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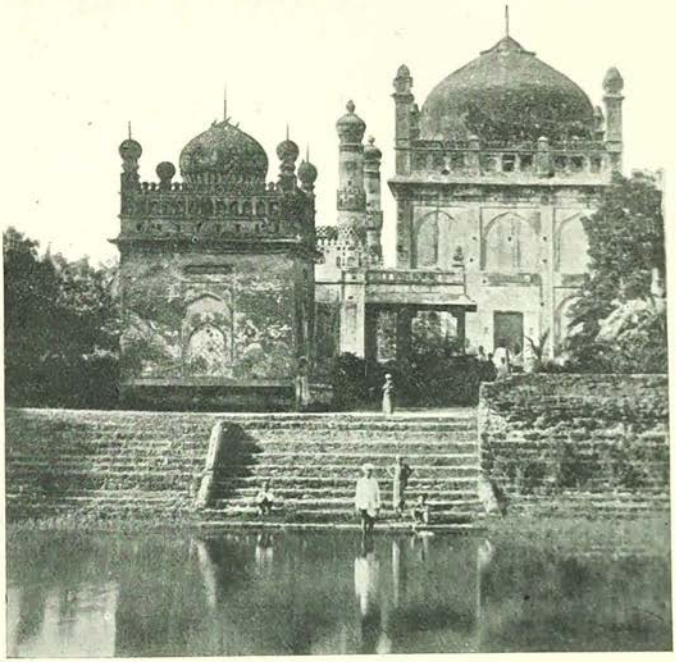
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The Strict Baptist Mission Herald

l. XVII. January, 1918.

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

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THE NEW YEAR'S PRAYER MEETING

WILL D.V. BE HELD AT

COURLAND GROVE, CLAPHAM,

On FRIDAY, JANUARY 11th, 1918,

AT HALF-PAST SEVEN.

CHAIRMAN: MR. J. B. COLLIN.

SPEAKER: PASTOR R. MUTIMER.

It is earnestly hoped that a large number of praying friends will be present to seek the Divine blessing on our Society, and that our Lord's Presence may be realised.

Tube to Stockwell. Electric Trams (26 and 28) and Motor Bus (77 and 78A) to Union Grove, Wandsworth Road.

PRELIMINARY NOTICE.

The Half-Yearly Meeting will be held (D.V.) at BRIXTON TABERNACLE on TUESDAY, APRIL 23RD, 1918.

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.

The Strict Baptist Mission HERALD.

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

VOL. XVII.] JANUARY, 1918. [*New Series*, No. 133

CURRENT NOTES.

THE deeper the cloud the greater the need for hope and mutual cheer. Without any apology, therefore, but with more than customary feeling, we wish all our fellow-workers unto the Kingdom of God A Happy New Year. What the year holds for us none can forecast, but if we know that we belong to the King of kings, that our service, imperfect, though we trust sincere, is acceptable to Him, and that He is holding the reins of world-government with a firm hand, we possess the elements of happiness which no events can rob us of. Let our delight be in doing the will of God in humble imitation of our Master and Lord.

To grow in grace, to yield to and commune with God, to see His working in the salvation of men, and signs of the approaching completion of the Church and of our Lord's Return, is to taste the vintage of heaven. It is an enjoyment not of this world, which makes the heart strong to bear the burdens and to fight the battles of life. It enables the soul, though sometimes submerged, to ride buoyantly over the surging tides of sorrow and to survive all the wreckages of time.

If His will is our watchword, our goal and our inspiration during the year, we shall assuredly have the joy of success. There can be no failure if we work in the spirit of the petition Christ teaches us—"Thy will be done." Failure, disappointment, heart-ache there must be if we formulate our own schemes, however apparently good, instead of receiving our plans from Him. "He always wins who sides with God."

May the joy of doing His will be crowned by the still greater joy of seeing Him face to face. "Come, Lord Jesus, come quickly."

THE CRITERIA OF BLESSING.

DIVINE blessing on our work for God—this is what we need, and if there is one thing more than another that we crave as we look into this new year with all its strange, unknown possibilities, it is that the service we hope to render to our Lord may be so acceptable to Him that He may "confirm the Word with signs following." As we sow the seed we want Him to bless the springing thereof, so that a harvest which shall glorify Him may result.

But we need to ask ourselves what we understand by blessing. Our minds are so ruled by sight rather than by faith that we are apt to estimate our Lord's working by the results we see. We think too often in terms of statistics, forgetting that the spiritual fruit of our labour can never be fully tabulated. Divine blessing is neither more nor less than the fulfilment of Divine purpose, and in so far as the servants of God work along the line of His will, so far their labour is "in the Lord," and "not in vain," but Divinely successful, whether results are seen or not. As is the sowing, so will be the reaping in due time. Here, a few firstfruits: there, the full harvest ingathering.

The blessing of God on our work, while it is always and necessarily sovereign and gracious, is never capricious. There are certain lines indicated in the Word of God along which it runs, and there are other lines along which it cannot run. It is as true in regard to our service as to our Christian life that if we sow to the flesh we reap, not divine success, but corruption. In so far as our spiritual building is of wood, hay, stubble, so far our work is a dismal failure, whatever its appearance may be to our natural sight.

Foremost among the spiritual qualities which must characterize the work which our Lord will bless is our own spiritual condition. If we are living in close association with Him, growing in grace, imbibing His spirit, and warring against the flesh while enjoying the peace of God, the spirituality of our life will communicate itself to our work, and we shall pray to be taught His will in every detail, and pray to be enabled to follow it even when it crosses our own judgment and cherished wishes. This will inevitably lead to the desire for unity with our brethren, that we may be true co-workers; and if their minds are also focalised by the will of God there will be that unity of feeling and of operation along which the divine energy operates. This being so, it goes without saying that the glory of God, and that alone, will be the aim and goal of our service. In this condition of heart and mind we shall be willing that our plans may perish, whatever natural disappointment this may cause us, if only our Master's secret will is done.

Does this seem to be spiritually Utopian? It is nevertheless the way of the Spirit.

Our Foreign Field.

The News of the Month.

MADRAS.—Although we do not meet frequently with active opposition in these days, the amount of interest shown in our message varies considerably. Very often the attitude is one of sheer indifference, and this is an atmosphere in which spiritual work is very difficult. Opposition is preferable and more hopeful.

In one of the places where we regularly evangelise I was asked recently to open a school. When I enquired whether those interested in this proposal wished to join the Christian religion, the answer was "No." They want our education, not our religion.

In Pursawalkam there is a young enquirer who is a turner in the Public Works Department. He wishes to be baptized, but his father refuses his consent. When in Pursawalkam the other day, I met his father and had a long talk with him. The father has nothing to say against Christianity and admits his son's earnestness in the matter, also speaking well of his son's character. "But," said the father, "none of my people have joined the Christian religion, and such great trouble would arise if my son should do so that I am obliged to refuse my consent." All endeavours to shift the father from this position seem to be of no avail. Prayer seems to be the best key for such a difficult lock.

In the course of my pastoral visits I called to see Mary in Egmore. She is of great age, and I found her in a very weak state. It was with difficulty that she followed what I said. The relatives with whom she is living are all heathen, and it is only too evident that she is regarded as a burden. The Tamils have a proverb about old people which certainly applies in this case—"The house says 'Go,' and the grave says 'Come.'"

During the closing days of September we had a special week of evangelism, when, in addition to our preachers, a number of voluntary workers gave their welcome aid. In some cases the senior pupils were brought by their teacher to assist in the singing of lyrics. Both in the mornings and in the evenings the audiences which gathered were very encouraging, being in each instance larger than the average number we are accustomed to see in these places. We sold a number of Gospels and freely distributed a good quantity of Gospel literature. The messages were accorded a good hearing. The audience was constantly changing during the two hours of each meeting, so that the total number of those who heard the message was considerable. We look for a harvest from this sowing.

The problem of how to keep in touch with those who pass through our schools is ever present with us. To meet this problem we have our Young Men's Meetings and Young Women's Sewing Classes. Our Zenana work and preaching work also help in some measure, but even so, there are many who slip right away from Christian influence as soon as they leave our schools. I am persuaded that we should make further endeavours to keep in touch with them, and I hope to get our Voluntary Service League to take the matter up in a practical manner. As a result of special efforts made in this direction recently, some of our former Vepery pupils now attend our prayer-meetings there. E. A. Booth.

Men's meetings have been commenced in Sembiam and Peruvallur schools. In both these localities there is a large population mainly sup-

ported by work connected with the railway workshops and the cotton mills. Most of the men can read; a large proportion of them have been scholars in our schools, and it has long been felt that evening meetings for men would reach them with the Gospel in a better way than any other. The inaugural meetings in both places have been very encouraging. The schools have been filled with men who listened to the Gospel message quietly and attentively in a way that they could not do in the street. Lantern pictures on the life and teaching of Paul were shown at both places.

Yesunason, the son of Preacher Ponnuswamy, who was baptized two months ago, has been sent by the railway authorities as a typist in the offices of the new railways in Basra, Mesopotamia, for a year. Subramanian, who is an enquirer in Peruvallur, has been sent as a blacksmith to the railway works in East Africa. He has taken a New Testament with him, and told me before he went that as he could not truthfully say he was a Hindu, since he does not believe in idol worship, he asked the railway authorities to enter him on their books as a Christian. As a Christian he will be allowed leave on Lord's-days to attend Christian services. He said that when he comes back he hopes to be able to be baptized. Prayer for these two young men is earnestly asked, that their witness for Christ may be true.

The Volunteer Service Band has increased its usefulness by appointing three extra assistant secretaries to arrange for cottage prayer-meetings and open-air meetings in areas which they have planned out. These secretaries arrange at least one meeting each week and gather the other members of the band to go with them. In this way they keep in touch with scattered Church members, visit the homes of enquirers, and conduct open-air and other meetings quite voluntarily and without the organising of the missionary.

11th October, 1917. L. WATTS.

SENDAMANGALAM.—We are very sorry to hear of the death in Flanders of Mr. A. E. Voysey, of Lewisham, a valued friend and member of the S.B.M. Council.

Our Sendamangalam Boarding School, in both its Day School and Hostel, is making excellent progress. We pray we may be guided in all plans regarding its future development.

Up to the present our rainfall for this season has been above the average. The Sendamangalam drinking water-tank has more water in it than we have ever seen before, so we hope there will be no lack of this precious commodity next year.

We would draw the attention of friends to an appeal in this present issue by Mrs. Morling.

I was looking round a Government Higher Grade Girls' School in a certain town and was just leaving the last classroom when the Head Master said to me, "They are now going for prayers." Over two hundred high-caste girls having gathered in the large hall, the first division girls, with hands brought together and eyes closed, began to chant a most solemn hymn. The perfect time and beautiful harmony, the strange pauses and absolute silence between the stanzas, the devotional attitude and solemn demeanour of the children, were all extremely impressive. Then the second division, and afterwards the third, but each to a different time, took up the sad refrain. But how pathetic to see two hundred heathen girls presenting their prayers to an unknown god! And in their exquisite music, their perfect order and becoming reverence, what a lesson! While looking on their grave faces I had a vision of what the future may be. D. MORLING.

October 23, 1917.

A Missionary Hero.

IN 1910-11 pneumonic plague had broken out in the north of Manchuria. From this form of plague there is no recovery, and the disease runs its course from two to five days. When the scourge reached Moukden, which is a railway centre, "a doctor was needed to stand between the plague-stricken and those cities to which their coming would mean death. Else what could save Pekin and the teeming millions of China? For this post at the railway station Arthur Jackson volunteered. It was a post as honourable as it was perilous; and of the peril there could be no doubt. It was such as to add a new horror even to the word 'plague.' Dr. Mesney had already died of plague at Harbin, as Jackson knew. What if he, too, should die? What of his work in the Medical College? But Jackson was always more ready to do the immediate task than to speculate about prospective work. . . . Fear he did not know, for he had the perfect love which casteth out fear. The sense of his own risk—the brave man always sees the danger—was obscured by his knowledge of China's peril. . . . On Saturday afternoon, January 14th [1911], Jackson took over his duties at the Chinese railway station. A train-load of coolies had just left Moukden: it was the last train before the coolie traffic was suspended. This train was stopped at the frontier, for plague had broken out among the coolies and two had died. On Sunday it arrived back in Moukden. Thus Jackson had 470 contact cases thrown on his hands. There was no provision for their isolation, for no such contingency had been foreseen. It was the depth of winter; that night there were 62 degrees of frost. Something had to be done. The only accommodation available was in some inns near the station, and a Chinese inn is far from being a ready-made hospital. But there the coolies were lodged and fed at the Government expense. That night several died, and many more next day. It was evident that all the coolies must be examined, and the more immediate contacts separated systematically. This work Jackson undertook. He could not leave them there to die, nor allow them to go, carrying infection with them. Careful isolation was the only hope of saving a remnant of them. . . .

"This work of inspection was followed up day after day, as he went the round of the inns, keenly anxious to detect the first signs of plague breaking out in any of them, for delay in removing the patient would mean death to all his fellows. Jackson was dressed for the fray, wearing a white overall and a mask and hood that covered his face and head; he breathed through a pad saturated with strong disinfectant, and wore boots of strong oilskin. . . ."

Monday, the 23rd of January, was Jackson's last working day. "That afternoon he discharged a batch of 60 coolies who owed their lives to his care in isolation." On Tuesday morning, the 24th, illness seized him which he himself attributed to influenza, but "at 7 o'clock the unmistakable signs of plague appeared. All that was possible was done by the other doctors without avail, and at 8.50 the next evening he died." "There was no agony of suffering, but a merciful dulling of all the faculties. Gradually, quietly he sank. He spoke seldom, but he found words of gratitude for the kindness of those who tended him."

Of Jackson's personal religion his biographer says:—"His supreme desire was for Christlikeness. Here was the secret of his religion. He was Christ's man, in the truest sense a Christian. He had a vivid sense of the personality of Christ; there is the note of passion in his devotion to Him."—From *The Life of Dr. Arthur Jackson of Manchuria.*

A Decade of Pioneering.

IT is now eleven years since the S.B.M. Council gave us sanction to open up a new Field that would afford more adequate scope for the growing energies of our Mission. Ten years ago, after several months of various and difficult preparations, we took up our residence in Sendamangalam; and now, during this month of October, we have been celebrating the tenth anniversary of our starting Gospel work in this neighbourhood. This month closes the first decade of real spade work, pioneer work, in this most dark and desolate place. When we remember the grace given for our daily tasks, the countless obstacles that have been by His strength surmounted, the loyal, constant and increasing support from friends at home, we gratefully raise our Ebenezer to the Lord, who has been at our side in all the way.

In order to celebrate the goodness of Jehovah during those ten years, and in order to promote greater spiritual growth amongst our co-workers, we have just held a series of Special Meetings in both the Sendamangalam and Erumaipatti circles. In this good work we have had the valuable co-operation of Brother Brand.

The first five days were given up to prayer, confession, supplication. Meetings for this object were held every morning at 7 o'clock in the office here, others were held in the chapels, schools, and in the houses of our brethren, so that every worker was able to attend *at least* one such meeting every day. On the morning of the sixth day all our Christians, including some from the Kolli Hills, gathered together in Sendamangalam, where three days were given to the ministration of the Word. On the night of the third day a special meeting was held to enable the brethren to give brief words of testimony concerning any blessing they may have received during the services.

We have good evidence that these days were days of real blessing. Many with broken spirit, genuine contrition and many tears confessed their sins; others were led to earnestly consecrate themselves afresh to the Lord they loved. One brother, of Brahmin extraction, confessed that pride was his great sin, and that because of it he had insisted on others calling him *Ayar*. Another who had laboured greatly many times before the Lord in prayer, confessed he had seen so much of the holiness of God and of his own utter sinfulness that "I cannot stand before His presence." One confessed with shame his sin of lukewarmness, contrasting his own conduct with that of the ancients, who panted after God as the hart panteth after the waterbrooks, and who sought and waited for the Lord more than they who watch for the morning. Another brother came forward and said that on account of opium, gunja and other powerful narcotics being such a great evil in the country, he felt that his smoking tobacco was a hindrance to him and a stumbling-block to his weaker brethren, and forthwith placed on the table a packet of Indian cigars. A number pledged themselves to abstain from all narcotics and intoxicants.

Immediately after these seasons of refreshing and revival our workers returned to their homes, when the Preachers at once set out to seek the inquirers. As these brethren go out with increased light and love in their hearts, added spiritual power in their lives, and deal with seeking souls, let us pray they may speak with the unction and power of the Holy Spirit. The most fitting, the most joyful celebration of this first decade of Gospel work would be baptizing regenerate souls in the name of our Triune God, gathering a little of the fruit of long years of service.

October 23rd, 1917. D. MORLING.

The Opening of the Sendamangalam Dispensary.

ON September 7th the new Dispensary at Sendamangalam was opened. The first Friday in each month is pay day, and the day before, all our workers come to Sendamangalam. In the afternoon, a preaching service takes the place of the usual weekly prayer-meeting. We had arranged for the opening meeting to be held immediately after this service, but a heavy rain storm commenced, and we were compelled to postpone it until the following day.

Punctually at 7 a.m. the school children were drawn up outside the dispensary, and the workers were arriving in twos and threes. All having arrived, we commenced by singing a praise lyric. This done, Mrs. Morling, after saying a few appropriate words, opened the building. We had some difficulty in all getting in, but with a little contriving we managed to find room for everybody.

The reading of a praise Psalm by Preacher Samuel was followed by Preacher Christian's dedicatory prayer; after which the school children sang a lyric specially composed by one of the workers. Mr. Morling then gave a short address, explaining that the money for building the dispensary was collected and ready before the war, and warning them against thinking that because a new building had been put up, we had plenty of funds in hand with which to go forward. In conclusion, he reminded us of the great cause for thankfulness to God we have in not being compelled to reduce expenses during this time of great financial strain at home.

Some of the miracles of healing performed by the Lord Jesus Christ were then related by the elder scholars, and the meeting closed with the singing of a hymn and the Benediction.

Since medical work was commenced here ten years ago Mr. and Mrs. Morling have suffered many disappointments in connection with it; yet it has never stopped. When there has been no one else here, Mrs. Morling has carried it on bravely in spite of all her other duties. Now the time given to it has to be limited because of Tamil study, but one has only to do it for an hour or two to realise how much it is needed here. Since the opening of the new building 130 attendances have been registered, and many people have had to be sent away because they have come at wrong hours. Medical work is not easy to do—one needs infinite patience and thought, and before one can touch some of these patients a good many "faddy" feelings have to be fought and conquered, but in doing it we feel and know we have His approval, for we are walking "in His steps."

September 25th, 1917. IVY W. IRELAND.

An Appeal for our Reading Room.

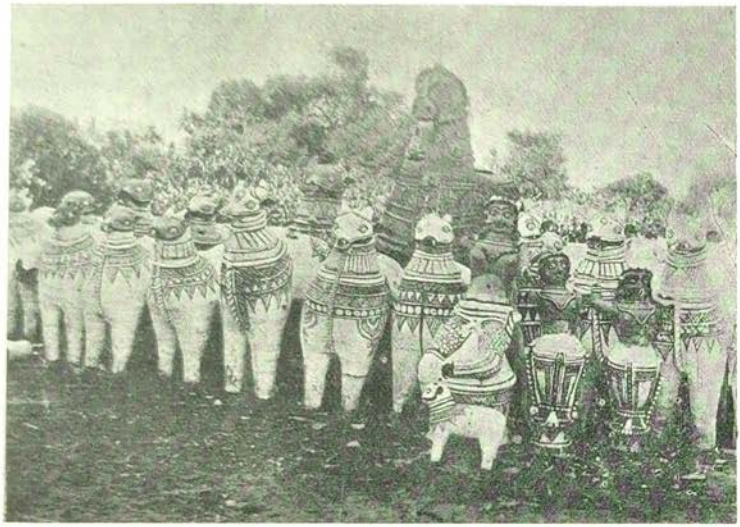
FOR the past three and a-half years we have had a Reading Room in Sendamangalam, which we have found very useful as a meeting-place for enquirers; as a means of sending out Gospel truth and light by our various books, periodicals and papers, and, incidentally, in giving the truth about the great war. Though the latter is by no means our real object, yet in India just now it is a very important matter.

During the first few months of the life of this institution several friends were very kind in sending papers and periodicals, but recently these have been discontinued. Notwithstanding the rise in price of papers, etc., we feel bound to make an appeal to our friends for suitable literature. Illustrated papers, of course, take the attention of our Indian friends more than anything else, but weekly religious journals will be most

welcome. Will those friends who take in such papers and periodicals remember far-away Sendamangalam and send them *regularly* to our address?

The Reading Room has been much appreciated by our Sendamangalam friends, and when last night Mr. Morling expressed a fear that through lack of literature he would have to discontinue the work, they were nota little alarmed.

R. MORLING.



VEHICLES OF MARI AMMAN, DEMON OF SMALLPOX.

A Hindu on the War.

SOON after our receiving news of the British taking the Messines Ridge, an educated Hindu of Sendamangalam and another man were conversing in English one evening, and remarking about the fearful accompaniments of that brave assault.

Christian: What horrible slaughter! How dreadful that thousands of souls should be sent to the hereafter amidst such awful explosions!

Hindu: Yes, God is punishing the nations to turn them unto Himself. There has been, I hear, much commercialism and agnosticism in Europe. The people had forgotten God, and now He chastises them through allowing them to vent their passions on one another.

Christian: It is true; but it is very disappointing that we see scarcely any evidence of the people leaving their follies and turning unto God.

Hindu: Perhaps we can hardly expect it *during* the war.

Christian: If not during the war will they afterwards? If the child does not repent while he smarts under his whipping, will he repent afterwards? I fear not.

Hindu: Not so. Just now men's passions are aroused; they think only of vengeance, blood, the clash of arms, and the coming victory. When they have returned to their peaceful avocations, then, in the quiet of their own fireside, memory will begin her work, and with memory, conscience. These two can accomplish that which the whip, directly, is incapable of doing.

Christian: I hope it may be so. Anyhow, we trust that God will bring good out of this great evil.

Hindu: We are sure of it. It must be so. Depend upon it God will make it all end in His own honour and glory.

The Hindu, though he was educated in a Mission School, makes no profession whatever of Christianity or of any partiality to its Scriptures. The conversation is an illustration of the way in which Christian teaching has begun to permeate the whole thought of educated India. But, sad to say, illiterate India still lies, for the most part, a great inert mass.

September 17th, 1917. D. MORLING.

The Cooly.

THE word "cooly" is one which has been taken into the English language, and is known and used by very many people who have no idea of the origin of the term. They use it to express a particularly arduous type of work, such as a labourer does, or to describe a man who is someone's servant to do all the rough work. In English the word has come to mean simply a labouring man. In Tamil the word means "hire," or daily wages, and a cooly man is a man who works for daily wages. He is engaged by the day, and at the end of each day he expects to receive his "cooly" from whoever has employed him.

A very large number of people work in this way in India. Perhaps the largest number of them are builders' and contractors' labourers, and early in the mornings a long string of them can always be seen making their way into the town with their baskets and shovels on their heads. Women form a fair proportion of these, and they will carry their babies along with them, as they have no place at home to leave them. Then again in the evening they may be seen going home again with little bags of rice and various other things which they have bought with the "cooly." They work hard, probably harder than would be necessary if they adopted more modern methods, but it is an outdoor life, and they seem to be strong and healthy. Then there are those who act as porters to take goods about, and sometimes one may see two or three of these men struggling along with a cartload of cases of goods which I am afraid an Englishman would refuse to move. They may be seen almost any day along the streets putting their whole strength into pulling this heavy load, and very often they look ready to drop. Another type is the grass-woman. She spends the early part of the day in wandering about the fields pulling a large bundle of fresh grass; when she has found sufficient she puts it on her head and makes her way to the grass market, where she will sell it for as much as she can get to the horsekeepers who come there to buy. For a load of grass she will receive, perhaps, two or three annas. Other people who come under this class of worker are the rickshaw men, and various other odd men for working in the gardens, and so on.

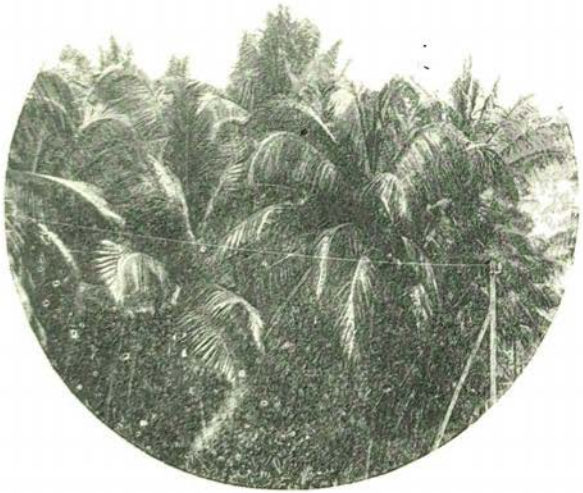
With the exception of the rickshaw men, who earn as much as they can during the day by being hired several times, the usual amount received by a cooly is about four annas, and upon this he has to live, and very likely others besides. So that it will very readily be understood that it is a hard and hand-to-mouth existence. For the most part they live in mud and thatch huts all huddled up together, and if they fail to find anyone to employ them in the morning they often have to go hungry.

From the missionary's point of view these are very difficult people to reach. In the first place they are up early in the morning and working till late in the hard struggle for existence, so that they have no time to listen to a preacher, at least while they are fresh and awake. And then, secondly, they are perhaps the most ignorant of all the Indians, as they

have no time to study, and send their children to work as soon as they are able to earn a few pice, so that the schools are not able to use their influence on them. Being ignorant they have come to think that it is impossible for them to learn, and anything said to them makes very little or no impression, because they make no attempt at taking it in. Even in the medical work it is difficult to successfully treat them, as they cannot afford to lay up in order to rest an injured part, or to relieve the strain and allow the medicine to take its proper course. Verily one would think it justifiable to look upon them as hopeless.

Yet it ought not to be so, and under the blessing of God it will not be so. The opportunities are small, it is true, but there are opportunities which are eagerly taken, and the Gospel of Christ is told to these people. Before their children are old enough to earn any money they may come to school and learn in the infant class. There the simple lessons of the life of Christ are taught daily, and who can say that that teaching will not bear fruit in some way or other. Then early in the morning, before the men and women have gone to work, and sometimes late in the evening, the preachers are in the villages telling them of the love of the Lord Jesus in the hope that some word may be understood and believed. Eternity alone will show what the harvest shall be.—*July, 1916.* L. WATTS.

KOLLI HILLS.—Medical Work.—During the past month attendances at the dispensary have increased. We have had two notable successes which are calculated to help our work in the villages. The first is that of the man who was so badly mauled by a bear that he was scarcely expected to live. His cure having been completed, he has returned to his village bearing some huge scars, which should speak well for us among his people. The second case is the recovery of a boy who was held for three weeks in the grip of lockjaw.



A CLUSTER OF COCOANUT PALMS.

OUR HOME CHURCHES.

Prayer Subjects for January, 1918.

Week Beginning—

SUNDAY 6th.—Prayer for Yesunason and Subramanian (see page 4).

SUNDAY 13th.—For the Men's Meetings in Sembiam and Peruvallur Schools (see page 3) and for the Volunteer Service Band (see page 4).

SUNDAY 20th.—For blessing on the work in connection with the newly-opened Sendamangalam Dispensary (see page 7).

SUNDAY 27th.—For the Medical and Evangelistic Work on the Kolli Hills.

Meetings and Services.

Special Mission Services were held at Jireh (Independent) Chapel, Lewes, on Sunday, November 18th, when the claims of missionary work in foreign lands were strongly urged by the pastor, the Rev. J. J. Beddow, A.K.C. There are many warm supporters of the S.B.M. among the congregation of this historic Church, and a portion of the collection taken at these annual services is contributed to the funds of the S.B.M. The evening discourse was based on Rom. x. 12, "There is no difference between the Jew and the Greek." Mr. Beddow reminded his hearers that hundreds of years ago, when this land was in heathen darkness, missionaries were instrumental in bringing the light of the Gospel to these shores. Despite their great privileges, however, Christians in these isles had been very slow in carrying out the explicit command of their Lord—"Go ye into all the world and preach the Gospel to every creature"; and there were still in this twentieth century great tracts of country where there was no preacher of the Gospel, and hundreds of millions of souls who had never even heard the name of Christ. While emphasizing the duty devolving upon the Church to proclaim the message of the Gospel, and pointing out the need for a more complete fulfilment of it, Mr. Beddow gave encouraging particulars of blessing resulting from the past labours of missionaries, quoting extracts from the S.B.M. HERALD and Report and speaking from his own experiences in Zululand.—W. R. S.

Ladies' Zenana Auxiliary.—Bible-woman Mary, of Sendamangalam, is now being supported by the members of the Women's Bible-class Bethesda, Ipswich.

Preaching in the Dispensary.—We keep several Gospel pictures in the dispensary, and when a group of patients have assembled they are invited to "come and see the pictures." Thus our medical work every month brings the message of salvation to many who otherwise might never hear it.

A Big Waterfall.—To the north of us, where a horn of the Kolli Hills juts out to the west, there is a great waterfall. In the dry season it is a mere trickle, but during the recent rains the volume of water pouring over this fall was so large that we who are fully six miles away in a direct line could plainly hear the roar. J. M. BRAND.

October, 1917.

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,—Thank you for your good wishes for Christmas and the New Year. Although, as some of you say, we can't be happy in the same way as if this dreadful war were not raging, yet, if we love and are trusting in the Lord Jesus Christ, we have real reason for happiness, even though we are truly sorry for those who are anxious or bereaved, or may have anxiety and sorrow on account of dear brothers of our own. Yes, in view of all that, I will wish you and your dear parents and others A Happy New Year in the deepest and truest sense.—I welcome Florrie Rabbitt (Division I.) and Alec Harris (Division III.) and hope they will be happy in the Corner.—Many happy returns, Robert (Hewitt).—Will you thank your mother for her letter, Grace (Towns).—Give Uncle John's love to your little sister, Blanche; I hope she will soon be better.—I am sorry to hear from so many of you that you cannot get the HERALD early enough. It is published soon enough, although there are great difficulties in doing so in this time of war. But there are other causes of delay caused by the war, and we must all of us do the best we can under the circumstances. Perhaps if you asked whoever distributes the HERALD in your Chapel or Sunday School he or she would arrange to let you have your copy sooner; try.—Some of you have got low marks because of omitting some of the questions.

I have received 1/3 in stamps this month and am sending 11/2½, the amount sent me during the past six months, to Mrs. Silvester for the L.Z.A.

MARKS FOR DECEMBER AND THE QUARTER.—*Seniors.*—Dolly Cook, Robert Booth, Rose Clarke, Geo. King, *Hilda Cuthbert, 10, 29; Elsie Andrew, *Dorothy Cuthbert, James Fromow, 9, 28; *Blanche Hawes, 10, 27; Nellie Clark, 9, 27. *Division I.*—Geo. Andrew, Edith Clarke, Grace Andrew, 10, 28; *Fred Cuthbert, 9, 28; Dorothy Rudd, 10, 27; Florence Church, 8, 27; Grace Kyte, 8, 26; Leslie Falkner, 5, 24, **Ernest Carter, 6, 23; Maud Russell, 9, 18; Edith Higgins, 6, 15; Florrie Rabbitt, 10; *Alice Stannard, 9. *Division II.*—**Leslie Chaplin, **Grace Towns, 10, 29; Edith Wright, Ellen Dowell, Clara Layzell, Nellie Burley, Ernest Vestey, Doris Bunyan, 10, 28; Rex Booth, 9, 28; Lily Church, 9, 27; **Cecil Carter, 10, 26; Oliver Rudd, 9, 26; Robt. Hewitt, 10, 19; Marjorie Dykes, 9, 18; Ruth Harris, 10; *Herbert Stannard, 9. *Division III.*—Frances Revell, 10, 30; Rose Sykes, 9, 29; Stanley Vestey, 10, 29; *Leslie Troupe, 9, 28; Gerald Booth, 8, 28; Ethel Kyte, 8, 27; Carlton Hewitt, 10, 20; Kenneth Dykes, 9, 18; Alec Harris, 9. *Seniors.*—Freda Berry, 5, 22. I am sending prizes to Dolly Cook, Geo. Andrew, Leslie Chaplin and Rose Sykes.

You have all heard, of course, of the capture of Jerusalem by the British Army. This is like a gleam of sunshine amid the darkness of this dreadful war, and I am giving you a few questions this month on Jerusalem.

QUESTIONS FOR JANUARY.—*Seniors.*—Mention three of the principal incidents connected with Jerusalem in the Old Testament and three in the New Testament, and briefly describe one in the Old Testament and one in the New. *Division I.*—What did Christ say about Jerusalem (Luke xiii.); how did He enter it, what did He do when He beheld it; and what did He say concerning it (Luke xix.)? *Division II.*—1. Who rebuilt the Temple at Jerusalem after the return of the Jews from captivity in Babylon? (see Ezra i. to vi.). 2. Read Haggai i. and say what led to the rebuilding of the Temple? 3. What did Nehemiah do at Jerusalem? *Division III.*—Mention three things that Jesus did or suffered in Jerusalem.

Your affectionate UNCLE JOHN.

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.

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LIST OF SUBSCRIPTIONS, &c.

Received from November 12th to December 10th, 1917.

General Fund.

	£	s.	d.
Lewisham, College Park	3	8	.
Crawley	1	17	6
Mendlesham Green, Mr. Wm. Davey ...		6	.
Ilford, Ebenezer, Boxes	1	2	2
Homerton Row ...	2	3	1
Leicester, Mrs. M. H. Sharples		5	.
Newquay (Cornwall), Ebenezer, Mr. H. G. Dann ...		14	4
Reports		1	6
Lewes, Jireh	7	5	10
Mrs. Girdlestone ...		10	.
Tring, Ebenezer, Two Collections ...	1	1	2½
Stratford, Gurney Road		10	6
Sunday-school ...		3	.
Horham...	8	.	.
Boxes	17	4	6
Datchet, S.S.		10	.
Rishangles		12	.
Reports			4
Box		5	.
Occold	1	1	.
Reports		3	.
Boxes	2	11	5
Hoxne		12	9
P.P.C.		1	6
Boxes	1	3	3
Birthday Gift, Sept. 8		5	.
Laxfield	1	6	2½
P.P.C....		4	4
Horham, P.P.C. and Reports		10	5
Wandsworth, West Hill, Bible-class	1	.	.
Watford, Tabernacle	3	10	.
Kings Langley ...	2	14	4½
Boxes		17	10
Croydon, Derby Road	2	14	5
P.P.C....		7	4
Gravesend, War Loan	5	.	.
Miss K.F. Osmotherly		10	.
Folkestone, Mr. J. B. Radley ...		2	6
Clapham, Courland Grove, S.S. Birthday Box		17	6
Mendlesham		10	.
Basingstoke, Sunday-school Box		9	6
Greenwich, Devonshire Road, Reports		3	8
Mrs. Hellis (box) ...		15	.
PERSONAL :—			
Mrs. Fearnley ...		10	.
C. H.		10	.
C. M.	1	.	.
Birthday, Dec. 3 ...	100	.	.
,, Gift, Nov. 8		10	.
Messrs. Geo. Brown, Son, and Vardy ...	1	1	.
Mr. F. Reynolds ...	1	.	.
MISCELLANEOUS :—			
5 per cent. War Stock, 1929-47 (£1,000)...	25	.	.
2½ per cent. Consols (£451 7s. 5d.) ...	2	2	4
	£205	4	3½

Herald Fund.

	£	s.	d.
Fulham, Ebenezer ...		12	.
Ilford, Ebenezer ...		3	9
Newquay (Cornwall), Ebenezer		2	7
Stratford, Gurney Road		3	1
Guildford, O.B.C., Reports		5	.
Horham...	3	10	.
Rishangles		8	.
Stonham Parva ...		4	.
Occold		17	7½
Basingstoke		1	6
Boro' Green		15	.
Gravesend, Miss G.A. Osmotherly		1	6
Greenwich, Devonshire Road		18	10
	£8	2	10½

ERRATUM.—In the November HERALD Subscription List, under "Personal," Mrs. Bewers, 8/3, should read, HANDCROSS, 8/3.

Pension Fund.

	£	s.	d.
3 per cent. L.C.C. (£367 14s. 11d.) ...	2	1	4
3 per cent. L.C.C. (£567 6s. 4d.) ...	3	3	10
5 per cent. War Stock, 1929-47 (£157 8s. 6d.)	3	18	8
	£9	3	10

Ladies' Zenana Auxiliary.

Money received by Mrs. Silvester from Nov. 10 to Dec. 8, 1917:—

	£	s.	d.
Greenwich, per Miss Smart:—			
Mrs. Barker's box...		2	6
Mr. Stanley Burfoot		7	.
Wandsworth, West Hill, Donation for Bible-women from L.Z. Work-meeting ...	1	1	.
Brighton, per Mrs. Collin		14	
Swindon, per Miss Cummins		12	6
	£2	17	.

NOTICES.

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

ALL 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.***

Vol. XVII. February, 1918.

The Strict Baptist Mission HERALD.

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



A SNAKE CHARMER.

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

Printed and published for The Strict Baptist Mission, by
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PRELIMINARY NOTICE.

THE HALF-YEARLY MEETING

WILL D.V. BE HELD AT

BRIXTON TABERNACLE, STOCKWELL ROAD, S.W.

ON

TUESDAY, APRIL 23rd, 1918

Will all friends of the Strict Baptist Mission make a note of the date so that it may not clash with any other meeting, and endeavour to be present.

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.

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The Strict Baptist Mission HERALD.

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

VOL. XVII.] FEBRUARY, 1918. [*New Series*, No. 134.

CURRENT NOTES.

THE enunciation of great principles and the remembrance of Divine precepts should foster spiritual being and lead to vigorous action. However dark and serious the days may be, there ought not to be any slackening of effort in the prosecution of the Saviour's express and repeated command to His Church. First things must be first: other things may be left to His gracious care. "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." The precept is the pivot of the promise, and the promise is the supplement of the precept.

Hundreds of thousands "sitting in darkness and in the shadow of death," surround our few missionaries and their co-workers in India. Many are content to continue in darkness; others are groping after light. To all whom we can reach it is our aim to publish the glad news of the Light of Life. It may seem strange that the area of spiritual work should be limited by material things, but so it is; and the Strict Baptist Mission has to accept its limitations. But has our Lord set our present monetary limit?

These reflections, such as they are, were started by a letter we have just received, which will be seen on another page, and which tells of a "simple plan" adopted and prayed over in one of our London Churches for rendering *extra* financial help to our Mission. The hearts of these friends have been stirred by the appalling need of India, and they have been made willing to help. If every subscribing Church would adopt this "simple plan" for rendering *extra* help a substantial sum would be realised. Why not?

THE HOPE OF THE CHURCH.

THE Church has waited long for the return of her Lord, and to a large extent her hope has grown dim during the passing centuries. Here and there, it is true, all down the ages, wistful eyes have watched for the dawn, and the eager cry of the apostolic age has been echoed; but weariness, worldliness and divergencies of opinion have crept in, with the result that the alertness of "men that wait for their Lord" has given way in many to spiritual drowsiness and inactivity.

Of late years, and of late months particularly, the increasing seriousness and solemnity of the times and the obvious hopelessness of any real betterment of world and Church conditions during the present age, have led to a widespread revival of the hope that our Lord would complete His out-calling of the Church and come again to take her to Himself and fulfil the bright anticipations of her early days. Many hearts, too, expect His coming to be imminent.

Even if we ignore all opinions as to the time and manner of our Master's advent, the simple fact as presented in the New Testament that He will assuredly come in person to meet His Church and His servants ought to have a profound effect upon our hearts and lives. "Every man that hath this hope in him purifieth himself even as He is pure."

A keen and constant expectation of meeting our Lord in His glory face to face keeps His shining Example and His holy precepts before our minds, and we dwell in His presence. All that is unworthy of Him and His calling becomes mean and despicable to us in the light of His eyes, His word operating in our hearts cleanses us, and we endeavour to "walk even as He walked."

That this leads to unity on the part of all who love our Lord in sincerity is apparent. The nearer we live to Him the nearer we are to each other, denominational and other barriers notwithstanding. Schemes for mechanical unity are superficial and doomed to failure, but the unity of the Spirit affects the very life-blood of spiritual being, organises all the otherwise divergent elements of Church life, and moves all the springs of Church activity in the service of our Lord. This is ideal, but it is the ideal which He places before us, for which He prayed, and which He expects us to keep before us as our constant aim.

As this condition of hope and unity increases, the Church becomes growingly eager to fulfil her Lord's command in order that the number of His elect of every nation may be made up, and that she may meet Him with joy and render an account of her stewardship. And it is by our thus "gathering together unto Him" that He fulfils the purposes of His grace through us.

Our Foreign Field.

The News of the Month.

MADRAS.—A Hindu lad, a naidu by caste, attended our service at Vepery and put a rupee in the collection bag with this note: "Thanksgiving. One rupee for the Church, for promotion from the second form to the third form." It would not be amiss if all Christians observed the custom of making a special thanksgiving for special mercies received.

In the *panchama* quarter of Egmore, where one of our schools is situated, an anti-Home Rule reading-room has been opened recently. On visiting the place the other day, I was asked if I would not present a book to the small library. I gladly took the opportunity of presenting a Tamil Bible, which was received with thanks.

One meets with quaint experiences from time to time. During the Muhammadan Mohorram festival, Hindu *panchamas* make themselves up in various disguises, as tigers, etc., and go about the streets begging. When Soondram and I were preaching in Vepery during the recent festival, one of these men, reeking with oil and soot from head to foot, made his way into the middle of our audience and demanded "backsheesh" from me. Failing in this, he began addressing the audience, prefacing his remarks with the statement that he "had known me for a long time."

Kandaswamy Soondram, one of our members who is with the Expeditionary Force in Mesopotamia, writing to me from Kurna, says: "The 'Tree of Knowledge' is at Kurna. I do not think that the tree is from ancient time, but might have grown from the root of that tree. Anyway, many Europeans and others come to the tree and take the leaves of it. If you want any leaves, I will send you some." E. A. BOOTH.

Teacher Cornelius, who has worked at Kolattur School for a number of years, passed away on October 18th, after a long period of weakness. His trouble had been lingering on for several years, and his death was a happy release from sickness to everlasting and perfect health. We are sorry to lose him from the staff, though he had been disabled from doing full work for some months. He was buried on the following day in the monsoon rains, which commenced then.

School attendances and outdoor preaching work have been somewhat disturbed this month on account of the Hindu feast called Ayutha Puja, and the Mohammedan feast, Mohurram. The latter lasts ten days.

I have seen 172 patients within the month of October, and have found many an opportunity thereby for a quiet Gospel talk. One man at Koyembedu had been run over by a bullock bundy; he evidently dozed while sitting on the pole and fell, so that the wheel went over his shoulders. He was badly grazed and bruised, but no bones were broken. After a few dressings he was alright again. L. WATTS.

SENDAMANGALAM.—In order to economise in Mission funds by saving frequent journey expenses, our colporteurs at Belukuruchi and Tattaiyangarpet and our preacher at Mohanur have been brought closer to their Circle centres.

HERALD readers have sometimes read of repeated requests we have received from various towns and villages for schools. I am fearing that

rather than accede to these petitions, I shall be obliged, through naturally increasing expenditure, to remove our sub-station of Valayapatti. This village is a splendid centre for preaching, and is well occupied by our preacher there.

Following the Tenth Anniversary Meetings of October, we held this month special services for the young of our Christian community. The children of the Boarding School formed the greater part in the audiences, and we have reason to believe that real spiritual good was effected.

In view of the deep and widespread agitation in India on the question of Home Rule, last week we held a meeting in the school building at Sendamangalam, when a lecture on that subject was delivered. The building was packed, there being even more on the verandahs and outside the school than there were inside. D. MORLING.

November 27th, 1917.

THE KOLLI HILLS.—The Harvest Season.—The present is the busiest time of the year for our hill-people. The principal crop is being harvested, and at the same time ploughing and sowing goes on for next year's wheat. Men, women and little children are all in the fields from morning till night, and it is difficult to find an audience to preach to in the day-time.

Magic Lantern Meetings.—But at night the entire population of a village will gather to look at the lantern pictures and to listen to the explanations given by our preacher. The other evening a good-sized crowd was watching intently when, suddenly, something went wrong with the lamp, and in a moment we were all in darkness. "That is just like our life," said the preacher, and followed up quickly with the parable of the rich fool, thus improving the occasion and interesting the people until the lamp was persuaded to burn again.

A Journey to the South-east.—Last Wednesday I made a trip to the S.E. corner of the Kolli Hills, in order to look out a suitable place for camping. We have not hitherto visited this part of our field. It was encouraging to be met by groups of people from the villages, who begged for medical help and gave us a warm invitation to come and stay in their midst.

United Meetings at Sendamangalam.—During the past month most of the Kolli Hills workers foregathered with their fellow-Christians on the plains for a series of special meetings at Sendamangalam. It was a time of real blessing and spiritual enjoyment. We felt the presence of God in the meetings, and returned to our stations refreshed and encouraged.

A Night-school at Moolakuni.—Our teacher at Moolakuni has started a night-school for young men who have no time to study in the day. Seven or eight youths and men gather in the evening at the new school building. They are advised to eat sparingly at dinner, lest they go to sleep at lessons.

A Mission Library.—Mission workers on the Kolli Hills live lonely lives in the scattered hamlets, coming in to the Mission House only once a week to the services. They are surrounded by people whose minds and conversation, almost without exception, never rise above the topics of farming operations or domestic affairs. In order to help them spiritually and intellectually we have collected a number of Tamil books, not only books on the Bible, but also biography, etc., which we lend them from time to time. This library is patronised by every worker and is calculated, with God's blessing, to be a great help to them in their isolation from Christian influences. J. M. BRAND.

7th November, 1917.

A Monsoon Incident.

THE north-east monsoon has started in most promising fashion in Madras. On one day during the first week of the monsoon season we had more than eight inches of rain. According to papers received from England. August of this year has been the wettest known for many years; yet the rain which fell in England during the whole month of August did not amount to as much as we had on this one day in October. When out on pastoral visits the other morning I went towards the house of Arokiyam, one of our members, but I found myself unable to reach the house owing to the flood which surrounded it. The land all round was flooded and the site of the house itself seemed very precarious to me. Another heavy fall would surely mean the entire ruin of the house, for at present the water is but a few feet away from the front wall of the house and less than that at the back. Arokiyam was engaged in the customary early morning occupation of cleaning his teeth with a small stick. Standing in front of his house, he saw me coming and waded through the water at its shallowest part on the submerged path which leads to his home. His wife, with an infant in her arms, salaamed me from the small patch of land in front of the house. I learned from Arokiyam that when they found the water rising above the house ground-level they fled from the house at nightfall and secured temporary accommodation elsewhere. Returning to their house two days later, they found that the back wall of the house had entirely disappeared. Being constructed of earth, the footings were dissolved by the flood, the whole wall collapsed and was washed away. Then a box which contained some household effects floated out through the gap where the back wall had formerly stood. When the contents of the box became soaked with water the box sank somewhere in the flood, and all attempts to locate it have failed up to the time of my visit. The store of rice, which was kept in a large earthen pot, was also destroyed by water and sand, carried by the flood. Arokiyam has a cow and two calves, which are kept tied up in a palm-leaf shed close to the front of the house. Happily he realised in time what was happening, and he released them and so saved them from drowning, but the calves had only their noses out of the water. In the field around the house Arokiyam and another man carry on the cultivation of rice. Unfortunately most of this was so recently transplanted, and the plants are so small that they are entirely submerged and the main part of the crop, which promised well a week or so ago, is now ruined. I was glad to see that in two or three places the tops of the rice stalks were visible above the water and these plants will survive the flood. These rice stalks, bravely holding up their heads above the surrounding flood, seem to be a picture of our young friend Arokiyam. He certainly has had an experience this week sufficient to depress and submerge his hopes, but, as I stood talking to him of his experience and prospects, he spoke quite cheerfully. "There is only one thing that can be said against the site of this house," he remarked to me, "and that is its lowness; in all other respects it is quite suitable." I was very pleased to hear him speak so cheerfully, even in full view of the loss which the flood had caused. To rebuild the fallen back wall at present is impossible, so Arokiyam is arranging to put up a temporary palm-leaf wall or screen to fill the opening.

Then, as if there was nothing more to be said on this matter, Arokiyam began to speak about someone whom he hopes to get to attend our prayer-meeting.

In answer to a question, Arokiyam told me that he went back to his house in the midst of the dreary waste of water in great fear. When he got there he prayed to God to prevent any more rain from falling that



JOHN VINAIYAGAM.

night. The simplicity of his faith was evident as he added, "And no more rain fell that night."

In our prayer-meeting the following week I recognised the accent of personal gratitude when, in public prayer, Arokiyam thanked God for preserving him from great danger and praised the Lord for His goodness.

E. A. BOOTH.

November, 1917.

PRIVATE JOHN VINAIYAGAM,

of the 64th Pioneers, who was baptized at Vepery in September, has been transferred by the military authorities from Madras to Saugor, about 800 miles distant. We are very sorry indeed to lose so soon this bright, earnest, young disciple, who bravely confessd his faith in Christ although his heathen father refused his consent.

On the day that John left Madras he came to the Mission House to say good-bye, and on that occasion Mr. Watts took the photograph which is here reproduced. In writing to me from his new quarters at Saugor, John says that he greatly misses the Christian fellowship which had meant so much to him when in Madras. We pray that he may be kept faithful and helped through the many temptations a young Christian soldier among heathen comrades is bound to encounter. I recall the quaint way in which Preacher Soondram tried to hearten young John when his transfer was first made known. "You need not be afraid to go there, for your Master, Jesus Christ, has gone there before you, John," said the old veteran.

E. A. BOOTH.

A Sunday Afternoon in Kolattur.

THE teacher in the Kolattur School has been sick for some time, and has not been able to attend the services. Two other young men belonging to the Tamil Church who live in that village have been rather slack concerning attendance at services lately. The road to the regular preaching place is flooded, and it is impossible for me to go there and take my proper turn. These three things caused me to decide to go out to Kolattur specially that afternoon and hold a service in the school there.

Leaving the Mission House about 3 in the afternoon on my cycle I wheeled along the pleasant road leading to the villages, through avenues of trees past the Sembarambakkam School, stopping to look in and see if all was well; then on again past the large railway workshops, through the busy market street, and then along the road lined with extensive paddy fields on either side; then finally, to reach the village, one has to cross the paddy field and make a way along a rough track which ultimately opens out into the village itself.

The children were repeating the golden text when I arrived, and, after asking a few questions on the lesson which they had learned, a lyric was sung and the school dismissed with prayer. The two young men I have mentioned were sent to gather the heathen men in for a short service, and very soon the schoolroom was filled with men and lads. Some of the elder schoolboys also came back, and altogether there was an audience of about forty—quite a large number for a village of this nature.

The meeting commenced with a lyric, and it was very pleasing to notice so many of the young men joining in lustily, though there were no books to sing from, the reason being that they had learnt those lyrics when they had been scholars in the school. If they remember the Christian lyrics in this way, it surely does not require very much imagination to think that they also remember the Scripture lessons which they learnt at the same time. The teacher prayed, and one of the young men read a few verses from Matt. viii.; after which we sang another lyric, and I gave a short exposition of the healing of the leper. They all paid very good attention, and the message is left with them, believing that our faithful God will use it to His glory. Another short prayer and lyric and the meeting was dismissed, each man receiving a tract and the children a Grimke text-card.

I then had a talk with the teacher concerning his sickness, and strongly advised him to go into hospital for a small operation, which would remove the cause of the trouble. He has been bearing it for some years now, trying various native remedies, but gets no better. I hope he will take this advice, as his indisposition is handicapping his work in the school.

