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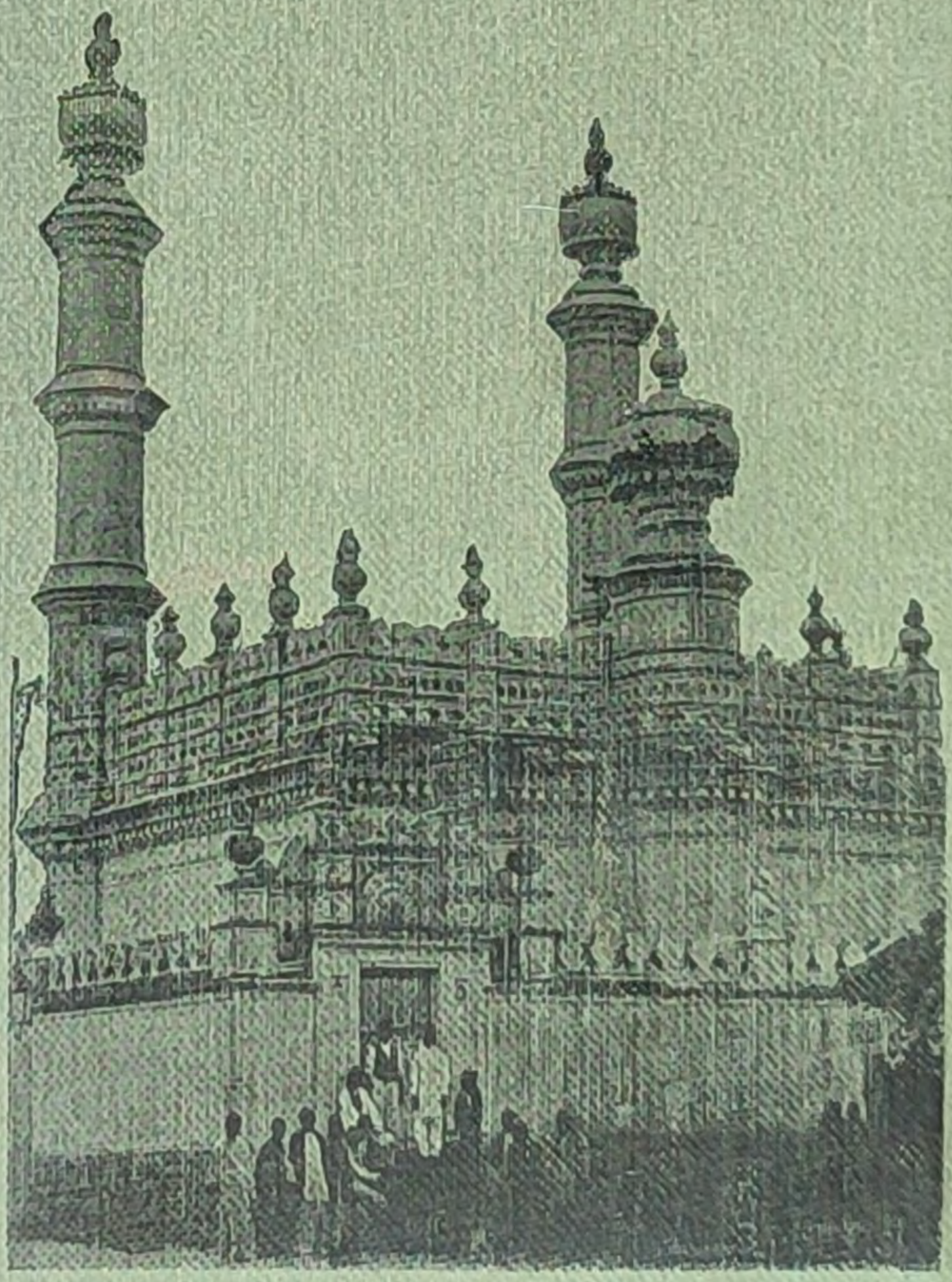
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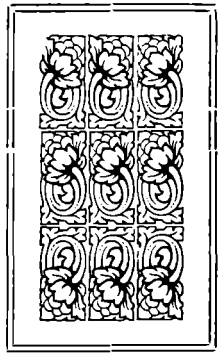
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The Strict Baptist Mission Herald





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FOREIGN FIELD NEWS.

KOLLI HILLS.—Medical Work.—During August and September 1,255 treatments were registered at the Dispensary. No charge is made for attendance. A good proportion of the cases are malaria and its sequelæ, *e.g.*, malarial spleen, decayed teeth, phthisis. One of our workers has constructed an easel on which Gospel pictures are displayed when we preach to the patients.

A Co-operative Society.—Through Government help we have succeeded in establishing a Co-operative Credit Society exclusively for the Kolli Hill people, to help them to escape from the clutches of the avarious money-lenders on the plains. These human leeches charge compound interest at the rate of 24 per cent. per annum, besides demanding presents of fruit, etc., at festivals. These are the terms for loans on good security. The interest on loans without security is of course correspondingly higher. Our new Society is authorised to borrow up to Rs. 3,000, and to disburse this sum in small amounts to members at 9½ per cent. interest. Rs. 1,500 (£150) have already been so disbursed. By thus helping the hill-men to escape from their crushing burden of debt, we are showing them in a practical way that we care for them, and they are already appreciating this.

J. M. BRAND.

NEW WORK AT PULIYAMPETTI.

WE have recently opened our fourth school on the Kollis. At present about twenty scholars attend, principally at night-time. The teacher instructs them all in the life of Christ, and also prays with them.

There are several enquirers in this village. The most hopeful one is a priest whose name, meaning "spear of the god," sounds exactly like the Christian name Samuel. He has given up his evil trade of necromancy and says he wishes to become "a child of the true God."

The head-man of this village is a great help to us; he is called "Stephen Kangani," and was baptized by a C.M.S. missionary forty years ago in Ceylon. Before we discovered him he was quite alone in religious matters in his village, and had compromised with the idolatry of the majority. Now he is being strengthened to confess Christ openly. He comes to daily reading and family prayer with the preacher, and with me when I visit the station.

This village is about nine miles from the Mission House, and is situated in a remote corner of the Kollis, commanding a fine view of the northern spurs as they fall away to the plains 3,000 feet below. The path is a difficult one, running over the great central watershed, where it is very easy to miss the scarcely definable track upon the lichen-covered rock and lose one's way; and then on through grand forests and out over fields cultivated with millet, rice and tobacco. The people come in crowds for medicine, and are particularly friendly. We bespeak the prayers of Christians for the work in this promising village.

J. M. BRAND.

FIRE DANCING.

THE last time I was camping at Erumaipatti a very popular local festival was being held, and amongst the crowds I noticed a number of people wearing freshly-dyed yellow cloths. Most of them were men, a few were women, several were lads, and one was an exceedingly fat boy who used to attend our Erumaipatti School. The yellow cloth was the sign of a vow to Mari, the demon of small-pox, to jump through the fire in front of her temple that very evening.

Though it was only about 8 a.m., the trench had been dug, the wood gathered, and an old Brahmin, the only one in the neighbourhood, was squatting in the ditch and performing strange ceremonies with rice, spice, mango leaves, etc., the whole time jabbering his very hardest in Sanscrit. Priestly rites all concluded, the trench was cleared, the wood piled, and the fire lighted.

Just before sunset the leader of the yellow robes, amidst much pomp and show at the temple, was handed a small, elaborately decorated idol, which he placed on his head; then, followed by all those who had taken the vow, at once went to the deep, spacious tank which is close to our school. Reaching the top of the long slope going down to the water, watched by thousands of excited spectators, led still by the man with the idol on his head, all rushed down the steep and, shouting the name of their demon, leaped into the water and swam back to the steps. With dripping garments they lined up on the slope in two rows—the men on one side, the women on the other. There, too, was the fat boy, elated with the excitement of the moment and stroking his wet body with no little self-satisfaction. Then one of the chief men of the locality came forward, accompanied by a servant with a large basket of garlands. As he placed the emblem of honour on the shoulders of each devotee, a mighty shout rose up from the crowd below and the thousands lining the bank above.

It was now time to return. To the incessant din of drums and the shouts of actors and onlookers, the procession slowly made its way back to the temple. A brief pause was made in the front of the glowing embers, when suddenly with a yell the leader dashed into and across the band of fire. Another and another, urged forward by the frenzied screams and shouts, took their leap, till all had fulfilled the pledge. The priest then came out, received the idol from the first yellow robe, while all went to their homes to break their long fast and to receive the congratulations of friends.

D. MORLING.

Sendamangalam, 12th August, 1919.

THE INCREASING COST OF OUR WORK IN INDIA.

HOW DOES THE RISE IN THE RATE OF EXCHANGE APPEAL TO YOU?—This is how it appeals to one of our Brighton Prarthana Sabha friends who has been in India the last three years. Mr. Arthur F. Cozens writes as follows to his parents:—"Let me work a little sum for you. *1914* Exchange £1 = Rs. 15. The sum of £100 would then produce 1,500 Rupees, with which a certain amount of missionary work could be done. *1919* Exchange £1 = Rs. 10. Commodities risen 30 per cent. The rise in commodities means that to do the same work as in 1914 we need Rs. 1,500 plus Rs. 450, that is Rs. 1,950. Owing to the drop in Exchange value the English money required to produce Rs. 1,950 has risen from £130 to £195. Therefore work done in 1914 for £100 costs £195 in 1919."

Our friend closes his letter with the question, "I wonder what the effect will be. Will they double their subscriptions or halve their work?"

What is your reply? Will you double your subscriptions to save the S.B.M. from halving its work?

THE NEW YEAR'S PRAYER MEETING will (D.V.) be held on JANUARY 2ND at CHADWELL STREET, CLERKENWELL, at 7 p.m., when PASTOR J. H. LYNN will give an address.

FAREWELL TO MISS APPLEBY.

A FAREWELL meeting in view of Miss Ruth Appleby's impending departure for India, under the auspices of the L.Z.A., was held at Chadwell Street, Clerkenwell, on Friday, 28th November, when Mr. Collin occupied the chair and, after Mr. W. S. Baker had read Psalm lxvii. and Mr. S. Hutchinson had led the meeting in prayer, made some apposite remarks on "God hath chosen the weak things of the world to confound the things which are mighty," and expressed the prayerful wish that God would bless Miss Appleby and "prepare her for all He has prepared for her. We trust a long future lies before her in the Master's service, and we wish her great success and every blessing."

Mr. R. Robinson said that Miss Appleby was very well known at Chadwell Street. "We feel we are sending one whom God has called, equipped, and will further equip, and whom He will greatly use." Mr. Robinson proceeded to dwell upon the Vision, the Cleansing, the Call, the Response and Command in Isaiah vi. 8, 9, and concluded by saying, "The Church and friends at Chadwell Street will follow our sister's movements with the greatest interest, and she will be followed with our prayers; and when the Lord blesses her labours, and we hear of 'signs following,' we shall rejoice, because we shall feel that we are linked with her."

Mr. H. S. Boulton, who, when Pastor of the Church at Chelmsford, baptized Miss Appleby, in addressing her, said he was persuaded that the present gathering was the climax of God's guiding hand, and gave her the words in Deut. xxxi. 6, "The Lord thy God, He it is that doth go with thee; He will not fail thee, nor forsake thee," which, he said, implied an Errand, ensured a Convoy, and proclaimed a Promise. "Your needs are great, but God is greater than your needs. In secret fellowship with Him gather strength for all your service. From the depth of my heart I commend you to God and to the Word of His grace."

Mr. Collin, President of the S.B.M., then shook hands with Miss Appleby and bade her God-speed and farewell on behalf of the Mission.

Miss Appleby expressed her thanks for all the kindness she had received, and detailed the circumstances connected with her call to missionary work in India (an outline of which appeared in the HERALD of November, 1918), and asked for the prayers of the congregation. She concluded by quoting Miss F. R. Havergal's hymn:

> "Lord, speak to me, that I may speak
> In living echoes of Thy tone."

Mr. Chisnall, Secretary of the Mission, commended the new missionary to the Lord in prayer. S. H.

CALL TO THE MISSION FIELD.—A service was held at London Road Baptist Church on Tuesday evening, 25th November, to bid farewell to Miss R. Appleby, who is shortly leaving to take up mission work in the south of India. Miss Appleby, whose home is at West Mersea, came to Chelmsford in 1906 and became an active worker on behalf of the Baptist Church, assisting at the organ for ten years. In acknowledging the gift of a wristlet watch, presented by Pastor R. Hewitt on behalf of the Church members and congregation, Miss Appleby spoke of her call to the mission field, and said she would cherish many happy days of her stay in Chelmsford. Mr. W. Chisnall, Secretary of the Strict Baptist Missionary Society, gave an address on missionary enterprise.—*Essex County Chronicle.*

MISS APPLEBY'S DEPARTURE.—Miss Appleby left Waterloo Station at midday on Tuesday, 16th December, and embarked at Southampton for Bombay by the S.S. *Minnedosa.*

OUR GIRLS.

(Concluded from Vol. XVIII., p. 98.)

THE class at Choolai is for high-caste girls, and is held on Tuesdays from 2 to 5 p.m. When I visited there yesterday eighteen pupils were present, most of whom are young, unmarried girls; two are widows. Canvas samplers worked with bright wools seem to give these young people great pleasure, but they also hemstitch handkerchiefs and crochet babies' bonnets and booties to sell at the Ingathering Service. Most of the girls bring a small coin each week to drop into the Mission box.

At Egmore, from twelve to fifteen girls gather on Thursday afternoons. Two of these are young married women, one is a widow, and the rest are young, unmarried girls. Here the work is of a more practical type. Last week one little girl was learning how to put a new neckband on an old garment, another was trying to mend the rents in a little coat, four others were making some handkerchiefs and little bags for the Ingathering Service, and the rest were at crochet work. This week they are all to have a lesson in cutting out, and making little jackets such as the Indian women all wear. Some of the senior girls can now make crochet lace very nicely, and do pretty d'oyles, tray-cloths, etc.; so we encourage them by giving them a few annas for their work, and try to sell the things they have made.

Needlework is not the only subject taught in these classes. Soon after 4 o'clock work is put away, and a lyric is taught and sung, several of which the girls have already memorized. A Scripture lesson is then given, after which we ask questions about the lessons and close the gathering with prayer.

What shall the harvest be? We know that, already in some hearts, the good seed is bearing fruit. Lukshmi is a true believer, a young woman called Bakkiam has been stopped from attending by her mother-in-law, ostensibly "because she neglects the baby," but really because she is showing too much interest in the "Christian Way," and we know not how the Spirit is working in other hearts. May God guide us in all our contact with these young lives, and bring many more to love and trust Him in their early days, so that these reading classes may be an increasing power for good.

O. M. ELLIOTT.

THE TUESDAY TEMPLE FESTIVAL.

(Concluded from Vol. XVIII., p. 97.)

OUR books sold like magic, and we found that we could have disposed of many more. The picture text-cards also were in great demand, and so anxious were the parents, as well as the children, to procure one that at times the crowd was far from gentle, and I had quite a job to hold my own and prevent them from tearing the whole lot from my hand. We thought it would be advisable to change our position for a while, and went outside the station where there was another large crowd waiting to get into the station. Here we immediately attracted attention by singing a lyric, and then Miss Elliott and the Bible-women spoke to the people. I busied myself with selling the books. Some were anxious to buy the lyric-book, but we had not brought any of those for sale, much to the disappointment of some young men.

Before 3 o'clock the whole supply of tracts and books was exhausted, so we made our way in the direction of the temples. But by that time most of the people had finished their worship and were making their way home. The only crowd we saw was one round the dead body of a boy who had that morning fallen into the sacred tank and had been drowned. These people were not willing to listen to us, so we returned to the station.

Here we sat in the centre of a large group of women and the story was told again. The women listened well, but a few men were bent on disturbing us, and every few minutes would shout, "Train coming, train coming," and thus make the women rush to get a good place on the platform for the train. We continued to gather groups of women until 5 o'clock, when the platform became clear, and we joined the people in the train. We were gratified with the thought that many had heard the message of the Cross, and that many were carrying it home in their baskets and bags, if not in their hearts. They will read it in after days. Our prayer is that some may be led to consider the error of Hinduism, and may desire something better and more lasting than an empty idolatry

A PLEA FOR PRAYER.

IN speaking to one and another concerning the appeal made at the Annual Meeting for a missionary for the Namakal field, it has been gratifying to note how those who are in closest touch with the financial difficulty are convinced that we should at this juncture seek from the Lord of the Harvest an additional labourer. Our missionaries, with their intimate knowledge of the present situation, are all of one mind concerning the real need for another man. The addition of another missionary to the staff will not only make possible the extension of our work beyond Sendamangalam, but it will also definitely help in the consolidation of the work of the Mission in the Kolli field and the Madras field. The welfare of the work in each field is bound up in this question. There is no occasion for me to labour the point, because all who have followed the development of our work know that we are faced with the distinct need for an additional man NOW.

Do we all realise that, if we unite in sincere and importunate prayer, God will reveal to us the man whom He has called to this work? Somewhere there is THE man whom God is preparing for this work at this time. When we are spiritually ready to receive him, God will inspire him to say, "Here am I; send me."

The urgency of this question impels me to ask that this matter of an additional missionary be given a definite place in all our prayer-meetings and in our private devotions UNTIL the answer comes. The need is clamant. The call for prayer is clear. If our hearts are devotedly set on the triumph of Christ's cause, let us alertly obey His command and pray the Lord of the Harvest that He will send forth labourers into His harvest (Matt. ix. 38).

ERNEST A. BOOTH.

PRAYER SUBJECTS FOR JAN., 1920.—*Week beginning* **4th**, Prayer for the new work at Puliyampetti on the Kolli Hills (see page 6). **11th**, For another Missionary and the means to train, send, and maintain him (*see above*). **18th**, For ourselves, that we may know what our Lord would have us do in view of the further rise in the Rate of Exchange, now 2s. 2⅜d., and the serious financial difficulty it creates, the upkeep of our present work in India costing upwards of £1,250 per annum more than before the war. **25th**, For the absent members of the Vepery and Ayanapuram Churches now in Mesopotamia and East Africa

OUR HELPERS.

ST. JOHN'S WOOD ROAD, MOUNT ZION SUNDAY SCHOOL.—Our friends here held a Missionary Week from November 1 to 7, when, on the Sunday, Mr. E. A. Booth was enabled to preach two missionary sermons. The following evening a special missionary prayer-meeting was held. Tuesday evening was devoted to Missionary Papers from our missionaries in Madras, Sendamangalam, and the Kolli Hills, interspersed with recitations by the children. On Wednesday evening Mr. T. Gear Willett, Deputation Secretary of the China Inland Mission,

gave an address on China. On Thursday a service of song, "Born in the East," was rendered by the children, and the week closed on Friday, Nov. 7th, with a social evening and papers on missionary work. The meetings were well arranged and well attended, and spoke volumes for the care and effort exerted by Mr. F. J. Smith and all the other willing workers at Mount Zion.

LEICESTER, NEWARKE STREET.—Some months ago we heard that our young friends at Newarke Street were trying to do better than in the previous year. Mrs. Crook's Sunday School Class collected 25s. in 1918. During the first four months of 1919 they collected 19s., so we quite expect they will be found to have broken their own record. We trust Mrs. Crook's efforts have been successful. We want eager helpers in every Church and Sunday School.

LEYTON.—We are glad to see that our Leyton friends also are keeping the needs of the Lord's work in India in practical remembrance. The amount collected last year was £13, for which we thank them.

ONE OF OUR YOUNG FRIENDS at Kilburn, we are glad to learn, wants to help. He was stirred by the Annual Meeting at St. John's Wood Road, and has written to Mr. Chisnall offering to collect money for the S.B.M. Are there not some other boys, and girls too, who could help in this way? The Mission greatly needs their help. Will *you* help? If so, write to Mr. Chisnall for a Collecting Card.

LADIES' ZENANA AUXILIARY.

THE L.Z.A. Committee are sorry to inform subscribers that Mrs. Hutchinson has had to resign her position as President, the uncertainty of her health making it imperative that she should do so. This was very regretfully accepted by the Committee, who wish to express their very deep appreciation of her work of love amongst us during the past thirteen years.

Mrs. Silvester has been appointed President, and Miss P. P. Nunn has accepted the position of Financial Secretary. Will all subscribers kindly note that *all* money should be sent to her at *58, Myddleton Square, E.C. 1* A few collecting boxes can now be supplied by her to new subscribers. Others must please make their old ones serve a little longer.

THE MESSENGERS.

THE shafts that bear the grain aloft are very slender;
The roots that hold them to the soil are very tender;
Yet all the grain is lifted high,
To ripen under summer sky,
And tell the millions by-and-bye
Of God the Sender.

The men who bear the Word aloft are often lowly;
The ties that bind them to the work all strengthen slowly;
And yet the Word is carried wide,
To every land on every tide,
The peoples manifold to guide
To God the Holy.

H. J. HORN (Rye Lane Chapel).

—From *The Missionary Herald.*

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

LIST OF SUBSCRIPTIONS, &c.,

Received from Nov. 13th to Dec. 4th, 1919.

General Fund.

	£	s.	d.
Tring, Ebenezer ...		14	6
Lewisham, College Park	3	14	6
Ditto ditto ...	9	12	1
Mrs. Stredwick—In Memory of Cissy		9	6
Acton, Tabernacle S.S. (Christmas Gifts) ...	1	10	.
Homerton Row ...	5	5	.
Middlesbro', Reports		3	.
Sudbourne	3	3	3
Box		1	.
Tunstall		15	6
Otley		16	5
P.P.C....		5	1
Grundisburgh ...	5	17	8
Hoxne		10	5½
Mr. Cooper (donation)		10	.
Boxes	1	.	2
Rishangles		12	4½
Subscriptions ...		6	.
Sunday-school ...		3	6
Occold	1	10	.
Boxes	3	1	9½
P.P.C.... ...		1	2
Stonham Parva ...		16	5½
Laxfield	1	.	.
1d. per week ...		11	.
Sunday-school ...	1	6	2
Boxes	1	6	9
Stoke Ash	1	4	.
Reports, &c... ...		3	6
Fressingfield	1	3	1
Mr. and Mrs. West (box)		8	11
Leicester, Zion, Working Party ...	1	6	.
Mr. A. Tyler... ...	1	.	.
Haworth, Hall Green Sunday-school ...	1	.	.
Maidstone	2	18	4½
Miss Parsons ...		10	.
P.P.C.		6	8
Meopham		8	4
Sunday-school ...		16	9
P.P.C....		1	.
Boro' Green	4	8	3
"		2	.
Boxes	3	3	9½
Sunday-school ...	8	8	10½
P.P.C.		2	2
St. John's Wood, Christmas Gifts ...	1	10	.
Bible-class	1	10	.
Hounslow, Reports ...		2	.
Greenwich, Devonshire Road, Men's Bible-class ...		10	.
Horham...	11	9	7½
S.S. Birthday Box...	1	6	9½
Mrs. F. Hawes (Peace Thankoffering) ...		5	6
Boxes	20	15	5½
Kings Langley, Zion	3	8	11
S.S. Birthday Box ..		9	10½
Boxes	3	1	8
Brentford. Miss A. Fincham (box)		17	8½
Bierton	4	.	.
Sunday-school Box		19	6
Chatteris, Zion ...	4	1	4
Brighton, Prarthana Sabha	8	16	.
Profit on Tea ...		2	.
Birthday Fund ...	1	18	6
Chatham, Enon S.S...		10	.
Bolton, S.S		11	.
Mrs. Desmond ...		5	.
Bexley Heath, Per Miss Langford, Famine Fund ...		5	6
Rushden, Succoth, Mr. & Mrs. Bennett and Family ...	1	10	.
Richmond, Salem, P.P.C....		5	.
Chelmsford	1	1	6½
P.P.C....		13	4
Croydon, Derby Road S.S., Peace Thankoffering	7	4	5½
Palm Leaf Text ...	1	6	.
Prittlewell			10
Reports, &c.... ...	4	12	7
Friend		8	6
Boxes	2	.	.
In loving memory of my dear Husband, per Mrs. E. J. Vestey	1	8	6
		9	9

PERSONAL:—

Mr. Newman Watts		10	.
Miss Sarah Hart ...		10	.
Mrs. Weedon ...	1	.	.
Mr. and Mrs. J. Driver	1	.	.
Mr. J. Pearson ...	5	.	.
"Of Thine Own," S. E.	5	.	.
G. L. G.		5	.
Mr. C. H Gosling...	3	.	.
Per Mrs. C.W. Harris, Christmas Gifts...	1	14	8
From a Friend, 142		10	.
E. J. A.		4	.
Birthday Gift, Dec. 3	60	.	.
" " Nov. 8		5	.

MISCELLANEOUS:—

Legacy *re* Mrs. Sarah Barker (deceased)	26	11	6
5 per cent. War Stock (£1,000)	25	.	.
	£293	5	10½

Pension Fund.

	£	s	d.
5 per cent. War Stock (£157 8s. 6d.) ...	3	18	8
3 per cent. L.C.C. Stock (£367 14s. 11d.) ...	2	15	1
3 per cent. L.C.C. Stock (£567 6s. 4d.) ...	4	5	1
	£10	18	10

Herald Fund

	£	s	d.
Rishangles		7	.
Occold		12	.
Stonham Parva ...		4	.
Laxfield...		18	.
St. John's Wood ...	1	.	.
Hounslow		1	4
Horham...	3	10	.
Bolton		13	.
Croydon, Derby Road		9	.
Prittlewell	2	2	.
	£9	16	4

Ladies' Zenana Auxiliary.

Money received by Mrs. Silvester from Nov. 10 to Dec. 3, 1919.

	£	s	d.
Walthamstow, Girls' Sewing Class		12	6
Kingston-on-Thames, Per Mrs. Summers...	3	2	2
Lewisham, for Bible-woman	5	15	.
Clacton, Miss Dykes		11	6
Woolwich, The Teachers of Enon S.S. in loving memory of Mrs. Abrahams ...	1	1	.
West Ham Tabernacle, Miss E. M. Cook ...	1	10	.
Aston Clinton, Special Collection...	1	10	.
Walton-on-Naze, Mrs Howe		4	.
St. John's Wood, Collection	3	14	.
Wood Green, Dovecote Hall		12	6
Miss Appleby's Farewell Meeting, Collection	15	13	.
	£34	5	8

N.B.—Please kindly note that in the Report the Peace Thankofferings and Famine Fund gifts from all subscribers appear *not* under the separate chapels but in lump sum on page 26. The various items appeared *in detail* in the HERALD month by month as received.

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.

FOREIGN FIELD NEWS.

Sendamangalam.—The Annual Meetings for the deepening of spiritual life amongst our Christians were held in the last week of October. There is no doubt that great blessing was experienced by many of our workers.

One of the good results of the special meetings was a baptismal service, when seven brethren of our Christian community, and two who were previously heathen, publicly confessed their Lord through baptism.

A few weeks ago, as Christian was preaching in Erumaipatti on the sufferings and death of Christ, a woman standing in the doorway of her own house was arrested by the Spirit of God. She has given clear evidence of her conversion and is willing to openly acknowledge her Saviour.

In the same town a man who has been a leader in Hindu services of song, and a trustee in the local temple, has given up his idolatry and put his trust in Christ and is now attending our chapel services. Both these persons, though willing, are unready to follow the Lord through His appointed ordinance. Will you pray that all obstacles may be removed and that both may be prepared to *wholly* follow Christ?

In the middle of November the three male members of our Conference met on the Kolli Hills to draw up a Tamil Confession of Faith for our Churches. We received much kind hospitality from our Kolli Hill colleagues, and at the end of seven days' steady work were able to conclude our task. We pray this simple statement of truth may be of blessing to our Christians.

D. MORLING.

THE MISSIONARY PROBLEM.

THERE are many Missionary problems. Some are intimately concerned with the development of the Christian Church in India, and as the young Church grows the problems become more complicated. There are problems connected with the finance of Missions, and these are especially prominent now, owing to the abnormal state of the silver market. All our expenditure in India has to be met in rupees, and our Home Treasurer has now to pay 2s 4½d. for each rupee. The normal price is 1s. 4d. per rupee, so that every rupee costs more than one shilling over and above the pre-war rate. In addition to this, the purchasing power of the rupee has greatly diminished. There are also problems connected with the attitude of the Home Churches to the great Missionary enterprise. Some Churches cultivate the Missionary spirit, other Churches neglect or discourage it; but at present I am not dealing with any of these problems. A greater problem is pressing on my heart, and I am hopeful that others will share the burden with me.

The primary Missionary problem is men. It is a sad fact that there is a dearth of suitable Missionary candidates. My personal conviction is that, generally speaking, the young men in our Churches to-day are not seriously facing the question of personal service in the foreign Mission field. They are not rallying to the Missionary cause as they rallied to the Flag in the great War. They are not even rallying to service in the Mission Field as they are answering to the call of commerce in foreign countries. Business houses have no difficulty in securing the men they need as their representatives in foreign countries. The same is true of Government service. How is it, then, that the Church at home asks in vain for volunteers to carry on her work in India? Surely the world's gibe cannot be true—"Men will go for money, but they will not go for the Gospel nowadays." Personally I seek an explanation along the line that our young men have not yet realized the importance and the urgency of the question.

The Mission is in dire need of reinforcement. The work of the Mission will be seriously hampered in the near future unless one other man is enlisted NOW for the staff in India. This is stating the absolute minimum. The necessary expansion of our existing work cannot be undertaken without this addition to our staff of Missionaries. Unless another man is sent out there is the definite risk of the Missionaries breaking down under the pressure of the strain.

Let me state the bald facts. The people of India NEED the Gospel, and in each of our fields there are many thousands willing to listen to the Gospel. It is the revealed purpose of our Lord and Saviour that they shall hear the Gospel. It is His Divine plan that men, not angels, shall carry the Gospel message. It is therefore clear that some one must, for His sake, make the necessary self-denial in order to carry out His great Commission (Matt. xxviii. 19). I appeal to the young men of our Churches fairly to face these facts and their personal attitude to these facts. It is obvious that not all young believers are intended for service in the foreign field; but if all the young men in Church fellowship will, in utter sincerity, prayerfully consider the needs and claims of our Indian Mission, I am persuaded, beyond the shadow of a doubt, that the way in which they can best help the work will be Divinely shown to each one.

The next step is with you, my brother. Knowing that the answer may involve the abandonment of a cherished life-plan, the sundering of family ties and dear companionships, dare you in utter sincerity place yourself unreservedly in God's hands and earnestly pray—"Lord, what wilt THOU have me to do in this matter?" If you are in real earnest, you will pray UNTIL the answer comes.

ERNEST A. BOOTH.

THE NEW YEAR'S PRAYER-MEETING

WAS held on Friday, 2nd January, at Chadwell Street Chapel, Clerkenwell, when the President of the Strict Baptist Mission took the chair and expressed the object of the Meeting as being that of praise to God for all that He had been to us as a Mission during the past year, and to seek His blessing upon the future months. Pastor J. E. Flegg read Psalm ii., and during the meeting the following brethren presented many and varied petitions to our Lord: Robinson, Peters, Hutchinson, R. S. W. Sears, G. Smith, Brand, Webb, Plail, Nunn, Robbins, Morris Reed and Chisnall.

Pastor J. H. Lynn addressed the meeting on Prayer, referring to Col. iv. 12, "Always labouring fervently for you in prayers," where the original word was "agonizing," the first use of the cognate word "agony" being in Luke xxii. 44, "Being in an agony He prayed more earnestly." Such prayer was needed for bringing lost souls to the Saviour's bosom. Our brother's presence this evening appealed to us to be helpers together in our prayers for him; and the urgent need of another missionary constrained us to plead for the right man whom the Holy Spirit would "separate" to this work.

Mr. E. A. Booth, our Madras missionary, made a strong and earnest appeal for prayer for a new missionary. We should come to prayer in the spirit of importunity, with a mind undismayed at the delay of the answer. This was a spirit which could be cultivated, a fire which could be fed with the fuel of Knowledge, Sympathy and Faith.

Knowledge. We needed to know, and to face the facts. Just now the predominating fact was the need of another missionary. Unless one were sent soon, it meant that we were imposing upon each of our men in India the definite risk of breakdown.

Sympathy. "Put yourselves in the place of the men on whom the burden mainly falls. Imagine what it must be to carry this burden without additional help. Like the importunate man in our Lord's parable, I

come to you on behalf of my 'friends' the natives to give them another messenger of the Gospel of Christ."

"Faith. We have been through some very dark days, but have always come out into the light; and God Who has been with us all these years is with us still. 'Whatsoever things ye desire, when ye pray, believe that ye have them.'" Let us believe not only that God *can* give us another man, but that He will; and, as surely as we were a company of believers, if every true believer present would resolve that until the answer came the prayer should go up, within a very few weeks the man would be shown to us.

Never was the need of more missionaries and of more money to equip them for their work so intense, so appealing, as to-day. . . . There is work waiting for hundreds of new missionaries.—Dr. H. C. G. Moule.

At the present moment we have seven Englishmen allotted to a district the size of England, and not one of them has a relief! For the work that we have begun we could double our European staff without wasting a man.—The Foreign Field.

PRAYER SUBJECTS FOR FEB., 1920.—The need of a new missionary is so urgent (see "The Missionary Problem," page 14) and the increasing financial difficulty so serious owing to the rise in the value of the rupee that we suggest that these should be the subjects for prayer in alternate weeks. *Week beginning* **1st, 15th, 29th,** for a new missionary; **8th, 22nd,** for the necessary means to send him and to meet the increasing cost of carrying on the existing work.

"With God all things are possible."

"LO, THE WINTER IS PAST."

IN the first week of the daily prayer-meetings preparatory to our special annual gatherings, a young man came from the village of Elur, ten miles distant, saying that he and several others were very desirous of giving up Hinduism and to be given definite Christian instruction. On receiving further information from one of our colporteurs, who well knew these young men, several workers and I paid a visit to their village. An excellent hearing was gained at the open air preaching, and during the lantern service, after which a dozen men came to the shed where we were staying, showed very openly their disgust at idol-worship and all pertaining to Hinduism, avowed their belief in the teachings of Christianity, and quite artlessly asked to be received straightway as Christians.

The following Sunday two of them walked twenty miles to and from our Sendamangalam Chapel; a week after, twelve men did the same in attending our special meetings. At these gatherings one of the men—the one who visited me at the first—evidenced real sense of sin and put his faith in Christ as his Saviour Shortly afterwards he visited us again and asked definitely for baptism. After the usual Church order had been observed, Black Man, now named Spiritual Eye, with several others, followed his Lord through the divinely appointed ordinance. The ceremony was witnessed with no little pleasure by one of his friends from Elur, who desires to walk in the same way.

Of the others, I cannot speak confidently of any real work of grace; but what is very important is their disgust at their old religion, their determination to leave it, and, above all, their desire to receive regular Christian instruction. At the very least this opens to us a grand opportunity, and it is very possible that what appears to be merely a dislike or even hatred of their old ways, condition and religion, may be indicative of something deeper and more spiritual.

These and other signs that we see around us lead us to believe that a real breach is being made in the enemy's defences, and that many men now in the adversary's ranks, and much land now in his possession, will soon be won back to our Lord and Captain. Meanwhile, of course, the enemy is busy with various counter-attacks.

All this is most encouraging. The perplexing part of the whole matter is that we have not a single house or hut in all Elur in which to place a worker, or a bit of ground on which to build, or even the worker to send even if we had the house We need your prayers that God may send the men and the means enabling us to embrace this really exceptional opportunity. D. MORLING.

9th December, 1919, Sendamangalam.

SPECIAL MEETINGS AT SENDAMANGALAM.

IN the last week of October our annual Convention was held. A godly Indian brother, a man of prayer and zeal, and well instructed in the Scriptures, conducted most of the meetings. The use of the simple means of grace, the exposition of the Word, exhortation and prayer, was again found to be accompanied with the power of God unto salvation. At the closing meeting, many testified that they had heard God's voice, and received new light and love in their hearts. This year the sisters, especially, praise God for reviving them. The one disappointment was that Mr. Morling was taken ill on the first day of the meetings and prevented from attending even once. However, he had already contributed a most effective service by holding preparatory prayer meetings for some weeks previously in the various village stations of his field. J. M. BRAND.

December 4, 1919.

SATAN HINDERED US.

NEW meaning has come into these words for us this month. Satan is determined that he will not let any of his captives go from the combined villages of Arumbakkam and Koyembedu. Some few months ago a young man named Muniswamy was a candidate for baptism and was accepted by the Church, but on the day when he should have been baptised he was prevented by his father from coming. We are still waiting for him.

Two other lads have recently expressed a desire to be baptised, and have been accepted by the Church for membership after baptism. Chellan is the elder of the two, and is an old schoolboy who joined the Koyembedu school in 1911. After leaving school, he went to live for a while with an uncle and learned a little printing. He returned home to Arumbakkam and is now working as a learner in the Christian Literature Society's Press. He renewed his acquaintance with the services held in the old school and has been a regular attendant. It is now a year since Chellan finally gave up the worship of idols in the home; for, although his father works in the British and Foreign Bible Society's compound as a gardener, he still keeps his idols for worship in his house. Chellan obtained a copy of the Gospels and commenced the practice of reading a portion day by day with prayer. The Lord met him and sealed home to his heart the message of the Gospel.

Mari is a nephew of Chellan's, and is a much younger lad. Although he has been to school at odd times, he has never been a regular attendant. Ever since he has been able to earn anything at all, he has had to go to work. He now works at making bricks at a neighbouring kiln. All the study he has done has been at night after the day's work was finished. Like Chellan, he has made it a habit to read a little of God's Word daily,

but his knowledge is not very wide and his faith is very simple. He also gave up the worship of idols some time ago, and has been a regular worshipper with us at Koyembedu. In giving his testimony he declared his belief that the Lord Jesus Christ had died for him, and has forgiven his sins, and made him clean through the blood shed at Calvary.

We accordingly had the pool ready on the morning of the second Lord's Day in October, but much to our disappointment, neither Chellan nor Mari came, and we had to proceed with the service without them. At the Church meeting afterwards, Deacon Doraiswamy informed the Church that Chellan's father had told him he was not to go, and gave him some work to do to keep him occupied that morning. Mari had been sent to his father's village on some pretext or other. The Church felt that, as this makes three hindered converts from that one place, it called for a definite council of spiritual warfare. It was decided that, in each of the ordinary prayer meetings, special prayer should be made, and that, on the next Lord's Day, the whole Church should meet again to remain after the morning service for a time of wrestling with God for His help in overcoming Satan's opposition. Friends, join with us in this siege of Koyembedu and Arumbakkam.

L. WATTS.

Madras, October, 1919.

INFLUENZA ON THE KOLLI HILLS.

IN the space of about six weeks, quite 20 per cent. of the population of Sekkaraipetti village died of influenza. The epidemic coincided with a long spell of wet, cold, monsoon weather. Imagine a number of low mud huts soaked continuously with the cold rain and fog of an English November, the inhabitants *all* prostrated with influenza, and you have a picture of our Sekkaraipetti during last month Fill in the details: first, meagre clothing. The hill man has only *one* garment—a thin cotton cloth—and sometimes a small, amply ventilated blanket; and in the rainy season, he is only warm when curled up indoors close to the fire. In many houses there were no fires, no one being well enough to go to the forest and cut wood. In consequence there was no food. I fear many died from sheer lack of nourishment. Add to this an entire absence of the most elementary nursing. Again and again we saw people in the last stages of pneumonia, within a few hours of death, staggering out in the rain, a few paces from their doors, because there was no one to wait on them. Several houses have been left empty of any one to occupy them.

Christ's messengers found much employment in this scene of squalor and misery. Every day we visited every sick house with medicine and hot gruel. The message of the Gospel was given to all. Some who succumbed had professed to be secret believers before the epidemic came, and several of these called upon the Lord Jesus in prayer before their death. One poosari handed over his infant daughter to our care, and died cursing the gods he had served so well.

When the influenza came, fear of infection kept all outsiders away, so that the paths leading through the village were quite deserted, and the poor villagers left to their fate. In this forlorn condition, the kindness and unremitting attention of the Christians has appealed to the hearts of the people. I think the daily visits and the hot gruel and medicine have done good service for Christ in Sekkaraipetti.

J. M. BRAND.

December 4, 1919.

Ladies' Zenana Auxiliary.—The Quarterly Prayer Meeting will (D.V.) be held at ACTON TABERNACLE on WEDNESDAY, FEBRUARY 25TH, at 3 P.M.

THE HALF-YEARLY MEETING will (D.V.) be held on APRIL 27TH at WEST HAM TABERNACLE

THE CRUELTY OF HINDU SINCERITY.

ARE these people really sincere in the observance of all the puerilities, the childish follies, of their demonolatry? It is often most difficult even for a person of long experience in India to appreciate the fact that they *are* sincere. Now and again something turns up showing how very *real* it all is to them.

Last week in Sendamangalam was held the popular festival of Mari Amman, demon of small-pox. After she had been taken to see her sister Selliyay, demon of cholera, and had paraded all the main thoroughfares of the town, she was given the crowning honour of the whole week in the fire-dancing ceremony outside her shrine.

Just at the most exciting part of this performance a boy, pressed behind by the dense crowd, fell headlong into the fire and severely burnt his arms and legs. On the lad being pulled out he was recognised as one coming from a house that was unclean, *i.e.*, where a birth had recently taken place. An Indian medical man happened to be on the spot, and at once went to give the poor boy proper treatment. Immediately the crowd interfered. "Never, never," they objected; "for his temerity in daring to approach this temple and attend the festival when he and all the people of his house were unclean, Mari has rightly punished him by casting him into the fire. If you now interfere in the matter by trying to cure him her anger will break out on us and we shall get small pox," and immediately sent him home to endure his agony unaided, alone.

Sendamangalam, 9th Sept., 1919. D. MORLING.

List of Subscriptions, etc.—Continued from page 20.

	£	s.	d
Chelmondiston ...		10	.
Otley		5	.
Cransford		4	.
Newcastle		10	.
PERSONAL:—			
A. & E.		5	.
Mr J. Swan... ...		5	.
Mrs. Howes ...		1	6
Rev. E. Doveton ...		1	6
Mr. W. H. Begbie ...		1	6
Mrs. J. W. Oliver ...		2	6
Mrs. C. Hutchinson		1	9
Mr Israel Wilkinson		1	6
Mrs. E. Frost ...		2	6
Miss Deal		2	.
Miss Greengrass ...		4	9
Miss Swinyard ...		1	6
Miss A. Relfe ...		1	6
Mr. Moffat		5	.
Mr. F. Baker ...		5	.
	£20	12	3

Medical Fund.

	£	s.	d.
Mr. C. T. Forscutt ...	1	.	.
	£1	.	.

Pension Fund.

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

Ladies' Zenana Auxiliary.

Money received by Miss P. P. Nunn from Dec. 4, 1919, to Jan. 9, 1920.

	£	s.	d.
Borough Green ...	3	4	8
West Ham Tabernacle, Miss Cook	1	.	.
Hounslow, Bible-woman's salary ...	2	10	.
Brentford, Mrs. Fromow, Donation for bandages		10	.
Bassett Street, Bible-woman's Salary ...	1	7	8
Notting Hill Gate, A Friend		2	6
Lewisham, 3 months' salary for Bible-woman	3	.	
Tottenham, New Year's Collection		14	.
PERSONAL:—			
A Member of Zoar, Hounslow ...		10	0
	£12	18	10

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

ALL APPLICATIONS for LADIES' ZENANA Collecting Boxes and all Contributions to be sent to ***Miss P. P. Nunn, 58, Myddelton Square, London, E.C. 1,*** 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 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 Dec. 5th, 1919, to Jan. 12th, 1920.

General Fund.

	£	s.	d.
Richmond, Salem,			
Reports			10
Sunday-school ...	2	16	6
Bible class	1	6	8½
Boxes	2	5	4½
192 Farthings ...		4	.
Second Class Girls "Harold," from Germany		5	.
Y.P.S.		19	.
Annual Meeting ...		19	5½
Gravesend	1	.	.
Stoke Ash	3	10	.
Boro' Green, Reports ..		2	4
Trowbridge,			
Mr. A. L. Wiltshire		10	.
Y.W.B.C.		18	4½
Clapham Junction,			
Providence, S.S. ...		14	.
Manor Park	2	17	6
Miss F. J. Hill (box)		7	.
Miss Baldwin (box)		14	.
Sunday-school ...		7	.
P.P.C., etc.		5	10
Miss A. Spire, Birthday Thankoffering... ...		5	.
Miss A. Spire, Palm Leaves ...		2	.
Croydon, Derby Rd., Palm Leaflets ...		4	.
Sydney, Nithsdale St., N.S.W., Special Church Collection & Dorcas Society	11	5	.
Guildford, Old Baptist Church, Reports ...		8	.
Mr. Brand, Six Months' Camping Expenses *re* Kollis	17	10	.
Mr. Brand, Chapel Site *re* Kollis ...	11	13	4
Sunday School ...	6	.	10
St. John's Wood, S.S.		4	6
Mrs. Douglas ...		2	6
Mrs. J. E. Bennett...	1	.	.
Reports		1	.
Mrs. R. R. Robbins	6	6	.
Mrs. Cobb		1	6
Kolli Mountains, Special	30	10	.
Bromley, College Slip Bible class		6	.
Chelmsford, S.S. ...	2	19	11
Reports		5	5
Staines, S.S.		17	6
Bethnal Green, S.S. ...	2	.	.
Hounslow, S.S. ...	5	4	9
Mrs. Girdler (box) ..		4	6
Loughborough, S.S ...	1	1	,
Wandsworth,			
Chatham Road S.S.		14	.
Notting Hill Gate,			
Mr. H. Burbage ...	4	10	.
Birthday Box ...	2	7	2
Bassett Street... ...	1	5	10
Birthday Gift, Dec. 12		2	6
Bath, Bethel.			
Mrs. A. K. Chapman (Australia) ...		5	.
Miss K. Robbins ...		2	6
Mr. F. S. Robbins...		7	6
Anon.		.	6
Chesham, Reports ...		1	4
Girls		7	5½
Boys		6	6½
Y.M.C.		4	9½
Birthday Box ...		.	10½
Hartley Wintney ...	1	.	.
Kenninghall, S.S. ...	1	10	.
Lily Mitson (box)...		7	.
Wandsworth, Chatham Road		16	9
Kilburn Vale, Ebenezer S.S. ...	1	11	3
Bermondsey, Lynton Road, S.S. Birthday Box	2	3	7
Thame, Miss C. L. Mears (box)... ...		10	.
St. Neots, S.S. ...	1	12	.
Leyton, Goldsmith Rd.	2	11	6
Ilford, S.S.	1	1	6
Stratford, Gurney Rd., S.S. Birthday Box...	1	6	1
Quarterly Subs. ...		16	.
Girls' Sewing Class		10	.
Sunday-school ...	1	3	2½
Birthday Gift, Dec 15		10	.
Greenwich, Devonshire Road, Raymond Hellis...	1	10	.
Reports		1	11
Brighton, West Street Sunday-school ...		5	.
Trowbridge, Zion, S.S., Girls	1	12	8
Miss L. Summers (box)	1	.	6
Wellingborough, Reports		2	6
High Wycombe, Birthday Offerings		10	1½
Reports		7	.
Margate, Rehoboth, Reports		1	.
Leicester, Newarke St., Mr. G. Underwood		10	.
S.S. Class (Mrs. Crook's)		11	.
Irthlingboro'	2	12	.
Lewes Jireh, Mrs Girdlestone ...		10	.
Watford, Tabernacle	8	.	.
Clapham, Courland Grove, Mr. Andrews		10	.
Birthday Box	1	.	.
Croydon, Derby Road, Y.P. Bible Class ...		9	.
Palm Leaf		1	.
Newcastle, Mr. Vincent	1	.	.
PERSONAL:—			
Misses West & Smith, Walmer	1	.	.
A Thankoffering for mercies received during affliction		2	6
Mr. & Mrs. J. Driver		10	.
A. & E.		10	.
M. A. H.		10	.
A Friend, 170 ...	2	.	.
Sale of P.P.C. per W. C.		7	3
L. E. H.		5	.
357	12	.	.
Anon, 183	10	.	.
Mrs. M. Cook ...		12	.
Mrs. Howes		3	6
Miss Emily Church		5	.
Mrs. J. W. Oliver ...	1	.	.
S. & R. J. H. ...	1	.	.
Mr. H. G. Dann (box)	1	.	.
Reader of the *Earthen Vessel* (California)		5	.
Miss D. Craddock...	2	.	.
Mr. H. C. Willett ...	1	.	.
Mr W. H. Beable ..		7	.
Mr. E W. Thomas		15	.
Per Mr. C. W. Harris *re* Freight for Christmas Boxes	4	.	10
Mr. Ford, *re* Violin	1	.	.
Mr. & Mrs J. C Booth	5	.	.
A Friend, Hutton ...	5	.	.
An Invalid Friend at Hitchin... ...	1	7	6
Miss Child		1	.
Mr David Flavell...		10	.
Mr Ismel Wilkinson		8	10½
Mrs E. Frost, Pence Thankoffering ...		2	.
Mrs. E. Frost, Birthday Gift, Dec 18...		2	6
Miss Deal	1	.	.
Mrs. R. Aston ...	1	.	.
Miss Greengrass ...		9	4
Miss A. Relfe ...		5	.
R. D. V.	15	.	.
NEW MISSIONARY :—			
E B.		5	.
Mrs J. Thomas ...	5	.	.
MISCELLANEOUS :—			
Re the late Miss J. R. Morris per Miss Ella A. Barker ...	1	15	.
2½ per cent. Consol. Stock (£39 1 11) ...		4	10
2½ per cent. Consol. Stock (£451 7 5)...	2	16	5
	£250	13	7½

Herald Fund.

