jan. 25		7	.
Heath End Postal Order, Farnham		5	.
Mr. C. H. Gosling...	1	.	.
Anon 285 100		.	.
Mr. and Mrs. A. G. Spratt	5	.	.
Friend, 290	3	3	.
MISCELLANEOUS:—			
Interest on Deposit	4	5	5
	£162	3	1½

Herald Fund.

	£	s.	d.
Tottenham		8	9
Boro Green		7	.
St. John's Wood, Mount Zion... ...	4	13	3
Ilford, Ebenezer ...		3	9
Hounslow, Zoar ...		10	6
Guildford, O B.C.	1	5	.
Stratford, Gurney Rd.		13	3
Beccles,			
Martyrs' Memorial		12	7
Notting Hill Gate,			
Bethesda ...	1	.	.
Chelmondiston.			
Mr. H. J. Cordle ...		10	.
Richmond, Salem ...		16	11
Norbiton, Zion ...		8	.
Newquay, Ebenezer...		9	.
Croydon, Windmill Rd.		5	.
St. Neots		8	6
Kilburn Vale,			
Ebenezer, Mrs. Gee		2	6
Tottenham, Philip Lane		4	.
Rushden, Succoth ...		10	.
Waltham Abbey,			
Ebenezer ...		6	.
PERSONAL:—			
Mrs. Gyles		2	.
Mr. H. Eggleton ...		1	6
Rev. E. Doveton ...		11	6
	£13	19	.

ERRATUM.—Friend 252, £10, was put under HERALDS last month in error: it should have been for General Fund.

Ladies' Zenana Auxiliary.

Money received by Mrs. Silvester from Feb 10th to Mar. 8th, 1917:—

	£	s.	d.
Stratford, Gurney Rd.,			
1d. Weekly Subs....	1	15	7
PERSONAL:			
Dr Ellwood (don.)		10	0
Wandsworth, West Hill,			
Miss Jarvis, per L. E.	5	.	.
	£7	5	7

NOTICES.

ALL CONTRIBUTIONS for the HERALD should be sent to the Editors (***62, Greenvale Road, Eltham, S.E. 9***) 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, 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.***

ol. XVI. May, 1917

The Strict Baptist Mission HERALD.

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



A MOHURRUM "TIGER."

Price One Penny,

Of the Secretary, W. CHISNALL, 16, The Grove, Isleworth, Middlesex.

Printed and published for The Strict Baptist Mission, by
ROBERT BANKS & SON, RACQUET COURT, FLEET STREET, LONDON, E.C.

CONTENTS.

	PAGE
Current Notes	49
The Unity of the Spirit	50
The News of the Month	51
Mr. and Mrs. Morling's Arrival and Welcome	52
Mr. and Mrs. Brand's Return to the Hills	54
An Appeal for Prayer	54
"Young Men and Maidens"	55
Our Adversary	56
A Mad Dog	57
Moonlighters	58
A Swami's Anger	58
Obituary: Dr. T. Narayanaswamy	59
Prayer Subjects for May	59
The Children's Corner	60

NOTICES.

ALL CONTRIBUTIONS for the HERALD should be sent to the Editors (***62, Greenvale Road, Eltham, S.E. 9***) 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, Gallia Road, Highbury, London, N.5,*** 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. Collin, 45, Erlanger Road, New Cross, London, S.E.14.***

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 HALF-YEARLY MEETING

Will (D.V.) be held at

BRIXTON TABERNACLE, STOCKWELL ROAD, S.W.

on

TUESDAY, MAY 8th, 1917.

Full Particulars on Page iii. of the Cover.

The Strict Baptist Mission HERALD.

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

VOL. XVI.] MAY, 1917. [*New Series*, No. 125

CURRENT NOTES.

THE passing of our friend, Dr. Narayanaswamy, recorded on another page, recalls the events of twenty years ago, and the service he so willingly rendered at a time of crisis in the history of this Mission. We have vivid recollections of his help and kindness at that time, and should have been glad to see him once more, had it been possible, and to express our personal thanks for his Christian friendliness and guidance on our arrival in a strange land, confronted as Mr. Booth and we were with a very difficult task. We express our sincere condolence with his family.

The paper this month on "Our Adversary" emphasises afresh the fact that missionary work in India is a fight for immortal souls between the soldiers of The King and the enemy of mankind. Satan does not easily yield his prey, and is more than a match in power and subtlety for anyone less than our Lord, Who defeated him at Calvary, and Who awaits our prayers in this behalf.

"An Appeal for Prayer" will also, we trust, find a ready and sustained response on the part of many readers. The cases of spiritual need in the Sendamangalam Field there presented afford, as do those in Madras just mentioned, opportunity of definite co-operation with our missionaries by friends at home. Is it true that

> "Satan trembles when He sees
> The weakest saint upon his knees"?

Then the weakest of us may do exploits in the spiritual realm.

THE UNITY OF THE SPIRIT.

GREAT doctrinal facts if rightly held and duly regarded have a profound effect upon our Christian life and service. They need to be, not only jealously guarded and faithfully proclaimed, but so held and reverenced that they may exercise their proper vitalising and controlling power upon the soul. The result will be that our service as well as our life will adorn the doctrine of God our Saviour.

Among the doctrines of Divine grace, that of the union of believers with their Lord is not the least important in this respect. Our oneness with Christ is not only a delightful theme to ponder but, by the grace of God, a most important factor in our active lives. Speaking to us as members of His Body our Lord says, "Because I live ye shall live also"; and "apart from Me ye can do nothing." By virtue of our mystic union the Life and Energy of the Head flow to us, the members, and assimilate us more or less to Himself.

But it is evident from these and other words of Christ that while the members unfailingly receive the life of the Head they do not *necessarily* receive it "abundantly." This is necessary in order to effective service. Unless they "abide" in Him they do not bring forth much fruit. The union must be realised in "community of feeling and purpose" with Christ. This will result in a similar community with the other members of His Body, and particularly those whom we are brought into association with. In this consists "the unity of the Spirit," which the Apostle urges us to "give diligence to keep" (R.V.). Since it is the Holy Spirit Who has brought us all into union with Christ, if His guidance is followed He brings us into practical realisation of that union in regard to our brethren.

The unity of the Spirit is not less necessary for effective service, at home or abroad, than it is for spiritual living. "There is one Body and one Spirit," and it is the office of the one Spirit to work through unity as well as to produce it—not uniformity of operation but unity of purpose. Our modes of working may widely differ, as all members have not the same office, but our one purpose, if endeavouring to keep the unity of the Spirit, will be the glory of the Head. This practically unifies all who steadfastly set this before them as their supreme aim to which every other consideration is made subordinate. It is the dethronement and decentralisation of self. Christ, "Whose glory fills the skies," fills the horizon of His servants' thought and purpose. The servants, widely sundered in most cases by space and by varied forms of Christian activity, if thus attracted and constrained by love, move in converging lines towards the great adorable Centre, saying, "Not I, but Christ." No longer is "my plan for Him" the focus of thought and action but "His plan for me," and only in so far as we each carry out His plan, seeking His glory under His direction, shall we realise the unity of the Spirit and achieve true success.

Our Foreign Field.

The News of the Month.

MADRAS.—A hearty response was made to an appeal for volunteers for moonlight evangelistic services. Our first meeting was held in the caste quarter of Egmore. A crowd gathered, but there was a restive spirit in the audience which only needed a lead for open opposition. A Mohammedan attempted an interruption, but the preacher persisted in the delivery of his message and the interrupter went away. We continued preaching and singing, a portion of the audience giving attentive hearing. But signs were not wanting that a disturbance would be attempted. The Mohammedan, who had previously failed in his attempt, now returned from the bazaar, bringing a number of rowdies with him. This gave the restive element the needed spur, and within a few seconds it was not possible to continue preaching. We retired amid the gibes and jeers of the mob. We went to the panchama quarter, where the crowd did not follow us, and there we preached without molestation. Here the best address of the evening was delivered by a young helper, who is a mechanic. It was refreshing to hear his testimony as to the power of Christ.

When I emerged into the caste quarter again some high caste men came to me and enquired when the next lecture would be delivered. I replied, "In our school next Sunday afternoon." They said, "Oh, we mean the next street preaching." I told them no date had been fixed. They went away disappointed, for they intended organising an opposition meeting at the same time and place. E. A. BOOTH.

Zenana Work.—During February 278 cases were treated at the Kilpauk Dispensary. Some of the patients come from long distances; one woman has a walk of sixteen miles every time she wants a bottle of medicine, and starts at three in the morning to arrive at the right hour. She has been ill about a year, and seems to have suffered many things of many physicians, but is improving now, and will, I hope, make a good recovery.

On February 20th a women's prayer-meeting was held at the Mission House in connection with a day of special evangelistic effort. Mrs. Booth gave an instructive address on the true motive of Christian service, and many fervent prayers were offered for a blessing on the work.

O. M. ELLIOTT.

Seventy-four patients were seen in the dispensaries during the month. I have been able to have short conversations with some of the patients, and have found quite a number of those who have previously been scholars in our schools still remember well the lessons they learned there of the story of Jesus. One young man in Ayanapuram, named Patchai, was very clear in his answers to my questions, and said he had a Bible which he read daily. I afterwards found that when in school he gave good testimony of his belief but was prevented by his parents from attending services as soon as he showed signs of wanting to join the Christian way. I hope to get in touch with him again, as he is a man now.

During the present week we are taking advantage of the moonlight and holding united preaching meetings in Kolattur, Arumbakkam, Peruvallur and Ayanapuram villages. This follows up nicely the day of special work held on February 20th. L. WATTS.

March 8th, 1917.

A Tribute of Esteem and Affection

SENDAMANGALAM.—The new magic lantern, presented by a good friend in London, is working with admirable results. The first week after our arrival here I showed the pictures in one of the out-caste quarters of Sendamangalam, when a large number of people sat quietly on the ground and listened to the end. We afterwards gave a meeting in the chapel. I believe we had never had so many people crowded in it before. On both occasions straight Gospel talks were delivered to very attentive audiences.

About a week after our arrival I gave a lecture under the trees in front of the Mission House on our voyages to and from England, when I had the largest audience I had ever addressed in India. Tamil did not come to me quite so readily as it did a year ago. The interest of friends was brought to the climax when, after describing the fall of a Zeppelin, I showed the audience a piece of that same airship.

On Friday, March 2nd we held our annual Harvest Festival. Friends gathered in a bamboo and cocoanut leaf booth under a large tamarind-tree close by the chapel. Corn, fruit, nuts, vegetables, cloths, etc., were brought as offerings, and at once put up for sale. The proceeds of the sale realised about one anna under Rs.150, or ten pounds, a record sum. This will go to the funds of our Gospel Extension Society.

D. MORLING.

Mr. and Mrs. Morling's Arrival and Welcome.

ON the 9th February, nearly a fortnight overdue. Mr. and Mrs. Morling with their three children drove up to the Mission House. The youngest boy, Ronald, was looking very weak and ill as the result of a severe attack of fever, with delirium, brought on by the conditions of life on shipboard. The last stage of their journey, including the crossing of the great river Cauvery, one mile broad, and a drive of some twenty-six miles in small pony jutkas, was very tiring, and they were glad to see the Mission House once more. We also were right glad to welcome our friends after their absence of nearly a year.

Our joy was shared by the Indian Christians and also by the public of Sendamangalam. At the Welcome Meeting, held on Saturday afternoon, the Chapel was filled to the doors with a crowd of Hindus and Mahommedans, including the Chairman of the Sendamangalam Union and several wealthy landowners. Two well-known Hindus, one from Sendamangalam and the other from Kalappanaikanpetti, made speeches expressive of their pleasure at seeing Mr. and Mr. Morling safely back in their midst. An Indian preacher sang a composition of his own, describing in true Eastern style the perilous passage of the good ship *Medina* through waters haunted by submarines. Commenting on the reading of the 91st Psalm, we pointed out to the big heathen audience certain verses which had given our friends a sense of security during their dangerous journey, and urged them to obtain and read for themselves the Book of books. The presence and friendly attitude of so many non-Christians at this meeting is a happy augury for the future of the work in Sendamangalam.

The next morning, being Sunday, we dispensed with the ordinary preaching service and held a united praise-meeting. The previous day's gathering had been almost monopolised by the townspeople, but this meeting was the opportunity for which our Indian Christians had been waiting to give expression to their feelings of praise at the safe return of their beloved leaders. One of the deacons chose as the text of his address the first five verses of the 103rd Psalm. Everyone felt that both the text and the address were very suitable to the occasion. All were so pleased and relieved by the safe arrival of the Morlings that there was a tendency, natural to Indians, to exaggerate the dangers, real though they had been,

through which the ship had passed, and to invest the journey with an air of romance and mystery. One good Indian brother told the audience in an awe-struck whisper that he had been informed that the ship, shuddering with the vibration of her engines, flew along at the rate of 360 miles an hour.

At the close of this meeting Mr. Morling conveyed to the Indian workers the greetings of the Home Churches and the salaams of the President and Council of the Mission. He said that he felt his errand to the English Churches had been a successful one. The workers were much encouraged when they heard of those on the other side of the world who promised to pray more definitely and earnestly than ever for the work. J. M. BRAND.

Welcome and Farewell.

IT was with great pleasure that we saw the bundies enter the Mission Compound and welcomed our dear friends, Mr. and Mrs. Morling, with their three children, three weeks ago. The children were weary and pale with the trials and sicknesses of the journey, and the parents' thoughts were going back to the other three little ones left behind in the Homeland. Divided were their hearts in love but not in purpose, and it is with no thought of turning back that they again take up their loved work. "God bless and help them," we say, and hear it echoed from many lips at home.

To us who have now returned to the Kollis the varied experiences of the past year have not been lacking in interest and instruction. The work is so different on the plains, and we feel as we bid adieu to our friends below that we are in closer touch now with their different branches of labour, and we know better how to pray for them.

We have also had the pleasure of making the acquaintance of your Zenana worker, Miss Ireland, and we can deeply sympathise with her in her brave struggle with Tamil. The field before her is large, the open doors many, where sick folk and heart-weary souls await her loving sympathy. She needs your prayers, for now is the hardest part of her toil.

The past year has also had its touches of sadness, especially when we bade farewell to our dear sister, Miss Hines, and entered into her keen disappointment as she left the work so lately begun. May the Lord soon restore her.

I may hereafter record some of the phases of Zenana work as we have seen it in Sendamangalam; meanwhile, we bid farewell to our three friends there, looking forward with hope and prayer to the time, surely not very far distant, when we shall participate with them in the joys of harvest. EVELYN C. BRAND.

Farewell to Mr. and Mrs. Brand.

ON Friday evening, February 16th, a Farewell Meeting was held in the Mission Compound to Mr. and Mrs. Brand. Christian, Hindu and Mohammedan communities were represented, each of whom presented garlands, limes, etc., to our departing friends. Some good Christian lyrics were well rendered, an address was read by one of our teachers, and short speeches were delivered by the missionaries.

It was seen very clearly on this occasion, and also at other times, that our Kolli friends had well ingratiated themselves in the hearts of the people on the plains. Especially has the unselfish way in which they have tended the sick appealed to the better feelings of our neighbours. A few days after they had left, a man came here for medicine. On learn-

ing that the Brands had left for the Kollis, he went away, repeating to himself, "*Avar tan enukku ishdam*" (He is the one I like).

Before Mr. Brand returned to his station he accompanied me in visiting all the schools, and put me in touch with the latest developments of the work. Our heartiest thanks are due to him for the generous way in which he has fulfilled a difficult and thankless task—supervising the work of a large new field while keeping in touch with his own on the Kolli Hills. He has had rather more than his proper share of gap-stopping, and we hope that ere long we shall be able to render the same service for his field.

Mr. and Mrs. Brand have returned to a very difficult sphere of labour. Let us give them our cheerful, intelligent, sympathetic prayers.

5th March, 1917. D. MORLING.

Our Return to the Hills.

ON February 20th we took leave of our friends at the Sendamangalam Mission House and returned to the work among the hill-people. We set out at daybreak, but it was two hours after noon before we caught a glimpse of the Kolli Hill Mission House in the distance. We found the House and its contents in good order, excepting some furniture which had been damaged by rats Now that we are free once more to devote our whole time to the Kolli Hills, we are planning to extend, by means of more frequent camps, the area which comes within our influence. The hill-people, since our arrival, have been coming in from the surrounding villages and calling at the Mission House to express their pleasure at our return. At the first opportunity I went to Flower Lake Village and called on the old blind carpenter. I gave him some medicine for his cough. Before drinking it he appeared to want to ask God to bless it, but not knowing how to express it as a prayer, he prayed the old prayer I had taught him more than a year ago, asking Jesus Swami to forgive his sins. J. M. BRAND.

An Appeal for Prayer.

I OFTEN have a feeling akin to regret in connection with one part of my recent deputation work—that is, I never made a direct appeal for a collection. Most probably at the time the coffers of the Mission suffered; but though I never directly asked for money, I seldom closed an address to adults without making a plain and urgent appeal for daily, intelligent prayer. I wish now to bespeak your prayers for some of our enquirers in the Sendamangalam Field.

Ebenezer, a lad from the non-caste school of Tuttikulam, was baptized about eighteen months ago, but has fallen away. Through the wicked machinations of the local priest he has become entangled in the net of a heathen woman and now avoids us whenever possible.

Shanmugam, a young married man of a very rigid caste, has been putting his trust in the Lord for one or two years. Though he earnestly desires to put on Christ, great pressure is brought to bear on him from his caste and relatives. Both he and we need strength and guidance.

Sinna Adaikam, the eldest son of a well-to-do caste man, is a believer in the Lord, and last week gave testimony before a Church meeting in Sendamangalam. The many machinations of his relatives to draw him away from Christian influence and to entangle him in Hindu ceremonies have had such an effect upon him as almost to unhinge his mind. Though he has long been a regular attendant at our Erumaipatti services, and is ardently desirous to become one of us, his way has suddenly become hedged up.

It is in such cases that we have to combat "spiritual hosts of evil

arrayed against us in the heavenly warfare," using the spiritual weapons of prayer and God's Word. The measure of our success will be the measure of our strength in the "power of His supreme might" and that of our constancy, faithfulness and courage in wielding our weapons.

D. MORLING.



A MOHURRUM "TIGER."

During the Mohammedan Festival known as Mohurrum Hindu Pariahs disguise themselves as tigers and beg.

"Young Men and Maidens."

IN one of his glowing songs of praise the psalmist calls upon "young men and maidens" to praise the name of the Lord (Psa. cxlviii. 12). One of the best ways of doing this is to thankfully tell others what the Lord has done for us. A few weeks ago I was talking with William David, an Indian mechanic, a bright young man who is trying to make his way in the world. He has been attending our services at Vepery, and wished to be baptized in obedience to the command of Christ. He told me that although brought up in a Christian family, he had lived carelessly and just pleased himself. In those days "sin was no burden, and he never bothered himself about it." Then, when attending some services conducted by an evangelist known as Tamil David, he became aware of his spiritual condition and need. Enlightenment was followed by conviction of sin and sorrow for sin. In those days he learned (to quote his own words) "that I could not deal with my own sin or cleanse my heart; only the blood of Christ could do that." William David sought and found the Saviour, who forgave him his sin, and took away the burden. By the grace of God he passed out of death into life—the greatest transaction in which a man can ever participate. But he kept the matter more or less to himself. When he was invited to publicly profess his faith by baptism he declined. He is not the only young man who has taken such a position, as some of my readers well know. About two years later he began to attend our services at Vepery on the invitation of one of the members. He found the teaching there helpful to his spiritual life, and he was led to decide to publicly confess

his faith in Christ through the ordinance of baptism. In speaking to me of his present spiritual experience he said:

"If I fall into sin now, my heart is again burdened until I confess my sins and receive pardon." His testimony about baptism was clear:

"It is the command of Christ, which I should obey." "It is the sign that I belong to Christ." "It is the way by which I can join the Church."

William David has to work with heathen associates, and will have many opportunities of showing "Whose I am, and Whom I serve." The public confession of faith is a spiritual asset which strengthens one's testimony, and helps one over many a difficult place. I have a conviction that if our young men at home recognised this, many more of them would praise the Lord by obeying His command about baptism. Possibly you are one who should do so. Face the question squarely.

On the same day I received an application for baptism from a maiden named Rajammal. She is fourteen years of age, and was brought up in a Christian home in one of the villages of the Tamil country. Like many others so situated she was sent to the city of Madras for her education. Rajammal was brought some three years ago to the house of her grandmother, Gnanapoo Ammal, who is a devout woman and an earnest Christian worker. Up to that time Rajammal had not shown any desire to "praise the Lord." Her grandmother began to teach her about the Saviour and the way of salvation. Gradually there dawned upon her heart the consciousness of a growing burden and a great need. She became unhappy about her sins, and she prayed to the Saviour, knowing that only He could remove her burden. When Rajammal, just a school girl, sought Him, He was found of her. She confessed her sins and was forgiven. This experience of definite personal faith in Christ Jesus as her Saviour brought great joy into her young heart. In her own simple way she told me how God had answered her prayers, and how she is unhappy when she does wrong and is troubled in mind until she goes in prayer to Christ and confesses her sin. With regard to baptism, Rajammal herself put it this way: "I am now saved; I want to confess that in baptism." How happy I should be to hear of other girls who put it that way.

This young man and maiden were baptized by Mr. Watts, and I had the joy of receiving them into the fellowship of the Church at Vepery.

E. A. Booth.

Our Adversary.

WHOEVER else may be taking things easily, the devil is always alert and busy. He has agents and helpers everywhere. When he cannot accomplish his designs in one way he resorts to another. His wiles are endless, his power immense, his activity tireless, his cunning fathomless. To us he is not the creation of a disordered imagination, but a living personality. We have had another powerful reminder of these facts in connection with Rajammal.

Rajammal is a girl of 14 or 15 years of age. She has been a pupil in our Semmencheri School for several years. One cannot mistake or forget her for she is an albino; her skin and hair are white, although she is a Tamil girl. Her parents are heathen, and so was Rajammal until about a year ago. Then the Bible lesson taught in our school made such an impression on her that she gave up the worship of idols and other heathen practices. She obtained copies of the Gospels in Tamil and read them in her home, and she began to pray to the one true God. She learned that she was a sinner, and that she could not remove her sin. She became troubled about her sins and prayed to the Lord Jesus to forgive her. In reply to one of my questions Rajammal said, "He gave His life for sinners and I believe He has forgiven me." From the way she quoted the

gracious invitation, "Come unto Me all ye that labour and are heavy laden and I will give you rest," it was evident that this word had been the sheet-anchor of her faith. For a long time Rajammal has been attending our Sunday afternoon service in Semmencheri. Her testimony greatly cheered me, as her conversion is the direct outcome of the Scripture teaching given in our school, on which we place so much emphasis. Teacher Daniel testified as to a change in Rajammal, spoke well of her character and conduct, and said what a fine example she set in the school, of which she is the senior pupil. Daniel visited her parents, and laid the whole matter before them, and they both personally gave him their consent for Rajammal to be baptized. Her name was proposed to the Church for membership after baptism. Upon hearing the testimony of Deacon Apollos and Teacher Daniel the Church unanimously voted to receive her into fellowship.

Arrangements for the baptismal service were all complete, but the candidate did not appear. Our adversary the devil had interfered at the last moment and upset all our plans. When messengers went to the house of Rajammal to arrange to conduct her to the chapel, they were told that she would not be allowed to go. They made some excuse about relatives having to be consulted, but the real truth seems to be that the devil has got his way and the parents themselves have changed their minds. They have now sent the girl away from Madras to a place unknown to us, and we have lost her from our Day-school and Sunday-school, where she was such a regular attendant.

So again, for the present, our adversary, the devil, has triumphed. Friends will remember that some years ago we had a somewhat similar case in the same school with a bright girl named Authelatchmi. But in neither case do I believe that this is the final scene. In both instances we had adequate testimony as to the conversion of the girls. We are now wondering where Rajammal has been sent, and whether she was allowed to take with her the Testament which I gave her the last time I spoke to her. We earnestly pray that her faith in Christ her Saviour may be strengthened and she herself kept true to Him. Also if it be His will that she may be allowed to confess her faith in Him through the ordinance of baptism. I earnestly ask you to join us in these petitions.

E. A. Booth.

A Mad Dog.

WHEN visiting our school at Boddireddipetti I found that a mad dog had run amok in the village and bitten several persons. The dog—a huge beast—had finally been killed, but not before it had bitten other dogs, and on this account I persuaded the village authorities to destroy these dogs also. A gun and one cartridge being availabe we shot one bitten dog straightaway. The men who had been bitten were anxious to have their wounds cauterised. The dreadful disease of hydrophobia is only too well-known in Indian villages. Right there in the street I made them kindle a fire and heat some large iron needles, with which we cauterised the bites. After this had been done I noticed one of the men fingering a great ugly tooth in his hands. In answer to my enquiry he said it was a tooth from the mouth of the mad dog. He was going to rub this tooth, which was covered, of course, with the hydrophobia germs, into the wounds on his leg that had just been cauterised! He had heard it was a good way to ward off evil effects that might follow a bite! J. M. Brand.

Moonlighters.

THIS term at one time had a sinister signification. I use it to describe a voluntary band of workers who utilise an exceptional opportunity for service on moonlight nights. When the moon shines brightly, Tamil folk do not retire as early as on moonless nights, but sit outside their houses and chat. So that moonlight nights are a favourable time for open-air preaching. When I called for volunteers for such work I met with a cheering response. Let it be remembered that each of these volunteers had put in a full day's work prior to this extra service. When I arrived at our Egmore School I was greeted by a goodly band. After an earnest word of prayer, we marched to our first preaching place, singing a lyric. A number of the senior scholars accompanied us, and their voices swelled the volume of sound. The singing had the desired effect of attracting a good audience. One after another our preachers gave their testimony, and lyrics were sung between the addresses. The crowd gave a patient hearing and Gospel tracts were distributed at the close.

On another evening we visited Kallerai Cheri, taking our stand in a prominent position in the busy bazaar outside a toddy shop, which for some reason was closed. The audience was not as promising as at Egmore, it being more difficult to secure and sustain interest. Singing and preaching went on for an hour without cessation, and quite a number of the men stayed right through the meeting. When Tamil tracts were distributed, there was quite a rush to get them. At Pusari Cheri a fine band of workers attended, but the people did not come in such numbers.

Karika Cheri was the scene of our effort on another night. For the past twenty years we have been working in this place. It is the home of Mathurai and Singarvelu, who were baptized in May this year. The people accorded us a very hearty welcome, and at the beginning of the meeting gathered in good force. Of their own accord the adults kept order amongst the children. As the meeting progressed, with alternate singing and preaching, a fair audience remained. Then a brother, whose testimony was quite good, delivered his message in such a monotonous and prosy manner that the people lost interest and quietly disappeared. Happily, the next brother was of a different stamp. His voice was raucous and he sang like a crow, but he was on fire with earnestness. His forceful presentation of the message lured folk from distant corners where they had been lounging in indifference, and they crowded round eagerly listening to the testimony delivered with such compelling power. I must confess I envied the man his vital energy. He had the largest audience of the evening, and he deserved it. My voice sounded very thin after his. At the close of the meeting several young men, who as boys attended our Vepery School, came to have a few words with me about their work and themselves.

E. A. BOOTH.

A Swami's Anger.

ONE of my patients is a woman with terrible sores on her foot. She says that she went on a pilgrimage to a popular shrine to obtain some coveted boon. It is customary on such occasions to first bathe without removing one's clothing in the sacred pool or well, and then in the same dripping garments to walk round and round the temple until the clothing dries. While she was bathing, a water reptile must have bitten her foot, as she felt a stinging pain, and soon after large blisters appeared, which have developed into these foul sores.

"Iy-yo," she wails whenever she comes for treatment, "I went to obtain a blessing from the swami but he was angry and sent a devil into the water."

O. M. ELLIOTT.

Obituary.

DR. T. NARAYANASWAMY.

I REGRET to record the death of our friend and former helper, Dr. T. Narayanaswamy, who passed away at Nellore on Sunday, February 10th, 1917.

Dr. Narayanaswamy was my first Indian friend. When Mr. Hutchinson and I arrived in Madras in March, 1895, we were most cordially welcomed by the warm-hearted Doctor, who at that time was an honorary Agent of the Strict Baptist Mission and pastor of the Strict Baptist Telugu Church, which met for worship in his house. I preached my first sermon in India in the house of the Doctor, he kindly acting as interpreter.



DR. T. NARAYANASWAMY.

At that time the Doctor was Assistant Professor of Anatomy in the Madras Medical College, a post which he filled for many years. He was the founder and president of the Medical College Prayer Union, and a recognised leader of the Indian Christian community.

During my first furlough in 1899, Dr. Narayanaswamy very kindly superintended the work of the Mission in Madras. About seven years ago he was transferred from Madras and I have not seen him since. For some time he filled the important post of District Medical Officer at Nellore. He retired from this position and from Government service in 1915. Government marked their appreciation of his services (which extended over thirty-five years) by bestowing upon him the dignity and title of Rao Sahib. At Nellore he identified himself with the American Baptist Telugu Mission and was a valued helper.

E. A. BOOTH.

Prayer Subjects for May, 1917.

Week Beginning—

SUNDAY 6th.—Prayer for Rajammal (see p. 56).

SUNDAY 13th.—Prayer for Ebenezer (see p. 54).

SUNDAY 20th.—Prayer for Shanmugam (see p. 54).

SUNDAY 27th.—Prayer for Sinna Adaikam (see p. 54).

"IT is remarkable that God began this work among the [North American] Indians at a time when I had the least hope, and (to my apprehension) the least rational prospect of seeing a work of grace propagated among them; and my bodily strength being then much wasted by a late tedious journey to Susquehanna, where I was necessarily exposed to the hardships and fatigues among the Indians: my mind also being exceedingly depressed with a view of the unsuccessfulness of my labours, since I had little reason so much as to hope that God had made me instrumental in the saving conversion of any of the Indians, except my interpreter and his wife.—*David Brainerd.*

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. 9, and should reach him not later than the 10th 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 James E. Fromow, Dorothy Fuller (Division I.), Leonard Schweitzer and Leslie L. Chaplin (Division III.).—I am sorry I cannot give marks for late answers as I used to do, Blanche. I shall be expecting your sister Laura.—Sorry you did not get the HERALD till so late, Muriel (I wonder how it was), and particularly to hear how ill Alan is. I trust he will soon be better.—Many happy returns, Willie.—Your letter interests me, Kathleen. For every duty devolving upon us there is always sufficient ability provided in some way.—Yes, Elsie, I agree; if we were to follow such an example as Westminster Chapel in regard to Missions we should be able to extend our work in India.—Glad to receive Carlton, next month, Robert.

I have received 11d. in stamps for the L.Z.A. (including **Alma Waters).

MARKS FOR APRIL.—*Seniors.*—Robert Booth, 11; *Hilda and *Dorothy Cuthbert, Winnie Church, Kathleen Throssell, Elsie Andrew, Rowland Peters, Amy Poole, Hilda Reeder, Nellie Clark, Blanche Hawes, 10; Freda Berry, 9; Rose Clarke, 8. *Division I.*—*Ernest Carter, George King, Muriel Haynes, Jeanette Brunsden. *Fred Cuthbert, Dorothy Rudd, Edith Clarke, Blanche Morgan, Evelyn Walledge, Elsie Roberts, 10; Ada Finch, Dorothy Kerr, Cissie Cross, Florence Church, Fred Collard, Cyril Hill, Grace Andrew, Nellie Outlaw, Alice Stannard, Edith Higgins, Doris Butcher, Albert Stevens, Leslie Falkner, Florrie Burnett, Edith May, Hannah Peebles, Douglas Barr, Ernest Ewing, James Fromow, 9; Maud Russell, Winnie Poole, Rose Baker, Dorothy Fuller, 8. *Division II.*—**Robert Hewitt, *Percy Crees, *Cecil Carter, Leslie Reeder, Lily Church, Edith Wright, Ellen Dowell, Clara Layzell, Jane Morris, Marjorie Dykes, Ivy Morgan, Grace Kyte, Leonard Reeder, George Andrew, Vida Allum, Herbert Stannard, 10; Eva Green, Oliver Rudd, 9. *Division III.*—Gerald Booth, Rose Sykes, Hilda Vine, Stanley Reeder, Frances Revell, Willie Church, Ethel Kyte, Francis Stannard, Lydia Hancock, Leonard Schweitzer, Leslie Chaplin, 10; Rex Booth, *Leslie Crees, Kenneth Dykes, Ruth Harris, 9.

QUESTIONS FOR MAY.—*Seniors.*—1. Compare John xiii. 23 and xxi. 20 and 24 and say why we know that the Apostle John is meant by "the disciple whom Jesus loved." 2. Read Matt. xx. 20 and 21, Mark ix. 38 and Luke ix. 54—56 and say what faults of character they show in the Apostle. 3. What other feature of his character is shown in 1 John 4? 4. How did Jesus, when on the Cross, honour John? *Division I.*—Read very carefully Mark i. 19, Matt. xx. 20, xxvii. 56, Mark xv. 40, xvi. 1 and say what was the name of the Apostle John's mother. 2. What remarkable name does Jesus give to John and his brother James in the Gospel of Mark? 3. What books of the New Testament did John write? *Division II.*—1. What was the Apostle John doing when Jesus called him to follow Him? (Matt. iv., Mark i., Luke v.). 2. Why did the priests imprison John and why did they afterwards let him go? (Acts iii. and iv.). 3. Why did John go to Samaria and what did he do there? (Acts viii.). 4. Where was he banished to, and why? (Rev. i.). *Division III.*—1. Who were the Apostle John's father and brother? (Matt. iv.). 2. What did Jesus, when on the Cross, say to John? (John xix.). 3. What did Jesus, when in heaven, say to him? (Rev. i.).

Your affectionate UNCLE JOHN.

Answers received too late from Alfred Wood and Lily Warren.

Marriage.

COLLIN—ELNAUGH.—On March 31st, 1917, at Lynton Road Chapel, Bermondsey. Mr. James B. Collin to Mrs. Beatrice Lily Elnaugh.

THE STRICT BAPTIST MISSION

The Half-Yearly Meeting

WILL (D.V.) BE HELD ON

Tuesday, May 8th, 1917,

AT

Brixton Tabernacle, *Stockwell Road,* S.W.

A DEVOTIONAL SERVICE AT 3.30.

CHAIRMAN—PASTOR R. MUTIMER.

PREACHER:

PASTOR A. SHINN

(Of Cambridge).

TEA AT FIVE. - SIXPENCE.

At 6.15, A Public Meeting.

CHAIRMAN—PASTOR E. MITCHELL.

SPEAKERS:

MESSRS. C. A. FRESTON,

J. G. MACKENZIE, T. L. SAPEY, A. SHINN,

H. D. TOOKE, AND C. J. WELSFORD.

COLLECTIONS.

L.Z.A. COMMITTEE AT 2.30 P.M.

By S.E. & C.R. to Brixton Station and across Brixton Road to Stockwell Road.
By City and South London Tube to Stockwell and then by tram or omnibus down Stockwell Road.
By tram or omnibus to Stockwell Road from all parts.

LIST OF SUBSCRIPTIONS, &c.

Received from March 10th to April 10th, 1917.

General Fund.

	£	s.	d.
Brighton. Prarthana Sabha, Boxes :—			
Misses Bottings ...		15	10
Mr. G. „ ...		5	.
Misses Bevans ...	1	1	.
Mr. and Mrs Bletsoe		2	6
Mr. A. F. Cozens ...		9	.
Mr. and Mrs. Elliott		5	6
Mrs. and Miss Fisher		15	3
Mrs. & Mr. D. Fisher		6	9
Mr. & Mrs. Goddards		2	3
Mr. & Mrs. Gumbrell		5	.
Mr. W. J. „		11	7
Miss Grace „		2	6
Miss Haynes ...		4	1
Mr. and Mrs. Lucas		8	8
Miss Miller		11	6
Miss Parris		9	6
Mrs. Piper		5	.
Mr. and Mrs. D. R. Smith		5	.
Miss Tullett... ...		5	.
Misses Walders ...		4	1
Birthday Fund :—			
Per Mr. J. H. Chapman		5	.
„ Mrs. F. Cozens		5	.
„ Mrs. Fisher ...		5	.
„ Mr. W. Gumbrell		6	.
„ Mr. W. J. „		5	.
„ Mr. E. C. „		1	.
„ M. B. (Special)...		4	.
Mr. & Mrs. D. Fisher (Thankoffering) ...		10	.
Egham	1	3	4
Greenwich, Devonshire Road, Reports, &c.... ...		2	6
Staines	1	3	9
Wooburn Green, Ebenezer, S.S. ...	1	.	4
Ramsgate, Mt. Zion, Sunday-school ...	1	9	11
Mr. F. J. Kirby ...		5	.
„ „ „ (box)		4	7
Hounslow, Zoar, Sunday-school ...	2	.	11
Bible-class		7	3½
Rowley Regis, S.S. ...		10	6
Wandsworth, Chatham Road, S.S.		11	.
Chatham, Enon, S.S.		10	.
Cambridge, Eden, G. R. L. G.		3	.
Bethersden Miss J. T. Adams (box)		10	.
Acton, Tabernacle, Sunday-school ...		16	6
Chesham, Newtown, Sunday-school ...		19	.
Birthday Box ...		3	2½
High Wycombe, Zion		16	10
Reports		3	2
Tring, Akeman Street, Mothers' Mtg. (box)		13	.
Boxes	4	16	.
Bermondsey, Lynton Rd. 153	1	1	.
Wandsworth, West Hill, S.S. Birthday Box...	1	.	2
Acton, Tabernacle, Mr E. H. Sadler ...		10	.
Berkhamsted Common, Collection	1	12	.
West Ham, Tabernacle P.P.C.		5	.
Blackburn, Simmons Street, Sunday-school ...		3	.
	1	10	.
PERSONAL :—			
Miss E. L. Cooper...		3	.
H. C. K.		10	.
K., Blackheath ...		10	.
Miss J. Vestey (reports)			6
A Friend, 323 ...		5	.
L. P., Ipswich ...	2	10	.
Norwich		4	.
Birthday Thank-offering, April 2..		10	.
MISCELLANEOUS :—			
2½% Consol. Stock (£39 1s. 11d.) ...		4	10
	£46	16	4½

Herald Fund.

	£	s.	d.
West Ham, Tabernacle		4	.
Brighton, Prarthana Sabha...	3	4	1
Greenwich, Devonshire Road	2	12	10
Tring, Akeman Street	3	6	8
March, Providence ...	1	2	6
Acton, Tabernacle ...		6	6
King's Langley ...		6	4
St. Albans, Bethel ...		13	.
Wellingboro', Tabernacle S.S.		6	.
High Wycombe, Zion		15	.
Hounslow, Zoar ...		7	3
Bermondsey, Lynton Road		10	.
Ipswich, Bethesda ...		3	8
Mrs. Hines		10	.
Haworth, Mrs. Kilmister ...		2	.
Brentford, North Rd. Mr. J. Fromow (Bd. Vol.)		1	6
Newton Toney, Mrs. Handley ...		1	6
Long Marston... ...		2	6
Tottenham, Philip Lane		4	.
Dunstable		2	6
Sale		10	.
Walthamstow, Commercial Street		5	.
PERSONAL :—			
Miss J. Vestey ...		14	.
Miss S. Swinyard ...		1	6
Mr. C. S. Turner ...		10	.
	£17	12	4

Pension Fund.

	£	s.	d.
2½% Consol. Stock (£616 14s. 10d.) ...	2	17	10
2½% Consol. Stock (£450 19s. 7d.) ...	2	2	3
	£5	.	1

Ladies' Zenana Auxiliary.

Money received by Mrs. Silvester from March 10th to April 9th, 1917 :—

	£	s.	d.
Greenwich, Mr. S. Burfoot (Don.)		5	.
Homerton, W.M.B. „		10	.
Clapham, Courland Grove, A Thank-offering ...		1	.
Walthamstow, Miss Field (the late)		1	1
Croydon, Per Mrs. Throssell...	1	2	4
PERSONAL :—			
J. H.		10	.
Miss Langton ...		15	6
	£4	3	11

L.Z.A. Medical Fund Gift Week.

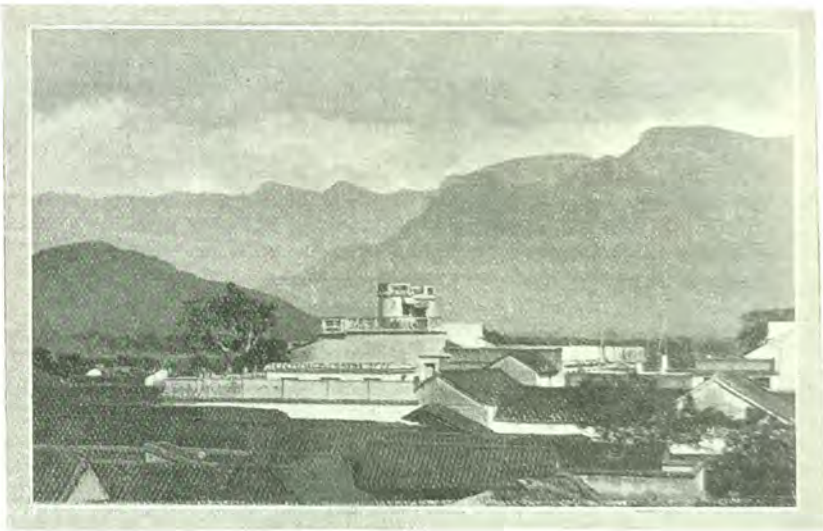
	£	s.	d.
Acton	1	2	.
Aston Clinton... ...		10	.
Bassett Street... ...		8	6
Bermondsey, Lynton Road	3	7	6
Brentford	3	8	6
Brighton	5	9	6
Brixton Tabernacle ...	1	2	.
Cambridge	2	.	6
Chadwell Street ...	8	12	10
Clapham, Courland Grove...	1	14	.
Fulham...		18	.
Grays		8	6
Greenwich, Devonshire Road	1	3	.
Haworth, Hall Green		7	6
Hartley Wintney ...		18	6
High Wycombe ...	1	4	.
Hitchin		6	6
Hounslow	1	13	.
Ilford	2	10	.
Ipswich, Bethesda ...		13	.
Laxfield		11	.
Lewisham	1	8	.
Marylebone, Mt. Zion	3	14	9
Newquay		6	6
Notting Hill Gate ...	1	.	.
Prittlewell	3	.	.
Ramsey...		4	9
Reading	1	1	.
Richmond	1	3	6
Sale		10	.
Stratford, Gurney Rd.	1	6	.
Swindon		15	.
Stoke Ash		5	.
Tollington Park ...		18	.
Tottenham	1	.	.
Tring	5	6	9
Walthamstow... ...	2	5	.
Walton	1	1	.
Walworth, Penrose St.		5	6
Walworth, Surrey Tab.	2	5	6
Wandsworth, Chatham Road		10	.
Wandsworth, West Hill	1	3	6
Wattisham	2	.	.
Warboys		17	7
Watford Tabernacle...	2	10	.
Wellingboro' „		10	6
West Ham „	1	16	.
Wood Green, Dovecote		11	.
Wood Green, Park Ridings		14	.
Woolwich		11	6
PERSONAL :—			
Mrs. Hutchinson ...		5	.
Mrs. Boys		7	6
	£78	1	2

9th April, 1917.

Vol. XVI. June, 1917

The Strict Baptist Mission HERALD.

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



SENDAMANGALAM TOWN AND THE KOLLI HILLS.

Price One Penny,
Of the Secretary, W. CHISNALL, 16, The Grove, Isleworth, Middlesex

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

CONTENTS.

	PAGE
Current Notes	61
"A People for His Name"	62
The News of the Month	63
Hindrance and Progress on the Kollis	64
Notes on Zenana Work in Sendamangalam	65
Quiet Hindrance to Zenana Work	66
Cared For...	67
Village Prayer Meetings	68
The Downdrag and the Uplift	69
Prayer Subjects for June	70
The Half-Yearly Meeting	70
The Children's Corner	72

The COUNCIL of THE STRICT BAPTIST MISSION

Appeal to our Churches
for their co-operation in

A FORWARD MOVEMENT

by forming BRANCHES of the Mission for the purpose of regular subscriptions, and by inviting our

Secretary, PASTOR W. CHISNALL, TO PREACH AND LECTURE.

The Council hope that each Church will arrange at least one Sunday with him during the year; and if possible a Week-Evening Lecture or Address, followed by a Collection.

CHILDREN'S MISSIONARY SERVICES.

A SERIES OF MISSIONARY MEETINGS
:: :: FOR YOUNG PEOPLE :: ::
Will be held during the Summer Months on Saturday Afternoons; the first of which will take place at

Brixton Tabernacle, on Saturday, June 23rd.

Full particulars of this Meeting on page iii.

The
Strict Baptist Mission
HERALD.

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

VOL. XVI.] JUNE, 1917. [*New Series*, No. 126

CURRENT NOTES.

OUR L.Z.A. friends will be greatly interested in "Notes on Zenana Work in Sendamangalam" which appears on another page and which enables us to have a more intelligent idea of the work among the women of Sendamangalam, its methods and difficulties. It would perhaps be difficult to say which are the more pitiable in their need of the Gospel, the Hindus in the darkness of their idolatry and superstition, or the Mohammedans in their fancied superiority as monotheists and their cold disdain of the Good News.

Our warm congratulations are given to the L.Z.A. on the very successful result of their Medical Fund Gift Week. The gifts amount to £82 0s. 7d. We are sure we may in their name thank the donors in the various Branches. We of the Parent Committee must not forget that imitation is the sincerest form of flattery.

There will be widespread satisfaction at the decision to repeat the Children's Missionary Meetings which were so successful last year. Although we shall not have one of our missionaries to address the Meetings as we had then, we trust our Superintendents and Teachers will co-operate with our Secretary as heartily as before, and that the Meetings may be even more successful.

The account which Miss Elliott gives this month of a girl convert in Madras affords a striking instance of the interworking of Divine Grace and Providence, which may well stir many hearts to Praise and Prayer.

"A PEOPLE FOR HIS NAME."

THIS is what we are working and praying for—to gather under our Lord's guidance and in His power a people for His Name. It is the most ambitious of projects and the most daring of enterprises. We seek the accomplishment of Divine purpose, believing that there are people in India and other idolatrous lands whose names are hidden in the Eternal Mind and whom He will visit and "take out" until His Church is completed. We place ourselves at His disposal, having no plan of our own, except to carry out His plan. We also seek the fulfilment of Divine Promise concerning our Lord: "He shall see of the travail of His soul and be satisfied." We would have the honour and joy of being used in bringing about the "satisfaction" of Christ, to Whom we owe so much. And He is to be glorified in and by the jewels which, when He has made them up, will shine resplendently in His glory. We would in these solemn days, heralding, as they may be doing, His advent, work more zealously to this end, keeping our eyes fixed upon the gleaming future to guide us through the darkness of the present days. This is true ambition.

And it is the most daring of enterprises. Satan, strong and subtle, leads a host of determined enemies against us. We are outmatched, outwitted, and probably outnumbered. They have blinded the minds of men lest they should see the light, and they do their utmost to prevent our carrying the light. If we could see the extent and subtlety of their operations we should perhaps cease to be surprised at some of the things which perplex and pain us.

But we too often "forget the mighty God, Who is the strength of every saint" and every servant. And we also forget that the enterprise is His. It is He who is gathering out of the hosts of India, China, Africa, "a people for His name," and we need to remind ourselves of what we have been familiar with from our youth up—that He cannot fail nor be discouraged.

We may not have strength for the tasks we set ourselves; our plans may fail for want of means or by reason of the failure of others, but, if we are concerned only about the honour of His Name, we may rely upon Him to equip us, lead us, keep us calm and unperturbed amid apparent failures, give us victory in the gate of our enemies, and fill us with joy in the fact that He is using us in gathering out His people.

"All this is ideal and impracticable"? It is at least a noble ideal, and the only true ideal in service for our Lord; and it is, at least, worth while setting such an ideal of missionary service before our minds. But *is* it impracticable? Would not our Lord have us be without anxiety?

Our Foreign Field.

The News of the Month.

MADRAS.—At a meeting of our Voluntary Service League one member reported the following incident: "A heathen man came to me full of sorrow about a sick relative. I told him that the true God could heal and would do so if he put his trust in Him. Not having any privacy elsewhere, I took him to the bank of the Egmore tank, and there we knelt down among the bushes and prayed to God to restore the sick one. In a few days the patient recovered. To express his gratitude the heathen man made a thank-offering of two rupees to the Christian Church."

The ignorance in which Roman Catholics are nurtured is both astonishing and sad. Talking with a Roman Catholic enquirer the other day, I asked her whether she expected to go to heaven or hell after death. She at once replied humbly and sincerely, "Who knows? Will He give heaven or will He give hell? Who can tell?" I pointed out to her that the future is not in the nature of a gamble, but something which may be definitely known.

Owing to an outbreak of smallpox, it was necessary to close two of our schools for a few days. The outbreak has abated and work has resumed its ordinary course. Teacher Dhanaraj had a slight attack and was removed to the isolation hospital, but he has been discharged as cured.

E. A. Booth.

Evangelistic and school work has been reorganised in the village of Konnur. Work has been carried on there for some years, but, owing to its inaccessibility, it has not been possible to make very much progress. It is now growing to be a very large place, and it was felt that we should give it more attention if at all possible. Preacher-Teacher Ponniah expressed willingness to be transferred to Konnur, and, as he is one of our best workers among young men, we have sent him there; already he has brought the school and the work among the young men to a very encouraging condition. I conducted a Sunday afternoon service there in March and had an audience of over forty young men and lads. They gave a very attentive hearing as I spoke from part of Paul's sermon to the men of Athens, and afterwards I had a conversation with several of them. One of them named Balakrishnan is a very earnest enquirer, who we hope will join us soon. His parents are at present unwilling for him to break away from heathenism, but we pray that opposition may be overcome, so that he can lead the way for several others in the village whom we feel are enquirers.

