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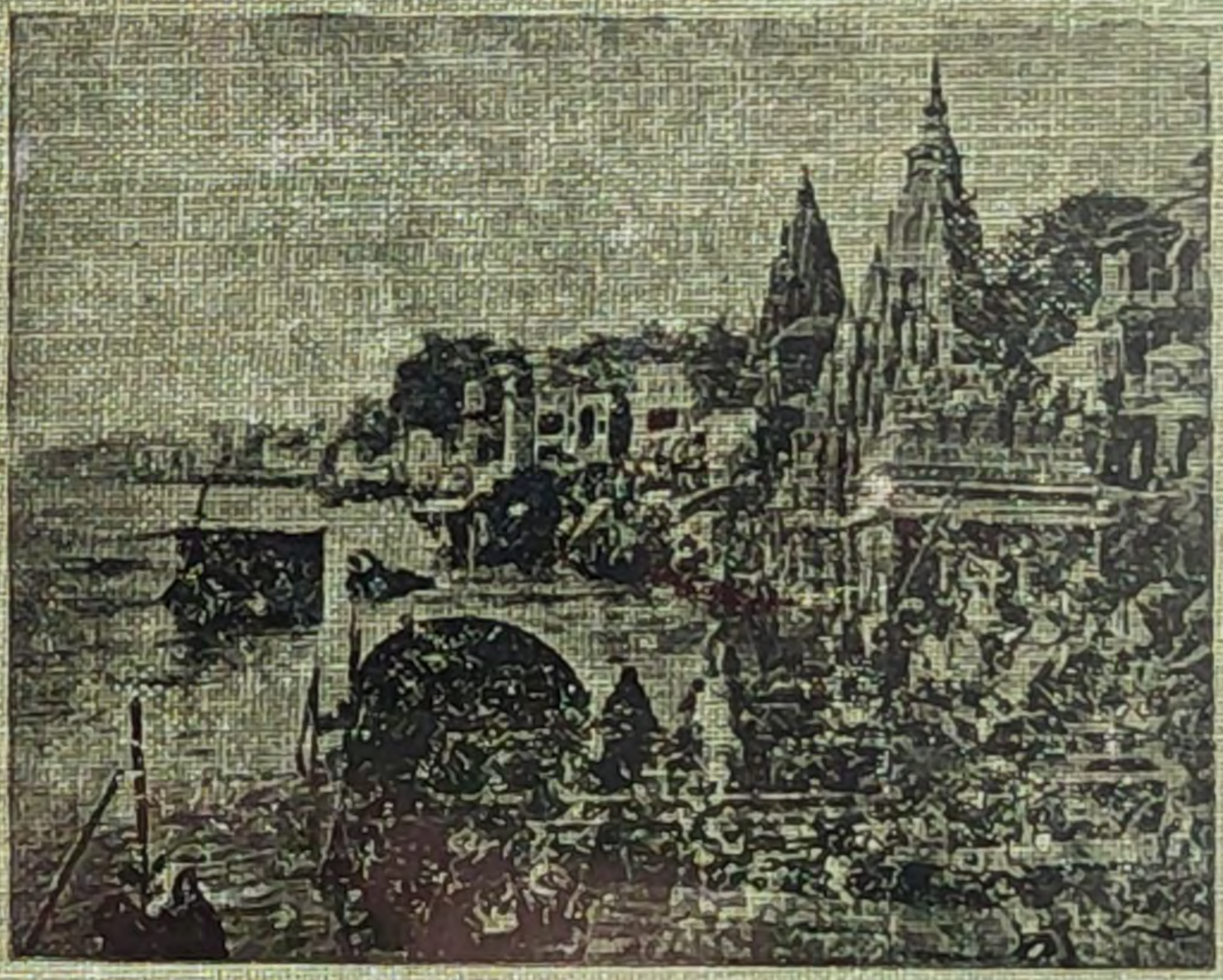
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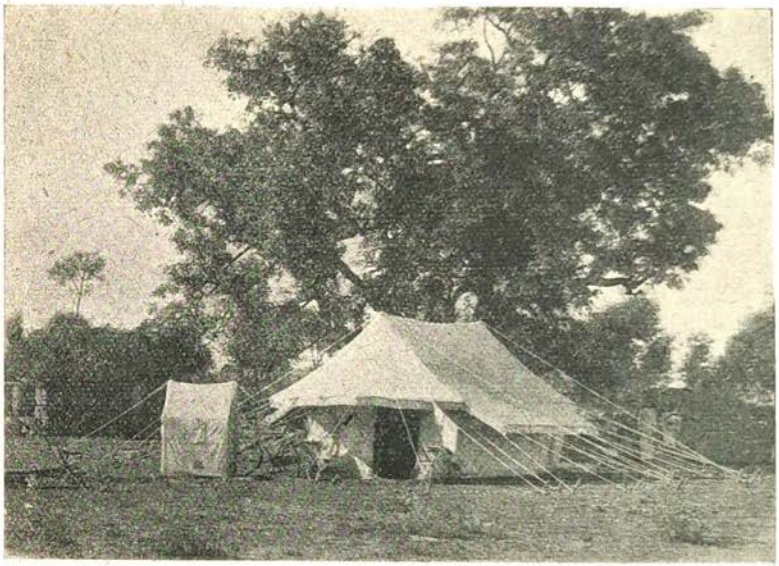
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The Strict Baptist Mission Herald



The Strict Baptist Mission HERALD.



VOLUME XVIII.—1919

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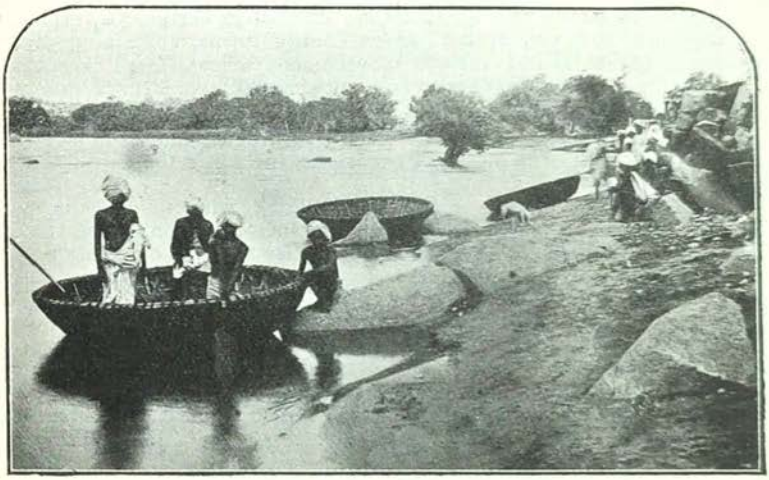
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Vol. XVIII. *New Series, No. 145.* January, 1919.

The Strict Baptist Mission HERALD.

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



Price One Penny,

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

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

NEWS FROM THE FRONT.

SENDAMANGALAM.—Last month we sold six Bibles and Testaments, 168 Scripture Portions, 250 Gospel books—and that notwithstanding influenza.

Through the practical help of our kind friends, the Misses Butcher, of Tring, we have been enabled to resume camping work this year. Thousands of people have been enabled to hear the Gospel in and around Namakal, Erumaipatti, Tattaiyangarpet, and other big centres, that certainly could not otherwise have done so.

On our return from Conference at Madras in August we were accompanied by Mr. Watts. He was able to see something of our stations and our evangelistic work in a camping tour made in the southern part of the Field. We all were glad to hear his voice in Tamil at our Christian services in Sendamangalam and Erumaipatti.

In common with the whole of India we have recently had a severe epidemic of influenza. In this neighbourhood it has taken whole streets without leaving a single house, and in many houses, without passing a single person. Without exception all our workers have been attacked. In one place very near Sendamangalam one-eighth of population was carried off in a very few days.

Through the high prices of food-stuffs and cloth there has been wide-spread looting, rioting and other disturbances throughout South India, including the Namakal Taluk. Notwithstanding two phenomenally good harvests here, merchants have raised prices to an unprecedented level, causing great distress among the poor.

We have recently had earnest invitations from the Christian Government officials of two neighbouring county towns to hold services for them and their families, at all events once or twice a month. The Lord has wonderfully favoured us with Christian officials in certain Government Departments, and yet, even in these county towns, containing many thousands of souls and various Government offices, there is not an Evangelist nor even a Teacher to conduct some humble form of worship.

October 8th, 1918. D. MORLING.

THE KOLLI HILLS.—Medical.—During July, August and September we gave medical treatment on 1,528 occasions, including the extraction of 193 teeth.

New Building.—We have erected a building with mud walls and thatched roof to accommodate patients who wish to stay on for treatment. This building has been in almost continuous use since its completion.

An English Visitor!—For the first time in more than five years we have had a visitor from the Old Country! Mr. W. Ince, from London, now on military service in Mesopotamia, spent a few days with us in August.

Daily Prayers.—We ask for special prayer for the hill-people—patients and workpeople—whom we gather in every day to attend worship, which is conducted in Tamil. One young hillman is specially interested, and came after dark one Sunday evening to the Mission House and had a long talk on spiritual matters. J. M. BRAND.

THE NEW YEAR'S PRAYER MEETING

Will (D.V.) be held at

CHADWELL STREET CHAPEL, CLERKENWELL

ON

FRIDAY, JANUARY 3rd, 1919, at 7.30.

GRAVE NEWS FROM MADRAS.

THE prices of food and clothing are higher now than when the food riots broke out last month and the bazaars were looted. The relief which it was hoped Government would afford has not yet materialised. Private philanthropy has done something to ease the situation, but profiteering continues, and we live in constant danger of a fresh outbreak of rioting. With their small incomes our Christians find it very difficult to make ends meet, and indebtedness is increasing.

In addition to this economic trouble, in common with other parts of India, Madras is passing through a most serious period of epidemics. Our death rate has reached the abnormal and alarming figure of 202 per mille. Unfortunately many regard the epidemics as the result of the anger of one of the Hindu gods, and therefore refuse to take any medicine. Mortality is greatest among the poorly nourished, and the present prohibitive price of food helps to swell the mortality figures. The breeze being in that direction we get the nauseous smell from the open burning ground in the Mission House, and can assure our friends that the odour of burning corpses is not pleasant.

A number of our Indian staff and members of Church and congregation have been attacked by what is thought to be pneumonic plague, and some are still suffering, but up to the time of writing I am thankful to record that no case has proved fatal. The general sickness is interfering with our work, but it is also causing people to pray more.

E. A. BOOTH.

MUHAMMADANS IN INDIA.

(*Continued from page* 103).

EDUCATED Muhammadans in India are in a state of internal unrest. Agnosticism and rationalism are making strong headway and unsettling the faith of many followers of the Crescent. An important progressive movement found expression in the establishment of a Muhammadan College at Aligarh in the United Provinces by Sir Sayad Ahmad. This marks the beginning of a new era for Muslims in India. It is a frank attempt to combine Islam with modern Western education. The religious teaching of Aligarh College, whilst based on the Quran, is frankly rationalistic. Orthodox Muslims regard the movement with grave distrust and look upon the founder as a heretic. Aligarh College is one of the finest educational institutions in all India. It is modelled closely on Western lines and the professors are picked men from British universities. There are six hundred students, and hundreds are refused admission each year. It is probable that Aligarh will effect a tremendous change in the Muhammadanism of India. Sir Sayah Ahmad and his followers believe that the only hope for the Muslim people is to make terms with the new forces of civilisation and to transform Islam to suit the requirements of the modern world. This "New Islam" movement is undermining faith in the Quran.

Unquestionably there is a deep-rooted antagonism between Muhammadans and Hindus. But this antagonism is not the creation or the result of British rule. It is the legacy of centuries ot conflict between the two races before British rule was ever heard of in India. The British Government claims that its mission in India is to hold the scales evenly and to exercise its authority equally for the benefit of all, without respect of class or creed. The whole tendency of the Hindu reform movement during the last twenty years has been anti-Muhammadan, and the Muhammadans are growingly concerned. To conserve their status and to ensure representatives on all elected bodies, Muhammadans have been granted the concession of "separate

electorates" for their community. They recognise that the maintenance of the British Raj in India is essential to their welfare. But they never forget that Muhammadans were for centuries the rulers of India. In the extremely unlikely event of the withdrawal of the British, the Muhammadans would make a tremendous and probably successful effort to regain the dominion. A cow killed by Muhammadans in a Hindu quarter, or a pig thrown into a mosque by Hindus, is a sure sign of imminent trouble between these two old antagonists. Readers of the HERALD will remember recent references to a faction fight between Muhammadans and Hindus in Sendamangalam.

The Quran is the sacred book of the Muslims. They hold it to be the very word of God in the sense that every word is a matter of divine inspiration, the angel Gabriel having copied it from the original inscribed upon the Preserved Table kept under the throne of God, and committed it to Muhammad, who thus became the mouthpiece of God.

The creed of Muhammadanism is the briefest of all religions and consists of seven Arabic words:—"There is no God but Allah: Muhammad is the prophet of Allah." While asserting the absolute unity of God, it denies all plurality of persons in the Godhead and repudiates the possibility of the divine incarnation. Muhammadanism emphatically rejects the Christian doctrine of the Holy Trinity. Denying as they do the death of Jesus Christ upon the cross, Muslims regard the doctrine of our Lord's atonement as absolutely incredible. The Quran never speaks either of the love *of* God or of love *to* God. The god of the Quran is an omnipotent despot ruling a universe of slaves. E. A. BOOTH.

(To be continued).

THE WAR AND THE BIBLE.

AT the Men's Meetings which are held monthly in Peruvallur, Sembiam, Ayanapuram and Konnur, I have given addresses on the War, and have illustrated them by one or two maps. The men have shown keen interest in these addresses, as quite a number of their friends and acquaintances have gone to Mesopotamia, East Africa and Palestine on war work. A most encouraging result from the Mission point of view is the enquiry that has been aroused regarding Bible names. In describing the movements in Palestine many names of Biblical interest were referred to. Many of the young fellows remembered the incidents and histories connected with these names, and the older schoolboys mentioned that they are now learning in Sunday School lessons from the wars of the Israelites in the same land. The conclusion to which many have come is that the Bible record is true, since those places actually exist; the names and countries were not invented for the purpose of writing the Christian Veda. They are reading the Bible with new interest. Pray for them, that they may be led to believe that the facts of Jesus Christ concerning salvation are true also. L. WATTS.

PRAYER SUBJECTS FOR JANUARY, 1919.—*Week Beginning*—**5th,** Prayer for revival in our Churches at home. **12th,** Prayer for revival in our Tamil Churches. **19th,** Prayer for Divine power to counteract demon influence on the minds of the Tamil people in our Mission fields. **26th,** Prayer for the Kolli Hill people (*see page* 6).

NOTICE TO INDIVIDUAL SUBSCRIBERS.—Our friends who receive their copies of the HERALD direct from our Secretary, Mr. Chisnall, are kindly reminded that their subscriptions are now due and should be sent to Mr. A. J. Robbins, Vicarage Farm, Hounslow. The greatly increased cost of production, even now that the size of the Magazine is reduced, necessitates our asking that all copies should be paid for.

A TROPHY OF GRACE.

HIDDEN away in a corner of Madras is the panchama quarter known as Lock Cheri. For many years this has been one of our regular preaching stations. It has proved thorny ground, and, generally speaking, the people have shown very little interest in the Gospel message.

Muniswami, who lives in Lock Cheri, was sent to our Kilpauk School for a short period when quite a small boy. As soon as he could earn anything he was sent to work, and grew up an ordinary heathen boy in a heathen home.

Some years later, we again got into touch with Muniswami, and influences began to work which caused him to think for himself about religion. He was given a copy of our Scripture Catechism. The first answer in that book is, "There is only one God." This burnt itself into the youth's mind, and he gave up the worship of idols and heathen ceremonies. As he followed the dictates of conscience, the light within continued to grow brighter. His work took him out into the villages where he has heard the way of salvation set forth by Mr. Watts, and through this Muniswami became a true seeker of the Saviour. He began to pray alone and to read the Gospel. As faith became more definite, there came the desire to join the Christian Church.

He related his experience to the deacons of the Church, and they were satisfied with his testimony. He came to ask me for baptism, and his simple confession of faith was as follows: "I believe Jesus Christ suffered and died for me. I love Jesus because He has forgiven my sins. I know that I cannot be saved through any merit of my own, but only through the grace of God. I know I am a sinner, but I confess my sin to God and seek His pardon. I know that baptism is a sign of Christian fellowship and not a means of salvation."

This is a summary of the testimony Muniswami gave, and we praise God that one born and bred in the darkness of heathenism, and still living in a heathen home, could bear such witness to the experience of the power of redeeming love. Taking the new name of David, he was baptized at Vepery on the first Lord's-day in August and received into Church fellowship.

E. A. BOOTH.

A WEEK OF ZENANA EVANGELISM.

THE last week in September we of the Zenana staff resolved to make a special effort to evangelize certain villages and districts that we are unable to touch in our usual work. At the monthly Bible-class guidance was sought and our plan of campaign arranged. Saturday and Sunday were set apart for special prayer and preparation, and on Monday morning we began the week's work.

In previous efforts of this kind we have confined ourselves to open-air meetings in non-caste quarters. This time our energies were directed to work amongst caste women. Knowing that they could not be reached by open-air meetings, we each chose certain villages or districts, and, armed with a supply of Scripture Portions and tracts, went two by two to every house in the selected area. This was done for three days, and, although some workers had begun in fear and doubt as to the success of the plan, they were afterwards unanimous in their pleasure and satisfaction at the way unexpected doors had been opened and the Message received.

On Thursday we had arranged for a united effort in some of the villages surrounding Konnur; so soon after 7 a.m. those of us who live in town met at an appointed place, packed ourselves into three bullock bundies, and proceeded to the village of Villivakkam, famous for its

temple, to which many devout Hindus make pilgrimages. The road was the worst I have known, and travelling anything but comfortable. When within about two miles of our destination the cart in front of mine went down suddenly into a deep, sandy hole and turned completely over on its side. Four women were inside, and were more or less bruised and shaken, and one was completely unnerved and had to be taken to the teacher's house in Konnur, where she remained all day. The other three kept up all day, although one of them had to be on the sick list for a week after.

Apart from this incident, we had a very good day. Arrived at Villivakkam, we formed two bands, struck out in opposite directions, and went from village to village, speaking in the open or doing house-to-house visitation, according to the locality. Curiosity opened many doors and brought willing hearers, and the pretty pictorial covers on the Gospel Portions were too attractive to be resisted, especially as they might be bought for only ¼d. each. The day was scorchingly hot, and by 12 o'clock we were glad to seek shelter in the Konnur teacher's house for our mid-day meal. There we rested till 1.30, and then, after a short prayer-meeting, formed three bands, and for two hours did more visiting. Finally we all met near the school to sing lyrics and give short addresses till the sun warned us it was time to go home.

The next morning the Bible-women again paired off for house-to-house visitation, and when in the afternoon they assembled to report on the month's work, and receive their salaries, we were pleased to find that 208 Scripture Portions had been sold during the week and about 2,300 Gospel tracts distributed. O. M. ELLIOTT.

MUTTHU.

A SEAL TO GOSPEL MEDICAL WORK.

FROM his native village, some eighteen miles away, Mutthu limped along the path to the Mission House. Arriving there he found that another four or five miles had to be covered, for we were on camp. The soles of both his feet were dotted with numerous hard corns that made walking difficult. This was the reason of his visit to the Mission House, where he hoped for treatment.

At first I did not feel inclined to undertake the tedious work of cutting out these growths, and suggested treating them with local and general medicines; but Mutthu wanted them removed at once. I felt impressed to ask the lad to stay on as an in-patient, which he consented to do. The next day I removed one large corn, and Mutthu was delighted to find that he felt no pain after the prick of the hypodermic needle. This was a month ago, and the worst corns have now been taken away, and we hope that the full use of his feet will shortly be restored to the lad.

From the very first Mutthu took the keenest interest in the preaching. He was not long in grasping the principles of God's way of salvation. Every day at family prayers he repeated the golden text with the others. Soon he professed faith in Christ. "I came here praying all the way to Karuppu, but now I pray to Jesus," he said to me one day. We told him what it would mean to him if he persevered in his worship of Christ, but he said he was prepared for any result that might follow.

A few days ago his old mother came to visit her son and see how his feet were getting on. Mutthu boldly confessed to her that he wished to throw in his lot with those who followed Jesus Swami, and urged her to do so likewise; but the old lady would have nothing to do with the new-fangled religion, and hobbled off back to her village, sad at heart, I fear, over her son's words.

Mutthu is a caste lad and, in the eye of the law, still a minor, so we dare not baptize him, as he wishes. But we feel sure the root of the matter is in him, and that, baptized or not, he has already entered the true sheepfold by the Door, which is Christ. J. M. BRAND.

SPECIAL UNITED MEETINGS.

THE eleventh anniversary of the commencement of Christian work in the Sendamangalam Field was celebrated in September by special united meetings for the deepening of spiritual life amongst our co-workers.

The chief meetings were preceded by a week of prayer, when seasons for supplication were held every morning in Sendamangalam, and every evening in the various stations around. The same plan was carried out in the Erumaipatti circle and by our friends on the Kollis.

At the end of this special week of supplication, all our co-workers with their families from the whole field, and from the Kollis, gathered in Sendamangalam. Some were accommodated in tents, others in schools, and the more hardy on open verandahs; but all seemed most happy. To prevent cares and difficulties of "gipsy-cooking," arrangements were made for providing good meals at a reasonable cost.

At our first meeting on Saturday afternoon the Chapel was well filled, before the commencement of service, by an expectant audience, who gave close attention to a searching address from an Indian brother. Mr Brand ministered the Word in the evening and also the next day. Specific sins were dragged to the light; repentance was insistently proclaimed; the power of Christ to save from the dominion, as well as the guilt, of sin was scripturally claimed.

Thus the services were continued through Sunday and Monday, and closed with an opportunity for individual testimony. Sin was brought home to the hearts of many and openly confessed; others renewed their vow of consecration to the Lord. All felt the Lord had a controversy with us in the matter of daily, private prayer and meditation.

8th October, 1918. D. MORLING.

CASTE.

A SOUTH Indian poet of the 18th century wrote the following lines about caste, that greatest bulwark of Hinduism:—

"When light enters pariah's dwelling, is *it* also outcaste for that?
Oh, talk not of "high caste" and "outcaste"!
The man on whose homestead God's blessing doth shine
Is surely a noble of lineage divine.

We all tread the same mother earth;
The water we drink is the same;
Our hearth-fires' glow no distinction doth show;
Then whence cometh caste, in God's name?"

L. WATTS.

NOTICE AS TO THE HALF-YEARLY MEETING.—It is felt to be impossible to fix the date of the Half-yearly Meeting until we know the probable date of Mr. and Mrs. Booth's homecoming, whose furlough is now nearly a year overdue. A large number of friends will be anxious to meet and to hear our missionaries, and as soon as the Council know when their passage is booked we shall be able to announce the date of the Meeting, so that it may be kept open. It is hoped that it may be held at about the usual time—April or early in May.

NOTICE TO "HERALD" SECRETARIES.—Will the HERALD Secretaries or Distributors in our Churches kindly revise their lists of subscribers very carefully and let Mr. Chisnall (16, The Grove, Isleworth, Middlesex) know without delay whether they need more copies or less, as it is necessary in view of the increased cost and the paper shortage, *which still continues*, to prevent waste and to increase the *paying* circulation.

LIST OF SUBSCRIPTIONS, &c.,

Received from Nov. 12th to Dec. 9th, 1918.

General Fund.

	£	s.	d.
Boro' Green, Reports		2	.
Boxes	10	3	.
Newquay, Ebenezer.			
Reports		3	6
Mr. H. G. Dann ...	1	5	.
Brentford, North Rd.,			
Sunday-school ...	3	16	6
Woolburn Green, Ebenezer,			
To commemorate Arthur Tidbury's Birthday, who is on Active Service		10	.
Homerton Row ...	1	13	5
S.S. Boxes	2	16	8
Missionary Band ...		13	6
Hounslow, Reports ...		2	10
Watford Tabernacle, Sunday-school ...	4	13	9
Erith, Providence	1	.	.
St. John's Wood, Mt. Zion,			
Mrs. C. C. Harris (Christmas Boxes)		15	.
Miss E. L. Harris (Christmas Boxes)		5	6
St. Neots, Mrs M. Cook		10	.
Lingfield		14	.
Occold	1	2	3
P.P.C.		3	6
Boxes	3	2	.
Stonham Parva (box)		7	6
Hoxne		10	1½
P.P.C.		1	2
Boxes		18	4
Rishangles		10	6½
Mr. S. B. Stocker (box)		5	.
Laxfield	1	5	10
Reports			7
P.P.C.		1	10
Penny Collections Boxes		10	.
	2	14	9
Stoke Ash	2	4	1½
Fressingfield	1	10	6
Mrs. Rouse		5	.
Blackburn, Simmons Street	1	7	6
Tottenham, Napier Rd., Reports		4	6
Croydon, Derby Road P.P.C.	2	4	4
		1	9
King's Langley ...	2	9	8
S.S. Birthday Box ...		12	7½
Boxes	2	14	4½
PERSONAL :—			
Mrs. T. B. Westcott (Birthday Thank-offering, Nov. 8)...		5	.
Reports		3	2
Mr. S. Lievesley ...	1	1	.
A Friend	10	.	.
357	10	.	.
G. L. G.		5	.
Mrs. Fearnley ...		10	.
Miss Hart		5	.
Birthday Gift, Dec. 3	50	.	.
An Invalid Friend at Hitchin... ...	1	13	4
Two Friends, per E.B.		6	.
P.P.C., per W. C. ...		3	6
Thank-offering from E. W.		5	.
MISCELLANEOUS :—			
5 per cent. War Stock (£1,000) ...	25	.	.
	£154	9	5½

Pension Fund.

	£	s.	d.
5 per cent. War Stock (£157 8s. 6d.) ...	3	18	8
3 per cent. L.C.C. (£367 14s. 11d.)) ...	1	18	7
3 per cent. L.C.C. (£567 6s. 4d.) ...	2	19	7
	£8	16	10

Herald Fund.

	£	s.	d.
Clapham, Rehoboth...	1	.	.
Boro' Green	1	1	.
Kilburn, Ebenezer ...		15	9
Newquay, Ebenezer...		10	.
Homerton Row ...	1	.	.
Hounslow		4	.
Wisbech		8	.
Lingfield		6	.
Occold		14	1½
Stonham Parva ...		4	.
Rishangles		8	.
Laxfield	1	11	.
Epsom, Salem ...		3	6
Tottenham, Napier Rd.		4	6
PERSONAL :—			
Miss Norah Hanwell		2	.
	£8	11	10½

Ladies' Zenana Auxiliary.

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

	£	s.	d.
Chadwell Street, Mrs E. Haynes ...		5	.
Hounslow, for support of Bible-woman Sampoornam (Madras)...	1	3	.
West Ham Tabernacle, L.Z.A. Quarterly Prayer-meeting and Annual Gathering		14	.
Marylebone, Collection	2	6	9
PERSONAL : A Thank-offering towards B.W. Fund		4	6
	£4	8	3

ERRATUM.—The 10/6 from Walworth, Penrose Street, acknowledged in December, should have been ear-marked for Christmas Presents.

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

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

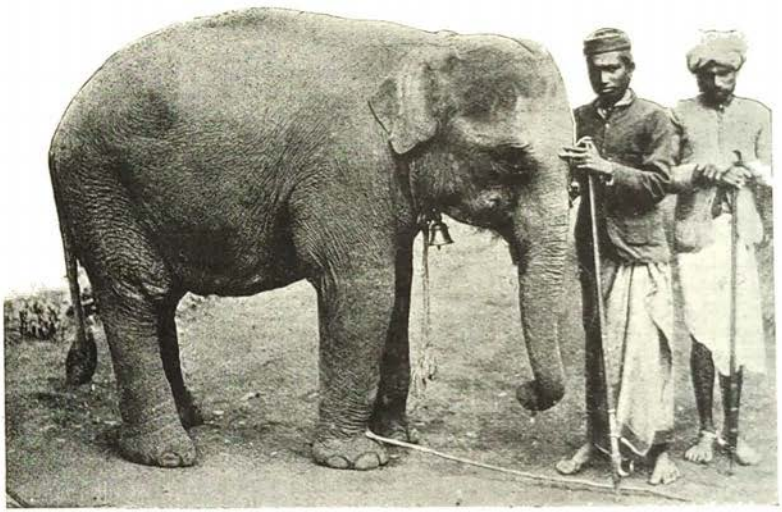
ALL CONTRIBUTIONS for the HERALD should be sent to the Editor, S.B.M. HERALD (***65, Woolstone Road, Forest Hill, S.E. 23***) by the 10th of each month.

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

ol. XVIII. *New Series, No. 146.* February, 1919

The Strict Baptist Mission HERALD.

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



A TEMPLE ELEPHANT.

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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NEWS FROM THE FRONT.

MADRAS. On Tuesday, November 12th, we heard the guns firing, and for a few tense minutes were in doubt as to whether it was an ordinary salute, such as we are frequently hearing on the arrival or departure of Maharajahs or other notabilities, or whether it was the arranged signal that hostilities had ceased. How carefully we counted the number of guns and consulted the Table of Salutes! Presently the number became too many for any salute, and we knew for certain that the great war in Europe was over. We were gathered in the office, and how we cheered and thanked God! We ran up a Union Jack in front of the Mission House, and told the good news to all we could reach. The following day was observed as a general holiday, and we held a Thanksgiving Service at Vepery, which was largely attended. A treat of fruit and sweets was given by the Corporation to all the school children. Many thousands of poor were fed, and cloths were distributed in great numbers by various bodies in celebration of the great event.

Owing to the widespread sickness, my chief work in October was visiting the sick, and seeking to cheer them with the Gospel promises. I am thankful to say that the monsoon has come, and this is quickly dispelling the sickness. We had twenty-five inches of rain in Madras last week.

A terrific cyclone visited Madras early in November, and the roads were strewn with huge trees which had been torn up by the roots, and many buildings were destroyed. I am thankful to say that very little damage was done to the Mission House.

November, 1918. E. A. BOOTH.

"YOUR KING AND COUNTRY CALL YOU."

A DAY DREAM.

IT was only after a short visit to a village that I dreamed my dream. It was a village like thousands of other villages all over India, as dark as night, and lying in the power of the Evil One. As I came away I realised this, and was overcome and depressed with the thought of it, as one must be when brought face-to-face with the devil's forces, the great, impenetrable line of entrenchment, the apparent impossibility of breaking through, the fewness of our numbers, the overwhelming forces of evil, while we stand one to thousands—and all the reinforcements still at home!

And then I dreamed I was in fair England again, and watching the joyful return of the dear young heroes, who, with others, have fought and conquered, and are yet spared to their country. It was a moving sight as each fine, strong young fellow was welcomed back into the circle of his dearest ones. And I listened as they earnestly discussed their future employment. Some had no difficulty in choosing a profession; good berths were awaiting them, and they never even paused to question their next line of action. Some were standing irresolute, and I thought I saw them half turn this way. I trembled—"Will not *one* of them remember the battle still raging *here?*" I cried. But each found his place was at home, and there being work, too, in Sunday-school and Church, it was but a glance this way and a quiet decision that no voice called from here.

At last, yes, quite at the last, one *did* turn this way, and then his face flushed with pain, and he looked back to home, mother and the brilliant career mapped out for him by loving hearts. But no! just as though he heard a Voice too strong to mistake, he turned again, and stood looking towards India.

I felt myself bury my face in my hands from the sheer strain of watching.

When I looked up again, he was bending his head and speaking low to his mother. She turned pale, but answered with a bright smile; and then he faced round full towards this country, with a look of silent, strong resolve. And I knew he saw something of what we see daily—that he had heard the Voice, the Call. I looked no more. It was enough. I had seen it in his face. He would never turn back.

. . . . . .

Oh, God! Is it only a dream? Will none who heard and followed without flinching the Call of King and Country hear the Voice of *the* King as He asks, "Whom shall I send? Who will go for Us?"

The victory is sure. But who will participate?

"WHOSE HEART THE LORD OPENED."

MANY readers will remember the article, "Flappers," which appeared in the July and August numbers of the HERALD for 1918. I want to tell you now a little about one of those flappers, a girl called Papatee (Butterfly), who joined the class almost at its commencement. I remember her six years ago when, Mrs. Booth being on furlough, I had the oversight of the class. She was then a small girl of nine or ten years, with bright, dancing eyes; a regular chatter-box; foremost in every bit of fun or mischief that was going on, and to all appearances perfectly indifferent to the Scripture lessons and the progress of her sewing. She remained a member of the class till the beginning of this year, when her mother invented an excuse to stop her from coming, and we thought that we should not see her again, as is the case with so many of the girls.

But often God is working where we least suspect it, and all unknown to us a work of grace had been going on in Papatee's heart through Mrs. Booth's Bible lessons. She had given up idol-worship, and begun to feel the burden of sin and her need of a Saviour. Being forbidden to attend the class, and knowing no other help, she confided in a next-door neighbour, who professed Christianity. This woman, however, was a Roman Catholic. She told Papatee she must go to church, be baptized, and then she would be on the right path. So Papatee accompanied her to church, and was being prepared for admission to membership when by the mercy of God Bible-woman Lily made her acquaintance. Through her instrumentality Papatee was led gradually into full Gospel light and liberty. When she came to me about two months ago to ask for baptism she gave evidence of true repentance for sin and of faith in Jesus Christ, and after having been instructed in our doctrines and ordinances she was baptized by Mr. Booth and added to our Church yesterday (November 3rd). Her butterfly life is a thing of the past, and in token of this she wishes no more to be known as Papatee and has chosen the name of Esther. May she, like her great namesake, be the instrument by which many of her own people shall be delivered from a cruel and deadly foe.

O. M. ELLIOTT.

PRAYER SUBJECTS FOR FEBRUARY, 1919.—*Week beginning* **2nd,** Prayer for a revival of spiritual life in the Madras Church. **9th**, For reinforcements for India; the means to send them; and for the guidance of the Council. **16th**, For the new converts, Esther, Dhevanesan, Arjunan and John (see pages 15 and 16) that they may be kept by the grace of God. **23rd**, For the young Church in Ayanapuram that its witness for Christ may be bright and effectual; and for the power of God to overrule the discussions between Hindus and Buddhists in Peruvallur, and to touch their hearts.

"IN THE DAYS OF THY YOUTH."

THERE is always a special pleasure in receiving young disciples into Church-fellowship, because one cherishes great hopes that the energy and enthusiasm of youth will be expended in the service of our Lord. The future of the Indian Church is bound up in the life of those who have been called by grace in their young days. The courage and optimism of youth are needed in view of the great problems and opportunities which confront the Indian Church at the present time.

On the first Lord's-day in December I had the joy of baptizing and receiving into Church-fellowship a youth of seventeen named Dhevanesan. In giving his personal testimony Dhevanesan said that about a year ago, when a hospital patient, he became seriously concerned about his spiritual state. Prior to that time sin was not a trouble, but since that experience sin had been a trouble and a burden. He prayed for pardon and believes that God has forgiven him, and he now has peace of mind. He said that he wished to be baptized in order to make a public confession of his faith in the Lord Jesus and to enter the fellowship of the Christian Church.

The Church messengers gave good testimony as to Dhevanesan's character and to the way he had helped in Christian service. Let us pray that he may become a means of blessing to the Tamil Church, and that the Lord of the harvest will multiply such tokens of His blessing on our work in each Field.

E. A. BOOTH.

CHURCH LIFE IN AYANAPURAM.

FRIENDS will be interested in a notable development of Church life among the village members of the Madras Field. Regular Lord's-day services have been held in Ayanapuram for the past twenty years, but owing to the distance from Vepery the only connection with actual Church life has been the monthly meeting at the Lord's Table on the first Sunday in each month. The number of members in the villages has grown of late years, and as some of them live six or seven miles away they decided to ask the Vepery Church for honourable dismissal in order to form a separate Church at Ayanapuram. Their request was favourably received by the Church at Vepery, and the new Church at Ayanapuram was formed on Lord's-day, 6th October, 1918. There are thirty-two members who live in the villages, of whom twenty-four were received into the fellowship of the new Church on that day; of the remaining eight, five were away from home at the time, and the others were sick. The Church has since elected deacons, a secretary and a treasurer, and has entered upon this new life with joy and hope.

The first additions by baptism to this new Church were made on Lord's-day, 1st December, 1918, when two young brothers from Korattur were the candidates. Both are fruit from the work of Preacher Ponniah in Konnur. The first was a lad of thirteen named Arjunan, the son of a heathen man by the junior of his two wives. Arjunan began his school life with us at Sembiam, and then when the family moved to Korattur he joined the Konnur school although it is three miles away from his home. He has shown great interest in the Scripture teaching, and has witnessed both by his life and testimony to the change of heart towards Jesus Christ. His being so young made it necessary to be sure of his father's consent before he was baptized; so he brought his father to chapel on that morning to witness the act of putting on Christ publicly. We pray that he may be the means of bringing his father and others to the feet of the Lord Jesus Christ.

The other young man is now known by the name of John. He attended

school for some years, and became interested in Christianity; but it was not until about four years ago that it became a personal thing to him. During these four years he has earnestly sought to understand the truth, and now has joy in declaring his belief in the full and free pardon of his sins through the merits of the blood of Christ. In quietly relating his experience and belief he showed that his hold on the Lord Jesus as a personal Saviour was firm and true. L. WATTS.

BUDDHISM, HINDUISM AND CHRISTIANITY.

ALTHOUGH Buddhism had its birth in India, for many centuries it has been swallowed up in the all embracing tentacles of the hydra-headed monster called Hinduism, and except for an occasional group to be found here and there it cannot now be called one of the religions of India. There happen to be one or two Buddhist teachers in Madras who have been working among the young men of Peruvallur, and their missionary efforts have resulted in the conversion to Buddhism of about twelve men; others, too, are interested, but have not declared themselves convinced. Most of the young men in this village were at one time scholars in the S.B M. School, and it has been most interesting to listen to the discussions between the Buddhists and Hindus. In trying to disprove the statements made by the Buddhists the Hindu youths, although many of them have not shown any desire towards Christianity, use the teaching of the Bible in far greater preference to the teaching of Hinduism. The Buddhists also bring the Bible into use to show the Hindus that they also are wrong. Our interest lies in the fact that these men know considerably more of the Christian Scriptures than they do of their own, thus showing that the seed of the Word is lying within them, and only requiring the quickening influence of the Holy Spirit to cause it to grow.

Buddhists are firm in their declaration that idolatry is wrong, but they also aver that neither is there a God of any kind, nor has man a soul. The great text upon which they stand is "Work out your own salvation." The problem of suffering is only soluble to the Buddhist by believing that there is nothing changeless, not even God, and that the only freedom from the changing and suffering state of life is obtained by a man's own efforts to work out his Karma; that is, to make up in this life what was lacking in previous births. It must be admitted that pure Buddhism teaches a very much higher moral standard than Hinduism, but it is questionable whether it works out in cleaner lives.

However, the entry of Buddhism into the life of Peruvallur has provided us with a greater opportunity for service in that it has made both sides willing, and even eager, to listen to the teaching of Christ. Many of their questions are undoubtedly "useless disputations" and controversy, and have to be put on one side while we endeavour to preach the simple Gospel of Christ to needy sinners. Both sides seek our aid to prove the other side wrong, but by maintaining a clear witness for the truth we feel sure that it will be used by the Holy Spirit to awaken some souls to eternal life. L. WATTS.

THE HALF-YEARLY MEETING.—We now hear that it is very unlikely that Mr. and Mrs. Booth can reach England earlier than June. It has therefore been arranged to hold the Half-Yearly Meeting (D.V.) on TUESDAY, MARCH 25TH, 1919, at BRIXTON TABERNACLE, STOCKWELL ROAD, S.W. Will our friends kindly reserve the date if possible. Full particulars next month.

L.Z.A. QUARTERLY PRAYER MEETING.—Will all our L.Z.A. friends kindly note that the next Quarterly Prayer Meeting will be held at Ebenezer Chapel, Lillie Road, Fulham, on Wednesday, February 26, at 3.30 p.m.

PREACHER SOONDRAM.



IT is with sorrow that I record the fact that Preacher Soondram passed away on Nov. 7th, at the age of 66. All HERALD readers are familiar with brother Soondram's name and work. Soondram entered the service of the Mission in January, 1898, and was my first helper in Madras. He has been with me through all the changing experiences of more than twenty years. I can scarcely realise that I shall never see him again, although I buried his body yesterday. I shall miss him more than I can express.

When the influenza epidemic was at its height in Madras, Soondram contracted it; he recovered from this attack and was able to attend one service on the third Sunday in October. Later, he had a turn of fever and his lungs became affected. Things began to look serious, and I arranged for my doctor to attend him. At that stage the doctor gave it as his opinion that Soondram would recover; but, in spite of medical treatment, he became weaker, and I sadly realised that my oldest Indian friend and co worker was slipping away from me. As I bade him farewell that evening he said, "A quarter of my pain disappears when you come to see me."

On the day before he died I took him a word of cheer; he was then fast failing, but recognised me, and the few words he was able to speak showed clearly that he had gripped the message During the closing days Soondram had little care for anything but the Word of God, of which he was a very diligent reader, his plan being to read the Bible right through again and again. When all else was fading, and his hold on other things had gone, the promises of God were his support and consolation. He had no fear of death; he knew that he was dying, and only wished to go to his Saviour and Lord. He testified that he had tried the promises of God and found them true.

During his long period of service, Soondram had the joy of being the means of bringing many souls to the Saviour, but a number of young men whom he had known from their infancy, and for whom he laboured long and earnestly, have not yet come to Jesus, and I pray that we may yet gather a good harvest from Soondram's earnest sowing and watering.

E. A. BOOTH.

MUHAMMADANS IN INDIA.

(*Continued from page 8*).

THE repetition of the creed and the recitation of prayers five times a day in the fixed form of Arabic words, is the bounden duty of every Muslim. During the month of Ramazan fasting is observed. Each Muhammadan is required to give away one-fortieth of his income in charity. The more pious endeavour to obey the instruction to make a pilgrimage to Mecca, the holy metropolis of the Muslim world. Friday is the day set apart by the Quran for the special service of God. Muhammadan writers call it the "Prince of Days," and hold that the day of the last judgment will be a Friday. Muslims generally return to their usual avocations after they have performed their devotions on this day. There are two great divisions among Muhammadans, the orthodox Sunnis and the unorthodox Shiahs. The latter are greatly in the minority in India.

It is the bounden duty of every Muhammadan to do his utmost to extend the faith, so that every Muslim is more or less of a missionary. The command runs:—"Make war on infidels. Not until Anti-Christ shall come must war for the extension of the faith be allowed to cease."

Muhammadanism has its religious Orders, corresponding to the monastic Orders of the Church of Rome. Some of these date from the time of Muhammad himself and exercise an immense power over the people. There are eighty-eight Orders in existence and new fraternities continue to be formed. The most formidable is the Sanusiyah Order, founded in 1791. It is bitterly opposed to Christians and to the extension of Christian power.

Many Muslims in India are bestirring themselves to defend their faith in a systematic way. They are sending preachers to convert the low-caste and out-caste peoples. Societies are formed (1) to boycott Christian literature, especially the Bible; (2) to prevent Muslims from attending the preaching of the Gospel; (3) to establish schools for Muhammadan children and to prevent them from attending Mission schools; (4) to send out teachers to oppose Christian missionaries, and to hinder the work of Missions.

E. A. Booth.

THE NEW YEAR'S PRAYER MEETING

was held at Chadwell Street Chapel, Clerkenwell, on January 3rd, by the kind invitation of the Pastor and Deacons, when eleven brethren sought the Lord's blessing especially on our Mission, on our Churches, and on our country, but also with a wider outlook upon the Church at large and the present condition of the nations. A revival of spiritual life and increased activity and zeal in the Lord's service were felt to be the great desiderata which should be the burden of our prayers in these fateful days, big with unknown and incalculable possibilities of good and evil. Mr. R. Robinson, Pastor of the Church at Chadwell Street, read the 2nd Psalm, and Mr. J. B. Collin, who presided, mentioned some of the many things we had both to praise and to pray God for. Our brethren and sisters in the foreign field had been kept in His care and by His grace, and the hearts of our friends at home had been stirred up to help in supporting the work in India during the past months of difficulty and anxiety. At the same time we needed the outpouring of the Holy Spirit upon the Churches at home and the Churches abroad, and in particular we needed Divine guidance in regard to the many difficult Mission problems which would confront us in the future now the war was ended. At the conclusion of the meeting Mr. Chisnall said that prayer was specially needed in regard to offers of service for India in order that the Council might be Divinely guided.—S. H.

WELCOME HELPERS.

WE are glad to learn from our Secretary that the Church at Kilburn Vale has set apart one Mission Sunday a year, a Mission Prayer Meeting per month, and a Mission Secretary, Mr. J. E. Rummery, who will also act as Herald Secretary. Which Church will be the next to organise its help, material and spiritual, in this way?

We hear also from Gurney Road with peculiar pleasure of a recent incident in the Sunday School. When the Superintendent held up the Birthday Box as usual on Christmas Sunday "immediately a class of young boys walked up, and on their being asked whose birthday they were remembering, he received the reply, 'The Lord Jesus Christ's.' Before they could sit down other classes were coming up with their gifts, and then the big boys and girls and the Bible Classes were all taking part, until it seemed as though the whole school had remembered Christ's birthday, and were thus also remembering those in distant heathen lands."

No suggestion for such a proceeding had been made, and the act was evidently spontaneous.

LIST OF SUBSCRIPTIONS, &c.,

Received from Dec. 9th, 1918, to Jan. 9th, 1919.

General Fund.

	£	s.	d.
Bromley, College Slip. S.S. and B.C. ...		4	.
Reports			6
Wood Green, Park Ridings S.S. ...	4	3	6
Brighton, Prarthana Sabha	6	6	.
Birthday Fund ...	1	18	.
Thank-offering, per Mr. and Mrs D. Fisher		10	.
Reports		7	6
Don., per Mr. Ford		5	.
Walthamstow, Church Hill S.S.	5	.	5
Reports		2	.
Staines, S.S.	1	2	3
Crawley, Bethel (boxes)	2	2	.
Lewes, Jireh ...	7	16	11
Mrs Girdlestone ...		10	.
Bethnal Green, Hope Sunday-school ...	2	.	.
Swindon, Providence, Miss R. Morse ...		2	.
Boxes		5	9
Reports		4	.
Tottenham, Ebenezer Sunday-school ...		12	6
Stoke Ash	2	18	10
Irthlingboro'	2	15	.
Wandsworth, West Hill Bible-class ...	1	.	.
Bassett Street, Birthday Gift, Dec. 11 ...		1	.
Guildford, Old Baptist Chapel S.S.	3	10	.
Homerton Row ...		3	.
Mr. and Mrs A. G. Spratt	2	10	.
Do Do. Bonus	2	10	.
Bermondsey, Lynton Road, Anon....		10	.
Anon....		10	.
Hounslow, Mrs. E. Jeffs, Bonus	1	.	.
Sunday-school ...	2	19	7½
Bible-class ...		10	3½
Tring, Ebenezer ...		8	.
Ramsgate Emergency Fund...	1	.	.
Mr. F. J. Kirby ...		10	.
Hollinwood, Bethesda Sunday-school, Friend		5	.
Pimlico, Carmel S.S...		10	.
Horham	7	12	8
Boxes	19	.	7
S.S Birthday Box ...	2	.	.
Beccles, Martyrs' Memorial S.S.	3	5	4
Clapham, Rehoboth Sunday-school ...	1	.	.
Mr. Newman Watts		10	.
Thetford, Sunday-school ...	1	6	
Friend		4	
Wandsworth Common, Chatham Road S.S.		11	.
Kilburn, Ebenezer S.S. (boxes)	1	7	5
Lewisham, College Park, Miss E. M. Hopkins (box)		5	.
Notting Hill Gate, Bethesda Mr Harold Burbage (box)	7	.	.
Birthday Box ...	3	10	.
Brentford, North Road Sunday-school ...	4	2	4
Bexleyheath		10	.
Chesham, Girls		14	9
Boys		13	9
Birthday Box		1	6
Soho Sunday-school ...		12	4
Reports	0	1	6
Cambridge, Eden, Reports		4	4
Greenwich, Devonshire Road, Reports		1	11
Raymond Hellis (box)	2	.	.
Rowley Regis, Sunday-school ...		13	6
Reports		1	6
Chatham, Enon S.S...		10	.
Trowbridge, Zion ...	2	3	10
Miss Summers ...		7	6
Manor Park, Rehoboth Bible class		12	.
Tring Misses West & Smith		5	.
Friend	5	5	.
PERSONAL :—			
I. E. H.		4	.
Misses Paffard re Bonus		7	6
Mr. A. L. Wiltshire		4	6
Mrs. Howes		3	6
A Well wisher ...		2	6
Mr. and Mrs. Robt. Hewitt (box) ...		5	.
C. H....		5	.
Anon, for Mr. Watts		10	.
Miss G. Carter (box)		10	.
"Ealing"		12	.
Mr & Mrs Forrester		10	.
M. A. H.		5	.
Mr. H. W. Thorpe (box)		10	.
MISCELLANEOUS :—			
2½ per cent Con Stock (£39 1s. 11d.)		4	10
	£128	9	4½

Herald Fund.