	£	s.	d.
Richmond, Salem ...	1	6	.
Boro' Green	1	1	.
Leyton, Goldsmith Rd.	1	6	.
Loughborough, S.S....		12	.
Fulham, Ebenezer ...		10	.
St John's Wood ...		1	.
Bromley, College Slip		12	.
Chelmsford	2	4	4
Ilford		5	6
Peckham, Zion ...		9	.
Guildford, O.B.C. ...		9	8
Bassett Street... ...		13	7
Chesham	1	.	.
Kenninghall, Miss A. Bloomfield		1	6
Mrs. A. Bloomfield...		1	6
Over		3	6
Wandsworth, Chatham Road		9	3
Hounslow, Zoar, Nov. 19		11	.
Dec. 19		1	7
Jan. 20		4	8
Stratford, Gurney Rd.		10	.
Greenwich, Devonshire Road ...	1	16	6
Salhouse, Mrs. Waters		5	.
Trowbridge, Zion ...		5	.
Wellingborough ...		7	6
High Wycombe ...		10	.
Margate, Rehoboth ...		1	4
Leicester, Newarke Street ...		7	6
Irthlingboro'		12	10
Newton Toney, Mrs. Handley ...		2	.

(Continued on page 19.)

TO BE, OR NOT TO BE.

THE absolute necessity for a sustained increase in the regular income of the Mission is due to economic conditions which we cannot control, but which we have to face. The dread alternative to this is the closing of missionary stations and the reduction of our staff.

This would mean undoing at a single stroke work which is the product of years of unremitting toil. In my opinion it would be a cowardly surrender to the enemy, and the forces of Hinduism would be exultant.

During the past month the Indian Currency Committee presented its report, and the Secretary of State for India has accepted its main recommendations. The Indian Rupee Exchange has now been fixed on a *gold* standard basis.

The immediate result of this change has been a further rise in the rate of exchange. At the time of writing, exchange stands at 2s. 9d. per rupee as compared with 1s. 4d. in normal times. It is plain to all that with the rupee at more than double its pre-war rate, the income of the Mission must double its pre-war standard, or the work must be cut down.

Would YOU care to be responsible personally for extinguishing one of the few lights that are glimmering in the dense darkness of heathendom and so rob some benighted pilgrims of the only opportunity of learning the way of salvation?

Let us remember that our Lord and Saviour did not so frame His great commission that the Church should be relieved of all responsibility in the matter of evangelising heathendom when conditions are unfavourable. He did not say, "If exchange is favourable and missions can be run cheaply, go ye into all the world and preach the Gospel." He never said that the task would be easy. The whole history of missions is proof that He intended it to be a work of faith.

The fact that it will cost us more to carry out the command of our Lord is only a further challenge to our obedience and faith. It does not make any less necessary the additional man for whom I have pleaded in these pages. Unless another man is speedily forthcoming there will be serious complications and hindrances to progress in our work in India.

Is there not even one among our young men with the necessary qualifications who is ready to make the venture of faith and embark on the greatest enterprise the world has ever known? Has not one of these heard the voice of the Lord saying, "Whom shall I send, and who will go for us?" Just anybody will not do. God will have no driftwood for His sacrifices, nor driftmen for His ministers.

ERNEST A. BOOTH.

"MAN'S EXTREMITY IS GOD'S OPPORTUNITY."

YES; and especially when the extremity is in connection with His own work, the fulfilment of His own gracious purposes, and the glorification of Jesus in the hearts of men.

Our extremity in the work of the Lord in the S.B.M. is the urgent need of a new missionary at the very time when the cost of the work in India is being doubled by the abnormal rise in the rate of exchange, and it *seems* impossible to double our income.

This time of extremity our Lord is choosing as His opportunity of *spiritual* blessing on the work itself. The reports we are receiving from India present evidences of the Holy Spirit's working with our missionaries in Madras, in Sendamangalam, and on the Kolli Hills.

In view of this, dare we doubt that He will also make the extremity His opportunity for *material* blessing, and provide the means for carrying on a work which He is sealing as His own? If He give the greater, will He withhold the lesser? And does He not permit the extremity to test our faith, while, at the same time, He grants the greater blessing to strengthen it?

But is He not also calling us to work and give while we pray and trust?

—ED.

VICTORY THROUGH PRAYER.

IN my article entitled "Satan Hindered Us" I told of the decision of the Church at Ayanapuram to hold a special prayer-meeting to pray for the three accepted candidates at Koyembedu who were prevented from coming for baptism. The Church met on the following Lord's-day for the special prayer-meeting, and brother after brother prayed for this one thing—that victory over the opposition of Satan be given to these three lads. The matter was also taken up in the ordinary prayer-meetings, and Satan soon showed signs of giving way. Satan truly trembles when he sees God's people on their knees praying against him.

On Tuesday, while I was conducting the prayer-meeting at Koyembedu, I noticed the father of one of the candidates in the meeting. Afterwards he came to me and said that he has a very bad tooth, and it was preventing his sleep a good deal; he wanted it to be extracted. I had not my instruments with me just then, but took the opportunity of having a good talk about the way he had prevented his son from following the true God. He replied, "What can I do now? He has gone and got his hair cut, and I can't prevent him any more." I looked round immediately, for this was good news, and his son had just come in. Imagine my joy to see that he had now what the Hindus tauntingly call the "convert's crop," and had lost the long hair that his father had hoped would bind him to heathenism. The long hair is a sign of religious import to Hindus, in some much more than others, it is true, but we always find it best to follow the teaching of 1 Cor. xi. 14—16 on this matter. Muniswamy has obtained a new situation as peon in a hospital, and has registered himself as a Christian with the name of David. His father's tooth was extracted the next morning.

Another week when I was at Koyembedu the father of another candidate asked me to go and see him, as he was suffering from a severe fever. Here was another opportunity for direct attack, and along with the medicine was given some clear teaching about the duty of a father to a son who is following the truth. The third father promised consent when he saw that the other two had given way.

We therefore gathered in joyful expectation on the morning of Lord's-

day, November 9th, for the baptism of these candidates. Two came, but the third was not able to find courage sufficient to face the villagers. We believe that continued striving in prayer will bring complete victory for David; but, meanwhile, we ask that you will join in praise with us for the coming of Benjamin and Mark as the first professed Christians from the group of villages in our field lying south of the river.

L. WATTS.

MEDICAL EXPERIENCES AT SENDAMANGALAM.

INFLUENZA has re-appeared in epidemic form, but we are thankful to say in a much milder form than last year's. As it is, however, it has been responsible for a great number of deaths. Here in Sendamangalam our rest has been broken night after night by the death tom-toms, and during the day bodies were being continually carried past the mission-house on the way to the burning-ground. The people believe the sickness is being sent by the goddess of small-pox, and to propitiate her and turn away her anger, processions have been made to her temple and offerings presented. One morning last week we were unable to buy any plantains in the bazaar as they had all been taken for this purpose, and later in the day about forty or fifty people went by on their way to the temple, each one carrying several big bunches of plantains. The people of the lower castes have been refusing to take medicine, fearing the anger of the goddess; consequently very few people came to the dispensary for medicine. There was nothing left but to take the medicine to them, so every day for an hour and a-half before dispensary hours in the morning and in the afternoons and evenings I have taken medicine round to the villages, especially to the non-caste quarters. Taking a medicine-glass, a big bottle of mixture, and a bottle of liniment, with the help of the mission teachers I have gone from house to house, feeling pulses, rubbing chests, and dosing. There have been funny cases, trying cases, and sad cases. One woman refused to take our medicine, saying white medicine would not agree with black bodies. Another woman said if anyone drank our medicine he or she would become a Christian. Another man suffering from pneumonia got mixed up in the directions, and frightened us all by drinking a dose of strong ammonia liniment. He had to be pulled off his bed, thumped on the back, and given copious draughts of water to get his breath back, but he made a grand recovery, and is now quite well. Another patient, suffering from pleurisy, tore off a mustard plaster, declaring it was our way of branding, and strange to say, recovered almost immediately, requiring no more medicine. The trying cases are those who come to us when it is too late to do anything, and then put the blame of the patients' death on to us. There was a man in Pottanum who was very ill the day after he had taken a dose of our mixture; he became unconscious, and for ten days was delirious, and died in agony. For ten days his relatives sat around waiting for the end, steadily refusing to give him any medicine, and telling everyone the dose of medicine he had taken had caused this condition.

Some of the cases were very sad. One woman whom I saw right at the beginning of the attack refused to take our medicine. Twelve days later her husband called me in. She was then dying. For ten days she had been delirious with pneumonia, and her thirst was so extreme that her tongue was like a withered piece of white leather. Upon enquiry, I discovered that not one drop of water had been given to quench her thirst for fear it would make her take cold. Her suffering was terrible—she died the next day. In Thutticulum non-caste quarter I crawled into

a tiny tumbled-down mud hut, barely six feet across, and found an old widow lying on the floor. I succeeded in rousing her, and tried to persuade her to take some medicine. She muttered, "Give me it to-morrow," and relapsed into stupor. To-morrow never dawned for her—during the night she died—without anyone to care for her—died like a dog—alone. Another man got up, went out into the street, and sat down. After a long time people discovered he was dead. Last week the boy who helps me in the dispensary went down with pneumonia. His temperature rose rapidly to 105 deg. During the night he became delirious, got up, climbed out of the window, and disappeared. The police took the matter up, searched all the surrounding country, but not a trace of him could be found, and we know no more of him now than we did a week ago.

The native doctors have treated this disease by pouring into the eyes a mixture of which three of the ingredients are pepper, chilies and onions. I have gone into a house five minutes after the doctor has left and found the patient rolling in agony.

I cannot close this article without speaking of the bright side. Out of the 628 cases treated in their homes, only 20 have died, and these all died through pneumonia, which had started before treatment was begun. Our reception in the different villages has varied. In some we were met with gratitude, in others with suspicion. In others our services have been demanded as "the Government pays us a big salary to do such work"; but whatever the reception, we have tried to do what we could in the hope that it might be the means of drawing some soul to Christ.

IVY W. IRELAND.

THE LOOM OF LIFE.



UITE a familiar sight in almost every Indian village is the weaver sitting at his loom, noiselessly sending the shuttle backwards and forwards as he weaves a brilliantly coloured *seeli*. I was reading to-day that India is probably the first of all countries that perfected weaving, for the art of weaving is alluded to in the Rig Veda 1,500 years before Christ.

The loom itself is worked by a man, but the women of the household take their share in the work by helping to set up the threads, winding bobbins, and spreading out the freshly-dyed skeins to dry; so, when out visiting, we often go into the weaving sheds and, sitting down on the floor beside them, talk to the women. We usually meet with a welcome; a little conversation helps to break the monotony of an afternoon's work, and the soft click-clack of the looms and gentle hum of the wheels as the bobbins are wound form a pleasant accompaniment rather than an interruption to the story of the Gospel. Sometimes, however, positions are reversed and we are the learners instead of the teachers. It was so the other day as we were sitting in one of the weaver's houses in Kondampatti. I had been invited to share a mat with a lad of about 16 or 17 who was setting up the pattern of a beautiful silk seeli, and as he worked I watched. From a pile beside him he would take so many different threads and fasten them into the light wooden frame.

"How do you know which colour to take?" I asked. He replied,

"I keep my eyes on the pattern," and, slightly raising the frame, he showed me a strip of cloth already woven.

As he resumed his work, I thought how much more perfect our walk before God and our work for Him would be if we kept our eyes on the Pattern—on "Him who suffered for us, leaving us an example that we should follow His steps."

I watched the lad again and noticed that before he picked up a thread he dipped his fingers in a matchbox containing a fine grey powder. In

reply to my question as to why he did this, he told me that to handle the threads without the powder would cause the fine silken threads to stick to his fingers and so spoil them.

Again the thought came to me that in dealing with souls we need the grace of the Holy Spirit, lest by our rough handling we spoil and hinder the work of the Lord.

Again I watched. Now the pattern had changed. Instead of the black and dark red, he was now fastening in beautiful golden threads, and I thought it was so with our lives. To complete the pattern there must be dark threads as well as bright—by themselves not beautiful, but woven together they form a perfect pattern. It is so with our work here. At times the black threads of discouragement seem to predominate, followed by the red threads of suffering and disappointment, but every now and then the bright, golden threads of hope shine through. As I left, some words written to me by a fellow-student just before I left England rang through my mind:—

"The shuttles of His purpose move
To carry out His own design.
Seek not too soon to disapprove
His work, nor yet assign
Dark motives when with silent dread
You view each sombre fold;
For lo! between each darker thread
There twines a thread of gold.
Spin cheerfully, not tearfully;
He knows the way you plod.
Spin carefully—spin prayerfully—
But leave the thread with God."

Sendamangalam, September, 1919. IVY W. IRELAND

PRAYER SUBJECTS FOR MARCH, 1920.—*Week beginning* Sunday, **7th,** For another missionary for Sendamangalam, so urgently needed. **14th,** For the money to meet the rise in the Rate of Exchange. **21st,** For another missionary for Sendamangalam, so urgently needed. **28th,** For the money to meet the rise in the Rate of Exchange.

"WITH GOD ALL THINGS ARE POSSIBLE."

MR. E. A. BOOTH'S DEPUTATION.—The Council is glad to report that the state of Mr. Booth's health will now permit of a limited number of Deputation Engagements being undertaken in various centres, and these are being arranged for by the Secretary. All communications to be addressed to Pastor W. Chisnall, 16, The Grove, Isleworth, Middlesex.

IMPORTANT NOTICE.

THE HALF-YEARLY MEETING.—CHANGE OF DATE.—In consequence of Pastor H. J. Galley's Anniversary and Farewell Meetings having, necessarily, to be fixed for April 27th since that date was arranged for our Half-Yearly Meeting, it has been decided to hold our HALF-YEARLY MEETING on TUESDAY, APRIL 13th. PLEASE NOTE THE CHANGE. APRIL 13th instead of APRIL 27th, at WEST HAM TABERNACLE.

ABSENT MEMBERS.

THE British campaigns in Mesopotamia and East Africa have included a very extensive development of the lands which have been taken from Turkey and Germany. Railways are being built, irrigation works are being carried out, and many other schemes for the economic well-being of the countries are in progress. The military department has had these works in hand, and for them has recruited large numbers of Indians of the artisan and coolie classes. Recruiting in and around Madras has been very brisk, and as the factories and workshops of this city have trained thousands of mechanics of various kinds, these men have been freely drawn upon for the work in Mesopotamia, and to a less extent in East Africa. The young men of our churches and congregations also have offered themselves for service abroad, and the list of members and enquirers who are away on military service is a growing one, as recruiting is still going on.

Five members of the Vepery Church, and four members of the Ayanpuram Church, together with nine very promising enquirers, are now away from us; and keeping in touch with them, or perhaps rather, keeping them in touch with us, is becoming more and more difficult.

Most of them have not sufficient knowledge of English to enable them to join in an English service, and the number of Tamil Christians in one place is so few that there is no provision made for vernacular services. There are one or two Tamil chaplains, but as they have so vast an area to cover, their visits to each station are few and far between. The only means of spiritual nourishment for most of our friends is that provided by daily devotions, and reading of Christian literature. Many of the friends of the Mission will now have had experience that a military life is not by any means conducive to a healthy devotional life, and our Tamil Christians are finding it the same. They are away from the immediate fellowship of the Church, deprived in most cases of the companionship of Christian friends for I do not know of two of them who are in the same place, surrounded by heathen comrades, with their deadening practices, and in a strange land. They need our prayers and any help that we can give them.

Some of the members of the Voluntary Service League write to some of those who are away, but not to all; and from letters which we have received from those members it is plain that if they can feel that there is someone regularly remembering them in their home country, and in their Church, it is a great encouragement. We are therefore now sending monthly Christian papers, and booklets in Tamil, to each of the members and enquirers, and are seeking to help them as much as possible by correspondence.

May we plead also for the prayers and interest of friends for these absent members? Several of them are but babes in Christ, and all of them have not even the same privileges and opportunities which our British soldiers have had on service, meagre though they may have been in many cases.

L. WATTS.

Madras, September, 1919.

MISS APPLEBY landed at Bombay on January 6th.

The Rate of Exchange has gone up to 2s. 9d.

A CHRISTIAN chief in the New Hebrides Islands, who before his conversion had been a cannibal, was reading his Bible, when a French trader came up to him and exclaimed: "What is that you are reading?" "The Bible." "Oh, that's played out. I don't believe it ever did anyone any good." "Don't you? Then let me tell you, sir, if it was not for the Bible, *you would be in my oven!*" —*The Christian.*

LIST OF SUBSCRIPTIONS, &c.,

Received from Jan. 12th to Feb. 10th, 1920.

General Fund.

	£	s.	d.
Rowley Regis, S.S. ...		11	6
St. John's Wood, A Thankoffering ...	25	.	.
Donation	10	.	.
Norwich, Orford Hill		6	6
Reports		1	2
Sunday-school ...	3	11	4
Tring Akeman St., Mr & Mrs Potter, Peace Thankoffering		4	.
Two Friends ...	1	5	.
Reading, Providence, Sunday-school ...		10	.
Mrs Woodham(box)		11	6½
Miss Pursey ,,		8	6½
Reports		15	.
Berkhamsted Common, Sunday-school ...	1	8	.
Miss Eva Rance ...	1	5	.
Miss Minnie Ivory...	1	10	0
Watford, Tabernacle, Reports		2	6
Sunday-school ...	7	11	2
Hounslow,Mr E E Jeffs E. M. R.	1	5	.
Lewis, Jireh	9	17	2
Cambridge, Eden, Subs	2	15	.
Reports		5	.
Staines, S.S.		19	6
Lewisham, College Park Sunshine Band ...	1	1	.
Limehouse, Elim, Lantern Lecture ...		12	7
Swindon, Providence, Reports		2	10
Donations		3	6
Boxes		12	8
Newquay, S.S.... ...	1	1	1½
Lingfield, Mr. Jason Ellis ...	1	.	.
Crowfield, Mr. J. Clover ...		10	.
Epsom, Collecting Cards ...	4	2	6
,, Box ...		7	11½
Palm Leaf Texts ...		1	3
Ilford, Anon.	1	.	.
Clapham, Courland Grove, Mrs. Whitehorn...		2	6
West Ham,Tabernacle, Junior C E.... ...		18	.
Brighton, Ebenezer, Sunday-school ...	3	5	.
Streatham, Hambro' Road, S S.	2	2	6
Brentford North Rd., Sunday-school ...	4	1	5
Leyton,Goldsmith Rd., Thankoffering ...		10	.
Stockley, S.S.	2	2	.
Datchett, S.S.		14	.
Tottenham, Ebenezer S S.		13	1
Hartley Wintney, Mrs J. Monck ...	4	.	.
Newcastle-on-Tyne ...		10	.
Horley	26	10	.
Berkhamsted, Mr. & Mrs. C. Hodsden & Family(box)	3	.	.
Walthamstow, Commercial Street, Reports		2	6
Miscellaneous:— Deposit Interest ...	7	8	9
Personal:— Mrs. Wm. Payne ...		5	.
Mrs. Wm. Payne (box)		10	10½
Mr. A. Mitchell ...		10	.
Mr. Job Smith ...		5	.
New Year's Thankoffering from "R"		10	.
A. R. E., Middlesbrough	4	.	.
Mrs. E. Constance...	1	.	.
Mr. & Mrs. Galley ...	1	.	.
Mrs. J. W. Oliver ...	1	.	.
A Friend of the Mission...	2	.	.
Mr. H. Stevens ...	1	.	.
Mr. A. Hughes ...		2	.
W. E. P.	3	10	.
Anon., Jan.11,Kollis		10	.
From a Friend ...	50	.	.
Per Miss S. A. Ash, 1d. per week ...		3	6
Three Friends ...		5	.
Mr. & Mrs. Forrester		10	.
Mr. Tooke		1	.
Mr. T. H. Voysey ...		10	.
Miss F. K. Milsom...		8	.
Sale of P.P.C., per W. O.		2	9
A. H. & S. B., Famine Fund ...		5	.
Birthday Gift, Jan. 30		4	.
A. Mite		1	.
Mrs. F. Chivers ...		3	6
Mr. & Mrs. John Driver	1	.	.
Reader & Sympathiser		3	.
Mrs. Edith Tree ...		7	6
Anon, Feb. 8, Mr. Morling's Work...		10	.
Mr. Herbert Watts	2	.	.
Miss R. M. Brain ...	1	.	.
Hedge End	7	2	4
Reports & P.P.C. ...		1	8
Boxes	2	17	8
Mr. J. G. Everett ...		10	.
Middlesbrough, Reports		3	.
Wood Green,Dovecote, S.S. Birthday Box...		9	.
Brentford A Friend...		5	.
Ilford	1	.	.
Coll. Cards		17	7
P.P.C....		11	.
Wisbech	3	2	.
Croydon, Salem, A Friend		3	.
Clapham, Courland Grove, for Native School, Ahmaikulam	5	.	.
Mr. & Mrs. A. Vine	2	2	.
Calcutta, Miss Billing	1	2	.
Guildford, Birthday Gift		7	6
Tadworth, per Mrs. W. H. Wapling... ...	1	10	.
Personal:— Miss E French ...		10	.
A Friend, Redhill...	1	.	.
	£239	8	11½

Herald Fund.

	£	s.	d.
Brixton, Tabernacle...		7	.
Hedge End		10	8½
Ipswich, Zoar... ...		15	6
Croydon, Salem ...		6	.
St. John's Wood, A Thankoffering ...	5	.	.
Norwich, Orford Hill		5	6
Reading, Providence	2	.	3
Berkhamsted Common	1	5	.
Watford,Tabernacle...		10	6
Swindon, Providence		8	.
Newquay, Ebenezer...		5	10½
Epsom		6	7
Homerton Row, Mrs. Brett		5	.
Tottenham, Ebenezer		9	.
Grays, Ebenezer ...		2	.
Fulham, Ebenezer, Mrs. S. H. Brown ...		10	.
Hounslow, Zoar ...		5	7
Cranleigh, Mr. F. Percy Elliott		1	6
Walthamstow, Commercial Street		7	
Personal:— Miss R. M. Brain ...		3	
A Friend (Brockley)		2	.
Mrs. F. Chivers ...		1	6
L. M. P.		10	.
Mr.& Mrs. Forrester		2	.
Miss F. K. Milsom...		4	.
	£15	3	6

Mr. Morling's Children's Fund.

	£	s.	d.
From a Friend ...	60	.	.

Ladies' Zenana Auxiliary.

	£	s.	d.
Money received by Miss P. P. Nunn from Jan. 10 to Feb. 9 1920.			.
Stratford Gurney Rd., per Miss Faunch, Half-yearly Donation for B.W. ...	7	.	.
1d. Subscriptions ...		19	1
Reading, per Miss L. Pursey	4	11	7
Walsham Le Willows, per Mrs. Deaves ...	1	10	.
	£14	0	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.

THE MAN AND THE RUPEE.

THESE are the two matters of supreme concern just now in the Strict Baptist Mission.

The *man* is the first; not *a* man nor *any* man, but *the* man of the Lord's own choice, concerning whom the Holy Ghost shall say to us, Separate him to Me for the work whereunto I have called him, and whom He bids the Church send forth. This is the man we need, and no other; the man to whom the Lord's call comes clear and distinct and who cannot and will not refuse to obey. Although we do not yet know who this man is, several things may safely be predicated of him.

He will be constrained by the love of Christ, shut up by its graciously imperative power to this "one thing," and His Lord's will, clearly recognised, will be his sole authority for offering himself.

It follows that he will not be led by such motives as the spirit of adventure, the desire of novelty, or the wish to stand out in the forefront of the Churches. Rather, he will be prepared to forego much that is pleasant and congenial for his Lord's sake in order that those "other sheep" out in the wilds and darkness of heathenism, led captive and blind by Satan, may hear the Shepherd's voice through him. He will discount all present "sacrifices" for the supreme joy of being used to bring those for whom Christ died to His feet. Like Moses he will turn his back upon his earthly "prospects" and look to "the recompense of the reward." This is the man we want, and this is the man whom the Lord will give.

But we need the Rupee too. And this is where we may expect friendly criticism. "The rise in the Rate of Exchange" some may say, "is costing you double, and in order to barely maintain your existing work you are appealing for increased subscriptions. It is unreasonable and vain to expect to be able to send out and maintain another man under these conditions."

Yes, but it is not *our* work but our Lord's, and He knows the urgency of the need; and since the silver and the gold are His and the hearts of all men are in His hand, it is neither unreasonable nor vain to "expect *great* things of Him."

Besides, if He give the greater blessing, viz., the man of His choice to carry the light of His Gospel and discover some of His jewels in dark Southern India, will He withhold the lesser? This is unthinkable. The lesser, it is true, looms large in our unbelieving imagination; but in comparison with the salvation of souls for whom Christ died, and the consecration of believers to this end, it is a small thing with our Lord to sufficiently increase our income.

Relying, therefore, on the fact that "God is able to do exceeding abundantly above all that we ask or think," and having laid the double need before Him, although He knows it well already, we lay it before His people for their prayers, that they may ask, seek, and knock until the man is found, the money received, and a door, great and effectual, is opened.

IN THE EYES OF A NEWCOMER.

EVERYTHING here is strange and new—the country, the climate, the people, and their customs.

One of the first things that impressed me was the beautiful blue sky, stretching above like a vast dome of unbroken loveliness. Then there are the glorious sunsets, which are a daily delight. As the sun sinks behind the hills, the sky is magnificent, so many colours blend together, making the rugged hills stand out in bold relief. All day there are grand views of the hills surrounding Sendamangalam, varying every hour as the sun's rays fall upon different parts. Everywhere, too, growing in wild profusion are the aloes and cacti, which are so carefully tended at home. On all sides are the stately palmyras, with their tall, straight trunks and leafy tops, pointing skyward. Nature certainly draws one's thoughts upward.

But what of the people? Their slim, lithe frames and erect bearing attracted me. It is a pretty picture to see a group of women with their water-pots gracefully poised on their heads, the shining brass vessels and coloured saris, with the jewels on wrists and ankles, making quite a contrast with the brown skins and black hair. The little brown babies are in evidence everywhere, and some of them are such lovely wee mites.

My first acquaintance with a Tamilian was very interesting. Part of the journey from Bombay to Madras was made in company with a Brahmin lady. She was a widow, and though her jewels had been removed, her son had not permitted her hair to be shaven off, saying there was no need to grieve for his father—"It was God's will." She had beautiful brown eyes, and had been a very handsome woman in her younger days. Miss Elliott entered into conversation with her, and found she was well acquainted with the New Testament. She said she knew there was no merit in attending shrines, and going pilgrimages; God looked into our hearts, and saw what was there, and by our deeds we should be judged. She seemed to be "not far from the kingdom." When Miss Elliott told her I had just come from England, she was very sympathetic.

"What! left her father and mother, and come all that way alone! And so young!!" We were quite amused.

At Madras it was my privilege to meet some of our Tamil Christians, and on Sunday morning (Jan. 11th) I went to the little chapel at Ayanapuram. The service there was one long to be remembered. Of course I could not understand the words spoken, but when the little company of believers gathered around the Lord's table, I felt that the Master Himself was there with us. Sitting among the Father's darker skinned children I thought of the love that had bought us, and made us "all one in Christ Jesus," and "of the whole family in heaven and earth"; and of the wonderful time when "the other sheep" shall be gathered in, and all will sit down to the marriage supper of the Lamb, "out of every kindred and tongue and people and nation."

To be surrounded by a people whose language one can neither speak nor understand is very uncongenial, and I had not been many hours in the country before being convinced of the necessity of diligent study of the vernacular; and already my impression of the language confirms what I have always heard—it is very difficult. But the hope of being able to speak to the people, and tell them of the Saviour's love is a strong impetus to perseverance, and inspires one to "Go forward."

Sendamangalam, Jan. 30th, 1920. RUTH APPLEBY.

[Miss Appleby received a Welcome Address from the members the little Tamil Church at Sendamangalam soon after her arrival th which we have not space to reproduce. It is well composed, thor English is rather quaint, which, perhaps, makes it more interestin

A BAPTISM AND A WEDDING.

SUNTHENAM was born into a strict Roman Catholic family, but when quite young was sent to our Semmencheri school where Bible truth was read and taught. She says that from the beginning it made a deep impression upon her heart, she felt that this was something purer and more real than the religion of her parents.

Hers is a case in which the Holy Spirit's work was so gradual and gentle that she cannot tell when she first felt conviction of sin and love for Jesus; she only knows that the impression grew, and a desire for Jesus as her own Saviour came into her heart. When she left school she with her cousins joined the Semmencheri sewing-class, where Mrs. Booth's instruction was made a blessing to her, she then became conscious of the fact that she was changed, faith in the Virgin and Roman Catholic saints had disappeared, and her whole hope of salvation was resting upon Jesus Christ. After a time she told her parents about it, and said she wanted to be baptized and join the Strict Baptist Church. They naturally refused their consent, and withdrew her from the sewing-class. One Sunday instead of attending the Roman Catholic service she slipped into our chapel which is close by, but she was discovered, and never allowed to come again. However, she did not give up hope, and prayed that a way might be opened for her to confess Christ, and her prayer has been answered.

Recently Sunthenam was asked in marriage by a young member of our Vepery Church who knew she was not of the Roman Church though a member of it. He was taking a good salary, and from other points of view a suitable match in the eyes of Sunthenam's parents, so they put aside their religious scruples, consented to the marriage and told their daughter that as she was marrying a Baptist she could do as she liked with regard to her religion.

So Sunthenam gladly applied at once for baptism. In course of conversation with me she gave clear evidence of a work of regeneration, was accepted by our Church, and when baptized in December received the name of Mary Christiana. She was married the last day of the old year; her husband, Solomon, is at present working in Secunderabad, so they were obliged to leave the city soon after their marriage, but we hope it will not be long before they come back to Madras and settle somewhere near our Vepery chapel. We thank God for this, another evidence of blessing on the school and sewing-class work. O. M. ELLIOTT.

CORRESPONDENCE FROM MESOPOTAMIA.

MANY friends who are joining with us in prayer for the welfare of our Tamil Church members in Mesopotamia will be interested in the following extracts from letters received from some of them. Paul Daniel, the converted devil doctor of Konnur writes:—

"I received with joy the papers and books which you sent, and read them as soon as they came. They came at just the right moment, as I was able to give them to some friends afterwards, and for them I send my grateful thanks. I cannot say much of Christian life and worship in this place, but I go down to the river early on Sunday mornings and read my Bible and pray. Sometimes another friend comes along with me. I constantly pray for you and for our Church, and for the teacher in Konnur that he may be a light to that place."

Lamech, also from Konnur, has not been gone very long and is evidently feeling a little homesick. He writes:—

"By the grace of God I have reached this place safely and am now in camp. I beseech God on behalf of our Church, that He will bind all the members together so that Christian work may go forward. Dear Sir, when you go to Konnur, please go to my home and tell my people of our Lord. Give my saalams to all the friends; I am remembering them all."

N. K. Sundram, of the Vepery Church sends 5 rupees each month towards the Church funds, and writes asking for our prayers, and that his people may be visited and taught of Christ. One of his people has died recently, and this has been a great sorrow to him.

Devasagayam, of Karikara Cheri, a young convert from heathenism and member at Vepery, has recently died in Mesopotamia. He wrote often to his mother and others at home telling them to listen to the Gospel message and come to Jesus. We held a cottage meeting outside his house (for there is not room enough inside) after the news of his death came, and told the message of glorious hope once again.

Subramaniam, an enquirer from Peruvallur, writes as follows:—

"Night and day I think of how He suffered for me, was beaten with whips for me, how He shed His blood for me, and gave His life for me, and I pray to the Lord and Master Jesus with all my heart to forgive my sins." And again in another letter he writes:—

"I am praying to the great and wise Jesus, the supremely wise One, wiser than all other wisdom, and the supreme and spotless One, who shed His blood, was beaten, and died on the cross for me, to pardon completely my sins, and those faults which I have unwittingly committed and to give me salvation. He alone has healed the great pain that I had. To Him be blessing upon blessing. The nice books you sent have reached me and I am glad to hear from you, I send my salaams." L. WATTS.

A SINNER SAVED.

AS we listen to the stories of converts from heathenism we have to praise God again and again for the glorious fact that the blood of the Lord Jesus Christ saves sinners of the deepest dye. Such a story Natesan told me some six weeks ago. Natesan was an old pupil of Teacher Doraiswamy before he came to the Pursawalkam School, and he seems to have been impressed by the teachings of Christianity while he was a schoolboy. He says he made some attempts to find the truth then. But his parents discouraged him in his search so that he became indifferent and tried to forget all about it. As time went on he fell into temptation and grievous sin, though, in all truth, such sin is common enough in this country. But he could not find peace of mind; conscience was awakened and he began to seek again. He came back to his old teacher, who, with Preacher Dhanaraj, sought to lead him to the knowledge of truth in Jesus Christ. He attended the men's meetings, then the Lord's-day services, and gradually the light dawned on him, and by the power of the Holy Spirit he came to see himself a sinner in God's sight, unworthy of pardon, but by the grace of God called through the cleansing of the blood unto eternal life. He confessed his sins, and the pardon he received gave him peace.

He gave testimony before the Church and was accepted for membership. He was baptized on the first Lord's-day in November.

L. WATTS.

THE KOTAS.

THE Kotas are the lowest of the communities on the Nilgiris. They are the musicians and artisans, and also do a considerable amount of farming. They are present at both the wedding and funeral ceremonies of the Todas and Badagas in their capacity as musicians. They are much darker than the Badagas, and are very dirty in their persons. Men and women dress in very dirty cloths, which they tie much like the Tamil people of the plains. The men have long hair, which they part in the middle and tie in a bunch behind.

The women make pots on a rough kind of potter's wheel. The men are blacksmiths, carpenters, leather workers, etc., to the other tribes, who

pay them for their services with grain and the bodies of dead cattle, for the Kotas eat carrion even in an advanced state of decomposition. Their villages are untidy collections of thatched huts, usually with a verandah in front.

The wedding ceremony of the Kotas is of the simplest; it consists of the man paying the bride-price to the bride's parents, bringing her home to his house, and making a feast for his relations. A betrothal is signified by the boy going to the girl's parents and presenting them with a four-anna piece.

Their funeral ceremonies resemble those of the Badagas very closely.

It is not known from whence they originally came. They themselves say they came from a hill in Mysore called the Kolli Malai to the Nilgiris.

The chief god they worship is Kamataraya. Every Kota village has a temple dedicated to him, and also one dedicated to his wife, Kalikai. They are represented in their temples by a thin silver plate, and an annual festival is held in their honour. The ceremonies include keeping a fire burning the whole time, re-roofing the temples, and various dances. The priests of the Kotas marry and live just like any others of the community.

Gospel work is being done amongst them by the C.E.Z.S., but up till now all attempts to evangelise them have failed. The Government has also tried educational work amongst them, but they are not particularly interested in education.

IVY W. IRELAND.

May, 1919.

ENCOURAGING SIGNS OF BLESSING AROUND SENDAMANGALAM.

A WEEK or two ago one of our colporteurs told me that the young men of a certain village ten miles away were earnestly enquiring about Christianity. A few days after that a young man came from that village saying that he and some other young men were very desirous of "becoming Christians," and asking us to go over and teach them.

Several members went over and I followed; it was very evident that at all events they were disgusted with Hinduism, were absolutely determined to give it up, and equally anxious to come out as Christians. They had learned the main truths of Christianity, and were dissatisfied with their present state and believed they could get salvation only by Christ. We showed pictures, preached, talked, till far into the night and next day, received promise from them to come to our special annual meetings. Last Sunday two of them walked ten miles here and ten back to attend service. Others promise to come for the special meetings.

At the same time several young fellows in another village have asked us to teach them, and, as it were, liberate them from Hinduism. The same week we had encouraging news from five old enquirers, all of whom we hope have been taught to look to Christ for salvation. One of them is of the same caste as the young men of the other two villages, and says that if the others come out he will. As to how far a work of grace has been begun in those of the first two parties we cannot tell; but in their case the great thing is they are not asking for a school—each village has a very decent one—but they are asking to be definitely reckoned as enquirers, and to be regularly taught Christian truth.

This is, as you know, the very first time anything of the kind with us has occurred, and while devoutly thankful to God for these most encouraging signs, we desire to be led in the right course. My meaning is, I have no worker within eight miles of the first place and five miles of the second. But with men determinedly making this appeal to me what

can I do? I hope to see the men at our meetings this and next week, when I trust I may be definitely led to adopt some course. Humanly speaking the winning of the men in the first village for the Lord would effect a great change in the whole of our work. It is providential that this should come just as we are making such definite efforts amongst non castes, and gracious of the Lord to do it when I was being sorely, sorely tried in thinking that nothing, *nothing* was being accomplished anywhere. (*Extract from a letter from Mr. D. Morling.* The incidents were the subject of an article in the February Number written subsequently to this letter.)

October 21, 1919.

THE HALF-YEARLY MEETING

Will be held (D.V.) at WEST HAM TABERNACLE, WEST HAM LANE, STRATFORD, E., on TUESDAY, APRIL 13TH (not April 27th as originally announced). In the afternoon at 3.30 a Devotional Service, with a Sermon by Pastor G. F. STADDON, of Oundle. Tea at 5, 6d. Public meeting at 6.15. Speakers: E. A. BOOTH, of Madras, R. HEWITT, of Chelmsford; W. S. BAKER, of Gurney Road. COLLECTIONS. L.Z.A. Committee Meeting at 2.30. By G.E.R. from Liverpool Street to Stratford Station. By tram and omnibus to Stratford Broadway.

* * * * * *

OUR SECRETARY, MR. W. CHISNALL, will be glad to take SUNDAY or WEEK-DAY SERVICES on behalf of the Strict Baptist Mission in London or the country. Write to him for dates. Address, 16, The Grove, Isleworth, Middlesex.

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PRAYER SUBJECTS FOR APRIL, 1920.—We suggest that in view of the continued urgent need of another missionary and of increased income these needs should be the subject of our prayers during the month.

"DEPEND UPON IT, GOD'S WORK DONE IN GOD'S WAY WILL NEVER LACK GOD'S SUPPLIES."—*Hudson Taylor.*

THE STRICT BAPTIST MISSION.

MR. E. A. BOOTH'S DEPUTATION WORK.—The first of a series of District Meetings will be held (D.V.) at Gurney Road, Stratford, E., on Wednesday, 21st April, 1920. Chairman, R. S. W. Sears, Esq. (St. John's Wood). Speakers:—Pastors W. S. Baker (Stratford), H. J. Galley (West Ham Tabernacle), E. Wightman (Walthamstow), Missionary E. A. Booth, and Gen. Sec., W. Chisnall.

Special Hymns by United Choir. Collections.

N.B.—The second Meeting of the series will (D.V.) be held at West Hill, Wandsworth, on Thursday, 20th May, 1920. Full particulars next month.

THE ARRIVAL OF THE CHRISTMAS BOXES.—We have now heard that the Christmas Boxes were received 12th February, 1920, after being 2½ months in transit, as the *Malta* on which they were shipped did not come round to Madras, but stayed at Bombay.

THE CHRISTMAS BOXES.—We are hoping that our friends in all the Churches and Sunday-schools are preparing for the next Christmas Boxes. We much appreciate the efforts made during the war, which enabled our missionaries to give prizes to *some* of our school children in India. We should be glad if there could be such an increase of garments and other gifts that *every* child in our schools might receive a Christmas gift from Strict Baptist Christians in England. If our friends could realise how much delight their presents give they would feel well repaid, to say nothing of our Lord's "Inasmuch."

LIST OF SUBSCRIPTIONS, &c.,

Received from Feb. 11th to March 10th, 1920.

General Fund.

	£	s.	d.
Newcastle		2	6
Hounslow, 375... ...	10	.	.
Anon....		7	6
Walthamstow,			
Church Hill, S.S. ...	4	5	8
Mrs. S. B. Caplin ...	1	.	.
Staines, S.S.		15	.
Norbiton, Zion ...	7	11	6
Sunday-school ...		13	5½
Bible-class	2	10	3
1st Class Girls ...	1	7	8
Boxes	5	4	7½
Tring, Ebenezer ...		11	.
Manor Park		8	.
Miss Tattersal (box)		14	.
Y.P.C....		4	8
West Ham, Tabernacle, Y.P.S.C.E, Native Preacher, Kolli Hills	10	.	.
Amersham, Friends and S.S.		3	6
Chorley (Lancs.) ...	15	.	.
Wattisham, F.E.D. ...		5	.
Clapham Junction, Band of Hope ...		16	.
St. John's Wood, Thankoffering ...	50	.	.
Sales during Missionary Week ..	3	3	.
Notting Hill Gate ...	3	13	6
Mr. S. E. Denning...	1	1	.
Horley	2	5	.
Stratford, Gurney Rd., Lantern Lecture on Madras		8	.
Bermondsey, Lynton Road, S.S. Lantern Lecture	1	1	.
Wellingboro' P.P.C....		2	10
Tring, Akeman Street (Reports)	1	.	.
Madras, Miss Elliott (Bound Vols.) ...		5	6
Walton-on-Naze, Lantern Lecture ...		15	6
Mrs. Howe	1	.	.
Clapham, Courland Grove, S.S. Birthday Box ...		14	6
S.S. Offerings ...		9	6
Chatham, Enon S.S.		10	.
Rowley Regis, S.S. ..	1	1	.
High Wycombe ...	3	.	.
St. Neots	2	12	3
Sunday-school ...	5	11	9½
Bible-class	1	19	.
Boxes	2	10	11½
Whittlesea, S.S. ...	4	12	6
Bible-class	4	3	7
Cards	10	10	.
Wisbech, Zion, S.S.			
Cards...	1	9	10½
Egham		17	2
Sunday-School ...	1	.	.
Wood Green, Park Ridings S.S. ...	2	18	9
Plymouth, Emmanuel, Boxes	5	.	.
Brighton, Prarthana Sabha, Donations ...	1	11	.
Boxes	9	11	3
Famine Fund ...		6	6
Birthday Fund ...	2	3	.
Chelmsford, S.S. ...	1	13	3½
Bible-class	3	.	.
PERSONAL:—			
Master A. Fountain (card)	1	1	.
Miss H. A. Sayers ...	2	.	.
Z.Y.X....	1	.	.
A.D.E.C., Ilford ...	3	.	.
M.A.E.B.		2	6
Mrs. O. A. Court ...		5	.
383	1	.	.
384		5	.
Friend, per Miss R. M. Brain		3	.
S.W.A.	10	.	.
Mr. S. Burfoot ...		10	.
Anon. 390	10	.	.
A. B. (*New Missionary*)...		10	.
Mrs. H M. Sturney	3	.	.
Mr. & Mrs. W. Tooke (box)	1	.	.
Mrs. Fenwick ...	1	.	.
Mrs. R. Aston (two dollars)		11	.
Mrs. W. Barritt (results of needlework)	1	2	6
X. Y. Z. (*New Missionary*)	1	.	.
"Folkestone" ...		5	.
Birthday Gift, Feb. 23		2	6
Mrs. E. Cullup ...	2	.	.
Home Farm (*New Missionary*) ...	50	.	.
Mrs. Sharples ...		5	.
" (box)		5	6
E. E. B.	5	.	.
Mr. & Mrs. John Driver		10	.
E. S.	1	.	.
Mr. Israel Wilkinson (P.O.C. & O.) ...		10	.
X. Y. Z. (*New Missionary*)	1	.	.
A. B. C. (*New Missionary*)	1	.	.
448	50	.	.
Mr. C. S. Turner ...	3	3	.
	£349	9	5

Herald Fund.

	£	s.	d.
Norbiton, Zion ...		6	.
Manor Park, Rehoboth		9	4
Wattisham, Mrs. Squirrell ...		5	.
Hartley Wintney ...		2	10
Wisbech		5	6
Royton, Bethesda S.S.		7	6
St. Neots		10	.
Whittlesea, S.S. ...		19	9
Chorley (Lancs.) ...	1	.	.
Brighton, Prarthana Sabha ...	4	.	.
PERSONAL:—			
Mrs. Gyles		2	.
Mrs. Fricker ...		2	6
	£8	10	5

Pension Fund.