I am finding it useful to take a few simple medicines with me each morning as I go out with the preachers; it frequently provides an audience where otherwise there would be none. During the month of March I treated eighty-four patients in various villages.

L. Watts.

April 12th, 1917.

SENDAMANGALAM.—During the past month the work of building our Dispensary has been going on apace.

Recently we have had a number of requests for schools, not the least of which is one from the upper classes of Sendamangalam. Fresh avenues for Christian work are presenting themselves in many directions. Never

before have so many closed and barred doors opened to us. Can it be the Lord's will that they should be left unentered?

Lantern meetings continue to afford us magnificent opportunities for preaching the Gospel. At Pottanam it was a strange yet encouraging scene we had, hundreds of men and women quietly and contentedly sitting on the ground and listening to the story of Jesus Christ, as illustrated by the pictures. At a meeting in Sendamangalam, people climbed and sat on high walls and roofs of houses in order to see and hear. May the Lord make us all faithful concerning our growing opportunities.

Government officials generally agree that Sendamangalam is the most disorderly, quarrelsome and litigious place that they know. A few weeks ago the whole neighbourhood was in a commotion through the Mohammedan-Hindu rioting. The last month has witnessed further scenes of murder and fighting in which many have been injured. D. MORLING.

THE KOLLI HILLS.—Smallpox.—During the past month we have had an epidemic of this dreadful disease on the Kolli Hills. A very large part of the population of our hills is unprotected by vaccination, and the consequence is that the disease spreads rapidly from village to village. When a person is seen to be suffering from smallpox, he is immediately driven from his house and village to live in one of the grain-sheds that are built in various places on the farm lands. Here he is unattended by anyone except for the daily visits of a man or woman who has survived a former attack of smallpox, and who is hired to attend in such cases. Such an attendant merely takes the sufferer his food and then leaves him to solitude again. Should the patient die, the body is taken out, and without any burial ceremony or attempt at interment is left to decay in the nearest piece of jungle.

Vaccination.—I made the Government acquainted with this condition of affairs, and the result was that we soon had three vaccinators sent up with instructions to work under the directions of the Kolli Hill missionary. Within a short time we persuaded the people in all the villages round about the Mission House to be vaccinated. I myself have vaccinated 195 persons during the past few days.

Preaching in the Villages.—The presence of disease and death in so many villages has had a sobering effect on the people. We have had very good attention paid to the Gospel preaching during the past month. In preaching to these poor, simple villagers we try to imitate Paul when he first went to Corinth filled with the determination to know nothing among men save Jesus Christ, and Him crucified. J. M. BRAND.

April, 1917.

Hindrance and Progress on the Kollis.

THE new school at Sinnasolakunnipetti is making good progress. The people expressed a wish that Teacher Athisiyam should live in their midst instead of walking to and from the school every day while living at the Mission House. They promised to build a house for a teacher and a school for the scholars at a considerably reduced price. One man came forward and said he would give a piece of land rent free to the Mission for this purpose for as many years as the school remained there.

The man's offer was genuine, and he signed a document making over his land to the Mission. The next day, however, he fell ill, and during his illness he dreamed that one of the hill deities was offended with him for having given his land to the Mission. The elders of the village called in to give their advice decided that a poochari (*i.e.*, priest) must be consulted in order to find out the mind of the swamy. Accordingly a formal

seance was held, when the poochari of a neighbouring village acted as the medium between the swamy and the man who had given us the land. The following results were obtained :—

"Was the swamy offended with his humble servant?"

"Yes."

"Was his recent illness the result of the swamy's displeasure?"

"Yes."

"Would the swamy be pleased to make known the fault of his servant?"

"*The Mission school must not be erected in view of my dwelling.*"

This last answer revealed the identity of the spirit who was speaking The land in question looked straight across a valley to the Tinnanoor Hill, where dwelt a notorious demon whose festival was then approaching, and whose displeasure was dreaded by all. I knew that nothing now would persuade the man to allow us to build on that piece of ground. Smallpox and other epidemics and the burning down of the village were among the punishments threatened by the swamy in case its will should be crossed. However, to show that it was not due to ill-will on *his* part, the man brought forward a friend of his whose ground was hidden by thick trees from the swamy's temple, and we are to be allowed to put up the buildings there.

We were sitting under a great Pila fruit-tree talking to the headmen in the village, and had just finished making arrangements with them to build the house and school, which they had agreed to do for a small sum, when the principal man made the following speech :—

"You would never have *persuaded* us into taking all this trouble (in building a school and house for the teacher) even if you had kept on trying for years. The fact is we didn't believe in you. We thought your real object was to turn us out from our farms and lands and convert them into coffee plantations. But when we heard you had spoken to Government for us, and tried to deliver us from our oppressors, we altered our opinion. Now we shall be pleased if you will often visit our village, and live on the Kolli Hills always."

J. M. BRAND.

April, 1917.

Notes on Zenana Work in Sendamangalam.

THINKING of the Zenana work seen in Sendamangalam during our stay in 1916, one recalls the variety of classes one is brought in contact with there.

There were the Mohammedans, who kept themselves very much apart from their Hindu neighbours, and yet who gave us a hearty welcome into their homes. We had become friendly with several of them before going round with Bible-woman Mary, and (that being the time of the quarrel between them and the Hindus) I remember how, when we entered the first house, the women gathered from all the neighbourhood and crowded into the room, and with tearful faces told of all the wrongs done to them, and of their absolute terror lest another raid should be made upon their houses. However, we could not take sides with them, as we knew fault was not only with the others, but we said we would repeat what they had told us, and tried to comfort them. But always one feels the difficulty of getting on to religious matters with them, as worshipping but one God and despising the idolatry all around they feel themselves quite safe and satisfied, and treat with coldness the message we tried to bring They would seek our aid in sickness, but when, after they had discussed their ailments at great length, we attempted to speak of the malady of the soul, they gave but little heed and were glad for us to say good-bye.

Gospel Songs from the lips of Nautch Girls

It was, I must confess, with a certain amount of relief that we turned to visit the Hindu women, who in most cases not only give a hearty welcome, but listen well to the Bible story.

Among these we noticed several different castes are visited. We would enter right into the houses of the higher castes and, being offered a chair or stool, could in comparative quiet and comfort speak with the assembled members of the family. Their women of the lower castes, too, are very hospitable, but more often offer us a seat on their verandahs, and this had the advantage of attracting women from surrounding houses to come and listen, so we would have more of an open-air service.

Those were interesting afternoons when the pupils, or women who are learning to read, were visited in turn. In one home the daughter, in another the mother, in a third both mother and child, are struggling through the different stages of learning. In one courtyard three women brought their books, one an Infant Standard Primer with little three-letter words, which she carefully spelt out, another a more advanced Standard and a third could read the Bible. You can imagine how their friends stand round and tease them as they read, wondering why they should take so much trouble over books when household duties are enough.

But it seemed to me that, of all we visited, the dancing girls are the best and brightest scholars, and, as they have been trained to sing, they are able to join in the Christian lyric usually sung as an introduction to our little talk. It sounded lovely to me to hear these voices, employed, as a rule so differently, singing the pure, beautiful songs of Zion. One yearns over them, feeling that, humanly speaking, they might so easily be won to better things but for the cruel high barrier of their wretched lives of sin.

The village work must be very interesting, but, as I only visited four villages, I cannot fully describe all the work done. There, more than in town, the men as well as the women form part of our audience. I remember in one house quite a crowd of high-caste men came and talked and questioned, and then listened with great interest to the reason of our coming, etc.

In another house the head of the establishment quite begged us to come more often and talk to his women; while in another village the interest of a certain man, and the history he had to tell, were most encouraging. He remembered the first coming of the Morlings to Sendamangalam, and all the subsequent growth of the Mission as he had seen it: and then his knowledge of the way of salvation was most clearly and well expressed. I do not suggest this knowledge was that of the heart, but such cases are refreshing to meet, especially when in an out-of-the-way village.

As we turn again with renewed desire to the more ignorant hill-folk, we shall not easily forget the work on the plains, and we would again appeal to the ladies of the Zenana Auxiliary to renew their prayers for Miss Ireland as she nears her examination, and also the time when she will take up this most important part of Mission work. There are so many open doors and so many glad welcomes awaiting her.

April, 1917. E. C. BRAND.

Quiet Hindrance to Zenana Work.

KAMATI STREET is really a part of Sendamangalam, but there are one or two farms and several fields between which makes it look like a separate village. In the main street stands a Roman Catholic chapel. No work, however, is done in connection with it. Every evening the vesper bell is rung, but it seems only to remind people that it is time to prepare their evening meal. Behind the chapel a

few Roman Catholic converts live, but, as they have no one to look after them, they are converts only in name. A few weeks ago the village was visited by a priest from Salem, but, beyond making a few very necessary repairs in the wall surrounding the building, he did scarcely anything, and soon went away. Afterwards we heard he had offered a man fifty rupees if only he would be baptized, the money to be refunded if at any time he relapsed into Hinduism.

Our preachers visit the village regularly, and quite recently lantern services were held there, which were well attended. Swamiadial is the resident Bible-woman there; she has been working there for nearly two years and has gained an entrance to many homes. In the Kanarese quarter five women are regularly visited, among the Telugu, Vadaga and Chetti castes ten, in the Potter's street eight, and in the Tamil quarter twenty-five. The majority of these women are illiterate. Swamiadial has tried to teach some to read, but her efforts have been hindered by the elder women, who look with disapproval on the younger ones learning to read. However, Swamiadial says, "Although I cannot teach them to read, I can still tell them of the Lord Jesus," and she has faith to believe many will be brought to the Lord. One woman in particular she mentions as being deeply interested, but hindered by caste scruples. She is a high-caste woman, and is a relative of the Mitahdar.

At times one is tempted to lose faith, but God has promised that His Word shall not return unto Him void; so, in obedience to His command, the seed is sown and the harvest left with Him.

January, 1917. IVY W. IRELAND.

Cared For.

IN a crowded part of Madras city live a high-caste man and his family. He was anxious that his little daughter should be educated, and while she was quite young sent her to a school for caste girls, which was under the oversight of a missionary lady. Here the little maid studied for several years, made good progress, and eventually reached the 7th Standard, to the great satisfaction of her parents. But while she was imbibing secular knowledge she was also learning many things about the God of the Christians, and one day she came home from school and told her parents she loved Jesus, and would like to be baptized and join a Christian Church.

One can imagine the consternation that would arise in an orthodox Hindu family at such an announcement.

"What can be done! What a disgrace it would be for one of our women to break caste and join Christianity, a religion only fit for pariahs! She must leave school at once; all communication between her and her teachers must be severed without delay; she must be sent away; this is not a thing to be trifled with."

Thus they would argue; and it was finally decided she should be sent to her mother's brother far away at the other end of the city, where she would be safely away from Christian influence.

. . . . . .

In Pursawalkam there is a wealthy high-caste home. The head of the family, a chetty by caste, is busy in town all day adding to his banking account. He is not unkind to his family; he has sent his little son to a good school; his wife has plenty of jewels and gold-bordered cloths, a large house, servants, and all she can need in this respect. In return, when he comes from office, he expects to find a clean, comfortable house, and a well-cooked, plentiful meal. Apart from this he does not concern himself with domestic affairs; he is a typical Hindu husband. His wife, with her three little daughters, is at home all day with very little to

occupy her time. She has servants for the housework; she cannot read; Indian clothing is such that very little needlework is required; and as caste rules do not allow young unmarried girls to go beyond the threshold of their home and the mother must watch them carefully, there are not many opportunities of going out. Moreover, one cannot sleep all the day, and time hangs heavily; so when one day a smiling face appeared at the door, and a kind voice asked if she might come and tell them a story, they gave her a ready welcome.

"Come again soon," they said, as the visitor departed, and she did.

That was four or five years ago. Since then Bible-woman Rutnamoni has visited them regularly once a week. The mother and two elder girls are learning to read, and have attained a certain amount of fluency. The mother from the first has used no other book but the Scriptures, and now the daughters also have discarded their primers and are reading the Gospels only. They have always shown much interest in Christian teaching, and it has evidently made an impression; they have given up Hindu worship, and the mother tells us she prays daily to Jesus Christ. I do not know if she has any real conviction of sin.

To this home did the unsuspecting parents bring their daughter that she might be away from Christian influence. She arrived, feeling sad and lonely, but it was not long before she found to her joy that she had fallen into congenial company. She soon obtained permission from her aunt to write to the missionary lady informing her of her present home, and the lady lost no time in coming over to see her, bringing a Bible and an I.B.R.A. membership card in Tamil. The lady came when Rutnamoni was there paying her weekly visit, and, expressing her pleasure that her pupil would still be under Christian instruction, she committed the young girl to her special care. The girl herself is very happy; she told us she felt so sad at leaving home and school, and thought that God had forsaken her, but can now see His loving hand, and takes it as a token that He will never leave nor forsake her.

O. M. ELLIOTT.

March, 1917.

Village Prayer Meetings.

WORKERS in the villages are somewhat scattered, and distances are greater than in the towns. A mid-week meeting is, however, none the less helpful and necessary to them, and by arranging three separate meeting-places on three different evenings in the week each village worker and Church member is able, with hardly any difficulty, to join with others in praise and prayer.

As far as possible I attend each of these meetings each week and am thus able to make a note of any absentees, and also to encourage the workers in their loneliness as Christians amid densely dark surroundings. In spite of the fact that Christians do feel their loneliness, comparatively few have learnt the value and strengthening power of collective worship. There is no such thing in heathen worship and they have not become habituated to it as Christians yet. This, therefore, is part of the work of the missionary, to seek to draw the Christians together week by week, not only for worship on Sundays, but also for collective praise and prayer during the week.

Our gatherings rarely number more than twelve and often only about six, but we first of all spend a few minutes around the Word of God, and then the time is given to praise, thanksgiving and petition. Each brother present prays, and some of the confessions of shortcomings and prayers for blessing are very touching and pathetic. At the same time we feel the need for more prayer and for individual power with God that the burden of the salvation of souls may be upon each one who bears the name of Christ in this land.

L. WATTS.

December, 1916.

The Downdrag and the Uplift.

FOR years we have made special efforts to reach the young men of Semmencheri. Most of them have for shorter or longer periods attended our school there. But we find in the majority of cases that when they leave school they cease to have anything to do with the Mission, and the great danger is that the teaching they have received will be lost. We have endeavoured to meet this by establishing a monthly meeting to which all young men are invited, also by fostering a *bajanai*, or singing band, with musical instruments. This band meets in our school; its officers are members of our Church. Tamilians are very fond of singing accompanied by Indian music, and this *bajanai* has been the means of keeping the young men together. Bible-reading, prayer, and a very short address, form part of the programme of each meeting.

We hold monthly a special evangelistic meeting, conducted by the missionary and Indian preachers. The attendance varies greatly, and sometimes it is disappointing. Recently we have changed the hour of meeting to 9 p.m, and we find that this later hour suits the greater number. Many of the men are engaged in domestic service; others are in cotton mills, shops, offices, and so forth. At this late hour we get a gathering of forty or fifty men; some are Church members, some are enquirers, the majority are heathen. Music of a somewhat crude order, furnished by a drum, cymbals, harmonium, and the piercing voice of a lusty singer, helps to attract the audience. In the case of some it is necessary for the teachers to go to their houses and personally persuade them to attend the meeting. Often passers-by are attracted by the light and sound, and they come to listen.

Generally the Indian preacher and the missionary will each give an address. One of the Christian young men will be asked to pray, another to read the Scripture, another to distribute tracts. As a rule the men listen attentively. They need our sympathy and prayers. Many of them are drifting all but rudderless on the sea of life. Their home influences are in many cases against the cultivation of good, clean living. If they have an uplift in the meeting they certainly have a downdrag in their environment. The Christian influence of school and meeting are continually countered by the heathenism of the village. Yet we have had the joy of receiving several from this village into Church-fellowship, and we believe we shall receive many more. YOUR PRAYER WILL HELP US IN THE TASK (2 Cor. i. 11.).

E. A. BOOTH.



THE SCOTCH CHURCH, COLPETTY, COLOMBO.

OUR HOME CHURCHES.

Prayer Subjects for June, 1917.

Week Beginning—

SUNDAY 3rd.—Prayer for Miss Ireland's success in her first Tamil Examination on June 7th and 14th.

SUNDAY 10th.—For the girl in Pursawalkam under Rutnamoni's care (see page 68), and for Bible-woman Swamiadial in Kamati Street, Sendamangalam (see page 67).

SUNDAY 17th.—For the Children's Saturday afternoon Missionary Meetings beginning on the 23rd.

SUNDAY 24th.—For blessing on Lantern Gospel services at Sendamangalam and Pottanam (see page 64).

The Half-yearly Meeting

WAS held on Tuesday, 8th May, at Brixton Tabernacle. The occasion was overshadowed for many of us by the news received that morning that Mr. J. Nunn, Mr. Mitchell's son-in-law, had been killed in action. Mr. Mutimer made sympathetic reference to the sad event, and several brethren commended the bereaved relatives to the Lord's gracious care in their sorrow. Mr. Shinn preached from Acts xxvi. 18, and after glancing at our Lord's commission in verse 16, "which must be the guiding principle of His servants until He comes again." reviewed the objects of the Gospel ministry detailed in verse 18, "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Me," and then considered the future possibilities of missionary work in India. The day might come when we should have to withdraw our European workers, although not in our time. Would there be failure? Not at all. The Apostle Paul never stood in one place very long. The care of the Churches was upon him, but the desire of his heart was to go forward. The time must come, if the Church in India was the Church of God, when it would produce its own preachers, and in doing so would give evidence that it was part of the great company established by this great Commission. Our work was to send out the seed and the sowers, believing that whatever God's purposes might be there would never be a mistake. We were on the eve of great upheavals among the nations, and in view of that, nothing could take the place of the Gospel to make good citizens, loyal subjects and good neighbours in the interests of the whole Empire. We must not be discouraged. Though there were disappointments and failures, God was sweeping on. It might be that there was a greater work to be done in India than in our own country even. We were being told now to sow all the seed we could. Why not take that to ourselves as a parable, and sow the seed of eternal life!

The evening meeting was also presided over by Mr. Mutimer, in the absence of Mr. Mitchell owing to the recent sorrowful bereavement, and after the usual period of worship he opened the meeting by emphasising his belief in foreign missionary work. He did so because he believed in Home mission work. The Word was not only to be held but to be held

forth. "As the Father hath sent Me," said Christ, "even so send I you," and the same principles that moved Him must move us.

Mr. Freston, speaking on Nehemiah viii. 10, said this word aptly described the Gospel in its richness and sweetness, its strengthening, invigorating, supporting character. If we had tasted it we should want to send it to others, that they might be won to the Lord Jesus Christ. The Name which was so sweet to us was unknown to millions in distant lands who were starving in the midst of plenty. We had a good supply, and there was no "rationing" in the Gospel.

Mr. Sapey's address was based on Isaiah xxxiv. 16, "Seek ye out of the book of the law and read." Other books were not the proper source of inspiration for missionary work nor was even the condition of things. The authority of this Mission rested, not upon the Council, not even upon the necessities of the case, but because "the book of the law" had it that God would save men by His Gospel; and we had a positive assurance of the success of the Word and a guarantee of the Lord's association with us.

Mr. H. D. Tooke, discussing the Gospel, summed up in "the Cross of Christ," as the remedy for the disease of sin, spoke of the great necessity of the Cross, its establishment of Christ's own identity, and His anticipation that His substitutionary offering would become a living attraction to men. There was no attractive force in a Gospel which omitted the Cross. It alone could satisfy the yearning of a convicted, penitent soul. He who was "lifted up" was now "exalted," and the Gospel would yet triumph, because He who was lifted up had been lifted higher to the place of power.

Mr. J. G. Mackenzie spoke on "The spirit of the Lord Jesus Christ." There were three characteristics which expressed what was meant by His "spirit," viz., His self-sacrifice. One was our "reasonable service"—a sacrifice of our own will, and giving in the spirit of self-sacrifice. The spirit of Christ was also shown in brotherliness. Like Paul, we should have our missionary brethren and sisters in India in our hearts, together with our native brethren and all who love our Lord Jesus Christ in sincerity. The spirit of the Lord Jesus Christ was further seen in ministry, and if there were no other form of ministry open to us, there was the ministry of prayer, which was common to all.

Mr C. J. Welsford emphasised the fact that we were responsible for the telling of the Message. Every Christian should be a missionary. Did we all realise this, were we fulfilling our commission, and were we missionaries just where Christ had put us—in the home, in the business, in the Sunday-school, and in every sphere of our influence, at the same time helping those who had gone to India to represent us? We must not plead weakness and inability, for we had the equipment of the power of the Holy Spirit.

The amount of the Collections, afternoon and evening, was announced as £27 6s. 6d.

A vote of thanks for our hospitable reception, and the kindness of our friends at the Tabernacle in so ably accommodating us, was suitably expressed and acknowledged. S. H.

Watford L.Z.A.—The annual meeting was held on Wednesday, April 25th, when Mrs. Collin and Mr. Chisnall spoke, and the workers were much encouraged by hearing fresh details of our missionary work. Pastor C. A. Freston presided at the evening meeting, and Mr. Chisnall gave us an instructive talk about the difficulties and successes of our missionaries. Reports from India told of a deeper interest in the Bible. Our missionaries had been buffeted and insulted, but were now more generally esteemed, and even asked to secure social, educational, and other reforms. The amount collected at these meetings was £2 7s. 6d. S. A. B.

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. 9, and should reach him not later than the 10th 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 to the Corner Hilda Smith (Division I.), Eva Roberts (Division II.), Carlton Hewitt, Edgar Marshall and Laura Hawes (Division III.).—Many happy returns, Hilda; I should like to hear what you refer to, but quite understand.—Pleased to see you, Grace and Elsie, at the Meeting.—It should have been 1 John iv., Robert. I have made due allowance for the misprint in awarding marks, but you have omitted Question 4.—Glad to have your news, Alma, and to hear of your continued correspondence and should have liked to answer your last month's letter.—I hoped to see you at the Meeting, Kathleen, but was sorry to be unable to recognise you.—Thanks for the Magazine, James; I know it, and it is very interesting. Yes, 9 out of 10.—I am glad to have your answers again, Mabel, but am unable now to give marks in any case for last month's answers.—Delighted to read what you have written me, Amy.—Many happy returns, Douglas and Leslie. Go into Division I. at the end of the quarter.

I have received 1/7 in stamps for the L.Z.A.

MARKS FOR MAY.—*Seniors.*—**Alma Waters, Kathleen Throssell, **Winnie Church, 11; *Hilda and *Dorothy Cuthbert, Robt. Booth, ***Hilda Reeder, Amy Poole, 10; Elsie Andrew, Dolly Cook, Nellie Clark, 9; Blanche Hawes, Kathleen Hancock, 8. *Division I.*—*Fred Cuthbert, Dorothy Rudd, Edith Clarke, Evelyn Walledge, Albert Stevens, Maud Russell, Elsie Roberts, James Fromow, 10; Ernest Carter, Geo. King, Muriel Haynes, Fred Collard, Alice Stannard, Ernest Ewing, Milly Oliver, 9; Ada Finch, Dorothy Kerr, Cissie Cross, Cyril Hill, Grace Andrew, Edith Higgins, Doris Butcher. Leslie Falkner, Florrie Burnett, Edith May, Hannah Peebles, Winnie Poole, Rose Baker, Douglas Barr, Hilda Smith, **Florence Church, 8. *Division II.*—Robert Hewitt, Percy Crees, Mabel Rose, Grace Kyte, Leonard Reeder, Geo. Andrew, Oliver Rudd, 10; Cecil Carter, Alfred Wood, Ellen Dowell, Clara Layzell, Jane Morris, Marjorie Dykes, Vida Allum, Herbt. Stannard, Nellie Burley, Eva Roberts, *Lily Church, 9; ***Leslie Reeder, 8. *Division III.*—Ethel Kyte, Leonard Schweitzer, *Willie Church, 11; Lily Warren, Carlton Hewitt, 10; Rex and Gerald Booth, Rose Sykes, Laura Hawes, 9; Leslie Crees, Kenneth Dykes, Stanley Reeder, Frances Revell, Francis Stannard, Lydia Hancock, **Leslie Chaplin, Edgar Marshall, 8.

QUESTIONS FOR JUNE.—*Seniors.*—Name briefly, without describing them, what you think to be the four principal events in the Apostle Peter's life *up to the time of Christ's ascension*, and give chapter and verse. *Division I.*—1. Read Luke v., and describe in your own words Peter's call to discipleship by Christ. 2. How do we know that Peter was a true believer in Christ? (Matt. xvi.). 3. Describe briefly in your own words Peter's denial of Christ and his repentance. 4. What various circumstances led to his denial and what caused his repentance? (Matt. xxvi., Mark xiv. 72, and Luke xxii. 61). *Division II.*—1. What great profession of faith in Christ did Peter make? (Matt. xvi.). 2. What wonderful thing did he do? (Matt. xiv.). 3. What wonderful sight did he see? (Matt. xvii.). *Division III.*—1. What did Peter say to Jesus when the ships began to sink? (Luke v.). 2. What did Peter say when Jesus began to speak of being killed at Jerusalem? (Matt. xvi.). 3. What did he say when Jesus was transfigured? (Matt. xvii.). 4. What did he say when Jesus told him that he would deny Him? (Matt. xxvi.). 5. What did he say when Jesus asked, "Lovest thou Me?" (John xxi.).

Your affectionate UNCLE JOHN.

The Strict Baptist Mission.

A

YOUNG PEOPLE'S DEMONSTRATION

WILL BE HELD (D.V.)

ON SATURDAY, JUNE 23, 1917,

AT

Brixton Tabernacle,

STOCKWELL ROAD, S.W.

THE CHAIR WILL BE TAKEN IN THE AFTERNOON,

FROM **3.30** TO **5** O'CLOCK, BY

MR. A. VINE,

AND SHORT ADDRESSES WILL ALSO BE GIVEN BY

Pastors R. MUTIMER, T. L. SAPEY, G. SMITH,

and W. CHISNALL (Secretary, S.B.M.).

SPECIAL HYMNS. *COLLECTION.*

LIST OF SUBSCRIPTIONS, &c.

Received from April 10th to May 10th, 1917.

General Fund.

	£	s.	d.
Notting Hill Gate, Bethesda	2	2	6
Margate, Rehoboth, per Mrs. Dives ...		5	
Wood Green, Dovecote Sunday-school	1	7	5
Ipswich, Bethesda, B. C.	1	10	.
,, Reports ...		3	6
Limehouse, Elim ...		7	.
Sunday-school ...		13	.
St. John's Wood, S.S., Tent for Kollis ...	28		
Hartley Wintney, Prayer meeting ...	1		
Brighton, Ebenezer, S.S., Y.M.B.C. ...	1	1	7
,, Y.W.B.C. ...		8	9
Boxes ...		8	11
Wandsworth, West Hill W. B. C.		18	5
Reports		2	.
Guildford, O.B.C., Mr. Knowles ...		15	.
Norwich, Orford Hill, S.S. and B.C. ...		16	6
Prahran (Victoria), Hope, Collection		13	3
Sunday-school ...		8	.
Boxes	1	4	.
Newton Abbot, Reports			3
Broseley, S.S.		10	.
Chelmsford, S.S. boxes	1	7	9
G. & M. Clover's box		4	8
Trowbridge, Zion Mr. A. L. Wiltshire		5	.
Richmond, Salem, S.S.	1	4	10
Walworth, Surrey Tab., Sunday-school ...		10	6
Walthamstow, Commercial Street, Mr. and Mrs. A. Booth, sen. ...		14	.
Gravesend, Zoar, Miss G.A. Osmotherly	1	15	.
Ilford, Ebenezer, S.S.		15	2
Wandsworth, West Hill, S.S.	1	1	.
PERSONAL :—			
F. J.	5	.	.
Mr. H. Watts ...		10	.
Anon. 357	20	.	.
Birthday Gifts:			
April 13th... ...	1	1	.
,, 18th	1	.	.
,, 18th		2	6
March 19th ...		2	6
April 16th		2	6
Mrs. F. A. Saw ...	1	1	.
Friend, 407	11	.	.
MISCELLANEOUS:			
Div. on Consols (£451 7s. 5d.) ...	2	2	4
Treasury Bill Int. ...	27	8	11
	£120	3	9

Herald Fund.

	£	s.	d.
Over		3	6
Margate, Rehoboth ...		10	11
Ipswich, Bethesda, B. C ...	1	.	.
Limehouse, Elim ...		7	6
Wood Green, Dovecote		9	.
Wandsworth, West Hill	1	.	.
Norwich, Orford Hill, Quarterly Collection		5	.
Prahran (Victoria), Hope		10	.
Newton Abbot ...		6	.
Gravesend, Zoar, Miss G.A. Osmotherly		5	.
Ilford, Ebenezer, S.S.		3	9
PERSONAL :—			
Miss Button... ...		1	6
C. and B.		2	.
	£5	4	2

L.Z.A. Medical Fund Gift Week.

	£	s.	d.
Amounts already acknowledged... ...	78	1	2
Guildford		18	.
Fleckney		5	.
High Wycombe ...		2	.
Chadwell Street ...		5	.
Eltham		9	.
Kingston	1	5	2
Cransford & Badingham		14	9
Stratford, Gurney Rd.			6
	£82	0	7

Erratum.—"Mrs. Boys, 7/6," in last month's list should have been "Kilburn, 7/6."

Ladies' Zenana Auxiliary.

Money received by Mrs. Silvester from April 10th to May 9th, 1917 :—

	£	s.	d.
GENERAL :—			
Watford Tabernacle, Collection... ...	2	7	6
PERSONAL :—			
Miss Button... ...		4	6
Mrs. Clark	1	4	.
	£3	16	.

NOTICES.

ALL CONTRIBUTIONS for the HERALD should be sent to the Editors (***62, Greenvale Road, Eltham, S.E. 9***) 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, Gallia Road, Highbury, London, N.5***, 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. Collin, 45, Erlanger Road, New Cross, London, S.E 14.***

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. XVI. July, 1917

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, 16, The Grove, Isleworth, Middlesex

Printed and published for The Strict Baptist Mission, by
ROBERT BANKS & SON, RACQUET COURT, FLEET STREET, LONDON, E.C.

CONTENTS.

	PAGE
Current Notes	73
"Mine Own Vineyard"	74
Bible Study Classes	75
The Servants of India Society	75
The Old Chettiar	76
Varied Methods of Evangelism	78
Good Friday Preaching in Madras Villages	80
Scenes by the Way—Water Supply	81
"Among the Telugus"	82
Prayer Subjects for July	83
"A Spiritual Supertax"	83
Meetings	83
The Children's Corner	84

THE LADIES' ZENANA AUXILIARY

THE L.Z.A. FINANCIAL YEAR WILL CLOSE ON JULY 31st, 1917.

MEMBERS and SECRETARIES of BRANCHES

are earnestly asked to send in their

DONATIONS, SUBSCRIPTIONS AND COLLECTIONS

on or before that date.

MONEYS RECEIVED AFTER THAT DATE

cannot be included in this year's Accounts.

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

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

CHILDREN'S MISSIONARY SERVICES.

A SERIES OF MISSIONARY MEETINGS

:: :: FOR YOUNG PEOPLE :: ::

Will be held during the Summer Months on Saturday Afternoons; for July at - - - - -

LYNTON ROAD & CHADWELL STREET.

Full particulars of this Meeting on page iii.

The
Strict Baptist Mission
HERALD.

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

VOL. XVI.] JULY, 1917. [*New Series*, No. 127.

CURRENT NOTES.

IT is unwise, we believe, to put "the money end of Missions," as it has been called, first in our advocacy of the Master's great Commission. And it is unnecessary. If the Lord's imperative command, emphasized by the imperiousness of heathen need and a grateful sense of our own indebtedness, does not call forth our financial support of Missionary work, no direct appeal for money will, of itself, do so.

Acting on this principle, we do not customarily draw special attention to the obvious fact that this work for God cannot be carried on without regular supplies of money. But since the supporters of the S.B.M. can hardly be in such close touch with the facts and figures of the work as the members of the Council, who act for them, are, it may be well to put one or two facts before them.

This year we are £273 worse off than last year; the subscriptions during May last were £63 17s. 5¾d. to meet the sum of £158 14s. 4d., which had to be sent to India for the month's working, and the subscriptions for the HERALD during May were £2 11s. 1d., to meet about £15, the cost of one month's issue.

We ask whether, notwithstanding the difficulties and strain of the present time, some special and sustained effort cannot be made by all our subscribing Churches in proportion to their ability, so that this financial burden may not rest upon the shoulders of the few. WE INVITE SUGGESTIONS as to the best method of placing the General Fund and the HERALD on a better financial basis.

"MINE OWN VINEYARD."



INEYARD keeping is the most important business in life. Nothing in all the activities of men can compare with it in value, for the fruit-bearing of the soul glorifies God. Whose vineyards, then, shall we keep, and how shall we keep them? Without raising any question of interpretation, we may take the experience of the Bride in the Canticles as leading us to an answer, viz., The keeping of other vineyards must not be permitted to cause neglect of our own—"They made me keeper of the vineyards; but mine own vineyard have I not kept."

Christian work, whether at home or abroad, whether pastoral or evangelistic, consists in "keeping" or caring for other people's souls in order that Christ may be glorified in them, and the graces of the Spirit flourish to the glory of the Father. And such work is necessary for our own souls' welfare, as well as others, in order that unselfish practical love may be fostered and faith exercised in matters which do not directly affect ourselves. But, even though we are keepers of other vineyards, by our Lord's appointment, we are keeping them to little profit if we neglect our own.

One of the subtlest temptations of the arch-adversary is to get us to be so busy in keeping other vineyards that we have no time to nurture and weed our own. He endeavours, of course, in various ways to prevent vineyard-keeping altogether, but, if this does not succeed, he will endeavour to secure neglect of our own vineyard, soothing us with the thought that keeping other vineyards is as good as keeping our own. That this is not so is obvious. Spiritual work needs spiritual condition, insight and power, and neglect of one's own soul results in spiritual atrophy.

"Mine own vineyard"! We catch the tone of re-awakened concern. There is a consciousness that all is not well within, and that the work without is spiritually feeble and ineffective, though it may perhaps in some respects appear to be prosperous.

"Mine own vineyard"! If the concern is true, deep, grave, it will lead to humble confession. We cannot regard the neglect of our souls as other than sin, and this we must confess, all the while guarding against the intrusion of the fatal principle of works, or the thought that by our own unaided vigilance we can keep ourselves.

"Mine own vineyard"! In this humble, penitent spirit of dependence we may adopt the words as a motto of determination, remembering the inspired injunction, "Keep yourselves in the love of God."

From henceforth, by Divine grace, let "Mine own vineyard" be our first concern. *Then, others'*.

Our Foreign Field.

Bible Study Classes.

AS in days of old, there is still the danger that, while "much serving," the opportunities of quiet communion and study so necessary to successful service may be neglected. The Indian Christian is peculiarly tempted in this respect; his house is usually full to overflowing with relatives and dependents, neighbours stroll in and out at will, and the children make as much noise as they please without any restraint. Altogether, his home life is lived so publicly that it is almost impossible to find a quiet corner for private prayer; consequently, unless he realises to an unusual degree how vital this is to the maintenance of his spiritual health, he very easily becomes slack. A woman was telling me recently that her late husband made a practice of rising at 4 30 in order to have a quiet hour before others were astir, but there are not many so willing to sacrifice their rest.

Another drawback is that the average Indian is not naturally studious, nor is he gifted with originality; his library, too, is generally exceedingly small, so it is not surprising if his teaching often lacks freshness and fails to attract his audience.

We have our Zenana Bible-class monthly in order to help our Bible-women in this respect. Regular meetings were held last year, and we took up the study of Paul's life and travels, using Dr. Stalker's Handbook as a text-book. In order to stimulate attention, at the close of each lesson questions were set and marks awarded for answers.

On December 19th we held a special meeting for praise, prayer and testimony, and spent a very happy hour together. Before we separated, the prizes for highest marks during the year were awarded. Rutnamoni, who gained 107 out of a possible 135, chose an English Bible, and Sampooranam, who came next, asked for a copy of the "Pilgrim's Progress" in Tamil.

This year we hope to give some time to the study of the Tabernacle and its service. May we be led thereby into a deeper knowledge of the Word of God.

O. M. ELLIOTT.

The Servants of India Society.

IN 1905, The Servants of India Society was established at Poona. The founder was the late Mr. G. K. Gokhale, one of the most brilliant leaders India has produced. Although chiefly known in Britain as a leading Hindu politician, he was first and foremost an ardent social reformer. Mr. Gokhale was a Brahmin, highly educated in both Eastern and Western schools of thought. For years he was a professor on the staff of the Ferguson College at Poona. He resigned that appointment to take up political and social work. He was elected a member of the Viceroy's Legislative Council, where he served with conspicuous ability. I remember the time when he respectfully declined the honour of knighthood as being inconsistent with the simple life he had mapped out for himself.

The object of The Servants of India Society is "to lead India onward to a place among the nations of the world worthy of her great past." Its

members "frankly accept the British connection as ordained in the inscrutable dispensation of Providence, for India's good." Self-government within the Empire for their country, and a higher life generally for their countrymen, is their goal. With these objects in view, the Society will train men prepared to devote themselves to the national cause in the spirit in which religious work is undertaken. Every Servant of India has to undergo a course of special training for a period of five years, and on admission has to take the following seven vows:—

(1) That India will always be the first in his thoughts, and he will give to her service the best that is in him.

(2) That, in serving India, he will seek no personal advantage for himself.

(3) That he will regard all Indians as brothers, and will work for the advancement of all, without distinction of caste or creed.

(4) That he will be content with such provision for himself and his family (if he has any) as the Society may be able to make. He will devote no part of his energies to earning money for himself.

(5) That he will lead a pure personal life.

(6) That he will engage in no personal quarrel with anyone.

(7) That he will always keep in view the aims of the Society and watch over its interests with the utmost zeal, doing all he can to advance its work. He will never do anything which is inconsistent with the objects of the Society.

It will immediately be recognised that the fulfilment of these vows requires the renunciation of worldly ambition and a stern self-discipline. The founder spoke of the members as "national missionaries for the service of India." The Society is not connected with any religious body, nor does it seek to propagate any religious doctrines. A Servant of India is not serving a personal lord, but that vague, impersonal idea called nationalism. The sole constraining motive is love of the motherland. "Love of India must so fill the heart that all else shall appear as of little moment by its side." The spirit in which this great problem is being approached is admirable in every way. It has tremendous potentialities for good, if an adequate number of members can be secured.

To me its most serious defect is that it lacks a religious basis and religious inspiration. It earnestly seeks the good of man, but not man's highest good, nor does it seek the glory of God. It is first and last a service rendered to man and not to God. It relies on no power higher than human will and culture. It lacks the driving force supplied by devotion to a personal God. Servants of India preach nationalism; servants of Jesus preach salvation.

Since the death of the founder, the office of president has been filled by the Hon. Mr. V. S. Srinivasa Sastri. There are now nine ordinary members who have completed their five years' training, and six "members under training," and four assistants. Sir Valentine Chirol rightly characterised this movement as a "remarkable experiment."

E. A. Booth.

The Old Chettiar.

IT was at a crowded meeting in one of our village schools that I first met the old Chettiar. He was dressed in spotless white cloths, had a big Vishnu mark on his forehead, carried a shiny brass pot in one hand and a staff in the other. The people at the door stood back to let him pass in, for they saw he was a man of good caste. He sat down with an air of self-importance and seemed to be thinking, "I know everybody is looking at me, and thinking what a dignified person I am."

"I never heard of Jesus Christ before"

The old Chettiar is more than 70 years of age. He has no wife living, and no means of support, but he does not allow this to worry him. He has travelled to the Hindu sacred places, has a good stock of stories, and his shiny old smiling face, with its two screwed-up twinkling eyes, is welcomed in many Hindu houses, where a plaintain leaf heaped up with steaming rice is placed before the old man in return for his funny stories and benevolent appearance. He is a regular attendant at places where charitable feasts are given on religious occasions.

The old Chettiar was a frequent visitor at the Mission House, and seemed interested in what he heard about Christ and the Christian religion. One day he said to me, "I have been to see the Sunniyasi," with a gesture of disgust. "He was saying to those who were receiving his instruction that he had attained to union with God" (another gesture of disgust). "Let him live without eating, then I'll believe he is God."

After a time we gave the old man work, paying him twopence a day to help in dealing with dispensary patients. He was quite successful in this post. His practised eye quickly picked out the well-to-do among the crowds of poorer patients, and he would often take such aside with a mysterious air and whisper to them that they ought to pay something towards the cost of the medicines.

Then the old Chettiar one day saw the Indian workers giving me their accounts of Bible portions sold, and his old shopkeeper instincts were at once aroused. He asked to be allowed to sell Bible portions, too. I gave him four to try. He came back the same day with the four copper coins in his hand and asked for four more books. In this way he has sold eighty Gospel portions, receiving a commission of half a farthing on each one sold. It is a curious sight to behold the old man with the great Vishnu mark on his forehead busily selling Gospel portions.

One day he was sitting with some caste people in the town with his portions before him, when a Brahmin came up and took up one of the Gospels to see what book it was. Finding it to be a Gospel, he threw it down with disgust, and glared at the old Chettiar. The latter, however, was not abashed.

"Well," he nodded at the Brahmin, "it is very defiling, isn't it? You'd better go and bathe now, including your head, in order to get yourself purified."

This, of course, raised a laugh at the Brahmin's expense.

We kept on telling him the story of Christ, His life and death, and the salvation that is in Him. At last the old man said:

"Here am I, nearly 80 years old, and I never heard of Jesus Christ before. If you had told me of it twenty years ago, I would have joined your religion and believed on Him."

We taught him a prayer, which he says he uses regularly. One day he said:

"You can't expect an old man like me to make quick progress. But I feel my heart becoming softer to Jesus Christ."

He has left off his Vishnu mark and comes to our services. Sometimes, remembering his past and his poverty, we fear that he has mixed motives in coming to us. But at other times we feel convinced of his genuineness and his faith in Christ. The old man, whose days on earth must be drawing to a close, is now under regular Christian instruction. He says sometimes, with unconscious pathos, "I'm like a little child, you know, and what I don't know you must tell me."

J. M. BRAND.

Varied Methods of Evangelism.

A MISSIONARY well known in India said the other day that although different missions have started with different methods, some being educational, some evangelistic, and some medical, yet after a while most missions developed into a combination of the three. This is quite true, and the missionary finds his time divided between these three methods of teaching and spreading the Gospel almost every day. A very typical instance of this is found in the details of a morning's work this week.

I was visiting some villages on the far side of the Field, and as the road is not suitable for cycling had gone by train to the nearest station. While walking along to the village I could see the preacher in the distance also making his way there, and by the time I reached him he had commenced a lyric to attract the people. Not many were taking much notice of him, but as soon as I joined him the children gathered round, and the women came out of their houses. When the object of our visit was ascertained one old woman interrupted, and said, "You should come on Sunday; all the men have gone to work to-day; there are only women and children now." Her idea was that only the men were capable of understanding such things, but we told her that we came to speak to all the people, and if she would stay we would talk to her. Then she and the other women listened quietly while the preacher and I told as simply as we could our object for coming and the need of a Saviour for sinners.

Afterwards we gathered a few more in another place, and spoke to them in the same way. By then it had become known to some of the boys in some way or other that I was the School Dorai, and so they all wanted a school. They would all be exemplary pupils in attendance and study, and greatly desired to go to school. I told them that we had a school in the next village and that they could go there.

Leaving this village, which was a non-caste quarter, we went to the caste village and took up our stand in front of a little shed used as a school by one of the villagers. It was a Hindu school, so we called out to the teacher to come and listen, which he did, with his pupils. There again we told the story of Jesus and His power to save. A few people gathered round and listened quietly, enabling us to have a little conversation afterwards. In speaking to them we introduced the Tamil Gospels, which are sold at one farthing each, and eventually sold three, as well as several smaller books at one-twelfth of a penny each.

As time was getting on I left the preacher then, and went across to see the school in the next village about a mile away. Here I found about sixty boys busy at their arithmetic lesson. I examined them briefly in the Scripture lesson, and was glad to find that they knew it well. This teaching has borne much fruit in the past, and we are often gratified by finding that boys and girls who have grown up to men and women still remember the lessons they have learnt in the schools. These lessons have often been the means used by the Spirit of God for their conversion. We have a very earnest teacher in this school, and when I told him that the boys in the village where I had been preaching had asked for a school, he said at once that he would go there and try to get them to come to his school.

I noticed a very big lad about sixteen years old in the school, and asked why he did not go to work. He said he very much wanted to learn, but his sight was bad and he could not see. I examined his eyes and found that he probably only wanted glasses to be able to see well, and recommended him to go to the eye hospital in Madras. The teacher said that Indians laugh at the idea of children and young people wearing glasses, but he would speak to the boy's parents about it.



A Street in Ceylon.

Then a man from across the way came and asked if I would give him medicine for a very bad pain he had. So I found out as much as I could about his pain, and promised to give some medicine if he would send a bottle to the dispensary in the evening.

Finally the teacher asked me if I would call in and see his little boy as I went home as he had had high fever for the last day or two. This I promised to do, and then managed to catch a train home to breakfast at eleven o'clock.

L. WATTS.

February, 1917.

Good Friday Preaching in Madras Villages.

GOOD FRIDAY in the Tamil language becomes "Great Friday," and is a general holiday for all the workers in workshops and factories; it is, therefore, just the opportunity for a great day of united evangelism. It had been decided some weeks previously that Good Friday should be the date of the next united effort, and plans had been made early. In order that they might sing better the workers had stayed behind after the Sunday services to practise the lyrics together, and many had made it the subject of earnest prayer and preparation. Special invitations were given to all the Mission Agents to volunteer, and also to the other Church members who would be free from their work on that day.

Six bands of workers were planned, and they met in six different centres at 7.30 a.m. Each band visited a group of villages, preaching the Gospel to as many people as they could reach until about 10.30. The midday meal was provided in two of the centres for all the workers; and in the afternoon, after an hour's devotional meeting, the six bands again went out to other groups of villages and made known the glorious Gospel until about six o'clock.

Figures give a poor idea of evangelistic work, but the following may help to make the numerical extent of the work clear:—Workers, 41; villages visited, 43; number of addresses given during the day, 131; number of hearers, 2,562; Gospels and other books sold, 40.

It should be specially mentioned that there were thirteen non-agents of the Mission among the workers. As a rule, the ordinary Church members have very little time for preaching work of this nature, as their hours of work are long. They do witness for Christ in their daily life, but we were especially pleased to see so many giving up the day's holiday to come out with the preachers and help to make known the Gospel. Some may not have been fluent speakers, but they all showed the true Christian spirit of evangelism by personal testimony.

The dominant note of all the addresses was the power of the vicarious death of the Lord Jesus Christ to save sinners. This great and grand subject never loses its power, and it is the theme above all others of the Indian preacher. He believes with all his heart in the power of the blood of Christ to cleanse from sin and to save the soul everlastingly, and he preaches it with all his heart. And it is not without effect I cycled from one band to the other during the day, and stayed a little time with each; in many of the places I noticed listeners who were giving close attention and were feeling the force of the message. In the last meeting of the day I saw a young man standing near, whose face and expression showed that he knew the meaning of the great sacrifice on Calvary as that story was once more unfolded. I spoke to him afterwards, and he said, "Yes, I do believe that Christ died for me; I am His child; but my father will not let me come." Even while I was talking to him his father came up and asked why I was talking to his son, and then called him away.

And there are many others in our villages who are seeking the way to

God. We are praying for them, and believe that God will strengthen them and gather them in. The Madras villages need the Gospel as much as any other part, and we believe that God will bless the work done on this day of united evangelism.

L. WATTS.

12th April, 1917.

Scenes By the Way.

WATER SUPPLY.

IT is perhaps one of the most common sights to see women carrying water; a cyclist notices them possibly more than other people, as he has to call their notice to the fact that he wishes to pass—not a too easy matter sometimes on account of the attention which they are paying to the subject under discussion with their friends who are on a like mission.

In Madras itself there is a water supply laid on to all the streets by means of taps fixed in convenient positions, and from these the people draw the water. In the villages the source of supply is the well or the tank, the latter being of little use in the dry weather, as it becomes empty. To these places the women bring their pots for water. These pots are made either of clay or brass. The clay pots are of various sizes, and considering the thinness of the clay it is very surprising that they stand so much rough usage and carry so much water. The brass pots are kept very bright, and each morning the women clean them round the well or tap before drawing the water. They use no expensive polishing paste or powder; more often than not the cleansing material is a little sand with water, but the vessels are burnished splendidly.

Whether a clay or a brass vessel is used, however, the most striking thing is the amount of water which a little strip of a girl or woman will carry on her head. Often another is carried on the hip. Large vessels full, which one can hardly lift from the ground, are carried. This work gives to them a very graceful carriage, however, and one is reminded very forcibly of Bible pictures.

The tap or the well is the centre of the village so far as gossip is concerned, and the group around the well is always occupied in animated talk. This, too, reminds one of the stories connected with the wells of Scripture.