The two young men then asked if they might give their testimony in a short open-air meeting, and I was glad to agree, as it would probably strengthen them in witness-bearing. We went to the other end of the village, and there, having sung one or two lyrics, they spoke for a few minutes each. Time is now getting on, and I must be home before dark; so, spending a few minutes finally exhorting the two young Christians to regular attendance at the means of grace, I was soon on the way back again, well pleased that the afternoon had been spent in this way.

November, 1917. L. W.

A Brahmin Priest's Lament.

THE speaker is the Brahmin priest to the local temple of Siva. As a Brahmin and as a priest he has been bitterly opposed to us and our work ever since our arrival in Sendamangalam, though in his conversation with us he always shows an air of deference and even of friendliness.

"I cannot remain in Sendamangalam any longer; it has become too civilised. Nowadays no one seeks the Brahmin, no one reverences him. We never ought to have allowed the *thoorai* to remain here. A white man first asks for just enough ground to rest his foot; having secured that he wins the whole countryside. First the gentleman asked for land for a house; he got it! Afterwards he actually brought Christians and placed them in the middle of the town.

"Ah, it is impossible to estimate the good they have done to the Brahmin! They tell the people that there are too many shaved women (widows) amongst the Brahmins, so that there is much bad living. And after all, who can say anything to deny it? Not only so, but they go from street to street preaching, and saying that our *swamis* are only stone and brass. Even the youths of the town tell us 'All these things (the idols) are mere brass and copper. Who will worship them?' These words also are testimony on the side of these Christians.

"That is how matters are. I will not remain in Sendamangalam any longer. Behold, I go to Tusur. The people there have beaten and driven out the priest from their village because he was a bad man, and I go to take his place." D. MORLING.

August 6th, 1917.

Open-air Meetings for Women.

A WEEK of special evangelistic effort amongst the heathen was appointed the last week in September, and we invited not only our usual workers but all the members of our Church and congregation to co-operate with us in doing all within our power to spread abroad the good news of the Gospel. We of the Zenana department held a consultation, and decided that we too must have a part in this effort, so we arranged for a series of open-air meetings at hours when Indian women usually have a little leisure time. Our programme was to include bright lyric singing, short addresses in which the dominant note must be personal witness to the power of Christ to save, the free distribution of Gospel tracts, the sale of Scripture Portions, and a quiet word of exhortation wherever opportunity offered.

On Monday a party of us went out and held meetings in Peruvellur, Siruvellur, and Agaram. There was heavy rain in the night and the clouds still hung low, but no rain fell, and we had a good day. The gatherings were not very large, but the tone of the addresses was pleasing and sound, and attention was good. The people readily bought the books we had for sale, and we disposed of thirty-four copies of the Gospels, which is a fair number considering that, apart from the children who have passed through our school, scarcely any of the villagers can read. On Tuesday, at midday, we met at the Mission House, and after prayer and a short message went out to the surrounding villages. Lockcheri, Madavakam, Little Madavakam and Semmencheri were all visited; and some of our number who could speak Telugu went to a Telugu village and preached there. On the whole we did not get such good meetings as on the previous day, but some listened very well, and we sold thirty-three more Gospel Portions. One good friend who has a young family and could not help us in the preaching "did her bit" by providing the thirsty workers with coffee and refreshment during the afternoon.

The following day we did not hold a united meeting, but each one employed her time in some form of Christian service as she felt led.

Thursday we met together to study God's Word, and to seek a special blessing on the work of the week.

Friday's campaign was at Ayanapuram, Sinna Kilpauk and Munjakuppam. There was much ground to be covered, so we separated into two bands until the close, when we met and held a united meeting in the middle of the non-caste quarter. About twenty-six addresses were delivered that day, and we had a really good time. I have never known Ayanapuram women listen to the Gospel with such interest. One young woman, who ever since her school-days has desired to openly profess Christ bravely took her stand with us in the presence of her husband, mother and other relatives, and sang the lyrics as heartily as any member of the band. We disposed of all the Gospels we had brought, and could have sold many more had they been at hand.

And how did the workers feel after all was over? They were very tired; some of them had an hour's walk to get there and the same distance back, and they were hoarse with singing and preaching, but were very loth to give up. Here are some of the remarks I heard as we wended our way homeward over the rough country road:—"We have had such a good day, but it was too short; next time let us start earlier." "How good God has been in giving us such fine weather; each day we have expected

rain, but it has held off." "Fancy, I often have great difficulty in selling two or three Gospels in a month at Ayanapuram, and to-day fifty-four were not enough; how wonderfully God opened their hearts to buy." "We must not think our work is over; we must water the seed sown to-day with prayer."

And so ended a happy week of service; we are looking for the harvest which we know will sooner or later surely come. O. M. ELLIOTT.

October, 1917.

"Tell Us That Story Again."

WE were returning from the Sendamangalam meetings, and climbing the steep sides of the Kolli Hills, when the coolies who were with us suddenly said, "Tell us that story again."

"What story?" we asked.

"Why, the Jesus Christ story that you told us the night of the great rain."

Then I remembered the "night of the great rain," a year or more ago, when four of those same men had pushed and pulled my bush car the eight miles from Belukurichi to Sendamangalam. The bush car is a light seat mounted on a single motor cycle wheel, and fitted with two handles before and two behind for travelling along narrow jungle paths. On that particular journey it rained in torrents the whole way. We were benighted miles away from home. I had on a good London mackintosh, but no umbrella, and the mackintosh was soon leeking all over like a sieve. The night was pitch black. The rain tumbled down in sheets. We floundered along, slipping now and again into deep holes filled with mud and water. The men wanted cheering up, so I started to tell the story of the birth at Bethlehem, the wise men, the shepherds, the wicked king, the flight into Egypt, the boy Jesus in the temple, and so on—the long, wonderful story up to the Cross and the resurrection morning. The men splashed on through the unceasing rain, but their attention to the story and their questions and responses showed that they were really interested. A little while after we reached home that night the bank of a big reservoir burst, and thousands of tons of water rushed out, tearing a wide breach 8ft. deep in the road near the Mission House.

Now, as we climbed slowly up the narrow hill-path, the men said, "Tell us that Jesus Christ story again," and we told it again, thankful that the preaching on that dark "night of the big rain" a year ago had not been forgotten. J. M. BRAND.

November, 1917.

"And a Little Child Shall Lead Them."

For the Children.

A LITTLE three-year-old, who was ever eager to accompany his mother on her visiting walks, looked up with disappointed eyes when he found they were moving towards home. "But are we not going to a village, mother?" he said. "No dear, it is too late, to-day. I am tired, and the people will be eating their rice." "But, mamma, then they will worship their stones. You must go and tell them about Jesus." The appeal struck deep home, and they turned. "Well, we will see if they are eating; that will decide us," she said. A small group of houses lay near. The people had all finished their rice, and for a wonder, in that not very unpromising *vullam*, they were ready for a talk; more of them, too, than usual. As the mother and child sat down on some stones, he once more looked up into her face. "Now, *now* tell them about Jesus!" he said, and settled himself down to listen. It was a short

visit but it left a restful feeling in her heart. They had received them well, and *He* had meant them to go.

Now, dear children, do you not see how God uses little ones, even very little children, as missionaries sometimes? Do not think you are too young to help bring the Gospel to the heathen. If you love Jesus and the poor dark heathen, perhaps by your words or prayers you may help someone—your mother or your brother or sister—to go with His great message of love to those who have never heard. E. C. BRAND.

November, 1917.

OUR HOME CHURCHES.

Prayer Subjects for February, 1918.

Week Beginning—

SUNDAY 3rd.—Prayer for young men who have been pupils in our Madras Schools.

SUNDAY 10th.—Prayer for Madras Village Evangelism.

SUNDAY 17th.—Prayer for blessing upon, and imitation of, the plan adopted by our Walthamstow friends to render *extra* help to the S.B.M. in this time of straitness and strain (see page 23).

SUNDAY 24th.—Prayer for Private John Vinaiyagam "that he may be kept faithful, and helped through the many temptations a young Christian soldier among heathen comrades is bound to encounter" (see page 18).

Meetings.

The New Year's Prayer-meeting was held on Friday evening, January 11th, at Courland Grove, Clapham, under the Chairmanship of the President of the S.B.M., Mr. J. B. Collin. Considering the darkness of the night and other circumstances the attendance was good. Several brethren sought our Lord's blessing on the work of the Mission and expressed gratitude for all the help He had afforded during the past very difficult year. We trust that, whatever the experiences of the present year may be, gracious answers to these petitions may be recognised as the months go by. Pastor R. Mutimer, a Vice-President of the Mission, gave a stirring address on 1 Cor. xv. 58: "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." The chapter was designed to encourage Christian workers, and the text, closely linked with what preceded it, drew an argument from the past and then presented an exhortation and applied a stimulus. The exhortation was to abide in the Gospel in order to abound in its ministry; and this *always*, whatever might be our discouragements and disappointments. It was a prevalent mistake to be doing something instead of being something; rather, we should be something in order to do something, and the more we abounded in the work of the Lord the healthier we should be.

Mr. Leake, pastor of the Church, expressed the gratification of our friends at Courland Grove at having the S.B.M. under their roof. Claiming that the Church at Courland Grove was a missionary Church he justified the claim by reading from their localised "Cheering Words" that it had been arranged that the first Monday evening prayer-meeting in each month should be devoted to seeking the Lord's blessing on Missionary effort. It was also proposed to start a Missionary Study Circle open to all interested in missionary work, when papers would be read dealing with India, its peoples, towns, villages, schools,

etc., etc., in the light of missionary enterprise. Further, they had undertaken the maintenance of a native teacher during 1918, free of all expense to the Mission.

Expressing our thanks to our Courland Grove friends, we are sure that their missionary zeal will be a means of joy and prosperity to the Church.—S. H.

Gurney Road, Stratford.—The ninth annual meeting of our Prayer Circle was held on December 8th, taking the form of a drawing-room meeting held at the residence of our Leader. Our motto-text for the year being "Wait on the Lord, be of good courage, and He shall strengthen thine heart," the 27th Psalm was read. Our new cards, whereon a Bible-woman's name is recorded, for whom each member prays specially every day, were distributed. News of our Bible-women is looked for all the year, and at this meeting we record any mention made of the same. Some could do this, and it is with joy we thus record God's goodness.

Correspondence.

To the Editor of the S.B.M. Herald.

DEAR SIR,—Mr. Morling's article, "The Two Documents," has doubtless stirred the hearts of many to try to do more than they have done to help the Missionary Cause. It has been put into our heart, we believe by the Lord, to ask those of our members who are already contributors to the Missionary Cause to give *one farthing* MORE per week to it, and those who have never previously helped to give the same. One of our members has volunteered as collector, and the women bring their offerings to her each week. A book is kept recording the amount given by each. Some give more than the farthing, which of course we do not refuse. During the months of November and December we collected 7s. 6d. by this means, and trust that with God's blessing, which we seek upon it, that it will grow to His everlasting glory.

If you think fit we shall be much obliged if you will make this simple plan known to the readers of the HERALD, in the hope that other meetings might be led to work in the same way. AN EARNEST WORKER.

Women's Gospel Meeting, Commercial Street Memorial Baptist Chapel,
Walthamstow, January 8th, 1918.

An Anonymous Donor, whose letter is signed "A FRIEND" and bears the Hove post-mark, is asked to accept our Secretary's warm thanks and our own for his annual donations to the General Fund of the S.B.M., and in particular for his donation of 10s. on January 3rd. We greatly value such evidences of continued interest and practical help in these days of difficulty and strain.

Mr. Chisnall's Engagements for February :—1st, Council Meeting; 6th, Brentford; 10th, Kilburn Vale; 20th, Hounslow; 24—28, St Neots and district.

THIS book of the Acts teaches that in this witness *every believer is to take part*. A duty is involved from whose obligation no disciple is excepted; a privilege from whose enjoyment and enrichment no believer is excluded. The opening miracle of Pentecost writes this lesson in letters of fire upon the doorway of this historic record, for it brought that twofold gift of converting and anointing grace, and the anointing came upon all that little company, even upon the women. The gift of tongues was both a sign to the unbelievers and a signal to believers. What is the tongue but the great instrument of testimony? The message was spoken with many tongues to teach disciples that their witness was to reach every nation, whatever its language; and possibly that gift of tongues fitted them for such witness, without the tedious mastery of foreign speech. And the tongues were of fire to remind them that faithful testimony was to be attended by a new force, an energy not of man but of God.

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 Oswald Ginn to the Corner in Division III.—Many happy returns to Grace Towns, Rose Sykes (Division II. now, Rose), Ernest Carter (Seniors now), Herbert Stannard (Division I.), Muriel Haynes (yes, Muriel, Seniors), Ernest Vestey (Division I.), and Nellie Clark.—Hearty congratulations, Jamie.—Many thanks to Rose Clarke and Dolly Cook for their letter on behalf of the Gurney Road Cornerites. I am glad to hear what they are doing, and hope they will "keep on keeping on."—Let me remind you that your letters must be addressed to "Uncle John" and must always bear your name, address, age and division.—I have received 3 2 in stamps, for which I thank you on behalf of the L.Z.A.—Glad to hear you are better, Leslie.—I have noticed for some time past that some of you have your answers almost exactly the same. I do not mind your receiving explanations, or even a little guidance, but I think it is only fair to others to say that the answers must be your own, not copied from each other or dictated.

MARKS FOR JANUARY.—*Seniors.*—James Fromow, Nellie Clark, Dolly Cook, ***Elsie Andrew, Geo. King, Ernest Carter, Blanche Hawes, Robert Booth, Muriel Haynes, 10; *Hilda and *Dorothy Cuthbert, Rose Clarke, Freda Berry, 9; ***Hilda Reeder, 8. *Division I.*—*Fred Cuthbert, Maud Russell, Edith Clarke, Elsie Roberts, Jessie Pickin, Leonard Reeder, Violet Revere, Vida Allum, Florrie Rabbitt, Grace and George Andrew, Florence Burnett, Edith May, Dorothy Rudd, ***Leslie Reeder, ****Ernest Vestey, 10; Leslie Falkner, Herbert Stannard, Hannah Peebles, Grace Kyte, 9; Dorothy Kerr, Alice Stannard, 8. *Division II.*—******Robert Hewitt, Rex Booth, Nellie Burley, Clara Layzell, Edith Wright, Marjorie Dykes, 10; Oliver Rudd, Ruth Harris, *Grace Towns, **Leslie Chaplin, Rose Sykes, 9; Cecil Carter, Doris Bunyan, 8. *Division III.*—Frances Revell, Alec Harris, ******Carlton Hewitt, Stanley Reeder, May Roberts, ****Stanley Vestey, 10; Gerald Booth, Leslie Troupe, Irene Pickin, Kenneth Dykes, 9; *Madge Reeder, Francis Stannard, 8; Oswald Ginn, 5.—(**Eric Robbins, last month).

QUESTIONS FOR FEBRUARY.—*Seniors* and *Division I.* are to say what they think is most important and instructive from a missionary point of view in this month's HERALD and to give their reasons, briefly, for thinking so. *Divisions II.* and *III.* are to tell me what they find most interesting and like best in this month's HERALD and to say why they do so.

For the sake of new Cornerites and intending ones let me give you the Rules of the Corner. Children under 10 years of age go into Division III.; under 12, Division II.; under 14, Division I.; 14 and upwards, Seniors. There is no limit of age for entering or leaving. A Prize is given every three months for the best answers in each Division. In case of "ties," preference is given to whoever has been longest without a prize. No prize is given two quarters running. Answers must be written *in ink*, and addressed "Uncle John" 65, Woolstone Road, Forest Hill, London, S.E. 23, by the 10th of each month. I shall try to allow a little grace, but you must all do your best to send in early because it is becoming more and more difficult to get printing done at all owing to the war. Some of you, I think, might get your HERALDS earlier than you do by arranging with the Magazine Secretary of your Chapel or School to let you have your copy as soon as he or she receives the parcel If your answers do not reach me by the 10th you must let me know *on what date you received the "Herald."* Your answers must always bear your *name, address, age, and Division.*

Your affectionate UNCLE JOHN.

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.

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LIST OF SUBSCRIPTIONS, &c.

Received from December 11th, 1917, to January 10th, 1918.

General Fund.

	£	s.	d.
Brighton, Prarthana Sabha,			
Collection	6	3	3
Profit on Tea ...		6	9
Sale of Literature ...		3	7
Birthday Fund ...	1	14	6
Mr. F. Cozens ...		10	.
Bromley, College Slip,			
P.P.C. and Reports		1	7
Bible class		7	5½
Tottenham, Napier Rd.,			
Reports		2	.
Irthlingboro', Coll. ...	2	5	.
P.P.C.		1	10
Wellingboro', Tabernacle, S.S.,			
Reports		1	.
St. John's Wood,			
Mr. Wing		5	.
Miss Cooper (box)...		4	4
Reports		1	6
Lewisham, College Pk,			
The late Lieut. A. E. Voysey, killed in action	5		
Handcross, Reports ...		1	.
Swindon, Providence		13	8
Reports		2	10
Leyton, Reports ...		1	.
Bassett Street		13	6
Reports		1	2
Postage			4
Staines, S.S.	1	8	.
Erith, Providence ...	1	.	.
Mr. Charles West...	1	.	.
St. Neots. Mrs. Cook		8	6
Ipswich, Bethesda			
R. C.	2	.	.
Men's Bible-class ...		10	6
Stoke Ash	3	.	4
Hounslow, Bible-class		8	4½
Sunday school ...	2	8	5½
Reports		2	6
Wandsworth, Chatham Road,			
Sunday-school ...		9	.
Reports		1	.
Notting Hill Gate, Bethesda,			
Mr. Harold Burbage (box)	5	1	.
Birthday Box ...		12	.
½d. Box		5	3
Acton Lane, S.S. ...		15	4
Lingfield		11	2
Mrs. Morley's box ...		2	10
Sydney (N.S.W.), O.F. Temple ...	3	7	.
Norwich, Orford Hill,			
Sunday-school ...	1	1	6
Donations		6	.
Kilburn Vale, S.S. ...	1	5	6
Chesham, S.S.,			
Girls' Box		13	11
Boys' ,, ...		10	2½
Birthday Box ...		2	½
Margate, Rehoboth			
Mrs. Doughty (box)		5	4
Reports		1	1
Chatham, Enon, S.S.		10	.
Salhouse,			
Mrs. H. Waters (box)		12	6
Meopham		6	3½
P.P.C....		1	3
Boxes	2	12	.½
Boro' Green	2	9	4½
Sunday-school ...	4	19	8
Y.M.B.C.		14	10
Y.W.B.C.		17	10
Boxes	2	10	1½
Tring, Akeman Street, Reports	1	.	.
Clapham, Courland Grove, Thankoffering, Dec. 20	1	.	.
Peckham, Zion (boxes)		6	9
Bethnal Green, S.S. ...	2	.	.
Guildford, S.S. ...	3	16	9
West Ham, Tabernacle, Reports		2	.
Berkhamsted, Mr. and Mrs Hodsden and Family (box) ...	2	.	.
PERSONAL :—			
Mrs. Howes		3	6
Mr. H.W. Thorpe (box)		5	.
Contribution towards Christmas Boxes Freight, per Mr. C. W. Harris ...	5	11	11
Miss A. Bloomfield		3	.
Mrs. E. J. Caplin ...	2	2	.
G. G., per J. M. ...		5	.
Friend 154		3	.
Mrs. J. W. Oliver, per S. H.		2	6
Anon, 164		10	.
Birthday Gift, Dec. 12		1	.
,, Dec. 18		3	.
Anon., 191	1	.	.
MISCELLANEOUS :—			
2½ per cent. Consol. Stock (£39 1s. 11d.)		4	10
	£83	12	3½

Pension Fund.

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

Missionaries' Children's Fund.

	£	s.	d.
Anon., 164	60	.	.

Herald Fund.

	£	s.	d.
Tottenham, Napier Rd.		4	.
Wellingboro, S.S. ...		7	.
St. John's Wood ...	2	16	4
Bromley, College Slip		11	.
Handcross		2	9
Leyton		10	.
Bassett Street... ...		19	6
Bermondsey, Lynton Rd.	1	.	.
Bexleyheath		5	.
Wood Green, Park Ridings		6	8
Newcastle ...		7	6
Loughborough, Forest Road, S.S. ...		5	.
Over		3	6
Lingfield		6	.
Norwich, Orford Hill		5	.
Margate, Rehoboth ...		6	1
Newton Toney ...		1	6
Peckham, Zion ...		9	.
Wandsworth, Chatham Road ...		13	.
Newcastle-on-Tyne, Mr. Moffat		5	.
Sale		10	.
Manor Park		5	.
Kilburn Vale, Ebenezer, S.S. ...		10	.
Hounslow		7	.
West Ham, Tabernacle		18	.
Bath, Mrs. Pritchard		1	8
PERSONAL :—			
Mrs. Howes		1	6
Miss A. Bloomfield		1	6
Mrs. A. Bloomfield		1	6
Rev. E. Doveton ...		1	6
Mr. W. H. Begbie ...		1	6
Mrs. Hutchinson ...		1	9
Mr. T. H. Voysey ...		5	.
Mrs. Frost		3	.
	£13	12	9

Ladies' Zenana Auxiliary.

Money received by Mrs. Silvester from Dec. 9, 1917, to Jan. 9, 1918 :—

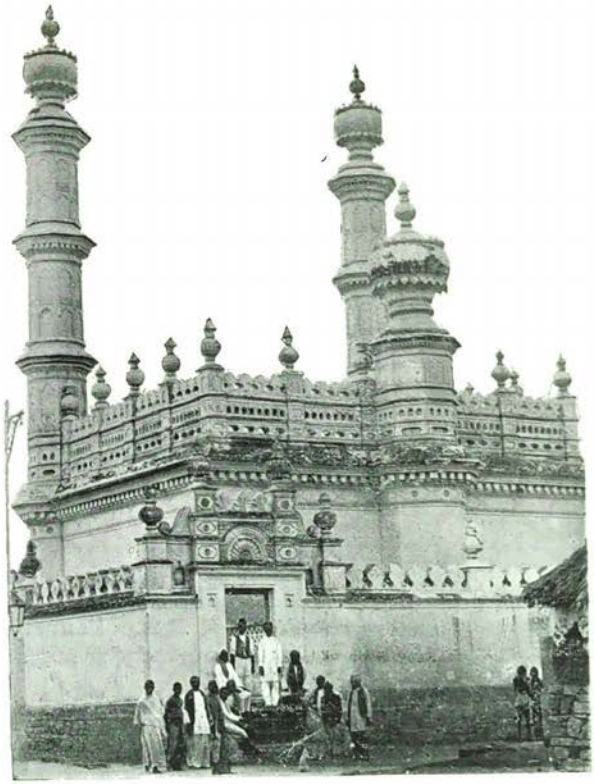
	£	s.	d.
Boro' Green, per Mrs. Collin, boxes :—			
Mrs. Bull ...	8	.	
Miss M. Castle	7	4½	
Miss E. A. ,,	5	11½	
Mrs. Chapman	11	.	
Girls' Bible-class ...	13	.	
Mrs. Harmsworth ...	4	1½	
Mrs. Smithers	1	11	
Miss A. Terry	2	2½	
Mrs E. Vine	5	.	
Miss B. ,,	3	.½	
Collection ...	7	.	
		3	8 7
Hounslow, A Member of "Zoar"		10	.
West Ham, Tabernacle,			
Mrs. Davies		4	9
Mrs. Colman ...		5	.
PERSONAL :—			
Mrs. Hutchinson ...		10	.
	£4	18	4

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. XVII. March, 1918.

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

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PRELIMINARY NOTICE.

THE HALF-YEARLY MEETING

WILL D.V. BE HELD AT

BRIXTON TABERNACLE, STOCKWELL ROAD, S.W.

ON

TUESDAY, APRIL 23rd, 1918

Will all friends of the Strict Baptist Mission make a note of the date so that it may not clash with any other meeting, and endeavour to be present.

THE LADIES' ZENANA AUXILIARY.

THE ANNUAL GIFT-WEEK

WILL BE HELD FROM

MARCH 17th to 24th, 1918.

The proceeds of this special effort which the Branches of the L.Z.A. are asked to make are to be devoted to THE BIBLE-WOMEN'S FUND. *Envelopes for the purpose will be forwarded to each Secretary early this month.*

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

The Strict Baptist Mission HERALD.

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

WE draw special attention to the advertisement of the Half-yearly Meeting which will be held (D.V.) on Tuesday, April 23rd, at Brixton Tabernacle, and ask all supporters of the S.B.M. to endeavour to be present. It will cause no surprise in these days of scarcity that on this occasion, for the first time, no tea can be provided. We regret the inconvenience this will cause to those who attend the afternoon meeting, but trust, in the interests of the Mission, that this will not deter any who could otherwise come. If all whose hearts are willing, but who cannot be present at all, will send to our Treasurer, Mr. Robbins, the contribution they would have given, the Mission will not suffer financially.

We should have put prayer in the first place. If our friends will do so, there will be no difficulty about funds. If the interests of this work for God burden the heart and find expression in prayer, the pocket will be laid under contribution, and "the people will offer willingly" for the work of God. How much need there is for both prayer and help we think the following pages will show.

We congratulate Mr. and Mrs. Booth on the first direct fruit of their labour from dark, hard Ayanapuram "after twenty years." They have laboured long and suffered keen disappointment, and we trust the present convert may prove to be but an earnest of much further blessing attendant upon their "patience of hope."

"WHOM I SERVE."

IN a time of darkness, storm and confusion the faith and devotion of a lonely missionary shone out clear and radiant. His superb courage, tested in many a previous time of difficulty and danger, did not fail him now as he stood among men from whom all hope of safety had fled, and cheered them with the assurance that none should be lost. Circumstances threatened destruction, but, though he had no secure foothold on the tempest-tossed ship, his spirit rested serenely in his Lord; and since he could say in faith, "Whose I am," it was his joy to serve Him then and there with a devotion equal to his faith. If we ask what kept him so true to his high vocation, the answer is, Divine grace operating through a vivid, spiritual apprehension of the Person and Presence of his Lord.

And this is what we need to-day. Amid the multifarious and pressing duties and difficulties of our Christian service, missionary and otherwise, there is danger of forgetting its fundamental and dominant characteristic. It may be a truism to say that Christian service is service to Christ, but it is necessary to keep it constantly before us as the pole-star of our effort. With all our pity for perishing souls, with all our obedience to the great Commission, and with all our earnestness, it is possible to miss this. If, however, our work is in the nature of an offering to the living, loving, august and ever-present Person of Christ, it possesses the most important and essential element, and "His kind but searching glance" recognises the heart's devotion in the personal service rendered to Him.

This personal aspect of our work is consequent upon our Lord's exalted service for us in the days of His flesh. "Whose I am" memorialises His wonderful love and redemptive work while acknowledging His claim of ownership upon our loyal service. "Whom I serve" breathes the response of our love and gratitude as we lay the "gold of obedience and incense of lowliness" before Him.

And it is transforming in its effect upon the work itself. Is there any other consideration which so inspires the soul to earnest effort, to whole-hearted energy, and to unreserved expenditure of time, opportunity, money, as the thought of personal gift to our exalted Redeemer? Is there any influence so potent in its purifying power? The constant temptation to unspiritual work which is begun, continued, and ended in self can only be counteracted by the constant remembrance, "My work is for a King." And is there any joy comparable to it? We may have imperfect and passing pleasure in the success of our plans, or in the commendation of others, but this is as nothing to the pure delight of presenting to Him the best we are capable of, knowing that He accepts the gifts of obedient love.

Our Foreign Field.

The News of the Month.

MADRAS.—Lieut. B. Leete, of the 88th Carnatic Infantry, a member of one of our London Churches (Gurney Road, Stratford), has been visiting the Madras Mission House, where he has received a very hearty welcome. Mr. Leete evinced keen interest in the work of the Mission and visited some of the stations. We are planning to show him more when his military duties will permit. If ministers and friends at home who have friends or relatives stationed in India would kindly send me the full addresses of such, I should be pleased to correspond with them here, in the hope that this might lead to a personal visit to the Mission House.

There are in Egmore a number of young men who are religiously adrift. They have lost faith in Hinduism, but have not found any other anchorage. We have been making special efforts to get into touch with these men, and have held special conversational meetings in the hope of giving them instruction and guidance. At a meeting held in the house of one of the men, one openly confessed, "I do not believe in Hindu religion, and I wish to become a Christian, but I am tied hand and foot by my relatives and family."

On the occasion of one of my pastoral visits to Karikara, I was both surprised and delighted to see the beaming full-moon face of Gnanaratnam. For more than a year she has been living at the Government Maternity Hospital undergoing training as a midwife. She has now completed her course. It was with great pride that she showed me the professional certificate awarded to her on the completion of her training. Gnanaratnam is now a fully qualified midwife and recognised as such by Government. We are especially interested in her career, as she was educated in our Vepery School, and was baptized and received into Church fellowship in May, 1917.

I regret to report that our senior Indian helper, Preacher Soondram, has been in hospital for three weeks. He is making good progress and will shortly be discharged. He was greatly cheered when I took him the news of the baptism of Parthasarathy, of Ayanapuram, whom Soondram has known since Parthasarathy entered our school in Ayanapuram as the first pupil.—E. A. Booth.

Men's Meetings.—The men's meeting at Sembiam in November was particularly happy and encouraging. Some of the young teachers have taken it up with enthusiasm and brought some Indian musical instruments to the meeting. This always attracts a good number, and in a very few minutes every inch of floor space was occupied, as well as the window ledges and the verandahs outside the doors. The men listened well for an hour while Preacher Abraham and I spoke to them on the subject of the supreme need of mankind. The audience was composed of non-caste men, caste Hindus, and Mahomedans. We praise God for the good gathering and pray for His blessing upon the message. Good meetings have also been held in Peruvallur and Arumbakkam.

Teacher Gurubatham.—This morning, as I was preparing these notes, Teacher Gurubatham's wife came to tell me that he had died in the night. He had taken his place in the school yesterday as usual, and had eaten

his evening meal. The family was gathered together for Bible-reading and prayer just prior to retiring, when he was taken with an epileptic fit, to which he had been subject some time previously, and he passed away in what they thought to be sleep following the fit. Last month I had to record the death of Teacher Cornelius. Gurubatham leaves a wife and three small children.—L. WATTS.

THE KOLLI HILLS.—A Compound Fracture.—On Sunday, during morning service, a crowd of men carried a young man up to the dispensary. We found it was a case of compound fracture of both bones of the forearm. The poor lad had fallen from a high rock with such force as to push the broken ends of both bones through the skin almost into the palm of his hand. We got the bones back into position and fixed the arm with splints, and the young man will be an in-patient with us probably for some time.

Dispensary Preaching.—Patients who come from a long distance for medicine often show great readiness to listen for a long time together to the Gospel. A group of eight or ten people will sometimes make a pilgrimage from a village ten or fifteen miles away to our dispensary, and after receiving medicine will settle down to listen to the Gospel. Very likely they have never heard of the Saviour before. It has been our privilege to make Jesus Christ known to several such groups of people recently.

A Preaching Tour.—Two of our workers went for a six-days' preaching tour to a part of the Kollis which we have not hitherto visited. Rain interfered with their travelling arrangements, but they succeeded in their purpose, which was to preach Christ in villages where His name had not been heard. The people received them well, and we hope to go there in force when the rainy reason is over.

Bogus Recruiters.—A Brahmin and some others dressed in the uniform of a native Indian regiment appeared on the Kolli Hills and said they were authorised by Government to recruit one man from each village. This was really a ruse to extort money from the simple hill-folk, who were terribly frightened by the martial dress and blustering manner of the intruders. The Brahmin and his friends, however, carried their bluff too far, and the hill-men in desperation turned upon them. One of the bogus recruiters received a cut in the hand from a chopper, while a Brahmin got a bang on the head which must have surprised him considerably, They came to the dispensary to have their wounds dressed, but they found only cold comfort here, for I suspected that they had deserved all they received. J. M. BRAND.

10th December, 1917.

Silently among the thoughtful leaders of Indian opinion, there has been springing up a desire for more self-government due to the grasping of the conception of nationality. This was to be expected, and it has found its way into the Indian Church, where Indian ministers are becoming a more powerful element in the work of Missions.—*Evangelical Christendom.*

After Twenty Years.

AYANAPURAM is our oldest village station in the Madras Field. Although not actually more than two miles outside the limits of the city of Madras, it is not under the jurisdiction of Madras, and is included in the Saidapet Taluk. Hidden away behind the big water channel that brings us our drinking water supply for eleven miles, Ayanapuram has always been the dwelling-place of thieves and reprobates. The village is by no means a small one, for it stretches over an area of three square miles, and consists of 1,300 taxable houses. It being usual in India for at least two families to live in one house, and very often three or four if the house is fairly large, it would be quite a reasonable average to reckon that each house is occupied by seven persons, so that we may safely say that the population of Ayanapuram exceeds 9,000 souls.



PARAMANANTHAM.
[*Photo by Mr. L. Watts.*]

Just twenty years ago we were led to open Mission Work in this large village. At that time Ayanapuram was quite unevangelised, and its inhabitants were entirely heathen. All the Christian teaching that the people of Ayanapuram have had during these twenty years has been imparted to them by the S.B.M. alone.

The people agreed to a Mission School being started merely as a new and novel arrangement and one calculated to benefit them and their children. "If our children are taught to read perhaps they will one day get Sircar (Government) appointments" is the general idea that consents to the opening of a Mission School. Palliam, the richest and most influential non-caste man in the village, agreed to rent us the verandah of his house for a small sum, and one sunny morning in January, 1898, the S.B.M. School was in full swing.

How well do I remember our visit to the School on that memorable morning. A teacher sat on a stool, and about eight or ten children sat on the *pial* of the verandah lustily shouting the lesson he taught them. I can hear it now—the teacher's quiet voice asking, "Who is God?" the children's shrill voices crying in answer, "God is He who created me." The rustle of the palm-trees above us, the glint of sunshine on the verandah floor, the crowd of spectators open-eyed and open-mouthed, and those young voices repeating the new and strange lesson about God, are memories that come to us like the echo of sweet music over far spaces.

Among the boys who sat there on that sunny morning was a little lad of ten, the son of the man who had rented us the verandah. As we stood there and breathed the voiceless prayer, "O Lord, save some of these little ones!" unknown to us God laid a tender hand on little Parthasathy and said, "This one is Mine."

Being the son of the landlord Parthasathy was naturally the most regular in his attendance at school, and he eagerly learnt his lessons.

In course of time the school was moved to the premises built by the Mission, and increased in strength to over a hundred children. Parthasathy grew to manhood, and left school when he had passed the fourth standard. He still lived with his parents, and in due time he was married and brought his wife to the family home.

Across the plain before that old home the Mission School grew and flourished. Day by day he saw the children go in to learn the lessons he had learnt as a child: Sunday after Sunday and Thursday after Thursday he heard the bell calling people to Christian worship. Sometimes he would steal in and sit and listen to the Gospel story which had become so sweet and familiar to him. Day after day the same old story was preached in the streets of his village; time after time he conversed with the Christian workers who were such near neighbours of his, and a Power and an Influence seemed to close around his life which was sweet and yet fearsome; it pursued and it called him continually as the swift years sped on.

To say that Parthasathy easily surrendered would not be true. His parents, his brothers and sisters, and his wife, were all heathen, and the turning away of any member of the family meant bitterness and disaster. Many were the conflicting thoughts in the young man's heart; the earthly ties that held him were so near and dear—his aged parents, his loved wife, the comradeship of brothers—but sweet and insistent was the Voice of another Love bidding him to renounce all these for Jesus' sake. About five years ago Parthasathy attempted to end the struggle by deciding to become a Christian, but so long and fierce was the opposition of his people that the timid heart faltered and failed. From that time onward Parthasathy tried to be a secret believer; he took no active part in heathen worship, but he sat with his family when they gathered together for special *puja*. By remaining passive he secured peace in his home circle, but not in his own heart.

"*Fear wist not to evade as Love wist to pursue.*"

Always that strong, sweet Love pursued him; never could he get away from the sound of

"*Those strong feet that followed, followed after.*"

Parthasathy has three younger brothers, and to the youngest of these, Olagan, he confided the convictions of his heart. Parthasathy gave up joining in heathen worship, and again took to attending regularly our services at Ayanapuram, bringing Olagan with him. They thus came into close touch with Mr. Watts.

About four months ago a disturbance took place in Ayanapuram, and Parthasathy's two other brothers were implicated in the case, which was taken up by the police. A baby died during the quarrel, and those who took part were falsely charged with being responsible for the death of the child. The case looked very serious for his brothers, and Parthasathy was led to earnestly ask God's help for them. He trusted that God would deliver them, and when they were acquitted his gratitude was very deep. He and Olagan attended a prayer-meeting at that time, and remaining with Mr. Watts and the preacher after the others had departed, he poured out his heart before God, confessing his sins, and asking for strength to do what he felt was his duty.

A fortnight ago the desire to be baptised and make a public profession of his faith became overpowering, and he asked to be baptised. His testimony to Mr. Booth was very clear. He told of how Jesus Christ alone had taken possession of his heart; he trusted Him alone as his Saviour, and He had forgiven his sins. He said: "For many years I have been a secret disciple of Jesus Christ, but I must now openly confess my faith in

Him." The opposition of his relatives is quite as bitter as in the old days, but Parthasathy's courage is greater, and he is willing to bear any persecution for Christ's sake. His wife refuses to live with him or to cook his food since hearing of his decision; for some days she herself also refused to eat.

His father is a well-to-do man, and Parthasathy may forfeit his share in the family property, but he counts the riches of Christ's love far above worldly possessions.

Some time ago the heathen father gave this loved son a golden charm on a golden chain worth £4, and asked him to wear it round his neck to keep away evil spirits. Parthasathy has destroyed the charm, and given the chain as an ornament to his little daughter.

On the first Sunday in December Parthasathy was baptised in our Vepery Chapel and received into the membership of our Tamil Church. We expected force to be brought to bear on him that morning, but were thankful to know that he was allowed to come unmolested. He took the Christian name of Paramananthaim at his baptism. So eager was he to proclaim what God had done for him that on that same afternoon he attended a meeting at our Pursawalkam School and there gave powerful testimony regarding the way in which he had been led. This was done in order to encourage certain heathen lads who are enquiring the way of salvation at Pursawalkam.

What lies before Paramanantham we cannot tell. He has deliberately and definitely risked bitter persecution and severance from all that he holds dear on earth. There is always persecution in some form to the one who breaks the ties of heathenism. But the Love that followed him these many years will now hold him close, and the sweetest of Voices has said to his heart—

"All which thy child's mistake
Fancied as lost, I have stored for thee at home.
Rise, clasp My hand, and come."

WINIFRED BOOTH

Unoccupied Regions Beyond.

WHEN ten and a-half years ago we studied the Mission map of South India with a view to opening up a fresh sphere of labour, it was with the earnest desire to have our new Field in the most needy and destitute part of the whole vast Tamil country. No one knowing the conditions would call into question for one moment the fact that we were highly successful in our search. Situated in one of the most beautiful, fertile and populous parts of the whole Presidency, spiritually our Field was an arid, desolate desert.

That is not all Apart from the work of the S.B.M., conditions around us are becoming even worse.

A few weeks ago I received a letter from a missionary which consisted of a series of arguments for my commencing work in the town of Namakal, the capital of this county, where for some time the above missionary has had a preacher. He tells me quite frankly he must retrench, and that his preacher is such a long distance from the headquarters he must be removed. The western half of the county that will be thus entirely vacated is exceptionally populous, and the town of Namakal itself is the most wonderful centre of roads and of influence to be found anywhere in this part of the country. Though the population is only half that of Sendamangalam it is a great meeting-place on account of its High School, its various Courts of Law, its Government offices, and its being the converging points of many important roads. Without doubt, as a missionary centre, it is an ideal strategic position. Must this urgent appeal to us be left unheeded, and this much-coveted position be left unoccupied?

The same missionary tells me he is compelled to retire from the important town of Rasipuram on our north, thus giving up *unworked the southern half of that county*.

Again, a missionary has recently written to me saying that he has been obliged to remove his preacher from the county to the west of us, and asking me if there is nothing I can do in the matter. That evangelist also was stationed in the county town, and his removal leaves a populous county of 600 square miles and 320,000 souls *destitute of a single preacher!*

Nay, word reaches me from yet another quarter. Our neighbouring county on the south-east of us though never, in recent years at all events, boasting a single preacher, colporteur or Bible-woman, has had one mission school. It is true the modicum of Christian (?) teaching there was of a very High Church order, yet it was better than nothing. Now that one lone school is being removed, and *a whole county*, healthy and populous, is *left a great blank*. I might speak of a very considerable retrenchment of missionary forces on the southern bank of the Cauvery, but this may suffice.

What does it all mean? It means just this. The Namakal Field is so terribly isolated that we have around us a vast wide belt of unrelieved darkness, wherein are found many hundreds of thousands of perishing souls. The lights, pathetically few, faint and flickering, have been extinguished and we are now left alone.

May our constant prayer and effort be, "O send out Thy light and Thy truth."

D. MORLING.

Sendamagalam, October 22nd, 1917.

Sakkaraipetti.

YOU should know a little about Sakkaraipetti, on the Kolli Hills, because it is *our* village, the place where stands the Mission bungalow. How it came to be called by just one name I do not know. It is all over the place; it is up that hill; it is down in that valley; it s round behind that clump of trees; it is down by that rice cultivation; it is across those fields, and so on. One hardly knows where it begins, or where it leaves off. But spare a few minutes, and come and see while I introduce you to some of our neighbours.

First, then, across these two fields lives our Poochari. He and a few others are our next door neighbours. You have prayed for him, and we have at times felt much hope concerning him, as we know his mind at least is convinced of the evil of his ways; yet he cannot give up his wretched livelihood, and even now he is working his black art and undoing the work we are trying to do for our poor bear-bitten man, for his grain shed is the only one available for our "in-patients," and here the sick ones who need constant attention have to stay. We often find him there sitting and talking in his low voice to them, and this terribly bitten invalid who seemed so willing to listen to us at first, and who even tried to pray to Jesus, is now frightened and constrained when we approach the subject. It is our hope that we may some day have a shed of our own to accommodate patients from a distance, so that they may be under our influence and not his.

Now across that field, round by that little wood, and up a narrow lane, buried among plantain trees, is another wee settlement. Our waterman's house is here, and the place is called after him—"Kuppan's vullam." He is a simple, hard-working man, who also has had his convictions, understanding somewhat the falseness of his and the truth of our religion; but his caste people look rather askance at him because he serves us, and I think it is for this reason that he is most anxious to run off to every swami festival to pay his respects and show his orthodoxy. He is surrounded by his relatives and friends in this very neat little enclosure.

Now we must walk rather further down along by the rice fields and up over several fields through a small coffee plantation, and over this stile is the Cinna Maniyakaran's "vullam": his house is surrouded by six or seven others. This little secluded settlement is often the scene of wild disorder, quarrels and other sad happenings. One wonders any of them can be good at all with the Cinna Maniyakaran, a low, bad man, as chief there. His mother, an old woman, who should be advising and helping the young women of the place, on the contrary rather helps to drag them down. No wonder several of the girls have eloped with men and run off to Kandy, where no pure life awaits them. Their parents grieve over it and come to us, that we may help them to bring them back, not realising that they alone are to blame. Late one evening the Maniyakaran himself came to us in a great state of agitation because one of the young men had just been found attempting suicide by hanging himself from a tree. Like all bad people, he is easily frightened, and has stood transfixed with fear when hearing of the awful doom of fire that awaits such as he if unrepentant.

But even here amongst such sinful surroundings one dear soul has given me much hope. She is this man's wife, but, unlike him, is gentle and retiring. As we were speaking there a few days ago, she took our words and repeated them with real sincerity to the young folks standing by. She hates her husband's drunken ways and seems to long for better things.

EVELYN C. BRAND.

(To be concluded.)

What Shall the Harvest Be?

AGARAM is a large village of caste houses near the railway workshops of Perambur, and very many of the artizans and clerks who find employment in the workshops live there Regular work of this nature has brought an air of prosperity to the place, and there are very few mud and thatch houses for an Indian village; they are nearly all built of brick, with a tiled roof. Preacher Abraham and I commenced work at 7 o'clock in one of the narrow streets. We were attracted to a certain corner by reason of the fact that there was a group of men sitting on their heels in a verandah, washing their teeth over an open drain which runs along the street immediately in front of the houses. The occupation of these men was certainly not inviting, nor indeed was the smell from the drain; but, as they would not have come to listen to our preaching if we had stood at a distance, we went to them, thinking that at least they might listen to what we had to say while they were washing their teeth, and, since that is a rather leisurely proceeding, they might be inclined to stay a little longer than they otherwise would.

The lyric brings the usual crowd of children, who chatter incessantly, a few other men, and over the heads of the men on the verandah we can see a group of women looking through the dark windows of the house. Abraham told them in a short address of the baselessness of their hope of reaching heaven, seeing that they make no effort to find out if it is true, nor to ascertain and comply with the conditions of entrance into heaven. Their sole concern is to perpetuate the customs of their forefathers. I followed by endeavouring to explain a little concerning the sinful nature of man and his inability to change that nature of himself. God has provided a way whereby a new nature is given. After preaching, we offered Gospel portions for sale at one farthing, and Children's Magazines at one-twelfth of a penny. One old man on the verandah seemed inclined to buy a copy, but then changed his mind and said he could not read Tamil. The children ran off to their mothers to beg a *pie* to buy a Children's Magazine with, and came racing back, almost tumbling over one another in their eagerness.

L. WATTS.

November, 1917. *(To be concluded.)*

Ceremonial Bathing.

FRIDAY is not a good day for Zenana visiting amongst the caste people; at every house one finds the women busy bathing their hair. This is done not from motives of cleanliness, but as a religious duty. In the ancient Hindu writings there is an injunction to all faithful Hindus that they shall bathe their heads weekly—the men on Saturday and the women on Friday. At the beginning of every festival also the head is bathed. I have often wondered what thought underlies this duty, but, if one asks the reason, the only answer forthcoming is, "It is our custom; our ancestors all have done it, so we do."

A solution, however, came unexpectedly one day when I was visiting a young caste woman. The Bible-woman had been speaking of sin and its awfulness in God's sight and paused, asking the question:

"Now, how do you think this sin may be removed?"

Without hesitation came back the answer, "Well, I bathe my head regularly every week.'

"Yes," said the Bible-woman, "but what good is that?"

'Why," she replied, in a satisfied and confident manner, "we think evil thoughts in our heads, and from these proceed evil words and deeds; therefore, if the head is cleansed all is cleansed; is not that so?"

"Listen to what God says about it," said the Bible-woman. "Though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before Me"; and then she proceeded to tell once more the old yet ever new story. What a mercy it is we have such a Gospel to preach to these poor blinded souls! O. M. ELLIOTT.

Prayer Bells.

THE sound that struck me most sweetly when first we came to the Kollis was the tinkling, high and low, of the cow bells. I am used to their music now, and yet it is for ever bringing back to me first impressions and longing.

As we returned from Sendamangalam the other day, I noticed a row of these bells, some large, some small, some new bright brass, some old and rusty, but all suspended on one tree-branch overhanging a small *swami* altar. I asked the men who carried our dhobi what was written on the bells, for on examining them, I had found Tamil characters inscribed. "A prayer is written on each," they said; and I learned later the petitioner's name is added. They did not explain further, being shy of telling us much about their *swamis*, knowing how we regard them, but the idea to me was full of meaning. The *swami* is away up on the hill near by; we have climbed to it once. Have they the thought that he will hear the bells as the wind rocks the branches—will hear and answer their petitions, and that their names may be brought to his remembrance again and again with each gust of wind? How far their simple minds go in the matter I cannot say; but this I do know, the sound of the bells is in my ears, and I wonder reverently if their sound is reaching God's pitying ear, and is it their ever-recurring ring, going up as an unanswered cry from these people, that brings us back again among them?

When God's priest in olden days went in before the Lord he wore the tinkling bells around his skirt that their sound might reach His ears Who is ever ready to hear. But *they* were golden bells, and pure in sound and make. *These* are but brass, and consecrated to evil spirits, ringing out the doom of lost souls.

"Yet doth He devise means that His banished be not expelled from Him"; and so we hope and pray and wait, knowing He alone can change the bells to gold, and tune their music to His ear.

September, 1917. EVELYN C. BRAND.

OUR HOME CHURCHES.

Prayer Subjects for March, 1918.

Week Beginning—

SUNDAY 3rd.—Prayer that the Poochari's evil influence and opposition may be counteracted and that he may be converted (see page 32).

SUNDAY 10th.—Praise for "fruit of our labour" in Ayanapuram, and prayer for Paramanantham and for further blessing (see page 29).

SUNDAY 17th.—Prayer for blessing upon our work among the women and upon our medical work in each field.

SUNDAY 24th.—Prayer for our Lord's direction concerning the evangelisation of the unoccupied territory around Sendamangalam (see page 31).

SUNDAY 31st.—For "young men in Egmore who are religiously adrift" (see page 27).

Missionary Study Circles.—We have received from Courland Grove, Clapham, the following particulars of their Missionary Study Circle, which we hope may prove to be a stimulus to other Churches. There can be no better way of either interesting our young people or serving the missionary cause. The Courland Grove Circle meets on the second Tuesday in each month and the syllabus of subjects is a wide and varied, not to say an ambitious, one, and should prove to be exceedingly interesting:—The Land of India, The Rivers of India, The Peoples of India, The Bondage of Caste, Domestic Life in India, The place of Women in India, The Religions of India, The Religion of the Tamil Village Folk, Qualifications of a Missionary, A Missionary's Training, William Carey, How the Gospel first came to the Mountains of Death, Mission Work in Madras, Village Schools, Colporteur Work, Medical Work in and around Madras, Medical Work on the Kollis, Difficulties to be faced by an Indian Convert, Voluntary Work by Indian Christians, Biography of an Indian Christian, Our Duty to our Brethren in India.

Hedge End.—On January 20th we had the joy of welcoming Mr. Chisnall into our midst once more. A good number of friends gathered with us at each of the services, and it was felt to be a time of spiritual refreshment as he spoke to us from Rev. xxi. 5 and told us a little of the work of the Mission in India. A meeting for thanksgiving and prayer was held in the afternoon, and in the evening Mr. Chisnall again told us the "old, old story" from 2 Kings v. 14, and the history of Naaman and the little captive maid. The Chapel was well filled on the following Wednesday, when Mr. Chisnall gave an interesting lecture on the work in India. At the close we were able to hand Mr. Chisnall the sum of £5, being the offerings towards the work in the two days.—C. W. N.

The Christmas Boxes.—We are glad to say that the boxes reached Madras early in December, but the information was received too late for the February HERALD.

Mr. Chisnall's Engagements for March:—1st, Council Meeting; 3rd, Notting Hill Gate; 10th, Hounslow; 12th, Croydon, Derby Road; 13th, Brentford; 17th, Thame; 21st, Notting Hill Gate; 24th, Chadwell Street; 29th, Bottisham Lode; 31st, Manor Park.

