Theology on the Web.org.uk

Making Biblical Scholarship Accessible

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

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



https://www.buymeacoffee.com/theology



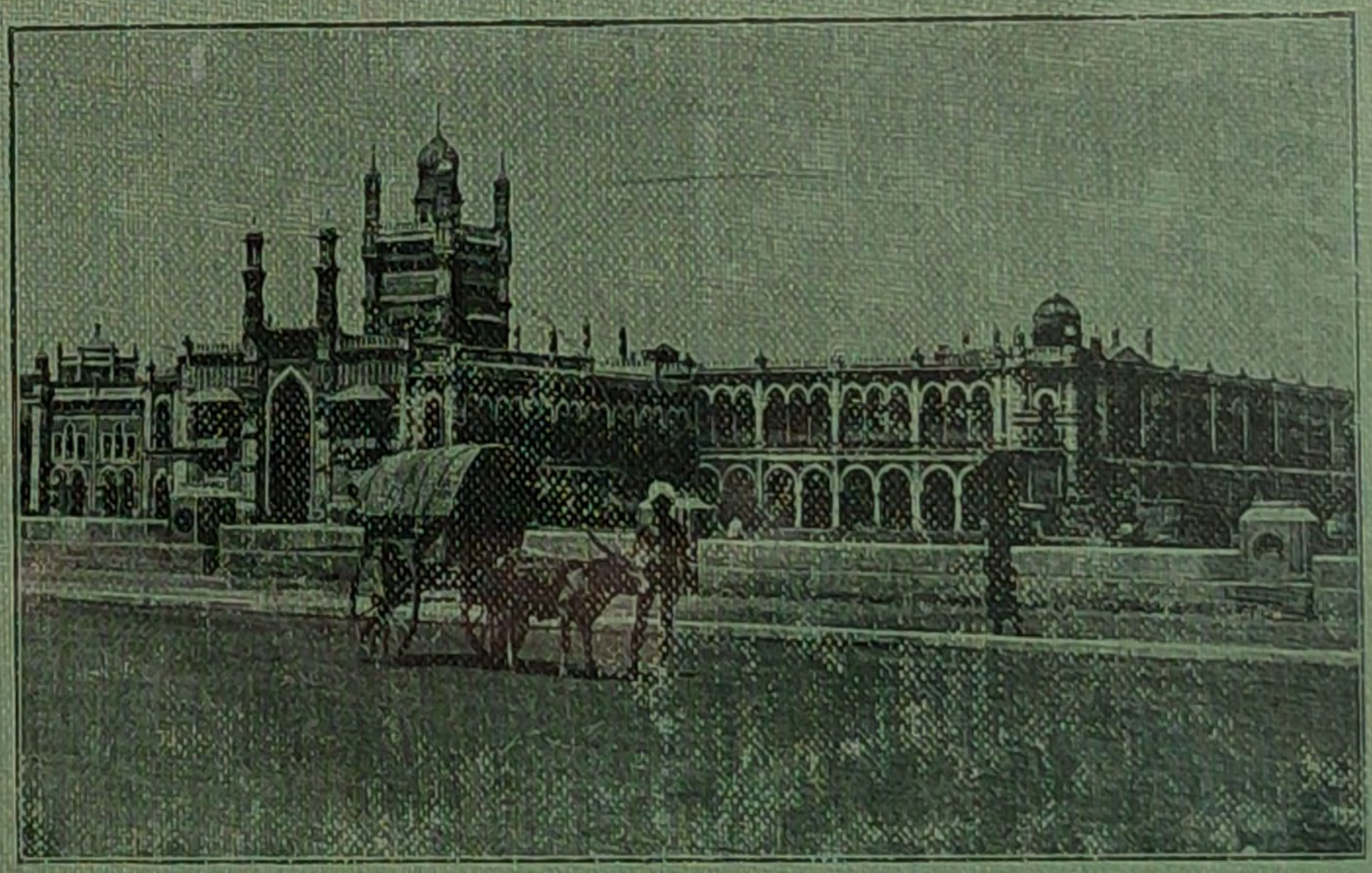
https://patreon.com/theologyontheweb

PayPal https://paypal.me/robbradshaw

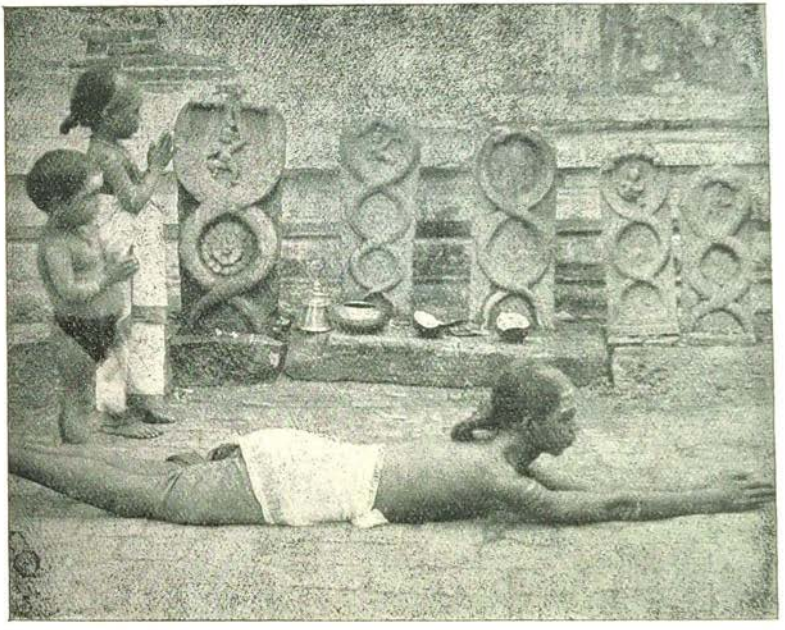
A table of contents for the *Strict Baptist Mission Herald and Report* can be found here:

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

The Strict Baptist Mission Herald



The Strict Baptist Mission HERALD.



VOLUME XX.—1921.

LONDON:
Printed by Robt. Stockwell, Baden Place, Borough, S.E. 1; and Published for The Strict Baptist Mission, by Messrs. Marshall Brothers, Ltd., Crane Court, Fleet Street, London, E.C. 4.

Committee Room:
(Chadwell Street Sunday School, 71, White Lion Street, N.)



CONTENTS.

	Page
A Disastrous Fire... ...	69
A Farthing Tract	18
Alphabet, Simplified, for Indian Languages ...	53
A Missionary Wedding ...	77
An Indian Christian's Home	46
An Infant Church...	30
Annual Meeting, The ...	85
Appleby, Miss, First Exam.	71
A Right Royal Welcome ...	77
A Telling Illustration ...	79
Ayanapuram, Baptisms at...	69
Baptisms ...	69
Bearing the Cross...	59
Boddireddipatti, Fire	69
Booth, Mr., Health ...	31
,, Return to India	78
Causes of Missionary Apathy, The ... 42, 52,	61
Christmas, Boxes, The ...	71
Christmas on the Kolli Hills	22
Following Afar Off	38
Foreign Field News, 2, 10, 27, 34, 42, 50, 67,	83
Gratitude and Need	54
Half-Yearly Meeting, The	37
Ireland, Miss ... 55, 63,	71
Kakkaveri	30
Kolli Hill Work, Impressions of	3
Kurungunadi, A Visit to ...	84
Madras Men's Meetings ...	4
Meetings :—	
Annual Meeting ...	85
Courland Grove 55, 63,	86
Croydon, Derby Rd. 47,	63
Half-Yearly Meeting	37
Homerton Row	86
Hoxne ...	6
Ilford ...	86
Lewisham	70
Leyton	39
Tring, Akeman Street ...	55
Walthamstow ...	63
West Ham Tabernacle ...	55
Moplahs, The	75
Morling, Mr. D. and Miss O. M. Elliott, Engagement	47
Marriage	70, 77
Murubé ...	14
Native States of India, The ...	6, 13

THE NEWS OF THE MONTH.

MADRAS.—Workers' Study Classes.—It has been very gratifying to hear the testimony of some of the workers to the benefit that they have received from the regular classes that are now held for them in accordance with the outline prepared by the Missionary conference. Some of them have been led into a regular study of God's Word such as they have never had before. In a country like this, where it is an ingrained custom amongst the lower classes to accept almost anything that has the recommendation of age, tradition is equally accepted in place of Scripture. By bringing them back to the Word of God, in everything that is taught in these classes, the Book is becoming new to many. The result of the examination, in which Mr. Morling and Mr. Brand marked the papers, shows that a good number of the workers had retained the teaching that had been given, and we believe that there will be more concentrated study this year.

Members in Mesopotamia.—We have news that at least three of the S.B.M. Church members are situated in Baghdad, and that they are able to meet together each Lord's day for worship. We praise God that He has constrained these brethren to seek each other out and to meet together in this way; it will tend much to the strengthening of their spiritual life while they are away. Meanwhile, here in Madras, the wives and children of these absent members need the encouragement of pastoral visitation, and we are seeking to provide for it to be as regular as possible.

Family Worship.—There are four sisters at Sembiam now, none of whom can read. They meet three times a week in the house of Teacher Arockiam for Bible reading and prayer. In Kolattur there are six Christians, two of them young men, who have come out of heathen homes, and who still have much to contend with from their relatives. These join in united family worship as opportunity affords. It is very helpful for them to meet together, in this way, for worship in their own village. It is also a strong testimony to their heathen neighbours.

Christian Policemen.—A number of Christian policemen have recently been transferred to the Sembian station, and they have asked our preacher to come each week to conduct cottage meetings in their homes. This is gladly done, and we pray for blessing upon the meetings.

Sunday School Examination.—The Annual Sunday School examination was held last month, when about 300 children came for the oral examination. About 200 passed, with an average of 60 per cent. marks. Seven teachers and nine boys also passed in the written examination.

L. WATTS.

* * * * * *

KOLLI HILLS.—Kurangunadi (The Monkey Village).—God has stirred the hearts of several good friends, some of them not known to us personally, to send us special gifts by means of which we have been enabled to build the second new station school-house without any charge to the Mission. We began to build in faith, and within half-an-hour after giving the first advance for work we received an unexpected gift of £10 by the English mail. This was followed by others, and the building has been completed without going into debt. It is a roomy building, consisting of a schoolroom, one small room for use of the Missionary, and Teacher's quarters. The whole cost £33. This new building consolidates our work at Kurangunadi.