	£	s.	d.
Bromley, College Slip		12	.
Brighton, Prarthana Sabha		11	6
Walthamstow, Church Hill		6	.
C. B.		1	.
Crawley, Bethel (boxes)		2	.
Swindon, Providence		8	.
Irthlingboro'	1	5	.
Hounslow		12	.
Ilford, Ebenezer ...		6	2
Horham...	3	10	.
Beccles, Martyrs' Memorial	1	11	8
Thetford, Miss A. Bloomfield		1	6
Mrs. A. Bloomfield		1	6
Wellingboro', Reports		8	.
Over		3	6
Soho		1	6
Cambridge, Eden ...	3	2	8
Greenwich, Devonshire Road	1	5	2
Manor Park, Rehoboth		10	.
Leyton, Goldsmith Road		14	2
Trowbridge, Zion S.S.		2	6
PERSONAL :—			
Mr. H. M. Large ...		3	.
Mrs. Howes		1	6
Mr. and Mrs. Robt. Hewitt (box) ...		5	.
Mrs. J. W. Oliver ...		2	.
Rev. E. Doveton ...		1	6
Mr. & Mrs Forrester		2	.
	£16	10	10

Ladies' Zenana Auxiliary.

Money received by Mrs. Silvester from Dec. 10th, 1918, to Jan. 9th 1919.

	£	s.	d.
Swindon (In Memory of Miss Gale) ...		10	.
Borough Green ...	2	19	6
Walthamstow, Young Women's B.C. ...	1	10	2
Leyton, "A Thank-offering"		2	6
Lewisham Bible-woman's Salary ...	3	10	.
Stratford, Gurney Rd., Six months Bible-woman's Salary...	5	.	.
1d. Weekly Subs. ...	1	1	6
	£14	13	8

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

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THE COST OF DISCIPLESHIP.

I GRAVELY question whether many realise in any adequate degree the difficulties which beset a new convert from Hinduism to Christianity. Take the case of an orthodox Hindu, who having been brought to believe on the Lord Jesus, dares to profess that faith publicly by being baptized and joining the Christian Church. Baptism is regarded as a definite renunciation of caste, and of the myriad obligations which caste involves. Hindus claim that Hinduism is a notably tolerant faith. The claim is true until one reaches the point of breaking caste. A Hindu's belief, however unorthodox; or his conduct, however vile, does not affect his religious status provided that he does not violate caste. But the man who in baptism publicly confesses his faith in Christ, and thereby breaks caste. finds Hinduism the most intolerant of all religions. For the caste system is the most powerful instrument of religious persecution the world has known.

The new convert finds that baptism involves ostracism, alienation and isolation. See how his action is regarded by Hindu relatives and neighbours. By the very fact that the man has dared to choose a religion different to that which he inherited and to which they adhere, he is passing judgment on them and on their religion. The religion which was good enough for his ancestors and is still good enough for his relatives he has by this act declared to be no longer good enough for him, and he has definitely separated himself from them religiously. It is difficult for those accustomed to the independence and individual liberty of action of the West to appreciate the point of view of the caste-bound Hindu.

The Hindu regards a man who breaks caste as one who is wronging both ancestor and descendant. He is unable to perform the funeral rites which on the death of his father are indispensable to secure the progress of the father's soul in the other world. He is also robbing his descendants of all the privileges which caste would confer upon them. It is from this point of view that one can understand to some extent the attitude which Hindus take towards converts to Christianity, whom they regard as renegades. So far as relation with his own immediate circle is concerned the convert is regarded as dead. He has brought the curse of the gods and the odium of public disgrace upon his family, and the very least they can do is to shun him. They often do much more. They pursue him with relentless persecution, and in some cases secure his disappearance from the face of the earth. If the convert is a married man and his wife is not in sympathy with his new faith, she will tell him, "You are no longer my husband, and I am no longer your wife." On all hands the man is boycotted. He will now experience the petty persecutions in which the Hindus are perfect adepts. None of his caste people, not even his own family, will eat with him. In a hundred ways he is made to realise that he has put himself outside the pale. In many instances life is made perfectly wretched for him. He finds that no one will rent him a house in which to live. The barber and the washerman and the sweeper are not permitted to serve him. The carpenter and the mason and the blacksmith all decline to render him any service. He has become in their eyes a Pariah.

At first the great joy of his new faith enables him to meet these things with a brave heart. But as time wears on, and the persecution continues, is it any wonder that the convert is tempted to yield to the pressure of circumstances and to give up the fight? The sense of loneliness and isolation is especially irksome and wearing, for the Hindus are by nature gregarious. It takes a man of really strong character to endure patiently this relentless persecution. The Hindu convert realises in a way unknown to the majority of us Westerners the deep meaning of our Lord's words,

"Think ye that I am come to send peace on earth? I tell you, Nay; but rather division . . . they shall be divided father against son, and son against father. . . . A man's foes shall be they of his own household."

Not all converts from Hinduism have to endure the full force of persecution as here outlined. Method and intensity vary; but all who renounce Hinduism and are loyal in their discipleship to Christ have to endure persecution in some form. They greatly need our prayers, and the main purpose of this article is to ask on behalf of converts from Hinduism (especially those in the S.B.M.) the prayers of God's people. Many converts are sorely pressed, and on their loyalty to Christ, humanly speaking, depends to a large extent the progress of the Gospel in their neighbourhood. If they stand firm, others who are now halting and hesitating to take the great step will be encouraged to come out on the Lord's side.

E. A. Booth.

TOWARDS THE GOAL.

DR. RUFUS ANDERSON, Secretary of the American Board of Missions, visited India in 1854, and carefully studied the problems which then confronted Missions in India. In his exceedingly able report to his Board Dr. Anderson expressed the view that Indian Churches should be "Self-supporting, Self-governing, and Self-propagating." From that far-off pre-mutiny day until now these three terms, Self support, Self-government and Self-propagation, have formed the watchword of those Missions in India observing the Congregational order of the Churches. Needless to say, each of our own missionaries has cherished this ideal, and has sought in various ways to make its realisation practicable. Bnt the distance from the starting-place to the goal is a long, long climb. To put theory into practice is by no means easy in this connection. But we keep the fair, shining goal before us, and ever seek to lead our people nearer to it.

The membership of our Church in Madras is upwards of a hundred. A number of these are now working far away from Madras, and for years have not rendered any help to the Church. We retain their names on our Church roll, because at any time they may return to Madras. Then, again, the majority of our members are exceedingly poor; some of them are so poor that one wonders how they manage to make ends meet. There are others who can and who do render financial help, and as the number of these increases the prospect brightens. Unhappily the majority are burdened with debt, and this greatly hampers progress.

The well-worn formula, Self-support, Self-government, and Self-propagation, doubtless expresses the ideal order of development. But in actual practice the order varies. If no effort were made towards self-propagation until self-support was an accomplished fact, the progress of the Church and the cultivation of Christian graces would be greatly retarded. Again, if self-government were not fostered in any degree until self-support was attained, the members of the Church, drawn as they mostly are from the depressed classes, would not be capable of self-government.

We have, therefore, advanced step by step and have added to the responsibilities and activities of our Tamil Christians as and when advance seemed possible. By their subscriptions to the Gospel Aid Fund our Tamil Christians are maintaining some of our village work. They also undertake the entire support of several orphans, and the Communion collection is devoted to a benevolent fund, from which help is given to members in distress. When the time seemed opportune for a further advance, I sought to stir up the spirit of our people by pointing out to them that they as a Church should be as desirous of spiritual

progress and "Home Rule" as their countrymen are of political progress; that the policy should be a step at a time, but always onward and upward. Calling the deacons of the Church together for special consultation, I reminded them of the shining goal of self-support and self-government; of a Tamil pastor, supported by themselves and chosen by themselves. I urged upon them the formation of a Pastor's Fund, to be maintained and controlled by the Tamil Church. The very important question as to who would be the Treasurer of such a fund greatly exercised their minds, and gave rise to a long discussion. Some frankly declined on the ground that they feared they would spend the money. As I expected, they all agreed that I should be the Treasurer, and it took me some time to persuade them to appoint one of their own number, but they finally did so, and lavished their injunctions upon him.

They agreed to undertake the formation of a Tamil Pastor's Fund, and decided on the following plan of action. The deacons to visit each member of the Church within reach, explain the purpose of the Pastor's Fund, and solicit gifts. Each family is asked to set aside a handful of rice each day, which will be collected and sold monthly. Each family is also asked to keep a clay money-box in which "pies" and thank-offering are to be placed. (A pie is one-twelfth of a penny in value, and this small coin is frequently given to the children of the house to waste in trash.) The young men and others to whom these schemes make no appeal are asked to contribute a special gift in proportion to their wages. Each of these items to be regarded as extra to the contributions made hitherto. In trying to get everyone to give something, if only a dole of rice, I think they are working on the right lines. At present the gifts do not amount to much, but many of the members have shown a willing spirit. The great danger to be guarded against is that many may tire before they reach the goal.

ERNEST A. BOOTH.

GOSPEL MEDICAL WORK.

THE world-wide epidemic of influenza at last reached the Kolli Hills, and has already taken toll of the young life around us. A few days ago I was called to a case in our own village. The man was very well known to me. He was evidently in the critical stage of pneumonia. Propped up by a grain basket and bundles of clothes, he sat on the floor, breathing shallowly and painfully. For two nights and a day he had sat thus, unable to lie down, and sleepless. Now the members of his family had been called from their work to see him die, and, in order to appear to neglect no punctilio in their care for the dying man, they had sent for me to come and feel his pulse.

The sick man appeared to me to be about to die; he could speak only with the greatest effort, but was quite conscious. Feeling unable to help him physically, I tried to point him to the Saviour, about whom I knew he had heard on more than one occasion. He signed to them to uncover his hands, and then put them together in the attitude of prayer, to show me that he understood. He could not speak, so as he held his hands together I prayed for him, and he seemed to assent to my words.

To our great surprise he has not died, but seems to be recovering.

Another case of pneumonia following influenza was brought to us to treat at the Mission House. It was an orphan lad, and he was in an almost dying condition when they brought him. The only one to nurse him was his uncle, whose cruel, rough treatment of the lad was largely responsible for the latter's death. At night-time we could hear this brute of a man angrily shouting at the poor boy and cursing him for coughing. We used to remonstrate with him and try to make him gentle with the poor patient, but in vain. At midnight we would awake to hear the rough tones of this cruel man:

"What, donkey! coughing again!"

Cough—cough—cough—from the fever-stricken boy.

"Chi! chi! dirty brat! What are you dribbling on to the blanket for! Ugh! blockhead! What a trouble you are to a man!" And so on, his language too profane for translation.

Once, kneeling by the lad, I asked him if he remembered the prayer he had learnt five years ago, when Mrs. Brand and old Bible-woman Susannah used to gather the cowboys around them and teach them Bible stories, and a little prayer to the true God. At once his face brightened, and he breathed rather than said the words, "O Jesus Swami! forgive my sins and make me Thy little child."

An hour before he died I asked him if he was still trusting in Jesus, and he replied with an intelligent "I believe."

The world was hard to this poor boy, who uttered no complaint at the harsh treatment he received, but we have a good hope that the merciful Saviour heard that simple prayer and has taken him to be His child for ever.

J. M. BRAND.

22nd November, 1918.

MUHAMMADANS IN INDIA.

(*Concluded from page 19*).

THE first Christian mission to Muhammadans in India was undertaken by the Jesuits at the close of the sixteenth century. So far as the record goes, there were no conversions. The first Protestant missionary to Indian Muslims was the great saint and scholar, Henry Martyn, who arrived in 1806. He was the first to translate the New Testament into Hindustani, the language of the Muhammadans in India. It is true that Muhammadans in India form an enormously difficult field for evangelisation. But there are disintegrating forces at work within Islam itself which make the present a good opportunity for such work. Those who are working amongst Muhammadans in India testify that their attitude towards Christianity is more friendly and favourable than it was a generation ago. But even so, let us not forget that the religion of the Crescent is the most formidable enemy which the religion of the Cross has ever encountered. The number of converts from Muhammadanism to Christianity in India is not great, but it is probably larger than is generally supposed. In the Punjab there is scarcely a Christian village without some converts from Islam. It is estimated that there are now more than two hundred Indian pastors, evangelists, teachers and other workers engaged in missionary work in India who were formerly members of the Muhammadan community. In 1915 six vigorous young Muhammadans were baptized at Sialkot, Punjab; they are the sons of wealthy Muhammadans in Afghanistan. All sorts of bribes and imprecations were used to keep them to their Muhammadan allegiance. By taking this step they each forfeited all family rights and inheritances. They are now undergoing training, and they deliberately purpose, at the very definite risk of life, to return to Afghanistan to preach Christ to their own people. In Muslim countries, such as Afghanistan, apostacy from Islam involves death. If the spirit which animates these young men spreads to any great extent among converts from Muhammadans in India, the future is pregnant with immense possibilities.

"The moon of Muhammad
Arose, and it shall set;
While, blazoned as on Heaven's immortal noon,
The Cross leads generations on."

E. A. BOOTH.

"NOT OF CONSTRAINT, BUT WILLINGLY."

OUR Voluntary Service League is doing good in many directions. Like mercy, "It blesses him that gives and him that takes." Those who most actively participate in this work are themselves developing in power. Those who do most wish to do more. The cottage meetings conducted by the members are in many instances more numerously attended than the prayer-meetings held in the chapel. They reach and influence folk who do not attend ordinary services. One member holds a prayer-meeting regularly in the dry bed of an ancient reservoir, or "tank," as it is called here. It is the only place of privacy he can secure in that neighbourhood.

The secretary is the finest worker of all the members. He makes many a journey in the broiling heat of noon, between morning and afternoon school, to hold a small prayer-meeting in the home of a member who is not accessible at any other time. He also goes on similar errands late at night.

The League is fostering the spirit of voluntary work in a satisfactory way. The pity is that so many ho'd aloof from it, but we hope that as they see the good that is being done they will wish to have a share in the work. There will be bright moonlight to-night, and we are going to Egmore for special evangelistic work. E. A. BOOTH.

THE MASI-MULAI FESTIVAL.

THE Masi-mulai Hill raises its huge bulk to the sky to the north of our camp. It is a single great rock, crowned with thick forest, on the edge of which is the temple of the far-famed "Black One," Masi Kuruppu. This notorious demon, when it first came to the Kolli Hills, is said to have descended and sat on the summits of seven different hills in succession. Masi-mulai Hill being the only one that did not tremble beneath his dread feet, he made that his official residence.

We joined one of the many bands of pilgrims who were slowly climbing the black, scarified rocky sides of Masi-mulai Hill on the festival day. Many sheep were being driven along for sacrifice. The "Teertum," or bathing-place, attached to the temple, is on the very edge of a waterfall, which is visible for miles across the eastern plateau. From thence we toiled up through a lovely forest, emerging at last on the bare black brow in front of the demon temple.

A thousand feet below us lay spread out the panorama of the eastern plateau of the Kolli Hills, with our camp in the foreground, two tiny white specks at the foot of a pila fruit tree. But our attention was deflected from the superb view by the loud call of a trumpet and the banging of drums close by us, which announced the beginning of Masi Kuruppu's festivities.

Every moment the crowds increased, and we soon took our stand and began preaching. The emblematical and other pictures which we displayed attracted good numbers, and Preacher Swamidas and I took it in turns to speak to the people. Pilgrims had come from many different parts of the Kolli Hills, and the simple Gospel message was given to all who listened.

Preaching at festivals is exhausting work, especially when there are only two speakers, and the crowds are noisy. In the afternoon we left the pictures for a rest, and went a short distance away. Samuel, one of the recently-baptized converts, was with us, and remained in charge of the pictures. When he thought we were out of sight and hearing, he began to do a little preaching on his own account! He soon had a crowd, and we were rejoiced to see him giving his testimony, who had so recently been himself an idolater.

The day's festivities were consummated by a devil-dance, each of the dancers being a Poochari. We pressed into the crowd of spectators, and witnessed this horrid performance. There were some eight or nine dancers. They believed themselves, and appeared to be, possessed by demons for the time being. With flowing hair and swinging arms they hurled themselves around in the dance, each one vying with the other in the completeness of his abandonment to the possession. Prominent among the dancers was the priest of the temple of Masi Kuruppu. He was a frightful spectacle The people bowed down before him, and begged for the favour of the demon who was so evidently upon him. But he only yelled the most horrible imprecations on all around until they trembled. To every petition he flung a refusal, while all the time his face was expressive of the extreme of devilish malignity and hatred. Suddenly a change came over him. He smiled. And he seemed more devilish in his smile than before. They were promising him additional sacrifices. He was pacified. He would be favourable to his slaves. In token whereof he sprinkled the crowd with holy water. The worshippers were satisfied. and the Poocharies went to the temple to begin the slaying of the sacrificial victims. J. M. BRAND.

THE HALF-YEARLY MEETING

Will be held (D.V.) at BRIXTON TABERNACLE, STOCKWELL ROAD, S.W., on Tuesday, MARCH 25TH. In the afternoon at 3.30 a Devotional Service will be held, and Pastor R. Mutimer will preach. Tea at 5 o'clock, 6d. Public Meeting at 6.30, when the following speakers are expected: Pastors W. S Baker, R. Mutimer and P. Offord. *Mr. M. W. Reed, of West Ham Tabernacle, who has just returned from paying a visit to our Madras Field, is also expected to speak.* COLLECTIONS. L.Z.A. Committee Meeting at 2.30. *By S.E. and C.R. to Brixton Station and across Brixton Road to Stockwell Road.—By City and South London Tube to Stockwell, and then by tram or omnibus down Stockwell Road.—By tram or omnibus to Stockwell Road.*

PRAYER SUBJECTS FOR MARCH, 1919.—*Week beginning* **2nd**, Prayer for "fruit" of our missionaries' evangelistic labour in the vast field surrounding Sendamangalam. **9th**, For converts subject to persecution on breaking caste (see *The Cost of Discipleship* on page 22). **16th**, For the progress of Self-Support, etc., in our Indian Churches and for judgment, decision and patience on the part of our missionaries in fostering it. **23rd**, For blessing on the work of the Voluntary Service League (see page 26). **30th**, For reinforcements for India; the means to send them; and for the guidance of the Council.

RESIGNATION OF MINUTE SECRETARY.—We have to record, with great regret, the resignation of Mr. A. Cradduck, who for fourteen years has filled the post of Minute Secretary to the Council of the S.B.M. Since his secular duties compel him to leave London for a distant provincial town, his resignation indicates no lack of interest in the work of the Mission. The Council at the February meeting expressed their very warm appreciation of his long and valuable service.

Obituary.—We regret to hear that a friend of The Strict Baptist Mission, MR. S. DRONFIELD, passed away on January 27th last. A member of the Church at Royton (one of the Lancashire Churches, whose support of the Mission is so greatly valued by the Council), he usually took the Chair at the annual Missionary Meetings held at Royton when our Secretary, Mr. Chisnall, visited the Lancashire Churches. He also attended the other neighbouring meetings, and in various ways was a loyal and liberal supporter of the Mission. Although he had been in failing health for some time past, the end came somewhat unexpectedly, and, while we cannot but rejoice in our departed friend's eternal gain, we express our sympathy with his daughter, Mrs. Forshaw, and with the family.

LIST OF SUBSCRIPTIONS, &c.,

Received from January 11th to February 10th, 1919.

General Fund.

	£	s.	d.
Bassett Street,			
Sunday-school ...		12	.
Reports		1	8
High Wycombe ...		18	1½
Reports ...		2	10½
Stratford, Gurney Rd.,			
Sunday school ...		16	9
S.S. Birthday Box ..	1	10	.
Quarterly Subs. ...		18	.
Norwich, Orford Hill,			
Sunday-school ...	2	15	6
Donation		2	.
Fulham, Lillie Road,			
Reports		3	.
Ohelmsford,			
S S Boxes	1	15	5
Reports		3	10
Cheltenham, Providence,			
Mr. A. Mitchell (box)		10	.
Sydney, Temple ...	5	.	.
St. Neots,			
Mrs. & Miss Barritt (result of Sale of Work)	1	5	6
Ipswich, Zoar,			
Reports ..		3	.
Notting Hill Gate,			
Bethesda	4	1	.
Loughborough,			
Forest Road S.S. ...	1	1	.
Reading, Providence,			
Reports		7	6
Sunday-school .		10	.
Boxes		15	9
Brentford,			
Mrs Charman ...	3	.	.
Acton, Sunday-school	1	11	3
Stockley Mission, S S.	1	10	.
Llyndafydd		9	.
Subscriptions ...		9	.
Bedmond, S.S. ...	1	.	.
Berkhamsted Common,			
Mr. & Mrs. Hodson and Family (box)	2	10	.
Sunday-school ...	1	7	.
Miss Minnie Ivory (box) ...	1	7	6
Miss Eva Rance (box)	1	3	.
Hounslow	4	5	½
Mrs. Jeffs, Bd. Vol		1	6
West Ham Tabernacle,			
Reports		2	6
Y.P.C.E. (for Native Preacher, Kollis)	8	.	.
Sunday-school ...	7	6	6
St. John's Wood Rd.,			
Subscriptions ...	19	12	6
Datchet, Bethel ...		14	6
Ilford, S.S.		14	6
Bible class		5	.
Brighton, West St. S.S.	1	2	6
Sudborne		12	10
Prittlewell	3	4	.
Croydon, Derby Road,			
Bible class		10	.
S.S. Birthday Box...		3	.
Hedge End		10	.
Reports			6
Manor Park, Rehoboth,			
Mr. A. Spire		4	.
Y.P.S.		16	.
P.P.O.		6	2
Ohesham, Reports ...		1	6
Leicester, Zion,			
S.S. Box		10	.
Working Party ...		1	.
Clapham, Courland Grove,			
S.S. Birthday Box ...	1	6	6
Quarterly Instalment for Ahmaikulam School	3	.	.
Mr. A. W. Thrower	1	1	8
High Wycombe ...	1	8	9
Basingstoke S.S. ...		10	.
Newquay, Ebenezer,			
Sunday-school ...	1	14	5
St. Albans, Bethel,			
Bible-class		6	6
Bermondsey, Lynton Rd.,			
Reports		5	.
Watford, Tabernacle,			
Sunday-school ...	5	1	4
Miss R. Garner (box)	1	4	2
L.Z.A. Members ...	2	4	9
PERSONAL :—			
S.W.A.	5	5	.
Mrs. R. Aston ...	1	.	.
Mr. Jas. B. Collin...	50	.	.
Thank-offering, Dec. 20	1	.	.
Treasury Note (Hore Post-mark), Jan. 2	1	.	.
Anon., 229 100		.	.
Mr. C. H. Gosling ...	2	.	.
Birthday Gift, Jan. 30, 1919		4	.
Mrs. H. J. Garrod (box)		12	.
Miss Billing... ...	1	1	.
Miss R. M. Brain ...		10	.
Mr. A. Hughes ...		2	.
Mrs. E. Frost (Reports)			3
Birthday Gift, Dec. 18		2	6
MISCELLANEOUS :—			
Interest on Deposit 2½ per cent. Consols (£340)	2	16	5
	£276	15	6½

Herald Fund.

	£	s.	d.
Bassett Street... ...		18	1
High Wycombe ...		9	.
Stratford, Gurney Rd.		3	6
Norwich, Orford Hill		6	6
Fulham, Lillie Road...		13	.
Ohelmsford	2	9	7
Watford, Tabernacle		17	.
Ipswich, Zoar... ...		4	6
Otley		5	6
Peckham, Zion ...		9	6
Orans ord		4	.
Margate, Rehoboth ...		6	2
Sale		10	.
Loughborough, Forest Road, S S.		12	6
Newcastle-on-Tyne ...		9	.
Reading, Providence	2	7	10
Stockley Mission, S.S.		1	6
St. Albans		7	.
Grays, Ebenezer ...		1	6
Bedmond		4	6
Berkhamsted Common	1	3	.
St. John's Wood Road	2	18	6
Croydon, Windmill Rd.		6	.
Sudborne		7	2
Prittlewell	1	16	.
Hedge End		17	6
Chesham	1	2	.
Tottenham		9	.
Basingstoke		2	.
Newquay		1	1
Bermondsey, Lynton Rd.		15	.
Mendlesham,			
Mr. Wm. Davey ...		1	.
West Ham, Tabernacle		17	6
Leicester Zion ...		10	.
PERSONAL :—			
Miss H K Eggleton		1	6
Mrs. Squirrell ...		3	.
Mrs F. G. Hindes...		3	.
Mrs E Frost ...		2	6
Mrs Hutchinson ...		1	8
Miss Relfe		1	6
Miss Swinyard ...		2	.
Mrs Handley ...		2	.
Miss E. Applegate...		2	6
Mr Moffatt		5	.
Mrs. Tree		7	6
Miss Billing		1	.
Mr. W. H. Begbie...		4	.
Miss R. M Brain ...		2	6
Friend, per R. M. B.		2	.
	£25	7	7

Mr. Morling's Children Fund.

	£	s.	d.
Mr. Jas. B. Collin ...	60	.	.

Ladies' Zenana Auxiliary.

Money received by Mrs. Silvester from Jan. 10th to Feb 9th, 1919.

	£	s.	d.
Hounslow, towards Support of Bible-woman Sampooranam		12	6
Reading, per Miss Pursey	3	19	4
Ohadwell Street,			
A New Year's Gift...	2	.	.
A Thank-offering ...	1	.	.
West Ham Tabernacle,			
Miss Ada Shipman		10	.
PERSONAL :			
Mr O. H. Gosling ...	2	.	.
Friends at Home Farm, Mistley ...		13	.
Mrs J. W. Oliver ...	1	2	6
	£11	17	4

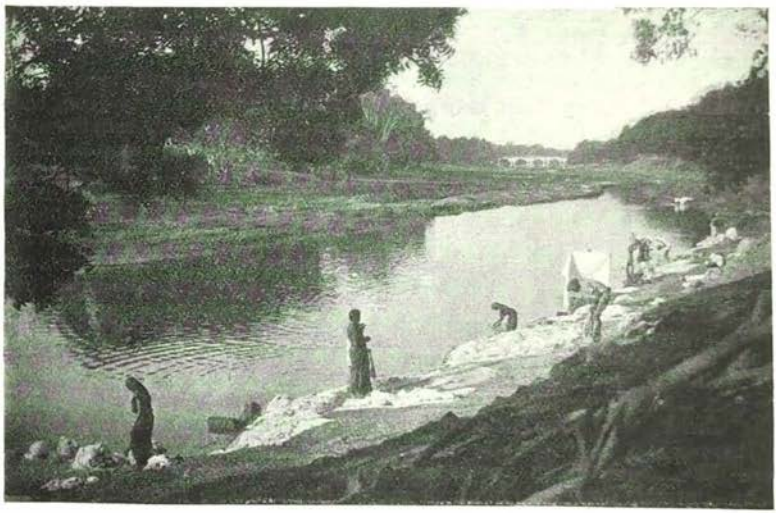
ERRATUM.—*In the February List the amounts credited in the General and the Herald Funds to Thetford should have been credited to Kenninghall.*

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. XVIII. *New Series, No. 148.* April, 1919.

The Strict Baptist Mission HERALD.

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



DHOBIES WASHING CLOTHES IN THE RIVER COUM, MADRAS.

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.

BAZAAR PREACHING.

IN the East a bazaar means a market, or market-place. Bazaar preaching is a term frequently used for preaching in the markets and other public places where people congregate. It is by means of this open-air evangelism that we can reach the largest number of people; it is also the only means by which some of the people can be reached with the Gospel message. When preaching in villages one notices that the audience frequently includes many of the same people time after time. The explanation of this is that they live in that particular village. But in bazaar preaching, when the place is on one of the main roads, or in the vicinity of a temple, or railway station, or market, or place of pilgrimage, etc., then the audience as a rule is absolutely different on each occasion. At such places it will be very mixed, people of all castes and classes and callings being attracted by the singing and speaking. The lines of F. W. H. Myers—

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

only too well describe the general attitude of the average Indian audience on such occasions.

The other morning, when two preachers stood with me near the Egmore Railway Station, we had amongst our hearers worshippers of Vishnu and worshippers of Siva, the two main divisions of Hindus. The former sect are known by the mark of the trident, and the latter by the horizontal lines, marked on the forehead in each case. They included Hindus of every caste, from the "twice-born" Brahmin to the "untouchable" pariah, who is an outcaste. Standing here and there amongst these were Muhammadans, who have no caste distinctions. Amongst the audience were clerks, messengers, artizans, coolies, railway passengers, students, servants and a number of women and children.

In presenting the Gospel message to such an audience, one has to remember that they differ very greatly in their conception of God, their idea of sin, their religious outlook, and their attitude to any religion other than their own. Even to the more pious among them, religion is almost entirely a matter of ceremonial observance. The majority are idolaters, and their conception of god is built up around the legend attached to the particular deity they worship. With a very great number the beginning and end of religion is the propitiation of evil spirits, of whom they live in constant fear. Some have possibly heard something about Christianity at some similar gathering on some previous occasion, but at best their ideas regarding it are very confused, and the only safe course is to assume that they know nothing of the Christian religion. This means that the preacher must deal with the most elementary truths of our religion and must confine himself to them. "The Wages of Sin," "The Necessity of Repentance," "The Fall of Man," "The Birth of Christ," "The Death of Christ," "The Way of Salvation," "Heaven and Hell"—these and the parables and miracles of our Lord are the themes which are repeatedly dealt with in bazaar preaching. They must be presented in an attractive style or the audience vanishes like magic. The preacher who can illustrate his subject with Tamil proverbs and apt quotations from Tamil poets is sure of an attractive audience. Downright earnestness always tells and wins a respectful hearing.

E. A. BOOTH.

(To be continued.)

MISS HINES left England for India on the 14th of March in order to be married to Mr. Lincoln Watts. She is travelling by the S.S. *Manora*, and will, we trust, have a safe and comfortable journey and a happy arrival in Madras.

THE CHRISTMAS BOXES reached Madras about the 9th of February.

KOLLI HILL CAMP NOTES.

THE SITE OF OUR CAMP.

For three weeks we have been camping on a grassy elevation fringed with villages, situated in the northern Kollis. We are quite close to one of the finest forests on the Kolli Hills, from which cheetahs and bears issue forth after dark.

GREAT GOSPEL OPPORTUNITIES.

I have never had such a grand lot of preaching as during these past three weeks. On some days it has gone on almost continuously from dawn to sunset. The other day I observed there were three separate groups of people listening to the Gospel at one and the same time. I had one group at one end of the tents, Mrs. Brand was addressing a second at the other end of the tents, and the Indian preacher had a third audience at his grain-shed.

READINESS TO HEAR.

There is a wonderful readiness to listen to the Gospel. The people have been solemnised by the stern messengers of God, pestilence and famine, which have rudely shaken their faith in their old gods. This has prepared them to listen to our message. There are several enquirers who, we believe, are genuinely seeking to do the right, although they have not yet had courage enough to leave all for Christ.

MANY ADVERSARIES.

There are many adversaries. The *poosaries* are against us to a man. An ex-munsif has also been dogging our footsteps, trying to destroy the good seed sown. An extraordinary event was the removal by death of the *poosari* of Silari, who five years ago was the devil's instrument in frightening the people of that village out of their intention to give up idolatry and worship Jesus Christ. Some in this village have now definitely refused to have any part in forthcoming idol-worship. Will readers pray that they may not stop at that, but go on to living faith in Jesus Christ?

J. M. BRAND.

31st January 1918.

BAPTISM AT CHINTADRIPET.

THE little Anglo-Indian Church at Chintadripet still struggles on bravely, and week by week the Gospel message is sounded in the chapel there. The new year opened with a note of special praise, for the first service held there in 1919 was a baptismal service.

Mr. Wilfred A. Pereira is a qualified chemist in charge of one of the branch shops of the largest firm of chemists in Madras, but up to a year or two ago he had hardly looked inside the covers of a Bible. He was a Roman Catholic and believed, along with others of that faith, that it was not his business to read the Bible. However, he began attending the Lord's-day evening services at Chintadripet and heard a very different presentation of the Gospel to that to which he had been used, and he also began to read the Bible for himself. After a time he asked if he might come to the Mission House to talk over some of the things he had been reading, and was gladly welcomed. He came several times and showed much progress in spiritual life on each occasion. The Holy Spirit sealed the Word home with quickening force and led him to desire to be baptized. He gave his testimony before the Church after having been examined by the missionary and the deacon, and was accepted for Church membership after baptism. Needless to say, it was very encouraging to commence the new year by descending into the baptismal pool.

L. WATTS.

THE AYANAPURAM CHURCH.

A PREVIOUS article (February, page 16) described the formation of a separate Church in Ayanapuram, composed of members living in the villages outside Madras city. When the Church was formed the objects of Church life were put before them and they immediately set themselves to the task of working towards self-support. At that time they appointed deacons, a secretary and a treasurer, and began collecting money to start the Church or Pastor's Fund.

In January, 1919, a further step was taken in the election and appointment of Mr. V. Samuel Ponniah to the office of Preacher-in-charge. This name will be recognised as that of one of the well-tried workers of the Mission at Semmencheri and Konnur, where much blessing has rested on his work. He has shown special aptitude for personal work among young men, and has been used by God very much to bring those whom he has taught to the Saviour. The Church was unanimous in its election, and Ponniah has already taken up his duties as Preacher-in-charge. Those duties are the conduct of the Lord's-day services, pastoral visitation, and evangelism.

As the Church is not yet able to support a Pastor entirely, a beginning is being made in this way, and the Church will endeavour each year to increase the proportion it gives towards the Preacher-in-charge. The pastoral work will still be under the supervision of the missionary, but the responsibility will as far as possible be taken by the preacher and deacons. Ponniah is also going through a course of study in pastoral work, homiletics and doctrine with the missionary. In this way we seek to train the young Indian Church in independence, and feel sure that we shall receive the support of the prayers of friends at home.

L. WATTS.

THE 18TH OF ADI FESTIVAL.

ON the 18th of the Tamil month Adi, swarms of pilgrims visit the ancient Araipuli Eesvaram Temple, which is situated on the edge of a great gorge on the Kolli Hills. At an early hour Preacher Swamidas and I set up our Gospel pictures on poles opposite the Temple and preached to the crowds that gathered to look and listen.

Sometimes it was difficult to adapt the style of preaching to suit the various types of mentality present in the audience. All sorts were there—the wild-looking hill-man and the educated Hindu from the plains.

A few members of the latter class began to interrupt. Objections were raised and contentious questions flowed in. A group of youths from the High School at distant Trichinopoly, led by a young B.A., began to stir up trouble. They wanted to know if Christ was sinless.

"Yes."

"Then how do you explain His cursing the barren fig-tree? This was wanton destruction of life!"

Before we could reply, other interruptions came, and the militant opposition was getting the upper hand when a tall, venerable Hindu, with prominent Vishnu marks on his forehead, pushed into the crowd and took up the cudgels against the opposition. His commanding aspect and flashing eye quelled the growing tumult. He spoke the philosophical claptrap of a broad, all-tolerant pantheism, and concluded, "Let them preach! After all, men of all religions unite at last in the great ocean of God."

But the foiled leader of the opposition would not be denied the last word.

"Ocean!" he snarled; "the ocean is Hinduism!" Then, scorn-

fully, "Yes, let them preach! Let them go on getting their few converts from Hinduism. They are only a puddle compared with the ocean. We shall see which will dry up first—the puddle or the ocean."

"The love of God," I replied, "is the ocean which will never dry up."

The objector moved away, muttering, and left us in quiet. Afterwards I sought out our champion and had a long talk with him, subsequently presenting him with a New Testament, which he promised to read.

J. M. BRAND.

13th October, 1918.

FAMILIAR CONVERSATION.

THE sun was shining in its dazzling way down an almost deserted road in Egmore when Dyriam and I were seeking opportunities of witnessing for Christ. Three men seated on the pial of a house attracted my attention. One of the men had an exceptionally large mass of white sacred ash smeared the entire length and depth of his forehead. I sat on the pial and began to question this devout man about his sectarian marks, his idea of God, his mode of worship, and his religion generally. He readily answered my queries, and the others joined in the conversation. In a very short time there was the usual difference of opinion as to the meaning of various ceremonies, etc. A good audience soon gathered to listen to the discussion, in which they evinced keen interest. Presently Dyriam began chanting some stanzas from Hindu hymns, written by Hindus of great fame, in denunciation of image-worship. The heads of some of the audience were soon swaying to the rhythm of the music, and other heads nodding approvingly, as the familiar words were sung and explained and enforced. One of the hearers asserted that idolatry was practised also by Christians; he himself had seen images worshipped by Roman Catholics. Clearly condemning such practices, and dissociating ourselves from them, we finished our work in this place by setting forth plainly the Gospel way of salvation.

E. A. BOOTH.

PREACHER SOLOMON.

IN the recent influenza epidemic our Mission Staff suffered the first loss from death it has had during all the eleven and a-half years' service in the Sendamangalam Field. Preacher Solomon was our oldest worker, and one of the first to join us here. His connection with the Missions goes back for many years, for his name appears in many of the old Reports of the "Olive Branch" days, in which he is mentioned as an evangelist at Pursawalkam, Madras.

I have never for one moment regretted engaging him, for in all his service he has been most constant, earnest and faithful, and in all his life, above reproach. For humility and uprightness, for peace-loving and peace-making, I have never had his equal. Unanimously chosen as deacon in our Church, eagerly sought by all the brethren in distress and in difficulty, he held a position in our midst that was most unique. An illustration of the way in which he was respected and loved is the fact that as soon as we heard of his illness, one of our Preachers, who had only just recovered from influenza, at once left his own family and station and most devotedly waited upon his brother, day and night, until the end. Solomon contracted the complaint in a train while on his way to a distant town to help one of his brother workers.

A few months previously, after laying to rest his little grandson in the Mission Compound, Solomon came to the house, and with heart full of grief and eyes full of tears, said, "Why did not the Lord take me? I am quite ready to go." Little did he know he would be the next to follow.

8th January, 1919. D. MORLING.

THE HALF-YEARLY MEETING,

held at Brixton Tabernacle on March 25th, by the kind invitation of the Pastor and Deacons, was very encouraging and stimulating. The greatness of India's need of the Gospel, particularly of that portion in which the Strict Baptist Mission is working, and of our responsibility, was forcibly impressed upon us. In the afternoon, following a season of devotion during which several brethren presented our needs as a Mission at the Throne of Grace, Mr. Mutimer delivered an earnest sermon from Psalm lx. 4: "Thou hast given a banner to them that fear Thee that it may be displayed because of the truth." This banner was the Gospel of God's grace, the central Figure of which amid all the beauty of its design was Christ. The saints had looked upon it in all ages—Patriarchs, Prophets and Apostles. It had been given to the saints as a sacred trust to bear wherever opportunity offered, and had been borne by our blessed Lord Himself, who handed it to His disciples, saying, "Go ye into all the world and preach the Gospel to every creature," and they handed it on to others. "The things which thou hast heard of me," said Paul to Timothy, "among many witnesses, the same commit thou to faithful men."

Martyrs, Reformers and Missionaries had borne it, and now the Strict Baptist Mission had it, whose responsibility it was to keep it unfurled and flying, that others yet might behold its glorious Central Figure and His great salvation—"Unto Him shall the gathering of the people be."—The sermon closed with a stirring appeal for the means to carry the banner further in view of the fact that extension had been impossible for some time past for lack of means

At the evening meeting the President (Mr. J. B. Collin) said that praise should be the dominant note of our meeting, seeing that God had in so large measure removed the cloud of the past four years. Hitherto the Lord had helped us, but there were still difficulties concerning which prayer was very necessary, as, for instance, the forces of evil encountered by our missionaries, caste difficulties and famine troubles.

Then, too, the financial difficulties of the Council had been increased by the rise in the rate of exchange during the war, which resulted in a loss to the Mission of over £20 a month. Ought we to limit the power of God when there was so much land to be possessed and since He had said, "Call unto Me and I will answer thee and show thee great and mighty things which thou knowest not"?

Mr. W. S Baker said that one of the foremost bearers of "the banner" declared that he was made "all things to all men that he might by all means save some." This was the all-absorbing desire of his life, and it was so for three reasons, viz.: He knew that in this he was following in the footsteps of His Lord; that this was the one thing that would bring joy to Him; and that the salvation of sinners was the purpose for which God sent His Gospel into the world. This desire was firing the hearts of our missionaries in India, and nerving them in face of difficulties and discouragements. It should also be our own desire, and he yearned for the day when our prayers would be as earnest for the Lord to save as they had recently been for victory. Maybe the Lord had instilled this desire in some young life and was saying, "Follow Me and I will make you a fisher of men."

Mr. Offord, after expressing his regret that he was unable to be present at the annual meeting as had been arranged, spoke upon the Word of God as the greatest incentive to missionary work. The Word was a living Word, and our missionaries carried that with them which could never be overthrown. All we could know of God was through the revelation of His Word, and it discovered God to the sinner in all His majesty, holiness and grace. It was the power of God unto salvation, for in it was the

power of the blood, the power of everlasting love, and the power of God's eternal purpose. Our missionaries were supported by it, and if it were breathed into our souls by the Spirit of God there would be liberty and liberality, our hearts going out in desire to lift up the banner He had given us—Jehovah nissi.

Mr. M. W. Reed, who had been in the Navy during the war and whose ship anchored at Bombay, told the story of his visit to Madras, where he spent six days, and what he saw of our work there during that time. The deepest impression left upon his mind was the appalling need of the Gospel. This was forced upon him by the great multitudes, their dense darkness and their gross ignorance. Mr. Reed proceeded to describe a bicycle journey with Mr. Watts one morning. They passed through villages on either side of the road throbbing with life, and these were regularly visited by the preachers. The village of Koyembedu was described as "a stronghold of Hinduism." "You seemed to be able to feel the darkness. Two men were asked by Mr. Watts how they hoped to be saved. Their hope of salvation was in what we should call the grossest sin! A service was held to which children alone came, and these were called away by their parents lest they should be contaminated! A few stones were village deities, on which oil had been poured to propitiate the god, and these were supposed to keep away sickness, famine and evil spirits." A very pleasing testimony to the effect of Christianity was given. "I went into some of the Christians' homes, and the order and cleanliness of these homes contrasted in a striking manner with the filth and want of care which you would find in non-Christian homes. The Christians had some furniture and a cloth or rug on the floor, but there was nothing of the kind in non-Christian homes."—Mr. Reed advocated study circles in our Churches as a means of fostering missionary interest, and expressed his willingness to give lantern lectures in any of our Churches with pictures taken by himself.

A cordial vote of thanks was passed to our friends at Brixton Tabernacle. The collections amounted to £33 5s. 0½d. S. H.

PRAYER SUBJECTS FOR APRIL, 1919.—*Week beginning* **6th**, Prayer for Ponniah and the young Ayanapuram Church (see page 32) that they may grow in grace, in spiritual independence, and in self-support. **13th**, That the seed sown by preaching, lantern pictures, medical and surgical Gospel work, and books and booklets, in Belukuruchi and the neighbourhood (north of Sendamangalam) during January may spring up and bear abundant spiritual fruit. **20th**, Prayer for the work on the Kolli Hills. ("*I feel a secret assurance that a Divine power is working in the hearts of some of these Hill-people. We have seen the story of the Cross take hold of them. And this month particularly we have felt the support that comes from the prayers of intercessors far away. Who they are I don't know, except a few, but some days there has been a mystic* POWER *in the preached Word that I can explain only by referring it to this cause.*"—J. M. B. 31.1.19.) **27th**, For the villagers of Silari, Kolli Hills (see page 31).

LIVINGSTONE COLLEGE.—We are glad to learn from the Annual Report that the Committee are hopeful of resuming the normal work of the College (which was interrupted by the necessity of using the premises as a War Hospital) next October. The usefulness of the medical training given at Livingstone College needs no emphasis in view of the good Medical-Gospel work it has enabled two of our missionaries to do in India.

WANTED—Has anyone a fiddle he would be willing to set apart for the Lord's service in the Gospel on the Kolli Hills? "It draws people out of their huts to the preaching like a charm."—ED.

LIST OF SUBSCRIPTIONS, &c.,

Received from February 11th to March 8th, 1919.

General Fund.

	£	s.	d.
Wandsworth, West Hill, Reports ...		2	.
Cambridge, Eden Mr. Robert Whyatt		5	
Walthamstow, Church Hill, Mr & Mrs Booth, Sen	1		
Mrs S B Caplin ...	1		
Lewisham, College Park, Missionary Working Party ...	5	15	.
Newcastle-on-Tyne, Mr. H. Chapman ...		3	10½
Whittlesea,			
Boys' Cards ..	7	10	8½
Girls' Boxes	2	18	9¼
Bible-class	2	4	.
Infants	1	7	6
Birthday Box ...	1	4	6
Sunday-school ...	1	5	.
Staines, S.S.	1	8	.
Norwich, Miss Betts...		1	6
Manor Park, Rehoboth S S		6	6
Croydon, Tamworth Road, In memory of Wm. Polhill, who died of wounds in France, from his sorrowing parents	5	.	
Birthday Gift, Feb. 22nd ..		5	.
Ilford, Anon. ...	1	.	.
Hedge End,	4	10	0½
Vestry Box		17	7
P. P. C.		1	9
Mr. J. G. Everett ...		10	.
Notting Hill Gate, Bethesda, P.P.C. ...		3	.
St. Neots ...	2	5	1
Sunday-school ...	4	6	6½
Bible-class	1	8	6
One-tenth ...	1	4	.
Boxes...	1	19	4½
Brentford,			
Mr. A. S. Fromow...		10	.
321		10	.
St. John's Wood Road, Christian Endeavour for Kolli Hills Chapel	27	4	5
PERSONAL:			
Miss D. Craddock ...	1	.	
Carriage of Boxes to India, per Mr. C. W. Harris ...	2	16	1
M. S. O.		5	.
Mr. H. Sharples ...		5	.
" " " (box)		5	6
Mrs J. Payne ...		5	.
" " " (box)		10	10½
Mr. J. Swan ...		5	.
From Readers of "The Christian"	1	12	6
Birthday Gift, Jan. 25th... ...		7	6
Messrs. G. Brown Son & Vardy ...	1	1	
MISCELLANEOUS:—			
Interest on Deposit Account	2	.	
Refund *re* Stamps on Cheque ...		9	4
Refund *re* Madras Exchange ...	2	14	11
	£92	5	9½

Herald Fund.

	£	s.	d.
Wandsworth, West Hill	1	4	9
Stockley Mission ..		1	6
Wood Green, Park Ridings		4	6
Aston Clinton... ...	1	.	.
Long Marston... ...		6	.
Hounslow, Zoar ...		7	6
St. Neots		10	
March, Providence ...	1	7	2
PERSONAL:—			
Mr. J. Swan... ...		5	
Mrs. Fricker ...		2	6
Mrs. Gyles		2	.
	£5	10	11

ERRATA.—10/- *in the General Fund and* 10/- *in the Herald Fund were last month by mistake credited to "Leicester Zion S.S.," whereas they were received from Leicester, Newarke Street.*

St. Neots, Mr. Forscutt £1 1s. 0d. should have been acknowledged last month. We regret the errors.