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

Medical Fund.

Walthamstow, Church Hill, C.E.S.	13	4	

Ladies' Zenana Auxiliary.

Money received by Miss P. P. Nunn from Feb. 10 to Mar. 9, 1920:—

	£	s.	d.
Walthamstow, Young Women's Bible-class ...	1	16	.
Quarterly Prayer-meeting, Acton Tabernacle ...		8	.
PERSONAL:—			
Mrs. Stiff	1	2	.
Miss Hawes	1	.	.
Miss Stallard ...		10	.
Miss Thomas (Birthday Gift)		5	.
Oct. 22, 1919... ...	5	.	.
Mr. J. E. Dodgshun		10	.
Mrs. Clack		7	3
	£10	18	3

An unsigned letter from Southend, dated 10th March, 1920, enclosing P.O. for 5s. has been received by our Secretary, Mr. Chisnall, and forwarded to Mr. L. Watts, Madras, as requested.

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 ***Miss P. P. Nunn, 58, Myddelton Square, London, E.C. 1***, 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.***

FOREIGN FIELD NEWS.

SENDAMANGALAM.—Through the timely help of our good friends the Misses Butcher, of Tring, we have been enabled to do some very necessary camping work this season. The name of Christ has thus been sounded in many villages where otherwise it could not have been heard this year.

One of the chief things that give permanency to the effects of camping work is the distribution and sale of the Scriptures. In this we have again been assisted by the generosity of Mrs. Jarvis, of Putney.

During our camp in Puduchatram, medicine sent by Miss Ireland was used in checking a cholera outbreak in that place.

Last week we were rejoiced to see the arrival of the Christmas box. Though too late for Christmas, the gifts of friends will be much appreciated at a later season.

On March 5th we held in Sendamangalam our Annual Ingathering meeting. Though the harvest throughout India this year is a fairly good one, prices are still rising. Notwithstanding the very great strain this brings upon our workers, the amount realised from the sale of gifts at the festival was almost equal that of last year.

One of the great stains on British administration in India is the enormous manufacture and sale of intoxicants. I am glad to say that after several years of agitation we have secured the removal of toddy and country spirit shops from the town of Sendamangalam. Though the traffic is now going on in a field just outside the town limits, the evil has been reduced.

D. MORLING.

10th March, 1920.

SATAN'S CHALLENGE.

PALMYRA trees are said to be useful for everything except shade. I am afraid that cocoanut palms, too, are known more for their beauty than for their protection from a tropical sun. On our arrival last month at Puduchatram a few half-grown cocoanut palms between two big irrigation wells afforded the best shade we could find, so there we pitched our tents and settled down to a week's hard work.

The time for each day was spaced out beforehand. From 6 a.m. to 11 a.m. was devoted to village preaching; the next three hours were given to meals, study and rest; our meeting for prayer and Bible study was held from 3 to 4 or 4.30. Every evening up to 10 o'clock, or even 11 o'clock, was occupied by a lantern meeting in one of the villages. Harvest operations made it sometimes difficult to hold a non-caste audience during the day-time, so that the lantern meetings at night were very useful. Oftentimes the crowds were so big, and effective speaking became so trying, that the speakers were changed every fifteen minutes.

In practically none of the villages we visited from this centre were we able to discover any trace of the Gospel having been preached before.

After sounding forth the message thus for a week we struck tents, carried our paraphernalia across some rice fields, loaded up in the middle of a huge threshing-floor, and started off for Elur, where recently there has been a movement amongst the non-castes. Gnanakam, who was one of those baptized a few weeks ago, and who belongs to this place, was with us in many of our meetings, and helping in the camp. Here each day was planned out as before; also persistent efforts were again made to secure a house or even a hut somewhere in the neighbourhood where a worker could live, but without success. It is very evident that Satan,

knowing the high promise of work in these parts, is doing his very utmost to prevent our placing any worker in that circle.

The attitude of a certain section of the non-castes in that neighbourhood is very encouraging. There is no doubt that many are really dissatisfied with their present lot, and are eager to consider this new message of hope presented to them. Others are quite ready to shake off the coils of Hinduism and to at once associate themselves with Christians; while there are a few who, we trust, are seeking the only One in Whom is found salvation. It is because of this fact that we need to redouble our efforts and prayers for regular station-work to be started at once; and it is for the same good reason that the adversary is doing all in his power to prevent our going there. Please join us in accepting his challenge.

Here again there was no trace of Christ having been preached at any time except very occasionally through our itinerating colporteurs. It just reminds us of what has been reiterated so many times during the past thirteen years—that the Sendamangalam missionary ALONE can no more than touch the fringe of this gigantic work of making Christ known throughout these thousands of villages. This is not a complaint that we have not Christianised these heathen regions, for it is not we that can convert; it is just an appeal for strength to "preach the gospel, not where Christ was named" (Rom. xv. 20).

A recent communication from the Council and the urgent plea of brother Booth revive the hope of many years—that a brother will be sent to aid us in this vast, lonely, but glorious enterprise. May the Lord speedily separate His man for the work. D. MORLING.

10th March, 1920.

THE FIRST ANNUAL REPORT OF AYANAPURAM S.B. CHURCH.

THE Ayanapuram Church has been established one year, and the following report was presented at the Church business meeting. I have translated it so that friends will be able to join with the Church in praising God for His goodness.

"The Ayanapuram Church was established in October, 1918, after dismission from the Vepery Church. At that time the Church appointed to its service myself as preacher-in-charge, Brethren Abraham, Doraiswamy and John as deacons, Brother Devasingh and Missionary Watts as treasurers. I commenced my work as preacher-in-charge in January, 1919.

"When the Church was formed the total members were 32. During this year two brethren have been tranferred from the Vepery Church, and four brethren and four sisters have joined the Church after baptism. One brother who has absented himself from the Church services for some years, after repeated urging by the deacons to attend, has been withdrawn from, and the present number on the Church roll is 41. Thus we see an addition of nine as a sign of the Church's growth, and for this we praise the Lord and pray that He will give us many more souls. At present 33 members are living in the locality of the Church, and 8 are in distant places; from most of these we have frequent letters, and they enquire concerning the Church.

"As soon as the Church was established the chapel was enlarged, a baptistery was built and repairs made to the building; for this the Church is grateful to the Mission. From the Church funds a cupboard, communion vessels and cloths have been bought for Church use. One brother has given a clock, and another two collection bags.

"The ingathering festival was held in April, and from that about 150 rupees was added to the Church funds.

"A Burial Fund being found to be necessary, it was established by setting aside a portion of the proceeds of the ingathering.

"Rules for the guidance of pastor, deacons and Church members have been prepared and adopted by the Church.

"In order to keep all members informed on Church matters, from this month a paper called the *Tamil Baptist Church Lightbearer* has been started. This paper will be very useful in uniting our absent brethren to us.

"I give a few details of my own work during the year. In the ten months of my service to the Church I have paid 218 visits to Church members and have sought to encourage them and pray with them. I have made 510 visits to enquirers and have tried to teach them in the Way. There are about 60 enquirers in our district, but some of these are much more advanced than others. I have written about 34 letters to the brethren in distant places. During the year I have given one day in each week to study with the missionary. On Fridays I take the day for study and preparation for the weekly services.

"We pray for the Lord to bless each part of our work in the coming year."—Translated from the Tamil of V. S. Ponniah. L. WATTS.

THE COST OF EXCHANGE.

THE unprecedented rise in the Rate of Exchange between ENGLAND and INDIA entails a great increase in the cost of maintaining missionary work. The reason of this is that all expenditure in India has to be made in rupees. Before the war the price of each rupee was one shilling and fourpence. The present price is TWO shillings and fourpence; so that every rupee costs an extra shilling.

THE STRICT BAPTIST MISSION is greatly in need of help. The Mission has in India 40 schools with upwards of 1,500 pupils who are taught the Scriptures daily.

It has a staff of 97 Indian Christian workers in addition to 11 European missionaries.

And 4 dispensaries are fully maintained.

W. CHISNALL, *Secretary*.

THE HALF-YEARLY MEETING

WAS held on Monday, 13th April, at West Ham Tabernacle, where our friends had displayed on the walls of the sanctuary a number of original missionary posters, and in the lobby and the school-room, beside the usual Indian curios, a number of new missionary books calculated to be very useful in Missionary Study Circles or for missionary addresses. For all the thought and effort which must have been expended we heartily thank them.

Pastor R. Mutimer, Vice-President of the S.B.M., presided at the afternoon devotional service, when the Word of God was read by Pastor G. Smith, and prayer offered by Messrs. W. Chisnall, H. J. Cordle, of Suffolk, W. S. Baker, and A. E. Brown. The Chairman in welcoming the meeting, and in particular our friend from Suffolk, reminded us that the Mission was now in "the most difficult financial position than, perhaps, it had ever been."

The devotional service was continued with a sermon by Pastor G. F. Staddon, of Oundle, on Jeremiah xvi. 19—21. The prophet was looking

down the ages to the time when the Master should command His apostles to preach the Gospel to all creatures. The true justification of the preaching of the Gospel was not results, but the Master's word—"Other sheep I have." They were to come from "the ends of the earth." geographically and spiritually. They would come convinced of their folly —"Shall a man make gods unto himself, and they are no gods." They would come converted to the truth—"Surely our fathers have inherited lies, vanity and things wherein there is no profit." The S.B.M. was one of the agencies used by the Holy Spirit in bringing men to the knowledge of the truth. "Would the Mission have been sustained until now if it were not of God? And having honoured it so far, will He not be pleased to use it in the future?" They would also be constrained by grace—"I will cause them to know Mine hand and My might"; and they would be contented with the exchange they had made—"They shall know that My name is the Lord." Mr. Staddon concluded by expressing confidence that the friends present would seek to strengthen the hands of the Mission and of the missionaries.

Mr. J. B. Collin, President of the S.B.M., took the chair at the evening meeting, when Pastor J. H. Lynn read the 72nd Psalm, and Mr. Hutchinson offered prayer. After the Chairman had expressed our gratitude to God for the blessings we had received, and his hope that this meeting would be the means of forwarding the work of the Mission and also of giving us a word of direction,

Pastor R. Hewitt, of Chelmsford, spoke on "The pleasure of the Lord shall prosper in His hands," which, he said, was a source of consolation and inspiration to all God's servants. It was the assurance of the success of missionary work. "May the Lord create in our Churches the spirit of enthusiasm, that others may lay themselves upon the altar of sacrifice, so that they may be used of Him for His praise and glory."

Pastor E. Wightman, of Walthamstow, in a stirring speech, said there was a tendency to regard the foreign missionary work of the Church as a separate enterprise with which they had no necessary concern, whereas it was the duty of every Christian Church in the homeland to regard it as its own work. Mr. Wightman laid down three postulates, viz., 1. If the home-base is in a vigorous condition the work in the foreign field will also be vigorous and flourishing. 2. The home-base is responsible for the work in the foreign field. 3. The home-base can help the work by prayer. This was the one thing everyone could do. "Pray ye the Lord of the harvest that He would send forth labourers into His harvest."

Mr. E. A. Booth, our missionary from Madras, followed with a very moving address on the faith and practise of orthodox Hinduism, which we hope to give in full next month. He drew attention to the posters on the walls and the missionary atmosphere they created, and wished to express his appreciation of it all.

A vote of thanks was passed for the accommodation and welcome we had received, and for all the kind efforts of our friends at the Tabernacle, which Mr. Galley suitably acknowledged.

The collections of the day, including profit on the tea, amounted to £54 13s. 6d.

Ladies' Zenana Auxiliary.—The next L.Z.A. Quarterly Prayer Meeting will (D.V.) be held at 71, WHITE LION STREET, May 26th, at 7.30.

THANK YOU.—Our Secretary, Mr. Chisnall, has received the sum of 5s. from an anonymous friend at Southend for Mr. L. Watts. This has been forwarded to him as requested.

DEPUTATION NOTES.

MEETINGS at Swindon and Bath were of an encouraging nature, and it was good to realise that through the passing years our friends are maintaining prayerful interest in the work.

At Trowbridge, where the name of John Warburton is still gratefully remembered, we were on new ground. For a number of years we have received gifts from a few friends there, and it was a real pleasure to make their acquaintance. The meeting at "Zion" was presided over by the pastor, Mr. Champkins, who was supported by the deacons of the Church and by Mr. J. P. Wiles, who very kindly came from Devizes to show his interest and sympathy.

It was my privilege to show by passages of Scripture that the work of the Mission was in line with the eternal purpose of God and in direct obedience to the definite command of our Lord. As the argument developed, the interest of the friends visibly deepened. When they heard of definite instances of the work of the Holy Spirit in the conversion of souls they followed each point with the keenest attention.

Mr. Chisnall outlined various ways in which the good work could be helped forward, and told the friends of the additional need created by the adverse rate of Exchange. Mr. Wiles, who had evinced deep interest throughout the meeting, most heartily commended the Mission to the friends at "*Zion*." Upon the Chairman announcing that the collection would be taken, a member of the audience intervened and stated that his heart had been deeply touched by what he had heard, and in addition to what was contributed to the collection he would give a further pound if four others would do the same. The Chairman put the challenge to the meeting and four others immediately responded. The meeting was an exceptionally good one, and the power of the Holy Spirit was most manifest.

ERNEST A. BOOTH.

THE CALL TO SERVICE.

THERE is a deep truth enshrined in the familar motto, "Saved to serve." Our Lord Himself said to His disciples, "I have chosen you that ye should go and bring forth fruit." In some form or another, in one sphere or another, every disciple is called to serve the Lord Christ. I have in mind at this moment the young men of our Churches who look out wistfully over the edge of their immediate circle and wonder where they can render the most effective service. Each believer has been entrusted with some talent or talents (we are mostly one-talent men), and it is his solemn duty to use the talent to his utmost capacity for the benefit of others. There is a haunting word in Paul's letter to the Romans—"So then every one of us must give account of *himself* to God."

Somewhere in our Churches the right man is waiting for God to call him to missionary service in India. May it not also be true that God is waiting for the man to offer himself and is saying, as in the days of Isaiah, "Who will go for us?" Is there not even one who in humility and courage will respond with Isaiah, "Here am I; send me."

Those who know the tremendous issues will agree with the dictum that "No one is good enough to be a Christian missionary." But only those who are insufficient for the task are available. It is also true that only those who are acutely conscious of their insufficiency are suitable, provided they are also absolutely confident of God's grace and enabling power.

It may be helpful to name some essential qualifications of a missionary:—

1. Personal knowledge of Christ as Saviour.
2. Practical experience and proved ability in Christian service.
3. Passion for souls.
4. Good knowledge of Scripture and the doctrines of grace.
5. Good English education.
6. Sound health.
7. Willingness to endure hardness as a good soldier of Jesus Christ.

The Strict Baptist Mission is in urgent need of an additional man in India. Will you join in praying that God will call and reveal the man of His choice? ERNEST A. BOOTH

THE HIGH RATE OF EXCHANGE

AND ITS EFFECT ON OUR WORK IN INDIA.

ALTHOUGH it may be thought by some that we have said enough on this subject to make the financial difficulty of the S.B.M. fully known, it is well that another and more authoritative voice should be heard.

The Rt. Hon. R. McKenna, a former Chancellor of the Exchequer, in answer to a question by the Hon. Secretary of the National Laymen's Missionary Movement, writes as follows :—

> "Let me first take the case of missionary work in India. The expenditure of the missionary societies in India is made in Indian currency, the basis of which is the silver rupee. Suppose now £100 is subscribed in England to an Indian missionary society. Before that £100 can be spent in India, rupees must be bought, and it will depend upon the exchange of the day how many rupees can be obtained for £100. Not long ago you could buy 1,500 rupees for this sum; to-day you cannot buy more than 800. In other words, whereas formerly a subscription of £100 in England enabled a society to spend 1,500 rupees in India, to-day it will only enable them to spend 800."

After showing that the Rate of Exchange in China is even higher, and that missionary work in that country is still more lamentably affected, he adds :—

> "I fear that there is only one of two courses open to the missionary societies. Either they must succeed in considerably increasing their income, probably to double the amount, for the support of their Eastern missions, or they must cut their work down, very likely to one-half. The latter alternative is one in which I do not believe British feeling will acquiesce." ED.

PRAYER SUBJECTS FOR MAY, 1920.

Prayer for the man of God's choice, and for such increase of the Income of the S.B.M. as He sees necessary.

NOTICES.

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

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

LIST OF SUBSCRIPTIONS, &c.,

Received from March 12th to April 12th, 1920.

General Fund.

	£	s.	d.
Walthamstow, Church Hill, Mr. & Mrs. Booth, Sen....	1	.	.
Llwyndafydd ... ... Donations		11	6
		8	6
Homerton Row, S.S....	2	10	.
Mr. Reed's Lecture		7	6
Miss Powell's Class (farthings) ..		2	6
Richmond, Salem, Infant-class		5	8½
Sunday-school ...	1	1	5½
Y.P.S....		15	8½
Bible-class		10	2
Mrs. O.	1	10	.
West Ham, Tabernacle	9	1	7
Middlesbrough, Sunday-school (box)		15	.
Janet Knox (box) ...		10	8
Mrs. Salmon (box)...		9	.
Masbro', S.S.	5	.	.
Bedmond, S.S. ...		12	.
Acton, S.S.	3	1	11
Staines, S.S.	1	.	.
Leyton, Goldsmith Rd., Lantern Lecture ...	1	7	.
Lewisham, College Park, S.S....	11	19	5
Tamil Text Cards		1	.
Cransford, S.S. ...	1	18	3
Clapham Junction, Providence, Band of Hope, subs. ...		15	.
Lantern Lecture ...		16	3½
Swindon	2	2	8
P.P.C....		5	9
Miss Hanks (donation)		10	.
Trowbridge, Zion ...	3	9	1
Donations	5	.	.
P.P.C.	1	.	2
Bath, Bethel and Providence ...	2	.	.
P.P.C.... ...		4	.
Epsom, Mrs. Shiney's S.S. Class		16	.
Tunstall, Mr. G. G. Garrod	1	.	.
Hounslow	5	7	1
Sunday-school ..	5	7	5
Bethersden	1	10	.
Tring, Akeman Street, Boxes...	6	2	1
Brentford, S.S. ...	4	4	.
Chesham, Newtown, S.S.		17	4
Y.M.B.C.		3	5
Birthday Box ...		3	
Mrs. Fox		6	.
Watford, Beulah, S.S. ...	1	18	9
Walsall, Midland Rd.	17	13	.
Soho, S.S.	1	12	.
Reports		1	6
High Wycombe, Birthday Offerings		12	6
Ilford, S.S.		15	9
Dorking, Mr. R. Mason, P.P.C....		5	.
A Friend		5	.
Ipswich, a Friend, Kolli Hills	1	.	.
Manor Park, Miss A. Spire	1	.	.
Croydon, Derby Rd., S.S. Birthday Box...		5	.
Notting Hill Gate, Adult Bible-class ..		13	4
Clapham, Courland Grove, Miss Ruth Brinkler (box) ...		12	10½
Margate, Rehoboth, Mrs. Barworthy ...		1	6
PERSONAL:— Miss E. Reynolds ...	1	.	.
458, Friend	10	.	.
Mr. & Mrs. Galley ...		10	.
Miss F. M. Henson (box)		10	.
E. J. J.		10	.
A Lewes friend, per the Mayor of Lewes		10	.
"Madras"	10	.	.
A. K....		2	6
Mrs. A. E. Powell ...	5	.	.
Miss W. H. Wapling, P.P.C.		3	6
P.P.C.		1	3
Birthday Gift, March 17th		2	6
Birthday Gift, March 18th ...		5	.
X. Y. Z., (*New Missionary*)	1	.	.
Mrs. Jane Watts ..	2	.	.
Reader of "Christian Pathway" ...		2	.
L. P.	2	10	.
Wellwisher	1	1	.
Mr. H. Looker (Canada), 3 dols.		14	3
A Widow's Mite ...		2	6
Mr. E. Johnson ...	1	.	.
Birthday Gift, April 2nd	1	.	.
"O 2"	30	.	.
Mr. & Mrs. John Driver		10	.
MISCELLANEOUS:— 2½ per cent. Con. Stock (£39 1s. 11d.)		4	10
	£182	19	8½

Herald Fund.

	£	s.	d.
Aston Clinton ...	1	.	.
Guildford, O.B.C. ...	1	4	4
Bedmond, S.S. ...		4	6
Hounslow		6	11
West Ham, Tabernacle		10	.
Tottenham		9	.
Ilford		4	6
March, Providence ...	1	3	2
Soho, Sunday-school		7	.
High Wycombe ..		10	.
Fulham, Ebenezer ...	1	9	.
Margate, Rehoboth ...		11	7
PERSONAL:— Mr. R. Mason ...		1	.
Mrs. Hindes... ...		1	6
	£8	2	6

Pension Fund.

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

Ladies' Zenana Auxiliary.

Money received by Miss P. P. Nunn from Mar. 10 *to Apr.* 8, 1920:—

	£	s.	d.
Hounslow (for B.W. salary)	2	10	.
Lewisham (for B.W. salary)	4	10	.
Wandsworth (towards rise in rate of exchange)		10	.
Wood Green, Dovecote (collection)		9	1
	£7	19	1

GIFT WEEK.

	£	s.	d.
Acton	4	2	.
Aston Clinton ...		15	.
Bassett Street... ...	1	6	.
Bedmond, B.C. ...	2	2	.
Brentford	8	10	.
Brighton	10	.	.
Brixton	2	2	.
Cambridge	6	10	.
Chadwell Street ...	28	6	11
Chelmsford	2	15	3
Clacton, Emily Homes	1	10	.
Clapham	12	12	.
Croydon	1	3	6
Elthorne Road ...	1	12	.
Fulham...	5	8	.
Grays		15	.
Greenwich	2	16	.
Guildford	3	5	3
Hartley Wintney ...	6	.	.
High Wycombe ...	2	2	6
Hitchin		17	6
Homerton	2	14	.
Hounslow	11	10	.
Ilford	3	.	.
Ipswich, Bethesda, Women's B.C. ...	2	.	.
Ipswich, Zoar... ...		15	.
Kilburn Vale	4	6	.
Lewisham	3	.	.
Leyton	3	6	.
Newquay	1	12	.
Notting Hill Gate ...	3	.	.
Norwich	2	.	.
Prittlewell	7	5	.
Ramsey		10	.
Reading	5	.	.
Richmond	2	18	.
Stoke Ash		15	.
Swindon	1	4	9
Soho Memorial Hall...		17	6
Tollington Park ...	1	10	.
Tring	11	16	6
Walsham-le-Willows	1	3	.
Walthamstow, Chapel	8	6	.
Sunday-school ...	2	2	4½
Women's Gospel Meeting	1	3	1½
Walworth, Victory Place	3	1	3
"Berachah" Missionary Working Class	3	.	.
Walworth, late Surrey Tabernacle	5	18	.
Wandsworth	2	2	.
Warboys	2	18	6
Watford	12	.	.
Wattisham	2	2	.
Wellingborough ...	1	17	6
West Ham	4	17	.
Wood Green, Dovecote	1	6	.
Wood Green, Park Ridings	1	1	.
Woolwich	2	3	6
PERSONAL:— Mr. & Mrs. J. Rush	1	.	.
Mr. D. Maskell ...		10	.
Mr. H. S. Nunn ...	10	.	.
Rect. 49	40	.	.
Mr. E. Maskell ...		2	6
Rect. 60	1	.	.
Rect. 98	5	.	.
Rect. 75	10	.	.
	£296	4	5

ERRATUM.—We much regret to find that the amount of £3 6s. contributed by our friends at Amersham and the Sunday School was wrongly acknowledged in the April No. as 3s. 6d. Perhaps our Amersham friends will accept the assurance of our appreciation of their help.

ORTHODOX HINDUISM.

MR. E. A. BOOTH'S ADDRESS AT THE HALF-YEARLY MEETING.

THE Panchamas number 50 millions, and the orthodox Hindus 200 millions, and although at present we wisely pay more attention to the Panchamas, let us never forget that our Lord's commission is to "all the world," and that we can never leave out one class of the people without being unfaithful to the commission given us. After all, the orthodox Hindu, although he would be the last to acknowledge it, needs the Gospel as much as the untouchable Panchama. In the last resort the force in India with which the Christian religion has to reckon is the force of orthodox Hinduism, and the titanic grasp of Hinduism on those 200 millions will not be relaxed save at the price of blood. Humanly speaking, the conquests that are being gained among the Panchamas, are easy compared with the difficulties that lie ahead when we come face to face with the orthodox Hindu. With God there are no difficulties; but it would be foolish of the Christian Church to ignore the tremendous force that is arrayed against her in orthodox Hinduism.

The Doctrines of Hinduism.

Hinduism is a most complex religion. It is comprehensive to the point of contradiction: its diversities are amazing; yet there is a recognised and settled doctrine. In India there are two great racial divisions, the aboriginal Dravidians and the immigrant Aryans. It is with the latter we are concerned to-night.

In the dim background of history the forefathers of the Aryans and our forefathers were one great family in the plains of Asia. Part of this mighty race moved westward into Europe—our forefathers—and another part moved eastward into Afghanistan, and afterwards through the north-west passes of the Himalayas into India about 2,000 B.C.

These Aryans took into India a very simple religion, and they worshipped the glorious sun, the fair moon, the welcome breeze, the radiant dawn, and the spacious sky. They had no idols. They offered animal sacrifices in the open air: they had their regular priesthood, but no temples. Infanticide was unknown; suttee or the burning of widows was unknown; the dogma of transmigration was unknown; and caste was unknown. But between 2,000 B.C. and 1,500 B.C. the Hindu religion, orthodox Hinduism as we know it from the Vedas was crystallised, and about 1500 B.C. the great Rig Veda was written in Sanscrit. The Aryans who wrote the Vedas were Brahmins who also effected the religious conquest of the whole of India. I will briefly outline five points of orthodox Hinduism.

1. The doctrine of Caste. Caste is the keystone of the arch of Hinduism. Unknown until 600 B.C. it has since then ruled every sect in Hinduism; and there is nothing to put parallel with caste in all the religions of the world. It is absolutely unique. According to the Vedas there are four castes—the priests, the warriors, the merchants and the farmers; but there are to-day some 3,000 castes which are all supposed to have come from these four. What the Vedas claim for the four castes is that they each had a distinct origin in God. This doctrine denies the brotherhood of man and the unity of the human race. It is impossible to pass from one caste into another in one life; and if a man breaks his caste he does not move into a lower caste but falls out of caste altogether.

2. The divine authority of the Vedas. The Vedas are the Hindu scriptures written in Sanskrit. There are four recognised Vedas. Hindus believe in a divine revelation. They claim that the Supreme revealed His

mind to the enlightened Rishis in the hymns which constitute the Vedas, and that the Vedas are the eternal utterance of the divine Mind. Closely linked with the divine authority of the Vedas is

3. The doctrine of the divine authority of the Brahmin priesthood. Only a Brahmin can occupy the priestly office. The Brahmin irrespective of his personal character is acknowledged by all others to be the vice-gerent of the Deity. He alone can read and interpret the sacred Vedas; only the Brahmin has direct access to God. The Brahmin alone knows the prescribed ritual. Brahmins are born such because of their superiority in spirituality, and to them all religious authority has been given by the gods. The attendance of a Brahmin priest is absolutely necessary to the validity of any religious ceremony.

4. The next point is the philosophy of Pantheism. According to the teaching of Hinduism the Supreme is impersonal, God is impersonal, is neuter, is all pervasive. There are two great sentences that sum up Pantheism. The first sentence is—"One without a second." This is often misunderstood by Westerners, because they think it teaches the unity of God; but the Brahmin when he uses that phrase means this—there is only one Reality in the whole universe—the neuter, unconscious, impersonal essence called Brahma. Everything and everybody else is illusion. The second sentence of Pantheism is "That art Thou," "That" meaning the impersonal supreme essence called Brahma. And when one has attained to that knowledge, viz., that "I am God," a spark from the Eternal Fire, a drop from the illimitable Ocean of divinity, then one attains to the summit of all human thought, the knowledge that "Thou Thyself art the Supreme Essence." Pantheism teaches the identity of the human soul and Brahma, and so obliterates all moral distinctions.

5. The last doctrine I will mention now is the tremendous dogma of Transmigration. Briefly put, it is that souls are emanations of the divine spirit and each soul is incarnated in a body times without number. In one birth a man, in another birth a woman, in another birth an animal, in another birth an insect, in another a tree. The series of births and deaths goes on in an endless cycle. And the basis of this doctrine of transmigration is the law of Karma, "Karma" meaning the inevitable working out of action in new life. My present personal status is the fruit of action of mine in a past existence, my action in this birth will determine my status in the next existence. And this process goes on in an endless cycle until a way of release from Karma is found. The only one possible way of emancipation is that the soul shall return to the divine Source whence it came, and experience final absorption, being lost in deity.

The Defects of Hinduism.

I now proceed to point out the defects of orthodox Hinduism. The first defect that strikes the Christian missionary is that the histories of the gods of the Hindus deny the holiness of God—the histories of their gods are histories of sin. There is nothing in Hinduism to parallel that arresting word in John's epistle, "God is light, and in Him is no darkness at all." In Hinduism God is dark, and in Him is no light at all, for the Supreme Being has no moral qualities. Man by his divinely-given innate consciousness knows that God is better than he is, and man craves a God that is higher and purer than himself; and India to-day is groping after something higher, better, purer than Hinduism.

The second defect in Hinduism is that religion and morality are utterly divorced. There is no necessary connection between piety and morality. A man may be a Hindu in good standing in his family and in his caste, and be the vilest liver in the town or village. So long as he

observes caste rules, and performs the prescribed ceremonies, his status is assured.

The third defect is that Hinduism has no transforming power. Hinduism is no longer an experiment. It has existed in its present form from 600 B.C. till now, and yet religiously and morally it leaves the Hindu to-day where his father was 600 B.C. It does not tackle the tremendous social problems that are lying around. Suttee, the burning of the widow, is no longer practised generally, but it was the British Government, not Hinduism, that abolished it. Infanticide has been suppressed by the strong hand of the British Government, not by the Hindu. Hinduism does not possess within itself any transforming power. It has no Gospel.

The degradation which Hinduism has imposed upon woman stamps it as a religion that must end. Woman is considered an inferior being, a chattel. There are something like 24 millions of widows in India; and to be a widow in India is to be almost the last thing in God's creation. Cursed, shunned by one and all, looked upon as a blot, and a blight, the Hinu widow's lot is pitiable indeed, and Hinduism is doing nothing to transform that status. The temples of India instead of promoting the pure worship of God are only too often great centres of evil, with their corrupt priesthood and retinues of dancing-girls, who, whilst they sing the praises of the deity devote their bodies to a life of shame.

The Strength of Hinduism.

But what impresses me more than the defects of Hinduism is the overwhelming strength of Hinduism. It would be foolish indeed for us to underestimate the titanic strength of Hinduism. It is always fatal to any cause to underestimate the force that opposes it. There are four elements of strength in Hinduism. 1. Its antiquity. Do not let us be led away with the thought that we can easily overthrow the citadel of Hinduism. Remember its antiquity. For more than 3,000 years it has existed practically as it exists to-day. It has seen the rise and fall of great civilised powers, and Hinduism has held the people of India together whilst other races of the ancient world have gone to pieces. 2. The second element of its strength is its elasticity. It is so wonderfully accommodating; it has its philosophy for the learned; it has its idol-worship for the uncultured; it has its occult mysteries for the initiated; and it has plain ceremonies for the simple. It makes no great demand upon character; a man can be almost anything so long as he observes the rules of caste and yet be a true Hindu. And its elasticity is not only an element of its strength but a great danger. Other religions have come into contact with it and sought to overthrow it and have failed. Mohammedanism tried to overthrow it, but Hinduism took from Mohammedanism the Zenana system, rejected the rest, and overthrew Mohammedanism. Buddhism attempted to overthrow Hinduism and failed; and Hinduism took the doctrine of Karma and rejected the rest. And there are multitudes in India to-day who believe that what has happened to those religions will happen to Christianity—that Hinduism will assimilate some one feature and reject the rest.

The priesthood is a force to be reckoned with. I remember standing one night in one of the five holy cities of India. I had been evangelising there, and after work was done I went out into the moonlight and stood by the great trunk road and heard the beating of tom-toms in the distance. Presently, round a bend of the road there came the flare of the torches, and then there came the soft tones of the chanting of the Vedas. Nearer and nearer the lights came, and fuller became the volume of sound as the great procession drew near. Presently there passed before me an immense platform borne on the shoulders of forty stalwart men, and on the platform was the golden image of a god attended by Brahmin priests. Behind there came a great company of the priests marching in

their strength, a dozen men abreast. Hand locked in hand, they marched forward chanting the same Vedas to the same notes as chanted for more than two thousand years. No wonder that they felt strong, hundreds of them marching in unison along that great trunk road. That night I had a fresh vision of the strength of the Brahmin priesthood behind Hinduism. Never let it be thought that the Brahmin priesthood will resign its enormous power and privileges without a stern fight.

Another feature is the pertinacity of its women. Woman is degraded and regarded as a chattel, but because of her ignorance, she is the stronghold of caste. Woman is the sworn foe of all reform. Woman is the one who supports temple worship and the Brahmin priesthood. The women of India cling to tradition, custom and ceremonial, as a limpet clings to a rock. The pertinacity of the women of India is a force to be reckoned with; hence the need of Zenana work and the importance of carrying the Gospel message right into the homes, to the women.

The last element of strength I will mention is the permanence of caste. No one who has realized the vitality, the pervasiveness and the grip of caste can ever think it will be lightly abandoned. I believe the day will come when caste will be overthrown, but one can look back and see how, right down the centuries, caste has existed and defied all change, and one advisedly uses the term "permanence of caste." It is a fact that 95 per cent. of the caste Hindus stand in the same caste relation to-day as their fathers did a thousand years ago. Hitherto every organized Indian movement against caste has capitulated to it.

I have utterly failed in my attempt unless you have some fresh idea of the complexity and magnitude of the task which faces our mission. We are not in for a skirmish in India; we are in for a long, long campaign, and a campaign that calls for the finest men that the Church of Christ at home can produce. A religion which has been built up through all these centuries and buttressed through these millenniums cannot easily be overthrown. We are faced with great possibilities of success and equal possibilities, humanly speaking, of failure. Nowhere in the world, as I read history, is the Church of Christ faced with such a task as she has in India. Failure would be ghastly but success can only be bought at a tremendous price. We may fail, we as a mission may fail, we as missionaries may fail, for lack of faith, but I am perfectly sure that God can overthrow Hinduism and that He will, but He will only overthrow it through people who are absolutely true to Him and His Word; and our only hope of success in India is to keep linked with Him the whole time. The mountain seems so great and the difficulties of such magnitude that the nearer one gets to them the more appalling they appear, and no wonder if some hearts quail. Let us see that we do not fail for lack of faith or courage.

Prayer, Work, Sacrifice.

The situation calls distinctly for three things. First and foremost for prayer. You see that poster [pointing to one of the posters on the wall] "Prayer is the great solvent of all our problems"—pre-eminently of the missionary problem. That was our Lord's solution of the difficulties—"Pray ye, therefore, the Lord of the harvest that He would send forth labourers into His harvest"; and, if I may use the phrase, the Church of Christ in India will win on her knees.

But prayer alone will not do it. Prayer without work would be an insult to God. We must work, and we must work while it is called To day, for the night cometh when no man can work. How near my night is I do not know; therefore let me work while it is day: how near yours is you do not know; therefore work while it is day.

The work calls for sacrifice; it cannot be done without, and unless we are prepared for sacrifice we might as well give up the work now, for we

shall accomplish nothing without sacrifice. Our Lord gives us the great example; and it runs through and through His Gospel—the law of sacrifice—that is the only path of success. I know some hearts grow faint as they get a fresh vision of this great missionary problem, its possibilities, its difficulties; and they begin to whisper 'Hadn't we better draw in? We have gone far enough; we have done all that can legitimately be expected of us; for after all we are a small Denomination, and there is so much to do at home"; and the fatal word "Retrenchment" slips out before they are scarcely aware of it. Retrench! No! Let the faint hearts creep away, but let the valiant men stick to the task. I believe that the day we begin to retrench we shall witness a stop in the flow of blessing in India, that if we begin to retrench in our foreign mission work, which has been entrusted to us by God, it will be the beginning of the end of the Denomination. There is a word in Scripture which speaks of the removal of the candlestick, and that would follow retrenchment. What would the missionaries on the field think if the word went out that we are to retrench? To each missionary it would appear as:—

"One task more declined, one more footpath untrod,
One more devil's triumph and sorrow for angels;
One wrong more to man, one more insult to God!"

Retrenchment is absolutely unnecessary. Our own history should teach us that. We have never been so greatly blessed as when we have pressed forward. And if we have any faith at all worth calling faith, what about our unused resources in God? "Ask of Me and I will give Thee the heathen for Thine inheritance and the uttermost parts of the earth for Thy possession." For in the midst of all the darkness there are gleams of light. I had a singular illustration of that only a short time ago. There was a high caste wedding, and as is the practice on such occasions a Hindu buffoon was present to make fun for all the guests. The Hindu buffoon began by delineating the sports of the Hindu gods, and evoked the laughter and merriment of all the company, but presently he took an incident from the life of Christ and began to make fun of our Lord, immediately the Hindus hissed the buffoon and continued hissing until he changed the topic. They were not Christians but Hindus. The peerless, sinless character of the Son of God makes a powerful appeal to thoughtful Hindus.

An Urgent Need.

We need more missionaries, and we need one as soon as ever we can get him. A definite appeal for another man has been sent from the Conference of missionaries in India. They have carefully surveyed the whole situation, and they make the appeal in full view of the high rate of exchange and the increasing cost of maintaining the work, because unless another man is sent out at the earliest possible date the work in each field will be adversely affected. You will recall that I made a definite appeal for another missionary at our Annual Meeting last October and pleaded that the work should not be crippled. I have been praying daily for months for that man. I have been asking myself again and again, "How is it that the man does not come?" And my query now is this, Is God delaying the answer to prayer because the prayer is not widespread enough, not importunate enough? We are to pray and pray and pray until the man comes—not any man, but *the* man, as the Editor ably put it in the April Herald. Among the necessary qualifications of a missionary I name these things:—1. Personal knowledge of Christ as his Saviour. 2. Practical experience and proved ability in Christian service. 3. Passion for souls. 4. Good knowledge of Scripture and the doctrines of grace. 5. A good English education. 6. Sound health. 7. Willingness

to endure hardness as a good soldier of Jesus Christ. We don't want the drift-wood of the home ministry, we want the best man the home churches can find. The position demands a man of the front rank. Has each junior pastor considered the claims of the foreign field? There is no lack of men in any of the Indian services, civil, military, or commercial. We lack a man, and why? Is the devil shaming us?

Our Duty and Our Love to Christ.

There are two inspiring motives to service which I will mention. The foremost is what at first looks like a cold and stern word, the word Duty. It is the primary duty of the Church to take the Gospel of Jesus Christ to the whole world; and this duty is based on the definite and current command of our Lord Jesus Christ, which itself is the supreme expression of God's eternal purpose. This duty lies upon us utterly independent of all romance and utterly independent of all results. If there were not another convert in India from this day to the last, our duty remains—that the Gospel of Jesus Christ is to be taken to the whole world; and we cannot personally or denominationally, or as churches evade this duty without serious spiritual loss. Without the sense of duty, enthusiasm may be mere vanishing emotion. The second inspiring motive is love. We need, each of us, a fresh realisation of the depth and height and length and breadth of Christ's unchanging love to us. That will move us when nothing else will and as nothing else can. His love burns up indifference and selfishness, it creates fresh love to men, and it inspires self-surrender. Gratitude pours out its loving service to Him. Uncalculating love, as the love of the woman who broke the alabaster box and poured out the ointment on our Lord's feet. The disciples valued it at three hundred pence, but not Jesus—to Him it was absolutely priceless. Many times three hundred pence would never have given Him the joy the outpoured love of that woman gave Him. No amount of money you could give, would give Him the joy of outpoured uncalculating love.

In the days before British Government in India the practice prevailed of giving a child to the river goddess—the Ganges. One day a mother took her two children, one a bonny boy, the light of the home, the other a sickly girl. The mother weighed in her mind which she should give to the deity. She trudged on with those two children until she came to the river and had to make the great decision—and she made it! She turned back home with one child. Which one do you think she brought back? It was the weak, sickly girl as if she were no fit offering to the god. The mother gave her best.

"Measure thy life by loss instead of gain;
Not by the wine drunk, but the wine poured forth;
For love's strength standeth in love's sacrifice."

PRAYER SUBJECTS FOR JUNE, 1920.

Prayer for the man whom our Lord would have us separate unto Him for the work whereunto He has called him; and for the money He sees to be needed in this time of straitness.

OUR FINANCIAL NEED.—Owing to the greatly increased cost of living in India (nearly double what it was before the war) it has become imperative to increase the salaries of our missionaries. This imposes another financial burden in addition to that created by the high rate of exchange. The Council trust that the knowledge of these facts will constrain all our helpers to do their utmost to increase the Income of the S.B.M. so that the work may not have to be cut down.

THE ANNUAL MEETING will (D.V.) be held on OCTOBER 26th, 1920.

LIST OF SUBSCRIPTIONS, &c.,

Received from April 12th to May 11th, 1920.

General Fund.

	£	s.	d.
Tonbridge, Zion,			
Mrs. M. Kitchener...		10	.
Sunday-school ...		10	.
Staines, S.S.		16	.
Wellingboro',			
Mrs Mather (*New Missionary*) ...	5		.
Hartley Wintney,			
Prayer-meeting ...	1	.	.
Y.P. Meeting ...	1	.	.
Norwich, Orford Hill,			
S.S. & B.C.	2	19	6
Donation		1	.
Wood Green, Dovecote	1	5	2
Sunday-school ...		16	.½
Basingstoke, Miss F. K. Milsom (box) ...		5	6
Limehouse, Elim S.S.		3	3
Greenwich, Devonshire Road (Reports) ...		.	10
Newcastle, Rupee ...	1	.	.
St. John's Wood Rd.,			
Mr. & Mrs. C. S. Fraser	5	.	.
Mrs. Sampson ...		2	.
Miss Harris		10	.
Miss Patten... ...		10	.
Men's Meeting ...	2	.	9
Mr. R. S. W. Sears...	2	2	.
Brighton,			
Ebenezer, S.S. ...	2	3	.
Hounslow, Zoar, Anon.	50	.	.
Watford, Tabernacle,			
Sunday-school ...	8	2	5
Miss S. Garner (box)	1	9	6
Walthamstow, Church			
Hill	7	14	1
Sunday-school ...	1	8	6
C.E.		4	6
Brentford, Reports ...		2	8
Bound copy of HERALD		2	6
Mr. Jas. Secrett ...	2	.	.
Marden, Providence,			
Mr. & Mrs. Drury ...		4	.
Hitchin, Bethel, B.C.	4	.	.
Croydon, Derby Rd.,			
Mr. H. G. Dann (box)	1	.	.
Maidstone	1	5	.
Tadworth	4	.	9
S.S. (box)		19	5½
Mrs. Wapling's (box)		4	6
P.P.C....		3	6
Wandsworth,			
West Hill, S.S. ...	2	2	.
Leicester, Newarke St.,			
Mr. H. Carter ...		10	.
S.S. (box)		13	.
Ipswich, Bethesda,			
Anon.	1	10	.
Mrs. Lambert ...		2	.
Men's B.C.		15	.
Reports		6	.
Over, E. E.		10	.
Sydney, O. F. Temple,			
I.M.D. Society ...	12	.	.
Olacton-on-Sea,			
C. & B		3	.
Brighton, Prarthana Sabha, P.P.C ...		5	3
Braintree, Salem ...	3	1	6
PERSONAL:—			
Miss C. H. Deal ...	1	.	.
Friend, 541	5	.	.
A. B. (*New Missionary*)...		10	.
E. B. (*New Missionary*)...		2	6
321		10	.
Friend, 550	4	.	.
A. & E.		10	.
560		10	.
Broadwood		2	6
Birthday Gift ...		1	.
Miss M. A. Holt ...		10	.
Per Mr. H.A. Newton	1	.	.
Mr. C. H. Gosling ...	4	.	.
Miss Sarah Hart ...		10	.
Snowdrop		10	.
Birthday Gift, Apr. 13	1	.	.
Mrs. Powell		2	6
Mr. R. Mason ...		2	.
Thankoffering, May 3	1	.	.
592	2	.	.
Mr. Geo. E. J. Bird		10	.
Mr. & Mrs. J. Driver		10	.
Birthday Gift, A. & E. W.		12	.
MISCELLANEOUS:—			
Half-yearly Meeting Collections ...	50	11	.
Profit on Tea ...	3	.	6
District Meeting, East London ...	13	10	4
Sale of Needlework at Half-yearly and District Meeting...		17	6
Sale of Curios, P.P.C., etc., per Mr. M. W. Reed	5	1	1
Deposit Interest ...	6	7	8
2½ per cent. Consols	2	16	5
	£239	11	1½

Herald Fund.

	£	s.	d.
Tonbridge, Zion,			
Mrs. Fowler ...		3	.
St. Albans	1	.	.
Norwich, Orford Hill		5	.
Newton Abbot ...		6	6
Wandsworth,			
Chatham Road ...		10	.
Basingstoke,			
Miss F. K. Milsom ...		2	.
Watford Tabernacle		10	6
Limehouse, Elim ...		7	3
Woking, S.S.	1	2	6
Acton, Tabernacle ...	1	.	.
Greenwich, Devonshire Road		19	2
Friend	1	.	.
„		9	.
St. John's Wood Road	5	12	9
Over		14	.
King's Langley ...		6	.
Brentford	3	.	.
Homerton Row ...		10	.
Clapham,			
Courland Grove ...		7	.
Leicester, Newarke St.		10	6
Ipswich, Bethesda ...	1	7	.
Walthamstow,			
Church Hlll... ...		9	.
	£20	11	2

Medical Fund.

	£	s.	d.
St. John's Wood Rd.,			
Men's Meeting ...	2	1	.
Mr. R. S. W. Sears	1	1	.
	£3	2	.

Pension Fund.

	£	s.	d.
St. John's Wood Rd..			
Mr. R. W. Sears ...	1	1	.
	£1	1	.

Ladies' Zenana Auxiliary.

Money received by Miss P. P. Nunn from Apr. 9 to May 8, 1920:—

	£	s.	d.
Walthamstow (Women's Gospel Meeting)		10	6
PERSONAL:—			
Pastor E. Wightman		7	6
Rect. 121	1	.	.
	£1	18	.