The Hill Children.—The question often agitates our minds "Are these children whom we see growing up all around us, going to live the same sad lives of sin and wretchness as their parents have done? We are doing what we can. Within the past year we have come into possession, more or less complete, of six hill children, all of whom we are now support-

ing and training up in clean Christian homes. Three are away at boarding school, one is in our own home, and two are with our Preacher and his wife at Puliyampetti. It was a pleasing sight last week to see these little hill girls at Service, kneeling up during prayer with their little hands clasped and eyes closed, just like the children of our Indian Christians. We highly prize the privilege we thus have of protecting a few young lives from the contaminating moral atmosphere of the ordinary hill village.

Progress.—During the past year the Lord has given us two new stations, two new buildings, and new workers to live in the buildings and work the stations. Above all, in both stations He has given us *converts*. We look forward with hope and faith to the future. J. M. BRAND.

* * * * *

Miss Elliott has at last paid the Kolli Hills a long promised visit. It was a great pleasure to have her among us and she kindly accompanied us on several visits to out-lying stations. Her intimate knowledge of Zenana Work made her presence here a great help and comfort and we were able to talk over with her the needs and aspects of the woman's work on these hills.

Our Bible women, too, were cheered as they welcomed her to their lonely stations and listened to the interesting addresses she gave in the villages.

We shall all look back upon the time when she was with us as days of communion and mutual benefit, and thus, as we visit one another's stations, links of comradeship and fellowship in the work are established and we go on our way thanking God and taking courage. E. C. BRAND.

IMPRESSIONS OF THE KOLLI HILL WORK.

A SHORT time ago I was paying a long-promised visit to the Kolli Hills, and had the opportunity of going to the occupied villages to see a little of the work Mr. and Mrs. Brand and their Indian colleagues are doing amongst the hill people.

I first stayed at the Mission House in Valavanthi and went to some of the villages on that side of the hills, picturesque little hamlets built in terraces up the hillside, but too unclean and over-run by pigs to be very attractive at close quarters. I found the women friendly, curious, and willing to listen, but ignorant and disinclined to make any effort to use or improve their intellect; the standard of morality also amongst these people is terribly low. I was interested in the medical work, which has undoubtedly been the chief agent in bringing the people into friendly relation with the foreign missionaries.

After a week had passed we went into camp at a forest bungalow, about six miles away, on the northern side of the Kollis; the bungalow is situated on the top of a hill 1000 feet higher than the Mission House, and is surrounded by dense forest, a very healthy pleasant spot, and a good centre for the work on that part of the hills. It is on this side that the work is developing and the newly-baptized believers are living. I visited Kullingam, where school is held in a little grain shed, and a building is sadly needed. During my visit the harvest was reaped, and the owner wanted the shed for storing his grain; so while the teacher was away, on a short absence, he calmly moved the school furniture and all the teacher's goods outside, and filled the shed with grain, so the teacher and his wife were homeless, and school could not be held. Puliyampetti was also visited; here a comfortable school-house, with a room for the teacher, has been built: being harvest time we found very few women at home, and it was difficult to get an audience.

Kurungunadu is another village where a school is in process of erection, which has been much hindered by heavy rains which washed down the walls

as soon as they were built. One of the newly baptized converts lives here, and is being sorely tried on account of his faith. I visited also several women of this village who are showing an interest in our teaching.

These were three things which struck me as making the work on these hills peculiarly difficult and disappointing for our missionaries. One of these is the hill fever, which seems to dog their steps and hinder progress in every direction. Most of the villages are situated in the valleys or lower slopes of the hills so as to be out of the wind and within easy reach of a water supply. In such places mosquitoes also congregate and fever results.

If a teacher is going to be of any use he must hold his school and live where the people are.

Being accustomed to the warmth of the plains he falls an easy victim to the hill fever; he stands it for a time, but after repeated attacks is obliged to give in and resigns his post. This has happened repeatedly, and been the cause of many valuable workers being lost to the field.

Travelling and transport are also great problems. I was amazed at the difficulty and expense involved in this respect. On all the hill range there is not one road nor a wheeled conveyance. In going from village to village one has to walk along a narrow *cooly* track through dense forests, over rocky precipitous heights, and between rice fields flooded a foot deep in water. The only conveyance possible is a sort of canvas hammock slung on poles and carried on the shoulders of four coolies. If one is going any considerable distance a change of coolies is required, in this way the number mounts up alarmingly. When we made the journey from the Mission House to the Forest Bungalow, although we took with us only what was absolutely necessary, thirty-six coolies were required for the journey. There is not a shop nor even an Indian bazaar stall where anything can be obtained; everything, except home-grown vegetables and milk, has to be brought up from the plains on the heads of coolies. One who has always had easy access to shops, where everything necessary for food and clothing may be obtained, can scarcely imagine the difficulties our friends here often have in getting the necessaries of life.

The third problem which impressed me was the impossibility of properly evangelising these hills with so small a staff. The range is divided into fourteen districts or *nadus*, and of these only five are as yet occupied. Each nadu consists of a group of villages sufficient for one man and his wife to work efficiently as Preacher-teacher and Bible-woman. Mr. and Mrs. Brand do what is possible each year by means of camping, but this is expensive and insufficient, as their work cannot be followed up. They are sadly in need of a larger staff and the means to provide for their accommodation.

During my stay with our friends I witnessed the baptism of seven new converts, four of whom were hill people. God is blessing His servants' labours, and bringing light and joy into dark homes where it has not been known heretofore. May I beseech your prayers and your gifts that the Kolli Hill work may go forward and prosper, and the old hills, which for so many ages have witnessed the grossest devil worship, may resound with praises to Him to whom all glory and praise belong. O. M. ELLIOTT.

MADRAS MEN'S MEETINGS.

YOUNG men are more and more being delivered from superstition and idolatry through the light of education, and it is quite common now to hear them disavowing allegiance to the faith of their fathers. But mere education does not lead them to a living faith in the true God. This matter has been on our hearts and in our prayers for a long time, and we have been led to extend our work amongst young men by commencing regular monthly meetings in the school-rooms at a time convenient for the

men. At present eight villages have meetings of this nature, and we desire guidance and strength concerning the other villages in our station list.

In the town the gathering of the young men is much more difficult than in the villages on account of the counter attractions such as bazaars, bioscopes, theatres, and other things; but the young men of Semmen St. are showing the way of advance with their reading room, bajanai, and weekly meeting, and Sunday Bible class; of this I shall write more fully in another article.

In the villages there have been most encouraging meetings. The teachers help very considerably towards the enjoyable character of the evening by teaching their children special lyrics for singing at the monthly men's meeting, and, with the addition of one or two musical instruments, singing goes with an inspiring swing.

At *Peruvallur* our experience has largely been gained as successful meetings were first held here. The teacher is a fairly able violinist, and, with one or two friends to play other instruments and the children to sing, it was found that the Gospel lyrics were made much more pleasing and attractive. Teachers in other schools have taken notice of this, and follow similar methods with their children.

The *Konnur* meeting is the largest, and the school building is by no means large enough to hold the men who come. On several occasions, and when Mr. Morling came in July, the school was packed as closely as men could sit, and a large crowd outside the windows and doors. Since then the meeting has been held outside, and this has the added advantage of allowing the women to hear the message also. Both before and after these meetings enquirers voluntarily come for earnest talks with the missionary. As I usually stay over night at Konnur, on account of the distance, opportunity is provided for unhurried teaching of the Word. A request has been received that in future a smaller class be held at 8.30 p.m., after the larger meeting, for the prayerful study together of the Bible, and problems which arise in the minds of the men.

In *Sembiam* we have the help of a small group of poor, but praying, Christian sisters who long that their husbands may be touched by the Spirit of God and quickened into life.

About six months ago Teachers Devamanicam and Jeyamoney asked for a station at which they could work together. They had previously been employed separately, but as they had been married and the *Kolathur* station fell vacant they were given charge. They have made friends with the young men of the village, and last month it was found possible to commence a men's meeting there. The attendance far exceeded all expectations, and the men listened well to an address on the publican's prayer. After the meeting some of the young fellows came and said, "We came to this school ten years ago, but how is it that this is the first meeting of this kind that you have held for us?" We pray that it may not be the last.

The men of *Koyembedu* are not quite so advanced as those in the other stations as they are mostly gardeners and sand carters. Such things as trade unions and strikes have not disturbed their quiet occupations and customs. But here, too, a monthly meeting has been commenced, and the Gospel is preached as simply as possible, sometimes in conversational form, and a response is being made.

In all these meetings we are seeking only to present the Lord Jesus Christ, in His beauty and fitness, as Saviour and King. We are not concerned with attacking heathenism and idolatry, for they are crumbling of themselves. We believe that Jesus only is able to fill the place in the hearts of the young men, once given to other gods. And we preach Christ in the sure faith that He shall reign. L. WATTS.

THE HALF-YEARLY MEETING of the S.B.M. will be held at Brentford on April 26th.

THE NATIVE STATES OF INDIA.

THERE is a cardinal distinction between the terms "India" and "British India" as used by Government. "British India" refers to all territory within the King's Indian dominion which is governed by him through the Governor-General in Council. "India" includes "British India," together with the territories of the Native Princes or Chiefs under the suzerainty of His Majesty, exercised through the Governor-General in Council. So that British India is under direct British rule. The remainder of India is made up of various Native States which are not under direct British rule, but are ruled by Indian Princes or Chiefs, who acknowledge the paramount power of the British Crown. The subjects of the Native States are not British subjects. The Law Courts of British India have no jurisdiction in the Native States.

There are 675 Native States, occupying about one third of the total area of India and containing about one fourth of the total population. These Native States vary greatly in size, in importance, in civilization, and in the amount of independence they enjoy. They are distributed through the length and breadth of the land. They display the same variety of races, castes, languages, creeds and traditions, as British India Of these States less than 200 are of any real importance. Their rulers represent almost every phase of the long history of India. The largest and most important of the Native States is Hyderabad, which has a population of twelve millions and is larger than England and Scotland combined, having an area of 82,000 square miles. Mysore State has a population of six millions; Travancore, Gwalior, Jaipur, and Kashmir about three millions each, Baroda and Jodhpur about two millions each. The six most important States are Hyderabad, Mysore, Travancore, Baroda, Kolapur and Gwalior, the ruler of each of these States being entitled to a salute of 21 guns in British India. At the other end of the list are petty States of a few square miles containing a handful of villages.

(*To be continued.*)

MEETINGS.