The Indian is usually very particular about water, but in a different direction to the idea we have of good water. Caste plays a large part, of course, and a caste man will not touch water which has been drawn by an out-caste; he would rather be thirsty. But even among people of the same caste, and among Christians, there is trouble caused sometimes through the water not being according to their taste. Sometimes they will not go to a certain place because the water does not agree with them, although it may be very pure indeed. But in spite of this, they are careless about the cleanness of the water. The surroundings of the well are not kept clean, and the dirty water percolates into the well. This is undoubtedly the cause of many outbreaks of cholera and other water-borne diseases which come at frequent intervals. The tank, however, is the place which exhibits the worst conditions of uncleanness. Frequently one sees in passing someone washing clothes in a tank; a few yards away someone else is filling a vessel to take home. On other occasions one man will be seen washing his teeth in the same water and next to a man who is bathing, or possibly washing a cow or buffalo. Some tanks are covered very quickly with a thick green scum, but this also seems to be no deterrent to its use.

L. WATTS.

"Among the Telugus."

THIS is the title of the annual report just issued by our friends the Canadian Baptists. The field occupied by the Canadian Baptist Mission is in the Telugu country of the Madras Presidency, adjacent to the coast line of the Bay of Bengal. The oldest station is Cocanada, where work was begun in 1874. ("Cornerites" should find Cocanada on a map of India.) The Canadian missionaries number 89, of whom 35 are single women—an unusually large proportion —26 are married women, and 28 are men. The Indian staff numbers 668 workers of all grades, including 68 Indian Pastors. There are 68 Indian Churches, twelve of which are entirely self-supporting and the rest partially so. The Church membership is 10,113, of whom 605 were baptised during the past year. It is refreshing to read that half of the Indian staff in the Akidu field draw no financial help from the Mission, the Indian Churches in that field being responsible for their support.

One of the senior missionaries, the Rev. J. A. K. Walker, by request of the Conference of missionaries, has been relieved of the care of a field, and appointed special missionary evangelist. Mr. Walker visited seventeen centres and held 342 meetings. These meetings were for Christians, and in the pages of the report several missionaries bear testimony regarding the spiritual power of these special services. In a number of the meetings: "Indian Christians made confession of sin and lukewarmness, strong men breaking down, and weeping like children" Of one man who received blessing in these meetings the field missionary writes: "He did all in his power to make a wretchedly crooked life straight. His wife said, 'All is changed; there is love and joy in our home now.' The Hindus exclaimed, 'How is this? The lion is changed into a lamb.'"

The following incident, reported by Mr. Gordon, is inspiring: "When on tour I was asked to visit a village where a missionary had never yet been, but where a Christian coolie had been holding prayer meetings in his own home. About twenty candidates came forward for baptism, but after a searching examination only eight received the ordinance, the others being requested to wait."

Mr. McLaurin says that much of the best evangelism is being done by voluntary workers. He instances the case of a man named Moses who, while on a visit to sick relatives in another town, bore such effective testimony for Christ that thirty people became earnest enquirers, and are now under instruction. The same missionary relates that a recent convert, a young man who was enduring persecution for his faith, was asked whether he ever thought of going back. He replied, "How can I ever go back? Have I not believed in Jesus Christ? I will not forsake Him, even if they should kill me." Mr. McLaurin adds, "And he meant it."

The report shows that the work of the Canadian Baptist Mission is many-sided. There are two homes for lepers, with 141 inmates. There are seven hospitals and dispensaries in charge of seven medical missionaries. The Ranee of Pitupuram has shown very great interest in the medical work of the Mission, and in addition to previous large donations has this year made a gift of twenty thousand rupees (£1,333) for a hospital for women There are ten boarding schools. The Mission also conducts a weekly Telugu newspaper called the *Ravi*, the subscribers to which number 1,350.

E. A. BOOTH.

October, 1916.

OUR HOME CHURCHES.

Prayer Subjects for July, 1917.

Week Beginning—

SUNDAY 1st.—Let us pray for our purgation that we may be "vessels meet for the Master's use."

SUNDAY 8th.—Let us pray for a more reliant and expectant faith in God in order that we may not be dismayed by the difficulties of the present time, but attempt great things for Him.

SUNDAY 15th.—Let us pray for the Evangelism of the Madras villages (see page 80).

SUNDAY 22nd.—Let us pray for the "Old Chettiar" (see page 76) and for Miss Elliott's Bible Classes for the Madras Bible-women (see page 75).

SUNDAY 29th.—Let us pray for The Servants of India Society that the spiritual lack may be supplied (see page 75).

"A Spiritual Supertax."

UNDER this title *The Christian* deals with the serious subject of Missionary Finances, to which, as regards our own Mission, we have already drawn attention in our Notes. After instancing the outstanding case of the C.M.S., whose income is £40,000 less than a year ago, it is pointed out that "the seriousness of the position consists not merely in any failure of a single year's income, but in the omen for the future which such failure seems to betoken under present conditions," in view of the fact "that something like world-famine may succeed world-war."

As in our own Mission, so elsewhere—"Just when the shortage threatens the need is greatest." "Yet God is working His purpose out. He has made no mistake about the task, nor about the time either. He gives no work that He does not mean to be done. He commands nothing without keeping the strength for it in reserve."

Seeing that the needs are not being met the organisation of special plans is suggested, as, for instance, "the regular collection of small sums weekly or otherwise," which "has produced perfectly amazing results."

But "something more radical is needed," *The Christian* goes on to say, and enquires, "*Can we not 'do without' for Christ permanently as much as for the country temporarily?* Where is the patriotism for 'a better country'? There is no provision in our Lord's teaching for anything more than a subsistence allowance."

"*This voluntary supertax for spiritual work, namely, self dedication to a subsistence allowance upon a scale taught by the Spirit of God may well be the call of the times to all true servants of Christ.*"

Meetings.

Walthamstow, Church Hill.—On Wednesday, May 30th, a meeting was held in connection with the closing of the Girls' Sewing Class, with which was combined the Young People's Society. It was encouraging to see so many friends present, especially those from neighbouring Churches. Pastor H. D. Tooke presided, and Miss F. Ince, of Gurney Road, Stratford, gave a very interesting and helpful address based on 2 Cor. i. 11, "Helping together by prayer." The 13th Annual Report was read, which showed that the work had continued steadily in spite of difficulties. Recitations, solos, etc., were rendered by the members. We pray that God's richest blessing may crown this small effort. Another session of our work comes to a close, with sacred memories of the ceaseless goodness of God in the past and high hopes of greater usefulness for the future. Collection amounted to 14s. 6d. for the L.Z.A.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—I hope none of you or yours have suffered in the recent air raids. Death, swift and sudden, has come near to many of us, and, while we are grateful for the mercy which has spared us, the familiar lines come to our hearts with great force:—

"Pause, my soul! and ask the question,
Art thou ready to meet God?"

Some of you can by God's grace answer the question with humble confidence. I wonder how many of you have seriously *asked* yourselves the question, even if you cannot answer it?

Always glad to hear from you, Emily, as an Old Cornerite, and to know you don't forget the Corner. Yes, it was a good record for the Walthamstow Missionary Sewing Class.—Yes, Kathleen, it *is* difficult to feel that "disapointments are divine appointments," but not quite so difficult to *believe*.—Glad to hear whom you met, Hilda, Dorothy and Minnie. The pleasure was mutual, and it was amusing to know your remarks before meeting.—I sympathise and rejoice with you all, Alma. If the business of life does not leave much time for study, the faithful use of such opportunities of devotional meditation as we may have, however limited, is the most important thing in the nurture of our spiritual life.—I am glad to hear from Miss Taylor that the interest of the Gurney Road Sewing Class is well maintained, and I am sorry to have to disappoint them and myself.—Many happy returns, Calvin.

I have received 2/7 (including 1/- from Emily Church) this month for the L.Z.A. and am sending Mrs. Silvester 12/1, the total of the sums sent me during the past six months.

MARKS FOR JUNE AND THE QUARTER.—*Seniors.*—Robert Booth, *Winnie Church, Kathleen Throssell, 10, 31; *Hilda and *Dorothy Cuthbert, ***Hilda Reeder, 10, 30; Nellie Clark, 10, 29; Elsie Andrew, 9, 28; Blanche Hawes, 9, 27; **Alma Waters, 10, 21; Rowland Peters, 10, 20; Dolly Cook, 10, 19; Amy Poole, 9, 19; Rose Clarke, 10, 18. *Division I.*—Dorothy Rudd, 10, 30; Fred Cuthbert, 9, 29; *Ernest Carter, Geo. King, **Albert Stevens, James Fromow, 9, 28; Edith Clarke, Evelyn Walledge, Elsie Roberts, 8, 28; Alice Stannard, Fred Collard, 9, 27; Cissie Cross, Edith Higgins, Doris Butcher, Florrie Burnett, Edith May, Hannah Peebles, 9, 26; Maud Russell, Ernest Ewing, 8, 26; Ada Finch, Dorothy Kerr, *Florence Church (Question 4 unanswered), Grace Andrew, Leslie Falkner, 8, 25; Douglas Barr, 5, 22; Blanche Morgan, 8, 18; Hilda Smith (Question 4 unanswered), 8, 16. *Division II.*—Percy Crees, **Robert Hewitt, Grace Kyte, Leonard Reeder, Geo. Andrew, 10, 30; *Cecil Carter, *Lily Church, Ellen Dowell, Clara Layzell, Jane Morris, Majorie Dykes, Herbt. Stannard, Oliver Rudd, 10 29; Leslie Reeder, 10, 28; Vida Allum, 8, 27; Edith Wright, Ivy Morgan, 10, 20; Eva Green, Alfred Wood, Eva Roberts, 10, 19. *Division III.*—*Willie Church, Ethel Kyte, Leonard Schweitzer, 10, 31; Gerald Booth, Rose Sykes, 10, 29; Rex Booth, Stanley Reeder, Francis Stannard, Leslie Chaplin, 10, 28; Leslie Crees, Kenneth Dykes, 10, 27; Frances Revell, 9, 27; Hilda Vine, Lily Warren, **Carlton Hewitt, 10, 20; Laura Hawes, 10, 19; Edgar Marshall, 9, 17.

I am sending prizes to Robert Booth, Fred Cuthbert, Percy Crees, Willie Church, and Ethel Kyte. In the case of ties I have given the prizes to those who have been longest without a prize.

QUESTIONS FOR JULY.—*Seniors* and *Division I.* may either write a brief account of Stephen (Acts vi., vii., viii. 2, and xxii. 20) *or* a brief account of "The Old Chettiar" (see page 76). *Division II.*—1. How does the Holy Spirit describe Stephen? (Acts vi.). 2. Why was Stephen brought before the Council? 3. What charge was made against him? 4. How did he die? *Division III.*—1. What did Stephen look like when he was before the Council? 2. What did he see? 3. What did he say when he was stoned? 4. What did Saul do at the stoning of Stephen?

Your affectionate UNCLE JOHN.

The Strict Baptist Mission.

A

YOUNG PEOPLE'S MISSIONARY MEETING

WILL BE HELD (D.V.)

ON SATURDAY, JULY 14, 1917,

AT

LYNTON ROAD,

BERMONDSEY, S.E.

THE CHAIR WILL BE TAKEN IN THE AFTERNOON,

FROM **3.30** TO **5** O'CLOCK, BY

PASTOR W. F. WALLER,

AND SHORT ADDRESSES WILL ALSO BE GIVEN BY

Pastors R. ROBINSON, and W. CHISNALL

Secretary, S.B.M.

N.B.—A similar Meeting will be held at CHADWELL STREET, CLERKENWELL, *on* JULY 28. *Chairman*, PASTOR C. J. WELSFORD. *Speakers*, Pastors H. J. Galley, J. P. Goodenough, and W. Chisnall (*Secretary*).

SPECIAL HYMNS. *COLLECTION.*

LIST OF SUBSCRIPTIONS, &c.

Received from May 12th to June 11th, 1917.

General Fund.

	£	s.	d.
Newquay, Ebenezer, Mr. H. G. Dann (box)		15	.
Ipswich, Zoar, R. C....	1	.	.
Great Gransden, Collection	1	4	11½
Boxes	2	5	6½
Ilford, Ebenezer, B.C.		13	6
Clapham, Courland Grove, S.S. Birthday Box...		10	.
Hounslow, Zoar ...	3	12	4½
Watford, Tabernacle, Sunday-school ...	3	9	5
Guildford, O.B.C., The late Mr. W. Garton	1	.	.
Sale, Mrs. Giles ...		5	.
Lewisham, College Park, Mr. W. F. Waller (box)	1	1	.
Tring, Ebenezer ...		8	.
Brighton, Prarthana Sabha, Half-yearly Meetings	3	19	.
Birthday Fund ...	1	1	.
Rowley Regis, S.S. ...		13	.
PERSONAL:—			
C. H. D.	1		.
Mrs. J. Watts ...		10	.
Birthday Gift, April 16		2	6
One-tenth, 419 ...		13	.
Mrs. Williams ...		10	.
Mr. C. H. Gosling...	1	.	.
Mr. W. Derham ...	1	.	.
Mrs. J. Slatter (box)		5	.
W. D....	1	.	.
MISCELLANEOUS:—			
Half-yearly Meeting Collection... ...	27	9	.
Profit on Tea ...	1	10	.
Int. on £1,000 5% War Stock at £1 8s. 9d.	14	7	6
	£71	4	9½

Herald Fund.

	£	s.	d.
Newquay, Ebenezer...		6	2
Clapham, Courland Grove...		10	.
Boro' Green		10	6
Wellingboro' Tabernacle		6	.
West Ham Tabernacle		15	.
PERSONAL:—			
Mr. S. H. Brown ...		10	.
Mrs. F. K. Milson ...			8
Miss Hester		5	.
	£3	3	4

Pension Fund.

	£	s.	d.
3% L.C.C (£567 6s. 4d.)	3	3	10
„ „ (£367 14s. 11d.)	2	1	4
	£5	5	2

Ladies' Zenana Auxiliary.

Money received by Mrs. Silvester from May 10 to June 9, 1917:—

	£	s.	d.
Walthamstow, Commercial Street Memorial Chapel, Mothers' Meeting, Collection... ...		10	.
Girls' Sewing Class and Young People's Society, Collection		14	6
PERSONAL:—			
Mr. Gosling... ...	1	.	.
	£2	4	6

NOTICES.

ALL CONTRIBUTIONS for the HERALD should be sent to the Editors (***62, Greenvale Road, Eltham, S.E. 9***) 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, Gallia Road, Highbury, London, N.5,*** 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. Collin, 45, Erlanger Road, New Cross, London, S.E.14.***

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. XVI. August, 1917

The Strict Baptist Mission HERALD.

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



A Swami Bull.

Price One Penny,
Of the Secretary, W. Chisnall, 16, The Grove, Isleworth, Middlesex

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

CONTENTS.

	PAGE
Current Notes	85
The *Moral* of Faith	86
The News of the Month	87
"The Increase of God"	89
Sitturunipetti	91
An Evening at Pursawalkam	92
Vemana	93
The Bondage of Superstition	94
Prayer Subjects for August	95
The Christmas Boxes	95
The Children's Corner	96

PRELIMINARY NOTICE.

THE ANNUAL MEETING

WILL D.V. BE HELD ON

TUESDAY, OCTOBER 30th, 1917.

Particulars next month.

PASTOR W. CHISNALL,

The Secretary of The Strict Baptist Mission,

Will be glad to

PREACH and LECTURE

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

Apply to him at

16, THE GROVE, ISLEWORTH, MIDDLESEX.

WE draw particular attention to the notice which we have had regretfully to make on another page in regard to gifts for the Christmas Boxes. For more reasons than one we shall be unable to send *games, dolls and toys* this year. We trust our notice is early enough to prevent any of these being bought, and that none of our workers in Churches and Sunday Schools will be deterred from sending garments, remnants as usual, etc.

The Strict Baptist Mission HERALD.

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

VOL. XVI.] AUGUST, 1917. [*New Series*, No. 128.

CURRENT NOTES.

AS indicated in Prayer Subjects, there are several causes for praise and prayer this month, and to these we draw attention. There are first the three disciples baptized at Vepery, for whose salvation we praise the Lord, and for whom we pray that they may be kept and strengthened. Pursawalkam, where we have sown the Gospel seed for the past ten years, should find a place in our prayers that a harvest of souls may be reaped there. In the vast field surrounding Sendamangalam one name alone in one village is singled out for a specific reason, and if the need of the individual is visualised it will lead to a wider extension of prayer for that field.

On the Kolli Hills the village of Sitturunipetti also appeals for prayer. It is much that the people will listen to the Gospel. What joy it will give our missionaries there, and to us also, if, in answer to prayer from our Churches and homes, the people fear and turn to the Lord. But must it be only the seemingly vulnerable places that we dare to attack? Does not the very unfriendliness of the people and their contempt of our Message in the other villages challenge our prayers? Who will attack these in the Lord's Name during the month, although not mentioned in Prayer Subjects?

We are co-workers with our brethren and sisters in Madras, Sendamangalam, and on the Kollis, beside being their senders and supporters. Separated though we are by 6,000 miles, and unable fully to understand their difficulties and discouragements, we may nevertheless work with them in faith, courage and hope. The knowledge of this co-partnership in the work of faith and of our appeals to Omnipotent Grace will stimulate them.

THE *MORAL* OF FAITH.

THE value of *moral* is being illustrated in the present war on an unparalleled scale. It has been seen again and again during three years of the most fiercely contested war in history that confidence, courage, enthusiasm and hope count for as much, at least, as numbers and munitions. An army numerically weak, but whose *moral* is high, is more than a match for one which has lost the inspiration and momentum born of confidence as to the result.

The spiritual counterpart of this in our service for God is obvious, although there is a vital difference. Our evangelistic service, especially in idolatrous lands where Satan's power is more manifest than at home, is in the nature of an apparently unequal contest. We are vastly inferior, in various ways, to the hosts of evil arrayed against us. Deficient in men and material resources, we must be hopeless of the success of our great enterprise if it were not for Divine assurances of victory, and for faith in the unseen presence of our Lord, who, "having spoiled principalities and powers, made a show of them openly."

This spiritual *moral* consists in unlimited confidence in Him based upon His Word. "Ye know that your labour is not in vain in the Lord," the apostle tells us; and his assurance arises from the fact of Christ's resurrection-triumph and the Divine gift to us of victory through Him. "*Therefore*," he says, "my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord." There is no quavering note in this inspired clarion call. You *know* that your labour in the Lord is not in vain because He has won and guaranteed its success; therefore be stedfast in holy confidence, and at the same time zealously active in the work He has called you to. No haunting pessimism afflicts the mind of the apostle as he writes from this altitude of faith, nor any doubt as to the present progress and final glorious success of the Lord's work, although carried on in face of a powerful and implacable enemy by a band comparatively few in numbers and absolutely destitute of power.

This *moral* of faith is the heartening assurance of victorious success, present and future, which we all need in our Christian service, particularly our brethren and sisters who are face to face with the hoary forces of evil entrenched in Hinduism. Carey expressed it in the maxim: "Expect great things from God: attempt great things for God." In all ages it has been and still is the spiritual heritage of militant saints to be received in faith. It is seen in Abraham pursuing the kings, in David confronting Goliath, in Asa and in Hezekiah. The converse also appears for our warning, and the facts are epitomised in the words of Hanani to Asa when he relied on the King of Syria: The Lord "shows Himself strong in the behalf of them whose heart is perfect toward Him."

Our Foreign Field.

The News of the Month.



A NATIVE MUSICIAN.

MADRAS.—When having prayer with Solomon Subrayan, one of our members, I was surprised to find that his heathen grandfather reverently joined us. He is the headman of the village and guardian of the village temple. Solomon tells me that his grandfather has recently formed the habit of praying in private to the true God.

We recently said good-bye to Kandaswamy, one of our members, who has been appointed to serve in the Indian Expeditionary Force at Basrah as a storekeeper. Two other of our young men are serving on the hospital ship *Madras*.

Our Pursawalkam men's meeting was crowded this month. Indian music rendered by Teacher Sattiyanathan proved attractive. Preachers Dyriam and Apollos each delivered an effective evangelistic address. The men listened well, and one realised what an exceptionally good opportunity these meetings afford for a quiet hearing of the Gospel message. The majority of those present would not attend a regular service in a chapel.

Last Wednesday evening at our weekly prayer-meeting at Vepery twenty brethren engaged in prayer for God's blessing on the work of the Mission.

On the first Lord's day in May, before a large congregation, three disciples were baptized and received into Church fellowship.

May 9, 1917. E. A. BOOTH.

The Lord's-day morning services at Arumbakkam have been attended during the past month by eight young men from a village three miles distant, named Viriyanbakkam. They are all heathen young men, and we pray that the attendance at the services will lead to a real spiritual change in their hearts.

The seating accommodation at our Ayanapuram Chapel has been taxed to its utmost during the last few months. Our Church members are attending regularly, and they bring with them the elder scholars from the schools and heathen friends. The Chapel will hold three or four more benches, and the forty to fifty children who come to the service will then have to be arranged on the floor around the preacher's desk.

The Voluntary Service Band members have held moonlight meetings in Sembiam, Siruvallur and Manjakuppam during the month.

A Moment of Danger

The inhabitants of Mettukuppam listened very attentively to the preacher and myself one morning during April, and a man who could read afterwards bought four Gospel portions to give to his children. Mettukuppam is a very out-of-the-way village, having only a cart track to connect it with the outside world. For several months of the year even this track is impassable on account of the monsoon water.

During April I have seen 130 patients, which is an advance on previous months. I am finding the itinerary medicine chest very useful in winning the attention of the people for preaching.

May 4, 1917. L. WATTS.

SENDAMANGALAM.—In the month of March our co-workers sold 11 Bibles and Testaments, 166 Bible portions, 684 books and tracts, and distributed several hundred leaflets, &c.

At our last monthly meeting a lecture was given to our workers on the life of Carey, illustrated by the blackboard. At the previous monthly gathering the audience was deeply touched on hearing the loving message sent by our beloved President from the farewell meetings at Chadwell Street in January.

During this month of May our co-workers are enjoying their usual hot weather leave, while we are taking the opportunity of having a little quiet on the Shevaroy Hills. For several weeks the shade temperature in Sendamangalam has been over 100°, so we are glad of the comparative cool of these green hills.

Though there is such a vast change between the climate and surroundings of this neighbourhood and those of Sendamangalam, we are not far from our station. To the south-east we can see the whole length of the Kolli Hill plateau and trace the serpentine Cauvery as it leaves the Mysore Mountains and meanders its way by our Field towards the Bay of Bengal. To the south-west we can descry the Palni Mountains at a distance of no less than 140 miles, and due west we can plainly see the mighty Dodabetta Mountain, the highest point in India south of the Himalayas, lifting itself above the long line of the Nilgiri plateau.

Walks among these mountain woods and forests are not without their interest. A few days ago, Miss Ireland and I were walking along a country road when suddenly a leopard leaped from the bush on our left into the middle of the road about a dozen yards in front of us, and then at a bound disappeared in an animals' path on our right. The head, neck and shoulders were very powerfully framed, and the hind parts were like those of a mastiff. A short time ago one of these beautiful but vicious animals attacked a labourer, and in a dreadful fashion killed him before assistance could be rendered. Another was shot recently on a coffee plantation close by here while quietly sauntering away from the marksman. One may frequently see cheetah or leopard traps even at the side of the road.

About a month ago one of our teachers, S. Samuel, of Tuttikulam, became so disheartened at the apparent non-success of his work that he resigned and left the neighbourhood. Within a very few days his wife died, and, as she passed away, bade her husband return to us. The poor man is now brokenhearted at having left us, and is begging to be received again. It is remarkable that during the nine or ten years of our work in Sendamangalam we have not had a single death among our workers.

May 10, 1917. D. MORLING.

"The Increase of God."

CHRIST our Lord is the source of all spiritual nourishment. For individuals and for communities Christ is the source of all true spiritual increase. Paul tells the Colossians that the only way to increase with the increase of God is to hold fast to Christ Jesus, the Head of the Church. This is the increase which we crave for our Churches in India. If there is joy in the presence of the angels of God over one repentant sinner, it is fitting that the Church on earth should heartily rejoice when new members are brought into the fold.

On the first Lord's-day in May we had the joy of baptizing and receiving into Church fellowship three disciples. We ask our friends at home to rejoice with us over these tokens of God's blessing on the work, which is at once theirs and ours. These seals to the ministration of His Word should encourage us all to press forward and to pray and work for a greater ingathering.



TREE FERNS ON THE NILGIRI HILLS.

On the Lord's-day in question the first to be baptized was Gnanaratnam. She is a widow, who is at present training as a nurse in the Maternity Hospital. She comes from Karika Cheri, the oldest of our Madras stations. As a girl, she was a pupil in our Vepery School for about four years. She herself says that all that she knows of the Christian religion she has learned from us. Her parents are heathen; her father is a drunkard; her husband died some three years ago. It was during his illness that Gnanaratnam began to pour out her sorrow to the Lord and to seek His help. After the death of her husband, she became concerned about her spiritual welfare and attended our services at Vepery. She was led to see her sinful state and her need of pardon. A year ago she came to me and asked for baptism. Her testimony was not clear, and I asked her to wait. At the same time I asked Preacher Soondram to further instruct her. He has ministered to her, and she has attended our

services as far as hospital duties would permit. In a recent interview she gave clear testimony as to the work of grace in her heart. With a glowing face she told me that she had received Christ Jesus as her own Saviour with all her heart, and believes that He has forgiven her sins. When her name was proposed in Church meeting for membership, Deacon Soondram remarked that "her progress in Divine things had been like a sunrise."

The second candidate was Ruth; she comes from Chintadripet, and is the wife of John. He was a pupil in our Vepery School, and was baptized as a convert from heathenism and received into our Church fellowship nine years ago. Ruth is the daughter of Roman Catholic parents and was brought up in that faith. More than a year ago she asked me to baptize her. At that time she was unable to give any evidence of conversion. She seemed to think that, having been born of Christian parents there was nothing further necessary beyond regular observance of religious customs. From that time Ruth has been regularly instructed by Preacher Soondram and has attended our services. Gradually the light has dawned upon her soul and she has experienced a spiritual change. Listen to some of the things she told me:—

"I know I am a sinner, and I pray alone to Jesus for pardon and ask Him to cleanse my heart. I believe He forgives my sins, because I have joy in my heart after prayer, when I have tasted the flavour of His grace and pardon." In response to my questions regarding baptism, Ruth said: "I know that baptism will not cleanse away sin; but people around do not know my secret faith in Christ. I must confess it by baptism before witnesses, and I wish to join the Church."

Ruth and John live in one room in the very poorest part of Chintadripet, amid sordid and squalid surroundings; yet the little home is bright with happiness, and in their hearts there burns the fire of true faith. As Ruth in her simple way told me of her faith in Christ, the mud hut in which we sat was illuminated with His presence.

The third candidate was an elderly woman named Ammani. Until a year ago Ammani was a heathen and worshipped idols. She is a relative of our brother Dharmanathan. Through his influence, and that of his wife, she was brought to see that the Hindu gods could do nothing for her soul, and she gave up all heathen ceremonies. She began to attend our services and came under the instruction of Preacher Apollos and Bible-woman Ratnamani. When Ammani first came and asked for baptism, I read some verses from the New Testament. Amongst others I read the gracious invitation and the sure promise, coupling them together in this way: "Come unto Me, all ye that are heavy laden; and him that cometh unto Me I will in no wise cast out." She is unable to read, but she repeated the words and fixed them in her mind. I told her to hold on to those words of grace. She at once said, "I have been holding on to Jesus Swami for a year." As I talked to her of immediate pardon on penitent confession, further light seemed to dawn upon her soul, and her face lighted up as she said, "I have confessed, and He will have forgiven me." On a later occasion she gave testimony of personal repentance and faith. Her knowledge of the Christian religion is slight, but she has undergone a spiritual change and all her trust is fixed on the Lord Jesus Christ. When one realises that a brief year ago Ammani was worshipping idols, one can only praise God for His work of grace in her heart. Ammani hails from Swaminaicken Cheri, close to our Pursawalkam School.

Having been accepted by the Church, these three disciples were baptized by Mr. Watts at Vepery, and I had the joy of welcoming them into the full fellowship of the Christian Church. These three souls have found the Saviour, and have courageously come out from the

world and publicly confessed their personal faith in Him. Let us praise God for His goodness to us as a Mission. It is with gratitude that we send word of these signs of God s blessing to our dear friends at home who are partners with us in this work. This shows the way in which God is using and blessing your gifts and answering your prayers. Continue to pray. Continue to give. It is well worth while.

May, 1917. E. A. BOOTH.

Sitturunipetti.

AS we go about the country preaching, we observe that each village we visit takes up its own characteristic attitude to the Gospel. The attitude that it takes up at first it often retains, so that before entering a village we can often foretell the kind of reception we are going to have. This, of course, holds good only of those villages which are near our Mission stations, and which we visit over and over again.

Some of these places are perfectly friendly to *us*, but have no use for our message. Others are hard and hostile. A few are characterised by special devotion to certain gods and are consequently bigoted. The atheistic position is extremely rare, but many villages are distinguished by attachment to the god Mammon. Some places, on the other hand, always manifest interest in the preaching and encourage us to hope for fruit from among them by their intelligent reception of the Gospel message.

Sitturunipetti is a village of the latter class. From the first the people welcomed us as their friends. Several successful medical cases which we treated increased their confidence in us, and now, whenever we go there, we may look forward to a friendly and patient audience.

As an example of their trust in us, I may mention the following incident:—During the recent smallpox epidemic, the Government Vaccinator visited the village, but could only persuade two persons to submit to vaccination. The rest of the villagers paid the Vaccinator money to let them go unvaccinated. Shortly afterwards I went to the village and explained the benefits of vaccination, showing them the marks on my own arm. Within a couple of hours I vaccinated upwards of fifty persons there, whose only regret was that they had wasted their money in bribes to the Vaccinator for exemption.

About a fortnight after this, Preacher Swamidas and I went to the village again to see how the vaccination had taken. We found the results good in every case, and after examining the affected arms we opened our Gospel picture roll and began to talk about the plan of salvation. As we unfolded the story of man's sin and God's mercy, and the sacrifice of Christ, our audience became really interested. One young man especially fixed his eyes upon us most intently, and we could see by the responses he made that he was following us intelligently. When Swamidas was explaining the meaning of the Crucifixion, he cut him short with—

"Yes, you mean He bore our load?" At the end of the address he said, with great conviction:

"Since hearing of what Jesus has done for us, I'll never worship any other god, but Him alone."

We warned him of the persecution that would result upon his perseverance in such a resolution, but encouraged him to come to us for further instruction in the Good Way. J. M. BRAND.

May, 1917.

An Evening at Pursawalkam.

ON arriving at the door of our Pursawalkam School one evening, we notice a crowd of youngsters who have been attracted by the sound of Indian music. On going into the dimly-lighted building, we enter the sphere of a great din caused by two drums, cymbals, and the persistent sounding of one note on a small harmonium—said to be the key-note. Grouped near the music are a number of boys singing the familiar strains of a Tamil lyric. The noise is deafening, but it has the one merit of attracting an audience from the bazaar street. The time fixed for the meeting is seven, and by that time a fair audience has gathered, but it is constantly changing. After a word of prayer I talk to the people about "DEBT," a subject of which the audience knows far more than the speaker. Debt is all but universal in India, and I am speaking to those who for the most part are in debt. Money-lenders flourish exceedingly in India. The security on which they lend is often of the flimsiest description, but they require sureties, and the interest they levy is most exorbitant. I am afraid I have scant pity for them when they fail to recover their debts. They are veritable bloodsuckers. A very common rate of interest is two annas in the rupee per month—that is 12½ per cent. per month, 150 per cent. per annum. Senseless expenditure on weddings and funerals is responsible for many heavy debts in India. After exhorting the young men to avoid new debts and to resolutely determine to clear off old debts, I pass on to the subject of debts we can never pay—the debts we owe to God, for which we can only entreat forgiveness. The audience is attentive, and one can only lift one's heart to God for blessing.

After a sufficient quantity of music had been rendered as a kind of refresher between the courses, Preacher Dyriam rises to deliver his address. Dyriam is a well-built man, and in his long white coat he seems to tower above everyone in the room. He begins by singing a lyric to a weird tune in a style all his own. The song tells of the blessings which India enjoys by reason of her connection with Britain. The preacher expatiates on this theme at some length, pointing out the way in which all castes and especially Brahmins are adopting the habits of the West in speech, houses, diet, etc. A strong contrast is drawn between the present standard of living in India and that of olden days for ordinary folk. The preacher, warming to his subject, declares that the higher caste folk are welcoming everything which the British bring except their religion. "Everything about the British is good except their Christian religion, which so many Hindus treat as worthless!" The attention of the audience is now most closely rivetted on the preacher, as he expounds with great force the blessings of the Christian religion. On fire with his theme he beseeches his hearers to consider their ways, to turn to God and seek His pardon. This earnest appeal from the preacher's heart goes home to the hearts of the audience, and the speaker resumes his seat amid deep silence.

A fervent word of prayer brings our meeting to a close. It is but one of many such gatherings held in this school through a long stretch of years. One wonders when the harvest of these sowings will be garnered. We hearten ourselves by recalling the promise "we shall reap if we faint not."

"The secret is deeper than we can read,
But we gather the grain if we sow the seed."

October, 1916. E. A. BOOTH.

Vemana.

A South Indian Poet and Seeker.

VEMANA lived about 250 years ago in the Cuddapah district, some 200 miles North-west of Madras. He was a *sudra* belonging to the farmer caste. After a short time at the village school he settled down to farming. During his youth he became acquainted with a *guru* (spiritual teacher), and received from him an impulse to a life of meditation and prayer.

When first Vemana began to write he was subjected to much ridicule. It was startling to find a young farmer who made fun of priests and temples. He became known as "the mad Vemana." Being convinced that he had a message to bear to his own people and time he persevered. The practical common-sense of his verses and their pithiness attracted an ever-growing band of readers. So that towards the close of his life the poet assumed the position of a *guru*, and travelled from village to village, visiting his numerous disciples. When he died he was buried with great honour, and a tomb at Katarapalle marks his last resting place. A temple stands near the tomb, containing a wooden idol called by his name. This is contrary to his own wishes and teaching. There are still worshippers who declare that Vemana is their god.

In his writings Vemana is strong in his denunciation of caste and emphatically declares that "it is worth, not birth, that ought to determine a man's position." "Why revile a pariah?" he says, "Are not his flesh and blood one with ours; and of what caste is He who dwells within him?" "So far as birth is concerned all men are equal, for all are brothers. If we will draw distinctions, it is the liar and the hypocrite, the cruel and the sensual who are real pariahs."

It is almost impossible for us to conceive the moral courage needed for the public avowal of such opinions at a time when the absolute lordship of the Brahmin and the grovelling servility of the pariah were the foundation of the social order in India.

Vemana was a reformer. He had no patience with the many forms and ceremonies of Hinduism and calls them "pitfalls for the soul." He asks, "Does a woman of evil repute grow chaste by going on a pilgrimage to Kasi [Benares]?" "Does a dog become a lion by bathing in the sacred river?" On idolatry he pours out his bitterest scorn. To him it is the very negation of true worship. He says, "Do not, O senseless fools, make a stone image, place it in some dark shrine, and bow before it. Know ye not that God dwells within the heart?" Vemana recognised that a man cannot save himself. "A man may talk, but he cannot control his own heart. He may teach others, but he cannot learn the lesson himself. He who knows the truth knows God. When a man looks to Thee," says the poet, "he finds the secret of life; when he looks to himself illusion seizes him."

Vemana felt the need of clearer light, and longed for a direct message from God. He cries, "When I bid Thee speak, why art Thou silent? Speak to me, Lord, speak clearly; speak to me, and I shall recognise Thy voice."

Think of the difference between Vemana and his fellows in the darkness of India more than a century before Carey arrived. He was groping his way in the darkness and seeking after God. Vemana is another illustration of the fact that God hath not left Himself without witness even in the darkest days. In all parts of India to-day there are many souls feeling after Him Who is not far from each one of us. It is our duty to seek out such and point them to the only Saviour. E. A. Booth.

May, 1917.

The Bondage of Superstition.

"YE observe days and months and times and years." In this way does Paul rebuke the Galatian Church, and accuses her of desiring again to be in heathen bondage. Those who have always lived in a Christian atmosphere can but partially realise the significance of these words in India, and how the observance of times binds and enslaves the heathen mind.

This morning (April 13th) at dawn I was awakened by the sound of the temple gong in the non-caste village just behind the mission house. It is Tamil New Year's Day, and the beginning of what is considered one of the most unlucky months in the year, so it is the duty of the local priest to go round the village beating his gong to warn his flock against falling under the influence of evil spirits, or doing anything considered unlucky. Of course he reminds them that the most auspicious way of beginning the year is an offering to the temple. There will be no weddings this month, and children born within the next thirty days will be considered unfortunate. The months of August and December also are supposed to be governed by evil spirits and stars, so no one will buy land, begin to build a house, or embark on any important venture during these times if he can avoid it.

Not only are certain months but a part of each day is supposed to be under evil influence. These hours are always indicated in Hindu almanacks, and it is quite a common thing for one person to stop another in the street to enquire which are the unlucky hours that day. These superstitions interfere considerably with business sometimes. A man proposes to go a journey of some importance, but when he reaches the station finds that the train starts at an inauspicious hour, so rather than risk the chance of failure in his mission, he will go home and wait till the next day. A short time ago a man was requested to call at a particular hour at the mission house about some work required; he arrived two hours late, and when asked the reason said, with all seriousness, that he could not come before as it was an evil hour.

Sometimes when purchasing in the bazaar the first article asked for is said to be out of stock, but after another purchase has been made the bazaar keeper will produce the first article mentioned, the reason for his previous refusal being that it was an unlucky article to begin with or an inauspicious moment to trade. When marriages are being arranged, not only are the caste, age and position of the contracting parties considered, but the horoscope of both must be consulted, and if they were not born under kindred stars and in fortunate hours negotiations are broken off.

In building a house, many precautions are taken against evil influences; at certain stages offerings are made to the gods, and some hideous object always hangs in a prominent place to "keep off the evil eye." Sometimes after a house has been finished it is left unoccupied for several weeks, not because it is damp but because its owner is waiting for an auspicious day to move into it. On the Nilgiri Hills there is a palace built by one of the Indian princes, which stands on a beautiful site, is large, well-built and extravagantly decorated, but has never been occupied. Just as the building was nearing completion a member of the family died, and as it was considered an evil omen the work was stopped, and to this day it stands unfinished, a memorial to Indian architecture and—heathen superstition.

One might multiply instances, but these are sufficient to indicate a little what a yoke of bondage Hinduism places upon its followers. The traditions of many generations are not easily dispensed with, and belief in uncanny influences is deeply rooted in the Indian mind. This is one of the many enemies the new convert has to battle against as he

treads the Christian pathway. He is beset by snares on every hand, and sometimes, like Paul, we have to grieve over those whose faith has become dim, and, weary with struggling, they again look back toward the "weak and beggarly elements." But Christ, the Author of freedom, is mighty to save, and has promised to keep all those committed to His charge. Will you continue in prayer for our new converts that they may stand fast in the liberty wherewith Christ has made them free. O. M. ELLIOTT.

April, 1917.

Prayer Subjects for August, 1917.

Week Beginning—

SUNDAY 5th.—Praise for the disciples, Gnanaratnam, Ruth and Ammani, baptized at Vepery in May last, and prayer for their stedfastness (see page 89).

SUNDAY 12th.—Prayer for S. Samuel, of Tuttikulam (see page 88).

SUNDAY 19th.—Prayer for the village of Sitturunipetti on the Kolli Hills (see page 91).

SUNDAY 26th.—Prayer for a harvest of souls at Pursawalkam (see page 92).

The Christmas Boxes.

IMPORTANT NOTICE.

OWING to several difficulties created by the war, it is found to be advisable that **DOLLS**, **TOYS** and **BOOKS** should not be sent to India this year in the boxes for Christmas. We regret, therefore, to have to ask all our friends not to buy these articles. If, however, they will kindly send the money to our Treasurer, Mr. A. J. Robbins, it will be forwarded to India, where suitable gifts will be bought.

Garments and remnants will be welcomed as usual, for which we thank in anticipation all our friends who are working to provide Christmas cheer for our Indian school-children. These should be sent to MRS. C. W. HARRIS, 12, MARLBOROUGH HILL, ST. JOHN'S WOOD, N.W., NOT LATER THAN SEPTEMBER 14TH. There may, perhaps, be some delay in sending the boxes out this year, but they will be sent at the earliest possible opportunity.

"SHE HATH DONE WHAT SHE COULD."—The Pastor of one of our Provincial Churches sends us the following stimulating example:—

When our brother Mr. Morling, the Missionary, was visiting here last autumn, amongst others who attended the meeting was a poor young soldier's wife who felt she *must* give to the collection, and who also bought some of the picture post-cards, etc., until at last she began to fear she had given more than she could afford, but was comforted at the thought it was for the Lord's cause, and that He well knew her circumstances. But still she was troubled.

The very next morning a neighbour called, and thinking how expensive it must be for her to send a parcel to her husband every week asked her to accept a cake and part postage for the parcel. "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty."

IN MEMORIAM.—With great regret we hear of the loss of our friend and brother Mr. C. H. Pardoe, one of our helpers at Homerton Row, who was killed in action on July 3rd. Mr. Pardoe was Leader of the Missionary Band and Secretary of the Sunday School. We express our warm sympathy with his widow and his parents in their sorrow.

Another helper has recently passed away in the person of Miss Cooper, of the Church at Bassett Street, and daughter of the late Dr. Cooper, the first Treasurer of the S.B.M.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—I welcome to the Corner Alice Mary Newton of Wellingborough, May Pickin of Forest Gate, Olive M. Lincoln of Norwich (Division I.), Gladys Mattacks of Leytonstone, Grace Towns of Chelmsford (Division II.), and Hedley Fromow of Chiswick (Division III.).—I am glad you responded to my invitation, Alice, and that Dorothy has another recruit.—All the prize-winners seem to like their books.—Prittlewell cousins will please thank Mr. Johns for his help.—Several have written me expressing gratitude for preservation in the recent air raid.—Thank you, Jamie, for all your interesting informating. Many happy returns. I am pleased to have Hedley.—It is very satisfactory to hear that those of you who were able to attend the Young Peoples' Missionary Meeting at Brixton liked it so much, and I hope those who attend the other Meetings will be equally pleased—and profited, for I often wonder when we shall have a past or present Cornerite becoming a missionary. The Corner is honoured in having past Cornerites in King George's army, and we honour their courage and self-devotion, and pray God to keep and guard them—don't we?—but when will the Corner be honoured by having Cornerites in the army of King Jesus, fighting against sin, idolatry and Satan? The Corner is supposed to be a missionary nursery.—I should like to express my appreciation of the Gurney Road Cornerites' enthusiasm for the Corner, under Miss Taylor's fostering care, and their regularity in sending their Answers.—You are quite right, Amy. I have somehow made a mistake in your marks for last quarter. The total for the quarter *was* 29. I am so glad to hear what you tell me. I quite agree in all you say.—Just in time, Mabel.—Many happy returns, Leslie. Division II. now.—Mrs. Silvester thanks you all for your contribution of 12/1 last half year to the L.Z.A.—I have received 1/11 this month, as indicated by asterisks below, including Robert and Calvin Hewitt, 2d.

MARKS FOR JULY.—*Seniors.*—Dolly Cook, Amy Poole, Robert Booth, *Winnie Church, Elsie Andrew, **Alma Waters, Rowland Peters, 10; *Dorothy Cuthbert, Freda Berry, Hilda Reeder, Blanche Hawes, Kathleen Hancock, 9. *Division I.*—James Fromow, 11; **Ernest Carter, Geo. King, Muriel Haynes, Dorothy Kerr, Cissie Cross, Edith Clarke, *Alice Stannard, Edith Higgins, Doris Butcher, Edith May, Elsie Roberts, Alice Newton, Olive Lincoln, 10; *Fred Cuthbert, Dorothy Rudd, *Florence Church, Grace Andrew, Maud Russell, Winnie Poole, Rose Baker, 9; Leslie Falkner, Hannah Peebles, ***Leslie Reeder, May Pickin, 8. *Division II.*—*Percy Crees, Mabel Rose, *Lily Church, Edith Wright, Ellen Dowell, Clara Layzell, Jane Morris, Geo. Andrew, Nellie Burley, Oliver Rudd, Eva Roberts, **Leslie Chaplin, 10; **Cecil Carter, Marjorie Dykes, Leonard Reeder, Herbert Stannard, Lydia Hancock, Gladys Mattacks, *Hilda Vine, 9; Alfred Wood, Grace Kyte, 8. *Division III.*—Rose Sykes, Frances Revell, Ethel Kyte, 10; Rex and Gerald Booth, *Leslie Crees, Kenneth Dykes, Stanley Reeder, *Willie Church, Francis Stannard, Lily Warren, Laura Hawes, Hedley Fromow, 9.

QUESTIONS FOR AUGUST.—(N.B.—I trust you all not to copy your answers from each other).—*Seniors.*—Read Acts iv., ix., xi. and xii., and write a brief account of Barnabas, mentioning each fact and incident briefly and giving chapter and verse. (Next month I shall D.V. give you chapters xiii., xiv. and xv., which you may be reading in the meantime). *Division I.*—1. What do you learn about Barnabas from Acts iv. and xi. 24? 2. How did Barnabas prove himself to be "a son of consolation"? (Acts ix.) 3. Why did the Church at Jerusalem send Barnabas to Antioch? 4. Why did he go to Tarsus? *Division II.*—(Read Acts ix., xi. and xii.).—1. What act of kindness and friendship did Barnabas do to Saul? 2. What did Barnabas do at Antioch? 3. Why did the disciples of Antioch send Barnabas and Saul to Judæa? *Division III.*—Read Acts iv. and say: 1. What is the meaning of the name of Barnabas? 2. What was his other name? 3. What tribe did he belong to? 4. What country did he belong to? 5. Why did he sell his land and lay the money at the apostles' feet?

Your affectionate UNCLE JOHN.

P.S.—I have received eight sets of answers, including those of two new Cornerites, too late. I am sorry to be unable to include them.

The Strict Baptist Mission.

MEMBERSHIP OF THE ASSOCIATION.

THE Financial Year of THE STRICT BAPTIST MISSION will close on September 30th, 1917, 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, 1917, 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, Oct. 30th.

* * *

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 30th.

* * *

A SPECIAL REQUEST.

AT the close of the financial Year a great amount of work is thrown upon our Secretary and Treasurer, with very little time to do it in. It would greatly help them if friends would ***kindly send in their Subscriptions to the Treasurer and Nominations to the Secretary as early in September as possible.*** We earnestly ask subscribers and subscribing Churches to lighten their work by doing this.

LIST OF SUBSCRIPTIONS, &c.

Received from June 11th to July 12th, 1917.

General Fund.

	£	s.	d.
West Ham, Tabernacle, Y.P.S.C.E. for Native Preacher "Athisiyan," Kolli Hills	8	.	.
Limehouse, Elim ...	1	.	.
Newcastle, A Friend, per Miss Beall ...	1	1	.
Clapham, Courland Grove, S.S. Birthday Box		10	.
Peckham, Heaton Rd., Collection		15	.
Sunday-school ...		4	.
Yarmouth, York Road, Collection	1	17	9
P.P.C.		2	5
Sunday School Box		13	9½
Boxes	3	8	4
Tottenham, Ebenezer, Sunday-school ...		11	3
Maidstone, Providence, Mr. J. Swan		2	.
Chatham, Enon, S.S.		10	.
Staines, Sunday-school	1	6	3
Newquay (Cornwall), Ebenezer, S.S. ...		16	7
Berkhampsted, Beulah, Boxes ...	1	2	6
Hounslow, Zoar, S.S	2	5	9
Bible-class		7	8½
Mr. C. Carter (box)		5	.
Wandsworth, Chatham Road, S.S.		14	6
Canning Town, Providence ...		10	.
Prayer-meeting ...		2	.
Acton, Tabernacle, S.S.		13	6
Chatham, Newtown, S.S., Girls' Box ...		15	3½
Boys' „ ...		8	7½
Birthday „ ...		8	.
Fulham, Y.P.S. ...		5	.
P.P.C.		2	3
Cost of Missnry. Box		1	.
Brighton, West Street	2	2	.
Croydon, Derby Road, S.S., Birthday Box		11	.
Brixton, Tabernacle, Y.P.M.M.	2	4	2
P.P.C.		4	9
Croydon, Windmill Road, P.P.C. ...		3	6
Chelmsford, S.C. ...		10	.
Norwich, Orford Hill, S.S. and B.C. ...	1	1	.
Bassett Street	1	1	.
Sunday-school ...		16	4
Lewisham, College Pk., Sunday-school ...	9	5	6
Brighton, Ebenezer...	2	17	.
Swindon, Providence, Reports		3	.
Mr. Lancaster (box)		2	.
Walworth, Penrose St., Sunday-school ...		9	.
PERSONAL:			
Birthday Gift, May 13		5	.
S. W. A.	2	2	.
Mrs. Greenwell ...	1	.	.
Birthday Gift, July 1		3	.
Mrs. A. J. Powell ...		2	6
Birthday Gift, June 26		2	6
SchtphymeSchmyphff		2	6
Mrs. L. S. Westcott (box)		7	6
Anon., 494	10	.	.
Friend, 495 ...	10	.	.
M. A. H.		10	.
MISCELLANEOUS:—			
2½ % Consols (£39 1s. 11d.) ...		4	10
Rebate of Income Tax	2	16	4
	£78	5	8½

Herald Fund.