Pension Fund.

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

Ladies' Zenana Auxiliary.

Money received by Mrs. Silvester during the month.

	£	s.	d.
Tottenham Collection		12	
Fulham, L.Z.A. Quarterly Prayer Meeting		4	
		16	0

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.

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

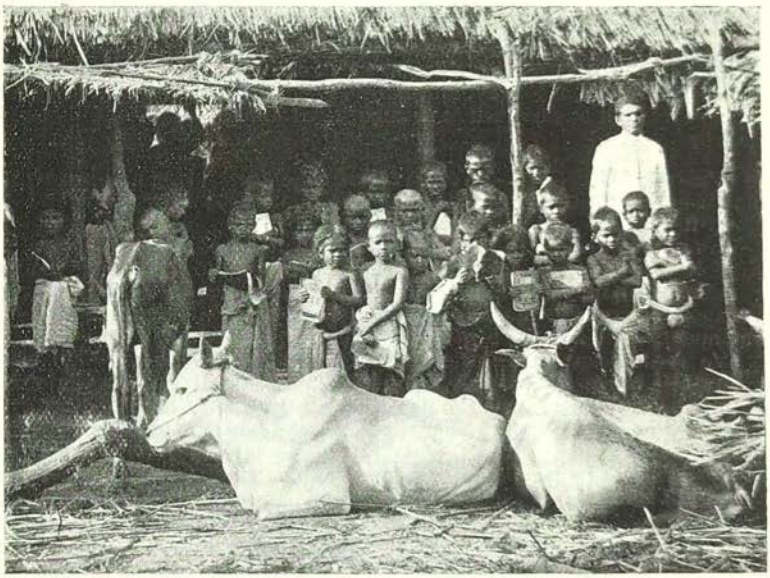
ALL APPLICATIONS for LADIES' ZENANA Collecting Boxes and all Contributions to be sent to ***Mrs. Silvester, 9, Gallia Road, Highbury, London, N.5***, who will be glad to receive the names of ladies willing to act as ZENANA SECRETARIES. All enquiries concerning Deputation work to be sent to ***Mrs. Collin,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

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

Vol. XVIII. *New Series, No. 149.* May, 1919.

The Strict Baptist Mission HERALD.

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



SCHOOL IN A COW-SHED.

Price One Penny,

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

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NEWS FROM THE FRONT.

MADRAS.—In January we had the pleasure of a visit from Mr. Reed, a member of West Ham Tabernacle. He evinced keen interest in all branches of the work. He visited several stations and said that he was deeply impressed with the opportunities for mission work all around us on every hand. Mr. Reed was most persevering in the use of his camera. I hope that he will have many opportunities of telling others his impressions of our work.

I am sorry to say that the economic situation is more grave than when the food riots took place. The harvest which is now being gathered in South India is not a good one, and definite famine prevails in some districts. The prices of food, clothing and things generally continue to rise, and our people find it hard to make ends meet.

February 17th, 1919. E. A. BOOTH.

Cholera.

A rather sharp attack of cholera has broken out in Konnur and is seriously hampering the work there. Although the children would be safer in school than running about the village, the parents do not let them come. The teachers are doing all they can to get the people to use the medicines I have given them for cholera, but the old superstition that the disease is due to the displeasure of the goddess dies hard. These outbreaks of cholera at all seasons of the year are unusual, but, owing to the hard times the people are having with high prices and scarcity of foodstuffs, they fall easier victims to the epidemics as they come along.

Baptism.

Annal, the wife of the teacher at Arumbakkam, was baptized at Ayanapuram on Lord's-day, March 9th. She has been a Christian for some years, but has not till now recognised the privilege of full obedience to the Lord. L. WATTS.

SENDAMANGALAM.—We have just concluded a long and, we trust, successful preaching tour made along the main road through the middle of our field.

In the first week of the new year we had a friendly gathering at the Mission House of all our workers and their families. Popular games were indulged in, light refreshments were well appreciated, prizes were distributed to successful competitors, and altogether a pleasant afternoon was spent.

We would bespeak the prayers of friends for a high-caste lad who earnestly desires to publicly confess Christ and live with Christian people. His mother, since the death of her husband, has lived an evil life, and now, with her paramour, prevents the boy from carrying out his earnest wish.

A year ago the people of Sendamangalam started building a large new car for the idol of the principal temple in the town. The car was to have been built of very valuable timber and covered with costly carvings; one man alone gave Rs.2,000 towards the expenses. After the work was commenced the foreman suddenly and mysteriously sickened and died. Another died of pneumonia; a carver in making obscene carvings became mad and was chained to a post; a carpenter died of small-pox. This was enough; the rest of the workmen immediately left and nothing has induced them to return to their work.

Famine prices still prevail throughout many parts of India. In Sendamangalam the purchasing value of two and a-half rupees to-day just equals that of one rupee of fifteen months ago. This means great difficulty for many of our workers. D. MORLING.

19th February, 1919.

GOSPEL WORK IN CAMP.

LAST week we all returned from a long preaching tour along the main artery of our field.

We first pitched our tents under some large tamarind trees near Belukuruchi in the north. Here we were literally besieged every day and all the day by sufferers from all kinds of bodily aches and pains, when Miss Ireland's resources were taxed to the utmost. In our itineration amongst the towns and villages of that part we preached the evangel to many crowds of eager hearers, and in that one week sold nearly one thousand books and booklets. At night we showed our lantern pictures and told the story of Christ to large numbers gathered together from the neighbouring villages.

The first night, the street in which we erected our screen was so densely packed, the people fought and struggled so much to see and hear that we were obliged to break up the meeting and hold it the next night in a much larger and more open place. That night the numbers that gathered broke all previous records. Never before in India had I seen so many people listening to the Gospel.

In one place our experience was of a very different kind. In the town of Toppapatti there have been so many murders and outrages that Government recently gave notice to the people there that if there were any more outrages and murders within a certain time the town would be promptly broken up and the inhabitants dispersed. One morning we all visited the town and started preaching in the same street. Very soon a hue-and-cry was raised; a crowd was collected close by who hooted, howled, collected tracts and booklets that had been distributed, tore them to shreds, and threw them in our faces. Finding expostulation did not improve matters, we moved on in our bundies to the next town, where we had an excellent hearing and sold all of our stock of books.

Two days after, we attended a big car festival, right in the forest of the Kolli Hill slopes. There we discovered the rowdies of Toppapatti, who at once attempted to raise a quarrel, making various false accusations against us. This failing, they promised to lie in wait for us on our road back to the camp. As we reached the foot of the Hill, our boisterous friends became enraged at our refusing to pay back the money for a book which a man had bought and wished to return. On both sides feelings were running high, words were talling thick and fast; and just as the crowd was swaying this way and that, and as the writer had no small difficulty in keeping our opponents at arm's length, the Government Munsiff of Belukuruchi rushed down into the crowd and, with the aid of his followers, soon restored order.

In the majority of places visited during this first camp the people had never before heard the evangel of Christ. Several of the head people, amongst whom was the above-mentioned Munsiff, many times requested us to post a teacher and a Bible-woman there. It is very sad to think we are quite unable to follow up the good work begun there.

February 19, 1919. D. MORLING.

(*To be continued.*)

MR. BOOTH'S RETURN ON FURLOUGH.—We have now heard by Cable that Mr. and Mrs. Booth expect to leave India on April 21st.

THE ANNUAL MEETING—*Preliminary Notice.*—The Annual Meeting will (D.V.) be held on Tuesday, October 28th. In order to prevent this Meeting clashing with others, the Secretaries and other friends in our Churches are kindly asked to keep this date before them and to avoid, if possible, arranging their Meetings for the same day.

MEDICAL AND ZENANA INCIDENTS IN CAMP.

WE left for camp January 15th and returned on February 8th. During this time we visited four places, spending a week in each. Saturday was the day for moving camp, so each Sunday morning found us in a new place. During this camp we did not go very far afield; it seems, seeing we are so few in this great field, much better to visit those places within reach of our preachers in order that it may be of as much help to them as possible.

Our first camping place was Belukurichi; this is really only seven miles north of Sendamangalam, but it is surrounded on all sides by such fearful roads as to render it almost inaccessible. Government people never go there, so the road remains as it has been ever since a town was there. We had several small excitements on the way, *i.e.*, the axle of Mr. Morling's bundy broke and they all came out, but the bundy fell straight, so no one was hurt. We had to go over a pass which lies between the Kollis and the opposite range of hills; here everyone had to turn out and climb from boulder to boulder. It occurred to me that a bundy built on the tank principle would not be bad for going to Belukurichi. Upon our arrival, the work of pitching tents was begun—not an easy job, when the majority of the men who offer their services have never seen a tent before; but it is managed, and the camp furniture unpacked, and we sit down to explore the contents of the tiffin basket, then stretch ourselves anywhere we can find room, and sleep the sleep of exhaustion regardless of the hundreds of curious eyes peering through every crack and opening. A wash when we wake (also performed before an admiring audience) and we feel ourselves again. The rest of the day is spent making acquaintance with the people, making arrangements for water—not an easy thing, because of caste—arranging the furniture, etc., etc. Next morning we have our service in the tent, and during the rest of the day, except during the evening service, visitors are constantly arriving to pay their respects to the white man. Monday we commence work. Mr. Morling is up and out with dawn, preaching, while we commence medical work. The news we had brought medicine spread like wildfire, and soon a crowd had gathered with all sorts of complaints—fever, jaundice, coughs, headaches, ulcers, dropsy, elephantiasis, leprosy, ringworm, etc., etc. It took all our time to attend to them, and each morning so many had to go away disappointed. In four days our stock of medicine was exhausted, but we managed to get the materials for sulphur ointment and gave that away *ad lib.* Hundreds came for it, cocoanut shells were handed in by the dozen, and we had to keep making fresh supplies. These people can only get medicine by walking from seven to to ten miles through loose sand. The requests we had were most pathetic; people begged for new sight and hearing, and lepers begged for medicine to remove their vile disease. The last evening, as I was packing my medicines by moonlight, one after another passer-by stopped and said, "Is there not a little ointment left?" and we scraped the ointment tin until its sides shone like silver. So often, when we told them the medicine they needed was all gone, they would say, "Give me whatever you have got; if you give it, it will cure." As I walked along the streets, people ran after me, begging me to come and see someone or other who was sick.

IVY W. IRELAND.

(To be continued).

WHENEVER and wherever the Spirit of God is supernaturally and marvellously working, the spirits of evil are doubly active, so that a decided outburst of genuine religious life is commonly the signal for an outbreak of scandalous sin.—*Seven Years in Sierra Leone.*

THE ANNUAL GIFTS.

OWING to shipping difficulties, the Christmas cases for 1918 did not arrive in Madras till the following February. As the pupils had been told that owing to the great war they must not expect to receive any gifts, the gifts were all the more welcome. Children generally are optimists, and they continued to hope that something would arrive. Their hope was justified when word was passed round that a cart laden with two boxes had been seen going to the Mission House.

We are grateful to the kind friends whose willing, loving service during the strenuous days of the fourth year of war filled these cases and so brought good cheer to the hearts of our Mission school-children.

On Friday, February 14, many hundreds of happy and excited children marched from the various schools to the Mission House. Each child seemed to be brimful of wonder and expectation. The Mission compound presented a very animated appearance, for many of the children had put on their brightest garments. In some cases the effect was quite picturesque.

How eagerly each pupil listened for his or her name to be called. During the actual distribution it was interesting to note that nearly every child was curious to see what the next child got, and to make a quick comparison. We were able to give each child a garment, a packet of sweets, and two plantains. We pass on to our friends at home the many salaams of the children.

E. A. BOOTH.

A WOMAN'S PRAYER.

A FEW days ago I was visiting in a wealthy high-caste home. The mistress of the house is a pleasant, middle-aged woman, who, with her eldest daughter, has for some time been learning to read, but she has the disadvantage of being very deaf, and progress is slow. I have often doubted if she hears enough of the Gospel lesson to grasp its meaning; but I pass on to you a little story as nearly as possible as she related it to me on this occasion.

With Matthew's Gospel in hand she was about to begin reading when she said, hesitatingly:

"I should like to tell you of something that happened yesterday. My husband's mother has been ill with a fever for some weeks, and a few days ago she was brought here. She has been under a good doctor, but has daily grown worse, and yesterday morning could take no nourishment. I made her such nice arrowroot cungy, but she would not touch it, and when the doctor (an Indian with Western training) came he said something was wrong with her throat, and she would probably die that night. This frightened my poor mother-in-law terribly. She groaned and cried, and I was so distressed because I could do nothing to relieve her. Then suddenly I remembered my Book and how Jesus healed the sick and helped those in trouble, so I fetched it and, sitting down by her side, read and told her some of the wonderful things He did, and how, though we cannot see Him, He is still able to help those who seek Him. Then I lifted the Book high and told Him all about my mother-in-law, and asked Him to make her well. I do not know how to pray as Christians do, so I just did it as well as I could. I thought if I held the Book up He would see it and understand that it was to Him I was speaking. Later in the day my husband brought an astrologer to find out whether last night was an auspicious time for the soul to depart. He consulted his books, made some incantations, and then said it was a very unlucky time; her soul would have to pass through much suffering and torment. Hearing this, my husband

and she were plunged in an ocean of grief; it was terrible to see their sorrow, but I remembered about Jesus, and that helped me."

Evidently, as the doctor anticipated, there was a crisis that night; fever rose high, and in her delirium the events of the day crowded confusedly into the poor invalid's mind. Continuing her story, the daughter-in-law said:

"As the evening advanced she grew worse, her head was burning, and she kept on muttering and crying out, until at last she fell asleep. But she is much better this morning, has taken some cungy, and she tells me she had a dream last night in which she thought she was in a temple when it suddenly caught fire and she could not escape. She was in great danger, and ran here and there crying out wildly for help. Then at last someone came and lifted her right out of the midst of the fire and put her in a safe place, and when she looked she saw that her deliverer was He of Whom I had been telling her. Was not that a wonderful dream? I know now that He heard my prayer, and that this Book tells true."

She poured forth her tale with the eager impulsiveness of a child, and while I expressed my approval and spoke to her of Christ's power to cleanse from sin as well as heal bodily diseases, the Bible-woman slipped away to have a quiet talk with the invalid.

I do not know definitely that this dear woman has passed from death unto life, but there are many indications which make me hope so. One is the fact that for a long time she has striven bravely and so far successfully to keep her girls and little boy under Christian influence, and now, rather than allow them to go to a Hindu school, she has engaged a Christian teacher to come daily and give them private tuition. Surely she is not far from the kingdom!

O. M. ELLIOTT.

BAZAAR PREACHING.

(Concluded from page 30.)

THE preacher must be prepared for interruptions and questions. A snigle question, allowing of a brief answer, can be dealt with at once. But if the questioner wishes to argue the point, or put a series of questions, he is generally asked to remain until the close of the preaching, when the matter can be talked over quietly. Frequently this is just what the questioner does not wish, and he departs with the air of an injured man who has not been allowed the pleasure of displaying his eloquence or argumentative powers before the audience. On the morning referred to, some young caste Hindus endeavoured to interrupt the preaching by asking frivolous questions, but, finding their efforts were not appreciated by the audience, generally they desisted. One of them went away and returned three or four times, the light of battle gleaming in his eyes, but he failed to effect his purpose.

After each address we distributed Christian literature freely and offered Tamil Gospels for sale at a farthing each, and these were bought. We stood for nearly three hours in the vicinity of the railway station, and during that time the audience entirely changed many times, so that the aggregate number of listeners was considerable. As a rule the change of audience took place when the literature was distributed after each address. The handbills distributed that morning dealt with "The True New Birth," "The Sermon on the Mount," "Why do Christians Preach to Non-Christians?" Then, by singing such Tamil lyrics as "O Jesus, my King, rule me," we repeatedly attracted a new audience, the last that morning being as numerous as the first.

The preachers are tired; they have other places appointed for the afternoon, so the work stops for the present. The question naturally arises, What has been accomplished? Many would say, Nothing. But it is far too soon to record a verdict. True, no one has shown sufficient interest this morning to stay for a quiet, personal talk with the preachers,

or to ask when the message can be heard again, or where the chapel is situated, or where the preacher can be found. Such experiences do sometimes follow bazaar preaching, but not this morning. The people who heard the message have gone a hundred ways, and it is probable that we shall not see the great majority of them again. The seed which has been sown has fallen to some extent into thorny or rocky ground, but we cherish the hope that some has fallen into prepared soil. He that soweth ought to sow in hope. It is by such work that men unreached in any other way are brought into contact with the Gospel.

It is quite true that curiosity rather than religious interest causes the audience to assemble. But in every crowd there are some who are revolving religious problems; others who are passing through great sorrow or trouble. The message of Divine love is a welcome word to such, and here and there in the audience one sees faces which show that, although they but dimly understand the new truth, they appreciate it as far as they grasp it. They carry away some part of the message, and sooner or later, here or elsewhere, they will take the opportunity of listening again to the good news. If interest still holds, they will in due time make the acquaintance of a Christian and be led to the Saviour. In this way seed sown in bazaar preaching frequently brings forth fruit in a distant place after a considerable lapse of time.

Then again, from another viewpoint, it is quite wrong to say that nothing has been accomplished. The preaching itself, irrespective of any result, is an act of obedience to the Divine command, a fulfilment of the great commission of our Lord—"Preach the gospel to every creature." Quite apart from all results, it is the clear duty of the Church, to the uttermost limit of its ability, to obey the command.

Again, such a public proclamation of the Gospel is necessary, or it will be said throughout heathendom that Christianity fears the light of publicity and only works in secret. The strategic importance of bazaar preaching as a public challenge to Hinduism must not be overlooked. It must also be remembered that in Madras and all large towns there are a number whose minds have been quickened and unsettled by Western influences of agnostic tendency, and it is very necessary that these should hear the Gospel of the grace of God.

ERNEST A. BOOTH.

PEACE THANKOFFERING.—In view of the near approach of Peace, the Council has decided to ask the various Churches to set apart one week during the month of July for a THANKOFFERING ENVELOPE COLLECTION, the proceeds to be devoted to recouping the heavy loss on exchange in remitting money to India owing to the greatly increased cost of silver. It is hoped that Mission Secretaries and others will do their best to make this special Emergency effort a very real success

Since this note was written we have received from our missionaries in Conference the news that owing to the rise of prices in India they have been compelled to raise the salaries of the native workers in Madras, Sendamangalam, and the Kollis. In order to enable them to make this increase they have had to reduce the Indian staff and close two Stations.

They ask the Council to enable them to restore the Indian staff to its former strength and to re-open the two Stations by increasing the monthly remittance by £9. This increases the necessity for this special Emergency Fund, and we earnestly hope that there may be such a response to our appeal that we may be enabled to restore the Mission to its former strength without delay.

PRAYER SUBJECTS FOR MAY, 1919.—*Week beginning* **4th**, Prayer for a high-caste lad in the Sendamangalam Field who wishes to publicly confess Christ (see page 38). **11th**, For the woman and her mother-in-law described by Miss Elliott (see page 41). **18th**, For blessing upon Bazaar preaching in Madras (see pages 30 and 42). **25th**, For blessing on the seed sown during the evangelistic camping tour around Sendamangalam described by Mr. Morling and Miss Ireland (see pages 39 and 40).

LIST OF SUBSCRIPTIONS, &c.,

Received from March 11th to April 10th, 1919.

General Fund.

	£	s.	d.
Streatham, Hambro' Road S.S.	7		
Brighton, Prarthana Sabha, Subscriptions ...	1	16	
Boxes	6	9	1
Birthday Fund ...	1	10	
Tottenham, Ebenezer Sunday-school ...		11	2
Tring, Ebenezer ...		9	
Staines, S.S.		11	
Croydon, Derby Road, Y.P.S.	1	2	
Guildford, O.B.C., Mr. H. Brand ...	3		
Bermondsey, Lynton Road, Mr. Jas. B. Collin...	50		
Richmond, Salem, Sunday-school ...		19	10½
Bible-class		13	1½
Mrs. C.	1		
Tring, Akeman Street, Reports	1		
Boxes	5	3	11
Aston Clinton ...	1	6	
Egham		16	4
Cards		19	11
Boxes	1	4	9
Ramsgate, Mount Zion S.S.		19	4½
Ditto	1	3	9½
Boxes		4	9½
Cha.ham, Enon S.S.		10	
Wooburn Green, Friend ...	1		
Chadwell Street, A Member		2	
Rowley Regis, S.S. ...		15	6
Bethersden	1		
Stevenage, Reports ...		1	
Limehouse	1	5	
Clapham, Courland Grove, Missionary Study Circle	1	2	7
Ipswich, Bethesda ...		1	4
Hounslow	4	3	11
High Wycombe, Zion	1	10	8
Sunday-school Birthday Offerings ...		6	
Chesham, New Town, Sunday-school ...	1	8	10½
Birthday Box ...		3	9½
Soho, Memorial School		14	
Brentford, S.S. ...	3	17	3½
Norbiton, Zion ...	5	17	
Boxes ...	11	2	9
Acton, Reports ...		5	
Croydon, Derby Road, Mr. H. C. Willett ...	1		
Boro' Green	3	10	11
Miss Waghorn (box)		2	
Maidstone	2		
Sunday-school (box)		10	
Meopham		13	10
Sunday-school ...	1	6	9
Brighton, Ebenezer Sunday-school ...	3	15	9
PERSONAL :—			
Readers of the *Morning Star* ...		5	
Friend, 352... ...	16	16	
Thankful, Gravesend	4	10	
Ditto for Miss Elliott's Sweet Bottle ...		5	
Birthday Gift, Mar 25		5	
Mr. & Mrs. H. Watts	2		
Birthday Thankoffering, April 2...	1		
C. H. D.	1		
MISCELLANEOUS :—			
Half-yearly Meeting Collection... ...	34	6	1
Ditto, Profit on Tea	1	10	
2½ per cent. Consols (£39 1s. 11d.) ...		4	10
Deposit Interest ...	1	19	1
	£200	7	1½

Herald Fund.

	£	s.	d.
Watford, Tabernacle		10	6
Brighton, Prarthana Sabha	2	3	7
Salhouse		4	6
Chesham		2	
Dunstable		2	6
Meopham		8	
Reports		1	
Ilford		4	6
Brentford	2	10	
Over		3	6
St. Neots		15	
Wellingboro'		6	
Stevenage		12	
Kilburn, Ebenezer ...	1		
High Wycombe, Zion		10	
Kings Langley ...		6	
Soho, Memorial School		3	
Norbiton, Zion ...		4	9
Acton, Tabernacle ...	1	4	6
Clacton, C and B. ...		2	
Newton Toney, Mrs Handley ...		2	
Crowfield	1	2	
Walthamstow ...		7	
PERSONAL :—			
Thankful, Gravesend		5	
Mr. E. T. Cockram		7	6
	£13	16	10

Pension Fund.

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

Ladies' Zenana Auxiliary.

Money received by Mrs. Silvester from March 10 to April 9, 1919.

	£	s.	d.
Erith, per Mrs. West	2		
Hounslow, for B.-W. Sampooranan ...	1	16	
Stratford, Gurney Rd., 1d. Weekly Subs. ...		16	6
PERSONAL :—			
Mrs. Chapman ...		15	
	£5	7	6

L.Z.A. GIFT WEEK.

	£	s.	d.
Leyton	1	10	
Clapham	2	10	6
Wood Green, Dovecote	1		5
Woolwich	1	11	6
Tring	9	2	6
Wood Green, Park Ridings	1	2	
Laxfield	1	17	6
Wandsworth, Chatham Road		14	
Kilburn Vale	3	17	6
Warboys		19	
Haworth, Hall Green	1		
Newquay	1	6	
Wellingboro', Tabernacle		12	
High Wycombe ...	1	10	6
Finchley, Soho Memorial		6	
Swindon		10	
Hartley Wintney ...	3		
Ipswich, Zoar... ...		7	
Ramsey		8	9
Richmond	2		
Hitchin		10	
Aston Clinton... ...		15	6
Ilford	3	1	
Acton	2	4	
Grays		8	
West Ham Tabernacle	2	6	6
Junior Endeavour, collected in farthings		5	
Whitlesea	1	1	
Prittlewell	3	6	
Hounslow	4	10	6
Brentford	5		
Reading	2	15	6
Homerton Row ...	1	15	
Fulham	1	13	
Walworth, Penrose Street	2	18	
Bassett Street, Keppel Street Memorial ...		16	
Notting Hill Gate ...	1	1	
Tollington Park ...	1		
Elthorne Road ...	1	10	
Stratford, Gurney Road	2	1	
Bermondsey, Lynton Road	4		
Walthamstow, Envelopes	5	16	5
Sunday-school ...		15	7
Women's Gospel Meeting		8	
Watford, Tabernacle	5	10	
Cambridge	2		6
Tottenham	1	15	
Greenwich	3	16	9
Stoke Ash		12	
Brighton	6	16	6
Wattisham	2	2	
Marylebone	4	12	
Guildford	1	10	
PERSONAL :—			
Mrs. Hutchinson ...		5	
Miss , ...		2	6
Miss Button ...		4	4
Mr. and Mrs. Rush		10	
Miss L. Peck ...		5	
J. E. H.		10	
	£115	13	9

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The Strict Baptist Mission HERALD.

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



BENARES.

Price One Penny,

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

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FAMINE IN INDIA.

OUR note last month as to the rise of prices in India and the necessity of raising the wages of our Indian workers, written just as we were going to press, quite inadequately represented the situation, which can only be summed up in one word—FAMINE. This is the case in many parts of India, as the following extract from General Booth's appeal will show :—

> "Millions are faced with starvation. . . . Staple articles of food for the poor are three times higher priced to-day than during the fearful famine of 1899, when millions of peasants and others died of sheer starvation by the roadside, *and the worst is yet to come.*"

The following extracts from our missionaries' letters will show how our own people in Madras, in the Sendamangalam district, and on the Kolli Hills are affected. Mr. Booth writes (13th March) :—

> "We are in the midst of most severe economic conditions. Looting has been resorted to in Madras and strikes are in progress. . . . Our Mission Agents are experiencing real distress, and their claim on our consideration cannot be denied."

Mr. Morling writes (17th March) :—

> "We have just come to the close of harvest, when in these parts there should be a considerable fall in prices of foodstuffs, yet it is generally affirmed by Government, and by people, that prices have never been known to be so high as they are now. I know of no place in South India where they have made such alarming bounds. Millet, the food of the middle classes and of many Christians, is three times the price it was eighteen months ago. . . . Other commodities have risen proportionately. When one remembers the well-known fact that three-quarters of the people of India are always just on the borderland of physical distress, and that it is utterly impossible for prices to ever return to their old level, he may judge of the difficulties of the ordinary Indian with a fixed wage; that is, the very class that our Mission workers belong to."

Mr. Brand writes from the Kolli Hills (20th March) :—

> "When on camp in the north I saw many of the hill people eating the inside of trees and also roots that they had dug up in the forest. There is a palm tree here from which sago is said to be derivable. The hill people are now being driven by hunger to cut down this palm, take the pulpy centre, and, after drying it in the sun, pound it in a mortar and eat the dust which results from the pounding. This diet often gives them indigestion and dysentery. In several villages that I visited the poor people were standing about with their hands gripping their stomachs on account of the pain."

Mr. Watts, writing from Madras on March 6th, after referring to the fact that cholera has broken out in the village of Konnur, and that it is unusual for cholera to keep on making its appearance as it is doing, says :—

> "The lowered vitality of the people is probably the cause of their contracting disease so early. . . . Government has commenced the famine relief works. . . . Apart from the admitted scarcity

of food, there is a great deal of profiteering, and there is an increasing spirit of complaint and agitation concerning this. . . . It speaks well for the loyalty of our workers that they should have shouldered the increasing hardships so cheerfully. . . . I know personally that many of them have not only had to reduce the quantity of rice prepared for each day, but have had to forego one meal a day altogether."

In consequence of these facts, our missionaries conferred together, and, after considering the situation, agreed that it was an imperative necessity to at once raise the wages of the native staff in each field, but that, in order to do so, two stations must be closed and the workers in them dismissed. This was done.

In communicating this action to the Council, the Conference official letter asks for an increase of £9 in the monthly remittance plus loss on exchange, which will bring it to over £10 per month, to enable them to re-open the two stations and reinstate the workers, and says:—

"Our Agents had patiently borne the hard conditions of living occasioned by the war, but, when famine supervened, their distress became acute, and they begged for help. . . . The Conference assures the Council that the increases given were the minimum possible in the exceptional circumstances. *The real needs of the workers even now have not been fully met.*"

We have set out the facts in detail in order that our readers may clearly see the seriousness of the crisis confronting our missionaries and the Council.

As the need is so urgent, and its probable increase so great, the Council instruct us to appeal for immediate contributions to a

FAMINE FUND,

In order to enable them to meet the present and future needs of our Indian workers arising from the Famine without having recourse to the General Fund, which at the present moment is overdrawn by £242. Please send contributions, marked Famine Fund, to Mr. A. J. Robbins, Vicarage Farm, Hounslow.

The Council much regret having to open two Funds, and hope that the specific purpose of each may be kept in mind by our subscribers. The need for the FAMINE FUND has arisen since the arrangements for the ENVELOPE COLLECTION in July were made, and it is earnestly hoped that each appeal may be responded to without detriment to the other. The Envelope Collection is to meet the heavy loss on exchange, amounting to upwards of £260 per annum. The Famine Fund needs no further explanation.

THE WELCOME MEETING.

MR. AND MRS. BOOTH met with a very cordial and gratifying welcome at St. John's Wood Road on Friday, May 23rd. The Ladies' Zenana Auxiliary met early in the afternoon to welcome Mrs. Booth, who gave the ladies an address, the nature of which has not transpired. The general meeting, later in the afternoon, was presided over by Mr. Mutimer, who expressed, on behalf of the audience, the pleasure we all felt at receiving our friends back from India after 6 years further service.

Mr. Hutchinson, after greeting his old colleague of 25 years ago, referred to the Apostle Paul's reminiscence of the fact that the Judean Churches "glorified God in him," which was our purpose in regard to Mr. Booth. We glorified God in our brother as to his response to the Divine call to missionary work; as to his faithfulness to the Truth and to the souls of men; as to all spiritual results; as to his preservation from many physical and spiritual perils incident to India; and even as to his present nerve weakness, which would prevent his undertaking any deputation work until such time as he was completely restored, our hope being, as in the Apostle's case, that he might be enabled to glory in his infirmity that the power of Christ might rest upon him. What did our welcome mean? If it meant anything, it was our pledge to carry on the work in which Mr. Booth had laboured and suffered.

Mr. R. Robinson, adding his words of welcome, spoke upon Acts xv. 3, "They caused great joy to all the brethren," and applied them to Mr. and Mrs. Booth. Their presence caused us joy, for there was a peculiar pleasure in reunion. Their coming in a representative character also caused us joy, for they brought India near to us, and only so could we feel India's need. The progress they were able to report caused us joy, for the Word had been spoken to thousands, and that was progress. Results must be left to God. And we rejoiced in the prospect. We looked beyond to the immediate future when, the Holy Spirit having gathered out a people for His Name, all—European, Indian, African—should sing the song of the Lamb.

Mr. E. A. Booth then expressed his gratification at the welcome he and Mrs. Booth had received, and the pleasure it was to look into the faces of his friends again; and, after a word of praise to God for His constant goodness during the past 25 years, proceeded to dwell upon two or three aspects of the present condition of India and its supreme need of Christ, an outline of which we hope to give in July.

Mr. J. B. Collin took the chair as President at the evening meeting, which was well attended by representatives from many Churches. The Chairman rejoiced that our brother had been brought back to us and explained how it was that he was able to return earlier than had been expected. The Afghan trouble had necessitated the retention in India of soldiers who would otherwise have been sent home in the *Orsova*. Referring to Mr. Booth's nervous condition, he expressed the heartiest good wishes that God would restore him completely, and reminded the friends present that, until that was the case, he must have entire rest.

Mr. J. N. Throssell said that the fact of his now being Pastor of Homerton Row Church, and therefore standing in the relation of Pastor to Mr. and Mrs. Booth, made it a greater joy to be present and speak a word of cheer and welcome to them. "The Lord be with you" was his word. It was a word of recognition of services rendered—services which had not been in vain in the Lord. It was a word of inspiration for the present and the future, both in regard to Mr. Booth's health and in regard to his children. To ourselves the word was one of encouragement. Had not the Lord been with us? And would He not be with us still? "'Pray ye the Lord of the harvest that He will send forth labourers into his harvest,' and that He will lead others to contribute of their means, in order that the work may not be withdrawn from but, rather, increased.'

Mr. H. J. Galley reminded us that, while world-politics were in a state of flux and no one seemed to know how they would shape themselves, our politics were in heaven; and although the very foundations were dissolved, the believer need not be in any doubt. "What should the righteous do?" Be determined more than ever to stand upon the one Foundation "which standeth sure, having this seal, the Lord knoweth them that are His." No unrest in India could hinder the work

of God. He had a great number there for whom Christ died, and whatever turn Indian politics might take, everyone for whom Christ died must be called by grace. But while we took our stand upon this firm foundation, let us remember how the heart of our Lord Jesus Christ was moved with compassion for the multitudes, and let our hearts be melted too.

Mr. L. H. Colls extended a loving, hearty welcome to our brother and sister, and paid a warm tribute of appreciation of Mrs. Booth's work among the women of Madras. He thought the Master's message to Mr. Booth was "Come ye yourselves apart and rest a while." Our Lord knew the need for physical and mental as well as spiritual repose, in order that His servants might do their work in the most effectual way possible. Would the Churches also take this word as coming from the Master to our brother and sister and seek by their prayers that the outcome of the first few months in England should be rest and refreshment of spirit, so that then they might again go forth on behalf of precious souls. Notwithstanding the immense problems and difficulties which beset us to-day, the Churches must not imagine that we could take our leisure and give up the great work of Missions. Everyone should feel an obligation resting upon him to go forth with the Gospel.

Mr. Booth then described the work of the Mission on the Kolli Hills, in and around Sendamangalam, and in and around Madras, an outline of which we also hope to give next month. Acting on advice offered him in the Vestry, he referred, but with evident reluctance, to his physical condition, and expressed his regret that, acting under Doctor's very definite orders, he was obliged for the present to refrain from visiting any Churches or Sunday Schools. In the course of the address which followed, it was noticeable how great a draft its delivery made upon our friend's nervous energy, and more than once it seemed as if he would be unable to proceed, but he was helped to make a great effort and to finish his able and stimulating speech.

"Concerning the collection," the Chairman announced that a friend had promised to add £50 if the collections reached £100. Mr. Chisnall, recalling the late Mr. Charles Wilson's method, suggested the means by which the £100 might be reached. Eventually the required sum was promised, so that the amount given and promised during the day was £150.

The meeting closed with a very cordial vote of thanks for the welcome and entertainment of our friends at St. John's Wood Road. S. H.

NEWS FROM THE FRONT.

SENDAMANGALAM.—Our weather is "warming up." By the end of February we were registering 100 deg. in deep shade.

In February we received a visit from Mr. and Mrs. Booth. Many matters of mission importance were discussed, a few stations were visited, and altogether a very profitable time was spent.

We have lost one of our Bible-women, Mary Bakkiam, under very sad circumstances. After receiving every care and attention in our Dispensary Ward, which has proved so invaluable, and lying unconscious for over two days, she passed away, leaving a crying, motherless babe and a heart-broken, distracted husband.

Sales of books for January and February were as follows: Bibles and Testaments, 12; Scripture portions, 982; other Gospel books, 1,049.

At our last monthly meetings in the first week of March we held our Annual Harvest Festival. Our Sendamangalam Day School building had been prepared for the occasion, when all our Christians and their families gathered together. The harvest this year is nearly a complete failure, besides which, prices of all commodities are very high; but the result of the collection, about £10, was above our expectation.

Last week, *i.e.*, 8th March, the box containing the Christmas gifts for the Sendamangalam and Kolli Hill Fields reached us in good condition. We were grateful to note that, notwithstanding the difficult times now in England, the quality of all the garments was so high. Our hearty thanks are tendered to all those kind and generous friends who have taken any part in this work of love. D. MORLING.

HINDERED.

FOR the past fifteen years evangelistic and school work has been carried on in the villages south of the River Cooum, outside the Madras city; but it was not until about two years ago that there were any signs of the seed taking root. The people here are more backward than in any other parts of our field, as they are not near enough to the large workshops and factories of the city to be much affected by them. We were led to change the preacher's centre from Arumbakkam to Koyembedu, and were gratified to find that almost immediately there was a response on the part of the young men of the latter place. Among these young men was one named Muniswamy. When the school was opened at Koyembedu, Muniswamy was the third boy to be admitted, and stayed in the school for about five years. After this he went to work as a gardener. As he grew older he began to think more and more, and the stories and lessons of Jesus that he had learnt in school came back to him.

One day a long thorn ran into his foot, broke off, and left a piece in the wound. An abscess formed, and he was quite unable to go to work. While treating his foot, I was asking him various questions about himself and found that he was searching after truth. While at home with the lame foot he came to the services in the school-chapel as well as to the dispensary, and there were many opportunities for conversation. He began to read the Gospels and to pray.

Progress was made gradually until he came to believe fully in the Lord Jesus Christ as his Saviour and Lord, and desired to publicly profess Him. His testimony was satisfactory and he was accepted. Then his father got to know of the contemplated baptism and set himself to stop it. He has deprived Muniswamy of the means of earning his own living directly, and threatens that if he joins the Christian Church he will be turned away from home, with no work and no food. In this and many other ways Muniswamy suffered persecution, and on the Lord's-day morning that he should have come to Ayanapuram his father had conveniently ready a cartload of sand for delivery in some distant part of the town.

Muniswamy is very disappointed, but is seeking for another situation, and says that as soon as he can earn his own wages again he will come.

Baptism means so much to the Indian convert. He may believe what he likes, may absolutely ignore the Hindu gods, and nothing will be done to him. Baptism is the definite break and is bitterly opposed by heathen relatives; but it is the path of obedience, and we pray that Muniswamy will receive strength to walk in it. L. WATTS.

GOSPEL WORK IN CAMP.

(*Concluded from page 39.*)

IN our next camp, at Kalappanayakkanpatti, we were in the midst of people who for several years had heard the Gospel. I was very glad to be able to renew our good relations with two caste enquirers, both of whom, I believe, are regenerated persons. One, a high-caste lad of about thirteen years (referred to in "News From the Front" last month), is in an extremely difficult position and needs our prayers.

We were deeply impressed with the great change that has taken place in the attitude of the people towards us here. Years ago, because of bitter

and constant persecution against our preacher in this place, I pitched my tent in the middle of the town, telling the people I should remain there until they treated us differently; but now, on the very spot where I had previously pitched my tent, six or seven hundred of the most respectable and influential people of the locality sit down and listen most quietly and attentively for two hours to the story of Christ. But even this fails to satisfy. We long to gather in the sheaves.

We then passed Sendamangalam, and moved fourteen miles south, stretching out our white canvas in Erumaipatti and again in Varagur. In the latter place we came in close contact with the Elder Abraham and his family; we were used also in settling a long-standing dispute amongst some of his relatives. We are now coming into closer touch with Abraham's people, and we pray our efforts among them may prove a blessing.

As far as man can judge, the whole camp was a very successful one. Days were strenuous but happy. Programme for the day as follows: Preaching in the villages from 6 till 11; correspondence at noon; prayer-meeting and Bible-study with workers at 3.30; Gospel talk in nearest village 5 to 6.30; dinner; lantern meeting in the villages; return 10.30 or 11. But, still, it is real missionary work, and it is the work that counts.

We pray the Lord's blessing may abide upon the whole tour, so that souls may be saved through that ministry. How dependent we are upon the Holy Spirit for all good and lasting results!

D. MORLING.

A MISSIONARY WEDDING.

ALL friends and well-wishers of the Strict Baptist Mission and missionaries will be interested to hear that Miss Hines and Mr. Watts were married at Madras on April 9th at 8 a.m. Miss Hines arrived in Madras on the previous day, and it was with great pleasure that we welcomed her back to India and to the work so dear to us all.

Our Vepery Tamil Chapel looked festive with decorations of palm leaves and lotus flowers on the morning of the 9th. Mr. Booth solemnized the sweet and simple service in the presence of a kindly and sympathetic crowd of Indian and English friends. Two hymns were heartily sung—"O God, our help in ages past," and "O Perfect Love." I am sure Mr. and Mrs. Watts felt that they were in the midst of those who rejoiced with them in their joy.

A few friends accompanied us to the Mission House to wish them God-speed on the new stage of their journey of life. Our Indian staff of workers also gathered and partook of a treat of coffee and biscuits and sweetmeat. It pleased them very much that each one could have a scrap of wedding cake. Preacher Ponniah spoke the good wishes of the company, and after Mrs. Watts had been introduced to the workers, the gathering dispersed.

We wish Mr. and Mrs. Watts many good things in their married life, but, most of all, do we pray that they may have the incomparable joy of spending it in long and fruitful service for the Master in India.

WINIFRED BOOTH.

PRAYER SUBJECTS FOR JUNE, 1919.—*Week beginning* **1st**, Prayer for Muniswamy that he may be enabled to confess the Lord in baptism (see page 50). **8th**, For our Preachers, Teachers and Bible-women and our native Christians in this time of suffering through famine. **15th**, For the famine-stricken parts of India that, contrary to appearances, the severity of the famine may not increase, and that Government relief-work and other forms of help may greatly relieve the distress. **22nd**, For our missionaries in Madras, Sendamangalam and the Kollis that they may be greatly helped in dealing with the present difficult situation. **29th**, For the S.B.M. Council that wisdom from above may be granted and the necessary means be forthcoming to enable them to help our missionaries in this crisis.

LIST OF SUBSCRIPTIONS, &c.,

Received from April 11th to May 10th, 1919.

General Fund.

	£	s.	d.
Wandsworth, Chatham Road S.S.		13	.
Sturry, Reports ...		.	8
S.S.		11	5½
Miss Schweitzer ...		7	.
„ A. Schweitzer		5	.
Ilford, Bible Class ...		11	.
Cards		14	1
Manor Park, Sunday-school ...	4	8	6
Bible-class		6	7
Y.W.B.C.		12	6
Sydney (N.S.W.) Belvoir Street S.S ...	3	4	.
Walthamstow	4	.	.
Lecture		10	.
Y.P.S.		10	.
Homerton Row S.S	2	.	.
Norwich, Orford Hill S.S. ...	3	1	10
Notting Hill Gate, Bethesda, Adult Bible-class		12	6
Wood Green, Dovecote S.S.	3	2	3
Birthday Box ...		10	.
Acton, Tabernacle S.S.	1	6	5
West Ham, Tabernacle, Junior C.E.		1	6½
Senior C.E.		19	7½
Barking Road, Tabernacle, Y.W.B.C.		10	.
Prince Regent's Lane Baptist Church, C.E.		6	.
Wooburn Green, Ebenezer S.S. ...	1	1	2
To Commemorate Wm. Tidbury's Birthday		9	.
Staines, S.S.	1	1	.
Walworth, Surrey Tabernacle S.S ...		10	6
Croydon, Derby Road, S.S. Birthday Box ..		2	6
Hartley Wintney, Prayer Meeting Offering ...	1	.	.
Clapham, Courland Grove Missionary Study Circle Half-year's sub. for Village School at Ahmaikulam ...	5	.	.
Boro' Green	1	.	.
Pimlico, Carmel S.S....		4	6
Birthday Box ...		3	.
Guildford, O.B.C. Visitor	5	.	.
Mr. H. Brand ...	5	.	.
Farnham, Park Lane S.S. ...		7	.
Ilford, Sunday-school		10	3
PERSONAL :—			
Mr. G. R. LeGrys ...		5	.
C. H.		5	.
Miss H.		10	.
Birthday Gift, April 13	1	.	.
Birthday Thank-offering, April 16		5	.
357	26	.	.
Miss W. Thorpe ...		2	6
Per Mr. M. W. Reed		2	.
Well-wisher... ...	1	.	.
Anon. 426	10	.	.
L. P., Ipswich ...	2	10	.
Mrs. T. B. Westcott		5	.
A Thankoffering 434	10	.	.
MISCELLANEOUS :—			
2½ per cent. Consols (£451 7s. 5d.) ...	2	16	5
	£105	13	9½

Herald Fund.

Sturry		7	6
Walworth, Penrose Street S.S.		14	4
Manor Park, Rehoboth		2	.
Cranleigh, Mrs. Mann		3	.
Norwich, Orford Hill S.S. ...		5	6
Ramsey		11	.
PERSONAL :—			
Mr. F. G. Gurney ...		4	6
Mr. A. Cradduck ...		2	.
	£2	9	10

Ladies' Zenana Auxiliary.

Money received by Mrs. Silvester from April 10 to May 9, 1919.

	£	s.	d.
Lewisham, 3 months' salary for Bible-woman	3	.	.
Norwich, Orford Hill, Collection at Missionary Demonstration	2	.	.
Cransford and Badingham, Collection per Mrs. Skeet... ...	1	5	.
PERSONAL :—			
Anon....	2	.	.
Receipt No. 106 ...	1	.	.
	£9	5	.

L.Z.A. GIFT WEEK.

Acknowledged last month	115	13	9
Received since, Ohadwell Street ...	15	12	2
Walworth, Surrey Tabernacle	2	15	9
Sale	2	.	.
Prittlewell		4	6
Wandsworth, West Hill	2	3	.
Brixton Tabernacle ...	2	.	.
Woolwich		2	.
Cransford and Badingham	1	2	.
Lewisham	1	9	.
Manor Park		10	6
Chelmsford	1	12	9
	£145	5	5

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.

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

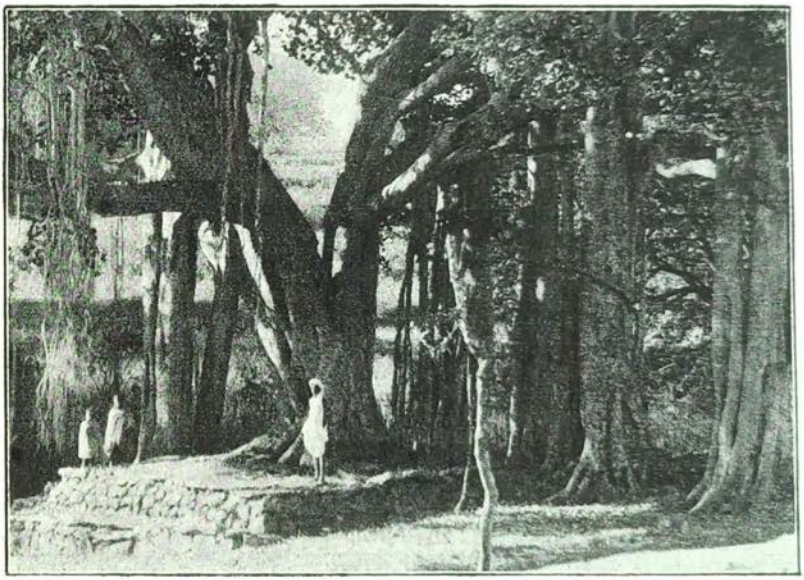
ALL APPLICATIONS for LADIES' ZENANA Collecting Boxes and all Contributions to be sent to ***Mrs. Silvester, 9, Gallia Road, Highbury, London, N.5***, who will be glad to receive the names of ladies willing to act as ZENANA SECRETARIES. All enquiries concerning Deputation work to be sent to ***Mrs. Collin,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

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

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The Strict Baptist Mission HERALD.

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



A Banyan Tree.

Price One Penny,

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

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INDIA'S NEED AND OUR OPPORTUNITY.

THE following is an outline of the speeches delivered by Mr. E. A. Booth at the Welcome Meeting on May 23rd :—

In the afternoon he dealt with India and its supreme need in general terms, and referred first to

British Government in India.

saying that he believed Britain would stand or fall as a first-rate Power according to the way in which she governed India, and that if she lost India she would lose her pre-eminence among the nations. Britain governed India as no other nation could or would govern her, although of course there was room for reform. Care, however, would have to be taken lest changes were made too rapidly. The administration of India was being constantly overhauled; for instance, in the Indian Educational Department we were on the verge of a far-reaching change now. There was a Bill before the Madras Government for the compulsory education of children which would probably be brought into operation shortly in selected areas.