HOXNE.—The Annual Missionary Meeting was held on November 19th at the above chapel, when Pastor Chisnall was present to relate the progress of the Gospel of God's grace among the heathen in far-off India, through the efforts of His servants the missionaries There was a good gathering to meet him and a real spirit of interest and sympathy was very manifest in the quiet attention which was accorded him as he spoke of the wonderful dealings which the Lord has had with poor souls, bound with the chains of superstition and idolatry, in leading them out, as He only can, into "His marvellous light"; and how, in their turn, these liberated captives have laid upon God's altar of service their regenerated lives, and are being used among their own native people as lights in a dark place. He made an earnest appeal to us, as those who *have* been brought into the liberty of the Gospel, to do all we can in the homeland to help on this grand work; that we may realize our *obligation*, as well as the claims of God. Part of the response has been a request for boxes in the homes, in addition to those already out. We hope this is but the beginning of a great effort from this Church in the Missionary Cause in the near future. May God impress us more and more with the privilege, honour and joy of being co-workers with Him in bringing in these "*other sheep*" not yet in *the* fold. The collection with amount in the boxes brought in, amounted to £2 10s. 7½d. May we greatly improve upon this in the New Year!

A DAY OF PRAYER FOR THE S.B.M.—A day of prayer for the work of the S.B.M. was held at West Ham Tabernacle on Thursday, November 18th. At 7 in the morning a good number surrounded the Throne of Grace, a ladies' meeting was held in the afternoon, and in the evening a good congregation gathered. Prayers were earnest and definite, and we are waiting to hear of signs following in the Lord's work in India. A short missionary address by the Pastor brought a happy and sacred day to a close.

PRAYER SUBJECTS FOR JANUARY, 1921.

[*The papers from our Missionaries this month abound with subjects of intercession, of which we indicate a few.*—ED.]

SUNDAY 2nd.—Prayer that the great difficulties attending the work on the Kollis, described by Miss Elliott, may be overcome or made to subserve the Lord's purposes of grace; and for blessing on the medical work. (see page 3.)

SUNDAY 9th.—For one of the newly-baptized converts in Kurungunadi (Kolli Hills), who "is being sorely tried on account of his faith." (see p. 2.)

SUNDAY 16th.—For the Men's Meetings in Madras. (see p. 4.)

SUNDAY 23rd.—For three Madras Church members who are in Baghdad, and for their wives and children in Madras (see p. 2.)

SUNDAY 30th.—For the 300 children in the Sunday School Examination in Madras, and for the 6 hill children in Mr. and Mrs Brand's care on the Kolli Hills. (see p. 2.)

* * * * *

THE S.B.M. HERALD.—Subscriptions are now due, and our Secretary earnestly asks that they may be paid as soon as convenient to the Treasurer, Mr. A. J. Robbins, Vicarage Farm, Hounslow.—The Editor adds his word to this appeal. *If all the readers of the Herald would pay for their copies we could enlarge the Magazine to its original size, and again publish new pictures.* Can we not have a "forward movement" of this kind, so as to relieve our General Fund of the burden of a constant deficit on the HERALD Fund? Our MISSION HERALD Secretaries, and our Pastors and Deacons, could greatly help in this very important aim.

MR. E. A. BOOTH'S HEALTH.—Our friends will regret to hear that Mr. Booth underwent a further operation on November 27th The latest news from him is—"I believe I am progressing, but it is very slow. I will let you know as soon as there is anything further to report." Intercessors will remember our brother at the Throne of Grace, and pray that his progress may be more rapid, if the Lord will, and his recovery complete.

THE LADIES' ZENANA AUXILIARY.—Many of our friends have been making enquiries as to Miss Ireland's health. On arrival in England a doctor was consulted, who ordered her complete rest, and she is accordingly staying in the country, and we hope by the end of six months we shall receive a good report. Miss Ireland regrets that at present she cannot undertake correspondence.—B. L. C.

IN MEMORY OF GILBERT ETHERIDGE.—Our Treasurer has received from Mr A G Angel the sum of £3 4s. towards the erection of a village school on the Kolli Hills, in memory of his cousin who fell in France during the war We thank our friend Mr. Angel, and trust he may have the joy of hearing in days to come of blessing in whatever village Mr. Brand may build the school.

"AN OLD PILGRIM" is warmly thanked for 6s. The amount has been sent by our Secretary as directed.

ANOTHER FRIEND is thanked for 5s., which has been sent as requested. The letter is dated 28th November, and bears the Prittlewell post mark.

WILLIE, of Irthlingboro, is also thanked for his 2s 6d. for the boys and girls of India.

THE SECRETARY'S ENGAGEMENTS FOR JANUARY, 1921.—3rd. Clapham Courland Grove; 4th, Chadwell Street New Year's Prayer Meeting; 7th, Council Meeting; 23rd, Horsham; 26th, Hounslow, Lantern Lecture: 30th, Whittlesea; 31st, Whittlesea Road.

THE NEW YEAR'S PRAYER MEETING will be held (D.V.) at CHADWELL STREET, CLERKENWELL, on Tuesday, January 4th, at 7 o'clock. J. B. Collin, Esq., will preside, and Pastor J. N. Throssell is expected to give the address.

MR. & MRS LINCOLN WATTS.—The date of Joan's birth, omitted last month, was the 17th August, 1920.—Just as we go to press we hear (by cable) that the baby has died. Our sincere sympathy to Mr. and Mrs. Watts.

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 CONCERNING GENERAL DEPUTATION WORK, REPORTS, HERALDS, etc., and *changes of address*, to be sent to the Secretary, **Pastor W. Chisnall, 16, The Grove, Isleworth, Middlesex.**

LIST OF SUBSCRIPTIONS, ETC.,

Received from November 11th to December 10th, 1920.

GENERAL FUND.

	£	s.	d.
Sale,			
Mrs. Haig		11	0
Mrs. Wilson.. ..		5	0
Walworth, Victory Place,			
Birthday, Nov. 8 ..		5	0
M.A.W.		10	0
Reports, S.S. ..		1	0
Manor Park,			
Sale of Books ..	2	0	0
Miss A. Spire ..	1	0	0
Leicester, Zion			
Miss G. Challis ..		4	0
Wandsworth, West Hill, Mrs. Jarvis for Scriptures,			
Madras	5	0	0
Kollis..	5	0	0
Sendamangalam ..	10	0	0
West Ham Tabernacle, Sewing Class, Xmas Gifts	1	10	0
Bible Brotherhood..	2	10	0
Sutton (Suffolk), S.S.	1	15	3½
Mayford, S.S... ..	1	5	0
Boro' Green	6	3	1½
Reports, &c. ..		12	0
Boxes..	3	10	0
S.S.	9	1	0¾
Tadworth, Y.P.S. Sewing Class Sale of Work ..	21	0	0
Staines, S.S.	1	6	6
Chatham. Enon, S.S.		10	0
Lewes, Jireh, Mrs. Hugh Vinall ..		6	0
Margate, Rehoboth Girls' Guild	1	1	0
Boxes		9	3½
Brighton Tabernacle, S.S.	1	1	0½
Kingston, Providence	1	10	0
St. John's Wood Rd., Reports		1	0
Mr. & Mrs. J. E. Bennett	2	10	0
,, Xmas Gifts		10	0
Mrs. Barrat		5	0
Miss Cooper.. ..		1	0
Mrs. Douglas ..		2	0
Profit on Tea, Ann. Meeting	4	8	10
Poynings, Birthday Gift, Nov. 18		10	0
Stonham, Parva ..		13	6½
Rishangles		19	3
Occold	1	15	0½
P.P.C.		3	3
Boxes	4	2	0
Laxfield..	3	5	0
P.P.C.		4	0
Boxes	3	9	3¾
S.S.	1	18	10½
1d. per month Subs.		16	0
Hoxne		18	6½
P.P.C..		1	9
Boxes..	1	10	3¾
Fressingfield	2	6	10
Mrs. West, Box ..	1	6	0
Ipswich, Bethesda, Mr. C. H. Padgett		10	0
Hounslow, Reports ..		2	0
Lewisham, S.S. ..	2	10	0
Girls' Sewing Class	5	10	0
Tring, Ebenezer ..		9	3
Guildford, Mr. H. Brand ..	25	0	0
Irthlingboro	3	3	5
A very young boy ..		2	6
Reports		1	0
Wellingboro', per Mr. Newton ..		10	0
Brentford, Mrs. M. Fowler	1	10	0
Newick, Zion	3	5	6
Sudbourne, S.S.		14	2½
Mr. Cordle & Family	1	12	9½
Tottenham, Miss E. E. Field, Reports		4	6
Clapham, Courland Grove, S.S.		6	8
Ramsgate, a Friend ..	1	0	0
Quorn, Reports ..			8
Datchet, S.S. ..		17	0
Brighton, Prarthana Sabha ..	11	17	0
Profit on Teas ..		12	0
Proceeds from sale of work, per Mrs. Barritt	1	7	0
Birthday Fund ..	1	15	0
Kilburn, Ebenezer Miss Tyer's Card ..		5	0
Wandsworth, West Hill, S.S., Birthday Box	1	0	0
Bethnal Green, Hope, S.S.	3	0	0
Friend		2	0
PERSONAL :—			
G.P.	5	0	0
Birthday Gift, Nov. 6		5	0
133		10	0
Mr. Newman Watts		10	0
Anon. 138	17	19	1
Friend 144, for Mrs. Morling's Camping in Send. District	10	0	0
Miss S. Hart ..		10	0
Zelophehad	2	0	0
Sale of P.P.C. ..		7	0
Mr. & Mrs. Galley		10	0
Mr. & Mrs. A. G. Harris	3	3	0
An old Pilgrim (Camberwell post mark)		6	0
Birthday Gift Dec. 3	50	0	0
From an invalid friend at Hitchin	1	6	2
L.P. Ipswich ..	2	10	0
A.B. for new missionary		10	0
Mr. A. Hughes ..		2	6
MISCELLANEOUS :—			
2½ per cent. Consols (£451 7s. 5d.) ..	2	16	5
5 per cent War Stock (£1000) ..	25	0	0
	£100	12	0½

Details of Manchester Subscriptions appearing last month as Heralds £1 7s. 6d.; General Fund £13 12s. 10d.

	£	s.	d.
Heralds	1	7	2
Mrs. J. Parish, ..		10	0
,, ,, Box ..		10	7
Miss Joule, Box ..		2	0
A Friend, D.M. ..		1	6
Mrs. Herring, Box ..		5	0
Mr. R. Ashton, Rochdale		10	0
Mr. A. Lawton, Leeds, Box		8	6
A Friend (Mr. H.), Box		10	0
Mrs. Egerton		5	0
Mr. W. Lyles		5	0
Mrs. Rowlands, Box..		5	0
Mr. E. Littlewood ..		10	0
Mr. W. Chaplin ..		13	3
Mr. & Mrs. Kenyon ..	1	0	0
Mr. & Mrs. Gruber ..	1	1	0
Anonymous		10	0
Mrs. T. R. Hindle ..		10	0
Mr. & Mrs. Kerridge	2	0	0
Miss Alice E. Goodwell		8	0
One interested.. ..	2	12	0
Mr. J. Howarth ..		2	0
Mr. F. Jackson ..		2	0
Mr. W. O. McKee ..		5	0
A Friend		2	0
Mr. Massey		5	0
Manchester Total	£15	0	0

HERALD FUND.