	£	s.	d.
Leyton, Goldsmith Rd.		10	.
Ipswich, Zoar ...		7	.
Tottenham, Philip Ln.		8	.
Yarmouth, York Road		13	.
Maidstone, Providence		3	.
Wood Green, Park Ridings		10	.
Newquay (Cornwall), Ebenezer		10	6
Berkhampsted, Beulah		12	6
Brentford, North Road	1	10	.
Bassett Street		18	6
Croydon, Windmill Rd.		3	.
Crawley...		4	.
Over		3	6
Norwich, Orford Hill		5	.
Kilburn, Ebenezer, S.S.		11	10
Hounslow, Zoar ...		8	.
Swindon, Providence		11	.
Walthamstow Commercial Street ...		5	.
Margate, Rehoboth ...		2	2
Waltham Abbey, Ebenezer		6	.
PERSONAL:—			
Miss Milsom ...			8
Mrs. Harington ...		5	.
Mrs. Greenwell ...		2	.
	£9	9	8

Pension Fund.

	£	s.	d.
Rebate of Income Tax	13	13	4
2½ % Consol Stock (£616 14s. 10d.)	2	17	10
Ditto (£450 19s. 7d.)	2	2	3
	£18	13	5

Ladies' Zenana Auxiliary.

Money received by Mrs. Silvester from June 10 to July 9, 1917:—

	£	s.	d.
Stratford, Gurney Rd., Six months' money for Bible-woman	5	.	.
Coll., per Mrs. Collin	1	11	2
West Ham „		14	6
Eltham „		10	.
Notting Hill Gate, per Mrs. Collin		11	10
PERSONAL:—			
Corner Children per Mr. Hutchinson...		12	1
Mrs. Hutchinson ...	1	10	.
	£10	9	7

NOTICES.

ALL CONTRIBUTIONS for the HERALD should be sent to the Editors (***62, Greenvale Road, Eltham, S.E. 9***) by the 10th of each month.

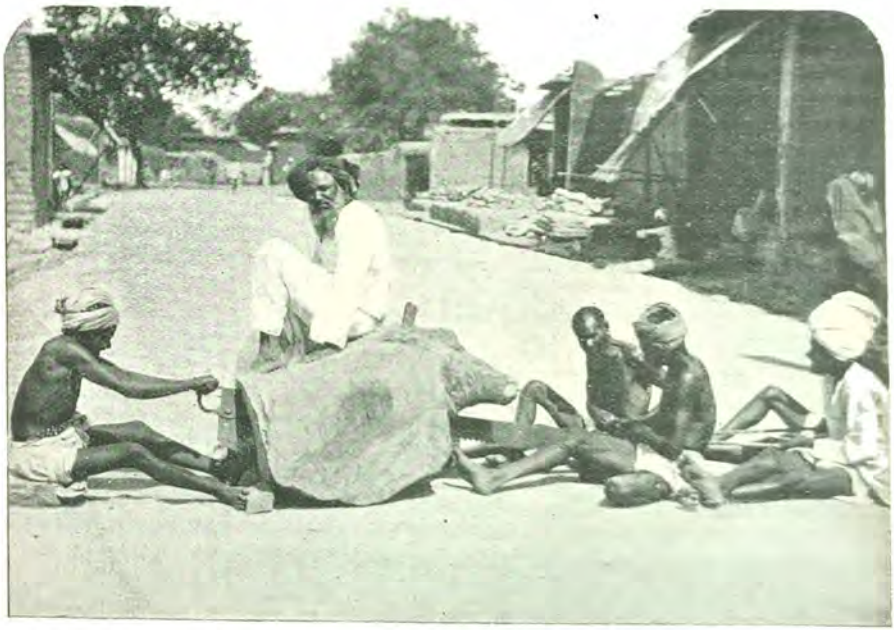
ALL APPLICATIONS for Reports, HERALDS, &c., and *changes of address*, to be sent to the Secretary, ***Pastor W. Chisnall, 16. The Grove, Isleworth, Middlesex.***

ALL APPLICATIONS for LADIES' ZENANA Collecting Boxes and all Contributions to be sent to ***Mrs. Silvester, 9, Gallia Road, Highbury, London. N.5***, 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. Collin, 45, Erlanger Road, New Cross, London, S.E. 14.***

Vol. XVI. September, 1917

The Strict Baptist Mission HERALD.

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



INDIAN SAWYERS.

Price One Penny,
Of the Secretary W. CHISNALL, 16, The Grove, Isleworth, Middlesex

Printed and published for The Strict Baptist Mission, by
ROBERT BANKS & SON, RACQUET COURT, FLEET STREET, LONDON, E.C.

CONTENTS.

	PAGE
Current Notes	97
The Problem of Self-Support	98
The News of the Month	99
The Two Documents ...	100
Evangelising in Madras	102
The Leech Forest ...	104
Scenes By the Way	104
Island Villages	106
The Christmas Boxes	107
The Children's Corner	108

PRELIMINARY NOTICE.

THE ANNUAL MEETING

WILL D.V. BE HELD AT

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

ON

TUESDAY, OCTOBER 30th, 1917.

Full Particulars next month.

YOUNG PEOPLE'S MISSIONARY MEETINGS.

These Meetings will be continued during September as follows :

SATURDAY, SEPT. 1st—
ST. JOHN'S WOOD ROAD.

SATURDAY, SEPT. 8th—
GURNEY ROAD, STRATFORD.

SATURDAY, SEPT. 15th—
NORTH ROAD, BRENTFORD.

The Meetings will be held from 3.30 to 5 o'clock, and neighbouring Schools are cordially invited to attend.

COLLECTIONS.

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 HERALD.

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

VOL. XVI.] SEPTEMBER, 1917. [*New Series*, No. 129.

CURRENT NOTES.

THE news we have received this month that Miss Ireland has now passed her first Tamil examination with honours is particularly satisfactory. It will be remembered that she left England in October, 1915, and in the ordinary course would have taken this examination last year. Her dangerous illness in the early part of the year, however, rendered this impossible, and her present success is all the more gratifying.

A sense of mingled hope and disappointment, joy and pain, seizes us as we read "The Two Documents," a prosaic title which covers a tragedy of impotence. Such words as the following need no comment: "Doors are open"; "the call of multitudes of souls"; "hundreds of villages around us which even now have heard the Gospel only once"; "far, far more have never heard it at all"; "if ten new missionaries could now come each might have a parish of 150,000 souls." These words surely re-awaken the inquiry, "What wilt Thou have *me* to do?"

The sad announcement which we have to make of the Home-call on the field of battle of a member of the Council of our Mission is a call to us who survive to carry on the work entrusted to us by our Lord before His ascension with renewed energy and courage. The deeds of heroism in war by few survivors against great odds which we so often read of furnish us with a brilliant example of devotion which we ought not to be slow to imitate in the cause of Christ.

THE PROBLEM OF SELF-SUPPORT.

IT would be well, perhaps, if we at home were more cognisant than we are of some of the problems connected with our missionary work in India. It is true, of course, that such knowledge on our part can only be at second-hand and therefore necessarily imperfect, but even so it would greatly intensify our interest, increase our sympathy with our missionaries who have gone to grapple with these problems, and lead to greater intelligence, breadth and fervour in our prayers for them.

One problem, at least, is not altogether beyond our apprehension, viz., that of the self-support and self-government of the native Churches in India. And it is one which ought to appeal very strongly to us who practise the congregational order of the home Churches.

Self-government and self-support present themselves as a problem, because for the most part Indian converts are drawn from the poorer and non-caste population, many of whom are little better than serfs, and because for a hundred years they have been held in leading strings by those who have evangelised them. That this at first was necessary cannot be denied, but it is equally true that the long continuance of this condition of spiritual tutelage has fostered, if it has not further engendered, a weakness in Indian Churches which is now being recognised.

The difficulties, however, must be frankly admitted. Speaking generally, the people have not been accustomed to think for themselves, they lack organising ability, and are quite content that the missionary should act as Pastor and organise and rule, although there are, of course, exceptions. These difficulties, however, constitute the very reasons why converts should be gradually and cautiously led to practise self-support and self-government. "Autocracy," it has been well said, "hinders development and self-government." The goal to aim at, however gradually, is self-support, independence of the foreign Mission, a Pastor chosen and supported by the Church, and self-government of all its affairs. Stated more briefly but more fully, it is to lead individual Christians and Churches to transfer their sense of responsibility and dependence from the missionary to the Lord Himself as Head of the Church.

It is impossible for us to determine in any particular case how far this can be carried out. Indian Churches are in different stages of development, and each case must be dealt with on its merits, but the aim should be the same in every case. This, next to direct pioneering evangelisation, is the great work which lies before the European missionary—"it should be his aim so to train and organise the Churches under his care that, when he is removed, the organisation and government may remain stable and at the same time progressive and aggressive. This is the problem to be solved."

Our Foreign Field.

The News of the Month.



A Saivaite Putting on Sacred Ashes.

MADRAS.—Our morning collection at Vepery last Sunday included two specially interesting gifts. There was a note containing two rupees from Christian parents, given as a thank-offering for the recovery of their little boy, who for a long time was dangerously ill. There was also a three-pound packet of composite candles, the thank-offering of a heathen man on the occasion of securing a situation after being out of work for some time.

Kandaswamy Sundaram, a member of our Vepery Church, has gone to Mesopotamia on active service. When I last heard from he was in Basrah, attached to the engineering section of the Indian Expeditionary Force. In reply to a letter of mine, he writes: "I will never miss a day in reading Bible, and I have brought with me the membership card of the I.B.R.A."

July, 1917 E. A. Booth.

Madras Villages.—Cholera has broken out and claimed a few victims close to our Arumbakkam School, and though up to the present no school-children have taken the sickness, it has affected the school attendance a good deal, as the people in the surrounding hamlets have stopped their children. A Hindu schoolmaster has also come and opened a school quite close to ours in the same village; he has taken away a few scholars, but we hope to get the school back to its normal condition in a week or two.

A Buddhist priest has been giving a series of lectures on Buddhism in Peruvallur, and quite a number of the young men there have been to hear him. They have afterwards gone to Preacher Abraham, who lives in our Peruvallur School, to ask his opinion of the teachings of this Buddhist, and to find out what the Christian Scriptures say. Last Sunday I was at the afternoon service there and eighteen men came and listened very attentively as I tried to tell them of the fact of sin and the need of a Saviour who can save. Afterwards I had a little conversation with them. Shall we not pray that some of these young men, most of whom have been taught as children in our school, and some of whom are on the enquirers' list, may be brought to the Master's feet in faith and obedience?

As I was returning home by the bungalows of the railway officials at Perambur, a servant came running from one of the houses and stopped me. He evidently knew me, though I do not remember seeing him before He said that he had been to one of our schools five or six years

ago, and asked if I would give him a Christian booklet or tract to read, as he very much wanted to learn more of the Christian religion. I gladly gave him one or two tracts and promised to send the preacher to see him during the week.

I have just bought a pony and am learning to ride, so that I shall be able to get out to the villages in the Madras field which are inaccessible by cycle. It is hoped that it will be possible to evangelise these distant villages more thoroughly and regularly in the future.

July 13, 1917. L. WATTS.

SENDAMANGALAM.—During the monthly meetings held here on May 31st and June 1st, we sold to our workers for re-sale 14 Bibles and Testaments, 92 Portions, 256 Gospel books.

During May our workers had their usual vacation. In the last week of that month we returned to our station, and were glad to find the hot weather had been broken by welcome rains. The face of all creation is most beautiful again.

At the first session of our monthly meetings special prayer was made for God's blessing on the work about to be re-commenced. It was very gratifying to note how petitions were concentrated on the one need of the Holy Spirit being poured upon all workers. Let us follow these with our daily prayers for the same blessing.

Miss Ireland is this week taking her first Tamil Examination. We wish her every success. D. MORLING.

June, 1917.

THE KOLLI HILLS.—A Camp to the North.—We spent a few days in camp this month, during which we re-visited several villages where we had preached on former tours. We were glad to find that the people remembered us, and that some remembered our message. A good number of patients came for treatment. The opening for Gospel medical work in the distant parts of our field has led us to the resolution (D.V.) to make these medical-evangelistic trips more frequently in the future.

A Liquor Shop Closed.—Some months ago we presented a Report to the Government on the economic disabilities of the Kolli Hill people. The District Collector having asked me to make suggestions for the amelioration of these conditions, I sent in certain recommendations, one of which was that the two liquor shops on the Kolli Hills should be closed. I am glad to report that one of these shops has just been closed by order of Government. J. M. BRAND.

The Two Documents.

I HAVE two documents on my table which, to me at any rate, tell a most tragic story.

The first is my Camp Diary. Among the early pages of this interesting record is given the story of our Musiri Gospel Tour, which bears the dates Jan. 18—Feb. 28, 1912. The account reminds us that, except in a Brahmin village, far-famed for intolerant orthodoxy, we were everywhere given a very favourable reception, that great numbers of people heard the Gospel, and purchased books. The last paragraph calls to mind that in the whole journey we visited 186 towns, villages and shandies. That was five and a-half years ago, and in 160 of these towns, etc., the *message of salvation has never been preached since.* That was the first and the last time.

Let us come nearer home, and take the long line of villages at the western foot of the Kolli plateau. In December, 1909, with two Indian brethren, we visited them, also the places to the north and east of the

Naina mountain. We still have a vivid recollection of a devil-dance performed close to our tent one night in the solemn moonlight. The former places seldom, the latter places never, have been seen since by me or our Evangelists, and *that was seven and a-half years ago.*

Almost the first page of my diary gives the Gospel tour made to the south of Namakal, and is dated December, 1911. Well do we remember it, not only because of the great rejoicings at the Coronation Durbar at Delhi, but because of certain unique experiences in our camp life. The first camping-place is only eleven miles distant, but that was the first and up to the present the last visit made. That was six and a-half years ago.

I will not weary you by reiterating the same story concerning other parts of our Field; but do you really appreciate the meaning of it all? Let me appeal to readers to call to mind a fact that was mentioned at the New Year Meetings, *i.e.*, that if ten new missionaries could now come and join us each might have a parish of 150,000 souls!

The other document is a petition most numerously "signed" with crosses and irregular jerky lines opposite long rows of names, and sent from the non-castes of a distant town and asking us to send them a Christain Teacher. Humanly speaking it is a most promising quarter in which to commence our labours. Three years ago I visited the same town and stayed in a small thatched house. In the early dawn I was awakened by a loud pounding at the door and shouts of "*Thoorai, thoorai*, will you not give us a Teacher? Behold, our children are spoiling for lack of knowledge." They were the same people that have scratched the line or the cross opposite their names on the petition. We refused their request then, and we are obliged to refuse it still. Doubtless you know the reason. But it is only one of many cases.

Since my return from furlough this has been one of the greatest tests of faith I have been called to meet. On the one hand there are hundreds of villages around us that even now have heard the Gospel only once; there are far, far more that have never heard it at all. On the other hand, our resources are so limited that we are unable to move forward. On the one hand, doors of opportunity are opening to us, the call of multitudes of souls appeals to us as it has never done before. On the other hand, voices from behind, from the home base, threaten to compel us to retreat.

I assure you my position just now demands much of the gift of Christian faith. I cannot yet believe that the hopeful, nay, alluring, vistas through these open doors are to be left unheeded; or that the proclamation of the one Message of Hope should be slackened just at the moment when men's hearts are beginning to fail for fear; or that in our fierce conflict with heathen forces God will call us to retreat just as the sword of the Spirit finds its way to the heart of the enemy. I say I cannot yet believe it.

But let us face the facts. Unless there is a recovery in the provision of the 'sinews of war," *we shall be called to retire.*

As we behold the tragic need of perishing multitudes, as we look upon the already gathered fruit of redeemed, sanctified souls; nay, more than all, as we note unmistakable signs of the imminence of our Lord's return, let us gird up our loins, and as watchful, faithful servants, be found heartily engaged in the one great Commission He has given us.

Sendamangalam, June 12, 1917. D. MORLING.

MISS IRELAND.—We have just heard that Miss Ireland, of Sendamangalam, has passed her first Tamil Examination with honours, but we have at present no details. We heartily congratulate her and our L.Z.A. and Sendamangalam friends.

Evangelising in Madras.

THE Pursawalkam bazaar is a busy centre, where an ever-changing crowd of listeners is to be found. It is a terminus of the electric cars which convey people, at fares ranging from one farthing upwards, to various parts of this city of great distances. The main stream of traffic flows eastward towards the mercantile part of the city in the morning, and westward towards the residential part in the evening. As one stands at a convenient corner of this long line of bazaars, one is struck with the variety of conveyances which pass to and fro. The swift motor-car and motor-cycle, the smart phæton, the safe brougham, the smart dog-cart, the ramshackle hack, the noisy jutka, the rattling jinrickshaw, the lumbering bullock-cart, and an occasional saddle horse, each finds its place in the procession.

When Preacher Dyriam and I begin our work the bazaar is just waking up. Many of the pedestrians look as if they had "just got up" and are hardly awake. Scavengers are sweeping up the previous day's rubbish and throwing it into the Corporation dust-cart. Bazaar-men are setting out their wares in the most attractive style. Domestic servants are now arriving to make their purchases for the day's need. Children are running with hot rice-cakes and similar edibles, which with a draught of coffee forms the first meal of the day in many cases. Artisans are on their way to industrial centres, coolies are going on their errands, clerks are strolling about exchanging gossip in the bazaar, and boys are in search of any adventure which they can find, to give variety to life.

The audience which gathers around us as we sing a Tamil lyric is composed of various classes, both caste and non-caste. A number go away when they find that we are talking exclusively about religion. The remainder listen in the way of the patient, stoical East. Now and then a smile or a nod, or some other gesture, indicates that the message is being followed. Interest is quickened when we offer for sale Gospel portions in Tamil at a farthing each. The youngsters open their eyes wider when we offer copies of *The Children's Friend* at one pie per copy (a pie=one-twelfth of a penny). This is an excellent magazine published by the Christian Literature Society, and all the copies we have brought with us are rapidly purchased. Then follows a distribution of tracts to all who are able to read. It was doubtful whether one boy who asked for a tract was able to read. He was told to read aloud the first line or two; he did so and carried off his prize.

This is the sort of work we carry on persistently day afer day, year in and year out. It is work of which it is exceedingly difficult to tabulate results. Yet a missionary feels that he is following directly in the footsteps of his Lord when he is preaching the Gospel to the Christless crowd. As we sow the seed broadcast by the wayside, and in the thornbrakes and in the rocky places, we are in the true apostolic succession. We are assured that some of the seed will fall into good ground, secretly prepared for it by the Lord of the Harvest. At the great harvest each true sower will bring his sheaves with him. We earnestly crave the prayers of our friends that this broadcast sowing, which is being daily carried out in the Kolli, Sendamangalam and Madras fields, may be blessed of God to the conversion of many souls now in heathen darkness and bondage and spiritual death.

E. A. BOOTH.

IN MEMORIAM.—It is our painful duty to record the death of our friend and brother Lieut. Alfred E. Voysey, R.G.A., a member of the Council of The Strict Baptist Mission, representing the Church at College Park, Lewisham, who was killed in action in Belgium on July 29th. We mourn his loss to the Church below and to the missionary cause, while we deeply sympathise with his widow, mother and sisters, and with the Church at College Park.



MOUNTAIN FOLK ON THE SHEVAROYS, NEAR THE KOLLI MOUNTAINS.

The Leech Forest.

DURING a recent camp I received a call to a medical case several miles distant. On the way we passed through a dense forest which was literally swarming with leeches. The ground was alive with millions of these repulsive creatures, and it was impossible to escape their clutches. Every few minutes we would stop to knock off those that had got on to our feet and legs, but, as one stood still to do this, other leeches would come swarming up from all directions, projecting themselves forward in their curious way, the tentacle-like arm with its powerful sucker always feeling ahead for a new hold. To be forced to remain in that forest for any length of time would certainly mean death in a loathsome form, for every leech was hungry for blood, and, despite our utmost efforts to keep them off, our feet were soon bleeding freely. The men accompanying me had several bites on each foot and leg.

The leech has the curious property of preventing blood from coagulating; consequently a leech-bite continues to bleed long after the creature has gorged itself and tumbled off. This often results in chronic ulcers that are most difficult to cure.

On the Kolli Mountains one of the most common names for hell is "Utti Kuli," *i.e*, The Pit of Leeches, a name which acquired a new significance to me after our journey through that forest. Returning by the same route in the afternoon, we took the advice of the villagers who lived near by and freely anointed our feet and legs (or boots, as in my case!) with the pungent juice of the crushed green tobacco leaf, mixed with the juice of bitter limes. We found this protected us completely, and we enjoyed the sensation of standing still in the leech forest and watching the waving, clinging arms advancing hungrily to our boots and then retreating baffled from the pungent smell of the juice.

The men accompanying me to and from this distant corner of our field were friendly and intelligent. Once the leech forest was passed, I began to tell them the story of the prodigal son, which led on to further preaching as we walked along and made the rest of the journey back to camp seem short.

J. M. BRAND.

July, 1917.

Scenes By the Way.

MENDICANTS AND PILGRIMS.

INDIA is a place where beggars flourish, for the simple reason that they are encouraged by the religion of the people. It is very difficult to distinguish between a beggar and a pilgrim, because practically all pilgrims beg. There are, however, large numbers of beggars who are by no means pilgrims. Sometimes I have tried to count the number of beggars by the roadside as I have been going along, and have usually given it up because of the number sitting on both sides. Or if one stops to make some purchases at a bazaar it is surprising to notice the number who will come along within a very little time with their begging bowls. The bazaar men, if not too busily engaged, throw out to them a pie, which is a twelfth of a penny, or a quarter anna, and the beggar passes on to the next shop. But possibly the best time to see the large number of mendicants is when a Hindu wedding is taking place. It is customary for those who can afford it to feed a large number of these people on such an occasion, and as soon as the news is made known crowds of beggars come round, and sometimes stop the roadway. They each have a begging bowl, and into this so much rice is poured by the donor.

If a man or woman has any bodily deformity, or if through an accident he cannot follow his ordinary employment, there is usually no endeavour to make use of what abilities he may have left; he just becomes a beggar. Hence the large numbers of deformed, blind and diseased people one sees on the roadside. They have no compunction about displaying their deformities and sores to the full gaze of the public, and in many cases they are sickening to look at. Of course they should be in hospital, but they find it more profitable to live in this way. Many children who are seen in this condition have undoubtedly been intentionally injured

Then others are just poor people who may have been brought to this method of living by slackness in their particular kind of work, for the caste system of India gives to each caste a certain work. If for any reason the work is not sufficient they may not take up another trade, and so have to beg.

But by far the greater number have made mendicancy a profession. Among this class is the man with the yellow robe, or the holy man. Sometimes they are called *sanniyases*, which means that theoretically they have renounced the world with all its pleasures and cares. But from their well-fed bodies and generally comfortable appearance they certainly do not appear to have renounced very much except work. They are regarded with a large amount of superstition by the people, and by working upon this they obtain for themselves a good living. On one occasion I saw a man of this class who was walking upon sandals of nails. At least, they were supposed to be nails, but from what I could see they were very thick and were fixed very close together, and had no points; so that to stand upon them would be very little if any more uncomfortable to the Indian than walking upon a gravel path, which most of them do every day.

Then there are those people who are more genuinely pilgrims. They have usually made a vow to go to a certain place or do a certain act of penance if the god will favour them with something which they desire. Their pilgrimage is in fulfilment of the vow. I nearly made an undignified descent from my bicycle once because a man was rolling himself over and over in the middle of the road; I did not see him until quite close to him. He was making his way in this manner to some temple, and risking his life and those of others along the road. Some measure their length on the road, but this man was rolling the whole way in all the dust and filth of an Indian road; not caring for the traffic that was constantly passing in both directions.

More frequently one sees a man carrying a curious framework of flowers on his head to a local temple. These are very large at times, and the man also is covered with garlands. This, too, I understand is in fulfilment of a vow or a promise made to the god. He may be accompanied by another man with a drum or some other musical instrument; if so, he will attract the usual crowd.

Practically all these things which one sees along the roadside are in some way or other connected with the religion of the people. They may not appear so at first sight, but on making enquiry about them in an indirect manner it is found that they bring the demons and deities of the Hindu pantheon into all these matters. Hence to bring about a better condition of things it is of little use to do social work and leave religion to follow afterwards; the Kingdom of God must be first.

October, 1916. L. WATTS.

"Every Manchurian Christian is a Missionary."

—The Life of Dr. Arthur Jackson.

Island Villages.

NOW that I have passed my second Tamil examination I am able to give much more time to direct evangelism and have taken over charge of the villages around Madras. In order to have an idea of the extent of the work, its needs and possibilities, I have been going round with the preachers during the last few days to the more remote villages in this field. Some years ago Mr Booth surveyed these parts, and for a time carried on regular work there; but as the work grew in the town and nearer home, it was not possible to give these distant places so much attention as they needed. The preachers have gone out as often as possible, but it was felt that without proper supervision the work was not really satisfactory, and this was thought a favourable opportunity for going over the field again. Many of these villages have not seen a white missionary for two or three years, and I found myself regarded as quite a novelty, especially by the young folk. Some were most interested in the bicycle, and wished me to get on again so that they might see how it worked.

Although within a dozen or so miles from Madras these villages are most difficult to get at; this is probably the reason for their having been left so long. By taking train to a station near to one of the villages I was able to miss a long stretch of very sandy road which it is impossible to cycle along. But even then it is not possible to use the cycle to any great extent, as the roads are still sandy tracks and are intersected at numerous intervals by water-channels and overflows from the tanks. As the people said, their villages are like islands for at least half of the year, there being no road which they can use for their bullock-carts without wading through a great deal of water. At one place the road had been used as a threshing-floor, and we had to push through straw which was more than knee deep. It took very much longer to get round to these villages than I had thought, and I had to curtail my programme each morning and finish it another time. Though these places are so difficult of access they are very numerous, and in many cases very large; they are island villages truly, but we feel that we cannot leave them longer as islands from the Gospel.

In these villages there is no Christian work done except the occasional visits which have been paid by our preachers, and the need is, therefore, as great as that in any other places where similar conditions obtain. Not only are these villages needing our attention, but as soon as we are in a position to extend, there are others beyond which need the Gospel as well. They are far from the main roads from Madras, and have been left isolated in this way. With a little re-arrangement of our preachers' programmes and more attention on my part I am hoping to care for some of these places more now, and pray that the effort may be blessed. May I ask that friends at home will remember this among the other needy parts of our work in India?

"Shall we, to men benighted,
The lamp of life deny?"

January, 1917. L. WATTS.

"Unless the Lord the Spirit continually uphold and quicken, O how benumbing is daily contact with heathenism."—*Wm. Burns.*

OUR HOME CHURCHES.

Prayer Subjects for September, 1917.

Week Beginning—

SUNDAY 2nd.—Praise for Miss Ireland's success (see page 101).

SUNDAY 9th.—Prayer concerning the open doors which we are unable to enter and the hundreds of thousands of souls we cannot reach with the Gospel (see page 100).

SUNDAY 16th.—Prayer concerning the difficult problem of the self-support and self-government of the Indian Churches, particularly our own, that it may be judiciously dealt with (see page 98).

SUNDAY 23rd.—Prayer for blessing on the evangelism of Madras and the Madras villages (see pages 102 and 106).

SUNDAY 30th.—Prayer for blessing on the towns and villages around Sendamangalam and on the Kolli Hills (see page 100).

The Christmas Boxes.

IMPORTANT NOTICE.

OWING to several difficulties created by the war, it is found to be advisable that **DOLLS**, **TOYS** and **BOOKS** should not be sent to India this year in the boxes for Christmas. We regret, therefore, to have to ask all our friends not to buy these articles. If, however, they will kindly send the money to our Treasurer, Mr. A. J. Robbins, it will be forwarded to India, where suitable gifts will be bought.

Garments and remnants will be welcomed as usual, for which we thank in anticipation all our friends who are working to provide Christmas cheer for our Indian school-children. These should be sent to MRS. C. W. HARRIS, 12, MARLBOROUGH HILL, ST. JOHN'S WOOD, N.W., NOT LATER THAN SEPTEMBER 14TH. There may, perhaps, be some delay in sending the boxes out this year, but they will be sent at the earliest possible opportunity.

A WELCOME WORD FROM INDIA.—Mr. A. F. Cozens, one of the active members of the S.B.M. Prarthana Sabha, Brighton, who is now on active service in India and has evidently been keeping his eyes open and reflecting upon what he has seen, writes in a private letter as follows :—

"On my journey up I saw something of the condition of things here, and I can tell you that if you could only arrange to bring the members of the Prarthana Sabha out here for a week-end trip it would do far more to stimulate their missionary enthusiasm than a whole series of meetings.

"The condition of the poorer class of native, the agricultural labourer especially, seems to be very pitiable. They don't live; they merely exist, going on year in and year out with nothing to cheer their lives and no hope in anything but their heathen idols.

"One cannot help being impressed with the vastness of this great country, and since I have been here I have realised, as I never did in England, the tremendous task that our missionaries have to face in Sendamangalam and the Kolli Hills. The pen absolutely fails to describe one's feelings after seeing the very little that I have been able to see of life here; but will you tell the members of the Brighton Prarthana Sabha that the message the first one of their number to visit India has for them is—Go on working and praying, for the harvest is very, very plentiful and the labourers are few."

The Children's Corner.

MY DEAR NEPHEWS AND NIECES.—I have the pleasure of welcoming a large batch of new Cornerites—Evelyn E. Davey, Violet M. Revere, Gladys M. Reeve, Uldine Sampson, of Beccles, Elsie Moreton, of Wellingboro', Edith Chapman, of Norwich, Jessie Pickin, of Forest Gate, Grace and Gladys Harding, of Wood Green (Division I.); Ernest J. P. Vestey, of Tottenham, Doris Bunyan, of Wood Green (Division II.); Stanley C. Vestey, of Tottenham, Leslie Troupe, of Leigh-on-Sea, Ernest Harding, of Wood Green (Division III.). —There is no Entrance Fee, Ernest (Vestey), and stamps are quite voluntary.—Yes, Nellie, your answers were quite in time last month, and the omission of the marks (8) was an oversight of mine. Glad you liked the Young People's Meeting at Chadwell Street so much. I am sorry to disappoint you and the other members of the Class, Dorothy, as I have already told Hilda. Many happy returns. Yes, I remember, too, very well.—I am glad you are able again to send me your answers, Dora, and I shall hope to hear that you have done well in the Exam. Can't you somehow arrange to get the HERALD earlier? It is published early, and you ought to have it in good time.—Yes, Calvin, you remain in Division I. until you are 14. My congratulations to you, Robert and Carlton, on your successes.—Glad to have your letter, Evelyn (Walledge). I am sorry, too, that I cannot come.—Elsie, George and Grace, glad you are enjoying your holiday so much.—Yes, Percy, Division I. now you are 12.

I have received 1/9 in stamps this month, as shown below by stars.

MARKS FOR AUGUST.—*Seniors.*—Rose Clarke, Blanche Hawes, ***Nellie Clark, Robt. Booth, Amy Poole, Dolly Cook, Elsie Andrew, Theodora Haynes, *Hilda and *Dorothy Cuthbert, 10. *Division I.*—Calvin Hewitt, Muriel Haynes, *Fred Cuthbert, Dorothy Rudd, Edith Clarke, Grace Andrew, Evelyn Walledge, Edith Higgins, Maud Russell, Elsie Roberts, James Fromow, Uldine Sampson, Ernest Ewing, 10; Ernest Carter, Geo. King, Cissie Cross, Alice Stannard, Doris Butcher, Edith May, Violet Revere, Jessie Pickin, Percy Crees, **Olive Lincoln, *Florence Church, 9; Fred Collard, Douglas Barr, Evelyn Davey, Gladys Reeve, Edith Chapman, 8; Leslie Falkner, 5 (two questions unanswered). *Division II.*—Edith Wright, Ellen Dowell, Clara Layzell, Jane Morris, *Lily Church, Grace Kyte, Geo. Andrew, Nellie Burley, Eva Roberts, Hilda Vine, Rex Booth, 10; Robt. Hewitt, Alfred Wood, Leonard Reeder, *Hebert Stannard, Oliver Rudd, **Grace Towns, ***Ernest Vestey, 9; Cecil Carter, Gladys Mattacks, Leslie Crees, 8. *Division III.*—Rose Sykes, Frances Revell, *Willie Church, Ethel Kyte, Carlton Hewitt, Leslie Troupe, 10; Gerald Booth, Stanley Reeder, *Francis Stannard, Laura Hawes, Hedley Fromow, ***Stanley Vestey, 9.

QUESTIONS FOR SEPTEMBER.—*Seniors.* (Read Acts xiii., xiv.). 1. What are the three names by which Barnabas, with others, is described? 2. Who sent Barnabas with Paul from Antioch? 3. Mention *all* the places visited by Barnabas with Paul. 4. Give a verse in chapter xv. which shows that Barnabas was a man of courage and devotion to the Lord Jesus Christ. *Division I.*—Read "The Increase of God" in the *August* HERALD and tell me in your own way about the three Indian disciples who were baptized in Madras last May. I don't want you to copy it, nor to tell me all about them, but only what interests you most, just as if you were telling one of your friends about them. *Division II.*—Read "The Bondage of Superstition" in the August HERALD and tell me about the superstitions of the Hindus. *Division III.*—Read Acts xiv. and xv. 1. What did the people of Lystra call Barnabas? 2. What were the names of the prophets and teachers who were in the Church at Antioch with Barnabas? 3. Why did Barnabas and Paul quarrel?

Your affectionate UNCLE JOHN.

The Strict Baptist Mission.

MEMBERSHIP OF THE ASSOCIATION.

THE Financial Year of THE STRICT BAPTIST MISSION will close on September 30th, 1917, 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, 1917, 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 30th, 1917.

* * *

THE ANNUAL GENERAL MEETING

Of the Members of the INCORPORATED ASSOCIATION of THE STRICT BAPTIST MISSION will be held at MOUNT ZION CHAPEL, ST. JOHN'S WOOD ROAD, LONDON, N.W., at 2 p.m. on Tuesday, October 30th, 1917.

* * *

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, Mr. A. J. Robbins, Vicarage Farm, Hounslow, 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 12th to August 9th, 1917.

General Fund.

	£	s.	d.
Clapham, Courland Grove,			
Miss M Watts ...	1	.	.
Southport,			
Miss P. Graham (box)		3	3
Walthamstow Church Hill, Y.P.M	1	7	9
Haworth, Hall Green,			
Collection	6	12	1
P.P.C.		4	11
Southport, Collection	3	17	10
P.P.C.		1	4
Sunday-school box		1	9
Miss Weller's box ...		5	.
Royton, Collection ...	5	.	.
P.P.C.		3	2
Mr. S. Dronsfield ...	5	.	.
Manchester, Collection	1	8	1
P.P.C.		2	6
Hollinwood, Collection	7	5	2
A Friend		10	.
Boro' Green,			
Miss E. Holland		2	6
Homerton Row,			
S.S. (2 years) ...	4	.	.
Gravesend,			
Mr. P. Offord ...		10	.
Stisted, Mr. A. Baker		5	.
Manor Park,			
Mr. Bowber ..		5	.
Burgess Hill,			
Mrs. Davey		10	.
Misses Chapman ...	1	.	.
Bedmond, Bethesda			
Sunday-school ...		11	.
Cransford, S.S. ...	1	5	9
Loughborough, Forest Road (Reports) ...		1	.
St. John's Wood,			
Mr. R. S. W. Sears...	1	1	.
Miss Harris		5	.
Mrs. Brand	2	.	.
Men's Meeting ...	1	8	10
Erith, Providence ...	1	.	.
Warboys (boxes) ...	2	3	3
Guildford, O.B.C. ...	6	6	.
Chobham, West End,			
Collection	2	6	.
Mr. J. Lamont ...	2	.	.
Tring, Akeman Street	18	4	2
Mr. Butcher and Family	20	.	.
Soho, Sunday-school		17	1
Reports			11
Brentford, North Rd.,			
Mrs. Charman ...	2	10	
Bermondsey, Lynton Road,			
P.P.C.		7	2
Sunday-school ...	1	11	6
Y.P.M.M.	2	10	2
Hedge End (boxes)...	1	3	.
Reports			7
Bassett Street,			
Collection	1	7	4
P.P.C....		1	2
Bermondsey, Spa Rd.,			
Sunday-school ...		10	.
Clapham, Courland Grove Collection ...	5	1	6
Thame, Collection ...	2	2	6
Mr. J. K. Elton ...	1	.	.
Beccles, S.S.	1	16	4
Fulham, Ebenezer,			
Sunday-school ...	1	1	.
Blackburn, Simmons Street, S.S.	1	7	6
Warboys, Collection	9	1	.
Lewisham, E.E.S. ...	1	.	.
Stratford, Gurney Rd.,			
Sunday-school ...	1	11	6½
Quarterly Subs. ...		17	6
Y.W.B.C.		11	4
A. & P. Webb (box)		6	1½
Richmond, Salem ...	1	7	.
Ipswich, Bethesda, R.C....	1	.	.
Miss Pickers ...		5	.
Bierton, Sunday-school	1	2	9
Boxes ...	2	7	3
West Ham, Tabernacle, Sunday-school	6	7	2
PERSONAL :—			
Anon., 509	100	.	.
Mr. & Mrs. Gruber and Family ...		10	.
Mr. & Mrs. Thorpe		5	.
Miss Salisbury ...		10	.
Mrs S Forrester ...		12	.
Misses Paffard ...		3	.
Mr. A. Booth ...	1	10	.
A Friend, per Mr. Mutimer	5	.	.
B	2	.	.
MISCELLANEOUS :—			
Int. on Deposit, June 30	3	16	3
Div. on Consols (£451 7s. 5d.) ...	2	2	4
	£264	.	4

Herald Fund.

	£	s.	d.
Newcastle-on-Tyne ...		6	6
Haworth, Hall Green		7	6
Royton, Mr. Knott ...		2	6
Sale		10	.
Boro' Green		10	6
Homerton Row ...		10	.
Newton Toney, Mrs. Handley		1	6
Wood Green, Dovecote		9	.
Cransford		3	6
Bexleyheath		5	.
Bedmond, Bethesda...		2	.
Loughborough, Forest Road		11	.
Wattisham, from Windows of Heaven ...		18	6
St. John's Wood, Mount Zion... ...	6	12	6
Warboys	2	9	5
Eastbourne, Miss A Bradford ...		6	6
Soho		3	.
Bermondsey, Lynton Road		12	6
Hedge End		14	.
Stratford, Gurney Rd	1	1	.
Bierton		15	.
Beccles, Martyrs' Memorial ...		15	3
PERSONAL :—			
Miss F. K Milsom			8
Two Friends, Leyton		3	6
Mr. W. A. Sindon...		2	.
Mr. T. H Voysey ...		5	.
B.		2	6
	£19	.	4

Pension Fund.

	£	s.	d.
St. John's Wood, Mount Zion,			
Mr. R. S. W. Sears	1	1	.

ERRATA.—In *July* HERALD, Ipswich, Zoar, R.C., £1, should read, Ipswich, Bethesda, R.C., £1. In *August* HERALD, Chatham, Newtown, should read, Chesham, Newtown.

Medical Fund.

	£	s.	d.
St. John's Wood, Mount Zion, Men's Meeting	1	.	.

Ladies' Zenana Auxiliary.

Money received by Mrs. Silvester from July 10 to Aug. 9, 1917 :—

	£	s.	d.
Tring	64	19	7
Badingham		10	.
Soho	1	4	4
Aston Clinton... ...	2	19	.
Wattisham	5	10	6
Newquay	3	8	11
Warboys	7	.	7
Brixton, Tabernacle...	2	3	.
Bassett Street	2	14	.
Wood Green, Park Ridings	1	19	3
Homerton Row ...	3	12	.
Cambridge	7	8	8
Brighton	10	19	.
Clapham, Courland Grove...	8	5	.
Leyton	1	7	.
High Wycombe ...	2	17	.
Ipswich Zoar... ...	1	16	3
Wellingboro', Tab. ...	5	5	6
Penrose Street, S.S. ...	1	12	9
Woolwich	5	2	.
Laxfield	3	14	6
Hitchin	1	4	.
Sale		15	.
Greenwich	5	6	.
Walthamstow... ...	11	18	6
Surrey Tabernacle ...	6	12	5
Grays	1	13	4
Kingston	3	5	6
Swindon	3	12	6
Ipswich, Bethesda ...	15	7	6
Ilford	5	10	.
Acton	7	13	.
Stratford	8	3	7
Bermondsey, Lynton Road	12	17	6
Lewisham	5	11	1
Notting Hill Gate ...	2	16	.
Eltham	1	.	3
Richmond	4	18	.
Prittlewell	11	15	1
Wandsworth, West Hill	14	.	.
Tollington Park ...	2	12	.
Tottenham	2	11	6
Haworth, Hall Green	3	11	8
Fulham	6	9	1
Watford, Tabernacle	7	6	.
Wood Green, Dovecote	1	5	2
Guildford	5	10	2
Fleckney	3	12	1
Ramsey		17	4
West Ham, Tabernacle	2	16	.
PERSONAL :—			
Mrs. Boys		18	.
Misses Sharpe and Blackley		7	.
Misses Paffard ...		5	.
Mrs. Forrester ...		11	6
Miss Ash		11	.
Miss Hines, Sale of P.P.C.		8	6
Miss M. Chilvers ...		5	.
Mrs. Frost		6	.
Mrs. Oliver	4	.	.

Vol. XVI. October, 1917.

The Strict Baptist Mission HERALD.



A Little Hindu Bride.

Price One Penny,

Of the Secretary W. Chisnall, 16, The Grove, Isleworth, Middlesex

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

CONTENTS.

	PAGE
Current Notes	109
The Grace of Missionary Service	110
The News of the Month	111
The Holy Scriptures	113
The Missionary's Adversary	114
A Pariah Patient	114
Scenes By the Way	115
A Helping Hand	116
The New Apostolate of Women	117
Prayer Subjects for October	118
Meetings	118
The Children's Corner	120

THE ANNUAL GENERAL MEETING

OF THE

MEMBERS OF THE INCORPORATED ASSOCIATION OF THE STRICT BAPTIST MISSION

WILL D.V. BE HELD AT

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

LONDON, N.W.,

On TUESDAY, OCTOBER 30th, 1917,

AT TWO P.M.

NOTICES.

ALL CONTRIBUTIONS for the HERALD (should be sent to the Editors (***65, Woolstone Road, Forest Hill, S.E. 23***) 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, Gallia Road, Highbury, London, N.5,*** 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. Collin, 45, Erlanger Road, New Cross, London, S.E.14.***

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 HERALD.

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

VOL. XVI.] OCTOBER, 1917. [*New Series*, No. 130.

CURRENT NOTES.

IT must be obvious to all that the lengthening out of the war is growingly detrimental, so far as we are able to see, to the Missionary Cause of Christ, although, of course, it is true that He is able to turn the curse into a blessing. We are therefore this month suggesting war prayer subjects, having in view the effect of the war upon our Churches and upon our work in India.

Our Churches are depleted of many of their active members and missionary workers, our Mission funds are suffering, expansion of our work in India is prevented, although doors are open; communication between our missionaries and ourselves is hindered, no new missionaries can go out, and if the war should continue another six months or longer, as to all human appearance it might, Mr. and Mrs. Booth will be unable to take their furlough next year.

All this is part of the malice of Satan, directed against the Kingdom of God on earth. It is for us to remember that the Lord is King over all the earth, and that "He is able to do exceeding abundantly above all that we ask or think." While thankful for every prayer meeting held on account of the war, we feel that there should also be an abiding unity of private and definite supplication, relying upon the fact that "He is able." Let us ask Him to end the war before winter if it be consistent with His will and purposes.

THE GRACE OF MISSIONARY SERVICE.

EVERY time the Apostle Paul thought of the believers at Philippi, he thanked God for their constant, abiding fellowship in the Gospel. He attributed the beginning of this "good work in them" to God, and was therefore confident that He would continue it until the day of Jesus Christ. His confidence was based upon the fact that their loving fellowship was a matter of Divine grace. "It is meet for me to think this of you all, inasmuch as both in the defence and confirmation of the Gospel ye all are partakers of my grace."

It was a matter of grace, then, that he had been called to proclaim, defend and confirm the Gospel, and it was equally a matter of grace that these Philippian believers had entered into Gospel fellowship with him.

We are accustomed, and rightly so, to think and speak of our missionary service as the command of Christ; it is well to remember at the same time that it is also committed to us as an act of Grace. Divine Grace, while it has chosen and redeemed us, has included within the vast and varied scheme of its spiritual benefits the proclamation to others of the Gospel which has saved us. The sacred deposit of the Gospel is as much a mark of distinguishing grace as are those Divine acts which constitute our eternal salvation. This act of grace is the result of those. The Divine call to make known the glorious Gospel of free and full salvation is the Hall-mark of our own salvation, the open acknowledgment of the King of kings that we are His. Only to the subjects of His saving grace does He accord the singular honour of being "ambassadors for Christ."

From this point of view missionary apologetics are entirely out of place. Who would apologise for grace? Our advocacy of the missionary cause should rather be to show that it is one of the "things which accompany salvation," and to urge the grace as well as the imperiousness of the great Commission.

This grace is not confined to a privileged few of God's children. As the command is universal to the Church of God, so is the grace. Not only missionaries, but every believer who in any way helps in the world-wide proclamation of the Gospel shares in the grace, as Paul said to the helping Philippians—"ye *all* are partakers of my grace." Neglect, then, of the Lord's missionary cause is neglect of one's own spiritual interests.

Those interests may be summed up in one word—Growth in grace. While grace is the deep well-spring of our spiritual life, it also appoints the means of its continual reception in order to growth, and this it does partly by deepening our interest in the progress of the Gospel, constraining our ready sympathy with Christ's missionary servants, and prompting our constant prayers for their Divine success. Through it all the graces of the Spirit are fostered in us. Who would not be partakers of grace *realised!*

Our Foreign Field.

The News of the Month.

MADRAS.—**Voluntary Service.**—Very cheering indeed was our last Voluntary League meeting. The reports of some of the members showed that great ingenuity had been used in "buying up the opportunity." The amount of time devoted to this service by those whose enthusiasm has been kindled is remarkable. Its reflex benefits are seen in the development of Christian character in those who wholeheartedly engage in it. Cottage prayer-meetings and sick visitation are favourite forms of service.

Sepoy Enquirer.—We have an interesting enquirer in the person of a young Hindu who is a sepoy belonging to the 64th Pioneers. He is at present working in the Madras Arsenal. He has shown an earnest desire to learn about the Saviour, and has been attending our services at Vepery.

Men's Meetings.—Our meeting for men at Pursawalkam this month was a full one. Tamil lyrics, accompanied by Indian music, helped to attract a good audience. Preacher Apollos gave a thoughtful address on "Salvation," and I followed with a talk on "Repentance and Pardon." On the next night we held a meeting at Semmencheri, but this was poorly attended. A good number of the men we usually get had gone to a cinema. I had an earnest talk on "True Worship" with those who gathered, and Preacher Dyriam spoke on "Forgiveness." After the close of the meeting I asked those present to use their influence to persuade others to attend our monthly meetings for men. At Egmore a similar meeting was held and a good audience assembled. There are a number of Roman Catholics in Egmore, and I spoke about Jesus, the High Priest. Preacher Apollos gave one of his solid addresses on "Double-minded Men."

Ingathering Festival.—This annual function was a very happy time. Our people gave gladly and bought willingly. In accordance with their wishes the proceeds, which will amount to upwards of £10, will be given to the hospital ship *Madras*. This is the way our people contribute to the War Fund. E. A. BOOTH.

8th August, 1917.

A few cases of cholera have broken out in Villivakkam and Konnur. The temple at the first-named place is frequented by pilgrims every Tuesday, and they very often spread the disease So far, however, there has been no epidemic. I have supplied medicine to several of the cases, and in each instance the patient has recovered.

During the month I have been getting about the villages on pony-back very much more comfortably than by cycle, and am finding the pony a great help in reaching the villages. Some rain has fallen and made travelling to many of the places impossible by cycle; these places can now be visited uninterruptedly by pony. L. WATTS.

9th August, 1917.

SENDAMANGALAM.—During the past twelve months we have sold 167 Bibles and Testaments, 1,810 Scripture portions, 6,305 other books and papers.

A Boarding School at Sendamangalam

We have just closed the first decade of mission work in Sendamangalam. Let us pray that the next, if the Lord tarry so long, may be full of spiritual blessing.

We hope that in a few days the building of our Dispensary will be completed.

Miss Ireland has done well in her first examination. That, notwithstanding her serious illness and the interruptions to her study through the sickness of others, she has passed her test "with distinction" speaks well for her perseverance and ability.

The present political agitation in India is doubtless wider and deeper than any similar movement of recent times in this country. How much we need to look earnestly for a religious and spiritual unrest that shall break many from the moorings and bonds of their Hindu past and bring them into the liberty of Christ.

Our Gospel Extension Society has rendered the Mission a great service in starting a Boarding School for the boys and girls of Christian parents who are living in out-of-the-way places. Until this venture was made, many of our young people were without an opportunity of gaining even a primary education.

Several years ago I met one of our Sendamangalam Brahmins wearing a beard. On my asking him the reason of so extraordinary a thing, he said: "My temple has recently got into a shameful state of disrepair, and I refuse to shave until the people of Sendamangalam at least build me a new car for our swami. Until they do so, my beard is a standing rebuke to them." Not long ago, quite tired of waiting for the new car and the repairs, he removed his beard and resumed his normal appearance.