Seeing that the British Government sent out some of its best men to India, surely it behoved the Church of God to send out its best representatives so that the religion of our Lord Jesus Christ should not be misrepresented.

India's Need of Christ.

Beyond all constitutional reforms, the supreme need of India was Christ, although she did not *want* Christ. "Think of the debasing effect of idolatry. Go to a Hindu temple and see there the representation of God, which is always a gross misrepresentation." From earliest days the people were brought up to regard a grotesque idol as representing Him. "Think of the obscene carvings, the immoral priests, and the dancing girls connected with Hindu temples, and you will get some idea of the religious atmosphere." There was no such thing as religious instruction, moral teaching, or congregational worship in Hindu temples. Each individual offered *puja* alone and went away. The Hindu lyrics celebrated acts which broke every moral command in the Bible and out of it. India needed Christ because

Hinduism had failed to uplift India.

Hinduism was no experiment, no modern cult. The *Rig Veda* was said to date 1500 B.C. and the *Vedas* had really fixed what constitutes orthodox Hinduism, so that we had now the result of thousands of years of Hinduism in India, proving that Hinduism had no transforming, regenerating power. Men who came into contact with Western teaching, although they continued to conform to some extent with the ceremonial observances, were not held by Hinduism; their Hinduism had fallen to pieces, and they were becoming agnostics and materialists by thousands. There was, however, a

Groping after something better,

higher, purer, on the part of thousands and tens of thousands of the people of India. They could not formulate what they wanted, but they were seekers after truth wherever it could be found. India was full of new cults, because the religious mind of India was unsettled, and men were seeking something higher, better and purer than Hinduism affords.

The Passing Opportunity.

There was now a spendid opportunity throughout the length and breadth of British India with every possible freedom for evangelisation. "We have a grand opportunity of preaching the Gospel, as I have done with my Indian co-workers in the streets of Madras." In our schools also it had all along been our daily practice to teach the Scriptures, which God had definitely blessed again and again. Young men had come years after-

wards and said that their first thoughts about salvation were generated when learning in our schools. About a month before Mr. Booth left India a young man came asking for baptism, who made a definite confession of faith in the Lord Jesus Christ which he traced to the Scripture teaching in our Semmencheri school. "I was delighted with the clearness of his testimony. One thing that constantly impresses me is the *simplicity* of the faith of our Indian Christians: they are so sure of what they believe."

That opportunity was ours to-day, but no one knew how long it would continue. Under the proposed Dyarchial form of Government education was one of the subjects to be transferred to an Indian minister empowered to administer the Department according to his own ideal. There would then be a strong agitation that Scripture should not be taught to Hindu children in a Mission School without the written consent of the parents. Mrs. Besant and the Hon. Strinivasa Sastri were backing the proposal for all they were worth in order to stop the teaching which they see is winning its way among the youth of India. The New India Party in India headed by Mrs. Besant aimed at thwarting missionary effort. Some Brahmin teachers connected with this movement had made certain representations to the parents of the children in our Kilpauk school. "It was consequently denuded of children and I had to close it, as the parents had transferred their children to a school newly opened by the New India folk." The India of to-day presented new problems which the missionaries would have to face, and which were far more complicated than those which former missionaries had faced. India needed Christ, and Christ alone could satisfy India.

More Missionaries!

More men and more money were wanted. It would cost something, but it was worth while. In view of the way in which God had blessed the work, surely everyone who had subscribed anything to the Mission would look upon the gift as a sound investment. "The gold and the silver are the Lord's, and He Who has provided until now will provide. To the end we are His debtors, however much we give. The religion of Christ is the religion of sacrifice. Whether we give time, talent, money or service, it is only as we give that we really grow in spiritual life. And if a thing is worth doing, it is worth doing well. For every shilling we have hitherto given we ought to give a shilling and threepence, simply to meet the loss caused by the rise in exchange. A sovereign will now only buy *twelve* rupees; in pre-war days it bought *fifteen*. Then, in view of the additional cost of working and of the famine conditions, we should give one and fourpence where formerly we gave a shilling, in order that the work of the Mission need not be curtailed. And after all, it is God's work."

OUR WORK IN SOUTH INDIA.

At the evening meeting Mr. Booth reviewed the work of the Strict Baptist Mission which was carried on in the Tamil country, where Tamil was spoken by sixteen million people. In speaking of the work, the Indian Agents were specially mentioned, as without them it would be impossible to carry on the work we were doing, the evangelisation of India by foreign missionaries alone being quite impracticable. "Just before leaving India, in view of impending furlough, I made a journey to Sendamangalam and the Kollis in order to be able to speak of our work there at first-hand."

THE KOLLI HILLS.

Brother Brand went to the Kollis in 1913 and had been constantly at work there since then. After describing the journey from Madras to Salem by rail, from Salem to Nina Malai, five miles from Sendamangalam, by motor-'bus, thence to Sendamangalam by pony-cart, and then

by dhoolie (hammock suspended from two bamboo poles) up the steep sides of the Kollis to an elevation of 3,200 feet, Mr. Booth spoke of the way in which all the villages were walled in, presumably to keep cattle from straying in and out. The villages were small; there were no vehicles, and one had to walk or be carried in dhoolie to each place.

Caste Difficulties.

The caste question existed here as everywhere in India, but 90 per cent. of the people belonged to one caste, which made work amongst them far more difficult when it came to anyone wishing to become a Christian. Trade unions were not so powerful in making a man uncomfortable as caste. Caste could so isolate one as to make it impossible for him to live. That was one of the factors to reckon with on the Kollis.

Population and Inadequate Staff.

There were 20,000 people there. Among these, in addition to Mr. and Mrs. Brand, we had four workers on the Indian staff. This was absolutely inadequate to evangelise the hills and also insufficient for a missionary to superintend. The Churches would have to make up their minds that to evangelise the Kolli Hills they would have to enable Brother Brand to engage a larger staff of Indian workers. There were three schools and forty pupils. The people did not want education, and most of them said they would not have it. "We have a small Church there, with the members of which I had the privilege and pleasure of observing the Lord's Supper. The best way of winning the confidence of the people has been through the medical work.

The only way of evangelising the Kollis is by

Constant itinerating camping.

The lack of roads makes this very difficult. Mr. Brand and I went camping in the simplest possible manner, but we needed forty coolies to carry us and the tent and the barest necessary camping impedimenta. Without expense, camping cannot be done, and we must see to it that Brother Brand is put in a position to carry out this Gospel camping regularly."

SENDAMANGALAM.

"We go down 3,200 feet to the plains to Sendamangalam, which is always connected with the name of Brother Morling. In 1907 he and I went and surveyed the country, seeking the most needy field, and God guided us to the Namakal Taluk, since when we have had our headquarters for that field in Sendamangalam.

Various Features of the Work.

It is an agricultural district, and our Mission House is well situated. The roads are fairly good, and the villages can be reached by cart or by cycling. The Indian staff numbers forty-three; there are thirteen schools having more than 600 pupils, and there is a boarding house with thirteen boarders, the children of our Indian Christians. The Church has an Indian membership of twenty-three. Public worship is conducted regularly in Sendamangalam and Erumaipatti.

Opportunities of Evangelism.

One of the outstanding features is that the temple car-festivals afford a unique opportunity of preaching the Gospel, and Brother Morling makes a special point of visiting them. Government has arranged that there shall be a weekly market in every town of a reasonable size, and people come from far and near with their wares, while others come and buy. Our evangelists go to these towns and villages on market days and there present the Gospel of the grace of God. Then Mr. Morling has

Colporteurs

who go far beyond the bounds that he can ordinarily reach. These men

go with a bundle of books many miles, selling great numbers of Bibles, Testaments and Gospel portions, and other good Tamil literature. In that way the knowledge of Christianity is being quietly and constantly disseminated in the Sendamangalam field.

"One rather recent and very promising feature of work is the practice now established of holding

Night-schools for Panchamas

who are working in the fields and elsewhere during the day. Many of these young men are showing progress in reading, writing and Scripture. The

Dispensary

is opposite the Mission House. and there Miss Ireland treats women and children patients, some of whom come considerable distances. Miss Ireland has charge of our Zenana work and of the Bible-women. In company with Mr. Morling I visited several of the Stations, and gladly testify as to the earnest way in which the work is carried on."

MADRAS.

"We come now to Madras, which has been called 'the city of magnificent distances.' There are large cotton mills, railway works, harbour, tanneries and other industries which draw a vast artisan class from the surrounding country. Being the Presidency city, it is the seat of Government, and there are many large Government offices.

"Our work in this field is divided almost equally between the city and the villages around."

Staff and Schools.

"We have an Indian staff of fifty workers—twenty-four in the city and twenty-six in the villages. Just now the work is in charge of Mr. Watts for the men, and of Miss Elliott for the women. There are fifteen day-schools in regular session, having over 800 pupils, and the same number of Sunday-schools. The day-school teachers also teach in the Sunday-schools, as we have only Christian Agents on our staff.

Our Tamil Church in Madras

was formed in 1900, so that this Indian Church is nearly twenty years old. For the convenience of the members the Church was divided into two recently. The city members meet for worship at Vepery and the village members at Ayanapuram. Our membership at present in Vepery is ninety, and in Ayanapuram forty, so that the Madras Field as a whole has a Church membership of 130; one-half of these have been gathered in during the past six years. In that way God has continuously blessed our work in Madras, and has set His seal upon it in such a way that what has been by far the most difficult term for the missionaries in Madras has proved to be the time of greatest spiritual blessing. He has rewarded us far beyond anything our feeble efforts have deserved, and we thank Him for it. In the darkest days we have been able to look back on the work and say one's life-work has not been altogether in vain."

Auxiliary Efforts.

"By voluntary contributions our Agents have for several years met all the charges for the board and education of three or four orphans. We have a Gospel Fund by means of which the Tamil Church is hoping to maintain their own Pastor one day. Cottage prayer-meetings are held by the Agents. After their mission duties are over these men band themselves together and visit various parts and hold these cottage prayer-meetings. They get quite as many from surrounding heathen houses as they do from our own people, and the testimony given at these meetings is of great value.

"Every Lord's-day we conduct Divine worship in six different centres in the city and the villages.

Zenana work

is ably conducted by Miss Elliott, who has so faithfully worked all these years in Madras. Twelve Bible-women, accompanied in turn by Miss Elliott, go into the homes of the people every day and they get nearer to the family life of the people than we men can possibly do by preaching in bazaars and in the streets. In addition, there is the Dispensary work carried on by Miss Elliott, and the Girls' Sewing and Lace Classes conducted by Mrs. Booth."

Some Instances of Conversion.

"God has owned the work and given us such definite conversions in this field both in city and village Stations that we are quite sure that the work is of Him, that He sent us, that He is keeping us there, and that He means us to remain." Mr. Booth then mentioned several cases of conversion, *i.e.*, Mathurai, who suffered great persecution for the sake of Christ and was cast out of his home; Balakrishnan, of Konnur, a sorcerer deeply versed in the black art, but delivered from the clutch of Satan by Christ, and now a happy Christian. "Just before I came away a boy almost blind came to the Mission House and read a passage from John's Gospel in blind script. This lad was Ramakrishnan, who was brought to a saving knowledge of the Lord Jesus through the Scripture teaching given in one of our village schools, and is a bright, happy Christian lad. I was greatly pleased with his testimony. In Ayanapuram, after twenty years, grace was given to Parthasanathy to confess Christ. He was the first pupil in our first village school. He risked everything, including his share in the family property, and after his baptism his wife said, 'You are no longer my husband.' It *costs* to be a Christian there. By the very act of baptism the convert says in effect to heathen relatives and neighbours, 'You are all wrong.'"

Self-support and Self-government.

"A strong Indian Church, self-supporting, self-governing, and self-propagating, is the goal every missionary keeps before him, but the steps to it will be difficult and long. There are tremendous complications in the Christian Church in India as well as in the political world. We are facing a New India in the Church. The spirit of the times has got hold of the Indian Christians, and it is only to be expected that they will move with the times to some extent. Doubtless this will mean, among other things, that mission work will be more costly to maintain in the future than in the past."

The Supreme Argument.

"But after all, seeing that God has put His seal month after month upon our work, it is well worth while to carry it on. Surely nothing that we can do is too much when we realise that God is with us and using our testimony. The work is not my work nor your work merely. The Commission was given to the whole Church and not merely to a few members of it.

As to ways and means, think of the resources that are yet untapped in our Denomination of men, service, money and intercession. Many of our Sunday-schools are doing splendidly, and there is organisation behind their effort. Several of our Churches do more than well, and many of our supporters have done grandly, and in the name of our missionaries I thank them all. But there is a lot of money in the stewardship of our young men and women which ought to find its way into the Missionary coffers. I appeal to them to rally to our help *now*. The command of our Lord has not been revoked; it is still current; the Commission has not been withdrawn, and the supreme argument for all missionary work is our incalculable debt to our Saviour.

"Under an Eastern sky, amid a rabble cry,
A Man went forth to die—For me!"

That is the supreme argument for home and foreign missions.

NEWS FROM OUR FOREIGN FIELD.

KOLLI HILLS.—"*Holding up*" *a Heathen Festival.* During a recent camp at Moolakum, I went with our teacher to exhibit lantern pictures of the Life of Christ at the temple grounds, where an all-night festival was beginning. The people were keen to see the pictures, but I first of all made the head-man promise to stop the drums and put out all the lights, which he did, before I would begin. The entire crowd of worshippers who had come to the heathen festival seated quietly on the grass listening to the Gospel was a unique spectacle. J. M. BRAND.

PRAYER SUBJECTS FOR JULY, 1919.—*Week beginning* **6th,** Prayer for famine sufferers in India, that their distress may be relieved and that their hearts may be turned from idols to Christ. **13th,** For the Government of India and for missionaries in India, that they may have wisdom and the means to carry out relief work and other forms of help. **20th,** For our own missionaries, their Indian helpers and the converts, that all needed help may be afforded them. **27th,** For the Council and ourselves that our sympathy may be practical, and guided by wisdom from above.

THE FIRST CHAPEL ON THE KOLLI HILLS.

We hope soon to hear that the first Chapel on the Kolli Hills is being built. Meanwhile it may be of interest to learn how the cost, **£30,** has been provided. This sum has been earned by the young people of St. John's Wood Road by hard work and trading, and sent out to India. Each friend desiring to take part received as a loan *one shilling* to start with as capital, and with this bought, in some cases, vegetable seed; in others material; and some cooking ingredients, &c., and sold the result of their labour, whether vegetables, tea cosies, ties, scarves, chocolate or cake, at a good profit to friends, and with the proceeds again put the money to use, earning still more profit, till the small sum of One Shilling became as much, in some instances, as from £4 to £5, and the total £30.

This mode of Christian work created such interest and satisfaction that the St. John's Wood Road local Mission Committee are being asked to start this scheme again for a further needy object in the Mission Field, which we believe they hope to do. We heartily congratulate our St. John's Wood friends and trust they may have many imitators in other Churches and Sunday Schools.

THE ENVELOPE COLLECTION during July, 1919.

Since the Rate of Exchange was raised, there has been a loss to the Mission on every monthly remittance to India amounting to **upwards of £260 a year.** The Rate has again been increased, and the loss will be over £500 a year.

To meet this heavy loss, which threatens the reduction of our work in India, all friends of the Mission are earnestly asked to contribute to the Envelope Collection as liberally as possible.

THE L.Z.A. FINANCIAL YEAR

Will Close July 31st, 1919.

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.

THE ANNUAL MEETING, Tuesday, October 28th, 1919.

LIST OF SUBSCRIPTIONS, &c.,

Received from May 11th to June 11th, 1919.

General Fund.

	£	s.	d.
Maidstone. S.S.		3	7
Boxes ...	1	3	7
Walworth, Penrose Street S.S. Birthday Box		6	6
Trowbridge, Zion. Hymn Sheets ...		1	3
Plymouth, Emmanuel	10	.	.
Staines, S.S	1	14	3
Bermondsey, Lynton Road S.S. Birthday Box	1	10	.
153, May 14		10	.
Berkhamsted	2	7	.
Watford, Tabernacle Sunday school ...	6	3	7
Wandsworth, West Hill Sunday-school	2	2	.
Brentford, North Rd., Mrs. Charman ...	2	.	.
St. John's Wood Road C.E. *re* Kolli Chapel	4	3	9
Over, Mrs. Leslie Watts (box)... ...		12	6
Brighton, Prarthana Sabha	7	15	.
Birthday Gifts ...	1	4	6
Yarmouth	3	6	11½
Sunday-school ...		16	9
Boxes	6	12	7½
Chelmondiston, Mr. S. Cordle ...	2	.	.
Tunstall	2	12	.
Sudbourne, Rehoboth	3	6	6½
Home Box		19	7½
A Friend	5	.	.
Crowfield	1	15	.
Clapham, Courland Grove Birthday Box	1	.	.
Stratford, Gurney Rd.	1	11	.
P.P.C.		1	10
PERSONAL:—			
Birthday Gift, May 10		1	.
Mr. C. H. Gosling...	2	.	.
Donation, May 27 ...	1	.	.
Mrs. F. A. Saw ...	1	1	.
Mrs Painter (box) ..	1	.	.
FAMINE FUND:—			
Friend	1	.	.
Watford, Tabernacle	1	12	5
M. Clapham ...		10	.
Mr. and Mrs. White	1	.	.
Mrs. O. C. Harris ...	1	.	.
Miss E. L. Harris ...		10	.
Miss H. V. Harris ...		10	.
Mr. and Mrs. J. C. Booth	1	10	.
Mr. E. Mitchell ...	2	.	.
E. B.		2	6
Mr. A. Miller ...		2	6
Mr. Chas. Eastty ...		5	.
L. A. M.	1	.	.
Grateful		5	.
Mr. and Miss Olack		5	.
Mr. W. E. Weeden		10	.
Friend		3	.
Mr. and Mrs. D. Fisher		5	.
Miss A. Thomas ...		5	.
Miss M. Fricker ...	1	.	.
MISCELLANEOUS:—			
5 per cent. War Stock (£1,000) ...	25	.	.
Welcome Meeting *re* Mr. E. A. Booth:			
Afternoon	25	12	1
Evening	33	7	1
Mr. H.C. Turnpenny		10	.
Anon., 466	10	.	.
Anon., 467	10	.	.
Mr. J. G. Mackenzie	1	1	.
Mr. J. B. Collin ...	20	.	.
Mr H. Brand ...	5	.	.
Mr. H. S. Nunn ...	5	.	.
Promised Anon. ...	50	.	.
	£275	7	5

Herald Fund.

	£	s.	d.
Colnbrook		10	.
Notting Hill Gate, Bethesda	1	.	.
Tottenham, Ebenezer		9	.
Newton Abbott ...		6	.
Fulham, Ebenezer ...		12	.
Hounslow, Zoar ...		7	6
Boro' Green	1	1	.
Walworth, Penrose Street S.S.		4	5
Yarmouth, York Road		11	3
Chelmondiston ...		6	.
Tottenham, Ebenezer		9	.
Tring, Akeman Street	3	7	.
PERSONAL:—			
Mr. S. J. Keeble ...		4	.
	£9	7	2

Pension Fund.

	£	s.	d.
5 per cent. War Stock (£157 8s. 6d.) ...	3	18	8
3 per cent. L.C.C (£367 14s. 11d.) ...	1	18	7
3 per cent. L.C.C. (£567 6s. 4d.) ...	2	19	7
	£8	16	10

Ladies' Zenana Auxiliary.

Money received by Mrs. Silvester from May 10 to June 9, 1919.

	£	s.	d.
Chadwell Street, Collection L.Z.A. Quarterly Prayer Meeting		8	.
Bassett Street, 1d. Weekly Subs....	1	10	6
Hounslow, "Mothers"		5	.
Walthamstow, Coll. at Women's Gospel Meeting ...		13	6
PERSONAL:—			
Mrs E. A. Booth ...		11	2
Mrs. Haynes ...		5	.
	£3	13	2

L.Z.A. GIFT WEEK.

	£	s.	d.
Total previously acknowledged ..	145	5	5
Received since:—			
Walton-on-the-Naze	1	0	9½
Wood Green, Dovecote...		3	8
Kingston	2	5	.
	£148	14	10½

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.

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

Vol. XVIII. *New Series, No. 152.* August, 1919.

The Strict Baptist Mission HERALD.

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



A Temple Tower.

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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A TIME OF NEED

IN THE STRICT BAPTIST MISSION.

THE EXCEPTIONAL NEED of the present is caused by two factors.

THE INCREASE IN THE RATE OF EXCHANGE is one. The usual Rate was 1/4 per Rupee, which was increased some time ago to 1/6, and has just been raised to 1/8. This increases the cost of our REMITTANCES TO INDIA by about **£500 per annum** in order merely to maintain existing work.

FAMINE is the other cause, the effect of which is being felt all over India. THE FOOD OF THE POOR IS THREE TIMES THE PRICE IT WAS IN THE FAMINE OF 1899. Consequently the salaries of our Indian Helpers have had to be raised.

OUR GENERAL FUND, from which alone Indian salaries and all working expenses can be paid, IS OVERDRAWN BY MORE THAN £300.

UNLESS we can tide over this very difficult time we fear that some of our Stations will have to be closed.

REMITTANCES of any amount will be gladly received by—

MR. A. J. ROBBINS,
VICARAGE FARM, HOUNSLOW.

NEWS FROM OUR FOREIGN FIELD.

MADRAS.—

Saved from Hanging.

When I arrived at Koyembedu one day last month I found a small crowd round the school-door, and a man suffering much pain from tooth-ache. He had had so much pain that he had tried to hang himself, and his people, after having cut him down, were afraid of his trying again. The teacher told them that I was expected at the prayer-meeting that evening, and they waited for me. It was not long before the offending tooth was out of his head, and he went away much relieved.

Baptism at Vepery.

On the first Lord's-day in May, a young man named Chinnappan was baptized in the Vepery chapel. He should have been baptized in the previous month, but had not been able to get permission from his master. He is an old schoolboy, and though he has been asked to join churches in other towns as far apart as Simla and Bangalore, where he has been with his master, he has always said that he belongs to the Baptist Church in Madras.

Visitors to Kilpauk,

During the month of May we have had the pleasure of visits from Mr. C. Elliott of Acton, and Rifleman W. Collett of Wooburn Green. The latter saw the advertisement of the Lord's-day evening service at Chinta-dripet in the daily paper, and found us out there. We are glad to be able to show these friends a little of the Mission work so that they may become active missionaries at home on behalf of the work here.

22nd May, 1919. L. WATTS.

SINNA SEVIE.

WE call him Sinna (little) Sevie because, for his age, somewhere about 15 years, he is small, and seems more like a child of 10 or 12 years of age. He attended our Valappur school for some months, and then, because his father, the Munsif of that place, was a cruel, low, drinking man, he chose to live with Selvanathan, his teacher. When Teacher Selvanathan was transferred to the school near the mission house, little Sevie came too and stayed with him, hovering in the day-time around the bungalow, playing with the children, learning what English he could, and reading over to me portions of the Tamil Bible.

He is a bright, intelligent boy, learns quickly, and seems in many ways superior to the other hill children. But at daily worship he followed the example of the hill people present, and did not bow with us in prayer. Then his father heard from our local munsif that his son was joining us in prayers. He at once sent a messenger over to fetch him home, and then others. It was of no avail. Each time Sevie refused to go. At last alarmed, his father came himself, and after much persuasion, carried him off. We had in fact to tell him to go, as it is illegal in any way to persuade a minor to stay away from his parents. He went off sorrowfully, while they took him to the temple to cleanse the defilement incurred by staying with us.

Some months passed before we saw him again. Then he escaped one day and came and told us with tears of his father's bad ways and cruel treatment of him. Mr. Brand had a talk with him and told him to keep praying about it, and that we would pray for him. He then knelt while we prayed and committed him to the Lord. Then a little later he made a determined effort and came and stayed nearly a month with us. This time he showed much more courage, knelt at prayers with us, however many hill people were present, and learned and recited the daily text

before them all. He slept in a side room of the bungalow, and we had chances of little, quiet evening talks with him. Our hearts yearned over that motherless boy as he spread his little mat to sleep on, knowing how short the time must be that we could shelter him.

But his caste people were watching him, and their remarks reached Valappur.

Then came messenger after messenger, but he resolutely refused to go. The father wrote for him, too. But, "You must come yourself for him," was our only rejoinder. Things were serious! He was actually breaking caste and eating with our preacher! and they became thoroughly alarmed.

Then they came, and some secret was whispered to him, some allurement that escaped our ear, and he went, reluctantly enough; but it was their victory, and he has not been here since Such victories are only too common in India, as any missionary will tell you. But they are none the easier to bear on that account.

When Mr. Brand was on camp in that district a short time ago, the child ventured to run off and visit him, but he was quickly followed by his jailors, and taken away.

A man from his village came for medicine the other day, and I asked about the boy's health. "Oh! he's all right! His father will not even let him mind the cows now. He keeps him at home. He has a tutor and studies. That is all." The words wrung my heart, for I knew what it meant! and as I went alone to pray for him, I bent my head, but hardly knew how to ask that he might be kept from the awful sin and shame of that home. It is indeed sacrilege to call it by that sacred name. I cannot attempt to describe the evil life his father leads. It is enough to tell you that he is tempting his son to drink, that he may tread the same downward course rather than be a Christian.

You mothers who have children—young promising boys whose future you are just planning and praying over—spend another five minutes at least for little Sevie. "If so be the Lord will have mercy on him."

5th June, 1919. E. C. BRAND.

THE INGATHERING FESTIVAL.

THIS is the first time that an ingathering festival has been held separately in Ayanapuram, and some of the deacons of the Church there were rather doubtful about its possibility of success. But the service was announced, and the congregation urged to do its best so that the Church funds should receive as much help as possible. The gifts sent in were good and numerous, and the sale was vigorous. When the total amount was added it was found to be Rs.148, which is equivalent to £12 at the present rate of exchange. When it is remembered that the average income of the Church members is about 25 to 30 shillings a month, and that these gifts are quite in addition to their regular contributions, the liberality of their giving may be seen. Paul Daniel, whom friends may remember as the sorcerer of Konnur, and who is now in Mesopotamia, sent a money order for Rs.20 towards this service. L. WATTS.

MUTTHU'S SHORT RACE ENDED.

A FEW days ago we were greatly shocked to receive a letter from the doctor in charge of the big hospital at Salem saying that the lad Mutthu was dead. This is a sad bereavement—sad for us, but glorious for Mutthu.

It is just over a year ago when Mutthu first came to us. We were on camp, and feeling attracted by the lad's face, I asked him to stay on with

us. He had come for medicine for his feet, the soles of which were covered with large, painful corns, and at first it seemed that our treatment would be successful.

He used to come with us to the picture-meetings at night, and quickly learned about Jesus Christ. Later on he expressed a wish to join us, and gave evidence by his life of his faith in the Lord Jesus. Sometimes in the prayer-meetings he would offer his simple petition, and on these occasions his confession of sin evidenced his change of heart.

He wished to be baptized, but his family would not consent, and as he was legally a minor we dared not risk the trouble and expense of a law suit. So he stayed on with us, earning his food by working in the garden and at odd jobs, and learning to read at our school in his spare time.

We tried every means to remove the corns on his feet, but were unsuccessful, and at last I decided to send him to the hospital at Salem. The medical officer in charge of this hospital was well-known to me, and promised to take every care of the lad. For four months Mutthu was an in-patent here, and his corns had almost disappeared, when he was attacked by a virulent form of smallpox, and, being unvaccinated, succumbed.

When I visited Mutthu in hospital last February, he brought to me a young Hindu of his own caste, a fellow-patient, with whom he had made friends, and who was prepared to return with Mutthu to us, that he too might "learn the way to become a Christian." One of our hill-men, on hearing of Mutthu's death said, "Alas! That boy often used to teach us about Jesus-Swami."

J. M. BRAND.

4th June, 1919.

MEDICAL AND ZENANA INCIDENTS IN CAMP.

(Continued from page 40.)

IT was the same with Bible work; people could not hear enough. We went from house to house, and in each house people welcomed us. One afternoon, as we rose to take leave in one house, one old lady rose and said, "Will you come to my house? It is a mile from here; but we have never heard these things before." When I gladly consented, her face beamed with pleasure. She seized my arm and led me through the streets, occasionally calling out to some acquaintance to come, too, and listen, and, when we arrived at her house, went out and called together a crowd of people, and we spent over an hour there, speaking of Jesus Christ. Afterwards, she took my hand and said, "Yours is the true Swami; I will believe on Him"; and then she took us to several other houses, begging us to tell the story there. As we came out into the street, we did not know which way to turn. The people on this side and that side would be calling us to come to their house. We were very sorry to move camp; the people just begged us to come again. "Come four times a year, at any rate," they said. The Morlings occupied the tent, of course, but the munsif lent me a large upper room in a house belonging to him, right in the centre of the town. He begged us to station a Bible-woman there, and said I could always use the room whenever I came.

Leaving Belukurichi, we came on to Kalappanayakanpatti. Here we did not do much medical work, being within four miles of a dispensary, but we had a good time visiting. One woman said, "Yes, I remember, eight years ago someone came and talked to us of these things, but we have never heard since"; and begged us to tell them more. We had large audiences of thirty or forty women, and many of

them bought Gospels and tracts and begged us to come regularly. While we were here we had the pleasure of attending an Indian wedding. Usually they only invite us to come in for a few minutes on the wedding day, but these people invited us to witness the actual ceremony, or rather ceremonies, for they took three solid hours to perform; it was all in Sanskrit, so we did not understand what was said.

From here we went on to Erumaipatti. Here, of course, Bible work is being regularly done, but we went out each afternoon and visited new houses. Here we felt that the Spirit of God had been working, and I tell you of these women that you may remember them in prayer. First, two widows, sisters, very old; we spoke to them of the love of God as manifested in Jesus Christ, and of the need of repentance and faith. One of them said, "Each morning I perform my ceremonial bathing. I smear the sacred ashes on my forehead and I come out here and worship the sun. It may-be I shall attain heaven." We told her that those who believe on Jesus Christ can *know* they will go to heaven. She did not seem to take it in very readily, but her sister said, "I am waiting for death, but it will not come to me. We have no one to teach us of God; we who are women cannot go out and talk with the dhori. Will you come often and teach us? I want to know the way." The life of both these women is just one ceaseless round of ceremonies in the vain hope they may obtain salvation. Pray that the Lord may show them the only way and lead their trembling footsteps into it.

The second is another widow—very old; she is quite blind, and three years ago fell, breaking her leg. Since then she has been unable to walk, and spends the whole day either sitting or lying, waiting, as she herself says, for death to come. Her grandson, himself by no means young, told me she was over a hundred. She is very deaf, but our Bible-woman visits her regularly and says that she feels she really believes on Jesus Christ. I asked her whether she had any fear of death. She replied, "No; I want God to call me."

IVY W. IRELAND.

(*To be continued.*)

THE DESPISED THINGS HATH GOD CHOSEN.

SINNAMMAL is a bricklayer's coolie, and for that matter only a very ordinary coolie. To listen to a bricklayer one would think that his coolie was more nuisance than she was worth, for the only name he can find suitable for her is "donkey." He speaks with the utmost disdain of the possibility of her having any sense; she is not thought to have any. Sinnammal is also a non-caste woman of Sembiam; as such, she is in the eyes of Hinduism in very truth less than nothing. But Sinnammal was baptized recently, and so becomes an object of interest to us.

About a year ago the story of Barai was told in the HERALD; the story of Sinnammal is a sequel to that. Barai is now known as Annal, and though she cannot read or write, she found that she could speak and tell the other women in the village what she knew about the Lord Jesus Christ. Sinnammal became the especial object of Annal's efforts, as, since she was working as a coolie, she was always out when the Bible-woman was in the village. Annal used to go to her house in the evenings and teach her; whenever a men's meeting was held in the Sembiam school Annal would bring her friend and sit with her outside the door to listen, and she also brought her to the Lord's-day services, when possible.

The teacher at Sembiam noticed the interest which Sinnammal was taking in the Gospel, and supplemented the simple teaching of Annal. Prayer-meetings were held in Sinnammal's house, and the Bible-woman

also went there specially several times on Sundays and in the evenings of other days. Sinnammal gradually began to grow in Christian knowledge and life, and though her faith is at best very simple, it is faith in Jesus Christ for salvation, and for full pardon of sin by the power of the blood of Christ. She believes that God answers prayer, and is now praying for grace to train up her three boys and one little girl in the Christian path. She exemplifies again the word of Paul that God has chosen the despised things of the world to bring Him glory. L. WATTS.

SCIENCE OR MAGIC?



ONSTERNATION reigned in Konnur when cholera began to show itself recently. First one case in this street was whispered from one person to the other, then another case occurred in another street, and, with the swiftness characteristic of this disease, two, three, four and more deaths were heard of each day; but the people tried to keep the news from the sanitary officer, as they have a very great prejudice against their houses being disinfected. From the beginning I offered to supply medicine to anyone who would take it.

But cholera is believed to be the direct action of an angry goddess, and the people have much greater faith in the propitiatory sacrifices and ceremonies to the goddess than either the sanitary officer's disinfection or the missionary's medicine. Each night processions of torches were carried round the village streets to the accompaniment of hideous noises; the men fortified themselves for this process of driving away the evil spirits by drinking gallons of toddy, and special shrines were set up in prominent places to the goddess of cholera.

All this was of no value, for the disease continued to spread, and many people died. I went to Konnur and had a look at the well from which all the people draw their water. Then, before leaving, I gave the teacher a packet of potassium permanganate, and told him to let anyone have as much solution as they needed for the cholera patients to drink, as that medicine has been found to be the most successful remedy. I also told him that if I could get the permission of the villagers, he should put a quantity of the permanganate into the well, for that was where the cholera was breeding. He did not wait for the villagers' permission, but after I had gone he took the whole packet of crystals to the well and mixed it there. Within two days there was not a single case of cholera in the village; but the credit for this deliverance was given to the measures that the villagers took for appeasing the wrath of the goddess.

L. WATTS.

PRAYER SUBJECTS FOR AUGUST, 1919.—*Week beginning* **3rd,** Prayer for Sinna Sevie (see page 63). **10th,** For Sinnammal's growth in grace, and for the training of her children (see page 66). **17th,** For John Chinnappan that he may be kept true to Christ (see page 63). **24th,** For the man at Koyembedu "saved from hanging" that he may be "saved in the Lord" (see page 63). **31st,** That the hearts of our people at home may be constrained to respond adequately to our appeal in this time of need (see page 62).

BRIGHTON ("PRARTHANA SABHA").—On May 15th (the date of the half-yearly gatherings of the S.B.M. at Brighton), a special Ladies' Meeting was convened, when about 45 friends assembled to listen to an instructive and inspiring address from Mrs. Collin, who based her address on 2 Cor. x. 12—18, and gave some sad accounts of child-life and widowhood in India, but at the same time referred to some very encouraging features of the Medical and Bible-women's work.

THE ANNUAL MEETING, Tuesday, October 28th, 1919.

LIST OF SUBSCRIPTIONS, &c.,

Received from June 11th to July 10th, 1919.

General Fund.

	£	s.	d.
Middlesbro', Providence, S.S. ...	1	2	6
Kilburn, Ebenezer	6	5	3
Chatham, Enon ...		10	.
Cransford, S.S ...	1	11	3
Tottenham, Ebenezer, Sunday-school ...		9	3
Wandsworth, West Hill, Women's Bible-class	1	8	8
Berkhamsted, Sunday-school ...		3	9½
Boxes...	3	12	5½
Tring, Ebenezer ...		16	10
Portsmouth, Rehoboth, Mr. C. W. Spratt ...	1		.
Wandsworth, Chatham Road, Sunday-school ...		12	6
Mr. T. Dean, Welcome Meeting ...	2	.	.
Brighton, Ebenezer...	6	12	.
Hounslow, S.S. ...	4	1	11½
Fulham, Ebenezer, Sunday-school ...	2	2	.
Birthday Box ...	1	3	.
Bassett Street, S.S. ...	1	3	.
Bermondsey, Lynton Road, 153	1	1	.
Chesham, Sunday-school		19	3
Y.M.B.C. ...		5	8½
Birthday Box		1	4½
Richmond, Salem, Sunday-school ...	1	3	3½
Bible-class		13	11½
Greenwich, Devonshire Road		5	4
Soho, Memorial, S.S....		13	10
Rowley Regis, S.S. ...		18	.
Leyton, Goldsmith Road	2	6	.
Chelmsford, S.S. ...	4	17	10
High Wycombe, S.S. Birthday Offerings		7	6
St. John's Wood Rd., Subscriptions ...	6	8	6
Brentford, S.S. ...	4	.	10
Guildford, O.B.C., Reports ...		5	.
Ipswich, Bethesda, Reports		5	.
Mrs. Lingwood ...	2	.	.
PERSONAL:—			
L. M. P.		10	.
Mrs. J. Monck ...	1	.	.
Do. *re* Exchange	1	.	.
Miss G. Challis ...		5	.
R. W. J.	10	.	.
Mrs. Pritchard ...		2	6
Mr. & Mrs. Wakefield, Birthday Gift ...		5	.
Mrs. Bannister (Box)	4	1	.
Mrs. J. W. Oliver ...	2	.	.
"From One Who Feels" for Mr. Morling		10	.
Miss S. Hart... ...		3	.
Anon., 600	50	.	.
MISCELLANEOUS:—			
2½ per cent. Con. Stock (£39 1s. 11d.)		4	10
FAMINE FUND:—			
Friend		10	.
T. R.		2	6
Anon., 517	3	.	.
Mr. S. Burfoot ...	1	.	.
H. F. F.	1	.	.
Misses E. and E. Morling		5	.
Mrs. J. Monck ...	1	.	.
Miss Esther Botting		5	.
Mrs. Kille		2	.
Mr. G. Bartlett ...		5	.
Ramsgate, An Aged Widow		10	.
Mrs. E. P. Fippard	1	.	.
Mr. F. J. Farncombe		2	6
"Sympathiser" ...	1	.	.
Mrs. & Miss Langford		5	.
Ipswich, Bethesda, R. D. W.	5	.	.
537	3	.	.
X. Y. Z.	2	.	.
Note		10	.
Mr. J. Clover ...		5	.
Mr. P. Offord ...	2	2	.
Note	1	.	.
Miss Light		10	.
Newquay	2	18	9
Mr. and Mrs. Boot...		12	.
Miss M. A. Cooper...		5	.
"Psa. 1. 15"		5	.
Walthamstow, S.S.	1	16	.
Miss M. L. Goodwin	2	.	.
Hartley Wintney ...	1	.	.
Mr. & Mrs. Wakefield		2	.
E. and E.	2	.	.
C. H. D.		10	.
Note		10	.
Misses Paffard ...		70	.
Mrs. S. Webb ...		2	6
Miss E. M. Marriott		2	6
Mrs. J. W. Oliver ...	1	.	.
Mrs. & Miss Hutchinson	1	.	.
Greenwich, Devonshire Road, Friend		1	.
"		5	.
Soho Memorial ...	1	3	2
Miss E. J. Applegate		5	.
Mr. D. Vincent ...	1	.	.
Miss M. Kitchener...	1	.	.
Mr. Doncaster ...	1	5	.
Miss M. A. Robbins		10	.
Per Miss R. Morse...	3	10	.
A Friend, per Mr. R. Mutimer ...150		.	.
	£331	6	4½

Herald Fund.

	£	s.	d.
Ilford		4	6
Ramsgate, An Aged Widow		5	
Wandsworth, West Hill	1	1	.
Berkhamsted		12	.
Hounslow		12	.
Watford, Tabernacle		10	6
Wandsworth, Chatham Road	1	4	.
Plymouth, Emmanuel, Per Mr. E. M. Bacon	1	.	.
Bassett Street... ...		16	6
Bermondsey, Lynton Road		15	
Greenwich, Devonshire Road	1	13	.
Soho Memorial		3	6
St. Aldans		11	.
Newcastle		9	.
High Wycombe ...		10	.
St. John's Wood Road	5	13	3
Guildford, O.B.C. ...	1	15	.
Cransford		4	.
Ipswich, Bethesda ...	1	7	10
PERSONAL:—			
Mrs. Handley ...		2	.
Mrs. G. Squirrell ...		4	.
	£19	15	1

Hospital and Medical Fund.

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

Pension Fund.

	£	s.	d.
Rebate of Income Tax	10	10	.
2½ per cent. Con. Stock (£616 14s. 10d.) ...	3	17	1
2½ per cent. Con. Stock (£450 19s. 7d.) ...	2	16	4
St John's Wood, Mr. R. S. W. Sears ..	1	1	.
	£18	4	5

Ladies' Zenana Auxiliary.

Money received by Mrs. Silvester from June 10 to July 9, 1919.

	£	s.	d.
Tottenham, Collection		6	.
Cransford, per Mrs. Skeet	1	.	.
Lewisham, 3 Months' Salary for Bible-woman	3	5	.
Hounslow, Towards Salary for Bible-woman	1	18	.
PERSONAL:—			
Mrs. Boys	1	.	.
	£7	9	.

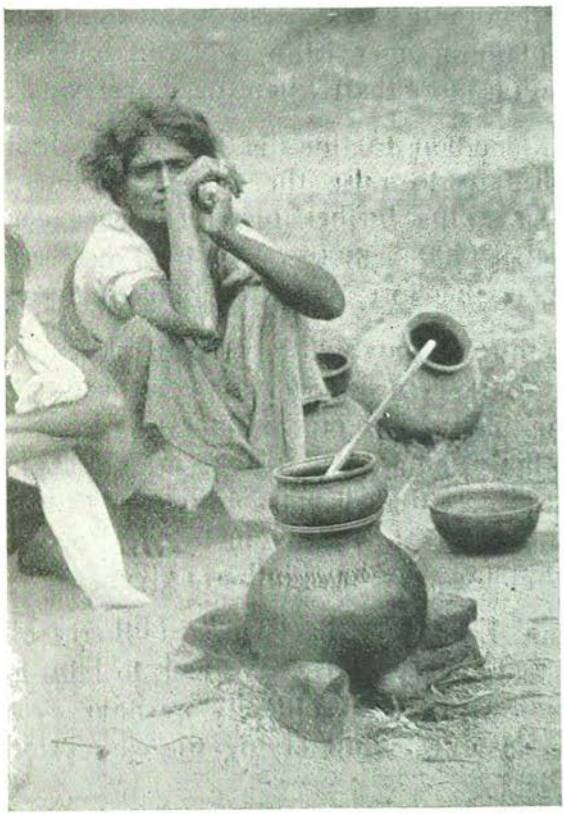
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Vol. XVIII. *New Series, No. 153.* September, 1919.

The Strict Baptist Mission HERALD.

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



A Wayside Listener.

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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SHALL WE REDUCE THE WORK OF THE STRICT BAPTIST MISSION?

This question indicates the gravity of the Financial Crisis with which our Mission is now faced. Since last month the Rate of Exchange has risen to 1/10. For every Rupee sent to India, we shall, therefore, have to pay 6 pence more than we did before the war. This will increase the cost of maintaining our existing work in India to £750 per annum more than when the Rupee was at 1/4.

In addition to this the Famine in India has compelled us to raise the salaries of our Indian workers. This further increases our expenditure by another £100 or more. The total increase of our liability is, therefore, upwards of £850 per annum.

Many Stations will have to be closed and the Indian Workers dismissed unless we can raise this sum in addition to our ordinary Income. This means that we need our Income to be increased by one third more than it was. To meet this we ask our Subscribers to endeavour to add Fourpence to every Shilling they have hitherto given.

Our Lord bade us "Go." Hitherto He has helped us in every crisis We look to Him in this, the greatest Financial difficulty we have ever been confronted with, while laying the case before His Disciples.

WHAT WOULD HE HAVE US DO?

NEWS FROM OUR FOREIGN FIELD.

SENDAMANGALAM.—After a much appreciated rest in the invigorating air of Ooty, we left that place for our station in the middle of June. We are sorry to say that, through ill-health, Miss Ireland is, under doctor's orders, compelled to stay there till the end of this month (July).

We are glad to hear of the arrival in England of Mr. and Mrs. Booth, and trust that the summer spent in quiet, rest and change may restore our brother.

Last week, on July 2nd, the signing of Peace in Versailles was celebrated throughout the Madras Presidency. We praise God for the victory of righteousness and justice, and earnestly pray this happy event may be followed by speedy improvement of industrial and economic conditions throughout the world.

While heartily thanking God for the great blessing of peace we, locally, are filled with apprehension through a further failure of rainfall. Let us pray God that we may be spared a continuance of famine conditions. The prices of some necessary articles of food still rise.

8th July, 1919. D. MORLING.

THE WOMEN OF THE KOLLI HILLS.

THE following paper, extracted from a letter from Mrs. Jesse Brand, will specially interest all Zenana friends:

"I have been feeling quite worked up about these poor Kolli Hill women. Our work seems to touch *so* few of them! You see we cannot expect our staff to be increased while there is this decrease in funds, because of the War; and yet *two* Bible-women to all these hills seems so few—does it not? You know we were staying at the North Forest Bungalow for our holiday this year. We did not do much work there, but one could not forget it! Beneath us in the valley lay the villages, nestling among their banana trees, and they seemed to speak to us:—'How often have we been visited? Why is no preacher and Bible-woman resident here?' We *have* been to them, but short camping visits are not enough: they forget so soon.

"Some eight or nine women from a village below the hill came every morning with pots on their heads, containing our daily supply of water. When their work was finished, down would go the vessels, and they would count on having a little gossip by the verandah, and were immensely amused when our children produced their large rag doll. In fact, having once seen it, they brought up their own little ones on purpose to see our baby nursing and petting it. This doubtless seems a trivial thing to mention, but it helped to win their hearts, and we were great friends before we had to come away. I need hardly say their pleasure and interest was great in the pictures we showed them, and it all made our hearts ache when the good-bye time came. We had no one to leave with them! When we did visit a village there the welcome was so hearty that we longed to go again; but we had to return home sooner than we had planned. Since our return here I have been turning my attention to our two Bible-women's work.

"Last week I went with Ranjithan, our Mulakunni Teacher's wife, to visit two villages. I was off early in the morning in my dholi. The recent welcome rains had so well swamped the rice fields that the carriers had to wade very deep, balancing me between them. One gets used to it, but the ground being very slippery and the dholi only just above the water—well, a cold and muddy bath did not seem very difficult to imagine.

"When the way narrowed in between thorn bushes, or over rough rocks, I walked, to relieve the dholi men; but when, in the middle of a

lovely green sward, they suddenly lowered the dholi and requested me to get out—'Why here?' I exclaimed. 'Yonder in the forest is the temple of a Devil Swami. We should offend him if we carried you past,' they said. 'Do not speak such nonsense!' I retorted. 'I will not walk; you must carry me through! Do you not know that the devil cannot harm me while I am trusting in Jesus Swami; and he will not harm you either, so do not fear;' and as we entered the shade of the trees and passed by the high stones poised one across another, we had a good talk about their sad, weak fears and our confidence in the Lord.

"The incident helped to form a foundation for our address to the little crowd of people who greeted us when we arrived at Mungalam. The Bible-woman was there before me; so we were not long in finding a suitable place in the centre of the village; and there we tried to point out to them their awful slavery to the devil, and the freedom there is in Christ Jesus. We felt constrained, half-way through our address, to kneel together and pray aloud for the people. When we arose from our knees, the crowd had increased considerably. It was quite a novel sight to them to see worship to an unseen Swami.

"The mist was blowing cold in our faces as we again, for the sixth time, crossed over rice fields deep in water and entered another village. I saw Ranjithan was shivering, and it certainly was not a day one would chose for sitting about outside; so, as we found but few women ready to hear us, I decided to pass on.

"As I called for my dholi men, an old woman standing by came slowly forward with wide questioning eyes. 'Are we to have no teaching?' she asked in astonishment. How could we leave them! We unrolled our pictures, and showed the one of the penitent woman at Christ's feet. And our dholi men listened, too, as we told the small group of women of the love of Christ in the forgiveness of sins. There was just time to go on to Mulakunni and have a peep at the little class assembled for its daily study. It was nice to hear Kolli Hill children reciting Bible stories, and to observe their other attainments. I think our kind and generous friends at West Ham would be touched and pleased could they see these little ones and hear their Teacher helping them to master their studies.