	£	s.	d.
Sale		10	0
Wattisham		6	0
Walworth, Victory Place, S.S...		11	9
Stoke Ash		5	0
Boro' Green	1	1	0
Occold		14	9½
Laxfield		19	0
Hounslow, Zoar ..		3	7
Irthlingboro'		12	0
Rishangles		10	0
Tottenham, Miss E. E. Field		9	0
Woolwich, Enon ..		2	0
Quorn		12	0
Ilford, Ebenezer ..		6	8
PERSONAL :—			
Mr. & Mrs. A. G. Harris	1	1	0
Friend per Mr. N. Watts		10	0
Stockley Mission, Mr. A. G. Harris		10	0
Woking, Miss Hester		5	0
	£9	8	0½

PENSION FUND.

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

N.B.—*In the December Herald*, under the *Herald Fund*, it has Norbiton, Zion £5, whereas it should have read Kingston, Providence £5.

Walthamstow, Girls' Sewing Class, under *Herald Fund*, it has 5/o, whereas it should have read Walthamstow 5/o (omitting G S.C.)

LADIES' ZENANA AUXILIARY.

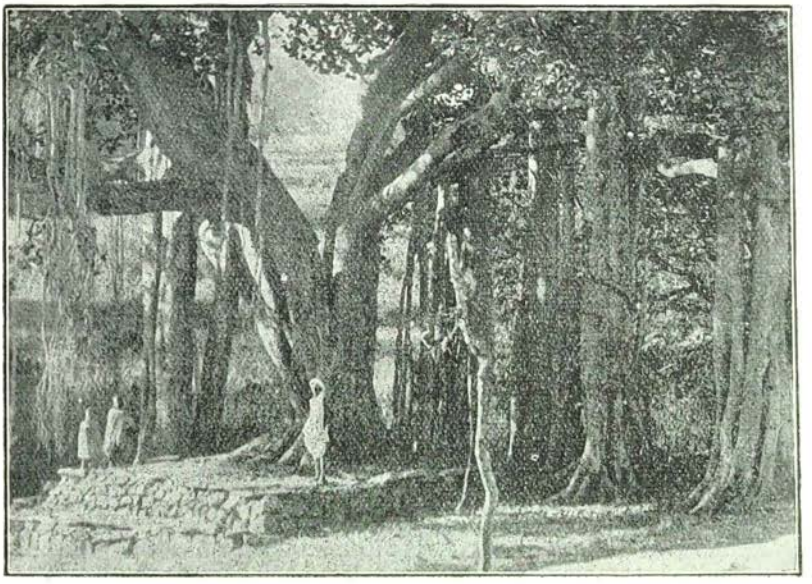
Money received by Miss P. P. Nunn from November 10th to December 9th, 1920:—

	£	s.	d.
Fleckney		10	0
St. John's Wood, Miss Harris' B. C. for B.W. Christine ..	12	0	0
Guildford, Prayer Mtg. Box	1	17	6
Clacton, Emily Home, 63 Wellesley Road..		12	0
	£14	19	6

Vol. XX. *New Series, No. 170.* February, 1921.

The Strict Baptist Mission HERALD.

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



A Banyan Tree.

Price One Penny.

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

Printed by Robt. Stockwell, Baden Place, Borough, S.E. 1; and published for The Strict Baptist Mission by Marshall Brothers, Ltd., Crane Court, Fleet Street, London, E.C. 4

FOREIGN FIELD NEWS.

SENDAMANGALAM.—On the last Sunday in November we baptized a converted priest of the Jacobite section in the Syrian Church. His history is a remarkable one, and we pray he may be greatly used in proclaiming the Gospel to his fellow-countrymen.

Yesudasen, one of those baptized in October, is needing our prayers. Up to the present he has been quite alone in his village with no Christians within miles of him. He lives in a household of about twenty-five souls, all of whom are utter heathen.

Mr. and Mrs. Watts are very generously giving a home to our youngest three children during their long Xmas vacation from the Nilgiris. I am sorry to add that little Miss Watts is, at the time of writing, very ill with enteritis.

An account is given on another page of the remarkable way in which a farthing tract, and afterwards the reading of Gospel portions, were blessed to a whole community. Let friends who show special interest in colportage take courage. [This must be given next month.—ED.]

A long camp was made last month (November), when we visited four centres, some of which are twenty and twenty-five miles apart. We were able to meet a number of enquirers, and we have good reason to believe the whole tour was really successful.

On the first Sunday in December we had the joy of baptizing eleven believers in Sendamangalam. In several instances both husband and wife thus put on a profession of their faith in Christ, giving up the shame and ignominy of the outcaste name. Let us pray that these young Christians may be helped to live the Christ-like life and to bring others also into the fold of the Church.

21st December, 1920.

LATER: 23rd December.—Since writing the above Mr. and Mrs. Watts' dear little one has been taken. This morning the writer had the sad task of officiating at the funeral service in the Strict Baptist Mission House and at the committal in the Kilpauk Cemetery. May the consolations of the resurrection Gospel be deeply realised by our friends in this hour of real sorrow.

D. MORLING.

TO ALL FRIENDS OF THE STRICT BAPTIST MISSION THROUGH THE S.B.M. COUNCIL.

DEAR FELLOW-HELPERS,—During the past few months the urgent need of greater co-operation in prayer has been so much borne upon each of the undersigned, that repeatedly in our private correspondence we have made earnest request for special supplication. We are profoundly and increasingly convinced that the real problem in our work is not organization but *inspiration*, not machinery but LIFE. Much as we require material power (and it is more necessary now than ever before), it is small in comparison with the paramount need of "His glorious might." Hence it will be plainly seen that the present conditions in each field, and the claims of the Mission as a whole, insistently demand the whole-hearted, intelligent, self-sacrificing intercession of all those who love the S.B.M.

In the Madras field Church life has arrived at the difficult but encouraging stage of adolescence, when our Indian brethren need much spiritual sagacity, deep sense of responsibility, and intense passion for souls. There is a most encouraging spirit of enquiry amongst many young men; a desire to win souls is plainly manifest in some of the village women; but wisdom and power in leader and led are needed to fully gather the fruit of these pregnant possibilities.

On the Kolli Hills, in the baptism of four hill folk, we have just cut the first sheaf of the coming harvest. This field is one of great difficulty for

the Mission worker and equally so for the converts. The four friends who have recently put on Christ are the only professing hill Christians in an area containing over 200 villages ; mere babes in grace they stand, each one alone facing the full blast of implacable hate and ingenious opposition. What a subject for intercession !

Around Sendamangalam a great change is taking place. Not only has the attitude of the outcastes wonderfully turned in our favour, not only are many asking to become adherents of the Christian religion, but souls are being regenerated by the Spirit of God, even beyond our poor expectations. But, humanly speaking, much depends upon the quality of these new Christians and upon the way in which this movement is handled.

For more than a year a pressing appeal has been made by Mr. Booth for more missionaries, but we fear its necessity and importance have not yet been fully appreciated. If we remember that the present illness of our brother is postponing the furloughs of several missionaries, and consider that the breakdown in health of any S.B.M. missionary, even after Mr. Booth's return, would mean the leaving of at least one field to its own resources, we shall at once in startling fashion see the true URGENCY of this need.

We cannot conclude this appeal wthout referring to what the Secretary of State for India has just pronounced in Parliament to be a "highly dangerous situation." A wide, powerful, and elaborately organized movement is actively engaged throughout India with the one avowed object of overthrowing the British Government, which it openly denounces as "Satanic," "diabolical," and "bloodthirsty." Just at this juncture the Reforms Bill is being put into operation. The possibilities of the unknown future may be faintly imagined when we say that in all Provincial Councils there must be *at least* seventy per cent. elected members, and that of elected representatives only about six per cent. will be Indian Christians.

Fellow-helpers, the conflict we wage in both East and West is a spiritual conflict. We "struggle not with mere flesh and blood, but with the despotisms, the empires, the forces that control and govern this dark world—the spiritual hosts of evil arrayed against us in the heavenly warfare." Yet, our spiritual resources are ample ; indeed, they are infinite. Not in God but in ourselves are we straitened. Let us then follow our Master in resorting more to prayer. In our several fields, the opening doors to further service ; the spectacle of young, faltering Christians battling alone with the fury of the "dark world" ; a movement containing potentialities for vast good or for vast evil ; a European staff depleted, woefully insufficient—these clamantly call for our daily, earnest, private prayer. We are convinced that when we set ourselves to pray with the same seriousness and strength of purpose that we devote to other forms of Christian effort, we shall see the Kingdom of God come with great power.

Yours in Christ's service,

(Signed) D. MORLING. E. WATTS.
J. M. BRAND. O. M. ELLIOTT
E. BRAND. R. APPLEBY.
L. WATTS.

A NOBLE EXAMPLE.

"SHE HATH DONE WHAT SHE COULD."
THEY HAVE DONE WHAT THEY COULD.
AND WE—WHAT HAVE WE DONE?

SHE was poor, but she brought a costly box of ointment. She poured it all on her Saviour's feet, and went home with an empty purse and was glad. And we—what have we done? But stay! First listen to another story :

Peter and his wife Hannah a few months ago were devil worshippers, but last September made a brave confession of faith in Christ by baptism,

and are now withstanding by His grace all the opposition of their caste. They are poor, very poor. Last Sunday at Puliyampetti, when the collection was being taken among the small company assembled for worship, they too presented their offering, a small basket of "Tennai" grain. What did this represent? "Tennai" is the grain that forms their daily food, because they cannot afford even rice. So poor is their diet that it fails to keep them in strong and robust health. The six-months'-old baby has but little mother's milk to subsist on, because the mother is under-fed. But day by day with loving care a handful of grain is lifted from their daily ration and set aside for an offering to the Lord at the end of the month.

This mail brings us the sad news that funds are still low, and that therefore the Council cannot accept our Conference's suggestions for advance in any direction. Again the same decision for another year! Why? You and I know the reason. The Council do what they can with the money we give them. It is just this—*We have* NOT *done what we could.*

Ponder the fact that Peter and his wife, who were heathen a few months back, are not eating their fill each day so that an offering may be ready for the Lord's day. While you and I with our tables spread with plenty and our houses filled with all that can please the eye—we who, from birth, have been made familiar with the Name of Jesus—what are we putting aside day by day that souls still lying in darkness may at last hear His Name? These newly-converted ones lay aside the Lord's offering *first* and then eat what is left. Do we lay aside the Lord's portion *first* and after that attend to our private needs?