GIFT WEEK.

	£	s.	d.
Amount previously acknowledged ...	296	4	5
Bermondsey	5	5	.
Greenwich (additional)		15	.
Haworth		17	.
Laxfield...	2	6	6
Manor Park		5	.
Marylebone	16	12	.
Richmond (additional)		2	6
Stratford	2	14	6
Tottenham	2	12	6
Wandsworth, Chatham Road ...		14	.
PERSONAL:—			
Mrs. Hutchinson ...		10	.
G. E. H.		10	.
Miss Appleby ...	1	.	.
	£330	8	5

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.

MRS. MORLING'S CALL TO HIGHER LIFE AND SERVICE.

IN deepest sympathy with our brother, Mr. David Morling, we have to record the departure of Mrs. Morling for the heavenly Homeland. The news was received in London on May 27th, just too late for announcement in the June Magazine. She was suddenly taken ill on the morning of the 28th of April, at Sendamangalam, and within half-an-hour was very near death. Restorative means, however, were successful, and the district medical officer who was called in had Mrs. Morling removed to Salem Hospital the following night, the 29th, for operation. The journey took all night, Mrs. Morling being carried on a cot by coolies the whole distance of 33 miles. The operation was successfully performed on Friday 30th, but heart-failure supervened, and within an hour, at 9 p.m., our sister had passed away. The funeral took place the following afternoon, Saturday, June 1st, at Salem. In the absence of any European missionary (Mr. Brand, travelling all night from the Kolli Hills as soon as he received the news, was unable to reach Salem in time), the funeral service was conducted by Pastor Rutnam, of the Tamil Church, Salem.

How much this first death in our missionary staff means to our brother and to the work of the Strict Baptist Mission in Sendamangalam cannot be described. We are sure that our readers will join with us in the prayerful desire that Mr. Morling may be Divinely comforted and sustained, that the six motherless children may be shielded and blest, and that the difficult missionary problems thus unexpectedly caused may be solved by our Lord Who said, "Lo I am with you all the days."

A Memorial Service was arranged by the Council of the Mission, and was held, by the kindness of the Pastor and Deacons, at Chadwell St., on Monday evening, 14th June. Mr. Collin took the chair at 7.15, and the service began with the hymn, "Come let us join our friends above, Who have obtained the prize" (Gospel Hymns 1046). Mr. E. A. Booth, of Madras, read Rom. viii. 18—39. This was followed by hymn 1,047, "Asleep in Jesus, blessed sleep! From which none ever wake to weep."

Mr. Booth paid a very fitting tribute to the memory of our departed sister, recalling, first, his earliest acquaintance with her before she went to India, and afterwards in Madras; and briefly reviewed her work as a missionary's wife, as a mother, as a hostess and as a fellow-missionary.

She realised that the first duty of a missionary's wife was to relieve him of all care in the home, so that when he came back from a missionary tour he came back to rest. She was a comrade and a help; and Mr. Morling in a letter received by the last mail struck this note. She was intensely devoted to her children, and only a little more than a year ago when Mr. Booth was a guest at Sendamangalam she was full of the hope of once more seeing the children she had left behind. "Only those who have been through it know what a heart-breaking experience it is to put 6,000 miles between oneself and one's children; but she did it with high courage, although her heart remained in England with her children. One of her last words to us was that we would see her children before she would." It was through her that we began our Zenana work in Sendamangalam.

Mr. Booth then led the meeting to the Throne of Grace. After praising our Lord for the services she had rendered in India, and for her consistent life, he prayed that Mr. Morling might prove that "Thy grace is sufficient" for him; that he might have guidance in the present difficult problems concerning the children, himself, and the work in Senda-

mangalam. Give him strength and courage; may his heart be drawn out to Thee in the midst of heathendom, there to glorify Thee in this desolating experience. . . . May he have the consciousness that he is not alone; that Thou wilt comfort him so that his heart may rest in Thee. Give him fresh strength and the realisation of the love of God in his heart." The children, too, were prayed for, that their parents' God might be their God, and that they might rise up to call Him blessed; and "our brother missionaries" also, as they face the difficult problem, that they might have Divine guidance.

"Our sister has gained her release" (1,042) was the next hymn, after which

Mr. Mutimer, having related his first acquaintance with Mr. Morling and their subsequent conversation in 1903 as to the latter's offering himself for service in India, expressed his deep sympathy, and then preached from John xiii. 7, "What I do thou knowest not now, but thou shalt know hereafter," and dwelt upon our Lord as a matchless Worker; the mystery which enshrouds His work; and His word, "Thou shalt know hereafter." Our Lord works according to plan; knows the effect of every act He performs; cannot make a mistake; no circumstance can find Him unprepared to deal with it. "Contingencies to us are absolute certainties to Him." "He is working in India, and therefore, though to us a great calamity has befallen us, He who did it has made no mistake, but knows what the issue will be. And, without doubt, if we wait we shall have some light flashed upon this dark experience." This was no isolated experience: He is working all things together for good, and this event is interworking with others, and has to do with something in the past, and definitely with something in the future. This point was remarkably illustrated. A doctor was once seen dispensing a bottle of medicine: he poured out from three or four bottles labelled "Poison," and then from two or three other bottles. "Doctor! you'll kill the man!" The reply was "Rom. viii. 28." "What do you mean?" "These will work together and cure the man." Speaking of the mystery which enshrouds our Lord's working, Mr. Mutimer said, "He deals with us as He did with Abraham when He commanded him to offer up Isaac. . . . The work of His hands seems to deny the promise of His heart. . . . We are in the dark; but He Himself is in the light. . . Faith says, 'Though He slay me, yet will I trust in Him.' . . . Sometimes He removes the very instrument that seems to be essential to the carrying on of His work. . . . God is going to prove that He can carry on His work." His word is, "Thou shalt know hereafter." "Eternity will be a discovery of the affection and character of our beloved Lord. . . . We shall understand better then, and shall plainly see that the things we thought against us were for us. . . . Let us not be overburdened in regard to the Mission. If we cannot understand His dealings, let us understand our duty."

"The sands of time are sinking" (1,083) was sung, and Mr. Mutimer, in a brief closing prayer, tenderly commended Mr. Morling and his dear children to our loving Lord.

A private letter we have received from our bereaved brother bears clear evidence of the Lord's supporting and sanctifying grace, mingled with an inexpressible sense of loss of love, comradeship and helpfulness.

S. H.

Gurney Road, Stratford. — The Annual Meeting of this branch was held on the 2nd June, and was an intensely stirring one, whose memory will long remain in the hearts of those who were present. The Report spoke of a year's hard work, of keen and enthusiastic workers, of many prayers, and of a financial total well in excess of that of last year. Our gladness at these results was tempered with sadness as Mr. Chisnall brought vividly before us the details of the death of Mrs. Morling, and our hearts went out in sympathy to our missionaries, and especially to Mr. Morling in his loneliness.

"HAVING NO CERTAIN DWELLING-PLACE."

IT will be remembered by some that eight months ago a young man came from Eber saying he wished to be baptized, and asking that a preacher be sent out to that village. After attending many meetings here and receiving much instruction, he, with several others, was baptized. Repeatedly we sent various workers there to look out a house so that someone might be stationed there to strengthen Gnanakan, who had so recently made confession, and to instruct others who were desirous of becoming Christians. As all these attempts failed, we camped in the neigbourhood for some days; still no house was obtainable.

Two of our preachers have just returned from another visit, saying they have secured a house, but right in the middle of the out-caste quarters. What this means only those who know Pariah settlements can really understand. There is not a square foot of yard front or back—just the one small room about the size of an English bath-room; and in that one apartment of mud walls and floor, and smoky thatched roof, absolutely every household duty must be performed—cooking, eating, washing, sleeping, studying—everything. But the house is like every other house in the settlement, only, possibly, not *quite* so bad. Needless to say, with such hovels all huddled together, without any idea of streets or lanes, the whole place is in a wretchedly insanitary condition. Imagine my feelings in allowing, much more requesting, a Christian brother preacher to go and live under such conditions.

This is not the worst of the case. What is harder for an Indian to bear is the complete ostracism that follows our brother taking up his abode in such a quarter. He can no longer draw water from the village well; the washerman, the barber, the bundyman, and all the other most necessary functionaries of the village are completely cut off. He is to all intent and purposes an out-caste. For his water he must go to the filthy out-caste's well, if they have one; for his clothes he must go to the equally objectionable washerman. In the most literal sense he must suffer the loss of all things and become the off scouring of the earth.

It will readily be seen that in connection with such a location for a preacher who should be free to preach to all classes there are such overwhelming disadvantages and difficulties that it becomes us at the first opportunity to purchase land and erect a dwelling on common ground. Here our brother would not be bound by the prejudices of the caste people on the one hand, nor thrust into the pestilential surroundings of the out-caste settlement on the other. For this we need the co-operation of friends.

D. MORLING.

Sendamangalam, 14th April, 1920.

NEW WORK ON THE KOLLI HILLS.

Puliyampetti.—We have been enabled to consolidate our newly-gained position in this village by securing a piece of land and erecting a school-chapel with teacher's house adjoining. Prayer has been answered in an unmistakable manner in the solution of the problems of (a) land, (b) building, and (c) workers.

(a) *Land.* For months no site was available. The landowner who held all available ground was firmly opposed to our coming, and was prepared to spend hundreds of rupees to keep us out. "But prayer was made without ceasing," both in England and India, and this same man at last leased to us a portion of his own ground, the most convenient site possible, rent free, the only cost to the Mission being the stamp and paper on which the agreement was written.

(b) *Building.* The money for the building was specially given.

(c) *Workers.* A kind friend sent us £50, which will pay the running expenses of the new station for one year. The new workers came to us from some esteemed "Brethren" missionaries in the south, and they seem to be very suitable for their work.

Valavandi.—Quite without our seeking, we find ourselves responsible for the feeding and training of four hill-children, who have providentially come under our control.

1. *Ruth,* the orphan girl-baby, left us by the late village priest.

2. *Kongan,* her 12-year-old brother.

3. *Sevi,* a 15-year-old lad, who has come to us for refuge from a cruel and vicious father. This boy appears to be anxious to follow the Lord Jesus.

4. *Raman,* who we trust will prove to be the firstfruit of Puliyampetti. He, too, is an orphan, and ran away to us from an unkind grandmother who ill-treated him because he would go to evening prayers with the teacher.

Thus we have the nucleus of a boarding-school for hill-children. The children having come to us voluntarily, we have had no option in the matter, and we trust that God, who has evidently created the need, will send the necessary supplies.

Kurangunadi.—Last month during a preaching tour in the north one of the preachers was so impressed with the interest in the Gospel shown by the villagers of Kurangunadi that he felt called to go and live there. It is nine miles distant from us, and there is no money for building them a house, but they were keen to go. For the present they are living in a grain-shed, in faith that money for a house will be given by someone.

Conclusion.—The new extensions of our work described above have taken place within the past few months. Special gifts, some quite apart from the Mission, have justified us in undertaking these new financial responsibilities in face of our Mission Council's "No further extension!" order. We are looking to God in believing prayer for the additional support necessary to carry on the new work. The work on these hills, and we believe also in our other fields, is more alive with hope and opportunity than ever before. Present opportunities point the need for still further extension. There are ten nadus (groups of villages and hamlets) still without a single worker. Our aim is to have a Christian family in each nadu. The postponement of our furlough has made it impossible for us to come to England this year to plead in person the needs of the hill-people.

Six Points about the Work on the Kolli Hills.—1. In 1914 the war broke out *just as we were beginning to open up this field.*

2. The order, "No further extension!" was received by us from the Council soon after the outbreak of war, and has not yet been withdrawn.

3. Consequently, in this the eighth year of our service on the Kolli Hills, we still have a very small Indian staff, totally inadequate for the evangelisation of this area.

4. Other things being equal, the usefulness of a missionary is increased in geometrical progression as his staff increases. With more Indian workers we could do more effective work and reach much larger numbers of the hill-people.

5. The time is propitious. The work is more promising than ever before. We cannot avoid the conclusion that it is the Divine will that we should considerably extend our evangelising operations.

6. At the present rate of exchange, £43 will support a preacher-teacher and Bible-woman for one year in one of the unoccupied nadus. £33 10s. will build them a house to live in and a schoolroom to teach in.

April 19th, 1920. J. M. BRAND.

A PRODIGAL RETURNED.

THE association of Parimalam with the Mission goes back many years, although he is only 17 even now. He is the brother of Bible-woman Asirvatham, who was one of the early converts from heathenism in the Madras field. Parimalam was a small boy when he first came to Vepery School. His father died of cholera while he was still small, and he had to be cared for by his sister, who was herself a widow. The Mission workers had formed their orphan fund and decided to make Parimalam their charge by paying a monthly sum towards his support. They did this for some time until 1914, when Parimalam ran away. It was found afterwards that he had got a job as errand boy in a shop. He was not seen anywhere near the school or the services, and the disappointed subscribers to the orphan fund said that his sister, Asirvatham, must pay back at least a part of the money she had received towards his support. She paid it back, and gradually Parimalam was forgotten.

He came back some months ago, obtained a post as apprentice fitter in the Perambur Railway workshops, and has regularly attended the services at Vepery. He became an earnest enquirer, and by his life showed that he was a changed lad. He applied for baptism, and his testimony was that of one who had experienced the new birth. It was most pathetic to hear the two visitors, brethren Abraham and Dhanaraj, speak of how God had chided them about their lack of charity concerning the money from the orphan fund. They thought that because Parimalam had run away, their money was wasted; but God had brought it back again to them manifold in the return of Parimalam as a regenerated youth with the new name of Stephen. He was baptized on the first Lord's Day in November.

L. WATTS.

LITTLE SEVI AGAIN.

IT was a great joy to welcome, after a full year's absence, the Vallapur munsif's little son (Sevi) again. Many prayers have been offered for him, but no very encouraging news could be obtained. Then, a few days ago, he appeared suddenly in our midst while we were doing medical work and quietly asked for medicine for a relative, and afterwards told us he had permission to come back to school. It was too late to return home that night, and as darkness began to fall he let his boy-companion go with our teacher to seek a place for the night while he turned back to the tent, and in its quiet shelter knelt with another little secret disciple to join his voice with his in prayer. No sweeter sound have I ever heard than that simple prayer. It sounded like the first silver dropping of rain after long and weary drought.

We hear Sevi has gone to Valavandi and is living with Teacher Selvanathan, and learning daily more of prayer and the Bible. Pray, please, for his faith to be strengthened and courage given him to come right out on the Lord's side.

E. C. BRAND.

A PATHETIC STORY.

FAMINE conditions in Sendamangalam are becoming more and more serious. During the epidemic, while going round the non-caste quarters with influenza medicines, I have been horrified to find how the poorer classes are suffering. I have been in their houses early in the morning before they left for their hard day's work in the fields and found them eating their morning meal, which in all houses consisted of raw monkey nuts. These nuts are most injurious eaten raw, and the ground nut season always brings cholera, dysentery, indigestion, and other complaints. For digging up these nuts the people do not receive payment in coin, but in nuts, which serve them as food. All ordinary curry stuffs are trebled in price, and the cheapest rice is four

measures to the rupee, which places it quite beyond the reach of these poor people.

One morning, in Tuttikulam non-caste quarter, I noticed a tiny wizened-faced baby standing at the door of a mud hut. She was watching, with a hungry, wolfish expression in her eyes, a woman serving out monkey nuts to her children. As she passed the doorway she paused and gave the baby a few. Seizing them, she commenced to eat them greedily—shells and all. Then she moved forward into the light, and I shall never forget how she looked. The baby arms and legs were like those of a skeleton There was no flesh whatever on the bones. The little face was drawn and wizened, with eyes unnaturally large, with such a weary look in them. There was something almost unhuman about it in its terrible condition. In answer to my horrified questions, the people standing near told me her mother and father had died a long while ago, and since then she had existed on what her sister, a little girl of nine, had managed to get by begging. The two children were living the life of a pariah dog, existing on the scraps thrown to them by others, and at night creeping for shelter into the little tumbledown hut which had once been home to them, but now was roofless and doorless. The older child was in better condition than the baby, being old enough to work a little in the fields, but the baby was the most pitiful object I have ever seen. She had forgotten how to smile and cry, and the listless, weary, apathetic look on her little face just broke one's heart. You at home who are mothers, can you imagine your babies in such a plight? Can you imagine your little girls left with none to care for them—left to be at the mercy of everyone?

After a lot of pleading, arguing and reasoning, the men of the village consented to give up both children to me. They made many objections, the chief one being that the baby would be brought up as a Christian. "Better she should die here of starvation than that," they exclaimed; but finally they consented. Late that night I went and brought them back with me. We fed them and made them comfortable for the night, and then sat down to plan what we should do for them on the morrow, but, when it dawned, they were nowhere to be found. We learnt afterwards that the older child, awaking early and being frightened at her strange surroundings, had quietly unbolted the door and gone back to her village, taking the baby with her. We still hoped to get the baby again, but, a few days after, she died—died as she had lived, alone, uncared for, unloved and unwanted. IVY W. IRELAND.

PRAYER SUBJECTS FOR JULY, 1920.

4th. For Mr. Morling in his great bereavement. **11th.** For guidance as to the difficulty created at Sendamangalam. **18th.** For the Lord's choice of another missionary. **25th.** For the Council's guidance in the present time of varied difficulty.

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THE ANNUAL MEETING will (D.V.) be held on October 26th, 1920, at ST. JOHN'S WOOD RD., PASTOR H. J. GALLEY to preach.

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DISTRICT MEETINGS at which Mr. E. A. Booth, our Missionary from Madras, is expected to speak, will (D.V.) be held at CHADWELL ST., on JULY 7th, and at LYNTON RD., BERMONDSEY, on JULY 20th, both at 7 p.m.

"I KNEW that in answer to prayer evangelists would be given and their support secured, because the Name of Jesus is worthy. But there unbelief came in. . . . And I did not see that the Power that would give the men and the means would be sufficient to keep them also, even in the far interior of China."—*Hudson Taylor.*

LIST OF SUBSCRIPTIONS, &c.,

Received from May 11th to June 10th, 1920.

General Fund.

	£	s.	d.
Staines, S.S.		15	9
Tunstall	1	8	.
Tring, Akeman Street	21	15	6
Mr. Booth's Lecture	5	9	.
West Ham, Tabernacle, Sunday-school ...	7	13	4
Aston Clinton... ...	3	8	2½
P.P.C....		6	.
Long Marston... ...	3	10	3
P.P.C....		6	9
Royton, Bethesda, S.S.	6	11	.
Farnham, Park Lane. S.S.		8	.
Berkhamsted Common	2	10	.
Boxes	3	7	.
Stratford, Gurney Rd.	1	5	.
Annual Meeting of Auxiliary	2	16	1½
Anon.	1	.	.
Sunday-school ...	1	2	6½
Hounslow, Mr. Jeffs...		3	.
Croydon, Salem ...	2	10	.
Brentford, Mrs. Charman ...	1	.	.
Mr. Booth's Meeting	15	7	3
Sale of Indian Needlework	4	16	6
Sale of P.P.C., etc....	2	4	.
Wandsworth, West Hill District, Meeting Collection... ...	11	11	.
Sale of P.P.C. and Curios	1	1	7
Guildford, O.B.C., Mr. Brand, Kollis Camping-out ...	18	.	.
Ramsgate, Mount Zion, Sunday-school ...	1	.	6
Great Gransden ...	1	5	5
Boxes	2	7	7
Chatteris	3	.	6
Chatham, Enon, S.S.		10	.
Luton		7	6
Mr. Geo. Gurney ...		10	.
Tring, Ebenezer ...	2	10	4
Chelmsford, S.S. ...	2	9	1
Bible-class	1	10	.
Wandsworth, Chatham Road, Girls' Sewing Class	2	7	6
Friend		5	3
Clapham, Courland Grove, S.S.	1	16	1
Yarmouth, York Road	4	9	8½
Sunday-school ...	1	6	6½
P.P.C....		11	9
Boxes	10	5	7½
Leyton, Birthday Gift, May 14		2	6
Consolation Offering		2	6
Stoke Ash	3	10	.
Hoxne	1	.	.
Brighton, Prarthana Sabha	9	16	6
Birthday Fund ...		19	6
Hartley Wintney, For the support of M. Dawson, Erumaipatti, from Mr. G. Pace & Mr. D. Spencer	36	.	.
Epsom, Salem... ...	2	12	10
PERSONAL:—			
Mr. Thos. House ...		10	.
Mr. & Mrs. Galley ...		10	.
X. Y. Z. (*New Missionary*)	1	.	.
Gal. vi. 2, Loss on Exchange		20	.
Mr. W. W. Peek (Sendamangalam)		5	.
A. B. (*New Missionary*)...		10	.
Mrs. F. A. Saw ...	1	1	.
E. B. (*New Missionary*)...		2	6
Mr. & Mrs. Driver ...		10	.
Mr. C. J. Cowell ...		10	6
Sale of "The Missionary Aspect of the Millennium"		3	.
Anon		10	.
	£253	16	11½

Herald Fund.

	£	s.	d.
Royton, Bethesda ...		7	6
Mr. O. Knott ...		2	6
Tring, Akeman Street	3	4	.
Stratford, Gurney Rd.		5	.
Hounslow		3	5
Acton, Tabernacle ...	1	14	7
Luton		2	6
Berkhamsted		13	.
Ilford		4	6
Boro' Green	1	1	.
Yarmouth, York Road		12	6
Tottenham, Ebenezer		9	.
Brentford, Mr. J. Fromow, Bd. Vol....		1	6
Wellingboro'		15	.
PERSONAL:—			
Mr. Thos. House ...			11
Mrs. Harrington ...		5	.
	£10	1	11

Pension Fund.

	£	s.	d.
5 per cent. War Loan (£172 19s. 10d.) ...	4	6	5
5 per cent. War Loan (£157 8s. 6d.) ...	3	18	8
3 per cent. L.C.C. (£367 14s. 11d.) ...	2	15	1
3 per cent. L.C.C. (£567 6s. 4d.) ...	4	5	1
	£15	5	3

The following anonymous sums have been received and sent as directed, viz., 5s. for Mr. L. Watts; and 10s. from "Two or Three Friends, June 8th, 1920," for Mr. E. A. Booth.

Ladies' Zenana Auxiliary.

Money received by Miss P. P. Nunn from May 9 to June 9, 1920:—

	£	s.	d.
Stratford, Gurney Rd., 1d. weekly subs. ...	2	4	2
Gift Week (addtl.)...		14	6
Baddingham & Cransford		17	.
Quarterly Prayer-meeting at Chadwell Street		2	11
PERSONAL:—			
R. H. & G. H. ...	1	.	.
Mrs. Falkner (In memory of Mrs. Morling)	1	.	.
Mrs. Boys	1	.	.
	£6	18	7

NOTICES.

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

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

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

THE RELATION OF MISSIONARY WORK TO SPIRITUAL PROSPERITY.

THERE are four characteristic marks of the Church of God on earth, *viz.*, Sympathy with the Divine plan as far as it is revealed; Obedience to the Divine commands; Dependence on Divine power; and Expectation of Divine success. These characteristics indicate the Divine purpose that the Church should engage in missionary activity, and any local Church bearing these marks is a missionary Church.

This fact affects every living member of the Body of Christ. By virtue of what he owes to Christ every such member is, or should be vitally interested in the great work of sending the Gospel far and wide. Can a child of God be otherwise than in sympathy with his heavenly Father's plan to save perishing sinners by the Word of His grace? Can a disciple of the Lord Jesus do otherwise than render loyal obedience to his Lord's commands? And can a subject of the Holy Spirit's new creation do otherwise than depend upon His Almighty power in full expectation of Divine success?

If this is so, missionary interest, or rather enthusiasm, is one of the great credentials of our Christian life. Life must manifest itself, and its modes of manifestation must be on the lines laid down by its Author. To the spiritual life He has given, He says, "Go ye into all the world and preach the Gospel to every creature," and the believer's heart-obedience to his Lord's command reveals the inner, secret life.

It is also, surely, the measure of our fidelity to the Truth of God. Acceptance of the Truth as it is in Jesus, its correct expression in credal form, and earnest contention for it are good and necessary, but do not go far enough. Love of the doctrines of Divine grace and fidelity to them must be measured by their world-wide proclamation. This includes and accentuates the other aspects of fidelity.

And is not missionary enthusiasm one of the evidences of spiritual health? To be a living member of the Church of Christ is all of grace; but grace designs that we should be healthy and vigorous as well as living, and one of the means to that end is spiritual activity carried on in the Name and for the sake of Christ and under the direction and gracious influence of the Holy Spirit.

Further, it has been proved to be one of the conditions, and a very important condition, of Church prosperity. This naturally follows if all the members are spiritually healthy; but it is actually promised by our Lord. "Go ye," He says, "and lo, I am with you all the days," making the promise of His conscious, abiding presence and blessing consequent on obedience.

It is clear, therefore, that there is a very close connection between missionary work abroad and spiritual prosperity, personal and collective, at home.

MOTHERS OF SEMBIAM.

IN October last we had the joy of baptizing in Ayanapuram two women from Sembiam, both named Ruth. Friends will remember that some time ago Barai came from this place, and as a result of her testimony another woman named Sinnammal followed. The work begun in this way still goes on, and we are glad to see the power of God working amongst the poor outcaste women of Sembiam.

The first Ruth is an old wrinkled widow of over sixty, the mother of Sinnammal. She wanted to come before, and though she has a very firm hold on the Lord Jesus Christ as her Saviour from sin, and shakes her head very decidedly at any question which puts doubt on His power and love, yet she was not quite clear about what baptism really meant, and was put back for further teaching. She came again, and, after having given acceptable testimony on all points, she was accepted.

The second Ruth also has the name of Anbu. She is the wife of our Church member Arockiam. Some years ago when Arockiam was baptized Ruth also wanted to come, but because her testimony was not then satisfactory she was not accepted. Through not understanding the necessity for a change of heart she became annoyed at being refused admission to the Christian Church, and said she was not going to trouble about being baptized at all. Arockiam is a steady, faithful Christian, and he laid all the objections of his wife before the Lord. He encouraged her to come to the services again, and faithfully led the family worship day by day. Arockiam possesses the only copy of the Tamil translation of Spurgeon's "Morning by Morning" and "Evening by Evening" that I have been able to find, and says that the readings have been very useful to him. Gradually the Holy Spirit showed Ruth that a real change of heart must precede true baptism, and quietly the work went on in her heart until she found in Jesus Christ a personal Saviour. She made known her desire to be baptized again, and we were glad to be able to unite her in Church fellowship with her husband last month.

A characteristic of these mothers of Sembiam is that they follow those mothers of Salem in bringing their children. When Barai came she brought her children, although her husband is a heathen man, and asked that they might be given new names and be known as the children of a Christian mother. When Ruth came she brought her grandchildren for the same purpose, and said, "I want these children to become true Christians; and they are old enough now to understand that Christians do not worship idols, so I bring them with me so that they may have something definite to remember that will always tell them that they must not be heathen children any more." These boys of Sinnammal's now make themselves useful in family worship by reading the Scriptures and singing lyrics, as their mother and grandmother cannot read. Pray for them that the desire of Ruth's heart may be realised.

L. WATTS.

THE UNEVANGELISED PARTS OF THE KOLLI HILLS.

THIS morning Mr. Morling and I set out to see if a view of the N.E. corner of the Kolli Hills could be got from a hill three miles east of the Government Forest Bungalow, where we are staying. The dew lay thick on the mountain grass and sparkled in the early sun; the bracing hill air made walking and climbing a pleasure. As we at last rounded the shoulder of the hill we saw beneath us a lovely plateau. The rock on which we were standing fell away precipitously one thousand feet, and from its base the plateau *seemed* to rise up into the air, looking like a huge map, with its fields and forests, winding ribbons of green rice cultivation, and

villages dotted here and there. We were chiefly interested in the villages, of which there were a score or more, because this is a corner of the Kolli Hills which we have been unable to reach hitherto. We would like very much to be able to put a teacher among the people in those villages, and to build him a school and house in the middle of that plateau. There are many other areas like this on these hills, large groups of villages with not one witness for Jesus Christ. We earnestly desire to enter these open doors of opportunity. Will readers pray that the right men may be found, and the necessary funds provided, to enable us to place a preacher-teacher and Bible-woman, with a house for them to live in and a school to teach in, in each of the unoccupied "nadus" in the Kolli Hills?

May 30th, 1920. J. M. BRAND.

THE COMING OF LITTLE RUTH.

SUCH a wee puny thing! One would have said a three-months' old baby, but little Ruth was fully ten months old when she came to us. It was such an unexpected gift and so unsought that we received her as straight from God and were glad. The Poochari, her father, had stood aloof, offering no helping hand while all his people were sick and dying of influenza. Then came his turn, and, last of all, he and his wife were left to die alone. We found them in a miserably neglected state in the last stages of pneumonia. Strange that he who had withstood our work so long, and had in many ways been our worst enemy, should now lay dying with no one but ourselves to bring him food and medicine, and that, cursing his gods, he should hand over to *us* his tiny little daughter! It was Kongan, her little brother, who clung to her and could hardly be persuaded to give her up. Slowly he came across the field, and then stood before us clasping her in his arms with tears running down his face. We felt almost cruel as we took her from him and saw him go disconsolate back to watch his father and mother die. Then followed a month of anxious watching, for Ruth developed dysentery, and as the wee babe grew thinner and weaker it looked for a time as if the little life so wonderfully entrusted to us was to be taken away again. To-day, as she sits laughing by my side, my heart is full of thankfulness that God has seen fit to spare her to us and the Kolli Hills.

On Christmas day, at our morning service, we changed her heathen name to Ruth Kirubie (Grace), thinking of her who long ago left her own people to join the people of God. I was reminding my children some weeks ago to ask God in their evening prayers to make Ruth one of His children. "But, mamma, she IS His child! Would Jesus have made the Poochari give her to us if she had not been His child?" was the quick reply. To me it seemed unanswerable, and so in faith we hold her for Him, and ask you to join us in prayer that she may in years to come bring many of these people to Christ. E. C. BRAND.

"KURANGUNADI."

(THE MONKEY VILLAGE.)

THIS village is closely encircled with hills, on which grow some of the finest forests on the Kollis. The people gave us a very good reception last year when we camped there, and old Seerangan of that village has been an enquirer ever since.

This year when two of our preachers were visiting the place, one of them was so struck with the friendly attitude of the people to the preaching of the Gospel, that he felt it to be a call to go and live there. A new grain-shed was found, the owner of which consented to allow the preacher and his family to occupy it for a few months until reaping time.

It is now nearly two months since our workers went to live at this village. Thirty children attend school, mostly in the evenings. On Sunday

evenings the teacher collects the villagers around him and preaches the Gospel to them in song.

Ever since this new station was opened we have been praying for (1) a suitable plot of land for teacher's house and school, and (2) for the £30 necessary to erect these buildings. A few days ago the first petition was granted. Mr. Morling and I visited Kurangunadi to enquire about the land, and within the space of an hour or two the owner of a suitable site had agreed to giving us the ground, and a document was drawn up and duly signed and witnessed, giving the Mission the use of it as long as we desire, free of all rent or charge whatsoever.

Petition No. 1 having been granted, we believe that petition No. 2 will also be given us. This promising new station is the fifth on the Kolli Hills.

May 29th, 1920. J. M. BRAND.

PONGAL WORSHIP.

THE Tamil month, which ends about the 11th of January, is considered by the Hindus a most unhealthy one, as in it all kinds of epidemics—cholera, fever, and small-pox—are supposed to occur. Accordingly the last day of this month is observed as a festival in Southern India, in thankfulness that the worst month has ended. This feast is called the "Bhogi Pandigai." It is followed next day by another feast, called the "Pongal" ("boiled rice"), and is observed by offering rice boiled in milk to propitiate the sun-god. The sun-god is worshipped in the courtyard of the house with diagrams in red mud describing the sun and moon, and "puja" (worship) is performed on a large scale.

The day after the "Pongal" is called the "Mattupongal" feast, or the feast in honour of the cattle. On this day all the cows, bullocks, buffaloes and horses in a Hindu household are well washed and decorated, fed with rice and worshipped.

Miss Ireland and I were walking through a caste street on the evening of this day, and paused to look through a doorway, when a man invited us to enter. The ceremonies were just about to commence. Several men, women and children were assembled in the courtyard. Four cows were tied at one end, and in the centre was a space that had been cleaned and decorated with designs of the sun and moon. In front of them were two sugar canes with a string of sacred margosa leaves forming an arch, and under the arch a small mirror, surrounded with little mounds of cow dung decorated with red, cocoanuts split in half and plantains. A little fire was burning on either side, and near by were shavings for replenishing. The agricultural instruments and cooking utensils were arranged around. A little to the rear was a small shrine formed of margosa leaves lighted by a lamp. When we entered a mat was spread on the doorstep and we were invited to sit down. The head of the house then began the ceremonies. His wife brought out a large pot of rice and another of curry. Four plantain leaves were spread on the ground, and the man placed a little mound of rice on each. On top of each mound he put a little curry and a piece of plantain. A pot of water stood beside him, into which he frequently dipped his hand all through the ceremonies. After sprinkling the offerings with water, he picked up an iron spoon containing lighted charcoal and waved it three times over them. The men then formed in procession, led by the officiator carrying a bunch of margosa leaves in one hand and the pot of water in the other. His eldest son came next beating a tattoo on a brass pot, the whole company shouting "Pongalay, Pongalay" (the rice boils). They marched three times round the cows, and then took up a handful of rice, and forced a little into each animal's throat, sprinkling their faces as they did so with the wet leaves. A pan of sacred ashes was then brought forward, lighted, and waved over the offerings, and then placed before the little shrine. The men prostrated themselves before it,

then took some of the ashes and placed on their foreheads. Some of the ashes were given to the women and they smeared them on their foreheads. The man then prostrated himself three times before the cattle, touching the ground with each cheek and the forehead. His two sons and then his wife did likewise, but what stirred us most was to see the woman take up her tiny baby and prostrate him also.

This appeared to be the end of the ceremonies, so we rose to go, and were presented with half a cocoanut and two plantains. As we left the house some people at the door asked, "Did they worship?" How our hearts would rejoice to see these people turning from the worship of the creature to the true worship of the Creator.

Sendamangalam, February 24th, 1920. R. APPLEBY.

THE ENVELOPE COLLECTION.—The object of this collection, as the envelopes themselves show, is to meet the abnormal financial conditions of the present time. The high rate of Indian Exchange, the extra cost of printing, the high cost of living in India, so seriously affecting both our Missionaries and our Native Preachers, Teachers, Bible-women and Colporteurs, necessitates this special appeal to the supporters of the Strict Baptist Mission, relying on our Lord to incline the hearts of His stewards to adequate response.

* * * * * *

MISSIONARY SUNDAY AT COURLAND GROVE, CLAPHAM, was, financially, a very successful day. Over £34 was realised, of which more than £12 came from the Sunday School in the familiar envelopes. The practical, keen interest of our friends at Courland Grove is very gratifying and encouraging in these days. If any Church of the same size has exceeded—or equalled—this result we should be glad to hear of it. A healthy spirit of emulation in this direction would be very helpful just now, although we are anxious not to "put the money side first."

* * * * * *

STOKE ASH AND THE S.B M.—We are glad to hear through our Secretary from one of our young friends at Stoke Ash that they have begun a Missionary Circle. Although we are without particulars we gather that it is a young people's gathering for missionary instruction and prayer, conducted by Miss Lois Morling. We wish for the Stoke Ash Missionary Circle much success and many imitators.

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LADIES' ZENANA AUXILIARY.—L.Z.A. Secretaries who have not yet done so are asked to forward the proceeds from the Boxes without delay to MISS P. P. NUNN, 58 MYDDELTON SQUARE, LONDON, E.C. 1. *Money received after* AUGUST 31ST *cannot be included in this year's Accounts.*

* * * * *

Will all our L.Z.A. friends make a special note of and come to the next quarterly L.Z.A. Prayer Meeting to be held at Commercial Street Memorial Chapel, Church Hill, Walthamstow, on Tuesday, August 24th, at 3 p.m.

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THE ANNUAL MEETING will (D.V.) be held on October 26th, 1920, at ST. JOHN'S WOOD RD. PASTOR H. J. GALLEY is expected to preach in the afternoon, and MESSRS. BOOTH, BAKER, GALLEY and TOOKE to speak in the evening.

LIVINGSTONE COLLEGE.

A very successful Commemoration Day, the first for five years, was held at Livingstone College, Leyton, on Friday, June 25th. At the meeting held in the grounds, after prayer led by Bishop Taylor-Smith, a short statement was made by the Principal. Speeches were given by three former students of the College—Rev. J. Kerswell (of the Primitive Methodist Missionary Society), Mr. W. H. Scamell (of the Church Missionary Society), and Mr. R. A. Lorrain (of the Lakher Pioneer Mission). With many interesting anecdotes each missionary spoke of the great debt he owed to Livingstone College as regards his own health and also in the help it had been in his missionary work. They told of many lives which have been saved through the use of their knowledge gained at Livingstone College, in cases where there was no qualified doctor near, and of the opportunities which this medical work gave for furthering their work as missionaries of the Gospel. They emphasized the necessity of all missionaries receiving such training before being sent abroad.

It will be remembered that our missionaries—Messrs. Brand and Watts—received medical training at Livingstone College, and these pages have testified for some years to its value in our work in South India.

The College is in future to be open to Women as Non-resident Students.

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THE CHRISTMAS BOXES.—Arrangements are being made for the despatch of Christmas gifts to India. Nothing likely to be broken in transit will be packed in the boxes, so friends are requested not to send anything of a fragile character. Christmas cards and games of chance will not be forwarded to India. Will those who make garments please remember that there are three times as many boys as there are girls in our schools in India.

Earlier despatch being necessary, will friends kindly send their gifts, carriage paid, between September 1st and September 15th, to Miss P. P. Nunn, 58 Myddelton Square, London, E.C. 1.

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PRAYER SUBJECTS FOR AUGUST.—**1st**. Praise for blessing on the work in Madras, and prayer for all needful Divine help to be given to Mr. and Mrs. Watts in their labour of love. **8th**. Prayer for our missionaries' guidance as to carrying on the work at Sendamangalam. **15th**. For the unevangelised parts of the Kolli Hills and for the work in the Monkey Village (see page 64). **22nd**. Prayer for little Ruth (see page 64). **29th** For the Council's guidance.

"With the current income of the Mission we have nothing to do, but with God we have everything to do. *We* are not going to send out twenty or thirty new missionaries, or one, but we are asking God to send twenty or thirty. If *He* sends twenty or thirty devoted missionaries, He is just as able to supply them as He has proved faithful and loving in supplying those who have gone hitherto."—*Hudson Taylor.*

"It is no use to flog, flog, flog at idle Christians, and try to make them work. There is only one thing that will set them to work, and that is, that they shall live nearer their Master and find out more of what they owe to Him, and so render themselves up to be His instruments for any purpose for which He may choose to use them."—*Alex. Maclaren.*

"The spirit of missions is the Spirit of our Master—the very genius of His religion."—*David Livingstone.*

LIST OF SUBSCRIPTIONS, ETC.,

Received from June 11th to July 12th, 1920.

GENERAL FUND.

	£	s.	d.
Cambridge, Eden		16	0
Rowley Regis, S.S.		16	6
Sudborne	6	13	6
P.P.C.		2	9
S.S.		5	11½
Boxes	1	5	5
Friston	1	10	8
Aldringham, S.S.	1	4	5
Erith, Mr. W. K. West		5	0
Chelmondiston, Friend	5	0	0
P.P.C.		2	0
Ipswich, Bethesda	11	8	6
P.P.C.		8	3
Clapham, Courland Grove, Thank-offering, per Mr. A. Vine	10	10	0
S.S.		7	2
S.S. Birthday Box		13	0
Kilburn Vale, Ebenezer	6	5	6
S.S Birthday Box	4	10	0
Brentford, North Rd., Mr. A. S. Fromow		10	0
Staines, S.S.		18	6
Wandsworth, West Hill B.C.	1	0	0
Women's Bible Class	1	8	0
Anon. Thank-offering		4	0
Acton, Tabernacle S.S.	1	11	6
Brighton, Ebenezer	5	17	6
Hounslow S.S.	4	10	8½
Mr. Jeff's Box		5	6½
Chesham, Girls' Box		5	3
Boys Box		5	2
Young Men's Box		2	6½
Birthday Box		2	1½
Leyton, Goldsmith Rd.	3	2	11
Notting Hill Gate, Mr. S. E. Dunning	2	2	0
Adult Bible Class		14	0
Newquay	2	12	0
A Friend	1	0	0
Bradfield St. George, per Mr. W. Dixon	5	0	0
Warboys	12	0	0
Boxes	2	2	7
Broseley, Birch Meadow S.S.		12	0
Manor Park, S.S.	1	9	10
Miss Tattersal's Box		12	0
Ilford, S.S.		14	0
B.C.		5	0
Caterham Valley, Mr. D. Southwood		2	0
Ramsey, S.S.	2	15	0
Homerton Row, Mr. & Mrs. A. G. Spratt	10	0	0
Dunstable, Mr. W. H. Jarman		10	0
Needingworth, Mr. J. W. Saunders		5	0
North Finchley, S.S.		16	0
Donation		10	6
Croydon, Derby Road, S.S. Birthday Box		7	0
Tuddenham, Mr. & Mrs. Gooding (*New Missionary*)	3	0	0
West Ham, Tabernacle Y.P.S.C.E. (Native teacher for Kolli Hills)	10	0	0
PERSONAL :—			
Mr. J. W. Parker		2	6
Anon 688 (*New Missionary*)		10	0
Mr. & Mrs. Galley		10	0
A. B. (*New Missionary*)		10	0
Mrs. J. Stonebridge	1	0	0
Miss E. Johnson	1	0	0
Mrs. Westcott (Box)		5	0
The Lord's Tenth		6	0
A. & E.		10	0
Mr. S. Burfoot	1	0	6
Mr. E. G. Vine	1	1	0
MISCELLANEOUS :—			
2½ per cent. Con. Stock (£39 1s. 11d.)		1	10
Deposit Interest	9	1	4
	£161	2	5½

PENSION FUND.

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

HERALD FUND.

	£	s.	d.
Cranford		4	0
Meopham		18	6
Hounslow		2	7
Kilburn Vale, Ebenezer	1	2	0
Newcastle-on-Tyne		9	0
Lewisham, College Park	1	12	6
Leyton, Goldsmith Rd.		13	0
Wandsworth, West Hill	1	12	0
Newton Toney		2	0
Epsom, Salem		7	3
Manor Park		7	5
North Finchley		3	6
Clapham, Courland Grove		7	6
Plymouth, Emmanuel	1	1	0
Crowfield	1	10	0
Warboys	2	13	0
PERSONAL :—			
Thank-offering, L. M. P.	1	0	0
A. & E.		2	6
	£14	7	9

LADIES' ZENANA AUXILIARY.

Money received by Miss P. P. Nunn from June 10th to July 9th, 1920 :—

	£	s.	d.
Lewisham, Bible-woman's salary	6	0	0
Bedmond, Bethesda Bible Class		13	3
Walthamstow, Church Hill (Collection)		7	2
PERSONAL :—			
Mrs. Barnard		5	0
	£7	5	5

NOTICES.

ALL SUBSCRIPTIONS, etc. (*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 **Miss P. P. Nunn, 58, Myddelton Square, London, E.C. 1,** 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 CONTRIBUTIONS for the HERALD should be sent to the Editor, S.B.M. HERALD, **65, Woolstone Road, Forest Hill, London, S.E. 23,** by the 10th of each month.

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

"CONTINUE IN PRAYER."

THE need for another European missionary is even more urgent now than it was a year ago, when the appeal for an additional man was first made. We are so much nearer the critical juncture when impending furloughs make the presence of another missionary so imperatively necessary. So far as our European staff in India is concerned we are working without any margin at all.

Offers of service from four applicants have been prayerfully considered by the Council. Without giving any final decision the Council up to the time of writing has not been led to accept any one of these applicants. Our supporters will appreciate the care which the Council rightly exercises in a matter of such supreme importance.

But what impresses me most is the poverty-stricken response made to the appeal. Out of the great host of young men in our Churches only *four*—FOUR!—have offered themselves for service in the greatest cause on earth. Only four, in the face of the tremendous need, the great opportunities, and the definite command of our Lord—"GO YE."

In searching for a reason for this delay and apparent failure I have come to the conclusion that we have not been importunate enough in our prayers for another missionary. Of how many Churches it is true regarding this matter, "There is none . . . that stirreth up himself to take hold of Thee." Here is the fact—we have not yet secured the man. Here is the remedy—prayer. We have failed because we have not persistently obeyed the command of our Lord, "Pray ye therefore the Lord of the harvest that He will send forth labourers into His harvest."

Possibly the answer has been delayed because our request is too small, and has been regulated by our visible resources rather than by the invisible and boundless resources of God. Then let us pray in the plural for additional *missionaries*, for more *men*. But whether for at least one, or for a larger number, let us pray, let us pray daily, let us continue in prayer until the answer is given and God manifests His choice.

ERNEST A. BOOTH.

DISTRICT MEETINGS IN LONDON.

FOR a number of years District Meetings for young people have been a feature of our missionary propaganda. This year a further experiment was made in a similar direction, when the Council decided to hold District Meetings for the general body of our supporters in London. The primary reason for the scheme was that with the limited time and strength at the disposal of the missionary on furlough it was not possible to arrange for a separate missionary meeting in each of our London chapels. There is no doubt but that with our growing constituency this District Meeting plan will be a permanent feature in our missionary programme.

The work of organizing these meetings was in the hands of our capable and genial Secretary, Mr. Chisnall. After due consultation the following five centres were chosen, and were visited in the order named :—(1) Gurney Road, Stratford ; (2) West Hill, Wandsworth ; (3) North Road, Brentford ; (4) Chadwell Street, Clerkenwell ; (5) Lynton Road, Bermondsey. Each of these chapels was regarded as the centre of the district in which it is situated, and the hearty co-operation of all the sister Churches in the district was earnestly solicited in each case. I welcome this opportunity of acknowledging with gratitude the response readily given by Pastors, Deacons, and Sunday School workers in each district. Their hearty co-operation ensured the success of the scheme. The meetings varied in size and in enthusiasm. One could not fail to observe that the best meetings were those for which there had been locally much prayer and work beforehand.

Reviewing the whole series of meetings one can without any qualification say that the experiment was such a success as to ensure its repetition. The presence in each meeting of greater numbers than could be secured from any one Church ; the gathering together of missionary-minded folk from several neighbouring Causes ; the spirit of intercession ; the quiet enthusiasm ; the atmosphere of expectancy, and the grace of liberality which characterized the meetings, were calculated greatly to intensify prayerful interest in our foreign missionary work. In each centre a keenly sympathetic chairman presided. The speakers delivered missionary messages, and the level of the speaking generally was quite above the average. Two of the speeches especially impressed me personally. One was that by Mr. Baker, relating his own spiritual experience in facing the question of personal service in the foreign field and continuing in prayer UNTIL the Divine answer was given. The other was the speech by Mr. Hutchinson, when in his clear and logical manner he advanced several adequate reasons for fully supporting the work of the Mission.