I was on a business errand to our friends on the Kollis, and was being carried up the mountain-side in a dholy by some coolies. At last one of the men laughingly exclaimed, "Oh, Thoorai, shall we have such a hard time as this in our next birth in this world?" I replied, "This birth in which we now are is our last and only birth; there is none other to follow." At which another said: "I am glad to hear that word, for in this world we outcastes have to run like a dog (*i.e.*, be distracted by many things), eat like a jackal (*i.e.*, get but little for our pains), and yet work like an ox (*i.e.*, labour long and hard). I am very glad this is our last birth." This gave me the opportunity to say that while this is our only physical birth in this world, for "it is appointed unto man *once* to die," yet after that comes "the judgment."

D. MORLING.

7th August, 1917.

KOLLI HILLS.—Medical Work.—The number of patients attending the Dispensary has increased during the past month. Scores of sufferers from toothache, their pain aggravated by the present cold winds, have come to be relieved of decayed molars. Malaria has also brought many applications for quinine. A case that is causing us some anxiety is that of a man who was nearly killed in an encounter with a bear.

New School Building.—Last year, through the help of the young people of West Ham Tabernacle, we established a new school at Solakunipetti. We have now completed the building that will house both the school and the teacher at the neighbouring village of Moolakunipetti, which will henceforth be the name of the school. We opened the new building last month with prayer and reading of the Scriptures.

The 18th of Adi Festival.—The 18th day of the Tamil month Adi is kept as a festival throughout a great part of India. The one Brahmin temple on the Kolli Hills, Araipuli Eesvaran Koil, is a centre of pilgrimage for many miles round. Great crowds congregate on this day, and we make special efforts to reach them with the Gospel. This year I contracted a chill just before the date and could not go, but two Indian workers spent

three days there preaching to big crowds with the aid of large Gospel pictures. They returned full of joy, saying they had felt the Holy Spirit's presence in the work, and telling of interested enquirers who went on asking questions and listening to the Gospel until midnight. One young man returned to his remote village saying he believed in Jesus, and would tell his companions about Him.

The Old Blind Carpenter.—We were rejoicing with the old carpenter of Flower Lake village over the restoration of his sight in answer to his prayer to Jesus. The old man was full of faith in his new-found swami who had so wonderfully heard his prayer. Now his faith is being sorely tried. His eyesight has suddenly gone and he is as blind as ever. Pray for this pathetic old man that his faith may be purified and strengthened by this trial. J. M. BRAND.

The Holy Scriptures.



KNOWLEDGE of the Word of God in early years is an inestimable privilege. Paul in his second letter to Timothy reminds him of this advantage in the well-known words, "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation." As missionaries, we are profoundly convinced that there is nothing to take the place of teaching the Holy Scriptures to the young. Lessons learned in early and most impressionable years abide deepest and longest in the memory.

We have always regarded the Scripture lesson as the most important of all the lessons taught in our schools. From the beginning until now we have so arranged the time-table that Scripture is taught each morning and afternoon in our Madras day-schools. On Sundays, Scripture is the only lesson. To infuse greater interest into the teaching and learning of the lesson, we arrange each year for as many teachers and pupils as possible to take the Scripture Examination arranged by the India Sunday School Union on the International Lessons set from January to June. The Written Examination for teachers and senior pupils was held on Saturday, July 21. The Madras Field presented 18 candidates in the Teachers' Department, 7 in the Intermediate, and 2 in the Junior, making a total of 27 candidates. Three hours was the maximum time allowed, and some of the candidates occupied the whole time in writing their answers, covering eight pages of foolscap. These papers have been sent to the examiners appointed to deal with all the papers in the Tamil language, and the results will be made known later.

The Oral Examination was held on the following Saturday in various centres, each under the supervision of a missionary. This is a joyful occasion for the children. A number of the girls donned their brightest colours, adorned themselves with jewels, and put flowers in their hair. They made a brave show, beside which the boys looked sombre The Madras schools presented 275 candidates, of whom 240 passed. Of this number 115 gained first-class, 82 second-class, and 43 third-class certificates. This result must be considered fairly satisfactory, but we aim at a higher percentage of passes. Most of the failures were pupils in the Infant Standard.

To the children no doubt the examination is the main matter for which the lessons have prepared them. But the missionaries look deeper and farther. We believe that the Scripture lessons will bring about results of the highest value in the formation of character. With Paul, we believe further that the Holy Scriptures are able to make these children wise unto salvation through faith in Christ Jesus, and this is the grand end we have in view in our teaching of Scripture. We are thankful to God that we can to-day point to members of our Tamil Church of whom this statement is literally true, for God has again and again blessed the teaching of Scripture in our schools to the conversion of souls. He will continue to do so.

August, 1917. E. A. BOOTH.

The Missionary's Adversary.

FROM the very first, strenuous opposition was offered to the progress of the Gospel. The ground was stoutly contested step by step. Motives of self-interest, racial pride, political prejudice and pagan zeal influenced men in their antagonism to the truth. But behind all these we recognised the great protagonist Satan. Just as, on the one hand, we see all through the history the hand of the Holy Spirit directing, controlling and crowning with success the labours of His servants, so, on the other hand, we see the archenemy busy at work, trying to hinder and thwart in every way their earnest efforts. It was from long and bitter experience of Satan's malice that the Apostle wrote, "We are not ignorant of his devices." . . .

We may always expect some special work of the Holy Spirit to be followed immediately by Satan's fierce opposition. The marvellous ingathering of the Day of Pentecost, with the daily conversions which followed and the further increase that ensued on the healing of the lame man, served as a direct challenge to the great adversary. . . .

History repeats itself. The planting of missions in other lands has frequently met with a strong opposition on the very threshold of the work. Witness, for example, the foundation of the work in Burma, where Adoniram Judson was thrown into prison and grievously maltreated. In breaking up new ground in unevangelised towns and villages, various methods of antagonism are often encountered. Some of us have known opposing crowds shout vociferously by the half-hour together the name of some favourite heathen deity, *Gopál! Gopál! Gopál!* in order to drown the voice of the Christian preacher; or throw stones at our heads and cast dirt and dust in our faces, in the hope of preventing conversions; or induce someone to burn chillies (strong red pepper) hard by, so as to choke the evangelists with fits of coughing; or command us peremptorily to leave the place under threat of pains and penalties.—From *Missionary Ideals.*

A Pariah Patient.

YESTERDAY the headman of our local Pariahs came to our house with an urgent request for medical aid.

"You remember the boil on my back that you treated?" he said. "Well, this man has one on his ankle like that, but as big as this . . ." (here he indicated with his two hands a swelling like a good-sized Christmas pudding!). "He lies crying all night. Nobody can sleep for the noise he makes."

"What caused the abscess?"

"Guinea-worm. They pulled it half out, and then it broke, leaving the rest in his leg"

These are well-known symptoms to us. I took an abscess-knife, a pair of sinus forceps, boric powder and lint for hot fomentation, and a bandage. These things proved, as I had expected, to be exactly what I wanted As we walked along I learnt that the patient was a visitor to the Kolli Hills from Sendamangalam.

Inside the village a tall, finely-made man was lying on the ground, evidently in great pain, holding on with both hands to his right leg, which was swathed in dirty bandages. The latter having been removed a large abscess was revealed, covering the ankle and the upper part of the foot. A small bleeding point on the abscess showed that they had tried to open it with a thorn, but had failed. The man was very plucky while we were hurting him, and was rewarded immediately by seeing a copious stream of pus released. We afterwards applied a hot fomentation, bound him up, and left him.

The next day we could hardly recognise the man, so changed was he. The look of suffering and nervous tension in his face had passed away. Refreshed by a good night's rest, his face expressed the relief he felt. He said he had been praying to Jesus Christ.

"Where did you hear that name?" I asked.

"In our pariah street at Sendamangalam. Some men come there every week and preach all the morning about Jesus Christ."

"What do they tell you about Jesus Christ?"

"I can't remember. Do I know how to read and write? But they tell us all about Jesus Christ. They have a story about Him, and a story about a cocoanut, and a story about a palm-tree. But I can't remember it. Do I know how to read or write?"

The poor pariah could not arrange the disconnected fragments that he had heard from our Preachers on the plains about the Saviour, but he evidently had retained the idea that He was the true God and the Answerer of prayer. Other villagers gathered round while I told him the old, old story again, from the birth to the crucifixion and resurrection. At the close he exclaimed in despair:

"Now how can I remember *all that!*"

I told him if he forgot everything else to remember the Crucifixion and its meaning, which I recapitulated. He promised to remember it, and to pray to Jesus Christ for himself. J. M. BRAND.

June, 1917.

Scenes By the Way.

TEMPLES AND SHRINES.

THIS series will not be complete unless a little is said concerning the extremely numerous temples that are seen in every street and village. There is no need to search for them; like all other things I have mentioned in these articles they are the common sights that meet one's eye while passing along the road. Globe-trotters speak in glowing terms of the magnificence of the large temples of India. The missionary is more interested in the wayside shrines, for they are the temples which he sees every day, and the places where the people to whom he preaches worship.

As has been said, they are found in all places, some small, some large. The small shrines are usually the abodes of demons and evil spirits. It may be that a tree gets known as the habitat of a certain spirit; if so, that tree immediately becomes sacred. If it is hollow at the foot it makes a suitable place for the offerings to be placed and a little image established. It is decorated with flowers and sandal-wood paste. Or a small shrine may be made with three or four slabs of stone and another stone set up as the deity inside. At other times when the home of a demon is located, a small house of mud and thatch is made for him or her and the form of what the god is thought to be like placed inside. These small places are very common. If any villager takes a special interest in one of these gods or goddesses he may levy a toll of so many bricks from each brick-cart that passes that way; I have frequently seen them running out and taking bricks from the back of the carts. Then when a heap has been gathered, they get mud and other building materials in the same way and build a little permanent building for the deity.

Other temples will be a little larger, about three or four yards square. They are more solidly built structures, and have more ornamentation about them. Small triangular holes or shelves are made in the wall all round the doorway for the lamps, which are lighted in some temples every night, in others only on special occasions. The doors are of very heavy wood with plenty of iron bolts; they are sometimes left open, and the idol

may or may not be distinguished in the darkness. The temples are not supplied with windows. When the idol can be seen it may be a piece of stone or a form of some deity or demon; more often than not it is black and greasy by reason of the oil which has been poured over it. These places are painted with brown and white stripes, which seem to be the universal colours for temples of all descriptions.

Then, finally, there are the very large temples, of which most people have heard or read. These are not so common, though they are quite sufficiently numerous. They are inhabited by the Brahmins, and are the temples of the more important deities of Hinduism. These places have high walls surrounding them, immensely massive gates and doors, wonderfully carved *gopuras* or towers, and very much more than can be described here: they have been written upon by many others more capable than I.

Contrasted with these temples we may see the villages where missions have established work, the plain but useful mission school or chapel building. These have plenty of windows and doors so that the light and air may enter; instead of elaborate ornamentation they are whitewashed inside and out; and inside instead of the reeking oil and grimy furniture of an idol there are a few plain benches and chairs, with a table for the Christian service and worship.

L. WATTS.

November 6, 1916.



THE HOSPITAL SHIP "MADRAS."

Up to October 24th, 1916, thirty two double voyages had been made and 13,891 patients carried.

A Helping Hand.

"ONE touch of Nature makes the whole world kin," and never in the history of the world have the nations been drawn together in one common bond of suffering and sorrow as now. In an English home a woman with a sorrow-stricken face listens to the tramp of marching feet; in an Eastern hut another woman draws her child closer, and stretches her arms in hopeless grief as she hears that the bread-winner has fallen at the front.

In Western waters the great hospital ships silently carry their freight of wounded and dying men from the battlefields of France to the rest and tenderness of home. And other ships with the blood-red cross upon them plough their way through Eastern seas from the hot plains of Mesopotamia to the waiting hospitals of Bombay. Very loyally do our Indian Christians pray for and give to a cause that helps the suffering ones in the great war, and when, in accordance with their wish, it was announced once more that the proceeds of our Ingathering Service this

year would be sent to the Hospital Ship *Madras*, general satisfaction was expressed.

The Service this year was held on August 4th instead of in December, when the uncertain weather often hinders a full attendance. But although only eight months had passed since our last effort, the gifts were not less generous or the enthusiasm diminished. When one remembered that the prices of all commodities have risen still higher since last year, the generosity was all the more gratifying. Young and old, rich and poor, Church members and non-Church members, brought their gifts. There was a gay display of clothing, many bright brass drinking vessels, lamps, chairs, fowls and eggs, fruits, vegetables, and sweets.

For a few months previously collecting boxes had been placed in some of the schools, and heathen children had dropped their free will offerings towards the funds of the Ingathering Service. It was sweet to see the children's smiling faces as their gifts were put up for sale—a cloth with a gay border from Chulai school, a brass vessel from Egmore, and so on. The girls in our sewing-classes all shared in the joy of giving The mufflers and socks and caps knitted by them fetched high prices.

One and all realised how good and how pleasant a thing it is to give, and we were happy to think that once more we could send over £10 to help to keep the Hospital Ship *Madras* afloat. WINIFRED BOOTH.

August, 1917.

The New Apostolate of Woman.

A MARKED feature of the New Acts of the Apostles is the apostolate of *woman*. From the day when Gabriel announced to that Virgin of Bethlehem her destiny as the human mother of the Son of God, woman has taken a new rank of history. Mary of Magdala, to whom first He appeared after His resurrection, was a forerunner of the thousands of her sex who should bear the good tidings of a risen Saviour. That outcast of Sychar who forgot her water-pot and hastened from the well to tell even the men of the city about the Messiah, forecast the myriad women who should forget themselves and all secular cares in the ministry to souls.

These were prophecies of woman's work, and have been fulfilled in a startling manner in this new era. As the new age of missions moves toward the final goal, more and more does Christian womanhood come to the front. To-day [1901] more than one-third of the entire force in the foreign field is composed of godly women. At home women's organisations, the outgrowth of the last quarter century, have had an increase so rapid, an influence so wide, and an impulse so forceful, that no other agency compares with them in value and virtue. They have created and scattered cheap and attractive leaflets on missions, stimulated consecration of home life, and trained up a new generation of self-devoted missionaries; and, amid all the variations of values, and crises in the money market, kept up a constant advance in the scale of gifts to the Lord. To the increased activity of these women who still follow the Master and minister to Him of their substance is mainly owing the decided advance of missionary enterprise during the thirty years past. —From *The New Acts of the Apostles.*

"MISSIONS do not depend on the argument of logic, on the motives of expediency, or on the calculation of probable or possible results; but first of all on a *Divine command*, repeated at the close of each Gospel narrative, and once more in the opening of the Acts. He who disputes the duty of preaching the Gospel throughout the world joins issue with God and flings himself on the bosses of Jehovah's buckler."—*Dr. A. T. Pierson.*

OUR HOME CHURCHES.

Prayer Subjects for October, 1917.

[*We need to pray in these days of war concerning the means of communication as well as the fighting Front and the Base. We therefore suggest the following petitions this month, which, though not distinctly of a missionary character, are closely connected with our work in India.*—ED.]

Week Beginning—

SUNDAY 7th.—Let us pray that our Lord, in whose hand are the deep places of the earth, and Who holds the waters in the hollow of His hand, may deal with the U-boat menace to passengers, food supply, and mails.

SUNDAY 14th.—For our sons and brothers in the Army, many of them members of our Churches, helpers of the missionary cause, and some of them possible future missionaries, that they may be brought safely through the present fiery ordeal.

SUNDAY 21st.—For Russia's recovery, that her whole strength may be thrown into the war, and that the united strength of the Allies may, under the Divine blessing, be successfully thrown against the Central Powers.

SUNDAY 28th.—Above all and in all, that our God may arise, deliver us from our enemies and from the hands of them that hate us, and so save us from another winter of war with all its attendant horrors and hindrance to his work, if He will.

Meetings.

Gurney Road, Stratford.—The annual meeting of the Girls' Missionary Sewing Class was held on September 6th. Our Pastor presided and gave a most interesting address, telling us among other things how a family of gipsies were brought to the Lord. The girls made the evening bright with their singing and recitations. We were very pleased to have Mr. W. Chisnall with us. He gave us a most helpful address, contrasting the lot of our girls with those of the children of India, and closed with a story about a little Indian boy who died trusting in Jesus. The question, "Would you have been afraid to die?" was very appropriate concerning the times in which we are living now. The collection in aid of our work amounted to 15s. 2d. A donation of 6s. has been sent to the Strict Baptist Mission. A year of good work has been done, in which we have been greatly helped of our God.—E. T.

Goldsmith Road, Leyton.—On Thursday, September 6th, the annual meeting of the Sewing Class was held, when a good number gathered together. Mr. Thrower very ably acted as chairman. A very satisfactory report was read by the Sewing Class leader, after which the chairman gave an address on the word "Work." We had the pleasure of having Mr. Chisnall with us, and he told us about some of the work in India, and gave us an account of one of the boy Christians of India and his love and work for his Master. He also spoke a few words of encouragement to the children and workers. Mr. Taylor gave us a very instructive address based on the Missionary Sewing Class initials, "M.S.C.," giving a sevenfold acrostic. The addresses were all very much enjoyed by those present and the meeting proved very successful. The children took part in recitations and singing and did very well. Two prizes were given for the best attendance and work. The collection, which was taken on behalf of the S.B.M., amounted to 17s. 7d.; also a subscription from the Sewing Class of 7s. 6d. to help buy toys.—H. C.

Derby Road, Croydon.—Under the auspices of the Young People's Society a missionary meeting was held on Tuesday, September 4th, which also closed the summer session of the Girls' Sewing Class. The Indian garments made during the previous months were on view before being sent away. There was a good gathering of friends, including several from neighbouring Causes. The Pastor presided, and an instructive address was given by Mrs. Collin on the life of girls in India, while the older workers were stimulated by her message from the words "All the women that were wise-hearted did spin . . . whose heart made them willing" (Exod. xxxv. 25, 29). Altogether an enjoyable evening was spent, and the Society is encouraged to continue its endeavours to promote interest in the Mission among the young.

* * *

"THE TWO DOCUMENTS."—A practical friend and helper of our Mission in sending a welcome donation writes to our Treasurer as follows: "I have read Mr. Morling's article *The Two Documents* in this month's HERALD and I feel I must send something without delay to the Mission Funds; and I do pray that God may send forth more labourers into His Harvest and constrain those at home to give more liberally of their bounty than they have done before."

ANOTHER PRACTICAL HELPER writes "trusting that the General Fund deficiency will soon be made up," and relates the following mode of help, which perhaps some other friend may be led to adopt: "Seeing by the August HERALD that the General Fund was £170 short, I took the liberty of putting up a little notice about it in the Chapel, and have collected by this means £1 14s., which I have much pleasure in forwarding to you."

We thank both our friends for their gratifying co-operation in this great Cause, dear to the heart of our Lord.

OTHER MODES OF HELP.—It has been very usefully suggested by another practical friend that it might be well if the various Churches which support the S.B.M. would communicate to each other through the HERALD the methods they find successful in holding our young people and at the same time increasing their interest, and that of others, in the Mission. The Editors would be pleased to receive any such communications and publish them for the consideration and use of other Churches.

Lewisham, College Park.—Sunday, October 21st, Missionary Services. Pastor W. Chisnall to preach at 11 and 6.30 and address the scholars and friends at 3 p.m. Collections for the S.B.M.

Brighton.—The nineteenth Annual Meeting of the Brighton Branch of The Strict Baptist Mission will be held (D.V.) in Ebenezer Chapel, Richmond Street, on Wednesday, November 7th, 1917. Sermon at 3.15 by Pastor E. Mitchell. Tea, 5.30. Mrs. Collin will address the L.Z.A. at 6. Public Meeting at 7; chairman, Mr. F. Cozens. Speakers: Messrs. Chisnall, Collin, J. E. Flegg and E. Mitchell. Collections for the Mission.

Mr. W. Chisnall's Engagements for October.—4th, Clapham, Courland Grove; 7th, Rushden; 14th, Bromley; 21, Lewisham; 28th, Hounslow; 30th, Annual Meetings, St. John's Wood.

A WORD FROM SENDAMANGALAM.—The new Dispensary is almost finished, and we hope will be ready this month. Last Sunday I was called out to a case seven miles off. The way was very rough, and a lot of it had to be done on foot, and I was gone all day. However, I was paid 10 rupees, which I was glad to put in the box in the Dispensary, for medicine is very, very dear now.—On Thursday we had a prayer-meeting for the women. I read a portion and ventured in great fear and trembling to speak a few words upon it. It was was my first attempt, but I was helped through, and we have now arranged to hold a monthly meeting with a short talk. If I feel I can help in this way, it will give me a new interest in our Bible-women. I know you will join with us in prayer that these meetings will be the means of drawing us all together and a help and strength to us.—IVY W. IRELAND. (*From a private letter*). August 4th, 1917.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—As far as I know, none of you have suffered any injury in recent raids. All the Prittlewell cousins have been kept safe, I am glad to hear, but their preparation of the answers to the Corner questions was disturbed last Sunday. We all sympathise with them.—The following words of a Cornerite show what keen interest is taken in news from the Mission Field: "'The Two Documents' makes us feel that we can never do enough for the Mission when we read that 'unless there is a recovery in the provision of the sinews of war,' our missionaries will be called to retire."—Very pleased to have your letter, Jamie. You and Geo. Andrew, Mabel Rose and Ada Finch go into the next division *this* month, instead of September.—I trust your mother is better, Mabel.—All my Seniors, with one exception, overlooked the fact that Barnabas was sent forth by the Holy Ghost *and* by Simeon, Lucius and Manaen (Acts xiii. 3 and 4); and few of you have noticed that Barnabas is called an apostle in xiv. 14.—Moving is compulsory, Hilda, and not of choice. My future address is 65, Woolstone Road, Forest Hill, London, S.E. 23.—I have received 2/6½ this month, including 1/3 from the girls in Miss Taylor's class at Gurney Road, Stratford. They meet together during the week to answer the questions, and have just adopted the plan of having a collecting box on the table ready for any contribution any of them may be able to drop in. This is the first result. Well done, Gurney Road nieces.—I am glad to hear that two more Cornerites have just been baptised.

MARKS FOR SEPTEMBER AND THE QUARTER.—*Seniors.*—Elsie Andrew, 10, 30; Dolly Cook, Amy Poole, Robt. Booth, 9, 29; Dorothy Cuthbert, Blanche Hawes, 9, 28; Nellie Clark, 9, 27; Hilda Cuthbert, Theodora Haynes, Rose Clarke, 9, 19; Hilda Reeder, 9, 18. *Division I.*—James Fromow, 9, 30; Muriel Haynes, Edith Clarke, Edith Higgins, Elsie Roberts, 9, 29; Ernest Carter, Fred Cuthbert, Dorothy Rudd, Grace Andrew, Maud Russell, 9, 28; Florence Church, 9, 27; Alice Stannard, 8, 27; Violet Revere, 10, 19; Calvin Hewitt, Evelyn Walledge, Ernest Ewing, Mary Newton, Uldine Sampson, 9, 19; Gladys Reeve, 10, 18; Jessie Pickin, 9, 18; Douglas Barr, 9, 17; Fred Collard, Leslie Reeder, 8, 16; Ada Finch, Grace and Gladys Harding, 9. *Division II.*—Lily Church, Edith Wright, Clara Layzell, Jane Morris, Geo. Andrew, Eva Roberts, 10, 30; Oliver Rudd, Rex Booth, 10, 29; Leonard Reeder, 10, 28; Cecil Carter, Alfred Wood, 10, 27; Mabel Rose, Leslie Chaplin, 10, 20; Robert Hewitt, Marjorie Dykes, Grace Towns, Ernest Vestey, 10, 19; Doris Bunyan, 10. *Division III.*—Frances Revell, 10, 30; Willie Church, 10, 29; Rose Sykes, 9, 29; Gerald Booth, Stanley Reeder, Laura Hawes, 10, 28; Francis Stannard, 9, 27; Stanley Vestey, 10, 19; Carlton Hewitt, Leslie Troupe, 9, 19; Kenneth Dykes, 9, 18.

I am sending prizes to Elsie Andrew, James Fromow, Clara Layzell and Frances Revell. There is a tie between six in Division II., and I give the prize to Clara Layzell because she has been longest in the Corner without a prize.

QUESTIONS FOR OCTOBER.—*Seniors.*—1. Read 1 Cor. iv., Phil. ii., 1 Tim. i., 2 Tim. i., and describe Paul's love for Timothy. 2. What advice did Paul give Timothy in 1 Tim. iv. and vi.? 3. In six of Paul's Epistles he associates Timothy with himself as the sender; which are they? *Division I.*—1. How does Paul describe Timothy as a Christian in Acts xvi., 1 Tim. i., and 2 Tim. i.? 2. How does Paul describe Timothy as a missionary in Rom. xvi., 1 Cor. iv., Phil. ii., 1 Thess. iii.? *Division II.*—1. Why did Paul send Timothy to Philippi? (Phil. ii.). 2. Why did he send him to Thessalonica? (1 Thess. iii.). 3. What news did Timothy bring from Thessalonica? (1 Thess. iii.). *Division III.*—1. What does the Apostle Paul say about Timothy's mother and grandmother in 2 Tim. i.? 2. What is said about Timothy's father and mother in Acts xvi.? 3. What is said about Timothy's knowledge of Scripture in 2 Tim. iii.?

Your affectionate UNCLE JOHN.

The Strict Baptist Mission.

THE

ANNUAL MEETING

WILL (D.V.) BE HELD ON

Tuesday, October 30th, 1917,

AT

MOUNT ZION CHAPEL,

ST. JOHN'S WOOD ROAD, N.W.

A DEVOTIONAL SERVICE AT 3.30.

PREACHER:

PASTOR R. MUTIMER.

TEA AT FIVE. - SIXPENCE.

At 6.15, A Public Meeting.

CHAIRMAN:

THE PRESIDENT, PASTOR E. MITCHELL.

The Annual Reports and Accounts will be presented as usual. . . . . .

SPEAKERS:

PASTORS J. T. PETERS AND J. N. THROSSEL.

THE ANNUAL GENERAL MEETING
(for Delegates only) at 2 o'clock.

The Ladies' Zenana Auxiliary Committee at 2.30.

COLLECTIONS. W. CHISNALL, Secretary.

LIST OF SUBSCRIPTIONS, &c.

Received from August 10th to September 11th, 1917.

General Fund.

	£	s.	d.
Middlesbro'	3	17	10
Sunday-school ...		12	.
Ilford. S.S.		15	7
Whitstable,			
Mrs. Brand	4	.	.
Poynings, Zion ...	1	2	7
Sunday-school ...		17	7
Chesham.			
Miss Minnie Gurney box		14	.
Bolton	1	19	.
Madras,			
Mr. E. A. Booth ...	5	.	.
Mr. and Mrs. J M. Brand	3	10	.
Mr. L. Watts ...	2	.	.
Miss Elliott	1	.	.
Brentford	11	4	.
Sunday-school ...	3	18	6
Mr. F. Secrett ...	2	.	.
Sunderland, Jireh boxes)		13	1
Tring, Akeman Street,			
Friend		10	.
„	6	8	.
Leicester, Newarke St.,			
Reports			6
Box		2	6
Sewing-class ...	5	.	.
Newquay,			
Mr. H. G. Dann (box)	1	.	.
Watford, Tabernacle,			
Sunday-school ...	3	7	8
Walthamstow ...	3	1	8
Mr. & Mrs. A. Booth		10	.
Sydney (N.S.W.),			
Sunday school box	1	.	.
High Wycombe, Zion,			
Misses Rogers (box)		8	6
Collection	1	11	2
Stratford, Gurney Rd.,			
Girls' Sewing-class		6	.
Miss L. Bailey ...		2	6
Notting Hill Gate, Bethesda,			
A Friend (Christmas Fund)		2	6
Newcastle-on-Tyne ...	1	14	.
Miss B. Beall (box)		12	.
Mr J. Beall & Family (box)		14	.
Framsden,			
Mrs. Lankester (box)		10	.
Bowley Regis, S S. ...	1	6	6
Leyton, Special Envelope Collection	3	2	9
Missionary Sewing-class		17	7
Missionary Sewing class (Christmas Toys)		7	6
Sunday-school ...		9	6
Warboys,			
Christmas Toys ...		10	.
Luton		5	.
Woolwich, Enon, S.S.	5	8	9
Kings Langley,			
Christmas Toys ...		4	.
Rushden, Succoth,			
Mrs. Brown (box) ...		6	6
Croydon, Derby Road,			
Mrs. Reed (box) ...		7	.
Folkestone, Zion ...	1	.	.
Sunday-school ...		12	6
Sturry, Reports ...			8
Sunday-school ...	1	11	1
Miss Schweitzer ...		7	.
Miss A. „ ...		5	.
Clapham, Courland Grove,			
S.S. Birthday Box...		14	.
Miss Collins... ...		6	.
Miss Watts (Hymn Sheets)		2	.
Soho,			
Mrs. E. Camp (box)		10	.
Chelmsford	4	.	2
S.S. boxes	2	2	2
B.C.	3	4	1
Friends' boxes ...	3	15	2
E. O. C.		1	.
Mr. and Mrs B. ...		5	.
J. O. D.		10	.
Brighton, Prarthana Sabha,			
Birthday Fund, X. Y. Z		2	6
Boxes	6	12	6
Per Mr. J. S. Sears	1	.	.
Friend. per Mr. Cozens	1	.	.
Per Mr. D. R. Smith:			
Miss Piper ...		10	.
Miss Boylett ...		5	.
Miss Bates... ...		5	.
Miss Light ...		5	.
Mrs. Webb ...		10	.
Anon.		10	.
Misses Walders ...		5	.
PERSONAL:—			
H. E....		4	.
Norwich		3	6
„ (Christmas Boxes)...		1	6
Mrs. E. Willis ...		5	.
598	1	.	.
Mrs. S. B. Caplin ...		15	.
Ditto (Christmas Boxes)...		5	.
Mr. Robt. Banks ...	2	2	.
Miss Mary Dennis (box)	1	.	.
Mr. and Mrs. J. C. Booth	5	.	.
Miss S. A. Ash ...		10	.
Miss E. Reynolds ...	5	.	.
Two Friends ...		3	.
A Friend of the Mission		10	.
A Friend	10	.	.
Mrs. Gilson	1	.	.
Aug. 6 Birthday Gift	1	.	.
P. B. C.		1	6
Mr. S. J. Keeble ...		5	.
MISCELLANEOUS:—			
Y.P. Miss. Meeting held at Chadwell Street	2	2	.
Ditto Sale of P.C.		2	2
	£145	10	9

Herald Fund.

	£	s.	d.
Middlesbro'		9	.
Ilford		3	9
Whitstable, Mrs. Brand		10	.
Clapham, Rehoboth...	1	10	.
Ipswich, Bethesda,			
Mrs. Hines		10	.
Irthlingboro',			
Mrs. Keller		3	.
Sunderland, Jireh ...		15	.
Leicester, Newarke St.		18	.
Hounslow		4	.
High Wycombe, Zion		10	6
Bexleyheath		2	.
Madras,			
Mr. and Mrs. Brand	1	10	.
Mr. L. Watts ...		5	.
Walthamstow... ...		8	.
Woolwich, Enon ...		10	.
Kings Langley ...		6	.
Colnbrook		7	.
Rushden, Succoth ...		11	.
Croydon, Derby Road	2	14	.
Folkestone, Zion ...		2	6
Sturry		7	.
Tottenham, Philip Lane		8	.
Irthlingboro'	1	5	.
Guildford	1	.	.
Brighton, Prarthana Sabha		6	1
PERSONAL:—			
Mrs E. Willis ...		1	6
Miss S A. Ash ...		1	6
Miss Bassendine ...		1	7
Mr. S. J. Keeble ...		2	6
	£16	1	11

Medical Fund.

	£	s.	d.
St. Neots,			
Mr. O.T. Forscutt...	1	.	.

Pension Fund.

	£	s.	d.
3o/o L.C.C. (£367/14/11) Dividend	2	1	4
Ditto (£567/6/4) Dividend	3	3	10
	£5	5	2

Ladies' Zenana Auxiliary.

Money received by Mrs. Silvester from Aug. 10 to Sept. 9, 1917:—

	£	s.	d.
Richmond		5	.
High Wycombe ...		10	.
Brentford	17	9	.
Acton	1	3	6
Hounslow	5	13	6
Fulham...		4	6
Cransford & Badingham	3	.	.
Marylebone, Mount Zion	22	17	10
Hartley Wintney ...	2	.	11
West Ham, Tabernacle		9	.
Chadwell Street ...	18	5	4
Sunday-school ...	1	15	10
For support of B.W.	5	18	9
Homerton Row, Mothers' Meeting Collection... ...		7	.
PERSONAL:—			
Miss Winifred Hawes		7	6
Receipt No 199 ...	1	.	.
For support of Bible-woman Mary, Sendamangalam ...	10	.	.
Mrs. H. Blackman, for B.W.		5	.

Vol. XVI. November, 1917

The Strict Baptist Mission HERALD.

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



SCHOOL CHAPEL AT SEMBARAMBAKKAM.

Price One Penny,
Of the Secretary W. CHISNALL, 16, The Grove, Isleworth, Middlesex

Printed and published for The Strict Baptist Mission, by
ROBERT BANKS & SON, RACQUET COURT, FLEET STREET, LONDON, E.C.

CONTENTS.

	PAGE
Current Notes	121
"Not Where Christ Was Named"	122
A Fight With a Bear	123
Zenana Work in Konnur	123
Seals to the Work in Ayanapuram	124
Are Missionaries Autocrats?	126
A Fairy Tale	127
Prayer Subjects for November	129
Meetings	129
The Annual Meeting	130
The Christmas Boxes	131
The Children's Corner	132

THE ANNUAL MEETING.

As many Friends were unable to attend on account of the necessary abandonment of the evening Meeting, and therefore had no opportunity of contributing to the Collection, we invite them to send their contributions to our Treasurer, Mr. A. J. Robbins, Vicarage Farm, Hounslow, so that the Mission may not suffer by reason of their absence.

NOTICES.

ALL CONTRIBUTIONS for the HERALD should be sent to the Editors (***65, Woolstone Road, Forest Hill, S.E. 23***) 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, Gallia Road, Highbury, London, N.5***, 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. Collin, 45, Erlanger Road, New Cross, London, S.E.14.***

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 HERALD.

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

VOL. XVI.] NOVEMBER, 1917. [*New Series*, No. 131.

CURRENT NOTES.

THE news of baptisms from the oldest station in the Madras Field, Ayanapuram, where years of toil have been spent and for which many prayers have been offered, will be received with great pleasure by all who have watched the labours and shared the disappointment of our Madras missionaries, Mr. and Mrs. Booth, in past years. These signs of God's working should stimulate our faith and hope, and accentuate our prayers for further blessing.

The opening of fresh Zenana work, too, in Konnur, Madras, calls for our prayerful co-operation. Miss Elliott, we are sure, will be glad to know that her work is being sympathetically followed, and that this development is exciting keen interest and earnest prayer here at home. The importance and value of work among the women of India, as we need frequently to remind ourselves, cannot be placed too high. The tools as well as the victims of Hinduism, their regeneration counts more than anything else for the uplift of India.

We heartily welcome the employment of a native supervisor in the Sendamangalam Field, of which we hear this month from Mr. Morling. It is well that the burden of multifarious duties which rests upon our missionaries should be relieved as much as possible in order that their energies may be conserved for more directly evangelistic work, and it is also well, that, given the right sort of helper, he should learn to bear the burden of responsibility and be trusted.

"NOT WHERE CHRIST WAS NAMED."



EXT to his consuming desire to preach Christ was the Apostle Paul's ambition to make Him known to the farthest possible limits. "So have I strived to preach the Gospel," he says, "not where Christ was named." In this he was obeying the general terms of the Lord's great Commission, following the guidance of the Holy Spirit, and yielding to the force of divinely controlled circumstances. But added to that, his own personality had much to do with his missionary eagerness and progress. There was his passionate devotion to Christ, and his consequent longing to shed abroad the sweet odour of His Name. It was so dear to him that it was not only a pure delight to proclaim its saving power, but also an impelling necessity to reach the largest possible number. Added to this was his repugnance to building "on another man's foundation."

In view of the Lord's Commission, and of the example of His proto-missionary servant, it cannot be denied that the Church in these modern days is very imperfectly fulfilling the one and imitating the other, with the result that after a hundred years of missionary work, to say nothing of the existence of the Imperial Command for nineteen centuries, there are still vast tracts of unoccupied territory and hundreds of millions of souls who are not only in the dense darkness of heathenism, but who have never even heard the name of Christ. The Church has travelled *towards* the circumference of the territory her Lord left in her charge, but has never yet reached it. It seems, however, as if, in sending missionaries to occupy certain spots in heathen lands, she had satisfied herself that she had at last gone "to the uttermost parts of the earth."

Coming to our own section of the Church and to our own Mission, there are hundreds of towns and villages surrounding us in India where Christ is not named, and hundreds of thousands of immortal souls to whom the name of Christ conveys no meaning, and who have never had any opportunity of hearing it. Ought we not to ask ourselves what is *our* responsibility in this matter? Are we satisfied with our progress? Are we pressing on towards the circumference of our Lord's Command? It is true that we are not responsible for the salvation of any of these heathen souls, but we are responsible for the evangelisation of all whom we can reach.

After all, it is a question of our love for the Name that is above every name. No consideration is so potent in missionary service as this. If we are over-mastered by love, we shall be eager as Paul was to press on and go where Christ is not named with the glad news of His power to save.

Our Foreign Field.

A Fight with a Bear.

A HILL-MAN and his young wife were walking along the narrow path to their village. The woman was a little way behind the man. Suddenly a bear rushed out of the wood and attacked the woman. The husband came to the rescue and struck the bear over the snout several times with his woodchopper. The bear then turned upon him and with a blow of its paw laid open a great wound in the man's thigh. This caused the man to stumble and, before he could recover, the bear was upon him and broke his arm, dislocating the wrist. Having the man now in its power, the bear tore his scalp almost from ear to ear, laying bare the skull and breaking some arteries, which bled freely. In another minute the man would have been killed had not the man's wife—a little, frail, timid-looking girl, expecting shortly to become a mother—come to his help. She had no weapon, not even a stick, but just pushed at the bear with her hands until it ran off. Strange to say, the woman received not a scratch from beginning to end of the struggle.

The man, who was of powerful physique, managed to stagger the short distance to his village. It was now dusk, so the villagers waited until the next morning before carrying him to the Mission Dispensary. We were just about to begin Sunday morning service when they came. As it was an urgent case, we postponed service until mid-day. We were occupied all the rest of the morning in sewing up the wounds, putting splints on to the arm and generally patching him up.

He has now been under our care for a fortnight. The scalp and other wounds are healing well, but the dirty claw of the beast infected the deep muscles of the man's thigh and calf and caused extensive suppuration and large abscesses. He is a good patient, and attends with respect to the preaching of the Gospel. He is evidently impressed by his narrow escape from death. His accident has brought him under the sound of the Gospel, and we pray it may result in his conversion.

August, 1917. J. M. BRAND.

Zenana Work in Konnur.

KONNUR is one of four villages which form a new Zenana district; it is about six or seven miles from Madras, and is well known as a sacred resort amongst the Hindus. In the caste quarter is the temple of an idol famous for the boons it is supposed to have conferred upon its devotees, and every Tuesday little parties of pilgrims may be seen wending their way in that direction. During the Hindu month of Ahdi, which begins the middle of July and is considered to be full of evil influences and dangers, the superstitious Indians go in crowds to the Konnur Temple to secure the goodwill of the goddess. There are fine opportunities for Bible-women and evangelist on these occasions.

In the non-caste quarter there are about 300 houses, and it is here we have just begun Zenana work. Our Bible-woman spends two days a week there, and has already obtained entrance to a good number of homes. Some years ago a few families became nominal Christians, but

have since lapsed into heathenism again; these, of course, have a slight knowledge of the Bible, but the large majority of the women are entirely ignorant of Scripture truth.

A few days ago I went to see how the work was getting on, and my advent caused a fair amount of curiosity amongst the villagers. Evidently they do not have many European visitors. One old lady asked in a loud whisper if I were a man or a woman, and a crowd followed wherever I went.

The naturally religious tendency of the Indians has bred in them a certain amount of reverence for religious teachers; they have a vague idea that by receiving such they will gain merit and future happiness. A Hindu mendicant or ascetic is seldom turned away empty, and one frequently sees a group of ignorant villagers sitting motionless and devout while a wandering priest chants the sacred writings in Sanscrit, of which probably they do not understand a syllable. This natural tendency prompts the less discriminating of them to extend the same welcome to Christian teachers, and it is sometimes a great help when beginning new work.

It was so in Konnur; to our "May we come in?" we each time received a kind welcome, and on the whole the attention throughout the lesson was good. One old lady, who looked as though it was a long time since she had even a bowing acquaintance with soap and water, beckoned us to come and sit down on her verandah, but on approaching I almost beat a hasty retreat. She evidently does a trade in sheep skins and hoofs, as piles of them were lying about the hut and asserting their malodorous presence so strongly that it required all the courage I could muster to sit and talk to their owner for half-an-hour. However, she rewarded us by listening very intelligently, and at the close showed her appreciation by offering me a drink of coffee from a tin canister in close proximity to the skins. Needless to say, I declined, though not unmindful of her kind thought.

I paid ten or twelve visits that afternoon, and returned feeling glad we have been led to open work in Konnur. May God graciously put His seal of approval upon the ministry there and bring many to love and trust in Him.

O. M. ELLIOTT.

August, 1917.

Seals to the Work in Ayanapuram.

ON Lord's-day, August 5th, 1917, we had the joy of baptizing and receiving into Church fellowship the son and daughter of Preacher Ponnuswamy, of Ayanapuram. Prayer has been made for a long time for blessing upon this village, the oldest station in the Madras field. The public profession of faith on the part of these two young disciples is encouraging. Needless to say, Preacher Ponnuswamy is full of grateful praise to God for His goodness in calling out two more of his family.

Yesunason, the son, is now 22 years of age. He was brought up in Ayanapuram, but after leaving school went to work in another place, and while there was induced to join the mission that was working there. About eighteen months ago he returned to Ayanapuram, having obtained an appointment in the audit department of the railway; since then he has been regularly attending our services again. When I was interviewing him he told me that though he joined the other mission, and believed himself to be a true Christian then, he confessed that he had no heart-knowledge or love of the Lord Jesus Christ, and sin was not the hateful and condemning thing to him then that it is now. Since returning to Ayanapuram, God had led him to feel the exceeding sinfulness of sin, and the love of Christ as Saviour and Redeemer had filled his heart. He



A Priest and His Offering.

could now say that he knew what it was to be "born again." A month or two ago he was at Vepery when the subject of the sermon was baptism. God had spoken to him then and had shown him the way of obedience, which he desired to follow. We pray now that he may be led to witness voluntarily before the young men of Ayanapuram. A good sign was his bringing two Hindu caste friends to Vepery to witness the baptism last Sunday.

Grace, his younger sister, had made application for baptism over a year ago, but, when interviewed by the missionary, was not able to lay claim to salvation entirely upon the merits of the Lord Jesus, and was therefore not accepted. A little while ago, she had an attack of cholera and was seriously ill. That illness was used by the Holy Spirit to show her plainly that salvation is entirely of grace, and that the sinner has nothing to plead but the merits of the Lord Jesus and the efficacy of His blood to wash away sin. God has given to her a new heart, and there was no further reason for delay in accepting her for Church membership after baptism. We praise God for these tokens of His blessing.

During the same week I also had an interview with Olaganathan, a lad living in Ayanapuram who desires to join us. He studied in our school there and has attended the services on Lord's-days. He told me of his experiences and belief. As a child he used to worship idols with his parents and do as they did, but that was more imitation than belief. Since he learnt of the true God in the school he has not worshipped idols nor believed in them at all. He believes the Lord Jesus Christ to be the only true God and the only Saviour from sin. He also believes that Jesus is a personal Saviour, and that He died for him. He reads from the Gospels every day, and believes that God has heard and answered his prayers. I was pleased with his testimony, and feel that the work of grace has been established in his heart; but he needs more teaching, and Preacher Ponnuswamy is regularly visiting him and reading with him. He is now about 18 and still under the care of his parents, who are not

willing for him to join the Christian Way. His elder brother, who also wants to become a Christian, very much desires Olaganathan to be baptized, so that one member of the family having broken away from heathenism will make it easier for the others to follow. Prayer for the strengthening of Olaganathan's faith and trust, as well as for guidance in the matter of his family is needed. Will the friends at home join with us in this, and also that this awakening in Ayanapuram may lead to yet greater triumphs of His grace in that village. L. WATTS.

August, 1917.

Are Missionaries Autocrats?

PERHAPS no servant of the Lord suffers more or greater onslaughts from the adversary than the missionary. His isolation, his environment, the character of his work, all lay him open to temptations both subtle and many.

A pioneer missionary starts work in an unevangelised field. He finds that he himself must personally carry out everything that is done—the Sunday services, the Mission accounts, the purchase of land—indeed, everything. His isolation compels it. Afterwards, through God's good providence, he is given some native workers, the labour of many of whom, perhaps, seems indifferent; but that of others good. Various services have now increased, the Christian community has grown, office work has multiplied ten times, and especially the so-called "secular" part of his labour has grown beyond recognition. Must he determine to still actually carry out or *personally* supervise and rule *everything* that is done? Or should he, recognising faithfulness and ability when he sees them, cautiously but trustfully delegate some of his old powers to others?

At first Moses felt he must manage *everything* himself. "When they have a matter they come unto *me*. *I* judge between one and another, and *I* do make them," etc. But afterwards work became too distracting, burdens too heavy; Moses began to "wear away," and all the time there were "able men, men of truth," disregarded, rusting away! Was Moses becoming an autocrat? To say the least, in those early days there was great danger of it, and I am heartily glad for Moses' sake and my own that he took the advice of his father-in-law (Exod xviii. 17—22).

Hundreds of years later the leaders of early missions had to meet the same problem. "The number of the disciples was multiplied"; the "secular" increased beyond all expectations; the collecting and disbursing of goods and money began to make great inroads on the time and strength of the apostles, till at last they called together the multitudes and told them plainly it was not reasonable that they should leave the holy work of proclaiming the Word of God to serve tables. Men were at once appointed to relieve the apostles of some of their onerous duties, while the latter gave themselves to prayer and the ministry of the Word. Thank God, the twelve refused to become dictators.

But surely, if any missionary were tempted to be dictatorial, imperious, it must have been that great model missionary, Paul. A born leader, gifted with consummate administrative ability, he might well be forgiven even if he were autocratic. Who knows the subtle temptations he met in that first great missionary tour and at the commencement of the second? Yet, in that second journey he had not gone very far before he had by his side three young men—not "agents" nor mere "workers," but "sons," "beloved"; and before he reached Corinth each had been in positions of trust and honour. Even Paul, though towering high above all his fellows, is democratic.

What shall we say of Jesus THE Missionary, who, declining to be distracted by the keeping of loaves, left the accounts, provisioning, and

even treasuryship of the mission in the hands of His weak, erring disciples! May we have more of His sympathy for the stumbling ones, more of His gracious tact to recognise and utilise the good in others.

It would be difficult for the present-day missionary to attain the perfect ideal, but at least let him ever keep it before his eyes. In pursuance of the above policy we have been enabled, through the help of the Council, to engage a brother worker, who will not only supervise the many schools scattered here and there throughout our field, but will relieve me of much routine work in the office. Where the Christian community is so small and the work so new it would be imprudent to attempt great strides in the matter of self-government, yet we may seek wisdom to embrace every opportunity that presents itself of training our Christians to stand on their own legs and to ultimately manage their own affairs.

D. MORLING.

6th August, 1917.

A Fairy Tale.

ONE of the books which I have had to study this year (1916) for the Tamil Examination is concerning a man named Kamban, a Tamil poet. The book professes to be his history, and though it may be "founded upon fact," as authors say, it has a number of fables and fairy tales mixed up with it. My munshi is a Brahman and a well-educated man, but a strong Hindu, and evidently believed these things, though he said afterwards that they would not happen anywhere except when certain *mantras* (prayers) were said and certain rites performed.

A brief summary of the story may not be out of place. Kamban composed the "Ramayana." As a poet he had the patronage and favour of the kings in whose countries he lived and wandered. The old Indian princes kept large establishments, and spent much money in salaries to the Court poets and other learned men. Kamban was in the service of King Sola and on good terms with him, until one day in conversation the king happened to say that all the people and all the smaller princes in the kingdom were subject to him. Kamban replied that it was true, and also that there was no doubt that the king was subject to Kamban. This displeased the king, as well it might in those despotic days, and he sought means of getting rid of such a man. He sought the aid of one of his wives, and she managed to get Kamban to sign a document which seemed to incriminate him beyond escape. The document was given to the king, who called an assembly of his wise men for the trial of Kamban. The poet was asked if he had signed the paper, and without any hesitation answered "Yes." Then he was asked what he meant by it, and in his reply, so distorted their meaning, although his construction was perfectly grammatical, that the king had no reply to give beyond sarcastically telling him that such men as he would prove that an ignorant man has wisdom comparable to the sun in brilliancy, and that a swindler is a man of great value. Or, as we should say, he could prove that black was white.

Kamban replied by asking the king if he was the only ruler in the land, and if his country was the only country for a man to live in, and prophesied that he would return to Sola's country with the king of the adjacent Sara kingdom as his attendant, and with that left the king and his court. After wandering about for some time begging for his food, he came to a village where a woman was advertising for someone to build a mud wall, and as payment she would give a measure of rice. Several people had built the wall, but immediately they had finished and had gone to ask for the wages, a devil who lived at that spot threw the wall down, so that when the woman came to inspect the work the wall was not there,

and the builder did not receive his rice. Kamban built the wall, and suffered in the same way. He built it again, and completed it by saying a *mantra* to the god; on hearing this the devil became frightened and forgot to throw the wall down, so that when the woman came this time she saw the completed work and gave Kamban the rice.