Oh, friends! how long will it last? How long shall we "dwell in our ceiled houses and the temple of the Lord lie waste"? How often shall we bend over our maps and mark out the unoccupied areas, while we wait for posts from home to tell us to go in and possess the land? I will answer out of the faith and conviction of my heart. It will not last long, this shortness of funds. The spirit of prayer is being poured out on some of our Churches. God will hear, and the longing to give will possess our hearts, while He leads us on to victory. Souls are being saved. The money will come, and you and we will rejoice in a great harvest.

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

A MISSIONARY ON THE FIELD.

THE "LORD'S PORTION."

IN every Christian's expenditure the Lord's Portion, *i.e.*, the amount given away for specifically religious objects, has some relative importance to each of the following items :—

EXPENDITURE.

1. Necessary : *e.g.*, Food, Clothing.
2. Important : *e.g.*, Insurance, Holidays, Books.
3. Desirable : *e.g.*, "Hobbies," Artistic Embellishments in the House.
4. Luxuries : *e.g.*, Fine Clothing, Sweetmeats, etc.
5. Whims and Fancies : *e.g.*, Amusements, Expensive Freaks.
6. Waste : *e.g.*, Trashy Reading, Mere Display, etc.

The reader is seriously invited to classify his or her expenditure for the past month or so under these six heads, and then to consider what proportion to each of these divisions the amount bears which he has devoted to the Lord's work. Readers are also invited to justify to their own consciences, if possible, their expenditure as revealed by this classification, especially in view of the fact that S.B.M. missionaries have just received word from the Mission Council that lack of funds forbids any new advance in the work for another year.

ANOTHER MISSIONARY ON THE FIELD.

THE NATIVE STATES OF INDIA.

(*Concluded from page 6.*)

The question naturally arises, How is it that these separate States exist in India to-day, when British power is unquestionably paramount? The term "Native State" does not indicate that these States are Indian nationalities which have successfully resisted British power. Generally speaking the States which resisted and were subdued by the British are now included in British India; whilst the States which submitted to British power and accepted the terms offered are now the Native States. But there are some notable exceptions to this general statement. For instance, the King of Oudh, after submitting to the conquerors and being allowed to retain his throne, was afterwards dethroned for shocking misrule and his territory was annexed. Mysore State was forcibly subdued in the days of the notorious Tippu Sultan and occupied by the British for many years. At a later date the conqueror generously restored the old Hindu dynasty, and to-day Mysore is one of the most flourishing of the Native States.

The relations between the British Government and the Native States are defined by treaties. All rulers of Native States acknowledge the sovereignty of the British Government. The British Government determines all questions of succession to the throne, and no succession is complete until sanctioned by them. No Native State is allowed to have any relations with foreign powers, nor to enter into political negotiations with another Indian state. Native States must submit all external disputes to British arbitration. It is the right of the British Government to interfere in a Native State to prevent oppression or gross misrule, but the general policy is one of non-interference with internal affairs as far as possible. The Indian Princes make the laws of their own States, appoint judges, levy taxes and inflict punishment. In a few of the larger Native States the rulers are entrusted with "the power of life and death." But in the majority no death penalty can be carried out except after reference to the British Government. No Native State can declare war or peace. The British Government provides for the external defence of each State and guarantees it peaceful security from invasion. Beyond fixed tribute of a very moderate amount the States make no direct contribution to the British Indian treasury. Attached to each of the larger States is a British political officer, called the Resident or Agent, who is the channel of communication between the British Government and the Native State. Smaller States are supervised by the Governor-General in Council, or by the Provincial Government.

The rulers of the Native States are not all of the same caste or creed, nor are all the subjects of the Native States of the same caste or creed as their rulers. The premier prince of India is the Nizam of Hyderabad who is a Muhammadan, whilst the majority of his subjects are Hindus. The ruler of Udaipur is Hindu of Rajput caste who can trace his lineage back authentically for nearly two thousand years. He makes the boast that his house has never sullied the purity of their race by giving a daughter in marriage to a Muhammadan. A number of the rulers are of the highest Hindu caste, *i.e.*, Brahmin, but quite a number are of much lower caste and rule subjects who are of higher caste than themselves.

Of Christian workers in India it is estimated that four-fifths are in British India and one-fifth in the Native States. There are a number of small States where there are no Christian workers. Converts to Christianity in Native States are in some cases deprived of their civil rights, solely on the ground of their change in religious convictions. Frequent attempts to secure the removal of these disabilities have been made by missionaries, but it is very difficult to get Government to move in the matter.

It is a remarkable fact that in the Native States of Travancore and

Cochin, the proportion of Christians in relation to the population is very much larger than in any part of British India. In Travancore and Cochin the proportion of Christians is one in every four of the population. Compare this with the adjacent Madras Presidency where Christians are one in every thirty-five of the population, and contrast it with the Bengal Presidency where Christians are one in every three hundred and fifty of the population.

Two-thirds of the Christians in the States of Travancore and Cochin are known as "Syrian" Christians. The name Syrian is given to them because they use the Syrian liturgy in their Churches. They are Hindus by race and speak the Malayalam language the same as their Hindu neighbours. More than half of these Syrian Christians are Roman Catholics. The Christian community in these States dates from the sixth century.

In Mysore, Hyderabad and Baroda States also there are growing Christian communities, but in the remainder of the Native States the number of Christians is lamentably small. In several of them the proportion of Christians is less than one in every two thousand of the population. Twenty-eight of the Native States in Rajputana and the Punjab are said to be "wholly untouched" by missionary effort. ERNEST A. BOOTH.

MURUBÉ.

ABOUT four years ago, one morning, a poor *cooly* woman living in Sembiam came to the dispensary to ask medicine for her little baby which had peculiar swellings and sores on its feet and arms. After the medicine had been given, to my surprise the woman asked that I would pray that the medicine might be blest to the restoration of the child. I asked her to whom did she wish me to pray, and she promptly replied, "To the Lord Jesus." Upon enquiry she told me that the child had been ill for months, she had tried various remedies and made offerings at a number of temples, then her neighbour Barrai (now Hannah) had told her that Jesus had heard prayer and cured her child when it was sick and she was sure He would do the same for Murubé.

God had thoughts of love toward Murubé, and had ordained that through this child He would lead her to Himself. The prayer was heard and answered, the child recovered and the seed of faith was sown in the mother's heart. After this Murube wanted to know more about Jesus, and as she grew in knowledge of Him she became conscious of her sin and her need of Him as her own Saviour. Through the help of the village teacher, the Biblewoman and her friend Barrai she has been led gently on until she found peace and could say with confidence that her sins have been blotted out for Christ's sake.

Then Murubé became anxious about her husband. She, Barrai, and two other women who had lately become Christians, decided to meet often for prayer to ask that their husbands too might be brought to love the Lord. They also sent a message to me asking that a Christian man might be sent to go from house to house and talk to the men as the Biblewoman does to the women.

When Murube came to ask for baptism, we felt that although her knowledge of Scripture truth was very limited, she was quite clear and definite on those points essential to salvation, so we gladly accepted her testimony and she was baptized the following month at Ayanapuram receiving the name of Lydia. When we look back and think of what Murubé was four years ago and see the change that has been wrought in her heart and life truly we must say "This is the Lord's doing, it is marvellous in our eyes."

O. M. ELLIOTT.

PRAYER SUBJECTS FOR FEBRUARY, 1921.

SUNDAY 6th.—Prayer concerning the needs of our Mission as presented by our Missionaries on p. 10; and concerning our own practical help (p. 11). "Lord, what wilt Thou have me to do?"

SUNDAY 13th.—Prayer for the converted Jacobite priest (see p. 10).

SUNDAY 20th.—For Yesudasen, baptized last October and living in a household of 25 heathen; and for the 11 young Christians baptized in December at Sendamangalam (see p. 10).

SUNDAY 27th.—For four baptized hill people on the Kollis.

Special Council Meeting for Prayer.—The first Special Quarterly Prayer Meeting will be held on February 11th, from 6 to 7 p.m. The increasing needs of the Mission, the wide open doors the Lord is granting us, and the great spiritual blessings we are having on the field, all call for earnest supplication at the Throne of Grace.

W. CHISNALL, *Secretary.*

The Secretary's Engagements for February.—February 4th, Council Meeting; 8th, Clapham, Courland Grove; 11th, Council Prayer Meeting, White Lion Street; 13th, Hedge End; 20th, Norbiton; 21st, Wandsworth, Chatham Road.

* * * * * *

PRELIMINARY NOTICE.—The HALF-YEARLY MEETING will (D.V.) be held at BRENTFORD, on TUESDAY, April 26th, 1921.

LADIES' ZENANA AUXILIARY.—PRELIMINARY NOTICE.—The Ladies' Zenana Auxiliary Gift Week will be held from March 13th—20th, 1921. Envelopes will be forwarded to Secretaries in due course

The next L.Z.A. Quarterly PRAYER MEETING will (D.V.) be held at WEST HILL, WANDSWORTH, on WEDNESDAY, February 23rd, at 3.30.

MR. E. A. BOOTH'S HEALTH.—It gives us great pleasure to announce that our brother, Mr. Booth, is now making more rapid progress. This is all that we are authorized to say at present; and we bespeak continued prayer that he may before long be restored to full health and strength.

List of Subscriptions, etc.—*continued from page* 16.

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

MEDICAL FUND.

	£	s.	d.
St. Neots, Mr. C. T. Forscutt	1	5	0
	£1	5	0

LADIES' ZENANA AUXILIARY.

Money received by Miss P. P. Nunn from December 10th, 1920, to January 8th, 1921:—

	£	s.	d.
St. John's Wood, Collection	5	13	0
Richmond, Collection	2	0	3
Stratford, Gurney Rd., Half-Yearly Salary for B.W.	10	10	0
1d. Weekly Subs. ..	2	16	11
1 Box	2	1½	
Walthamstow, Church Hill, Mrs. Sharpe's Bible Class ..	2	2	6
Hartley Wintney ..	12	0	0
PERSONAL:—			
E.M.A.D., Bressingham Common ..	3	6	
G. E. H.	10	0	
	£35	18	3½

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 L.Z.A. DEPUTATION WORK should 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.**

LIST OF SUBSCRIPTIONS, ETC.,

Received from December 11th, 1920, to January 10th, 1921.

GENERAL FUND.