"I am sorry to lengthen out this letter so, but I wanted, too, to tell you a little about our Bible-woman Christine's work. She is supported by the Bible Class at Mount Zion, St. John's Wood. Her work is in this neighbourhood. During our visit to Tunnimettipetti last Wednesday, we had some really interested listeners among the women, but what pleased me most was the presence of a young boy who sat behind me on the verandah. While the others were coming and going, he kept his place, and tried to keep the others quiet, and seemed intelligently to understand our message. He assured us, when we had a little personal talk with him, that he did not join in the swami worship, but only worshipped our God. We trust we may hear more of him.

"In the second village, our hearts were very much drawn out to a poor, broken-hearted mother who had just lost a fourth child. She just staggered out of the house and sat down in front of us, a perfect wreck, with a wee child in her arms, which looked not far out of the grave itself. Both mother and child had fever. Her friends on either hand were bemoaning the sad loss, and Christine, entering into their grief, told them that she, too, had lost three children, but hoped some day to meet them in Heaven; and while we spoke on this theme, the meeting of our babies in Heaven, the poor mother's face, that had seemed absolutely insensible to anything we were saying, was lifted to ours, and her dark eyes were fixed on us as we told her that, if she believed in Christ, she too some day might meet her children above.

"I should like to have mentioned our visit to-day to Peringarie, but I fear to weary you. It was a new experience. We went full force. Be-

sides the Bible-woman and myself, Preacher Swamidas' wife and our 'boy's' daughter, Mary (both of whom, you will remember, were baptized last year), came with us. We knelt in prayer before we entered the village, and then, taking up a strong position by a stone wall, we delivered our attack! Mary was surprisingly aggessive, and I could not help feeling amused when she not only chimed in while Christine was speaking, but continued a running talk, forming a sort of duet. In another part of the village, a poor woman, with tearful face and quivering lips, came up as we were talking to the others. On inquiring, we found that a caste meeting was taking place on the other side, and she had been summoned to attend. Some hard and foolish caste custom she had failed to fulfil, and was to pay a fine or conform to it. We walked along with her, and found the very primitive looking inquiry-meeting in progress. Some of our party were for tackling the subject and supporting the woman, but we knew it was better not to interfere too much. So, speaking a few kind words for the poor culprit and urging them to deal gently with her, we retired.

"A little way beyond Peringarie is a small hamlet hidden among trees, and I discovered Christineammal had missed it in her morning rounds. So I piloted them across the fields, and we spent a half hour or so on the low mud verandah of one of its houses. Inside a woman was busy shelling some beans, and we persuaded her to come out and bring her work with her; and there we all sat shelling beans and talking to her and others till it was time to go home.

"I must not tell you more now, but you will understand, I think, how it is that the more we work among these women and find so easy an entrance among them, the more we long to open up more stations and to know that all the other women are receiving at least a monthly visit. There are at least twelve other centres with no resident workers; and only when we go on camp among them, can we reach them. *Then* they come to us in crowds, but it is only by quiet house-to-house regular work that they can really learn all we long for them to know. There is usually no unwillingness to hear. Two objections only, and *very often*, are brought forward: 'But if we worship your Swami, our devils will kill us.' We can hear the Poochare speaking behind this. And then: 'But what can we do? Our caste will not allow us to come. They forbid it!' But He Who waits that He may be gracious will not be bound or checked by caste. The day *must* come when the handful of corn on the top of the mountains shall take root, spring up, and its fruit shake like Lebanon."

A DELIVERANCE FROM GREAT PERIL.

LAST Sunday afternoon an event occurred in our Mission compound which, but for the providence of God, might have ended fatally for one of our preachers.

On hearing that the bucket for drawing water had fallen down the well, several of our workers at once made attempts to pick it up by means of hooks. This failing, Preacher Benjamin descended the well in order to dive and recover the necessary article. In going down the rope he slipped and fell from a considerable height into the water. He soon recovered from the shock, and bravely dived a depth of twenty-five feet and endeavoured to reach the vessel, but failed. On his attempting to climb the thirty feet of rope to the top he was seen to be exhausted, for he is a heavy man. Various means were used to draw him up, but all were unsuccessful, and once he fell again for some depth below the surface. At last a large iron bath was lowered, and after much difficulty he was pulled on to *terra firma*.

At the evening prayer meeting Benjamin, with evident emotion, thanked God for saving him from a great peril.

July 8th, 1919. D. MORLING.

MEDICAL AND ZENANA INCIDENTS IN CAMP.

(Concluded from page 66.)

THE third is another widow; she is the mother of the Mitahdar and lives in a grand house. She has been visited for years by our Bible-women, and we feel sure she is a Christian. She has no belief whatever in idol worship and acknowledges Jesus Christ as the true God. She is not able to say very much because of the other women in the zenana; the young girls laugh at her, but she understands so clearly that we feel she is really a secret Christian.

We spent one very interesting afternoon in the Mohammedan street getting audiences of twenty to thirty *gosha* women in almost every house; they listened most intelligently. We also visited the non-caste quarter.

Our next camping place was Varagur. We went expecting trouble, for the people have been very opposed to us (we have a school and a Bible-woman there), but we found them friendly. We expected abuse and received a welcome. Zenana work here is difficult; it always is amongst the Reddy caste. They are very prejudiced, and it takes a long time to get into their houses; they do not mind your sitting outside on the doorstep. We were welcomed, however, and I think if only you can make it possible for me to go to that side of the field monthly the opposition will be removed. One afternoon we spent in the non-caste quarter, and as we left and turned into the caste a woman accosted us, asking us to come to her house and tell her husband the same story she had heard there. We consented, and she led us to a bazaar by the roadside. As we drew near we heard a voice calling, "Rama! Rama! Rama! Rama!" We found an old man sitting cross-legged on the floor, just swaying his body to and fro as he chanted out in monotonous tones, "Rama! Rama! Rama!" His wife told us he was quite blind and over 80. We sat down and soon were in deep talk about the things of God; at the request of the woman the Bible-woman re-told the story of Jesus feeding the five thousand. The old man listened very attentively and then asked, "Who is this God? What is His name? Is it Rama? I sit here all day calling upon Rama to save me." The Bible-woman told him the uselessness of calling upon one who is not a god at all, and starting right at the very beginning she told in simple words the story of creation, the fall, of the coming of Jesus Christ, of His death, resurrection and ascension, and of His coming again, for which we are looking. The old man said, "I did not know this before. Tell me His name, that I may call upon Him. I will call on Rama no more. We taught him "Jesus, Saviour," and he repeated it again and again after us. The tears sprang to my eyes as he said, "Come often and tell me, or I shall forget; tell me His name again before you go." We did so, and as we walked away his voice followed us, saying over and over, "Jesus Saviour—Jesus Saviour." We left for home shortly afterwards, and I am afraid we may not see that old man again; he was very old and feeble, but I thought of the dying thief who called upon the Lord in his last moments, and felt that the cry from that poor, dark, heathen heart went right up to the Throne.

So ended our camp. We were able to tell the story of Jesus to those who had never heard it, and who may never hear it again. The rest we must leave with Him who has promised that His word should not return to Him void.

Sendamangalam, Feb. 21, 1919. IVY W. IRELAND.

OUR COURLAND GROVE HELPERS.—Courland Grove is one of our enthusiastic Missionary Helpers. Pastor, Deacons and Teachers, Church and Sunday School are all eager to help in the work of the Lord among the heathen, especially in the present time of financial difficulty. Our Secretary, Mr. Chisnall, tells us that when he was preaching there in July last he had the pleasure of receiving for the S.B.M. £20 0s. 10d. The Collections for the day (Missionary Sunday) were £13 17s. 4d., the Missionary Study Circle contributed £2 10s., and the Sunday School Peace Thankoffering Envelope Collection was £3 13s. 6d. Our Secretary truly adds: "If every School did this we should very quickly get the £500." We join with him in saying "God bless Courland Grove Sunday School, and may a full reward be given them from the Lord God of Israel."

PRAYER SUBJECTS FOR SEPT., 1919.—*Week beginning* **7th,** Prayer for the Council of the Strict Baptist Mission that Faith and Wisdom may be granted in this time of great difficulty; and that our Churches may be constrained to give all needful help in Prayer and Money. **14th,** For rain in India and for the amelioration of famine conditions. For a young caste convert that he may continue to be kept true to his allegiance to Christ, and also be protected from his relatives. **21st,** For our Missionaries and their Indian helpers, that they may have all needful provision in this time of scarcity and high prices, and that they may be endued with faith, courage and wisdom. **28th,** For the limitation of Satan's activity, which is the cause of the various conditions militating against our work in India, one of which is the high price of silver and the consequent rise in the value of the rupee (see p. 70).

THE ANNUAL MEETING, on Tuesday, October 28th, 1919, at Mount Zion, St. John's Wood Road.

(*Continued from page 76*).

Ladies' Zenana Auxiliary.

Money received by Mrs. Silvester from July 10 to August 9, 1919.

	£	s.	d.
Warboys	8	14	.
Walsham-le-Willows	3	.	.
Ipswich, Zoar	2	17	8
Tring	77	4	.
Soho	1	11	1
Homerton Row	2	5	1
Walthamstow	19	16	.
Lewisham	5	11	2
Aston Clinton	3	17	4
Tollington Park	3	3	.
Croydon, Derby Rd.	4	6	3
Wandsworth, Chatham Road		6	.
Haworth, Hall Green	2	19	.
Walworth, Penrose St., Sunday-school	2	1	.
Leyton	3	13	8
Brixton Tabernacle	2	7	10
Wattisham	5	13	3
Fleckney	3	18	11
Newquay	6	11	9
Chelmsford		11	6
Grays	1	14	.
Hitchin	1	19	6
Clapham, Courland Grove	10	1	3
Stratford, Gurney Rd.	14	.	11
High Wycombe	4	4	1½
Ipswich, Bethesda	19	3	7½
Wood Green, Park Ridings	2	3	3
Bassett Street, Keppel Street Memorial	3	18	2
Prittlewell	16	4	6
Richmond	5	8	4
Hartley Wintney	2	1	2
Walworth, Surrey Tabernacle	7	8	8
Wellingboro' Tabernacle	6	8	6
Laxfield	4	8	.
Bermondsey, Lynton Read	9	12	7
Northampton	2	13	.
Cambridge	6	7	8
Wood Green, Dovecote	2	3	2
Woolwich	4	11	5
Ilford	4	10	.
Wandsworth, West Hill	15	17	0
Hounslow	6	1	.
Brentford	22	5	.
Fulham	6	12	4
Acton	14	15	4
Notting Hill Gate	2	13	10
Ramsey	1	7	2
Guildford	6	10	11
Brighton	13	.	.
Manor Park	1	11	7
Sale	1	.	.
Swindon	3	4	9
PERSONAL :—			
Mrs. J. Rush	1	.	.
Mrs. W. Peck	1	1	.
Miss A Hawes	1	.	.
Mrs. Frost		6	2
The Misses Paffard		5	.
Miss W. Hawes		10	6
Mrs. Forrester		7	6
Support of B.-W. Lily	12	.	.
The Misses Langton		15	.
Miss Ash		17	8
Mrs. J. W Oliver	2	.	.
Mrs. & Miss Hutchinson	1	.	.
	£405	12	1

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LIST OF SUBSCRIPTIONS, &c.,

Received from July 11th to August 11th, 1919.

General Fund.

	£	s.	d
Warboys	13	19	6
Norwich, Orford Hill, S.S. & B.C.	2	19	6
Walthamstow, Church Hill, S.S.	1	6	3
Y.M.B.C.		19	8
Y.W.B.C.		18	9
Ilford, S.S. & B.C. ...	1	.	.
Acton, Sunday-school	1	13	2
Basingstoke, S.S. ...		10	6
Greenwich, Devonshire Road, Sunday-school Birthday Box ...		12	.
Thame	2	15	.
Manor Park, Miss A. Spire ...		15	6
Haworth, Hall Green P.P.C.	5	18	9
		3	6
Prahran, Hope, Boxes		17	11
Sunday-school ...		9	½
Birthday Box ...		18	½
Lingfield, Mr. J. Ellis	2	.	.
Clapham, Courland Grove	13	17	4
Miss. Study Circle, instalment for Ahmaikulam School	2	10	.
Mr. F. Brinckler ...	5	5	.
Newquay	2	5	.
Sunday-school ...		15	.
Mr. H. G. Dann ...		19	10
Limehouse, S.S. ...		6	6
Stratford, Gurney Rd., Sunshine Band ...	1	.	.
Quarterly Subs. ...		15	½
Sunday-school ...	1	10	8½
S.S. Birthday Box ..	1	12	11½
Reports		1	4
Women's Bible-class		17	7
Boxes	1	10	9½
Miss Bailey		2	6
Miss Bailey, Birthday		2	6
Tottenham, S.S., Birthday Box ...	1	9	4
Trowbridge, Zion ...	8	.	.
Swindon, Providence	3	4	1½
Bedmond		9	.
Broseley, Birch Meadow		17	6
Sunday-school ...		14	.
Tring, Akeman Street	23	2	8
Mr. Butcher & Family	22	.	.
Epsom Salem, Boxes	2	10	8½
Isleworth, Spring Grove Sunday-school		5	2
Hollinwood		16	5
Watford, Tabernacle, Sunday-school ...	5	13	.
West Ham, Tabernacle, Y.P.S. Christian Endeavour, 1st instalment this year for Native Missionary on the Kolli Hills	10	.	.
Brentford	12	19	1½
Mr. F. Secrett ...	2	.	.
Croydon, Salem, Girls' Sewing Class	6	2	6
Clacton-on-Sea, Emily Horne		17	.
Braintree, Salem, Mr. Baker ...		5	.
PERSONAL:—			
Friend, 606 100		.	.
Mr. H. J. Scrivener	2	2	.
Mr. J. K. Elton ...	1	.	.
Mr. S. J. Taylor, Birthday Gift, May 14		1	6
W. E. P.	1	.	.
Windows of Heaven and Friends at Walsham-le-Willows		12	.
Miss O. M. Elliott ...	1	.	.
A. & E		7	6
K. & K.		3	4
Mrs. Eade		5	.
E. R., per Mr. R Mutimer	3	10	.
P. T., per Mr. R. Mutimer		10	.
Mrs. Gibson... ...	1	.	.
E. J. A.		7	6
Mr. & Mrs. J. Driver		12	.
In Memoriam ...	25	.	.
Miss L. Bates & Friend	1	.	.
Misses Chapman ...	1	1	.
Postage Stamps, Leominster ...		.	6
FAMINE FUND:—			
Four Relatives...	3	.	.
Interested		4	.
A. B., H. B., B. B. ...	1	.	.
Anon., 638	10	.	.
Friend, Brighton ...	1	10	.
Miss F. C. Ebbs ...		5	.
Gurney Road, Sunshine Band ...	2	.	.
Tunstall	2	5	6
Oronsfield	5	3	6
Gallowgate	2	17	.
Walworth, Penrose Street ...		14	.
Sale	1	.	.
PEACE THANKOFFERING:—			
Hounslow, Zoar ...	6	8	6
Interested		2	6
Cambride, Eden ...	7	16	2
Miss Salisbury ...	10	.	.
Mr. S. banks ...		2	6
E. B.		2	6
Poynings		17	4½
,, S.S. ...		10	1½
Bolton	4	2	.
Tring, Ebenezer ...		14	.
Clapham, Courland Grove, S.S. ...	3	13	6
Willingham... ...	2	10	.
Newquay, Ebenezer	1	5	.
Guildford	14	.	.
Chobham, West End	1	6	.
Limehouse, Elim ...		13	6
St. John's Wood, Mount Zion ...	21	4	2
Berkhamsted, Beulah	2	.	.
Rushden, Succoth...	2	5	3
Hartley Wintney ...	2	2	.
Marlborough ...		10	.
Occold	1	.	.
Bermondsey, Lynton Road ...	3	6	8
Walsall, Particular Baptist Chapel ...	2	15	6
Aylesbury, Walton Street ...	1	16	.
Tollington Park, Zoar		18	.
Richmond, Salem ...	2	15	9
Chadwell Street, Mount Zion ...	25	.	.
Oundle, Zion ...		7	6
Lode	1	3	.
Epsom, Salem ...	4	9	3½
Walworth, Surrey Tabernacle ...	2	17	.
Chelmondiston ...	1	.	.
Fressingfield ...	2	.	.
Norbiton, Zion ...	6	7	.
Claxton	2	2	.
Reading, Providence	3	1	6
Bath	1	13	10
Ramsey, Salem ...	3	4	9½
Benwick		16	2
Great Yarmouth ...	1	15	.
Croydon, Derby Rd.	2	5	.
Kings Langley, Zion	1	10	.
Bromley, College Slip...		16	.
Brentford, North Rd.	10	2	8½
Swindon, Providence	4	4	3
Sunday-school ...		5	.
Bassett Street ...	1	14	.
Berkhamsted, Potten End ...	1	13	6
Leyton, Goldsmith Road	2	.	.
Mrs. Stockwell ...	1	.	.
Wellingboro' ...	5	14	9
Market Deeping ...		1	.
Notting Hill Gate, Bethesda	1	14	.
Cransford	3	6	.
Kilburn Vale ...	3	9	.
Haworth, Hall Green	2	.	9
Hedge End	3	3	8
Miss F. K. Milsom...		5	.
Isleworth, Spring Grove, S.S. ...		2	6½
Braintree, Salem ...	1	6	.
Gravesend, Zoar ...	4	.	.
Walthamstow, Commercial St. ...	5	5	.
Stratford, Gurney Road ...	6	17	6
MISCELLANEOUS:—			
Interest on Deposit	1	11	6
Dividend on 2½ per cent. Consols (£451 7 5)... ...	2	16	5
	£575	12	3½

Herald Fund.

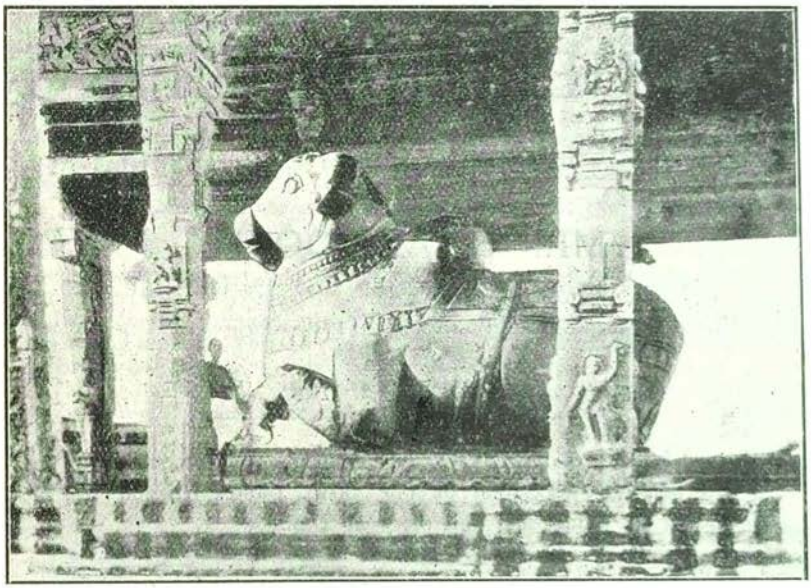
	£	s.	d
Wellingboro', S.S. ...		7	6
Norwich, Orford Hill		5	6
Warboys	2	2	.
Clapham, Rehoboth...	1	5	.
Margate, Rehoboth ...		11	10
Basingstoke, S.S. ...		4	.
Haworth, Hall Green		7	.
Over		3	6
Lewisham, College Park	1	10	.
Prahran, Hope ...		15	.
Hounslow		3	6
Newquay	1	1	
Stratford, Gurney Rd.		18	6
Bedmond		3	.
Sunderland, Jireh ...	1	.	.
Bexleyheath		14	.
Swindon, Providence		2	.
Stratford, Gurney Rd.		5	.
Braintree, Salem ...		2	.
PERSONAL:—			
Miss E. Paffard ...		3	.
Mr. F. P. Elliott ...		1	6
	£12	4	10

(*Continued on page 75*).

Vol. XVIII. *New Series, No. 154.* October, 1919.

The Strict Baptist Mission HERALD.

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



THE BULL OF SIVA.

Price One Penny,

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

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

The Strict Baptist Mission.

THE ANNUAL MEETING

WILL (D.V.) BE HELD AT

MOUNT ZION CHAPEL,

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

On Tuesday, October 28th, 1919.

A DEVOTIONAL SERVICE AT 3.30.

Preacher: PASTOR H ACKLAND, of Warboys.

TEA AT 5 O'CLOCK - - - - SIXPENCE.

A PUBLIC MEETING

AT 6.15 P.M.

Chairman: The President—MR. J. B. COLLIN.

Speakers:

MR. E. A. BOOTH.

And Pastors R. MUTIMER and E. G. VINE.

The Annual Report, the L.Z.A. Report, and the Treasurer's Accounts will be presented.

COLLECTIONS.

THE ANNUAL GENERAL MEETING of the members of the Incorporated Association of The Strict Baptist Mission will be held at the same date and place at 2 p.m.

THE LADIES' ZENANA AUXILIARY COMMITTEE at 2.30

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 11th.** Please do not send **Dolls, Toys, Games, Books** and **Papers,** but money for their purchase in India may be sent to our Treasurer, Mr. A. J. Robbins.

PEACE CELEBRATIONS IN MADRAS.

ON Saturday, July 19th, Madras joined in the general rejoicing over the victorious conclusion of the War and the signing of the Peace Treaty. The day was gazetted a public holiday, flags flew from all the Government and commercial buildings, and the city generally wore a festive appearance. R.100,000 had been voted by Government for the day's celebrations, and a full programme was arranged.

Early in the morning, a life-sized bronze statue of his Majesty, which had been erected in a prominent part of the city, was unveiled by His Excellency Lord Willingdon, the Governor of the Presidency. Later in the morning, and in the afternoon, treats of various kinds were given to all the children attending recognised schools, both European and Indian; our children were delighted with the fruit and big packets of sweetmeat which fell to their share. In every park and large open space available huge *pundals* (leaf sheds for temporary use) had been erected for the feeding of the poor at midday. This part of the programme was heartily appreciated, and many thousands of poor folk, who find these days of famine very hard, were given a thoroughly good meal.

But the chief function of the day was the reading of the King's proclamation at 5.30 p.m.; and for this, His Excellency Lord Willingdon drove in state from Government House to the Athletic Association Grounds attended by his own body-guard and a contingent of the Bengal Lancers; some R.F.A. men with two guns were also in the procession. A pundal, prettily decorated and estimated to seat a thousand persons, had been erected in the grounds for ticket-holders, and another smaller one, with a raised dais beautifully decorated with the flags of the Allies, was in readiness for His Excellency. A European regiment formed a guard of honour. The Governor, with his aides-de-camp, having ascended the dais, the Sheriff of Madras read the proclamation in English. Then various Indian officials read it in Hindi, Telugu and Tamil, so that all might understand its import. The Governor closed the ceremony by speaking a few well-chosen sentences and calling for three cheers for the King-Emperor, which found a hearty response.

It was a scene of Oriental splendour one could scarcely forget. In the foreground a crimson carpet formed an approach to the pure white dais, gaily beflagged, on which a gilded chair was placed for His Excellency, who was in full state dress. Forming a background were the mounted Indian bodyguard in their gorgeous scarlet uniforms, and on either side the Lancers, also mounted, with gay pennants flying from their long lances. Beyond, and all around, the surging Oriental crowd in bright holiday attire—truly a fascinating picture.

Many hearts, too, were full of grateful praise that day to Him Who has wrought so great a victory and turned the sorrow of four and-a-half years into joy.

O. M. ELLIOTT.

"THEY LEFT ALL AND FOLLOWED HIM."

"YES, my people are very rich, but I do not want my share of the money or the property that would rightly come to me. When I left home to become a Christian I gave up everything."

So spake a high-caste young man to me this morning.

We have had a very anxious time concerning him these last two days. On Saturday his uncle and mother appeared in the town. They had come to take him away with them, as they wanted him to help settle up some property difficulties; at least, so they said. But during the night spent in one of our schools the mother moaned and wept because her lad had broken caste in eating, being baptised, and marrying into the Christian

community. Mr. Morling had baptised him a year ago, and last Christmas saw a very pretty wedding in our little chapel between Paul and a good Christian girl who is a teacher in our Girls' School.

After much prayer and discussion with several of our workers, it was decided that the best course would be for him to go with his mother, as it would quieten them and prevent trouble in the town. But our hearts were very troubled, for many terrible instances persisted in coming into our minds of cases where converts had stood firm, and death had resulted by poisoning or other foul means.

But God was watching over His child. As he left the office, in reply to words of comfort that Mr. Morling had tried to give him, he said, "God has helped me in the past and He will not leave me now!"

And as those three were seated in the small jutka wending their way far from all Christian community, the mother revealed to her son the things that were in her heart. In the home of his youth there was a bride waiting for him, and property of the value of Rs.30,000 was to be settled in his name as soon as the thing was settled.

How the young man's heart sank within him as his mother wept and besought him to give up his folly, return with them, be reinstated into his caste, and marry the girl of their choice! What a time of trial it must have been to him! He himself afterwards confessed that there was a terrible battle going on in his heart. How many happy prospects for the future were possible with such wealth! Compared with this, how small the monthly mission wage was! But thanks be to God, the tempter was not allowed to tempt him above what he was able to bear.

When their road journey was at an end Paul took three railway tickets for their destination and entered the train with them, when the conversation proceeded as before; but as the train was just leaving the third station, with a beating heart he left his seat, stepped out on the platform and was gone.

With the wails of his mother ringing in his ears, he hurried back to his friends, who were patiently watching and praying for him.

RUTH MORLING.

FROM THE SHADOW TO THE REALITY.

SOME folk have better hearts than heads. Arokiyaswami is one of these. It takes him a long time to grasp a new idea, and he does not easily give up old ones. He was born of Roman Catholic parents who practically lapsed into heathenism during his childhood, so that religion in the home from his early days was a name rather than a power, a shadow, not a reality. On saints' days and festivals some attention was paid to religion, but even the form had almost vanished. Almost but not quite. From his youth up Arokiyaswami retained the form of prayer. His occupation is that of personal servant or "dressing boy," and as his employers are frequently on the move, Arokiyaswami has spent a good portion of his time away from Madras. I have known him for a good number of years, and for the past ten years he has been an occasional worshipper with us at Vepery. This attendance has been at very irregular intervals owing to his occupation. A few years ago I married him, and his marriage has proved a great blessing to him. His wife is an earnest Christian, and her influence has been a great asset, for Arokiyaswami is one easily influenced by his environment.

I remember that when he first spoke to me about baptism and Church membership, I asked him when he became a Christian? He answered that he was "a born Christian." I told him that according to the teaching of Christ he could not go to heaven unless he was a born-*again* Christian. But from other things that he told me it was evident that Arokiyaswami was seeking after God, and sincerely desired to know Christ as his

Saviour. I asked Preacher Soondram to give him regular instruction in the Scriptures.

From time to time I visited Arokiyaswami. Some months after the above interview, I called quite unexpectedly one afternoon and found Arokiyaswami on his knees praying alone. From a conversation I had with him I found that he had made progress in the things of God. His personal testimony as to his spiritual experience, related in a style quite his own, made it clear that there had been a work of grace in his heart and that he was a converted man. He spoke of sorrow for sin, and said that sin was now a burden to him in a way it was not before. In speaking of prayer, he said, "I have confessed my sin and prayed for pardon, and I know in myself that God has forgiven me." His testimony revealed definite faith in Jesus as his Saviour.

At the Church meeting when I recommended Arokiyaswami as a suitable candidate, Brother Soondram in proposing that he be received into Church fellowship after baptism, said that he had known Arokiyaswami for many years, and that one feature that had impressed him was Arokiyaswami's habit of praying about everything. Brother Abraham, in seconding the motion, said that through holding cottage prayer-meetings in Arokiyaswami's house he had got to know him well and could testify to his good character and fitness for Church membership.

Arokiyaswami was one of the three baptized at Vepery on the first Lord's-day in 1918. He rejoices with us in the grace of God which led him from the shadow to the reality, from a form of godliness to true faith in Christ Jesus.

E. A. BOOTH.

THE BADAGAS.

THE people of the Nilgiris or Blue Mountains in S. India consist largely of immigrants from elsewhere. These people do not differ in their customs and ways from their caste-fellows in the districts from which they come, so they are of no special interest to the visitor. The Nilgiri Plateau, however, is the special home of three tribes—the Badagas (cultivators), the Kotas (artisans and musicians) and the Todas (cattle farmers). They are all very interesting people.

The name Badaga is the same word as the Tamil "vadaga," meaning northerner. The Badagas of to-day are the descendants of Canarese who emigrated from the Mysore country to the north centuries ago. There is little to show the date, but it is thought to have been the 13th century. They are now the agriculturists of the hills. They also do road work, coolie work, and market-gardening, and some of them serve their own community as bricklayers, carpenters, barbers, etc. Their villages consist of orderly lines of one-storyed houses, all alike, and nearly always roofed with red tiles. The Bagada women do nearly all of the cultivating work, except the actual ploughing, and work very long hours, while the men come into the towns and work for daily wages to eke out their scanty income.

One soon gets to recognise them by their dress. They are short and slightly built, fair-skinned, and always dressed in white cloths with narrow, coloured borders. The men usually wear brightly-coloured woollen caps instead of turbans. The women wear very short skirts and tie their upper cloth straight round under the arms instead of over one shoulder as the Tamil women usually do.

The Badaga caste is sub-divided into six. Of these the Udayas claim to be superior to the rest. They do not intermarry with the other subdivisions, but act as their priests. The next in importance are the Haruvas, who are also priests and wear the Brahmanical thread.

Whenever a girl baby is born she may be bespoken as a bride on payment of 10 rupees. However beautiful or out of the ordinary a girl may be this fee is never increased. As soon as a girl is of marriageable age her

forehead is tattoed with certain marks which proclaim to all and sundry that she is open to an offer. With the exception of the Udayas, young men and girls are allowed to choose their own partners. The marriage ceremonies are very simple. The money paid by the bridegroom for the bride varies with her qualifications. Of all their ceremonies their funeral ceremony is the most complicated. When a person is about to die, he or she is compelled to swallow a coin worth fourpence. As soon as death occurs, a man is sent round to the neigbouring villages to announce the fact.

On the day of the funeral the corpse is carried on a cot to an open spot; a buffalo is led round it three times, and the hand of the dead is raised and laid on the buffalo's horns. A funeral car is then built and the dead body placed in it, covered with a new cloth with two silver coins stuck on its forehead. The relatives dance round it, wailing and lamenting to the accompaniment of funeral music. A man of the Kotas, who did smith's work for the dead person, then brings an iron sickle, and this, with a hatchet, a flute and a walking-stick, is placed in the car. The car is then taken to the burning-ground, where the widow takes her last leave of her husband, and takes off some of her jewels, which she places beside him.

An elder of the tribe then stands at the head of the corpse and sings three times a long chant, reciting all the sins the dead person may have committed, and declaring that the weight of them all is transferred to a scape-calf, which he names. Nowadays no calf is actually produced, but years ago the animal was brought up, and as each sin was enumerated the elder laid his hand on its head. Afterwards the calf was let loose like the scapegoat of Jewish days. Here is part of one of these chants :—

"This is the death of Andi,
In his memory the calf of the cow Belle has been set free.
From this world to the other
He goes in a car.
Everything the man did in this world—
All the sins committed by the ancestors,
All the sins committed by his forefathers,
All the sins committed by his parents,
All the sins committed by himself—
Shifting the boundary line,
Telling lies,
Troubling the poor and lame,
Being jealous of other's good crops,
Using a calf set free at a funeral,
Showing a wrong path, etc., etc.
. . . . . .

Though there be three hundred such sins
Let them all go with the calf set free to-day.
May the sins be completely removed.
Holding the feet of the calf set free to-day,
May he reach the abode of Siva."

After more rites, the body is then burnt or buried.

The Badagas are catholic in their beliefs. They worship Siva and Vishnu, and several minor deities. They also worship a number of deified ancestors. They are very fond of music and song. Their tunes have an uncultured sweetness about them in keeping with the soft colouring and wild beauty of the scenery of the land which is their home.

Gospel work is done amongst them by the C.M.S. and the C.E.Z S. Many girls from Badaga homes have been won for Christ, and are now being trained in the boarding-school at Ootacamund.

IVY W. IRELAND.

"WHERE IT LISTETH."

CHRISTIAN workers often wonder into which soul in their class or district or congregation the Spirit will next breathe the breath of life eternal. The R.V. marginal reading of John iii. 8 is "The Spirit breatheth where it listeth."

More than a year ago, Selluthorai, a young man who had been attending our services for some time, asked for baptism. In talking with him, I was surprised to find that he strongly held a position in which salvation by Jesus only and salvation by baptism were strangely mixed. In support of this he quoted our Lord's words, "Except a man be born of water and the Spirit, he cannot enter the kingdom of God." From that time until now I have on various occasions taught him the true meaning of baptism and its relation to regeneration. It was both remarkable and disappointing to find that as Selluthorai grasped the Scriptural teaching regarding baptism, his desire to be baptized seemed to vanish.

Then quite unexpectedly an application for baptism reached me from Achchee, the mother of Selluthorai. I found that she was humbly trusting in the Lord Jesus for salvation and wished to obey His command, but was possessed of a great dread that she might be drowned whilst being baptized. Achchee is an elderly woman, but in spite of this very definite fear she bravely came forward and was accepted. Her courage almost failed her on the day prior to that appointed for the baptizing; she sent word to say that she would not be able to come. (However, she came and lost all her fear in the pool). This action of his mother stimulated the flagging zeal of Selluthorai, and once more there sprang within his heart a desire to obey Christ in baptism. Both mother and son were baptized and received into Church fellowship on the first Lord's day in September, 1918.

E. A. BOOTH.

PRAYER SUBJECTS FOR OCT., 1919.—*Week beginning* **5th,** Prayer for the young caste convert, that he may be kept true to Christ, and have His protection (see page 79).

12th, For the work among the non-caste women of Erumaipatti in the Sendamangalam Field. For years past work has been carried on without visible results. "Lately we have felt led to special effort among the non-castes, and our Bible-woman is now spending practically the whole of her time working in the non-caste quarter. This means hard work and sacrifice for her, for the non-caste quarters are so dirty and the women so very ignorant. . . . I should be glad if you would specially remember this work in your prayers."—*Miss Ireland.*

19th. "I should like to ask your prayers for one thing—there are many small villages round about Sendamangalam where we have never done regular work. Most of the women work in the fields all day, but they do not start out till 10 a.m. I am making arrangements for one of the Bible-women to accompany me to these villages to get a talk with the women before they start out to work. Will you ask that the Lord will open the door, and bless the new effort." —*Miss Ireland*

26th, For the girls in the Semmencheri, Choolai and Egmore Sewing Classes.

THE RISE IN THE RATE OF EXCHANGE.—I was not a little concerned last night to read a telegram from Simla saying that exchange had risen to 1/10 per rupee. We deeply sympathise with the Council and all friends of the S.B.M. in their great difficulty, and at the same time pray the Lord may incline the hearts of His people that the work commenced may be fully maintained.

Extract from letter of 12th August, 1919. **D. MORLING.**

LIST OF SUBSCRIPTIONS, &c.,

Received from August 11th to Sept. 10th, 1919.

General Fund.

	£	s.	d.
High Wycombe, Miss Rogers (box)...		10	.
Staines, Sunday-school	1	3	3
Cranleigh, Misses Mann (box) ..		19	3
Kilpauk, Mr. L. Watts	2	.	.
Chesham, Miss M Gurney(box)		14	6
Watford Tabernacle, Mr. W. Perham ...	1	.	.
Chatham, Enon ...	2	6	.
Sunday-school ...		10	.
Great Gransden	3	18	.
Clacton-on-Sea Emily Home, Wellesley Rd.		18	2
Brentford, Mr. Jas. Secrett ...	2		.
Keswick Convention	1		.
Bermondsey, Lynton Rd. Mr. H Blackman	1	1	.
Ipswich. Bethesda ...	3	8	.
Hounslow, Mr. Liddell		2	6
Walthamstow, Mr. & Mrs. A. Booth, Sen.	1		.
Grundisburgh, S.S. Birthday Box...	1	2	.
Mayford, S.S. (box) ...		15	6
Manor Park, Miss Woods... ...		4	6
Miss Tattersal (box)		13	7
Bible Class		8	6
Morning School ...		5	1
Birthday Box ...		2	.
Datchett, S.S.		15	.
Brighton, Prarthana Sabha, Subs	1	15	
Boxes	6	19	7
Per Mr. D R Smith	2	5	.
Birthday Fund ...		12	6
Chelmsford	3	1	6
Bible class	5	8	6
Sunday-school ...	2	9	.
Boxes	5	13	9
PERSONAL:—			
C. H		5	.
B	2	.	.
Mr. S. Rogers ...		5	.
A time of need ...		5	.
Birthday Thank-offering, R., Aug.4		10	.
Mr. H. C. Willett ...	1	.	.
L/Cp E. Kirby ...		5	.
Mr. G. W. Gardner		10	.
Mr. H. Baldwin ...		4	6
Mr W. J. Denmee		4	.
Mr. E Leeks ...		16	.
Per Miss Ash, 1d. weekly		13	.
Per Miss Ash 3friends		7	6
833	2	.	.
Mr. Tooke		10	.
For His Name's Sake		6	.
Miss E E Sayers (box)	2	10	.
PEACE THANKOFFERING:—			
Boro' Green ...	3	11	.
High Wycombe ...	2	12	10½
Stevenage, Albert Street	1	3	6
Walworth, Surrey Tab. S.S.		7	.
Brighton, Tabernacle		11	6
Sunday-school ...		8	6
Fulham	3	.	9
Farnham	1	5	6
Chelmsford	7	9	.
Maidstone, Providence ...		10	6
Peckham, Zion		13	.
Watford, Tabernacle	4	5	.
Fleet, Ebenezer ...		7	3
Poynings		4	6
Gaddesden Row ...		17	6
Greenwich, Devonshire Road	1	16	6
Miss V. Botterill ...	1	3	6
Bermondsey, Lynton Road ...		2	
Wisbech, Zion ...	1	6	6
Royton	2	2	.
Mr P. J. Tyers ...			6
Newton Abbot ...		4	.
Horham		10	6
Cheltenham... ...		15	.
Ipswich, Zoar ...	1	5	.
Wandsworth, Chatham Road ...	1	5	.
Over	4	.	.
Rowley Regis ...	2	5	.
Bethnal Green ...	3	6	.
Epping	1	1	.
Halstead	1	5	.
Woolwich, Enon ...	2	11	.
Plymouth, Emmanuel ...	1	13	6
Chesham	1	7	3
Bierton	4	7	6
Brixton Tabernacle	1	8	.
Great Yarmouth ...		4	.
Hebden Bridge, Zion ...	5	10	
Mayford, S.S.	1	4	6
Manor Park ..		10	6
Horham	5	10	.
FAMINE FUND:—			
Mrs. E. Thomas ...	10	.	.
Home Farm Mistley		15	.
Freston, Mr Wm Morsley		10	.
St. Neots, Mr. C. S. Forscutt		10	.
St. John's Wood ...	10	.	.
Miss A. Bradford ...		5	.
Mr & Mrs. Southward		5	.
Mrs W. Clark ...		5	.
Miss Valiant ...		5	.
Hastings, Ebenezer		10	.
Per ,Mrs. Marcus Furnell		10	.
Mrs. Rowson ...		10	.
Mr. & Mrs. Herbert Furnell		5	.
Mrs. Tinline... ...		10	.
Miss Pearson ...		10	.
Croydon, Tamworth Road		12	.
Ipswich, Bethesda	2	.	2
M. A. W.		10	.
Brighton, Prarthana Sabha	1	5	.
	£171	10	11½

Herald Fund.

	£	s.	d.
Kilpauk, Mr. L. Watts		5	.
Cranleigh, Misses Mann		5	.
Royton, Bethesda ...		15	.
Ipswich, Zoar		12	6
Brentford		10	.
Ipswich, Bethesda ...		14	10
Over		3	6
West Ham. Tabernacle	1	.	.
Manor Park		5	7
Brighton Prarthana Sabha ...		6	.
Wellingboro'		7	6
Walthamstow		7	.
PERSONAL:—			
Miss Valiant... ...		1	6
B.		2	6
Miss A. Bradford ...		5	.
Miss V. Botterill ...		2	.
Miss Bassendine ...		1	9
Per Miss Ash ...		1	6
	£6	6	2

Hospital and Medical Fund.

	£	s.	d.
St. Neots, Mrs. Forscutt ...		10	

Pension Fund.

	£	s.	d.
3½ per cent. L.C.C. (£567 6 4) ...		4	5	1
3½ per cent. L.C.C. (£367 14 11)... ...		2	15	1
	£7	.	2	

Ladies' Zenana Auxiliary.

Money received by Mrs. Silvester from Aug. 10th Sept. 9, 1919.

	£	s.	d.
West Ham, Tabernacle	5	1	5
Richmond		7	1
Acton, Tabernacle ...		5	2
Walworth, Surrey Tabernacle		19	4
Notting Hill Gate ...		16	7
Tottenham	4	.	.
Homerton Row ...		15	2
Chadwell Street ...	20	9	7
Stoke Ash		13	4
St. John's Wood Road (Mount Zion) ...	30	15	.
Greenwich	5	8	8
Hartley Wintney ...	5	.	.
Plymouth	2	10	.
PERSONAL:—			
Mrs. J. W. Church	24	.	.
G. E.		5	.
	£96	6	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. XVIII. *New Series, No. 155.* November, 1919.

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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NEWS OF THE MONTH.

Madras Visitors.

We have again had the pleasure of visits from Strict Baptist friends who are at present in India as soldiers. Rifleman G. Blunden, of Hitcham, and Corporal H. Smith, who are associated with the congregations at Wattisham and Stoke Ash respectively, have been to see us and some of the mission work. We trust that they will carry away pleasant memories of what they have seen, and be able to tell something of the mission work to the friends in Suffolk when they return to the homeland.

Voluntary Service League.

The members of this League have now formed an executive committee for the purpose of organising the work of the League. Amongst the first things this committee has done is to arrange for the carrying-on of the men's meetings in six schools. They have also revised and improved the arrangements for conducting cottage prayer meetings in the homes of church members and others.

Rice Shortage.

Although there is promise of a better harvest this year, if the October rains come to time, stocks of rice are getting very short, and the price, though fairly steady, is very high. The Government controls the movement of rice from one district to another, and is also supposed to control the price; but it is extremely difficult to find out where the control is exercised. In order to help the poor of Madras the Corporation is selling rice at a loss from its depots; but even at these places the people are defrauded by false measures, and very often they are turned away by the regulating policeman unless they give him a bribe.

September, 1919. L. WATTS.

SENDAMANGALAM.

During the year ending June 30th, we sold 9,769 books and booklets; of these 2,230 were Bible and Bible portions.

I am sorry to say that, through the abnormally high price of foodstuffs, our Boarding School has been reduced in numbers. We have recently had good evidence of some of the young people in this most useful institution undergoing a change of heart, and it seems a thousand pities that its helpfulness should be curtailed.

Feeling led to devote more attention to the outcasts we recently transferred one of our teachers from the Sendamangalam Boys' Day School to start a school for the Pariahs of this town. A short time ago we were able to secure these poor people a good drinking-water well, so that they are far more approachable than they were before.

On the last Saturday of July we held our half-yearly Sunday School Examination. Besides many passing the oral test, some have appeared for the written. All male teachers sat for the Teachers' Examination.

11th August, 1919.

In the third week of August, at the Sendamangalam Mission House, we held our Annual Missionary Conference. Some of the friends were accommodated in the touring tent.

We desire to thank friends for papers they have sent to us. May we remind other friends that old periodicals, and especially illustrated papers, sent regularly for our reading-room, would be greatly appreciated.

During the past eighteen months Preacher Dawson has lost three of his little ones, the last one being their only boy, whom he followed to the grave last week.

Famine conditions in these parts are becoming more and more distressing. In order to enable our workers to purchase the necessities of life to the best advantage, we have formed a Co-operative Society which will run a small store for the Kolli Hill and Sendamangalam Christians.

8th September, 1919. D. MORLING.

A MAGNANIMOUS GIFT FROM HARTLEY WINTNEY.

School-Chapel and House for Tuttikulam.

THE last day in July was, we trust, the beginning of new and better things for Tuttikulam. In the very hottest part of the day, about 2.30 p.m., quite a long line of bundies passed from the Mission Compound, and just as we were entering the village, we were met by a crowd of our workers, gathered from the various out-stations, of local notables and school children. After the usual garlanding process we were escorted through the village to the School-chapel, regaled with much vigorous singing and drum beating.

Happily, Mr. Brand was in Sendamangalam that day, so he accompanied us and opened the building to "the enlightenment of the neighbourhood and the glory of God." An interesting meeting followed, consisting of singing, reading of the Word, prayer, recitation and action parts in Tamil and English. Preacher Christian gave a stirring address on a lesson from the Home Rule agitation; and Mr. Brand gave us a much-appreciated message on the words, "In this place will I give peace." At the close, peas and sweetmeat were distributed to the children and betel leaf and areca nut to the adults.

The building is a really substantial one, consisting of School-chapel and house, with stone foundations, brick walls and tiled roof. It is by far the best and most serviceable one we have outside Sendamangalam, and for it we have to thank our good friend Mr. J. W. Gossling and his willing helpers in and around Hartley Wintney. That they should have made such an effort in the dark days of war, evidences intense interest and much real self-sacrifice. May they all find much blessing in what they have done for the Lord in Tuttikulum.

Sendamangalam, 12th August, 1919. D. MORLING.

AN APPEAL.

HAVE you read the Appeal on the front page of the HERALD? We, out here, read it with mingled feelings. As we glance over it our thoughts fly back to dark days, four years ago, when our armies faced an overwhelming foe—short of men and short of ammunition.

But when the nation KNEW and understood what it meant, it rose, true to its traditions, and faced the awful facts; and men and women, working literally night and day, saw to it that those at the front should at least not be hampered by want of ammunition.

Friends, forgive me if I dare to draw a comparison between those dread days and the present situation of our Mission. They *are* similar; and I believe in my heart we shall not be told to retreat because the funds are low.

We do not forget other dark days when the dearly earned £1,000 was ost in Arbuthnot's, and how the brave home workers saw to it that they on the field should bear no loss, and all was refunded in a year.

Certainly the present difficult situation at home is best known to you who are labouring *there*. But, oh friends! to us *who are out here* only can be known the urgent need—the overwhelming need—of your increased support. Could you but see our fields—one week would suffice to convince you—and no more appeals would be needed in the HERALD.

"We must not send out another man yet"—"Our missionaries must be told not to advance"—"A station or two must be closed down and a few workers less employed," sounds sensible enough and only politic under such a time of stress.

But can you realise what it means to withdraw a preacher where

people are beginning to take interest in the Gospel?—to close a school where little neglected heathen children are learning to repeat the Bible stories and texts?

And as to the need of a new man, missionaries must still forego their furloughs or grievous gaps be made, if he cannot be sent out yet.

"Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

Kolli Hills, Sept., 1919. EVELYN C. BRAND.

SCRIPTURE EXAMINATION.

THE Annual Scripture Examination for the Sunday Schools was held on Saturday, 26th July, 1919. The schools were divided between three examination centres at Vepery, Kilpauk and Ayanapuram. It is no easy task to arrange for the examination of 550 candidates in the oral division, but by commencing punctually at 8 o'clock, all the children were examined before 11 a.m. Of these children 322 passed. Each child had to answer ten questions of the International Sunday-school lessons which had been taught from January to June.

In the written division there were 31 children and 11 teachers. Of these 16 passed in the Junior department, 7 in the Intermediate, and 1 in the Senior. The teachers' results are not yet known.

While these figures are of little value in recording spiritual progress, we feel that year by year they are a record of something accomplished in regard to the teaching of God's Holy Word. The children have become familiar with the life of One, to compare Whose life with the gods of India would be almost blasphemy. These lessons have given the children a different view-point from which to look on such important subjects as sin, salvation and God; and have provided the Christian worker with an invaluable point of contact for future work amongst the children.