After this he went along to the palace of King Sara, and managed to get employment there as the king's attendant. One day the king called his sages together to consider the "Ramayana," which was, of course, Kamban's production. They made long speeches upon it, and the king was surprised to notice the attendant's looks of distress and sorrow at those places were it was usual to laugh, and his laughter at those places which were usually considered sorrowful; so he asked his attendant what was the matter. Kamban replied that as he had come from the Court of King Sola, where the author of the poem gave addresses upon it, he had had opportunity of hearing the true meaning of the verses; the sages who had just spoken had not understood them properly. So he was asked to give the true meanings, which he did so much to the satisfaction of the king that he was his favourite attendant, although the king did not yet know that he was Kamban.

This made the other sages jealous, and they enlisted the services of the king's barber to bring about the fall of Kamban. A barber in India is a man of rather low caste, whereas an attendant to a king would be of high caste. The barber therefore pretended that Kamban was his brother, and consequently a man of very much lower caste than the king had thought. The poet, recognising that there was some fraudulent motive, agreed with the barber, and went home with him, ate with him, and eventually obtained a large sum of money from him. Afterwards he addressed the goddess Lakshmi, and asked her to lend him the beautiful diamond anklet from one of her feet. The goddess lent it to him, and he immediately went and showed it to the king, who naturally asked him where he had obtained it. He replied that his father possessed a pair of these anklets, and when he died one of them came to himself and the other went to the family of the barber, who on his own profession was his brother. Kamban offered to give his anklet to the king, and said that his brother would give the other one. So the barber was summoned and told to hand over the other anklet; but the man knew nothing of it, of course, and denied that he had one. Kamban took his revenge on the barber by insisting that he was his brother and that he was lying; the king ordered him to be beaten, and in the end the barber confessed that he was the tool of the other sages, and had spoken falsely at the beginning.

Then Kamban let the king know who he was and where he obtained the anklet. He promised to let the king see the goddess also. After almost endless preparation and ceremonies the goddess Lakshmi appeared to the wondering audience, who were so entranced by her beauty that they were unconscious of everything else. This chapter of Kamban's life ends by his returning to King Sola, while King Sara acted as his attendant until he was recognised in the Court of Sola.

This is a specimen of the stories which are current among the Tamil people. They are very similar to those which are handed down among all superstitious peoples, having a little truth in them, but so mixed up with magic that they may be truly called fairy tales. L. WATTS.

OUR RETIRING PRESIDENT.—We express our great regret at the enforced absence from the Annual Meeting of our beloved brother Pastor E. Mitchell under Doctor's orders, and at his inability to retain the office of President of The Strict Baptist Mission, which he has filled with so much judgment and ability during the past fourteen years. Our very warm sympathy goes out towards him in the affliction which necessitates his retirement and our earnest desire that all needed grace and consolation may be divinely afforded him.—EDS.

OUR HOME CHURCHES.

Prayer Subjects for November, 1917.

Week Beginning—

SUNDAY 4th.—Prayer for the safe transit of the Christmas Boxes to India.

SUNDAY 11th.—Prayer for the new Zenana work just opened in Konnur (see page 123).

SUNDAY 18th.—Praise for seals to the work in Ayanapuram, and prayer for further blessing and the ingathering of many precious souls (see page 124).

SUNDAY 25th.—Prayer that all the present hindrances to our work for God in India may be Divinely overruled and be made the channel of abundant spiritual success.

Meetings.

Courland Grove, Clapham.—On Tuesday evening, Sept. 9th, a very delightful little meeting was held in the interests of the Strict Baptist Mission. The schoolroom was well-filled with friends young and old. The pastor, Mr. C. W. Leake, presided, and Mr. Newman Watts sought the Divine presence and blessing. Several scholars gave suitable and well-rendered recitations and dialogues, a most interesting feature being a missionary object-lesson. Some two dozen scholars each had a tablet, on which was inscribed a large capital letter, and on the leader calling out various subjects, such as the "Great Commission," they formed in order, so that the text "Preach the Gospel to every creature," etc., was read from their tablet. This was exceedingly well-executed, and was most instructive. Mr. Chisnall, who is a great favourite with our young people, and always a welcome visitor, gave a delightful missionary address, and was followed by our superintendent, Mr. A. Vine, with an address on "Road-making and Road-mending" from Isa. xl. 3. On two well-filled tables were exhibited a number of garments and other useful things, which the Missionary Class had prepared for the Christmas boxes; and a goodly assortment of pictures, curios, etc., which had been sent from India by Mr. Lincoln Watts, who was formerly a teacher in the school. A collection was taken, which realised £2 4s. 7d., including 7/6 in lieu of toys and dolls which had been provided, but not allowed to go to India, and will be sent to a London Children's Hospital.—A. V.

Goldsmith Road, Leyton.—A very interesting afternoon was spent on Thursday, September 20th, in connection with the L.Z.A. The chair was taken by Mrs. J. Othen, of Ilford, and an address given by our sister, Mrs. Collin, which stirred all hearts, and gave us a further insight into the work of our brethren and sisters in India. The collection amounted to 15 10. Our sister, Mrs. Wallis, led us to the throne of grace, which brought the afternoon to a close, and all felt that a very profitable time had been spent.—J. C.

Mr. W. Chisnall's Engagements for November:—2nd, Council Meeting; 4th, Tring; 7th, Brighton; 11th, Stoke Ash (morning), Horham (afternoon and evening); 12th, Horham; 13th, Occold; 14th, Hoxne; 15th, Laxfield; 18th, Watford Tabernacle; 22nd, Wandsworth, West Hill; 24th, Fulham; 25th, King's Langley; 28th, Croydon, Derby Road.

The Annual Meeting

OF The Strict Baptist Mission at St. John's Wood Road on Tuesday, October 30th, was unique in more ways than one. The possibility of an air raid in full moonlight had led to the abandonment of the evening Meeting, and although both the meeting of the Association Delegates and the subsequent Public Meeting were entirely happy in the spirit which characterised them, they were overshadowed by the news of the illness and resignation of our beloved President, who had been medically ordered three months complete rest. His letter of resignation was read to the gathering of Delegates by our Secretary, Mr. Chisnall, and a Resolution of affectionate sympathy passed by the Meeting. In Mr. Mitchell's absence, the Vice-President, Mr. R. Mutimer, occupied the Chair, and at his suggestion Mr. J. B. Collin was unanimously elected by the Associated Delegates to the Presidency, and, in order that Mr. Mitchell might retain official connection with the Society he was elected Vice-President. We are happy to add that Mr. Mutimer will be acting Vice-President.

At the Public Meeting which followed, Mr. Mutimer explained the reason of Mr. Mitchell's absence, referring to the fact that he had held the office of President fourteen years, and announced Mr. Collin's election A Resolution expressive of the value of our retiring President's services and the heart-felt sympathy of the Meeting with him was moved from the Chair and unanimously agreed to be forwarded by letter, a telegram also being sent from the Meeting.

Mr. Chisnall then presented the Annual Report and, in a practical and earnest speech, suggested three ways in which help might be rendered by the Churches at this time of financial difficulty. One was that each Church should appoint a Mission Secretary, through whom all missionary communications with the Church might be made. The second was that each Sunday School Superintendent should take up the idea of the Missionary Birthday Box. The third was that the Leader of Young People's Meetings should get the young people to become interested in Missionary work and, if possible, to promise to support a Teacher in India at an annual cost of £8 or £10, or a Preacher at a cost of £20. We have not sufficient space to give Mr. Chisnall's explanation of these points, but strongly commend them to our friends and are sure that he will be pleased to explain them to any who may write to him.

Pastor J. T. Peters concurred in deploring the absence of Mr. Mitchell, who had so often filled the Chair at these Meetings, and speaking on Acts i. 8," Ye shall receive power," &c., emphasised the fact that the essential need of the Church, if there was to be any lasting success either at home or in the Mission Field was, not more machinery, but the power of the Holy Spirit.

A letter from Mr. Mitchell to the Meeting expressive of his regret at his enforced absence, his thanks for the confidence reposed in him during fourteen years, and his unabated love and sympathy in regard to the Mission, was then read. This letter we hope to publish next month.

After the Collection, which amounted to the sum of £50 5s. 0d., Mr. Robbins presented the Accounts, published with the Report, showing that we were about £300 behind, and expressed the urgent need there was of increasing the income to maintain the existing work and to avoid retrenchment.

Pastor J. N. Throssell spoke on three words in our Lord's great Commission—" Go ye therefore." There was force, he said, behind all that Christ uttered, and in these three words was laid the foundation upon which missionary work rested. All power had been given to Him in heaven and in earth, therefore we had His word to " Go." This was the guarantee of success. Whatever might fail, the Gospel would not.

A vote of thanks was accorded to the Pastor and Deacons at Mount Zion for the use of the Chapel, and suitably acknowledged by Mr. Colls.

The Christmas Boxes.

FOUR cases of garments and materials have been sent to India, and the following is a list of the Contributors, whom we thank, together with our friends who have received and packed the goods. We are glad that so good a response has been made notwithstanding the stress of the present time.

	Per
Acton Lane Tabernacle, Friends and S S. ...	Miss E Elliott.
Bath	Mr. A. Raddon.
Beccles, Martyrs' Memorial, Members and Friends	Mrs. Hasell.
Brentford, Girls' Sewing Class	Miss L. Fromow.
Cambridge, L.Z.A. Working Party...	Miss Eldred.
Chadwell Street, Mt. Zion, Friends, Working and Praying Band	Miss Pardoe.
Chelmsford, London Road Baptist Chapel ...	Miss A. M. Lancaster.
Courland Grove, S S....	Miss Ruth Dadswell.
Croydon, Derby Road, Young People's Society ...	Miss Reeve.
Egham, S.S.	Miss Grimes.
Fulham, Ebenezer, S S.	Mrs. Robinson.
Guildford, L.Z.A.	Miss Pickett.
Greenwich, Devonshire Road	Miss Smart.
Hadlow, S.S.	Mrs. Chapman.
Haworth, Hall Green, S.S. Sewing Meeting ...	Miss F. Kane.
Hounslow, Friends	Mrs. A. Jeffs.
Ilford, Ebenezer, L.Z.A.	Mrs. J. Othen.
Ipswich, Bethesda, G.P. & W.B.	Miss Cattermole.
King's Langley, Zion, Children's Mission Circle...	Miss R. Timberlake.
Laxfield, Friends	Mrs. Bassham.
Leyton, Goldsmith Road	Miss H. Cuthbert.
Lewisham, College Park, Children's Working Class	Mrs. Phillips.
Park Ridings, S.S. Sewing Class	Mrs. Hill.
Penrose Street, S.S.	Mrs. Westcott.
Reading, Providence	Miss Pursey.
St. John's Wood Road, Mt. Zion, Friends and S.S.	
Stevenage, Friends	Miss Wood.
Stratford, Gurney Road, Missionary Sewing Class	Miss Taylor.
Swindon, Providence, Sewing Meeting	Mrs. Rushan.
Tring and Long Marston, Friends	Miss Ellen Butcher.
Waltham Abbey, Ebenezer	Mrs. J. Pallett.
Walthamstow, Commercial Street, Girls' Sewing Class, Women's Gospel Meeting, and other Friends	Mrs. S. W. Wallis.
Wandsworth, West Hill, L.Z.A. Work Meeting ...	Mrs. Styles.
„ „ Children's Sewing Class	Miss Applegate.
Warboys Young Friends	Miss B. Fitch.
Wellingborough Tabernacle, L.Z.A.	Miss Perkins.
West Ham Tabernacle, Sewing Class	Miss Ivy Mayo.

Miss Hawes, Horham Baptist Chapel; Mrs. Dann, Newquay; Mrs. Barritt, St. Neots; Mrs. Jarvis, Putney.

MONEY RECEIVED FOR CARRIAGE.

Miss Ellen Butcher, Tring	£1 0 0
Girls' Sewing Class, Brentford, per Miss L. Fromow ...	0 3 0
Mr. Barrit, 9, High Street, St. Neots	0 1 0
	£1 4 0

The Children's Corner.

All letters and answers for The Children's Corner should be addressed to Uncle John, 65, Woolstone Road, Forest Hill, S.E. 23, and should reach him not later than the 10th of each month. All answers should bear the writer's name, address, age and Division.

MY DEAR NEPHEWS AND NIECES,—I am very glad to hear from several of you that you have been kept safe from harm during those terrifying moonlight air-raids. We all have much reason for gratitude to God for His protecting care while we sympathise with those who have suffered injury as well as terror, or have lost relatives. At the same time we must remember that God has been speaking to us all. If we love and trust in Him He has been drawing us closer to Himself: if we do not, His voice bids us consider whether we are ready to meet Him. No efforts of our own can make us ready; only faith in the Lord Jesus Christ, and this is the gift of the Holy Spirit. Have you received it of Him?

I am unable this month to answer any of your letters as I usually do, having very little time to spare for the preparation of this page. I have received 1/7 in stamps this month as indicated by stars below. (I omitted these last month by an oversight.)

MARKS FOR OCTOBER.—*Seniors.*—Amy Poole, Robert Booth, Hilda Reeder, James Fromow, *Hilda and *Dorothy Cuthbert, Theodora Haynes, Elsie Andrew, 10; *Nellie Clark, Ada Finch, 9; Freda Berry, Blanche Hawes, Kathleen Hancock, *Winnie Church, 8. *Division I.*—Geo. King, Muriel Haynes, Calvin Hewitt, *Florence Church, Doris Butcher, ***Leslie Reeder, Mary Newton, 10; *Ernest Carter, *Fred Cuthbert, Dorothy Rudd, Grace Andrew, Leslie Falkner, Edith May, Elsie Morton, 9; Fred Collard, Uldine Sampson, 8. *Division II.*—Leonard Reeder, Leslie Chaplin, *Grace Towns, 10; Robt. Hewitt, *Lily Church, Grace Kyte, Geo. Andrew, Victoria Collins, Oliver Rudd, Lydia Hancock, **Ernest Vestey, Rex Booth, Doris Bunyan, Phyllis Smith, 9; *Cecil Carter, 8. *Division III.*—Gerald Booth, Stanley Reeder, Frances Revell, *Willie Church, Ethel Kyte, Carlton Hewitt, *Leslie Troupe, **Stanley Vestey, 10; Laura Hawes, 8.

QUESTIONS FOR NOVEMBER.—All Divisions are to write telling me what interests them most in this and last month's HERALD. Marks according to age and merit.

I welcome May Roberts and Irene Pickin (of Gurney Road) to the Corner. The following were received from Gurney Road too late to be included above:—*Seniors.*—Dolly Cook, Rose Clarke, 9. *Division I.*—Violet Revere, Elsie Roberts, Edith Clarke, Jessie Pickin, Maud Russell, 9. *Division II.*—Ellen Dowell, Eva Roberts, Nellie Burley, Clara Layzell, Edith Wright, 9. *Division III.*—Irene Pickin, 10; May Roberts, 9.

I have to thank the Prittlewell Cornerites for their splendid effort in earning 12/6 for the L.Z.A. Miss Fisher writes that they have much pleasure in sending this, "which has been earned by themselves in a variety of ways—pen-painting, crochet-painting (picture post-cards), etc. More than half has been contributed by Edith Higgins, who has worked hard at pen-painting." This effort has been made in order "to contribute something towards Miss Elliott's Dispensary expenses, as drugs, etc., have gone up so terribly." Well done; I hope others will do something of the kind.

The HERALD will necessarily be late this month, and I will therefore relax the rule requiring Answers by the 10th as far as possible.

Your affectionate UNCLE JOHN.

LIST OF SUBSCRIPTIONS, &c.

Received from September 11th to September 30th, 1917.

General Fund.

	£	s.	d.
Ipswich, Bethesda,			
Collection	16	7	.
Miss Pitts		2	.
E. J. W.		5	.
Mr. C Woods ...		2	6
Mr. W. Ling ...		5	.
Miss Pryer		8	6
Miss Waterman ...		1	6
Mr. and Mrs. Banks (box)		17	.
Mr. H. T. Chilvers		5	.
Sunday-school ...	5	4	.
Infants' Class ...	2	12	.
Mrs. Goodchild (box)		4	.
R. C.	2	.	.
Chelmsford		7	.
Hounslow,			
Mr. Marshall ...		10	.
A. J. R.	2	15	7½
Chelmondiston ...	4	11	6½
Mr. H. J. Cordle (box)		14	5½
Reading, Providence, L.Z.A. (Christmas Toys)		15	6
Willingham,			
Reports			3
Sunday-school ...		9	6
Brentford, P.P.C. ...		6	9
Girls Sewing-class (Christmas Toys)		10	.
Y.P.M. Meeting ...	1	17	3
Middlesbro', Anon. (Christmas Toys) ...		5	.
Sipson,			
Mr. R. R. Robbins	20	.	.
Staines, S.S.	1	5	3
Loughboro', S.S. ...		15	.
Walworth, Penrose St., S.S. (Christmas Box)		12	9
St. Neots,			
S.S. (Christmas Box)	1	.	.
One-tenth	1	1	.
Walthamstow,			
Collection (Christmas Toys)... ...	1	16	9
S.S. (Christmas Toys)		12	3
Girls' Sewing-class		10	.
Great Yarmouth, S.S.		5	.
Bath, Bethel,			
Christmas Boxes ...	1	6	6
Chatham Enon, S.S.		10	.
St. John's Wood Road,			
Mrs. E. M. Kidman (Christmas Toys)		2	6
Mr. R. S. W. Sears (Christmas Toys)	1	.	.
Sunday school ...	25	19	10
Christmas Boxes:			
Miss D. Kidman...		2	6
Mrs. J. E. Bennett		10	.
Mrs. C C. Harris	1	.	.
Miss Cobb's Class		5	.
Miss Ebbs..		2	6
Miss H. V. Harris' Class		1	.
Mrs. C. C. Harris ...	12	12	.
Mr. „ ...	12	12	.
Y.P.S., Collection ...	1	9	.
Miss M. Robbins ...		5	.
Miss McKerow (box)		3	5½
Mrs. Sennitt ...		10	6
Mrs. Howe	2	2	.
Mr. Vine	1	1	.
Anon....	2	2	.
Miss Thompson ...		10	.
Mrs. R. R. Robbins	6	6	.
Men's Meeting, per Mr. R. S. W. Sears	1	18	3
Mrs. Barrat		5	.
Mr. C. W. Sears ...	1	.	.
Mr. E. G. „ ...	1	.	.
Mission School ...	1	13	11
"Thankoffering"...	10	.	.
Mr. T. W. Morgan...	1	1	.
Miss Messenger ...		2	6
Mr. J. P. Goodley ...		2	6
Mr. F. J. Smith ...	3	3	.
Mr. and Mrs. Fraser	3	10	.
Mrs. Bennett ...	1	.	.
Mr. H. C. Harris ...	5	.	.
Mr. C. W. „ ...	5	.	.
Mr. Kidman.. ...		10	.
Miss H. V. Harris ...		2	6
Anon....		2	.
Lewisham,			
Miss E. M. Hopkins (box)		4	.
Croydon, Tamworth Rd.,			
Collection	3	4	.
Boxes		13	10
Report		1	.
Christmas Toys ...		2	6
Soho, Friends' Christmas Box		8	6
In Loving Memory of Mr. Geo. Simpson	1	1	.
Sunday-school ...		6	6
Wooburn Green, Ebenezer,			
Sunday-school ...		15	3½
Birthday Box ...		1	.
S.S. (to commemorate Wm. Collett's birthday, who is on active service)		5	.½
Boxes		15	1½
eports			2
West Ham (box) ...	1	10	.
Sewing-class (Christmas Boxes) ...	1	.	.
Berkhamsted Common, Mrs. W. Hodsden and Family (box)	1	.	.
Mayford, S.S.		17	7
Oundle, Zion, S.S. ...		16	4½
Friends' Boxes ...	1	15	1½
Laxfield, S.S.	1	8	11½
Boxes		11	7
Miss Aldous (1d. per month subs) ...		10	
Thame,			
Miss C.E Mears (box)		12	6
Reports			4
Tunstall	1	.	.
Basingstoke, S.S. ...		8	.
Leyton, P.P.C.... ...		6	.
Stratford, Gurney Rd.,			
Y.P.M. Meeting ...		18	5½
P.P.C.		5	.
Harvest Thanksgiving	1	14	6
Wandsworth, West Hill,			
Women's Bible-class	1	.	3
Mrs. Jarvis (purchase of Scriptures)	20	.	.
S S. Birthday Box...		12	2
Manchester,			
Mr. John Milton ...		5	.
Mr. Geo. Howard ...		1	.
Mr W. O. McKee (2/6 for 1916, 2/6 1917)		5	.
Mrs. T. Hindle ...		5	.
Mr. E. Littlewood...		5	.
Mrs, A. „ ...		5	.
Mr. R. McKee ...		2	6
Mrs. Herring ...		5	6
Miss E. Chaplin ...		4	6
Mr. F. „ ...		3	6
Mrs. Rowlands ...		4	.
Mr. C. Pettitt ...		1	.
Mr. W. Grounds ...		2	6
Mr. Jas Rowson ...		5	.
Mr. A. Lawton (Leeds)		8	6
Mrs. Sunderland ...		5	.
Mr. R. Ashton (Rochdale)		10	.
Mr. W. Lyles ...		5	.
Mr. W. Hisford ...		6	.
Mr. Jas. Howarth ...		1	.
Miss Mayne... ...		1	.
Mrs. J. Parish ...		2	6
Mr F. Jackson ...		1	.
Mr. Kenyon... ...		4	.
Mrs W. Chaplin ...		5	.
Mrs. Egerton		4	.
Mr & Mrs. Kerridge	1	.	.
Heralds	1	10	10
Clapham, Courland Grove,			
Sunday-school ...	3	.	.
S.S, Birthday Box		6	.
„ Special Coll.	2	4	7
Homerton Row,			
Mr. and Mrs H. C. Turnpenny ..	1	1	.
Tottenham, S.S. ...		12	.
Southsea, Rehoboth, Sunday-school ...		15	1
Brixton, Tabernacle,			
Reports		1	6
Sunday school ...		14	4
S.S, Birthday Box		18	.
Mrs. Goodchild ...		10	.
Bobby Stevens' box		3	2
Cambridge,			
Mr. Sturton... ...	5	.	.
W. G....		5	.
Mrs. F. G. Hindes and Friends ...		5	
Mrs F. G. Hindes, Christmas Gifts ..		5	.
Friends' „ „ ...	1	.	3
Collection	8	5	.
Sunday-school ...	9	14	6½
Mr Chisnall's Preaching Fee	2	7	6
Miss Whyatt (card)	2	19	6
Boxes	3	17	9½
Newquay (Cornwall),			
Collection	1	15	.
Mr. H. G. Dann (box)		5	8
Stevenage, Boxes ...	2	18	.½
Sunday-school ...		18	1½
Reports		1	.
Norwich, Orford Hill.			
Boxes		6	6½
Sunday-school ...		19	10½
Stoke Ash, Reports ...		2	6
Sunday-school ...	1	19	4
Boxes...	1	15	2
Kingston, S.S... ...	2	9	6
Mr. H. Jeffs		10	.
March	7	9	8
Wandsworth, Chatham Road, S.S.		11	9

List of Subscriptions *(continued).*

	£	s.	d.
Northampton,			
Per Miss Sharp ...	1	1	6
„ Miss Jackson ...		12	6
Bolton, Boxes	1	1	6
Wellingboro'.			
Miss A. Hackney ...		10	.
Sunday-school ...	16	13	4
Mrs. M. R Sharman		10	.
Guildford, O.B.C.,			
Boxes:			
Mr. J. T. Peters ...	2	10	.
Mr. Parsons ...		7	2
Mrs. White ...		16	7½
Mr. E. C. Foster...		7	4
Miss Usher ...		2	4
Mrs. Skuse ...		6	.
Mrs. McNeil ...		4	10
Mr. Nicholson ...		2	10
Miss Fearis ...		4	4½
Mrs. Garton ...		4	9
Mr. A. Snell ...		13	.
Mr. Searle		6	3½
Miss Cordwell ...		2	7
Miss McGill ...		12	5½
Mrs. Riddle (Godalming) ...		10	1½
Mrs. Woodger ...		6	4
Mrs. Bristow ...		1	11
H. Brand	7	3	6
Ditto (proceeds of Ordinance Tea)		11	7
Aylesbury, Walton Street			
Sunday-school ...		14	3
Boxes	1	5	7
Collection	1	10	6
Sale	3	13	.
Prittlewell	5	13	7
Sunday-school ...	1	.	.
Haworth, Hall Green,			
Boxes...		7	.
Hounslow, S.S.... ...	2	4	4½
Bible-class		10	3
Fleckney, Collection...		16	9
Boxes	3	14	9
Chadwell Street, Mount Zion,			
Various Friends (Christmas Box)...	1	10	.
Mrs Bromfield (sub)		9	.
Miss Wilks, Legacy	5	.	.
Mr. J. Beckett (box)		1	2
Mrs. H. S. Nunn (sub.)	10	.	.
Mr. G. Wilsden, serving in France (20 francs) ...		14	3
Miss Caulridge (sub.)		5	.
Mrs. Fricker „	1	1	.
Miss Mattocks „		4	.
Mr. J. Webb „	1	.	.
Mr. and Mrs. G. E. Shepherd (sub.)...	2	.	.
Birthday Gift, Aug. 4		5	.
„ „ Sept. 20		5	.
Miss Morris (box) ...		14	.
Subscriptions:			
Miss Lawrence ...		2	6
Mrs. and Miss M. Silvester ...	2	.	.
Mr S. G Nunn...		10	.
Mrs. H. S. Nunn...	10	.	.
Mrs. Hammond ...		5	.
Mr. J. G. Miller...		10	.
Mr. C. J. Welsford	1	.	.
Mr. and Mrs. J. G. Mackenzie ...	2	2	.
Boxes:			
Miss Bevan ...		4	1½
Mr. and Mrs. G. Ridley	3	15	10½
Mr. & Miss Pardoe		16	.
Mr Goodhew ...		3	.
Sunday-school ...	14	17	.
Missionary Sunday, May 13	10	4	.
Tring, Akeman Street, Boxes	5	4	9
Great Blakenham ...		10	.
Lewes, Jireh,			
Miss Walker (box)		18	5
Dunstable, Collection	1	12	4
Minister's Fee ...		15	.
Bermondsey, Lynton Road,			
In Memory of M R.E.		12	6
Mr. H. Blackman ...	1	1	.
Acton,			
Christmas Gifts ...		17	6
Over,			
Miss Alice Sutton (box)		5	8
Mrs. F. Kirby „		6	4
Mrs. Norman (donation)		1	.
Mrs F. Asplin (donation)		5	.
Sturry, S.S.		10	7
Richmond, Salem ...		19	.
S.S. and B.C. ...	1	2	9
Boxes	1	10	6
P.P.C.		2	5
Bath, Bethel and Providence,			
Anon		3	.
Miss Booker...		5	2
Mrs. Buckland ...		1	.
Miss Chivers ...		1	.
Friend		10	.
Mrs Gray		2	6
Miss R. S. Robbins		5	.
Miss K. „		1	.
Miss A. „		1	.
Mrs. Wiltshire ...		2	6
Bethel Boxes ...		18	6½
Reports			8
Bible-class ...		19	9
Providence, Boxes...	1	11	4
Sunday-school ...		17	3
Reports			9
PERSONAL:			
Miss G. Reynolds ...	3	.	.
Mr. W. J. Denmee (box)		4	6
Miss W. Delves ("Two Documents") ...		7	.
Interested		1	6
The Lord's Portion		9	6
Miss E. W. Painter (postage)			4
Thankoffering for sparing mercies during the last air raid		5	.
Sale of P.P.C., per W.C.		2	2
Mrs. C A. Church per Mr. S. Hutchinson	5	.	.
Miss E. E. Sayers (box)	1	5	.
"R.," Birthday Gift		5	.
	£456	12	10½

Herald Fund.

	£	s.	d.
Willingham		11	3
Great Yarmouth, York Road		5	.
St. Albans, Bethel ...		10	.
Croydon, Tamworth Rd.	1	4	.
Soho		1	6
Wooburn Green, Ebenezer		9	6
Bexleyheath		1	.
Ipswich, Bethesda ...		4	.
Maylord, S.S.... ...	1	2	6
St. John's Wood ...	1	12	6
Oundle, Zion	1	.	.
Lewisham, College Park	1	10	.
Laxfield...	1	10	.
Thame		14	.
Tunstall		14	.
Basingstoke		1	6
Clapham, Courland Grove...		10	.
Wood Green, Park Ridings		8	.
Newton Toney, Mrs. Handley		1	6
Southsea, Rehoboth...		5	11
Brixton, Tabernacle...		15	.
Claxton		12	.
Stevenage	1	4	.
Norwich, Orford Hill		5	.
Stoke Ash		15	6
Bath, Bethel	1	9	5
„ Providence ...		8	4½
Northampton... ...		11	2
Bolton		13	.
Aylesbury, Walton Street	1	.	.
Walworth, Surrey Tabernacle	1	14	.
Wandsworth, West Hill		6	.
Wellingboro'		6	.
Sturry, Mrs. Alkins ...		2	6
Prittlewell	2	2	.
Bromley, College Slip		2	6
Hollinwood	1	12	.
Chadwell Street ...	6	6	6
St. John's Wood ...		10	4
Bermondsey, Lynton Road	4	10	.
Ipswich, Bethesda ...	1	9	6
Grays, Ebenezer ...		3	.
Richmond, Salem ...		5	4
PERSONAL:—			
Mr. Jas. B. Collin...	20	.	.
Interested		5	.
Mrs. Bewers ...		8	3
Mrs. Jordan... ...		1	6
Robt. Banks & Son (Sales)	1	9	9
	£62	13	9½

Miscellaneous.

	£	s.	d.
Interest on Deposit ...	2	18	6

Medical Fund.

	£	s.	d.
St. John's Wood, Mount Zion,			
Mr. R. S. W. Sears...	1	.	.
Mr. T. W. Morgan	1	1	.
	£2	1	.

Vol. XVI. December, 1917.

The Strict Baptist Mission HERALD.

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



AN INDIAN WASHERMAN AND HIS PACK BULL.

Price One Penny,

Of the Secretary W. CHISNALL, 16, The Grove, Isleworth, Middlesex

Printed and published for The Strict Baptist Mission, by
ROBERT BANKS & SON, RACQUET COURT, FLEET STREET, LONDON E.C.

CONTENTS.

	PAGE
Current Notes	133
Our Stewardship...	134
The News of the Month	135
"Suffer the Little Children to Come Unto Me"... ...	136
Child-training in Idolatry	137
S.B.M. Conference	138
A Soldier of the Cross...	140
Prayer Subjects for December ...	142
Pastor E. Mitchell's Resignation ...	142
Meetings	143
The Children's Corner	144

PASTOR W. CHISNALL,

The Secretary of The Strict Baptist Mission,

Will be glad to

PREACH and LECTURE

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

Apply to him at

16, THE GROVE, ISLEWORTH, MIDDLESEX.

NOTICES.

ALL CONTRIBUTIONS for the HERALD should be sent to the Editors (***65, Woolstone Road, Forest Hill, S.E. 23***) 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, Gallia Road, Highbury, London, N.5,*** 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. Collin, 45, Erlanger Road, New Cross, London, S.E.14.***

The Strict Baptist Mission HERALD.

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

VOL. XVI.] DECEMBER, 1917. [*New Series*, No. 132.

CURRENT NOTES.

THE last month of a year which sees us well into the fourth of this fateful war, the strain of which upon our resources has so greatly increased, calls for more than ordinary praise, both for the mercies individually received and for the fact that, although the finances of the Mission have suffered, no retrenchment has had to be made in India.

Personal mercies call for practical expressions of gratitude, and we venture to ask our Subscribers to make an effort to increase our General Fund in view of the fact that our receipts are about £300 less than they were last year. Since it is one of the fixed principles of the Mission not to run into debt, it follows that, unless this financial shortage is soon remedied, some retrenchment will have to be effected. We earnestly trust that this may be prevented.

The retirement of our dear friend and brother, Pastor E. Mitchell, as President of the Mission, whose enforced retirement through affliction we all so greatly and sympathetically regret, adds emphasis to our appeal. It would, we are sure, greatly gladden him in his retirement to see the much-needed financial recovery.

And the signs of our Lord's Coming and of the completion of the Church, which many eyes are watching, are surely a clamant call for increased activity in the work so dear to Him rather than supineness and retrenchment.

OUR STEWARDSHIP.

THE passing year and the passing years call upon us to examine ourselves and our work in the light of our Lord's return, when we are to give an account of our stewardship. Having called us to His service and made us depositaries of His Gospel, He expects us to be "good stewards of the manifold grace of God." Every quality and every gift of goodness and of grace that we possess, our powers of mind and body, our time, money and opportunities, are to be pressed into the service of disseminating the Gospel to which we ourselves owe so much.

The two words represented by "steward" in the New Testament indicate faithfulness on the one hand, and skill, care, management on the other, as being necessary in the sacred stewardship of the Gospel. As in the days of our Lord and His apostles it was required in stewards, or house-managers, that a man be found faithful, so it is now in the House of the living God. No more important and onerous charge has ever been committed to the sons of men than Christ has committed to His Church; and we may well ask ourselves if we are fulfilling the trust to the extent of the ability and opportunity He gives us.

Speaking generally, the Christian Church has not done so, but it is better to make the question personal and particular—Have we during the past year done all that we might have done to maintain and to extend the work which our brethren are carrying on in southern India, surrounded as they are by hundreds of thousands of souls in the dense darkness of heathenism, the great majority of whom will hear nothing of the Gospel unless from the lips of our brethren and sisters? Or to put the question in another form—Are we prepared to give an account of our stewardship to our coming Lord in the humble confidence or hope that He will say we have done what we could?

It is true that life is becoming increasingly difficult, and the temptation to ease the strain by curtailing missionary contributions before luxuries is strong, and no one can lay down a rule for another; but, if the love of Christ constrains us, His Command and the manner and extent of our obedience will be our first consideration.

Shall we during this last month of another year of service review as in His sight the fulfilment of our Stewardship?

Our Foreign Field.

The News of the Month.

MADRAS.—During a week in August the Madras missionaries travelled to Sendamangalam to participate in the Conference of missionaries. We were hospitably entertained by our colleagues there and were glad to have the opportunity of discussing problems connected with the work. The recommendations of the Conference have been submitted to the Council.

Recently I interviewed the father of Ragammal, who some time ago was accepted for baptism and Church fellowship, but was prevented by her parents from taking this step. The father said that he did not now oppose Ragammal's baptism, as the man to whom he intended to give her in marriage was dead. Incidentally her father gave testimony to her faith in Christ when he said, "Nothing will shake her out of her belief in the Christian religion." The father went so far as to promise me that he would be present at the baptism, so that no question should arise in the future as to his consent. Ragammal's hopes ran high on hearing this. But when her father talked the matter over with her mother there was a scene when the mother heard of the promise the father had given, and she declared that Ragammal must leave the home if she were baptized. Great was the disappointment of Ragammal when she found that her mother's voice had prevailed. In telling me of this she said, "But in any case I will be baptized some day." Her faith is tenacious. She is allowed to read the Bible in her home and to attend our school and Sunday afternoon service at Semmencheri.

Seventeen of our teachers appeared for the written examination in Scripture, conducted by the Sunday School Union, and all of them passed. Only one secured honours—Teacher Salome, of Egmore, to whom a fine volume of the Bible has been presented. Of the others, four passed in the first class, six in the second, and six in the third. At the distribution of the certificates the men candidates all looked very sheepish when they heard it publicly announced that a woman had done better than any of the men.

On the first Lord's-day in September, Vinaiyakam was baptized at Vepery. The personal influence and teaching of Abraham was the chief instrumental cause of his being brought to avow his faith in Christ. His heathen father refused his consent, but in speaking of this Vinaiyakam said to me, "I must do what I see to be right, not what my father thinks I should do."

Tamilians have a striking way of describing effects. One remarked recently at the close of a service at Vepery, "As fire falling upon lead melts it, so the Word fell upon my heart and softened it."

E. A. Booth.

Our sale of Scripture portions in September rose to 155 copies, 76 other magazines were sold, and about 3,600 Gospel handbills were distributed freely.

One morning at the dispensary, the Bible-woman not being there that day, I heard one patient ask another what was printed on her dispensary card. In reply this young woman, a heathen who was formerly a pupil

in our Semmencheri School, took the card, read the message it contained, and then explained it all in a simple, lucid manner that surprised me. It must be at least four or five years since she left school, but the truths learned there are still clear in her memory. O. M. ELLIOTT.

October, 1917.

A men's meeting at Arumbakkam was established on the last Tuesday evening in August and is to be held monthly. Arumbakkam and Koyembedu are somewhat isolated from the rest of the stations, and consequently it is a long way for other workers to go and give help in an evening meeting; and Teacher Doraiswamy was doubtful if the meeting would be a success. We determined to try, as it is not the number of Christian workers but the number of heathen people who need the Gospel that makes a meeting of value. By going round the village just before the time of the meeting a large number of men came along with the schoolboys and other children; the womenfolk, too, crowded round the doorways. After some lusty singing of lyrics and a short prayer, I gave a Gospel temperance address, aided by one or two simple demonstrations. The people listened well, and several of them were heard discussing the subject afterwards. We pray for grace to use these opportunities well, as it is impossible to get such a number of men to quietly listen to a Gospel address in the open.

At Ayanapuram dispensary I have recently had two patients who were injured by the collapse of the sides of a pit they were digging. The earth which fell on them severely grazed and bruised their shoulders, and one man's clavicle was broken. They are both better now and are working again.—*11th September, 1917.* L. WATTS.

SENDAMANGALAM.—From August 14th to 17th, S.B.M. Conference was held in Sendamangalam. This was the first gathering of its kind since June, 1914.

During August, 11 Bibles and Testaments, 232 Scripture portions, and 376 other Gospel books were sold.

During a tour made in the southern circle in the first week of September some very interesting and helpful preaching services were held in various villages.

On Friday. September 7th, at our monthly meeting the new dispensary was opened. Boarding-school children took an active part in the service. All present felt we had much reason for gratitude in our being able to erect and open such a building in these trying days of war.

September, 1917. D. MORLING.

"Suffer the Little Children to Come Unto Me."

THE thought that little children—babies—whether white-skinned or dark, are gathered safely into the Saviour's bosom when their little lives are early cut off, has been lately a thought of comfort to me. As far as we know, no soul having sought peace and pardon at His feet has yet passed home to glory from these hills. And with this it would be terrible to consider how many little lives are here daily sacrificed through neglect and ignorance were it not for the comfort of the thought of infant salvation — Kolli babies in heaven. It *is* a joy, and it came afresh to me last week when the little life we had tried to save passed away beyond our reach. The child of two years had been left alone in the room while the mother went for water, and, considering there is no sort of attempt to screen off their fires which burn on the floor, we do not wonder the poor mite fell right across the burning embers, and it was brought to us one mass of terrible

sores, screaming wildly in agony. The mother, too, seemed nearly beside herself, beating her head and breast while she watched the dressing of the wounds. As we sat talking to her a few days ago in her home, the idea came to her as new and strange that her babe was now free from pain on the Saviour's breast, and so impressed did she seem that she repeated this and other words we had said to her when her sorrowing husband came in.

The tenderness of these fathers for their children is sometimes very touching; it is they who usually bring them for medicine. Yesterday one who had evidently spent weary nights watching over the little sick one (his eyes looked tired and heavy) very tenderly tried to make it lie down, that it might be examined, and, because it screamed with fear, he lay down himself by its side, saying, ' See, I will lie by you; do not fear." The simple action seemed so full of the true essence of love, and might remind one of Psa. ciii. 13.

Another father was found hiding behind our house while a slight operation was in progress. "Why is this?" we asked. "I cannot bear to see or hear her cry," he said. Were this love and tenderness sanctified, how powerful for good it would be! I felt this yesterday while speaking to a young father whose little babe was clinging to him. He and his wife had grieved much over the death of their first baby, and now with double tenderness they are bringing up this one; and when I pointed out to him that now as a tiny babe it could not understand all the sin around it, but as soon as its little mind enlarged it would learn the sins of its parents if their lives were not changed, a look of real longing came into his face as he expressed his realisation of the responsibility of parenthood, and I knew a chord had been touched in his heart, and that otherwise he would have received my message with callousness.—*September, 1917.* E. C. BRAND.

Child-training in Idolatry.

IT was early morning. Just outside the compound gate three little children were playing with the sand. As I opened the gate, one little girl looked up, and running up to me slipped her hand in mine, and led me to the others. They had built a little house of sand, and in the centre had placed a piece of wood covered carefully with a piece of red cloth torn from the end of the biggest girl's *saree*. In answer to my enquiries, they told me it was a temple, and the piece of wood was a *swami*. In one of the Tamil books set for the second examination it says: "A clean cloth will take a dye well; so things learnt in childhood are well impressed in the mind." As I watched those children playing I thought how much of the opposition and indifference we meet with is due to the things learnt in childhood.

. . . . . .

It was afternoon, and the heat seemed almost unbearable The big square in front of the temple was quite deserted as I crossed it on my way to the post office. Everyone had sought the cool shelter of their verandahs. Then, suddenly, I heard the sound of children's voices, and turning round, saw three boys coming towards me. One was quite a tiny tot, the others about nine or ten. On they came, chattering excitedly, until they reached a shrine opposite the temple doors, close to where I was standing. On the pillars of the shrine the various incarnations of Vishnu are carved, and a flight of steps lead up to it. Standing at the foot of the steps the elder boy took a large fowl he was carrying, and handing it to the others, directed them to hold it, the tiny boy holding its body, the other its head. He then produced a large knife, and killed the fowl, letting its blood drip on the lower step. Then, hand-in-hand, they

ascended the steps, made their offering of cocoanuts, and ran gleefully home.

. . . . . .

It was evening. As I crossed the square again all was in shadow. The only reminder of the scene I had witnessed a few hours before was a dull red stain on the ground. Many people were there, and my attention this time was attracted by an old white-haired lady. In her arms she carried a tiny baby boy. Going up to the same shrine, she stood at the bottom of the steps and went through her evening worship. Then she held up the child, and placing his tiny hands together, she made him do all that she had done. As I turned away, the words of our Lord Jesus came to me, "I must work the works of Him that sent Me while it is day: the night cometh when no man can work." To-morrow may be too late—even for the children. Disease and death come very quickly in this country, and the children we see playing in the streets to-day may be beyond our reach to-morrow.

. . . . . .

Lest these pictures should seem too dark, let me add another. One Sunday afternoon I was sitting on the floor in my room showing Bible pictures to a Hindu boy about fourteen years old, trying as well as I could to explain them, when, to my surprise, he took up the story I had begun and went through it correctly. "How do you know these stories?" I asked. He replied, "My younger sister goes to your school, and I read them in her lesson-book."

We have over five hundred boys and girls in our schools in the Sendamangalam Field, who, in addition to their other lessons, are taught daily about the Lord Jesus Christ. We are bidden to sow beside all waters, and we have faith to believe that those seeds will not be fruitless. Our hearts go up in prayer to Him that in the day when He shall make up His jewels among them there may be many from our schools.

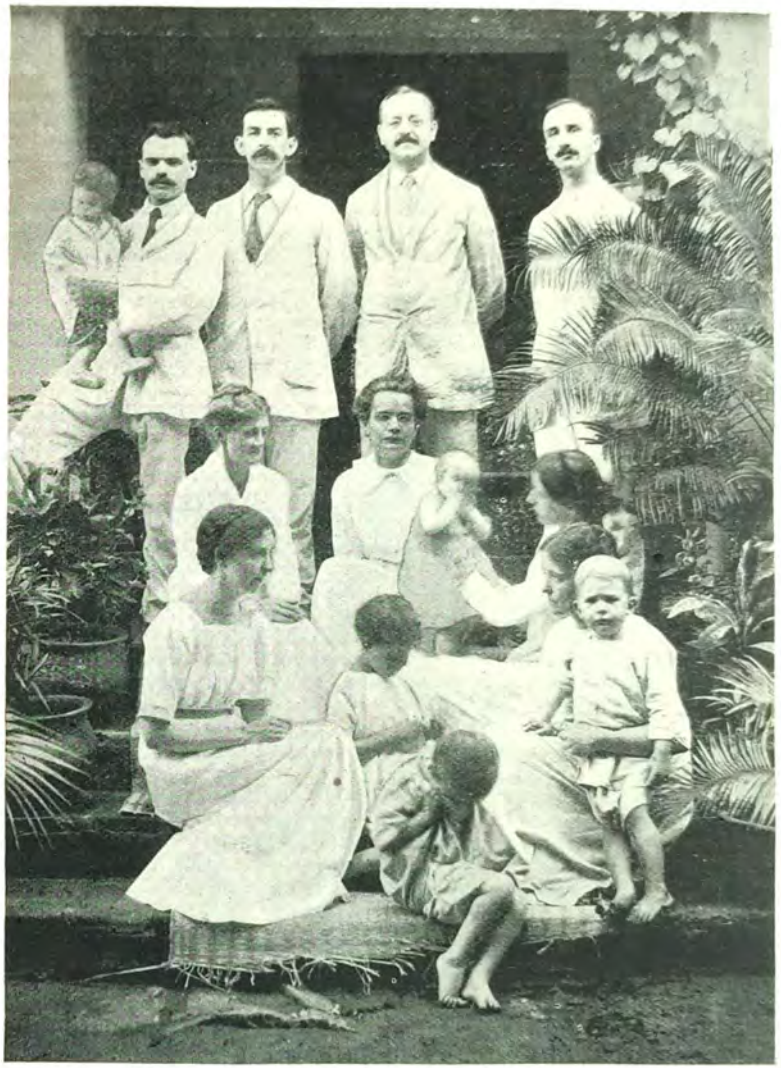
Sendamangalam, September, 1917. IVY W. IRELAND.

S.B.M. Conference.

THE Sendamangalam missionary circle was never so numerous and so lively as in the third week of August last, when we were honoured in entertaining the S.B.M. Conference. Every S.B.M. missionary on the field was present. Our modest house was taxed beyond its capacity, for one slept in the dispenary, a family was accommodated in the tent, while two others slept on a verandah with bamboo mats screening them from torrential monsoon rains.

Our Madras friends arrived at 10.20 on Tuesday morning, tired with their 200-mile journey by rail and road; while, on account of heavy rain, our Kolli Hill colleagues did not reach us till afternoon. The rest of the day was occupied in looking round the Mission premises and exchanging views on subjects to be discussed in Conference.

On Wednesday morning the first session was held, when, after singing, reading of the Word and prayer for guidance, the question of the Boarding-school scheme occupied most of the time. In the afternoon a sub-committee was hard at work in preparing drafts of resolutions. In the evening a very happy change was enjoyed, when an English service was held in the chapel, when Mr. Booth gave us a most profitable discourse on "Thy Kingdom Come." Only those situated as we are, debarred from ever attending public worship in their own tongue, denied even the privilege of Christian converse in English outside their own home, know how to appreciate such an opportunity. Thursday still found the sub-committee at work, so that on Friday morning the second session was held and our business was concluded.



OUR MISSIONARIES IN CONFERENCE AT SENDAMANGALAM.

"Enduring Hardness"

We were glad to see Mr. Booth had made such good progress in health since we last saw him, but it is evident he has not yet regained his former vigour. At the first session the following resolution was carried: "That Conference express its appreciation of the long-continued efforts of Mr. Booth to carry out the original scheme (of Boarding-school) and its heartfelt sympathy with him in his breakdown of health, which was largely the result of the nervous strain occasioned by the difficulties encountered."

We were very sorry that on Thursday and Friday Mr. Brand was unable to take part in our meetings on account of fever; on the following Monday he had recovered sufficiently to be able to return to his field.

I am voicing the feeling of all us missionaries when I say that our Conferences, in enabling us to make united representations to the Council, in helping us to understand one another's positions on questions affecting the whole Mission, have become not merely useful but indispensable.—*17th September, 1917.* D. MORLING.

A Soldier of the Cross.

VINAIYAKAM, private 1351, a Sepoy in the 64th Pioneers, serving the Emperor of India in the Madras arsenal, is also a soldier in the army of King Jesus.

He was born of heathen parents about twenty years ago, his father also being a soldier in the same regiment. Vinaiyakam was educated in a mission school but remained a Hindu, although he occasionally attended a Christian service. In the early part of 1917 he was selected to undergo a course of training as an armourer, and sent to Madras arsenal to learn the work. Seeking after something more spiritually satisfying than Hinduism, he attended our service at Vepery one Sunday morning, and there Abraham, the energetic secretary of our Voluntary Service League, got hold of him, and an acquaintance began which has resulted in much blessing for Vinaiyakam. Another man in the arsenal, the special chum of Vinaiyakam, was induced by him to attend our service, but he soon tired of it, and then his influence became harmful. Vinaiyakam was determined to "follow the gleam," and making a definite stand for true religion, parted company with his military friend. This led to a deepening of the friendship with Abraham, and this has been a means of great blessing, and fellowship in spiritual things.