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 30th 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 the following new Cornerites:—Lizzie Fincham of Whittlesea, Olive Baldwin of Forest Gate in the Senior Division; Thomas Todd, Eunice M. Turner and Ethel R. Searle of Whittlesea in Division I.; Jesse Mann of Haslemere, Ruby Ball of Manor Park, and Ivy Chinnery of Stratford in Division II.—Glad to hear that your school has adopted the Birthday Box, Jessie.—Sorry to hear of your accident, Dolly.—Thank you, Alice, for your good wishes. We have been kept quite safe. Three of our Cornerites had a very narrow escape, all their windows having been blown out. While we all sympathise in their alarm and discomfort, we are thankful they were preserved from injury and death.—I want the exact words of Scripture, Marjorie, only when I ask for them; otherwise, you may give me the answer in your own words.—I hope you will soon be able to get about again, Amy; and am very glad to read what you tell me.—I hear of the baptism of another Cornerite. This is good news.—Yes, Robert, Division I. now you are 12. Many happy returns.—Glad you had such a happy Sunday School Anniversary, Dorothy, and to hear that you are now teaching.—So pleased to have your answers, Ruth and Alec; I know you received the HERALD late.—Yes, Muriel, and many others have received the HERALD late although it was published in good time. It seems to be unavoidable, and I am therefore making a different arrangement as to the date for receiving answers, which you will see below. I miss Dora, but no doubt she is very busy.—I am sorry, Lily, as I have said before, to be unable now to give marks for previous month's answers as I used to do. The new arrangement will give you all ample time in future for sending answers in.—One letter this month more than interests me, for it expresses concern as to spiritual coldness. It is not an uncommon experience, and the primary question concerning it is What is its cause? If there has been no neglect of the means of grace nor the indulgence of anything likely to becloud the Saviour's face, it may, perhaps, have been permitted as a test of faith and love. Exercise of mind as to this condition is a hopeful feature. —Perhaps Mrs. Benstead will accept my thanks for her letter and her help in recruiting the Whittlesea Cornerites, together with my best wishes for her dear boy on active service and for the success of "Zion." So glad to hear of increasing missionary interest there.—Miss Taylor, too, is thanked for her letter and is congratulated on the cheering news it contains.

In consequence of the late receipt of the HERALD by some of you I have been asked to extend the time for answers and to publish the marks in the next-but-one HERALD. I am willing to try this plan and shall therefore give the February marks in the April HERALD instead of in this number. Answers to the March questions must reach me *not later than the 30th. No answers can be received after that date.*

I have received 1/7 in stamps.

QUESTIONS FOR MARCH.—*(To be answered not later than March 30th.) Seniors.* 1. Why are we asked to pray for young men in Egmore, Madras? 2. How does medical work on the Kolli Hills give opportunities for preaching the Gospel to those who have never heard it before? 3. In what ways has Parthasathy shown his courage in openly confessing the Lord Jesus Christ? *Division I.*—Describe the four places around Sendamangalam where the Gospel is greatly needed. *Division II.*—1. What do you learn about the town of Namakal? 2. Explain how and why a young Hindu woman thought sin could be removed. 3. Why are we specially asked to praise God for "fruit of our labour" in Ayanapuram? *Division III.*—1. When did Parthasathy first hear about the Lord Jesus Christ? 2. Why are his relatives so unkind to him? What is his name now since being baptised?

Your affectionate UNCLE JOHN.

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.

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LIST OF SUBSCRIPTIONS, &c.

Received from January 10th to February 10th, 1918.

General Fund.

	£	s.	d.
Trowbridge, Zion, S.S.,			
Girls	2	6	4½
Boys		4	8½
Miss L. Summers ...		10	.
Ipswich, Zoar, Reports		1	5
Clapham, Courland Grove,			
Lantern Lecture ...	1	18	6
Tottenham, Philip Lane,			
Miss Field ...		4	6
Woolwich, Enon,			
Mr. E. White ...		5	.
Leicester,			
Miss G. Challis (box)		5	.
Berkhamsted Common,			
Miss Eva Rance (box)	1	1	.
Sunday-school ,,		18	.
St. Albans, Bethel, B.C., New Year's Gift		8	.
Fleckney,			
Mr. Z. Buckby ...		5	.
Mr. T. W. Gamble ...		5	.
Walthamstow, Church Hill, S.S.	2	15	2
Reports		1	4
Llywyndafydd ...		15	.
Waltham Abbey, Ebenezer, S.S. ...	1	2	7
Tottenham, Ebenezer		10	6
Sunday-school ...		10	2
Newquay (Cornwall), Ebenezer,			
Sunday-school ...		17	9
Mr. H. G. Dann (box)		15	.
Wooburn Green, Ebenezer,			
Sunday-school ...		10	8
S.S., Collection to commemorate Wm. Tidbury's birthday, who is on active service		8	.
Cambridge, Eden, Reports		3	.
West Ham, Tabernacle, P.P.C.		5	.
Sunday-school ...	5	16	.
Y.P.S.C.E., for Native Missionary ...	8	.	.
Brentford, North Road, Sunday-school ...	5	18	5
Cranleigh,			
Mrs. Mann		10	.
Mrs. Warren ...		5	.
Beccles, Martyrs' Memorial,			
Sunday school ...	1	15	9½
Mrs. & Mrs. Chilvers		4	6
Acton Tabernacle,			
Sunday-school ...		3	.
Reports		2	3
Wood Green, Park Ridings, S.S. ...	4	1	5½
Chelmsford,			
Sunday school ...	1	.	8
Reports		3	6
Hounslow, Zoar ...	4	4	2½
Whittlesea, Zion, Boxes:—			
Bible-class (Young Women & Young Men)	1	17	.
Infants	1	1	.
Boys		11	.
Girls		7	3½
Cards:—			
Eunice Turner		5	6
Ethel Searle ...		5	4
Rosie Timms ...		8	10
Eleanor Turner ...		5	.
Mary Hailstone ...		5	.
Ada Parker		2	6
Lucy Gavins ...		2	.
Rowland Hemmaway	1	6	6
Thomas Todd ...		5	.
Horace Foster ...		9	.
Ralph Elesey ...		4	¼
Christopher White		5	6
Richard Parker ...		4	3
Stratford, Gurney Rd., Anon....	5	.	.
Reading, Providence, Sunday-school ...		6	6
Reports		6	6
Boxes		13	9½
Watford, Tabernacle, Sunday-school ...	4	.	6
New Quay (Cardiganshire), Bethel ...	1	9	10
Rowley Regis, Reports		1	6
Portsmouth, Rehoboth, P.P.C		15	6
Hedge End	5	.	.
Vestry Box		5	6
P.P.C....		2	3
Chesham, Reports ...		1	6
Prittlewell, Reports		3	.
A Friend	5	.	.
Croydon, Derby Road, S.S. Birthday Box		4	6
Wood Green, Dovecote, S.S. Birthday Box		6	6
Tring, Akeman Street, Misses West & Smith (Walmer)		5	.
A Friend	5	5	.
PERSONAL:—			
Miss Swinyard (Reports)			6
Mrs. F. G. Hindes, Birthday Gift, Jan. 7		3	.
A Friend (Hove postmark)		10	.
Birthday Gift, Jan. 7		5	.
Advent Testimony	5	.	.
Mr. A. W. Thrower	1	1	7½
K., Blackheath ...		10	.
Mrs. S. Forrester ...		5	.
Miss Alice Dickerson		2	6
Anon., 220 100		.	.
Mr. S. Hart		3	.
Anon., 229	5	.	.
Miss K. Carter (box)		5	.
Well-wisher... ...		2	6
Anon., 250		5	.
Miss Minnie Ivory (box)	1	1	.
Birthday Gift, Jan. 25		7	.
Mr. A. Tyler ...	1	1	.
Per Mr. T. H. Blunt:			
Miss S. E. Hill ...		12	.
T. H. A. B. ...	1	1	.
MISCELLANEOUS:			
Interest on Deposit 2½ per cent. Consols (£340)	2	2	4
	£213	13	4½

Herald Fund.

	£	s.	d.
Ipswich, Zoar ...		4	4
Cransford		4	.
Berkhamsted Common	1	1	.
Walthamstow, Church Hill		6	8
Newquay (Cornwall), Ebenezer		7	3
Maidstone, Providence		2	6
Cambridge, Eden ...	3	.	.
Aston Clinton... ...	1	.	.
Bexleyheath		2	.
Beccles, Martyrs' Memorial		15	4
Chelmsford, S.S. ...	2	8	8
Acton, Tabernacle ...		17	.
Salhouse		4	8
Whittlesea, Zion ...		16	3
Reading, Providence	1	11	6
Sunday-school ...		6	6
Rowley Regis, Reports		4	.
Portsmouth, Rehoboth		2	.
Chesham	1	7	.
Waltham Abbey, Ebenezer		6	6
Dunstable, Mr. W. H. Jarman...		5	.
PERSONAL:—			
Miss Swinyard ...		1	6
Mrs. F. G. Hindes ...		3	.
Miss Relfe		1	6
Mrs. S. Forrester ...		1	6
Mrs. F. G. Gurney		2	6
Mrs. F. Chivers ...		2	6
Miss L. Killer ...		1	6
Miss Eggleton ...		1	6
Mr. R. Hewitt ...		5	.
	£16	12	8

Ladies' Zenana Auxiliary.

Money received by Mrs. Silvester from Jan. 10th to Feb. 9th, 1918:—

	£	s.	d.
Fleckney,			
Mrs. F. M. Buckley		5	.
Miss Gamble ...		5	.
Tottenham,			
Collection		5	.
Miss Field		5	.
Stratford, Gurney Rd., 1d. Weekly Subs. ...	1	16	6
Bible-woman money for six months ...	5	.	.
Ilford, per Mrs. Othen (donation)		15	.
Walthamstow, Mrs. Sharpe's Bible-class	1	3	8
Reading, per Miss Pursey:—			
Miss Allen		6	.
Miss Doel		1	2
Miss Morton... ...		5	7½
Mrs. Cottrell ...		1	3
Miss Smith		7	6
Mrs. Paxman ...		4	6
Miss Walters ...		6	6½
Miss R. Erles ...		2	5
Mrs. Challen ...		1	7
Mrs. Collin		2	10½
Miss Cave		1	2½
Mrs. Frith		5	
Prayer and Work Meeting Box ...		9	.
PERSONAL:—			
Corner Children ...		11	2½
Miss Button... ...		4	4
	£13	5	4½

L.Z.A. (Medical).

	£	s.	d.
PERSONAL:—			
"Thankoffering"...		10	.

The Strict Baptist Mission HERALD.

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



A GANJAM WOMAN WITH BABY.

Price One Penny.

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

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ROBERT BANKS & SON, RACQUET COURT, FLEET STREET, LONDON E.C.

Our Foreign Field.

We regret to announce that in view of the rapidly increasing cost of printing, the Council have decided that it is imperatively necessary to reduce THE HERALD *to 8 pages, including the cover. In order to give all possible space to the papers sent by our missionaries descriptive of their work we are compelled to omit other features of the Magazine.*—ED.

The News of the Month.

MADRAS.—We very heartily thank all our friends who contributed to the Christmas Boxes, which arrived safely and in good time. We were glad to be able to present each of the Mission Agents with sufficient cloth to make a garment, and those who contributed white calico and print may be pleased to hear that it was devoted to this purpose. The Annual Social Gathering of all the Agents was held in the Mission House on Christmas Eve, and a very enjoyable time was spent.

On the first Lord's-day in the year three brethren were baptized and received into Church fellowship at Vepery. Four candidates had been accepted for membership by the Church, but in the case of one the opposition and persuasion of relatives prevailed at the last moment. We are disappointed that his courage failed him, but it is very difficult for us to truly appreciate the pressure that is brought to bear on such occasions. We ask the prayers of our friends for Sitterai and such as he, that the needed courage to endure persecution and ridicule for Christ's sake may be given and that faith in Christ may be so deepened that it will not rest until public confession in baptism has declared the relation of the disciple to the Lord. E. A. BOOTH.

Blessing at Konnur.—Balakrishnan, whom the devil had chosen as his agent and slave, has been chosen and redeemed by our Lord Jesus Christ. He was baptized on 6th January, and took the name of Paul Daniel. We praise God for His wonderful salvation and so signally setting His seal on the new work at Konnur.

Enquirers.—Many young men are earnestly enquiring in the villages of Konnur, Sembiam and Peruvallur. Some during the past month have bought Testaments that they may read for themselves the message of salvation. Pray for them. L. WATTS.

SENDAMANGALAM.—In the third week of December we held an examination in all our schools on the Gospel by Luke. For the first time boys appeared in the Written Department, in which a number of Hindu lads, who had never read the Gospels before last July, passed with great credit.

A week of December was spent in camp. Lantern meetings during camp were very successful. The only way for us to get really big audiences for the Gospel in these villages is by showing good pictures, and these pictures *were* good. The hearers, quiet and attentive, altogether ran into many hundreds.

December 21st was "School Day" in the Higher Grade School at Sendamangalam, when the end of the first term of that Institution was celebrated. The leading local landowners were present, and witnessed good Indian games by the girls, tug of war, jumping, etc., by the lads, and afterwards distributed prizes to the winners. D. MORLING.

KOLLI HILLS.—**Hill-men Celebrate Christmas.**—On Christmas-day a fine gathering of hill-men and their families assembled at the Mission House. Pictures illustrating the birth and childhood of Christ were explained to

them, and afterwards various games were indulged in, and sweetmeats etc. distributed. There was great laughter when, at the crucial moment in a tug-of-war test, the rope parted in the middle and both parties fell to the ground.

Baptisms.—Our Christmas celebrations were crowned with the joy of baptizing converts, an account of which follows.

January 10th, 1918. J. M. BRAND.

Baptisms on the Kolli Hills.

ON Sunday last we had the joy of baptizing five candidates. The baptisms took place in a small stream that flows through a valley close to the Mission House. The candidates were the wife of an Indian preacher, Mathurai, our Tamil cook, who took the name of Matthew, his wife, eldest son and daughter. Of these, the first-named had been a child in a Christian family; but as she grew up, her uncontrollable temper became a constant trial to those about her, and when we first knew her, some eight or nine years ago, she seemed at times to be possessed. For the past six months, however, we have noticed a marked change in her character. She applied for baptism, and the outward change in her life seeming to bear witness to the faith in Christ that she professed, we welcomed her into the Church.

But the baptism of the remaining four has given us even more encouragement, for these four are converts direct from heathenism. They came to serve us some months ago, and when Mrs. Brand asked the eldest son, Vibooshanan, about their religion, he answered proudly, "We are Hindus." But from their first arrival, I had a strong impression that they had been sent here to be saved. This impression was deepened as we noticed their attitude of interest in regard to family prayers, which we conducted every afternoon in Tamil. Day by day they committed to memory the appointed golden texts, and the eldest daughter began to ask questions when she was alone with Mrs. Brand about Christ and Christianity.

Seeing they were anxious to know more, we began to give them a definite course of Christian instruction at prayers each day. The Word was not without result. A change came over their lives. They expressed a desire to follow Him who was now their Lord in baptism. In my interviews with them each one professed faith in the Lord Jesus alone for salvation. Feeling persuaded of their true conversion, I baptized them, and afterwards gave them the right hand of fellowship at the Lord's Table.

In receiving new converts such as these, who had never witnessed these Christian ordinances before, it is necessary to explain carefully again and again the full significance of each part of each ordinance, and also to exhort them to continue in prayer and good works. They need also to be instructed in such elementary things as family prayer, grace before meat, the use of the Bible, etc. But in these things they have made good progress. During my absence from home all day yesterday there was no man present to conduct daily worship. Mrs. Brand suggested to Vibooshanan (whose name is now Samuel) that he should read and pray. This he ventured to do, and in spite of some quavering of voice and hesitancy of speech he did it in a manner that showed he had made some acquaintance with the Throne of Grace since that day when he had proudly styled himself an idolater.

We thank God and take courage, and pray that the next candidates for baptism may be from among the hill-people themselves, for until they are saved our highest desires will be unfulfilled. J. M. BRAND.

January 2nd, 1918.

The Joy of Harvesting.

THE depth of the joy realised over additions to the Church is in proportion to the pains and prayers preceding. The first Lord's Day in 1918 was a joyous day with us at Vepery, when three disciples were baptized. Of these the name of one was Parasuraman. He was born twenty years ago of heathen parents, and received his education in our school at Vepery, where he was daily taught the Word of God. After he left school our association with him was maintained to some extent through occasional conversations which Preacher Soondram had with him when evangelising in Karikara Cheri, where Parasuraman lives.

During last year we were led to make special individual evangelistic efforts among former school pupils. The conversion of Parasuraman is the direct outcome of that special effort, which God has in this way so quickly owned and blessed. Parasuraman is an engine-cleaner in the employ of the Madras Corporation, and is obliged to work on Sundays. He is unable to attend our Sunday morning service but has been attending the Wednesday Prayer-meetings. For instruction in the Word of God he has been dependent on private teaching. After this teaching had been given for a period, I asked Parasuraman whether he prayed alone each day. His pathetic answer was, "I do not know how to pray myself, but I come here and join Simeon when he prays." I then taught him the prayer of the publican, and told him to begin praying that prayer alone.

Many an evening have I spent teaching Parasuraman and his friend Sitterai, who should have been baptized at the same time, but Satan hindered him. The teaching was very elementary, for the pupils were veritable "babes" in spiritual things. At the conclusion of one of these evenings, Parasuraman said that he wished to be baptized, and he subsequently gave clear testimony of spiritual change, of sorrow for sin, of prayer for pardon and of prayer for help in his work. His answers to my questions showed that he had a true idea of the meaning of baptism. I gladly recommended him to the Church, and Preacher Soondram and another member gave testimony regarding their interviews with Parasuraman. Two of his relatives refused their consent to his being baptized, but he was determined to join the Church.

E. A. BOOTH.

A Baptismal Service at Vepery.

[*Lieut. B. T. Leete, a member of the Church at Gurney Road, Stratford, who is stationed with his Regiment near Madras, has kindly sent us two papers, only one of which we are able to insert, and that reduced in length, owing to the present limitations of space.*—ED.]

A NEW Year's Intercession Service was followed by a baptismal service. Mr. Watts said a few words on Colossians ii. 12, "Buried with Him in baptism, wherein also ye are risen with Him through faith of the operation of God, who hath raised Him from the dead." After prayer, Arokiyam, Paramasivan and Balakrishnan publicly confessed their Lord in baptism. Four persons were to have been baptised, but the fourth, Sittherai, did not arrive. He has heathen parents, who are using all their influence to prevent him taking this step. Pray for him that God may richly bless him and, if He does not see fit to remove the obstacles, that He will give him strength and courage to overcome them. Balakrishnan wishing to leave all traces of heathenism behind was re-named Paul Daniel. Paramasivan took the name of Devasagayam, which means God's Help. Church members remained behind for the communion service. The three new members were cordially

welcomed into Church fellowship by Mr. Booth. How glad I was to join with them in fellowship with our blessed Lord. Truly the Church at Vepery is having big, big drops of blessing; let us pray that these drops may be the forerunners of heavy showers for His Name's sake.

Madras, January, 1918. B. T. LEETE.

What Shall the Harvest Be?

(*Concluded from page 33*).

WE pass on to a small bazaar street where several lanes meet. The same kind of work is done here, some people listening and showing that something is understood by a nod of the head; others pass on; others again find religion dull and open up a conversation with a neighbour. The boys from the other corner have told the news about the books and quite a number are waiting to make purchases when we have finished preaching. Several people are seen to have itch badly about here, and the announcement that the *dorai* has medicine for that complaint obtains their interest. The articles they bring for the ointment to be put in are many and varied—sometimes a brass vessel or an old tin, at other times a half of a cocoanut shell; one boy brought the dome of an old cycle bell; and frequently they bring just a piece of a large leaf.

In this way we preached in two more places as we pass through the village, and finally came to a row of larger houses at the end of the road. We left a tract at each of the houses, and, if the inhabitants could read it, an English tract as well. Some of the men said they could read three languages—Tamil, Telugu, and English; we complimented them on their learning, and asked them to carefully read the leaflets we had given them in two of the languages. At the largest house in the place an elderly man was sitting outside, to whom we offered some leaflets. He took the English one and said he did not want the Tamil, but would we take a seat for a minute or two. He was reading "New India," the organ of the Home Rule Agitation which is led by Mrs. Besant, and began his conversation by saying that, since all gods were one, it did not matter which one a man worshipped. Christ was the particular incarnation of God which suited Europe and cold climates, but Krishna and the other gods were better suited to India and Asia. It seemed rather a surprise to him to know that Jesus Christ was born and lived in Asia, and among Asiatics, all the time He was on earth. After a little more discussion, we rose to go, and so passed on until we had finished the morning's work.

L. WATTS.

November, 1917.

Mr. W. Chisnall's Engagements for April:—5th, Council Meeting; 7th, Hounslow; 8th, Ilford; 9th, S. and P. Baptist Society Annual Meeting; 14th, Meopham; 17th, Brighton, Ebenezer; 21st, Chelmondiston; 23rd, S.B.M. Half-Yearly Meeting, Brixton Tabernacle; 28th, King's Langley.

College Park, Lewisham.—It has been arranged to hold a Missionary Prayer Meeting on the first Monday in each month. We should like to know that all our subscribing Churches were doing likewise.

SAKKARAIPETTI.—*We regret having to hold over the concluding portion of this article.*

OUR HOME CHURCHES.

"No Begging for the King of Kings."

WE have received from Mr. Chisnall a letter written by Pastor J. W. Gossling, of Hartley Wintney (Miss Ireland's Pastor), enclosing a cheque for £70 in order to build a School Chapel at Tuttikulam in the Sendamangalam Field. We congratulate as well as thank the Pastor and Church at Hartley Wintney, for we are sure they will be blessed in their deed and free-will offering. Mr. Gossling says:—"Thirteen months ago we began this piece of work for the Lord, and by weekly offerings and various gifts the sum has been raised. Nearly two-thirds were given by those connected with the Church at Hartley Wintney; the remainder by friends in other places. There has been no begging. We could not beg for the King of kings. We have just laid the matter before His people and left it to their love and loyalty to respond."

The Childrens' Corner.

MY DEAR NEPHEWS AND NIECES,—I am sure you will all be sorry to hear that I shall be obliged to close the Corner, at least, for the present. The cost of printing is increasing so greatly that the Council of The Strict Baptist Mission have decided that THE HERALD must be reduced to half its size. This will allow room for little more than the articles which our Missionaries send from India, and even these may have to be somewhat reduced. So you see that it is impossible to give space for the Corner as I have done for upwards of eleven years. I am therefore giving the marks for February this month, and shall give the marks for March and the Quarter next month, and award the prizes, and then close the Corner. I had no idea last month when writing to you that I should have to do this so soon and so suddenly.

MARKS FOR FEBRUARY.—*Seniors.*—Muriel Haynes, Hilda Reeder, Robt. Booth, *Ernest Carter, Geo. King, Elsie Andrews, Nellie Clark, Freda Berry, James Fromow, Dolly Cook, Rose Clarke, *Hilda and *Dorothy Cuthbert, Olive Baldwin, **Amy Poole, 10; Blanche Hawes, 9; Lizzie Fincham, 8. *Division I.*—Maud Russell, Edith Clarke, Elsie Roberts, Jessie Pickin, Violet Revere, Geo. and Grace Andrew, Dorothy Rudd, Alice Stannard, ***Leslie Reeder, Grace Kyte, Ernest Vestey, Dorothy Rowland, Ethel Searle, Evelyn Walledge, Cissie Cross, Florrie Church, Thomas Todd, Robert Hewitt, 10; *Fred Cuthbert, Vida Allum, Leslie Falkner, Hannah Peebles, *Cecil Carter, Edith Higgins, Eunice Turner, 9; Doris Butcher, 8. *Division II.*—Oliver Rudd, Rex Booth, Clara Layzell, Ruth Harris, *Grace Towns, **Marjorie Dykes, **Leslie Chaplin, Rose Sykes, Ivy Chinnery, Ruby Ball, Lily Church, Mary Brewer, 10; Edith Wright, Eva Roberts, Jesse Mann, 9. *Division III.*—Frances Revell, Alec Harris, Gerald Booth, *Madge Reeder, Leslie Troupe, Carlton Hewitt, Irene Pickin, Stanley Vestey, **Kenneth Dykes, Oswald Ginn, Ethel Kyte, 10; Willie Church, 9.

Your affectionate UNCLE JOHN.

Church Hill, Walthamstow, Ladies' Zenana Auxiliary.—We held our united quarterly prayer meeting on Tuesday afternoon, February 26th, over which Mrs. Silvester presided in the absence of our President, Mrs. Hutchinson. We realised the time spent in prayer to be a strengthening and refreshing season in the Lord's presence. We were glad to welcome in our midst sisters from neighbouring Churches.

The Women's Gospel Meeting desire to acknowledge with thanks the sum of 6d. for the Bible-women's Fund from "A Lover of the Strict Baptist Cause" at Derby.

The Strict Baptist Mission.

THE HALF-YEARLY MEETING

WILL (D.V.) BE HELD ON

TUESDAY, APRIL 23rd, 1918,

AT

BRIXTON TABERNACLE,

STOCKWELL ROAD, S.W.

A DEVOTIONAL SERVICE AT 3.30.

CHAIRMAN - - PASTOR R. MUTIMER.

PREACHER:

PASTOR R. ROBINSON.

It will be impossible to provide the usual Tea, but a cup of tea will be ready for every friend in the interval between the Meetings.

At 6.15 p.m., A PUBLIC MEETING.

CHAIRMAN—THE PRESIDENT, J. B. COLLIN, ESQ.

SPEAKERS:

Pastors J. E. FLEGG, R. ROBINSON, W. F. WALLER and H. M. WINCH.

COLLECTIONS.

L.Z.A. COMMITTEE AT 2.30 p.m.

By S.E. & C.R. to Brixton Station & 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 February 11th to March 11th, 1918.

General Fund.

	£	s.	d.
Tring, Ebenezer ...		7	8
Ilford, S.S.		13	6
Reports			6
Richmond, S.S. ...		17	.
Bible-class		10	.
Mr and Mrs. C. ...	1	.	.
Stockley Mission ...	1	10	.
Redmond, S.S.. ...		10	6
Brentford			
Mr A. S. Fromow...		10	.
Sutton Court Nursery (box)		15	.
Hartley Wintney, For School Chapel at Tuttikulam ...	70	.	.
Miss Monck... ...	1	10	.
Kilburn Vale	3	3	3
P.P.C.... ...		6	.
Chelmondiston, From Friends		15	.
Mr. C. Mace ..		5	.
Cheltenham, Mr. A. Mitchell (box)		12	
Miss D. Craddock...	1	.	
Greenwich, Devonshire Road, S.S. Birthday Box...		5	.
Watford, Tabernacle, Reports		4	10
Tottenham, Philip Lane		4	.
Lewisham, College Park, S.S.	10	.	.
Cransford, S.S. ...	1	5	3
Norbiton	4	9	6
Boxes	8	11	2½
Bible-class	1	12	6
Sunday-school ...		6	1½
St. John's Wood, Men's Meeting	1	10	.
Friend ...		1	6
St. Neots	1	17	.½
Sunday-school Boxes	3	.	6
Bible-class	1	6	6
Reports		2	.
Sunday-school ...		19	3½
Boxes	2	19	3
Walthamstow, Mr. & Mrs. A. Booth	1	.	.
Rowley Regis, S.S ...	1	4	.
Middlesbro', Providence, S.S.	1	.	.
Brighton, Prarthana Sabha, Boxes	5	19	7
Subscriptions ...	2	16	.
Birthday Fund Subs	1	12	.
Amersham, S.S. ...	1	10	.
Tring, A Friend	4	4	.
Notting Hill Gate, Miss Knowles ...		3	.
Otley, Reports			6
Plymouth, Emmanuel	2	.	.
PERSONAL :—			
Mrs. J. Payne ...		5	.
(box)		11	7
Mr. C. H. "Gosling...	2	.	.
Birthday, Feb. 15 ...		3	.
Mr. Herbert Watts	1	.	.
Birthday Gift, Feb. 22		2	6
Mr. W. Derham ...	1	.	.
Birthday Gift, Jan. 30		4	.
Anon., a shed (in-patient) for Sakkaraipetti ...		1	.
Anon., 312	5	.	.
	£154	16	1

Pension Fund.

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

Medical Fund.

	£	s.	d.
St. John's Wood, Men's Meeting ...	1	.	.

Herald Fund.

	£	s.	d.
St. Albans, Bethel ...		10	.
Walworth, Penrose Street, S.S		6	6
Ilford		3	9
Bexleyheath		2	.
Bedmond		5	3
Wood Green, Dovecote		9	.
Watford, Tabernacle	2	5	2
Fulham...		10	.
Norbiton		5	6
Irthlingboro'	1	5	.
St. Neots		8	.
St. John's Wood ...	5	10	10
Brighton, Prarthana Sabha	3	4	.
Otley		5	.
Stockley Mission ...		1	6
PERSONAL :—			
Mrs. H. Thorne ...		5	.
Miss Nugent ...		10	.
Miss L. Parslow ...		2	3
Mr. A. Hughes ...		1	.
Miss Milsom ...		2	.
Mrs. Gyles		2	.
	£16	13	9

Ladies' Zenana Auxiliary.

Money received by Mrs. Silvester from Feb. 10th to March 9th, 1918 :—

	£	s.	d.
Bassett Street, Misses Boughton and Bishop		11	6
PERSONAL:—			
The Misses Langton		12	
	£1	3	6

NOTICES.

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

ALL CONTRIBUTIONS for the HERALD should be sent to the Editors (***65, Woolstone Road, Forest Hill, S.E. 23***) by the 10th of each month.

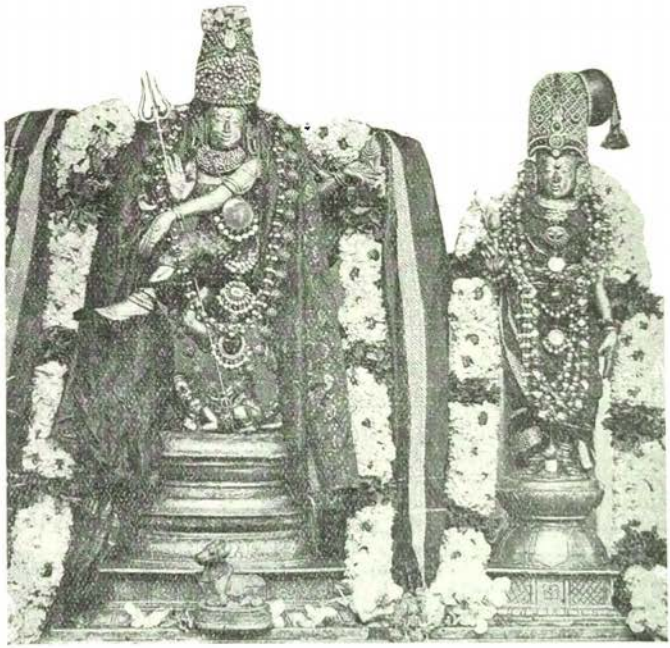
ALL APPLICATIONS for Reports, HERALDS, &c., and *changes of address*, to be sent to the Secretary, ***Pastor W. Chisnall, 16, The Grove, Isleworth, Middlesex.***

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.***

Vol. XVII. *New Series, No. 137.* May, 1918.

The Strict Baptist Mission HERALD.

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



SIVA AND HIS WIFE MEENATCHI.

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.

Our Foreign Field.

The News of the Month.

MADRAS.—When visiting Parasuraman, who was baptized in January, I found that his relatives and neighbours were making things very unpleasant for him in many ways. He looked a lonely and pathetic figure, but he was cheered as we read the Word and prayed together. These young converts have each to endure persecution in some form for Christ's sake.

I secured a quiet talk with Sitterai, a young convert in Karikaracheri, who was accepted by the Church, and should have been baptized in January. As his work is somewhat irregular owing to the war, he is sometimes dependent on his mother for food, and she strongly opposes his baptism. I consider him a true believer, but he lacks courage. I had a long interview with his mother later, but was unable to move her from the position that Sitterai could do what he liked after her death, but she will not consent to his being baptized during her lifetime. I could only leave her and pray that God would work in her heart. E. A. BOOTH.

Special Evangelism.—A special day of evangelism was held on Monday, 14th January, when house-to-house visitation was carried on in eighteen villages by thirty-three Mission Workers and Church Members.

Men's Meetings.—A bajanai, or singing band, has been formed in connection with the Men's Meeting at Sembiam. Three or four of the young men are enquiring, and need your prayers.

After the address at Peruvallur Men's Meeting last month questions were invited, and keen interest was shown in the discussions raised. Preacher Abraham reports many young men and women enquirers in this village, and we hope to see fruit of our labours before very long.

L. WATTS.

SENDAMANGALAM.—Usually January is a healthy, happy month, when we camp and preach to our heart's content. This year it has been one of sickness and trial, of death and comparative inaction. During the previous ten and a-half years of our sojourn in Sendamangalam death had visited the Christian community of our whole field only once; during the past month four children have been laid to rest in our little cemetery, three of whom were from one house.

Fever, dysentery, whooping cough, and other complaints have caused great havoc around us during the past few weeks. Our three little ones are suffering from whooping cough, which distressing complaint was brought from our Sendamangalam School. We pray that these trials may bind us yet closer to our Indian brethren with the ties of love and sympathy. At such times as these we discover we have far more in common with them than we had imagined. D. MORLING.

KOLLI HILLS.—**The "West Ham" School.**—The other day I visited the Mission School at Moolakuni supported by the young people at West Ham Tabernacle. Most of the children are still in the Infant Standard. School discipline—as we understand it in the smallest village school at home—does not exist. But we hope that some of the pupils will soon be able to read simple portions of the Gospel.

After-dark Preaching.—During the past month we have made special efforts to reach the people in the villages at night-time. On moonless nights we take the magic lantern, and are always sure of a good crowd to listen to the life of Christ. When the moon is bright we take lanterns and some large coloured Scripture pictures, such as are used in Sunday Schools in England, and attract the people to the Gospel by their means. We have found the latter method to be most successful, and the people will sit looking at the illuminated pictures and listening to the preaching for hours. J. M. BRAND.

February, 1918.

A Story From the Kolli Hills.

I HAD just finished preaching in the village of Kirangadu, and was sitting on the dwarf stone wall of a courtyard talking with an old patient, when an elderly hill-man, with a rheumatic stoop, came up and joined in the conversation.

"I've been worshipping your Jesus-Swamy for the last six months. Fact is, I'm fed up with our gods here."

"How is that?" I enquired.

"You remember the big pilgrimage to the Palani Temple six months ago? Well, I was one of the pilgrims. We went to the temple and worshipped, cut off our hair and gave it to the swami, and started on the return journey. We came as far as the bank of the Cauvery River. We crossed the river, and entered the town of Mohanur. Then one of our leaders made a feast to all the pilgrims. Everybody sat down, and we had rice and plantains, mohr (butter-milk) and tiyer (curds). We also had music, and everything fitting to complete the feast. After the feast, our chief men engaged a bundy for the twelve miles to Namakal, while we poorer pilgrims set out on foot. We had not walked far before we began to feel ill. We were going along slowly, when what should we see in the middle of the road but the bundy standing stock still, and our *muthalali* (headman) rolling on the ground in pain.

(From the man's description of the symptoms, I suppose the *muthalali* and some other members of the party were attacked with cholera, a disease which claims many victims among pilgrims in the East.)

"Here was a fine to-do—the bundy-man abusing us for delaying him; the *muthalali* lying groaning on the ground, while we kept urging him to get up and go on. How we got to Sendamangalam I don't know. There we went to a Mahommedan who is skilled in making 'kunchi' (slop-food) for the sick, and bought one anna's-worth of this 'kunchi,' which is famous for curing diarrhœa. *Muthalali* drank some of it. We put him in a bundy, and set out for the Kolli Hills, we walking behind. Just where the sandy river-bed ends he died. The bundy-man stormed at us terribly for defiling his bundy with a dead body. We replied, 'Can a mortal man hinder the messenger of Yama?' But the bundy-man swore he would make us pay a fine of 100 rupees for defiling his bundy.

"By this time I was so weak I could not help them dig his grave. We buried him there, washed our clothes, and climbed the Kolli hillside.

"When the pilgrims reached home with the dire news there was great wailing in the village. Two or three others took the disease and died, so we all decided to climb Mount Viruhunoor, and ask the Poochari the reason of the calamity."

"A pretty fine swami this!" I broke in. "You take the trouble to go all the way to his temple, cut off your hair, and perform puja (worship) to him, and all the reward you get is calamity!"

The old man did not heed my interruption; he went on:

"Poochari got out his beads, and called up the *swami*.

"'O, Swami!' he asked, 'why have you sent this affliction upon your devotees?'

"'Blockheads!' the swami replied; 'my directions to them were that they should go to Srirangam temple. Why, then, did the blockheads go to the Palani temple?'

(The reader should realise that the swami's instructions in these matters are conveyed to intending pilgrims in dreams, and are therefore likely to be indistinct and easily misunderstood. The crafty Poochari often uses this trick to convince his clients that the calamity they are enquiring about is really due to their misunderstanding the swami's instructions.)

"'But let them pay a fine of ten annas,' the swami continued, 'into my collection box at Srirangam, and all shall be forgiven.'"

"Well," concluded the old man, "I certainly thought the swami told me to go to Palani, but it was evidently a mistake. So we paid the fine, and the cholera stopped. But I haven't been well since, and, as I said for the past six months I've been worshipping Jesus-Swami."

January 2nd, 1918. J. M. BRAND.

Sakkaraipetti.

(*Concluded from page 33*).

TO the left, over a number of fields, lies the mango-tree-valavu, larger than any of those little groups of houses. Here lived and died our former landlord. He was much harassed by his people for having sold us the land. Here, too, our former and present post-runners live. As there is no post-office on these hills, our only means of obtaining our mail is by sending daily runners All our food, too, has to be brought up in this way, as there are no shops. Early in the morning, before light, we hear a call at the window, and there waits our postman for the letters or messages we have to send to Sendamangalam. At the foot of these Hills he is met by a man who hands him our goods, letters and milk, for we have not enough of the latter from our hill cow.

At midday our man returns, and is fairly tired after his long climb. One former runner was a fine, strong young fellow; he was married about two years ago to a mere child. On the auspicious day the little bride was nowhere to be found, and search was at once made She had taken fright, did not want to be married, and so had run off to hide. But she was soon found in another village, brought back again, and made to go through the ceremony. I believe the boy meant to be good to her, and he asked me in confidence if I thought her a nice little girl. I liked the child and told him so, urging him to be a help to her. I do not see him often now, but fear he is not living a life that will help her to be a faithful wife.

There are other interesting characters in this village, but we must hasten on, leaving a few other smaller settlements, and find the "higher village."

Were you alone I doubt if you would easily find this part of our village, although it is the principal, or village proper, of the place. Away up on that hill, hidden and fortified by trees, with only two very narrow secluded entrances, it seems a fit picture of the prejudiced attitude of its inhabitants. Here they live—the aristocracy of Sakkaraipetti. We shall find a welcome, but our message will be listened to with much reserve. We all find it a hard place to speak in. But it was a happy moment last week when, by a "God-arranged coincidence," Preacher Swamidas and I arrived from different directions in the centre of the village. It was just when the hard, unget-at-able ones were there, and when there was no way of escape for them—that was the splendid part of it—and the help needed came in the moment it was needed. Turning to Swamidas, whom I saw approaching, I drew his attention, before them all, to the sad fact that although the village was so near to us, yet they of all others seemed least ready to hear God's message. He, too, saw the opportunity and gave them a real, earnest talk. It did one good to see "our enemy" (as we sometimes call the man who tried to prevent our settling in the Kollis) face to face with the preacher, unable, through a certain amount of politeness, to escape. And Vudamai, too, was there—he for whom you have prayed, and who used to manifest much interest, had left his work and had slipped in at the back.

Happily they had heard a good deal before the hardest, most prejudiced old lady of them all arrived on the scene. She is grandmother, mother, or mother-in-law to most of the people there, and she hates to see them listening to us. She marched up and began to greet me in a loud voice, *apparently* unconscious of any sermon in progress, then, muttering to herself, entered her house and brought out some bananas for us—a kind present, no doubt, if a better moment had been chosen. She was dividing the attention of the listeners, and I soon retired from the scene, but with the happy consciousness that the Gospel had had a good hearing in this stronghold of Satan. We may not see the results yet, but some day, surely.

EVELYN C. BRAND.

The Fruits of Service.

THE first Lord's Day in February witnessed another stirring of the waters in the baptistery at the Vepery Chapel, as Lamech, from Konnur, publicly professed Christ. Lamech is a young man of 18 years, the son of heathen parents.

He is a quiet and thoughtful young man, and when he heard the Gospel of salvation as it was preached by our workers in Konnur, it reminded him that he too was supposed to be a Christian. But he knew nothing about the new birth and forgiveness of sins, except that he supposed that something happened when the water was poured upon his head ten years ago. He determined to know more about this, and to make sure whether he was a Christian or not. He came regularly to the services, read the Bible, and prayed for light. He listened eagerly to the words of the teacher in the Konnur school and whenever I went to the village to conduct a service he would walk along with me on my way home. He learnt to know and love the Lord Jesus Christ and to believe that the blood of Jesus Christ was shed for him.

This is the second conversion resulting from our recently established work in Konnur and there are more to follow. Our hearts burn with holy joy as God blesses the work He uses us, His unworthy servants, to perform. Dear friends, praise God with us, and pray with us too, that still more may come into theKingdom of our Lord and Christ.

L. WATTS.

An Encouraging Interpellation.—We were preaching in Kirangadu, and I had observed a special earnestness in the attitude of one of the listeners. Suddenly he broke out with: "O, Teacher! Two months ago this Jesus Christ you are speaking of came to me in a dream. He appeared to me quite plainly, and sat down near me, just as you are doing now. And He said some words, but, alas! I have been sorrowing ever since because I did not catch the words He said. Since then I have worshipped no other god but Jesus Swami. If only my family would think as I do, I would come and join you." The solemnity and conviction with which the man spoke testified to the fact that he had had a new experience, and we are praying it may not end here.—J. M. BRAND, *February, 1918.*

Taking a Hill-boy to Town.—One of our recent surgical patients was a boy with a bad compound fracture of both bones of the arm, one of the bones being broken in two places. The arm was not doing well, and I decided to take the case to the Government Hospital at Salem. The boy had never been down to the plains in his life, and had never even seen a bundy. On getting down to the plains he looked and felt like a country lad on his first visit to London. With great fear and trembling he climbed into the pony jutka with me, but when the pony began to run he cried out and clutched at the sides of the vehicle. I have asked a fellow-missionary in Salem to see that this poor boy is visited and cheered up by a Christian brother from time to time.—J. M. BRAND, *February, 1918.*

The Childrens' Corner.

MY DEAR NEPHEWS AND NIECES,—As I told you last month I am now under the necessity of closing the Corner in which so many happy years have been spent. During the past eleven years, many who in their younger years corresponded with me have grown up into manhood and womanhood, and are either helping in the work of their country or fighting in its defence. Others have taken their places, and I am happy to say the Corner is fuller than ever it was, and I am happy, too, to think that the increase of the former indicates the existence of far greater interest in missionary work on the part of the young people of our Churches and Sunday Schools than there was.

And now I have to say Good-bye to all past and present Cornerites, so far as the Corner is concerned, and for the present at least. In taking leave of you all, I express the hope that your interest, prayers and help in the great missionary cause, and in The Strict Baptist Mission, may not decline. I am glad to know that in two or three Sunday Schools, if not more, a kind of branch Corner exists, and in one case, I hear that questions on the HERALD will be set month by month. Perhaps others could do the same. At all events, I hope that in one way or another missionary interest may be sustained and grow.

I am sorry I can see no way of continuing the questions, Dorothy.—Converts in India are given new names, Amy, because in many cases their former names are the names of Hindu gods, frequently ending in "*swamy*," which means god.—Thank you, Robert, Rex, Gerald and Blanche for your nice letters regretting the closing of the Corner.—I have received this month 1/1, and the total amount received during the quarter is 5/10, which I have forwarded to Mrs. Silvester for the L.Z.A. I have also had the pleasure of receiving from the Gurney Road Cornerites, through Miss D.Taylor, the sum of 12/- for the L.Z.A., and from George and Isabel King, of Prittlewell, 13/6, the proceeds of various things which they have made during the winter months. Well done; no doubt the L.Z.A. will be very pleased with your effort, as I am.

MARKS FOR MARCH AND THE QUARTER.—*Seniors.*—***Nellie Clark, Elsie Andrew, Geo. King, Robt. Booth, 10, 30; Dolly Cook, James Fromow, **Ernest Carter, Muriel Haynes, 9, 29; Hilda and Dorothy Cuthbert, Rose Clarke, Freda Berry, Blanche Hawes, 9, 28; ***Hilda Reeder, 9, 27; Amy Poole, 10, 20; Olive Baldwin, 9, 19; Lizzie Fincham, 9, 17; Ada Finch, 9. *Division I.*—Maud Russell, Edith Clarke, Violet Revere, Geo. Andrew, Leslie Reeder, Ernest Vestey, Robt. Hewitt, 10, 30; Fred Cuthbert, Grace Kyte, 10, 29; Dorothy Rudd, 8, 28; **Cecil Carter, 10, 27; Hannah Peebles, 9, 27; Alice Stannard, 8, 26; Leonard Reeder, Edith May, Thomas Todd, 10, 20; Ethel Searle, Cissie Cross, 9, 19; Eunice Turner, 9, 18; Dorothy Roland, 8, 18; Doris Butcher, 9, 17; Herbt. Stannard, 8, 17; Susan Dawson, 9; Douglas Barr, 8. *Division II.*—Clara Layzell, 10, 30; Oliver Rudd, Rose Sykes, 10, 29; Rex Booth, Marjorie Dykes, 9, 29; Grace Towns, ***Leslie Chaplin, 9, 28; Nellie Burley, 10, 20; Jesse Mann, 9, 18; Emily Wright, Grace Wyer, Gladys Way, John McEwen, Howard Lawrence, 10; Horace Cutmore, 9; Alfred Rowland, 8. *Division III.*—Frances Revell, Carlton Hewitt, Stanley Vestey, 10, 30; Gerald Booth, Leslie Troupe, Kenneth Dykes, 10, 29; Madge Reeder, 10, 28; Stanley Reeder, Ethel Kyte, 10, 20; Francis Stannard, 10, 18; Florrie Higgs, 10.

I am sending prizes to Nellie Clark, Violet Revere, Ernest Vestey, Clara Layzell, Carlton Hewitt, and Stanley Vestey. The two extra prizes are for those who have gained maximum marks and have not before received a prize.

I remain your affectionate UNCLE JOHN.

Mr. W. Chisnall's Engagements for May :—1st, Brighton; 3rd, Council Meeting; 5th, Maidstone; 7th, West Ham Tabernacle; 12th, Chadwell Street; 19th, Wood Green (Dovecote); 26th and 27th, Yarmouth.

The Half-yearly Meeting

WAS held at Brixton Tabernacle on Tuesday, 23rd April, 1918. The afternoon meeting was presided over by Vice-president Pastor R. Mutimer, and after a period of praise and prayer and an address by the Chairman, Pastor R. Robinson preached upon the words of Nehemiah, "So built we the wall," and instanced various resemblances between his work and that of our Mission, viz, the greatness of the work, its difficulties, his prayer and effort, and his success. The greatness of missionary work in India, though consisting principally of its spiritual character, lay also in the fact that it was the chief way of binding the Dependency to this country. In addition to the difficulty of taking the Gospel to those who have never heard it there was not only opposition and slander but the apathy of those who should have been interested. Prayer and effort must go together, for "prayer without effort is hypocrisy, and effort without prayer is presumption." If tempted to compare expenditure with results we should remember how great a thing it was to win even one soul for whom Christ died. Many had been brought to Him in our Mission, and we might be assured that there would be abundant success although the full result would not be seen here. Munition-workers on strike were said to be little better than traitors; what should be said of us if after sending out missionaries with good wishes and promises of support we failed them?

At the evening meeting, after reading and prayer by Pastors J. N. Throssell and T. Benstead, the President, Mr. J. B. Collin, who was in the chair, reviewed the present position and the outlook of our Mission. Pastor J. E. Flegg, speaking of the ingathering of Christ's "other sheep," said that our brethren and sisters in India who were acting as His instruments needed our Sympathy, our Succour, and our Supplications. Pastor W. F. Waller said that Divine motives should lead to Divine methods for the ensuring of Divine results. Obedience to our Lord's command should be carried out in the face of everything depressing, disappointing, or distressing. Compassion, also, should move us; and the Coming of our Lord should prove an inspiration. Pastor H. M. Winch, in a very earnest and energetic address, dwelt on the missionary obligation expressed by Paul in Rom. i. 14, 15. We, too, were "debtors" as he was - debtors up to the extent of the power and ability which the Lord gives us. Pastor R. Robinson suggested that the purpose of the meeting was to some extent expressed in the words, "And the seventy returned again with joy, and they rehearsed all that the Lord had done with them." It was a time of concentration and review and an opportunity to gain strength for furthering the work of the diffusion of the Gospel. A few words from our Secretary, Mr. Chisnall, were followed by a vote of thanks to the Pastor, Deacons and friends of the Tabernacle. The collections amounted to £28 13s. 9d.

A READER OF THE STRICT BAPTIST MISSION HERALD has sent our Secretary, Mr. Chisnall, 10s., to be sent to Mr. D. Morling. Our friend sends this amount anonymously. The post-mark on his letter is Southend-on-Sea. Perhaps he will accept this acknowledgment with our Secretary's and our thanks. The amount has been sent by our Treasurer to Mr. Morling.

A DYING WISH.—A little girl, a scholar at College Park Sunday School, just before she died a few weeks ago, wished her mother to send the contents of her money-box to the School Missionary box. We thank our friends for the information and express our sympathy with the bereaved mother.

LIST OF SUBSCRIPTIONS, &c.

Received from March 12th to April 10th, 1918.

General Fund.

	£	s.	d.
Pimlico, Carmel, S.S.		8	6
Staines, S.S.	1	5	9
Kilburn, Ebenezer, S.S.		5	3
Friend		1	.
Richmond, Salem, Sunday-school ...		15	7
Bible-class		8	8
Clapham, Courland Grove, Mission Study Class and Sunday-school, Salary for Indian Teacher	2	10	.
S.S. Birthday Box...		17	6
Clapham, Enon, S.S...		10	.
Newquay (Cornwall), Mr. H. G. Dann (box)		5	.
Wooburn Green, S.S., To commemorate Thos. Terry's Birthday, who is on active service ..		4	
Bethersden		18	.
Broseley, S.S.		10	.
Brighton, Ebenezer, Y.M.B.C.	1	15	3
Y.W.B.C.		19	9
Sunday-school ...		12	2
Wandsworth, Chatham Road S.S. ...		9	.
Hounslow, S.S. ...	2	11	6½
Bible-class		9	8½
Sydney, Belvoir Street, Sunday school ...	2	.	.
Egham, S.S.	1	10	.
Calcutta, Miss Billing	1	1	.
Croydon, Derby Road, Y.P.S. Lantern Lecture...		16	3½
A Friend		15	6
Notting Hill Gate ...	2	5	
Chadwell Street, Miss Elsie Shepherd		4	2
Manor Park, S.S. Birthday Box...		15	6
Wedding Gift, Mar. 31		5	.
Chesham, S.S. ...	1	4	10½
Birthday Box ...		3	11½
Tring, Akeman Street, Boxes	4	7	6½
Mothers' Meeting (box)	1	.	10
Girls' 2nd Class ...		5	5½
Ipswich, Bethesda, R.C.	4	.	.
Anon., per A. E. G.	1	.	.
Anon...		1	.
N. R. S.		6	1
Reports		3	6
MISCELLANEOUS:—			
2½ per cent. Con. Stock (£39 1s. 11d.)		4	10
PERSONAL:			
Per Miss R. M. Brain		10	.
Ditto Reports			6
Mr. A. L. Wiltshire		2	6
Mr. N. Watts ...	1	.	.
153	1	1	.
Miss Milsom (box) ..		9	6
Birthday Gift, Mar. 17		3	.
,, ,, April 2	1	.	.
The late Mr. Peel's box, per Miss L. J. Smith		4	6
Mrs. C. H. Deal	1	.	.
	£43	18	2

Pension Fund

	£	s.	d.
2½ per cent. Cons. Stock (£450 19s. 7d.)	2	2	3
Ditto (£616 14s. 10d.)	2	17	10
	£5	.	1

Herald Fund.