Madras, September, 1919. L. WATTS.

A CHILD'S PRAYER.

ONE day during the monthly examination of the Scripture lessons in Ayanapuram school the lesson to be examined in the infant class was that of our Lord feeding the five thousand. The teacher of this class is not a very brilliant one, and the missionary was feeling a little discouraged as he went round the class from one child to another asking simple questions on the lesson. We managed to get as far as the breaking of the loaves and giving thanks, when I happened to ask a little girl of some five or six years of age, "Do you give thanks for your food?" She said "Yes." Then I asked, "What do you say?" With childlike artlessness and beautiful simplicity this little daughter of heathen parents replied in just five Tamil words, "Lord, bless this food and me." What a beautiful little prayer! When a little child breathes such a prayer what glorious possibilities open out, a whole lifetime included in the simple words "Lord, bless me." The discouragement of the missionary flew away, for this was worth all the trouble, and I thanked God that He used even an indifferent teacher to bring the meaning of that simple lesson home to the little heathen girl.

Madras, Sept., 1919. L. WATTS.

HELPERS AT HOME.

WARBOYS.—Most happy and successful missionary meetings were held on Thursday, July 3rd. In the afternoon Pastor R. Mutimer preached from Isa. lv. 1—3. At the evening meeting Mr. S. H. Brown, of Fulham, presided, and very suitably addressed the meeting. Excellent addresses

were also given by Pastors J. Hazelton, J. Saunders and R. Mutimer. The gatherings at both services, as well as the collections (£12). far exceeded those of any previous year, and the whole year's work showed £33 15s. 6d. for all finances.—(Miss) B. Fitch, Sec.

Clapham, Courland Grove.—A meeting of the scholars who are members of the Study Circle was held on October 7th, when addresses were delivered by Messrs. W. Chisnall and A. W. Thrower, and seventeen garments and thirty-one bags made during the year were on view. Keen interest was shown in the work in India, particularly in their own school at Ahmaikulam. From the report we gather that the boys provided the money for the material by making and selling soap boxes, book shelves, flower boxes and easel pegs, and by caning chairs.

Wandsworth, West Hill.—A happy L.Z.A. annual meeting was held here on Wednesday evening, October 8th, when many garments, etc., were displayed. Pastor G. Smith presided. A report of the year's work was read by Mrs. Styles, and addresses were delivered by Messrs. Hutchinson, Chisnall and A. Vine.

THE ANNUAL MEETING.

A WARM welcome, large and sympathetic congregations, and spiritually helpful and stimulating addresses all contributed to make the Annual Meeting at St. John's Wood Road, on Tuesday, 28th October, one of the most memorable in recent years. The happiness of the meetings was tinctured with sadness to those of us who had heard of the Home-call of our dear friend, Mr. Frederick Butcher, of Tring, an old and steadfast supporter of the Mission, on the previous Friday, and of the critical condition of our beloved late President, Pastor Edward Mitchell.

In the afternoon, after the devotional exercises, Pastor H. Ackland, of Warboys, preached a very timely and encouraging sermon upon 2 Kings vi. 15 and 16, "And the servant of Elisha said unto him, Alas, my master, how shall we do? And he answered, Fear not, for they that be with us are more than they that be with them." After picturing the alarm of the servant and the calm confidence of Elisha, Mr. Ackland proceeded to draw an analogy between those circumstances and our own.

1. Dwelling first upon the language of fear, and almost of despair, he said that we, like the servant of Elisha, see the forces that are against us and the demands made upon us—"and that's all we see"—and we wonder how we are to meet them. The demands upon our Mission were apparent from the recent advertisements—*e.g.*, "The Exceptional Need," "The Increase in the Rate of Exchange," "Famine." And the "Alas!" of the text was present also: "Unless we can tide over this very difficult time we fear that some of our Stations will have to be closed."

2 Elisha's calm reply, Fear not, reminded us of the "Fear nots" of Him Who is Master in creation, in providence, in grace, in His Church, and of the Strict Baptist Mission. He is our Master, and we wish Him to be so, for He has captivated us by His love. "Let us ever seek to extol and exalt Him in our Mission as our Master, and never allow anything to come into it, or any branch or part of it, derogatory to His glory or contrary to His word." Since he was Master in this work we might say, as Gamaliel did, "If this work be of God ye cannot overthrow it."

3. The fulness of supply appropriately followed—"for more are they that be with us than they that be with them." This was the reason for the Fear not. We, like the servant, "need another vision, and I pray the Lord to open our eyes, that the enemies against us and the demands upon us may become as nothing compared with 'the horses and chariots of the Lord.'" Who could measure this word "more"? Infinitude was in it. All the fulness of Christ was for us, the angels were for us, the omnipotence of God was for us. "All power is given unto Me in heaven and

in earth; go ye therefore unto all the world and preach the Gospel to every creature." And His presence is with us, for, "Lo I am with you always, even unto the end of the world."

At the evening meeting, the President, Mr. J. B. Collin, speaking from the chair, said we had met to give thanks to God for the mercies of the past year, and to rejoice and take courage for the future. It behoved us to do what we had to do with our might, and in His strength we could be overcomers. The upkeep of our present work meant increasing cost because of the rising price of the rupee, our remittances to India costing us now 50 per cent. more than in pre-war days. "I trust each of our hearts may be set on fire by the love of God."

Our Secretary, Mr. Chisnall, presented the Annual Report and also the Accounts in the regretted absence of our Treasurer, Mr. Robbins, through illness, and read the appeal of the latter to friends and subscribers to rise to the occasion and provide the full amount of our present expenditure by ordinary subscriptions and donations, in order to save special appeals.

Pastor E. G. Vine, of Boro' Green, said it had come to be regarded as a commonplace that, if the Church were in a healthy state, that condition would be seen in its keen interest in the kingdom of our Lord Jesus Christ in foreign lands, just as a healthy body must find expression in activity. "If Christianity cannot expand, it must die; die it cannot, for Christ is its life; therefore expand it must." Do we love our Churches at home, and desire to see them increase? Then we must give ourselves to work abroad. Foreign mission work was not a mere appendage to the work of the Church at home, but was part of the very life of the Church of God. In view of the awful tragedy of heathenism, the tragedy of the millions who are dying without having heard of Christ: "*Do* we, whose souls are lighted with wisdom from on high, *do* we, to men benighted—the lamp of life deny?" The enquiry must be faced by every man and woman who follows in the footsteps of the Master. Did it not seem as if we were guilty of holding back that which belongs to Him. If we gave, remembering Him Who gave His all for us, the spirit of our giving would be changed and there would be no financial crisis.

Mr. E. A. Booth, our Missionary from Madras, who, though not fully recovered in health, we were glad to notice was much stronger than he was at the Welcome Meeting, spoke at length and with great effect on the pathetic condition of the *panchamas*, the non-castes, of India. It is impossible, however, in the small space at our command, to give even a brief summary of the address this month, but we hope to give a full outline in December, which, we are sure, will be welcomed by our readers. It contains an earnest and vigorous plea for a new missionary and the means to train and support him even in face of the present serious financial outlook. "I am sure we can do it," he said—a confidence surely justified by the afternoon sermon.

The cost of another missionary, Mr. Chisnall announced, in response to a request from the audience, would be £300 to train and send him out, and £300 per annum afterwards to maintain him.

A telegram from Mr. Mutimer, at Lowestoft, was read at this juncture, stating that our dear friend, Mr. Mitchell, was "sinking fast." A telegram was despatched: "This meeting sends Christian love and sympathy."

Pastor H. Newton, of Wellingborough, speaking at short notice instead of Mr. Mutimer, said that what we wanted was Christ's looking-up grace, His looking-down grace, His looking-on grace, His looking-around grace, and His looking-forward grace. "The grace of the Lord Jesus be with our spirits."

The collections amounted to £100. S. H.

AN APPEAL FOR PRAYER.

SOME years ago, during a Nilgiri convention, a missionary from the north told us of great and wonderful blessings in his field.

How did it come? Weary of waiting for some signs of awakening he took up the missionary subscription book and set himself the task of writing round to the subscribers (whose names he found there) with an urgent, earnest appeal for prayer. He begged each one every day to plead for a hundred converts. The subscribers responded to the call, and far beyond the number asked for souls were converted to God.

Could we not expect a like blessing if our kind subscribers would unite in a resolve to pray daily for a great awakening among these dark souls?

"Prove Me *now* . . . saith the Lord."

Kolli Hills, Sept., 1919. EVELYN C. HARRIS.

PRAYER SUBJECTS FOR NOV., 1919.—*Week beginning* **2nd**, Prayer for definite conversions. **9th**, For the absent members of the Church at Vepery, Madras. **16th**, For Mr. Booth's restoration to health. **23rd**, For the money with which to meet the great rise in the rate of Exchange (now 2s. per rupee), involving an extra liability of about £1,000 per annum to carry on existing work. **30th**, For another much-needed missionary and the means to train and send him out.

"All power is given unto Me."
"The silver and the gold are Mine."

PASTOR E. MITCHELL.—We have since learned that our dear friend passed away at 10 a.m. on Thursday, 30th October.

	£	s.	d
(*Continued from page* 92.)			
Mr. Robert Banks...	2	2	.
Box "Odd Pence" No. 16		10	.
Mrs. Howe	10	10	.
Mr. T. Baldwin ...	1	.	.
The Lord's Portion		10	.
MISCELLANEOUS:—			
Interest on Deposit	2	11	2
Legacy, Miss Morris, deceased	25	.	.
	£641	18	4¼

Herald Fund.

	£	s.	d.
Acton, Tabernacle ...		6	.
Middlesbrough ...		10	.
Thame		11	6
Epsom		6	.
Bromley, Mrs. Kent ...		1	.
Croydon, Derby Road	2	4	.
Brixton, Tabernacle...	1	11	9
Bath, Bethel	1	4	6
,, Providence ...		9	2½
Handcross		6	.
Stoke Ash	1	.	.
Ilford		4	6
Homerton Row ...		15	.
Egham, Ebenezer ...		12	.
Fulham, Ebenezer ...		10	.
Walworth, Surrey Tabernacle	1	11	10
Rowley Regis		18	.
Wooburn Green, Ebenezer		10	6
Claxton		6	.
Portsmouth		17	6
Tunstall...		14	6
Great Yarmouth, York Road, S.S.		5	.
St. John's Wood ...		17	.
Leicester, Newarke St.		8	6
Croydon, Tamworth Road	1	10	.
Rushden, Succoth ...	1	.	.
Tottenham, Ebenezer		18	.
Newton Toney, Mrs. Handley ...		2	.
Wood Green, Park Ridings		8	6
Wandsworth, West Hill		5	.
Soho, Memorial ...		3	6
Bermondsey, Lynton Road	4	10	.
Ipswich, Bethesda ...		10	.
Hounslow		2	7
Norwich, Orford Hill		5	.
Chadwell Street ...	5	9	3
Hornsey Rise, Ebenezer	1	.	.

	£	s.	d.
PERSONAL:—			
Private A. E. Burton 026,166 ...		2	6
Miss T. Tebbit ...		10	.
Mrs. Ekins		2	.
Mrs. Jordan... ...		2	.
Private A.E. Burton		2	6
Mr. J. B Collin, Bound Vol ...		1	6
Messrs Banks & Son —Sales	1	15	6
	£36	.	1½

Hospital and Medical Fund.

	£	s.	d.
St. John's Wood, Mount Zion, Mr. T. W. Morgan	1	1	.
	£1	1	.

ERRATA.—In the August issue under General Fund, to High Wycombe should be added Collection £1 11s. 3d.

In the September issue Hollinwood should read £16 5s instead of 16s. 5d.

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.

LIST OF SUBSCRIPTIONS, &c.,

Received from Sept. 11th to Audit, 1919.

General Fund.

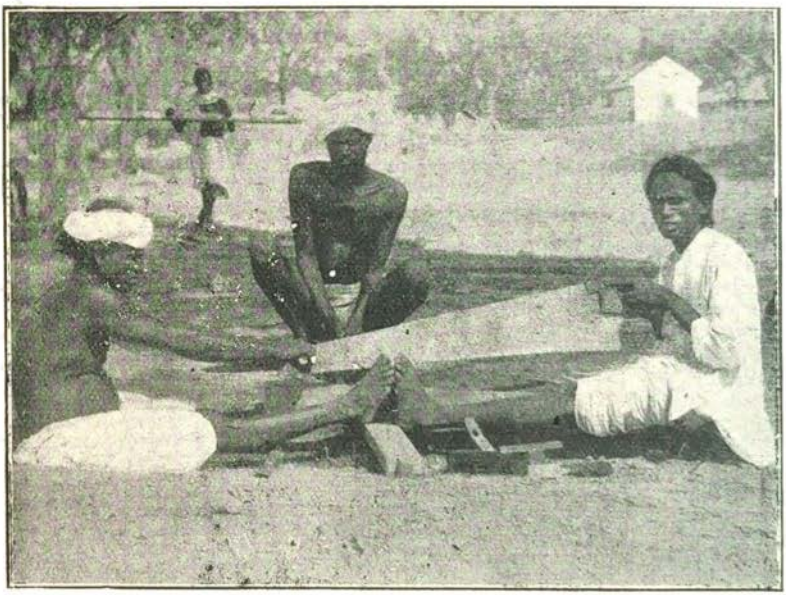
	£	s.	d.
Tring, Ebenezer ...		14	6
Acton, Tabernacle ...	1	5	.
Middlesbrough, Boxes	6	.	.
Bromley, Mrs. Kent ...		4	.
Wandsworth, Chatham Road,			
Mr. F. T. Newman	5	5	.
A Friend	3	3	.
Ohesham,			
Mr. J. A. Dickinson	2	.	.
Slaithwaite, Yorks ...	2	4	6
Croydon, Derby Road,			
Subs.		3	6
Bible-class		10	.
Boxes	1	15	.
Brixton, Tabernacle,			
S.S. Birthday Box...	1	19	.
Reports		1	6
Mrs. J. Goodchild ...		10	.
Bath, Bethel,			
Reports		1	2
Bible-class	1	18	.
Boxes	2	16	5½
Bath, Providence,			
Reports			6
Boxes	1	8	10
Bath, Bethel & Providence, Donations ...	1	16	6
Walthamstow,			
Church Hill,			
Mr. & Mrs. S. B. Caplin	4	10	.
Mr. & Mrs. S. B. Caplin, Christmas Gifts		10	.
Poynings	1	1	3
Bedmond		9	.
Ramsgate, Mount Zion, Sunday-school ...		19	4
Folkestone, Zion, S.S.	1	4	.
Miss M. Goodenough		6	.
Kingston, Providence,			
Sunday-school ...	4	2	6
Mr. & Mrs. H. Jeffs		10	.
Soho, Memorial Chapel,			
Mrs. E. Camp (box)		13	.
Sunday-school ...		15	6
In loving memory of Mr. G. Simpson ..	1	1	.
Christmas Boxes ...		7	6
Woolwich, Enon, S.S.	7	4	3
Leyton, Goldsmith Rd,			
Collection	1	12	8½
Cards	1	1	2
Birthday Box		12	8½
Christmas Toys ...		5	.
March, Providence ...	11	16	5
Sturry, S.S.	1	.	1
Rushden, Succoth,			
Mrs. A. E. Brown (box)		5	.
Loughborough,			
Forest Road, S.S. ...		6	10
Rowley Regis		8	6
Wellingborough,			
Tabernacle, S.S. ...	21	3	.
Mrs. G. R. Mather...		10	.
Mrs. M. R. Mather ...		10	.
Wooburn Green,			
Ebenezer,			
S.S. Birthday Box	1	4	6
Sunday-school ...		11	5
Reports		.	8
West Ham,			
Mr. W. A. Warwick	5	.	.
Homerton Row, S.S....	2	.	.
Portsmouth, Boxes ...	3	12	9
Cards	1	7	6
Tunstall	1	1	6
Lode Sunday-school	1	5	
Great Yarmouth, York Road, S.S. ...		8	8
St. John's Wood, S.S.	31	10	6
Subs.	53	10	9
Newcastle-on-Tyne (boxes)	4	.	.
Leicester, Newarke St	2	12	6
Sunday-school ...		19	.
Croydon, Tamworth Road	4	19	6
Boxes		16	10½
Hounslow, S.S. ...	4	14	4½
Mrs. Jeffs, Christmas Boxes		10	.
A. J. R.	2	15	.
Lode	2	18	6
Clapham, Courland Grove, S.S. Birthday Box	1	5	.
Sunday-school ...	4	3	.
Clapham, Rehoboth, S.S. Birthday Box...	2	.	.
Manor Park (boxes) ...		10	6
Guildford, Old Baptist Chapel, Boxes ...	32	9	10½
Birthday Box ...	2	1	.
Y.P.S.	1	9	1½
Woolwich, Enon, A Friend	2	.	.
Bermondsey, Lynton Road, In memory of M. R. E.		10	.
153	1	.	.
Ipswich, Bethesda, S.S.	21	19	.
Infants' Class ...	2	13	6
Subs.	1	15	.
Norwich, Orford Hill, S.S. & B.C.	2	7	8
Boxes		16	4
Cambridge, Eden ...	8	14	.
Sunday-school ...	10	2	10½
Mr. Chisnall's fee for preaching ...	2	10	.
Miss Whyatt's Card	2	17	.
Boxes	4	13	3½
Mr. R. Sturton ...	5	.	.
Tring, Akeman Street (boxes)	6	10	.
Chadwell Street, Subs & Boxes ...	35	15	6
Missionary Sunday	15	12	.
Children's Mission-ary Meeting ...	2	11	6
Sunday-school ...	16	6	11
Sunday-school; Birthday Box ...	5	11	8
Children's Happy Hour	1	5	6
Bermondsey, Lynton Road	3	14	7
Tottenham, Ebenezer Sunday-school ...		13	7
Hornsey Rise, Ebenezer, Sunday-school ...	1	.	7
Aylesbury, Walton St.	3	11	3
Sunday-school ...		19	.
Boxes	1	7	6
Reading, Providence, Bandages for Miss Ireland		5	.
Berkhamsted Common, Mrs. W. Hodsdon & family (box) ...	1	.	.
Stoke Ash, S.S. ...	1	6	5
Boxes		15	7
Walthamstow, Church Hill, Christmas Gifts	3	13	6
Stratford, Gurney Rd., Harvest Thanks-giving	3	3	9
FAMINE FUND:—			
M. H.	1	.	.
A. R. F.	1	.	.
Friend, Norwich, Orford Hill ...		2	.
O 2	20	.	.
PEACE THANKOFFERINGS:—			
Per Miss F. G. Gurney		17	6
Horham		5	.
Whittlesea		8	6
Southport	1	2	6
Homerton Row ...	1	19	3
Hounslow		5	.
Handcross		2	.
Interested		7	6
Lewisham, College Park	2	2	6
Ramsgate, Mount Zion	1	8	.
Kingston, Providence	1	14	.
Bath, Providence ...		5	.
March, Providence	1	16	3
Tottenham, Ebenezer	1	15	3
Sturry, S.S.		15	6
Loughborough, Forest Road ...		16	.
Wooburn Green, Ebenezer		3	6
Portsmouth		19	3
924		5	.
Mrs. B. E. Mather ...		10	.
Wandsworth, West Hill	3	3	.
Soho, Memorial ...		2	6
Mrs. Howe		19	3
Warboys	15	10	.
Two Friends, 959 ...	20	.	.
Tring, Akeman St.	18	9	.
Hornsey Rise, Ebenezer	1	10	.
Stratford, Gurney Rd., Mr. S. J. Taylor ...		5	.
Wood Green, Park Ridings	1	1	.
PERSONAL:—			
E. J. A.		7	6
Miss Mary Dennis (Box)	1	3	.
M. A. E. B.		2	6
Mr. & Mrs. John Driver		10	.
F. C. (Oakington) ...		2	6
Mr. E. A. Booth ...	5	.	.
Miss T. Tebbit (box)		3	6
Miss T. Tebbit, Reports		.	3
Mr. W. Gridley ...		5	.
V. D.	2	.	.
Two Friends ...	42	.	.
Miss H. Thorne ...	1	.	.
A Friend		2	6
Mr. A. Booth ...	1	10	.
T. R.		5	.
921	2	.	.
924		10	.
Mrs. B. E. Mather	1	.	.
Reports		.	6
Mr. & Mrs. H. C. Turnpenny ...	1	11	6

(*Continued on page* 91.)

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The Strict Baptist Mission HERALD.

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



HINDU CARPENTERS.

Price One Penny,

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

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THE PANCHAMAS OF INDIA.

AT the Annual Meeting on October 28th, Mr. E. A. Booth, after expressing, on behalf of himself and the missionaries on the field, thanks to the Council and others for their work which had "produced such wonderful results this year," proceeded to deal with the question of the Panchamas, the depressed classes, of India, as follows:

The people of South India may be divided into three distinct classes—viz., the BRAHMINS, the priestly caste, the Aryans, who come from the same stock as ourselves; the SUDRAS, the ordinary caste people, the middle-class, the backbone of India; and the PANCHAMAS, the non-caste people of India. Each of these classes is subdivided into numberless castes.

To-night I want to speak of the Panchama question. It is one of the greatest problems of modern India. There are at least 50 million Panchamas in India—a larger number than the population of Great Britain. They form the submerged sixth of India. Not less than ten millions are in South India. It is amongst them that our Mission chiefly works. The great majority of our school pupils are Panchamas. Three-fourths of our Church members and many of our agents are of Panchama extraction. Panchama means Fifth-caste man, panch meaning 5. The Panchama is not a caste man, and, strictly speaking, is not an outcaste, for he was never in caste. But he is as particular about the observance of caste as a Hindoo where food and marriage are concerned. He has copied the methods of caste, and absorbed the spirit of caste from the Brahmin and from the Sudra. Popularly they are called "Pariahs." I avoid the word, because it is the term one applies to a dog, and they have been treated like dogs by Brahmins and Sudras.

Their origin—who are they? They are the remnants of ancient Dravidian people who were in India long before the Brahmin. They are of Dravidian stock—not Aryan; but their origin is lost in the remote past. Many scholars have sought to solve the problem but it remains unsolved. The Panchamas are scattered throughout India, and in all parts have been completely submerged and subjugated by caste Hindus. They are below and beneath all true Hindu society, and by such are regarded as unclean and polluting Amongst these people we do the main portion of our work in the Madras and Sendamangalam fields, but there are only 200 or 250 of them on the Kolli Hills.

Now what status does Hinduism afford these people? Manu, the Hindu Moses, states that the Panchamas were created by God to be the slaves of the Brahmin. That is the orthodox Hindu position. Hindus will never admit that all come of one common stock. The Brahmin and the Panchama were never one. The Brahmin, the Sudra and the Panchama had each a separate origin in God. The Panchama's very presence is regarded as polluting. If the shadow of a Panchama fall across the food of a caste man, that food is thrown away—his shadow has polluted it. His presence, his touch, his shadow pollutes. The Panchama is prohibited from attendance at all Hindu temples—his presence would pollute the temple. He is prohibited from reading the Vedas. Manu has laid it down that if a Panchama should dare to read the Hindu scripture he is punishable with death, and dire punishment awaits him if he happens even to overhear the Vedas read. No Panchama is allowed to draw water from a caste well—his presence and touch would pollute the contents of the well.

In many instances the Panchamas are simply serfs, and they are transferred with the land. The Panchamas are dirty in their habits, persons and huts, but they are men. They are to-day the outcome of what the caste people have made them through many generations. They have

never had a chance to assert their manhood. Debt is very common among them. I have known some of them to boast of their debts, debt being regarded as a proof of their standing in the community.

They are a very patient people. Years of grinding poverty have taught the lesson of patience. I have often been surprised at their long, long patience. They are the victims of a relentless system of social oppression. The great mass of Panchamas are not unhappy. They are simply indifferent. The tragedy of it is that men and women should be content to be in such a position. Their manhood has been crushed by centuries of oppression. Happily a new spirit of aspiration is taking possession of the Panchamas to-day, and they are making their voices heard even in high places.

One or two words about the religion of the Panchamas. If I may sum up the religion of the Panchama it is Dread of the Supernatural. He is in dread of unknown powers in the midst of which he lives—dreadful because unknown. The Panchamas are demon-worshippers, and worship evil spirits, and believe that the world is full of malignant spirits, who are constantly seeking to inflict disease and misfortune. Their gods are often mere shapeless stones. Behind all that crude worship there is often a latent belief in one Supreme Being who is above and beyond all these minor gods. As they have put it to me sometimes, "You come and preach to us about God. He is good, and we need not trouble about Him. It is these demons we have to fear;" and they seek to propitiate the demons by blood-sacrifices.

I have dealt at this length with the status and religion of heathen Panchamas in order to show clearly the quarry from which precious gems have been won. To understand our Indian Christians one must know their heathen ancestry and present environment. In India one frequently sees, near a Panchama quarter, a stagnant pool, evil smelling, thick with green slime: at one corner the slime is broken; the Panchama has dipped his vessel after washing there, or washing his buffalo; and in the midst of that fetid pool I have seen lovely white lotus lilies blooming! That is just what our Christian Panchamas are doing to-day in their *cheris* [non-caste villages], living and witnessing for the Lord Jesus Christ amid the most unpromising environment man can ever imagine. As the white radiant bloom of the lotus lily transforms the unsightly pool, so the presence of one of our Christians in a village transforms my vision of the village.

Because the Panchama is a man with his roots deep down in the historic past, we believe he is a man with a future.

Work amongst the Panchamas needs great patience and tact. When one remembers how patient our Lord is with us, surely one can be patient with a brother man. Brought up under such unpromising conditions, surrounded by everything that is calculated to drag them into the mire, is it surprising that, among Panchama Christians, there occur moral and spiritual lapses? But it is wonderful how the grace of God restores them. There are three things that have constantly struck me. First, their strong belief in prayer; then their patient endurance of trouble; and lastly, their courage in facing death. These Christians of ours are so sure that, when they pass through the last valley, God will be with them. Yet the Hindu doctrine concerning these Panchamas is that they cannot be raised. Not only is it the Christian doctrine that they can be raised, but they are being raised to-day through the Gospel of Grace.

Three Courses Open to Us.

We are in the midst of this work, and there are three courses open to us to-day: (1) We may retreat; (2) we may stand fast; (3) we may advance; and it is for you to say which course we shall take. We may cut down the work, and the staff and the expenditure, and take the path of shame and ignominy—a path unworthy of our past, a path absolutely unnecessary in view of our capabilities, and unthinkable in view of the

great need, a path that I name only to reject it with scorn. The second course is to stand fast, to hold what we have won. It will call for constant self-denial, a constant determination that the funds must not drop, but that we will maintain the standard we have reached. It is not an easy thing to stand fast in face of the foe, but that is the least we can do—to maintain our ground in each field. Let there be no thought of retreat on any front. It will mean that we must maintain the 1919 standard of our giving, and of our intercession, and of our effort.

The Need of Another Missionary.

But I do not believe that it is enough that we should merely stand fast. I was very thankful to hear our President say to-day that we should turn our thoughts to sending another Missionary, because he only anticipated what I intended to say to-night. The line we are to take is to advance. We are to win ground from the enemy. I am sure we can do it. I know that if we put our hearts into the business it will be done before the next Annual Meeting. There is a definite need to be met. With our present Missionary staff, we cannot advance in the Sendamangalam field and open a new station there, a step which Mr. Morling has been urging for a long while. The advance ought to be made, and the only way to do it is to send out another European Missionary to Sendamangalam. That will solve many questions in regard to furlough of Missionaries. We really need the additional man. We are faced in the Sendamangalam field with the definite need and opportunity of opening a new centre of work; and I ask that, at the earliest possible moment, we send out another man.

It Can Be Done.

It is of no use telling me that it cannot be done. It can be done, and we are the people to do it. It is the personal factor that will do it—that is to say, in each Church, in each Sunday-school, and in each Young People's Society we need Missionary enthusiasts, men and women of vision, of prayer and of effort. We need someone in each Church, Sunday-school and Young People's Society who will visualise the need and the opportunity in Sendamangalam and the other fields to-day, who will feel the need there is for the Gospel, who will recognise that the opportunity, which is ours to-day but may not be ours to-morrow, should be grasped now We have the opportunity to-day, but we are not sure how long it will be ours. Things in India are moving at a terrific pace. Knowledge is the basis of intelligent intercession, and prayer will solve these difficulties as it has solved every previous difficulty. It may be,

The Man God will Send

is here to-night. May God touch his heart. I believe in my heart that God intends to give him to us, and to give him soon; but every marked advance in Missionary enterprise has been preceded by prayer. It will also mean effort. This advance cannot be carried out apart from hard work. I am not putting something before you that is easy; but God has never said that He will set us tasks that are well within our power. He has said He will give us strength according to the burden He lays upon us. This advance will involve extra effort in each Church and Sunday-school and Young People's Society. It will be a real struggle to raise the extra amount needed, but it can be done. Let us set about the business now.

A Definite Appeal.

I am speaking to many whose hearts God has touched, and whom God has blessed. I definitely appeal to such, and ask them to send out this additional Missionary. To meet some of the preliminary expenses, is there not a friend who will subscribe £100 to pay the fees at Livingstone College for the necessary medical training for the new Missionary? Then I should be glad to hear from a friend who would give £100 for the outfit and steamer passage. Another friend

would greatly help by making a donation of £50 to meet the cost of a Munshi to teach Tamil to the new Missionary. During this exceptional period, whilst Indian exchange is so high, it would be a tremendous lift if some friend, or group of friends, would give the first and second year's salary of the new Missionary.

This advance will mean that we must each be continuously active in seeking the co-operation of an ever-widening constituency. In most Churches it is only a comparative few who regularly subscribe. We must seek to enlist the others There are many who could definitely promise to double the amount of their contribution, either by giving the additional amount themselves or by collecting it from non-subscribers. Generally speaking, more *frequent* giving would be advantageous both to the giver and the Mission.

We all need a more passionate and exultant faith in the Gospel entrusted to us. Men who do not wish to subscribe to Missions still tell us that Hinduism is good enough for the Hindu. This is an exploded theory. No religion is good enough for any man on God's earth but the religion of Jesus Christ; and, looking up to Him, we reverently say there is

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

THE TUESDAY TEMPLE FESTIVAL.

VILLIVAKKAM is a large village about six miles outside Madras, and situated near the railway line. It possesses a number of well-known temples, and is a favourite place for worshippers and pilgrims from the great city of Madras and its suburbs. There is one temple called the Sevvai Koil, which means Tuesday temple, because week by week great numbers of worshippers, mostly women, come to this temple on Tuesday. In order to take advantage of this gathering of women for evangelistic work, Miss Elliott, two Bible-women and I visited this place on the occasion of a special festival Tuesday in the month of Adi. Large crowds of devotees were thronging from all directions, some by train, others less fortunate but not less keen, on foot, carrying on their heads pots for cooking and performing their ceremonies. Many carried babies on their hips, and had other young children running at their side; children coming to learn how to worship the Hindu swami.

Having supplied ourselves with a good number of Gospel portions, tracts and other Christian literature, we arrived at Villivakkam station, in the broiling heat of the midday sun. Crowds of people thronged the station waiting for trains to take them home, as they had been early and finished their *puja* (worship). At once we commenced work by giving away our tracts, and then having attracted the women to us we sat down in the midst of them and told them of the love of Christ and His redemption.

The arrival of the train brought our talk to an abrupt end, and in a few minutes the previously crowded platform was empty. But not for long, for as soon as the booking-office was opened again another crowd came.

Madras, Sept. 18th, 1919. ETHEL A. WATTS.

(*To be concluded*).

Cleveland Road, Ilford.—The Annual Meeting of the Ilford Branch of the L.Z.A. was held on Wednesday, October 22nd, 1919, when Mrs. Wallis presided, and, after reading 1 Cor. xii., reminded us that we were helpers together in this good work. In the regrettable absence or Mrs. J. B. Collin, through illness, Mrs. Ince and Mrs. F. Chilvers kindly addressed the meeting, the former emphasizing the need of more earnestness in prayer, and the latter the necessity of shining for our Master wherever He is pleased to place us. Collection amounted to 21s. E. OTHEN.

OUR GIRLS.

THE question, "How can we retain our young people?" is one which has harassed and puzzled many a Christian worker. In India, too, it is a real problem. So many of our boys and girls are able to attend school only a few short months. They hear of Jesus and learn to read His Word, then they are gone, plunged back into heathenism without anyone to lead their thoughts higher or call to remembrance the things they have heard. Many of them we never see again.

Something, then, is needed to call forth their interest and make them feel it is worth while to keep in touch with their old school. With this object *budjinai** meetings are held at various centres week by week for the boys and young men. To retain an influence over our girls, Mrs. Booth, some years ago, began the sewing classes, and it is to these I wish to draw your attention. Mrs. Booth being on furlough, I am in temporary charge of them now.

The Semmencheri class was the first to be started. The girls are all non-caste, and most of them are very dull scholars so far as the needlework is concerned. Some who have been learning to sew for years cannot yet do a piece of hemming neatly, and it seems hopeless to try to teach them crochet or canvas work. Yet, one cannot feel discouraged, for, after all, these are not the most important things. Papatee, one of the scholars, learned to feel her need of Jesus at this class, and is now a member of our Church. Ragammal, who was accepted for baptism, and then hindered by her parents, has been coming, because she loves to hear more about her Lord; and Poopathi would have confessed her faith before now had her mother not forbidden it. So, though the quality of the needlework is disheartening, who shall say that the Semmencheri class has been a failure? For various reasons we have been obliged to close this class for a short time, but hope to re-open it very soon now.

O. M. ELLIOTT.

(To be concluded.)

THE CHRISTMAS BOXES.

Two cases of material and garments are being sent to India for Christmas. These, we hear from Mrs. C. W. Harris, are of good quality and pretty colourings. The money sent for toys, etc., has been forwarded to our Treasurer, Mr. Robbins, for transmission to India. The following is a list of contributors whom, with our friends who have packed and forwarded the goods, we warmly thank for all their kind and loving service:—

Acton Tabernacle: Girls' Sewing Party, per Miss E. Elliott; Bath: Bethel Chapel, per Mrs. Warner; Beccles: Martyr's Memorial, per Miss E. Stannard; Brentford: Girls' Sewing Class, per Miss Fromow; Chadwell Street: S.S. Working Missionary Band; Chelmsford: Scholars and helpers in S. S., per Miss A. M. Lancaster; Clapham: Rehoboth S. S., per Miss M. E. Milborrow; College Park: Missionary Working Party, per Mrs. A. B. Phillips; Courland Grove: S. S., per Miss Ruth Dadswell; Croydon: Derby Road Girls' Sewing Class; Egham: Girls' Sewing Class, per Mrs. H. Whittington; Grays: "Ebenezer" S. S., per Mrs. Steel; Greenwich: Devonshire Road L.Z.A. Working Party, per Miss H. Smart; Hartley Wintney, Friends, per Mrs. E. Gossling; Ilford, "Ebenezer" L.Z.A., per Mrs. J. A. Othen; Ipswich: "Bethesda" G. P and W. B., per Miss Cattermole; King's Langley: "Zion" Children's Sewing Class, per Miss R. Timberlake; Leyton: Goldsmith Road Sewing Class, per Miss H. Cuthbert; Limehouse: "Elim" S. S., per Mrs. A. B. Phillips; Manor Park: "Rehoboth" Sewing Class, per Miss Spire; Newquay: L.Z.A., per Mrs. B. Dann; Norwich: Orford Hill L.Z.A., per Mrs. E. Betts; Penrose Street: S. S.

* A budjinai is a band composed of both vocal and instrumental music, and is always attractive to the Indians.

per Mrs. L. B. Westcott; Reading: Providence L.Z.A. Working Party, per Mrs. L. Pursey; St. John's Wood Road: S. S. and friends; Stratford: Gurney Road Sewing Class, per Miss A. Webb; Walthamstow: Commercial Street; (1) Members of the Committee and Women's Gospel Meeting, per Mrs. S. W. Wallis; (2) Girls' Sewing Class, per Miss A. Raper; Wandsworth: West Hill Chapel; (1) L.Z.A Work Meeting, per Mrs. Styles; (2) Children's Work Meeting, per Mrs. Smith; Warboys: Girls' Sewing Class, per Miss B. Fitch; Watford: The Tabernacle Young People, per Miss Ball; West Ham: The Tabernacle Sewing Class, per Miss Mayo; Wood Green: "Dovecote" Girls' Sewing Class, per Mrs. E. Edgington.

E. B., 99, Selchurch Street, Derby, 2s.; Mr. and Mrs. Hines, 10, Clarendon Gardens, Maida Vale, £1; Mrs. J. E. Bennett, 32, Durdham Park, Bristol, 10s.; Mr. Morris W. Reed, 112, Cannhall Road, Leytonstone; Mr. Albert Vine, 66, Shirland Road, Paddington, two strong iron-bound wooden cases in which to convey the gifts to India.

A FURTHER RISE IN THE RATE OF EXCHANGE.—The price of the Rupee has now advanced to 2s. 2d. This is serious news, as it means that to maintain our present work will cost the S.B.M. £1,250 more than when the price of the Rupee was 1s. 4d. Through this adverse financial fact we may surely hear our Master's stirring call.

PRAYER SUBJECTS FOR DEC., 1919.—*Week beginning* **7th**, Prayer for our Lord's gift of another Missionary, "separated by the Holy Spirit" (see page 96). **14th**, For the means to train, send, and maintain the new Missionary. **21st**, That we may each be enabled to interpret our Lord's call to us through the further serious rise in the Rate of Exchange what would He have us do (see above). **28th**, For our Panchama Christians that the grace of God may sustain and shine through them amid their evil surroundings, so that their "chaste conduct" may win many to righteousness.

Obituary.

Pastor dward Mitchell.—The denomination at large, including particularly the Strict Baptist Mission, has lost in the Home-call of our beloved and venerated brother, Pastor Edward Mitchell, a wise and prudent counsellor. He was for many years connected with the Mission, and was its President from 1903 to 1917, and since his resignation, through ill-health, of that office, Vice-President to the time of his death, which took place on the 30th October at the residence of his son-in-law, Mr. R. Crickmore, 242, London Road, Lowestoft. The funeral was conducted at Kirkley Cemetery, Lowestoft, on Nov. 3rd, by Pastor R. Mutimer, and was attended by several brethren from London, some of whom took part in the service. The following Societies were represented: The Strict Baptist Mission, the Metropolitan Association, and the Strict and Particular Baptist Society. The Church at Chadwell Street, Clerkenwell, of which Mr. Mitchell was Pastor so many years, was also represented. We express our deep sympathy with Mrs. Mitchell and the family.

MRS. W. H. ABRAHAMS passed away on Saturday, October 11th, a few days after an operation. In her removal, the S.B.M. has lost a valued helper. She took a very personal interest in all that concerned the Mission, and was the means of inaugurating a Branch of the Ladies' Zenana Auxiliary at "Enon," Woolwich, four or five years ago. We tender our warm condolence to Mr. W. H. Abrahams.

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.

LIST OF SUBSCRIPTIONS, &c.,

Received from Audit to Nov. 12th, 1919.

General Fund.

	£	s	d
Stratford, Gurney Rd.	3	1	6
Chesham, Newtown S.S.	1	13	7
Fleckney, Ebenezer (boxes)	2	11	9
Wandsworth, Chatham Road S.S.		10	.
Over, Miss Johnson (box)		12	7
Miss Alice Sutton (box)		8	.
Mrs F. Kirby (box)		9	5
St. Neot's, One-tenth	2	10	.
Acton, Tabernacle S.S.	1	11	6
Walworth, Penrose St., Christmas Gift ...	1	9	.
Brighton, Ebenezer, Sunday-school ...	3	2	6
St. Albans, Bethel, Peace thankoffering	2	17	6
Prittlewell, S.S. ...	2	9	3
Mr. E. P. Fisher ..	5	.	.
Mr. Troupe		10	.
Stoke Ash, S.S. ...		10	.
Stevenage (boxes) ...	3	10	8
Margate, Rehoboth, Mrs. Dives (box) ...		2	6
Thankoffering, Bible-women		10	.
Boxes		6	1
Amersham	2	.	.
Peace Thankoffering	1	13	2
Mrs. Bizzell (Christmas Gifts) ...	1	10	.
Somersham, Bible class	1	15	.
West Ham, Tabernacle, Bible Brotherhood...	1	11	2
Sunday-school ...	5	17	3
Y.P. Sewing Class, per Miss Ivy Mayo (Christmas Gifts)	3	3	6
Manor Park, Sewing Class (Famine Fund)	1	.	.
Y.P. Class		12	.
Clapham, Courland Grove, Study Circle Class	1	.	10
Croydon, Derby Rd., S.S. Birthday Box...		12	6
Sewing Class ...	1	14	.
Wandsworth, West Hill. Mrs. Jarvis, for Scriptures. £5 Madras. £5 Kollis, £10 Sendamangalam	20	.	.
S.S. Birthday Box...	1	10	.
Oundle, Zion (boxes)	1	9	9
Sunday-school ...	1	1	3
Reading, Providence, Sunday-school ...		12	6
Brentford, S.S. ...	3	14	4
Crowfield (boxes) ...	2	10	.
Dunstable Mr. W. H. Jarman...		10	.
Ilford, S.S.		14	.
Staines, S.S.	1	5	.
Wattisham, Harvest Home ...	8	15	6
Mrs. Squirrell ...		5	.
Guildford, O.B.C., L.Z.A. (Christmas Gifts)	1	3	6
Sipson, Mr. R. R. Robbins	20	.	.
Beccles, Martyrs' Memorial, S.S. ...	3	15	9½
Peace Thankoffering	1	14	6½
High Wycombe, Zion	1	11	6
Famine Fund ...		2	6
Watford, Tabernacle, Sunday-school ...	5	17	9
Bermondsey, Lynton Road, S.S....	1	1	.
Lingfield, Mr. Jason Ellis ...	1		.
Notting Hill Gate, Bethesda, Special Collection ...	5	.	.
Adult Bible Class ...	1	.	.
Walthamstow, Church Hill, Y.W.B.C., Sale of Work	2	3	.
Girls' Sewing Class		11	.
Stoke Golding ...		12	.
Woolwich, Enon, S.S.		12	6
S.S. Class, Peace Thankoffering ...		5	6
Wood Green, Dovecote, Peace Thankoffering		5	.
Epsom	2	15	5
Sunday-school ...		7	1
Northampton, Providence, Miss Jackson		12	.
Miss Sharp	1	2	6
Salhouse, Girls' Sewing Class	5	5	.
Sale, Mrs. Haig ...		10	.
Mendlesham Green ...		6	.
Stoke Ash, Masters Jack, Willie, and Philip Cook (box)	2	10	.
Thame, Miss E.G. Elton (box)	2	10	.
Staines, S.S.		17	9
Manchester, Boxes and Donations			
Mrs. T. R. Hindle....		5	.
Miss Coy		1	.
Miss Joule		1	.
Mr. A. Lawton (Leeds)		9	.
Misses A. & R. Chaplin		9	3
Miss Rowlands ...		5	.
"From one interested"	2	12	.
Mr. & Mrs. Kerridge	1	15	.
Mr. & Mrs. Gruber & family	1	.	.
Mr. & Mrs. Kenyon		7	.
Mr. & Mrs. W. Chaplin		12	6
Mr. R. Ashton (Rochdale)		10	.
Mrs. J. Parish ...		5	.
Mrs. Herring ...		6	.
Mrs Egerton ...		3	.
Mr. Hesford... ...		11	.
Mr. E. Littlewood...		5	.
Mrs. W. Abbott ...		2	.
Mr. R. McKee ...		2	6
Mr. W. Lyles ...		5	.
Mrs. Sunderland ...		6	.
PERSONAL			
Mrs. Arnold ...		10	.
Mr. Wm. Harris ...	1	1	.
Miss H. Morling ...	1	1	.
Miss J. Greenwell...	1	.	.
M. E. H.		1	.
M. S.	1	.	.
Anon. 45	25	.	.
L. P.	2	10	.
Mrs. A. Steele ...		12	6
Home Farm... ...	2	10	.
Home Farm (Famine Fund	2	10	.
Mrs. Booth's Sewing Class, Sale of needlework ...	2	.	.
Anon 78	8	.	.
G. P.	3	.	.
Favoured	5	.	.
Famine Fund	2	.	.
Mr. & Mrs. A. G. Harris	2	2	.
Mr. & Mrs. A. G. Harris (Kolli Hills)	25	.	.
Miss E. J. Applegate		3	.
A. E.		15	.
Mr. J. B. Cotton ...		5	.
MISCELLANEOUS:—			
2½ per cent. Consols		4	10
" "	2	16	5
Annual Meeting, Collections ...	104	8	.
Sale of Reports ...		17	6
Curios, etc. ...	3	10	6
	£370	13	11

Herald Fund.

	£	s	d
Margate, Rehoboth ...		1	3
Kings Langley ...		6	.
Clacton-on-Sea, C.&B.		3	.
Wandsworth, West Hill, Miss Tilley, Bd. Vol.		1	6
Oundle, Zion		18	.
Walthamstow, Mr. Chas. H. Booth		2	6
Glemsford		6	.
Beccles, Martyrs' Memorial		14	6
High Wycombe, Zion		10	.
Watford, Tabernacle		10	6
Wood Green, Dovecote	1	.	.
Northampton, Providence		10	.
Sale		10	.
Manchester	1	9	6
PERSONAL:—			
Miss J. Greenwell ...		2	.
Mrs. Gee		2	6
Favoured		12	.
	£7	19	3

Pension Fund.

	£	s	d
2½ per cent. Consols (£616 14s. 10d.) ...	3	17	1
2½ per cent. Consols (£4. 0 19s. 7d.) ...	2	16	4
	£6	13	5

Ladies' Zenana Auxiliary.

Money received by Mrs. Silvester from Sept. 11 to Nov. 9, 1919.

	£	s	d
Ilford (1 box)		4	.
Collection at Meeting	1	1	.
St. John's Wood (3 boxes)		7	7
Greenwich (5 boxes)...	3	7	.
Ipswich, Balance for B.-W. Mary & Martha	4	16	4
Lewisham (3 months' Salary for B.-W. ...	3	.	.
Wandsworth, West Hill, Collection ...	1	3	6
Norwich, Orford Hill, Subscriptions ...	1	15	.
Walthamstow, Mrs. Sharpe's Bible-class	2	3	.
PERSONAL:—			
Rec No. 5	1	10	.
Birthday Gift ..		10	.
	£19	17	5

The Strict Baptist Mission

Founded 1861. Incorporated 1907.

THE FIFTY-EIGHTH

REPORT,

1919.

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 28th, 1919.

SECRETARY: W. CHISNALL,

16, THE GROVE, ISLEWORTH, MIDDLESEX.

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MRS. BRETT — MISS FROMOW — MISS HARRIS — MISS INCE
MISS SEARS — MRS. WALLIS

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All Enquiries respecting the S.B.M., and all Applications for Sermons, Addresses, Lectures, etc., should be directed to the Secretary,

W. CHISNALL, 16, THE GROVE, ISLEWORTH, MIDDLESEX,

who will always gladly assist in the organisation of Missionary Meetings.

For Doctrinal Basis and Rules, see page 3 of cover.]

Our Commission—

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

THE FIFTY-EIGHTH REPORT.

—:o:—

"His Name shall endure for ever . . . all nations shall call Him blessed."—*Psa. lxxii. 17.*

—:o:—

THE Strict Baptist Mission has been sustained and directed by the good providence of God during another eventful year—the fifty-eighth of its history.

The signing of Peace constitutes a historical landmark that centuries will not obliterate, and leaves the way clear for the cultivating of better relations between peoples of the world and (we pray) for a larger extension of the Redeemer's Kingdom among the heathen.

To many this peace-time is chastened with the fresh remembrance of their loss—for those who went and came not again. May our God comfort all that mourn.

The coming of peace brings a fresh challenge to all missionary workers and enterprises.

Whilst we rejoice in the truth, "HIS NAME SHALL ENDURE FOR EVER," may we take up the challenge, and by all that in us lies seek to bring about "ALL NATIONS SHALL CALL HIM BLESSED."