	£	s.	d.
Bermondsey, Lynton Rd., Mr. J. B. Collin, freight for Xmas Bxs.	4	10	4
Richmond, Salem S.S.	1	9	4½
B.C.		17	0
Infant Class		4	11½
Boxes	2	4	9½
Anon. Thankoffering		10	0
Report		1	4
Ann. Meeting ..		15	5
Fulham, Ebenezer S.S.	2	2	0
Horham	14	11	8½
S.S. Birthday Box ..	2	7	6
Boxes	21	15	9
West Ham Tabernacle, Miss Cook's Sewing Class	5	0	0
Leicester Zion, Mrs. Tyler, box ..		5	0
Mr. Tyler	1	0	0
St. Neots, Mrs. Cook		15	6
Cambridge, Reports ..		3	5
Bedmond, S.S. ..		11	6
Newquay (Card), Bethel		15	7½
Staines, S.S.		13	7
Guildford, O.B.C , S.S.	6	0	10
Ilford, B.C.		10	0
Boxes	1	8	3½
Fulham, Reports ..		2	0
Bassett Street, Birthday Gift, Dec. 12th ..		2	6
Clapham, Courland Grove, S.S.		6	4
S.S. Birthday Box ..	1	2	0
Coalville, Mr. W. Bishop ..		6	0
Gravesend, Miss Osmotherley, Reports ..		1	6
Plymouth, Emmanuel S.P. Baptist Church, Mr. Edwin M. Bacon	5	0	0
St. Neot's, S.S. Xmas Collection	2	2	6
Notting Hill Gate, Mr. Harold Burbage	5	0	0
Birthday Box ..	2	5	7
Farthing Box ..		3	9
Crawley, Bethel, Boxes	2	4	0
Hounslow, S.S. ..	4	13	8½
Mr. Marshall ..	1	0	0
Kenninghall, S S. ..	1	12	0
Millicent Bussey's Box		10	0
Annie Bloomfield's Box		15	0
Lewes, Jireh	12	2	5
Mrs. Girdlestone ..		10	0
Walthamstow, Church Hill, S.S.	6	17	0
Stratford, Gurney Rd., S.S.		13	1
Quarterly Subs ..		10	0
Birthday Gift, Dec. 15	1	0	0
Greenwich, Devonshire Road, Donations ..		13	0
Men's Bible Class ..		10	0
Manor Park, Rehoboth, S.S.		5	0
Miss Tattersall, Box		16	0
Finchley, Soho Memorial, S.S.		18	0
Reports		1	6
Lingfield, Gilbert Ellis		6	0
Clifford Ellis		4	0
Evelyn Ellis		4	0
Wandsworth, Chatham Road, S.S.		13	6
Isleworth, S.S. ..		10	0
Donation		7	0
Clapham, Courland Grove, S.S. Birthday Box		4	6½
Bromley, College Slip, B.C.		4	6
Croydon, Derby Road, Sunday Bible Class ..		11	0
S.S. Birthday Box ..		5	0
Mr. H. G. Dann, Box	1	0	0
Stowmarket, Miss E. C. Jewers ..	1	13	0
Wellingboro', Tabernacle, Reports ..	0	2	6
Dorking, Subs. &c., and Proceeds from Sale of Work	9	6	4
Reports		1	0
Leyton, Goldsmith Rd., 288		10	0
Leicester, Newarke St., Mr. H. Carter ..	1	1	0
S.S. Class		17	3
Reports		1	0
Acton, Tabernacle S.S.	1	15	0
West Ham. Tabernacle, Mr. A. E. Willett ..		5	0
Boxes	3	4	10
Kilburn, Ebenezer, Mr. S. Rogers ..		2	6
St. Albans, Bethel, Friend		5	0
Clapham Junction, Providence		7	0
Ilford, Friend	1	0	0
Birthday Gift, Jan. 5	3	0	0
Epsom, Salem, S.S. ..		15	0
Newcastle-on-Tyne ..		5	0
Calcutta, Miss Billing	1	1	0
Tring, Reports ..	1	0	0
PERSONAL :—			
Friend at Walmer ..	5	0	0
Friend, per Mr. W. Faunch		10	0
Interested		6	0
Misses G.&E.Church		10	0
Mrs. E. Howes ..		3	6
Mr. & Mrs. Troupe		10	0
Mr. A. G. Angel, In Memory of Gilbert Etheridge towards erection of Schoolhouse on Kollis ..	3	4	0
Mr. A. G. Larcombe		5	0
Ipswich, Dec. 14 ..		5	0
X.Y.Z. (New Missionary)	1	0	0
Mrs. Frost, Reports			6
,, Birthday Gift, Dec. 18 ..		3	6
Reader of the Pathway		2	6
Mrs. R. Aston, Chicago .. 6 Dollars			
Mr. W. S. Cotton ..		10	0
Mr. W. Harris ..	1	1	0
Miss E. A. Wardle ..		2	6
L. P. H.	2	0	0
Mr. W. H. Begbie ..		3	0
Mrs. Norman Knowles		10	0
M. A. H.		10	0
252 Box		10	0
Collected in Box by Mr. Arthur C. Morley, who was killed in France, Nov. 2, 1918 ..		10	0
Miss D. Craddock ..	1	0	0
A. B.		10	0
One who can only do a little (Southend)		5	0
Miss E. M. Harris ..		3	6
Miss M. A. Angeloni	1	0	0
Miss E. Reynolds ..	1	10	0
Mrs. W. Payne ..		5	0
,, ,, Box		10	10½
A. E.	1	0	0
G. E. H.	1	0	0
Per Miss E. Butcher, Friend		5	0
Friend	1	0	0
Mr. & Mrs. Forrester		12	6
MISCELLANEOUS :—			
Deposit Interest ..	6	17	1
2½ per cent. Consol. Stock (£639 1s. 11d.)		4	10
	£185	19	1

HERALD FUND.

	£	s.	d.
Walthamstow, Church Street		5	0
Richmond, Salem ..	1	10	6
Ramsey	1	3	0
Horham	3	10	0½
Cransford		4	6
Cambridge, Eden ..	2	13	5
Bedmond, S.S. ..		3	6
Fulham		8	0
Ampthill, Mr. L. Clarke		2	0
Kenninghall, Mrs. A. Bloomfield ..		1	6
Miss A. Bloomfield ..		1	6
Watford, Tabernacle ..		17	6
Stratford, Gurney Rd.		5	2
Manor Park, Rehoboth		6	0
Finchley, Soho Memorial		3	6
Lingfield		6	0
Guildford, O.B.C. ..	1	4	6
Grays, Ebenezer ..		2	6
Woolwich, Enon ..		2	6
Blakenham		6	2
Newton Toney ..		2	0
Bromley, College Slip		12	4
Clapham Junction ..		6	0
Wellingboro', Tabernacle		15	0
Dorking		2	0
Leicester, Newarke St.		8	0
Southborough, Miss Ruth Miles ..		5	0
Greenwich, Devonshire Road ..	1	16	6
St. Alban's, Bethel ..		14	6
Peckham, Zion ..		8	2
Hounslow		10	1
Leyton, Goldsmith Rd.		13	0
Calcutta, Miss Billing		4	0
PERSONAL :—			
Mrs. E. Howes ..		1	6
Mr. & Mrs. Troupe			9
Mrs. Frost, Reports		3	0
Mrs. Hindes, Canada		3	0
Mr. W. Harris ..		1	6
Miss E. A. Wardle ..		1	0
Rev. E. Doveton ..		1	6
Mr. W. H. Begbie ..		1	6
Miss Relfe		1	6
Miss Swinyard ..		2	6
A. E.		4	0
Mr. & Mrs. Forrester		2	0
Mr. E. E. Brett ..		10	0
	£22	7	1½

Continued on page 15.

Vol. XX. *New Series, No. 171.* March, 1921.

The Strict Baptist Mission HERALD.



POUNDING RICE TO REMOVE THE HUSK.

Price One Penny.

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

Printed by ROBT. STOCKWELL, Baden Place, Borough, S.E. 1; and published for The Strict Baptist Mission by MARSHALL BROTHERS, Ltd., Crane Court, Fleet Street, London, E.C. 4

A FARTHING TRACT.

DURING a long preaching tour that I was making last February three evangelists and myself visited a very remote village named Nattamangalam. On my way to and fro how many times I missed the rough, ill-beaten track, how many times I was obliged to dismount and extract thorns from my cycle tyres or carry my steed over streams and rough places, I could not say. After delivering the message in both caste and non-caste quarters we visited the outcaste school, sold a few tracts and Scripture portions, gave a word of appreciation to the teacher, and returned to our tents, feeling there had been more travelling than useful preaching.

Two months afterwards that teacher came a distance of fourteen miles to our bungalow and introduced one of his oldest scholars, who, he said, wanted to become a Christian. After they had repeated this journey several times I became interested, and learned that after we left their school in February the teacher picked up a farthing tract that one of the boys had purchased and ran his eye down the advertisement of various books for sale, given on the cover of the booklet. Being a Roman Catholic, though practically a heathen, his attention was at once arrested by the title "Romanism Weighed." For several days he was greatly surprised that anyone should have the audacity to "weigh" Romanism, and at last sent to the publishers for a copy of the little book.

The reading of this admirable criticism quickly changed his life; he began to study the portions of the New Testament that we had sold to some of the boys and to teach his older scholars the main facts in the life of Christ; in this way he was led to bring one of them to the bungalow. The conversion of the lad wrought a change in the father as well, and in October both of them, formerly addicted to all the degrading demonolatry of outcastes, were baptized and added to the Church.

The relatives and friends of the teacher live at a large village ten miles from Nattamangalam, and to these Rayappan soon began to tell of his new experience. These sent a deputation of three boys to Sendamangalam in order to "feel their way," and to see something of Christians and Christian worship. Evidently these lads must have made a favourable report, for the next week a group of a dozen and more adults came to the bungalow and formed the most receptive and attentive class I had seen for a long time. Several times we visited their homes at Kakkaveri, and were rejoiced to see signs of a great movement brought about through the efforts of Rayappan. Several were not only desirous of casting off heathenism and putting on Christ, but gave good evidence of a change of heart, so that a fortnight ago nine of them with Rayappan himself and another were immersed on a profession of their faith in the Lord. Even that is not the end of it, for there are others who we believe are truly seeking the Lord, and who are waiting the opportunity to leave the shame and degradation of the outcaste and to fully enter into the liberty of Christ.

You will understand what this means when I say that during the whole of our thirteen years of service in Sendamangalam those baptized and received into our Church from the ranks of the heathen could be

counted on the fingers of one hand. The writer bespeaks your prayers for these who are newly starting on the Christian pathway; he asks your petition for himself also that this movement, plainly seen in several other villages of our field, may be handled in such a way as shall bring most glory to our God.

20th December, 1920. D. MORLING.