My own part in each of these meetings was to carry out the promise given at the last half-yearly meeting, and place before the audiences facts relative to the practices of Orthodox Hindus, *e.g.*, MARRIAGE—Every Hindu must marry, and he must marry within the limits of his own section of his caste. DIET—The Hindu is a vegetarian. His food must be cooked by one of his own caste. He must eat only with those of his own caste. A very ancient custom, dating from 600 B.C. and still observed throughout India, ordains that a Hindu must not eat with his wife. ANCESTOR WORSHIP—This forms an important part of the Hindu religion, for on the due performance of the prescribed rites depends the progress of the soul of the departed in the other world. Only a son can perform the essential rite, and to omit it is to deprive the ancestor of the blessedness of heaven. TEMPLE WORSHIP—No part of Hinduism has been more effective in stimulating the religion of the Hindus than worship in the temple. The priests have been always and everywhere Brahmins. The temples are open to all men and women of the recognized castes. The offerings are not blood sacrifices, but gifts of jewels, fruit, flowers, etc. The essence and strength of the worship is the belief that each idol is a living god.

WOMEN—It is a part of the policy of Hinduism to keep the woman in ignorance. Only one woman in a hundred can read and write. The position of woman is always that of subordination to man. As a girl she is subject to her father, as a wife to her husband, and as a widow to her son. The lot of the Hindu widow is pitiable beyond expression—she is shunned, banned, and accursed.

The success of this series of District Meetings was due to three factors—Prayer, Organization, and Co-operation. The meetings were so good that I am sure that with the exercise of a little more of each of these three factors in each centre chosen, the next series can be made even more effective.

ERNEST A. BOOTH.

THE GOSPEL STORY AND THE CHILD.

TWELVE years ago a little boy of six joined the school in Ayanapuram, and for the brief period of fifteen months studied the Tamil alphabet and the other simple lessons of the infant class. His name was Thangavelu. At the end of the time he could just manage to stumble along the lines of a Tamil book, catching a word here and there and spelling out the rest with the utmost difficulty. His parents, like so many others, thought that this was sufficient, and as the boy could earn one or two rupees a month by minding cows or doing some other kind of work, he was taken from school.

So many children are taken from school like this, not more than one in four or five ever reaching the fourth standard; and as their school days are so limited, and our main object in providing the school is that the children shall have the Gospel taught them, we often feel that work with such children is more or less wasted.

Thangavelu soon forgot what he had learned in the way of letters and figures, reading was too difficult to retain its interest. The Gospel stories had made an impression on his mind, as stories always will impress the child, but it seemed as though even these were entirely forgotten in the years that followed. The boy grew into the youth, mixed with the other youths of the village, and entered into all their pranks and mischief, with no thought but that of the present.

More than ten years pass, and Thangavelu is a young man of eighteen, earning a fairly good wage as mate to a Corporation works fitter. One day the headmaster of the school found him lounging about in the village with a number of other young fellows and began to talk to them. In his talk he happened to relate one of those old forgotten stories. The memory was faint, but it grew stronger as the story was repeated, and the teacher, noticing the look of recognition, determined to have an individual talk with the lad. This was the beginning of the growth of a seed sown so long ago.

The young man began to come to the Lord's Day services, and after a little while was convicted of sin, and found that the gods he had ignorantly worshipped were quite unable to help him get rid of it. By the grace of God he turned to Jesus and found in Him a full and free pardon. He believed, testified, and was baptized, taking as his Christian name that of Devanasan, which means "friend of God." He is now relearning his letters so as to be able to read the Bible for himself.

Devanasan is the second convert from the village of Ayanapuram; the first was Paramanandam, who was baptized three years ago, after twenty years' work in that place. These two are tokens of the Lord's blessing upon the work there, and even though the seed lies long we are encouraged to believe that the crows of Satan have not pecked it all away.

L. WATTS.

PRAYER SUBJECT FOR SEPTEMBER.—Prayer for New Missionaries (see page 701).

HEART PEACE.

ROMAN Catholicism is very strong in Madras, as the spectacular attractions of its festivals and worship draw the simple-minded Indian, who sees very little difference in it to his own idol worship. Roman Catholics have so little knowledge of the truth, in most cases none at all, that we seek to carry the light to them just as much as to Hindus and Mahommedans.

Jeyamony was a Roman Catholic. She is a widow of rather a superior appearance. For many years she was satisfied with what the Roman Church provides and plans for its members; but afterwards there came a hungering after peace of heart, which would not be appeased by the penances and forms which were prescribed. As she herself put it, she felt that there was no certainty about anything, no assurance that what was promised would really be.

She was not able to point to any particular thing that she had heard or read that had produced this feeling of dissatisfaction, but in a way that she could not describe she was led to feel that there must be a better way than this formal, unsatisfying religion which she had been practising. She felt the need of more reality. How to obtain it she did not know, and she began wandering from one place to another, and from one church to another, seeking spiritual peace.

The Holy Spirit gave her no rest, but one day led her to make the acquaintance of Gnanapoo, a most godly and devoted widow, and member at Vepery. By God's help, Gnanapoo was able to show her the Word of life and peace, and urged her to read for herself. She did so, and it brought to her, through the teaching of the Spirit of Christ, the conviction that she was a sinner needing cleansing and pardon before she could experience the peace that she so much desired. The Lord Jesus Christ spoke to her, showed her that He had paid all the price, and that in His blood she was wholly cleansed. Thus He led her into the firm assurance and possession of that "peace of God which passeth all understanding." She was baptized and received into the Vepery Church. L. WATTS.

The Christmas Boxes.—Arrangements are being made for the despatch of Christmas gifts to India. Nothing likely to be broken in transit will be packed in the boxes, so friends are requested not to send anything of a fragile character. Christmas cards and games of chance will not be forwarded to India. Will those who make garments please remember that there are three times as many boys as there are girls in our schools in India.

Earlier despatch being necessary, will friends kindly send their gifts, carriage paid, between September 1st and September 15th, to Miss P. P. Nunn, 58 Myddelton Square, London, E.C. 1.

* * * * * *

The Annual Meeting will (D V.) be held on October 26th, 1920, at ST. JOHN'S WOOD RD. PASTOR H. J. GALLEY is expected to preach in the afternoon, and MESSRS. BOOTH, BAKER, GALLEY and TOOKE to speak in the evening.

NOTICES.

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A MAD CAREER STOPPED.

NOMINAL Christianity produces a terrible amount of religious driftwood which never by any chance drifts upstream. It is always an encouragement when one of these pieces of driftwood is rescued by the Holy Spirit and made fit for the Master's use. Vethamanicam was just such a drifter. His parents were Christian, and he for a time attended the services at Vepery. He moved to another part of Madras and we lost sight of him. A year or so afterwards I came across him as I was cycling in the city, but was not able to speak to him. We found out where he lived, and then each month a copy of the little "Tamil Baptist Church Messenger" was posted to him. Sometimes a note was written on the top saying that we should like to see him at the services again.

To our joy he came, and in an interview that I had with him shortly afterwards he told me of the way in which he had drifted. He left off attendance at the means of grace, got in with evil companions, and was led into an evil and immoral life, careless of God and the things of God. Then the "Church Messenger" began to come, and it seemed like a hand stretched out to stop him. It reminded him that if he professed to be a Christian he was not living as a Christian should do. He told me how uneasy it made him, though he spoke to no one about it; but month by month as the paper came he felt that it was God's way of telling him that, though he had forsaken God, He still remembered him and was calling him back. He came under deep conviction of sin, and confessed his utter worthlessness and helplessness. By the free and sovereign grace of God he was regenerated, pardoned, and restored. He joined the Vepery Church after baptism.

L. WATTS.

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The Missionary army has upon its roll the names of many of the most heroic men who ever lived.

List of Subscriptions, etc.—*continued from page 76.*

	£	s.	d.
Chelmsford (Missy. Sewing Class) ..		6	0
Clacton, Emily Homes (68, Wellesley Road)	1	10	0
Clapham	15	13	4
Croydon	6	15	0
Fleckney	3	17	6
Fulham	13	16	0
Grays	2	2	6
Guildford	7	11	7
Hartley Wintney ..	2	1	0
High Wycombe ..	3	13	0
Hitchin	1	18	6
Hounslow	5	18	0
Ilford	4	11	6
Ipswich, Bethesda ..	36	6	7
Laxfield	4	8	0
Lewisham	6	15	3
Leyton	2	6	0
Newquay	4	4	8
Norwich	1	10	0
Prittlewell	13	18	6
Reading	4	2	1
Richmond	7	11	6
Soho Memorial Hall ..	1	18	6
Stoke Asn		15	0
Stratford	16	1	11
Swindon	3	10	4
Tollington Park ..	4	0	0
Tring	73	3	2
Walsham le Willows ..	1	16	6
Walworth, Victory Place	4	6	3
Watford	13	15	0
West Ham	6	1	1
Wandsworth	17	0	0
Warboys	14	4	10
Wattisham	6	19	6
Wellingborough ..	8	0	0
Wood Green, Dovecote	1	12	0
Wood Green, Park Ridings	2	6	0
Woolwich	7	13	7
,, Gift Wk. Addl.		2	0
PERSONAL:—			
A Friend, for support of Biblewoman Lily	15	0	0
Mrs. Hutchinson ..	1	0	0
Miss G. E. Hutchinson		10	0
Mrs. J. W. Oliver ..	5	0	0
Mrs. Frost		8	4
Mrs. Forrester ..		6	6
The Misses Paffard		5	0
Miss Ash		11	6
	£432	13	1

THANK YOU! Our Secretary, Mr. Chisnall, has received for The Strict Baptist Mission 8/- from the Boys' Missionary Committee of the Junior Christian Endeavour at West Ham Tabernacle. We warmly thank our young friends for their "Endeavour" on behalf of the Mission, and should like to hear of other similar "Endeavours."

AN ANONYMOUS FRIEND, also, has sent to Mr. Chisnall, for the Mission, £1 (2nd August, 1920). Will he or she kindly accept this acknowledgment, together with our Secretary's cordial thanks and our own.

The Strict Baptist Mission.

MEMBERSHIP OF THE ASSOCIATION.

THE Financial Year of THE STRICT BAPTIST MISSION will close on September 30th, 1920, and Strict Baptist Churches desiring to nominate members of the Association (*i.e.*, The Strict Baptist Mission) for the ensuing year will kindly note the following qualifications for membership prescribed by the Articles of Association :—

Payment by a Strict Baptist Church on or before September 30th, 1920, of £3, from any source or sources in connection with such Church entitles them to nominate one of their members to be a member of the Association for the ensuing year; a similar payment of £10 entitles such a Church to nominate two members; £20, three members; £30, four members. Such nominations must be in writing, signed by the Secretary of the Church, and sent to the General Secretary of The Strict Baptist Mission. Members so nominated will be qualified to attend and vote at the Annual General Meeting of the Association on Tuesday, October 26th, 1920.

* * * *

THE ANNUAL GENERAL MEETING

Of the MEMBERS OF THE INCORPORATED ASSOCIATION OF THE STRICT BAPTIST MISSION will be held at MOUNT ZION CHAPEL, ST. JOHN'S WOOD ROAD, LONDON, N.W., at 2.0 p.m. on TUESDAY, OCTOBER 26th, 1920.

* * * *

A SPECIAL REQUEST.

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

LIST OF SUBSCRIPTIONS, ETC.,

Received from July 12th to August 10th, 1920.

GENERAL FUND.

	£	s.	d.
Berkhamsted	1	12	6
Bassett Street, S.S. ..	1	6	6½
Y.P. Missy. Mtng.		17	8½
St. John's Wood, A Thank-offering ..	30	0	0
Clapham, Courland Grove	22	0	7
Missy. Study Circle, Ahmaikulam Sch. *(two quarters)* ..	5	0	0
Norwich, Orford Hill, S.S. & B.C.	2	12	9
Haworth, Hall Green	15	11	3
Boxes..	0	10	6
Chadwell Street, N., N.E. & N.W. Dist. Meeting	20	10	0
P.P.C. & Bd. Vols.		12	9
Hartley Wintney, Friends	6	11	0
Weekly Prayer Mtg.	1	0	0
Greenwich, Devonshire Rd., Birthday Box	1	0	0
High Wycombe	1	17	0
Birthday Box ..		10	6
Staines, S.S.		17	6
Bolton	5	13	1
S.S.		12	8
Brentford	11	13	6
Mr. F. Secrett ..	2	0	0
S.S.	4	2	6
2 Tim. iv. 1-5 ..	1	1	0
Accrington, P.P.C. ..		10	0
Thame	2	2	0
Mr. J. K. Elton ..	1	0	0
Hollinwood	18	15	0
Stratford, Gurney Rd. Infant Class Birthday Box	3	3	0
		3	10
S.S. Birthday Box ..	1	14	8½
Bermondsey, Lynton Road, S.E. Dist. Mtng.	7	18	7½
P.P.C.		16	3
153	1	1	0
Watford, Tabernacle S.S.	7	9	8
Tring, Akeman Street	25	14	7
The Misses Butcher	20	0	0
Lewisham, College Pk. S.S...	5	10	0
Sutton (Suffolk) ..	2	6	3½
Cransford	2	10	0
Tottenham, Birthday Box	2	7	0
Margate, Rehoboth, Mr. Bray ..		2	0
Croydon, Derby Road, Mr. H. G. Dann (box)		19	6
Sale of Curios		7	8
Kilpauk, Miss O. M. Elliott	1	0	0
Walthamstow, Church Hill, Mr. & Mrs. A. Booth, Senr.	1	0	0
Reading, Providence, Mrs. Woodham (box)		9	8
Miss Pursey ,,		8	10
Redhill, Miss Bates and Friend		10	0
Fulham, Ebenezer, Birthday Box ..	1	7	9
Y.M.B.C.		7	6
Mrs. Bachelor, 1 Rp. 2 Ans.			
Stowmarket		10	0
Richmond, Salem, S.S.	1	2	8½
B.C.		13	1½
Y.P.S.		9	1½
Farthings: Stella, Oswald, Douglas & Bruce		14	1½
Egham		7	2
Chelmsford, S.S. ..	1	4	9
Royton	5	5	0
P.P.C.		16	3
Manchester	7	7	9
P.P.C.		12	3
Envelope, 825 ..		10	0
Southport	5	7	11
P.P.C.		4	3
Miss Salisbury ..	1	0	0
Basingstoke, S.S. Box		5	6
Middlesbrough, S.S. Box		15	6
Subs.	3	15	0

ENVELOPE COLLECTIONS:—

Clapham, Courland Grove	12	5	3
Lingfield	1	0	0
Tring, Ebenezer ..		5	1½
Bermondsey Lynton Road	3	8	8
Cambridge	10	2	6
Sutton (Suffolk) ..	1	4	2½
Hounslow	6	19	6
Notting Hill Gate, Bethesda	1	17	6
Stockley Mission S.S. Friends	4	9	6
Bath, Bethel ..	1	16	0
Bromley	1	10	0
Margate, Rehoboth	1	15	0
Chadwell Street ..	25	10	0
Willingham	2	2	0
Carlton	3	0	0
Maidstone, Providence	1	0	0
Erith, Providence ..	1	10	0
Walthamstow, Church Hill ..	4	8	3
Reading, Providence	3	10	6
Chelmondiston ..	1	13	0
Fulham, Ebenezer ..	6	19	9
Stevenage, Albert St.	1	1	1
Berkhamsted Common ..	1	16	6
Guildford, O.B.C. ..	15	0	0
Richmond, Salem ..	1	7	5
Hartley Wintney ..	1	17	2
Gravesend, Zoar ..	4	9	9
Mayford, S.S. ..	1	14	8
Siddal	2	2	6
Chelmsford	2	0	0
Basingstoke		5	0
Lode, S.S.	1	10	0
Middlesbrough ..	5	2	3
Wellingborough ..	4	0	10
Limehouse, Elim ..	1	8	1
Meopham	1	4	0
Laxfield	3	12	0
Clacton		16	1½
Cransford & Badingham		12	6
Wood Green, Park Ridings	1	0	0
Long Marston ..		8	0
Leyton, Goldsmith Road	2	0	0
Brentford	13	6	6
Bassett Street ..	2	16	0

Continued on page 74.

	£	s.	d.
PERSONAL :—			
A.R.R., Bath ..	1	5	6
L.P., Ipswich ..	2	10	0
Friend, N/C Famine Fund	1	0	0
S.R.C.	4	0	0
Friend, 770	100	0	0
Mrs. Forrester ..		7	6
N. O. P.	3	0	0
Mr. & Mrs. J. Driver	1	0	0
Mrs. R. Potter ..	1	0	0
W.B., Envelope ..		1	6
Mr. R. Chaplin ..	5	0	0
MISCELLANEOUS :—			
2½ per cent. Consols (£451 7s. 5d.) ..	2	16	5
Deposit Interest ..		6	8
Sales of Miss. Aspect of Millennium ..	1	0	0
	£566	13	2

HERALD FUND.

	£	s.	d.
Bassett Street		13	4
Norwich, Orford Hill		5	3
Haworth, Hall Green		11	0
High Wycombe ..		10	0
Hounslow		4	5
,, ...		4	3
Epsom, Salem ..		1	3½
Tollington Park ..		7	5
Margate, Rehoboth, Mr. Bray		1	7
Bermondsey, Lynton Road		10	0
Watford, Tabernacle ..		10	0
Chelmondiston ..		6	0
Tottenham		9	0
Clapham Junction ..		6	0
Basingstoke		2	0
Middlesbrough ..		10	0
St. John's Wood, Birthday Thank-offering	3	0	0
PERSONAL :—			
Miss Pafford ..		3	0
Mrs. Deaves ..		12	0
	£9	6	5½

Five Shillings received anon. for E. C. Brand and sent to Kollis, July 30th, 1920.

LADIES' ZENANA AUXILIARY.

Money received by Miss P. P. Nunn from July 10th to August 9th, 1920:—

	£	s.	d.
Aston Clinton	3	17	8
Bassett Street	2	18	6
Bermondsey	9	15	7
Brentford	21	11	6
Brighton	16	12	2
Brixton	11	18	0
Cambridge	8	16	2

THE POWER OF CHRIST OVER RAW MATERIAL.

AS we study the ministry of our Lord in the Gospels, how often are we struck with the exceedingly unpromising character of the material out of which the Master makes followers and disciples. But the Lord works these miracles of converting grace even now, and as we watch the transformation we are astonished and amazed, as was the crowd in the Gospel story.

There is a particular village near Vepery called the Cemetery Village; at least, that is the name everyone knows it by, in spite of the municipality giving it the proud name of Naval Hospital, Barracks Road. It is a most thickly populated place, very much overcrowded and very dirty. But people live there who have immortal souls; so we seek to get the children to the Vepery School, and the adults to listen to the preacher.

A man named Veeraswamy lives there, who is a collector of old rags and rubbish of any kind that he can sell for a few annas. A year or so ago he began to show some interest in the preaching, and was invited to the chapel services. He came several times, and said that he and his wife wished to become Christians. His house was visited regularly, and after a while he was brought to me as a promising enquirer. A few preliminary questions were asked, and then I said:

"Well, Veeraswamy, and why do you want to be a Christian?" He replied:

"Since this war-time trade has been bad, and if, as the preacher says, Ganesan is only a stone god and can't help me, perhaps that is the reason. Jesus Swami is the true God, and if I am a Christian He will bring me more trade."

"But that is only helping the body. Don't you want Jesus Swami to help the soul at all?"

"Maybe, I don't know; I want to get more trade because we don't get enough rice."

And the poor man could get no further than that. In the struggle for existence he had lost the consciousness of a soul that needed saving.

Veeraswamy has a daughter named Tholasy, who came to the Vepery School some years ago, a poorly clad and fed outcaste girl. She joined the infant class, and the teacher often wondered what was to be made of her. These little outcaste girls are often the despair of the teacher, for they seem so early to have imbibed the spirit of their mothers which says that girls are not meant to learn, they haven't got any brains. But after a year or two they begin to show that they have got some brains; and Tholasy had some too, for she has forged ahead so that she is now the top child in school, and last year came first of all the children in the Madras Schools in the Sunday School Scripture Examination and earned a New Testament. In these years she has learned well the Scripture lessons and has shown that she has a heart too. Some months ago she gave up worshipping ugly Ganesan and began to pray to Jesus. She belonged to the I.B.R.A., and when she could not find the portion in her own Testament she would read it along with the teacher in the school Bible. Her heart had not been

seared and hardened with the long years of learning deceit and evil that her father had experienced, though she confessed that she has often stolen, told lies, and done many other evil things. Her heart responded to the love of God in Christ Jesus, and she believed that the blood of Jesus Christ was able to make and keep her clean.

When she asked for baptism the Church heard her testimony and gladly accepted her. She is now known as Esther, and is a supplicant at the throne of the King of Grace for her father and mother.

So the Master takes the raw material and fashions it anew according to His gracious wisdom; and shall it not be possible, that where the studied teaching of the preacher and the missionary failed to make an impression on the unpromising material of Veeraswamy's heart, the Holy Spirit, through the simple Christian life of Esther, shall change him also.

L. WATTS.

THE EMMANUEL BAJANAI.

THE Emmanuel Bajanai is a musical association which holds its meetings in Semmencheri. There is instrumental music of a somewhat primitive character evoked from drums, cymbals, and a diminutive portable harmonium. But more important than this is the vocal music rendered by the soloist. The other members of the *bajanai* seem to regard the soloist with a certain amount of hero worship when he is singing for all he is worth, and I am wondering whether he will rupture a blood-vessel in the effort. Other members of the *bajanai* assist with instrumental music, and some join in the chorus, but so far as my observation goes the most important man in the *bajanai* is the soloist. The noises he emits on occasions are most weird, but what they lack in melody they make up in volume.

The *bajanai* forms a rallying centre for the young men of the neighbourhood. Many of the members of the *bajanai* are members of our Tamil Church. The songs that are sung are all Christian lyrics. In addition to the singing it is arranged that once a month there shall be a devotional service. I generally preside at this meeting, and a suitable speaker is chosen by the *bajanai* leaders to give a devotional address. The meeting of which I write was of an exceptionally helpful character. There were about fifty young men present. The singing of the soloist left nothing to be desired so far as noise was concerned. The speaker of the evening was James, who many years ago was a pupil in our Semmencheri School and is now a mechanic. His testimony was very helpful, and he struck the right note. He spoke of his own experience of God's grace, and there was a spiritual ring in his address which gave a high tone to the meeting. James is a member of our church, and it rejoiced my heart to hear his personal testimony. A *bajanai* conducted on these lines is a useful adjunct to our work. A number of the audience were heathen, and the simple, strong testimony given by one known to them for many years was of great value.

E. A. BOOTH.

In Northern Bengal there is only one missionary to every two million of the population.—G. SHERWOOD EDDY.

"BEHOLD, HE PRAYETH!"

THE fact that Saul of Tarsus truly prayed was given as sure evidence of his conversion by our Lord Himself to Ananias. Our Lord has various ways of driving men to prayer. The thing which specially struck me in the testimony of a young candidate for baptism was his simple but strong belief in prayer. As he told me his spiritual experience the reason for this became plain. "God heard me when I prayed to Him in the time of my trouble," was his simple testimony, and that really marked the beginning of definite spiritual experience with Katheravelu.

He was for some years a pupil in our Semmencheri School. As so often happens we lost touch with him after he went to work, but the seed of the Word had been planted in his mind, and when real trouble came he knew where to look for help. Katheravelu was once dangerously ill with influenza and, humanly speaking, he owes his life to the fact that his Christian master took him to hospital in spite of all protests. It was when in hospital, face to face with death, and in the midst of dying men, that the definite change came, for it was of that experience that Katheravelu spoke when he told me "God heard me when I prayed to Him in the time of my trouble." From that time the habit of prayer and reading the Gospel became a regular part of his life. He gave testimony of real sorrow for sin and earnest seeking for pardon. His parents are heathen, but they gave their consent to his baptism. I had the joy of baptizing Katheravelu and receiving him into the fellowship of the Christian Church.

Another young man from Semmencheri named Chinnappan on three occasions won the highest marks in his division in the annual Sunday School Scripture Examination. Chinnappan comes of a heathen family but he has not worshipped idols since he was in our school. He was an earnest seeker after truth, and was brought to know the Saviour about five years ago, but he did not make public profession of his faith. For years he was absent from Madras working in various places. Some years ago he came to me and asked me to baptize him. I was pleased with his testimony as to his spiritual experience, but before arrangements for his baptism could be completed he was transferred to Delhi. All this time he was resolved that when the opportunity came he would be baptized and join our Church, as it was through the teaching received from us that he was brought to know the Lord. Chinnappan gave clear testimony of faith in Jesus, and as to the meaning and purpose of baptism, and the Church gladly voted to receive him for baptism and membership.

We praise God for these manifest tokens of blessing on our work and pray that these young disciples may be kept faithful, and be used of Him to bring others into the fold.

ERNEST A. BOOTH.

Mr. David Morling, of Sendamangalam, asks us to say that he is very grateful for the many expressions of prayerful sympathy he has received from friends, and begs them to accept this acknowledgment, as he finds it quite impossible to reply separately, however briefly, to their very kind communications.

IN THE MARKET PLACE.

I AM not a disciple of Isaak Walton, but I understand that an unalterable rule for those who follow the piscatorial art is, "Go where the fish are." As an evangelist, Paul had a keen eye for a promising spot. He sought the places where people congregated and there preached the Gospel to them. In Acts xvii. 17, it is stated that he visited the market place at Athens every day for this purpose. On a sunny morning Preacher Dyriam and I entered the gates of the Pursawalkam market, and passed around the stalls until we came to a fairly convenient place between mutton stalls on the one hand and fish stalls on the other. The odour arising from newly-killed sheep mixed with that emanating from fish fresh and otherwise, was not exactly a bracing tonic. The noise of the butchers' knives and the babel caused by the voices of customers and dealers haggling over prices (invariably an uncertain quantity) was not conducive to a good hearing of our message.

We struck up a Tamil lyric and made our voices heard above the din which was increased by the clanging of the electric-car bell each time a car passed the gates. A number of people gathered around us and listened to the message which was brief as the hearers could not stay long. We passed to the vegetable section where buyers were chaffering over onions, chillies, cocoanuts and greenstuff. Everybody seemed to be talking at once, but again our singing attracted an audience who listened attentively amid the hubbub around and who bought a number of copies of the Gospels. Most of the hearers were women, and one of these asked for an explanation of something the preacher had said. This was as unusual as it was welcome, and met with a ready response.

E. A. BOOTH.

A New Missionary Hymn Sheet for use at our Missionary Meetings has just been prepared. Hitherto hymn sheets have been issued at the Society's cost, but now, owing to the heavy cost of printing and the increasing financial burden of the upkeep of the work in India, we are asking subscribing Churches to buy them at 3s. 6d. per 100, and so to relieve the Society. Will our Churches send their orders to Mr. Chisnall without delay.

* * * * * *

Thank You!—A parcel of garments and bandages, bearing the Sydney, N.S.W. post mark, has been received by our Missionary (Mr. Lincoln Watts) in Madras. In a letter, dated 14th July, 1920, he says, these were evidently intended to be added to those sent from England in the Christmas Boxes, but as there was no letter or name enclosed with the parcel he is unable to acknowledge their receipt. Perhaps the kind donor or donors will accept this expression of his and the Council's cordial thanks.

EDITOR.

* * * * *

A Friend and Reader of the "Gospel Advocate," also, is heartily thanked for the donation of 2s. 6d. to The Strict Baptist Mission.

WAYSIDE THOUGHTS.

WE were lumbering along in the motor 'bus that runs between Namakal and Salem, passing through tracts of country where no missionary or mission agents are stationed. It was nine months since I had visited the plains. As we swept into Rasipuram through crowded streets, and drew up in front of the Magistrates' Court and Government Dispensary, I began to ponder the meaning of the painful facts visible before me.

The Tasildar is a Christian, so are the surgeon and the sub-registrar; but there is no church, no chapel, no mission room, school or teacher to help these Government servants to be true to their principles. And the crowd of people standing around the 'bus was representative of the thousands in that town who are living and dying without one word of Christ's message that He tells us and *you* to preach to every creature.

And then I found myself, not for the first time, wishing I had two lives, one for the Kollis and one for these dark folk; and I went on wondering and marvelling why young men and women remain at home when they might be doing so much out here. I began to accuse myself, for I felt the fault must lie on this side of the water; that we have not cried more to you, "Come over and help us!" that we have not shown you more how things really are.

Why are you Christians living on in crowds at home? Why are you standing up Sunday by Sunday singing comforting hymns to yourselves in comfortable chapels with barely a thought of these Christless crowds? Oh, men! and these souls dying off day by day without hearing the message Christ gave for them too! You cannot think how it hurts those who are face to face with it. How it hurt that day in Rasipuram with the crowd silently watching us depart, leaving them without hope and without God in the world.

The Kollis loomed up at the back of us with its fourteen *nadus*, only five of which we have been able to occupy, and the plains lying all around us parched and thirsty, and not a man ready to help.

Some are doing their best, I know, working for love of Christ and souls; but hundreds of you are not, and you will meet these souls some day, somewhere!

Rasipuram is only one of other large towns which Mr. Morling is waiting to occupy, but the latest news from home is that no man can be found to come. O God! how long!

E. C. BRAND.

PRAYER SUBJECTS FOR OCTOBER, 1920.

3rd.—For Divine guidance and provision in a time of exceptional difficulty and for knowledge of the Lord's will. **10th.**—For our own increase of faith and for the spirit of importunate prayer. **17th.**—For gracious guidance, help and blessing to our depleted missionary staff in India. **24th.**—For the man or men of the Lord's choice to be clearly indicated to us. **31st.**—Praise for the great things we expect in faith.

* * * *

Miss Ireland, we regret to say, is on her way home under medical orders. She sailed from Bombay on September 4th, in the P. & O. *Kaisar-i-Hind*, and is expected to be in London at the end of September.

A TIME OF EXCEPTIONAL DIFFICULTY.

IN the Prayer Subjects for this month, on page 82, we have suggested prayer for "Divine guidance and provision in a time of exceptional difficulty." This in no degree exaggerates the present situation which confronts the Council of The Strict Baptist Mission.

The financial difficulties are now familiar to all our readers, but familiarity has not lessened them. They abide in full force, and in addition we have recently received requests from our missionaries in South India urging us, if possible, to authorise certain expenditures for the consolidation, rather than the extension, of our work. These requests have to be carefully and prayerfully considered, but at present it seems to be impossible to meet them at all fully, important though they are.

There is equal if not greater difficulty as to our Mission staff. Mr. Morling is alone at Sendamangalam; Mr. and Mrs. Watts and Miss Elliott are due early next year for furlough; and now, just as the Magazine is going to press, we hear with great regret, though not with much surprise, that our dear brother Mr. Booth has, to his great disappointment, just been medically certified as unfit to return to India earlier than the autumn of next year. This, as can easily be seen, creates great complications as to the furloughs of our other missionaries. On the other hand, happily, the doctor is confident that there is no reason why Mr. Booth should not be quite fit by next autumn.

We should have withheld this information concerning Mr. Booth until it had first been reported to the Council, but it seems desirable that our friends should be made aware as early and as fully as possible of the difficulties which beset the Council. It is a time not for pessimism and foreboding but for faith, waiting on God, and mutual help; and we ask our friends in many Churches to share these difficulties with the Council, laying them before our Lord for His solution, and acting as He may direct them. EDITOR.

List of Subscriptions, etc.—*continued from page* 84.

LADIES' ZENANA AUXILIARY.

Money received by Miss P. P. Nunn from August 10th to August 31st 1920:—

	£	s.	d.
Acton	16	2	6
Bassett Street (additional)		10	0
Chadwell Street	33	6	9
Greenwich	8	17	0
Hastings		14	0
Haworth	4	0	6
Homerton Row	3	6	0
Hounslow (additional)		6	0
Hownslow, Bible-woman's salary	4	10	0
Ipswich, Bethesda (additional)	5	3	2½
Ipswich, Zoar	4	16	1
" " (personal)		5	0
Manor Park	1	4	0
Newquay (additional)		6	6
Northampton	2	1	1
Notting Hill Gate	2	15	1
Ramsey	1	5	3½
Sale	1	0	0
St. John's Wood Road	31	9	3
Tottenham	5	0	0
Walthamstow	21	3	2
" Farthing Fund	5	10	4
Watford (additional)		15	0
PERSONAL:—			
Mrs. Booth	1	0	0
Mrs. Hodges and Miss P. Hodges		5	0
Miss Hawes		10	0
Mrs. W. W. Peck	1	0	0
Mrs. J. Rush	1	0	0
Miss E. Henderson		15	0
Quarterly Prayer Meeting at Walthamstow		10	6
	£159	7	3

NOTICES.

ALL SUBSCRIPTIONS, etc. (*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 ENQUIRIES CONCERNING DEPUTATION WORK should to be sent to **Mrs. Collin, 45, Erlanger Road, New Cross, London, S.E. 14,** who will be glad to receive the names of ladies willing to act as ZENANA SECRETARIES. ALL APPLICATIONS for LADIES' ZENANA COLLECTING BOXES and all CONTRIBUTIONS to be sent to **Miss P. P. Nunn, 58, Myddelton Square, London, E.C. 1.**

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

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

LIST OF SUBSCRIPTIONS, ETC.

Received from August 11th to September 13th, 1920

GENERAL FUND.

	£	s.	d.
Over, Miss L. Kirby (box)		10	0
Guildford, O.B.C., Mr. H. Brand (Kollis)	20	0	0
Bexley Heath, B.C.		8	3
Clapham, Courland Grove, S.S.		12	7
Birthday Box		10	0
P.P.C. & C.		18	6
West Ham Tabernacle, Boys Miss. Committee, Y.P.S.C.E.		8	0
Junior C. E.	1	0	0
Norbiton, Zion, B.C.	2	10	3
S.S.		4	8
Staines, S.S.		17	0
Hitchin, Mr. C. W. Morriss (box)	1	4	0
Epsom, Salem, S.S.	1	0	0
Wandsworth, Chatham Road·			
Mr. F. T. Newman	5	0	0
A Friend	3	8	0
Brighton, Misses L. & E. Chapman	1	1	0
Chatham, Nelson Rd.	3	3	6
S.S.		11	6
Poynings	1	3	2
S.S.		15	0
Walthamstow, Church Hill			
Mr. & Mrs. S. B. Caplin	3	3	0
" Xmas Gifts		4	0
Wattisham, Mrs. Blunden (box)	1	4	0
Datchet, S.S.		10	0
Prahran, Hope, S.S		3	0
Birthday Box		8	6
Boxes		18	6
Tottenham Cyril Osborne (box)		8	6
Over, Mrs. L. Watts (box)		15	0
Clacton, Ebenezer	1	11	1
High Wycombe	2	14	0
Misses Rogers (box)		15	6
Hornsey Rise, S.S.	1	13	0
Woolwich, Enon, S.S.	10	4	0
Tunstall	1	7	0
Mr. W. J. Denmee (box)		5	0
Berkhamsted, Mrs. W. Hodsden & Family (box)	1	0	0
Great Yarmouth, York Road, S.S.		6	10
Rusbden, Succoth	3	16	0
S.S.	1	0	9
Boxes	1	13	0
Kilburn, Ebenezer, P.P.C.		10	0
Walton-on-Naze	3	2	6
Ipswich, Zoar, Subs.	1	10	0
Croydon, Derby Road			
B.C.		15	7
Boxes	2	8	11
Donations		8	0
Chelmsford	7	11	2½
B.C.	1	18	2
S.S.		19	11
Boxes	4	6	8½
Brighton, Prarthana Sabha Birthday Fund		13	6
Celebration of 21st year of Prarthana Sabha	14	1	0
Half-Yearly Boxes and donations	11	11	7
Coll per Mr. D. Smith	2	5	0
MISCELLANEOUS:—			
Legacy re Miss H. S. Lawrence, decd.	48	10	0
ENVELOPE COLLECTION:—			
Lewisham	8	13	0
Over	4	14	9
Tollington Park		17	0
Kings Langley	1	10	0
Newcastle-on-Tyne	1	11	6
Cransford and Badingham		5	0
Bexley Heath	1	5	4
Fressingfield	2	5	0
Woolwich, Enon	1	2	7
Ramsgate, Mount Zion	2	0	0
Notting Hill Gate		4	0
Sydenham	1	0	0
Norbiton	2	17	3
Poynings	1	11	11
Boro Green	3	2	0
Epsom, Salem	3	0	0
Ramsey, Salem	3	3	9
Benwick		10	0
Clacton	1	10	0
March		18	9
Hedge End	3	1	9
Ilford	1	17	0
S.S.		5	0
Crowfield	2	15	2
Gaddesden Row		10	10
Homerton Row	3	1	7
Great Yarmouth	3	3	9
Brighton, Tabernacle	1	4	9
Peckham, Zion	1	2	6
St. Albans, Bethel	1	16	0
Tottenham	5	7	6
St. John's Wood Rd.	16	10	2
Wandsworth, West Hill	3	3	0
Norwich, Orford Hill	1	10	0
Bermondsey, Lynton Road		2	6
Wandsworth, Chatham Road	3	6	5
Hounslow		2	0
High Wycombe	2	0	6
Hornsey Rise	2	7	0
Tonbridge, Zion	1	10	0
Peckham, Zion, F.T.		10	0
Rusbden, Succoth, S.S.		9	0
Rowley Regis	2	8	0
Walton-on-Naze		1	6
Hoxne	1	4	0
Ipswich, Zoar	1	9	3
Occold	1	0	0
Braintree	1	5	6
Stisted		5	0
Halstead	1	6	6
PERSONAL:—			
A.B., new missionary		2	6
Miss A. Bradford		7	6
850	1	0	0
Mrs. Gilson	1	0	0
S.H., Portsmouth	1	0	0
From a friend and reader of the *Gospel Advocate*		2	6
Birthday Thankoffering, R., Aug. 4		5	0
R.D.V.	10	0	0
Mr. C. H. Gosling	3	0	0
No. 30, Loss on Exchange	1	0	0
Mrs. Paynter	2	0	0
Mr. & Mrs. E. A. Booth	7	0	0
Miss E. Johnson	1	0	0
Miss Ash		10	6
E.B.		1	6
Mr. Ebenezer Leeks	1	1	0
Mr. M. Sharpe	1	0	0
X.Y.Z., new missionary	2	10	0
Miss Mary Dennis (box)	1	10	0
	£321	6	8

Continued on page 83.

PENSION FUND.

	£	s.	d.
3 per cent. L.C.C. (£567 6s 4d) div.	4	5	1
3 per cent. L.C.C. (£367 14s 11d) div.	2	15	1
	£7	0	2

HERALD FUND.

	£	s.	d.
Wattisham, Mrs. Squirrell		5	0
Prahran, Hope		10	0
High Wycombe		10	0
Hornsey Rise	1	0	0
Tonbridge, Zion, Miss M. Kitchener		10	0
Epsom		1	3½
Great Yarmouth, York Road, S.S.		3	2
Ipswich, Zoar		5	6
Dorking		2	0
Croydon, Derby Road	2	5	0
Ilford		4	6
Surrey Tabernacle	2	1	8
Brighton Prarthana Sabha		6	9
PERSONAL:—			
Miss A. Bradford		2	6
Miss Ash		1	6
	£8	8	10½

IN SEPTEMBER HERALD:—

Watford Tabernacle should have read 10/6 not 10/0 for Heralds.

1 Rupee and 2 Annas acknowledged was credited by Bank at 1/6.

THE NEWS OF THE MONTH.

SENDAMANGALAM.

LET me express through our HERALD my gratitude to the many friends who have so kindly expressed by letter and cable their sympathy in my great trial. May I also crave a little more patience at their hands. I am really hoping some day to reply.

For the sake of those who are enquiring, let me say that a way has been opened for the care of my little ones. Maurice and Ronald are at a school in Ooty; Monica, the baby girl, is in a kindergarten home at Coonoor, Nilgiris.

Last month the half-yearly Sunday School Examination was held in both our circles.

Daily prayer meetings in Sendamangalam and various outstations preparatory to our Annual Meetings began on the 6th of this month (September). The Annual and United Meetings for the Sendamangalam and Kolli Hill Fields will be held (D.V.) 18th to 20th of this month.

In the middle of July the S.B.M. Missionaries' Annual Conference was held in Kilpauk, when we enjoyed the generous hospitality of our Madras friends. This season for exchange of opinion and for determining many Mission questions proved of help to us all.

The Lord has granted us recently many encouraging signs of Divine blessing. Many young men have walked considerable distances to Sendamangalam expressing to us their earnest desire to give up idolatry and to identify themselves with Christians. Our daily Tamil prayers in the bungalow have developed into Bible classes for such enquirers. We ask friends to give us their co-operation in prayer.

Sendamangalam, September 8th, 1920. D. MORLING.

CURRENT NOTES.

IT is strongly felt by the Council, and was earnestly expressed at their last meeting, that the present is a time of real crisis in the Mission as regards our staff of missionaries as well as our finances. Special, united prayer is urgently needed, and every friend of the Mission is asked to abide in prayer.

Mr. E. A. Booth, we regret to say, has had to undergo an operation, and is now (October 9th) in hospital, unable consequently to attend the Annual Meeting as anticipated. Prayer is asked for his complete recovery.

Miss Ireland arrived in England on Saturday, 25th September.

The Goldsmith Road, Leyton, Sewing Class held their Annual Meeting on September 23rd, when the garments, etc., prepared by the girls were on view, and an interesting Report of the year's work was presented. In addition £4 13s. 10d. had been given, collected or earned, and the collection at the meeting was £2 6s. 1d., a total of £7 0s. 11d. A large number of S.B.M. post-cards were also sold.

The Young Men and Women of the Senior Christian Band at Bethesda, Ipswich, have undertaken to support a Native Preacher, and so relieve the S.B.M. General Fund of providing his salary.

Will our subscribing Churches kindly order our New Missionary Hymn Sheet at 3s. 6d. per 100, and so share with the S.B.M. the present heavy cost of printing, which the Mission has hitherto borne and provided the Hymn Sheets free. Please send your orders to Mr. Chisnall.

THANK YOU!—"A Friend," the postmark on whose letter is "Bedworth, Nuneaton," is thanked for a donation of 10s. and his, or her, kind wishes for blessing on the work of the S.B.M.

NOT FAR FROM THE KINGDOM.

THE faithful and constant teaching of the Bible in Mission Schools and Colleges is effecting more than is immediately evident. It is comparable to the military process of sapping. I received a note one day in the following terms :—"We shall be much pleased if you will kindly grant us an interview on religious subjects. Believe us, we are in right earnest." The note was signed by Sarathy and Sundram. I was pleased to see these young men, who visited me on various occasions. I found them to be Hindus of the Mudaliyar caste. They had each previously attended Mission High Schools and passed the School Final. They were then reading privately for the Senior Cambridge Examination, as their relatives had promised to send them to Scotland to take degrees in Arts.

I first talked with them about conscience and the duty of following the light that we already have in order to receive further light. They both said that they had come to the conclusion that the worship of idols was wrong, and that they had renounced idol-worship. As they each had a copy of the New Testament, I pointed out various passages for their consideration. In reply to a question about prayer, they said that, owing to the vigilance of relatives, they were unable to pray openly, but they added, "We pray silently." On another occasion, when Sundram came alone, I talked with him about Nicodemus and the insistence of Christ on the necessity of the new birth, and then passed on to the great central truth of the atonement as dealt with in the same chapter of John. I gave him a copy of "The Supreme Person and the Supreme Quest" for himself and another for his friend, and asked him to see me again, when they had read this and some Scripture passages.

On a subsequent occasion they placed before me the difficult position in which they found themselves. They each said that he had reached the definite conclusion that Christ is the only way of salvation. But they urged that if they now reveal this conviction and make public confession of their faith, they will be cut off from their families, be left without help and be obliged to sacrifice the university course in Scotland which their relatives are arranging for them. I read to them the searching words of our Lord, as recorded in Matthew x. and xvi., about taking up the cross and about the cost of discipleship. I prayed with them, and told them that no one could decide this tremendous question for them, but each must do it for himself.

With the glittering lure of a British University course dangling before their eyes, and the alternative of social ostracism and the sacrifice of all life's plans if they follow the voice of conscience, they are in a difficult position. I am afraid that they, like the rich young ruler, went away sorrowful, for they have great ambitions. E. A. BOOTH.

HOME GOING AND TRANSFER.

ON Monday, August 28th, a Farewell Meeting was held in Sendamangalam to bid God-speed to the L.Z.A. Missionaries. By 9 a.m. nearly all our workers had gathered from the various outstations of both circles ready to pay their salaams to those leaving us. Deacon Muttuswamy, in reading Genesis xxviii., gave to Miss Ireland, on behalf of the Church, the most opportune promise, "I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land." Deacon Dawson, in a very felicitous address, recited in true Oriental fashion the various virtues and meritorious deeds of Miss Ireland, adding that he hoped that when Miss Appleby returned to Sendamangalam she she would do full justice to her "pretty and tasty name."

At 2 p.m. both left the bungalow on their way to Madras. Miss Ireland is taking early furlough on an urgent medical certificate from a Madras physician. Miss Appleby stays in Kilpauk till suitable arrangements can be made for her staying in the Sendamangalam Field. Thus our missionary family has been suddenly reduced from seven to one, and the missionary staff from four to one. D. MORLING.

THE ANNUAL MEETING.

"MOUNT ZION," St. John's Wood Road, was the scene, on Tuesday, 26th October, of one of the best and most inspiriting Missionary Meetings we remember to have attended in The Strict Baptist Mission. A large and sympathetic congregation and a high level of missionary speech combined to make the occasion memorable in our annals, despite the great regret that was felt in the enforced absence of our brother, Mr. E. A. Booth, who was still in hospital. To him and to Mr. Morling messages of loving sympathy were directed to be sent.