Famine conditions in India, with the very heavy loss in exchange, have caused us deep anxiety, but the memory of the past help of the Lord enables us to press on with the work He gives us to do; for OUR GOD IS ABLE to supply all our needs.

In brief form we record in the following pages the Lord's goodness granted to us in each field of labour.

MADRAS FIELD.

THE year under review has been a most important one in many ways; the war has been brought to a successful conclusion; the Indian Constitutional Reforms Bill has been put before Parliament; and the failure of the monsoons has brought about a very serious condition of famine and distress. All these have direct or indirect influence on mission work in the Presidency city of Madras, and problems more or less difficult arise from the effects produced.

Mission workers also are influenced by these things, especially by the high prices of foodstuffs and clothing, and it became necessary this year for the missionaries to appeal to the supporters of the Mission for increased funds to raise the salaries of the workers, and reopen stations which had been suspended. We feel sure that the very changed conditions in Great Britain will enable friends to understand a little of the change in India, and to make provision for the support and extension of the work in a way worthy of the Lord we serve and the Gospel we preach.

As our work progresses, two very distinct divisions emerge; one division comprises the definite mission work which is under the direct control of the missionary, and the other includes the Church work where the Churches themselves exercise control over their own affairs and share the responsibility with the missionary in committees for the various institutions connected with the Churches.

Mission Work.

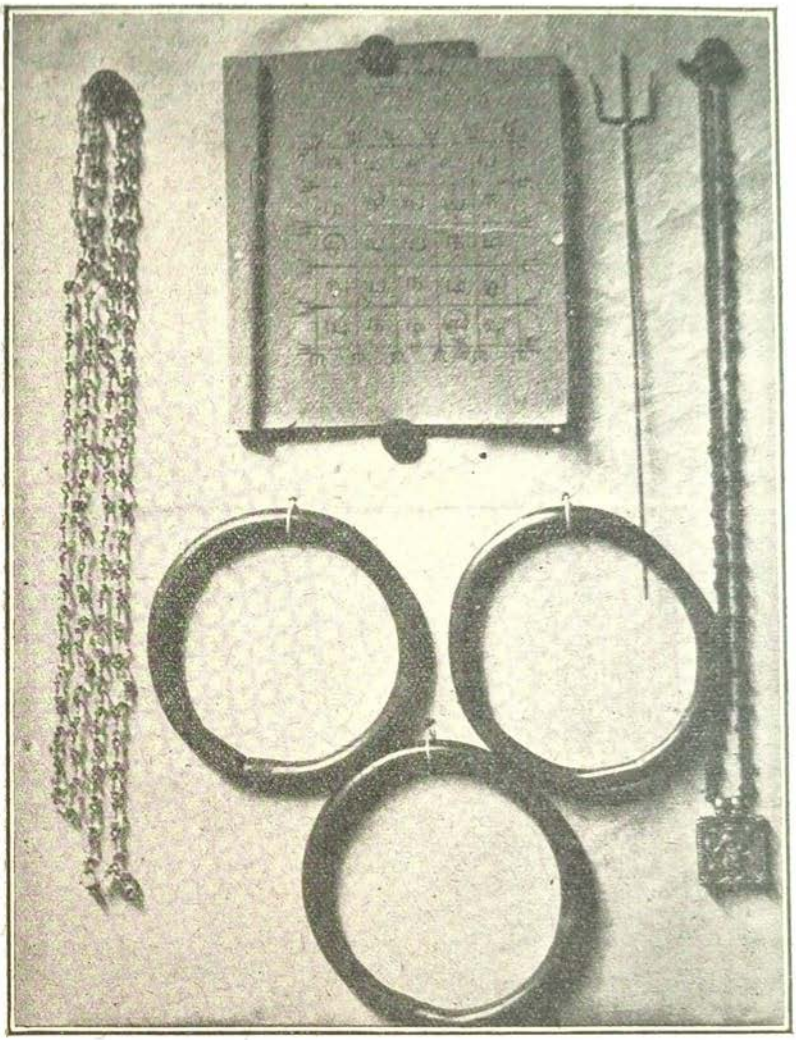
The keyword of this section is evangelism, for whatever method we adopt in mission work, the proclamation of the Gospel of the Grace of God is our one aim.

GOSPEL PREACHING.—Day after day the preachers carry the message of God to the people in the streets, bazaars, markets, city slums, villages, workshops, and wherever they can obtain a hearing. It is seed sown broadcast, and it must be left with God.

By means of men's meetings, personal visits to enquirers, and house-to-house visitation, seed that has already been sown is watered, and in many cases we know that it has been blessed.

EDUCATIONAL.—The Gospel is very carefully taught to a large number of children in the schools every morning and afternoon. Every parent who sends a child to our schools knows that the child will receive definite Christian religious instruction. Many children stay in school only as far as the first and second standards, but we have cause to thank God that we know that the seed sown in these young years does remain and bear fruit.

Sunday-schools are also maintained in all the mission school buildings and the British International lessons are taught.



Articles used in Sorcery by Paul Daniel.

1. Rosary chain for saying mantras.
2. Book of Mantras or Charms.
3. Trident, used in worship before the god.
4. Amulet worn round neck. Figure of god Hanuman.
5. Three Charmer's armlets.

MEDICAL.—India has been visited with the great scourge of influenza, and upwards of six millions were carried off by it. We were glad to be of assistance to a large number of people while this epidemic was raging, and also to help them to combat the ravages of cholera, and other ailments. This work, too, is subservient to the Gospel, for it is made the means whereby the Gospel may be preached to all who come for medical aid. It has not been without spiritual results.

LITERATURE.—Large numbers of Gospel portions, Christian books and magazines, tracts and handbills, are sold and distributed in conjunction with the methods of evangelism previously mentioned. They are invaluable aids to the spreading of the Gospel.

Church Work.

THE CHURCHES.—The Vepery Tamil Church-roll shows that during the year 2 members have died, 34 have been transferred to form a new Church in Ayanapuram, and 10 have been admitted to fellowship after baptism. This leaves a total membership of 95. These details show that the Church is making real progress numerically.

The Ayanapuram Church was formed in October, 1918, with the 34 members transferred from the Vepery Church. Since that time six have been baptised and added. The new Church was definitely formed on a basis which has self-support in view, and it is already providing a part of the salary of the preacher-in-charge.

The little Anglo-Indian Church at Chintadripet has received two new members into fellowship after baptism during the year. This is a great encouragement, as for many years there has been no increase.

AFFILIATED SOCIETIES.—The Voluntary Service League still keeps up vigorous active service. A very special feature of the work is the Cottage Prayer meetings. These are held in the houses of sick and absent Church members, enquiring friends, etc.

The Temperance Society continues to gather fresh recruits.

The Orphan Aid Society has supported two boys and two girls during the past year entirely from the money collected from among the Church members.

The I.B.R.A. has a membership of over 100.

Several of the members of both Vepery and Ayanapuram Churches are on military labour service in Mesopotamia, and some of these have remembered their Churches well while they have been away. They have sent their subscriptions to the church funds and have joined in prayer for the Churches.

In conclusion, we wish to thank the friends at home for their continued support in money and prayers, and trust that this short record of the work on the mission field will show them that their gifts have been accepted and used of the Lord.

L. WATTS.

SENDAMANGALAM FIELD.

AFTER long, long millenniums of sleep, India is beginning to awaken. Instead of the inertia of centuries there is swift movement. Cyclonic changes are deeply stirring even the "changeless East." At least, so we hear; because, though at times we feel some light breeze of "progress," the towns and villages in our parish, know little of change. The following will show that, in our work at least, there has been some progress.

When we first opened the station of Sendamangalam, we naturally wished to throw our energy at once into work among non-castes. Experience soon showed that these were either too indifferent or too afraid to show any active interest in us or our work. Our appeal to the castes met with a very different response. In nearly every instance they were ready to listen to the Gospel, to read our books, and to send their children to our schools. All this was not without its effect on their less fortunate neighbours. Now, after these years of indirect preparation, the outcaste, the untouchable—he who has no equal in the world for misery and degradation—is ready to receive us.

Work among the castes has been most agreeable and, at times, encouraging; but, as everywhere else in India, the results in saved souls fail to satisfy even a Lot or an Obadiah. Meanwhile that class from which nine-tenths of Indian Christians are drawn is made ready for the Gospel. Hence, outcastes are now being brought into nearly every one of our schools and given an equal place with the others inside the building.

To grant further facilities to these poor oppressed ones, we have started, with our old staff, no fewer than nine evening schools. By this arrangement boys and young men—who are bought by, and are literally slaves to, the local landowner—can then come and put in an hour or two hours in school after sunset. May we bespeak your prayers for scores of such lads now studying in our evening schools.

Our Higher Grade Boys' School in Sendamangalam has been in high favour. Just before the last Government Examination, in its eight classes, we had 135 boys taught by six teachers.

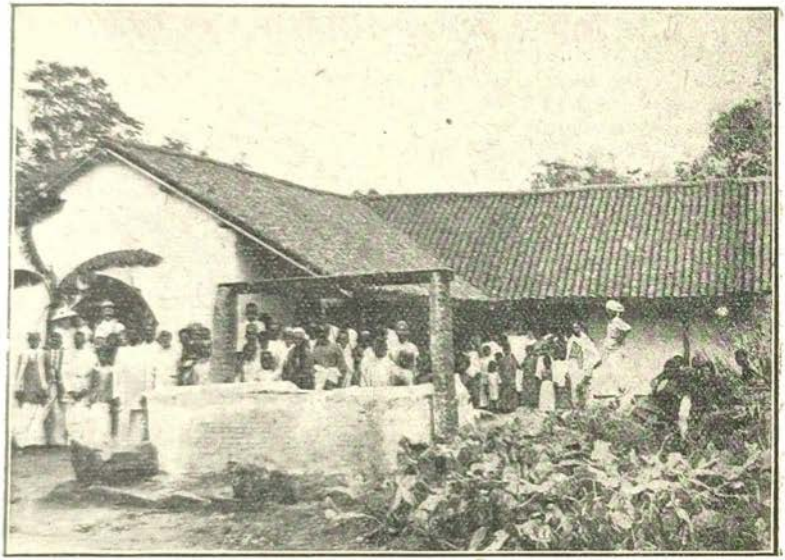
Half-yearly Scripture examinations have been held, as usual, in December and July. Beside the S.B.M. Catechism, the subject for the first half-year was "Old Testament Heroes;" that for the second half was "The Days of the Lord Jesus." Besides many passing the oral test, some of whom got 100 per cent. marks, quite a number of our scholars have passed the Junior and Intermediate Divisions in the written tests.

The present scarcity of grain, abnormally high prices, and our pushing work amongst the non-castes, have all adversely affected our attendance. Nevertheless, evening classes have raised the total on the rolls to 650.

EVANGELISM.—Our staff of preachers during the year has been reduced by the removal of one brother to another part of

the country and by the death of Solomon. As in the school work we have endeavoured to follow the example of the Lord, who gathered around Him those from the lowest strata of society, so in our preaching also we have given more attention to the untouchables. This means no little self-sacrifice on the part of our helpers, and in this matter they greatly need our prayers that, in their difficult position, they may hold the honour and respectability of this world with a loose hand and be content to be counted fools for Christ's sake.

Our Lord has bidden us not only to preach His Gospel to the heathen but also to "teach them, His disciples, to observe all things whatsoever I have commanded you." Accordingly,



Tuttikulam School-Chapel. House and Well.

we have spent no little time this year in instructing those whom the Lord has given us.

IN TENTS.—Besides the usual circle preaching, when our evangelists visit towns, villages and markets, according to a list prepared for them, there has been good work done in evangelistic tours. In January and February, through the help of two friends of Tring and Chelmsford, we were enabled to take a long camp through the middle of the field from north to south-east. Special features in this most inspiring tour were the lantern meetings and the unprecedented crowds that attended them.

SPIRITUAL RESULTS.—In this itinerancy we met several old and new enquirers. One, a village high-caste boy from our

Sendamangalam School, gave clear evidence of his interest in Christ, and begged us to take him away from his home. Since then, the lad has been sent to the next county and *placed out of our reach.* We are glad to say that several young people in the Boarding School, both boys and girls, have given evidence of a change of heart.

Some account has already been given in the HERALD of Paul, a miracle of grace, a brand plucked from the burning. Though of a high and exclusive caste, of a wealthy and influential family, though tempted in no ordinary fashion to return to his home, his property and his old religion, he has readily given up all, is counting all things but loss—refuse—for the excellency of the knowledge of Christ Jesus his Lord.

LITERATURE.—The timely aid, again, of our generous friend of Putney, has enabled us to continue this very valuable department of our work. One of our colporteurs, Narayanan, has been under instruction for several months. Notwithstanding this, there has been an increase of sales—indeed, I believe they form a record.

Bibles and Testaments ...	91
Bible portions	2139
Gospel books	7539
Total	9,769

Services are held regularly every week at Sendamangalam and Erumaipatti, between which congregations my Sundays are equally divided. The offerings for the year were as follows:

Gospel Extension Society ...	£29	16	0
Erumaipatti and Sendamangalam congregations ...	7	14	0
	£37	10	0

Just at the time of my closing this report, we have held the opening services at our new Tuttikulam School-Chapel. Through the noble self-sacrifice of our good friends in and around Hartley Wintney, we have been able to fill a long-felt need in erecting a building with verandahs, brick walls and tiled roof. The word given to us at the dedication was, "In this place will I give peace, saith the Lord of hosts," and we can desire nothing better for Tuttikulam than that this promise should be fulfilled.

D. MORLING.

KOLLI HILLS.

AT the close of a year of great financial stringency at home, we report with deep thankfulness that all the work in this field has been maintained, and two new workers have been added to our Indian staff. The latter welcome increase in our forces is the

result of special efforts made by St. John's Wood, Mount Zion Sunday School, who now support a preacher and Bible-woman.

CAMPING.—We have spent more time in these preaching itinerations this year than in any previous year.

Our camp at Edupuli Nadu in January of this year was memorable for the interest shown by the villagers, and for the spiritual power felt in the preaching of the Gospel. Wonderful little prayer-meetings were a feature of this camp not to be easily forgotten by those privileged to participate in them. We consider that the best work of the year was done on these camps.

MEDICAL WORK.—During the year upwards of 5,000 calls were attended to at the Dispensary, at an average cost of about twopence each. This work is a valuable evangelistic agency, both direct and indirect. We endeavour as much as possible to preach the Gospel to those who come for treatment. It not infrequently happens on some busy morning when a rush of patients prevents my going out with the Preachers, that I am able to preach to as many in the Dispensary as I could have reached in the villages.

Then comes dental work. During the year we extracted some 700 teeth.

SCHOOLS.—The hill-people frankly do not want education, and our teachers are able to persuade only small numbers of children to attend. But for the sake of the Bible instruction given, which has proved such a valuable evangelistic means in the past, we dare not slacken our efforts in this direction.

ENQUIRERS.—The old Blind Carpenter continues on our list of enquirers, but I fear he is not likely to become a candidate for baptism, for he is an infirm, stone-blind old man, perfectly helpless in the hands of his heathen family. However, he assures us that his faith is fixed on Jesus Swami, that he never worships idols, but prays morning and evening to Jesus Swami.

Seerangan, of Kurangunadi in the north, is an honest believer at heart, and has shown real desire to be baptized, but so far has lacked courage to take the decisive step.

Sinnapiyen, one of our hill-men runners, is another secret believer like Seerangan. He comes to daily prayers at the Mission House, and bows his head at worship, though he dare not yet bow his knees—at any rate in public—to the Lord Jesus.

There are others whom lack of space forbids me to mention.

MOOLAKUNNI AND ARIYUR OUT-STATIONS. — The young people of West Ham Tabernacle have a teacher at Moolakunni. Several times I have camped at these little out-stations, preaching in the mornings in the surrounding villages, doing medical work in the afternoons and holding lantern meetings in the evenings.

HEATHEN ATTEND DAILY WORSHIP.—This year we have

been able for the first time to bring the heathen hill-men in regularly to daily prayers. Day by day they attend and listen to the catechisation on the previous day's lesson, hear the golden text repeated and God's Word read, and see us kneel in prayer. We feel that this continuous object-lesson cannot fail under God's blessing to produce good results.

A MURDER CASE.—In September I was called to attend a poor girl who had been fatally stabbed by her brother. The Government brought a charge of murder against the culprit, and I was called as a witness. The case involved me in a lot of unpleasantness, including four journeys to the law courts on the plains.

Certain subordinate officials tried to injure the work of our Dispensary by spreading the report that we were an irregular



Camping on the Kollis. On the March.

and unauthorised institution, and counsel for the defence in the Sessions Court attempted to shield his client by throwing the responsibility for the death upon me. But we issued unhurt from these trials. And in addition to this we have just had the gratification of receiving official recognition from the Government, whose approbation carries with it a substantial annual grant-in-aid, which is a most unusual concession.

LOSSES BY DEATH.—Two young converts, Mutthu and Hannah, have been taken from us. Mutthu was never baptized, but his youth alone hindered, and we believe he died trusting in his Saviour. Hannah had been baptized, and in full communion for 15½ months.

CONCLUSION.—We close the year with deep thankfulness for past mercies and humble confidence in God for the future. Again and again during the past 12 months we have thought that this sixth year of our work here was to be the beginning of the reaping. That it has not been so is a trial of faith and patience; but God's time is best. May patience work experience and experience hope, the hope that maketh not ashamed!

"My people shall never be ashamed." J. M. BRAND.

FURLOUGH MUSINGS.

As one sits down in an English home to write about one's work in India, one realises afresh the difference in environment and is conscious that for this purpose one is at a disadvantage in being out of the atmosphere of the East. As I muse, I find myself in a reminiscent mood.

My first Report for the Strict Baptist Mission was written in India in 1895, so that the present is the Twenty-fifth Report in which I have participated. A man who has a quarter of a century's Indian service behind him can no longer be regarded as young; indeed, I find that I am already placed by some friends among the veterans. I have gladly poured the wine of my life into the work of the Strict Baptist Mission in the service of our Lord. During my time in India I have seen many changes and developments, but undoubtedly the greatest and deepest changes have taken place during the last term of service, especially during the period of the great war in Europe. I can best appreciate the great progress that has been made when I compare the conditions obtaining in India when I arrived early in 1895 with the state of things when I left India last April. The change in status, attitude and outlook is stupendous, and one realises the truth of the words recently spoken by Lord Curzon in the House of Lords: "India to-day is spinning very fast and very far down the ringing grooves of change."

The great changes which have taken place in political India have their counterpart in religious India and among the Christians of India. The problems which a missionary has to deal with to-day are more complicated than formerly. He has to see how best he can utilize the changes, actual and impending, for the furtherance of the Gospel (Phil. i. 12). In the midst of all these changing conditions we face the unchanging facts of sin and need, we possess the unchanging Gospel, and we preach the unchanging Christ—the same yesterday, to-day, and for ever.

During the year under review, famine has prevailed in India. There has been real difficulty in obtaining food, and the price of every description of food has advanced and is still advancing. In conjunction with the rapid decrease in the purchasing power

of the rupee in the Indian bazaar, this has created a very difficult economic situation. The whole question was thoroughly discussed recently by all our missionaries, and advances in the salaries of our Indian Agents were made to ease the situation. These increases are permanent and not temporary, the additional expenditure being absolutely necessary in order to conserve our work. This action of the Conference of Missionaries has been approved by the Council, and we confidently look to our friends at home so to increase their gifts that the work of the Mission shall not be curtailed in any way. Unhappily the unprecedented rise in the price of silver has at the same time raised the rate of exchange so high that each rupee is now costing the Mission eightpence more than in normal times. Although this abnormal condition is likely to continue for some time, I believe that, as labour conditions become normal, the supply of silver will increase and exchange will gradually become more favourable. But no alleviation can be expected in the immediate future, and so I appeal to the friends to support the Mission generously through the present most trying period. The response hitherto made to the special appeal is most reassuring, and I am confident that as our people grasp the gravity of the situation they will contribute the necessary funds.

As I write these musings I hear from India of the death of one of my spiritual sons—Parasuraman. Shortly before I left India he went on railway service to Mesopotamia, where he died in July. How well I recall the time when God opened his heart, so that he attended to the Gospel message, as I repeatedly taught him the way of salvation. One day I asked Parasuraman whether he prayed alone, and his simple and pathetic answer was, "I do not know how to pray." Then I taught him the prayer of the publican and told him to begin praying that prayer alone. The personal teaching was blessed by God, and Parasuraman afterwards gave clear testimony of a spiritual change. He bravely confessed his faith and obeyed his Lord in baptism, although this involved persecution at home. Now he is with our Saviour; may others from his dark, heathen home follow in his steps.

As will be seen by the detailed report of Mr. Watts, God has again graciously owned our work by giving us seals to our ministry and souls for our hire. We devoutly praise Him for the conversions which have taken place during the year. They are the visible seal of His approval, and they greatly encourage us to persevere in the course we are taking. We ask our friends at home to share in our joy and praise, for they are our partners in this work, and without their support in prayer and money the work could not continue.

ERNEST A. BOOTH.

A Word of Cheer and Hope from Our Beloved Late President, Pastor E. Mitchell.

MY DEAR BROTHER CHISNALL,—I send you a few lines in response to your request for the S.B.M. Report. It is now two years since, owing to a breakdown in my health, I was compelled to retire from the presidential office, and there is no sign of my being ever again able to engage in active service. But my love to the Mission and interest in it have in no wise abated. I am watching to see how our Lord will work for it in the present crisis of its history. You and I have seen His hand stretched out on its behalf in former crises, and what threatened its destruction turned into a blessing. Our God still reigneth. Let prayer constantly ascend to Him, Whose hand is not shortened that He cannot save, nor His ear heavy that He cannot hear, and He will appear again, for the work is His and not ours.

Yet we have to recognise the serious nature of the present crisis. A much larger income is now required to carry on the present work, to say nothing of extending it. The great rise in the cost of all the necessaries of life in India—as in England—necessitates a considerable increase in the salaries of our native agents. Then the vast advance in the price of silver adds another heavy item to the expense of carrying on the work. I do not know the present state of our finance, but I cherish the hope that the Churches are rising to the position, and shall be disappointed if this does not appear in the balance-sheet.

I am not overlooking the fact of the home difficulties of the Churches, or the struggle that many of our members and ministers have to make ends meet. But a measure of self-denial—a larger measure than has hitherto been practised by a good many of us—would do few of us injury, and provide all the Mission requires. Let us each ask ourselves—not others—what more we can do, remembering that God searches our hearts, that the cause is His, and that He that soweth bountifully shall reap bountifully.

With Christian love and greeting to yourself and all our friends and subscribers,

Yours fraternally in Christ Jesus,

EDWARD MITCHELL.

Lowestoft, Sept., 1919.

LADIES' ZENANA AUXILIARY.

MRS. BOOTH sends the following beautiful illustration of what God is doing through the *Z*enana work:

Beauty was only a girl-wife, and her outlook on life was circumscribed. Leaving school at a tender age, she had mar-

ried and gone to live with her husband's parents. They had been unkind to her, and she had clung to her elderly husband with pathetic childishness.

One dreary day her husband left her to cross the sea to Singapore, and the loneliness of life crushed the young heart of Beauty. She was persuaded to attend our Sewing Class at Egmore every week, and something she heard there drew and held her. Jesus Christ had said, "Come unto Me all ye that are weary," and the lonely girl went to Him and was comforted.

One day there came dread tidings that her loved husband was dying at Singapore, but, still trusting, she passionately prayed that she might once more see her husband. The next news was that he was returning to her. With mingled joy and pain, she welcomed him home to die. Three days later he bade her a long good-bye. Kneeling beside him on the earthen floor of their home, with an oil-lamp flickering over his dying face, she told him of Jesus her Saviour Who hears prayer. With quivering lip, she tells us that, in his dying hour, he too believed on Jesus Christ.

Space allows me to tell of but one of the gleams that we have been privileged to see in our work among the girls in our Sewing Classes at Kilpauk, Egmore and Choolai. There are others which form a chain of light as we look back upon the years.

MISS ELLIOTT reports as follows:

ZENANA AND VILLAGE WORK.—"I am the Light of the World." To carry this, the true light, into dark homes, the Zenana staff in Madras continued their labours during the year 1918-1919. In some ways the darkness has seemed more dense than usual this year; a spirit of lassitude and apathy regarding spiritual matters has crept over the people, due largely, no doubt, to the economic condition of the country. Even under the most favourable circumstances, the Indian working man earns only sufficient to supply his actual needs; so, when anything abnormal comes along, he is reduced to real want, and this leads to discontent, looting, rioting, and provides fertile ground for the political seditionist. In a large number of homes which we visit, where formerly there was a fair measure of comfort and content, the family is now living on one meal a day, and is clothed in rags; so, when we call, they pour out their sorrows and ask rather bitterly why we cannot bring them rice rather than religious instruction. Satan, ever alert, uses this means to turn away the eyes of many from the True Light. Sickness and death, too, have been very busy.

Our visits to heathen homes this year numbered 22,871, which provided us with a total audience of 71,446 adults. The houses now on our regular visiting list are 620, and 117 young women are learning to read and write. These figures show an

advance on last year. 508 Scripture portions and 840 other books were sold, while several New Testaments and about 22,000 Gospel tracts were given away freely.

An amount equal to £3 has been subscribed by the Bible-women this year toward the work of the Mission. The greater part of this has been spent in the purchase of tracts for free distribution, etc.

THE MEDICAL DEPARTMENT.—The majority of the cases treated this year have been of the usual character—fever, dysentery, coughs, rheumatism, skin diseases, etc. The Indians ascribe the influenza scourge to the evil influence of Mariattai, the goddess of small-pox, and so will not take medicine through fear of further offending her, but content themselves with offering gifts at her shrine to pacify her anger.

The dispensary entries for this year number 2,505. This morning a woman came smilingly to my room and proudly presented her little grandson for my admiration. After a few minutes I recognised her as a woman who had been a patient of mine about nine years ago; she now lives at a distance, but had come to spend a few days with a daughter who lives near by and said she wanted to see me again, as she could never forget the kindness she had received here years ago. She brought a small offering for the dispensary box.

SEWING CLASSES.—These classes were conducted by Mrs. Booth, but on her departure for furlough, I took charge. The classes are held once a week in each centre. Through marriages and various other causes, the Semmencheri class had so dwindled that it was thought best to discontinue it for a time, so it has not been held since last March, but we hope soon to begin it again. The Choolai and Egmore classes are in a healthy condition; about 43 pupils are on the roll, and attendance averages 32.

Many of the girls show a keen pleasure in their work; some are receiving a small remuneration for it, and the interest shown in the Scripture lesson is very encouraging. More than this, we know of four who have been brought to the Saviour's feet; three are hindered from open confession by their parents, but the fourth was baptized and joined our Vepery Church during this year.

With grateful hearts we would ascribe all praise and honour to Him Who has sustained us and provided for all our needs through the dark days of war so that we have lacked no good thing. In faith we look out toward the future, believing that the best is yet to be.

MISS IRELAND WRITES:—"When I returned from the Hills in June, 1918, and took over the L.Z.A. work in the Sendamangalam Field I had great hopes and expectations of a year of work amongst the women. Instead, it has been a year of illness, disappointent and trial. Continued ill-health made it impossible for me to give the work full supervision and work

has been started only to be stopped, plans have been made only to be laid aside. These things we cannot understand, but we do know our loving Father can change those things which seem to us to be hindrances into blessing.

"In Sendamangalam itself we now have two Bible-women working. Muthammal works in the older part of the town called Jungleapuram; the work there is sometimes very difficult. Many times lately we have made new friends, only to be told on our second visit that their husbands had forbidden them to receive us into their houses or listen to our teaching. Mary works in the Eastern part of the town; she has seventy houses on her visiting-list and has nine pupils—six of whom are reading the Gospels. One of these, Thaiammal, is a dancing-girl attached to the chief temple here. She is reading the Gospel by Luke, and shows a real deep interest in her reading. Some time ago one of the priests of the temple hearing this became alarmed, and gave her large portions of their Vedas to learn; but Thaiammal refused to give up her Bible-lessons and manages to find time for both. I remember her being in her house one afternoon with Mary, when another dancing-girl came in, and sitting down, began to argue with Mary in a very offensive manner. Among other things, she insisted that things offered to the god lose any harmful powers they may possess, saying that toddy, if offered to the god first, could be drunk without fear of intoxication. Thaiammal, who had taken no part in the argument, now roused herself, and with a laugh asked, 'Is it so? Then why have you been lying down with a headache all the morning?' and, amid the general laugh that followed, our opponent withdrew and left us undisturbed.

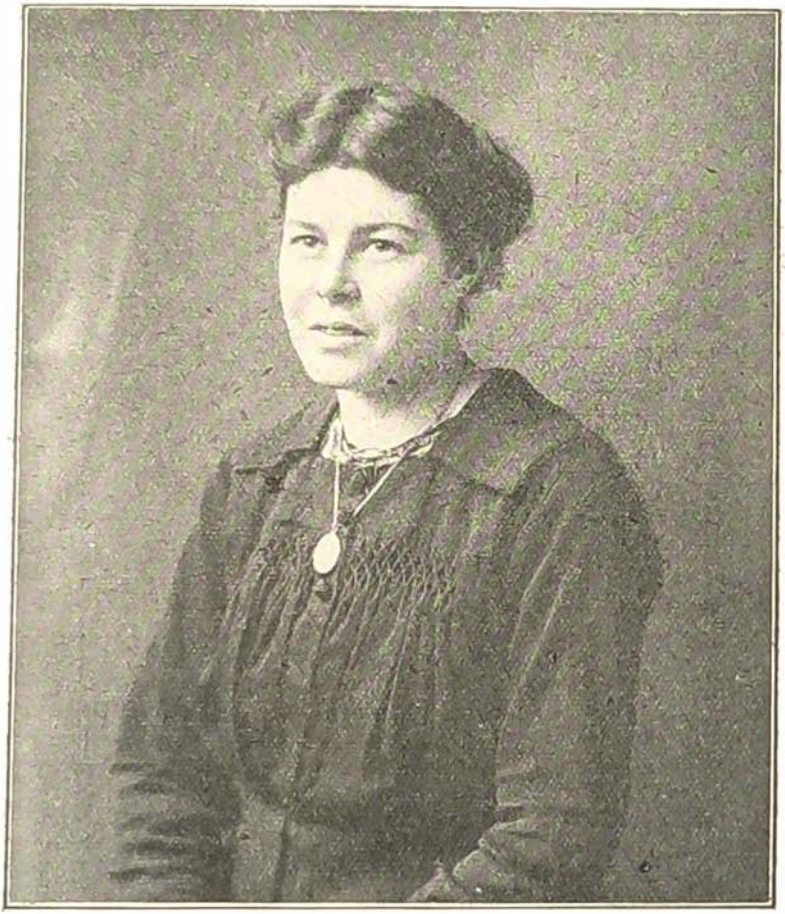
"In this circle we are working in five villages outside Sendamangalam—Kamati Street, Tuttuculam, Nanjandarpram, Vadagapatti, and Kondampatti. Our Bible-women have spoken from time to time of real interest being shown, and in Kondampatti there is a woman who has renounced her belief in idols, and says she believes in Jesus Christ as the only One who can take away sin. It is only the fear of her caste people that is keeping her back from open confession.

Medical work has been done as far as possible during the year. The room for in-patients has proved itself to be invaluable. It has been used for influenza patients and as a segregation ward; also as a sick-room for the boarding school, for operation and maternity cases; it has met a real need.

In March we lost one of our Bible-women—Mary Bakkiam, of Kondampatti. We did all we could for her, but to no purpose, and, after lying unconscious for three days, she passed away, leaving a tiny baby, who only lived a few weeks.

MRS. BRAND says: As space is precious, in a few words only I must report our work among the Kolli Hill women. At present two Bible-women are at work. One, through the kind-

ness of Mount *Zion's* Young Women's Bible-class, is working among about fifteen villages in *this* district. Another, on the south side of the Kollis, has twelve or more villages to visit. As often as possible I visit with these woman; but we need many more. There are at least twelve other unworked districts. The



Miss Ruth Appleby.

women welcome us whenever we visit them, and beg us to stay among them when we go on camp, but funds will not allow us to engage other workers.

HOME NEWS.—First of all we would render praise to our God that He has sent us another worker for the Sendamangalam Field in the person of Miss Appleby.

Also for another answer to prayer we would ascribe praise.

At the end of last year's Report a question was asked, "Can we do it?" This was in reference to raising a larger sum than heretofore, namely, £700. To-day we have to record our grateful thanks to our God, inasmuch as £740 has been sent in. But our need increases, and, even whilst praise lingers on our lips, we of little faith are subjected to anxiety for the future. As we write this we hear that the exchange has risen to such an extent that for every £100 sent out previous to the war we must now send £150 to provide its equivalent. This means that nearly £1,000 will be required next year to carry on the existing work and support our sister Miss Appleby.

CAN IT BE DONE?

Our God is able to provide even this sum, for He knoweth our case, and He the living Jehovah careth for those of His own who still sit in darkness and the shadow of death. "They looked unto Him, and were lightened: and their faces were not ashamed."

MISS APPLEBY says: My interest in our Mission work in India commenced in my early teens, when I began to take the HERALD regularly. In reading of the needs of that great Empire my heart was stirred, and a desire sprang up to be of some use in that part of the Master's vineyard. Later on the desire was kindled into a hope when my fiancé was constrained to offer himself for the work. But military service claimed him, and the Master called him Home from the battlefield. Just at the time when everything looked dark, and I was seeking for light on the pathway, came the L.Z.A. appeal for another missionary. I read the paragraph before the evening service on the last Sunday in May, 1918, and the words thrilled me. The thought flashed through my mind, "Is that for me?" Immediately after the service my late dear Pastor (Mr. Morling) came to me and asked what I thought about it. We afterwards had a long talk on the matter, and he felt convinced the Lord was leading me in this way. I wrote to Mrs. Silvester, and then a testing time to faith and patience followed while waiting the Committee's decision. The time came when I felt I must have a confirming word from the Master, and in answer to my petition He gave me this, "The Lord hath called me." It has been a source of strength ever since, and doubtless will be in the days to come.

Conscious of my own weakness, and in humble dependence on His strength, I look forward to the future, and ask that all who have the interests of the Mission at heart will bear me up in prayer for all needed grace to be given.

SUMMARY.—INCOME AND EXPENDITURE ACCOUNT.

INCOME.

	£	s.	d.	£	s.	d.
Cash Balance, Oct. 1, 1918—						
At Bank—Deposit Account	800	.	.			
„ „ Current Account	307	.	3			
2½ °/₀ Consols at Cost ...	340	.	.			
„ „ „ ...	21	15	.			
5 °/₀ War Loan	950	.	.			
				2,418	15	3
Income during the year—						
General Fund :—						
Subs. and Donations ...	2,363	13	7½			
Mr. Morling's Children's Fund	60	.	. ✓			
Famine Fund	293	17	6			
Peace Thankofferings ...	366	8	½			
Interest on Deposit a/c ...	13	18	3 ✓			
„ „ Consols ...	12	5	. ✓			
„ „ 5°/₀ War Loan	50	.	. ✓			
HERALD Fund	159	8	11			
Hospital and Medical Fund	3	12	.			
Pension Fund	67	16	8 ✓			
Ladies' Zenana Auxiliary—						
General	740	1	2 ✓			
Legacy, Miss Morris (deceased)	25	.	.			
				4,156	1	2
				£6,574	16	5

EXPENDITURE.

	£	s.	d.	£	s.	d
Expenditure for the year—						
General Fund	3,622	10	10			
HERALD Fund	205	13	2			
Missionaries' Life Insurance...	15	13	.			
Hospital and Medical Fund...	10	.	.			
General Voyage a/c	150	.	.			
Ladies' Zenana Auxiliary, Gen.	49	8	10			
„ „ Medical a/c ...	32	2	.			
„ „ Emergency ...	10	.	.			
				4,095	7	10
Cash Balance—						
At Bank, Deposit Account ...	400	.	.			
„ „ Current Account ...	767	13	7			
2½ °/₀ Consols at Cost ...	340	.	.			
2½ °/₀ Consols at cost ...	21	15	.			
5°/₀ War Loan	950	.	.			
				2,479	8	7
				£6,574	16	5

GENERAL ACCOUNT.—*October 1st, 1918, to September 30th, 1919.*

INCOME.	£	s.	d.
Balance, October 1st, 1918	368	6	7
Subscriptions and Donations, 1918-1919 ...	2,363	13	7½
Mr. Morling's Children's Fund	60	.	.
Famine Fund	298	17	6
Peace Thankofferings...	366	8	½
Legacy, Miss Morris (deceased)	25	.	.
Interest on Deposit Account	13	18	3
Interest on Consols	12	5	.
„ „ 5°/₀ War Loan	50	.	.
Transferred from L.Z.A. for extra Rent ...	40	.	.
„ „ „ Report	10	.	.
„ „ „ Indian Salaries...	415	13	4
„ „ „ Loss on Exchange	124	9	4
	£4,143	11	8

EXPENDITURE.	£	s.	d.
By Remittances to India for Missionaries', Preachers', Teachers', &c., Salaries and Mission Account	2,562	10	8
„ Loss on Exchange	318	13	8
„ Ministerial, General, Deputation, and Committee Room Expenses	94	11	1
„ Missionary on Furlough	54	6	8
„ Missionary Boxes, Stationery, Postages, &c.	6	18	9
„ Banks & Son—			
Printing and Report ... £36 9 6			
Advertising, &c. ... 26 10 6			
	63	.	.
„ Secretary's Salary and Office Expenses ...	276	.	.
„ Mr. E. A. Booth's children	126	10	.
„ Mr. D. Morling's children	120	.	.
„ Transferred to Voyage Account ...	80	.	.
„ „ „ L.Z.A.	18	.	.
„ „ „ HERALD Fund *re* deficit	45	4	3
Balance	377	16	7
	£4,143	11	8

BALANCE SHEET.—*As at September 30th, 1919.*

LIABILITIES.	£	s.	d.
General Fund	377	16	7
Pension Fund	141	19	8
Missionaries' Life Insurance Fund	37	19	.
Madras Boarding School	582	18	1
Medical and Hospital Fund	128	13	½
General Voyage Account	205	2	10
Ladies' Zenana Auxiliary, General	760	13	11½
„ „ Voyage Account	114	9	6
„ „ Emergency Fund	65	.	.
„ „ Medical Fund	64	16	4
	£2,479	8	7

ASSETS.		£	s.	d.
By Balance at Bank—				
Deposit Account ...	£400 . .			
Current Account ...	767 13 7			
By Investments *re* General Fund—				
2½% Consols at Cost	340 . .			
„ „ „	21 15 .			
5% War Loan at Cost	950 . .			
		2,479	8	7
		£2,479	8	7

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 Book for the* £400, *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 30th September*, 1919.

15th October, 1919.

WILLIAM LITTLETON, F.C.P.A.

SUNDRY ACCOUNTS.

——:o:——

HERALD FUND.

Subscriptions, 1918-19 ...	159	8	11	Banks and Son— Printing "Heralds" and Postages ...	204	18	2
Transferred from L.Z.A.	1	.	.	Editorial Expenses and Postages	15	.	.
Balance deficit from General Fund	45	4	3				
	£205	13	2		£205	13	2

HOSPITAL AND MEDICAL FUND.

Balance, October, 1918...	135	1	½	Kolli Hills	10	.	.
Subscriptions, 1918-19 ...	3	12	.	Balance	128	13	½
	£138	13	½		£138	13	½

PENSION FUND.

Balance, Oct., 1918 :— Investments and Cash	1855	2	7	Investments :— L.C.C. Stock and 2½ per cent. Consols at cost	1631	.	.
Interest on Investments	56	5	8	5 per cent. War Stock	150	.	.
Rebate, 1918-19	10	10	.	Balance	141	19	3
Subscriptions, 1918-19 ...	1	1	.				
	£1922	19	3		£1922	19	3

MISSIONARIES' LIFE INSURANCE FUND.

Balance, October, 1918...	53	12	.	Insurance Premium ...	15	13	.
				Balance	37	19	.
	£53	12	.		£53	12	.

MADRAS BOARDING SCHOOL.

Balance, October, 1918...	£582	18	1	Balance	£582	18	1

GENERAL VOYAGE ACCOUNT.

Balance, October, 1918 ...	275	2	10	Remitted to India ...	150	.	.
Transferred from General Account...	80	.	.	Balance	205	2	10
	£355	2	10		£355	2	10

LADIES' ZENANA EMERGENCY FUND.

Balance, October, 1918...	75	.	.	Miss Elliott	10	.	.
				Balance	65	.	
	£75	.	.		£75	.	.

L.Z.A. MEDICAL ACCOUNT.

Balance, October, 1918...	96	18	4	Miss Appleby	1	1	.
				Sendamangalam	10	.	.
				Madras	10	.	.
				,, ...	10	.	.
				Dr. Neatby—Donation ...	1	1	.
				Balance	64	16	4
	£96	18	4		£96	18	4

LADIES' ZENANA AUXILIARY.

Balance, October, 1918 ...			683	4	3½	Home and Indian Extra Expenses, &c.	49	8 10
Subscriptions, Donations, &c., 1918-19			740	1	2	Transferred to General Account—		
Transferred from General Fund			18	.	.	Reports ... £10 . .		
						Rent ... 40 . .		
						Indian Salaries 415 13 4		
						Loss on Exchange 124 9 4		
							590	2 8
						Transferred to HERALD Fund	1	. .
						Transferred to Voyage a/c	40	. .
						Balance	760	13 11½
		£	1441	5	5½		£1441	5 5½

L.Z.A. VOYAGE ACCOUNT.

Balance, October, 1918 ...			74	9	6	Balance	114	9 6
Transferred from General Account...			40	.	.			
		£	114	9	6		£114	9 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.

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.***

ABSTRACT OF RECEIPTS.

October 1st, 1918, to September 30th, 1919.

	£	s.	d.
Acton, *Tabernacle*			
General	8	.	7
Heralds	1	10	6
Aston Clinton			
General	1	6	.
Heralds	1	.	.
Aylesbury, *Walton Street*			
General	5	17	9
Barking Road, *Tabernacle*			
General		10	.
Basingstoke			
General	1	.	6
Heralds		6	.
Bassett Street, *Keppel St.*			
General	2	7	8
Heralds	1	14	7
Bath, *Bethel & Providence*			
General	9	12	4
Heralds	1	13	8½
Beccles, *Martyrs' Memorial*			
General	3	5	4
Heralds	1	11	8
Bedmond, *Bethesda*			
General	1	18	.
Heralds		7	6
Berkhamsted, *Beulah*			
General	6	3	3
Heralds		12	.
Berkhamsted Common			
General	7	7	6
Heralds	1	3	.
Bermondsey, *Lynton Rd.*			
General	67	15	8
Heralds	6	.	.
Bermondsey, *Spa Road*			
General		7	6
Bethersden			
General	1		
Bethnal Green, *Hope*			
General	2		.
Bexleyheath			
General		10	.
Heralds		14	.
Blackburn, *Simmons St.*			
General	1	7	6
Bolton, *Dorset Street*			
General	2	4	.
Boro Green			
General	14	17	11
Heralds	2	2	.
Braintree, *Salem*			
General	1	.	
Heralds		3	
Brentford, *North Road*			
General	39	1	1
Heralds	3		.