	£	s.	d.
Boro' Green		10	6
Richmond, Salem ...		4	.
Hounslow		9	.
Newquay (Cornwall)		7	3
Ilford		4	3
Bexleyheath		2	.
Wellingboro'		6	.
Swinton—Providence		10	6
Kings Langley ...		6	6
Sydney, Belvoir Street, Sunday school ...		7	.
Calcutta, Miss Billing		1	.
Dunstable		2	6
Manor Park, Mr. W. R. Lowrie ..		1	6
Newton Toney, Mrs. Handley ...		1	6
PERSONAL:—			
Per Miss R. M. Brain		1	6
Ditto Friend		1	6
Mrs. E. Tree ...		7	6
	£4	4	.

Ladies' Zenana Auxiliary.

Money received by Mrs. Silvester

GIFT WEEK FOR BIBLE-WOMEN'S FUND.

	£	s.	d.
Manor Park Rehoboth		17	.
Greenwich	3	15	3
Northampton	1	.	.
Surrey Tabernacle, Walworth	3	3	6
Warboys		15	9
Hall Green, Haworth		10	6
Ramsey		6	.
Hounslow	3	2	.
Chelmsford ...	1	6	6
Walworth, Penrose Street		12	6
Ipswich, Zoar		15	.
Swindon		5	.
Leyton	1	13	.
Soho		10	
Hartley Wintney ...	1	9	4
Tollington Park ...	1	10	.
High Wycombe ...	1	3	.
Grays		7	6
Newquay		13	3
Lewisham	2	4	1
Bassett Street ...		10	.
Woolwich Enon ...	1	1	4
Ilford	2	10	.
Guildford	1	10	.
Hitchin		7	6
Wellingboro'		8	.
Wattisham and Outside Friends ...	3	12	.
Acton	2	1	.
West Ham	2	.	.
Lynton Road, Bermondsey	3	2	6
Homerton Row ...		17	6
Notting Hill Gate ...	1	12	.
Watford	3	10	.
Prittlewell	4	1	6
Kingston-on-Thames	2	13	.
Stoke Ash		10	.
Chatham Road, Wandsworth		7	.
Walton-on-Naze ...	1	1	9
Ponders End		1	.
Eltham	1	13	3
Ipswich, Bethesda ...	1	11	6
Tring	6	.	6
Walthamstow, Envelopes	3	12	7
Sunday school ...		11	.
Women's Gospel Meeting		8	4
Quarterly Prayer Meeting		9	.
Reading	1	10	.
Aston Clinton ...		10	.
Clapham, Courland Grove...	2	1	6
Sale	1	4	6
Laxfield		17	6
Mrs. Thirkettle ...	1	.	.
Wood Green Dovecote	1	.	2
Brentford	4	4	.
Kilburn Vale	1	.	.
Brighton	6	10	6
Cambridge	2	7	6
Wood Green, Park Ridings	1	.	.
Fulham	1	11	.
Chadwell Street ...	10	12	6
Brixton Tabernacle...	2	.	.
PERSONAL:			
Mrs. Hutchinson ...		5	.
Mr. and Mrs. Rush		5	.
Mrs. Peck		2	6
Miss ,, ...		1	.
	£110	4	1

GENERAL FUND.

	£	s.	d.
Per Mr. Hutchinson:— Corner Children, January to March		5	10
Gurney Rd. Cornerites, Proceeds of Sale of Work		12	.
		17	10

MEDICAL FUND.

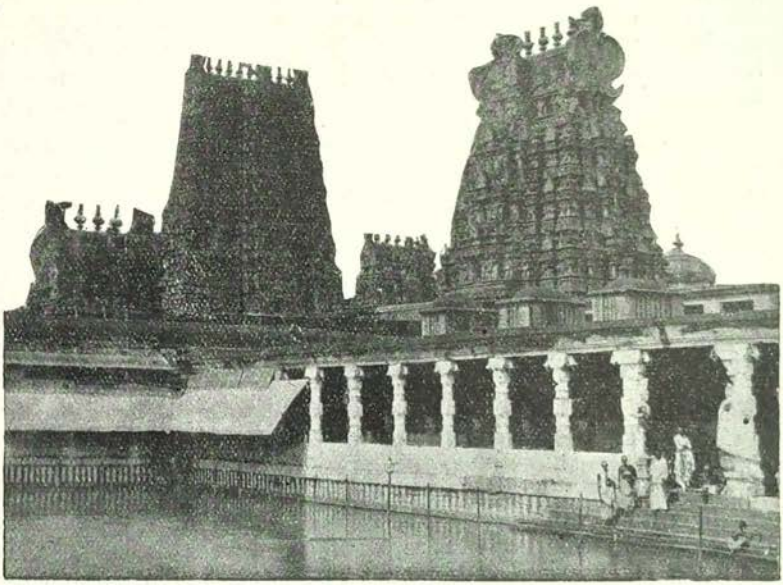
	£	s.	d.
George King, of Prittlewell, Proceeds of Sale of Work		9	6
Isabel King, of Prittlewell, Proceeds of Sale of Work		4	.
		13	6

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.

Vol. XVII. *New Series, No. 138.* June, 1918.

The Strict Baptist Mission HERALD.

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



GOLDEN LILY TANK, MADURA.

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

A WORD WITH OUR READERS.

OWING to the increased cost of paper and labour, the HERALD, although it was reduced to eight pages three months ago, has been costing as much to produce as the full number of pages used to do; so that the reduction in size has afforded no relief to the General Fund, upon which the HERALD deficit necessarily falls.

Now, however, a further rise in the cost of production has taken place, and the deficit chargeable to the General Fund will become still greater.

The General Fund exists principally for the purpose of sustaining the work in India, for which purpose £150 per month has to be sent out, and in this very difficult time it is necessary not only to avoid any extension of our work but also to effect every possible economy in the working expenses at home.

It is impossible to effect any greater economy in the Magazine itself. Further reduction in its size is virtually impracticable; a bi-monthly issue with the present delays in the Indian mail would result in our Foreign Field news being very stale by the time they reached our readers; and an increase in the price is undesirable.

The circulation of the HERALD ought to have covered the whole cost of printing and distribution in pre-war days, and even now ought to do so very nearly. *The reason that it has not done so is because a very large number of copies have not been paid for.*

In these circumstances the Council appeal to all readers of the HERALD to pay for each copy they receive, including those for Sunday-school children. Every penny paid for the Magazine is really a subscription to the General Fund for the work in India.

If each Church and Sunday-school will order only as many copies as they can guarantee payment for, and at the same time endeavour to maintain and if possible to increase the paying circulation our difficulty will be solved. It would greatly help if a Magazine Secretary were appointed in each Church who would make himself or herself responsible for HERALD subscriptions.

Kindly write to our Secretary, Mr. Chisnall, without delay, stating how many copies are required.

A limited number of free copies could be supplied in cases of necessity if application is made to our Secretary.

NEWS FROM OUR FOREIGN FIELD.

MADRAS.—By reason of the baptism of Parasuraman, of Karikacheri, there has been a change in the attitude of the people there towards us. The young men of the place have been told to avoid meeting us, and have been warned against us by their parents, who fear the conversion of their sons. During a recent visit, however, I was able to get a quiet talk with Veerakunnu, who was a pupil in our Vepery School some years ago, and who recently promised me that he would attend our service. As he failed to keep his word I questioned him about the matter. He told me that his parents had strictly forbidden him to attend, and that his relatives had abused him on the same score. I urged him to read God's Word regularly and to pray alone. In this and similar cases this seems all we can do at present. E. A. BOOTH.

MADRAS VILLAGES.—During the month of February the members of the Preaching Staff gave 234 addresses to 4,500 people; 193 Gospel Portions and other Christian books were sold; 1 050 Gospel handbills were distributed; 364 houses were visited, and conversations were held with the people in them. Special efforts are being made to increase the usefulness of this visitation, and the results so far have been encouraging.

Lantern Lecture.—Excitement was intense in Koyembedu last week when it was known that the pictures were to be shown in the school. As soon as the doors were opened the place was filled, and they listened once again to the story of the "bad son," or, as we know him, the prodigal son.

Baptism.—Yet again has God brought a soul from darkness to light in Konnur. We rejoice to report that Ramakrishnan was baptized on the 3rd March, and received the name of Samuel James. L. WATTS.

SENDAMANGALAM.—The return of dry, hot weather in Sendamangalam has restored our usual healthy conditions.

During the month of February we sold 13 Bibles and Testaments, 253 Gospel Portions, 640 other books.

In our Harvest Festival, on March 1st, Hindu friends gave us nearly twenty sacks, two double bullock-loads, of rice.

Our magic lantern is again being used to excellent advantage. In our lantern services we have the advantages of (1) Great numbers. The whole village always turns out to see the pictures. (2) No hurry. The auditors sit on the ground, and all are quite content to listen to the end. (3) Eye-gate as well as Ear-gate. The message is understood more clearly, and is impressed more deeply on the mind than by the usual address.

D. MORLING.

KOLLI HILLS.—**The New School.**—Hostile influences prevented our opening a school for the villages close to the Mission House, although we tried for years. At last, however, the way has been opened, and we have a flourishing little school, conducted in a building on Mission land just in front of the bungalow.

Medical Work.—Crowds of patients besiege our tents for medicine. On Friday morning I hoped to get time for sermon-study, but had not a minute from before sunrise till noon. When a good number of patients have assembled, we call them together under the shade of a tree for a Gospel talk.

Night Meetings.—On most evenings of the week we go out after dark into the villages with lanterns and pictures, and hold Gospel meetings. The attendances and interest in the meetings have been very encouraging. The attention paid by the people raises earnest hope in us. Many have said how willing they would be to leave their demon-worship and follow the new Way but for the social compulsion which holds them in their caste. Will readers pray that these bonds may be broken?

March, 1918. J. M. BRAND.

OUR SILVER MEDALLIST.

TO encourage the study of the Bible and the adequate preparation of the Sunday-school lessons, the India Sunday-school Union includes a Teachers' Department in its annual Scripture Examination. Candidates from all parts of the Tamil country, including Ceylon, appeared for this examination, among the candidates being thirty-five from the Madras area of the Strict Baptist Mission. I have now received a silver medal, inscribed "India Sunday School Union Scripture Examination. D. Salome. 1917." This means that D. Salome, a teacher in our school at Egmore, and a member of our Church, has gained the highest honour in the Teachers' Department for 1917 in competition with teachers from all parts of the Tamil country. Her husband, who was also a candidate in the same examination, looked rather crestfallen when I showed him the medal. Doubtless this is the sort of experience which makes a husband feel somewhat smaller than usual. This is the second time that a wife has beaten her husband on level terms in the Scripture Examination in this Field. E. A. BOOTH.

March, 1918.

THE DEVIL'S CAPTIVE CAPTURED.

IN February, 1917, we opened new work in the village of Konnur, where previously we had been able to carry on occasional preaching; Preacher-Teacher Ponniah volunteered to go out there and develop the work among the children as teacher, and among the adults as an evangelist. Among the first to respond to Ponniah's friendship was a young man named Balakrishnan. He was soon written down as an enquirer, and became the subject of much prayer, while we sought to lead him to the Lord and Saviour. On the last day of 1917 he came to me and asked to be baptized. Mr. Booth and I examined him, and afterwards he appeared before the Church and was accepted. He confessed his Lord in baptism on the first Sunday in the New Year, taking as his Christian name Paul Daniel.

Although only a young man, Balakrishnan had made up his mind to become a sorcerer, and when he had become proficient in the black art of wizardry, to make his living by that means. He s, ent all his spare time with a *guru* (teacher), who initiated him into the secrets of incantations and mystical signs, and was verily becoming a devotee and slave of Satan, but God sent us to Konnur just at the time to make known Christ's victory over the power of Satan. I first spoke to Balakrishnan in March, and after that he was out whenever I went to Konnur until August. But Ponniah frequently saw him, and it was then that the stern battle between Christ and Satan was going on in his heart, and from that time he left all the evil practices of sorcery, and regularly attended the services of the Lord's house. He visited Ponniah almost every day to talk with him about Jesus Christ; bought a New Testament and studied it, praying for enlightenment. I was often struck with the earnestness of his enquiries and the depth of his thought as he told me of the doubts that were in his mind, and sought to have them removed. He said that if he became a Christian he must be able to show clearly the grounds of his belief, so that he would be able to tell to others the truth, and point them to the Word of God.

Last month he brought all his books on sorcery, and all the diagrams, together with the instruments and charms, to Ponniah, and said he had no further use for them, as he belonged to Christ and wanted to be baptized. Many people in Konnur are now asking what power this is that has changed him from a sorcerer to a Christian. L. WATTS.

EVANGELISM UNDER DIFFICULTIES.

THE excellent rains of this season, following the heavy monsoon of last year, have filled to overflowing all the irrigation tanks in the whole neighbourhood. While we rejoice that this gives promise of a plentiful harvest next February [1918], it makes travelling very difficult.

Let me describe my experiences on a recent Sunday, which, for this time of the year, were by no means exceptional. Every fortnight comes my turn for taking the services at Erumaipatti, and on that Sunday I was expected to preach. Soon after 6 a.m. I set forth on my cycle for a ten-mile run.

The first obstruction was a shallow, swiftly running stream; this was soon overcome in the usual fashion, namely, by divesting myself of shoes and socks and pushing or carrying my steed to the other side. Immediately after this I came to a large tank about three quarters of a mile square. The overflow of this lake is provided for by a tumbling bay about a furlong wide, which for the whole width tumbles over our road. The only thing is to turn well up your nether garments, carry boots and socks in one hand, push the cycle with the other, and go forward with a good grace. The road now runs along the high bank of this tank, a bank that demanded many years and real engineering skill for its construction. Here our path leads us across a belt of clayey soil, and as we had rain last night you may try and imagine the condition of the road. After pushing my bike a short distance both wheels became jammed with the clods of clay; also it requires no little skill to pick up one's feet without leaving the shoes sticking in the mud, and when afterwards I am obliged to take up my cycle with all its recent attachments, matters are by no means improved.

In the midst of this I met a gang of men trying to urge forward a couple of bullocks attached to a bundy half laden with grain. Notwithstanding all the efforts of the men and their stout beasts, they failed to move the load either way. On the other side of the lake I came to a stream where I washed my cycle, released the wheels, and went forward. The track took me along another bank and across another stream, where I went through the same process of washing, etc. Then came a fairly good (?) road for about four miles, after which I navigated the fourth stream. This led to a side track running over half a mile or more of clay. The worst of all has been reserved for the last, evidently. Again, the machine, instead of carrying me, must be carried; but happily there is a fifth stream, and here my steed is made respectable and put in running order. I arrived at my destination about 9 o'clock instead of 8 o'clock, and found my congregation waiting very patiently for me.

According to my usual custom I immediately changed all my undergarments, but was obliged to remain in my wet trousers and soaking boots. The service having commenced I soon forgot all about clayey roads and wet clothes in the joy and inspiration of setting forth the Lord Jesus. After the preaching service the ordinance of the Lord's Supper was observed, when we realised the presence of the Saviour in commemorating His sufferings and death. Then followed interviews with an engineer, with a teacher who has been helping him, with a brother who is arranging for a marriage, etc.

When we remember that some of our stations are far more distant and in more inaccessible places than Erumaipatti, we may gather from this something of the difficulty of effective supervision at this time of the year.

26 Nov., 1917. D. MORLING.

HARVEST THANKSGIVING AT SENDAMANGALAM.

WE held our Harvest Thanksgiving Service and Sale on the 1st of March. Preparations had been going on for several weeks before. This year it had been decided to give the parents of the scholars who attend our schools an opportunity for giving a thankoffering, so all the preachers and teachers were busy beforehand gathering in these gifts. The day before, willing hands were busy all day erecting a *panthal* in the Mission Compound, and very nice it looked when it was finished. They made it of plaited cocoanut leaves, and on either side of the entrance a plantain-tree was tied with two big bunches of green plantains hanging from them (somebody's thankoffering). Benches were brought from the chapel and arranged round the sides, and by spreading a rug and some matting on the floor seating accommodation was provided for all. The Harvest Thanksgiving Service was held in the morning, and by 8.30 the *panthal* was filled to overflowing with missionaries, preachers, teachers, Bible-women, scholars, and children; while all the offerings were arranged in a big pile in the centre. They comprised cups and saucers, coffee, candles, tumblers, bowls, trays, a brass pot, cocoanuts, cloths, towels, bottles of Eucalyptus oil, green cocoanuts, fruit, curry stuffs, grain, twenty sacks of rice, fowls, ladles, Bibles, two copies of Spurgeon's Sermons, a block calendar, studs, a baby's rattle, etc., etc.

The meeting commenced with a lyric, reading and prayer, after which a Welcome Address was read by the Headmaster of the Sendamangalam Mission School. This was followed by an address by Preacher Christian on the work of our Gospel Extension Society, which he called Home Mission work. Mr. Morling, as President of the Society, made a short speech. Preacher Dason, the Secretary, then gave the year's Report, telling us that each succeeding year showed an increase in the amount subscribed. The rest of the morning was given up to saying recitations and drill by school children.

In the afternoon, the Sale commenced at two o'clock, and by five o'clock everything had been sold, even the plantains at the door. The sum realised amounted to two hundred rupees. This all goes to the Gospel Extension Society. This Society supports the Girls' Elementary School, Sendamangalam, and the Boarding School. In addition to this annual Sale month by month all our workers give a certain sum from their salaries, and give cheerfully and willingly. I. W. IRELAND.

March, 1918.



INDIAN GOLDSMITHS.

HOME NOTES.

An Envelope Collection.

OWING to the great difficulty in holding meetings in many localities, the Council have decided to make an Envelope Collection for the General Fund of the Mission.

Although doors are still opening, and we have earnest calls to supply more workers, the object of the Council in making this special appeal is to avoid retrenchment. They therefore plead with their helpers and subscribers to assist them in this effort. It is proposed that the Envelopes should be used during the week July 7th to 14th. They will be issued to the Church Secretaries in good time for this. Our friends are asked to kindly return the Envelopes, with their offerings enclosed, to the Church Secretary, or other appointed person, on July 14th.

Should any Church fail through an oversight to receive any Envelopes, a note to the Secretary will be appreciated and the lack supplied.

W. CHISNALL, *Secretary*.

Active Missionary Interest at Bath.

WE have received from our friends worshipping at "Bethel," Bath, through our Secretary, news of a Missionary Meeting, held on May end, at the close of the Ladies' Sewing Class Season, when an earnest paper on Home and Foreign Mission Work was read by Miss Ruth Robbins. Mr. G. P. Warner, in writing to our Secretary, says: "Though we have not in present circumstances seen our way clear to hold a big Meeting, yet we have kept alive our interest in The Strict Baptist Mission this year. Or, rather, let us say, in answer to prayer the missionary spirit has not been allowed to decay in our little community at 'Bethel.'" After referring to the Meeting, he adds: "The garments made during the session were on view, some of the younger friends trying one or more of them on, thus giving some idea of the Indian children for whom we are working." A collection of 14/6 was made at the close of the Meeting for the S.B.M., for which we thank our "Bethel" friends.—ED.

The Ladies' Zenana Auxiliary.

THE Committee of the L.Z.A. are anxious to be in a position to send out

ANOTHER LADY MISSIONARY

as soon as the war is over. Subject to the Lord's will, and relying upon His choice, they would be glad if a suitable lady made application at once, in order to be in readiness to proceed to India as soon as ladies are permitted to travel. Particulars as to age and qualifications should be sent to Mrs. Silvester, 9, Gallia Road, Highbury, London, N. 5.

THE ANNUAL MEETING will be held (D.V.) on TUESDAY, OCTOBER 22nd.

Mr. Chisnall's Engagements for June:—2nd, Hounslow; 5, Gurney Road; 7, Council Meeting; 9, Whittlesea; 10, Whittlesea Road; 11, West Ham Tabernacle; 16, Notting Hill Gate; 19, Tottenham; 20, Courland Grove; 23, Epsom; 30, Portsmouth.

LIST OF SUBSCRIPTIONS, &c.

Received from April 10th to May 9th, 1918.

General Fund.

	£	s.	d.
Ilford	1	5	.
P.P.C. ...		3	8
Sunday-school		17	6
Hounslow, Zoar,			
Miss Jeffs' Class ...		3	5¾
Norwich, Orford Hill	1	11	3
Reports		1	.
Acton Tabernacle,			
Sunday-school ...		17	9
Mr. C. A. Elliott (box)		4	.
Wood Green, Dovecote,			
Sunday-school ...	1	10	5
Lingfield,			
Mr Jason Ellis ...		10	.
Tonbridge, Zion, S.S.		10	.
Meopham		17	.
P.P.C.		1	4¼
Stisted, Mr. A. Baker		2	6
Croydon, Derby Road,			
S.S. Birthday Box...		2	6
Stowmarket,			
Mr. C. T. Partridge		2	6
Walworth, Surrey			
Tabernacle		10	6
High Wycombe ...	2	16	6
Reports		3	6
Stratford, Gurney Rd.			
Subs.	1	4	.
Sunday-school ...	1	10	8½
Reports		2	.
Erith, Providence,			
Sunday-school ...	2		
Northampton, Providence,			
Per Miss Jackson (card)		12	.
Chelmondiston ...	7	6	¼
P.P.C.		6	10
Chadwell Street,			
Mr H. S. Nunn ...	10		.
Plymouth,			
Mr H. M. Cole, P.P.C.		3	6
Clapham, Courland Grove, S.S.,			
2nd Instalment for Native Teacher ...	2	14	7
Maidstone, Providence	1	16	6
Great Gransden ...	1	8	7
Boxes...	3	5	5
Wooburn Green,			
Ebenezer, S.S. ...		13	.
To commemorate Fred Ludlow's Birthday, who is on Active Service		7	.
PERSONAL :—			
M. A. W (box) ...		6	6
Mrs E. Thomas ...		5	.
Friend, 384	10	.	.
Mr C. H. Gosling...	2	.	.
Birthday Thank-offering, April 13	1	.	.
Birthday Thank-offering, April 16		2	6
Birthday Thank-offering, April 16		2	6
Birthday Thank-offering, April 15		2	6
Mrs F. A. Saw ...	1	1	.
397		5	.
Friend, 401	12	.	.
Miss Hart		3	.
357	23	.	.
L. P., Ipswich ...	2	10	.
S. L.		10	6
A Little One ...	5	.	.
Mr. G. R. Le Grys...		3	6
MISCELLANEOUS :—			
Half-yearly Meeting, Collection, £28 15s. (less Speakers' Expenses, £2 10s.)	26	5	.
Sale of P.P.C. ...		13	.
Interest on Deposit	4	16	10
Div. on Consols (£451 7s 5d.) ...	2	2	4
	£138	9	9¾

Herald Fund.

	£	s.	d.
Bound Volumes ...		12	.
Meopham		6	.
Norwich, Orford Hill		5	.
Long Marston ...		5	.
March Providence ...	1	1	6
High Wycombe ...	1	.	.
Stratford, Gurney Rd.		13	6
Newton Abbott ...		6	.
Margate, Rehoboth ...		9	5
Notting Hill Gate,			
Bethesda	1	5	.
Plymouth,			
Mr H. M. Cole ...		2	.
Crowfield	1	2	.
Great Gransden ...		5	.
Walthamstow... ..		7	6
	£7	19	11

Secretary's Salary Fund.

	£	s.	d.
Anon.	£50	.	.

Medical Fund.

St. Neots.

Mr. C. T. Forscutt... £1 5 6

ERRATUM.—In May issue, Clapham, Enon, S.S, 10/- should read *Chatham*, Enon, S.S., 10/-.

Ladies' Zenana Auxiliary.

Money received by Mrs. Silvester from April 11th to May 8th :—

GIFT WEEK FOR BIBLE-WOMEN'S FUND.

	£	s.	d.
Acknowledged last Month	110	4	1
Tottenham	1	10	.
Gurney Rd., Stratford	2	6	.
Chadwell Street ...		4	.
Marylebone	3	18	.
Badingham & Cransford	1	.	6
Richmond	1	4	.
Wandsworth, West Hill	1	11	.
High Wycombe ...		3	.
	£122	.	7

GENERAL FUND.

	£	s.	d.
Gurney Rd, Stratford, 1d. Weekly Subs ...	1	5	11
Leyton,			
Mrs. Finning, sen.		2	6
	£1	8	5

THE L.Z.A. FINANCIAL YEAR will close on JULY 31ST, 1917. Moneys received after that date cannot be included in this year's Accounts. Please remit to Mrs. Silvester, 9, Gallia Road, Highbury, London, N. 5.

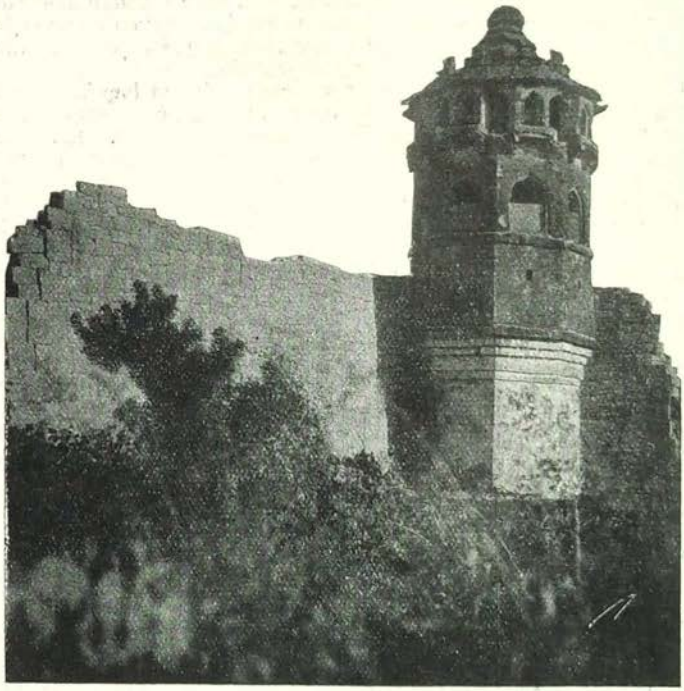
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ALL APPLICATIONS for LADIES' ZENANA Collecting Boxes and all Contributions to be sent to ***Mrs. Silvester, 9, Gallia Road, Highbury, London, N.5,*** who will be glad to receive the names of ladies willing to act as ZENANA SECRETARIES. All enquiries concerning Deputation work to be sent to ***Mrs. Collin, 45, Erlanger Road, New Cross, London, S.E.14.***

Vol. XVII. *New Series, No. 139.* July, 1918.

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



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

Printed and published for The Strict Baptist Mission, by
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NEWS FROM OUR FOREIGN FIELD.

MADRAS.—Our Voluntary Service League continues to help our cause in various ways. A prominent feature of the work is the holding of Cottage Prayer Meetings in the homes of our Christians. I make a special point of asking those who conduct these meetings to emphasize the necessity of maintaining regular family worship in the home.

When visiting recently in Semmencheri, I had a talk with Kandaswami, one of the village elders and a guardian of the local temple. He is a bent and furrowed old man. Two of his grandsons are members of our Church, and occasionally during my pastoral visits he has sat with us during the reading of the Gospel and prayer. On this particular occasion, in response to my question, he told me that he had prayed for the pardon of his sins, and he said, "My sins are a burden to me until I pray for pardon, and after that the burden is gone." Kandaswàmi said that his faith was placed on Jesus Christ alone. There was a new note of conviction and sincerity in this quiet confession, which impressed me and gave me new hope concerning him.

Many a man is kept back from a public confession of his faith by his relatives, or by his own timidity, or by fear of material loss. We have several such cases on hand just now. Palaiyam is convinced of the truth of the Gospel, acknowledges love for Christ and faith in Christ, and knows that he ought to obey Him above all others. Yet, because he would lose his share in the family property if he failed to marry the heathen girl who has been chosen for him by his relatives, he refrains from public confession and fears to follow what he knows to be right. Such men need very tactful handling, and, above all, they need our prayers. It is not an easy thing for them to make a definite st nd for Christ.

On the first Lord's-day in April we had the joy of baptizing and receiving into the Christian Church Annal, of Sembiyam, who had been brought to Christ through the instrumentality of the L.Z.A.—E. A. Booth.

MADRAS VILLAGES.—Cholera.—A severe and rather unseasonable outbreak of cholera at Sembarambakkam made it necessary to close the school for a week, and during the whole month of March the attendance has been very poor. Several scholars had the sickness and some died—one a bright lad from the fifth standard.

Konnur Annual Meeting.—On Friday evening, 22nd March, the annual school entertainment was held in the main street of the village. The children acquitted themselves well in their songs, recitations and dialogues, and practically the whole village gathered to listen to them. We do not hide our colours in any way, but plainly make known the fact that we teach all the children the stories and words of the Lord Jesus, the true Saviour and only God. Meetings of this character create a good feeling towards the school work, as the parents are interested in seeing their children taking part in the meeting.—L. Watts *12th April, 1918.*

SENDAMANGALAM.—We continue to have a fair sale of books; a considerable quantity was sold at a large festival in Namakal recently. During March we sold 8 Bibles and Testaments, 91 Bible portions, 368 Gospel books.

May we bespeak the prayers of friends for Abraham, the elder of Pavittram. A few weeks ago he lost his only son through cholera, and recently there has been much disturbance in his home, which has just resulted in gross assault on the old friend and two of his family.

Last week we held a Dedicatory Service in the building we are now using for our Varagur School. The School for a long time had been held in a building which, because of its being hidden from the road, was most unsuitable. It is now brought into another building of ours which stands alongside the road and has been improved. We hope the new situation will be for the further progress of the school.—D. Morling. *April 24, 1918.*

FLAPPERS.

"HERE come your flappers" is the warning cry often heard in this Mission House on a Wednesday afternoon, and we hurry out to meet them on the verandah, for, alas! my flappers are not above stealing or any other mischief that their spirits may dictate. They arrive all talking and laughing together shrilly, bare arms gesticulating, bare feet dancing, and quick eyes ever on the look out for something to pick up. A flower is tucked into each knot of greasy hair, and there is a clink and a tinkle of toe-rings and glass bangles as they flap down on the verandah floor. While sewing materials are being distributed a squeak is often heard to relieve the monotony of the proceedings. "She pinched me," is the apology given by the one who squeaked, while the guilty "she" looks as innocent and as indignant as she can.

Cleanliness is a lesson we try to teach, week after week, as grimy hands are put out to seize the sewing. The delinquent goes cheerfully away to hold her hands beneath the tap, and appears again with a broad smile, drying them on her garments. "See how clean they are," she remarks; "now there cannot be dirty marks on the work."

"Why has not Thanam come to-day?" I ask. Quick as thought comes an answer to Thanam's discredit from one of Thanam's friends. "Chee! what lies she tells!" cries another; and a second improbable and untruthful reason is given for Thanam's absence. Truthfulness is another lesson we endeavour to teach them, and honesty and kindness, too.

Like holding a flickering candle on a dark and stormy night, we strive, too, to show them the way to Jesus Christ. *It is for such a little while* is the agonising thought that comes after each unsuccessful effort; the light may fail before the wanderers see it, and their faces are turned the other way.

One day we see the merry girls sitting there with us as though this were their home, and they could never leave it. The following week one face is missing, and we hear that she has married and moved away from Madras. Never a farewell has she spoken, and we never know if a word has lingered in that heart to kindle a longing for the Saviour. We have lost her as surely as if the grave had hidden her from us.

(*To be concluded.*)

A CASE OF TETANUS (LOCKJAW).

THE was the only son of his mother, and she was a widow. From infancy he had been afflicted with epilepsy. When he was still a child, his mother took him to a native doctor, who filled his nose and eyes with some vile stuff that destroyed his sight effectually, but of course made no difference to the epilepsy. After this the old woman married her daughters and settled down to the care of her blind boy. They were very poor, and managed to eke out a precarious living by keeping a few goats. The boy soon learnt to be a good goatherd, and also became expert in tree-climbing. Often this blind epileptic boy was to be seen high up feeling his way along a giddy branch where other boys dare not venture. Once he made the long pilgrimage to Palani, but even that did not cure his epilepsy or restore his sight.

A little while ago his mother left him—now a young man of about 20—alone in the hut, which is their home, while she went to draw water. On her return she found him lying in a fit, face downwards, with his feet burning in the fire. The toes of one foot were almost burnt off, and those of the other badly charred. The neighbours recommended sandalwood paste, which she applied, but for eight days the wounds were left uncovered and exposed to all the infection of a filthy floor and

countless flies. Then she came to us. We treated the wounds with good results, but in a few days' time ominous symptoms of another character began to show themselves. We went one morning, and having attended to the feet, we were sitting at the door of his hut telling him the story of the life and death of Jesus Swami, when a violent muscular spasm convulsed his face and drew his head back with a jerk until the face was uppermost. His hands were tapping his breast with the pain.

"Now, what's that?" he asked, plaintively, when the spasm went off. "I've had them for a day or two. Then look at my mouth!" he went on; "I can only half open my mouth." We saw he was in the grip of the dreaded tetanus.

J. M. BRAND.

(To be concluded.)

FIELD PROBLEMS.

I.—*The Missionary's Dual Capacity.*

WELL do I remember, some thirteen years ago, a well-known missionary of S. India saying, "I often feel I could do good missionary work were it not for the rupee."

One of the most widely and keenly felt difficulties in our work is that of the double office of the missionary. According to the present organisation of things, he must be both master and pastor, both manager and spiritual guide, and that to the same people. His relations with his preachers, teachers and other co-workers must be on the one hand purely business, on the other hand purely spiritual. To them he must dispense rupees, and that in all justice; to them he must break the bread of life, and that in all love. The room where he meets his helpers must be both an office and a study. Happy, happy is the man who can make that room more a closet than a counting-house.

The missionary gives an advance of a sovereign to a worker for some building repairs. After the work has been finished the brother presents an account for the expenses incurred. But he has no knowledge of building construction, knows little or nothing of accounts, and in his own family affairs is perhaps in difficulties. The result is the missionary is unable to lay straight the disordered accounts. Now what will be the function to assume towards our friend—that of master or of pastor?

One of the most exacting duties of the average district missionary is the supervision of village schools. On going to a school, he takes the attendance, checks the registers, examines the children in various subjects, points out defects where he finds them, and perhaps administers reproof to the teacher for slackness in his duties. It is now rather late in the morning, the sun is high in the heavens, and the missionary is anxious to get on to the next station or return home for his mid-day meal. But adjoining the school or in the next street is the teacher's home. Is there no duty to discharge there? Very possibly if the missionary took the teacher from the school for a short time, sat on the floor of his house, had a few words of prayer, and gave some sympathetic counsel, it would be of greater help to the brother, to his wife, and to the school than all the inspection of the children, which after all is necessary. But every missionary will agree that the pastoral duties in the home often come very difficult immediately after the inspector's duties in the school.

Is not the solution to be found in the complete permeation of the so-called secular by the spiritual. There must be no separating secular from spiritual. Nay, let us go further and say that where Christ is pre-eminent in ALL things the secular ceases to exist. All our life, all our work—straightening out crooked accounts and kneeling in prayer on a mud floor, dispensing rupees and preaching His blessed Gospel—all must be part of our hearty and spiritual service to Him.

For this we bespeak your constant and earnest prayer.

March 12, 1918. D. MORLING.

BARRAI'S STORY.

BARRAI was born into a Hindu family, but her parents always regarded Christianity in a friendly manner, taught her that it was a "good religion," and sent her to a mission school in her early days. Here she studied in the Infant and First Standards, learnt a little lace-work, and heard about Jesus. She was not much impressed at the time, and after leaving school forgot much that she had learned. Later she married, settled at Sembiam, and has now three children.

For about two years, Bible-woman Gnanatheebam has been visiting her and gradually the lessons learned in school-days have come back to her memory and a new interest in them has sprung up. A few months ago she began to realize she was a sinner, and to be troubled about it; following this her little son was taken ill and both parents became very anxious about him; they obtained medicine from Mr. Watts, and were led to pray for a blessing on the treatment, and their prayer was heard. The little one quickly recovered.

This gave Barrai confidence in the power of prayer, and she began to pray for forgiveness of sin. For some time she could not feel that there was any response, but prayed on in faith; and then one night she thought that Jesus stood by her side and told her that her prayers were heard and her sins washed away in His precious blood. She says that the burden was then and there lifted from her heart, and she rose the next morning with a peace and happiness never felt before, and though others laugh and tell her it was only a dream, she knows that Jesus used that means to reveal Himself and His love to her.

Barrai seems to be a woman who, seeing her duty promptly acts upon it, and no sooner had she begun to experience the love of Jesus than she felt she ought to confess Him publicly. Her husband made no objection. At first he accompanied her to Chapel and seemed himself interested. Soon, however, an elder brother heard of it and opposed it very violently, declaring that Barrai must either give way or be cast out of the family, and the husband, who seems to be easily influenced, was won over to his side and withdrew his consent. Poor Barrai was very disappointed, but she stood firm and still felt she ought to follow her Lord. "What will you do," I asked, "if when you return from baptism you find yourself shut out from your home and children?" She answered quietly, 'I am not afraid. God took care of me all those years when I did not love or acknowledge Him, and He will not forsake me now. It is only because my husband's eyes are blinded that he will not consent, but I am praying for him." Her prayer has been answered in that, shortly after, her husband withdrew his refusal, and Barrai was proposed and accepted for Church membership.

She was baptised and added to our Church on April 7th in the presence of her husband and children, and has now begun life as a confessed servant of Jesus Christ. She has taken the name of Hannah, and has renamed her three children 'The Grace of God," "Mary Lotus," and "The Servant of God." May she have grace given her to run the straight race, and witness for her Lord to the heathen living all around her.

OLIVE M. ELLIOTT.

THE ENVELOPE COLLECTION.

This special collection for the GENERAL FUND of the S.B.M. will take place JULY 7TH to the 14TH, 1918.

All friends who receive the envelopes are asked to kindly return them with their contributions to the Distributor in each Church not later than the 14th.

PONGUL.

THE great yearly Pongul feast is just ended. In one way it is a time when but little preaching can be done, the people being so occupied with house cleaning, feasting, and cow worship; but in another way it may be said to be a time of opportunity, for there is much in their ceremonies that leads one into interesting and convincing conversation, when a little crowd can be induced to listen.

Of the three visits paid during the feast, two were specially encouraging in this respect.

In Perungriae the women were all rather too busy to pay full heed, although they stopped their rice-pounding again and again to hear us.

But in the Moniokarram village the next day, although preparations were in full swing for the cow festival, two or three of the people left their occupations and came and sat before us, listening in real earnest, while others at a distance listened as they worked.

We feel very hopeful of one young man in the village; his tone of earnest enquiry helps us to put things clearly to him.

It was to their house-cleaning first that we drew their attention. "Your houses are nicely cleaned and white-washed inside and out, but what of the uncleanness of your hearts? How can this be cleaned?" And we felt that this boy at least was really anxious to know, and he followed with keen interest all we told him about salvation.

Then there was the cow-worship to remind them of: "You will surely give Pongul to your cows?" they said, and this led to more talk about the folly of their devotion.

The next day when the feasting was mostly over, we found another group of people in Coopan's village still inclined to keep holiday. They were but few, but the Pongul subject soon led them, too to listen with deep interest, and their questions and answers showed how really they were understanding.

But here a deeper joy came to me than on the previous days. I had taken our cook's son with me to help carry the baby, and intentionally gave him the opportunity of joining in with the conversation. It was his first chance of public testimony, and as I heard him speaking simply of the forgiveness of sins and the way of joy and safety (remembering that but a few months back he had himself been a heathen) my heart overflowed with praise.

The people, too, seemed impressed, for he was not ashamed to tell them what he had been, and what his hopes for the future were now.

February, 1918. EVELYN C. BRAND.

AT MOTHER'S KNEE.

NOT only in Christian lands does the mother mould the beginnings of the religious life of her children, but in heathen lands also, and the missionary finds his strength taxed to the utmost, not so much in combating the subtle arguments of pundits, as in convincing a man that the ideas which he obtained from his mother, and which have now become a part of himself, are wrong.

A little while ago, when passing through a village, I saw a mother with her little son of about fifteen months worshipping at the rude form of the village idol. They were kneeling, and the mother was teaching her little boy how to bow with clasped hands to the idol; afterwards offering a small piece of fruit, sweetmeat, or betel-nut, and then smearing the image with some sandalwood paste and red ochre. They lighted a small piece of camphor, and finally walked round the idol and prostrated themselves before it. It was extremely touching to see the baby boy toddling round the dirty, black, oily idol, putting his tiny hands together, and bowing to it just as his mother did.

A few days ago I passed the dilapidated shrine of the god of the Kolattur non-caste village. It is a very small place, covering not more than two square yards, and the idol is a very much weather-worn piece of stone. A boy of about seven was standing there lighting some camphor, and I stopped and asked him why he was so doing He said that he had fever, and his mother had given him three pies (one farthing) to buy some camphor to burn before the *swami* (god); then his fever would go away.

We turn with great relief from such scenes as these to the Mission School, and pray with increased earnestness that God will plant the seed of His Truth in the hearts of those children before the roots of that hideous plant, Hinduism, have become fixed. Day by day the stories of Jesus are taught, and the truths they are meant to convey are made simple for the child mind to grasp But while this Christian influence works for six hours a day in the school, the idolatrous influences of home life act for the rest of the time. Which shall gain the victory?

December, 1917. L. WATTS.

AMONG FORMER PUPILS.

THERE is more than one way of sowing flower seeds. One may scatter them broadcast over a garden, or one may dibble them singly into the prepared mould. Sometimes we preach the Gospel to crowds to whom the name of Jesus is absolutely meaningless. At other times we present the Gospel in conversation with individuals who are acquainted with the main outlines of the life of Christ. We have our Lord's example for each of these methods. Sometimes He preached to great crowds, who came to Him from every quarter. At other times He preached the Gospel to individuals, such as Nicodemus and the woman of Samaria. In some respects the latter method is more difficult and more effective. The Word comes with a more personal application when spoken to single individuals, and there is the additional advantage of being able to clear up difficulties and answer questions as one proceeds.

I have been making special efforts to reach young men who in former years were pupils in our schools. In some respects these form promising soil in which to sow the seed, for they are already acquainted with the main facts of the Gospel and in many cases have little faith in the gods of Hinduism. In my talks with them I frequently hear the statement, "I have not worshipped idols since I learned about the true religion in your school." One of the places in which I have been carrying out this scheme is Karikara Cheri, which is not far from our Vepery School. Twenty years ago our school was much nearer this place than the present building. After preaching in the centre of the place to all whom we could attract, I adjourned when darkness was falling to the *pial* of the house of one of our members. (A *pial* is a raised platform in front of a Hindu house, frequently abutting on the street, affording a convenient seat) The householder kindly lit a small lamp and hung it on the wall close to my head, so that I was able to see the print of the book I wished to read. In response to my invitation, half-a dozen youths came and sat with me beneath the roof, the eaves of which came down so low as to exclude nearly all air. These young fellows are engaged in various callings. One is an engine-cleaner, another is a fireman, another works in a leather warehouse, and so on. E. A. BOOTH.

(To be concluded.)

Mr. W. Chisnall's Engagements for July:—5th, Council Meeting; 7th and 8th, Haworth; 9th, York; 10th, Newcastle; 14th, Brighton; 17th, Croydon (Windmill Road); 21st, Thame; 31st, Tring.

LIST OF SUBSCRIPTIONS, &c.

Received from May 11th to June 10th, 1918.

General Fund.

	£	s.	d
Watford Tabernacle, Sunday-school ...	5	3	10
Hartley Wintney, donation per J.W.G.	1		.
Bath, Mr. G. P. Warner ..		14	6
Gravesend, Zoar ...		10	.
Cambridge, Eden, M. P. Guild		12	6
Bermondsey, Lynton Road, S.S. Birthday Box...	1	8	10
Birthday Gift, May 14, 153		10	.
Brentford, North Rd., Sunday-school ...	3	3	6
Mrs Charman ...	2	.	.
Wandsworth, West Hill, Sunday-school ...	2	2	.
Notting Hill Gate, Birthday Gift, May 13		7	6
Tottenham, Ebenezer, Sunday-school ...		13	5
Lewes, Jireh, Rev. J. J. Beddow ..	1	1	.
Bexleyheath, Miss V. Botterill (box)		5	.
Leicester, Newarke St., Sunday-school ...		19	.
Miss M. Cave ...		2	6
Tring, Ebenezer ...		10	6
Cornwall, Newquay, Mr. H. G. Dann (box)		15	
Wandsworth, West Hill, Women's Bible Class		18	5
P.P.C.		2	8
Reports		2	.
Rowley Regis, S.S. ...		17	.
Chatham, Enon, S.S.		10	.
Brighton, Prarthana Sabha, Half yearly Meeting	16	3	.
Sale of Photos ...		1	.
Mr. & Mrs. Holter ..		2	6
Birthday Fund ...	1	7	.
PERSONAL :—			
1/ Birthday P.O. ...		1	.
Mrs. S. B. Caplin ...	1	.	.
Miss R. Matthews, P.P.C.		4	6
F. R., Birthday Thankoffering ...		2	6
Corporal Colin U. Church		10	francs
R. S.		10	.
MISCELLANEOUS :—			
Rebate of Income Tax...	2	16	4
5 per cent. War Stock (£1,000) ...	25	.	.
	£71	17	.

Herald Fund.

	£	s.	d.
Sale		5	.
Wandsworth, Chatham Road, Mr. F. Dean... ...		2	.
Clacton-on-Sea, C. & B		2	.
Watford Tabernacle		10	6
Guildford, O.B.O. ...	1	10	.
Tring, Akeman Street	3	13	9
Brentford, North Road	2	15	.
Bexleyheath		4	6
Leicester, Newarke Street...		12	6
Sendamangalam, Miss Ireland ...		5	.
Acton, Tabernacle ...		11	6
Newquay (Cornwall)		6	.
Wandsworth, West Hill	1	3	1
PERSONAL :—			
Miss M. G. Gee ...		5	6
	£12	6	4

Pension Fund.

	£	s.	d.
Rebate of Income Tax	13	13	4
3 per cent. L.C.C. (£367 14s. 11d.) ...	1	18	7
3 per cent. L.C.C. (£567 6s. 4d.) ...	2	19	7
5 per cent War Stock (£157 8s. 6d) ...	3	18	8
	£22	10	2

Ladies' Zenana Auxiliary.

Money received by Mrs. Silvester from May 10th to June 4th :—

	£	s.	d.
Hounslow, Collection for B.W.	1	10	.
PERSONAL :—			
Mrs. Oliver	1	.	.
Chelmsford, Mr. and Mrs. W. K. Blythe	1	.	.
Lewisham 1 Month's Salary for Bible-woman	1	.	.
	£4	10	.

MEDICAL.

"Corner" Boys E. and C. Carter ...			8

PRELIMINARY NOTICE.

THE ANNUAL MEETING will be held (D.V.) on TUESDAY, OCTOBER 22nd.

THE L.Z.A. FINANCIAL YEAR

WILL CLOSE JULY 31st, 1918.

All L.Z.A. Branches are earnestly asked to send their Subscriptions and Donations before that date to **Mrs. Silvester, 9, Gallia Road, Highbury, London, N.**, in order that they may be included in this year's Accounts.

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

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

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.

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The Strict Baptist Mission HERALD.

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



INDIAN FAKIRS.

Price One Penny.

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

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FOES TO FREEDOM AND PROGRESS.

I WAS visiting a high-caste home in Periemet, our little pupil had finished her reading lesson, and we had gathered the women round for a little talk, when a tall man appeared at the doorway. He was extravagantly dressed in gold-bordered clothing, with diamond earrings and gold bracelets, and was followed by two other men, evidently his clerks carrying account books. He stood for a moment surveying the scene, enquired haughtily who I was and what I had come for, then, rudely pushing the women aside, asked for one of the household. The others looked nervous and professed ignorance of her whereabouts, but he walked straight through to one of the private apartments, where he found his victim, called her out, and roughly demanded R.2. The poor creature looked distressed and, protesting that she had not got the money, began making excuses and promised payment at an early date At this he became angry, and poured out such a torrent of abuse that the woman was reduced to a state of abject fright. After a time he left the house, shouting threats and imprecations if immediate payment was not made. The other women took little notice; it was evidently quite a common occurrence. He was the money lender, and the debtor had failed to pay the monthly interest on her loan.

The Indian is born and bred in the atmosphere of debt, and takes it as a natural condition of things. He is not ashamed of it; in fact, a man's greatness is measured not by the amount he possesses, but by the total of debt he has been able to accumulate. The ordinary workingman seldom pays cash for his purchases; he thinks he has done well if when he gets his wages he pays the interest on his debts and the bill for his last month's rice. The bazaar-man encourages this credit system, as he gets a higher price for his grain, and the buyer can say nothing if short measure is given. The money-lender's rate of interest is exceedingly high; it ranges from 37½ per cent. to 150 per cent.; unpaid interest is added to the debt, and in this way a comparatively small loan often grows to enormous proportions.

Yet the Indian will involve himself in debt without the slightest compunction when, with a little prudence, he could keep free. A man earning R.10 per month will think nothing of borrowing R.100 for a wedding or funeral; he has not the least intention of repaying the money; it is a legacy of debt to be handed down to future generations.

In many of the country districts the money-lender is all-powerful. Most of the villagers are small farmers and depend on their crops for their supply of rice; a poor monsoon means a shortage of rice, and they go to the money-lender for a small loan. He, knowing they are entirely in his hands, makes his own terms. He will lend on condition that they give him a certain proportion of their next season's crop; this is sure to be far in excess of the amount of the loan and means a greater shortage of food that season, so they are forced to go for another loan. In this way gradually their all falls into the hands of the money-lender and the people become little better than serfs.

Many attempts have been made by Christians and other benevolently-inclined persons to help free the Indian from the clutches of this rapacious foe. Recently, in various districts, co-operative credit societies have been formed, where money is advanced at reasonable rates to help the poor farmer regain his land and his freedom, and in Madras a co-operative bank is encouraging thrift and foresight. These institutions are at present in their infancy; one can only hope that the worthy object they aim at may be achieved, and that in some measure this national curse may be lessened.

O. M. ELLIOTT.

(To be concluded).

FIELD PROBLEMS.

II.—*Mission and Church.*

A FEW years ago a well-known mission secretary, on bidding adieu to a young missionary in New York Harbour, said, 'Make yourself unnecessary on the field."

Never were wiser words uttered concerning foreign mission policy. For the mission exists not for itself, but for the native Church it endeavours to plant. The foreign mission is temporary; the native Church is permanent. The missionary must pass on to other lands more needy; the pastor must remain building up his cause. The mission house will become vacant and soon forgotten; the chapel will become the well-filled home of a growing family. Indeed, the foreign mission is but the scaffolding, while the indigenous Church is the building. The sooner the old poles and boards are rendered unnecessary and the superstructure is revealed in its own beauty and strength, the better for both. But before we go any further let us honestly ask ourselves the question, Are we willing thus to decrease while our native brethren increase?

It is not suddenly or easily that an infant Church, not yet arrived at self-consciousness, can wisely exercise the great and Scriptural rights of self-determination and self-direction. Generally, there are three distinct stages through which it must pass in reaching the full strength and responsibilities of manhood.

1. The first stage is when the influence of the missionary is predominant.

2. The second is when the mission and the Church as active co-workers stand side by side working for a common end.

3. The third is when the Church has become firmly established, and when the Foreign Mission has given place to the Home Mission.

1. The pioneer missionary starts in his lonely station with no co-workers, no Christians. Everything that is done is done by himself. Gradually he gathers round him a small band of preachers and Bible-women. Their loneliness and the smallness of their numbers make them feel their utter dependence on the missionary, who to them is practically all-powerful. Yet, small though they are, is there nothing they can do towards self-help? Is it not possible to inspire them with a desire at all events for independence? Here lies one of the great temptations of the missionary. Only too often, especially if he is a man of self-assertion, is he found encouraging an unworthy dependence upon himself and discouraging any spirit of initiative amongst his native brethren.