SOME PREACHING ILLUSTRATIONS.

THE preacher who has a regular plan for daily work in the streets and villages finds that unless he is constantly replenishing his stock of illustrations he has to repeat the old ones, until they become lifeless and monotonous. Our Indian brethren have not yet cultivated very largely the habit of noting illustrations that they may come across in their reading, and even this source is somewhat limited on account of the fewness of books of suitable illustrations. It is therefore very refreshing to stand with a preacher and hear him use some new illustration which he has found and tells with spirit. Even if the story is really an old one, it comes with all the power of a new one because he has not used it before. I append two illustrations heard lately while standing with the preachers in the streets.

The preacher was replying to someone who had put forward the old argument that their forefathers for countless generations had worshipped these idols and at these shrines, and therefore they must do the same. He asked the man what work he did, and he replied that he was a kuruman (iron worker) in the railway workshops. "Then," said the preacher, "how dare you, a pariah, whose family occupation for generations has been to serve the caste man in his garden, break away from that work and do work that only a kuruman caste man should do!" And turning to the other men who were listening, "You men, why do you stand by while one of your number has broken the tradition and caste laws, you should beat him and make him return to the trade of his fathers." They immediately saw the weakness of their objection, and nodding, said, "Very true, we have all done the same." Their attention was drawn to a further explanation of the truth of the Christian way.

The publican of the parable is made frequent reference to in street preaching. The preacher was telling very graphically how that the publican in that country was looked upon as an outcasted man by his fellow Jews. This publican felt himself to be an outcaste defiled man, for, by his sin, he had put himself at a distance from God, and "stood afar off." Then followed the illustration telling how the pariah man feels that he is defiled in his person, though his body, and clothes, may be perfectly clean, and he dares not go too near the temple, even to say his prayers. It is only when the pariah man gets an inward conviction that his defilement is cleansed away that he can walk with unashamed bearing before all men. The publican went down to his house justified because he had received that inward conviction.

L. WATTS.

If we could get a definite group of people at home into the habit of supporting by prayer each missionary in the thick of the fight, by this simple method alone the efficacy of the present missionary force would be doubled, without adding a single new missionary.—J. CAMPBELL WHITE.

A VILLAGE PRAYER MEETING.

IT is one of the joys of the missionary to minister to the scattered members of the Church and mission staff in the villages. The right spirit brought to the weekly prayer meeting makes that hour spent in the presence of God a source of strength to the workers and the work. After a day of exacting problems and school examinations it is a relief to turn into the quiet prayer meeting, though sometimes the missionary feels that it is with anything but the right spirit. He needs your prayers that at all times he may have the spirit of Christ.

I have just come from such a village prayer meeting in Koyembedu, where there were three brethren and two sisters beside myself. I write the impressions of that meeting before they vanish from memory.

Psalm xxxii. put into beautiful words our confession of unworthiness, and of the infinite mercy of our God. It brought our hearts into tune with God and gave us thoughts for praising Him. After praise, Mark xiv. 12-16 was read and three helpful lessons drawn from the passage; first, the calm, unruffled preparation of the Master in the face of known betrayal and suffering before that day had ended; secondly, the ready response of the goodman of that house as soon as he heard that "the Master saith;" and thirdly, the preparation of the house for the Master's use, involving the cleansing and sweeping of the place from all trace of leaven in readiness for the Passover.

The three brethren then joined in prayer. The first brother, amongst other things, prayed definitely and personally "for Rathinam, and Muniswamy, and Gangan," young men enquirers in Koyembedu. "Lord, give them a faith that will withstand temptation and overcome opposition." The second brother confessed, "I believe that Thou hast pardoned and cleansed me; but give me strength to battle against the sinful thoughts that so continually rise in my heart. Make me more ready for Thy use, cleansed from all the leaven of sin." And the third brother prayed for grace, "that I may be able to do better work, that I may show a better example and not be a hindrance to any."

Though these are simple petitions, we feel that they reach to the heart of the Lord and will be heard of him. They each give evidence of a desire not merely for personal blessings, but for a sanctification that will enable them to be of greater use in the service of the Master. Shall we not pray earnestly for more of that spirit in ourselves?

L. WATTS.

THE NEW PRAYER SPIRIT AMONG ENGLISH CHURCHES.

FOR some months past we missionaries have been conscious that a new spirit of prayer was being outpoured upon some of our supporters at home. Letters have told us of companies of intercessors, particularly at Chadwell Street, West Ham Tabernacle, and Mount Zion, St. John's Wood, as well as in other Churches, who have been led by a strong constraint of the Holy Spirit to covenant with each other, by the help of God, to spend some time *every* day, even if it is only a small portion of time, in definite prayer for the

spread of the Gospel in heathen lands. These praying bands regard their work as real missionary service, and not content with general supplications, they are interceding also for definite parts of the work, for individual souls, for a difficult station here, and for a new convert there. The important thing to notice in regard to this new movement of prayer is that the *answers are coming*. The three fields of this Mission are all receiving a share in the blessing, and who can measure the results of these prayers in other parts of the great mission field of the world?

For us in these parts, work which had been comparatively fruitless for years is suddenly producing fruit. After nearly eight years of labour among the hill-people we have been permitted to baptize the first converts from that community. Though the new year is only four days old we have already had a striking earnest of God's blessing for the coming year.

In the last week of the old year a patient, named Kumara, came to the Dispensary from his home a hundred miles distant. For the past eight years his life had been a constant torture, due to an affection of the nerves that supply the left side of the face and head. During all this time he had endured continuous agonies of neuralgia, combined with a constant twitching and frequent spasms of the facial muscles of that side. He could speak only with the greatest difficulty. He had wandered from the west coast to the east, trying hospital and native medicine in vain. The awful experience had turned his hair white. Doctors had extracted every tooth on that side of his head in their endeavours to stop the pain, but to no purpose; and yet, through God's blessing on a simple homœopathic drug (I am no homœopath, but I like to give honour where it is due), the man's pain has been stopped, and for the first time for these eight years he can sleep and speak without difficulty! But more than this, he has been so surprised by his cure that he feels, in his own words, that "God is here." And he has received the teaching about Christ and the way of salvation with the simplicity of a little child. In the meetings he has joined his prayers with ours and professed himself a believer in the Lord. He begged for some Gospel pictures to take back to his home, to help him to tell his friends about the prayer-hearing God who had healed him. We have just now commended him to God in a special prayer meeting and sent him back to his home rejoicing.

We take this incident as an earnest of great blessing to come in 1921. May the prayer-wave at home rise and spread until God pour us down such a blessing that there shall not be room to receive it!

J. M. BRAND.

"Well, really now, don't you think things are in a worse condition now than before the advent of the missionaries?" asked a visitor of King Kamehameha V. of Hawaii.

"I leave you to judge," answered the King. "Since you have come into my presence you have broken the ancient law of Taboo in three ways. You walked into my presence instead of crawling on your hands and knees, you crossed my shadow, you are now sitting in my presence. In the old days any one of these things would have cost you your life."

CHRISTMAS ON THE KOLLI HILLS.

THE taunt had been flung more than once at the new converts that Christianity was a gloomy religion. "No more jolly swami feasts for you, with pork and pudding and dancing!" they would say. So we felt it was up to us to let them see that Christians could be jolly, even without the pork and the dancing! So we sent to a big shop in Madras for coloured lanterns and candles, red, white and blue, and many other things wonderful and strange to Kolli Hill eyes. From the forest we cut a big branch with plenty of twigs, and planted it in the schoolroom. Now, behold the scene on Saturday evening. Peter and Hannah with their five children, and all the children of our Indian workers circling round the glittering tree, which was loaded with cocoanuts and plantains, fat bags bursting with who knows what, dolls and toys and garments! Fill in the scene with gay talk, and a fiddle and cymbals and baby organ in one corner discoursing sweet (?) music; beaming faces and children's laughter. "How then! ye dusky faces, no longer taunting, gazing in from door and window, think ye Christianity is so gloomy after all?" There followed a feast, missionary, workers, children, and new converts all seated cross-legged on the floor. This was a test for Peter, for the crowd of his neighbours watching outside had grown larger. He could be forgiven for worshipping the Christian's God, but never for eating food cooked by Christian hands. But he does not mind. He has thought it all out beforehand, and he means to enjoy his first Christmas dinner in spite of the scandalised eyes looking on. So he falls to with a will upon the steaming white mound of rice. And everyone is so pleasant and friendly, and the curried mutton so spicy, and the chillies so hot, and the gravy so appetising, that by the end of the meal he is feeling almost as much at home as if he had eaten with Christians all his life!

It is good to be able to add that a real Christmas spirit of goodwill seemed to infect even the villagers also, so that the following evening they came until the schoolroom was filled with a large crowd listening for nearly two hours to the Gospel story.

J. M. BRAND.

PRAYER SUBJECTS FOR MARCH, 1921.

SUNDAY 6th.—Praise for blessing on a farthing tract, and prayer for further blessing on our colportage work in the Sendamangalam Field (see p. 18).

SUNDAY 13th.—Let us echo the three petitions in "A Village Prayer Meeting" for ourselves, our missionary brethren, and our Madras and other converts (see p. 20).

SUNDAY 20th.—Prayer for our Indian brethren that they may have spirituality of thought and speech, readiness of utterance, and suitable illustration in their open-air preaching (see p. 19).

SUNDAY 27th.—Praise for the answers to our prayers that are coming in our three mission areas: and prayer that we may be kept faithful to our charge and that further blessing may be granted.

TWO NEW BOOKLETS have just been published by the STRICT BAPTIST MISSION at a penny each, which we trust may have a wide circulation.

One is a Report of the Sermon delivered by Pastor H. J. Galley at St. John's Wood Road at the Annual Meeting of the Mission in October last, entitled **THE DOMINION OF CHRIST,** in which it is shown that the authority of His command of world-wide evangelization is His universal sovereignty acquired through sacrifice.

The other is **MIRACLES OF GRACE,** a 16-page booklet, written by Mr. Lincoln Watts, our Missionary in Madras. It is a stimulating "Record of God's saving power in the *cheri* of Sembarambakkam," one of the Madras villages.

We hope the friends of the S.B.M. will order and distribute large numbers of these two booklets from our Secretary, Mr. Chisnall (16 The Grove, Isleworth, Middlesex), who we believe will be able to quote special terms for quantities.

* * * * * *

PETER AND HANNAH.—"B. & L. S." are thanked for 5s. sent to our Treasurer for Peter and Hannah. The amount will not appear in the Mission accounts, as it is a purely personal gift, and therefore an official receipt is not being sent. Our Treasurer asks our friends kindly to accept this acknowledgment.