	£	s.	d.
Brighton, *Prarthana Sabha*			
General	39	13	2
Heralds	3	1	1
Brighton, *Ebenezer*			
General	10	7	9
Brighton, *West Street*			
General	1	2	6
Brixton, *Tabernacle*			
General	2	10	6
Heralds	1	11	9
Bromley, *College Slip*			
General		18	
Heralds		13	
Broseley, Salop			
General	1	11	6
Cambridge, *Eden*			
General	40	6	6
Heralds	3	2	8
Chadwell Street, *Mount Zion*			
General	79	.	1
Heralds	5	9	3
Chatham, *Enon*			
General	4	6	
Chelmondiston			
General	2	.	.
Heralds		6	.
Chelmsford			
General	23	9	10
Heralds	2	9	7
Cheltenham			
General		10	.
Chesham, *New Town*			
General	7	5	.
Heralds	1	4	.
Clacton			
General	1	15	2
Heralds		2	.
Clapham, *Courland Grove*			
General	43	6	11
Clapham, *Rehoboth*			
General	3	10	
Heralds	2	5	
Claxton			
Heralds ...		6	.
Colnbrook			
Heralds ...		10	
Cranleigh			
General ...		19	3
Heralds ...		8	.
Cransford			
General	1	11	3
Heralds		8	
Crawley, *Bethel*			
General	2	2	
Heralds		2	

	£	s.	d.
Crowfield			
General	1	15	
Heralds	1	2	
Croydon, *Derby Road*			
General	10	7	1
Heralds	2	4	.
Croydon, *Windmill Road*			
General	6	2	6
Heralds		6	.
Croydon, *Tamworth Road*			
General	11	1	4½
Heralds	1	10	.
Datchet			
General	1	9	6
Dunstable			
Heralds		2	6
Egham, *Ebenezer*			
General	3	1	.
Heralds		12	.
Epsom, *Salem*			
General	2	10	8¾
Heralds		9	6
Erith, *Providence*			
General	1		
Farnham			
General		7	.
Folkestone, *Zion*			
General	1	10	
Fressingfield			
General	1	15	6
Fulham, *Ebenezer*			
General	3	14	.
Heralds	2	5	.
Grays, *Ebenezer*			
Heralds		1	6
Great Gransden			
General	3	18	.
Great Yarmouth, *York Road*			
General	11	5	.
Heralds		16	3
Greenwich, *Devonshire Road*			
General	2	19	3
Heralds	2	18	2
Grundisburgh			
General	1	2	
Guildford, *Old Baptist Chapel*			
General	52	15	.
Heralds	1	15	.
Hadlow			
General	1		.
Handcross			
Heralds		6	.
Hartley Wintney			
General	1		.
Haworth, *Hall Green*			
General	6	2	3
Heralds		7	.
Hedge End			
General	6	9	10½
Heralds		17	6

	£	s.	d.
High Wycombe, *Zion*			
General	6	15	2
Heralds	1	9	.
Hollinwood			
General	16	10	.
Homerton Row			
General	15	7	7
Heralds	1	15	
Horham			
General	28	13	3
Heralds	3	10	.
Hornsey Rise, *Ebenezer*			
General	2	17	7
Heralds	1	13	.
Hounslow, *Zoar*			
General	25	17	¾
Heralds	2	9	1
Hoxne			
General	1	9	7½
Ilford, *Ebenezer*			
General	5	13	1
Heralds		19	8
Ipswich, *Bethesda*			
General	32	1	10
Heralds	2	12	8
Ipswich, *Zoar*			
General		3	.
Heralds		17	.
Irthlingboro'			
General	2	15	.
Heralds	1	5	.
Isleworth, *Spring Grove*			
General		5	2
Kenninghall			
General	1	10	.
Heralds		3	.
Keswick Convention			
General	1		
Kilburn, *Ebenezer*			
General	7	12	8
Heralds	1	15	9
King's Langley			
General	5	16	8
Heralds		6	.
Kingston, *Providence*			
General	4	12	6
Laxfield			
General	4	13	.
Heralds	1	11	.
Leicester, *Newarke Street*			
General	4	2	6
Heralds		18	6
Lewes, *Jireh*			
General	8	6	11
Lewisham, *College Park*			
General	8	4	8
Heralds	1	10	.
Leyton, *Goldsmith Road*			
General	6	11	7
Heralds		14	2
Limehouse, *Elim*			
General	1	11	6

	£	s.	d.
Lingfield			
General	2	14	
Heralds		6	
Llwyndafydd			
General ...		18	
Lode			
General	4	3	6
Long Marston			
Heralds ...		6	.
Loughborough			
General	1	7	10
Heralds		12	6
Madras			
General	2	.	.
Heralds		5	.
Maidstone, *Providence*			
General	3	17	2
Manor Park			
General	10	11	11
Heralds		17	7
March, *Providence*			
General	15	16	5
Heralds	1	7	2
Margate, *Rehoboth*			
Heralds		18	.
Mayford			
General ...		15	6
Meopham			
General	2	.	7
Heralds		17	7
Mendlesham Green			
General		6	.
Heralds		1	.
Middlesbro'			
General	7	2	6
Heralds		10	.
Newcastle-on-Tyne			
General	4	3	10½
Heralds		18	.
Newquay (*Cornwall*), *Ebenezer*			
General	7	2	9
Heralds	1	12	1
Newton Abbott			
Heralds		6	.
Newton Toney			
Heralds		4	.
Norbiton, *Zion*			
General	16	19	9
Heralds		4	9
Norwich, *Orford Hill*			
General	13	10	10
Heralds	1	2	6
Notting Hill Gate, *Bethesda*			
General	15	16	6
Heralds	1	.	.
Oecold			
General	4	7	9
Heralds		14	1½
Otley			
Heralds		5	6

	£	s.	d.
Over			
General	1	4	3
Heralds		14	.
Peckham, *Zion*			
Heralds		9	6
Pimlico, *Carmel*			
General		17	6
Plymouth, *Emmanuel*			
General	10		
Heralds	1		
Portsmouth, *Rehoboth*			
General	6	.	3
Heralds		17	6
Poynings			
General	1	1	3
Prahran, *Hope*			
General	2	5	.
Heralds		15	.
Prince Regent's Lane			
General		6	.
Prittlewell, *Providence*			
General	3	4	
Heralds	1	16	
Ramsgate			
General	4	17	4
Heralds		5	.
Ramsey, *Salem*			
Heralds		11	
Reading, *Providence*			
General	2	3	3
Heralds	2	7	10
Richmond, *Salem*			
General ...	9	7	11
Heralds ...	1	.	1
Rishangles			
General		15	6½
Heralds		8	.
Rowley Regis, *Providence*			
General	2	17	.
Heralds		18	.
Royton, *Bethesda*			
Heralds		15	.
Rushden, *Succoth*			
General	3	2	.
Heralds	1	.	.
St. Albans, *Bethel*			
General		6	6
Heralds		18	.
St. John's Wood, *Mount Zion*			
General	171	10	11
Heralds	9	10	9
Medical	2	1	.
Pension Fund	1	1	.
St. Neots			
General	12	19	.
Heralds	1	5	.
Medical	1	11	.
Sale, *Stanley Grove*			
Heralds		10	.
Salhouse			
Heralds ...		4	6

	£	s.	d.
Slaithwaite			
General ...	2	4	6
Soho			
General	5	5	4½
Heralds		11	6
Staines			
General	7	12	9
Stevenage, *Albert Street*			
General		1	
Heralds		12	
Stockley Mission			
General	1	10	
Heralds		3	
Stoke Ash			
General	7	4	11½
Heralds	1	.	.
Stoke Golding			
General		9	
Stonham Parva			
General		7	6
Heralds		4	.
Stratford, *Gurney Road*			
General	15	14	8½
Heralds	1	7	.
Streatham, *Hambro Road*			
General	7	.	.
Sturry			
General ...	2	15	2½
Heralds ...		7	6
Sudborne			
General	9	19	.
Heralds		7	2
Sunderland, *Jireh*			
Heralds	1		.
Swindon, *Providence*			
General	5	17	3½
Heralds		10	.
Sydney (*N.S.W.*), *Temple*			
General	5		
Sydney (*N.S.W.*), *Belvoir St.*			
General	3	4	
Thame			
General	3	15	.
Heralds		11	6
Tottenham, *Ebenezer*			
General	4	.	4
Heralds	2	14	.
Tring, *Akeman Street*			
General	67	16	7
Heralds	3	7	.
Tring, *Ebenezer*			
General	2	8	4
Trowbridge, *Zion*			
General	10	12	7
Heralds		2	6
Tunstall			
General	4	3	6
Heralds		14	6
Walthamstow, *Church Hill*			
General	28	3	7
Heralds	1	1	

	£	s.	d.
Walworth, *Surrey Tabernacle*			
General	2	1	8½
Heralds	1	11	10
Walworth, *Penrose Street*			
General		17	.
Heralds		18	9
Wandsworth, *Chatham Road*			
General	12	4	6
Heralds	1	4	.
Wandsworth, *West Hill*			
General	4	12	8
Heralds	2	10	9
Warboys			
General	13	19	6
Heralds	2	2	.
Watford, *Tabernacle*			
General	26	.	7
Heralds	2	8	6
Wattisham			
General	5	12	6
Wellingborough, *Tabernacle*			
General	22	8	.
Heralds	1	9	.
West Ham, *Tabernacle*			
General	34	.	2
Heralds	1	17	6
Whittlesea			
General	16	10	6
Wisbech			
Heralds		8	.
Wooburn Green, *Ebenezer*			
General	4	16	9
Heralds		10	6
Wood Green, *Dovecote*			
General	3	12	3
Wood Green, *Park Ridings*			
General	4	3	6
Heralds		13	.
Woolwich, *Enon*			
General	9	8	10
Personal			
General	650	.	3½
Heralds	8	11	11
Famine Fund	294	.	6
Peace Thankofferings ...	366	8	1½
Mr. Morling's Children's Fund	60		
Annual Meeting			
Collection	40	9	3
Sale of Literature ...	3	10	10
Half-Yearly Meeting			
Collection	34	6	1
Profit on Tea	1	10	.
Welcome Meeting *re* Mr. E. A. Booth ...	160	10	2
Legacy—			
Miss Morris (deceased)...	25	.	.
Miscellaneous	3	4	3

	£	s.	d.
Interest on Deposit at Bank	13	18	3
Interest on Consols—			
General Fund	12	5	.
Interest on 5% War Loan	50	.	.
Pension Fund			
Interest on Consols, &c.	56	5	8
Rebate of Income Tax...	10	10	.
L.Z.A.	740	1	2

Balance in Hand, Oct., 1918	£	s.	d.
Deposit a/c ...	800	.	.
Current a/c ...	307	.	3
Consols	340	.	.
,, ...	21	15	.
5% War Loan ...	950	.	.
	£6574	16	5

NOTICE IN REFERENCE TO BEQUESTS.

We believe there are many of our subscribers who would like to continue their subscriptions even after the Lord has taken them home, and although this is a somewhat delicate matter, yet for the sake of the Lord's cause we mention how it can be done, viz.: by bequeathing

A LEGACY TO THE SOCIETY.

The following Form of Bequest is, therefore, recommended to those who may be desirous of thus assisting the Mission:

Form of Bequest.

I give and bequeath to the Treasurer for the time being of The Strict Baptist Mission *the sum of £ free of duty, for the promotion of the objects and work of the said Mission; and I direct that the said Treasurer's receipt shall be taken and deemed a sufficient discharge for the same.*

The capital could then be invested, and the interest would form a permanent memorial by way of subscription.

(Continued from page 32).

	£	s.	d.
Hearfield, Miss ...		2	¼
Crewsden, Miss ...		6	7
Edwards Miss ...		5	10
Wagon. Miss ...		1	10½
Williams, Miss ...		1	2
Pinkney, Miss ...		3	7½
Gift Week (Bible-women's Fund)	1	13	6
	6	4	11

Personal:—

Anon.	2	.	.
Ash, Miss		17	8
Booth, Mrs. (2 years)	1	6	2
Boys, Mrs. (Annual Sub. & Box) ...	1	.	

	£	s	d.
Bible-woman Lily (for support of) ...	12	.	.
Chapman, Mrs. ...		15	.
Church, Mrs. J. W.	24	.	.
Clack, Mrs.		10	.
Forrester, Mrs ...		7	6
Friends at Mistley ...		13	.
Frost, Mrs.		6	2
G. E.		5	.
Gosling, Mr C. H. ...	2	.	.
Hawes, Miss A.	1	.	.
,, Miss Winifred		10	6
Hutchinson, Mrs. & Miss	1	.	.
Langton, The Misses		15	.
Oliver, Mrs.	3	2	6
Pafford, The Misses		5	.
Peck, Mrs. W. W....	1	1	.

	£	s.	d.
Receipt No 106 ...	1	.	.
Rush, Mrs. J. ...	1	.	.
Gift Week—			
Thankoffering for Bible-women's Fund		4	6
Button, Miss ...		4	4
Carter, E. & C. (Corner Boys) ...			8
Hutchinson, Mrs.		5	.
,, Miss		2	6
Rush, Mr. & Mrs. J.		10	.
Peck, Miss I. ...		5	.
J. E. H.		10	.
	57	16	6
Grand Total ...	£740	1	1

Ladies' Zenana Auxiliary.

Receipts from October, 1918, to September 1919.

	£	s.	d.
Acton Lane,			
Tabernacle—			
Per Miss Elliott :—			
Thomas, Mrs. ...		5	2
Archer, Miss ...		15	.
Barker, Mrs. ...		2	8
Bartlett, Mrs. ...		15	.
Bridge, Miss J. ...		4	4
„ Miss N. ...		4	7
Dennis, Miss ...	1	16	6
Elliott, Miss E. ...	1	.	.
„ Miss O.M.	1	.	.
Farthing, Mrs. ...		6	8
Fisher, Mrs. ...		4	1
Grimwood, Mrs. ...		3	6
Holland, Mrs. ...		2	6
Hubbard, Miss ...		3	6
Owen, Mrs. ...		7	5
Pearson, Mrs. ...		4	5
Pollard, Mrs. & Miss		6	6
Sadler, Mrs. ...	5	.	.
„ Miss O. ...	1	10	.
Tackley, Mrs. ...		4	.
Vine, Miss ...		4	8
Gift Week (Bible-women's Fund)	2	4	.
	17	4	6
Aston Clinton—			
Per Mrs. White :—			
Artell, Mrs. C. ...		7	3
Goodson, Mrs. ...		16	11½
Burnham, Mrs. P.		2	6
Plater, Mrs. ...		7	6
White, Mrs. M. ...		5	7
Burnham, Mrs. D.		6	.
Plater, Mrs. D. ...		6	.
Gurney, Mrs. H....		1	.
Burnham, Mrs. J.		5	.
Keen, Mrs. H. ...		2	6
Munger, Mrs.H....		5	3½
Shilling, Miss ...		1	7
White, Miss ...		5	6
Jefferies Miss ...		4	8
Gift Week (Bible-women's Fund)		15	6
	4	12	10
Bassett Street,			
Keppel-street Memorial—			
Per Miss Clifton :—			
Angeloni, Miss ...		10	.
Woodman, Mrs....		8	6
Pickering, Mrs., sen.		6	.
Pickering, Mrs. L.		7	.
Clifton, Mrs.& the Misses		11	.
Boughton, Miss...		13	2
Penny Weekly Subscriptions ..	1	10	6
From Bead Necklaces	1	2	6
Gift Week (Bible-women's Fund)		16	.
	6	4	8
Bermondsey,			
Lynton Road—			
Per Mrs. Crisp —			
Blackman, Mrs.H.		10	.
Cattermole, Miss		4	.
Collin, Mr. & Mrs.	4	10	.
Crisp, Mrs. A. E.	1	1	.
Edwards, Mrs. E.		5	.
„ Mrs. ...		6	7
Holyoak, Mrs. A. H. P.		15	.
Holyoak, Miss W.		10	.
Jackson, Miss ...		10	.
Knott, Mrs. ...		5	.
„ Mrs. A. D.		10	.
Ville, Mrs.... ...		6	.
Gift Week (Bible-women's Fund)	4	.	.
1918.			
Sims, Miss A. ...		6	.
Prior, Mrs. ...		13	.
	14	11	7
Borough Green—			
Per Miss Vine :—			
Young Women's Bible-class ...		17	5½
Bennett, Mrs ...		3	4
Bird, Mrs.... ...		4	.
Bull, Miss... ...		3	11½
Castle, Miss ...		3	6
Drew, Mrs. ...		2	4½
George, Mrs. ...		1	4½
Harmer, Mrs. ...		2	3
Harmsworth, Miss		3	11½
Hollibon, Mrs. ...		2	1½
Smithers, Mrs. ...		3	.
Terry, Miss ...		2	.
Vine, Mrs.... ...		5	1½
„ Miss		5	.
	2	19	6
Brentford—			
Per Miss M. Fromow :—			
63 Boxes	22	5	.
Gift Week (Bible-women's Fund)	5	.	.
	27	5	.
Brighton,			
Prarthana Sabha—			
Per Miss Flegg :—			
34 Boxes	12	12	6
Collection at Meeting ...		7	6
Gift Week (Bible-women's Fund)	6	16	6
	19	16	6
Brixton Tabernacle—			
Per Mrs. Sapey :—			
Atkinson, Miss ...		2	9
Browning, Mrs. ...		8	.
Cooper, Mrs. ...		3	6½
Cundle, Mrs. ...		2	4½
Hayes, Mrs. ...		1	9½
Jones, Mrs. ...		3	3
Lack, Mrs. ...		3	.
Robinson, Mrs. ...		7	10½
Russell Miss ...		6	.
Reeves, Mrs. ...		2	6
Sapey, Mrs. ...		5	.
Upton, Mrs. ...		1	9½
Gift Week (Bible-women's Fund	2	.	.
	4	7	10
Cambridge—			
Per Miss Eldred :...			
Ashcroft, Mrs. ...		10	.
Blott, Mrs. ...		10	.
Beale, Mrs. ...		5	.
Bull, Mrs....		7	.
Bigg, Mrs. ...		5	.
Careless, Mrs. Herbert ...		5	.
Derby, Mrs. ...		4	2
Darnell, Mrs. ...		4	6
French, Mrs. ..		9	.
Few, Miss, In Memory of ...		10	.
Haynes, the Misses M. & A.... ...		8	6
Haynes, Mrs. M ...		5	.
Newman, Mrs. ...		8	.
Oxberry, Mrs. ...		8	6
Sturton, Mrs. ...		10	.
Wilderspin, The Misses E. & F.		8	.
Whyatt, Miss ...		5	.
Webb, Miss ...		5	.
Gift Week (Bible-women's Fund)	2	.	6
	8	8	2
Chadwell Street—			
Per Miss P. P. Nunn :—			
Applegate, Miss...		16	9½
Anonymous ...	1	15	.
Anonymous ...	1	.	.
Fricker, Mrs. ...		5	.
Goodwin, Mrs. ...		5	.
Gorbity, Mrs. ...		2	2
Ginn, Miss ...	1	14	4
Goodhew, Miss ...		2	9½
Hall, Mrs.... ...		1	6½
Haynes,Mrs(2yrs)		10	.
Ibbott, Miss ...		4	6
Jones, Mrs. ...		13	3½
Kimber, Mrs. ...		7	7
L. & M.		5	.
Mackenzie, Mrs....		5	4
Miller, Mrs. ...		4	.
Mitchell, Mrs. ...	5	6	2½
Nunn, Mrs. & the Misses	1	9	3½
Puttnam, Mrs. ...		4	5½
Saxby, the Misses		9	3
Shepherd, Mrs. ...		11	8½
Silvester, Mrs. & Miss	2	2	.
Pardoe & East, the Misses ...		10	.
Retson, Miss ...		4	11½
Webb, Mrs. ...		7	6
„ Mrs. H. J.		5	.
„ Miss ...		3	6
Woodward, Miss		4	4
Wickens, Mrs. ...		9	1
Prayer-meeting box		16	8½
New Year's Gift	2	.	.
Thankoffering ...	1	.	.
Collection at Quarterly Prayer-meeting... ...		8	.
For Support of Bible-woman ...	4	16	9
Gift Week (Bible-women's Fund)	15	12	2
	45	13	3½
Chelmsford—			
Gift Week (Bible-women's Fund) per Miss Lancaster	1	12	9
Mission Sewing Class, per Miss Knight... ...		11	6
	2	4	3

	£	s.	d.
Clapham, *Courland-grove*—			
Per Mrs Brinckler :—			
James, Mrs. ...		12	.
Vine, Mrs.... ...		10	.
Barnard, Mrs. ...		5	.
Walters Miss ...		5	.
Dadswell, the Misses		10	.
Brinkler, Mrs. F.		16	.
,, Mrs. W.		13	5
,, Mr. W.	1	1	.
,, Mr. F....	1	1	.
Roffe Mrs. ..		6	2½
Watts, Mrs. ...		8	1½
Collins, Miss G....		9	10
Maunder, Miss ...		6	2
Whitehorn, Mrs. G.		5	.
Nicholls, Mrs. ...		14	9
Andrew, Mrs. ...		10	3½
Brinkler, Miss M.		4	6½
Leake, Mrs. W....		15	.
Alloway, Miss W.		2	8½
Wise, Miss R. ...		8	2½
Gift Week (Bible-women's Fund)	2	10	6
	12	11	9
Cransford—			
Per Mrs. Skeet:—			
Collection ...	1	5	.
Skeet, Mr. & Mrs., Special Gift ...	1	.	.
Gift Week (Bible-women's Fund)	1	2	.
	3	7	.
Croydon, *Derby-road*—			
Per Mrs. White :—			
Robinson, Miss ...		4	6
Jarvis, Mrs. ...		2	6
Sewell, Miss ...		2	.
Hoadley, Miss ...		3	3
Plafold, Mrs. ...		3	3
Joliffe, Mrs. ...		4	4
Tree, Mrs. ...		11	6
Faulkner, the Misses		13	.
Radley, Mrs. ...		1	1
Throssel, Miss ...		6	.
Wild, Miss ...		4	6
Meller, Miss ...		5	.
Bellinghurst, Mrs.		4	.
Doggett, Miss ...		4	6
Cater, Miss ...		5	.
Faulkner, Miss G.		5	.
Miller, Mrs. ...		2	2
White, Mrs. ...		4	8
	4	6	3
Erith—			
Per Mrs. West :—			
Friends at Providence	2	.	.
Fleckney—			
Per Miss Deacon :—			
Mattock, Mrs. J.		4	6
Jesson, Mrs. W....		7	7½
Deacon, Miss M....	1	3	6
,, Miss G ...		6	1½
Horner, Miss M....		1	9
Simmons, Miss I.		3	6½
Waterfield Miss R.		6	.
Deacon, Miss H....		10	9
,, Miss E....		5	.
Hind, Miss F. ...		1	1½
Per Miss Gamble :—			
Buckley Mrs. Z.		5	.
Gamble, Miss L.H.		5	.
	3	18	11

	£	s.	d.
Fulham, *Ebenezer*—			
Per Mrs. Brown :—			
Knight, Mrs. ...		7	.
Thixton, Mrs. ...		10	.
Purkiss, Mrs., sen.		11	3
,, Mrs., jun.		4	.
,, Mrs. E....		4	4
Burrows, Mrs. ...		2	3
Brown, Mrs. ...		14	.
,, Mrs. H. J.		6	.
Evans, Mrs. ...		4	8½
Mayhew, Mrs. ...		3	8
Tyson, Mrs. ...		2	6
Smith, Mrs. ...		4	6
Elliott, Mrs. ...		5	.
Huggins, Mrs. ...		4	3½
Dennis, Mrs. ...		6	3½
Aichin, Mrs. ...		3	3
Williams, Miss ...		3	8½
Ellio t, Miss ...		13	4½
Robinson, Miss ...		4	3½
Elliott, Mrs. (Bible-class		8	2
Thixton, Mrs. (Bible-class) ...		6	3
Purkiss, Mr. (Bible-class)		3	6
Gift Week (Bible-women's Fund)	1	13	.
Quarterly Prayer-meeting Collection		4	.
	8	9	4
Grays—			
Per Miss Steele :—			
Marr, Mr.	1	2	7
Steele, Miss A. ...		11	5
Gift Week (Bible-women's Fund)		8	.
	2	2	0
Greenwich,			
Per Miss Smart :—			
Kingsworth, Mrs.		3	.
Geal, Mrs.... ...		5	.
Dungey, Miss ...		4	6
Wood, Mrs. ...		3	.
Thomas, Mrs. ...		4	6
Wilmshurst, Mrs.		4	6
Webb, Miss ...		3	.
Burton, Mrs. ...		5	.
Dickens, Miss ...		3	6
Jarvis, Mrs. A. ...		5	.
Upfold, Miss ...		7	.
Clark, Miss ...		3	6
Dowdle, Mrs. ...		3	.
Barton, Miss ...		5	8
Standen, Miss ...		4	6
Patterson, Mrs. ...		7	.
Terry, Miss ...		5	.
Smart, the Misses	1	.	.
Pert, Miss... ...		5	.
Baggs, Miss ...		2	.
Gift Week (Bible-women's Fund)	3	16	9
	9	5	5
Guildford,			
Per Miss Pickett :—			
Boxes	6	10	11
Gift Week (Bible-women's Fund)	1	10	.
	8	.	11
Haworth, *Hall Green*—			
Per Miss Kane :—			
Hudson, Mrs. F....		4	6
Kane, Mrs. D. ...		2	6
,, Miss ...		5	.
Kershaw, Mrs. A.		6	.
,, Miss M.		2	6

	£	s.	d.
Kilmister, Miss ...		5	.
Merritt, Mrs.		7	.
Murgatroyd, Miss		5	.
Pickles, Mrs. S. ...		4	.
,, Miss M...		4	6
Tyson, Miss ...		5	.
Wheeler, Miss ...		4	.
Whitaker, Mrs. B.		4	.
Gift Week (Bible-women's Fund)	1	.	.
	3	19	.
Hartley Wintney—			
Per Mrs. Gossling :—			
Boxes	2	1	2
Gift Week (Bible-women s Fund)	3	.	.
A Friend, £1 ; another Friend, £4	5	.	.
	10	1	2
High Wycombe—			
Per Miss Rogers —			
Rogers, Mrs. W....		7	4
Oxlade, Mrs. J. ...		4	6
Church, Mrs. J. ...		8	6
Scott, Mrs. W. ...		4	6
Morling, Miss ...		7	6
Rogers, Miss ...		5	2
,, Miss M....		5	.
,, Miss R. ...		5	.
Bachelor, Mrs. ...		5	.
Crook, Mrs. ...		5	.
Walters, Mrs. ...		3	6
Simmons, Mrs. ...		5	4
Mayo, Miss G. ...		7	3½
Leach, Miss ...		2	6
Pusey, Mrs. ...		5	.
Adby, Mrs. ...		1	.
Heather, Mrs. ...		2	.
Gift Week (Bible-women's Fund)	1	10	6
	5	14	7½
Hitchin—			
Per Miss Montgomery :—			
Hare, Miss ...		12	6
Morris, Mrs. ...		5	.
Montgomery, Miss		10	6
,, Miss H.		11	6
Gift Week (Bible-women's Fund)		10	.
	2	9	6
Homerton, *Homerton-row*—			
Per Mrs. Rutter :—			
Rutter, Mrs. ...		8	.
,, Miss V. ...		4	6
Biggs, Mrs. ...		7	6
Baker, Mrs. ...		5	.
Morton, Mrs. ...		4	6
Pardoe, Mrs. ...		4	6
Jacobs, Miss ...		4	.
Hart, Miss ...		2	2
Morgan, Mrs. ...		4	11
Gift Week (Bible-women s Fund) :—			
Gospel Meeting		10	6
Envelopes ...	1	4	6
Brett, Mrs. ...		13	.
Hard, Miss ...		2	2
	4	15	3
Hounslow—			
Per Mrs. Jeffs :—			
Byatt, Miss ...		2	7½
Dickinson, Miss...		4	.
Ebbs, Miss ...		5	.
Francis, Miss ...		3	.
Fromow, Miss R.		7	6

	£	s.	d.
Higbid, Mrs. ...		2	6
Hodges, Miss E....		6	.
Hook, Miss ...		9	10½
Jeffs, Mr.		10	6
,, Mr. E. ...		10	10½
Lancaster, Mr. ...		3	3½
Parkes, Mr. E. ...		5	.
,, Miss C....		2	5½
Parsons, Miss ...		4	.
Robbins, Mrs. & Family		18	.
Rook, Mrs. ...		6	.
Rose, Mrs. A. ...		7	9½
Terry, Miss ...		1	.
Thompson, Miss		2	.
Underwood, Mrs.		5	.
Westbrook, Miss		4	6
Support of Bible-woman Sampooranam ...	5	9	6
Gift Week (Bible-women's Fund)	4	10	6
Mothers		5	.
	16	6	.

Ipswich, *Bethesda*—

Per Mrs. H. T. Chilvers :—

	£	s.	d.
For Support of Bible-women Mary and Martha			
Hines, Mrs. ...		5	.
Pickes, the Misses	1	.	.
Wood, Miss ...		12	3
Artist, Miss ...		5	.
Squirrell, Miss ...		5	1½
Cooper, Miss ...		8	3
Groves, Mrs. ...		2	6
Pullam, Mrs. ...		2	6
Bridges, Mrs. ...		14	.
Gibbs, Miss ...		5	.
Miller, Miss ...		8	.
Bennett, Miss ...		10	.
Beer, Miss ...		10	.
Farrow, Miss ...		15	.
Mann, Miss S. ...	1	.	.
Sheldrake, Mrs. & Miss		7	1½
Thompson, Miss C.		10	.
Gallant, Mrs. ...		11	.
Mitchell, Miss ...		2	.
Wolno, Miss ...		8	.
Brill, Mrs.... ...	1	2	6
Brett Miss ...		5	.
Osborne, Miss ...		2	.
Lockwood, Mrs....		2	.
Wright, Mrs. ...		.	6
Lait, Miss... ...		3	6
Chilvers, Mrs. H.T.		15	.
A Friend		5	.
Humphreys, Miss		5	.
Mann, Mrs. ...		7	6
Chilvers, Mrs. ...		2	6
Talman, Miss ...		5	.
Hart, Mrs. ...		5	.
Dearing, Mrs. ...		4	6
Coppen Mrs. ...		7	8½
Reynolds, Mrs. ...		4	.
Grimwood, Mrs....	1	1	.
Balls, the Misses		13	.
Smith, Miss F. ...		2	6
Poynter, Mrs. ...		7	6
Parker, Mrs. ...		2	6
Bandyard, Mrs. ...		10	.
Bruce, Miss ...		6	2
Sheldrake, Miss N.		10	.
,, Miss E.		8	6
Horne, Mrs. ...	1	5	.
P. P. C's		3	.
	19	6	7½

	£	s.	d.
Ilford—			
Per Mrs. Othen :—			
Boxes	4	10	.
Collection at Meeting		17	8
Gift Week (Bible-women's Fund)	3	1	.
	8	8	8
Ipswich, *Zoar*—			
Per Mrs. Gardner :—			
7 Boxes	2	17	8
Gift Week (Bible-women's Fund)		7	.
	3	4	8
Kilburn Vale—			
Per Mrs. Boys :—			
Gift Week (Bible-women's Fund)	3	17	6
	3	17	6
Kingston—			
Per Mrs. Summers :—			
Gift Week (Bible-women's Fund)	2	5	.
	2	5	.
Laxfield—			
Per Mrs. Bassham :—			
Boxes	4	8	.
Gift Week (Bible-women's Fund)	1	17	6
	6	5	6
Lewisham, *College Park*—			
Per Mrs. Brazier :—			
Boxes	5	11	2
Gift Week (Bible-women's Fund)	1	9	.
Support of Bible-woman "Spiritual Wisdom"	17	5	.
	24	5	2
Leyton, *Goldsmith-road*—			
Per Mrs. Chilvers :—			
Boxes	2	5	9½
Women's Meeting	1	5	4½
Finnings, Mrs., sen.		2	6
Thank-offering ...		2	6
Gift Week (Bible-women's Fund)	1	10	.
	5	6	2
Manor Park—			
Per Miss Ince :—			
Lowrie, Mrs. ...		2	3
Jordan, Mrs. ...		3	6
Hill, Mrs. F. ...		4	.
Tettmar, Mrs. ...		7	8½
Sewell, Mrs. ...		2	.
Jordan, Mrs. H. ...		3	4
Ince, Miss		6	9½
Ulston, Miss ...		2	.
Gift Week (Bible-women's Fund)		10	6
	2	2	1
Marylebone—			
Per Misses Harris & Widden:—			
69 Boxes	30	15	.
Collection	2	6	9
Gift Week (Bible-women's Fund)	4	12	.
	37	13	9
Newquay, *Ebenezer*—			
Per Mrs. Dann :—			
Beer, Miss		6	6
Clemens, Mrs. ...		8	2
Curry, Mrs. ...		2	9

	£	s.	d.
Camee, Miss ...		10	.
Dann, Miss ...		5	.
,, Mrs. H. G.		11	9
Harris, Mrs. L. ...		1	3
Osborne, Miss ...		1	3
Pappin, Mrs. ...		3	7
Pearce, Mrs. R. ...		2	6
,, Miss ...		2	11
,, Mrs. A. ...	1	2	6
Raven, Miss ...		8	6
Richards, Miss ...	1	1	.
Rickard, Mrs. ...		3	2
Woodward, Mrs.		2	11
Donation		12	.
Harris, Miss ...		6	.
Gift Week (Bible-women's Fund)	1	6	.
	7	17	9
Northampton, *Providence*—			
Per Mrs. Catling :—			
Tarry, Miss ...		2	6
Sharp, Miss ...		14	6
Letts, Mrs. ...	1	1	.
Church, Mrs. ...		10	.
Catling, Mrs. ...		5	.
	2	13	.
Notting Hill Gate, *Bethesda*—			
Per Mrs. Boatwright :—			
Boxes	3	10	5
Gift Week (Bible-women's Fund)	1	1	.
	4	11	5
Norwich, *Orford Hill*—			
Per Miss Betts :—			
Missionary Demonstration Collection ...	2	.	.
	2	.	.
Plymouth—			
Per Mr. Bacon :—			
Donation	2	10	.
	2	10	.
Prittlewell, *Providence*—			
Per Miss Fisher :—			
Amos, Miss ...		5	.
Bird, Miss		3	.
Bracey, Mrs. ...		5	.
Bray, Miss ...		5	3½
Burgess, Mrs. ...		10	.
Chandler Mrs. ...		5	.
Collard, Mrs. ...		4	.
Cripps, Mrs. ...	1	11	4
Dean, Mrs. ...		10	.
Fisher, Mrs. ...	1	2	.
,, Miss ...		5	.
Flack, Miss ...		2	7½
Gosling, Mrs. ...		6	9
Harmer, Miss ...		9	.
Hicks, Miss ...		5	.
Inskipp, Miss ...		10	.
Johns, Mrs. ...		4	6
Key, Mrs.		2	6
Marshall, Mrs. ...		2	.
Moss, Mrs. S. ...		4	4
Mead, Miss ...		5	.
Newton, Mrs., and Friends	3	.	.
Pilgrim, Miss ...		5	.
Phillpps, Miss F....		3	.
,, Miss May		4	.
,, Miss Milly		5	.
,, Miss W.		5	.
Plail, Mrs. ...		6	6

	£	s.	d.
Springett, Miss ...		5	.
Smith, Mrs. ...		5	.
Thompson, Miss...		6	½
Turner, Mrs. ...		5	.
,, Mrs. C. ...		4	6
Troupe, Mrs. ...		4	3
Twitchen, Mrs. ...		2	.
Verdon, Miss ...		7	.
Vesey, Mrs. ...		5	.
Whislock, Mrs. ...		5	.
Gift Week (Bible-women's Fund)	3	10	6
Hicks, Mrs. S. ...	1	5	.
Radford, Mrs. ...		5	.
	19	15	.

Ramsey—
Per Miss Pentelow :—

Boxes	1	7	2
Gift Week (Bible-women's Fund)		8	9
	1	15	11

Reading, *Providence*—
Per Miss Pursey :—

Morton, Miss ...		13	11
Paxman, Mrs. ...		4	6
Challen, Mrs. ...		2	0½
Allen, Miss ...	1	.	.
Smith, Miss ...		7	6
Walters, Miss ...		7	1
Collier, Mrs. ...		2	7½
Eccles, Miss R. ...		4	10
Holly, Miss ...		1	10½
Foster, Mrs. ...		2	10½
Frith, Mrs. ...		5	.
L.Z.A. Work & Prayer-meeting		7	1
Gift Week (Bible-women's Fund)	2	15	6
	6	14	10

Richmond, *Salem*—
Per Mrs. Robinson :—

Box No. 1		12	.
Chaplin, Mrs. ...		9	6½
Collins, Mrs. ...		2	11
Edwards, Miss ...		3	.
Fisher, The Misses		13	11½
Goodwin, Miss ...		4	10½
Hadler, The Misses		8	1
Hughes, Mrs. ...		8	6
Kempson, Mrs. ...		4	5½
Martindale, Miss M.		9	1½
Moldon, Mrs. ...		5	5½
Wiles, Mrs. ...		4	2
Witt, Miss ...		2	9½
Buttrum, Miss (Don.)		6	0
Donation		2	6
Moyce, Mrs. (Quarterly Sub.)		4	0
Neal, Mrs. (Don.)		2	0
Shipton, Mrs. (Don.)		5	0
Gift Week (Bible-women's Fund)	2	.	.
Makey, Miss W....		4	2
Scott, Mrs. ...		2	11
	7	15	5

Sale, *Stanley Grove*—
Per Miss Croft :—

Boxes	1	.	.
Gift Week (Bible-women's Fund)	2	.	.
	3	.	.

Soho—
Per Miss Pond :—

Blackwell, Mrs. ...		4	6
Russell & Moore, The Misses ...		6	7
Simpson, Mrs. (In loving memory)	1	.	.
Gift Week (Bible-women's Fund)		6	.
	1	17	1

Stoke Ash—
Per Miss Hitchcock :—

Gift Week (Bible-women's Fund)		12	.
Spratt, Mrs. ...		6	.
Morling, Mrs. D....		2	2
Silburn, Miss ...		2	8
Sundry		2	6
	1	5	4

Stratford, *Gurney-road*—
Per Miss Faunch :—

Curtis, Mrs. ...		7	6
Cook, Mrs. ...		2	8
Ewing, Miss A. ...		5	.
Faunch, Mrs. W. J.		5	.
,, Miss G. ...		7	6
Goodbody, Miss J.		6	8
Gilmore, Mrs. ...		12	.
Hauchard, Miss E.		4	.
Ince, Mrs. S. ...		6	7
Rider, Miss F. ...		5	.
Taylor, Miss E. ...	1	14	.
Webb, Mrs. C. ...		8	.
Weston, Miss ...		3	7
Support of Bible-woman	12	.	.
1d. Weekly Subs.	3	8	5
Gift Week (Bible-women's Fund)	2	4	.
	22	19	11

Swindon, *Providence*—
Per Mrs. Parker :—

Archard, Miss ...		10	.
Chellew, Miss ...		15	9½
Everitt, Mrs. ...		3	7
Greening, Mrs. ...		2	11
Godwin, Miss ...		12	8
Lane, Miss ...		4	5
Lewis, Mrs. W. ...		7	1
Rushan, Mrs. ...		2	8
Parker, Mrs. ...		4	.
Stroud, Mrs. ...			11½
Wilkins, Mrs. ...			8
Gift Week (Bible-women's Fund		10	.
Gale, Miss (In memory of) ...		10	.
	4	4	9

Tollington Park—
Per Mrs. Sandell :—

Boxes	1	1	.
Sandell, Mrs. ...	2	2	.
Gift Week (Bible-women's Fund) Tollington Park Friends... ...	1	.	.
Ditto, Elthorne Road Friends...	1	10	.
	5	13	0

Tottenham, *Ebenezer*—
Per Miss Field :—

Boxes	4	.	.
Collection at Meeting		12	.
Ditto		6	.
Gift Week (Bible-women's Fund)	1	15	.
	6	13	0

Tring, *Akeman-street*—
Per Miss Maull :—

Boxes	71	16	6
Part Support of Bible-woman ...	5	7	6
Gift Week (Bible-woman's Fund)	9	2	6
	86	6	6

Walsham-le-Willows—
Per Mrs. Deaves :—

Deaves, Mr. & Mrs. (Thankoffering)	1	.	.
Deaves, Mrs. ...	2	.	.
	3	.	.

Walthamstow—
Per Mrs. Wallis :—

Booth, Mrs., sen....		7	6
,, Mrs. J. ...		9	6
Basham, Miss J....		6	6
Caplin, Mrs., sen.	1	0	0
,, Mrs. S. B.		5	.
Carrington, Miss		2	6
Cracknell Mrs. ...		4	7
Cudmore, Mrs. ...		5	4½
Cox, Mr.		5	1½
Dawson, Mrs. ...		4	6
Field, Mrs. ...	1	10	.
Gardner, Mrs. ...		2	6
Gasson, Mrs. G. ...		1	10½
Gilham Miss C....		6	5½
Goodman, Mrs. ...		5	.
Hart, Mrs.... ...		3	.
Ince, The Misses		5	.
Iles, Mrs.		5	2
Jaggs, Miss ...		5	5½
Kirkby, Mrs. ...		2	.
Laver, Miss ...		5	6½
Nash, Mrs. ...		6	.
Meakin, Mrs. ...		3	0
Miles, Mrs. ...		1	.
Moss Miss ...		14	2½
Noble, Mrs. ...		2	3½
Osborne Mrs. W.		4	5
Packer, Miss L. ...		5	.
Read, Mrs. ...		2	.
Raper, Mrs. ...		2	4½
Rawlinson, Master F.		5	.
Rapley, Mrs. ...		5	.
Sharp, Mrs. ...		5	.
Spratt, Mrs. A. G.		5	.
Smith, Miss ...		18	.
,, Miss K. ...		7	2½
Stone, Mrs. ...		4	9
Wallis, Mrs. ...	1	1	7
Willsher, Mrs. ...		7	2½
Women's Gospel Meeting & L.Z.A. Prayer-meeting Box	2	3	2½
½d. Subscriptions, per Mrs. Field...	4	12	.
Collection at Women's Gospel Meeting... ...		13	6
Gift Week (Bible-women's Fund) —Envelopes ...	5	16	5
Ditto — Women's Gospel Meeting		8	.
Ditto — Sunday-school		15	7
Young Women's Bible class, per Mr. Sharpe ...	1	10	2
	28	18	8

Walton—
Per Mrs. Howe :—

Gift Week (Bible-women's Fund)	1	.	9½
	1	.	9½

	£	s.	d.
Walworth, *Penrose-street*—			
Per Mrs. Westcott :—			
Austin, Miss ...		4	.
Biglin, Miss ...		2	6
Eade, Mrs. ...		5	.
Falkner, Miss M.		7	6
Green, Mrs. J. ...		5	.
Grover, Mrs. ...		4	6
Stephens, Miss ...		2	6
Watson, Mrs. A....		5	.
Westcott, Mrs L. B.		5	.
Gift Week (Bible-women's Fund) —Envelopes ...	1	8	.
Ditto—Girls' Missionary Working Class	1	10	.
	4	19	.
Walworth, *Surrey Tabernacle*—			
Per Mrs. Boulden :—			
Boulden, Mrs. ...	1	.	.
Fancett, Mrs. ...		5	4
Falkner, Mrs. ...		10	.
Howard, The Misses		5	.
Harris, Mrs. ...		10	.
King, Mr. E. ...		5	.
Lott, Mrs. ...		2	6
Pattison, Miss ...		5	.
Pitman, Miss ...		3	6
Norris, Mrs. ...		12	6
Relfe, Miss ...		15	.
Symonds, Mrs. ...		5	11
Kimpson, Mrs. ...		4	6
Schneider, Mrs. ...		10	.
Withers, Miss ...		3	11
Walter, Mr. H. ...		10	.
Watson, Mrs. ...		4	6
A Friend from Hastings, per Miss Relfe ...		16	.
Gift Week (Bible-women's Fund)	2	15	9
Brain, Miss ...		16	4
Watts, Miss ...		3	.
	11	3	9
Wandsworth, *Chatham-road*—			
Per Mrs. Rose :—			
Collection at Mothers' Meeting		6	.
Gift Week (Bible-women's Fund)		14	.
	1	.	.
Wandsworth, *West Hill*—			
Per Miss Applegate:—			
Abbott, Miss D. ...		3	6½
Applegate, Miss ...		8	.
,, Miss M.		5	7½
Bailey, Mrs. ...		3	11
Beek, Mrs. ...		1	6
Cocks, Mrs. ...	1	8	3½
Collin, Miss ...		9	½
Dean, Mrs. ...		9	6½
Drane, Miss ...		8	8½
Glarpler, Mrs. ...		2	5½
Guille, Mrs. ...		4	3
Jarvis, Mrs. ...	2	2	.
Jones, Mrs. (In memory of) ...		5	.
Mulliner, Mrs. W. ...		6	1
,, Miss ...		4	10½
Ramell, Miss ...		9	11
Read, Miss ...	2	3	8
Smith, Miss ...		7	5
,, Mrs. G. S.		5	3
Thornwell, Miss		5	5
Tilly, Mrs. ...		2	10
,, Miss ...		2	7½
Thorogood, Miss		10	.
Watts, Miss ...		11	.
Wilson, Nurse ...		5	1½
Bannister-Smith, Mrs.		5	.
Special Subs. for support of Bible-woman	3	6	.
Gift Week (Bible-women's Fund)	2	3	.
	18	.	.
Warboys—			
Per Miss Fitch :—			
Ackland, Mrs. ...		8	.
Brown, Miss G. ...		6	2
Reynolds, Miss (S.S. Class) ...		8	10½
Reynolds, Miss D. (S.S. Class) ...		8	6½
Harvey, Mrs. W., jun.		10	7
Lee Miss (S.S. Class)		13	3
Sansome, Mrs. ...		8	6
Stokes, Mrs. ...		3	1
Peacock, Mrs. ...	2	.	3
Harvey, Miss E. ...		3	3
Fletcher, Miss K.		10	.
Holmes, Mrs. ...		3	3
Bowd, Mrs. ...		12	3
Ashley, Miss ...		6	6
Hankin, Miss ...		3	.
Lovell, Mrs. ...		8	9
Rose, Mrs.... ...		5	6
Brown, Miss M. ...		4	3
Fitch, Miss B. ...		10	.
Gift Week (Bible-women's Fund)		19	.
	9	13	0
Watford, *The Tabernacle*—			
Per Miss Ball :—			
Anon.		9	10
Ball, Miss		15	11½
Baxter, Mrs. ...		3	7
Bryant, Miss ...		4	.
Cowell, Miss ...		6	½
Dimmock, Miss ...		4	.
Drake, Miss ...		3	4½
Ford, Mrs. ...		6	5½
Freston, Mrs. ...		5	.
Gilbert, Miss ...		5	4½
Gray, Mrs. ...		12	6
,, Miss ...		10	.
Guest, Mrs. ...		2	6
Hill, Mrs.		4	6
Jinks, Mrs. ...		8	1½
King, Mrs. W. ...		4	6
Norwood, Mrs. Henry		3	10½
,, Mrs. H.		3	½
,, Mrs. W.		4	4½
Parsons, Mrs. E. ...		1	.
Peacock, Miss D....		6	3½
Saunders, Mrs. ...		5	6½
Stone, Miss ...		5	9½
Stone, Miss D. ...		5	.
Thorn, Miss ...		11	.
Warrell, Mrs. T. W.		3	.
Warters, Miss ...		5	10
Watts, Miss ...		6	9½
Wiggs, Miss ...		4	2½
Wright, Mrs. J. ...		5	.
Gift Week (Bible-women's Fund)	5	10	.
	14	6	6
Wattisham—			
Per Mrs. Squirrell :—			
Boxes	4	17	10½
Raynham, Mrs., Class		15	4½
Gift Week (Bible-women's Fund)	2	2	.
	7	15	3
Wellingboro'—			
Per Miss Perkins :—			
Boxes	6	8	6
Gift Week (Bible-women's Fund)		12	0
	7	.	6
West Ham, *Tabernacle*—			
Bird, Mrs.		5	.
Davis, Mrs.	1	10	10½
Ling, Mrs.		5	.
Johnson, Mrs. ...		15	6
Mayo, Miss E. ...		7	.
Penerall, Miss ...		10	9
Penrose, Miss ...		6	1½
Southgate & Mayes, The Misses ...		11	.
Willings, Mrs. ...		3	8
Wakefield, Miss ...		6	6
Henderson, Miss ...		10	.
Collection at L.Z.A. Prayer-meeting & Annual Gathering		14	.
Collected in farthings by Miss Ada Shipman ...	1	.	.
Gift Week (Bible-women's Fund)— Envelopes ...	2	6	6
Ditto — Junior Endeavourers (in farthings)... ...		5	.
	9	16	11
Whittlesea—			
Per Mrs. Benstead :—			
Gift Week (Bible-women's Fund)	1	1	.
	1	1	.
Wood Green, *Dovecote*—			
Per Miss Howes :—			
Boxes	2	3	2
Sewing Meeting...		7	6
Gift Week (Bible-women's Fund)	1	4	1
	3	14	9
Wood Green, *Park Ridings*—			
Per Mrs. Hill :—			
Boxes	1	18	3
Bunyan, Mrs. H.G. (Donation) ...		5	.
Gift Week (Bible-women's Fund)	1	2	.
	3	5	3
Woolwich, *Enon*—			
Per Mrs. Abrahams :—			
Hughes, Mrs. ...		5	.
Furlong, Mrs. ...		4	4½
Rose, Mrs.... ...		16	9
Parkinson, Mrs. ...		5	2
Reed, Mrs. ...		8	10½
Brooks, Mrs. ...		5	7½
Moyle, Mrs. ...		3	1
Parker, Mrs. ...		7	6
Barker, Mrs. ...		3	.
Patterson, Mrs. ...		1	10½
Battersbee, Mrs. ...		4	7
Abrahams, Mrs. ...		4	6

(Continued on page 27).

DOCTRINAL BASIS.

1. The eternity, equality, and distinct personality of the Father, the Son and the Holy Ghost, and the unity of the Godhead.

2. The plenary and verbal Inspiration of the Old and New Testaments, and their infallible authority in all matters pertaining to faith and worship.

3. The fall of mankind in Adam—their guilt and condemnation—together with their entire and universal depravity, by which they were alienated from God, and are unable, in and of themselves, to turn to Him.

4. Eternal and personal election unto salvation.

5. Particular redemption by the vicarious sacrifice of Christ.

6. Justification by grace, through faith, by the imputed righteousness of our Lord Jesus Christ.

7. Regeneration and sanctification by the direct agency of the Holy Spirit, through the instrumentality of Divine truth. Saving faith is not a legal duty, but the sovereign and gracious gift of God.

8. The absolute necessity for a holy life, as the result of true faith and the evidence of regeneration.

9. The final perseverance of true believers.

10. The preaching of the Gospel to every creature of the fallen race of Adam is a Divine command and a solemn obligation.

11. The necessity of Baptism by immersion, on a profession of repentance and faith, in order to Church fellowship and admission to the Lord's Table. The congregational order of the Churches.

12. The resurrection of the dead, and the universal judgment, the everlasting punishment of the wicked, and the everlasting happiness of the righteous.

RULES.

1. That this Association be called "The Strict Baptist Mission."

2. The Membership of the Association is limited to 200, and is composed of members of Particular and Strict Baptist Churches subscribing to its funds according to the Articles of Association.

3. That it be conducted by a Council of Management elected annually by the members of the Association according to its Articles.

4. That the objects be—The diffusion of the Gospel in heathen lands and the formation of Churches in accordance with the principles of Particular and Strict Communion Baptists.

5. That its Officers be—a President, a Vice-President, a Treasurer, and not more than three Secretaries; and that the doctrinal basis be taken as representing the principles by which it shall be governed.

6. That an Annual General Meeting be held once in each year, at such time and place as the Council of Management shall determine, when a report of the past year's proceedings shall be read by one of the Secretaries, and the Council shall be elected for the ensuing year, with power to add to their number according to the Articles of Association.

7. That the Council meet in London as often as necessary, at such time and place as may be determined upon by a majority of its members present at any such meeting, ten (including the Chairman) to form a quorum.

8. That a month's notice be given of any new business intended to be introduced to the Council.

9. That with a view to giving contributing Churches of the faith and order o its doctrinal basis direct participation in the conduct of this Mission, every such Church subscribing—from all sources during the current year—£3 is entitled to nominate one of its members to be a member of the Association for the ensuing year; a similar payment of £10 entitles such a Church to nominate two members; £20, three members; £30, four members. Such nominations to be in writing, signed by the Secretary of the Church, and sent to the General Secretary of The Strict Baptist Mission. Members so nominated will be qualified to attend and vote at the Annual and General Meetings of the Association.

10. That in the event of the death or retirement of any of the Officers or Council, any such casual vacancy may be filled up by the other members of the Council.

11. That all meetings be commenced and concluded with prayer.

MARSHALL BROTHERS, LTD.,
LONDON,
EDINBURGH, NEW YORK.