But you ask, What can such a small community of a dozen or twenty families do of a purely indigenous character? Many things. Five years ago when our Christian community in the Sendamangalam Field was only half its present strength, it started a school in Pavittram. It now wholly supports and, what is more, wholly *controls* a day school, a boarding-school and evangelistic work. Deacons have been appointed to manage the direction of Church services and the disbursing of Church funds. Yet we in Sendamangalam are in only this first stage, and there are many other things inviting our attention. Very much depends upon the missionary's training of the little Christian community in its early days, and upon the true balancing of such ideas as self-repression and self-determination.

(*To be continued.*)

Ladies' Zenana Meetings were held by the BADINGHAM AND CRANSFORD BRANCH on May 20th, and by the HIGH WYCOMBE BRANCH on June 12th, the Reports of which we regret being unable to publish owing to restricted space.

"IN THE MOUNT OF THE LORD IT SHALL BE SEEN."

IT was one of the "red-letter" days of my life when, with my sister and brother-in-law, I ascended Mount Snowdon. It seemed almost too good to be true that we were actually on our way to that grand summit from whence the glorious panorama of North Wales could be seen. But when we arrived above, all was dull and obscured in a dense hill mist. "And it may last like this for days," they told us. In vain we paced around and up and down, shivering with cold and peering into the folds of the impenetrable cloud, till at last in despair I was ready to give up and go down. Then came a light wind and, "Oh! I have seen something!" I cried, as a faint crag outline rose before us, and then seemed to sink back into the mist, and all was as it was before. But it was enough, and no more talk of going down for me! We just fixed our eyes on the dense cloud, and again and again—now here, and now there—weird forms of craggy heights loomed darkly for a second and then were lost to view. But ever clearer and more clear they came as the gentle breeze blew the mists from one side to another, ever more beautiful as the sun glinted on their peaks, till crag upon crag and range after range appeared in fair succession, and the magnificent view spread out before our wondering sight was well worth the hours of waiting.

But why record this long-past incident? It came back to me yesterday, and I seemed to be passing through it again, so vividly did I remember each sight and feeling, and then I discovered that, after all, I *was* passing the same way again, not on Mount Snowdon certainly, but on the Kolli Mountains, and not amid a vapour cloud, but surrounded by the deadly mists of heathenism. And I tell you my past experiences because they are the same *now*, and it is this seeing something through the mist that keeps us up here content and sure. Again and again the cloud divides and we get a vision, not of a mere phantom, but some real sign of blessing.

We cannot write to tell you each time we catch a glimpse of hope. You would be disappointed to hear the clouds had closed in again. We who watch, who are confronted with the black cloud every day, are not surprised when this earnest enquirer or that one sinks back into apparent indifference. We know the influence brought to bear on all such—the damping, enclosing, enveloping caste and devil influence—but the fact remains that there are gleams of hope. Some hearts are tender towards the Gospel, the vision broadens, and we see more and more each time the mist divides.

So wait on still in prayer for us, until we can tell with more certainty how the wind of the Spirit is indeed blowing over these hills, and where His influence is seen.

EVELYN C. BRAND.

The Christmas Boxes.—We are hoping to be able to send the Boxes to India at the usual time, but cannot say definitely until next month. We trust our friends will kindly continue their preparations, remembering that **BOOKS, PAPERS, DOLLS, TOYS and GAMES** *cannot on any account be sent*—only garments and remnants. Any money to be spent in India for books, etc., etc., may be sent to our Treasurer, Mr. A. J. Robbins. *Nothing should be sent to Mrs. C. W. Harris until notice appears in* THE HERALD.

FLAPPERS.

(Concluded.)

DEATH has robbed us of some of these butterfly lives. In rushed a scurrying bunch of girls one afternoon, breathless with news. "Amma Leela is dead," they all screamed in unison; and, "Here is a picture of her." A gruesome photograph in a gaudy frame was thrust into my hand. There was Leela's poor lifeless body, decked with flowers and jewels, sitting up in a chair, with her parents standing beside her.

Leela's brief illness was described in this wise—"She went out one morning and stood under a tree; the swamy in that tree was angry and came out and struck her. She just went home and died." Later we heard that Leela had been ill for several days with fever and a pain in her chest (where the swamy was supposed to have struck her). No one had dared to give her any medicine or call in medical aid, for that would bring the anger of the god upon the interfering one, so they had let her slip away (probably a case of neglected pneumonia). On another occasion half the class was absent. "They have gone to pour milk on Leela's grave," was the explanation given. Imagination supplied the details of the picture—the laughing troop of girls serious for once, some carrying flowers and cakes, and some brass vessels of milk. The milk was poured on the head of the grave, and the cakes and flowers placed upon it to appease the spirit of Leela.

Sometimes by dint of conversation we seek to learn their conceptions of God and their ideas of religion. Yesterday we just all talked about praying, each one of them being drawn out to say what they thought, and how they prayed.

One with a crimson spot on her forehead, and a scent of incense on her clothes, had recently been to a temple. "I go to Ponneamman's Temple," she said. "Yes, the god *is* a stone image; but what does that matter? God is somewhere, and whether we pray to a stick or a stone, it is still God who hears."

"I am afraid of God," admitted another. "I light camphor and place flowers, for he may do me harm" (meaning another heathen deity).

Two of these flappers claim to be Roman Catholics; their parents are of that persuasion, and the priest visits their home. "We pray to a picture," said the younger one, pertly. "We just light some candles, and burn some incense, and put our hands together so, and fall down before the picture."

"Whose picture is it?" I asked. The little one looked enquiringly at her elder sister and repeated the question. The bigger girl shook her head and said, "I don't know; perhaps it is meant to be the priest's."

Dark—dark the night and wild! Do you wonder that our heart fails us and we fear as we hold our feeble light in the storm?

We watch them go as they came, light hearted, laughing, screaming, gesticulating; these are the wives and mothers of the near future, and we may never see them again. For some of them this may be the last opportunity they will have in life of hearing of the way of salvation; and so we wonder and wait.

WINIFRED BOOTH.

Temperance Meetings.—Our enthusiastic temperance secretary, Teacher Dhanaraj, has given temperance addresses to large gatherings in Sembiam and Ayanapuram Schools. Keen interest was shown as he illustrated the effects of alcohol on the various parts of the human anatomy by means of a life-size mannikin.

AMONG FORMER PUPILS.

(*Concluded.*)

AFTER they had made themselves comfortable, I led them in the singing of a lyric, and then in an informal way talked to them about the Gospel. Gradually the sounds of the world outside were lost to us, and these young fellows listened most attentively to my teaching and answered the questions I put.

We were in the very heart of heathendom, in one of the poorest *panchama* quarters, and yet these young fellows were willing to leave their other companions and sit and listen to the Gospel. I am hopeful of one or two of them. They have renounced idol worship and heathen ceremonies. One has kept up private devotion in some manner ever since he left our school—a period of several years. A short time ago, when I asked another if he prayed alone, his pathetic confession was, "I do not know how to pray." But he was willing to learn, and I taught him the prayer of the taxgatherer—"God be merciful to me a sinner." On a later occasion, when I was preaching in that quarter, this young fellow came and stood by my side and joined in the singing of a lyric. Doing this right in the midst of the place where he lives is a quiet but effective way of showing his new attitude to the Christian religion.

To persevere in this kind of work needs both faith and grit. The young fellows are so easily influenced by their companions. So often they endure for a while but, when ridicule arises because of the Gospel, they soon give up the quest. In this work one sees the great difference in the attitude to the Gospel between one who has read in a mission school and one who has read in a Hindu school. One's heart goes out to these young fellows, who are just making their way in life. They are religiously adrift, and it is difficult to get them to take religion seriously. But one can do much to gain a quiet hearing for the Gospel by friendliness and personal influence. It would be very helpful to me to know that some of our friends at home are making this branch of the work a subject of special prayer.

ERNEST A. BOOTH.

November, 1917.

BAPTISM AN ACT OF OBEDIENCE.

BATHSHEBA occasionally attended our services at Vepery. Being present one Communion Sunday, she was surprised and sorry that she was not welcomed to the Lord's Table. This caused her to enquire into the reasons for our exclusiveness. She found herself faced with the question of baptism as an act of personal obedience to the Lord Jesus, and a voluntary confession of faith in Him as Saviour and Lord. Her friend Gnanappu, one of our members, showed her the teaching of the New Testament on the subject. As soon as Bathsheba was convinced of the Scripturalness of our position, she was eager to adopt it and obey the Word. We had the joy of baptizing her and receiving her into Church fellowship

E. A. BOOTH.

Croydon, Derby Road.—We are glad to see that the young people at Derby Road are awake, and recognise that though they "can't do everything, they can do something." They are acting on this principle in regard to the S.B.M., and we wish them much success in all their efforts.—ED.

The Strict Baptist Mission.

MEMBERSHIP OF THE ASSOCIATION.

THE Financial Year of THE STRICT BAPTIST MISSION will close on September 30th, 1918, 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, 1918, 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 22nd, 1918.

* * *

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 22nd, 1918.

* * *

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 June 11th to July 10th, 1918.

General Fund.

	£	s.	d.
Berkhamsted, Beulah,			
Boxes	2	8	9½
Sunday-school ...		8	8½
Hounslow,			
Mr Carter (box) ...		4	3
Bible Class		10	6½
Sunday-school ...	2	18	1½
Wood Green, Dovecote	1	15	9
S.S. Birthday Box...		7	.
Spec Sunday-school Anniversary ...		9	.
Stratford, Gurney Rd.,			
Birthday Gift, May 14		2	6
P.P.C.		5	.
Yarmouth, York Rd.	2	10	5
Sunday-school Box		15	4½
P.P.C.		5	.
Boxes	4	12	2½
Croydon, Derby Road,			
Bible Class	1	1	.
Biggleswade,			
Mr. Battson (box) ...		3	.
Meopham,			
Coll. Cards	1	17	3½
Whittlesea	2	16	.
Royton, Bethesda,			
Mr. J. Butterfield ...		10	6
Whittlesea Road,			
Collection ...		11	1
P.P.C. ...		6	5
Cards... ...	4	4	11
Leicester,			
Mrs. A. Tyler (box)	1	7	8½
Mrs. Smallbones ,,		2	.
Farnham, Park Lane,			
Sunday-school ...		4	.
Tottenham, Ebenezer,			
Y.P.S.		12	.
Clapham, Courland Grove,			
S.S. Birthday Box...		18	.
Mr. A. W. Thrower	1	1	7
Epsom, Salem... ...	1	8	6
Sunday-school ...		7	3
Mr. Cockram's Box		6	6
Waltham Abbey, S.S.		3	5
Bexleyheath,			
Per Miss E. V. Burness		4	.
West Ham, Tabernacle,			
Sunday-school ...	6	8	.
Y.P.S.C.E for Kolli Mountains Native Preacher	8	.	.
Staines, S.S	1	17	.
Greenwich, Devonshire Road ...		6	11
S.S. Birthday Box...		10	.
Brentford,			
Mr. Jas. Secrett ...	2	.	.
Acton Tabernacle, S.S.		17	8
Keppel St., Memorial Chapel, S S ...		14	1½
Plymouth, Emmanuel,			
For Mr. Brand ...	1	.	.
Basingstoke, S.S. ..		10	.
Hartley Wintney,			
Mr. G. W. Gossling		1	6
Portsmouth, Rehoboth	1	6	.
P.P.C.		3	4
Mr Prichard ...		5	.
Wandsworth, Chatham Road, S.S.		13	.
Belmont			
Mr. C. S. Turner ...	2	2	.
PERSONAL :—			
Anon, 474	50	.	.
Mr. E. H. Sadler ...	1	.	.
"Norwich"		5	.
Thanksgiving ...		13	.
The Lord's Portion		10	.
Miss Salusbury ...		10	.
Mr & Mrs. J. Driver		12	.
Mr. Herbert Watts	2	.	.
Anon., 538 100		.	.
Mrs. J. Greenwell ..	1	.	.
MISCELLANEOUS :—			
Interest on Deposit	2	19	10
2½ per cent. Con. Stock (£39 1s. 11d.)		4	10
	£222	7	4

L.-Corpl. Colin U. Church. The 10 franc note, shown in July issue, is valued at 7/2.

Emergency Fund.

	£	s.	d.
Hartley Wintney ...	3	2	6
Hounslow, Zoar	6	14	8
Erith, Providence, S S.	1	10	.
	£11	7	2

Pension Fund.

	£	s.	d.
2½ per cent. Con. Stock (£616 14s 10d.) ...	3	17	1
2½ per cent. Con Stock (£450 19s. 7d.) ...	2	16	4
	£6	13	5

Herald Fund.

	£	s.	d.
Ilford		4	6
Berkhamsted		12	6
Hounslow		15	6
Croydon, Windmill Rd.		12	6
Tottenham, Philip Lane		12	6
Fulham, Lillie Road...		10	.
Yarmouth, York Road		10	1
High Wycombe ...		3	6
Chadwell Street,			
Mr. G. Ridley (Bd. Vol.)		1	6
Hounslow,			
Mr Jeffs (Bd. Vol.)		1	6
Ipswich. Zoar... ...		8	6
Bexleyheath		2	.
Tottenham, Ebenezer		4	6
Wandsworth, Chatham Road, Mr. T. Dean...		4	.
Wellingboro'		6	.
Greenwich, Devonshire Road	2	10	7
Waltham Abbey ...		6	.
Keppel St, Memorial Chapel		17	.
Ipswich, Bethesda ...		15	.
Brentford, Mr. G. Fromow (Bd. Vol.)		1	6
West Ham, Tabernacle		10	.
Penrose Street S.S. ...		10	.
Belmont,			
Mr. C. S. Turner ...	1	1	.
PERSONAL :—			
Mrs. J. Greenwell ...		2	.
Mr. A. Smith ...		5	.
Mrs. Handley ...		2	.
Mrs. Barrington ..		5	.
	£12	14	2

Ladies' Zenana Auxiliary.

Money received by Mrs Silvester from June 10th to July 9th :—

	£	s.	d.
Cransford & Badingham, Collection	1	10	
Stratford, Gurney Rd., Collection, etc ...	2	8	6
Six Months' Salary for Bible-woman	5	.	
High Wycombe, Collection	1	16	
Plymouth, Emmanuel	2	10	.
Brighton, Prarthana Sabha	13	16	3
PERSONAL :—			
Mrs. Boys		15	.
Mrs. Oliver	2	.	.
Mrs. Hutchinson ...	1	.	.
Miss Ash		12	.
	£31	7	9

PRELIMINARY NOTICE.

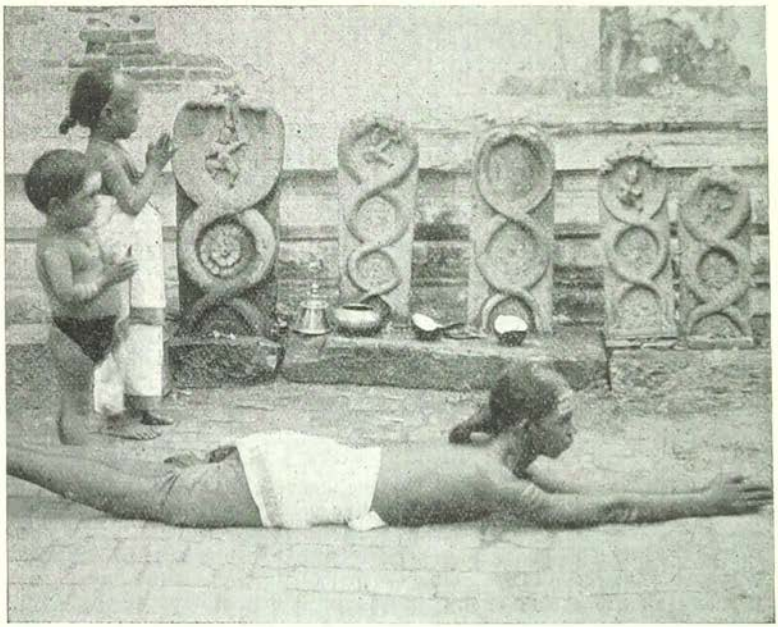
THE ANNUAL MEETING will be held (D.V.) on Tuesday, October 22nd, when PASTOR ABNER MORLING is expected to preach in the afternoon, and Pastors S. E. GARRARD, A. MORLING and P. OFFORD to speak in the evening.

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. XVII. *New Series, No. 141.* September, 1918.

The Strict Baptist Mission HERALD.

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



THE WORSHIP OF THE SNAKE GOD.

Price One Penny.

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

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FIELD PROBLEMS.

II.—*Mission and Church.—Second Stage.*

(*Continued from page 71.*)

ALL those who have any experience on the foreign field will agree that this is a most awkward and difficult period; but the degree of difficulty or ease depends upon the training in the first stage. The community has grown, begins to realise its powers and responsibilities, makes efforts towards independence. Many of its efforts are unwise, and perhaps it is reaching after more power than it can judiciously exercise. What will be our attitude towards the young Church? That of a master to his servant, or that of a father to his son? Almost everything depends upon this. If we adopt the former, everything will soon be out of joint; if we take the latter, then with love and prudence all will be well.

There will be many knotty problems to solve during this period. Should the native Church have any voice in the spending of foreign mission money, or should those funds be spent solely at the discretion of the missionary, who is the sole representative of those who gave them? If we say the Church *should* have a voice in it, will it not appear unfair to those who, thousands of miles away, provided those funds? Will it not be opposed to the universal principle of no taxation, no representation? If we say the Church should *not* have a voice, would it be fair to the native brethren who to-morrow will be expected to take over this work, in the shaping of which they have had no control? During the past decade there has been great change of missionary opinion in favour of giving the native Church some voice even in the spending of foreign money. Again, should the missionary seek, and whenever possible act upon, the advice of his native brethren in regard to engaging, transferring or dismissing workers and the starting of new stations? Or should these questions be kept solely in his reserve? Yet again, the Church at this stage is perhaps unable to entirely support a good Pastor. Shall the mission grant any financial aid towards the salary of the Pastor, or must the Church be still denied a shepherd until it can provide the whole of his salary? Is there no middle stage between the time when the appointment of a Pastor is quite out of the question and the time when the Church has become firmly established, managing all its own affairs?

The wise father with sons passing the critical time of adolescence will understand the awkwardness and difficulty of this stage when mission and Church, as active co-workers, should stand side by side working for a common end. (*To be continued.*) D. MORLING.

AMONG THE CASTE FOLK.

OUR work at Choolai is in the heart of a caste quarter where prejudice against Christianity is very strong, and not backward in expressing itself. During the moonlight nights of the month we hold extra evangelistic meetings, when a good number of voluntary helpers join in giving Gospel testimony. The only place in this quarter where we can stand with the confidence that we shall not be obliged to quit the position is in front of our school. On a recent occasion when we gathered there, about a dozen lads from the school, Hindu caste boys, sang Christian lyrics most heartily, and greatly helped in attracting an audience. For upwards of an hour the preachers held a good number of hearers in this difficult caste quarter with the Gospel message, and at the close sold a number of Gospel Portions. We have been at work for many years in this neighbourhood, and have found it stony ground. There has been a great deal of seed faithfully and prayerfully sown in the school, in the bazaar, and in the homes. We have good cause to pray earnestly and with expectation of a harvest.—E. A. BOOTH.

April, 1918.

ONE BY ONE.

AT a time when "mass movements" are engaging the attention of so many people we find it necessary to be frequently reminding our workers and others that the normal method which God uses in bringing souls to Himself is contained in the phrase "one by one." Unless the new birth does come to those who are included in the masses, one by one, they cannot truly be called Christians, nor can they form part of our Lord's Church.

We praise God that He is bringing new members to His Church one by one. It is with great joy that we report another convert from Konnur in the person of Ramakrishnan. He is a lad of sixteen, and has attended the school since it was opened. He is a big lad to be in school still, but he has been very seriously handicapped by weak sight, and is only able to read stumblingly the largest print in a very strong light. But he persistently plods on, and is now in the Fourth Standard. As is usual with blind people, he has had to store knowledge in his mind rather than in books, and has also been led to consider things more deeply than the average boy. He has a wonderfully clear grasp of the way of salvation, which he has heard explained day by day in the school and the Lord's-day services.

About six months ago his name was entered by the teacher as an enquirer, and he became the subject of prayer. The teacher gave him all the assistance he could in the search after truth, and soon Ramakrishnan was able to lay claim to the Lord Jesus Christ as his own Saviour and Lord. He was present at the baptism of Paul Daniel in January, and was brought to feel that his duty to his Saviour laid along the same path. He asked his parents for their consent, but they, being heathen, were not willing, and told him to wait three months, doubtless thinking that this new notion would pass away and be forgotten in that time. But his faith was too well grounded for that, and the baptism of Lamech, from the same village, in February, spurred him on to still greater importunity with his parents for their permission. They gave way and said he might go, and he lost no time in coming to apply for baptism. His testimony was one of the most unaffected I have heard, and he bore clear witness to the work of grace in his heart. He spoke well concerning God's answers to his prayers, and showed that he had taken in deeply the teaching of God's Word. He was accepted by the Church and confessed his Lord in baptism on March 3rd. His new name is Samuel James.

Within three months God has in this way brought three souls into His visible Church. We pray that the work may go on, and that these three may multiply into many more.

L. WATTS.

March, 1918.

FOES TO FREEDOM AND PROGRESS.

(Concluded from page 71).

ANOTHER great evil more evident perhaps in large cities is that of drink. Far back in prehistoric days the Indians were addicted to drinking the juice of a plant called "Soma," and its effect of producing intoxication led them to think some powerful deity resided in the plant; so worship of the god Soma became popular, libations of the juice were poured out to him, and on feast-days a great deal of drinking and immoderation took place. But the Indian later was not known as an excessive drinker, and even now those of the higher castes are almost invariably abstainers.

There is, however, a lower caste whose sole occupation is that of climbing the palmyra and cocoanut palms to extract a juice which, after fermen-

tation, becomes the intoxicant known as toddy. This and a coarse spirit called arrack form the common drinks of the lower classes. Religious festivals are great occasions for drinking and revelry; many of the accident cases brought to the Kilpauk Dispensary bear sad witness to the rioting and intemperance at such times. The taverns where these liquors are sold are dark, unattractive little hovels, but they are always crowded. Each must hold a Government license; nevertheless, Madras abounds with them, every year their number seems to increase, and intemperance with its attendant evils increase proportionately.

Many of our converts and enquirers live in the midst of these evils and have themselves in past days been under their influence. To run the straight race now is not an easy matter and means many a battle; they need our earnest prayers for upholding and keeping grace. Lessons are taught in our schools to show the young people the evil effects of alcohol upon the human body, and various methods are used to instil total abstinence principles in their minds. We have also a Temperance Society with a membership of about 140, which is doing good work, and another society not actually connected with the Mission, but helped and encouraged by it, has been recently started by the young men of Ayanapuram who see the havoc drink is working amongst them.

May these efforts be used in leading many from the ways of sin to cleaner, happier lives. In India just now there is a great deal of discussion concerning progress, freedom, and self-government. May the eyes of the people be opened also to realise the bondage of these two evils and seek with whole-hearted desire to break free from their shackles.

O. M. ELLIOTT.

A CASE OF TETANUS.

(Concluded.)

CALLING the day after next, we found the patient much worse. His old mother supported him in her arms. The spasms were now more frequent, and every one curved the boy's body back until it was like a bow. His teeth were firmly set, and scarcely any food could be forced between. I feared a fatal termination.

"There now! it's come again!" the old woman cried, clenching her boy's body, which had shot back with a click as if a spring had gone off inside. "It's been coming like that all night. We haven't had a wink of sleep. Oh! what can it be?"

"It's coming again! It's coming again!" screeched the boy through his teeth. "Hold my head down! Hold my——." Another spasm was on him.

It left him weakly crying with pain and exhaustion, and the old mother joined him, wailing, "Oh! what can it be? Can't you give him some medicine to stop it?"

In tetanus great physical agony is accompanied by abnormal clearness of intellect, so that the patient suffers the extreme limit of pain.

The mother and daughter were worn out with watching. We told them how to take turns in sitting up with the patient, gave them some medicine for him, and tried to cheer them up We told them God was pitiful and would hear their prayers. We told them of Christ's great sufferings and death, and of the purpose of that life and death. The old mother had no faith, but listened passively. She felt that her whole life had been a struggle with malignant unseen powers. The epilepsy of her boy, then his blindness, then the falling into the fire, and now this last terrifying manifestation, were to her so many signs of the anger of the gods. She said, "I have lifted these hands (*i.e.*, in prayer) until I can lift them no longer. If God wants to kill him, let Him kill him; I can't help it."

Next morning the boy was easier. Our medicine was having a better effect than we had dared to hope. We told the mother we had been praying to Jesus Swami for him. "Oh!" she said, eagerly, "and what did He say?"

Continued treatment yielded good results, and the latest news is that the boy is out of danger from tetanus, and we hope he will make a good recovery. J. M. BRAND.

YOUNG MEN OF INDIA.

YOUNG men in India are more susceptible to the truths of Christianity than the elders, first because of the universal curiosity of youth for new things, and then to a very large extent because so many of them have been educated in Mission schools where the teaching of Christ has been given to them and lived before them by the teachers. Old customs which are rigidly observed by the older folk are forgotten by the younger. The attention which the young men give to the Gospel message awakens the hope that the Spirit of God will plant the seed of eternal life in their hearts.

Chellan is about 20 years of age and attended our school in Peruvallur, receiving daily teaching in the life of Christ for five or six years at least. As a result he gave up worshipping idols some time ago, though for a year or two after leaving school he seemed to be entirely careless of religious matters. For the past two years he has been coming regularly to the Lord's day afternoon services at Peruvallur, and has shown a desire to learn more of Christ the Saviour. He has read the Gospels and makes known his desires and need for salvation in prayer, and he impresses one with sincerity of belief in the power of the Lord Jesus Christ to save.

Another young man of about the same age, and living near by, is Subramanian. Like Chellan, he frankly admits that idol worship is wrong and foolish; comes to the afternoon meetings and listens well; likes to stay behind for a talk, and frequently has a number of questions to ask; but his great difficulty is the subject of sin. He admits that he sins a little, but, not comprehending that sinful actions spring from a sinful nature, cannot understand why all men should be put into one class.

Another lad of about 16, named Murugan, lives in Ayanapuram. He attended school as far as the first standard only and was then sent to work. Lately he has been coming to the dispensary for medicine, and has stayed for a talk about medicine for the soul; he sometimes comes to the meetings in the chapel. Though he only attended school for a short time, and that in the infant classes, he knows that God is good and righteous and must punish sin; he knows, too, that idol worship and sacrifices cannot take away that sin. L. WATTS.

September, 1917.

The Christmas Boxes.—We are hoping to be able to send the Boxes to India at the usual time, but cannot say definitely until next month. We trust our friends will kindly continue their preparations, remembering that **BOOKS, PAPERS, DOLLS, TOYS and GAMES** *cannot on any account be sent*—only garments and remnants. Of these, not so many trousers and caps, but more coats, are required. Any money to be spent in India for books, etc., etc., may be sent to our Treasurer, Mr. A. J. Robbins. *Nothing should be sent to Mrs. C. W. Harris until notice appears in* THE HERALD.

A REVIVAL IN IDOLATRY.

FOR some weeks past there has been a devil's revival going on in the villages around the Mission House. Word went forth that *puja* (worship) must be performed this month to all the public gods. Many of these deities had fallen into disrepute of late years, and their temples were crumbling into decay, overgrown with nettles and weeds. These have been resuscitated and their habitations repaired. Some of these moribund old gods must be mightily surprised at the unwonted popularity that has come to them! Many a year had gone by since they smelt the burning camphor or heard the sound of worshippers before their stone thresholds.

All day, and nearly every day, we hear the sounds of feasting and drumming. Trains of visitors from distant villages pass the Mission House, dressed in gala fashion. Work in the fields is neglected, and everything else forgotten but the one absorbing topic. For two or three weeks we have had scarcely a child at school. Our utmost efforts fail to entice them from the fascinations of a *swami* feast.

We are not cast down by this temporary revival of idolatry. In one way it is a positive encouragement. We feel that our preaching and other work has not been in vain if the powers of darkness are roused thereby to opposition. The enemy is drawing upon his reserves, which is a testimony to the success of our attack. Thank God there is no question about our reserves in this or any other emergency.

23rd April, 1918. J. M. BRAND.

PRELIMINARY NOTICE.

THE ANNUAL MEETING

Will be held (D.V.) on

TUESDAY, OCTOBER 22nd,

AT ST. JOHN'S WOOD ROAD, LONDON, N.W.,

When PASTOR ABNER MORLING is expected to preach in the Afternoon, and

PASTORS S. E. GARRARD AND A. MORLING

To speak in the Evening.

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

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

ALL CONTRIBUTIONS for the HERALD should be sent to the Editor (***65, Woolstone Road, Forest Hill, S.E. 23***) by the 10th of each month.

The Strict Baptist Mission.

MEMBERSHIP OF THE ASSOCIATION.

THE Financial Year of THE STRICT BAPTIST MISSION will close on September 30th, 1918, 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, 1918, 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 22nd, 1918.

* * *

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 22nd, 1918.

* * *

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.

Received from July 11th to August 10th, 1918.

General Fund.

	£	s.	d.
Fulham, Birthday Box	1	7	4
Brentford, North Road	9	3	5
S.S.	4	2	7
Mr. F. Secrett ...	2	.	.
Haworth, Hall Green	7	19	7
P.P.C.		1	8
Newcastle-on-Tyne ...	1	1	3
P.P.C.		4	8
Over,			
Mrs. L. Watts (box)		4	.
Newquay	1	8	.
Stratford, Gurney Rd.	3	.	.
S.S. Birthday Box		9	3½
Warboys (boxes) ...	2	2	6
Norwich, Orford Hill,			
Sunday-school ...	1	13	10
Leicester Newarke St.,			
Missionary Sewing-class	4	11	.
Clapham, Courland Grove	4	18	1
Croydon, Derby Road,			
S.S. Birthday Box ...		8	.
Rowley Regis	2	.	.
Sunday-school ...		15	2
Wandsworth, West Hill,			
S.S. Birthday Box ...	1	1	1
Miss Tilly (card) ...		6	3
Women's Bible-class	1	.	2
Ramsey, Salem ...	3	2	7
Sunday-school ...	1	12	3
Chesham,			
Sunday-school ...	1	5	4
S.S. Birthday Box ...		3	4
Ilford, Ebenezer,			
Sunday-school ...		8	6
Bible-class		5	
Tunstall	1	18	.
Warboys	9	13	.
Walthamstow, Church Hill	4	7	3
Richmond, Salem,			
Sunday-school ...		16	1½
Bible-class		7	6½
Tring, Akeman Street		19	7
Mr. Butcher and Family	20		
PERSONAL :—			
655	1		.
Misses D. and H. Eggleton	1	.	.
Mrs. E. J. Caplin ...	2	2	.
Anon., 583		10	.
MISCELLANEOUS :—			
Div. on Consols ...	2	16	5
	£120	12	2½

Herald Fund.

Leyton, Goldsmith Rd.		11	6
Manor Park, Rehoboth		10	.
Haworth, Hall Green		12	6
Boro Green		10	6
Stratford, Gurney Rd.		5	7
Warboys	2	2	6
Norwich, Orford Hill		5	.
Cransford		4	.
Over		7	.
Richmond, Salem ...		5	1
Margate, Rehoboth ...		2	.
Crawley		5	.
PERSONAL :—			
Windows of Heaven		11	3
Misses Paffard ...		3	.
Miss A. Bradford ...		6	6
Mr. S. J. Keeble ...		1	.
Walthamstow, Church Hill		5	.
	£7	7	5

Emergency Fund.

	£	s.	d.
Grays Ebenezer ...	1	11	6
Hounslow, Zoar ...		7	6
Marlborough		14	.
Berkhamsted	1	2	6
Willingham	1	1	6
Salhouse	1	.	.
Bermondsey, Lynton Road	4	9	8
Great Yarmouth ...	1	16	.
Cambridge, Eden ...	6	3	6
Mrs. French... ...		5	.
Mrs. R. Sturton ...	1	.	.
Newquay, Ebenezer	1	.	8
Reading, Providence	2	8	.
Rushden, Succoth ...	1	17	1½
Sunday-school ...		17	11½
Bedmond, Bethesda	1	10	8
Lewes, Jireh	5	1	3
Miss Walker ...		13	.
Miss Hayward ...		9	4
Newcastle	3	.	6
Kilburn, Ebenezer ...	2	11	11
Peckham, Zion ...		17	.
Broseley, Birch Meadow		12	.
Kingston, Providence	1	10	.
Berkhamsted Common	2	.	.
Woolwich, Enon ...	2	3	8
Stevenage, Albert St.	2	.	.
St John's Wood, Mount Zion... ...	10	1	2
Bath, Bethel	1	18	.
Leicester, Newarke St.	2	10	.
Brighton, Ebenezer ...	12	16	.
Clapham, Courland Grove	1	10	2
Rowley Regis	2	9	10
Tring, Ebenezer ...		10	.
Croydon, Windmill Road ...	4	8	8½
P.P.C.		2	6
Brighton, Prarthana Sabha	1	5	.
Guildford	13	.	.
Chobham West End	1	6	3
Fulham Lillie Road	1	2	.
Wandsworth, West Hill	10	.	4
Wellingboro', Tabernacle	3	10	1
Ramsey, Salem	1	6	8
Swindon, Providence	2	9	.
Boro' Green	4	2	4
Chesham	1	6	2
Over	4	.	.
Lode	1	17	.
Tunstall		17	.
Peckham, Zion ...		6	3½
Warboys	8	8	.
Berkhamsted, Mrs. Garrett ...		5	.
Middlesbro	3	3	.
Aylesbury, Walton Street	1	6	6
Tonbridge, Zion ...		10	.
Bethersden	1	4	2
Gravesend, Zoar ...	5	5	.
Leyton Goldsmith Rd, Sunday-school ...	2	14	6
Claxton	2	10	.
Chadwell St., Mount Zion	17	.	.
Brixton, Tabernacle...	2	.	.
Hitchin, Mount Zion		8	.
Chatteris, Mount Zion	1	7	7
Sunday-school ...	1	5	3
Newton Abbot ...		4	.
Richmond, Salem ...	1	9	8
Bromley, College Slip		17	6
Brentford, North Rd.	10	5	.
Margate, Rehoboth ...		17	3
Crawley		14	.
Watford, Tabernacle	3	1	.
Salhouse		4	.
Walworth, Surrey Tabernacle	1	10	.
	£197	8	2

Ladies' Zenana Auxiliary.

Money received by Mrs. Silvester from July 10th to Aug. 9th, 1918.

	£	s.	d.
Ipswich, Bethesda,			
Study Circle ...	1	.	.
Mrs. Woods... ...	10		.
Women's Bible-class	16	9	3
Warboys	8	1	3
Tring	68	.	1
Fleckney	3	18	4
Brentford	19	3	6
Wattisham	6	14	10
Stratford	4	6	5
Lewisham	5	18	6
Ramsey		16	.
Walworth, Penrose Street, S.S.	1	18	4
'Soho '...	1	5	.
Greenwich	6	13	.
Aston Clinton	2	12	.
Swindon	4	4	6
Brixton, Tabernacle	2	5	.
Newquay	4	6	2
Fulham... ...	6	13	3
Wellingboro', Tabernacle	6	12	9
Grays	1	9	.
High Wycombe ...	3	5	9
Clapham, Courland Grove...	9	4	8
Walworth, Surrey Tabernacle ...	8	.	1
Bible-women's Fund		10	.
Leyton	1	9	.
Bassett Street... ...	2	5	6
Hounslow	5	.	
Wandsworth West Hill	13	8	6
Sale	1	15	.
Northampton	1	4	6
Wood Green, Park Ridings	1	3	3
Wood Green, Dovecote	1	12	6
Richmond	5	3	.
Guildford	6	3	.
Ilford	5	1	.
Laxfield	4	5	6
Bermondsey	11	6	.
Woolwich	4	10	9
Prittlewell	10	19	.
Watford, Tabernacle	10	18	6
Acton	9	16	6
Bible-women's Fund		2	6
Walthamstow ...	16	5	7
Cambridge	5	10	7
Hitchin	1	6	.
Cransford and Badingham	3	4	.
Haworth Hall Green	3	6	4
Tollington Park ...	2	2	.
PERSONAL :—			
Receipt No. 129 ...	1	.	.
Miss M. Chilvers ...		5	.
Support of Bible-woman Lily ...	10	.	.
P.P.C.		6	6
Mrs. White		5	6
Freewill Offerings, Hamilton House		14	.
Miss Winnifred Hawes		10	.
Mrs. Forrester ...		7	6
The Misses Paffard		5	.
Mrs. Frost		7	
	£345	6	8

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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.

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MUHAMMADANS IN INDIA.

KNOWLEDGE of the past is essential to a true appreciation of the present state of Muhammadanism in India. Within a century of the death of the great Arabian prophet, Muhammad, his followers first entered India under Muhammad Kasim, an Arab general who invaded India in A.D. 712 and defeated the Hindu princes of Sindh. The next development did not take place until A.D. 998, when the famous Turkish general, Mahmud of Ghazni in Afghanistan, made a vow to carry on a holy war against the unbelievers of India. Mahmud invaded India on seventeen occasions and plundered many of the chief cities of the north. At Somnath he forced an entrance into the celebrated Hindu temple and smashed the idol, carrying away some of the pieces of the stone to pave the great mosque in Ghazni. The first Muhammadan kingdom in India was established in Delhi in 1206. One of these Delhi kings sent an army to southern India into the Tamil kingdom, and laid waste the temple-city of Madura. The army returned to Delhi laden with rich spoils. At that time the south of India was the empire of Vijayanagar, and the early Muhammadan kings of Delhi failed to conquer it. In 1526 Babar, the King of Afghanistan, invaded India and became the founder of the second and greater Muhammadan empire of Delhi. In 1565 the Muhammadan king of the Deccan overthrew the empire of Vijayanagar in South India. He plundered and burned the temples and palaces in such fashion that Vijayanagar has lain in ruins from that time. (See cover).

Of all the Muhammadan kings of this period the greatest and wisest was Akbar, who ruled the whole of India north of the Deccan, together with Afghanistan and Kashmir. The glory of the great Mughal empire departed on the death of Aurangzib. After his decease the Muhammadan power in India waned, and fierce conflicts raged for long between Muhammadans and the powerful Marathas.

There are sixty-six millions of Muhammadans in India to-day. They form one-fifth of the entire population. They include representatives of almost every race and nationality in the country. The great majority are the descendants of Hindus who accepted the Muslim religion in the days of Muhammadan rule. Many of those in the North-western Frontier Province are descendants of the Muhammadan invaders. It is a significant fact that there are more Muhammadans in India to-day than in all Turkey, Egypt and Arabia combined. They are to be found chiefly in the Punjab, Bengal and North-western Provinces. Some four millions of them live in South India. The premier Muhammadan prince of India is the Nizam of Hyderabad, who rules over twelve millions of people. In the critical days of the Mutiny of 1857, the Governor of Bombay wrote to the British Resident at Hyderabad, "If the Nizam goes, all is lost." But the Nizam remained loyal to the British Raj, remembering that the British had saved his kingdom from destruction when the powerful Marathas were sweeping the country.

E. A. BOOTH.

(To be continued).

DISPENSARY WORK AT KILPAUK.

THE dispensary at Kilpauk continues to be appreciated by the poor in the neighbouring villages, and for the last three or four months the attendance has been increasing. During March 528 attendances were recorded. A skin disease, common in the tropics, has been very prevalent lately, and sometimes twenty or thirty cases of it have been treated in one morning. It causes extreme irritation, and spreads over the body very rapidly; children are often brought covered with it from head to foot. Happily it yields easily to cleanliness and simple treatment.

Indian women are very careless about fire; all their cooking is done on the ground. They arrange three large stones in a triangle, place a cooking vessel upon them, and make a fire under it between the stones. When the cooking is over the vessel is taken from the stones and placed on the floor, so it is little wonder that accidents of burning and scalding are common in an Indian home. Four of this kind were under treatment in the dispensary during March, and all were of children of four years old or under.

The first was a little boy, whose face and chest were badly burned with boiling oil. He was not brought to me till three days after the accident, his mother meanwhile trying to heal the wounds with ground rice and ink, which did not improve matters. The poor child was in great pain, and his face badly swollen and disfigured. The wounds took a long time to heal and he came every day for five weeks, but is now well.

A few days after this accident another little boy was brought. He had fallen into a vessel of boiling water, and his arms, hands and chest were covered with large blisters. They must have been most painful, but he was a patient, dear little child. After the first two or three dressings I seldom heard a whimper. His mother was only a poor washer-woman, but was very grateful for all that was done. She never forgot the collection-box, and when the child was discharged brought an offering of four annas and a large tray of fruit and sweetmeat to show her appreciation.

Two other cases were under treatment at the same time, one of a tiny toddler who sat down on the fire; his wounds were large and severe, but his mother brought him only a few times, and left Madras the next week, so I gave her a supply of ointment, but do not know how he got on. The other was a little girl—a most pathetic little figure; her back and lower limbs were so badly scalded by rice-water that for over a week the only position in which she could rest was on her hands and knees; however, she made a good recovery, and is perfectly well now.

The dressing of such cases as the above requires a good deal of time and patience, and for the first few days one always feels anxious lest through shock or exposure things should go wrong; but when each day shows improvement and the little one, at first so frightened and full of pain, begins to be bright and happy and comes in with an expectant look, pointing a knowing little finger toward the bottle of sweets up in the corner, one forgets that there is anything but pleasure in the work, and thanks God for the opportunity of ministering to these suffering little children.

O. M. ELLIOTT.

MEDICAL WORK BY LAMP-LIGHT.

IT was some time after dark, when suddenly loud voices arrested our attention. Going to the door we found a distressed group of pariahs, who had hurried here, by the light of their improvised torches, from the far south side of the Hills. They were all wildly wailing, and their voices almost drowned that of the poor little babe they had brought for treatment. It certainly *was* in great pain, for its wee hand had been almost severed in two.

Six or seven stitches had to be put to the gaping wound before it could be safely bound up, and before the wailing of the father and mother could be pacified. It was an only child—four had died—and the parents naturally clung to this one; but their exclamations were, perhaps, unnecessarily wild: "Ah! save it although it be a girl! Do not cry! Do not cry, child! We will die instead of you! Let them carry *us* to the burning ground! Yes, let them carry us there instead of you, jewel!" and so on, till the little hand was comfortably packed into its dressings and the little head fell forward in exhausted sleep. "There; we *have*

mourned and wept!" they admitted with some satisfaction. 'Really, we could not have mourned more for a death in the family!" and so they left us to lodge near by until the morning.

When they returned the next day, we just glanced at the hand and said it should not be unbound until the afternoon, and left them. But in a few minutes we were conscious that a crowd had gathered outside, and on looking saw that there, sure enough, were the relatives, distant and near, who had hurried off from their village with the earliest dawn to see how the child did. Here was one of those opportunities of reaching the distant sides of the Kollis! Out came the pictures and, with the help of a recently-baptized convert, they were shown and explained. One of their number had seen the pictures before and asked for the ones he knew, and when we began to speak of the sufferings of Christ for sin, "Yes; He died on the cross!" so well had he remembered. We were long talking to them, for they wanted to hear and see. And then the next day another set of relatives and friends arrived, and they *asked* for the pictures before we had time to produce them, and we have had others of them to entertain since. Yesterday we were able to let the parents carry the child home, as it was so much better, although it will still have to be brought for treatment.

But the story is written to tell you this: One fairly serious medical case means, as a rule, much opportunity for Gospel work. The patient must stay near by, and the friends always come again and again, one usually staying to cook for the invalid. This is only one instance out of many, and we would like our friends to pray specially for our "in-patients" and their relatives. Since July we have had one or more staying by for treatment all the while.

EVELYN C. BRAND.

MASS MOVEMENTS.

THOSE who are conversant with the missionary literature of the day are aware of the prominent place given to Mass Movements. In current missionary magazines I have read the following statements:—'Fourteen thousand new Christians have been added to the South India United Church in the last two years." "From Hyderabad the latest reports state that the baptisms number about one thousand every month." Similar statements are met with frequently.

Some of our friends may wonder how it is that no Mass Movement has taken place in our Mission fields. It may be well to consider what a Mass Movement really means. For the exposition we will refer to an easily accessible book, written by a missionary who is connected with the South India United Church. The book is entitled "The Outcastes' Hope," and is published by the United Council for Missionary Education. The author in writing of Mass Movements says:—

"When a missionary book or periodical tells of the admission of four hundred persons into the Christian Church in a single district, that does not mean that there have been four hundred 'conversions' in the technical religious sense of that term. Among the four hundred there may be a very few who are convicted of sin and who believe in Jesus Christ as their Redeemer. But it means that four hundred humble souls are groping after something better and have put themselves under the wing of Christ's Church. Some day there will, we trust, come to them that definite individual experience of Christ's saving grace which in England we call conversion."

There are Mass Movements now in progress in North India, and missionaries connected with the work there have publicly stated, "We do not expect conversions among the adults of the low-castes. We baptize them, it is true, but we are after the children; they will be converted."

It is in the light of such statements as these that we must read reports of Mass Movements. It will be seen that admission into the Christian Church through baptism is freely granted to those who have not had any definite individual experience of Christ's saving grace. An Indian Christian writing in the public Press recently asserted that "one of the chief causes of the backwardness of the Indian Christian community to-day is the very fact that large numbers have been baptized into the Church when they have given no signs of conversion."

ERNEST A. BOOTH.

(*To be concluded.*)

SENT TO PREACH.

AT the Hindu feast of Pongal, arrangements were made for a special day of evangelistic work, to which the workers and Church members were invited. Eighteen villages were selected around Konnur, and to each pair of workers a portion was allocated. Our plan was, instead of standing in the street, to visit every house and, if possible, engage in conversation someone in every family; at least a tract or Gospel portion could be left in every house. As far as possible every person in those villages heard something of the Gospel message that day. The workers stayed out until 11 o'clock and then came into the Konnur School for the mid-day meal. After a short devotional and prayer-meeting at 3 o'clock they went out again and worked until 6. They all spoke very encouragingly of the way in which the people had received them, and expressed the feeling that this kind of work enables them to get to close grips with the people better.

Although the people in these villages heard the Gospel, it cannot of course be said that our responsibility towards them has ceased, or that we have evangelised them. Our message is so contrary to their ideas of religion, and the terms in which it is spoken are so new and strange to them, that it is probable that only a very small number understood what was said and realised that it was applicable to themselves.

L. WATTS.

FIELD PROBLEMS.

II.—*Mission and Church.—Third Stage.*

(*Concluded from page 78*).

THANK God that though our work in Sendamangalam is so young and small, we have at times the opportunity of seeing Churches that have struck their roots deep into Indian soil that have grown strong and become firmly established. They enjoy complete financial independence; they have their own local mission work in schools, Zenanas and street evangelism; they run their own missionary societies, and help to carry on work far and near. This is the aim we must keep before us—the goal at which we must strive to arrive.

Thus the planting of a native Church is like building a great arch. First must be erected the wooden centre to give it support and shape. When the keystone has been well set, the masonry completed and allowed to settle and become firm, then the wedges of the centre are gradually loosened, the unlovely woodwork is lowered to the ground, the arch takes its own bearing, bears its own burden, and stands seen in its own strength and beauty.

For this complicated task the missionary needs much foresight, clear vision, statesmanship and Divine guidance. That he may be willing and eager to be just the centre to the arch, to "render himself unnecessary" as soon as possible, he needs much of the spirit of humility and

self-abnegation. Generally speaking, these latter qualities are not particularly pronounced in the white man, especially the Englishman. Will you not pray that all these and much more be given to us; that, discarding all wood, hay and stubble, we may build for eternity

25th April, 1918. D. MORLING.

OUR YOUNG HELPERS.

THE BIRTHDAY BOX.—Old and young alike need to be reminded of the blessings and privileges of living in a Christian country. One Sunday afternoon last year in closing school we were singing –

"I thank the goodness and the grace
Which on my birth have smiled,
And made me in these Christian days
A happy English child,"

when the Superintendent stopped us after the second verse and reminded us of what we were singing, and suggested that if we really were grateful and had had a birthday lately we might like to give a gift to those who were not so happy as ourselves, and who really did "pray a useless prayer to blocks of wood and stone." The gift would be used in sending them Bibles and missionaries to tell them of Jesus. We stood for a second or two considering; then a lady teacher shyly and smilingly came forward and dropped a gift in the Birthday Box, followed by one or two of the older scholars. Thus was instituted the Appeal of the Birthday Box.

One Sunday we were having a special address in the chapel by Mr. Chisnall, and when the Birthday Box was mentioned several girls and boys came forward. Each told the Superintendent whose birthday they were celebrating; sometimes it is their own, or that of a brother or sister, but often it is a father or an uncle who is away at the War. Each received a few words of congratulation from the Superintendent and an illuminated text. Last of all arrived a tiny little man who brought a gift in celebration of "Grandpa's seventieth birthday," followed by "Grandpa," an honoured teacher in our Sunday School for many years, who also brought a gift to present it unto the Lord.

The interest in the S.B.M. has been quickened since the advent of the "B.B." It brings home to the children the needs of others, and the meaning of Sunday School work at home and abroad.

Goldsmith Road, Leyton.—The Annual Sewing Class Meeting was held on Thursday, September 5th, when Mr. S. J. Taylor presided and Pastor W. Chisnall gave us a very touching address from the story of a heathen boy. Mr. A. Vine addressed us from the words, "Whatsoever thy hand findeth to do, do it with thy might." The children also did very well with recitations and singing. Collection for the S.B.M., £1 6s. 8d., and a donation from the Class of 7s. 6d. H. C.

College Park, Lewisham. — October 13th, Missionary Sunday. Mr. S. Hutchinson will (D.V.) preach morning and evening and Mr. Jewell will address scholars and friends in the afternoon.

MISS I. W. IRELAND passed her Second Tamil Examination in June last, and passed well. 50 per cent. is a pass; and she gained 65·9 per cent.

THE CHRISTMAS BOXES.—We expect to be able to send the Boxes to India at the usual time. Will our friends therefore kindly send GARMENTS and REMNANTS only to MRS. C. W. HARRIS, 12, MARLBOROUGH HILL, ST. JOHN'S WOOD, LONDON, N.W., NOT LATER THAN OCTOBER 14TH. Please do not send DOLLS, TOYS and BOOKS, but money for their purchase in India may be sent to our Treasurer, Mr. A. J. Robbins.

LIST OF SUBSCRIPTIONS, &c.

Received from August 11th to Sept. 10th, 1918.

General Fund.