When seeking Church-fellowship Vinaiyakam told me that two years previously, when reading the Bible, he was convicted of his sinfulness, and from that time has been a seeker after God. He has experienced true contrition of heart, and has sought cleansing from God, "knowing that I cannot remove my own sin," as he put it. He has been led to true faith in Christ, and his face lights up as he speaks of Him. I advised him to write and tell his father of his intention to be baptized and join the Christian Church. He did so, and was very disappointed when his father refused to sanction the step, on the ground that as the only son it would be Vinaiyakam's duty to perform the funeral rites on the death of his father, without which it would go hard with the father's soul in the next life. "Until you have done this," wrote his father "you must not become a Christian." Vinaiyakam was greatly troubled lest I should decline to baptize him on hearing that his father had refused his sanction. At once he came to see me about it, and was relieved to know that I was quite ready to baptize him at his own voluntary request on a personal profession of faith, if he was prepared to face the consequences involved. Again has the Word of our Lord been fulfilled, "They shall be divided, father against son, and son against father" (Luke xii. 53). We cannot understand all that this means in a Hindu family, but we know that it is

a heartbreaking experience on both sides. Doubtless many hopes and plans concerning their son have been shattered by his becoming a Christian. To name only one, he cannot now marry a Hindu girl, he must marry a Christian, and this will be a barbed shaft in the mother's heart. Just how much loss is involved for Vinaiyakam by his joining the Christian Church is not yet known, but he has the courage to risk it all. As I was speaking to him last Lord's-day afternoon he said, "Whatever happens I will never go back. I will never give up my faith in Christ." May our gracious Master grant him grace in the hour of trial to keep this high resolve.

Vinaiyakam was baptized at Vepery on the first Lord's-day in September, taking the Christian name of John. On the same occasion he was received into the fellowship of the Church, and gathered with us at the table of the Lord.

Young men from our home Churches now serving in the army know that it is not an easy thing to "stand up for Jesus" there. How much more difficult it will be for one who is regarded as a renegade by his fellow-soldiers to witness for Christ among his heathen military companions. I ask our friends to pray that he may be kept faithful, and be used of God to bring others to Jesus.—*September, 1917.* E. A. Booth.



A Water Carrier.

OUR HOME CHURCHES.

Prayer Subjects for December, 1917.

Week Beginning—

SUNDAY 2nd.—Miss Ireland asks for prayer for the Bible-women's Meeting at Sendamangalam on the first Thursday in every month. She says, "Our Bible-women do need help. They have had to work so long alone, and they are looking forward to receiving help from these Meetings."

SUNDAY 9th.—Prayer for Vinaiyakam that he may be kept true and faithful, and be used to bring others to Christ.

SUNDAYS 16th and 23rd.—Prayer is specially asked for entrance by our Bible-women to five houses in the principal street in Sendamangalam, and "that the Bible-women may have strength and courage to speak of the Lord Jesus Christ. It is not easy. The men, although outwardly friendly, are bitterly opposed to Christianity, and will be on the look out for any teaching on our part. But we know we have God on our side, and if He works, no one can hinder or stop it."

SUNDAY 30th.—Praise for all the protection, help, guidance and blessing afforded us during another year.

Pastor E. Mitchell's Resignation.

THE announcement last month of Mr. Mitchell's resignation of the Presidency of The Strict Baptist Mission through ill-health has, we are sure, caused widespread and deep regret, and the following extracts from his letters to Mr. Chisnall and Mr. Mutimer written from Dorsetshire, which were, respectively, read to the S.B.M. Association Meeting of Delegates and to the public Annual Meeting, will be received by our readers with equal sympathy. Writing to Mr. Chisnall on October 26th for the Association, he says :—

"You will be glad to know that I am already feeling better for the change, in my general health, but my head is not very much better. It will, I fear, be a long time before I am fit for any mental exertion; probably I shall never be able to do much again, but that is in the Lord's hand

"May I ask you to express my regret to the members of the Association that I am unable to allow my name to be submitted for re-election as President of the Society, as I am now not equal to the strain. My heart's sympathy is as much as ever with the Mission, but my strength has declined. I am sensible of the honour done me in electing me to the office for fourteen years successively, and thank the brethren for the confidence reposed in me. I pray our God, Whose cause it is, to direct in the choice of a President, and to abundantly bless the Society. Please convey my fraternal love to the brethren :—

On the following day Mr. Mitchell wrote to Mr. Mutimer for the Annual Meeting as follows :—

"Kindly express to the friends of the S B M. my regret at my enforced absence from the Annual Meeting. You will be glad to know that my health is improving with the quiet rest I am enjoying. My head at present is unfit for any mental exertion, but I am hoping that an extended rest will prove very beneficial, so that I may resume some measure of service in the Master's cause at the commencement of 1918.

"Please convey my thanks also for the confidence they have reposed in me during the fourteen years that I have had the honour of presiding over the Mission. My love and sympathy are not in any degree abated in respect to it. May I say that the Mission was never more worthy of support than it is to-day, and never more needed support than it does now. The Lord abundantly bless this Annual Meeting, and stir up the hearts of His people so mightily that the cause may not decline, but rather that we may '*Go forward*,' enter the doors our Lord is opening before us, and occupy diligently till He comes."

While we express our heartfelt sympathy with our brother who has for so many years guided the affairs of the Mission, and our hope that he may be restored to at least such a measure of his former strength that his desire to resume service for his Lord may be granted, we trust that his retirement may act as a stimulus to the supporters of the Mission, so that he may be cheered by seeing progress rather than decline in the foreign mission work he loves so well.—ED.

Meetings.

Brighton.—On the 7th November the 19th Annual Meeting of the Prarthana Sabha was held in "Ebenezer" Chapel, Richmond Street, when Mr. Welsford preached in the afternoon. In the evening a special L.Z.A. meeting was held, when Mr. Chisnall pleaded for an increased prayerful interest and sympathy in the work of the L.Z A., and as a result several friends became box-holders. The public meeting was well attended under the presidency of Mr. Cozens. The Annual Report showed that the ambition of many years to send £50 in one year to the Mission Funds had this year been more than attained, as no less than £54 16s. 10d. had been forwarded to headquarters. Stimulating addresses were delivered by Messrs. W. Chisnall, J. E. Flegg, D. R. Smith, and C. J. Welsford. The collections amounted to £7 7s. 7d.—G. A. F.

THE CHRISTMAS BOXES.—Among the contributors mentioned in last month's HERALD should have been included Mr. A. Vine, who kindly provided three strong boxes in which to pack the Christmas gifts for our school-children and others in India. We thank him heartily.

Mr. W. Chisnall's Engagements for December:—9th, Irthlingboro'; 16th and 19th, Boro' Green; 23, Hounslow; 30, Manor Park.

THE SPIRIT OF MISSIONS.—The spirit of this world is not the Spirit of God, and is essentially hostile to the spirit of missions. A worldly Church never was a missionary Church, or, if the *work* of missions survives, the *spirit* of missions is quenched; the body of organisation lacks the soul of Holy Ghost inspiration, and the work is carried on in the energy of the flesh, not of the Spirit. A man, or a Church, that is not spiritual, cannot even feel the force of the appeal and motive of missions, and a thousand pretexts are at hand to evade earnest absorption in an enterprise so unselfish and Divine. It does not "pay," the "results" are not adequate, the "field" is too far off, the "sacrifice" too costly, the "work at home" too imperative; or, perhaps, there is even a question as to whether the heathen are not full as well off without the missionary, and their religions are not good enough—all forms of one ethnic faith gradually evolving the final eclectic and perfect religion.—*Dr. A. T. Pierson.*

The Children's Corner.

All letters and answers for The Children's Corner should be addressed to Uncle John, 65, Woolstone Road, Forest Hill, S.E. 23, and should reach him not later than the 10th of each month. All answers should bear the writer's name, address, age and Division.

MY DEAR NEPHEWS AND NIECES,—I welcome Madge Reeder to the Corner in Division III. You are not the only 7-year-old niece in the Corner, Madge.—Yes, Evelyn, the stamps I receive go to help the work of our lady missionaries, and prizes are given every three months according to the marks gained.—I have relaxed the rule for once, Hilda. Rose has done very well.—I am sorry, Edith, you can't get the HERALD in good time; couldn't you ask to have your copy earlier?—Many happy returns, Gracie; yes, Division I. now.—You were quite right, Marjorie and Grace; I wanted you all to say why the articles interested you. Some have lower marks for not doing so, or for saying what interested them in one month only.—Glad you like your prizes, Jamie and Clara.—I have been greatly interested in seeing what articles interested you most. We will try this again another time. This month I want you to say what happened in Bible times at the places in Palestine recently captured by the British Army.—I have received 2/2 in stamps this month.

MARKS FOR NOVEMBER.—*Seniors.*—Dolly Cook, Rose Clarke, 10; *Hilda and *Dorothy Cuthbert, Elsie Andrew, Freda Berry, Amy Poole, Robert Booth, ***Hilda Reeder, Nellie Clark, Blanche Hawes, James Fromow, 9. *Division I.*—Cissie Cross, *Fred Cuthbert, Leslie Falkner, Douglas Barr, Leslie Reeder, Evelyn Davey, 10; Geo. King, Grace Kyte, *Florence Church, Edith Clarke, Grace and George Andrew, Edith Higgins, Doris Butcher, Elsie Roberts, Jessie Pickin, 9; **Ernest Carter, **Dorothy Rudd, Mary Newton, 8. *Division II.*—Rex Booth, 10; *Lilian Church, Edith Wright, Ellen Dowell, Clara Layzell, ***Marjorie Dykes, Leonard Reeder, Nellie Burley, Eva Roberts, **Leslie Chaplin, *Grace Towns, Ernest Vestey, Doris Bunyan, 9; **Cecil Carter, **Oliver Rudd, 8. *Division III.*—Gerald Booth, Rose Sykes, Frances Revell, 10; ***Kenneth Dykes, *Willie Church, Ethel Kyte, Laura Hawes, Leslie Troupe, Stanley Vestey, May Roberts, Irene Pickin, 9.

QUESTIONS FOR DECEMBER.—*Seniors.*—From Genesis xxi., xxii., xxvi., xxviii., xlvi., and 1 Kings xix., say briefly what happened at BEERSHEBA. *Division I.*—From 1 Samuel v., 2 Chronicles xxvi., Nehemiah xiii., Isaiah xx., and Acts viii., say briefly what happened at ASHDOD or AZOTUS. *Division II.*—From Judges xvi. 21—31, Jeremiah xlvii., and Acts viii., say briefly what happened at or on the way to GAZA. *Division III.*—From Judges i. and xiv. say briefly what happened at Askelon.

Your affectionate UNCLE JOHN.



A BIT OF CARVING IN MYSORE PALACE.

THE FIFTY-SIXTH 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 1916-1917; With Accounts and Abstract of Receipts.

Price ONE PENNY. Post Free Threepence

BOUND VOLUMES OF THE S.B.M. HERALD

For 1916,

INCLUDING THE FIFTY-SIXTH REPORT.

Price 1s. 6d, net; by post, 1s. 10d.

OF PASTOR W. CHISNALL, 16, THE GROVE, ISLEWORTH, MIDDLESEX.

The Strict Baptist Mission Herald

Monthly, One Penny. Post free, per annum, 1/6.

How to Increase the Missionary Spirit in our Churches.

One Penny.

The Elder of Pavittram.

A STORY OF SAVING AND KEEPING GRACE.

6d. a dozen post free.

LIST OF SUBSCRIPTIONS, &c.

From Audit to November 12th, 1917.

General Fund.

	£	s.	d.
Chesham, Newtown, Sunday-school ...		3	11
Birthday Box ...		3	11
Girls		12	3½
Boys		7	6¼
Lode, S.S.	1	.	6
St. John's Wood, Miss Turner (box)...		15	2
Per Miss Harris (boxes)		10	10
Bermondsey, Lynton Road	4	.	6
Leyton		2	.
Bassett Street, Miss Brazier ...		13	.
Wattisham, Harvest Home	8	14	.
Chadwell Street, Mr. E. Mitchell ...	2	.	.
Mr. R. Simmonds ...	1	1	.
Sunday-school ...		4	2
Acton, Tabernacle, S.S.		15	.
Hither Green, Mr. E. W. Thomas		10	.
Hornsey Rise, Ebenezer	1	10	.
Cambridge, Eden (boxes)	1	7	10
Northampton, Providence, S. L.		2	6
Wood Green, Dovecote, Sunday-school ...	1	4	6
Thame Mise Eva Elton (box)	1	.	.
Working Party ...		5	.
Rushden, Succoth ...	1	12	1½
Sunday-school ...		10	.
Mrs. Bennett (box)...		5	3
Pimlico, Carmel ...	1	10	6
Bromley, College Slip		9	.
Bible-class		10	.
P.P.C		3	6
Croydon, Derby Road, S.S. Birthday Box...		4	6
Clapham, Courland Grove, Miss Ruth Brinkler's box		8	.
Wandsworth, Chatham Road Mr. F. T. Newman	5	5	.
Miss Brown... ...		5	8½
Mrs. Hewish ...		1	6
Miss E. Rose ...		2	6
Postage			3½
Wooburn Green, Ebenezer, S.S., to commemorate Arthur Tidbury's birthday, who is on active service		8	.
Brentford, North Road, Mrs Charman ...	1		.
Miss A. Fincham (box)		14	9
Bierton	3	3	.
From one unable to attend Annual Meeting		10	.
Tring, Akeman Street	11	1	5
Usual Ministerial Fee	2	2	.
Watford, Tabernacle, Sunday-school ...	4	.	.
Mr. R. Garner (box)	1	1	.
MISCELLANEOUS :—			
2½% Consols (£39/1/11)		4	10
Annual Meeting, Collection ...	57	15	6
Sale of Reports ...		19	8
PERSONAL :—			
Friend (for a teacher, as per Mr. Morling's request)	10	.	.
Miss E. Smith ...		4	6
Mr. John Brett ...		8	6
Mrs. B. E. Mather...	1	1	.
Report			6
Mrs. A. Steele ...		12	6
Invalid Friend at Hitchin	2	1	.
Mr. S. B. Caplin ...	1	1	.
Mr. A. Boulden ...		10	6
L. P., Ipswich ...	2	10	.
357	10	.	.
A Well-wisher ...		10	.
E. 10		10	.
Friend 46	11	.	.
Miss A. Kirkland (box)		10	6
Thank-offering, Nov. 2		8	.
Birthday Thank offering Mrs. E. French		3	.
Mr. H. Watts ...	1	.	.
Friend 61		3	.
Birthday Gift, Nov. 1		10	.
" " " 18		5	
P.P.C., Brighton ...		2	4
Mr. G. Fromow, 12 Reports		1	.
	£165	.	1¼

Herald Fund.

	£	s.	d.
Chadwell Street, Mount Zion... ...		2	6
Hornsey Rise, Ebenezer		17	.
Bexleyheath		1	6
Tottenham, Philip Lane		8	.
Hounslow, Zoar ...		7	6
Egham		13	.
Meopham		12	10
Ponders End, Miss Elnaugh ...		2	.
PERSONAL :			
Friend, HERALDS, 1918		1	6
" Printing HERALDS		1	.
	£3	6	10

Secretary's Salary Fund

	£	s.	d.
Friend 100			.

Pension Fund.

	£	s.	d.
2½% Consols (£616/14/10)		2	17 10
" " (£450/19/7)		2	2 3
	£5	.	1

Ladies' Zenana Auxiliary.

Money received by Mrs. Silvester from Sept. 10 to Nov. 9, 1917:—

	£	s.	d.
Chadwell Street, Mrs. Haslop... ...		10	.
Croydon, Y.P.S., Collection ...		3	6
Greenwich, Miss Smart		10	.
Leyton, Collection ...		15	10
Tottenham, Miss Robinson ...		3	.
Wandsworth, West Hill, Collection ...	1	9	6
Northampton, Mrs. Church ...		10	.
Mrs. Letts		15	6
Mrs. Catling ...		5	.
Miss Tarry		1	.
Miss Sharp		9	1
Guildford, Collection	1	16	.
Acton, Miss Archer ...		18	.
Wood Green, Dovecote, Mrs. Court		7	6
Sewing-class ...	1	.	.
Marylebone, Collection	2	10	6
PERSONAL :—			
Mrs. E. A. Booth (Madras)		15	.
Anon....		10	.
	£13	9	5

L.Z.A. Medical Fund.

	£	s.	d.
Prittlewell Cornerites, For Drugs for Miss Elliott		12	6

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,

1917.



PRICE ONE PENNY.

The Strict Baptist Mission.

Founded 1861. Incorporated 1907.

THE FIFTY-SIXTH

REPORT,

1917.

With Abstract of Receipts and Balance Sheets.

Presented at the

ANNUAL MEETING

HELD AT

MOUNT ZION CHAPEL,

ST. JOHN'S WOOD ROAD, N.W.,

Tuesday, October 30th, 1917.

SECRETARY: W. CHISNALL,
16, THE GROVE, ISLEWORTH, MIDDLESEX.

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.

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—

Mr. H. BAKER	Pastor H. J. GALLEY	Mr. A. W. THROWER
Pastor W. S. BAKER	Pastor J. MORLING	Pastor H. D. TOOKE
Mr. J. C. BOOTH	Pastor J. T. PETERS	Mr. A. VINE
Mr. H. BRAND	Mr. J. H. RIDER	Pastor E. G. VINE
Mr. B. R. BRETT	Mr. G. RIDLEY	Pastor W. F. WALLER
Pastor A. E. BROWN	Pastor T. L. SAPEY	Mr. W. A. WARWICK
Mr. A. E. CRISP	Mr. R. S. W. SEARS	Pastor C. J. WELSFORD
Mr. T. DEAN	Mr. J. SECRETT	Pastor E. WHITE
Pastor J. E. FLEGG	Pastor G. SMITH	
Pastor C. A. PRESTON	Pastor J. N. THROSSELL	

o

LADIES' ZENANA AUXILIARY.

President—Mrs. Hutchinson.
Hon. Secretary—Mrs. Silvester.
Deputation Secretary—Mrs. Collin.

Working Committee—

Mrs. BRETT — Miss FROMOW — Miss HARRIS — Miss INCE
Mrs. PARISH — Miss SEARS — Mrs. WALLIS

o

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.

o

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.

Our Commission—

"Go ye into all the world, and preach the Gospel to every creature."

THE FIFTY-SIXTH REPORT.

"None of us liveth to himself."—Rom. xiv. 7.

IN presenting this, the Fifty-sixth Report of your Council, our first note must be one of great thankfulness to God for the Divine blessing which has rested on our work during the most eventful and trying year of our existence.

All our work has been maintained, and in some small way we have advanced, as the following Reports from the missionaries on the field set forth, so we are encouraged to believe He is saying to us for our strength and confidence, "Fear thou not, for I am with thee: be not dismayed, for I am thy God."

These are days of upheaval and darkness. The din and waste of war of an unprecedented character are around us. Change and decay in all around we see, but it is well to be reminded at such times that "the Lord reigneth," and still see to it that His Word and work shall not suffer.

In the midst, therefore, of all this strife and carnage our prayer is, "Thy kingdom come"; and the following pages set forth the goodness of God in not only maintaining all our existing work, but helping us to make some little advance with our Sendamangalam work.

Owing to war conditions, this Report is considerably reduced so far as the Financial Statement is concerned; but the

accounts have been audited by a Chartered Accountant, and our Treasurer would be glad for any of our subscribers to inspect them at any time.

The Christmas Boxes have been well supplied again this year, for which we tender special thanks. Mrs. C. C. Harris, Nethania, 3, Cavendish Road, St. John's Wood, N.W., will gladly give any information to any interested friends.

The Secretary's "Birthday Fund" has not been forgotten, and he would remind those who have subscribed of the joy of fellowship in commending them in prayer to our covenant-keeping God, and hopes to have an increasing number of subscribers during the coming year.

We record with gratitude our appreciation and thanks to all those Sunday School Superintendents who have introduced the "Birthday Box" into their schools, and the real help this has been to our funds. The Secretary will gladly send to other Superintendents information in reference to this interesting way of subscribing.

The Council cannot conclude this Report without emphasizing the real need for maintaining all their existing work, and most earnestly appealing to all their subscribers to help them to advance, and so occupy "till He come" that which lies through the "open door" that has been set before them.

THE FIELDS ARE WHITE UNTO HARVEST.

The Council also express their grateful thanks to all who have helped them through this very trying year, and confidently appeal to all lovers of the Mission for a continuance of their prayers, sympathy and help, that the everlasting Gospel may be preached among the heathen.

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

The Madras Field.

By E. A. Booth.

—— : o : ——

OWING to circumstances connected with the campaign in Mesopotamia, India has figured more largely than usual in the British press and in Parliament this year. The statement made by Lord Hardinge, the former Viceroy, as to the part India has played in the great war has been a revelation to those whose idea of India is comprised in the statement that "India is a hot place, where black people live."



Deity of Gangatheswaran Temple, Pursawalkam, Madras.

Pursawalkam is one of the centres of our Madras Field where we carry on Evangelistic, Zenana, and School Work.

Signs of the Times.

Those who read the signs of the times are prepared to hear that India will bulk more and more largely in the eyes of Britain as the days go by. India is a continent of vast resources and potentialities. "The Changeless East" is an outworn phrase. India is changing and developing at an ever-increasing pace. The vision that opens before some Indians is so intoxicating that they lose their heads over it, and they say and do things which lead to trouble both for themselves and others. Lord Pentland, the Governor of Madras, in a recent pronouncement in the Madras Legislative Council, made the important declaration that the Government recognises "Self-government within the British Empire" as the ultimate goal for India, towards which she is now progressing. But His Excellency rightly emphasised the fact that the way to the goal must be taken step by step. The present rate of progress is quite rapid enough for the majority of the people.

We state these things to enable our friends at home to gain some idea of the atmosphere in which our work is now being carried on. The war has not spelt "stagnation" for India. In the general forward movement now in progress in India, the Christian Church has taken her full share and missionaries are face to face with new problems and possibilities.

Madras.

Madras, a city of more than half a million inhabitants and the birthplace of British rule in India, is the oldest station of the Mission. People of all castes and creeds and of every imaginable occupation are found here. It is a seaport with a rapidly growing trade, but I wonder how many of our readers could say off-hand whether it is on the Bay of Bengal or on the Indian Ocean. There is a constant influx of people from all parts of South India, and the changing character of the population adds to the strategic importance of Madras from a missionary point of view. The various divisions which form the city of Madras to-day were originally separate villages whose boundaries spread until they touched at some point. Around and between these in modern days buildings have been extensively erected, but even yet rice fields under cultivation are to be seen within the city.

Mission House.

The Strict Baptist Mission House is situated in Kilpauk within the western boundary of the city, about three miles from the sea. From here the work of the field is planned and

directed. Enquirers of all descriptions visit us to seek advice and help. Meetings for our workers are regularly held here, and examinations are conducted. The most interesting of all visitors are those who come to speak about their faith in the Lord Jesus and to seek admission into the Christian Church. The room in which this report is being written is generally spoken of as the office. Here many a soul with halting words and brimming eyes has spoken for the very first time in life of personal trust in the Lord Jesus, and has been encouraged to cleave unto Him, and the office has become an oratory.

Tamil Church.

A Tamil Baptist Church which shall be self-supporting, self-governing, and self-propagating is the goal towards which we are moving. We regard all parts of our work as paths which ultimately lead to this goal. At present we have one central church, to which members from both Madras and the villages are attached. There are four Indian deacons who participate in the management of the business of the church. During the year under review, eight believers have been baptised on a personal profession of faith in Christ Jesus and received into Church fellowship. Three others, S. Peter, Nagan, and Ragammal, were definitely accepted for baptism and Church fellowship, but each of them has been hindered by heathen relatives and prevented from making a public avowal of faith in Christ. We ask for the prayers of our friends at home on behalf of these young disciples. Together with the deacons, I go through the church roll periodically name by name, and note cases of sickness, removals, continued absence, etc. A number of our members in following their avocations have gone to distant stations in India, others are to-day in Ceylon, Burmah, and Mesopotamia. The present membership of the Madras Tamil Baptist Church is 120.

Public Worship.

Many and various are the attempts we make to get our fold to attend Divine Service regularly. Public worship serves the dual purpose of an open declaration of faith and the fostering of personal spiritual life, both matters of great importance in view of the heathen environment of our people. Those in domestic service and in business houses often find it difficult to obtain leave from duty to attend service. Each Lord's Day morning we hold one central service at Vepery, and in the afternoon three separate local services at Semmencheri, Egmore, and Vepery. Each Wednesday evening we gather

for prayer, the majority of the regular attendants being Mission workers. On a recent Wednesday I noted that the number of persons present was 25, of whom 17 brethren publicly engaged in prayer. On the morning of the first Lord's Day in the month our people from the villages join us in worship, and at the close all members gather around the table of the Lord.

English Work.

All our work is in Tamil except that conducted for Anglo-Indians in English at Chintadripet. The main burden of



Indian Fakirs, Madras Seated on Leopard Skin. Note their Matted Locks.

this English work is borne by Mr. A. S. Booth, the junior deacon of the church and superintendent of the Sunday School. There are forty children in the Sunday School. The senior scholar, a very promising lad of whom the superintendent entertained great hopes, was recently enticed away by the Seventh Day Adventists and baptised by them. Mr. Herron, the senior deacon, now in his seventy-eighth year, continues to attend regularly and occasionally conducts the service. It is good to look upon the glowing face of this old pilgrim when he gathers with us around the communion table. The demands

of the Tamil work only permit us to attend the English service at Chintadripet once a month, when Mr. Watts and I share the ministration.

Schools.

For many years we have conducted day schools at Vepery, Semmencheri, Choolai, Pursawalkam, Egmore, and Kilpauk. We have a staff of eighteen Christian teachers in these schools, and there are 430 pupils on the rolls. Scripture is taught each morning and afternoon. I personally set the Scripture lesson and examine all the children in each school in this subject once a month. In this way we are sure that no pupil can pass through one of our schools without gaining a good knowledge of the word of God and of the way of salvation. When conducting examinations in Scripture knowledge I embrace the opportunity of having an evangelistic talk with the senior pupils. A number of these Hindu children are members of the I.B.R.A., and remain after school hours to read the appointed lesson with the teacher. Three of those who were baptised and received into our church fellowship this year were formerly pupils in our schools, and their first religious impressions were formed through the Scripture instruction given there. Two were pupils in Semmencheri school and one in Vepery. Again and again in our annual reports we have had the joy of recording God's blessing on our school work as manifested in conversion and church fellowship. The three candidates who were accepted this year for baptism and church fellowship, but have been hindered from making this public avowal of their faith by their relatives, were all pupils in our Semmencheri school. Again I earnestly ask friends to pray that the hindrances may be removed. "There is nothing too hard for the Lord."

We hold a Sunday School in each of our day schools, and the pupils in each are practically identical. We use the International Sunday School Lesson. The average attendance is 320. Each Sunday afternoon I visit some of these schools. To help to deepen interest in the lesson we arrange for all pupils of suitable age to take the Scripture examination conducted by the Sunday School Union. The number of candidates presented for the Oral examination in July, 1917, was 275, of whom 240 were successful. During the same month all the teachers and some of the senior pupils sat for the written examination, 26 candidates in all. The results will not be known until long after this report has left India.

Evangelism.

We have three Tamil preachers in Madras, who give their

whole time to preaching the Gospel. They work in accordance with a plan which is so arranged that their testimony shall be given once a week regularly in as many places as possible, but particularly in those centres where we carry on school and zenana work. In this way we reached 66,200 with the Gospel message during the year. It should be remembered that the vast majority of these hearers by the wayside are not reached by the Gospel message in any other way. By this method also Hindus come to understand that we are not ashamed of the Gospel of Christ. Our evangelists are supplied with Tamil Gospel portions, which they sell at a farthing a copy, and with Gospel tracts, which they distribute freely. Hundreds of Gospels and many thousands of tracts are circulated in this way.

This open-air work is followed up where possible by visits to the people in their homes for religious conversation. Our preachers recorded 2,428 such visits during the year.

Evangelistic meetings for men are conducted monthly at Semmencheri, Egmore, and Pursawalkam. As a rule these meetings are well attended. At Semmencheri the meetings are held after nine o'clock at night as a great number of the men in that quarter are engaged in domestic service, and cannot attend at an earlier hour. At Pursawalkam we have a *Bajanai* or musical society, and some of the members render Indian music at our men's meetings, and this helps to attract a good audience. In each place the audience is partly Hindu and partly Christian.

On various occasions during the year we have organised special days of united evangelism, when the whole staff has been formed into preaching bands and has toured through the villages during the whole day, a mid-day meal being provided at a convenient centre in one of our schools.

As a rule we get a quiet hearing for our message, but I vividly recall one evening in Egmore when we were driven from our preaching station in the caste quarter and hooted down the street by a determined mob. We went to a non-caste quarter, where the caste people would not follow us, and there we preached the Gospel.

Pastoral.

An outstanding feature of the work of the year has been the special and continuous attention which has been paid to pastoral visitation. This intensive work is as important as the extensive, for on the development of the spiritual life of our Christians depends the power of their testimony and example to the heathen in the midst of whom they live. One of the

duties assigned to the deacons is to visit members who absent themselves from service. They also visit in rotation other members whose names have been placed on their visiting list. In addition I have personally visited the members in their homes and conducted family prayers, and exhorted them to continue in the grace of God. This work leads to more regular attendance at the house of God, and greatly strengthens the bond between the shepherd and his flock.

Voluntary Service.

I once heard our honoured President pithily describe this branch of our work as "over-time." The way in which Mission agents voluntarily engage in extra service is a good index to their spiritual condition. A number of our workers have banded themselves together in a Voluntary Service League. Several of them are finding their chief joy in this extra service and the work is re-acting on their character, deepening their spiritual capacity and usefulness. The League has done most valuable service in conducting prayer meetings in the homes of the people. Two or three members of the League go together for this purpose to a house previously notified, neighbours are invited to attend, and frequently a good congregation assembles to hear the Word.

Members also frequently go out in bands on moonlight nights and preach the Gospel in various centres in Madras. In addition to Mission workers a number of our young men engaged in other callings gladly volunteer their assistance and publicly testify what Jesus has done for them.

A member of the League is secretary of our Tamil branch of the International Bible Reading Association, which has a membership of 120. Another member is secretary of our Temperance Association, with a membership of 135.

Each month the members of the League gather at the Mission House and talk over their work. At the first meeting after the summer vacation, when the secretary gave an account of his personal efforts during the holidays, it was evident that he had spent practically his whole time in active Christian service. As one member after another added his quota of testimony, I was delighted with the range and sum of their holiday work.

Finance.

The average income of our Indian Christians is very small, and their gifts must be considered in the light of their income. Our workers contributed to the Gospel Aid Fund (at the rate of half an anna per rupee of salary) Rs. 96. The Sunday

collections at our morning and evening services amounted to Rs. 120. In our Sunday Schools a collection is made, and the contributions are invariably in the form of single *pies*, of the value of one-twelfth of a penny. These amounted to Rs. 21.

During the year our Indian workers have entirely maintained and educated three orphan children, two of these being the daughters of deceased S.B.M. agents.

Our greatest financial effort is made at the annual Ingathering Service, when gifts of all descriptions are received and then sold to the highest bidder. This Ingathering Service is very popular with the Tamil folk and they greatly delight in it. This year again the proceeds were at their request given to the hospital ship "Madras," which is doing splendid service in connection with the campaign in Mesopotamia. His Excellency Lord Pentland, in acknowledging the gift of Rs. 155, wrote :—"Thank you most cordially for your handsome donation."

Conclusion.

In bringing this brief review of the year's work to a close we thank our Heavenly Father for all the help He has given and the way He has led us. It will be seen from the report that our Indian Christians are realising in an increasing measure their responsibilities and opportunities. We foster and stimulate this phase of the work by all means in our power.

Fears which naturally arose at the outbreak of the great war regarding foreign missionary work have been falsified on all hands. There is to be no retrenchment. We are to go forward. No plans have been made for retreat or strategic withdrawal. All our plans are for a steady advance. We go forward in His name Who called us to this work.

VILLAGE WORK.

By L. Watts.

THE people of India are essentially a rural people. Dr. J. P. Jones has estimated in his "India's Problems" that "Nine-tenths of the whole population live in villages of less than 5,000, four-fifths live in villages of under 1,000 inhabitants. The average village of India to-day contains 363 inhabitants." It will be recognised, therefore, that if India is to be evangelised

the villages must be evangelised. Our work outside the boundaries of the Madras city is entirely situated in the Saidapet Taluk, and has quite separate local, educational, and general administration by Government. It is a village field, having the same problems and difficulties as all other village areas. The S.B.M. is the only mission carrying on evangelistic and educational work in these villages.

The area is a wide one, and the means of access to many parts of the field are exceedingly primitive. Field paths and sandy tracks are the only roads to many of the places. The extent of the field can perhaps be imagined to a certain degree by the fact that during the past year in the supervision of the work I have cycled over 3,000 miles. I have just purchased a pony for working the more distant villages, as many of them are quite inaccessible by cycle.

We rejoice in the grace of God, which has enabled us to make known the good news of His salvation to the inhabitants of these villages during another year. The war still continues and makes it necessary to exercise care and economy in the expenditure of mission funds, but the great warfare against sin and heathenism cannot remain still, and we are grateful to our Divine Commander because we are able to say that the work has been developed, and under His guidance has made progress and gone forward.

The Indian Staff.

We cannot be too thankful for the devoted staff of Indian workers whom God has raised up. It is perfectly true to say that the main work of evangelising and teaching in India is and must be done by the Indian Christian worker. Without them the missionary would be capable of very little. This is recognised very keenly when, after preaching in the street, the missionary speaks to one or two listeners and finds that they have not followed the meaning of what has been said owing perhaps to a misuse of words or the use of unfamiliar words and expressions. The Indian preacher can get at once to the understanding of his audience because he is one of themselves. We need to pray for these; they have their times of trial and disappointment as all Christians have, and just as the Christian pastor must be supported by the prayers of his people, so must we bear up these workers for Christ in our intercession before the throne of grace.

Evangelisation.

The proclamation of the Gospel is the aim and object of all departments of the work, but especially under this heading



An Indian Village Road.

comes the report of the work of the preachers. In this field there are two full-time preachers, and two preacher-teachers who give part of their time only to outdoor work. Day after day these men have faithfully gone out into the villages. Each worker has a plan of the villages in his circle, so that he completes the round of them once a fortnight. Steady and dogged persistence characterises the work of the preacher as he visits his circle of preaching places month after month and tells the same grand message again and again. Heathenism has such a hold on the customs and habits as well as the thoughts of the people of India that it is only by this regular and concentrated work that impression can be made. During the year under review 2,634 open-air addresses have been given by the preachers to audiences aggregating 51,050 people.

House to house visitation and individual conversation also forms a large part of the preacher's work. He seeks in this way to come into closer contact with the people and present to them the Gospel in mutual conversation. One day at Koyembedu we were standing near a man who was milking his flock of sheep. After preaching to the small crowd that gathered we went over to him and made a few enquiries about

the sheep, thus leading up to a conversation on the nature of man.

Large numbers of Gospel portions and Christian booklets have been sold, and tracts given away. These books are read and eagerly bought in many cases. Several times after leaving a village boys have run after us wanting to buy a book; and sometimes on entering a place someone comes running up with the question, "Have you got any more books?"

On three occasions during the year the whole force of the Madras field has been concentrated for united work in the villages. Bands of workers spent the whole day in going from one group of houses to another, preaching and distributing the Word. Not the least of the benefits derived from these efforts was the encouragement and spiritual uplift it gave to the workers themselves.

The question will be asked: Is there any sign of God's blessing on this work? We believe that the marked and increased spirit of enquiry which is evident to be the mark of God's approval. There are enquirers in Ayanapuram, Peruvallur, Konnur, Sembarambakkam, Arumbakkam, Viriyanbakkam, and other places. Several of these enquirers, such as Patchai, Kasavan, Balakrishnan, and Olaganathan, are, I believe, true seekers and have been brought to place their trust in the Lord Jesus Christ. In each case the opposition of their families prevents them making an open profession. We pray that God may remove the barriers and enable them to witness for Him.

Educational Work.

There are nine schools, staffed by 18 teachers. During the year an average number of 385 names has been on the school registers, and there has been an average attendance of 287 scholars. Emphasis is specially laid on the Scripture teaching given, and each child is examined monthly by the missionary on the lessons which have been taught. The story of Jesus and His disciples is taught to all the classes, and each child is thus brought into contact day by day with the centre of Christian teaching. In the Sunday Schools there has been an average attendance of 250 pupils; they have studied the International lessons in John's Gospel. The scholars in these schools have contributed a sum of 12s. 10¾d. towards the support of the work.

The teachers have done good work, and most of them have shown a real interest in the spiritual lives of their pupils by encouraging them to read the portions of Scripture in connection with the I.B.R.A., and praying with them after school hours; by forming branches of the Temperance Society in the

schools, and in other ways seeking to bring the children into touch with Christian thoughts and habits. There are several scholars in the higher classes who show an earnest desire to learn of Christ, and we pray that they may indeed become His own.

The annual examination on the Sunday School lessons was held under the auspices of the India Sunday School Union in July, 1917. In the written department 15 teachers and 23 scholars were presented; the results are not yet known. In



A Hindu Goddess, with Worshippers.

the oral department 226 children were entered, of whom 57 obtained first class, 85 second class, and 47 third class certificates. These figures, along with the generally good results of the monthly examinations by the missionary, are very gratifying in that they show that the Gospel story is finding a lodgment in the minds of so many children. May the Holy Spirit write these lessons on their hearts also.

Medical Work.

Station dispensary work has been carried on at Ayanapuram, Koyembedu, and Kilpauk. I have a medicine cupboard in the schools at the two first-named places but have no separate dispensary. At Ayanapuram I attend on Monday and Thursday evenings; the people are now getting used to the hours and are coming more regularly; they also come from a fairly wide area. Some patients have even come from the town to this dispensary for medicine. Minor operations, such as the incision of abscesses and whitlows, tooth extractions, etc., have been fairly common, but the majority of the cases have been medical. Skin diseases produced by uncleanly living are very common; the breeding times of sand-flies or eye-flies are synonymous with epidemics of conjunctivitis. Fevers and digestive disorders are common at all times; and coughs and colds, especially in the rainy season. Sporadic cases of cholera have also been treated. The giving of medicine has been made an opportunity of entering into conversation with the patients concerning the disease of the soul and its great remedy, and I have been able to get to know many of the people of Ayanapuram more closely by this means.

Koyembedu is a more distant place, and I cannot conveniently arrange a regular day for attendance there. I am in that direction, however, at least once a week with a preacher, and at such times make it known to the people that they can see me that morning there. The work has been appreciated very much, and sometimes the people do not wait for me to go to them but come right into Kilpauk to see me at the Mission House.

Though I have the main stock of medicines at Kilpauk, I have no regular dispensary there, but attend to such cases as come, as I have just mentioned, from the villages and other urgent cases that occur from time to time.

During the last three or four months I have been taking a small quantity of portable medicines in a satchel into the villages where I have been accompanying the preachers, and have dispensed them to persons needing help. This method has been very useful in drawing a more attentive audience for the preaching, and has also given at least temporary relief to many who otherwise would have no attention at all. This itinerary work will, I hope, be a still greater power for good as I gain experience in it. I might mention that the Government Medical Department have recently decided that itinerary dispensaries are most useful for reaching the villages, and they have provided travelling dispensaries to two or three out-of-the-way districts.

Church News.

As the church members in these villages are associated with the central church at Vepery, the particulars of membership will be found in Mr. Booth's report.

Public worship has been maintained on Lord's Day mornings in Ayanapuram and Arumbakkam school-chapels, and on Lord's Day evenings at Ayanapuram, Arumbakkam, Peruvallur, and Konnur. Prayer meetings during the week are held at Ayanapuram, Arumbakkam, and Peruvallur. The attendance at these services have been excellently maintained, and the accommodation has on several occasions been barely sufficient for the worshippers. A gratifying feature of the services has been the increasing number of heathen men who have attended, especially in the afternoon. The collections taken at these meetings on behalf of the church funds have amounted to £3 2s. 6d.; this has been contributed almost entirely in copper coins. The contributions of the workers to the Gospel Aid fund have amounted to £5 4s. 7½d. They have also subscribed to the Orphan and Ingathering funds, the totals of which are reported by Mr. Booth.

A very healthy sign of life in the church has been the work of the Voluntary Service League. The members of this league have visited absentee members, held cottage meetings for prayer and exhortation, conducted open-air meetings on moonlight evenings, invited non-Christian friends to the services, and in many other ways have sought to witness for their Master and Lord.

In closing this report, may I thank all the friends in the homeland who, in spite of increasing difficulties created by the war, have made this work possible; and who have so greatly helped us by their prayers. The year has been an encouraging one, and under God's blessing we believe that the results will soon become manifest in the public confession of Jesus Christ as Lord.

THE
Sendamangalam Field.
THE FIRST DECADE.

By D. Morling.

—— : o : ——

IT was in March, 1907, that Brother Booth and the writer, being sent by the Council to look out for a new sphere of activity, stayed one Saturday afternoon at the travellers' house in Namakal. The following July, ten years ago this very week, Mrs. Morling and I with our first-born left Madras, took up our residence in Salem, thirty miles from this place. When this Report first appears at our Annual Meeting exactly a decade will have closed since Sendamangalam's first missionaries took up their permanent abode in this neighbourhood, first making their "home" in a small, filthy temple rest-house. Looking back upon these ten years of toil we gratefully raise our Ebenezer to the praise of Him who has been with us all the days.

After the dirty, noisy chavadi came the very diminutive, mud-walled and thatched stable. But it was an advance, a very distinct advance; for had we not built it ourselves and had we not cleanliness and some amount of privacy?—which advantages went a long way. Then came the little Mission House, with its mud and brick walls, garnished with a plentiful supply of whitewash. It was there that we first learned, among many other things, what unrelenting opposition meant.

One of the most remarkable providences of those days was the acquisition of our first piece of land—the noblest site for our purpose in the whole Sendamangalam Field. We know not how it was done, but we do know it cost many days of prayer and heart-searching, and that the documents were signed at the very time which the Editor of the "Herald" had asked to be set apart for prayer. We have now 17 pieces of land and 20 buildings erected on them. We hope the Dispensary will be opened at the end of August.

One of the most inspiring branches of our service is evangelistic touring; but, owing to the imperative necessity of exercising a rigid economy, camping in tents has been dispensed with for the present.



Book Stall. Colporteurs about to set out on their journeys.

When we first arrived in Sendamangalam, ten years ago, it was with one preacher, a worker kindly given by Brother Booth; the number has since grown to ten. Preaching the Gospel in the streets and lanes has always had the first place in our work, and it is generally this that receives the most attention from the Adversary. It was a preacher who had the honour of occupying our first out-station. For months his house was stoned; he himself was often pelted with rubbish, and feeling ran so high that it subsided only on our pitching our tent in the middle of the village and giving the brother our daily support. Since then our evangelistic work has assumed a very different aspect.

One evangelist says :—

"Although now many Christians come and go in Sendamangalam, and some have been living here for several years, the interest of the people has not abated; but whenever we commence to preach people gather round and listen attentively."

An unwilling testimony comes from a Brahmin priest of the Sivan temple :—

"Since Christianity has come to Sendamangalam no one seeks or reverences the Brahmin. The real Tamil religion has become ruined."

We read of one man who seeks "the friendship of Christians"; of another "who believes more in Christ than in Hindu

gods." A preacher writes of one young man who was desirous of becoming baptised but who has now gone to Ceylon. We are reminded of a young man of the carpenter caste and another of the cultivator caste, who are Christians at heart and have long told us of their heart's desire and of their almost insuperable difficulties. Let us remember all such in our prayers.

Our preachers during the year have delivered 3,180 addresses to 83,000 people.

We call to mind our first school in the Sendamangalam area, and well do we remember our first inspection visit to that school—alas, it was also our last! The wildest and most destructive rumours followed that visit, and, except for a brief interval, that door was kept tightly closed against us for eight and a half years. Now, after the long years of waiting, we have about fifty bright, intelligent, bejewelled, high caste girls, no longer frightened away by rumours of tattooing the cross on the forehead or of forcible feeding on sacred cow's flesh.

The missionary in his inspection visits invariably examines the scholars on the Scripture lessons and our own catechism. At present the teachers are making special preparations for the All India Sunday School Examination to be held at the end of this week. The test will be held on the lessons of the past six months, which embrace the Life of Christ as taken from the Gospel by John.

An illustration of the way in which the teaching of these lessons is not confined merely to the 455 scholars that attend our 12 schools is seen in the following. Two days ago Miss Ireland was showing a boy in the Mission House one of our Scripture rolls and explaining to him the pictures. Several times when they came to a new picture the boy exclaimed excitedly, "Oh, I know that; my cousin told me all about it." The cousin is a scholar in our Sendamangalam Girls' School.

As we think of Bibles, Portions, Gospel books, etc., we cannot help looking back again upon those ten years. Yesterday I read in my old account book this item :—

"Bible Society, to Portions ... ... £0 3s. 2d."

Truly, that was the day of small things; but it was not to be despised, for it was the day when a whole sphere of glorious usefulness was suddenly opened to our vision. Since then the sales of Bibles have ran into many hundreds, the Portions into as many thousands, and the other books have gone out in tens of thousands—every one setting forth the Lord Jesus.

Last week Colporteur Joy quietly told me that next month he should require one dozen family Bibles and fifty copies of our large lyric book, besides his usual bundle of books. These large books are not bought because the purchaser in an unwary

moment has been persuaded to part with a rupee for a nicely bound volume, but are generally ordered beforehand.

Our Reading Room also has been very useful in this department. Numbers of people come daily to the room, read the current news, discuss religious questions, and purchase books from the Depôt.

The pure Word of God has in this way been disseminated far and wide, at the foot of the great Shevaroys in the north, round the Kolli and Pachai plateaux in the east, along the mighty Cauvery River in the south, or among famous shrines in the west. The conditions under which our three Colporteurs



Girls School, Sendamangalam, Supported by the Gospel Extension Society.

sell their sacred wares vary as they move up and down the platform of a far-away railway station, or sit under a tamarind tree in some busy market; as they laboriously explain their mission to rude agriculturists in a field shed or enter into discussion with a cunning Brahmin priest in some temple rest-house. Receptions, too, have varied greatly. In one village the ignorant farmers pelted Joy with stones and cow manure; in many another he was respectfully entertained and given food by the local headman.

During the year our sales were as follows :—

Bibles and Testaments	167
Scripture Portions ...	1,810
Other Books	6,305
	8,282

Let us pray that these many messengers of God may be used by the Holy Spirit to the awakening of souls.

Home Work.

Our Gospel Extension Society is still on the rising tide. While I have been afraid I might be obliged to close a station for want of money, the Committee of our Society has been looking out for a new sphere of activity. It has discovered what it was looking for in starting a Boarding Home for all our Christian boys and girls who are in stations where it is impossible for them to gain even a primary education. This is perhaps the most important step we have yet taken to "consolidate our gains," to take root in Indian soil.

Besides this new venture the above Society is supporting a preacher in Pavittram and a Girls' School in Sendamangalam. During the year the total receipts from our little Christian community were :—

	£	s.	d.
Sunday Collections	9	14	4
Gospel Society ...	32	14	0
	£42	8	4

Missionaries.

We gratefully acknowledge the generous assistance rendered by Mr. Brand in supervising the work of the field during our absence on furlough. Miss Hines is still detained in England. What disappointments we have met in connection with missionaries sent out for Sendamangalam! Miss Ireland has done excellently in her examination ; notwithstanding her own serious illness and the interruptions due to the sickness of others, she has passed her first examination "with distinction."

We cannot boast of great accomplishments during this year ; we cannot point to great numbers who we can positively assert have been truly converted by the Spirit of God. Yet we can humbly say the Gospel has been faithfully and lovingly proclaimed, that thousands have heard it from us this year who had never heard it before, that quickened souls earnestly desire to be numbered amongst us, that His servants have been encouraged in their labour and built up in their faith.

Kolli Hills Field.

By J. M. Brand.

—:o:—

WE come to the close of this year full of faith and hope. We feel sure of the blessing of God. The past is abundantly filled with God's goodness, and the future is guaranteed by His promises.

We have our problems to solve. That there are special difficulties in connection with this hill-work, we have never endeavoured to conceal. Our absence from the hills during Mr. and Mrs. Morling's furlough accentuated some of these difficulties for the time. But we are now back at our work, and with faith and patience, and supported by the prayers of the Christians in the home Churches, we believe the obstacles can be overcome.

Our Sendamangalam Term.

During the greater part of the year under review we were engaged in duties at Sendamangalam. Our absence from the



Boarding School, Sendamangalam, Conducted by the Gospel Extension Society.

Kollis made great demands upon the courage of the Indian workers left alone on the hills, demands which nature was sometimes unable to sustain. Several times, attacked by fever when alone on the hills, they have made their way down to Sendamangalam, and said, "When you are with us we do not mind. But we fear we may die alone when the fever comes." And we had not the heart to send them back until they were thoroughly recovered. Our term of work in Sendamangalam brought us into close touch with the work which our friends and comrades there are doing in their extensive and populous field. Our association with the work and workers there will result, we trust, in good for both fields. Immediately upon Mr. and Mrs. Morling's return in February we came back to the Kolli Hills.

Mosquito Nets.

The greatest difficulty in the general routine of work is the prevalence of malaria. This hinders us in getting workers. Many a man has been willing to come and brave the cold winds and endure the loneliness, but it is the dreaded "kaiechal" (fever) that has deterred him.

Others do not fear for themselves, but are unwilling to expose their families with little children to the fever. As the whole future of the work depends upon our success in preventing malaria among our workers, and in giving them confidence that their lives will not be carelessly thrown away by coming here, we have felt justified in providing every worker with mosquito nets for himself and his family, the Council kindly bearing the expense. This is a new step, and under the Divine blessing we believe it will be a long forward step in the direction of overcoming our great enemy, malaria.