In the afternoon, following a season of devotion, in which Pastors Welsford, R. Robinson and Gossling led the meeting, Pastor H. J. Galley delivered an impressive sermon, his text being Psa. lxxii. 8, "He shall have dominion also from sea to sea, and from the river unto the ends of the earth." After showing that the language of the Psalm transcended the historic Solomon and befitted only Him who is Sovereign of all nations, in all generations, the Sovereign Son, great David's greatest Son, Mr. Galley spoke of His sovereignty. What was it? He Himself said, "All authority is given unto Me in heaven and in earth." Authority was greater than power. Behind our Lord's power was absolute authority. Speaking of His authority in heaven, the ministry of angels to Christ was traced, and His lordship over them declared in the words, "And let all the angels of God worship Him." He had also authority on earth; to establish and maintain His Church; to make every event, without exception, work for this end. "Whatever the world, the flesh and the devil may do to hinder the Church, they help it every time." But why did Christ tell us that all authority was given to Him? What was the missionary logic of it? "Go ye, *therefore*, and make disciples of all the nations." Because all angels and all men are under His control, "Go ye, *therefore*." Failure in this work was therefore impossible. "Blot 'failure' out of your missionary vocabulary: we have to do with certainties." For that reason, go ye into all nations in His Name and claim the territory for Him. As explorers took their national flags and planted them where no white man had been before, we were to go with the spiritual Cross of Jesus and claim and hold against all comers this, that, and the other territory for King Jesus. Livingstone and Mary Slessor entered Africa in the name of King Jesus; so also our dear friends went to Sendamangalam and to the Kolli Hills and claimed them for Jesus *Swami*. "There is no one in any country, no earthly power, no human ruler, who can hinder the man or woman whom Christ sends out. We want to have this supreme belief in the sovereignty of our all-glorious Lord Jesus, so that when our brothers and sisters go out, and we help them and pray for them, and do all in our power to help the work forward, we may remember that Christ has all authority over angels and men to move them to do unheard-of things that shall eventually help His Kingdom on." This sovereignty Christ came to earth to reclaim by sacrifice, to win the hearts of men by Love's Sacrifice on Calvary; and now He has the right to call upon you and me to make sacrifice. And why should we not have fellowship with Him in the spirit of sacrifice? He sends us out in this spirit to win the Kingdom, and what we give up we give up for Him and for precious souls. After a solemn reference to the awfulness of hell, Mr. Galley kept silence for two minutes, and then said, Do you know what has happened since I last spoke? Five precious souls in India have passed away! Sacrifice! What did we know about it? Brother Booth and Brother Morling have a right to talk about sacrifice; I haven't. Whatever we might give would not be too much to give to Christ for precious souls.

"Love so amazing, so Divine,
Demands my life, my soul, my all."

At the Evening Meeting, after the reading of Scripture and Prayer by Pastors G. Smith and B. Mutimer, the President, Mr. J. B. Collin, expressed

the various causes we had of thanksgiving, and outlined our present difficulties and needs. Mr. Chisnall presented the 59th Annual Report, drawing attention to its salient features; conveyed Mr. Booth's Christian greeting from the hospital the previous night; and urged a strong plea for an enlarged HERALD and another Missionary. Mr. Robbins presented the Accounts and Balance Sheet, and compared our present financial position with that of last year, and said, "We shall want £1000 more next year, without launching into fresh work, to keep all the existing work going."

Pastor W. S. Baker drew a helpful and encouraging parallel between Elijah's experience at the brook Cherith and our own. After having miraculously fed Elijah, God had withheld His hand and allowed nature to take its ordinary course, and "the brook dried up." This exactly described our position. God was doing wondrous things for us. Miracles of conversion had taken place. Had we ever had a better meeting—a greater spirit of expectancy? In spiritual things we saw God working wonders. But we also saw other things—the native staff and the missionary staff were depleted, and we had not yet seen the man whom, we feel, the Lord has given—God withholding things that are of vital necessity. And why? "God had something better for Elijah than to sit by that brook, and I believe that he thanked God that the brook had dried up. . . . This God is ours. Do we believe that He is ordering the affairs of our Mission? These difficulties are part of the great purpose of God, and I believe God has some better thing for us. What that is He knows; and it is incumbent upon us to have faith in Him, and to be on the alert to see what He is going to do for us."

Pastor H. D. Tooke, quoting Paul's words, "Now thanks be unto God Who always causeth us to triumph in Christ," said that this was the sentiment of the greatest missionary there has ever been. There was no suggestion of question or fear in it. It was not the language of admitted difficulty, but the sentiment of glorious success; the language of a warrior who never dreamed of defeat, of a man who exulted in the joy of triumph. The R.V. rendered the words "Thanks be to God Who always *leadeth us in* triumph," and this was the rightful view of all true missionary enterprise in the face of difficulties. Our work in India was always to be a work of difficulty, but it had always been a work of triumph. Every saved soul was a work of triumph, a grand incentive to press on in the work of the Lord. Paul was led in triumph because God had triumphed over him. This was the grand missionary incentive. Our brethren were fighting because they had been conquered by the grace of God, and they could tell of the power with confidence because they had been saved by it. "You and I make resolves in a meeting like this. Let not intention subside, lest the record of next year be that what we intended to do only remained an intention, to be a disappointment to others and a remorse to ourselves."

Pastor H. J. Galley: "He Who says 'Go to the nations' is He Who went to the cross; and if He was willing to go to the cross for you and me, should not you and I be willing to go wherever He would send us. Who are to go? We are all of us willing to see others go. 'Go *ye*!' When we appear before Him and He asks for an account of our stewardship will it do to say 'I helped Brother Booth to go'? . . . The science of missions is preservation by propagation, as the farmer preserves his corn by propagation. I believe the Strict Baptist Mission is going to be the salvation of the Strict Baptist Denomination. What we have to do is to listen to King Jesus. He commands 'Go.' If we can go let us go; if not let us help to go those who can. If all our Strict Baptist Churches would set aside a tenth of their income there would be no need to make appeals."

These addresses were followed by a season of prayer, in which we were led by Brethren Brand, A. E. Brown and Plail.

The collection amounted to £119 3s. 1d.

A WORD WITH THE CHILDREN.

IT is a long time since you and I had anything to say to each other, all because of the rise in the cost of printing and the necessity of reducing the size of the HERALD. You and I had to be squeezed out: there was no room for a Corner, and we had to go. That is more than two years ago, and, as people say, a good deal of water has flowed under London Bridge since then. Well, printing has become dearer rather than cheaper, and I cannot say that we may soon move into the Corner again, but am writing to you after all this time for two or three reasons. One is, that there happens to be room this month for a little talk. Another is, that some of my "old" nieces and nephews have not forgotten Uncle John during all this time. Some of the former have entered upon the responsibilities of life, and some of the latter have come back safely from the war, for which God be praised. Another reason is, and perhaps this is the strongest, that a whisper has reached me that since there has been no Children's Corner some of the children and young people have not taken so much interest in the Mission and the HERALD as before. So, for these varied reasons, I want to say a few words to past grown-up Cornerites and also to would-be Cornerites.

I am glad to know that some of you "old" Cornerites still take a keen interest in the Strict Baptist Mission, and are doing all you can in various ways to help. I venture to hope that this interest of yours was aroused years ago in the Corner, and that the happy years we spent there have not been without fruit. If any of you are unable to do any definite work for the Mission, you can quietly help in some way to arouse or to foster the interest of other young people. For instance, you might perhaps help to increase the circulation of the HERALD among them. The HERALD, I must admit, is not as attractive as it used to be, but that is more our misfortune, if I may use such a word, than our fault, and this is all the more reason why we want your help. We would gladly restore the Magazine to its former appearance at once if we could, and hope to do so when conditions in the printing world are more favourable. Will you see what you can do to help?

Now a word with those of you who do not take much interest in the Magazine and in the Mission because there is no Corner. I quite understand your wish to have something said specially to you, but I want you to ask yourselves this question: Shall I refuse to help in sending the Gospel to India only because nothing is said to *me* about it? I have read of a little girl who wrote to her minister something like this: I hear you are anxious to build a large church, so I am sending you twopence halfpenny, *and when you want more let me know.* How silly! do you say? But she was willing to help as far as she could without being asked. Now, at present we can't take as much notice of you on paper as we would like, but just remember that that is because we are having a *very* difficult time, which is all the more reason why we should have your interest, your prayers, and your help.

To those of you who love the Lord Jesus, and who are thankful to have been taught about Him, let me say, Remember His love; remember His command to preach the Gospel to every creature; and remember that there are 120,000,000 boys and girls in India who know nothing about Him or His love, and who are taught to worship filthy idols. Then say to yourself, I will take all the interest I can in the Strict Baptist Mission for the sake of the Lord Jesus Who has done so much for me; I will learn all I can about it and do all I can to help. Listen—

"She knew no more than the twinkling star,
Or the cloud with its raincap full,
How, why, or for what all strange things are—
She was only a child at school!
But she thought: 'Tis a part of God's great plan
That even I should do all I can."

This is what the boys and girls at Bethesda, Ipswich, are doing. They were formed into a Junior Christian Band a few weeks ago, and meet on Wednesday evenings. They have given over £1 for the S.B.M. in four weeks. Hearty greeting to the boys and girls of Bethesda and all others who are working and giving. UNCLE JOHN.

THE CHRISTMAS BOXES.

Two large cases and one smaller one, containing the gifts of friends in many Churches, have been despatched to India. The following is a list of the contributors whom we, with Miss P. P. Nunn, who has undertaken the work of receiving and packing the goods this year, owing to Mrs. C. W. Harris's indisposition, heartily thank :—

ACTON LANE TABERNACLE, Girls' Sewing Party, per Miss Elliott ; BATH, Bethel, per Mrs. Warner ; BECCLES, Martyrs' Memorial, Girls' Sewing Meeting, per Miss Stannard ; BRENTFORD, Girls' Sewing Class, per Miss Fromow ; CAMBRIDGE, Eden, per Miss Eldred ; CHADWELL STREET, Missionary Working Band ; COURLAND GROVE, Sunday School, per Mrs. Dadswell ; CHELMSFORD, Sewing Class, per Miss A. Lancaster ; CROYDON, DERBY ROAD, Sewing Class, per Miss R. Robinson ; EPSOM, Salem, Sunday School, per Mrs. Cockram ; GRAYS, Ebenezer, per Mrs. Steel ; GREENWICH, Devonshire Road, per Miss H. Smart ; GUILDFORD, per Miss E. White ; GURNEY ROAD, Missionary Sewing Class, per Miss A. Webb ; HARTLEY WINTNEY, per Mrs. Gossling ; HIGH WYCOMBE, Zion, per Miss R. Rogers ; HOUNSLOW, Zoar, per Mrs. Jeffs ; ILFORD, Ebenezer, L.Z.A. Meeting, per Mrs. Othen ; IPSWICH, Bethesda, Girls' Prayer and Working Band, per Miss Cattermole ; LEYTON, Goldsmith Road, Sewing Class, per Miss H. Cuthbert ; MANOR PARK, Rehoboth, Missionary League, per Miss A. Spire ; ORFORD HILL, Norwich, L.Z.A. Meeting, per Miss E. M. Betts ; READING, Providence, L.Z.A. Meeting, per Miss Pursey ; SALHOUSE, S.S. Working Party, per Miss Waters ; ST. JOHN'S WOOD, Mount Zion ; STOCKWELL, Rehoboth, The Sunday School Children, per Miss Milborrow ; SWINDON, Providence, per Mrs. Parker ; THAME, Working Party, per Miss Mears ; TRING, per Miss Butcher ; TROWBRIDGE, Bible Class Sewing Circle, per Mrs. Wiltshire ; VICTORY PLACE SUNDAY SCHOOL (Bandages), per Mrs. Westcott ; WALTHAMSTOW, Commercial Street Memorial, Sewing Class, per Miss A. Raper ; WANDSWORTH, West Hill, L.Z.A. Meeting (per Mrs. Styles) ; Children's Work Meeting (per Mrs. Smith) ; Ladies' Meeting (per Mrs. Jarvis), Bandages from Mrs. Brown ; WARBOYS, Sewing Class, per Miss B. Fitch ; WEST HAM TABERNACLE, Senior and Junior Sewing Classes, per Miss Mayo ; WHITTLESEA, L.Z.A. Meeting, per Miss E. S. Smith ; WOOD GREEN, Dovecote, Girls' Sewing Class, per Miss E. Edgington.

List of Subscriptions, etc.—*continued from page 92.*

	£	s.	d.
Portsmouth, Rehoboth	1	1	6
Glemsford		6	0
Leicester, Newarke St.		2	0
Bath, Providence ..		10	8
Handcross		6	0
Sturry		7	6
Newton Toney, Mrs. Handley		2	0
Bromley, Mrs. Kent ..		1	6
Aylesbury	1	3	6
North Finchley ..		3	6
Kings Langley ..		6	0
Croydon, Tamworth Road	1	10	0
Lode, S.S.		14	0
St. John's Wood Road		5	0
Norwich, Orford Hill		5	9
Northampton, Providence		10	0
Prittlewell, "Noad"	2	0	0
Tottenham		9	0
Chadwell Street ..	5	8	6
	£30	16	10

MEDICAL FUND.

	£	s.	d.
St. John's Wood Road, Men's Meeting ..	1	0	0
Mr. R. S. W. Sears	1	1	0
	£2	1	0

LADIES' ZENANA AUXILIARY.

Money received by Miss P. P. Nunn from September 1st to October 7th, 1920 :—

	£	s.	d.
Notting Hill Gate, Box		12	0
Prittlewell		10	0
Walton, Collection, per Mrs. Howe	1	3	0
West Hill, Wandsworth, Collection ..	1	18	3
West Ham Tabernacle, Collection	1	0	0
Badingham and Cransford	2	9	0
Hartley Wintney, Prayer Meeting ..	1	0	0
A Friend	1	0	0
Bedmond, Bethesda Bible Class		17	0
Lewisham, Bible-woman's Salary ..	6	0	0
PERSONAL :—			
Mrs. L. Watts ..	1	0	0
Anonymous	2	11	0
	£20	0	3

LIST OF SUBSCRIPTIONS, ETC.,

Received from September 12th to Audit.

GENERAL FUND.

	£	s.	d.
Hounslow, ...	6	4	3½
S.S.	4	7	0½
Mr. Jeffs, Box ..		6	2
A.J.R.	3	7	0
Wooburn Green, S.S.	3	14	4
Birthday Box ..	2	10	4
Boxes	1	10	7½
Bath, Bethel			
Reports ..		1	2
Donations	1	8	10
A well-wisher, new missionary ..	1	1	0
Boxes	6	14	0
Madras, Mr. L. Watts	2	10	0
Beccles, S.S.	3	4	8
Mr. Chilvers ..		2	6
Staines, S.S.	1	0	0
Oundle, Zion	1	0	5
Boxes..	1	19	2
Swindon, Providence, Miss Morse		6	0
Walthamstow, S.S. ..	1	19	0
Xmas Gifts	1	2	6
Kilburn, Ebenezer, Cards	2	6	5
Mr. S. Rogers ..	0	2	6
Guildford, Xmas Gifts		4	6
O. B. C.	7	0	0
Over, Mrs. Silk, Box		9	0
Miss A. Sutton, Box		5	0
S.S.		14	0
Ipswich, Bethesda, S.S.	31	14	4½
Infants' Class ..		4	5 0½
Donations, etc. ..			5 0
Mrs. Banks, Box ..	1	12	6
Donations	1	2	6
Claxton..		4	0
Bassett Street, Miss B. Brazier ..		15	0
Bermondsey, Lynton Road	6	17	7
Sunday School ..	1	5	0
In memory of M.R.E.	1	0	0
Wisbech, Zion B.C. ..	2	8	6½
Boxes	2	2	9½
March, Providence ..	9	16	6
Homerton Row, S.S.	5	0	0
Newquay		14	0
S.S.		12	6
Stratford, Gurney Rd.	5	6	0
S.S.		12	0
B.C.	1	1	8
Miss G. Hazel ..	1	0	0
Quarterly Subs. ..		9	0
Women's Meeting ..		2	0
Boxes		12	0
Leyton, Goldsmith Rd.	2	6	1
P.P.C.		16	9
Birthday Box ..		7	8½
Sewing Class ..	1	15	1½
Collecting Cards ..	1	11	3
Sale of Palm Leaves, etc.		14	9
Xmas Gifts		5	0
Portsmouth, Beboboth S.S.	2	9	6
Kingston, Providence, S.S.	4	7	4
Mr. and Mrs. J. ..		10	0
Leicester, Newarke St. Donations		12	6
S.S.		19	0
Bath, Providence, S.S.	2	6	0
Boxes..	2	5	0
Otley, S.S.	1	14	0
Sturry, S.S. ..	2	3	2½
Donations ..		12	0
Bradford, Subs. ..	1	5	0
Newton Tooey, Mrs. Handley ..		3	0
Crowfield, Boxes ..	2	4	6
Bromley, Mrs. L. Kent		3	6
Aylesbury, Walton St. Collections	2	0	0
S.S.	1	0	6
Boxes	1	6	0
North Finchley, S.S. In loving memory of Mr. Geo. Simpson	1	14	5
Box		16	7
Donation		10	0
Mrs. E. Camp ..		13	6
Croydon, Tamworth Road	4	10	0
Boxes..		17	9½
Stoke Ash, S.S. ..	3	8	3½
Boxes	3	10	5½
Miss E. Morling, Box		10	0
Newcastle-on-Tyne, Boxes	4	15	6
Wellingborough, S.S.	29	0	1
Donation		10	0
Brixton Tabernacle, S.S. Birthday Box..	1	1	0
St. John's Wood Road, Friend		2	0
S.S.	37	10	0
Mission School ..	2	7	1
Men's Meeting ..	1	15	6
Subscriptions ..	64	11	9
C.E., P.P.C. ..		4	3
Norwich, Orford Hill, S.S. & B.C.	2	0	6
Donations		11	0
Boxes..		10	10
Cambridge, Eden, Boxes	6	6	1
Card	2	12	6
Subscriptions ..	20	8	5
West Ham Tabernacle, Mr. W. A. Warwick	5	0	0
Northampton, Providence	1	19	0
Bible Woman Fund		4	0
Prittlewell	7	1	8½
S.S.	1	8	2½
Y.P.B.C.	1	5	4
Boxes	4	11	2
"Noad"	8	0	0
Wood Green, Dovecote S.S.	4	10	7
Birthday Box ..		3	6
Tunstall, Reports ..		14	0
Chadwell Street, Missionary Sunday, April 25	19	1	0
S.S. & B.C.	25	1	7½
Birthday Box ..	3	9	3
Boxes	6	15	11½
Donations	33	6	0
Xmas Gifts	1	10	0
Stevenage, S.S. ..	2	1	2¼
Boxes	3	11	4¾
Guildford, O.B.C., Boxes	26	10	0
Tring, Ebenezer ..		10	0
Tring, Akeman Street, Mothers' Meeting Box..	2	2	3
Boxes	3	0	2
Miss Butcher, Xmas Gifts	1	0	0
Acton Lane, Tabernacle S.S.	1	10	0
Streatham, S.S. ..	2	9	7
Horsham, S.S. ..	1	10	0

Continued on page 91.

	£	s.	d.
ENVELOPE COLLECTION:—			
Swindon, Providence	2	15	0
Sunderland, Jitch ..		8	0
Wisbech, Zion ..		10	7
Tring, Akeman St.,..	14	10	7
Ditto		4	0
March	3	3	6
Stratford, Gurney Rd.	1	12	0
S.S.		2	6
Portsmouth, Reboboth	1	1	3
Kingston	1	16	0
Horham	7	2	6
Bath, Providence ..		12	4
Handcross		6	6
Walworth, Victory Place, S.S. ..	1	10	7
Watford, Tabernacle	5	0	8
Aylesbury, Walton St.	2	0	0
North Finchley ..		4	6
Stoke Ash	1	0	0
Bethnal Green ..	2	7	6
Streatham	3	6	0
PERSONAL:—			
C.H...		10	0
Mr. H. J. Scrivener	2	2	0
R. J. H.	1	10	0
A Friend, per the Mayor of Lewes ..		10	0
Per Miss M. Eldred, Xmas Gifts ..	2	15	0
Friend 989		10	0
Miss M. A. Angeloni	2	0	0
Mr. A. Booth ..	1	10	0
Mr. & Mrs. Galley .		10	0
Mrs. Hindes, of Elsworth		5	0
Mr. W. H. Newington	2	2	0
Miss R. Miles ..		2	6
A Friend, 6/9/20 ..		10	0
Miss Hicks		5	0
Mr. W. Henson ..		10	0
Miss E. Martin ..	1	0	0
Mrs. E. E. Sayers ..	1	10	0
Sale of P P.C. ..		4	0
Miss G. Stevens ..	1	0	0
R. D	1	10	0
One who wants to do just a little ..		5	0
MISCELLANEOUS:—			
Deposit Interest ..	2	4	11
	£600	10	10

HERALD FUND.

	£	s.	d.
Willingham		14	0
Guildford, O.B.C. ..		12	3
Wooburn Green ..		10	10
Bath, Bethel	1	6	0
Madras, Mr. L. Watts		5	0
Beccles	1	7	6
Oundle, Zion		15	9
Stoke Ash	1	0	0
Hounslow		3	7
Ipswich, Bethesda ..	1	7	0
Ditto		7	6
Claxton..		6	0
Bermondsey, Lynton Road	4	10	0
Colnbrook		11	0
Newquay		12	0
Stratford, Gurney Rd.		16	0

MOVING MISSIONARY PICTURES.

NO one can read carefully and sympathetically the following papers from our Foreign Field without having a variety of missionary thoughts and feelings surge through his mind and heart. Read, for instance, "How gods are made," and ponder, as well as visualise, the strange, dramatic scene it so well relates. And then recall to mind the many thousands in our own comparatively small fields of labour who are fearing and worshipping manufactured gods "that cannot save." We venture to say that pity will soon begin to stir your soul, while gratitude wells up within for the privileges you enjoy and for the grace that has saved you.

Then travel in imagination 150 miles south-west of Madras to our Sendamangalam field and read how "A son leads his father." The son has walked 13 miles to Sendamangalam from his village attracted by the Gospel and moved by the Grace of God. Like Andrew, who found and brought his brother, Simon Peter to Jesus, this lad brings his father to hear the Gospel at Sendamangalam and at the same time avows his faith in Christ, and now intends to bring his mother. As you watch the evidence of spiritual life in this young soul, its remarkable activity and its deep concern for his own kith and kin, you may perhaps find expression in the familiar words :—

"'Tis grace that makes the willing feet
In swift obedience move."

Then ascend the Kolli Hills where the people live in fear of demons, and also worship manufactured gods. Here, where Mr. and Mrs. Brand have laboured so earnestly and hopefully during the past 7 years amid discouragements which we cannot imagine, you may witness a scene which has justified their patient faith and renewed their hope and courage. It is Wednesday, 22nd September, and three of these demon-ridden hill-men and one hill-woman are confessing their faith in Christ by public, open-air baptism, and Mr. Brand has the rare joy of baptising the first of the Kolli Hill-people. Listen to the personal testimony of one of them: "All these years past I have worshipped gods of stone and grass. They have done me no good. Now I worship Jesus Christ. He bore my sins on His back on the cross, and buried them in the grave. Henceforth, I am a child of the 'One True God.'" Already these heroic Kolli Hill confessors are suffering persecution. You have witnessed the triumph of Divine Grace.

Return to Madras, and peep at two of the Christians described in "Pastoral work." One is a Christian widow who voluntarily and gratuitously devotes her time to Christian service. You may see her gathering her children, grandchildren and neighbours around the Bible. In another village is one of our members who lives in a mud-walled hut. He can only read a little and his library is very small, but it is of the right sort, and the root of the matter is evidently in him. Here you have seen the *life* of Divine Grace. Is there any need to say that work like this is worthy of your prayers and your support?

BAPTISM OF HILL-MEN.

(KOLLI HILLS.)

THE longed-for day has dawned at last. The day for which we have prayed, waited and worked during the past seven years. Often we have been tempted to think that we should never see the day when these poor degraded people would become Christians. "No," the tempter would whisper, "the hill-man is too stupid, too hopelessly carnal, ever to understand your talk about faith and repentance and forgiveness and love to Christ. Leave them, and go to some community of heathen who have more capacity to understand your message!" But, praise God, we have been enabled to hold on, and the reward now is all the more precious because we have had to wait for it.

On Wednesday, 22nd September, three hill-men and one hill-woman publicly confessed their faith in Christ by baptism. The first two candidates were Mr. and Mrs. Periyan from Keevakadu, near our new station Puliyampetti. Two nights previously, at the last meeting of the Senda-mangalam Convention, this man's personal testimony had been very simple and affecting. "All these years past I have worshipped gods of stone and grass. They have done me no good. Now I worship Jesus Christ. He bore my sins on His back on the Cross and buried them in the grave. Henceforth I am a child of the One True God." He and his wife at their baptism received the names of Peter and Hannah. After Peter, old Seerangan of Kurangunadi went down into the water. He has been a believer since the spring of 1919, "but secretly for fear" of his caste. He took the name of Simon. Lastly came Andi, whose conversion is a direct result of medical work. He came four or five months ago to have his then dying body restored, and stayed, we believe, to have his dead soul quickened. He took the name David.

All four of these converts had been hopeful enquirers for longer or shorter periods prior to the special meetings at Sendamangalam on September 18th—20th. But it was God's blessing on these meetings that brought them to decision. First one and then another lifted up his voice in prayer at these meetings. Expressed in the rough, uncouth Tamil of the hill-dwellers, these prayers brought tears to the eyes of more than one hearer by their simple directness and reality. They did not even know how to use the word "Amen," and when they had no more to pray for, the petition was closed by silence and the heartfelt "Amens" of those around.

These lines are being written at Kurangunadi a week after the baptism. Persecution has already begun. All the villagers are combining to ostracise poor old Simon. His daughter is plotting with the villagers to turn her widowed father out of doors, and to refuse him fire and water. But I am deeply thankful to say that this persecution has so far only strengthened the new convert in his faith, and driven him to prayer. Will readers pray for these four souls who have newly emerged from heathen darkness into Gospel light? God is able to use their testimony and example as a means of mighty blessing to these Kolli Hills.

J. M. BRAND.

HOW GODS ARE MADE.

IN a certain village there was a man living with his mother and his wife. As is very often the case, the two women did not get on very well together, because the mother always thought that she knew and could do things better than her daughter-in-law, and the man somehow cared more for his mother than for his wife.

One day the man went fishing and caught some fine fish. On his way home he picked some fruit from a tree to be cooked with the fish, and brought them to his mother. "Amma, here are some nice fish and fruit for supper. You always do cook them better than that" (indicating by a turn

of the head that "that" was his wife); "make some nice curry." The mother gladly took the fish and commenced the preparation of the meal while her son went out again. Very soon the house was filled with the pungent smell of curried fish, and the wife began to say to herself, "I wonder if I shall get any of those fish." When the cooking was finished the pot was hung up from the roof to keep it out of the way of the dogs and cats that were always prowling round, and the mother went out to gossip until her son should return home. All this while the wife was sitting disconsolately longing for some part in the feast, for she knew that she would at best get only the leavings after her husband and mother-in-law had finished. After a little while the thought came to her that she might get her share now, so she crept up to the pot and picked out one of the fish. The taste of it was so appetising that she afterwards took another piece, and still another, until very soon the fish had all gone.

Then her husband and his mother returned, and the man immediately called for his food. A heap of boiled rice was placed before him, and the mother went to reach down the pot of curry, when, with a tremendous shriek, the man's wife sprang up and began to whirl herself round the pot with the frenzy of a demon-possessed person. She pretended to repeat unintelligible mantrams over the curry pot, and declared that through the power of the spirit within her she had made the fish to vanish. The news soon spread through the village, and all the people joined with the husband and his mother in bringing gifts to the demon-possessed woman in order to try and appease her wrath, for they thought that she must be a god, especially as the curried fish had vanished under her spell.

I heard one of our Tamil preachers use this story very effectively in a village where the people did not at first accept the teaching that their gods were man-made. In the conversation afterwards they freely admitted that many of their gods have come about by fraud, but such is the fear of evil spirits that, even where the fraud may be afterwards detected, persons known or thought to have been demon-possessed are always afterwards given a certain amount of religious respect, and very often at their death a shrine is erected to their memory. The spirit is supposed to have entered into the rude form or stone that is placed within, and the worship is passed on to succeeding generations. L. WATTS.

PASTORAL WORK IN MADRAS.

PASTORAL work is extremely varied amongst Church members, some of whom are well-educated and others cannot read at all. One evening I was visiting the home of Gnanapos, a devoted Christian worker amongst women, and member at Vepery. She is a widow, and gives almost the whole of her time voluntarily and without salary to Christian service. In her house she gathers her children and grandchildren, as well as neighbours; and it was most helpful to hear the rustle of the Bibles as the passages were referred to in a short Bible study.

On another evening I visited the home of Arullapen, a member at Ayanapuram. He lives in a mud-walled hut, so we sat outside and gathered as many of the family and friends as we could. Arullapen can read a very little, but he explained that he was finding that he cannot see the print now as he used to do. His library consists in two well-thumbed farthing Gospel portions, a Baptist catechism, a lyric book, and a few tracts. The parable of the lost sheep was read, and then the company was questioned as to the subject of the reading. No one seemed sure of the subject, so the passage was read again. Even then Arullapen did not quite follow whether ninety-nine sheep or one sheep was lost, but a young lad sitting opposite put him right. Then each of the company in turn was questioned as to the details of the story, and the teaching was pressed home in a similar way. A few questions about family and individual prayer

and testimony followed. In these ways we seek to adapt ourselves to the minds and abilities of each of the members.

In Semmen Street the young men have banded together and started a Reading Room as well as a Village Reform Association, which has as its object the reform of the village in regard to morality, drinking, cleanliness, etc. It remains to be seen whether the enthusiasm will continue, but we welcome any movement from amongst the young men themselves, and have gladly supplied a number of good Christian books to the Reading Room.

L. WATTS.

A MORNING IN POTTANUM.

ONE morning I went out with Miss Ireland to the above village. The sun was just coming up over the Kolli Hills when we started, and the ride in the beautiful morning air was quite delightful, despite the shaking of the jutka over the rough sandy road. We went straight to the Mission School, where the Bible-woman was waiting for us, and without losing any time started off to visit some of the houses in the village. At the first house we went to we were invited into the courtyard, and a native bed, formed by a network of string on a bamboo frame, was brought out for us to sit upon. A group of women and children and one or two men were very quickly standing around us. A lyric was sung, and the Gospel message spoken to the people, who listened with various degrees of interest. From there we went to another house, where the audience was smaller, and again the story of Jesus' love was told.

As we left this house we saw a "holy woman," dressed in a yellow sari, with her arms and face smeared with yellow powder, looking altogether a most repulsive creature. She was begging her way from place to place.

Our next call was at a place where a middle-aged woman lay on a bed with her knee bandaged. She had several open wounds, where guinea-worms were forcing their way out, and she was anxious for medicine.

At the next house we had to sit in the courtyard where some seeds were laid out to dry, and the odour from them was not pleasant. The women here were fond of discussion, and the talk centred round the life after death.

Leaving this part of the village, we passed up a narrow street to the higher caste quarter and visited two houses there. In one of them was an aged widow, whom Miss Ireland had previously treated for fever. In reply to a question about her health, she said she was better but wanted to die, only death would not come. This led to a talk on the necessity of being prepared for eternity. Quite a number of women gathered around us here, and some of them followed us to the next house.

Everywhere we went people asked for medicine, and when we returned to the schoolroom they crowded round us for remedies for themselves or their relatives. Coughs, colds, fever and skin troubles were the chief complaints. In about half-an-hour forty patients had been treated, and the medicine box nearly emptied.

The ride home was very hot, but we felt that a profitable morning had been spent. It gave me to realise more than ever how much our Bible-women need our prayers. In many cases they are the only Christian women in the villages, and they need much grace to live, and speak, the Gospel among their heathen neighbours.

RUTH APPLEBY.

THE NEW YEAR'S PRAYER MEETING will be held (D.V.) on TUESDAY evening, JANUARY 4TH, at CHADWELL ST., CLERKENWELL, at 7.30.

* * * * * *

Birth.—To Mr. and Mrs. Lincoln Watts, a daughter, Joan.

A SON LEADS HIS FATHER.

A VERY encouraging case has arisen on the Elur side of the Sendamangalam Field. Six months ago, during our camp in that quarter, we visited the out-of-the-way village of Nattamangalam, where there is a small school for Panchama (outcaste) boys. We called at the school, gave tracts and portions to the teacher, some to the children, passed a few words of cheer on the conduct of the classes, and returned to our tents.

A few weeks ago the teacher and a lad from the school walked over to Sendamangalam, a distance of thirteen miles, saying the boy was very desirous of becoming a Christian. They did this several times, on each occasion attending Sunday services and returning next morning.

Last Saturday the boy and his father came. It was really refreshing to see the eagerness of the man to learn of the "new way" and his disgust of everything connected with his "old way;" it was equally pathetic to watch his admiration of his thirteen-year-old son and his determination not to leave the boy in this great crisis of his life. At Tamil family prayer on Sunday he solemnly avowed his faith in and allegiance to Christ, when the lad at once added, "Yes, and when he returns here next week he's going to bring mother. Would it be right for us to neglect her soul when we've been saved like this?"

Amongst a certain section of the Pariahs there is a most encouraging movement. Many are just watching for the opportunity to give up the thraldom of demon worship. During the past three days over a score of young fellows, all walking a considerable distance to the bungalow, have begged me to receive them as Christians. There is no doubt that in the hearts of some the Holy Spirit is working. Even the dissatisfaction with the past and the eagerness to rise to a higher social life are good signs amongst that class of people.

September 8th, 1920. D. MORLING.

ZENANA WORK IN MADRAS.

WE have again had tokens of blessing on our work in Sembiam Parcheri. A poor woman there, who has been seeking the Lord for four years and has been much helped by Annal's Christian walk and conversation (Annal is a poor coolie woman who joined us three or four years ago), has at last come forward to ask for baptism. I was present when she gave her testimony, and was much pleased by her simple straightforward witness. She has been accepted by the Ayanapuram Church, and will (D.V.) be baptized next month.

Another woman, a close friend of the above, has also been brought into Gospel liberty, but as she is about to remove to another part of the city she will probably not unite with us, but we do thank God for His goodness in giving us these two souls. These two and Annal are making a practice of meeting daily for united prayer that their husbands and children may also be brought into Christ's fold, and have sent me a petition asking if I will send a Christian man to do house-to-house visitation in the same way as our Bible-women do. OLIVE M. ELLIOTT.

NOTICES.

ALL SUBSCRIPTIONS etc. (*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 ENQUIRIES CONCERNING DEPUTATION WORK should to be sent to **Mrs. Collin, 45, Erlanger Road, New Cross, London, S.E. 14,** who will be glad to receive the names of ladies willing to act as ZENANA SECRETARIES. ALL APPLICATIONS for LADIES' ZENANA COLLECTING BOXES and all CONTRIBUTIONS to be sent to **Miss P. P. Nunn, 58, Myddelton Square, London, E.C. 1.**

MEETINGS.

Epsom, Salem.—We are glad to report much of the Lord's goodness to us as a Church and people. An effort was made in June 1918, for the Strict Baptist Mission when its urgent needs were clearly placed before us by Mr. Chisnall, since which time we have been steadily going forward, and a sewing class has been added. For the encouragement of others who may not have taken any interest heretofore in the Lord's work in the foreign mission field we can with gratitude of heart say that every organisation here has been maintained and that we have a balance in hand both in Church and Sunday School funds, which in previous years were in an adverse condition, causing us often much anxiety. We earnestly pray that in the coming days we may be stirred up to more earnest endeavour here in seeking the welfare of those who are living in heathen darkness, believing that having freely received we should freely give, may the Lord abundantly bless the Mission, and His name shall have all the praise.

E.T.C.

Ilford Branch of the L.Z.A.—The Annual Meeting was held on Wednesday, November 3rd. Mrs. J. S. Smith (wife of our beloved Pastor) presided, and read Psalm cxv. After several sisters had engaged in prayer, Mrs. J. B. Collin delivered a stirring address, based on 2 Kings vii. 9, in the course of which the necessity of wakefulness and greater activity was urged in the work of evangelization, especially amongst those who had not heard the voice of Jesus, and that, as "this is the day of good tidings," the message of salvation should not be withheld from any who need it, but, with the love of Christ burning within, we should earnestly seek to lead sinners to the Saviour. The collection amounted to 30s.—E. OTHEN.

Manor Park.—The Second Annual Meeting of the Missionary League was held on October 13th. A very successful year's work was reported, and the Service of Song, "Born in the East," was ably rendered by the children and members of the League. Mr. Chisnall gave us an inspiring and helpful address, enabling us to "Go forward" with much joy and hope for another year.

* * * * *

PRAYER SUBJECTS FOR DECEMBER, 1920.

SUNDAY 5th.—Praise for the encouragement given to Mr. and Mrs. Brand after years of toil and prayer on the Kolli Hills; and prayer for the recently baptized converts, Peter, Hannah, Simon and David. (see page 95.)

SUNDAY 12th.—Prayer for the Nattamangalam boy and his father and mother in Mr. Morling's field, and for the movement among the Pariahs in other parts of his field. (see page 98.)

SUNDAY 19th.—Prayer for Miss Elliott's Zenana Work in Madras; in particular for Annal of Sembiam and her two friends who have been brought to Christ, one of whom has been accepted for baptism, and for their husbands and children.

SUNDAY 26th.—For pastoral work in Madaas described by Mr. Watts on page 96; in particular for Gnanapos of Vepery a voluntary Christian worker and for Arullapen of Ayanapuram.

Instead of a Wreath.—Quite recently, on the death of a lady interested in the work of the S.B.M., although a member of the Church of England, a friend sent 10s. instead of a wreath, to be given to any object in which the deceased lady was most interested. Both ladies had regularly and eagerly read the MISSION HERALD, and the money has accordingly been sent to the Mission for the HERALD Fund. We express our thanks, and suggest that the example is worthy of imitation.

LIST OF SUBSCRIPTIONS, ETC.,

Received from Audit to November 10th, 1920.

GENERAL FUND.

	£	s.	d.
Sipson, Mr. R. R. Robbins	20	0	0
Hounslow, S.S. ..		10	7
Gravesend, Envelope Collection	1	6	6
Tottenham, Ebenezer S.S.	2	2	0
		18	0
Margate, Reboboth, Miss Sutton		2	6
Clapham, Reboboth, S.S. Birthday Box ..	4	4	0
Stoke Golding, Miss A. Kirkland, Box ..		12	6
Ilford, S.S.		15	0
Watford Tabernacle, Y.P.S., Xmas Gifts	1	10	0
J.C.E., Xmas Gifts		11	0
Sunday School ..	8	8	11
Lode, S.S.	1	0	0
Brighton, Ebenezer, S.S.	3	1	6
Folkestone, Zion, S.S.	1	14	0
Loughborough, S.S. ..		15	6
Dorking, Envelopes ..		15	6
Basingstoke, Box ..		5	6
Manchester	13	12	10
Wattisham, Harvest Thanksgiving ..	7	2	6
Staines, S.S.	1	0	6
Brentford, S.S. ..	4	2	8
,, ,, ..		10	0
Walthamstow	5	16	2
Girls Sewing Class..		11	0
Sydney, Belvoir St., S.S.	2	0	0
St. John's Wood, Mrs. C. C. Harris, Xmas Gifts ..	3	0	0
Mr. D. J. Andrews, Box		18	9
Tring, Akerman St., Boxes..	1	8	6
St. Albans, Envelopes		3	0
Lewisham, College Pk.	3	7	0
Miss Sanders Home Sewing Class ..	1	10	0
A Well Wisher ..		2	6
Through a Friend from India ..		5	0
Bermondsey, Lynton Rd., S.S.	2	2	0
Mr. J. B. Collin ..	50	0	0
Sudborne, S.S., Box ..		11	2½
Notting Hill Gate, Adult Bible Class ..	1	0	0
Clapham, Courland Grove, S.S.	1	3	3½
Manor Park, Missionary League..	1	1	0
500 farthings per Children		10	5
Miss D. Baldwin, Box..	1	8	0
Miss Tattersall, 1000 farthings	1	0	10
Croydon, Derby Rd., S.S. Birthday Box	5	3	3½
S.S.	1	5	0
		3	0
Wandsworth, West Hill, Children's Guild		11	6
B.C.		10	6
Fleckney, Carmel ..	3	12	0
Chesham, Miss Hawkins	1	4	0
Fulham	2	0	0
Leyton, Harrow Green, C.E.		16	0
Dunstable, Mr. W. H. Jarman		10	0
Mr. Thompson ..		2	6
Middlesborough, M.A.F.A.	1	0	0
Bolton, Miss Dickinson		4	0
Middlesboro', R.A.P.	1	0	0
Ramsgate, Mount Zion, S.S. ..	2	0	0
Thame	2	10	0
Dorking, Envelopes ..		6	0
Warboys, ,, ..	9	2	2
Homerton Row ..	4	6	0
Kings Langley ..	7	0	6
S.S. Birthday Box Boxes	5	1	9½
Notting Hill Gate, Friend, towards Ann. Meeting Collection		5	0
Friend ,, ,,		2	0
Walton-on-Naze Friend, towards Ann. Meeting Collection	1	1	6
Middlesboro', reports		2	6
Birthday Gift ..		5	0
Kilburn Vale, Ebenezer, Envelopes	5	10	0
Ipswich, Bethesda, Envelopes	6	2	6
Gaddesden Row ..	1	10	6
Box		9	0
Envelopes			6
West Ham Tabernacle, S.S.	11	1	8
Woolwich, Enon, Mrs. Patterson, Box ..		3	6
Rowley Regis, reports		2	3
Stratford, Gurney Rd. Mr. J. H. Rider ..	1	0	0
Bierton, ...	5	0	0
S.S.	1	4	0
Mendlesham Green ..		6	0
PERSONAL :—			
Birthday Gift, Oct. 2		5	0
Mr. T. House ..		2	6
Mr. & Mrs. J. C. Booth	5	5	0
Mrs. B. E. Mather	1	11	6
Anon. 18	5	0	0
A.B., new missionary		10	0
Mr. & Mrs. J. Driver	1	0	0
29	1	0	0
Mr. H. A. Matthews	3	0	0
Miss L. E. Dean ..	5	0	0
Mrs. Greenwell ..	1	2	0
E. A.	5	0	0
Per Mr. C. J. Cowell Mrs. Riley 6d. Mrs. Rand 2/0 Miss Rand 1/0 Mr. & Mrs. Robt. Riley & Family 2/6		6	0
Miss C. L. Mears, Box		10	0
Miss M. R. Hanks		10	0
Mrs. A. Steele ..		10	0
Mr. F. J. Smith ..	5	0	0
Mrs. S. Stockwell ..	5	0	0
For His Name's Sake		5	0
Mrs. Christie ..		10	0
Miss Bates, & friend		15	0
Sale of Miss. Aspect of Millennium ..	1	0	0
Mr. J. S. Colton ..		5	0
MISCELLANEOUS :—			
2½ per cent Consols (£39 15s. 11d.) ..		4	10
5 per cent War Loan (due June 1/20) ..	25	0	0
Annual Meeting Collection..	119	6	9
Annual Meeting Collection, extra..		2	0
Sales at Annual Meeting Reports, Curios, &c. ..	5	5	2
	£429	11	10

PENSION FUND.

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

HERALD FUND.

	£	s.	d.
Stockley Mission ..		2	6
Margate, Reboboth ..		2	3
Fressingfield	1	7	6
Watford Tabernacle ..		10	6
Long Marston		5	0
Dorking		2	0
Basingstoke		2	0
Hastings		18	0
Manchester	1	7	2
Walthamstow, Girls Sewing Class..		5	0
Sydney, Belvoir St., S.S.		5	0
Sudborne		8	9½
Homerton Row ..		10	0
Manor Park, Mrs. Jordan		2	0
Richmond, In Memory of Mrs. Neal.. ..		10	0
Clapham, Courland Grove ..		7	0
Fulham		12	0
Dunstable, Mr. Thompson ..		2	6
Bolton		13	0
Hounslow		3	7
Norbiton, Zion ..	5	0	0
Middlesboro'		5	0
Rushden, Succoth ..		18	4
Chatteris		5	0
Bradford		5	0
Rowley Regis		18	0
Bierton		16	0
PERSONAL :—			
Mr. Newman Watts		10	0
Miss C. C. Mears ..		10	0
	£18	3	1½

LADIES' ZENANA AUXILIARY.

Money received by Miss P. P. Nunn from October 8th to November 9th, 1920:—

	£	s.	d.
Lewisham		5	0
Kingston, Boxes ..	4	14	0
Gift Week	2	10	0
Wood Green, Dovecote, Collection		10	9
Brighton, ,,		8	0
Ilford ,,	1	10	0
Walthamstow, Mrs. Sharpe's Bible Class	2	15	6
	£12	13	3

The Strict Baptist Mission

Founded 1861. Incorporated 1907.

The Fifty-Ninth

REPORT,

1920.

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 26th, 1920.

Secretary:

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

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Vice-President—Pastor R. Mutimer, Brentford.
Treasurer—A. J. Robbins, Esq., Vicarage Farm, Hounslow.
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Editors of The Herald—Pastors L. H. Colls and S. Hutchinson.

Finance Committee—

Pastor J. E. Flegg — Mr. J. Fromow — Mr. C. W. Harris

With the Officers.

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Mr. G. S. Faunch	Mr. J. H. Rider	Mr. A. W. Thrower
Pastor H. J. Galley	Mr. G. Ridley	Mr. W. F. Waller

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Hon. Financial Secretary—Miss P. P. Nunn, 58, Myddelton Square, E.C. 1.
Hon. Minute Secretary—Miss Fromow.

Working Committee—

Mrs. Brett — Miss Ince — Miss Sears
Miss Harris — Mrs. Robinson — Mrs. Wallis

With the Officers.

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Bankers {London County & Westminster Bank, Ltd., Hounslow Branch.
Solicitors—Messrs. G. Brown, Son and Vardy, 56, Finsbury Pavement, E.C.
Auditor—W. Littleton, Esq., F.C.P.A., 126, Bishopsgate, E.C.

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-Ninth Report.

"So the heathen shall fear the Name of the Lord."—*Psa. cii. 15.*

FOR fifty-nine years the Strict Baptist Mission has carried on its God-given commission. The past year has revealed that it dwells in the hearts of its subscribers, and we have abundant reason for praising our Covenant God for His goodness in supplying our needs, and enabling us to continue all the work undertaken previous to and through all the sad years of the War.

The increased cost of living, printing and paper have brought serious problems before the Council, who have endeavoured to solve them by the help and guidance of the Lord, and by exercising true sympathy towards all our workers, both European and Native, so that the loving bond of Christian fellowship has been maintained.

Our friends have generously supported the Council in these matters, and we look to the future with confidence, believing our gracious God will bless this effort of extending His kingdom among the heathen.

The following record is a brief review of the year's work at home and abroad, and we rejoice in the manifest triumphs of grace in the salvation of many one-time heathen, as told by our missionaries. To our God belongs the praise, and we herewith render the same unto Him.

MADRAS FIELD.