	£	s.	d.
Brentford ...		10	.
Watford, Tabernacle, Sunday-school ...	4	16	10
Spec. Monthly Coll.	3	8	.
Thame	2	4	6
P.P.C.			4
Mr. J. K. Elton ...	1	.	.
Epsom, P.P.O. ...		8	4
Brighton, Misses Chapman ...	1	1	.
Sturry, Reports ...			8
Sunday-school ...	1	3	.
Miss Schweitzer ...		7	.
Miss A. ,, ...		5	.
Walton-on-Naze ...	1	9	4
Wandsworth, Chatham Road, Mr. F. T. Newman	5	5	.
Bethnal Green ...		10	.
Clapham, Courland Grove, Instalment for School Himekulam ...	2	10	.
Chatham, Enon ...	2	11	8
Sunday-school ...		10	.
Poynings	1	16	6
Sunday school ...		13	3
Cransford, S.S. ...	1	2	3
St. Neots One-tenth...	2	.	.
Soho, S.S.		16	6
In Loving Memory of Mr. Geo. Simpson	1	1	.
High Wycombe, Collection	1	.	6½
Madras, Miss O. M Elliott ...	1	.	.
Mr. L. Watts ...	2	5	.
Tring, Ebenezer ...		9	6
Rushden, Succoth, Mrs. Brown (box) ...		6	.
Newcastle		15	.
Miss B. Beall ...		12	.
Mr. J. Beall... ...		10	.
Mayford S S.	1	.	.
Handcross, Reports ...		1	.
Berkhamsted Common, Mrs W. Hodsden and Family ...	1	.	.
Walthamstow, Church Hill, Mr. and Mrs Booth, senr.	1	.	.
Rotherham, S.S. ...	3	1	.
Newquay (Cornwall), Mr. H. G. Dann (box)		18	.
Middlesbro', S.S ...		14	6
Boxes	6	10	6
Great Yarmouth, S.S.		5	11
Croydon, Derby Road, Reports		1	6
Subscriptions ...		6	6
Boxes	1	13	6
Chelmsford	4	7	.
Sunday-school ...	4	2	4½
B.C	3	17	9½
Boxes	5	7	3
Spec. Donation ...		5	.
Tottenham. S.S. Birthday Box...	2	10	6
Y.P.M Meeting ...		13	3
P.P.O....		3	.
Manor Park	1	17	.
Sunday-school ...		7	4½
Coll. Cards	1	18	4
PERSONAL:— Birthday Thankoffering, 661 ...		1	
Miss M. Gurney (box)		10	.
Friend, 670	6	10	.
Mr. A. Booth ...	1	10	.
"B"	2	.	.
Mrs. Gilsom	1	.	.
Mrs. Marsh	1	1	2
Mr. W. J. Denmee (box)		4	6
Mr. Robt. Banks ...	2	2	.
Two Friends ...	40	.	.
Mr. H Blackman ...	1	1	.
Miss Mary Dennis (box)	1	2	6
Mrs. B. E. Mather ..	1	1	.
Ditto Reports			6
	£143	2	3

Pension Fund.

	£	s.	d.
3 per cent. L.C.O. (£367 14s. 11d.) ...	1	18	7
3 per cent. L.C.O. (£567 6s. 4d.) ..	2	19	7
	£4	18	2

Herald Fund.

	£	s.	d.
Hounslow, Zoar ...		6	.
Tonbridge, Zion, Mrs Kitchener ...		5	.
Bexleyheath		4	.
Ramsey		11	.
Epsom		1	6
Tottenham		4	6
Sturry		7	6
Wood Green, Park Ridings		9	6
Royton, Bethesda ...		2	6
Redhill		10	.
Plymouth, Emmanuel		8	.
Soho		4	6
St Albans		5	3
Wood Green, Dovecote, Sunday-school ...		15	.
Bermondsey, Lynton Road, Mr. J. B. Collin ...	10	.	.
Norwich, Orford Hill		12	.
Bromley, College Slip, Mrs. Kent		5	.
Rushden, Succoth ...	1	.	.
Newcastle		6	6
Willingham		10	3
Mayford, S S.	1	4	.
Handcross		7	3
Kings Langley ...		6	.
Wellingboro', S.S ...		6	.
Newquay (Cornwall)		9	3
Sale		10	.
Middlesbro'		10	.
Great Yarmouth ...		5	.
Croydon, Derby Road	2	16	.
Manor Park		1	6
PERSONAL: - Anon.		1	.
Mrs. Voysey		2	6
"B"		2	6
Miss E. Bassendine		1	6
	£24	10	6

Emergency Fund.

	£	s.	d.
Tonbridge, Zion ...		3	.
Homerton Row ...	1	10	9
Bexleyheath	1	1	9
Maidstone		14	.
Notting Hill Gate ...	2	12	.
Bassett Street	1	16	.
Epsom	2	1	3
Fressingfield	1	5	.
Wood Green, Park Ridings	3	.	6
Prestwood	1	8	.
Croydon, Derby Road	3	10	.
Royton, Bethesda ...	2	5	9
Acton	2	.	.
Ipswich, Zoar		16	6
Trowbridge, Zion ...	2	17	4
Walton-on-Naze ...	1	10	6
Poynings		16	2
Tring Akeman Street	25	16	8
Brighton, Prarthana Sabha, Mr. W. J. Gumbrell		10	.
High Wycombe ...	2	9	5½
Walworth, Penrose Street S.S.	1	5	.
Bethnal Green ...	2	6	.
Wandsworth, Chatham Road		10	.
St. Albans ...	1	16	3
Sunderland, S.S. ...		5	.
Leicester, Zion, Working Party (per Mrs. A. Tyler)	1	5	.
PERSONAL:— A few Friends, Athelington	3	4	3
Mrs. Bizzell and Amersham Friends	1	10	.
	£70	6	1½

ERRATA.—Emergency Fund: Salhouse, 4/-, in Sept "Herald" should have been 4/6. General Fund: Royton, Bethesda, 10/6, in August should have been under "Herald" Fund.

Ladies' Zenana Auxiliary.

Money received by Mrs. Silvester from Aug. 10 to Sept. 9, 1918.

	£	s.	d.
Tottenham	3		.
Notting Hill Gate ...	2	18	.
Homerton Row ...	1	16	.
Woolwich		8	.
Chadwell Street ...	22	14	7½
Hounslow	1	1	11
Greenwich		15	7
Wattisham		6	.
West Ham, Tabernacle	2	9	9
Ipswich, Bethesda ...	2	10	9
Marylebone	27	4	8
Eltham		11	6
Brentford		4	.
Hartley Wintney ...	1	16	10
Acton		16	.
Kingston	3	11	8
PERSONAL:— Mrs. Withers (Canada)		13	6
Mrs. French ...		7	.
Miss Hines, P.P.C...		5	6
'Prittlewell Cornerites"			6
	£73	11	9½

The Strict Baptist Mission.

THE ANNUAL MEETING

WILL (D.V.) BE HELD ON

TUESDAY, OCTOBER 22nd, 1918,

AT

MOUNT ZION CHAPEL,

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

AFTERNOON SERVICE AT 3.30.

PREACHER:

PASTOR ABNER MORLING.

TEA WILL BE PROVIDED.

THE EVENING MEETING at 6.15.

CHAIRMAN—THE PRESIDENT, J. B. COLLIN, ESQ.

SPEAKERS:

Pastors T. L. SAPEY, A. MORLING and S. E. GARRARD.

The Annual Reports and Accounts will be read.

COLLECTIONS.

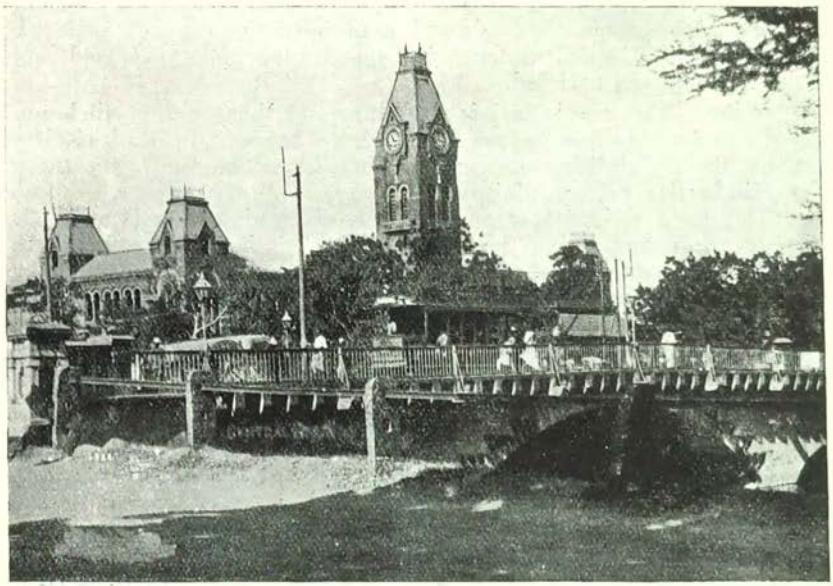
The Annual General Meeting at 2 p.m. (For Delegates only.)

L.Z.A. COMMITTEE AT 2.30 p.m.

ol. XVII. *New Series, No. 143.* November, 1918.

The Strict Baptist Mission HERALD.

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



RAILWAY STATION, MADRAS.

Price One Penny,

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

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ZENANA WORK.

In consequence of the necessity of reducing the cost, and therefore the length, of the Report, the three following articles from Mrs. Booth, Mrs. Morling and Mrs. Brand, after being set in type, have had to be omitted. They are now inserted in the Herald exactly as they would have appeared in the Report.—ED.

MADRAS.—Mrs. Booth writes in a very interesting word picture, entitled "Warp and Woof," as follows:—"In a densely populated part of this big city of Madras we often pass down a weavers' street. On the verandahs of the houses the women sit winding the thread on long bamboo shuttles. Monster skeins of dyed thread hang in the sun to dry. On each side of the street are the primitive looms, two trestles between which are stretched 8 or 10 yards of warp threads, black or red or yellow, and very monotonous look these long strands of warp, and yet on their strength and evenness depends the beauty and durability of the finished cloth. Later on the weaver brings a shuttle, and in and out with surprising rapidity are the woof threads introduced. Sometimes in the sunlight we see a glint of gold as a shining border is woven, and rosy pink, soft shades of green and blue and dashes of daring yellow are all there.

In the mind of the weaver is a plan and purpose which his fingers strive to reproduce. Whether his hopes are always realised I have never asked—I think not—but many times those long warp threads have spoken a lesson of patience and persistence and expectation. Always there comes, too, a great glad hope that when the Master Weaver with His skilful touch has put in the gleams of gold and blue we shall be satisfied.

WARP.—The temple bell is clanging, and thousands of oil lamps begin to twinkle one by one in the caste houses. In Madras city, where the population numbers over half a million souls, the throb of Hindu life is very plainly felt.

The day's work is over and the time of evening *puja* is at hand. Lotus trims and lights the tall brass lamps before the shrine in her home. A garland of yellow blossoms, a lump of burning camphor, a tray of spices and nuts and the heart of a girl are there before the god. As she bows there before the brass image with the smoke of the oil lamps casting weird shadows, and the scent of the offerings causing a faintness of superstition and fear, other voices and influences speak with startling clearness.

She has been to-day with other girls in a school-room, where something quite different to this has been taught her. She remembers that God is a spirit, not an image made with hands, that He requires no offering save that of a contrite heart. She has learned of the sacrifice on Calvary for sinners such as she. The grinning image of Krishna suddenly becomes repulsive, and her heart is looking up, up beyond the flare of lamp and smoke of camphor to the one true God. This is only a picture of what will happen, of what *has* happened in many of the young girl lives with whom we are in touch through our sewing classes. The warp has been laid, how faultily God alone knows, and we are waiting for the woof.

WOOF.—A young mother sits in a class with her arm encircling her child. Some years before she was a child herself in this very

school, and eagerly learnt the truths that were taught her only within these walls. Very soon the little girl was married and departed to another town, but she carried in her heart the fragrance of her brief school life. After four or five years she returned to Madras with her husband and two children. The house they chose to live in was by some happy chance or plan right opposite the old loved school. How glad Annapooranam was to hear that she could attend a sewing class in the school every week. She came with soft eyes and smiling lips, bringing her child with her—there is seldom a Tuesday that she is not in her place. There is a wistfulness in her face as she answers the Scripture questions which lights a glad hope in our hearts. She has purchased two or three Scripture portions, and says she regularly reads them in her home. We think we see the glint of gold, but we leave the pattern in our Master's Hand, and thank Him that He uses even us.

Will you, dear friends, help us to lay the warp threads true and strongly by praying regularly for these young lives?"

Our three sewing classes have been regularly held during the past year in the districts of Kilpauk, Chulai, and Egmore. Some 45 young girls, and wives and widows have attended, and we have tried to lay special emphasis on the Scripture teaching.

* * * * *

In connection with our Bible-women Mrs. Morling writes:—"Beneath the smiling faces of some of these women-workers there are sorrowful hearts, for the angel of death has claimed seven of their little ones since last Christmas.

Poor old Soloman, one of our oldest preachers, said to me, the morning after the death of his little grandchild, 'Why was he taken and I left; he was such a fine baby and we loved him so much.' Yes! but Jesus loved him better, so He took him away from all pain and sorrow.

The eldest of these seven children who are now around the throne of God in heaven was but three years old when she was called away. For two weeks her poor little body had been racked with pain; we had done all we could, and much prayer had been made. As the end drew near the little one was heard to whisper, 'Amma! Appa! Sing "A little ship was on the sea."' How they sang it I do not know, but in their sorrow they were brave. After they had sung two verses the little parched lips whispered, 'That is enough. Do not keep me, Jesus calls me, I must go,' and then her spirit fled to be with Jesus. Who has said, 'Suffer little children, and forbid them not, to come unto me, for of such is the kingdom of heaven.'"

* * * * *

KOLLI HILLS.—MRS. BRAND writes:—"Here a freer mode of living among the people has been possible than in towns. The people live a more natural and outdoor life, and our bungalow is not surrounded by hedge or fence. They do not seem to think of stealing.

In recording work among women we might mention how this lack of restriction works for good, whether at our station, or camp, or as regards medical work.

In the first instance it would have been easy to have kept the natives

from lingering around our doors. They are shy and easily frightened. But now it is a common thing for women returning from work in the evening to stand and watch the children at play, or to come nearer and ask us about their health and ours, etc.

Then they will bring friends (visiting them from distant villages) to see us and the bungalow, and they are not afraid to take a tour around and survey all the points of interest.

This means an easier entrance when we go to their villages, besides giving us opportunities of showing them Bible pictures here. And gradually we are getting to know the characteristics of the different women living in the surrounding villages.

When on camp at first only the boldest venture near. They think we are Government Forest people; but as our tents are pitched near villages it is easy in the evening to stroll around and come upon the women bathing their babies or preparing for the last meal, till *they* too feel at liberty to stand and stare at *our* babies eating their supper and being prepared for bed.

It may not sound like Gospel work, but when we gain their confidence they then begin to give heed to the teaching.

At the end of the month they will be lingering around our tents telling us how they will miss us. 'Why can you not stay and build a bungalow here?' they say. 'It is your turn to come and see us,' we tell them. 'And there will be more pictures and things to see when you come.'

It is hardly necessary to point out how this plan of action works out in the medical line.

They come nervous perhaps at the thought of having a tooth extracted, or of disclosing some trying disease, and they find they are allowed to wait till courage comes.

We have had some interesting and successful medical cases among the women. They usually receive Homœopathic treatment, but we draw no hard and fast line, and the other medicines are very acceptable in many cases. Our Bible-woman at Mulakunni is doing work among a group of villages rather too far from here for us to often go with her. But by the help of a dholi we have been able to spend several mornings visiting with her. We pray her testimony may be blest.

In closing let me say the work has been distinctly encouraging this year. We feel we are gaining the hearts of the people in some quarters, and we long for Him to make them His."

Walthamstow, Church Hill.—On Tuesday, October 1st, the annual meeting of the Girls' Sewing Class was held. Mr. J. C. Booth presided, and Mr. Chisnall gave a very interesting address. Solos, recitations, etc., were rendered by the young friends. Collection for the S.B.M., 15s. 10d.

OBITUARY.—Our brother, Pastor Josiah Morling, father of our Missionary at Sendamangalam, received the Home-call on Sunday, October 13th. We shall miss his presence at the Council Meetings of the S.B.M., but we cannot but rejoice in his call to the higher service and more abundant life.

MASS MOVEMENTS.

(*Concluded.*)

IN our Mission we require a credible profession of personal faith in Christ Jesus as Saviour and Lord, as a pre requisite to baptism and Church fellowship. It is at this important point that we differ radically from those Christian Churches who receive people in masses and baptize all who are willing to place themselves under Christian instruction, and the families of such. With us baptism is a sign of personal faith in Christ, an act of personal obedience to Him, and of identification with Him. With those concerned in Mass Movements baptism is a sign that the people have expressed a wish to adopt the Christian religion. The distinction is fundamental. With us baptism follows conversion: with them baptism precedes conversion. We claim that our order is consonant with New Testament doctrine and practice: "When they believed . . . concerning the name of Jesus Christ, they were baptized" (Acts viii. 12).

We gladly proclaim the Gospel message to the multitude and welcome opportunities for reaching masses of the people. Through such preaching some are seriously impressed, and they express a wish to learn more about the message, or say they wish to join the Christian Way. We endeavour to get such enquirers to give up idol worship and all heathen ceremonies, and arrange for one of our workers to give them instruction regarding the way of salvation. They are invited and urged to attend our services so that they may become acquainted with the fundamental facts and truths of the Christian faith. It is through individual work among these by preacher, teacher, Bible-woman, colporteur, Church member or missionary, that we hope to lead them one by one to personal faith in Christ Jesus. When they give evidence of repentance for sin and faith in Christ we very gladly baptize them and receive them into the fellowship of the Church.—ERNEST A. BOOTH.

THE ANNUAL MEETING

HELD at St. John's Wood Road on the 22nd of October was, notwithstanding war conditions, very happy and successful. The afternoon meeting was devotional, and the sermon delivered by Mr. Abner Morling on John xxi. 4, 5 and 6 very suggestive and helpful, a happy parallel being drawn between the experience of the disciples and that of the servants of Christ. We, too, had disappointing nights, and our dear brethren in the Mission Field were no exception. The Report showed that we had had to wait twenty years for fruit from Ayanapuram. Was it worth it?

"Oh! if one soul from Anwoth
Meet me at God's right hand,
My heaven will be two heavens
In Immanuel's land."

To the disappointing night, however, there succeeded the dawn of day. "Nature finishes with an evening: grace finishes with a morning." All our service would finish with a morning, the morning of the Master's presence. He was often near us and we did not know it. He looks on interestedly, sympathetically, lovingly, and when we are likely to give up He comes and says, "Children, have ye any meat?" strengthening us instead of blaming, and then taking charge in His own right, and then there is big success. We ought to expect numbers when the Lord has charge.

At the evening meeting, the President, Mr. J. B. Collin, made sympathetic reference to our brethren Mr. B. R. Brett and Mr. Josiah Morling, who have departed during the year, the latter only just recently,

and to our former President, Mr. E. Mitchell, whose interest in the Mission had not diminished. We had much to praise God for. He had blessed our brethren in India, given tokens of His favour by calling some by His grace, and had done wonders for us financially.

The Secretary, Mr. W. Chisnall, read extracts from the Fifty-seventh Annual Report, and in emphasising the importance of prayer made the following practical suggestions, viz., that the Prayer-meeting on the second Monday each month should be a Missionary Prayer-meeting, and that one Sunday in the year should be Missionary Sunday in each Church.

The Treasurer, Mr. A. J. Robbins, presented the Accounts, and made some interesting comparisons with last year's finances. We had spent about £400 more than last year, but our receipts had been about £600 more, the increased receipts being due partly to the L.Z.A. and partly to the Emergency Fund. The increase in our expenses was due partly to the greater cost of printing and partly to the increase in the rate of exchange by which we lost 2/6 on every sovereign that goes out to India, and this meant a loss of £20 a month. As things were we were obliged to say No to any request from India for a new preacher or teacher.

The Chairman added that of the whole balance of £2,418 15s. 3d. only £368 could be used for carrying on the work in India.

Mr. S. E. Garrard, of Tring, in an address on the travail of Christ's soul, after showing that there were indications in the Old Testament of His soul-travail, and mentioning some of the instances of it which occurred during His life on earth, spoke of various ways in which He sees the fruit of it, as, for instance, Pentecost, the struggles of the Early Church, the martyrs, the regeneration of human character, and our efforts in His service.

Mr. Abner Morling, speaking on 1 Cor. iii. 7, said that while all blessing must come from God we had a right to expect it, because it was connected with the glory of Christ and the destruction of Satan's kingdom, and when we got to heaven we should see the most surprising results.

Mr. T. L. Sapey drew attention to the papers on Field Problems which had been appearing in the HERALD during the last three months. He was a great believer in native pastors for native Churches, but never saw the difficulties of the problem until he read Mr. Morling's statement. It was our desire that native Churches should realise their own responsibility, and that every opportunity should be given them to exercise every gift of the Holy Spirit.

The collections were announced as amounting to £40 2s. 5d., and a vote of thanks was given to the Pastor, Deacons and the ladies at St. John's Wood Road.

A NEW L.Z.A. MISSIONARY.

THE Ladies' Zenana Auxiliary have accepted the application of Miss Ruth Appleby, a member of the Church at Chelmsford until recently under the pastoral care of the late Mr. Josiah Morling, for service in India as soon as the war permits and her training is completed. She was baptised and joined the Church at the age of 17, and about that time the reading of the HERALD month by month increasingly interested her in the work in India and she began to wish she might be called to serve the Lord there, although then there seemed to be no probability of this. Becoming engaged to a fellow-member who afterwards went to Canada, it appeared to be even less likely, but eventually after a severe illness he too felt drawn to the Mission field. This looked like the opening of the way. The war, however, claimed him, and notwithstanding the hope that he would be spared to realise his wish he was killed last April. The outlook again became dark, and conflicting thoughts arose in Miss Appleby's mind, until she saw the request for another lady missionary in the June HERALD. This strongly affected her and, with her Pastor's subsequent enquiry and advice, brought the matter to a point, and she thereupon sent in her application to Mrs. Silvester.

LIST OF SUBSCRIPTIONS

Received from Sept. 11th to date of Audit, Oct. 1st, 1918.

General Fund.

	£	s.	d.
Brighton. Prarthana Sabha,			
Boxes	8	14	3
Birthday Fund ...		5	.
Collection, per Mr. D. R. Smith ...	2	8	.
Madras,			
Mr. and Mrs. E. A. Booth	5	.	.
Staines, S.S.	2	.	.
West Ham, Tabernacle,			
Mr W. A. Warwick (box)	4	10	.
Brentford,			
F. J.	5	.	.
Greenwich, Devonshire Road,			
Mr. S. Burfoot ...		10	.
High Wycombe,			
Misses Rogers (box)		11	.
Folkestone, Zion,			
Sunday-school		17	6
Loughboro',			
Bible-class		13	.
Wooburn Green, Ebenezer,			
Reports			2
Sunday-school ...		9	6½
Ditto Birthday Box	1	6	9
To commemorate Birthdays of those on active Service	1	1	9
A. Ford		10	9
Ben Collett		3	5
Wellingboro'	17	11	5
Miss A. Hackney ...		10	.
Mrs. M R. Sharman		10	.
Mrs. G. R Mather...		15	.
Sipson,			
Mr R R. Robbins...	20	.	.
Chelmsford			
J. M. (box) ...		10	.
Woolwich, Enon,			
Sunday-school ...	5	9	3
Mrs. Parker... ...	1	.	.
Chelmondiston ...	1	10	.
Clapham, Courland Grove.			
Sunday-school ...	3	.	.
S S. Birthday Box...	1	3	.
Tring, Akeman Street,			
Friend		5	.
Brighton, Ebenezer,			
Sunday-school ...		11	.
Y M.B.C.	1	2	.
Y.W.B.C.		11	.
Bath, Bethel,			
Reports			9
Bible-class	1	8	.
Boxes	1	8	4
Bath, Providence,			
Reports			6
Sunday-school ...		15	2
Boxes	1	9	6
Bath, Bethel & Providence,			
Subs, &c.	1	11	6
Stevenage,			
Sunday-school ...	4	10	7
Reports		2	.
Sturry, S.S		12	6½
Over,			
Miss Alice Sutton (box)		7	6
Mrs. F. Kirby ,,		9	.
Bermondsey, Lynton Road,			
153 ,, ...		7	6
In Memory of M.R.E.		10	.
Bierton,			
Sunday-school ...	1	7	1
Collection	3	10	.
Soho,			
Mrs. E. Camp (box)		12	6
Wandsworth, Chatham Road, S.S		7	6
Oundle, Zion	2	3	6
Sunday-school ...	1	.	.
Portsmouth Rehoboth,			
Boxes	2	13	3
Brixton, Tabernacle,			
Reports		4	.
S S. Birthday Box .	1	13	.
Mrs. Goodchild ...		10	.
Miss Russell ...		5	.
Walthamstow, Church Hill,			
Mr. and Mrs. J. C. Booth	5	.	.
Collection for Christmas Gifts ...	2	5	.
Prittlewell ...	5	.	.
Sunday school ...	1	7	.
Kingston, Providence,			
Sunday-school ...	3	3	8
Mr. H. A. Jeffs ...		10	.
Croydon, Tamworth Road,			
Boxes	4	10	.
Presents for India...		2	6
Leicester, Newarke Street, S.S.		6	6
March, Providence ...	6	18	9
Stratford, Gurney Rd.,			
Sunday-school ...		17	11½
W.B.C.	1	.	1
Mr. P. Webb (box)		5	6
Harvest Thanksgiving	2	17	6
St. Neots, S.S., for Christmas Gifts ..	1	16	6
St John s Wood,			
Mr. F J. Smith ...	3	3	.
Mr. E. G. Sears ...	2	.	.
Mr. C. W. Sears ...	1	1	.
Mr. R S. W. Sears...	2	2	.
Men s Meeting, per Mr. R. S. W. Sears	2	14	6
Miss Harris		5	.
Miss M Robbins ...		5	.
Mrs Robinson ...		1	.
Mr. Berridge ...		5	.
Mrs. Howe	1	1	.
Miss R. Facey (box)		7	9
Mr S. Goodley ...	1	1	.
Mission Room S.S...	2	4	6
Mr. C. C Harris ...	12	12	.
Mrs. C. C Harris...	12	12	.
Mrs Barrat		5	.
Mrs. Sennitt ...		10	6
Miss Thompson ...		10	.
Mrs. J. E. Bennett...	1	.	.
Mr. Kidman ...		5	.
Mr. A. Vine	3	3	.
Mr. T. W. Morgan	1	1	.
Per Miss Harris ...		12	.
Children s Service Collection... ...	1	15	.
Mrs. R. R. Robbins	6	6	.
Sunday-school ...	36	3	4
Mr. H. C. Harris ...	5	.	.
Mr. C. W. Harris ...	5	.	.
Leyton, Goldsmith Rd ,			
Y.P. Sewing-class...	1	7	0
P P.C		10	.
Clapham Junction, Providence,			
Y.P.M. Meeting ...	1	14	8½
Band of Hope (box)		2	6
Sale (boxes)	3	5	.
Hollinwood ...	5	5	2½
Southport			
Collection	6	9	6
P.P.C.		5	6
Sunday school (box)		2	11
Manchester,			
Collection	1	15	6½
Reports		2	6
P.P.C...		3	7
Mrs. T. R. Hindle ...		5	.
Mr. C. Pettitt ...		1	.
Mrs. J. Parish ...		1	.
Mr. G. Howarth ...		1	6
Mr. and Mrs. H. Gruber		10	.
Mrs. Herring ...		6	.
Mr Grounds ...		2	6
Mr E. Littlewood ...		5	.
Mr. R Ashton, Rochdale		10	.
Mr. J. Mitton ...		5	.
Mr. Kenyon ...		3	.
Mrs. F. Chaplin ...		5	6
Miss Chaplin ...		3	.
Mrs. Egerton ...		4	.
Mr. J. Howarth ...		1	.
Mr. W Hesford ...		7	6
Mr. F. Jackson ...		2	.
Mr. A. Lawton, Leeds		9	.
A Friend		1	.
Miss Mayn		1	5
Mr. R. McKee ...		2	6
A Friend		1	.
Mr. Jas. Rowson ...		5	.
Mrs. Rowlands ...		5	.
Mrs W. Chaplin ...		5	.
Mrs. Sunderland ...		5	.
Mr. W. McKee ...		2	6
Mr. W. Lyles ...		5	.
One Interested ...		8	.
Mr. & Mrs. Kerridge	1	3	.
Royton,			
Collection	1	10	8½
Sunday-school ...	2	1	7½
P.P.C....		5	.
Harry Goodwin (box)	1	3	9
Thos. ,, ,,		12	10
Mary E. ,,		9	7
Three other Boxes		12	9½
Mr. S. Dromsfield (don.)	5	.	.
Plymouth Emmanuel,			
Boxes	6	2	9
Ipswich, Zoar,			
Mr. Baldwin ...		10	.
A Friend ,, ...		2	6
Mr. C. Gardner ...		10	.
Cambridge, Eden,			
Collection	7	6	.
Mr. Chisnall's Preaching Fee	2	10	.
Sunday school ...	10	5	8
Mr. R. Sturton ...	5	.	.
Miss Whyatt (card)	2	8	6
Boxes...	4	18	8
Rowley Regis, S.S. ...		18	.
Stoke Ash,			
Reports		1	.
Sunday-school ...	2	.	6
Boxes	1	16	.
Northampton,			
Per Miss Sharp ...	1	.	6
,, Mrs. Catling ...		12	6
Ohesham,			
Girls		13	11½
Boys		10	9½
Birthday Box ...		2	1
Aylesbury, Walton Street	1	15	.

	£	s.	d.
Boxes	2	5	.
Ipswich, Bethesda,			
Subs., &c.	1	14	6
Collection	7	7	.
Mr. H. T. Chilvers		4	.
Mr. W. Ling		5	.
E. J. W.		5	.
Mrs. T. Goodchild (box)		5	6
Sunday-school ...	21	10	8
Infants' Class ...	3	1	.
Norwich, Orford Hill.			
Sunday-school ...	1	18	8
Mr. Bailey ...		5	.
Boxes ...	1	7	1
Fleckney, Boxes	4	5	.
Thame,			
Miss Mears ...		12	6
,, ,, Reports			7
Guildford, O.B.C.,			
Boxes	20	.	.
Hounslow,			
A. J. R.	2	7	1
Bible-class		9	.¾
Sunday-school ...	2	7	6¼
Mr. Marshall ...		10	.
Wandsworth, West Hill,			
Mrs. Jarvis (Scriptures for Sendamangalam, £10, ditto Madras, £5; ditto Kollis, £5)	20	.	.
Haworth, Hall Green, Birthday Gift, Sep. 23		2	6
Chadwell Street,			
Mrs. Bromfield ...		12	.
Miss Caulridge ...		5	.
Mrs. Fricker ...	1	1	.
Mr. J. Webb ...	1	.	.
Mr. E. Mitchell ...	2	.	.
Mrs and Miss M. Silvester	2	2	.
Mr. Goodhew ...		5	.
Mr. & Mrs. Mackenzie	3	3	.
Mr. T. G. Miller ...		10	.
Mr. S. G. Nunn ...		10	.
Mr. and Mrs. H. S. Nunn	10	.	.
Miss Morris... ...		14	.
Miss Lawrence ...		2	6
Mrs. Hammond ...		5	.
Mr. and Mrs. G. E. Shepherd	2	2	.
Mr. and Mrs. G. Ridley	3	10	.
Mr. and Miss Pardoe	1	3	7
Miss North		14	1¼
Miss Ginn		10	6
Mr. R. Simmonds ...	1	1	.
Miss Woodward ...		5	.
Missionary Sunday, May 12	11	.	.
Birthday Box ...	15	11	.
Sunday-school ...	16	4	3¼
Saturday Night Prayer-meeting ...		2	8¼
Masbro'	1	3	.
Middlesbro', for Christmas Gifts	1	15	.
Elsworth.			
Mrs. Hindes		5	.
Ditto for Christmas Gifts		5	.
Lode, S.S.	1	5	.
Farnworth,			
Sunday-school		8	6
Miss Dickinson		19	.
Miss Johnson and Miss Southworth		8	6
Mrs. Desmond ...		4	.
Tottenham, Ebenezer, Sunday-school ...		9	2
PERSONAL :—			
Miss E. E. Sayers (box)	1	17	.
Mrs. Lankester (box)		10	.
Miss S. A. Ash ...		13	.
Birthday Gift from R., August 4 ...		5	.
Interested		7	.
Miss F. K. Milsom (box)		10	.
Mr and Mrs Thorpe		10	.
Per Mr. J. Morling for Sendamangalam	10	.	.
Mrs Hutchinson ...	1	.	.
Miss Hutchinson ...		10	.
MISCELLANEOUS :—			
Interest on Deposit	2	17	3
	£537	7	10½

Herald Fund.

Brighton, Prarthana Sabha		11	6
Miss C. Light ...		5	.
Hollinwood, Bethesda, Sunday-school ...	1	8	6
Glemsford		5	.
High Wycombe ...		9	.
Lewisham, College Park	1	7	6
Folkestone, Zion, Miss F. Stace		2	6
Colnbrook, Miss A. S. Wild ...		10	.
Wooburn Green, Ebenezer		10	6
Ipswich, Bethesda ...	1	15	6
Chelmondiston ...		10	.
Bath, Bethel	1	8	.
Providence		10	9
Stevenage	1	4	.
Over		3	6
Bermondsey, Lynton Road		15	.
Bierton		15	.
Oundle, Zion	1	2	.
Portsmouth, Rehoboth		17	6
Brixton, Tabernacle ...	1	9	.
Croydon, Tamworth Road	1	10	.
Leicester, Newarke Street ...		6	.
Stratford, Gurney Road		11	.¾
St. John's Wood ...	6	2	2
Manchester	1	18	.
Royton		1	3
Mr. Knott		2	6
Egham		13	.
Tottenham, Philip Lane		9	.
Walworth, Penrose St., Sunday school ...		6	.
Rowley Regis, S.S. ...		13	6
Ilford		4	6
Stoke Ash		15	.
Northampton		12	7
Ipswich, Bethesda ...		7	6
Norwich, Orford Hill		5	.
Wandsworth, West Hill		6	6
Thame			
Miss Mears		14	.
Guildford, O.B.C. ...	1	.	.
Newton Toney, Mrs. Handley ...		2	
Bermondsey, Lynton Road	4	10	.
Chadwell Street ...	5	4	9
Farnworth		13	.
West Ham, Tabernacle		10	.
Walworth, Surrey Tabernacle ...	1	14	
PERSONAL.			
Per Messrs. Banks and Son	1	19	9
Miss S. A. Ash ...		1	6
Miss F. K. Milsom		2	.
Mr. & Mrs. Thorpe		6	.
	£48	.	3¼

Emergency Fund.

Loughborough ...	1	5	.
Tottenham, Ebenezer	2	12	10
Tring, Akeman Street, Working Men's C.A.		10	.
Sturry		16	2¾
Sunderland, Jireh ...		1	.
Bierton	2	1	9
Lewisham, College Park	3	1	2
Portsmouth, Rehoboth	1	1	10
Bethnal Green ...		2	.
Stratford Gurney Rd.	5	19	4¼
Hollinwood		10	.
Laxfield, S.S. ...	1	6	.
Grundisburgh ...	3	.	.
Ipswich, Bethesda ...		15	6
Stratford, Gurney Rd.		6	6
West Ham, Tabernacle	4	7	9
	£26	16	11

Medical Fund.

St. John's Wood, Mr. T. W. Morgan...	1	1	.

Pension Fund.

St. John's Wood, Mr. R. S. W. Sears	1	1	.

Ladies' Zenana Auxiliary.

Money received by Mrs. Silvester from Sept. 10 to Oct. 9, 1918.

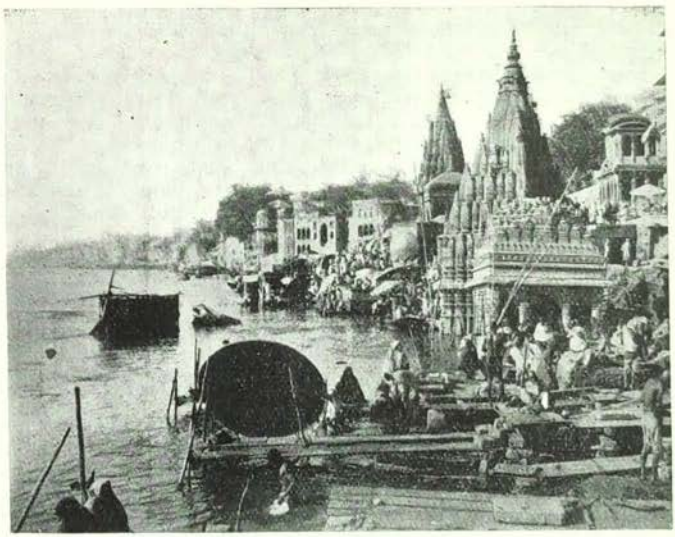
West Ham, Tabernacle	1	15	2
Croydon, Derby Road		12	6
Walthamstow, Collection		10	.
Chadwell Street ...		15	3
Ipswich, Zoar ...	2	11	.
Stratford, Gurney Rd.	1	13	1
Wandsworth, West Hill	1	10	.
Lewisham, for Bible-women	7	10	.
D. G. H. (Donation for Bible-women) ...		10	.
	£17	7	.

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

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



BATHING GHATS, BENARES.

Price One Penny,

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

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FOREIGN FIELD NEWS.

MADRAS.—Taking advantage of the presence of Messrs. Morling and Brand in Madras, we arranged for a missionary meeting to be held in Vepery Chapel during Conference week. The chapel was filled with a keenly interested audience. Mr. Morling delivered a message on the relations between the Indian Church and the Missionary Society and the duties of each. His address stirred the thoughts of the people and indicated the true line of advance. Mr. Brand spoke effectively on the duty of Christ's disciples towards the teeming multitudes around in a message which quietly rebuked spiritual indifference and selfishness. The interest kindled by this gathering caused some members from S mmencheri to ask for a meeting in their quarter, they promising to gather a good audience. They kept their word, the school being well filled. From 9 until 10 the next night our brethren from Sendamangalam and the Kolli Hills delivered evangelistic addresses which we hope will yield a spiritual harvest. E. A. BOOTH.

CONFERENCE OF S.B.M. MISSIONARIES.

THE annual Conference of our missionaries was held in the Madras Mission House during four days in August Mr. and Mrs. Morling and family and Miss Ireland came from Sendamangalam; Mr. and Mrs. Brand and family came from the Kolli Hills. They had a tiring journey and experienced great difficulty in obtaining railway accommodation. It was with satisfaction that we noted how much fresher they looked when they departed than when they arrived.

It is only when Conference meets that all the missionaries are present together and have the opportunity of discussing the work of the Mission as a whole. As one hears of the progress and problems of each field, one obtains a fresh vision of what the letters S.B.M. really mean. The experience of each missionary in relation to present-day problems in mission work is made available for all. It is helpful to hear how another man is tackling the same problem that one has encountered. At these Conferences we vividly realise the wisdom and value of the apostolic word, "not looking each of you to his own things, but each of you also to the things of others."

The most important question under discussion this year was that relating to self-support and self-government in the Indian Church.

For our spiritual refreshment each session was opened with a devotional service, conducted by the brethren in turn.—E. A. BOOTH.

FOOD RIOTS IN MADRAS.

IN the early days of September a grave condition of affairs existed in Madras. During the progress of the war, prices generally have steadily risen, but during the past few months prices of food and clothing have risen very rapidly. There has been considerable profiteering on the part of the merchants and tradesmen. There has been also shameful gambling with existing stocks on the part of brokers on the money market. These factors have sent up the prices of the necessaries of life to heights for which there is no adequate justification. Owing to a partial failure of the south-west monsoon, rice merchants, in anticipation of a poor harvest, suddenly made a further advance in the price of rice. Dealers in curry-stuffs followed suit. The result was that on Sunday afternoon, September 8th, there were food riots in all parts of the city of Madras, when the rice and cloth bazaars were looted.

It was with difficulty that I got through Pursawalkam bazaar on my way to Choolai Sunday School. It was even more difficult to get away from there, for Choolai proved to be a storm centre. I tried by various routes to reach Vepery Sunday Shool, but found the roads impassable. One band of rioters, armed with sticks and bent on looting, was rushing along the main road to which I was going, carrying everything before them, ordinary folk fleeing from them in terror. The rioters sacked one bazaar after another, strewing the goods on the road. The thing was sprung suddenly and the police were not prepared.

When the authorities became aware of the magnitude and seriousness of the situation, the men of the Defence Force were called out from the Fort to assist the police. Very little shooting actually took place before the authorities got the upper-hand. The local force has been reinforced with troops from Bangalore, and all the markets are now guarded by armed soldiers, with bayonets fixed, ready to charge. The ordinary police are armed with sticks about six feet long.

Many of the food and cloth bazaars are closed, and there is a real difficulty in obtaining food supplies. This is serious when one remembers that the vast majority of the people have no store of food whatever, their practice being to buy daily the amount needed for the day. Only the presence of the soldiers restrains the angry and hungry folk from further looting.

It is quite evident that the sympathies of the ordinary folk are entirely with the looters. Many with whom I have spoken have sought to justify the action of the rioters. This adds to the gravity of the situation and renders the task of the authorities more difficult. E. A. Booth.

MUHAMMADANS IN INDIA.

(*Continued from page* 86).

A GREAT number of Muhammadans are serving in the British Army in Mesopotamia against the Turks, although the latter are their co-religionists. Muhammadans make brave and fearless soldiers. They make keen merchants and tradesmen, also excellent watchmen and personal attendants. So far as my personal observation goes they do not take to agriculture in South India. They do not make such good clerks as the Hindus. In passing examinations the Hindu, generally speaking, beats the Muhammadan hollow. But the Muhammadan is more straightforward, independent and practical than the Hindu. The glaring defect of the Muhammadan community in India is the widespread and utter neglect of education. The majority of the Muhammadans in Bengal are densely ignorant and have a good amount of Hindu superstition mingled with their Muslim faith. The modern forward movement among Hindus (especially Brahmins) who availed themselves so freely of the benefits of Western education has told heavily against the Muhammadans, who, generally speaking, neglected the opportunity. On the other hand, some Muhammadans to-day have won their way to important posts. Some are members of the covenanted Indian Civil Service. One of the judges of the High Court of Madras is a Muhammadan.

(*To be continued*).

FREEWILL OFFERINGS.

OUR Tamil Church in Madras is aiming at self-support. It is a long and toilsome journey to get there. Some members faint by the wayside, and others will not start at all; but there are some who bring stout hearts to a steep hill and make the way happy by cheerful giving.

Our Ingathering Service, held on the first Saturday in July this year, was an occasion when the latter spirit was very manifest. The proceeds of the sale are to be devoted to the Pastor's Fund, and the givers had this in mind as they brought their offerings. Considering how greatly all commodities have increased in price, we were very gratified to see a lavish display of cloths, brass vessels, poultry, fruit and vegetables. The bidding was good-natured and cheery throughout. It was good to hear one brother remind another that, as it was for the Pastor's Fund, he should bid another rupee for the article being sold.

The temperature on that day, 102 degrees in the shade, in no way exhausted the ardour of the bidding, and every article was sold during the three hours of the sale. Some members of the Church who are away in distant places still remembered the Ingathering and sent their gifts in money or in kind.

The total amount realised was Rs. 247, about £5 in excess of any previous year's Ingathering, and we feel we have cause for much thankfulness. This amount will be paid in four monthly instalments by those who purchased the gifts.

WINIFRED BOOTH.

AN OPEN DOOR.

BEYOND our Arambakkam district there is a large number of villages hitherto untouched by our Zenana workers. In one of these, Koyembedu, we have a school, and some of the others are visited periodically by a worker who gives part of his time to school-work in Arambakkam and part to preaching, but until now nothing has been done amongst the women. The people are very ignorant, and reading is an almost unknown accomplishment, except amongst the Koyembedu school-boys.

Yesterday, with two of the town-workers, I started in a jutka to pay a visit to two of the villages. Arrived at Tirumangalem things seemed very quiet, and I was afraid everyone was away getting in the harvest, but we began to sing a lyric, and quickly dusky faces peeped out from little leaf huts. Soon a good crowd had gathered; the people were full of curiosity, and at first were noisy and unmanageable, but once their attention was gained we had a very pleasing, attentive audience; and as we moved on to other parts of the village they followed us, suggesting shady, convenient places for meetings. Wherever we went the people listened gladly, and the farewell word was always, "When are you coming again?"

In another village a little beyond we had a similar reception. The local deities consist of a heap of shapeless blocks of granite placed at the entrance of the village, the people's only conception of God. We tried by a few very simple talks to direct their thoughts toward something higher and nobler, but although they listened well I am afraid they could not grasp it all.

Returning to Koyembedu we went to a village over one and a-half miles from the main road—Viriunbakkam (the "village of vipers"), a village full of possibilities. Scarcely anyone can read, but several young men are enquiring the way of salvation, and sometimes attend our Arambakkam services. Wherever we went the one cry of the people was, "Please give us a school," and I did long to be able to tell the people we would send them help.

I purpose to arrange for a monthly visit to some of these outlying villages, but one or two resident workers are really needed if they are to be efficiently evangelized. Here is a fine opportunity—an open door.

O. M. ELLIOTT.

L.Z.A. (ILFORD BRANCH).—The Annual Meeting was held, 30th October, 1918. Mrs. Wallis, of Walthamstow, presided. A Report was read by the secretary, after which Mrs. Collin delivered an interesting and helpful address. The collection amounted to 17s. 8d.—E. OTHEN.

TUNNIMETTIPETTI.

TUNNIMETTIPETTI is a little over a mile from the Mission House. It is an interesting place, divided into three distinct villages, with fields lying in between them. In the first and lower village there are many interesting characters, but I must only mention one. He was busy clearing the grass from a stone wall as we sat talking to a group of women, and, in answering my questions, showed an insight in the things of religion that few of these people possess.

"They will never join your way; they cannot understand it," he presently said. "It is so utterly foreign to their way of thinking." Then, finishing his work, he came and settled himself for a more thorough talk on the matter.

"Oh, yes; it is all true! I have seen it in Kandy," and turning to a young man who seemed deeply interested, he pointed out to him the difference true Christianity makes in the lives of the planters there. "Ah! that bad *dhori* I worked for was no Christian at all!" he said, and he described an awful life, with a suicide at the end. "But the *dhori* and his wife who *really* worshipped this Jesus Swami were just splendid, and all around respected them for the good they did to everybody." Thus he talked on, helping to explain to my hearers the religion of Jesus Christ. I hear to-day Preacher Swamidas has had a very interesting talk with this man, and he, too, feels impressed with his genuine convictions.

There are others here of whom we have some hope, but in the middle, larger and more influential village live some of our great men—great, indeed, have they been to oppose us, but through mercy, and the secret working of power on our behalf, a far better spirit is now manifest, and one of these important men has actually sent his child to our newly-opened school. Nearly every house in this village is interesting, or has been at some time or other. Many patients have come from here, or have been visited in their homes.

As I sat a short time ago by one of these houses talking, with a picture-book on my knee, one of the important men mentioned above asked me abruptly if I could read, and if I would do so aloud from the page before me. Although it was an English book, and I knew they could not understand a word, I read a paragraph to please them. Then he disappeared into his house to find something Tamil to see if I could manage that too. What was my surprise when he returned and handed me *Mark's Gospel!* His was the last house in which I should have expected to find such a book!

On enquiring I learned afterwards that the book was given eight years ago when Mr. Morling and Mr. Brand first visited the Kollis.—E.C. BRAND.

MEDICAL WORK ON THE KOLLIS.

I HAD returned from our camp in the north a day ahead of the rest. Before their arrival a crowd of people brought a boy of about ten years old with a broken arm. The hand was curled back upon the arm, and the poor boy was crying with terror and pain

Fortunately, Preacher Swamidas was at hand, and with his help we soon had the necessary splints improvised and bandages ready. But our attempts to set the bone caused the patient such agony that we were compelled to have recourse to chloroform. The boy was so scared at the smell and sensation of the anæsthetic that it took three men to hold him down. I soon had him fast asleep, and gave over the chloroform bottle to Swamidas, but he knew nothing of how to use it, and was possessed with fear lest he should chloroform himself! Under these

circumstances it was quite exciting work to set the fracture, while at the same time keeping an eye to the breathing of the patient, not neglecting his pulse, and all the time instructing Swamidas in the art of anæsthetising!

This was nearly a week ago. To-day I removed the splints and found the arm in perfect position, so we hope this will be a quick and easy recovery. The father lives at Kirangadu, and is very grateful for our timely aid.

Another case occupying us just now is that of a boy who fell on some jagged rocks and received two deep wounds, one just above and the other immediately below his left eye. Native medicine applied before we saw the case made it septic, and we expect to have this in-patient on our hands for a fortnight or so.

A third patient is an old half-blind man whose bullocks ran away with him at plough. The old man got his legs entangled with the plough, and the share ripped up a nasty wound in his calf. We sewed up the wound, and the old man now comes every day to have it dressed.

These and many other patients are attending our Dispensary now. When opportunity offers, the Gospel is preached to them. Yesterday a crowd of visitors came to see the second patient described above, and all heard the Gospel before returning. We feel convinced that Gospel Medical Work is thus accomplishing a very real part in the evangelisation of the Kolli Hills.

J. M. BRAND.

A WEEK OF EVANGELISM IN MADRAS VILLAGES.

DURING the last two years it has been found very helpful to the Mission-workers to take advantage of suitable opportunities for gathering all the available forces of our workers and Church members, and concentrating them on the evangelisation of non-Christians by street preaching. These special times were looked forward to by the workers, not only as a break in the ordinary round of work, but also as a time of encouragement and stimulus. It also presents a united front to the heathen, and shows them that all the Christian workers, in whatever department of life they may ordinarily work, are of one mind in regard to the proclamation of the Gospel of Jesus Christ. It was decided to extend the time that we have previously given to these special efforts.

Preparations were made some time beforehand. Three special tracts were prepared and distributed during the week by our workers. They were entitled "True Regeneration," "The Reconciliation of Justice and Mercy," and "Why Was it Necessary for God to Become Man!"

Each morning and evening the preachers joined together as a band, and went to previously-arranged groups of villages. The singing of a band of men, aided by a violin and cymbals, attracted much larger crowds than does the preacher who ordinarily visits the place alone. Where possible the school children were gathered in front of the preachers, and they helped considerably to attract their parents by singing the lyrics. In most places the people listened very attentively. The message was left behind in a more permanent form by means of the tracts, and also in the large number of Gospel Portions which were sold.

One of the days was a recognised general holiday. It was, therefore, made the occasion for an all-day campaign in the villages surrounding Nekkundram, which is on the outskirts of our Madras Field, seven miles from Madras.

The children were not forgotten during this week, and special Gospel addresses and lessons were given in each school. In order to make a change for the children and the teachers, the headmasters exchanged chools for the time necessary to give the special addresses.

We cannot attempt to tabulate results, but is it possible to believe that God will not bless His Word and bring many souls out of the dense darkness of heathenism into His glorious light? Much prayer was offered to the Master before the week, and the need for His blessing upon the preached Word has been constantly in the prayers of all the workers since. L. WATTS.

The Christmas Boxes.

NOTWITHSTANDING the strain and the various difficulties of the past year our friends in the Churches named below have continued their work for our Indian children, with the result, as we hear from Mrs. C. W. Harris, that two large boxes and one Tate sugar-box full of garments, &c., have been packed for India. All contributors and helpers are very heartily thanked for their much-appreciated labour, which we are sure is not forgotten before God.