School Work.

We rejoice in the successful opening of our second school on the Kolli Hills. The end of the year also sees the completion of our first school-building. This has been erected at the request of the headman and people of Solakunipetti, but the building itself has been put up in the neighbouring village of Moolakunipetti, and the school will henceforth take that name. The teacher of this school is supported by the Y.P.S.C.E., West Ham Tabernacle.

How we Built the School.

At first we tried to do without a special building. The teacher taught the scholars in an empty granary. But we



Mountain Fire, Kolli Hills.

desired to add a feature of permanency to the institution by the provision of a school building. After much trouble we at last persuaded a hill-man to allow us to build on his ground. Our teacher produced the man at the Mission House with the Village Munsif and chief people, and a document was drawn up and signed giving the Mission the use of the land for as long a period as it should be pleased to pay the rent. An agreement was also made with the villagers to do the building work, and the money for the same was paid. We were greatly pleased with the progress of events.

But, alas! A few days later we heard the ominous whisper, "Swami forbids it!" We knew that if that rumour were correct, no arguments about the sanctity of signed documents would force the man to allow us to build. We have found by experience that the whispered words, "Swami forbids it," are a more effectual obstacle than a Government order.

So we waited despairingly. It proved true. On his way home from signing our agreement the man had felt ill, and was soon down with fever and headache. Then he had a dream in which he saw the school being built. A poochari was consulted, who in turn consulted the demons. The oracle proclaimed that the goddess of the sacred village of Tinnanoor was offended at the proposal to build a Christian School *in*

view of her dwelling. No one had noticed that the site was in view of the temple before. So a body of men went to the little plot of land, and, sure enough, the distant sacred temple of Tinnanoor was distinctly visible therefrom. So that was final.

But, providentially, our Christian teacher was not new to the tricks of poocharies for hindering Christian work. He found a piece of land *not* in view of the offended goddess, and, the owner being willing to rent it to the Mission for about fivepence a year, we have erected the building thereupon. It is substantially built with thick mud walls and thatched roof. A partition divides it into two halves, one of which is used as a school-room and the other as a dwelling-house for the teacher and his family.

Valappoor School.

The teacher, although a good Christian man, was old, and during our absence on the plains suffered several severe attacks of malaria. We have, therefore, recently transferred him to Mr. Morling's field, and arrangements are being made for the induction of his successor.

Preaching.

In our absence preaching work was done by the Indian workers remaining on the Kollis. Since our return we have laid special emphasis on this our principal method of evangelism. Unassisted by the auxiliary forces of tracts and Gospel portions (for of what use is the printed page to a people almost entirely illiterate?), we preach the Gospel of the Grace of God in a simple, primitive fashion, adapting our arguments and speech to the limited capacities of this backward, neglected people. We bring to the Kolli Hills the same message that Paul took to cultured, sinful Corinth, "Jesus Christ, and Him crucified." We strive to make the Cross the centre of our preaching.

Camping.

On our return to the Hills we decided to spend more time than formerly in camping, and we have already carried through one camp to the north. Mt. Zion Sunday School, St. John's Wood, has kindly provided us with a tenting outfit. This outfit is so designed as to be packed into small bundles for carrying on the heads of coolies in this roadless country. The Kolli Hills cover an area of some 200 square miles, of which the

greater part is a cultivated plateau dotted all over with villages, and it is by means of camping tours alone that the outlying parts can be visited.

Enquirers.

We are glad to find that those who were interested in the Gospel before have not forgotten the teaching. The old blind carpenter of Flower Lake village prays to Jesus every day. A young man named Kougan, of Sitturunipetti, is always deeply interested in the preaching, and the other day, after hearing the story of the Crucifixion and its meaning, he exclaimed with solemnity, "Henceforth I worship Jesus Swami. I will never worship the old false gods after this!"

A young man, Ramaswami, on the eastern plateau, has also given us cause to hope for his soul by his open-minded reception of the Gospel message.

Meetings for Workers.

One of the most enjoyable parts of my work has been to help our Indian workers to a closer acquaintance with the written Word, and thereby to a closer acquaintance with the Living Word. In our Bible Readings, held both at the Mission House and at Moolakuni we have studied the early chapters of 1 Cor. and Acts. Question papers are set, and the answers criticised for the general benefit. We have often felt the presence of the Master as we have meditated together on His Word. I feel strongly that this is a most necessary and fruitful part of our missionary work.

Government Shows Interest in the Kolli Hills.

In the autumn of 1916, at the request of our District Collector, I went to the Kolli Hills to investigate and report to Government on the economic conditions of the hill-people, with special reference to their universal indebtedness.

The usurers of the plains find a ready prey in the hill man, and the average rate of interest charged is from 20 per cent. to 24 per cent. It appears that the Government wishes to help the people out of the grip of their oppressors. Exactly how this will be done is not yet made clear. I am glad to say that, as the result of my representations, one of the two liquor shops, which are centres of evil on the Kollis, has been closed, and the Collector promises to close the remaining shop also.

Gospel Medical Work.

The people on the Hills were glad to see us back again, chiefly on account of the medical work which is done. We are able to be of help to them in innumerable emergencies. The other night we were aroused soon after midnight by a number of men with torches, who had come a long distance to ask help for one of their women. A complication had arisen during the birth of her child, and advice and medicine were urgently needed. We were able to supply both, and the mother's life was saved. Ten days ago a man was brought in half-dead from loss of blood and wounds as the result of an encounter with a bear. Great gaping wounds in head and leg, a broken arm and dislocated wrist, besides smaller wounds, were attended to, and the man is now progressing under treatment. Interest in his case brings numbers of people to see him. We preach the Gospel to these visitors, and also to the patient himself. But these serious cases are not our chief work. Every day little ailments, fevers, minor wounds, skin diseases, and, above all, decayed teeth to be extracted, all these make up our daily medical-evangelistic practice.

A picture of the Returning Prodigal hangs in the Dispensary, and many a group of patients has sat and gazed on that picture while listening to the story of divine grace and salvation through the sacrifice of Jesus Christ.



A Lane on the Hills.

Ladies' Zenana Auxiliary.

EASTERN GIRLHOOD.

By Mrs. Booth.

"*Standing with reluctant feet,*
Where the brook and river meet,
Womanhood and childhood fleet."

CHILDHOOD in the East is alas so fleet! Which mother does not know the ache of the heart when little fingers no longer cling, and small heads cease to nestle? Here in the tropics, where the bud becomes a flower in a night and the streamlet a rushing river after one sharp shower, Nature seems to follow the same swift rule with humanity.



Caste Woman Spinning.

The meeting of brook and river is very, very sudden. To-day we look into a child's winning innocent eyes, to-morrow we see the same child face lined with a woman's care. And just because maidenhood is so fleeting and elusive we are eager to prolong it—to follow for a little space the merging of the brook into the river.

Three sewing classes for girls have been steadily maintained during the year. Every Tuesday afternoon twelve or

fourteen caste girls have gathered at our Chulai School for sewing. This class has been in existence for nearly seven years, and we rejoice to think that many young wives and mothers, now shut away in far-off Hindu homes, have had at least a brief opportunity of hearing the Gospel of Jesus Christ through this class. The Gospel story is read and simply explained to the girls on every occasion, and they are also taught our Scripture catechism and several Christian lyrics, which they sing very sweetly.

A young Hindu widow has attended this class regularly since its commencement. We wonder whether her regular attendance is due entirely to her liking for fancy work, or if another and a greater love has grown in secret within her heart.

Another member of the Chulai class is Veerammal, a deformed girl. A woman's careworn face looks at us from between the poor hunched shoulders, and sometimes a soft sigh is heard behind her knitting. But when the time for singing comes **Veerammal's** voice is clear and sweet, and a smile lights her tired face. On Thursday afternoons a class of girls gathers on the verandah of the Mission House. For this gathering I would ask your special prayers. This class, too, has been held for many years, and is attended by non-caste girls. At the beginning of the year the attendance numbered 18, but when our hopes were highest the enemy sowed tares among the wheat. One mother spoke in the ear of another mother a fear regarding the teaching the girls were receiving in the Mission House. The other mother shook her head and said, "Why should we send our girls to be taught about the Christian religion?" A third mother wisely asked, "Do they get any money by it?" and a fourth said, "What is the use of sewing? They might earn something if we kept them at home to gather firewood and carry water." After the wise heads and tongues had wagged, a Thursday dawned when we prepared for our class of 18 and only five came. After many efforts and prayers the number has now increased to ten, and we still hope that others will come.

During the past year a sewing class has been established on Friday afternoons in our Egmore School. Here we get together 17 non-caste girls; their ages vary from 13 to 18, and among them are two young widows, and two mothers with young children. Scripture teaching has an important place in the conduct of this class also. A pleasing feature of it is the interest the girls display and the questions they ask on the subject.

Under an old Tamarind tree in the mission compound a Bible class has been held each Sunday afternoon. The attend-



Non-Caste Girl.

ance at these meetings varies. We have had 11 hearers, and often there are but six. How we rejoice when someone who has never been before has been persuaded to come in and listen to the Gospel message for the first time!

Another swift year has passed, and once more I plead the old plea: pray for them and pray for us. The rippling brook is lost in the hurrying river which one day will enter the eternal sea. Will it be for them the sea of Eternal Life—or Death? The Almighty Hand that turns the tide is moved by *our* prayers—yours and mine.

ECHOES FROM THE ZENANA FIELD.

By Miss O. M. Elliott.

ANOTHER year has passed and still war holds Europe in its awful grip. Millions are daily being spent in this work of destruction, the price of living is high, and war charities multiply. At such a time as this it is a matter for true gratitude to God if the work in the foreign mission field can be continued without any retrenchment through lack of funds. And this has been our experience during the past year; we have not been able to advance much, but there has been no retreat. All existing work has been maintained and the necessary funds forthcoming. God has been mindful of us and graciously supplied our every need.



Bible-woman Gnana thee bum (Divine Light).

Our Zenana staff has continued the same as last year. We have eleven workers, of whom six are in the city and five in the districts outside Madras. Three new villages have been added to our visiting list during the year, with encouraging results. As I write this a new helper is just beginning work in Kollatur and Konnur, two very needy districts where up to the present no evangelistic work has ever been done amongst the women.

Our Bible women have on their list 521 houses. Most of these are visited regularly every week, and in this way 19,797 addresses have been delivered to a total adult audience of 63,936 persons. Special efforts are made to influence and interest the young women in these homes. Those who were

formerly scholars in our schools are urged to continue their studies at home under the Bible woman's supervision, and those who have never learned to read are encouraged to begin. Some of our city workers have as many pupils as they can manage, and often have to refuse new recruits; but in the villages it frequently needs a good deal of coaxing before a girl will attempt the Infant Primer, and then she is usually so teased by her relatives that she gives it up before she can read fluently. The old doctrine that a woman cannot learn is still firmly believed by the majority of the Indian people. However, 121 young women have been studying this year, and most of them have made very satisfactory progress. Our workers get into closer touch with these girls than with the other women, and often have opportunities of quiet talks with them on spiritual matters. Several have given distinct evidence of a change of heart, and continue their studies merely for the opportunities it gives them of learning more about Jesus. We wish they had the courage to come out boldly on the Lord's side, but it is a joy to know He is working in our midst.

Another little service the Bible women render is that of visiting those of our new church members who reside in their respective districts, instructing and encouraging them in their often difficult pathway.

Our work in Periemet includes the quarters provided for the Indian Army Lascars. For some time before the outbreak of war our attempts there met with very little encouragement, but lately we always have a welcome. Most of the men are away in East Africa, or Mesopotamia, and their wives and mothers are naturally eager to know how the war is progressing. As soon as they see us they ask the latest news. We satisfy them, enquire after their absent relatives, sympathise with their anxiety, and gradually introduce the subject we want to bring before them. Most of these women add to their income just now by making a curious sort of brush, made of pieces of rope twisted together and frayed at the ends, used by the army in the cleansing of rifles. It is when they are sitting quietly at this work that we get our best opportunties; many are full of anxious fear and others have already lost their dear ones. One woman told me she had not seen her husband for six years. One month after her marriage he was sent to Rangoon; he had been stationed there for three years when war broke out, and his regiment was ordered to Africa; so these Indian women are sharing our sorrows and need our tender sympathy and prayers.

There has been a considerable increase in our distribution of literature this year; 406 Scripture portions and 490 copies of other books have been sold. Seven Testaments have been

given to pupils who have married and been obliged to discontinue their studies; about 15,000 handbills and tracts also have been freely distributed. We know that in the past many have been blessed through the silent witness of the written Word and would like to encourage this form of evangelism still more, but the increased cost of paper and printing prevent further advance at present.

The Bible Study Society classes for our workers have been continued regularly throughout the year, and are, I think, of practical help. After each lesson questions are set and marks



At the Public Water Tap.

awarded for answers. For last year's work Rutnamoni gained the 1st prize and received an English Bible; Sampooranam, who came second, asked for a copy of the "Pilgrim's Progress" in Tamil. In addition to these classes we have several times met for united prayer and found mutual help and encouragement thereby.

The Medical Department.

The work in the Kilpauk Dispensary has been going on steadily throughout the year; 2,408 attendances have been

recorded. It is difficult to estimate results, as many of the patients never come a second time; some come suffering from incurable troubles and a good many others need experienced surgical and hospital attention, but the majority are simple cases and yield to my homely treatment. One of the chief hindrances to speedy recovery is that often the English Dispensary is not resorted to until all other methods have failed. Charms are brought to chase away the evil spirit, priests are called in to recite their incantations; native doctors are allowed to administer their mysterious potions, fleecing their patients meanwhile by enormous fees, and then when all has failed the poor creature is brought round to the English missionary. Meanwhile complications have arisen through dirt, neglect, or mistreatment, and the at first simple ailment is difficult to deal with, but we do what we can in such cases, and under God's blessing many have been restored to health again.

Bible-woman Sampooranam is still my faithful assistant at the dispensary. Her work is to sit on the verandah outside, where she gathers the women around her and talks to them about Jesus and His love while they are waiting for their turn to get medicine. She has a loving, sympathetic heart, and is very well suited to the work. The women respect her, and as a rule listen to her teaching with exceptional attention. The other Bible-women, too, have a share in this work, as they all subscribe to the fund from which Sampooranam's salary is drawn and through which we are provided with tracts for free distribution. This year their contributions have amounted to £2 9s. 11½d. The patients also have contributed 8s. 8d. toward the expenses of upkeep.

And so the days have passed with their blessings and opportunities of service. Conscious of weakness and failures, we bring the work to the feet of Him Who alone is our strength and ask Him to cleanse it and use it in the gathering of souls into His Kingdom of Grace.

KOLLI HILL WOMEN.

By Mrs. Brand.

Welcome Home.

KOLLI HILL people know nothing of the workings of welcome meetings, and so we had no sort of gathering to greet us on our return here; but, nevertheless, their welcome has been a long and real one.

It took months for the further sides of the hills to receive news of our return, for news travels slowly here, so only gradually did our far-off friends come for medicine and to express their pleasure at our return. Those who are constantly passing the Mission House have a most expressive way of describing the feeling produced by our absence; it is quite untranslatable into English, but means that the House looked miserably deserted, sending a chill to their hearts. They describe their pleasure now as that of children receiving back their father and mother.

All this is very sweet to us, but of course it does not satisfy the longing of our hearts for them, as I must show by the following.

Worth While.

These three years among the Kolli Hill women has been a time of sad revelations. Not in the first year, nor in the second, did we fully learn to know them and their condition. We found them ignorant but kind, glad to welcome us and eager to avail themselves of our small medical knowledge; but only through constant and continued intercourse with them are we at last able to form a true estimate of their fallen and degraded state.

Gladly would we bring before you a brighter picture of a more innocent and simple village life among the hills, far off from the vice of the large towns, but instead we must admit that immorality in the family life is far more the rule than the exception here.

So long has this state of things existed without interruption or check from any warning voice, either social or religious, that there has ceased to be any adverse public opinion on the subject, and so in the natural course of things there now seems very little sense of shame left among them. With-

out a blush or a moment's hesitation they will confess to a life that any ordinary Indian woman would certainly try to conceal.

It is this utter ignorance of the nature of sin and its culpability before God that makes our task so difficult. Before we can attempt to impress on them the sinfulness of heart and thought in His sight we must show them how He hates and will punish their shameless lives of sin.

Although we believe God gives to all an accusing conscience, one really wonders if that of the Kolli Hill women ever is troubled in regard to these things.



Sacred Tank.

Occasionally the Temple Idol is placed upon a raft and has a trip round the Tank.

Then there is not only the sin but the pity of it all. How often do we hear the same sad tale of desertion, for the men have absolutely no compunction in leaving their wives to take others, and the misery of those left is often making our hearts ache.

And what chance have their children brought up in this absolute atmosphere of sin?—sin that is never concealed from the youngest but is discussed as coolly as all other happenings in the village.

What does all this sad picture mean to you and us? To some I fear the case will seem pretty hopeless, and an "Is

it worth while?" sowing on such hardened rotten soil will escape from their lips.

While to us who live here it means an ever-increasing and growing desire, an ever-deepening assurance that here indeed Christ and His power are needed, that for such as these He shed His blood. And to all who still believe in the power of the Holy Spirit and His ability to save to the uttermost, and to do the impossible, the very *hopelessness* of the picture will surely awaken a great deep hope in Him Who came not to call the righteous but sinners to repentance.

Oh! believe me, it is very worth while if even only after many years some of these dear women bring their impure lives to His feet for cleansing, while the people realise a little the blessedness of a pure family life. We are willing to wait His time. But God grant it may be soon.

BEGINNINGS.

By Miss I. Ireland.

VERY soon after one's arrival on the Mission Field one realises that to do the work one is sent out to do a good working knowledge of the language spoken by the people is a necessity. Without it one's work is useless, and old missionaries say that the best time to acquire it is during the first two or three years. Afterwards it becomes increasingly difficult to acquire. Therefore the greater part of my time during the past year has been spent in the study of Tamil. There have been several unavoidable hindrances. My illness in the spring of last year left me with many broken threads of study to pick up, and made it all the more necessary that I should concentrate the whole of my energies on the one thing. Last June I sat for the first examination, and am now at work on the books set for the second. Passing the examination has certainly given me more confidence in trying to talk, but at the same time I am beginning to realise the vast difference there is between book Tamil and the ordinary every-day Tamil spoken by the people, especially by the women. Sometimes, in the evenings, I attempt to talk with the women who come to draw water only to come home in despair of ever understanding what they say.

Medical Work.

During the last few months before the examination regular medical work was given up, as I could not manage both. This has made the attendances registered less than they would have been, but altogether 505 attendances have been registered. Work has now been restarted, and we hope to open the new dispensary very soon, which will make the work much easier. Often cases have to be sent away because we are



A Happy Mother.

unable to do anything. Very often they come to us as a last resource when all other measures have been tried and when it is too late to do anything. Just such a case came up one evening. A woman brought up a child who was an idiot. As the baby grew and developed these strange ways friends suggested that the child was possessed by a spirit, and all means available were tried in order to get rid of it. The child

was taken to as many different temples as the mother could reach, but all in vain. What other means were employed we could not tell, but when the child was brought to us it was in a dying condition. But the worst was to come. The child's eyes were closed, and when we gently opened the lids a pitiful sight met our eyes. In addition to its other troubles the child's eyes had become sore. The mother took it to a native doctor, who had dropped some "medicine" into the little thing's eyes, destroying the sight entirely. The pupils were entirely hidden by a thick film. Can you wonder that we long for a fully qualified doctor? There was no one to whom we could send that poor mother nearer than Madras and she could not afford to go there.

Since passing the examination I have been able to go out several times with our Bible-women. This will be of great use to me in two ways: first, in training my ear and tongue in Tamil, and, secondly, in getting into close touch with our Bible-women and realising the difficulties they have to contend with. Two of our Bible-women live in stations which mean a day's journey from Sendamangalam. There are no other Christians in the places and they are unable to come to the weekly Sunday services. One realises how difficult it must be to keep "alive" working under such conditions. Another one lives in a village seven miles away, but the road is so bad that it takes over two hours to reach it, and the roughest part of the way has to be done on foot over a rocky pass. Her husband is a colporteur and is away for weeks at a time, so she is very often quite alone. One Christian among five thousand Hindus. It is ten years since work was started amongst the women by Mrs. Morling, and the attitude of the people has changed and opposition has been broken down. In most houses we receive a welcome and a patient hearing. It is so much harder for a woman to confess Christ that, knowing what it would mean, we scarcely dare expect it, but we do believe that the seed sown has not all fallen on the wayside: and although the joy of knowing it here may not be granted us, we have faith to believe that in the day when the Lord makes up His jewels there will be many chosen from dark heathen homes. . . .

SUMMARY.—INCOME AND EXPENDITURE ACCOUNT.

INCOME.

	£	s.	d.	£	s.	d.
Cash Balance, Oct. 1, 1916—						
At Bank—Deposit Account	600	.	.			
„ „ Current Account	1,818	10	.			
2½ °/₀ Consols at Cost ...	340	.	.			
				2,758	10	.
Income during the year—						
General Fund :—						
Subs. and Donations ...	1,774	10	.½			
Rebate of Income Tax ...	2	16	4			
Interest on Deposit a/c ...	20	13	11			
„ „ Consols ...	8	19	.			
„ „ Treasury Bills	27	8	11			
„ „ 5°/₀ War Loan	14	7	6			
Legacy—Knights ...	21	15	.			
HERALD Fund	166	8	1½			
Medical Fund	4	1	.			
Pension Fund	55	15	4			
Missionaries'Children's Fund	60	.	.			
Ladies' Zenana Auxiliary—						
General	482	16	9			
Medical	83	11	1			
Secretary's Salary Fund ...	100	.	.			
				2,843	3	.
				£5,601	13	.

EXPENDITURE.

	£	s.	d.	£	s.	d.
Expenditure for the year—						
General Fund	2,314	9	9			
HERALD Fund	203	4	.			
Medical Fund	10	.	.			
Missionaries' Life Insurance	15	13	.			
„ Children's Fund	95	.	.			
Secretary's Salary Fund ...	276	.	.			
Ladies' Zenana Auxiliary, Gen.	63	3	6			
„ „ Voyage a/c ...	82	9	11			
„ „ Medical a/c...	12	2	8			
General Voyage a/c	53	.	.			
				3,125	2	10
Cash Balance—						
At Bank, Deposit Account	300	.	.			
„ „ Current Account	864	15	2			
2½ °/₀ Consols at Cost ...	340	.	.			
Knight's Legacy £39 1s. 11d. at 55¼	21	15	.			
5°/₀ War Loan £1,000 ...	950	.	.			
				2,476	10	2
				£5,601	13	.

GENERAL ACCOUNT.—*October 1st, 1916, to September 30th, 1917.*

INCOME.	£	s.	d.
Balance, October 1st, 1916	261	3	8
Subscriptions and Donations, 1916-1917 ...	1,774	10	½
Interest on Deposit Account	20	13	11
Interest on Consols	8	19	.
„ „ Treasury Bills	27	8	11
„ „ 5% War Loan	14	7	6
Rebate on Income Tax	2	16	4
Transferred from Sendamangalam Extension Fund, 12 months extra Salaries ...	150	.	.
Transferred from Reserve Fund	190	.	.
„ „ L.Z.A. for extra Rent ...	40	.	.
„ „ „ Report	10	.	.
„ „ „ Indian Salaries...	300	.	.
„ „ „		4	.
Legacy—Knights	21	15	.
	£2,821	18	4½

EXPENDITURE.		£	s.	d.
By Remittances to India for Missionaries', Preachers', Teachers', &c., Salaries and Mission Account		2,040	12	.
„ Missionary's Salary on Furlough ...		50	.	.
„ Ministerial, General, Deputation, and Committee Room Expenses		69	17	2
„ Missionary Boxes, Stationery, Postages, Carriage on Xmas Boxes, &c., &c. ...		14	3	1
„ Banks & Son—				
Printing and Report ...	£58 18 6			
Advertising, &c. ...	23 19 0			
		82	17	6
„ Mr. D. Morling's children		32	.	.
„ Mr. E. A. Booth's children		25	.	.
„ Transferred to Voyage Account ...		80	.	.
„ „ „ Secretary's Salary ...		76	.	.
„ „ „ HERALD Fund *re* deficit		16	5	10½
Balance		335	2	9
	£2,821	18	4½	

BALANCE SHEET.—*As at September 30th, 1917.*

LIABILITIES.	£	s.	d.
General Fund	335	2	9
Medical Fund	7	17	5½
Pension Fund	159	10	7
Missionaries' Life Insurance Fund	69	5	.
Madras Boarding School	582	18	1
Missionaries' Children's Fund	27	10	.
Sendamangalam Extension Fund	72	19	6
Hospital Fund	263	17	1
General Voyage Account	195	2	10
Ladies' Zenana Auxiliary	532	6	2½
„ „ Voyage Account	34	9	6
„ „ Emergency Fund	50	.	.
„ „ Medical Fund	145	11	2
	£2,476	10	2

ASSETS.		£	s.	d.
By Balance at Bank—				
Deposit Account ...	£300 . .			
Current Account ...	864 15 2			
By Investments *re* General Fund—				
2½% Consols at Cost	340 . .			
„ £39 1s. 11d. at 55¼d.	21 15 .			
5% War Loan £1,000	950 . .			
		2,476	10	2
		£2,476	10	2

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* £300, *also the Securities for the* £340 *and* £21 15s. *and* £950 *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*, 1917.

9th October, 1917.

WILLIAM LITTLETON, F.C.P.A.

SUNDRY ACCOUNTS.

——:o:——

HERALD FUND.

Subscriptions, 1916-17...	186	8	1½	Banks and Son— Printing "Heralds" and Postages ...	199	18	10
Transferred from L.Z.A.		10	.	Editorial Expenses and Postages	3	5	2
Balance deficit from General Fund	16	5	10½				
	£203	4	.		£203	4	.

MEDICAL FUND.

Balance, October, 1916...	13	16	5½	Expenditure ...	10	.	.
Subscriptions, 1916-17 ...	4	1	.	Balance	7	17	5½
	£17	17	5½		£17	17	5½

PENSION FUND.

Balance, Oct., 1916 :— Investments and Cash	1734	15	3	Investments :— L.C.C. Stock and 2½ per cent. Consols at cost	1631	.	.
Interest on Investments	41	1	.	Balance	159	10	7
Rebate, 1916-17	13	13	4				
Subscriptions, 1916-17 ...	1	1	.				
	£1790	10	7		£1790	10	7

MISSIONARIES' LIFE INSURANCE FUND.

Balance, October, 1916...	84	18	.	Insurance Premium ...	15	13	.
				Balance	69	5	.
	£84	18	.		£84	18	.

MADRAS BOARDING SCHOOL.

Balance, October, 1916...	582	18	1	Balance	582	18	1

MISSIONARIES' CHILDREN'S FUND.

Balance, October, 1916...	62	10	.	Mr. Booth's children ...	50	.	.
Subscriptions, 1916-17 ...	60	.	.	Mr. Morling's children	45	.	.
				Balance	27	10	.
	£122	10	.		£122	10	.

SECRETARY'S SALARY FUND.

Balance, October, 1916...	100	.	.	Secretary's Salary, Office and Assistance	276		
Transferred from General Fund	76	.	.				
Subscriptions, 1916-17 ...	100	.	.				
	£276	.	.		£276	.	.

SENDAMANGALAM EXTENSION FUND.

Balance, October, 1916...	222	19	6	Transferred to General Fund (12 months' extra salaries)	150	.	.
				Balance	72	19	6
	£222	19	6		£222	19	6

RESERVE FUND.

Balance, October, 1916		190	.	Transferred to General Fund	190

HOSPITAL FUND.

Balance, October, 1916	263	17	1	Balance	263	17	1

GENERAL VOYAGE ACCOUNT.

Balance, October, 1916	168	2	10	Mr. Morling and Family's passage	53	.	.
Transferred from General Account	80	.	.	Balance	195	2	10
	£248	2	10		£248	2	10

LADIES' ZENANA EMERGENCY FUND.

Balance, October, 1916	50	.	.	Balance	50	.	

LADIES' ZENANA AUXILIARY.

Balance, October, 1916	523	6	11½	Deputation Sec.'s Salary	6	10	.
Subscriptions, Donations, &c., 1916-17	482	16	9	Ditto, Expenses	2	1	6
				Missionary on Furlough Salary	53	7	.
				Mrs. Silvester's Expenses	1	5	.
				Transferred to General Account—			
				Reports £10 . .			
				Rent 40 . .			
				Indian Salaries 300 . .			
				„ 4 .			
					350	4	.
				Transferred to Herald Fund		10	.
				Transferred to Voyage a/c	60	.	.
				Balance	532	6	2½
	£1006	3	8½		£1006	3	8½

L.Z.A. MEDICAL ACCOUNT.

Balance, October, 1916	74	2	9	Miss Elliott	10	.	.
Subscriptions, 1916-17	83	11	1	Printing, &c.	1	1	8
				Dr. Neatby—Donation	1	1	.
				Balance	145	11	2
	£157	13	10		£157	13	10

L.Z.A. VOYAGE ACCOUNT.

Balance, October, 1916	56	19	5	Miss Hines' Baggage and Fare	82	9	11
Transferred from L.Z.A. General	60	.	.	Balance	34	9	6
	£116	19	5		£116	19	5

ABSTRACT OF RECEIPTS.

October 1st, 1916, to September 30th, 1917.

	£	s.	d.
Acton, *Tabernacle*			
General	4	15	1
Heralds	1	3	9
L.Z.A.	9	18	6
Amersham			
General ...	1	10	.
Ash			
General ...		16	5
Aston Clinton			
Heralds		15	.
L.Z.A.	3	9	.
Aylesbury, *Walton Street*			
General	3	10	4
Heralds	2	.	.
Badingham & Cransford			
L.Z.A.	4	4	9
Basingstoke			
General		8	.
Heralds		1	6
Bassett Street, *Keppel Street Memorial*			
General	5	15	11
Heralds	1	8	.
L.Z.A.	3	2	6
Bath, *Bethel & Providence*			
General	9	19	5½
Heralds	1	17	9½
Beacon Hill, *Penn*			
General		10	.
Beccles, *Martyrs' Memorial*			
General	2	17	3½
Heralds	1	7	10
Bedmond, *Bethesda*			
General		17	1½
Heralds		5	.
Berkhamsted, *Beulah*			
General	1	2	6
Heralds		12	6
Berkhamsted Common			
General	4	16	6
Heralds	2	.	.
Bermondsey, *Lynton Road*			
General	14	16	.
Heralds	6	7	6
L.Z.A.	16	12	6
Bermondsey, *Spa Road*			
General		10	
Bethersden			
General		10	.
Bexleyheath			
Heralds		8	.
Bierton			
General	4	10	.
Heralds		15	.

	£	s.	d.
Blackburn, *Simmons Street*			
General	2	17	6
Bolton			
General ...	3	8	0
Heralds ...		13	
Boro Green			
General	12	1	11½
Heralds	2	3	8
L.Z.A.	5	12	4
Brentford, *North Road*			
General	28	8	3
Heralds	2	19	6
L.Z.A.	20	17	6
Brighton, *Prarthana Sabha*			
General	34	14	2
Heralds	3	10	2
L.Z.A.	16	12	6
Brighton, *West Street*			
General	2	2	
Brighton, *Tabernacle*			
General		10	6
Brighton, *Ebenezer*			
General	4	16	3
Brixton, *Tabernacle*			
General	4	15	11
Heralds		15	.
L.Z.A.	3	5	.
Bromley, *College Slip*			
General		18	2
Heralds	1		1
Broseley, Salop			
General ...		10	
Burgess Hill			
General	1	10	.
Calcutta			
General	1	.	
Heralds		1	
Cambridge, *Eden*			
General	39	15	7
L.Z.A.	9	9	2
Canning Town, *Providence*			
General		12	.
Heralds		1	6
Chadwell Street, *Mount Zion*			
General	69	17	11
Heralds	6	6	6
L.Z.A.	36	16	11
Chatham, *Enon*			
General	2	.	
Chelmondiston			
General	6	6	
Heralds		10	

	£	s.	d.
Chelmsford			
General	18	4	1
Heralds	2	4	5
Cheltenham			
General	1	10	.
Chesham, *New Town*			
General	4	19	3
Heralds	1	7	.
Chobham, *West End*			
General	4	6	
Clapham, *Courland Grove*			
General	17	12	2½
Heralds	2	.	.
L.Z.A.	10	19	.
Clapham, *Rehoboth*			
Heralds	1	10	
Claxton			
General	1	4	6
Heralds	1	4	6
Colnbrook			
Heralds		7	
Cransford			
General	1	5	9
Heralds		7	6
Crawley			
General	2	2	8¾
Heralds		4	6
Croydon, *Derby Road*			
General	2	15	4
Heralds	2	14	.
L.Z.A.	1	5	10
Croydon, *Windmill Road*			
General		16	2
Heralds		11	6
Croydon, *Tamworth Road*			
General	4	1	4
Heralds	1	4	0
Datchet			
General		3	
Dunstable			
General ...	2	7	4
Heralds ...		2	6
Egham			
General	1	3	4
Eltham, *Balcaskie Road*			
L.Z.A.	2	3	8
Erith, *Providence*			
General	2	1	.
Fleckney			
General	4	11	6
L.Z.A.	4	12	1
Folkestone, *Zion*			
General	1	12	6
Heralds		2	6
Framsden			
General		10	.
Fulham, *Ebenezer*			
General	1	9	3
Heralds		19	.
L.Z.A.	7	11	7

	£	s.	d.
Glemsford			
Heralds		2	6
Gravesend, *Zoar*			
General	2	5	.
Heralds		5	.
Grays, *Ebenezer*			
Heralds ..		6	.
L.Z.A.	2	1	10
Great Blakenham			
General		10	.
Great Gransden			
General	3	10	6
Great Yarmouth, *York Road*			
General	6	7	.
Heralds		18	.
Greenwich, *Devonshire Road*			
General		2	6
Heralds	2	12	10
L.Z.A.	7	15	4
Guildford, *Old Baptist Chapel*			
General	27	19	.
Heralds	2	5	.
L.Z.A.	6	8	2
Handcross			
General	2	2	4
Heralds		1	4
Hartley Wintney			
General	1	.	.
L.Z.A.	5	6	2
Haworth, *Hall Green*			
General	7	4	.
Heralds		13	6
L.Z.A.	3	19	2
Hedge End			
General	1	3	7
Heralds		14	.
High Wycombe, *Zion*			
General	5	5	2
Heralds	1	5	6
L.Z.A.	4	13	.
Hitchin			
L.Z.A.	1	10	6
Hither Green			
General ...		10	.
Hollinwood			
General	7	15	2
Heralds	1	12	.
Homerton Row			
General ...	7	3	9
Heralds		10	.
L.Z.A.	4	9	.
Horham			
General	21	18	9
Heralds	3	.	.
Hornsey Rise, *Ebenezer*			
General	2	2	.
Hounslow, *Zoar*			
General	18	15	6¼
Heralds	2	6	3
L.Z.A.	7	6	6

	£	s.	d.
Hoxne			
General	1	4	5
Ilford, *Ebenezer*			
General	3	19	3
Heralds		15	.
L.Z.A.	8	16	9
Ipswich, *Bethesda*			
General	31	2	.
Heralds	4	9	2
L.Z.A.	28	.	6
Ipswich, *Zoar*			
Heralds ...		11	8
L.Z.A. ...	3	1	3
Irthlingboro,			
General	2	5	2
Heralds	1	8	.
Kilburn, *Ebenezer*			
General	4	7	.
Heralds		14	4
L.Z.A.		7	6
King's Langley			
General	4	19	$\frac{3}{4}$
Heralds		12	4
Kingston, *Providence*			
General	2	19	6
L.Z.A.	4	10	8
Laxfield			
General	4	12	$4\frac{1}{2}$
Heralds	1	10	.
L.Z.A.	4	5	6
Leicester, *Newarke Street*			
General	5	8	.
Heralds		18	.
Lewes, *Jireh*			
General	5	2	5
Lewisham, *College Park*			
General	18	16	4
Heralds	1	10	.
L.Z.A.	7	4	1
Leyton, *Goldsmith Road*			
General	5	3	11
Heralds	1	.	.
L.Z.A.	2	2	10
Limehouse, *Elim*			
General	2	.	.
Heralds		7	6
Lingfield			.
General ...		10	.
Heralds ...		10	.
Llwyndafydd			
General ...		17	6
Lode			
General ...		15	
Long Marston			
Heralds ...		4	6
Loughborough			
General		16	.
Heralds		11	.
Luton			
General ...		5	.

	£	s.	d.
Madras			
General ...	11	10	
Heralds	1	15	
Maidstone, *Providence*			
General	1	12	.
Heralds		5	6
Manchester			
General ...	9	8	11
Manor Park			
General		5	
March, *Providence*			
General	7	9	8
Heralds	1	2	6
Margate, *Rehoboth*			
General		6	10
Heralds	1		8
Mayford			
General ...		17	7
Heralds ...	1	7	6
Meopham			
General	1	7	$7\frac{1}{2}$
Heralds		2	9
Mendlesham Green			
General		6	
Middlesbro'			
General	4	14	10
Heralds		9	.
Newcastle-on-Tyne			
General	4	1	6
Heralds		13	
New Quay (*Cardiganshire*), *Bethel*			
General		12	9
Newquay (*Cornwall*), *Ebenezer*			
General	6	8	3
Heralds	1	8	8
L.Z.A.	3	15	5
Newton Abbott			
General ...		.	3
Heralds ...		6	.
Newton Toney			
Heralds		6	.
Norbiton, *Zion*			
General	13	7	9
Heralds		8	.
Northampton, *Providence*			
General	1	14	.
Heralds		11	2
L.Z.A.	1	7	6
Norwich, *Orford Hill*			
General	4	8	11
Heralds		19	.
Notting Hill Gate, *Bethesda*			
General	7	13	3
Heralds	1	.	.
L.Z.A.	4	7	10
Occold			
General ...	3	5	$9\frac{1}{2}$
Otley			
Heralds		5	6

	£	s.	d.
Oundle, *Zion*			
General	2	15	6
Heralds	1		.
Over			
General ...		18	.
Heralds ...		10	6
Peckham, *Zion*			
General ...	1	3	6
Heralds ...		10	.
Pimlico, *Carmel*			
General		7	6
Poynings			
General	2	5	2
Prahan (*Victoria*), *Hope*			
General	2	5	3
Heralds		10	.
Prestwood			
General	1	11	2
Prittlewell, *Providence*			
General	7	15	1
Heralds	3	18	.
L.Z.A.	14	15	1
Ramsey, *Salem*			
General	5	2	2¼
Heralds		12	.
L.Z.A.	1	2	1
Ramsgate			
General	1	19	6
Reading, *Providence*			
General	4	5	½
Heralds	2	.	6
L.Z.A.	3	14	6
Richmond, *Salem*			
General	12	8	11
Heralds	1	7	3
L.Z.A.	6	6	5
Rishangles			
General	1	2	1½
Heralds		7	1
Rotherham			
General	2	17	6
Rowley Regis, *Providence*			
General	3	4	2
Royton, *Bethesda*			
General	10	3	2
Heralds		2	6
Rushden, *Succoth*			
General	2	.	1
Heralds	1	1	.
St. Albans, *Bethel*			
General	1	3	.
St. John's Wood, *Mount Zion*			
General	157	7	11½
Heralds	13	8	7
Medical	3	1	0
Pension Fund	1	1	.
L.Z.A.	29	10	11½
St. Neots			
General	12	10	4¾
Heralds		8	6
Medical	1	.	.

	£	s.	d.
Sale, *Stanley Grove*			
General	5	1	8
Heralds	1	.	.
L.Z.A.	1	5	.
Salhouse			
General ...		10	6
Heralds ...		6	.
Sipson			
General ...	20		
Soho			
General	3	18	.
Heralds		4	6
L.Z.A. (1916–1917)	2	8	8
Southport			
General	4	9	2
Southsea, *Rehoboth*			
General		15	1
Heralds		5	11
Staines			
General	4	19	6
Stevenage, *Albert Street*			
General	3	17	2
Heralds	1	4	.
Stisted			
General		5	
Stockley Mission			
General	1	10	
Stoke Ash			
General	6	4	10
Heralds		15	6
L.Z.A.		5	.
Stonham Parva			
Heralds		2	6
Stratford, *Gurney Road*			
General	7	13	5½
Heralds	1	14	3
L.Z.A.	22	19	4
Sturry			
General	2	14	4
Heralds		9	6
Sunderland, *Jireh*			
General		13	1
Heralds	1	7	.
Swindon, *Providence*			
General	1	18	2
Heralds		11	.
L.Z.A.	4	7	3
Sydney (*N.S.W.*), *Temple*			
General	8	.	
Sydney (*N.S.W.*), *Belvoir Street*			
General	1	.	
Heralds		5	
Thame			
General	3	15	4
Heralds		14	.
Tollington Park			
L.Z.A.	3	10	.
Tonbridge			
General ...		5	6
Heralds ...		6	6

	£	s.	d.
Tottenham, *Ebenezer*			
General	2	9	3½
Heralds	2	2	9
L.Z.A.	4	10	6
Tring, *Akeman Street*			
General	67	8	7
Heralds	3	6	8
L.Z.A.	70	6	2
Tring, *Ebenezer*			
General	2	11	3
Trowbridge, *Zion*			
General	3	1	2
Heralds		2	.
Tunstall			
General	1	.	
Heralds		14	
Waltham Abbey, *Ebenezer*			
Heralds		18	6
Walthamstow, *Church Hill*			
General	11	9	5
Heralds	1	6	4
L.Z.A.	16	12	2
Walton-on-Naze			
L.Z.A.	1	1	
Walworth, *Surrey Tabernacle*			
General		10	6
Heralds	1	14	.
L.Z.A.	8	17	11
Walworth, *Penrose Street*			
General	2	7	3
L.Z.A.	1	18	3
Wandsworth, *Chatham Road*			
General	4	13	10½
L.Z.A.		10	.
Wandsworth, *West Hill*			
General	26	18	10½
Heralds	1	6	.
L.Z.A.	22	1	.
Warboys			
General	11	14	3
Heralds	2	9	5
L.Z.A.	7	18	2
Watford, *Tabernacle*			
General	14	4	5
L.Z.A.	12	3	6
Wattisham			
Heralds		18	6
L.Z.A.	8	.	6
Wellingborough, *Tabernacle*			
General	17	14	.
Heralds	1	5	.
L.Z.A.	5	16	.
West Ham, *Tabernacle*			
General	27	15	2
Heralds		19	.
L.Z.A.	5	15	6
Whitstable			
General	4	.	.
Heralds		10	.
Whittlesea			
General ...	8	8	2½
Heralds ...		10	
Willingham			
General ...		9	9
Heralds ...		11	3
Wooburn Green, *Ebenezer*			
General	3	11	2
Heralds		9	6
Wood Green, *Dovecote*			
General	3	12	6
Heralds	1	14	3
L.Z.A.	3	3	8
Wood Green, *Park Ridings*			
General	3	2	7
Heralds		18	.
L.Z.A. ...	2	13	3
Woolwich, *Enon*			
General ...	5	8	9
Heralds ...		10	.
L.Z.A. ...	5	13	6
Personal			
General ...	476	3	6
Heralds ...	32	4	.
L.Z.A.	30	5	6½
Missionaries' Children's Fund ...	60		
Secretary's Salary Fund ...	100		
Annual Meeting			
Collection ...	60	18	8
Sale of Literature	3	17	9
Half-Yearly Meeting			
Collection	27	9	
Profit on Tea	1	10	
Farewell Meeting			
Collection ...	30	.	.
Profit on Tea		10	9
Y.P. Missionary Meeting at Chadwell Street ...	2	2	.
Ditto, Sale of P.C. ...		2	2
Interest on Deposit at Bank	20	13	11
„ Treasury Bills	27	8	11
Interest on Consols—			
General Fund	8	19	.
Interest on 5% War Loan	14	7	6
Rebate Income Tax—			
General Fund	2	16	4
Legacy *re* J. Knights ...	21	15	
Pension Fund			
Interest on Consols, &c.	41	1	.
Rebate of Income Tax ..	13	13	4
Balance in Hand, Oct., 1916			
Deposit a/c	600		
Current a/c ...	1818		
Consols	340	.	0
	£5601	13	.

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."*

SPECIAL NOTICE.

Owing to the great scarcity and high cost of paper, and the difficulty of the labour problem, the Council very much regret being unable to publish the detailed lists of Subscriptions and Donations for this year. They have already appeared monthly in the issue of "The Strict Baptist Mission Herald," and as soon as conditions permit, we shall hope to resume their publication.

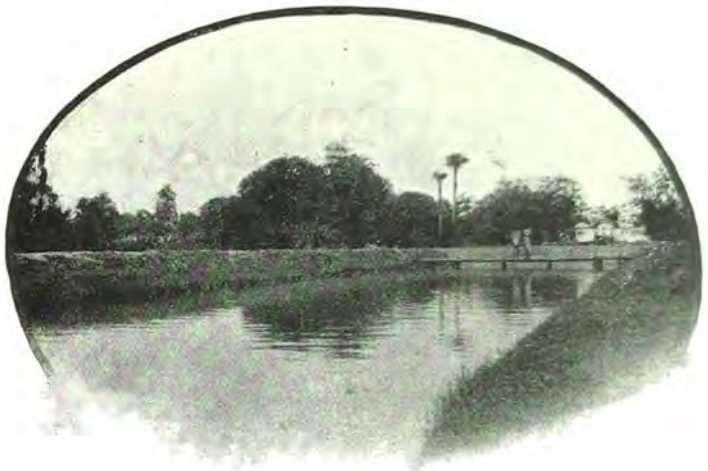
The Treasurer, however, will be pleased to let anyone see them at any reasonable time.

W. CHISNALL,

Secretary.


ROBERT BANKS & SON
PRINTERS
RACQUET COURT
FLEET ST LONDON E.C.

The Strict Baptist Mission HERALD.



VOLUME XVII.—1918

LONDON:

PRINTED AND PUBLISHED FOR

THE STRICT BAPTIST MISSION

(*Committee Room:*

Chadwell Street Sunday School, 71, White Lion Street, N.),

By R. BANKS & SON, Racquet Court, Fleet Street, E.C.


ROBERT BANKS & SON
PRINTERS
RACQUET COURT
FLEET ST LONDON E C

CONTENTS.

	Page
A Brahmin Priest's Lament	19
"After Twenty Years" ...	29
Among Former Pupils 67,	74
Among the Caste Folk ...	78
"And a Little Child shall lead them"	21
An Encouraging Interpellation	49
An Open Door	104
Annual Meeting, The	97
Appleby, Miss R.	98
A Revival in Idolatry ...	82
At Mother's Knee	66
A Word with our Readers ...	54
Baptisms 38, 39,	55
Baptism an Act of Obedience	74
Baptisms on the Kolli Hills	39
Baptismal Service at Vepery	40
Barrais' Story	65
Bath, Active Missionary Interest at	59
Ceremonial Bathing	34
Children's Corner, The 12, 24, 36, 42,	50
Christmas Boxes, The 72, 81, 90,	107
Conference of S.B.M. Missionaries	102
Cooly, The	9
Correspondence	23
Criteria of Blessing, The ...	2
Current Notes 1, 13,	25
Devil's Captive Captured, The	56
Dispensary Work at Kilpauk	86
Evangelism under Difficulties	57
Field Problems: The Missionary's Dual Capacity ...	64
Mission and Church 71, 78,	89
Flappers 63,	73
Foes to Freedom and Progress 70,	79
Food Riots in Madras ...	102
Freewill Offerings	103
Fruits of Service, The ...	49
Half Yearly Meeting, The ...	51
Harvest Thanksgiving at Sendamangalam	58
"In the Mount of the Lord it shall be seen"	72
Ireland, Miss, Second Tamil Exam. ...	90
Joy of Harvesting, The	40
Kolattur, A Sunday Afternoon in	18
Kolli Hills, A Story from the	47
L.Z.A. Missionary, A New	98
Madras Villages, A Week's Evangelism in ...	106
Mass Movements 88,	97
Medical Work by Lamplight	87
Medical Work on the Kollis	105
Meetings and Services :—	
Lewes	11
Courland Grove	22
Gurney Road	23
Hedge End	35
Church Hill, Walthamstow 42,	96
Brixton Tabernacle ...	51
Leyton, Goldsmith Road ...	90
Missionary Hero, A	5
Missionary Study Circles ...	35
Monsoon Incident, A ...	17
Muhammadans in India 86,	103
News from our Foreign Field 55, 62,	102
News of the Month, The 3, 15, 27, 38,	46
"No begging for the King of Kings"	42
Obituary :—	
Pastor Josiah Morling ...	96
One by One	79
Open Air Meetings for Women	20
Our Silver Medallist	56
Our Young Helpers ...	90
Pioneering, A Decade of ...	6
Pongul	66
Prayer Bells	34
Prayer Subjects 11, 22, 35,	107
Sakkaraipetti 32,	48
Sendamangalam Dispensary, The Opening of	7
Sendamangalam Reading Room, An Appeal for	7
Sent to Preach ...	89

	Page
Taking a Hill boy to town	49
"Tell us that story again"	21
Tetanus, A case of ...	63, 80
The Hope of the Church ...	14
Tunnimettipetti	105
Tuttikulam School Chapel	42
Unoccupied Regions Beyond	31
Vinaiyagam, Pte. John ...	18
War, A Hindu on the ...	8
What shall the Harvest be?	33, 41
"Whom I Serve"	26
Young Men of India	81
Zenana Work	94