OUR hope for India is, as ever, the establishment of a Christian Church with a converted membership, living, working, and witnessing in the way appointed by the Master. In arranging the establishment of His Church, our Lord called some to be

Evangelists.—We have had during the past year a staff of five preachers, who have taken the Gospel in season and out of season to the people in the streets and villages of Madras and its neighbourhood. The preacher commences his work at seven in the morning by taking his stand in the place appointed for the day, and preaching to whoever will listen. It is not often that large audiences gather to listen to a single preacher, though, if a band of workers go out, a good crowd may be obtained. Sometimes he has a dozen or more, and sometimes only one or two, and so the Word of Life is preached. Between the short addresses given in this way the preacher seeks out those who have been listening well, or those who listened on previous occasions, and in conversation tries to make the message plainer. Gospel portions and other Christian books are offered for sale, and tracts are given to all who can read. After about two hours of this kind of work, house-to-house visitation is done until the preacher returns home for the midday. In the afternoon he is out again; the work is very similar, but he makes a point of catching the men as they return from work, and then, whenever possible, he gathers a few people together in the house of a Church member who may happen to live in the vicinity, and seeks to help both Christian and non-Christian by conducting simple worship. The work of an evangelist cannot be fully described in a short paragraph, but it is a work needing much devotion, and is worthy of our zealous prayers.

STATISTICS.—4,900 addresses given in the open air to 105,900 people, amongst whom 21,400 tracts were distributed, and 3,000 Gospel portions and other books were sold. 5,500 personal visits were paid during the year.

Pastors.—Although both the Vepery and Ayanapuram Churches are moving on towards the time when, we believe, they will be ready for and able to support an Indian pastor, neither of them has reached that stage yet, and the missionary has to be pastor. The Ayanapuram Church has supported a preacher-in-charge partly, and his work has been to shepherd the flock under the supervision of the missionary. In India, perhaps more than in the home countries, the success of a Church in giving a united Christian testimony is largely dependent upon sympathetic and frequent pastoral visitation. The missionary, along with the deacons at Vepery and the preacher-in-charge at Ayanapuram, has sought to provide this ministry, and God has blessed the effort. Enquirers are visited and

taught. Sick members and friends are visited and prayed for. God has blessed this year's work by adding six members to the Vepery Church and eleven to the Ayanapuram Church.

Teachers.—A staff of 33 teachers has been at work amongst the children. The teacher in India has to act as his own school attendance officer, and as he goes round the village each morning, hunting up absent boys and girls, visiting sick ones and obtaining new pupils, he buys up the opportunity and speaks for the Master to the parents. For three hours in the morning and three hours in the afternoon the teacher seeks to bring knowledge on many subjects within the reach of the child mind. For us the chief lesson of the day is the Scripture lesson. This is paid special attention to, and under no circumstance is it allowed to drop. The children also learn Christian lyrics, and the short period of worship with which school opens and closes each day makes the child feel that God is present in Spirit at all times. The children are also gathered for an hour every Sunday, when the usual form of Sunday School is held.

STATISTICS.—Average number of children on the rolls, 860; Average number in daily attendance, 610; Average number in Sunday Schools, 507.

Gifts of Healing.—Regular dispensary work in out-stations has not been possible this year owing to lack of time, but upwards of 750 patients have been seen and treated. The Gospel has been preached to them, and even though it is sometimes as much as the patient can do to remember the directions concerning his treatment, when he is well he will listen the more readily to the Gospel because of the help that he has received.

Helps.—Many things may be mentioned here as helps to the service of the Gospel, both amongst the Churches and the heathen. The Voluntary Service League is still doing good work, though we hope to see it doing more soon. Men's meetings are invaluable aids in gathering men together at night for Gospel services. Reading-rooms in Pursawalkam and Semmen Street provide means for the ministry of Christian books and literature. The Tamil Church Messenger is a useful little monthly paper, which binds together the Church members distant and near. The I.B.R.A. unites members in daily Bible reading. Not the least in usefulness is the Christian Sunday School at Ayanapuram, which has been established by the Church specially for the children of the members and the young people associated with the Church. Vepery Church hopes to commence one soon. Miss Elliott's Bible class for servants on Sunday afternoons also deserves mention. A prayer meeting at 7.30 each Sunday morning in the Mission House is a new feature, which is proving most helpful, and is growing in size and power. An Orphan Fund, subscribed to by the Churches and the Mission workers, has supported three orphans throughout the year.

Governments.—Perhaps the R.V. marginal rendering would be a better heading for this paragraph—wise counsels. True it is that wise counsels prevail where sterner governments fail, and the missionary's constant prayer is for more wisdom in counselling and leading. In addition to the supervision and guiding of the work outlined above, the missionary gives a large part of his time to the training of the workers. Every fortnight the preachers gather together for expositional and evangelistic and pastoral work. The teachers meet each month for guidance in the study of the life of Christ and in teaching methods. Then day by day, in problems arising in connection with enquirers, Church members, schools, buildings, accounts, and a host of other things, wise counsels are needed. While we often voice the cry, "Lord, who is sufficient for these things?" we rejoice that He is sufficient in all things, and, with the hymn-writer, we pray:—

"Lord, if Thou didst Thyself inspire
Our souls with this intense desire,
Thy goodness to proclaim,
Thy glory if we now intend,
Oh, let our deed begin and end
Complete in Jesu's name."

L. WATTS.

SENDAMANGALAM FIELD.

IN the year under review the outstanding event of far-reaching importance is the sudden call of Mrs. Morling to higher service. What the ultimate results of this unexpected visitation will be even now we cannot tell. Her cheerful courage, business tact, native gifts, unswerving loyalty, fitted her in a peculiar way for those difficult and strenuous years of early pioneering.

In February we were encouraged by the arrival from Chelmsford of Miss Appleby, but saddened by the medical certificate instructing Miss Ireland to go on furlough.

How perplexing and enigmatical that in a field of such vast possibilities, where the work is now most encouragingly developing on the right and on the left, that just *there* our European staff should be suddenly reduced from four to one!

Apologising for a purely personal note, I would like to record my hearty gratitude for the sympathy, assistance and love shown by my fellow-missionaries in what must be the greatest loss that can desolate a man's life.

Two problems are trying India in every department of life—high prices and the new wine of liberty. The price of the rupee in London is high; the purchasing power of the rupee *in India* is low. At such a time persistent requests from our

workers for assistance must be met with appreciation of their difficulties.

The solution of the other problem also lies more in sympathetic guidance than in force and "discipline." In Sendamangalam we have shown our appreciation of the important changes taking place around us by establishing a Mission Committee consisting of Indian workers and the missionaries. This Committee considers and *settles* nearly all the ordinary questions of field administration, thus saving the missionary from his previous isolated position, and also giving to our brethren a sense of responsibility, spirit of initiative, and a living interest in what is now OUR Mission.

We thank God that He still so overrules the affairs of men as to make the wrath of the wicked to praise Him. The anti-Government and largely anti-Christian Brahmin cry for immediate Home Rule has led the Government to deliberately choose and closely follow the policy of bringing outcastes into Local Boards and Government Councils. The greatest difficulty we have experienced in working among the outcastes here has been the entire absence of self-consciousness, much more of any self-respect or any feeling that they really are human beings. Imagine, then, the effect of the Government just now choosing an outcaste man and placing him on our County and District Boards for Namakal and Salem! As this immediately follows our special efforts amongst that very class of people, and as the man chosen by Government is an enquirer and applicant for baptism, this has caused a tremendous sensation amongst the outcastes. We can scarcely conceive of anything the Government could have done more helpful to the missionary cause.

Another illustration of help received from the powers that be is that, in response to our appeal on behalf of the outcastes of Elur, the Government has given them a free grant of over twenty acres of land, and another acre to the Mission for the erection of a school.

Camping.—Partly in order to solve the problem of finding a house for a worker in the last-mentioned place, Elur, we camped for a fortnight in February in that very neighbourhood. The Pariah section of the outcastes received particular attention during this itinerancy. By day good audiences were reached through our four Preachers; at night thousands heard the Gospel through lantern meetings. Readers are reminded of an oft-reiterated fact when we say that scarcely any of the villages visited had ever heard the name of Christ before. The whole neighbourhood—indeed the *whole county* on which it borders—is *entirely without the Gospel.* Does not this appeal to the young men of our Churches, who so readily obeyed the call of earthly King and country?

Station Evangelism.—The work of our six Preachers has

been carried on regularly in and around each of their stations. Perhaps it is simply because this lies at the foundation of our work that we often hear and see so little of its activities. During the year several thousands of Gospel addresses have been delivered to an aggregate of many thousands of heathen, and we are having evidence that, though we do not see the results of this work that we desire, the Lord has greatly encouraged us in giving us souls.

Umkabachellum, of Erumaipatti, formerly on the local temple committee and leader of the temple singing service, is a man of high caste and good standing in the town. Though called an enquirer, there seems little doubt as to his faith in Christ.

Akkammal, of the same place, was first led to think of the Lord by an open-air address on the death of Jesus. She has discontinued worshipping idols, smearing sacred ashes on her forehead, and, what is more, has given up an unholy life. She has also incurred the displeasure of her friends and relatives by placing in our hands exactly what we have been seeking for many years, *i.e.*, a splendid piece of ground as a Mission Compound.

Schools.—We have now eleven day schools and four night schools. In pursuance of our policy of everywhere being free to preach to both caste and non-caste, several changes have taken place in this department. The Ponneri School was in a flourishing condition, but owing to the determination of the caste people to allow no outcastes to be taught, we transferred the school to a northern suburb of Sendamangalam, where only those of the lowest strata are attending. Through the inability of Pariahs to attend our Sendamangalam Higher Grade School, we moved a teacher from that institution and started a small school right in the outcaste quarter, which has been much appreciated. Our Girls' School in Sendamangalam is doing well, though the suicidal custom of marrying the girls so young generally prevents their rising above the fourth standard. Most of these girls are highly intelligent and belong to exclusive castes. All of them daily learn our Scripture lessons and catechism, and through them the Gospel goes into many homes where otherwise it would find no entrance whatever.

We have been encouraged by discovering that through the daily religious lessons taught in our schools some of the boys and girls now decline to eat food offered to idols, and there is no doubt that, if only our Boarding School had been ready, some at least might have been saved from a heathen life. Half-yearly S.S. Examinations are held in both Sendamangalam and Erumaipatti circles.

Colportage.—Though the percentage of literates in India is still very low, the value of the printed page as an advertising and educating power is realised now as never before. The

village schools, weekly markets and numerous festivals afford us excellent opportunities for the dissemination of God's Word, but through the greatly increased price of books and the reduction of the Colporteur staff, sales have not quite reached the average. Books sold have been as follows:—

Bibles	35
Portions	1,618
Other books	5,984
Total	7,637

This year our Colporteurs have seen and reaped fruit of their labours. The Black One, now called the Spiritual Eye, was discovered by Colporteur Gnanayutham in Elur, a village where our Preachers never had the opportunity of visiting. After receiving some instruction from our brother, he came ten miles to Sendamangalam, asking for baptism. From the first he and many other young men of the same place showed a very real disgust for their present position as outcastes, and an earnest desire to know how sin might be removed and heaven be attained. Black One came frequently from his distant village for further instruction, and, after making an open confession by baptism, was received into the Church at Sendamangalam. The outlook for work in Elur is most encouraging, and we trust that friends will "give us their co-operation in prayer" for those young men who desire to live a higher and nobler life, and for us that an open door may be set before us for more regular and useful work there.

This year we have tried to emphasise the importance of personal, honorary service by every member of the Church; to set before them the Scriptural and Christ-revealed method of dealing with souls privately and individually. Thandan (the hero dancer, now David, another hero dancer) is a first fruit of such service. Previously a heathen of uncontrolled temper, he is now a changed man, a member of our Church. Private conversations and attendance at daily family prayer were used to his conversion.

Home Mission.—The indigenous work of our Society has been continued, though with some change. Instead of the Boarding School, which, on account of high prices, is temporarily closed, our Christians have undertaken the support of a Gospel worker. Thus they are maintaining the Girls' School in Sendamangalam, Preacher Abraham, of Pavittram, and Preacher Moses, of Varagur. The income of the Society was £49 8s. 2½d. at present exchange.

Church.—For many years missionaries have deplored the lack of initiative in our Indian brethren, and the absence of any real Church (not Mission) consciousness. As far as possible we encourage the spirit of independence and self-reliance by

not only allowing, but insisting on, the Church utilising its own funds, arranging all its own services, and so managing its own affairs. There is great need also to encourage the Church to give the witness to all nations, and to go out seeking and bringing in the lost sheep. In Sendamangalam we have greater incentive to do this now than at any previous period of our history. Enquirers and applicants for baptism in various places should afford a great stimulus to our Church members in this holy enterprise.

The result of weekly collections in Erumaipatti and Sendamangalam was £13 16s. 2d.

D. MÖRLING.

THE KOLLI HILLS FIELD.

THE Kolli Hills area is divided up by Government for administrative purposes into 14 " nadus." A " nadu " is a collection of 20 or 30 hamlets, scattered over several square miles of hills and valleys. Last year we had workers stationed in only three of these " nadus." This year we have been enabled, by means of special gifts from friends, to occupy two more " nadus." There are still nine " nadus " left with no witness for Christ. It is our aim to put a Christian family in each one.

Educational.—Two new schools have been opened during the year, making five schools in all upon these hills. Educational work is very difficult among the hill people, who see very few advantages to be gained by literacy. But by patient work year by year we are gradually increasing the number of those who can read the Bible, and whose minds have been purged by education of the grosser superstitions. It is from among such persons that we may hope converts will mainly come.

It is with great joy that we report that three lads from our schools, who wished to become Christians, have been sent to a Christian Boarding School. For some months previously they lived on our compound as Christians. They were teased a good deal by the hill people, and told many times that they would not be received back into caste, but they stood firm. They are now removed for a time from the evil influences of their relatives, and we pray they may grow up to be mighty influences for good among their own people.

Camping.—The hill villages are scattered over such a large area, and communications in a roadless country are so difficult, that we have to spend more and more time in camp as our work extends. Our chief camp was at Puliyampetti.

Puliyampetti.—A year ago a letter, addressed "Stephen Kangani," came to the Branch Post Office established by Government on our Mission premises. By this clue we discovered an old nominal Christian living in Puliyampetti, nine miles north of the Mission House. Old Stephen had joined the C.M.S. in Ceylon 40 years ago, and was now living like a heathen in his native village. He asked us to send a teacher to open a school there, saying he wanted someone to help him make a public stand as a Christian.

For some months our utmost endeavours to acquire land for a building were unsuccessful, but in answer to special prayer, which was made both in England and India, the Mission obtained an ideal site. Upon this a substantial building has been erected, comprising a commodious room for the Indian worker, a small middle room, and a school-chapel, 11 by 21 ft. The walls are of stone and earth, and the roof of thatch.

We are sorry to say that Stephen has not yet taken his stand openly as a Christian. He is trying to serve Christ without offending the world, and finds it uncomfortable work. He fears the deadly boycott and outcasteing which would follow his bold profession of Christianity. But he comes to service on Sundays, and sometimes to prayers with the teacher. He needs the prayers of Christians. A small school is being conducted in this station also.

Kurangunadi.—This is the second new station opened during the present year. It is 10 miles N.W. of the Mission House, and 3½ miles west of Puliyampetti. The people here invited one of our teachers to go and open a school in their village. He felt this was a providential leading, and offered himself for the post. It is an isolated station, separated from us by a high mass of rocks and a dense forest. One of the villagers has given a site free of cost for the erection of a school building and teacher's house. One-third of the cost of the building has already been received as an unsolicited donation. We hope the work will be completed by the time these lines are in print. So far this is our most successful hill school. About 30 children attend regularly.

Money Given Specially.—All this new work has been made possible by special gifts sent, we believe, in answer to prayer. Although the monthly remittance sent by the Council remains the same as it was before, yet the number of Indian workers on the hills has increased during the year from 7 to 11.

Gospel Medical Work.—Our Dispensary having been recognised by Government, we have to furnish detailed statements of the medical and surgical work done throughout the year. From these statements I extract the following interesting items, referring to our work for ten months of the year:—

No. of attendances at Dispensary	4,658
,, separate patients treated	3,313
,, minor operations	406
,, cases of malaria and complications ...	792
,, diseases of digestive system	549
,, cases of dysentery	42
,, ulcers	644
,, skin diseases	228
,, acute abscesses incised	30
,, tooth extractions	397
,, general and local injuries	228

These figures show that the Mission Dispensary continues to be as popular as ever.

We regard the Gospel medical work not only as a means of bringing people under the sound of the Gospel, but also as a practical demonstration to the heathen of the nature of the new religion that has come among them. One of our most promising enquirers, Andi, who is now living on the Mission compound as a Christian, and who has broken caste by eating with us, was first influenced by the Christian religion through our medical work. He came to us almost in a dying condition, and, falling flat on the ground, promised to give himself to the Lord Jesus if only He would spare his life. That was some months ago. He recovered, and now appears to be a sincere seeker.

Conclusion.—Thus the Gospel is being proclaimed day by day over the demon-ridden Kolli Mountains. As we were walking together yesterday afternoon young Rama was silent for a time, and then said to me, " By the Lord's grace there are seven of us hill people now who bend the knee to Jesus Swami. Yes," he went on, " there is Grandpa (Old Stephen of Puliyampetti) and I, and Levi and Kongan, Andi the sick man, old Seerangan at Kurangunadi, and now Peryan from Keerakadu." We reflect with thankfulness that six of these seven began to " bow the knee to Jesus Swami " during the year under review. We pray God to make all seven true converts, and increase their number greatly during the present year.

J. M. BRAND.

AT HOME AND ABROAD.

ALTHOUGH I am living in England my thoughts are constantly in India, and my mind is amid the familiar Indian scenes in which my colleagues are working. After more than twenty-five years' service in the S.B.M., it is impossible that it should be otherwise. During the past year my heart has been greatly cheered as month after month news has come of conversions from heathendom. Mr. Watts now reports that the total addition to the membership of the two Tamil Churches in the Madras Field numbers seventeen. Year after year God has granted us the joy of being the instruments in His hands of leading some souls out of gross heathen darkness to Himself. Again this year He has granted us this encouragement, and manifestly placed His Divine seal on our service for Him. It is not difficult to imagine how these conversions stimulate the faith and service of missionaries, preachers, teachers, Bible-women and Indian Christians. They should be also a source of great encouragement to our friends in the homeland, who are partners in this service. All our helpers at home, who in any way participate in the maintenance of the Mission, will share the joy of harvest. They who share the toil, share also the reward.

But I must remember that I am in England and not in India. In my visits to various Churches in the Homeland I have noted an increase in missionary spirit. Thanks also to the persistent organisation and advocacy of our genial Secretary, Mr. Chisnall, the circle of supporters is constantly enlarging. I find it still true, that, generally speaking, it is only a small number in each Church who are keenly interested in Foreign Missionary Work. The majority are ready to contribute to the annual collection, but with so many interest begins and ends there. I entreat our loyal supporters in each Church persistently to use their personal influence to interest their fellow-members and friends in the work of the S.B.M. A gift copy of the *Herald* will often serve as an excellent introduction. I plead also for more definite prayer for our workers and our work in Sunday services, Sunday Schools and prayer meetings. The number of regular subscribers in each Church can be increased if persistent personal effort is put forth by those who appreciate the work of the Mission.

So far as my strength has permitted I have undertaken deputation work, and have received an affectionate welcome in the Churches. My regret is that I have not been able to do more. The district meetings held in London were a distinct success. They economise time and energy. They bring together the missionary-minded in each district and provide a missionary atmosphere. They are founded on a sound principle, which I hope to see applied in other districts.

An interesting item in my deputation work was a visit to

the annual meetings of the Metropolitan Association, where the President gave me a hearty greeting. He made a most welcome departure from the usual order, in assigning a place in the programme when the whole assembly should join in definite prayer for foreign missionary work.

This Report chronicles the loss to the foreign missionary staff occasioned by the death of Mrs. Morling. A further reduction in the staff has been caused through Miss Ireland having to proceed to England in obedience to medical orders. This state of affairs has acutely accentuated the need for additional missionaries in the Sendamangalam Field. Again I plead for the needed reinforcements, without which it will be intensely difficult to carry on our work. I am sure that God has in reserve the missionaries He intends to give us, but they will only be revealed when a far larger number of our supporters obey the clear, definite direction of our Saviour: "The harvest truly is plenteous, but the labourers are few; PRAY YE THEREFORE the Lord of the harvest that HE will send forth labourers into His harvest."

ERNEST A. BOOTH.

LADIES' ZENANA AUXILIARY.

FROM MISS ELLIOTT, in Madras, we have received the following interesting report:—

Zenana and Village Work.—The year opened on a note of thanksgiving and joy for the calling out of a poor coolie woman from the darkness of heathenism to witness in her village and before the Ayanapuram Church that Christ had given her light. All through the year He has continued to give us tokens that He is still working in and through us, and at its close two more women of the same type have declared their faith in Jesus as their own personal Saviour. One of the two has already been accepted for baptism. We can truly say that the Lord has worked with us, and confirmed the Word with signs following.

A week of special meetings for Christian workers was held last August, and was a means of blessing and strength to many. Then we had our week of special evangelistic effort, in which mission workers and Church members made a united effort to carry the Gospel where Christ is not named; that was truly a happy week of service. Some of us, too, attended a large festival one day laden with books for sale, and came back empty-handed. These were red-letter days.

Our visits to heathen homes last year number 20,865. We have 126 pupils now learning to read, and 622 houses are on our list for regular visitation. Sales of books during the year include 533 Scripture portions and 852 other books. About 20,000 Gospel leaflets have been freely distributed.

Our staff has remained the same all the year through, and the Bible-women have contributed regularly toward the support of the Mission. They have raised Rs.41.5, and the money was spent in literature for free distribution.

Our workers' Bible Class has met regularly all the year through, and has now developed into a Study Circle, which I hope will prove to be of benefit to us all.

Dispensary Work.—The little dispensary in the Kilpauk compound still continues to justify its existence. Two thousand three hundred and thirty-seven treatments were given during the year. Patients continue to show their gratitude in a practical way; it is seldom that one departs without putting a "casu" into the money-box. In this way Rs.10.15.2 have been collected. Of this amount Rs.2 were given as a thank-offering by a woman because her husband's salary had been raised that month. Another rupee was contributed by a poor woman, who came staggering to the dispensary one morning suffering from a severe attack of dysentery and complications. I could see that she was in a very critical condition, and required absolute rest and a diet she could not possibly follow at home. After a great deal of persuasion she consented to go to hospital, so I gave her a letter. I saw no more of her till three months later, when I visited her village. She then came eagerly to meet me, full of praise of the hospital, where she had been so kindly treated; then, running into her hut, she returned with an old rag, from which she unrolled a bright new rupee. "I have been keeping this for two months; I want you to accept it as a thankoffering to God for my recovery," she said. And this poor woman has nine children, the eldest of whom is only fourteen. Surely this was true gratitude.

Bible-woman Martha has been teaching at the dispensary this year. She is a practical, motherly person, and is much respected by the women, so they willingly listen to her instructions. I pray that the day may come when we shall hear of those who have been brought to the Saviour's feet through our dispensary ministry.

Sewing Classes.—The classes in Choolai and Egmore, at which needlework of various kinds is taught to young women and girls, have been sustained during the year. We have an average attendance of 31 pupils, and feel that they take a growing interest in their work. We should not be justified in giving so much time to this branch did we not make it also a means of evangelisation. The classes are never dismissed without a lesson from Scripture and prayer, and although all of our pupils are still nominally heathen girls, we know of several among them whose hearts have been touched by the power of Christ, and who long to confess Him before the world.

Last December we had the joy of witnessing the baptism of Sunthenam, a young woman who in her testimony spoke of

the blessing she had received through Mrs. Booth's lessons at the sewing class. So we take courage and go on, for as much as we know that our labour is not in vain in the Lord.

* * * * * *

MISS IRELAND writes as follows:—India has been called the land of regrets and disappointments, but it is not so to true missionaries. It is true that as the novelty wears off the first interest goes, but it is replaced by a truer, deeper interest as one gets to know the people and shares their joys and sorrows. I remember four years ago, six months after I came to India, reading in a book that in South India the writer had not seen "a smiling woman, a singing bird, or a scented flower." At the time I thought how untrue it was, for the women I had seen in our part were always smiling, and I began to wonder whether, after all, the picture of the sorrows of the Indian woman had not been overdrawn with a view to drawing out sympathy. I know now how wrong I was, for during the past year, as I have gone amongst them, I have had glimpses of the life under the surface, and I have found so often that the smiling face hides a big gaping wound. There are many such in Sendamangalam and in all our other stations. Daily our twelve Bible-women come in contact with them.

There is a woman in Sendamangalam in whom we had felt especially interested. She was living alone, her husband having died a few weeks before. The time before we had taken the story of "the woman of Samaria," and she had listened earnestly as Anapoornam spoke of the life of the woman. Suddenly she burst into tears, exclaiming, "Amma, I am that woman!" Little by little we learned some of the temptations which had assailed her since her husband died. Earnestly we pleaded with her not to enter the life held up before her as so happy by her tempters. This afternoon we stepped into her courtyard, hoping to get into closer touch with her. What we saw made us turn away with aching hearts. Sitting there with her were two men belonging to the Temple, and we knew that she had yielded. I have only given you a glimpse. That afternoon we met five women living such lives. Such souls need very gentle handling. The sin, not the sinner, must be condemned, and great grace is needed. Shall we not pray more earnestly for our Bible-women, that they may have the spirit of Christ, who was a friend of publicans and sinners, and yet who never for one instant excused their sin.

Last year we stopped our work amongst the Temple girls, because we felt that by teaching them to read we were only helping them in their work. We proved the wisdom of our decision a few weeks ago. We were asked by a woman to give lessons in reading to her daughter, a girl of eleven or twelve. She was a most unattractive-looking child, with her hands covered with purulent itch. We gave her two lessons,

but at the close of the second in walked a beautiful girl, whom I immediately recognised as one of the girls attached to the Vishnu Temple. "See how ignorant she is," she exclaimed. "What good is she to us?" "What do you mean?" I asked, and, in answer, I learned that the girl's father had died, leaving her mother with two daughters and no means of support. The elder girl's marriage had been arranged, and she soon went to her new home. For some time the mother had struggled along, trying to support herself and younger daughter by doing field work at three and four annas a day. Finally, unable to keep up the struggle, she had yielded to the priests and given the girl over to them. Of course, we refused to have anything to do with her training.

Two women in Erumaipatti have openly testified their faith in Christ. One belongs to a high family, and is very old. It was the realisation that she had not much longer to live that made her come to the point. She had believed secretly for years, but now, sending for the Bible-woman, she confessed her faith, and together they knelt in prayer. The other woman was convicted of sin when hearing one of our preachers in the street. Sending for him, she desired to hear more, and the Lord opened her heart and she heard and believed. She, too, speaks quite fearlessly to her neighbours, and on a recent feast day, instead of going to the Temple, she spent the time in reading the Word and prayer in her house, inviting others to come and listen.

Medical work has been very interesting this year. We have had several in-patients, and over 2,000 attendances have been registered. During the influenza epidemic last November, and the cholera epidemics which followed, we were able to relieve many. By God's blessing we did not lose one cholera patient. One man gave this as his reason, "If you go to the Government dispensary, they send you medicine; but if you go to the Missi, she comes herself and gives the medicine, and as soon as she enters the street health comes." It did not come quite as easily as that, but we have cause to praise God for His blessing on our efforts.

* * * * * *

MISS APPLEBY sends the following request:—"It was the middle of January when I arrived at Sendamangalam, and the weather was already getting very hot. Consequently it was deemed advisable for me to make an early visit to the Hills. In the cooler atmosphere of the Nilgiris I have continued my study of the Tamil language, and hope to be able to sit for my first examination in November. When one sees the number of people there are around us, with no knowledge of the Gospel, it creates a longing to be able to speak to them of the great 'good news,' and I am looking forward to the time when I shall be able to tell the women in their own language of the

love of Jesus; so I ask your prayers that I may be helped in the study of Tamil, and be used of God for His glory in the salvation of souls here."

* * * * * *

MRS. BRAND, from the Kollis, reports:—"Through the help of God we have been able to employ two more Bible-women this year. We spent seven weeks in camp the early part of this year at Puliyampetti, establishing a new station while a school and teacher's house were being built. As our tents were within a few minutes' walk of two villages, we were able to be much among the women, who received us gladly. Before we left we had also visited two other villages.

"The new station is at our camp of last year. Here the villages are very numerous, and when I visited our Bible-woman there some weeks ago I found she was already becoming friendly with the women and doing good work. Kurangu Nadu being a great distance from here, I fear I shall but seldom be able to visit with her. These Indian Christians, who work on in isolation among the low and ignorant heathens, are really very brave. They call for your sympathy, but more for your prayers, for when fever comes to them, or the dreaded malarial fits to their little ones, then faith indeed is tried.

"The villages around here (Valabandi) are being regularly worked by Bible-woman Christine, who is supported by the Mount Zion Women's Bible Class. She has 16 villages on her list. There are some enquirers among those she visits."

* * * * * *

Home News.—We are sorry to say that before this appears in print we expect our sister Miss Ireland to be in England on sick leave. Her furlough was due in the early spring of 1922, but owing to doctor's orders she is having to take it earlier. We are also looking forward to welcoming Miss Elliott, who is due home next spring, and pray that the rest in the Homeland may be beneficial to her as well as to Miss Ireland. We trust also that the visits Miss Elliott may be able to pay our various branches may be a source of much encouragement to her and to our supporters.

Our God has abundantly answered prayer in relation to finance, and put to shame our little faith. We asked for at least £1,000, but doubted if we should receive it, yet this year we have to record the receipt of £1,038 10s. 8d. Unto God's Name be all the glory! To every L.Z.A. Secretary we tender grateful thanks. For the coming year, because of advance in salaries, both to English and native workers, and the continued high rate of exchange, it is necessary that we further increase our income. It is estimated that the lowest sum required will be £1,500. We are grateful to every contributor, and earnestly desire that all may grow in the knowledge of our Lord Jesus Christ and in the grace mentioned in 2 Cor. viii.-ix., so shall there be no lack.

SUMMARY.—INCOME AND EXPENDITURE ACCOUNT.

INCOME.

	£	s.	d.	£	s.	d.
Cash Balance, Oct. 1, 1919—						
At Bank—Deposit Account	400	0	0			
" Current Account	767	13	7			
2½% Consols at Cost ...	340	0	0			
" " " ...	21	15	0			
5% War Loan	950	0	0			
				2,479	8	7
Income during the Year—						
General Fund :—						
Subs. and Donations ...	3,367	0	2½			
Mr. Morling's Children's Fund	60	0	0			
Envelope Collections ...	323	3	1½			
Interest on Deposit A/c	25	9	4			
" " Consols ...	12	5	0			
" " 5% War Loan	25	0	0			
Legacies	76	16	6			
				3,889	14	2
HERALD Fund	163	17	9			
Hospital and Medical Fund	6	16	4			
Pension Fund	67	19	1			
				238	13	2
Ladies' Zenana Auxiliary—						
General	1,038	0	8			
Medical		10	0			
				1,038	10	8
				£7,646	6	7

EXPENDITURE.

	£	s.	d.	£	s.	d.
Expenditure for the year—						
General Fund	5,017	6	0			
HERALD Fund	254	1	0			
Missionaries' Life Insurance	15	13	0			
Pension Fund	157	0	0			
Ladies' Zenana Auxiliary, Gen.	12	14	6			
" " Medical A/c...	1	1	0			
" " Voyage A/c ...	65	5	0			
				5,523	0	6
Cash Balance—						
At Bank, Deposit Account...	400	0	0			
" Current Account...	411	11	1			
2½% Consols at cost ...	340	0	0			
2½% Consols at cost	21	15	0			
5% War Loan ...	950	0	0			
				2,123	6	1
				£7,646	6	7

GENERAL ACCOUNT.—*October 1st, 1919, to September 30th, 1920.*

INCOME.	£	s.	d.
Balance, October 1st, 1919	377	16	7
Subscriptions and Donations, 1919-1920 ...	3,367	0	2½
Mr. Morling's Children's Fund	60	0	0
Envelope Collections	323	3	1½
Legacies—Mrs. Sarah Barker (deceased) ..	26	11	6
Miss H. S. Lawrence (deceased)...	48	10	0
Miss Morriss (deceased)	1	15	0
Interest on Deposit Account	25	9	4
Interest on Consols	12	5	0
„ „ 5% War Loan	25	0	0
Transferred from L.Z.A. for extra Rent ...	40	0	0
„ „ „ Report ...	10	0	0
„ „ „ Indian Salaries...	535	6	0
„ „ „ Loss on Exchange	284	11	3
„ „ „ Medical Fund ...	20	0	0
Expenditure over Income	30	1	3
	£5,187	9	3

EXPENDITURE.		£	s.	d.
By Remittances to India for Missionaries' Preachers', Teachers', &c., Salaries and Mission Account		4,098	10	3
„ Ministerial, General, Deputation, and Committee Room Expenses...		142	17	2
„ Missionary on Furlough		233	6	8
„ Missionary Boxes, Stationery, Postages, &c.		56	19	0
„ Photos, P.P.C., etc.		21	18	4
„ Banks & Son—				
Printing and Report...	33 15 0			
Advertising, &c. ...	21 19 7			
		55	14	7
„ Secretary's Salary and Office Expenses...		276	0	0
„ Missionaries' Children		132	0	0
„ Transferred to Voyage Account ...		80	0	0
„ „ „ HERALD Fund *re* deficit		90	3	3
		£5,187	9	3

BALANCE SHEET.—*As at September 30th, 1920.*

LIABILITIES.	£	s.	d.
General Fund	—	—	—
Pension Fund	52	18	4
Missionaries' Life Insurance Fund	22	6	0
Madras Boarding School.	582	18	1
Medical and Hospital Fund...	135	9	4½
General Voyage Account	285	2	10
Ladies' Zenana Auxiliary, General	896	2	10½
,, ,, Voyage Account	69	4	6
,, ,, Emergency Fund	65	0	0
,, ,, Medical Fund	44	5	4
	£2,153	7	4

ASSETS.				£	s.	d.
By Balance at Bank—						
Deposit Account ...	400	0	0			
Current Account ...	411	11	1			
By Investments *re* General Fund—						
2½% Consols at cost	340	0	0			
,, ,, ,,	21	15	0			
5% War Loan at cost	950	0	0			
				2,123	6	1
General Fund Deficit ...				30	1	3
				£2,153	7	4

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 £1,938 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, 1920.

5th October, 1920.

WILLIAM LITTLETON, F.C.P.A.

SUNDRY ACCOUNTS.

HERALD FUND.

	£	s.	d.		£	s.	d.
Subscriptions, 1919-20 ...	163	17	9	Printing "Heralds" and Postages	254	1	0
Balance deficit from General Fund	90	3	3				
	£254	1	0		£254	1	0

HOSPITAL AND MEDICAL FUND.

Balance, October, 1919 ...	128	13	0½	Balance	135	9	4½
Subscriptions, 1919-20 ...	6	16	4				
	£135	9	4½		£135	9	4½

PENSION FUND.

Balance, October, 1919 :—				Investments :—			
Investments and Cash ...	1922	19	3	L.C.C. Stock and 2½ per cent. Consols at cost...	1631	0	0
Interest on Investments ...	66	18	1	5 per cent. War Stock...	150	0	0
Subscriptions, 1919-20 ...	1	1	0	5 per cent. War Stock at £90 7/8 = £156	9	0	
				Comm. and Stamp...	11	0	
					157	0	0
				Balance	52	18	4
	£1990	18	4		£1990	18	4

MISSIONARIES' LIFE INSURANCE FUND.

Balance, October, 1919 ...	37	19	0	Insurance Premium	15	13	0
				Balance	22	6	0
	£37	19	0		£37	19	0

MADRAS BOARDING SCHOOL.

Balance, October, 1919 ...	£582	18	1	Balance ...	£582	18	1

GENERAL VOYAGE ACCOUNT.

Balance, October, 1919 ...	205	2	10	Balance ...	285	2	10
Transferred from General Account	80	0	0				
	£285	2	10		£285	2	10

LADIES' ZENANA EMERGENCY FUND.

	£ s. d.		£ s. d.
Balance, October, 1919 ...	£65 0 0	Balance ...	£65 0 0

L.Z.A. MEDICAL ACCOUNT.

Balance, October, 1919 ...		64 16 4	Transferred to General Fund :—		
Donations, 1919-20 ...		10 0	Grant for Madras ...	10 0 0	
			Grant for Senda ...	10 0 0	
			Dr. Neatby—Donation ...	1 1 0	
			Balance	44 5 4	
		£65 6 4			£65 6 4

LADIES' ZENANA AUXILIARY.

Balance, October, 1919 ...		760 13 11½	Home Expenses, etc. ...		12 14 6
Donations in Gift Week	£331 4 11		Transferred to General Account :—		
Other Donations ...	706 15 9		Reports ...	£10 0 0	
		1038 0 8	Rent ...	40 0 0	
			Indian Salaries ...	535 6 0	
			Loss on Exchange ...	284 11 3	
					869 17 3
			Transferred to Voyage a/c		20 0 0
			Balance		896 2 10½
		£1798 14 7½			£1798 14 7½

L.Z.A. VOYAGE ACCOUNT.

Balance, October, 1919 ...		114 9 6	Thos. Cook & Son... ...		58 0 0
Transferred from L.Z.A. General Account ...		20 0 0	Miss Appleby's Travelling Expenses		7 5 0
			Balance		69 4 6
		£134 9 6			£134 9 6

Form of Bequest.

"*I give and bequeath to the Treasurer for the time being of* THE STRICT BAPTIST MISSION, *founded in London in the year* 1861, *Incorporated* 1907, *the sum of £ , free of duty, for the promotion of the objects and work of the said Mission; and I direct that the said Treasurer's receipt shall be taken and deemed a sufficient discharge for the same.*"

ABSTRACT OF RECEIPTS.

October 1st, 1919, to September 30th, 1920.

—: o :—

	£	s.	d.
Accrington—			
Heralds		10	0
Acton, *Tabernacle*—			
General	9	4	11
Heralds	2	14	7
Aldringham—			
General	1	4	5
Amersham—			
General	8	9	2
Aston Clinton—			
General	3	14	2½
Heralds	1	0	0
Aylesbury, *Walton Street*—			
General	6	6	6
Heralds	1	3	6
Basingstoke—			
General		16	0
Heralds		4	0
Bassett Street, *Keppel St.*—			
General	7	3	7
Heralds	1	6	10
Bath, *Bethel*—			
General	11	16	6
Heralds	1	6	0
Bath, *Providence*—			
General	5	3	4
Heralds		10	8
Bath, *Bethel and Providence*—			
General	2	4	0½
Beccles, *Martyrs' Memorial*—			
General	8	17	6
Heralds	2	2	0
Bedmond, *Bethesda*—			
General		12	0
Heralds		4	6
Benwick—			
General		10	0
Berkhamsted Common—			
General	17	9	0
Heralds	1	18	0
Bermondsey, *Lynton Rd.*—			
General	26	15	2½
Heralds	5	0	0
Bethersden—			
General	1	10	0
Bethnal Green, *Hope*—			
General	4	7	6
Bexley Heath—			
General ...	1	19	1
Bierton—			
General	4	19	6
Bolton, *Dorset Street*—			
General	7	1	9
Heralds		13	0
Borough Green—			
General	21	7	5
Heralds	2	2	0
Bradfield, *St. George*—			
General	5	0	0
Bradford—			
General	1	5	0
Braintree, *Salem*—			
General	4	7	0
Brentford, *North Road*—			
General	71	8	10½
Heralds	3	1	6
Brighton, *Prarthana Sabha*—			
General	64	0	7
Heralds	4	6	9
Brighton, *Ebenezer*—			
General	14	8	0
Brighton, *West Street*—			
General	1	6	0
Brighton, *Tabernacle*—			
General	1	4	9
Brixton, *Tabernacle*—			
General	1	1	0
Heralds		7	0
Bromley, *College Slip*—			
General	1	19	6
Heralds		13	6
Broseley, Salop—			
General		12	0
Calcutta—			
General	1	2	0
Cambridge, *Eden*—			
General	58	9	6
Carlton—			
General	3	0	0
Caterham—			
General		2	0
Chadwell Street, *Mount Zion*—			
General	135	16	7
Heralds	5	8	6
Chatham, *Enon*—			
General	5	5	0
Chatteris—			
General	7	1	10
Chelmondiston—			
General	6	15	0
Heralds		16	0
Chelmsford—			
General	31	13	4
Heralds	2	4	4
Chesham, *New Town*—			
General	4	19	5
Heralds	1	0	0
Chorley (Lancs.)—	£	s.	d.
General	15	0	0
Heralds	1	0	0

	£	s.	d.
Claoton—			
General	2	10	2½
Heralds		3	0
Clapham, *Courland Grove—*			
General	66	5	4½
Heralds		14	6
Clapham Junction—			
General	3	1	3½
Heralds		6	0
Claxton—			
General	1	14	0
Heralds		6	0
Colnbrook—			
Heralds ...		11	0
Cranleigh—			
Heralds		1	6
Cransford—			
General	5	5	9
Heralds		8	0
Crowfield—			
General	7	19	8
Heralds	1	10	0
Croydon, *Derby Road—*			
General	18	3	5½
Heralds	2	14	0
Croydon, *Salem—*			
General	2	13	0
Heralds		6	0
Croydon, *Tamworth Road—*			
General	5	7	9½
Heralds	1	10	0
Datchet—			
General ...	1	4	0
Dorking—			
General ...		10	0
Heralds ...		2	0
Dunstable—			
General	1	0	0
Egham, *Ebenezer—*			
General		7	2
Epsom, *Salem—*			
General	15	3	0½
Heralds		16	5
Erith, *Providence—*			
General	1	15	0
Farnham—			
General		8	0
Fleckney—			
General ...	2	11	9
Fressingfield—			
General ...	3	17	0
Friston—			
General	1	10	8
Fulham, *Ebenezer—*			
General	8	16	6
Heralds	2	9	0
Gaddesden Row—			
General		10	10
Glemsford—			
Heralds		12	0
Gravesend, *Zoar—*			
General	5	9	9
Grays, *Ebenezer—*			
Heralds ...		2	0
Great Gransden—			
General	3	13	0
Great Yarmouth, *York Road—*			
General	20	4	2½
Heralds		15	8
Greenwich, *Devonshire Road—*			
General	3	2	9
Heralds	4	4	8
Grundisburgh—			
General	5	17	8
Guildford, *Old Baptist Chapel—*			
General	123	17	8
Heralds	2	6	3
Halstead—			
General	1	6	6
Handcross—			
General		6	6
Heralds		6	0
Hartley Wintney—			
General	52	8	2
Heralds		2	10
Haworth, *Hall Green—*			
General	17	1	9
Heralds		11	0
Hedge End—			
General	13	13	5
Heralds		10	8½
High Wycombe, *Zion—*			
General	14	1	1½
Heralds	2	10	0
Hitchin—			
General	5	4	0
Hollinwood—			
General	18	15	0
Homerton Row—			
General	26	6	7
Heralds		15	0
Horham—			
General ...	40	19	10½
Heralds ...	3	10	0
Horley—			
General	28	15	0
Hornsey Rise, *Ebenezer—*			
General	4	0	0
Heralds	1	0	0
Horsham—			
General ...	1	10	0
Hounslow, *Zoar—*			
General ...	104	3	6
Heralds	2	9	4
Hoxne—			
General ...		4	4	7½
Ilford, *Ebenezer—*			
General ...		9	0	10
Heralds			19	0

	£	s.	d.
Ipswich, *Bethesda*—			
General	54	9	2
Heralds	3	1	6
Ipswich, *Zoar*—			
General	2	19	3
Heralds	1	1	0
Irthlingborough—			
General	2	12	0
Heralds		12	10
Kenninghall—			
General	1	17	0
Heralds		3	0
Kilburn, *Ebenezer*—			
General	15	5	8
Heralds	1	2	0
King's Langley—			
General	8	10	5¾
Heralds		18	0
Kingston, *Providence*—			
General	6	13	4
Laxfield—			
General	7	15	11
Heralds		18	0
Leicester, *Newarke Street*—			
General	6	1	6
Heralds	1	0	0
Lewes, *Jireh*—			
General	10	7	2
Lewisham, *College Park*—			
General	41	0	6
Heralds	1	12	6
Leyton, *Goldsmith Road*—			
General	17	13	1
Heralds	1	19	0
Limehouse, *Elim*—			
General	2	3	11
Heralds		7	3
Lingfield—			
General	3	0	0
Liwyndafydd—			
General	1	0	0
Lode—			
General	1	10	0
Heralds		14	0
Long Marston—			
General	4	5	0
Loughborough—			
General	1	1	0
Heralds		12	0
Luton—			
General		17	6
Heralds		2	6
Madras—			
General	3	15	6
Heralds		5	0
Maidstone, *Providence*—			
General	6	0	0½
Manchester—			
General ...	19	2	3
Heralds ...	1	9	6
Manor Park—			
General	10	18	10
Heralds		16	9
March, *Providence*—			
General	13	18	9
Heralds	1	3	2
Marden, *Providence*—			
General		4	0
Margate, *Rehoboth*—			
General	2	18	1
Heralds		15	9
Masbro'—			
General ...	5	0	0
Mayford—			
General	1	14	8
Meopham—			
General	2	9	9¾
Heralds		18	0
Mendlesham Green—			
General		6	0
Middlesbro'—			
General	11	13	5
Heralds		10	0
Needingworth—			
General		5	0
Newcastle-on-Tyne—			
General	8	19	6
Heralds		19	0
Newquay *(Cornwall), Ebenezer*—			
General	5	19	7½
Heralds		17	10½
Newton Abbott—			
Heralds ...		6	6
Newton Toney—			
General ...		3	0
Heralds ...		6	0
Norbiton, *Zion*—			
General	22	19	8
Heralds		6	0
North Finchley, *Soho Memorial*—			
General	7	0	0
Heralds		17	0
Northampton—			
General	3	17	6
Heralds	1	0	0
Norwich, *Orford Hill*—			
General	14	4	7
Heralds	1	1	6
Notting Hill Gate, *Bethesda*—			
General	23	2	6
Occold—			
General ...	5	12	11¾
Heralds ...		12	0
Otley—			
General ...	2	15	6
Heralds ...		5	0
Oundle—			
General ...	5	10	7
Heralds ...	1	13	9

	£	s.	d.
Over—			
General	9	7	9
Heralds		17	6
Peckham, *Zion*—			
General	1	12	6
Heralds		9	0
Plymouth, *Emmanuel*—			
General	5	0	0
Heralds	1	1	0
Portsmouth, *Rehoboth*—			
General	3	10	9
Heralds	1	1	6
Poynings—			
General	3	10	1
Prahran, *Hope*—			
General	1	10	0
Heralds		10	0
Prittlewell, *Providence*—			
General	39	5	0¼
Heralds	4	2	0
Ramsgate—			
General	3	0	6
Ramsey, *Salem*—			
General	5	18	9
Reading, *Providence*—			
General	7	6	7
Heralds	2	0	3
Redhill—			
General		10	0
Richmond, *Salem*—			
General	17	13	4
Heralds	1	6	0
Rishangles—			
General	1	1	10½
Heralds		7	0
Rowley Regis, *Providence*—			
General	4	17	0
Royton, *Bethesda*—			
General	12	12	3
Heralds		17	6
Rushden, *Succoth*—			
General	8	8	9
St. Albans, *Bethel*—			
General	4	13	6
Heralds	1	0	0
St. John's Wood, *Mount Zion*—			
General 292	7	9	
Heralds 14	18	9	
Medical 5	3	0	
Pension Fund 1	1	0	
St. Neots—			
General 16	16	0	
Heralds	10	0	
Sale, *Stanley Grove*—			
General	10	0	
Heralds	10	0	
Salhouse—			
General ...	5	5	0
Heralds ...		5	0

	£	s.	d.
Siddal—			
General	2	2	6
Sipson—			
General	20	0	0
Somersham—			
General ...	1	15	0
Southport—			
General	6	12	2
Staines—			
General	10	19	6
Stevenage, *Albert Street*—			
General	10	4	4
Stisted—			
General		5	0
Stockley Mission—			
General	6	11	6
Stoke Ash—			
General	19	16	3
Heralds	1	0	0
Stoke Golding—			
General		12	0
Stonham Parva—			
General ...		16	5½
Heralds ...		4	0
Stowmarket—			
General		10	0
Stratford, *Gurney Road*—			
General	29	17	11
Heralds	1	11	0
Streatham, *Hambro Road*—			
General	7	18	1
Sturry—			
General	2	15	2½
Heralds		7	6
Sudborne—			
General	11	17	10½
Sunderland, *Jireh*—			
General		8	0
Sutton (Suffolk)—			
General	2	10	6
Swindon, *Providence*—			
General	7	4	5
Heralds		8	0
Sydenham—			
General	1	0	0
Sydney (*N.S.W.*), *Temple*—			
General	12	0	0
Sydney (*N.S.W.*), *Belvoir Street*—			
General	11	5	0
Tadworth—			
General ...	6	18	2¼
Thame—			
General	6	2	0
Tollington Park—			
General		17	0
Heralds		7	5
Tonbridge—			
General	2	10	0
Heralds		10	0

	£	s.	d.
Tottenham, *Ebenezer*—			
General	8	16	1
Heralds	2	5	0
Tring, *Akeman Street*—			
General	102	7	2
Heralds	3	4	0
Tring, *Ebenezer*—			
General	4	10	11½
Trowbridge, *Zion*—			
General	13	10	9½
Heralds		8	0
Tuddenham—			
General	3	0	0
Tunstall—			
General	5	9	6
Walsall, *Midland Road*—			
General	17	13	0
Walthamstow, *Church Hill*—			
General	30	6	0
Heralds		18	6
Medical		13	4
Walton-on-Naze—			
General	4	19	6
Walworth, *Surrey Tabernacle*—			
Heralds	2	1	8
Walworth, *Penrose Street*—			
General	1	9	0
Walworth, *Victory Place*—			
General	1	10	7
Wandsworth, *Chatham Road*—			
General	16	7	11
Heralds		19	3
Wandsworth, *West Hill*—			
General	41	19	7
Heralds	1	13	6
Warboys—			
General	14	2	7
Heralds	2	13	0
Watford, *Beulah*—			
General	1	18	9
Watford, *Tabernacle*—			
General	43	13	8
Heralds	2	2	0
Wattisham—			
General	10	9	6
Heralds		10	0
Wellingborough, *Tabernacle*—			
General	38	16	3
Heralds	1	2	6
West Ham, *Tabernacle*—			
General	54	12	10
Heralds		10	0
Whittlesea—			
General	19	6	1
Heralds		19	9
Willingham—			
General	2	2	0
Heralds		14	0
Wisbech—			
General ...	11	10	11½
Heralds ...		5	6
Woking—			
Heralds	1	2	6
Wooburn Green, *Ebenezer*—			
General	7	15	3½
Heralds		10	10
Wood Green, *Dovecote*—			
General	7	9	3½
Heralds	1	0	0
Wood Green, *Park Ridings*—			
General	3	18	9
Woolwich, *Enon*—			
General	12	4	7
Personal—			
General	788	13	1
Heralds	6	15	11
Medical	1	0	0
Mr. Morling's Children's Fund	60	0	0
Annual Meeting—			
Collection	104	8	0
Sale of Literature... ...	4	8	0
Half-Yearly Meeting—			
Collection	50	11	0
Profit on Tea	3	0	6
District Meeting—			
East London	13	10	4
Sale of Needlework, Curios, &c.	5	18	7
Legacies—			
Miss Morris (deceased) ...	1	15	0
Mrs. Sarah Barker (decd.)	26	11	6
Miss H. S. Lawrence (decd.)	48	10	0
Interest on Deposit at Bank	25	9	4
Interest on Consols—			
General Fund	12	5	0
Interest on 5% War Loan	25	0	0
Pension Fund—			
Interest on Consols, &c....	66	18	1
L.Z.A.—			
General	1038	0	8
Medical		10	0
Balance in Hand, Oct., 1919—			
Deposit a/c...	400	0	0
Current a/c... ...	767	13	7
Consols	340	0	0
"	21	15	0
5% War Loan ...	950	0	0
	£7,646	6	7

LADIES' ZENANA AUXILIARY.