CONTRIBUTORS TO THE BOXES.—Acton Lane Tabernacle: per Miss E. Elliott; Bath, Bethel: per Mrs. Warner; Beccles, Martyrs' Memorial: Girls' Own Sewing Class, per Miss E. Stannard; Brentford: Girls' Sewing Class, per Miss L. F. Fromow; Cambridge, Eden: L.Z.A., per Miss Eldred; Chadwell Street: S.S. Girls' Working Band, per Miss Phebe Nunn; Chelmsford: Girls' Sewing Class, per Miss A. M. Lancaster; Clapham, Courland Grove: S.S.; Egham: S.S., per Mrs. A. S. Grimes; Fulham, Ebenezer, Lillie Road; Grays, Ebenezer: S.S., per Mrs. V. J. Steel; Greenwich, Devonshire Road: per Miss Smart; Guildford: L.Z.A., per Miss Pickett; Hartley Wintney (Hants): per Mrs. E. Gossling; Ilford, Ebenezer: L.Z.A., per Mrs. J. A. Othen; Ipswich, Bethesda: G.P. and W.B., per Miss Cattermole; Laxfield: Friends, per Mrs. Bassham; Leicester, Zion: Ladies' Sewing Class, per Mrs. W. Tyler; Leyton, Goldsmith Road: per Miss H. Cuthbert; Leytonstone, Gurney Road: Girls' Missionary Sewing Class, per Miss A. Webb; Long Marston: Friends, per Miss Ellen Butcher; Newquay: per Mrs. H. G. Dann; Penrose Street: S.S., per Mrs. L. B. Westcott; Swindon, Providence: Sewing Meeting, per Mrs. H. J. Parker; Tring: Friends, per Miss Ellen Butcher; Walthamstow, Church Hill: Sewing Class and Friends, per Miss Ada Raper; Members and Committee of Women's Gospel Meeting, per Mrs. S. W. Wallis; Wandsworth, West Hill: L.Z.A., per Mrs. W. Jeyes Styles; Children's Work Meeting, per Mrs. Smith; Warboys: per Miss B. Fitch; Watford Tabernacle: Young People and Friends, per Miss Ball; Wellingborough: L.Z.A. Class, per Miss Perkins; West Ham Tabernacle: Sewing Class; Whittlesea, Zion: Mrs. Benstead's Bible Class; Wilstone: Friends, per Miss Ellen Butcher; Wood Green, Dovecote: Sewing Class, per Mrs. Edgington and Mrs. Kyte; Wood Green, Park Ridings: per Mrs. M. H. Hill; St. John's Wood Road: Friends.

E. B., Derby; Misses Thompson, St. John's Wood Road; Miss W. Hawes, Horham Chapel, Suffolk; Miss Wood, Stevenage; Anonymous.

Two strong iron-bound boxes to convey the gifts to India from Mr. Albert Vine. Miss Ellen Butcher £1 towards carriage of boxes to India.

A SPECIAL APPEAL.—It has been found necessary, in common with other Missionary Societies, to grant a bonus to our Missionaries in consequence of the rise of prices and the greater cost of living. This bonus will amount to £70. In these circumstances we are requested by the Council of the Mission to make a special appeal for Donations towards this amount. **Donations, large or small, marked "Bonus," will be gladly welcomed and acknowledged by our Treasurer, MR. A. J. ROBBINS, VICARAGE FARM, HOUNSLOW.**

PRAYER SUBJECTS FOR DECEMBER, 1918.—*Week Beginning*—**1st,** Grateful praise for the cessation of War and the prospect of uninterrupted communication with our missionaries. **8th,** Prayer that we at home and our missionaries in India may be filled with the Holy Spirit and the knowledge of His will in our work for Him. **15th,** For our Bible-women, that they may have courage, tact, and spiritual power. **22nd,** For Divine blessing on the Bible teaching in our Mission schools. **29th,** That through the Bible Portions and Tracts sold and given in the Madras, Sendamangalam and Kolli Fields, the Holy Spirit's quickening power may be felt by many souls.

LIST OF SUBSCRIPTIONS, &c,.

Received from Oct. 3rd to Nov. 11th, 1918.

General Fund.

	£	s.	d.
Bromley, College Slip		9	6
Over S.S.		11	9
Norwich, Orford Hill (Emergency Fund)	1	6	6
Acton, S.S. (box) ...		19	9
Christmas Toys ...	1	.	.
Walthamstow, Church Hill, Sewing-class Meeting		15	10
Miss A. Raper, P.P.C.		2	2
Bermondsey, Lynton Road ...	4	12	7
Sunday-school ...	1	11	6
Birthday Thank-offering, Aug. 6	1	.	.
Ilford, S.S.		18	3
Tring, Akeman Street (boxes)	4	10	.
Wellingboro, Zenana Class (Christmas Toys)		5	.
Reading, Providence (Christmas Toys) ...		5	.
Hornsey Rise	1	.	.
Emergency Fund...		17	.
Brentford, Girls' Sewing-class (Christmas Toys) ...		5	.
Notting Hill Gate, Bethesda (Christmas Toys)		10	.
Staines S.S.		13	.
Swindon	1	14	4
P.P.C.		3	6
Miss D. Pritchard (box)		3	7
Bath, Bethel & Providence	1	8	10½
P.P.C....		2	.
Rushden ...	2	3	.
P.P.C...		4	.
Mr. and Mrs. Newell		10	.
Braintree, Salem ...		10	.
Subs.		5	.
Clapham, Courland Grove, 4th Instalment for Native School at Ahmaikulam ...	3	15	10
Leyton, Goldsmith Road, Sewing-class Birthday Box		6	6
Sewing class (Christmas Toys)... ...		7	6
Cambridge, Eden (Christmas Toys) ..	6	.	.
Homerton Row, Mr. and Mrs. H. C. Turnpenny ..	1	1	.
Walthamstow, Zion, Mr. and Mrs. S. B. Caplin	2	.	.
Mrs. S. B. Caplin (Christmas Toys)		5	.
St. John's Wood Road, Sunday-school, Kollis (Teacher £18, Bible-woman £10)	28	.	.
Bolton, Dorset Street	2	4	.
Woolwich, Enon, Mrs. Patterson		4	7
Bassett Street, Miss b. Brazier ...		10	.
Lewisham, College Park	2	4	8
Surry, S.S.		11	.
Walworth, Penrose Street		10	6
Walworth Surrey Tabernacle, Y.P.M. Meeting ...	1	1	2½
Mrs. Falkner (odd pence)		10	.
Bermondsey, Spa Road, Mr Barney		7	6
Croydon, Derby Road, Y.P.S. (sale of Fancy Articles)	2	10	.
Stoke Golding ...		9	.
Mendlesham Green ...		6	.
Chadwell Street (Christmas Toys)	1	15	.
West Ham, Tabernacle, Sewing-class (Christmas Toys) ...	2	10	.
Soho (Christmas Toys)		7	.
Fulham, Ebenezer (Christmas Toys) ...		6	.
Wattisham	5	12	6
Hounslow, Mrs. Jeffs (Christmas Toys) ...		10	.
Hadlow, Mr. A. E. Chapman (box)	1	.	.
Richmond, Salem ...		15	5
Sunday-school ...		16	.
Bible-class		9	.
P.P.C.		2	6
Boxes	2	14	9
Croydon, Derby Road, Sunday-school ...		5	.
Tunstall, Mr. G. G. Garrod ...		10	.
March Providence, Emergency Fund...	4	.	.
Thame, Mr. Elton (box) ...	1	.	.
PERSONAL:— E. B. (Garments for Indian Children)		2	6
Mr. W. Derham ...	1	.	.
T. B.		15	.
Mrs. A. Steele ...		15	.
Mrs. Powell... ...		2	6
Mrs. Christie ...		5	.
Mrs. F. A. Rogers...		10	.
K. F. O.		10	.
Mr. C. H. Gosling...	2	.	.
A Friend, 49 ...	11	.	.
L. P., Ipswich ...	2	10	.
MISCELLANEOUS:— 2½ per cent. Cons. Stock (£39 1s. 11d.)		4	10
2½ per cent Cons. Stock (£451 7s. 5d)	2	16	5
Annual Meeting held at St John's Wood	40	9	3
Annual Meeting (sale of Reports, &c)...	3	10	10
	£171	5	11

Herald Fund.

Watford, Tabernacle		10	6
Fulham, Ebenezer ...		10	.
Hornsey Rise, Ebenezer		13	.
Braintree, Salem ...		1	.
Meopham		8	7
Richmond, Salem ...	1	.	1
Tottenham, Ebenezer		4	6
	£3	7	8

Pension Fund.

2½ per cent. Cons. Stock (£450 19s. 7d.)	2	16	4
2½ per cent Cons. Stock (£616 14s. 10d.)	3	17	1
	£6	13	5

Ladies' Zenana Auxiliary.

Money received by Mrs. Silvester from Oct. 10 to Nov. 9, 1918.

Lynton Road, Mrs. Prior's box ...		13	.
Miss A. Simms' box		6	.
Wood Green, Dovecote, Sewing Meeting ...		7	6
West Ham, Tabernacle, Miss Henderson ...		10	
Ilford, Collection at Annual Meeting ...		17	8
PERSONAL:— Mrs. E. A. Booth (Madras)		15	.
Mrs. Clark		10	.
Two "Corner" Boys, E. and C. Carter ...			8
	£3	19	10

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 CONTRIBUTIONS for the HERALD should be sent to the Editor, S.B.M. HERALD (***65, Woolstone Road, Forest Hill, S.E. 23***) by the 10th of each month.

The Strict Baptist Mission

Founded 1861. Incorporated 1907.

THE FIFTY-SEVENTH

REPORT,

1918.

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 22nd, 1918.

SECRETARY: W. CHISNALL,

16, THE GROVE, ISLEWORTH, MIDDLESEX.

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FLEET ST LONDON EC

Our Commission—

"Go ye into all the world, and preach the Gospel to every creature."

THE FIFTY-SEVENTH REPORT.

—:o:—

All the ends of the earth shall fear Him.—*Psa. lxvii. 7.*

—:o:—

WITH the issue of this Report another year of missionary effort, as practised by the Strict Baptist Mission, has passed away, leaving us still in the midst of this terrible war, which we are finding in many ways is affecting our work.

So many young men are away in the Army and Navy, and those at home are so busily occupied, that great difficulty is experienced in holding meetings and arranging the various efforts that usually help forward our work.

Yet in the midst of all this our hearts are full of gratitude, and praise.

Our income has not suffered, but is equal to our expenditure, and so is an advance on last year, while the spiritual results as known are most gratifying, and we think we can say, better than they have been for years.

In the midst therefore of the many difficulties, the Lord is fulfilling His promise that "ALL THE ENDS OF THE EARTH SHALL FEAR HIM," so that we are encouraged to go forward in the coming year, "Strong in the Lord, and in the power of His might."

This Report, like the Mission Herald, is much reduced in size owing to the shortage of paper and the great advance in the price of printing, and the Council in sending forth this record feel that they will have the sympathy, support and prayers of all subscribers in the work that now lies before them.

The following pages are a very brief outline of the history of the Mission during the past year from the various fields of operation.

MADRAS CITY.

CRITICAL PERIOD.—India is passing through an acutely critical period of her history. All Christians who have any genuine interest in the peoples of India will pray that those to whose care the destiny of India has been committed, may be divinely guided as they seek a true solution of the complex problems facing them to-day. When any great constitutional alterations are proposed, we as Christian missionaries are primarily concerned to know how the proposed "reform" will affect the status and prospects of Indian Christians. It must be borne in mind that the vast majority of Indian Christians have come from what are called the lower castes and the non-caste strata of Hindu society. Any measure of "reform" which would retard the progress of Indian Christians, or imperil the expansion of the Indian Christian Church, or give Brahmins the opportunity and power of oppressing Indian Christians must be resisted.

India has given great assistance to the British forces in Mesopotamia and Africa. A number of our Christians have undertaken war service, and they are serving in various capacities in distant places.

We are specially interested in the hospital ship "MADRAS," which is doing such valuable work in connection with the campaign in Mesopotamia. This year again our people decided to give the whole of the proceeds of their Ingathering Festival (Rs177) to the hospital ship "MADRAS," and their gift was warmly welcomed. Our Christians are all loyal to the British Raj and constantly pray for our King Emperor and for victory.

EVANGELISM.—We are living in the midst of a great heathen population, and our main work is to take the gospel of Jesus Christ to them. There are a lot of people who will not listen to the gospel. Some are too proud, some are too engrossed with worldly cares, many are too careless about religious things even to cross the road to listen to a preacher of a foreign religion. During the year we have not experienced any opposition, neither have we met any widespread spirit of enquiry or eager desire for the highest and best. The majority of Hindus who have listened to the gospel message have shown very little interest in it.

> *"Hearing their one hope with an empty wonder*
> *Sadly contented in a show of things,"*

is a true description of many a crowd that has gathered around us in Madras. But the measure of their desire is not the measure of their need.

We have had three evangelists giving their whole time to this work and they have preached the gospel in the busy bazaar, by the railway station, in the vicinity of Hindu temples and Muhammadan mosques, at the cross roads, in the streets and lanes of the city, in the panchama quarters, and especially in the neighbourhood of each of our schools. During the year they have told the message of salvation to 55,497 persons, delivering altogether 4,780 addresses.

The preachers follow up this proclamation of the gospel by visiting in their houses any who are ready to converse on religion. Con-

tact with these is in many instances established through the regular preaching of the Word at one place, and frequently through school children, who pave the way for preachers to visit their relatives. During the period under review our preachers made 1,836 such visits. In this way closer contact is obtained and definite religious problems are faced.

LITERATURE.—Our preachers are each kept supplied with Tamil Scriptures in the most popular form of booklets, consisting of a single gospel, which are sold at the price of a farthing a copy. At the close of each address the preacher offers these books for sale, indicating their general contents. We sold many hundreds of these gospels during the year. We keep a supply of Tamil Bibles and Testaments



VICTORIA TECHNICAL INSTITUTE, MADRAS.

in the office, selling some at published price, others at reduced rates, and giving others gratis according to the circumstance of each case.

We freely supply Tamil gospel literature in the form of handbills, which are distributed daily by the preachers. When offering literature after preaching one often hears the remark, "I cannot read," or, "If I could read I would buy a book." In practically every case of refusal to accept literature the reason is illiteracy.

During the past year we have distributed among our workers a number of the publications of this Society of a helpful character. Our workers need the stimulus to be derived from helpful books. Preachers especially need such help to keep them from becoming stale. A five pound note judiciously expended in this way would be a good investment.

EDUCATIONAL.—In the city of Madras we have six schools, conducted by a staff of eighteen Tamil Christian teachers. Our schools are open to all children without distinction, but we find that generally speaking those attending Kilpauk and Choolai schools are caste children, as these schools are situated in caste quarters. The majority of the children in the other schools are non-caste. About eighty of the children are of Christian parentage. All pupils are received on the understanding that they will be taught the Christian Scriptures. There are 435 pupils on the rolls.

The premier place in our school curriculum is given to the Scripture lesson. We have the children under our care for only a short period—I doubt if the average length of time is as much as three years. Nearly half of the number of pupils in a school will be found in the lowest standard, and a further quarter of the total will be found in the next highest standard.

For the use of pupils in our schools we publish an Elementary Scripture Catechism for juniors and a Baptist Catechism for seniors.

Each month I set for each class the lessons to be learned in the Life of Christ; the questions and answers in the Catechism to be memorised; and the Christian lyric to be taught. Our schools being mission schools, the crowning test of their efficiency is the quality of the Christian instruction imparted. If they fail here, they would in my opinion fail to justify their existence as missionary institutions. I personally examine the progress of all pupils in Scripture knowledge. Quite a number of the senior pupils in our schools pray daily to the Lord Jesus in private and are members of the I.B.R.A.

Each day school is also a Sunday school. All pupils of suitable age are presented for the oral examination in Scripture conducted by the Sunday School Union. All the teachers and some of the senior pupils sit for the written test of that examination. I am glad to record that in the 1917 examination Teacher Salome, of our Egmore School, in open competition with teachers from all parts of the Tamil country, gained the highest marks of all competitors and was awarded a silver medal by the Sunday School Union.

ECCLESIASTICAL.—A Tamil Baptist Church, which shall be independent of foreign money and foreign supervision, and which shall itself evangelise the heathen around is the shining goal of our endeavour. But

"Heaven is not reached at a single bound."

With the hope of accelerating the pace of this effort I called the deacons together and laid the whole matter before them. They are all well advanced in years and would prefer to continue on the old lines, but they are willing to be led along the new path. The responsibility of arranging and conducting all the services (with the exception of the service on communion Sunday) was laid upon the deacons.

At my earnest request the inauguration of a Tamil Pastor's Fund was agreed upon and two additional deacons, men of proved business ability, were chosen from among the members who are not Mission agents, to foster this scheme. After much persuasion on my part they agreed to appoint one of the new deacons as Treasurer of this

fund. Various schemes have been devised for raising the money. The matter is still in its elementary stage, but the first step on the road towards self-support and self-control has been taken.

Up to the present we have continued to admit all members from both town and village stations to the one central church in Madras. As our village work develops it may become necessary to alter this arrangement. During the year ten believers have been baptised on a personal profession of faith in Christ. Of these, seven came from village stations and three came from town stations. We praise God for lives redeemed by grace divine from idolatry and heathen darkness. May each be a light bearer to others still in the darkness. The present membership of the church is 120.

Public worship is conducted each Lord's Day at Vepery, Semmencheri and Egmore. A prayer meeting is conducted each Wednesday at Vepery.

The total contributions to the collections at both town and village services amounted to Rs204, including special collections for the Bible Society and for Blinded Soldiers' children.

VOLUNTARY SERVICE LEAGUE.—In addition to their regular duties members of the staff undertake extra service voluntarily, and in these efforts they are joined by other members of the church. The secretary of the League is Abraham Soondram, who gives himself to the work with praiseworthy devotion. Monthly meetings for men are held at Egmore, Semmencheri, and Pursawalkam. Sometimes we get as many as fifty young men at these gatherings.

On moonlight nights the members go out in bands to preach in selected centres, and on other occasions they have undertaken a united preaching campaign in the villages. During the year the members of the League have conducted some hundreds of cottage prayer meetings, and these have helped to foster religion in the home.

Our Temperance Association has a membership of 180. Branches have been established in connection with each school during this year, and Dhanaraj, the secretary, is working zealously to make the Temperance work a real power for good.

Our workers subscribe to an Orphan Fund, of which V. Ponniah is the secretary, and they have entirely maintained two orphan boys and one orphan girl throughout the year.

For many years our workers have subscribed to the Gospel Aid Fund, which helps to maintain some of our work in the villages.

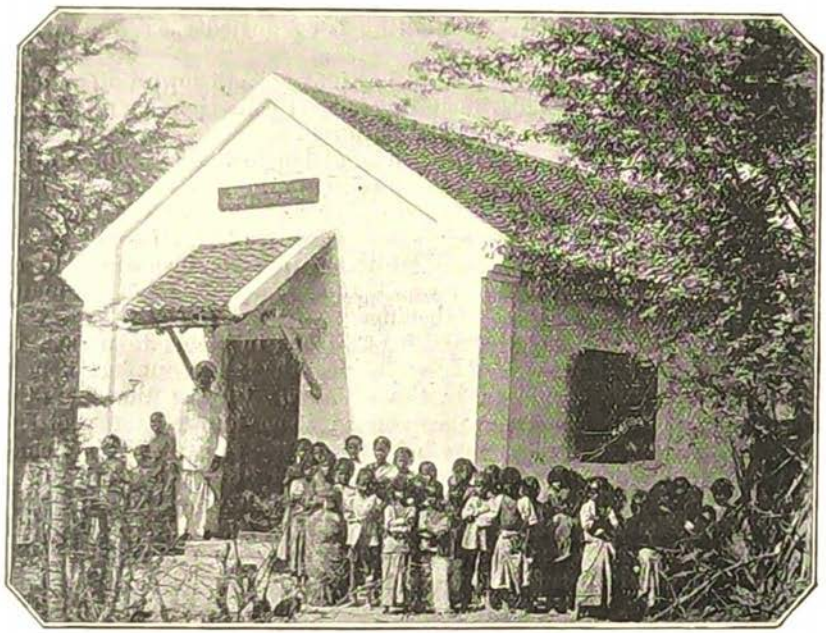
FINALE.—Instead of sending a report by mail I should be presenting it in person, for our furlough is long overdue. The strain of this period of service has been exceptionally great, and we really need both rest and change. But the war makes it impossible for us to come home at present, and with hearts lifted to Him we find daily strength for daily need and we persevere with our work here.

ERNEST A. BOOTH.

MADRAS VILLAGES.

A GREAT ENTERPRISE.—The Church of Christ has gradually come to realise that preaching the Gospel to the heathen is not a work which can be left to a few enthusiasts who have nothing better to do, but that it is a great surprise in which every part of the Church must take a share. The Church is taking hold of the work which her Lord and Master delivered to her, and is seeking to touch and bless all departments of human life by becoming, in the spirit of Paul, "all things to all men," that she may "by all means save some."

THE DISTRICT.—Although it is situated outside the city of Madras



PERUVALLUR SCHOOL-CHAPEL.

it is a very thickly populated area of about 45 square miles. Within the district are the workshops of the Madras and Southern Mahratta Railway, the Buckingham and the Carnatic Cloth Mills, the Madras Waterworks, and numerous brick and tile works, etc., which employ thousands of workmen. In the village of Ayanapuram alone there are 1,300 houses with an estimated population of 9,000 persons.

OUR MESSAGE.—In the Bhagavad Gita, which is said to be the gospel of Hinduism, Krishna is made to say, "For the deliverance of the good, for the destruction of evildoers, for the firm establishment of religion, I am born in every age." The Lord Jesus Christ said, "I came not to call the righteous, but sinners." Our message is one

which can only appeal to sinners, for we preach a crucified and risen Christ. He is all-sufficient.

OUR METHOD.—Two preachers and two preacher-teachers are at work day after day telling out the glad message of salvation to all who will hear. Between them they give thirteen addresses each day to an audience of 275 people. The preachers also make a point of visiting the people in their houses and quietly drawing them into conversation upon the great subject of the soul's welfare. They have reported an average of eight houses visited each day. They have also sold 225 gospels and Christian books each month. In this way the seed is sown which shall one day bring forth a rich harvest.

In nine schools there has been an average number of 471 pupils; an increase of 86 over the average of last year. These boys and girls learn of the Lord Jesus Christ in day school and Sunday school. Most of them know very much more about the true God than they do of their false gods; and many of them frankly confess unbelief in the religion of their fathers. The Scripture lessons are examined every month by the missionary and the opportunity is taken, especially in the senior classes, for an evangelistic talk with the children. In order to keep in touch with the lads as they leave school, each preacher has a book in which the names of the old school boys are written, and he tries to see them at least once a month and water the seed which has been sown. We are not looking in vain for the fruit of this school work, but are gathering some of it year by year.

Men's Meetings are regularly held in Sembiam and Peruvallur. They have been very encouraging, and the men have taken a real interest in them. Meetings of a similar nature have been held in Ayanapuram, Arumbakkam, and Koyembedu; it is hoped that these will also become more regular in future. Evangelistic services are held each Sunday afternoon in Ayanapuram, Peruvallur, Konnur and Koyembedu, and we have to praise God for the way in which He has used them to bring blessing to many souls.

Gospel medical work has been carried on in Ayanapuram and Koyembedu, and by means of the small travelling bag of medicines on an average eight patients each day have been seen, and along with the medicine for the body has been given a word of cheer for the soul. This work has provided many an opportunity for an earnest talk and has brought us into contact with several who are now included in the enquirers' list.

RESULTS.—God has used these manifold means to bring souls to Himself; and to Him we ascribe all the praise. The year has been the best one in the history of the district, for no less than seven converts have been baptised. Five of these were directly from heathenism, and the other two were children of Preacher Ponnuswamy. This year we have gathered the first fruit from the village of Ayanapuram, after twenty years. Long and stern has been the battle in this place; hopes have many times been raised, but have been cast to the ground again. There has been a solid wall of opposition to anyone who dared to confess Christ openly, but Christ has made a breach in that wall through which Paramanandam came. Some would ask if it was worth while to work so long for one convert; yes, it is worth while

that we should spend our whole lives if by preaching the Gospel God brings one soul home to Himself.

Less than two years ago, an opportunity came for developing our work in Konnur and that opportunity was taken. God has set His seal of approval to the step by bringing three young men to find peace and salvation. Paul Daniel was the first. He was Balakrishnan, the young devil-doctor. Those who doubt the existence of the devil should come to India; the heathen do not doubt his existence and they live in fear of him all their lives. They seek by charms and offerings to avert his glance and escape his power. Balakrishnan told me in all seriousness that he once saw the devil when he was courting his presence by charming. But now he rejoices that he has found a Saviour who is stronger than the devil, at whose name Satan trembles and flees away.

After this came Lamech and Samuel James, both from heathen homes. The latter is a lad who is half-blind, but who has a firm and bright faith.

Sembiam has been a difficult place to work in for it is the resort of many evil characters. The Saviour finds His people in all kinds of places and has blessed the work among women by the conversion of Annal, who confessed her Lord and now lives a witness for Christ before her heathen husband.

There are also 35 names on the enquirers' list. Several of these are truly converted, but are hindered by relatives from making open profession. These names are constantly on our minds, and month by month they are gone over with the preachers to find out if they have been visited and how they are. The progress which each one shows is noted, and it becomes an impetus for more earnest prayer.

L. WATTS.

SENDAMANGALAM.

MISSIONARIES.—At the beginning of the year under review, all the S.B.M. Missionaries met for Annual Conference in Sendamangalam. As our work prevents our seeing one another frequently these seasons of communion and discussion are most useful and much appreciated. Just before this, Miss Ireland passed her first Tamil examination, and has now passed the second. The greater part of May, the vacation month for our workers, was spent by us on the Kolli Hills where we were often able to see our colleagues Mr. and Mrs. Brand.

BUILDINGS.—During the year two buildings have been erected, the Dispensary and an extra room added to the Mission House, both of which have been long needed.

GOSPEL CAMPING.—An unusually heavy monsoon, much consequent sickness amongst our Indian brethren, together with lack of funds have prevented our camping out as much as the work demanded, but through the liberality of a good friend we hope to be able to give more strength to this important work in the coming season. A camp in our southern station of Sellipalayam was made last December, in which the principal feature was the magic-lantern meetings. These

were attended by large crowds of people who most attentively listened to the faithful and plain declaration of the precious Gospel. Good work was also done at religious festivals, especially the car festivals of Namakal. In the latter place much literature was sold and given, and the Way of Salvation was made known to larger crowds than we had ever seen in these parts before.

Since the first year of our work in Sendamangalam we have been expecting a male missionary to come to our aid in this vast field, and open up a separate station. Owing to the improbability of this expectation being fulfilled in the near future we have felt compelled to *reduce the area* over which our preachers and colporteurs are stationed. Our Preachers in Mohanur and Valayapatti, the Colporteurs in Belukuruchi and Tattaiyangarpet have been brought in nearer home, so that these stations no longer appear in our list.



A Rest by the Way.

Evangelism.—Nevertheless, the Word has been proclaimed by our Evangelists in the many towns and villages for thirty miles north and south-east. We gratefully record a great change in the attitude of the inhabitants of Sendamangalam. People of all castes are ready to listen to the Message, and even Gospel meetings held in our school building have been well attended.

Schools.—The most notable and encouraging feature of our school work has been the opening of the Boarding School in Sendamangalam by our Gospel Extension Society. This is for the children of our workers who are in out-of-the-way places where they are unable to gain even an elementary education. The Day School department has been most successful, it being at present greatly in favour with the people of Sendamangalam and the surrounding villages. Some

of the older scholars from our village schools attend the higher classes in this institution, so that it is a centre of influence to the whole neighbourhood. After the school had been started only six months, many of the boys here passed with great credit in the Written Division of our half yearly Scripture examination in December.

The attendance in some of our other schools has slightly fluctuated, that in others has steadily risen. In our twelve schools we have 530 scholars on the rolls. We greatly need the prayers of friends that the Scripture lesson taught in our schools may be written on the hearts of the young and blessed to their salvation.

COLPORTAGE.—Nothwithstanding sickness amongst the Colporteurs our sales of books have equalled the average. There is not only great need for this work, but an *increasing need*, in the sad fact that the one or two flickering lights of other Missions in neighbouring counties have been extinguished so that our colporteurs going into these places hold forth the torch of truth in otherwise unrelieved darkness. When, remembering these dark days of our churches in England, we look into these great, Gospel-less crowds of towns and villages we are unable to restrain the cry, How long, O Lord, how long? Yet we praise the Lord for what has been done, though compared with that undone it is so small.

Sales last year were as follows:—

Bibles and Testaments	133
Bible portions ...	1,846
Gospel books and tracts	6,005
	7,984

Reference has been made to the noble work of our Gospel Extension Society which is now carrying on evangelistic work in Pavittram, a Girls' School and a Boarding School in Sendamangalam. Our Harvest Festival this year was a record, the proceeds of which as usual went to the above Society.

Last October special meetings were held in most of our stations, but particularly in Sendamangalam, to commemorate the completion of the first decade of our work here, and to encourage greater spiritual growth amongst the workers. We have good reason to believe these were a blessing to many, both adults and children, so that we hope similar meetings may be held yearly.

Making this brief review of the year's work has forcibly impressed upon our minds the words of our Lord, "Herein is that saying true, One soweth and another reapeth." The truth of the saying is amply borne out in the history of all pioneer mission work; but many a time while pursuing our lowly task, we find strength and inspiration in the assurance that faithfulness to the Master is our great success.

D. MORLING.

KOLLI HILLS.

THE work in this field during the past year may be described under two heads: First, aggressive, evangelistic work having the conversion of the heathen as its aim, and secondly, consolidatory pastoral work for the upbuilding of the Christians. We are thankful to record that signs of the Divine blessing have been visible in both kinds of work.

"Preach . . . to every creature."

Under the first head we place most emphasis upon the daily, patient proclamation of the Gospel to the heathen. It is undeniable that much of this seems unproductive of results, but our orders are to "preach the Gospel to every creature," and the missionary who puts preaching into the background is guilty of disobedience to orders.

On the Kolli Hills we have only one preacher giving his whole time to this work. We need another, but funds are not yet available.

A perplexing feature of this part of our work is that frequently a listener will exhibit all the signs of conviction and belief in the Lord Jesus, but when put to the test fails to take the step of obedience. That step in India is so utterly different from anything we are familiar with in England, that the reader will find it difficult to imagine what it means. Here on the Kolli Hills the enquirer finds that to follow Christ would mean doing something that no member of his caste has ever down before; it would mean not only giving up the many forms of the old familiar worship—which he is quite prepared to do—but, if he is a young man, it would mean being denied a wife and family relationships. It would mean that wherever he went on the Hills no one would eat with him or give him food. It would mean that he must pull up by the roots all the dear old ties of father, mother, brother, sister, and go out alone into a new and strange world.

CAMPING.—During the year we carried out one camp in the East in Arigur and two to the North at Kulivalavu. Extra subscriptions raised by the Sunday School, at Mount Zion, St. John's Wood, provided us with the means to purchase an outfit of tents for camping. These light, portable tents are easily conveyable on the heads of coolies, and we are thus enabled to reach distant parts of the hills.

NIGHT MEETINGS.—We have been so impressed with the value of preaching after dark in the villages, that we have this year made these meetings a regular feature of our work. Sometimes we show magic-lantern pictures, but more often we use an old S.S. picture roll illuminated by hand lanterns. This may not gather such crowds as the magic lantern, but it is more successful from the preacher's standpoint, for he has not to shorten his address for fear of the carbide's giving out! Generally almost the entire population of the village will collect around the pictures and attend uninterruptedly to the Gospel for hours. Often the Southern Cross has glimmered down upon a company of hill-people listening to the story of that other Cross, and the Man who suffered there for sinners.

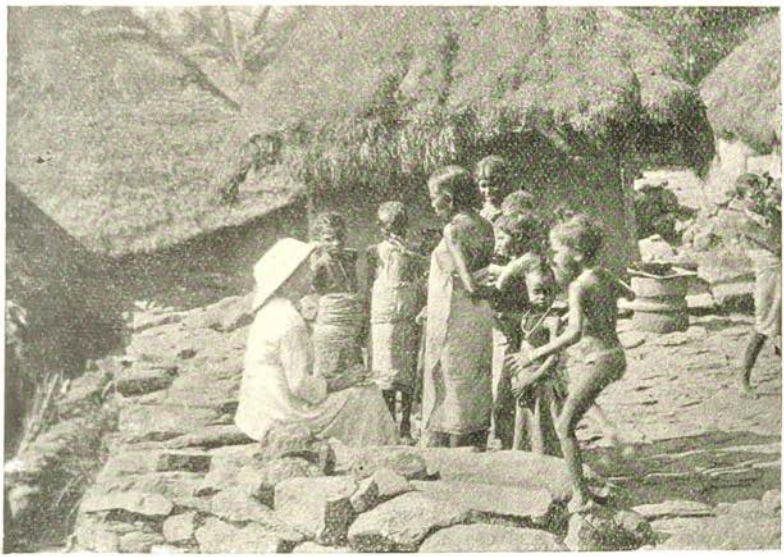
EDUCATIONAL WORK.—We have three schools on the Kolli Hills.

The third one was opened this year. It did well at first, but at the time of writing its success seems dubious, though we hope the children may return when the present busy reaping season shall be over.

The children in the schools number 55 all told. Parents are not keen on the Kolli Hills as they are on the plains to have their children educated. Our scholars are taught simple Bible stories in addition to the 3 R.'s.

MEDICAL WORK.—The Dispensing continues to be a most valuable adjunct to our work. The number of patients treated during the past year fully equalled previous records.

Fever and spleen patients, with teeth extractions, make up a large part of our "practice."



AN UNCONSCIOUS GROUP.

In-patients during the year have included a case of compound fracture of both bones of the arm; one man seriously mauled by a bear; minor operations of various kinds such as removing superficial tumours; severe burns, abscesses, etc.

PASTORAL WORK.—The second kind of work, namely, caring for the Christians, is as important as the first, than which it makes greater demands of thought and study on the missionary. In India one discovers with surprise what a small amount of head knowledge may sometimes accompany true faith in Christ. New converts from heathenism often know a good deal about Christ, but very little of anything else inside the covers of the Bible, and they need much patient, painstaking instruction.

BAPTISMS.—It is our joy to record the baptism of new converts for the first time on the Kolli Hills. Four direct from heathenism,

and one from a nominal Christianity were received into the Church after baptism. Details of their conversions have recently appeared in the "Herald," and will not be recapitulated here.

CHRISTIAN MEETINGS.—The Lord's Supper is commemorated every month. There are Christian Services every Lord's Day. Family prayers and catechisation are conducted daily at the Mission House for the Christians who live near us.

These daily meetings have been a means of grace in the past year to more than one. We induce everyone present to take part by repeating from memory a text of Scripture. On Sunday afternoons a Bible Reading is held in which the aim is to cause everyone present to study the portion for himself. We have gone right through Acts in this way during the past year.

CONCLUSION.—With thankful hearts we record that the health of the Indian workers has been better than in previous years. We attribute this result partly to the use of mosquito nets with which everyone is now supplied.

We are still without a building in which to gather for Divine worship. Our little congregation is saving its weekly collections to help build a chapel.

The year under review has been the best in spiritual results since we came to the Kolli Hills. We receive these blessings with gratitude, and look upon them as earnests of greater blessing still to come.

J. M. BRAND.

LADIES' ZENANA AUXILIARY.

FROM MRS. BOOTH we hear that three sewing classes have been regularly held during the past year in the districts of Kilpauk, Chulai, and Egmore. Some 45 young girls, and wives and widows have attended, and, she writes, we have tried to lay special emphasis on the Scripture teaching.

From Miss Elliott, under the heading of "Carrying On," we have received the following:—

ZENANA WORK.—The year under review has been one of steady plodding; there have been no withdrawals, and although advance has been slow, all existing work has been maintained. At the beginning of August, Elizabeth, the widow of Teacher Cornelius, was added to our zenana staff. Her district comprises five villages (in the Sidapet Taluk), and she is doing a good work there. Herself a plain village woman, she is well acquainted with all the superstitions and difficulties that surround these simple country folk and knows just what their needs are. The only other change made in the staff was at Egmore, where Balasundram has worked so well. She was obliged to give up for a time on account of ill-health, and Biblewoman Lily took her place; she has proved to be an efficient worker.

Over 600 homes are now visited regularly by our Bible-women. During last year on 19,926 occasions Christ was preached to a total audience of 65,051 adults. Four hundred and twenty-seven Scripture portions and 800 copies of other books were sold; about 17,000 tracts were distributed free.

Our work is carried on in 33 different villages and districts. Ayanapuram and Periemet are so large that two workers have to be given to each place, while some other women have four or five villages on their list.

RUTNAMONI works in Pursawalkam, and in addition to her gospel work is teaching twenty young women to read and write.

SARAH has had a chequered experience; she works in a high caste quarter where new political views, theosophy, and other subjects which are unsettling the Indian mind are freely discussed and promoted, and although many of the women love her for her winning ways and sweet message, she has to walk very carefully, as many around are just watching for opportunities of giving her trouble and several times she has been wrongfully accused. On one occasion a young girl whom Sarah was teaching to read was led away by a male relative and persuaded to elope with him. Her parents were naturally distressed at her disappearance, and, being in ignorance of the facts, flew to the conclusion that Sarah had kidnapped her to 'make her a Christian.' Later in her report Sarah mentions a more



WOMEN AT THE VILLAGE WELL

cheering item: three of her twenty-five pupils have lately expressed anxiety about their souls and have asked Sarah to pray for them.

From Egmore there is a good report. Since Lily began work there last August twenty new houses have been added to the list, and although it is always difficult to persuade non-caste women to learn to read, Lily has succeeded in getting ten pupils. Two women who have been blessed by her ministry are now seeking baptism.

'Can there be any good thing come out of Nazareth?' asked Nathaniel. One might well ask the same of Sembiam, a village of thieves and disreputable characters, a place well known to the police. In this hard and unpromising field Gnanatheebum has been working for two years, and we have just reaped the first fruit. A poor village woman has been brought to know Jesus as her Saviour, and through much tribulation has taken her stand bravely as His child. She was baptised and joined our Vepery Church in April, and knows well what it is to suffer persecution for Christ's sake.

Some other workers do not give very cheering reports. Sampooranam says sadly that, although the people receive her well, she does not know of any who have experienced a real change of heart, and Ammoni sorrows over the hard hearts at Ayanapuram, who for years have been indifferent to the message of life. But faithful service is never without its fruit, and we believe in God's appointed time a harvest will be reaped in these apparently barren places.

Our helpers not only work for but subscribe financially toward the funds of the Mission. During last year an amount equal to £2 7s. 1d. was raised by our Bible-women. This money supplied us with Tamil tracts for free distribution all the year through, helped toward the Gospel work in the dispensary, and enabled us to give assistance to the sick and poor on several occasions.

Dispensary Work.—On arriving in India the missionary finds that his duties will be so many and varied that a knowledge of almost any trade or profession will be of use to him, but to the zenana worker a knowledge of medicine is undoubtedly the most valuable asset. Whether she feels competent to do so or not, there are times and circumstances when she must attempt to give some medical assistance to the suffering and ignorant people she visits, and there is no key that will open homes and hearts to the Gospel message like successful medical help in times of sickness. It was with this conviction that training was given and medical work started in Madras about ten years ago. It has proved to be not only a means of helping the people, but of invaluable assistance to me in my zenana work.

The Kilpauk dispensary is opened at 7 o'clock every morning of the week except Sunday, when urgent cases only are attended to. The attendance varies considerably, but the days on which no one is treated are very few. During last year 2,850 attendances were recorded. This number does not include those who came at wrong hours and those who were sent away because beyond my skill.

The Gospel work at the dispensary is still continued. Literature is distributed freely, and Bible-woman Sampooranam still comes daily to speak to the patients while they are waiting for medicine.

Results we cannot estimate, but we know that many who hear the Gospel on our verandah never have heard it anywhere else, and the majority of the patients receive the message with pleasing attention. Surely this ministry cannot be in vain.

Just by my writing table hangs a box for the free-will offerings of the patients, and R. 8.4 has been dropped into it this year—not a large sum, but it has been collected chiefly in pies. From the Bible-women also we have received 12s. toward the Gospel work.

In closing we would record our grateful praises to Him Who has graciously granted us the financial means, health, wisdom and every grace needed to carry on the work. He has, moreover, given us signs that He is working with us, blessing the word to the salvation of souls. And to those who have so nobly stood by us through these four long years of war and sacrificed many comforts and pleasures that there might be no lack or retrenchment here, we give our heart-felt thanks. May they continually experience the blessing and joy of the Lord."

MISS IRELAND writes:—"Language study has necessarily filled the greater part of my time during the past year. I passed the first Tamil examination in June, 1917, and since then have been preparing for the second, which took place this month. Passing the examinations does not mean that one can speak the language, for there is a vast difference between book Tamil and the Tamil spoken by the people, especially by the women. Now I must leave my books and learn to talk in ordinary every-day Tamil.

The new dispensary, which was completed last October, has been a tremendous help to us in our medical work. At first we had great difficulty in persuading the people to come at fixed hours, but they are beginning to understand now that unless they *do* come at proper hours they can get no medicine. Each morning before medical work begins the Bible-woman gives a short Gospel talk to the women assembled outside on the verandah. That this is enjoyed and appreciated by some of her hearers is shown by the exclamation of one woman who came hurrying into the compound and not seeing the Bible-woman exclaimed, 'Alas! alas! is the story finished?' Sometimes the people pay for their medicine by bringing a fowl or a few vegetables or a fish. We encourage them to do this, for whatever an Indian pays for he values. Mrs. Morling very kindly buys from me what they bring and the money goes into the dispensary box.

The small room at the back of the dispensary has been of great use to us. During an epidemic of chicken-pox and measles it was used as an isolation ward for the boarding school children. It was difficult to impress upon them that convalescent patients may *not* do as they like. One evening, on going round, I missed the patient. After some search I discovered him perched at the top of a tamarind tree calmly eating tamarinds. We discharged him next morning as cured!

In the afternoons I have been able to go out visiting with the Bible-women. Sometimes Mrs. Morling has been able to come too, and then it has been much more interesting, for as the old Methodist hymn says, 'Two are better far than one.' Only too often we return

home sick at heart with the dense ignorance we meet with and the terrible cruelty practised through ignorance. So often we find tiny babies with big raw sores where they have been branded for some childish complaint which might easily have been cured. In one village we found a boy whose sight had been practically destroyed by a poisonous juice poured in to cure jaundice. In some villages we receive a warm welcome and our message is listened to with interest. In others we meet with indifference. One afternoon, as the Bible-woman was speaking of the need of repentance and salvation through Jesus, one woman laughed scornfully and said, 'If we have food and good clothes and jewels, what else do we want?' The Bible-woman replied, 'And after death, what then? Will your jewels help you then?' The woman's eyes fell, and hurriedly picking up her baby, she went away.

As we think of the thousands of women here in our field alone who have never heard of the Lord Jesus, the task set before us seems absolutely impossible. However, when the man with the withered hand came to Jesus, Jesus told him to do the impossible. 'Stretch forth thy hand.' For years it had hung helpless and withered at his side, but he tried to obey, and as he did it the power came. So, in faith, we try to stretch out our hands to our Indian sisters sunk in ignorance and darkness, and as we do it surely the power will come from our Master, Whose command we are obeying."

HOME NEWS.—As a Committee we unite in warm congratulations to our dear sister, Miss Hines, on her engagement to Mr. Lincoln Watts, and pray that if God's will she may be permitted before long to join him in the work they both love in India; but this engagement necessarily has left a vacancy in our small group of L.Z.A. English workers, and our earnest desire is that soon we may be directed to the one chosen of God to fill the gap, so that directly it is allowable for ladies to again travel across the seas, the worker so needed may be in readiness.

We believe our friends will be glad to know that the L.Z.A. Committee, in the fear of God and in dependence upon Him to supply our need, have decided to accept the responsibility for the payment of all the Bible-women engaged by the Mission. This step has been taken owing to the withdrawal of the Bible Society's grants and the exhaustion of the Sendamangalam Extension Fund.

We shall, therefore, require to raise now not less than £700 per annum.

CAN WE DO IT?

"It is better to trust in the Lord than to put confidence in man It is better to trust in the Lord than to put confidence in princes."

NOTICE.

All Donations and Subscriptions, except for L.Z.A., should be sent to the Treasurer—

MR. A. J. ROBBINS,
VICARAGE FARM, HOUNSLOW.

SUMMARY.—INCOME AND EXPENDITURE ACCOUNT.

INCOME.

	£	s.	d.	£	s.	d.
Cash Balance, Oct. 1, 1917—						
At Bank—Deposit Account	300	.	.			
„ „ Current Account	864	15	2			
2½ °/₀ Consols at Cost ...	340	.	.			
„ „ „ ...	21	15	.			
5 °/₀ War Loan	950	.	.			
				2,476	10	2
Income during the year—						
General Fund :—						
Subs. and Donations ...	2,019	11	9½			
Emergency Fund ...	306	18	10½			
Rebate of Income Tax ...	2	16	4			
Interest on Deposit a/c ...	17	6	3			
„ „ Consols ...	10	2	9			
„ „ 5°/₀ War Loan	50	.	.			
Herald Fund	176	2	.			
Medical Fund	3	6	6			
Pension Fund	64	12	.			
Missionaries'Children's Fund	60	.	.			
Secretary's Salary Fund ...	150	.	.			
Ladies' Zenana Auxiliary—						
General	621	10	2			
Medical	2	8	2			
				3,484	14	10
				£5,961	5	.

EXPENDITURE.

	£	s.	d.	£	s.	d.
Expenditure for the year—						
General Fund	2,557	8	10½			
Herald Fund	238	14	9½			
Missionaries' Life Insurance	15	13	.			
„ Children's Fund	110	.	.			
Secretary's Salary Fund ...	276	.	.			
Hospital Fund	140	.	.			
Pension Fund	150	.	.			
Ladies' Zenana Auxiliary, Gen.	3	12	1			
„ „ Medical a/c...	51	1	.			
				3,542	9	9
Cash Balance—						
At Bank, Deposit Account	800	.	.			
„ „ Current Account	307	.	3			
2½ °/₀ Consols at Cost ...	340	.	.			
2½ °/₀ Consols at cost ...	21	15	.			
5°/₀ War Loan	950	.	.			
				2,418	15	3
				£5,961	5	.

GENERAL ACCOUNT.—*October 1st, 1917, to September 30th, 1918.*

INCOME.	£	s.	d.
Balance, October 1st, 1917	335	2	9
Subscriptions and Donations, 1917-1918 ...	2,019	11	9½
Emergency Fund	306	18	10½
Interest on Deposit Account	17	6	3
Interest on Consols	10	2	9
„ „ 5% War Loan	50	.	.
Rebate on Income Tax	2	16	4
Transferred from Sendamangalam Extension Fund	72	19	6
Transferred from L.Z.A. for extra Rent ...	40	.	.
„ „ „ Report	6	.	.
„ „ „ Indian Salaries...	356	.	.
	£3,216	18	3

EXPENDITURE.		£	s.	d.
By Remittances to India for Missionaries', Preachers', Teachers', &c., Salaries and Mission Account		2,347	6	10
„ Ministerial, General, Deputation, and Committee Room Expenses		65	4	7½
„ Missionary Boxes, Stationery, Postages, &c.		13	11	3
„ Banks & Son—				
Printing and Report ...	£46 15 .			
Advertising, &c. ...	18 6 2			
		65	1	2
„ Mr. E. A. Booth's children		18	5	.
„ Mr. D. Morling's children		48	.	.
„ Transferred to Voyage Account ...		80	.	.
„ „ „ Secretary's Salary ...		126	.	.
„ „ „ HERALD Fund *re* deficit		62	12	9½
„ „ „ Missionaries' Children's Fund		22	10	.
Balance		368	6	7
		£3,216	18	3

BALANCE SHEET.—*As at September 30th, 1918.*

LIABILITIES.	£	s.	d.
General Fund	368	6	7
Pension Fund	74	2	7
Missionaries' Life Insurance Fund	53	12	.
Madras Boarding School	582	18	1
Medical and Hospital Fund	135	1	.½
General Voyage Account	275	2	10
Ladies' Zenana Auxiliary	683	4	3½
„ „ Voyage Account	74	9	6
„ „ Emergency Fund	75	.	.
„ „ Medical Fund	96	18	4
	£2,418	15	3

ASSETS.		£	s.	d.
By Balance at Bank—				
Deposit Account ...	£800 . .			
Current Account ...	307 . 3			
By Investments *re* General Fund—				
2½% Consols at Cost	340 . .			
„ „ „	21 15 .			
5% War Loan at Cost	950 . .			
		2,418	15	3
		£2,418	15	3

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* £800, *also the Securities for the* £340 *and* £21 15s. *and* £950 *invested on behalf of the General Fund, and the* £1,781 *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*, 1918.

7th October, 1918.

WILLIAM LITTLETON, F.C.P.A.

SUNDRY ACCOUNTS.

——:o:——

HERALD FUND.

Subscriptions, 1917-18 ...	176	2	.	Banks and Son— Printing "Heralds" and Postages ...	236	14	4
Balance deficit from General Fund	62	12	9½	Editorial Expenses and Postages	2	.	5½
	£238	14	9½		£238	14	9½

MEDICAL FUND.

Balance, October, 1917...	7	17	5½	Transferred to Hospital Fund	11	3	11½
Subscriptions, 1917-18 ...	3	6	6				
	£11	3	11½		£11	3	11½

PENSION FUND.

Balance, Oct., 1917 :— Investments and Cash	1790	10	7	Investments :— L.C.C. Stock and 2½ per cent. Consols at cost	1631	.	.
Interest on Investments	49	17	8	5 per cent. War Stock (£157 8s. 6d. at £95⅛)	150	.	.
Rebate, 1917-18	13	13	4	Balance	74	2	7
Subscriptions, 1917-18 ...	1	1	.				
	£1855	2	7		£1855	2	7

MISSIONARIES' LIFE INSURANCE FUND.

Balance, October, 1917...	69	5	.	Insurance Premium ...	15	13	.
				Balance	53	12	.
	£69	5	.		£69	5	.

MADRAS BOARDING SCHOOL.

Balance, October, 1917...	582	18	1	Balance	582	18	1

MISSIONARIES' CHILDREN'S FUND.

Balance, October, 1917...	27	10		Mr. Booth's children ...	50		
Subscriptions, 1917-18 ...	60	.		Mr. Morling's children	60		
Transferred from General Fund	22	10	.				
	£110	.	.		£110	.	.

SECRETARY'S SALARY FUND.

Subscriptions, 1917-18 ...	150			Secretary's Salary, Office and Assistance	276		
Transferred from General Fund	126	.	.				
	£276	.	.		£276	.	.

SENDAMANGALAM EXTENSION FUND.

Balance, October, 1917...	72	19	6	Transferred to General Fund	72	19	6
	£72	19	6		£72	19	6

MEDICAL AND HOSPITAL FUND.

Balance, October, 1917 ...	263	17	1	Medicines... ...	40 . .
Transferred from Medical Fund	11	3	11½	Dispensaries ...	100 . .
				Balance	135 1 .½
	£275	1	.½		£275 1 .½

GENERAL VOYAGE ACCOUNT.

Balance, October, 1917 ...	195	2	10	Balance ...	275 2 10
Transferred from General Account...	80	.	.		
	£275	2	10		£275 2 10

LADIES' ZENANA EMERGENCY FUND.

Balance, October, 1917 ...	50			Balance ...	75
Transferred from General Account...	25	.	.		
	£75	.	.		£75 . .

LADIES' ZENANA AUXILIARY.

Balance, October, 1917 ...			532	6	2½	Mrs. Silvester's Expenses		3 12 1
Subscriptions, Donations, &c., 1917-18—						Transferred to General Account—		
Boxes ...	£419	14 5				Reports ...	£6 .	
Collections	13	6 8				Rent ...	40 .	
Gift Week and Spec. Don. for Bible-women ...	188	9 1				Indian Salaries	356 . .	
			621	10	2		402 .	
						Transferred to Emergency Fund ...	25 . .	
						Transferred to Voyage a/c	40 . .	
						Balance	683 4 3½	
			£1153	16	4½		£1153 16 4½	

L.Z.A. MEDICAL ACCOUNT.

Balance, October, 1917...	145	11	2	Miss Ireland	10 . .
Subscriptions, 1917-18 ...	2	8	2	Miss Elliott	10 . .
				Dispensary Furniture ...	30 . .
				Dr. Neatby—Donation ...	1 1 .
				Balance	96 18 4
	£147	19	4		£147 19 4

L.Z.A. VOYAGE ACCOUNT.

Balance, October, 1917 ...	34	9	6	Balance	74 9 6
Transferred from General Account...	40	.	.		
	£74	9	6		£74 9 6

ABSTRACT OF RECEIPTS.

October 1st, 1917, to September 30th, 1918.

—:o:—

	£	s.	d.
Acton, *Tabernacle*			
General	3	15	.
Heralds	1	8	6
Emergency	2	.	.
Amersham			
General	1	10	
Aston Clinton			
Heralds	1		
Aylesbury, *Walton Street*			
General	4	.	.
Emergency	1	6	6
Basingstoke			
General		19	6
Heralds		1	6
Bassett Street, *Keppel St.*			
General	2	2	1½
Heralds	1	16	6
Emergency	1	16	.
Bath, *Bethel & Providence*			
General	7	8	3
Heralds	2	.	5
Emergency	1	18	.
Beccles, *Martyrs' Memorial*			
General	2	.	3½
Heralds		15	4
Bedmond, *Bethesda*			
General		10	6
Heralds		5	3
Emergency	1	10	8
Belmont,			
General	2	2	
Heralds	1	1	
Berkhamsted, *Beulah*			
General	2	17	6
Heralds		12	6
Emergency	1	2	6
Berkhamsted Common			
General	4	19	.
Heralds	1	1	.
Emergency	2	5	.
Bermondsey, *Lynton Road*			
General	6	16	10
Heralds	16	5	.
Emergency	4	9	8
Bethersden			
General		18	.
Emergency	1	4	2
Bethnal Green, *Hope*			
General	2	10	
Emergency	2	8	.
Bexleyheath			
General		9	.
Heralds	1	3	.
Emergency	1	1	9
Bierton			
General	8	10	1
Heralds		15	.
Emergency ...	2	1	9

	£	s.	d.
Biggleswade			
General ...		3	
Boro Green			
General	11	11	10
Heralds	1	16	.
Emergency	4	2	4
Brentford, *North Road*			
General	36	17	8
Heralds	2	16	6
Emergency	10	5	.
Brighton, *Prarthana Sabha*			
General	49	7	5
Heralds	4	.	6
Emergency	1	15	.
Brighton, *Ebenezer*			
General	5	11	2
Emergency	12	16	.
Brixton, *Tabernacle*			
General	12	12	
Heralds	1	9	
Emergency	2	.	
Bromley, *College Slip*			
General	1	11	6½
Heralds		16	.
Emergency		17	6
Broseley, Salop			
General ...		10	
Emergency		12	
Calcutta			
General	1	1	
Heralds		1	
Cambridge, *Eden*			
General	34	12	2
Heralds	3	.	.
Emergency	7	8	6
Chadwell Street, *Mount Zion*			
General	88	3	.
Heralds	5	8	9
Emergency	17		.
Chatham, *Enon*			
General	4	11	8
Chatteris, *Mount Zion*			
Emergency	2	12	10
Chelmondiston			
General	10	2	10½
Heralds		10	.
Chelmsford			
General	19	13	8
Heralds	2	8	8
Cheltenham			
General	1	12	
Chesham, *New Town*			
General	6	15	9
Heralds	1	7	.
Emergency	1	6	2
Chobham, *West End*			
Emergency	1	6	3

	£	s.	d.
Clacton			
Heralds		2	
Clapham, *Courland Grove*			
General	23	16	9
Emergency	1	10	2
Clapham Junction, *Providence*			
General ...	1	17	2½
Claxton			
Emergency ...	2	10	.
Colnbrook			
Heralds ...		10	
Cranleigh			
General ...		15	.
Cransford			
General ...	2	7	6
Heralds ...		8	.
Crawley			
General	1	17	6
Heralds		5	.
Emergency ...		14	.
Crowfield			
General	1	2	.
Croydon, *Derby Road*			
General	8	15	6½
Heralds	2	16	.
Emergency	3	10	.
Croydon, *Windmill Road*			
Emergency	4	11	2½
Heralds		12	6
Croydon, *Tamworth Road*			
General	4	12	6
Heralds	1	10	.
Datchet			
General ...		10	
Dunstable			
Heralds ...		7	6
Egham			
General ...	1	10	.
Heralds ...	1	6	.
Elsworth			
General ...		10	
Epsom			
General	2	10	7
Heralds		1	6
Emergency	2	1	3
Erith, *Providence*			
General	4	.	
Emergency	1	10	
Farnham			
General ...		4	
Farnworth			
General	2	.	
Heralds		13	
Fleckney			
General	4	15	
Folkestone, *Zion*			
General	1	.	.
Heralds		2	6
Fressingfield			
Emergency	1	5	.
Fulham, *Ebenezer*			
General	1	7	4
Heralds	1	12	.
Emergency ...	1	2	.
Glemsford			
Heralds		5	
Gravesend, *Zoar*			
General	6	.	.
Heralds		1	6
Emergency	5	5	.
Grays, *Ebenezer*			
Emergency ...	1	11	6
Great Gransden			
General	4	14	
Heralds		5	
Great Yarmouth, *York Road*			
General	8	8	10¾
Heralds		15	1
Emergency	1	16	.
Greenwich, *Devonshire Road*			
General	2	10	7
Heralds	3	9	5
Grundisburgh			
General	3	.	.
Guildford, *Old Baptist Chapel*			
General	23	16	9
Heralds	2	15	.
Emergency	13	.	.
Handcross			
General		2	
Heralds		10	
Hartley Wintney			
General	72	11	6
Emergency	3	2	6
Haworth, *Hall Green*			
General	8	3	9
Heralds		12	6
Hedge End			
General	5	7	9
High Wycombe, *Zion*			
General	4	11	6½
Heralds	1	12	6
Emergency	2	9	5½
Hitchin, *Zion*			
Emergency		8	0
Hither Green			
General ...		10	
Hollinwood			
General	5	5	2½
Heralds	1	8	6
Emergency		10	.
Homerton Row			
General	2	3	1
Emergency ...	1	10	9
Horham			
General	25	14	11
Heralds	3	10	.
Hornsey Rise, *Ebenezer*			
General	1	10	
Heralds		17	
Hounslow, *Zoar*			
General	19	14	9¾
Heralds	2	6	6
Emergency	7	2	2
Hoxne			
General	2	2	6
Ilford, *Ebenezer*			

	£	s.	d.
General	4	15	10
Heralds	1	.	9
Ipswich, *Bethesda*			
General	42	13	9
Heralds	2	18	.
Emergency		15	6
Ipswich, *Zoar*			
General ...	1	3	11
Heralds ..		12	10
Emergency		16	6
Irthlingboro'			
General	2	6	10
Heralds	1	5	10
Kilburn, *Ebenezer*			
General	5	1	.
Heralds		10	.
Emergency	2	11	11
King's Langley			
General	3	12	2½
Heralds		12	6
Kingston, *Providence*			
General	3	13	8
Emergency	1	10	.
Laxfield			
General	1	10	6½
Emergency	1	6	.
Leicester, *Newarke Street*			
General	7	18	8½
Heralds		18	6
Emergency ...	3	15	.
Lewes, *Jireh*			
General	8	16	10
Emergency	6	3	7
Lewisham, *College Park*			
General	18	8	.
Heralds	1	7	6
Emergency	3	1	2
Leyton, *Goldsmith Road*			
General	2	.	.
Heralds	1	1	6
Emergency	2	14	6
Lingfield			
General	1	4	
Heralds		6	
Llwyndafydd			
General ...		15	
Lode			
General ...	2	5	6
Emergency	1	17	
Long Marston			
Heralds		5	
Loughborough			
General ...		13	
Heralds ...		5	
Emergency	1	5	
Madras			
General	8	5	
Heralds		5	
Maidstone, *Provdence*			
General	1	16	6
Heralds		2	6
Emergency ...		14	.
Manchester			
General ...	9	8	.½
Heralds ...	1	18	
Manor Park			
General	5	3	2½
Heralds		18	.
March, *Providence*			
General	6	18	9
Heralds	1	1	6
Margate, *Rehoboth*			
General		6	5
Heralds		17	6
Emergency ...		17	3
Marlboro'			
Emergency		14	
Masbro'			
General ...	1	3	
Mayford			
General ...	1	.	
Heralds ...	1	4	
Meopham			
General	5	15	3½
Heralds		18	10
Mendlesham Green			
General		16	
Middlesbro'			
General	10	.	
Heralds		10	
Emergency ...	3	3	
Newcastle-on-Tyne			
General	3	2	11
Heralds		19	.
Emergency	3	.	6
New Quay (*Cardiganshire*), *Bethel*			
General	1	9	10
Newquay (*Cornwall*), *Ebenezer*			
General	5	14	7
Heralds	1	12	4
Emergency	1		8
Newton Abbott			
Emergency ...		4	
Heralds		6	
Newton Toney			
Heralds ..		5	
Norbiton, *Zion*			
General	14	19	4
Heralds		5	6
Northampton, *Providence*			
General	2	7	6
Heralds ...		12	7
Norwich, *Orford Hill*			
General	8	4	4
Heralds ...	1	12	
Notting Hill Gate, *Bethesda*			
General	8	13	9
Heralds	1	5	
Emergency ..	2	12	
Occold			
General ...	3	15	5
Heralds ...		17	7½
Otley			
General ...			6
Heralds ...		5	
Oundle, *Zion*			
General	3	3	6
Heralds	1	2	.

	£	s.	d.
Over			
General	1	.	6
Heralds		14	
Emergency ...	4	.	
Peckham, *Zion*			
General		6	9
Heralds		9	.
Emergency	1	3	3½
Pimlico, *Carmel*			
General	1	19	
Plymouth, *Emmanuel*			
General	9	6	3
Heralds		10	.
Ponders End			
Heralds		2	
Portsmouth, *Rehoboth*			
General	5	8	1
Heralds		19	6
Emergency	1	1	10
Poynings			
General	2	9	9
Emergency ...		16	2
Prestwood			
Emergency	1	8	.
Prittlewell, *Providence*			
General	11	10	
Ramsey, *Salem*			
General	4	14	10
Heralds		11	.
Emergency	1	6	8
Reading, *Providence*			
General	1	6	9½
Heralds	1	18	.
Emergency	2	8	.
Redhill			
Heralds		10	
Richmond, *Salem*			
General	4	14	11
Heralds		9	1
Emergency	1	9	8
Rishangles			
General ...		17	4
Heralds ...		8	.
Rotherham			
General	3	1	.
Rowley Regis, *Providence*			
General	5	15	8
Heralds		17	6
Emergency	2	9	10
Royton, *Bethesda*			
General	11	16	3½
Heralds		16	9
Emergency	2	5	9
Rushden, *Succoth*			
General	2	13	4½
Heralds	1	.	.
Emergency	2	15	1
St. Albans, *Bethel*			
General		8	.
Heralds		15	3
Emergency	1	16	3
St. John's Wood, *Mount Zion*			
General	106	13	11
Heralds	14	9	4
Medical	2	1	.
Pension Fund	1	1	.
Emergency	10	1	2
St. Neots			
General	14	9	7
Heralds		8	.
Medical	1	5	6
Sale, *Stanley Grove*			
General	3	5	
Heralds	1	5	
Salhouse			
General		12	6
Heralds		4	8
Emergency ...	1	4	6
Sipson			
General	20		
Soho			
General ...	2	10	.
Heralds ...		4	6
Southport			
General	6	17	11
Staines			
General	6	10	9
Stevenage, *Albert Street*			
General	4	12	7
Heralds	1	4	.
Emergency	2	.	.
Stisted			
General		2	6
Stockley Mission			
General	1	10	.
Heralds		1	6
Stoke Ash			
General	6	17	10
Heralds		15	.
Stonham Parva			
Heralds		4	
Stowmarket			
General		2	6
Stratford, *Gurney Road*			
General	17	8	½
Heralds	1	13	2½
Emergency	6	5	10½
Sturry			
General	2	8	2½
Heralds		7	6
Emergency ...		16	2½
Sunderland, *Jireh*			
Emergency ...		6	
Swindon, *Providence*			
General		16	6
Heralds		10	6
Emergency	2	9	.
Sydney (*N.S.W.*), *Temple*			
General	3	7	
Sydney (*N.S.W.*), *Belvoir Street*			
General	2	.	
Heralds		7	
Thame			
General	5	2	11
Heralds		14	.
Tonbridge, *Zion*			
General		10	
Heralds		5	

	£	s.	d.
Emergency		13	.
Tottenham, *Ebenezer*			
General	6	12	6
Heralds	2	2	6
Emergency	2	12	10
Tring, *Akeman Street*			
General	69	3	2½
Heralds	3	13	9
Emergency	26	6	8
Tring, *Ebenezer*			
General	2	8	10½
Emergency		10	.
Trowbridge, *Zion*			
General	3	1	1
Emergency	2	17	4
Tunstall			
General	1	18	
Emergency		17	
Waltham Abbey, *Ebenezer*			
General	1	6	.
Heralds		12	6
Walthamstow, *Church Hill*			
General	16	8	9
Heralds		14	2
Walton-on-Naze			
General	1	9	4
Emergency	1	10	6
Walworth, *Surrey Tabernacle*			
General		10	6
Heralds	1	14	.
Emergency	1	10	.
Walworth, *Penrose Street*			
Heralds	1	2	6
Emergency	1	5	.
Wandsworth, *Chatham Road*			
General	12	19	6
Heralds		19	.
Emergency		10	.
Wandsworth, *West Hill*			
General	26	12	7
Heralds	1	9	7
Emergency	10	.	4
Warboys			
General	11	15	6
Heralds	2	2	6
Emergency	8	8	.
Watford, *Tabernacle*			
General	26	5	.
Heralds	2	15	8
Emergency	3	1	.
Wattisham			
General	8	14	.
Wellingborough, *Tabernacle*			
General	19	7	5
Heralds	1	5	.
Emergency	3	10	1
West Ham, *Tabernacle*			
General	33	1	
Heralds	1	18	.
Emergency ...	4	7	9
Whittlesea			
General	16	3	2
Heralds		16	3
Willingham			
Emergency	1	1	6
Heralds		10	3
Wooburn Green, *Ebenezer*			
General	6	3	½
Heralds		10	6
Wood Green, *Dovecote*			
General	5	13	2
Heralds	1	4	
Wood Green, *Park Ridings*			
General	4	1	5½
Heralds		16	2
Emergency	3	.	6
Woolwich, *Enon*			
General ...	6	14	3
Emergency	2	3	8
Personal			
General	589	.	3½
Heralds	9	8	.
Emergency	4	14	3
Missionaries' Children's Fund ...	60		
Secretary's Salary Fund ...	150		
Annual Meeting			
Collection	57	15	6
Sale of Literature ...	1	12	8
Half-Yearly Meeting			
Collection	26	5	.
Interest on Deposit at Bank	17	6	3
Interest on Consols—			
General Fund	10	2	9
Interest on 5% War Loan	50	.	.
Rebate Income Tax—			
General Fund ...	2	16	4
Pension Fund			
Interest on Consols, &c.	49	17	8
Rebate of Income Tax ..	13	13	4
L Z A.	623	18	4
Balance in Hand, Oct., 1917			
Deposit a/c	300	.	.
Current a/c ...	864	15	2
Consols	340	.	
"	21	15	
5% War Loan	950	.	
	£5961	5	.

Ladies' Zenana Auxiliary.

Receipts from October, 1917, to September, 1918.

	£	s.	d.
Acton, *Tabernacle*—			
Per Miss E. Eliott:—			
Archer, Miss, 1917		18	.
,, ,, 1918		12	.
Bartlett, Mrs. ...		10	.
Bridge, Miss J. ...		4	4½
,, Miss N....		4	3½
Dennis, Miss ...	1	16	.
Elliott Miss F. ...		10	4
,, Miss O. M.		16	.
Farthing, Mrs. ...		6	4½
Fisher, Mrs. ...		2	8
Grimwood, Mrs....		4	.
Holland, Mrs. ...		2	.
Hubbard, Miss ...		2	.
Pearson, Mrs. ...		6	8
Pollard, Mrs. ...		4	
,, Miss ...		2	6
Sadler, Mrs. ...	3	.	.
,, Miss O ...	1	5	.
Vine, Miss ...		4	4
Gift Week (Bible-women)	2	3	6
	13	14	.
Aston Clinton—			
Per Mrs M. White:—			
Burnham, Mrs. J.		6	.
,, Mrs P.		1	5
,, Mrs. W.		2	9½
Goodson, Miss ...		8	7½
Gurney, Mrs.... ...		2	6
Jeffries, Miss ...		3	11
Keen, Mrs. H. ...		1	3½
Munger, Mrs. H. ..		3	.
Plater, Mrs. E. ...		5	9
,, Mrs. W. ...		4	6
Thorne, Mrs. T....		1	.
,, Miss ...		2	
White, Mrs. L. ...		4	8½
,, Miss ...		4	6
Gift Week (Bible-women)		10	.
	3	2	.
Badingham and Cransford—			
Per Mrs. H. E. Kindred:—			
Collection, June 8	1	10	.
Gift Week (Bible-women)	1	.	6
Boxes: -			
Cook, Mrs. ...		5	.
Cooper, Mrs G. ...		5	.
,, Mrs. P. ...		5	.
Barter, Mrs. ...		2	6
Stannard, Mrs. ...		3	.
Skeet, Miss M. ...		4	.
Tuck, Mrs. ...		10	.
Kindred, Mrs. W.		7	6
,, Mr. H. E.	1	.	.
Capon, Mrs ...		2	.
	5	14	6
Bassett Street, *Keppel-street Memorial*—			
Per Miss J. Clifton:—			
Boughton and Bishop, Misses		11	6
Woodman, Mrs....		8	6
Angeloni, Miss ...		5	.
Clifton, Mrs., and the Misses ..		7	.
Clifton, Miss J., and S.S. Class...		6	.
Smith, Miss K. ...		3	.
Pickering, Mrs. ...		6	.
Pickering, Mrs. L.		5	.
Phillips, Miss ...		5	.
Gift Week (Bible-women)		10	.
	3	7	.
Bermondsey, *Lynton-road*—			
Per Mrs. Crisp:—			
Blackman, Mrs. H.		10	.
Cattermole, Miss		4	.
Collin, Mr. and Mrs. J. B. ...	4	10	.
Crisp, Mrs. A. E...	1	.	10½
Edwards, Mrs. ...		8	1½
,, Mrs. E.		5	.
Fiske, the Misses		4	.
Holyoak, Mrs A.H.P.		7	6
,, Miss ...		7	6
,, Miss W.		10	.
Jackson, Miss ...		10	.
Knott, Mrs. ...		5	.
,, Mrs. A. D.		10	.
Rush, Mrs. J. (Cathays) ...	1	.	.
Shearing, Miss R.		9	.
Sparkes, Miss ...		5	.
Gift Week (Bible-women)	3		.
Ditto		2	6
	14	8	6
Borough Green—			
Per Mrs. E. Vine:—			
Bull, Mrs.... ...		8	.
Castle, Miss E. A.		5	11½
,, Miss M. ...		7	4½
Chapman, Mrs. ..		11	.
Girls' Bible-class		13	.
Harmsworth, Miss		4	1½
Smithers, Mrs. ...		1	11
Terry, Miss A. ...		2	2½
Vine, Mrs. E. ...		5	.
,, Miss Bertel		3	.½
Collection... ...		7	.
	3	8	7
Brentford, *North-road*—			
Per Miss M. Fromow:—			
Sixty-two Boxes...	19	7	6
Gift Week (Bible-women)	4	4	.
	23	11	6
Brighton, *Prarthana Sabha*—			
Per Miss Flegg:—			
Boxes	13	16	3
Freewill Offerings		14	.
Gift Week (Bible-women)	6	10	6
	21	.	9
Brixton, *Tabernacle*—			
Per Mrs Sapey:—			
Sapey, Mrs. ...		5	.
Jones, Mrs., and Allum, Miss ...		3	7
Reeves, Mrs. ...		2	10½
Cooper, Mrs. ...		3	.
Addiscott, Mrs. ...		3	.
Hayes, Mrs. ...		1	7
Russell, Miss ...		3	6
Cundle, Mrs. ...		2	5
Atkinson, Miss ...		2	6
Lack, Mrs. ...		4	5
Browning, Mrs. ...		4	1
Upton, Mrs. ...		3	3½
Robinson, Mrs. ...		5	9
Gift Week (Bible-women)	2	.	.
	4	5	.
Cambridge, *Eden*—			
Per Miss Eldred:—			
Ashcroft, Mrs. ...		10	.
Blott, Mrs. ...		10	.
Beall, Mrs. ...		5	.
Burton, Mrs. ...		10	.
Shinn, Mrs. ...		4	.
Darnell, Mrs. ...		4	6
Haynes, the Misses M. and A. ...		8	6
Wilderspin, the Misses E. and N.		9	.
Careless, Mrs. ...		5	.
Brown, Mrs. ...		7	3
Mitson, Miss ...		1	6
Whyatt, Miss ...		5	.
Martyn Miss ...		5	10
Few, Miss (in Memory of) ...		10	.
Eldred, Miss ...		10	.
Webb, Miss ...		5	.
Gift Week (Bible-women)	2	7	6
	7	18	1
Chadwell street,			
Per Miss P. P. Nunn:—			
Crickmore, Mrs....	1	.	.
Smith, Mrs. F. ...		2	6
Fricker, Mrs. ...		5	.
Jones, Mrs.		9	2½
Woodward, Miss		4	4
Mitchell, Mrs. ...	5	1	9
Miller, Mrs. ...		3	6
Pardoe, Miss ...		5	9½
Jones, Miss V. ...		4	4½
Marston, Miss ...		5	5½
Webb, Mrs. H. J.		5	.
,, Miss ...		3	3½
Wickens, Mrs. ...		5	.
Webb, Mrs ...		8	2
Retson, Miss ...		4	11½
Kimber, Mrs. ...		2	6½
Mackenzie, Mrs....		4	.
Shepherd, Mrs. ...		5	8½
Ginn, Miss M. ...	1	3	4½
Saxby, Misses ...		8	11
Prayer-meeting Box		19	2½
Nunn, Mrs, and the Misses ...	2	1	3
Godwin, Mrs. C....		5	.
Western, Mrs. ...		5	.
L. and M.... ...		5	.
Silvester, Mrs., and the Misses ...	2	2	.
Gorbitz, Mrs ...		4	4
Gift Week (Bible-Women's Fund)	10	16	6
Per Miss A. Goodhew:—			
Subscriptions for Bible-woman ...	5	.	.
	33	11	1½
Chelmsford—			
Per Mrs. Blythe:—			
Blythe, Mrs. S. H. and W. K. ...	1	.	.
Per Mrs. Gosling:—			
Gift Week (Bible-women)	1	6	6
	2	6	6

	£	s.	d.
Clapham,			
Courland-grove—			
Per Mrs. F. Brinkler:—			
Vine, Mrs.... ...		10	.
Roiffe, Mrs. ...		5	9½
James, Mrs. ...		10	.
Dadswell, the Misses		6	.
Brinkler Mrs. F.		10	.
„ Mrs. W.		9	7
Wise, Miss ...		5	.
„ Miss Ruth		7	.
Nicholls, Mrs. ...		13	2½
Maunder, Miss ...		6	9½
Collins, Miss G. ..		6	7½
Waller, Mrs. F. T.		4	11
Gill, Mrs. A. ...		9	3
Watts, Mrs. ...		7	2
Andrew, Mrs. ...		6	3
Crisp, Mrs. ...		3	6
Brinkler, Miss Muriel		2	.
Brinkler, Mr. Fred.	1	.	.
„ Mr Will.	1	1	.
Alloway, Miss Winnie		2	8
Bennett, Miss Olive		3	.
Leake, Mrs ...		14	10½
Gift Week (Bible-women's Fund)	2	1	6
	11	6	2
Eltham—			
Per Mrs. Troupe:—			
Three Boxes ...		11	6
Gift Week (Bible-women's Fund)	1	13	3
	2	4	9
Fleckney—			
Per Miss Deacon:—			
Mattock, Mrs. J....		4	10½
Jesson, Mrs. W....		6	6½
Wright, Mrs. F. H.		5	.
Stretton, Mrs. W.		2	.
Deacon, Miss M....	1	3	9
„ Miss G....		4	4
„ Miss H. A		7	4½
„ Miss G....		5	.
Garner, Miss R. T.		5	.
Hind, Miss F. ...		3	5½
Homer, Miss M....		3	5
Simons, Miss Ida		2	7
Waterfield, Miss R.		5	.
Per Mrs. Buckby:—			
Buckby, Mrs. F. M.		5	.
Gamble, Miss L. H.		5	.
	4	8	4
Fulham, *Ebenezer—*			
Per Mrs Brown:—			
Prayer-meeting .		7	3
Brown, Mrs. ...		15	.
„ Mrs. H. J.		7	4
Bible Classes, per Mrs B Purkiss		11	7
Young Women's Bible Class, per Mrs. Elliott ...		10	8
Thixton, Mrs. ...		10	.
Purkiss, Mrs. ...		9	.
Evans, Mrs. ...		4	4
Purkiss, Mrs. B....		4	6
Elliott, Miss ...		9	3½
Burrows, Mrs. ...		1	9
Mayhew, Mrs. ...		2	10
Fison, Mrs ...		4	4
Dennis, Mrs. ...		4	4
Robinson, Miss ...		4	10½
„ Mrs. ...		6	.
Huggins, Mrs. ...		4	.
Smith, Mrs. ...		4	6
Elliott, Mrs. ...		5	.
Foote, Miss ...		6	8
Gift Week (Bible-womnn)	1	11	.
	8	4	3
Grays, *Ebenezer—*			
Per Miss Steel:—			
Mare, Mr.		15	.
Shipman, Mrs. ...		2	.
Steel, Miss Alice...		12	.
Gift Week (Bible-women)		7	6
	1	16	6
Greenwich, *Devonshire-road—*			
Per Miss Smart —			
Kingsworth, Miss		8	3
Upfold, Miss ...		6	.
Geal, Mrs. ...		5	.
Stubbs, Miss ...		6	.
Clark, Miss ...		3	6
Dungey, Miss N....		4	6
Webb, Miss L. ...		3	.
Wood, Mrs. ...		3	.
Barton, Miss ...		3	1
Thomas, Mrs. ...		4	6
Standen, Miss ...		4	6
Wilmshurst, Mrs.		4	6
Tindley, Mrs. ...		8	.
Webb, Miss A. ...		3	.
Wiggins, Miss ...		5	1
Terry, Miss ...		5	.
Burton, Mrs. ..		5	.
Tree, Mrs		10	6
Smart, Miss ...		5	2
Harris, Miss ...		9	.
Dickens, Miss ...		5	.
Pert, Miss... ...		5	.
Geal, Miss ...		4	.
Jarvis, Mrs. A. ...		6	.
Stevens, Miss E....	1	.	.
Baggs, Miss ...		2	.
Barker, Mrs (Nov. 17)		2	6
Burfoot, Mr. Stanley (Dec 17) ...		7	.
Gift Week (Bible-women)	3	15	3
	11	13	4
Guildford, *Old Baptist Chapel—*			
Per Miss Pickett:—			
Boxes	6	3	.
Collection... ...	1	16	.
Gift Week (Bible-women's Fund)	1	10	.
	9	9	.
Hartley Wintney—			
Per Mrs. Gossling:—			
Boxes	1	16	10
Gift Week (Bible-women's Fund)	1	9	4
	3	6	2
Haworth, *Hall Green—*			
Per Miss Kane:—			
Crowther, Mrs. ...		5	.
Holmes, Mrs. ...		4	4
Hudson, Mrs. F....		4	6
Kane, Mrs. W. ...		4	.
„ Miss ...		4	6
Kershaw, Mrs. A.		5	.
„ Mrs. M.		3	6
Kilmister, Miss ...		5	.
Merritt, Mrs. ...		5	.
Murgatroyd, Miss		5	
Pickles, Mrs. S. ...		4	.
„ Miss M. A.		4	6
Shackleton, Mr. ...		1	.
Tyson, Miss ...		4	6
Wheeler, Miss ...		2	6
Whitaker, Mrs. B.		4	.
Gift Week (Bible-women's Fund)		10	6
	3	16	10
High Wycombe, *Zion—*			
Per Miss Rogers:—			
Scott, Mrs. W. ...		4	6
Morling, Miss ...		5	.
Rogers, Miss ...		5	6
„ Miss M....		5	6
„ Miss E. ...		5	6
„ Mrs. W....		6	3
Simmons, Mrs. ...		2	10
Nunn, Miss ...		2	2
Heather, Miss ...		2	6
Mayo, Miss G. ...		3	6
Leach, Miss ...		2	.
Walters, Mrs. ...		3	6
Staines, Miss ...		5	.
Church, Mrs J. ...		1	6
Pusey, Mrs. ...		5	.
Adley, Mrs ...		1	.
Collection	1	16	.
Oxlade, Mrs. J. ...		4	6
Gift Week (Bible-women's Fund)	1	6	.
	6	7	9
Hitchin—			
Per Miss Montgomery:—			
Boxes	1	6	
Gift Week (Bible-women's Fund)		7	6
	1	13	6
Homerton Row—			
Per Mrs Rutter:—			
Morton, Mrs. ...		4	6
Rutter, Mrs. ...		10	.
Biggs, Mrs. ...		7	6
Jacobs, Miss ...		4	6
Pardoe, Mrs. ...		4	6
Baker, Mrs. ...		5	.
Gift Week (Bible-women's Fund)		17	6
	2	13	6
Hounslow, *Zoar—*			
Per Mrs. Jeffs:—			
A Member ...		10	.
Byatt, Miss ...		4	7½
Ebbs, Miss ...		5	.
Fromow, Miss R.		6	.
Hook, Miss ...		5	.
Jeffs, Mrs ...		10	6
„ Mrs E ...		9	3½
Lancaster, Mrs. ...		5	3
Mackee, Miss G....		6	.
Parkes, Mrs E. ...		5	.
Parsons, Miss ...		5	.
Robbins, Mrs, and Family		18	.
Rook, Mrs. ...		3	10
Rose, Mrs.		6	8½
Terry, Miss ...		1	.
Underwood, Mrs.		5	.
Westbrook, Miss		4	6
Collection for sup of Bible-woman	1	10	
Gift Week (Bible-woman's Fund)	3	2	.
Greenough, Miss		4	3
Dickinson, Miss...		3	2

	£	s.	d.
King, Mrs. ...		5	.
Hodges, Miss ...		6	2
Hybid, Mrs. ..		2	6
	11	3	11

Ilford, *Ebenezer*—
Per Mrs. Othen:—

Boxes	5	1	.
Special Donation from the Church		15	.
Gift Week (Bible-women's Fund)	2	10	.
	8	6	.

Ipswich, *Bethesda*—
Per Mrs. H. T. Chilvers:—

A Friend	1	.	.
Artist, Miss ...		5	.
Balls, the Misses J. and A. ...		11	.
Bennett, Miss ...		5	3
Banyard, Mrs. ...		5	.
Beales, Miss ...		10	.
Beer, Miss ...		5	.
Bridges, Mrs. ...		9	.
Brett, Miss ...		4	.
Bruce, Miss ...		5	.
Brill, Mrs.... ...		5	.
Copping, Mrs. ...		10	.
Cooper, Miss ...		1	.
Chilvers, Mrs. H.T.	1	.	.
Dearing, Mrs. ...		3	6
Farrow, Miss A....		10	.
Grimwood, Mrs....		12	3
Garnham, Miss A.		5	.
Gallant, Mrs. ...		14	5½
Groves, Mrs. ...		2	6
Hines, Mrs. ...		5	.
„ Miss ...		5	.
Horne, Mrs. ...	1	.	.
Cook, Miss G. ...	1	.	.
Barnes, Miss ...		4	9
Mann, Miss V. ...		2	6
„ Mrs. ...		7	6
Beck, Miss ..		1	9
Brett, Miss ...		1	.
Woods, Mrs. R. ...		5	6
Sheldrake, Miss A.		7	.
A Friend			9
Humphreys, Miss		5	.
Lait, Miss... ...		4	6
Ling, Mrs. E. ...		4	.
Lockwood, Mrs....		1	.
Mann, Miss S. ...		8	.
Messant, Mrs. ...	1	.	.
Southgate, Miss ..		5	.
Osborne, Miss ...		5	.
Pointer, Mrs. ...		6	6
Pulham, Mrs. ...		2	6
Reynolds, Mrs. ...		12	6
Stratford, Mrs. ...		2	6
Squirrell, Miss ...		5	.½
Sheldrake, Mrs....		3	3
Smith, Mrs. F. ...		1	.
Thompson, Miss C.		10	.
Talman, Miss		6	.
Wright, Miss H....		5	.
Wolno, Miss ...		10	8
Woods, Miss ...		15	10
„ Mrs. M. ...		2	6
Wright, Mrs. ...			6
Woods, Mrs. John (for Support of Bible-woman, Sendamangalam)	10	.	.
Hines, Miss (Study Circle)	1	.	.
Gift Week (Bible-women's Fund)	1	11	6
	31	11	6

	£	s.	d.
Ipswich, *Zoar*—			
Per Mrs. M Gardner:—			
Gift Week (Bible-women's Fund)		15	.
		15	.
Kilburn, *Ebenezer*—			
Per Mrs. Boys:—			
Gift Week (Bible-women's Fund)	1	.	.
	1	.	.
Kingston-on-Thames—			
Per Mrs E. A. Summers:—			
Gift Week (Bible-women)	2	13	.
Horn, Mrs. ...		12	.
Jeffs, Mr. & Mrs.		10	.
Lambourne, Mrs.		5	.
Pilborough, Mrs.		5	.
Pratt Mr. & Mrs.		15	.
Stokes, Mrs. ...		8	8
Summers, Mrs. H.		6	.
„ Mrs. E.		10	.
	6	4	8
Laxfield—			
Per Mrs. Bassham:—			
Boxes	4	5	6
Gift Week (Bible-women's Fund)		17	6
Thirkettle, Mrs.	1	.	.
	6	3	.
Lewisham, *College Park*—			
Per Mrs. Brazier:—			
Boxes	5	18	6
1 Month's Salary for Bible-woman	1	.	.
Gift Week (Bible-women's Fund)	2	4	1
	9	2	7
Leyton, *Goldsmith-road*—			
Per Mrs. F. Chilvers:—			
Boxes	1	9	.
Gift Week (Bible-women's Fund)	1	13	.
Per Mrs. J. Stevens:—			
Fenning, Mrs., sen.		2	6
	3	4	6
Manor Park, *Itchoboth*—			
Per Miss Ince:—			
Gift Week (Bible-women's Fund)		17	.
		17	.
Marylebone, *Mount Zion*—			
Per Misses Harris and Widden:—			
Sixty-six Boxes ...	27	10	.
Collection... ...	2	10	6
Gift Week (Bible-women's Fund)	3	18	6
	33	18	6
Newquay (Cornwall), *Ebenezer*—			
Per Mrs. H. G. Dann:—			
Clemens, Mrs. ...		2	6
Curry, Mrs. ...		3	11
Dann, Miss ...		5	.
„ Mrs. ...		10	4

	£	s.	d.
Harris, Miss ...		6	.
Pappin, Mrs. ...		2	9
Pearce, Mrs. R. ...		2	.
„ Miss ...		3	8
„ Mrs. A. ...		11	2
Raven, Miss ...		8	7
Richards, Miss ...	1	4	9
Rickard, Mrs. ...		2	7
Woodward, Mrs ..		2	11
Gift Week (Bible-women's Fund)		13	3
	4	19	5
Northampton, *Providence*—			
Per Mrs. Catling:—			
Boxes, 1917:—			
Church, Mrs. ...		10	.
Letts, Mrs. ...		15	6
Catling, Mrs. ...		5	.
Tarry, Miss ...		1	.
Sharp, Miss ...		9	1
Boxes, 1918:—			
Letts, Mrs ...		12	.
Sharp, Miss ...		8	6
A Friend		4	.
Gift Week (Bible-women's Fund) ...	1	.	.
	4	5	1
Notting Hill Gate, *Bethesda*—			
Per Mrs. E. A. Boatwright:—			
Boxes	2	18	.
Gift Week (Bible-women's Fund)	1	12	.
	4	10	.
Plymouth, *Emmanuel*—			
Per Mr. E. M. Bacon	2	10	.
	2	10	
Ponders End,			
Per Miss E. C. Elnaugh:—			
Gift Week (Bible-women's Fund)		1	.
		1	
Prittlewell, *Providence*—			
Per Miss Fisher:—			
Amos, Miss ...		2	6
Bird, Miss... ...		2	9
Bracey, Mrs. ...		4	4
Bray, Miss ...		2	6
Burgess, Mrs. ...		10	.
Chandler, Mrs. ...		4	6
Collard, Mrs. ...		4	6
Cripps, Mrs. ...	1	16	9
Deane, Mrs. ...		11	.
Fisher, Mrs ...		12	.
„ Miss ...		5	.
Flack, Miss ...		3	6
Gosling, Mrs. ...		7	1½
Harmer, Miss ...		7	.
Hicks, Miss ...		4	6
Hodder, Mrs. ...		5	.
Inskipp, Miss ...		10	.
Johns, Mrs. ...		3	3
Moss, Mrs. S. ...		4	6
Marshall, Mrs. ...		4	.
Mead, Miss ...		2	2
Newton, Mrs. ...		2	6
Philipps, Miss Millie		5	.
„ Miss May		3	.
„ Miss Flossie		2	.
Pilgrim, Miss ...		5	.
Plail, Miss ...		14	3
Smith, Mrs. ...		5	.
Springett, Miss ...		4	6

	£	s.	d.
Taylor, Miss ...		4	.
Thompson, Miss		7	4½
Turner, Mrs. ...		5	.
,, Mrs. Cecil		4	6
Verdon, Miss ...		5	.
Whisstock, Mrs....		5	.
Gift Week (Bible-women's Fund)	4	1	6
	15	.	6

Ramsey—
Per Miss Pentelow :—

Boxes		16	.
Gift Week (Bible-women's Fund)		6	.
	1	2	.

Reading, *Providence*—
Per Miss Pursey :—

Allan, Miss ...		6	.
Doell, Miss ...		1	2
Morton, Miss ...		5	7½
Cottrell, Mrs. ...		1	3
Smith, Mrs. ...		7	6
Paxman, Mrs. ...		4	6
Walters, Miss ...		6	6½
Eeles, Miss Ruth		2	5
Challen, Mrs. ...		1	7
Collier, Mrs. ...		2	10½
Cane, Miss ...		1	2½
Prayer and Work-meeting Box ...		9	.
Frith, Mrs ...		5	.
Gift Week (Bible-women's Fund)	1	10	.
	4	4	8

Richmond, *Salem*—
Per Mrs. Robinson :—

Box, No. 1... ...		11	11½
Chaplin, Mrs. ...		6	10½
Collins, Mrs. ...		2	9
Edwards, Miss ...		4	5
Fisher, the Misses		11	1½
Goodwin, Miss ...		5	2
Hadler, the Misses		7	3
Hughes, Mrs. ...		7	6
Kempson, Mrs. ...		3	11½
Makey, Miss W....		4	.
Martindale, Miss May		5	5½
Mills Miss... ...		5	.
Moldon, Mrs. ...		5	.
Wiles, Mrs. ...		5	5½
Witt, Miss ...		4	6½
Buttram, Miss (Donation)		6	.
Larter, Miss (Donation)		2	6
Moyce, Mrs. (Quarterly Sub.)		4	.
Gift Week (Bible-women's Fund)	1	4	.
	6	7	.

Sale, *Stanley Grove*—
Per Miss Croft : -

Boxes	1	15	.
Gift Week (Bible-women's Fund)	1	4	6
	2	19	6

Soho Memorial—
Per Mrs. Pond :—

Blackwell, Mrs. ...		5	.
Simpson, Mrs. (In loving memory)	1	.	.
Gift Week (Bible-women's Fund)		10	.
	1	15	.

	£	s.	d.
Stoke Ash—			
Per Miss K. Hitchcock :—			
Gift Week (Bible-woman's Fund)		10	.
		10	.

Stratford, *Gurney-road*—
Per Miss G. E. Faunch :—

Curtis, Miss E. ...		2	11½
,, Mrs. ...		8	5
Cook, Mrs. ...		2	10½
Ewing, Miss A. ...		7	.
Faunch, Mrs. W. G.		5	.
,, Miss G. E.		7	.
Gillmore, Mrs. ...		10	6
Hanchard, Miss E.		4	
Ince, Mrs. S. ...		3	4½
Taylor, Miss E. ...	1	6	.
Webb, Mrs. C. ...		6	6
Weston, Miss ...		2	9½
1d. Weekly Subs.	3	15	3
Collection... ...	1	13	1
,, (Z.P.M.)		2	7
Gift Week (Bible-women's Fund)	2	6	.
Per Miss Ince (Subscription for Bible-woman)...	10	.	.
	22	3	4

Swindon, *Providence*—
Per Mrs. Parker :—

Anon. (Donation)		1	.
Archard, Miss ...		5	.
Bizzell, Miss ...		5	.
Chellew, Miss ...		13	9
Everitt, Mrs ...		2	11
Fyson, Mrs. ...		3	6
Gale, Miss... ...		10	.
Godwin, Miss ...		11	7
Greening, Mrs. ...		2	9
Hanks, Mrs. ...		5	3
Kibblewhite, Mrs.		1	1½
Lane, Miss ...		4	3
Lewis, Mrs. W. ...		4	6½
Parker, Mrs. ...		6	1½
Rushan, Mrs. ...		3	6
Salmon, Mrs. (Don.)			9
Stroud, Mrs. ...		1	6
Waters, Mrs. ...		1	11½
Gale, Miss (1917)		10	.
Bullock, Mrs. (1917)		2	6
Gift Week (Bible-women's Fund)		5	.
	5	2	.

Tollington Park—
Per Mrs. Sandall :—

Boxes	2	2	.
Gift Week (Bible-women's Fund)	1	10	.
	3	12	.

Tottenham.
Napier-road—
Per Miss E. E. Field :—

Boxes	3	.	.
New Year's Col....		5	.
New Year's Offering from Miss Field		5	.
Gift Week (Bible-women's Fund)	1	10	.
	5	.	.

Tring, *Akeman-street*—
Per Miss Maull :—

Boxes	62	12	1
Subs. for Bible-woman	5	8	.
Gift Week (Bible-women's Fund)	6	.	6
	74	.	7

Walthamstow,
Commercial-street Memorial—
Per Mrs. Wallis :—

Boxes	11	11	2
Women's Gospel Meeting & L.Z.A. Prayer-meeting Box	1	15	11½
Girls' Sewing-class		10	.
Per Mrs. Field : ½d. Week Collections for Bible-women's Fund from Women's Meeting ...	2	8	5½
Gift Week—			
Bible-women's Fund	3	12	7
Collection in S.S.		11	.
Collection at Women's G.M.		8	4
L.Z.A. Quarterly Prayer-meeting		9	.
Mrs. Sharpe's Bible-class ...	1	3	8
	22	10	

Walton,
Per Mrs. Howe :—

Gift Week (Bible-women's Fund)	1	1	9
	1	1	9

Walworth,
Penrose-street—
Per Mrs. L. B. Westcott :—

Austin, Miss ...		4	6
Biglin, Miss ...		2	.
Eade, Mrs. ...		5	.
Green, Miss ...		5	.
Grover, Mrs. ...		4	.
Hobbs, Miss ...		1	.
Lawrence, Mrs. J. H.		5	.
Stephens, Miss W.		2	6
Watson, Mrs. A. F.		4	4
Westcott, Mrs. L. B.		5	.
Gift Week (Bible-women's Fund)		12	6
	2	10	10

Walworth,
Surrey Tabernacle—
Per Mrs. Boulden :—

Boulden, Mrs. ...	1	.	.
Driver, Mrs. ...		3	.
Brain, Miss ...		10	.
Falkner, Mrs. A. B.		10	.
Howard, the Misses		5	.
Harris, Mrs. ...		10	.
King, Mr. E. ...		5	.
Norris, Mrs. ...		10	.
Pittman, Miss (2 yrs.)		6	10½
Pattison, Miss ...		5	2
Relfe, Miss ...		15	.
Per Miss Relfe (a few friends from Hastings Tabernacle		16	6
Schneider, Mrs. ...		10	.
Stockwell, Mrs. ...		2	6
Simpson, Mrs. ...		4	7½
Symonds, Mrs. ...		5	11
Tobt, Mrs.... ...		2	6
Watson, Mrs. H....		4	6
Walter, Mr. H. ...		10	.
Withers, Miss ...		3	6

	£	s.	d.
Gift Week (Bible-women's Fund)	3	3	6
Extra (Bible-women's) Fund)		10	.
	11	13	7

Wandsworth,
Chatham-road—
Per Mrs. E Rose:—
Gift Week (Bible women's Fund) 7 .
7 .

Wandsworth,
West Hill—
Per Miss Applegate:—
Subscriptions from 25 Boxes ... 10 17 6
Special Subs. for Bible-women ... 2 11 .
Collection... ... 1 9 6
Gift Week (Bible-women's Fund) 1 11 .
Per Mrs. Styles (Donation from L.Z. Work-meeting Fund) 1 1 .
17 10 .

Warboys—
Per Miss Fitch:—
Ackland, Mrs ... 5 .
Brown, Miss Gertie 5 .
Broughton, Miss 3 .
Reynolds, Miss E. (S.S. Class) ... 8 1½
Rignall, Miss L.... 4
Harvey, Mrs. W., jun. 7 9
See, Miss (S.S. Class) 9 2
Sansome, Mrs. ... 5 .
Stokes, Mrs. ... 3 .
Reynolds, Miss D. (S.S. Class ... 8 .
Peacock, Mrs. ... 2 . .
Fletcher, Miss K. 10 .
Jackson, Miss Lily 5 2½
Holmes, Mrs. ... 3 4½
Bowd, Mrs. ... 15 2
Ashley, Miss ... 10 3½
Hankin, Miss ... 2 7½
Lovell, Mrs. ... 8 6
Fitch, Miss Beatrice 11 9
Gift Week (Bible-women's Fund) 15 9
8 17 .

Watford,
The Tabernacle
Per Miss S. A. Ball:—
Thirty-five Boxes 10 18 6
Gift Week (Bible-women's Fund) 3 10 .
14 8 6

Wattisham—
Per Mrs. Deaves:—
Boxes 5 8 2
S.S. 1st Class Girls 1 7 8
May and Nellie ... 5 .
Gift Week Bible-women's Fund) 3 12 .
10 12 10

Wellingboro',
Per Miss E. Perkins:—
Newton, Mrs. H.... 3 6
Howes, Mrs. F. ... 6 .
Locke, Mrs E. ... 10 .
Perkins, Mrs. C.... 5 .
Wright, Mrs. C.... 8 .
,, Miss S.... 10 .
Morton, Miss ... 7 .
Langley, Miss ... 17 3
Perkins, Miss M.... 18 6
Perkins, Miss E.... 18 .
Hackney, Miss A. 7 .
Moore, Miss E. ... 4 6
Sawford, Mrs. ... 4 6
Wright, Miss F. .. 2 6
Goodman, Miss M. 5 .
Johnson, Miss L. 6 .
Gift Week (Bible-women's Fund) 8 .
7 . 9

West Ham,
Tabernacle—
Per Mrs. Baker:—
Boxes ... 1 5 2
Shipman, Miss Ada (Collected in farthings) ... 11 .
Cook, Miss Ethel 6 8
Penrose, Miss Ella 2 4
Galley, Mrs. ... 5 .
Southgate, Mrs.... 6 6
Davies, Mrs. ... 15 10½
Baker, Mrs. ... 2 4½
Davies, Mrs. (1917) 4 9
Colman, Mrs. ,, 5 .
Gift Week (Bible-women's Fund) 2 . .
6 4 8

Wood Green,
Dovecote—
Per Miss L. Bertha Howes:—
Boxes 1 12 6
Court, Mrs. ... 7 6
Sewing class ... 1 . .
Gift Week (Bible-women's Fund) 1 . 2
4 . 2

Wood Green,
Park Ridings—
Per Mrs. Hill:—
Crowhurst, Mrs. E. 2 6
,, Mrs. K. 3 11¼
Reading, Mrs. ... 2 6
Cowel, Mrs. ... 2 6
Denby, Mrs. ... 2 .
Cooper, Mrs. ... 2 .
Hill, Mrs. P. G. ... 2 3½
,, Mrs. G. ... 5 6
Gift Week (Bible-women's Fund) 1 . .
2 3 3

Woolwich, *Enon*—
Per Mrs Abrahams:—
Furlong, Mrs. ... 3 5½
Hughes, Mrs. ... 4 9½
Hatt-rsbee, Mrs.... 5 3
Rose, Mrs. ... 1 . 1
Parkinson, Mrs.... 7 1
Brooks, Mrs. ... 8 6
Barker, Mrs. ... 1 10½
Abrahams, Mrs.... 7 .
Moyle, Mrs. ... 4 3
Parker, Mrs. ... 9 4
Paterson, Mrs. ... 1 9
Williams, Miss ... 3 6½
Edwards, Miss ... 4 .
White, Miss ... 1 2
Crewdson, Miss ... 5 7½
Hearfield, Miss ... 3 .
Reed, Mrs. (the late) 3 6
Pinkney, Miss ... 4 6
Gift Week (Bible-women's Fund) 1 1 4
6 . 1

Personal:—
A Friend (for Support of Bible-woman Lily) ... ... 10 . .
Anon.... ... ... 10 .
Ash, Miss ... ... 12 .
Boys, Mrs. ... ... 15 .
Button, Miss ... 4 4
Boughton & Bishop, the Misses ... 11 6
"Corner" Children 17 .½
Do., for Medical Fund, Gurney Road ... 12 .
Do., Prittlewell "Cornerites" ... 13 .
Do., J. and I. King 13 6
Do., C. and E. Carter 8
Chilvers, Miss M. ... 5 .
Forrester, Mrs. ... 7 6
French, Mrs. ... 7 .
Frost, Mrs ... ... 7 .
Hawes, Miss W. .. 10 .
Hamilton House Freewill Offerings 14 .
Hutchinson, Mrs. ... 1 10 .
Langton, the Misses 12 .
Oliver, Mrs ... ... 3 . .
Paffard, the Misses 5 .
P.P.C's 6 6
Receipt, No. 129 ... 1 . .
Thankoffering (M.) 10 .
White Mrs. 5 6
Withers, Mrs (Canada) 13 6
Gift Week (Bible-women's Fund)—
Hutchinson, Mrs. 5 .
Peck, Mrs ... 2 6
,, Miss Lenora 1 .
Rush, Mr. & Mrs. 5 .
P.P.C's (per Miss Hines) 5 6
27 1 .½

Supplementary List.

Croydon—
Per Miss Reeve ... 12 6

Walthamstow—
Collection, Women's Gospel Meeting... 10 .

Chadwell Street—
Haslop, Mrs. ... 10 .
Ibbott, Miss... ... 5 3
15 3

Ipswich, *Zoar*—
Per Mrs. Gardner:—
Baldwin, Mrs. ("Now entered her Heavenly home" 12 .
Boven, Mrs. ... 3 4
Garrod, Mrs. ... 10 .
Gardner, Mrs. ... 17 .
Kemp, Miss ... 2 3
Rust, Miss ... 3 7½
Ratley, Mrs. ... 2 9½
2 11 .

Marylebone—
1 Box ... ... 10 .

Stratford,
Gurney-road—
1d Weekly Subs. ... 1 1 2
Rider, Miss .. ... 10 .
Hammett, Mrs. ... 1 11
1 13 1

Wandsworth,
West Hill—
Collection at Annual Meeting .. ... 1 10 .

Personal—
D. G. H. (Donation to Bible-women's Fund 10 .

GRAND TOTAL ... £623 18s. 4d.