Receipts from October, 1919, to August, 1920.

—:o:—

	£	s.	d.
Acton—			
Per Miss Elliott—			
Gift Week ...	4	2	0
Aruher, Miss ...	1	5	0
Bartlett, Mrs. ...		15	0
Bridge, Miss ...		4	4½
Bridge, Miss N. ...		4	4½
Boulsher, Mrs. ...		4	6
Elliott, Mrs. G....	2	0	0
Elliott, Miss E....		16	5
Elliott, Miss O. M.		16	0
Farthings, Mrs....		7	6¾
Fisher, Mrs. ...		3	6
Grimwood, Mrs...		3	6
Hubbard, Miss ...		5	6
Owen, Mrs. ...		12	5
Parkes, Mrs. ...		5	6
Pearson, Mrs. ...		4	1½
Pollard, Mrs. ...		6	6
Sadler, Mrs. ...	5	0	0
Sadler, Miss O....	2	0	0
Tackley, Mrs. ...		8	2¾
	£20	4	6
Aston Clinton—			
Per Mrs. W. White—			
Gift Week ...		15	0
Collection ...	1	10	0
Axtell, Mrs. C....		5	2½
Goodson, Mrs. ...		18	9
White, Miss ...		3	0
Plater, Mrs. E....		8	0
Burnham, Mrs. P.		4	0
White, Mrs. M....		5	6
Burnham, Mrs.W.		7	9½
Plater, Mrs. W....		6	6
Gurney, Mrs. H.		3	8½
Munger, Mrs. H.		6	0
Jefferies, Miss ...		3	1
Tompkins, Mrs. F. J.		6	1½
	£6	2	8
Bedmond—			
Bethesda Bible Class—			
Per Miss Burrage—			
Gift Week ...	2	2	0
Boxes		13	3
	£2	15	3
Bassett Street—			
Per Miss J. Clifton—			
Gift Week ...	1	6	0
Penny Weekly Subscriptions...	2	4	5
Angeloni, Miss ...	1	0	0
Clifton, Misses G. and J. ...		15	9
Pickering, Mrs....		6	0
Boughton, Miss...		10	0
	£6	2	2
Borough Green—			
Per Mrs. Vine—			
Bird, Mrs. ...		4	3½
Bull, Miss ...		3	8¾
Betteridge, Miss		6	0
Bennett, Mrs. ...		3	6½
Castle, Miss ...		1	9
Hollibon, Mrs. ...		2	5
Harmsworth, Miss		4	2
Harmer, Mrs. ...		2	0
Smithers, Mrs. ...		2	1
Terry, Miss ...		1	7
Vine, Mrs. ...		12	6
Vine, Misses B. and E.		7	6
Young Women's Bible Class ...		14	1½
	£3	4	8
Brentford—			
Per Miss M. Fromow—			
Gift Week ...	8	10	0
Medical Fund ...		10	0
61 Boxes	21	11	6
	£30	11	6
Brighton,			
Prarthana Sabha—			
Per Miss Flegg—			
Gift Week ...	10	0	0
40 Boxes	14	14	0
Collection at Meetings ...	1	6	2
Special Donations		12	0
	£26	12	2
Brixton—			
Per Mrs. Boulden—			
Gift Week ...	2	2	0
Gift Week (late Surrey T'nacle)	5	18	0
Austin, Miss ...		1	0
Addiscott, Mrs. ...		4	2
Boulden, Mrs. ...	1	5	0
Brain, Miss ...		10	6
Browning, Mrs....		10	0
Cooper, Mrs. ...		4	3
Cundell, Mrs. ...		2	4½
Falkner, Mrs. A. B.	1	0	0
Howard, Misses...		5	0
Harris, Mrs. ...		5	0
Gilling, Mrs. ...		2	6
Jones, Mrs. ...		3	1½
King, Mr. E. ...		5	0
Norris, Mrs. ...	1	0	0
Pittman, Miss ...		4	6
Robinson, Mrs....		9	3
Russell, Miss ...		10	0
Reeves, Mrs. ...		5	9½
Relfe, Miss ...		15	0
Friends at Hastings	1	2	6
Simpson, Mrs. ...		4	6
Sobh, Mrs. ...		2	6
Stockwell, Mrs....		10	0
Schneider, Mrs....		10	0
Symonds, Mrs. ...		5	0
Upton, Mrs. E....		3	9
Watts, Mrs. ...		3	1½
Watson, Mrs. ...		5	0
Walter, Mr. ...		5	0
Withers, Miss ...		4	2
	£19	18	0
Cambridge—			
Per Miss Eldred—			
Gift Week ...	6	10	0
Blott, Mrs. ...		10	0
Beall, Mrs. ...		5	0
Bigg, Mrs. ...		3	0
Bull, Mrs. ...		3	2
Brown, Mrs. ...		10	3½
Careless, Mrs. H.		5	0
Darnell, Mrs. ...		4	6
Day, Miss ...		2	6
Eldred, Miss ...		10	0
Few, Miss, In Memory of ...	1	0	0
French, Mrs. ...		4	9½
Haynes, Mrs. M.		4	0
Haynes, Misses M. and A. ...		10	0
Martyn, Miss ...		9	2½
Newman, Mrs. ...		7	0
Oxberry, Mrs. ...		11	0
Piggott, Mrs. ...		2	2½
Shinn, Mrs. ...		2	0
Sturton, Mrs. ...		10	0
Webb, Miss ...		5	0
Wilderspin, Misses F. and E. ...		12	6
Wilson, Mrs. ...		10	0
Wordingham, Mrs.		10	0
Whyatt, Miss ...		5	0
	£15	5	2
Chadwell Street—			
Per Miss P. P. Nunn—			
Gift Week ...	28	6	11
Boxes and Donations	28	7	3
Part support of Bible-woman ...	4	19	6
	£61	13	8
Chelmsford—			
Gift Week ...	2	15	3
Mission Sewing Classes, per Miss Knight ...		6	0
	£3	1	3
Clacton,			
Emily Home,			
68, *Wellesley Rd.*			
Per Miss Dykes—			
Gift Week ...	1	10	0
Box	2	1	6
	£3	11	6
Clapham,			
Courland Grove—			
Per Mrs. Fred. Brinkler—			
Gift Week ...	12	12	0
Vine, Mrs. (Thankoffering) ...	2	2	0
Vine, Mrs. ...		10	0
Brinkler, Mr. W.	1	1	0
Brinkler, Mrs. W.		16	9½
Maunder, Miss ...		10	0
Dadswell, Misses A. and R. ...		10	0
James, Mrs. ...		12	0
Too late for Gift Week		2	3
Brinkler, Miss M.		10	6
Little, Miss ...		11	4
Brinkler, Mrs. F.		16	7
Bennett, Miss O.		4	3½
Leake, Mrs. C. W.	1	0	8½

	£	s.	d.
Crisp, Mrs. ...		4	6
Collins, Mrs. G.		10	9½
Watts, Mrs. ...		16	7½
Andrew, Mrs. ...		10	7
Alloway, Miss W.		4	11½
Nicholls, Mrs. ...		18	2
Wise, Mrs. R. ...		7	3
Walters, Miss ...		5	0
Roffe, Mrs. ...		6	0½
F. B.	2	2	0
	£28	5	4

Cransford and Badingham—

Per Mrs. Skeet—

Donations ...		17	0
	£	17	0

Croydon,

Derby Road—

Per Mrs. White—

Gift Week ...	1	3	6
Nunn, Mrs. ...		1	1
Dann, Miss ...		5	0
French, Mrs. ...		10	0
Carr, Miss L. ...		2	1½
Gillings, Mrs. ...		1	10½
Radley, Mrs. ...		1	1
Jollife, Mrs. ...		4	4
Billinghurst, Mrs.		4	6
Levell, Miss ...		1	8
May, Miss A. ...			5
Millen, Mrs. ...		2	6
Tree, Mrs. ...		13	6
Wild, Miss ...		5	0
Hidjcock, Miss ...		4	3
Hoadley, Miss ...		4	4
Gallett, Mrs. ...		2	11½
Robinson, Miss ...		4	4
Falkner, Misses...		9	1½
Jarvis, Mrs. ...		5	0
Newbury, Miss ...		7	7
Dann, Mrs. ...		11	6
Falkner, Miss G.		4	11½
Raymer, Misses...		4	9½
Playfold, Mrs. ...		6	6½
Falkner, Miss E.		4	2
White, Mrs. ...		7	4
Anon.		5	0
	£7	18	6

Fleckney—

Per Miss Deacon—

Mattock, Mrs. J.		5	8
Jesson, Mrs. W.		8	8½
Deacon, Miss G.		6	7½
Simons, Miss I.		4	2
Waterfield, Miss R.		5	0
Deacon, Miss ...	1	6	6
Deacon, Miss I.		2	6
Deacon, Miss H. A.		14	3½
Homer, Miss M.		1	6½
Deacon, Miss E.		2	6
	£3	17	5

Fulham,

Lillie Road—

Per Mrs. Brown—

Gift Week ...	5	8	0
Alchin, Mrs. ...		7	0
Batchelor, Miss...		11	7
Block, Mrs. ...		4	6
Browning, Misses		10	8½
Brown, Mrs. ...		10	3½
Brown, Mrs. H. J.		2	3½
Thankoffering (per Mr. Brown)	4	0	0
Burrows, Mrs. ...		2	5
Caten, Mrs. ...		5	0
Dennis, Mrs. ...		5	10½
Elliott, Mrs. ...		5	0
Elliott, Miss ...		15	0
Evans, Mrs. ...		6	8½
Fyson, Mrs. ...		4	7½
Gladstone, Mrs....		3	2
King, Mrs. ...		5	0
Mayhew, Mrs. ...		4	0
Purkiss, Mrs ...		8	11½
Purkiss, Miss B.		5	0½
Purkiss, Miss E.		5	0½
Read, Miss ...		2	0
Robinson, Miss ...		5	0
Smith, Mrs. ...		5	0
Thixton, Mrs. ...	1	0	0
Wheeler, Miss ...		3	7½
Williams, Miss ...		2	6½
Wood, Miss ...		2	0
Bible Class, Mrs. Elliott		15	0
Bible Class, Mrs. Thixton ...		12	4½
Prayer meeting Box		6	2½
	£19	4	0

Grays—

Per Miss Steel—

Gift Week ...		15	0
Marr, Mr. ...	1	10	1
Steel, Miss A. ...		12	5
	£2	17	6

Greenwich—

Per Miss Smart—

1919 Balance :			
Stevens, Miss E....	2	0	0
Stubbs, Miss ...		5	0
Miss Stevens' Class		10	0
Tindley, Mrs. ...		10	0
Hubbard, Miss ...		2	0
1920 :			
Gift Week ...	3	11	0
Barton, Miss ...		10	0
Burton, Mrs. ...		5	0
Stubbs, Miss ...		10	0
Upfold, Miss ...		15	0
Kingsnorth, Miss		7	6
Thomas, Mrs. ...		4	6
Geall, Mrs. ...		5	0
Dickens, Miss ...		6	0
Pert, Miss ...		5	0
Patterson, Mrs....		7	6
Wood, Mrs.		3	0
Dowdle, Mrs. ...		3	0
Webb, Miss A....		3	6
Jarvis, Mrs. A....		6	0
Dungey, Miss N.		5	0
Harris, Miss ...		5	0
Standen, Miss ...		5	0
Wilmshurst, Mrs.		5	0
Smart, Miss ...		5	0
Smart, Miss E....		5	0
Terry, Miss ...		10	0
Stevens, Miss E.	1	10	0
Baggs, Miss ...		2	6
Clark, Miss ...		3	6
Tindley, Mrs. ...		10	0
	£15	15	0

Guildford—

Per Miss E. White—

Gift Week ...	3	5	3
Boxes	7	11	7
	£10	16	10

Hartley Wintney—

Per Mrs. Gossling—

Gift Week ...	6	0	0
Boxes	2	1	0
	£8	1	0

Hastings—

Per Miss Greengrass—

Collection ...		14	0
		14	0

Haworth,

Hall Green—

Per Miss Kane—

Gift Week ...		17	0
Hudson, Mrs. F.		5	0
Kane, Mrs. W....		4	0
Kane, Miss ...		10	0
Kershaw, Mrs. A.		5	0
Kershaw, Mrs. M.		4	6
Kilmister, Mrs.T.		2	6
Kilmister, Miss...		10	0
Merritt, Mrs. ...		7	0
Murgatroyd, Miss		6	0
Pickles, Mrs. S.		5	0
Pickles, Miss M. A.		7	0
Tyson, Miss ...		7	0
Whitaker, Mrs. B.		5	0
Wheeler, Miss ...		2	5
	£4	17	6

High Wycombe—

Per Miss Rogers—

Gift Week ...	2	2	6
Pusey, Mrs. ...		5	0
Adby, Mrs. ...		1	0
Church, Mrs. J.		5	0
Church, Miss ...		5	0
Rogers, Miss ...		7	6
Rogers, Miss M.		7	6
Rogers, Miss R.		7	6
Rogers, Mrs. ...		9	2
Simmons, Mrs. ...		6	4
Walters, Mrs. ...		4	0
Leach, Miss ...		3	0
Morling, Miss ...		7	6
Scott, Mrs. W....		4	6
	£5	15	6

Hitchin—

Per Miss Montgomery—

Gift Week ...		17	6
Morris, Mrs. ...		7	3
Hare, Miss E. ...		5	0
Montgomery, Miss		13	0
Montgomery, Miss H.		13	3
	£2	16	0

Homerton—

Per Mrs. Rutter—

Gift Week ...	2	14	0
Rutter, Mrs. ...		15	0
Spratt, Mrs. A....		10	0
Brett, Mrs. ...		10	0
Biggs, Mrs. ...		7	6
Baker, Mrs. ...		6	0
Turnpenny, Mrs.		5	0
Jacobs, Miss ...		4	6
Pardoe, Mrs. ...		4	6
Tyler, Mrs. ...		2	6
Barber, Miss ...		1	0
	£6	0	0

Hounslow—

Per Mrs. Jeffs—

	£	s.	d.
Gift Week (for Bible-woman, Sampooranam's, salary) ...	11	10	0
Bible-woman's salary ...	9	10	0
Byatt, Miss ...		3	3
Dickinson, Miss ...		4	7
Ebbs, Miss F. ...		6	0
Fromow, Miss R.		7	6
Greenough, Miss		1	3½
Higbid, Mrs. ...		3	0
Hodges, Miss ...		10	0
Hodges, Miss E.		6	0
Jeffs, Mrs. ...		10	0
Jeffs, Mrs. E. ...		9	10
Lancaster, Mrs....		4	3½
Lancaster, Mrs.W.		2	6
Parkes, Miss C....		3	2½
Parsons, Miss ...		5	0
Robbins, Mrs., and daughters		18	0
Rook, Mrs. ...		6	4½
Rose, Mrs. ...		9	6
Rose, Mrs. E. E.		5	2
Underwood, Mrs.		5	0
Westbrook, Miss		4	6
A Member of "Zoar" ...		10	0
	£27	14	0

Ilford—

Per Mrs. Othen—

	£	s.	d.
Gift Week ...	3	0	0
Collection ...	1	1	0
Boxes	4	11	6
Boxes (1919) ...		4	0
	£8	16	6

Ipswich, *Bethesda*—

Per Mrs. Wood—

	£	s.	d.
1919 Balance for Support of Bible-women, Mary & Martha:			
Cooke, Miss G....	1	0	0
Garham, Miss ...		5	0
Rushbrook, Miss		10	0
Wright, Miss H.		5	0
Class Box ...	2	0	0
A few Friends...		16	4
Gift Week (Women's Bible Class)	2	0	0
1920, for support of Bible-women:			
Hines, Mrs. ...		10	0
Wright, Mrs. ...		1	0
Lockwood, Mrs....		2	6
Brett, Miss ...		4	0
Thompson, Miss C.	1	0	0
Woods, Miss ...		14	3
Thompson, Miss H.		4	0
Talman, Miss ...		5	0
Ethel & Winifred		7	0
Parker, Mrs. ...	1	10	0
Sheldrake, Mrs. and Miss ...		9	10
Balls, Misses J. and A. ...	1	8	0
Bruce, Miss ...		9	0
Pickers, Misses E. and E. ...	1	0	0
Rose, Mrs. ...		9	0
Clapp, Miss ...		3	6
Ling, Mrs. ...		2	6
Dearing, Mrs. ...		17	0
Brill, Mrs. ...	1	5	0
Bridges, Mrs. ...	1	2	0
Reynolds, Mrs. ...		12	0
Grimwood, Mrs....	1	11	0
Steggall, Misses A. and H. ...		18	0
Miller, Miss ...		5	0
Battley, Miss ...		5	0
Cooper, Miss ...		5	0
Robinson, Mrs. ...		3	0
Rouse, Mrs. ...		3	0
Bandyard, Mrs....		10	0
Astist, Miss ...		5	0
Mitchell, Miss ...		8	0
Wolno, Miss ...		12	0
Pulham, Mrs. ...		2	6
Garham, Miss ...		5	0
A Friend ...		5	0
Humphreys, Miss		7	6
Rushbrook, Miss		5	0
Hockley, Mrs. ...		14	0
Woods, Mrs. J....	10	0	0
Reeder, Mrs. G.		2	0
Good, Miss ...		3	0
Farrow, Miss ...	1	0	0
Horne, Mrs. ...	1	10	0
Galley, Mrs. ...		15	0
Barham, Mrs. ...		10	0
Guthrie, Mrs. ...		10	0
A Friend ...		2	6
Runnacles, Mrs.		2	6
Pointer, Mrs ...		10	0
Sheldrake, Miss E.		10	0
United Bible Class Collection ...	1	4	7½
Mann, Mrs. ...		10	0
Chilvers, Mrs. H. T.		15	0
Freeman, Mrs. ...	1	2	7
Cooke, Miss ...		5	0
Beer, Miss ...		10	0
Bennett, Miss ...		6	0
Sheldrake, Miss N.		10	0
Coppen, Mrs. ...		10	0
	£48	6	1½

Ipswich, *Zoar*—

Per Mrs. Gardner—

	£	s.	d.
Gift Week ...		15	0
Bovell, Mrs. ...		5	3
Rust, Miss ...		5	4
Kemp, Misses ...		3	0
Cooper, Miss ...		2	6
Garrod, Mrs. ...		10	0
Gardner, Mrs. ...	3	0	0
Baldwin, Mr. ...		10	0
Rackley, Mrs. ...		5	0
	£5	16	1

Kilburn Vale—

Per Mrs. Boys—

	£	s.	d.
Gift Week ...	4	6	0
	£4	6	0

Kingston—

Per Mrs. Summers—

	£	s.	d.
Jeffs, Mr. & Mrs.		10	0
Pratt, Mr. & Mrs.		10	0
Summers, E. A.		10	6½
Summers, G. ...		10	0
Horne, Mrs. ...		7	3½
Stokes, Mrs. ...		4	4
Pilborough, Mrs.		5	0
Summers, Mrs.H.		5	0
	£3	2	2

Laxfield—

Per Mrs. Bassham—

	£	s.	d.
Gift Week ...	2	6	6
Boxes	4	8	0
	£6	14	6

Lewisham—

Per Mrs. Brazier—

	£	s.	d.
Gift Week ...	3	0	0
Support of Bible-woman, "Spiritual Wisdom" ...	22	5	0
Boxes	6	15	3
	£32	0	3

Leyton—

Per Mrs. F. Chilvers—

	£	s.	d.
Gift Week ...	3	6	0
Boxes	2	6	0
	£5	12	0

Lynton Road—

Per Mrs. Crisp—

	£	s.	d.
Gift Week ...	5	5	0
Blackman, Mrs. H.		4	0
Cattermole, Miss		4	6
Collin, Mr. & Mrs.	4	10	0
Crisp, Mrs. ...	1	1	0½
Edwards, Mrs. ...		6	11½
Edwards, Mrs. E.		5	0
Holyoak, Mrs. A. H. P. ...		15	0
Holyoak, Miss W.		10	0
Jackson, Miss ...		6	0
Knott, Mrs. (the late)		1	6
Knott, Mrs. A. D.		10	0
Prior, Mrs. ...		16	7
Ville, Mrs. ...		5	0
	£15	0	7

Manor Park—

Per Miss Ince—

	£	s.	d.
Gift Week ...		5	0
Lowrie, Mrs. ...		2	3
Jordan, Mrs. ...		4	3
Hill, Mrs. F. ...		4	0
Sewell, Mrs. ...		5	0
Crowhurst, Mrs.		3	4
Ince, Miss ...		5	2
	£1	9	0

Newquay—

Per Miss Kent—

	£	s.	d.
Gift Week ...	1	12	0
Richards, Miss ...	1	4	1
Pearce, Mrs.A. ...	1	2	0
Cains, Miss ...		10	0
Working Meeting Box		8	6
Kent, Miss ...		5	0
Pearce, Miss ...		3	2
Pappin, Mrs. ...		3	0
Harris, Mrs. L....		2	6
Curry, Mrs. ...		2	6
Rickards, Mrs....		2	3
Woodward, Mrs.		1	8
Harris, Miss ...		6	6
	£6	3	2

Northampton—

Per Mrs. Catling—

	£	s.	d.
Letts, Mrs. ...	1	0	0
Sharp, Miss ...		18	7
Tarry, Miss ...		2	6
	£2	1	1

	£	s.	d.
Notting Hill Gate—			
Per Mrs. Boatwright—			
Gift Week ...	3	0	0
A Friend ...		2	6
Boxes	2	15	1
	£5	17	7
Norwich.			
Orford Hill—			
Per Miss Betts—			
Gift Week ...	2	0	0
Subscriptions & Boxes	3	5	0
	£5	5	0
Prittlewell—			
Per Miss Fisher—			
Gift Week ...	7	5	0
Amos, Miss ...		3	0
Bird, Miss ...		3	0
Bracey, Mrs. ...		5	0
Bray, Miss ...		3	2½
Burgess, Mrs. ...		10	0
Chandler, Mrs. ...		5	0
Collard, Mrs. ...		5	0
Cripps, Mrs. ...	1	18	7
Deane, Mrs. and Miss		11	9
Fisher, Mr. and Mrs.	1	5	0
Fisher, Miss ...		10	0
Flack, Miss ...		4	9
Gosling, Mrs. ...		8	6
Harmer, Miss ...		9	0
Inskipp, Mr. ...		10	0
Johns, Mrs. ...		4	6½
Key, Mrs. W. ...		2	6
Marshall, Mrs. ...		2	0
Moss, Mrs. S. ...		4	0
Newton, Mrs., & Friends ...	1	0	0
Pilgrim, Mrs. F.		5	0
Pilgrim, Miss ...		5	3
Philipps, Miss M.		5	0
Philipps, Miss Millie		5	0
Philipps, Miss F.		5	0
Philipps, Miss W.		5	0
Plail, Mrs. ...		4	9½
Springett, Miss...		5	0
Smith, Mrs. ...		5	0
Thompson, Miss		4	11½
Turner, Mrs. ...		5	0
Turner, Mrs. C....		2	6
Troupe, Mrs. ...		6	0
Vestey, Mrs. ...		6	0
Whisstock, Mrs....		5	0
Hicks, Mrs. S....		11	9½
Anon.		7	4½
	£21	3	6
Ramsey—			
Per Miss Pentelow—			
Gift Week ...		10	0
Boxes	1	5	3½
	£1	15	3½
Reading—			
Per Miss Pursey—			
Gift Week ... 1919 :	5	0	0
Frith, Mrs. ...		5	0
Morton, Miss ...		16	0½
Paxman, Mrs. ...		4	5
Challen, Mrs. ...		3	0¾
Walters, Miss ...		11	5
Collier, Mrs. ...		2	6½
Eccles, Miss ...		5	2¾
Foster, Mrs. ...		7	7½
Allan, Miss ...	1	0	0
Prior, E. and L.		2	2¾
L.Z.A. Prayer and Work Meeting ... ... 1920 :		14	0½
Pursey, Miss ...		5	9
Prior, Misses E. and L. ...		3	1
Walters, Miss ...		8	8
Mackeen, Mrs. ...		15	1¼
Challen, Mrs. ...			9
Morton, Miss ...	1	2	4
Paxman, Mrs. ...		4	4
Foster, Mrs. ...		5	5½
Peters, Miss ...		5	11
Eccles, Miss R. ...		2	3½
Prayer Meeting Box		8	4¾
	£13	13	8
Richmond—			
Per Mrs. Robinson—			
Gift Week ...	3	0	6
Box No. 1 ...		12	3
Chaplin, Mrs. ...	1	5	3½
Collins, Mrs. ...		2	9½
Fisher, Misses ...		10	0¾
Goodwin, Miss ...		5	4½
Hadler, Miss S.		8	6
Hughes, Mrs. ...		9	0
Kempson, Mrs. ...		4	4
Makey, Miss ...		4	9¾
Martindale, Miss M.		6	5½
Molden, Mrs. ...		5	5
Scott, Mrs. ...		7	0
Searle, Mrs. ...		4	3
Witt, Miss ...		4	0
Moyce, Mrs. ...		4	0
Warde, Mrs. D. ...		15	0
A. F.		3	6
Buttrum, Miss ...		6	0
Larter, Miss ...		6	6
Neal, Mrs. ...		2	0
Shipton, Mrs. ...		5	0
	£10	12	0
St. John's Wood—			
Per Misses Harris and Widden—			
Gift Week ...	16	12	0
3 Boxes (1919) ...		7	7
Collection ...	3	14	0
59 Boxes (1920)...	31	9	3
	£52	2	10
Sale—			
Per Miss Croft—			
Two Friends ...	1	0	0
	£1	0	0
Soho Memorial Hall.			
Finchley—			
Per Miss Pond—			
Gift Week ...		17	6
Simpson, Mrs.(In loving memory of)	1	0	0
Blackwell, Mrs....		5	0
Moore & Russell, Misses ...		13	6
	£2	16	0
Stoke Ash—			
Per Miss Hitchcock—			
Gift Week ...		15	0
Spratt, Mrs. ...		5	0
Morling, Miss L.		5	0
Sundry sums ...		5	0
	£1	10	0
Stratford.			
Gurney Road—			
Per Miss Faunch—			
Gift Week ...	3	9	0
1d. Weekly Subscriptions ...	3	3	3
Support of Bible-woman ...	17	10	0
Cooper, Mrs. ...		5	0
Curtis, Mrs. ...		7	6
Cook, Mrs. ...		2	11
Ewing, Miss A....		5	0
Faunch, Mrs. W. J.		5	0
Faunch, Miss G. E.		10	0
Goodbody, Miss...		5	0
Gillmore, Mrs. ...		4	10
Ince, Mrs. S. ...		6	2
Ince, Miss A. ...		5	0
Rider, Miss ...		5	5
Taylor, Miss E....	2	0	0
Webb, Mrs. ...		10	0
	£29	14	2
Swindon—			
Per Mrs. Parker—			
Gift Week ...	1	4	9
Archard, Miss ...		10	0
Bizzell, Miss ...		5	0
Bullock, Mrs. ...		2	6
Everitt, Mrs. ...		3	0½
Godwin, Miss ...		8	2
Greening, Mrs. ...			6
Kibblewhite, Mrs.		1	0
Lane, Mrs. W....		11	3½
Lewis, Mrs. W....		7	3
Parker, Mrs. ...		4	5½
Rushan, Mrs. ...		2	9½
Robertson, Mrs....		4	1
Stroud, Mrs. ...		2	1½
Wilkins, Mrs. ...		8	0½
	£4	15	1
Tollington Park—			
Per Mrs. Sandell—			
Gift Week ...	1	10	0
Gift Week (Elthorne Road)...	1	12	0
Boxes	4	0	0
	£7	2	0
Tottenham—			
Per Miss Field—			
Gift Week ...	2	12	6
Collection ...		14	0
Boxes	5	0	0
	£8	6	6
Tring—			
Per Miss Maull—			
Gift Week ...	11	16	6
Part Support of Bible-woman...	4	16	6
Boxes	68	6	8
	£84	19	8
Walsham-le-Willows—			
Per Mrs. Deaves—			
Gift Week ...	1	3	0
Boxes	3	6	6
	£4	9	5
Walthamstow—			
Per Mrs. Wallis—			
Gift Week—			
(Chapel) ...	8	6	0
(S'day School)	2	2	4½
(Women's Gospel Meeting ...	1	3	1½
Girls' Sewing Class		12	6

	£	s.	d.
Mrs. Sharpe's Bible Class ...	3	19	0
Women's Gospel Meeting ...		10	6
Young People's Meeting ...		7	2
Basham, Miss J.		15	6
Bennett, Miss ...		5	6
Booth, Mrs. (sen.)		10	0
Booth, Mrs. J. ...		10	0
Caplin, Mrs. (sen.)		10	0
Caplin, Mrs. S. B.		7	6
Cox, Mr. ...		3	6
Cook, Mrs. ...		1	11¼
Cracknell, Mrs....		5	5
Cracknell, Miss E.		3	8
Cudmore, Mrs. ...		5	2½
Dawson, Mrs. ...		4	6
Field, Mrs. ...	1	14	9
Gardner, Mrs. ...		4	11¾
Gillam, Miss C.	1	2	6
Gingell, Mrs. ...		5	9½
Goodman, Mrs. ...		5	0
Gasson, Mrs. G.		1	11¾
Hart, Mrs. ...		1	11½
Ince, Misses ...		6	10
Iles, Mrs. ...		5	0
Jaggs, Miss ...		9	5¾
Kirkby, Mrs. ...		2	6
Laver, Miss ...		4	7
Meeking, Mrs. ...		5	0
Miles, Mrs. ...		2	6
Moss, Miss ...	1	4	9½
Nash, Mrs. ...		6	0
Noble, Mrs. ...		3	8¾
Osborne, Mrs. W.		3	11½
Packer, Miss L.		9	0
Raper, Mrs. ...		4	3½
Rapley, Mrs. ...		5	0
Rawlinson, Mr. F.		8	3¾
Reid, Mr. ...		2	0
Sharpe, Mrs. ...		8	8
Smith, Miss K....		6	6
Smith, Miss ...	1	2	0
Rhone, Mrs. ...		2	6
Stone, Mrs. ...		10	0
Wallis, Mrs. ...	1	6	0
Whittles, Mrs. ...			11½
Willsher, Mrs. ...		10	3¾
Women's Gospel Meeting & L.Z.A. Prayer Meeting Box	3	6	1½
Girls' Sewing Class Box, per Misses Basham and Raper ...		7	5½
¼d. Subscriptions, per Mrs. Field	5	10	4
	£43	14	2

Walton—

Mrs. Howe ...		4	0
		4	0

Walworth,

Victory Place—

Per Mrs. Westcott—			
Gift Week ...	3	1	3
Gift Week—			
("Berachah" Missionary Working Class) ...	3	0	0
Austin, Miss ...		4	6
Biglin, Miss ...		2	6
Diment, Miss E.		1	6
Falkner, Miss M. K.	2	3	0
Green, Mrs. J....		5	0
Lawrence, Mrs. H.		4	8
Grover, Mrs. ...		4	0
Perry, Miss ...		1	1
Stephens, Miss...		2	6
Watson, Mrs. A. F.		5	0
Westcott, Mrs. ...		10	0
Wyatt, Miss ...		2	6
	£10	7	6

Wandsworth,

Chatham Road—

Per Miss Harber—			
Gift Week ...		14	0
		14	0

Wandsworth,

West Hill—

Per Miss Applegate—			
Gift Week ...	2	2	0
Collection ...	1	3	6
Towards rise in rate of exchange		10	0
Abbott, Miss D.		4	7¾
Applegate, Miss		8	3½
Applegate, Miss M.		6	0¼
Bailey, Mrs. ...		6	7½
Bannister Smith, Mrs.		5	0
Beek, Mrs. ...		2	11¼
Cocks, Mrs. ...	1	18	8½
Collin, Miss ...		5	0
Dean, Mrs. T. ...		14	7
Drane, Miss ...		10	3½
Glaysher, Mrs. ...		1	2
Guille, Mrs. ...		4	7
Jarvis, Mrs. ...	2	2	0
Jones, Mrs. (In memory of) ...		5	0
Mulliner, Mrs. W.		4	6
Mulliner, Miss ...		2	6
Ramell, Miss ...		10	7
Read, Miss ...	2	6	2½
Smith, Miss ...		6	10
Smith, Mr. G. S.		4	9
Thornwell, Miss...		6	0¼
Thorogood, Miss		7	8½
Tilly, Mrs. ...		4	0¼
Tilly, Miss ...		4	0
Watts, Miss ...		13	6
Wilson, Miss ...		2	6
Towards support of Bible-woman	3	12	0
	£20	15	5

Warboys—

Per Miss Fitch—			
Gift Week ...	2	18	6
Ackland, Mrs. ...		10	0
Brown, Miss G....		7	0
Reynolds, Miss E. (S.S. Class) ...		16	8
Harvey, Mrs. W.		9	6½
Lee, Miss (S.S. Class)		15	9
Sansome, Mrs. ...		4	5½
Stokes, Mrs. ...		3	3
Reynolds, Miss D.		7	0
Peacock, Mrs. ...	1	0	0
Harvey, Mrs. B.		5	0
Fletcher, Miss K.		10	2½
Jackson, Miss L.		4	4½
Holmes, Mrs. ...		3	8
Bowd, Mrs. ...		13	6
Ashley, Miss ...		6	3½
Hankin, Miss ...		1	6½
Lovell, Mrs. ...		9	4
Rose, Mrs. ...		9	8½
Brown, Miss M.		9	7½
Huggins, Miss L.		14	9
Dring, Miss E....		7	0
Pignall, Miss A.		15	11
Huggins, Miss F.		6	5
Read, Miss I.		18	5½
Clifton, Mrs. ...		10	0
Upchurch, Mrs. F.		14	11
Custance, Mrs. F.		5	0
Sansome, Miss D.		5	6
Hindes, Mrs. ...		4	6
Fitch, Miss B. ...		11	0
Anonymous ...		4	5½
	£17	3	4

Watford—

Per Miss Ball—			
Gift Week ...	12	0	0
Atkins, Miss ...		2	8
Ball, Miss ...	1	0	0
Baxter, Mrs. ...		1	10½
Bryant, Miss ...		4	0
Burrage, Mrs. ...		10	0
Dimmock, Miss ...		4	0
Derham, Mrs. F.		9	5
Drake, Mrs. ...		7	5½
Ford, Mrs. ...		7	3¼
Gray, Mrs. ...	1	0	0
Gray, Miss ...		10	0
Green, Miss ...		10	0
Guest, Miss ...		2	8
Hill, Mrs. ...		6	0
Jinks, Mrs. ...		17	3½
Kendall, Miss ...	1	2	2¾
King, Mrs. ...		6	2
King, Mrs. W....		3	0
Last, Miss ...		1	0
Norwood, Mrs. H.		4	9½
Norwood, Mrs. Hy.		2	7½
Norwood, Mrs. W.		3	10½
Parsons, Mrs. A.		5	0
Parsons, Mrs. E.		7	6
Peacock, Miss D.		15	2½
Saunders, Mrs. ...		7	10
Stone, Miss ...		5	10
Stone, Miss D....		6	0
Thorn, Miss ...		13	6
Warrell, Miss ...		7	6
Warters, Miss ...		5	6
Watts, Miss ...		4	10½
Wiggs, Miss ...		3	11½
Wilson, Mrs. ...		1	0
Wright, Mrs. ...		5	0
C.E. Society ...		10	0
Pickett, Miss L.		10	0
Monk, Mrs. ...		5	0
	£26	10	0

Wattisham—

Per Mrs. Squirrell—			
Gift Week ...	2	2	0
Boxes	6	19	6
	£9	1	6

Wellingborough—

Per Miss Perkins—			
Gift Week ...	1	17	6
Boxes	8	0	0
	£9	17	6

West Ham—

Per Mrs. Baker—			
Gift Week ...	4	17	0
Cook, Miss E. M.	2	10	0
Bird, Mrs. ...		10	0
Davies, Mrs. and Miss	1	12	0
Frances, Mrs. ...		3	1
Johnson, Mrs. ...		4	0
Thompson, Mrs....		2	0
Southgate, Mrs....		9	6
Cook, Miss ...		12	0
Penrose, Miss		4	3

	£	s.	d.
Peverill, Miss ...		13	6
Mayo, Miss ...		13	0
Wakefield, Miss...		12	9
Lowe, Miss ...		5	0
	£13	8	1

Wood Green.
Dovecote—

Per Miss Howes—			
Gift Week ...	1	6	0
Collections ...	1	1	7
Boxes	1	12	0
	£3	19	7

Wood Green.
Park Ridings—

Per Mrs. Hill—			
Gift Week ...	1	1	0
Boxes	2	6	0
	£3	7	0

Woolwich—

	£	s.	d.
Per Mrs. Rose—			
Gift Week ...	2	5	6
Abrahams, Mrs. (In memory of)	1	1	0
Abrahams, Mrs...		6	4½
Battersbee, Mrs...		2	10
Brooks, Mrs. ...		10	3
Crewdson, Miss ...		3	11½
Edwards, Miss ...		5	9
Furlong, Mrs. ...		8	10½
Garter, Mrs. ...		4	1½
Hughes, Mrs. ...		5	0½
Keeble, Mrs. ...		11	7
Moyle, Mrs. ...		1	5½
Parker, Mrs. ...	1	0	0
Parkinson, Mrs...		6	0
Parsons, Mrs. ...		5	5
Paterson, Mrs. ...		1	7
Pinkney, Miss ...		5	3½
Reed, Mrs. ...		8	4
Rose, Mrs. ...	1	14	2

	£	s.	d.
White, Miss ...		1	8½
Williams, Miss ...		3	4
Wright, Mrs. ...		7	5½
	£11	0	1

General (already acknowledged in the "Herald")—

Collections at Public Meetings ...	16	14	5

Personal (already acknowledged in the "Herald")—

Donations in Gift Week	69	12	6
General L.Z.A. Funds	42	18	1
	£112	10	7
GRAND TOTAL...	£1,038	10	8

NOTICES.

All Donations and Subscriptions, except for L.Z.A., should be sent to the Treasurer—

MR. A. J. ROBBINS,

VICARAGE FARM, HOUNSLOW.

All L.Z.A. Donations and Subscriptions should be sent to—

MISS P. P. NUNN,

58, MYDDELTON SQUARE, E.C. 1.

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

W. CHISNALL,

16, THE GROVE,

ISLEWORTH, MIDDLESEX,

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

DOCTRINAL BASIS.

1. The eternity, equality, and distinct personality of the Father, the Son, and the Holy Ghost, and the unity of the Godhead.
2. The plenary and verbal Inspiration of the Old and New Testaments, and their infallible authority in all matters pertaining to faith and worship.
3. The fall of mankind in Adam—their guilt and condemnation—together with their entire and universal depravity, by which they were alienated from God, and are unable, in and of themselves, to turn to Him.
4. Eternal and personal election unto salvation.
5. Particular redemption by the vicarious sacrifice of Christ.
6. Justification by grace, through faith, by the imputed righteousness of our Lord Jesus Christ.
7. Regeneration and sanctification by the direct agency of the Holy Spirit, through the instrumentality of Divine truth. Saving faith is not a legal duty, but the sovereign and gracious gift of God.
8. The absolute necessity for a holy life, as the result of true faith and the evidence of regeneration.
9. The final perseverance of true believers.
10. The preaching of the Gospel to every creature of the fallen race of Adam is a Divine command and a solemn obligation.
11. The necessity of Baptism by immersion, on a profession of repentance and faith, in order to Church fellowship and admission to the Lord's table. The congregational order of the Churches.
12. The resurrection of the dead, and the universal judgment, the everlasting punishment of the wicked, and the everlasting happiness of the righteous.

RULES.

1. That this Association be called " The Strict Baptist Mission."
2. The Membership of the Association is limited to 200, and is composed of members of Particular and Strict Baptist Churches subscribing to its funds according to the Articles of Association.
3. That it be conducted by a Council of Management elected annually by the members of the Association according to its Articles.
4. That its objects be—The diffusion of the Gospel in heathen lands and the formation of Churches in accordance with the principles of Particular and Strict Communion Baptists.
5. That its Officers be—a President, a Vice-President, a Treasurer, and not more than three Secretaries; and that the doctrinal basis be taken as representing the principles by which it shall be governed.
6. That an Annual General Meeting be held once in each year, at such time and place as the Council of Management shall determine, when a report of the past year's proceedings shall be read by one of the Secretaries, and the Council shall be elected for the ensuing year, with power to add to their number according to the Articles of Association.
7. That the Council meet in London as often as necessary, at such time and place as may be determined upon by a majority of its members present at any such meeting, ten (including the Chairman) to form a quorum.
8. That a month's notice be given of any new business intended to be introduced to the Council.
9. That with a view to giving contributing Churches of the faith and order of its doctrinal basis direct participation in the conduct of this Mission, every such Church subscribing—from all sources during the current year—£3 is entitled to nominate one of its members to be a member of the Association for the ensuing year; a similar payment of £10 entitles such a Church to nominate two members; £20, three members; £30, four members. Such nominations to be in writing, signed by the Secretary of the Church, and sent to the General Secretary of The Strict Baptist Mission. Members so nominated will be qualified to attend and vote at the Annual and General Meetings of the Association.
10. That in the event of the death or retirement of any of the Officers or Council, any such casual vacancy may be filled up by the other members of the Council.
11. That all meetings be commenced and concluded with prayer.

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