* * * * * *

MR. CHISNALL'S ENGAGEMENTS FOR MARCH. - 4th, Council Meeting; 6th, Dunstable; 9th, Hounslow; 10th, Blakenham; 13th, St. John's Wood; 21st, Stratford, Gurney Road; 27th, Wellingborough; 30th, Walthamstow.

* * * * * *

PRELIMINARY NOTICE. –The HALF-YEARLY MEETING will (D.V.) be held at BRENTFORD, on TUESDAY, April 26th, 1921.

* * * * * *

LADIES' ZENANA AUXILIARY.—PRELIMINARY NOTICE.—The Ladies' Zenana Auxiliary Gift Week will be held from March 13th—20th, 1921. Envelopes will be forwarded to Secretaries in due course

---

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 L.Z.A. DEPUTATION WORK should be sent to **Mrs. Collin, 61, Breakspears Road, Brockley, S.E. 4,** 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 CONCERNING GENERAL DEPUTATION WORK, 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 January 12th to February 12th, 1921.

GENERAL FUND.

	£	s.	d.
Berkhamsted, Mr. & Mrs. C. Hodsden & Family ..	2	10	0
Miss M. Ivan, Box ..	1	7	6
Leyton, Goldsmith Rd.	3	13	8
Watford, Tabernacle, S.S.	9	0	0
Walsall, Midland Rd., Reports		1	0
Loughborough, Forest Road, S.S.	1	3	0
B.C.		7	0
Richmond, Salem S.S.	1	9	5
B.C.		18	3½
Y.P.S.		9	11¾
Infant Class ..		4	10½
Mrs. C.	2	0	0
Berkhamsted Common, S.S.	1	6	0
Miss Eva Rance ..	1	1	0
Reports		1	0
West Ham, Tabernacle Mr. J. Squires, Box		15	0
Newcastle-on Tyne Reports		1	6
Ilford, S.S.	1	1	0
Staines, S.S.		17	0
Notting Hill Gate, Adult Bible Class ..	1	0	0
Norwich, Orford Hill, S.S. & B.C.	2	8	9
Reports		1	2
Donations per Miss Purling		2	0
High Wycombe ..	2	1	6
Reports		3	6
Birthday Offerings ..		12	0
Mr. A. Barford ..		10	0
Bermondsey, Lynton Road, S.S. Birthday Box	1	10	2
Reports		4	10
Mr. J. B. Collin, Bound Vol. ..		2	0
West Ham, S.S. ..	4	18	0
Salhouse, S.S.		10	0
Mrs. Waters, Box ..		16	0
Bassett St., S.S. Boxes	1	6	0
Over, Reports			8
Margate, Rehoboth, Reports		1	0
Donation		2	0
Brentford, S.S. ..	4	5	10½
Mr. G. Fromow, Lit.		3	9
Cranleigh, Mrs. Mann, Box ..	1	11	4
Streatham, Hambro' Rd., S S.		18	3
Mr. H. Watts ..	2	0	0
Otley, Reports ..		1	0
Clapham, Courland Grove, S.S.		8	1
Ipswich, Bethesda, Senr. Xtn. Band, 1st Qtrs. Instalment for Native Preachers in Madras Field ..	9	4	8
Chesham, Reports ..		1	0
Cransford, S.S. ..	1	5	6
Manor Park, S.S. Class, 100 farthings ..		2	1
Few Friends ..		12	6
Ipswich, Zoar, Reports		2	0
Miss N. B. Double, Lit.		2	6
Hounslow, Y.P.S. ..	1	6	0
Wood Green, Park Ridings, S.S. ..	2	16	5
Reading, Providence Reports		11	0
S.S.		13	0
B.C.		3	8
Ipswich, R.D.V. ..	15	0	0
Kilburn, S.S.	1	12	6
Homerton Row, Mr. & Mrs. H. C. Turnpenny ..	5	0	0
Chatham, Enon S.S.		10	0
St. Albans, Bethel ..	1	17	6
Amersham, Friends, S.S.	4	10	0
Cambridge, Y.P.C.S.		15	0
Two Friends ..		5	0
Bexley Heath. B.C. ..		4	9
Trowbridge, Zion, Y.W.B.C	1	18	6½
S.S. Girls	2	4	5½
,, Boys	1	7	10½
,, Infants		12	1½
Misses Adams ..		15	0
Miss F. Pollard ..		6	1
Brighton, Ebenezer, S.S.	2	1	0
Turves	1	13	0
Southend, N.G. ..		10	0
Walthamstow, Commercial Street, Reports		2	0
Friend		1	0
Erith	1	0	0
Swindon, Providence, Reports		1	4
Boxes		6	2
Chadwell Street, Mr. S. G. Nunn ..	1	0	0
Guildford, O.B.C., Birthday Gift, Jan 25		7	0
Sudborne, S S. ..		14	6
Whittlesea, Zion, S.S.	7	0	0
Cards	4	8	0
Reports		2	0
Mr. A. Searle, Box		5	6
PERSONAL :—			
Mr. Arthur Tyler ..	1	1	0
Miss G. A. Osmotherly ..	4	10	0
Anon., Cheltenham, Box		10	0
Snowdrop	1	0	0
S.W.A.	10	0	0
Mr. & Mrs. John Driver	1	10	0
Miss C. Hutchinson, Reports			3
Anon. per Mr. G. W. Clark	1	0	0
Mrs. E. Tree ..		7	6
Mrs. Engall	1	0	0
Mr. & Mrs. Galley	1	0	0
Mrs. E. Dickinson, Box		10	0
In Memory	1	0	0
357	10	0	0
Anon. per Mr. Robbins ..	10	0	0
A Friend	1	0	0
Miss E. A. Wardle		2	6
A.B.		10	0
X.Y.Z., (New Missionary)	1	0	0
321	1	0	0
The Lord's Tenth ..		5	0
Mr. C. H. Gosling	3	0	0
Mr. H. Stevens ..	1	0	0
MISCELLANEOUS :—			
2½ per cent. Consols (£451 7s. 5d.) ..	2	16	5
	£185	11	4½

Pension Fund in the Feb. issue should read, 2½ per cent. Consols not 2½ per cent Con. Stock.

HERALD FUND.

	£	s.	d.
Whittlesea, Zion ..	1	7	0
Swindon, Providence		9	0
Walsall, Midland Rd., Reports	1	1	0
Berkhamsted Common	1	6	0
Newcastle-on-Tyne ..		9	0
Norwich, Orford Hill		5	9
High Wycombe, Zion		10	0
Bermondsey, Lynton Road		10	0
Salhouse, S.S. ..		4	0
Bassett St., S.S. ..		13	6
Margate, Rehoboth ..		1	1
Cranleigh, Mrs. Mann		5	0
Wisbech, Zion		15	0
Otley, Reports ..		6	6
Wood Green, Dovecote		10	0
Chesham, Reports ..	1	0	0
Bethersden		5	0
Chorley	1	0	0
Ipswich, Zoar		9	6
Wood Green, Park Ridings ..		10	0
Reading Providence, ..	2	4	6
Woolwich, Enon, S.S.		2	6
Clapham, Courland Grove ..		7	0
Trowbridge, Zion ..		3	0
Tottenham		10	0
Dorking		2	0
Derby, Mr. W. Henson		3	0
Ponders End, Miss E. C. Elnaugh		2	6
PERSONAL :—			
Miss G. A. Osmotherly ..		10	0
Miss C. Hutchinson, Reports		1	6
Mrs. Voysey ..		5	0
Miss Noakes ..		2	0
Mrs. J. W. Oliver ..		2	0
	£16	12	4

LADIES' ZENANA AUXILIARY.

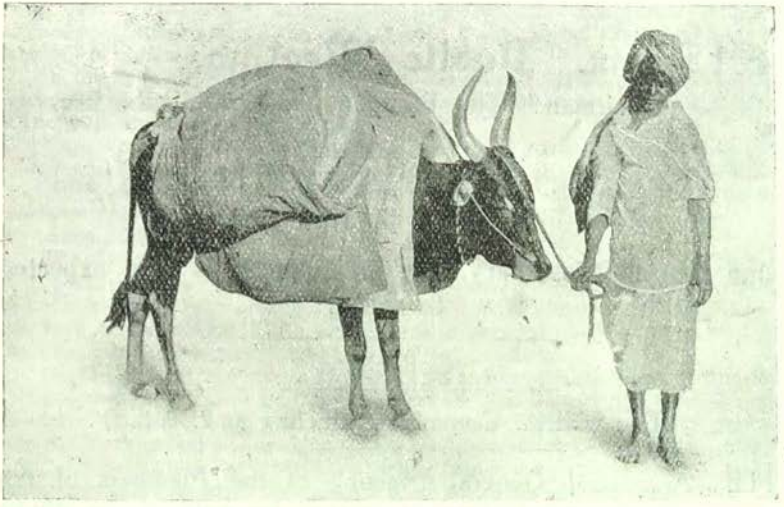
Money received by Miss P. P. Nunn from January, 10th, 1921 to February 9th, 1921 :—

	£	s.	d
Lewisham, for Bible-woman's salary ..	6	0	0
Bassett Street, 1d. Weekly Subs. ..		10	4
Reading, Miss Allen ..	1	0	0
West Ham, Collection		18	0
Bedmond, Bethesda Bible Class		16	6
	£9	4	10

Vol. XX. *New Series, No. 172.* April, 1921.

The Strict Baptist Mission HERALD.

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



THE DHOBIE (WASHERMAN).

Price One Penny.

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

Printed by ROBT. STOCKWELL, Baden Place, Borough, S.E. 1; and published for The Strict Baptist Mission by MARSHALL BROTHERS, Ltd., Crane Court, Fleet Street, London, E.C. 4

The Strict Baptist Mission.

THE

HALF-YEARLY MEETINGS

WILL (D.V.) BE HELD AT

NORTH ROAD, BRENTFORD,

ON

Tuesday, April 26, 1921.

3.30 p.m. Devotional Meeting.

PASTOR C. T. DYKES, of Laxfield, will Preach.

TEA at 5.0 - SIXPENCE.

6.15 p.m. Public Meeting.

Chairman: The President, J. B. COLLIN, Esq.

Speakers:
PASTORS C. T. DYKES, J. T. PETERS and C. J. WELSFORD.

Our Madras Missionary, Mr. E. A. Booth, is also expected to speak.

Collections.

The L. Z. A. Committee Meeting at 2.30 p.m.

N.B.—A Special General Meeting of the Members of the Incorporated Association will be held at the **above place and date** at 2.45 p.m.

The Way to Brentford, North Road.—L. & S. W. Rly. to Kew Bridge; N. L. Rly. to Kew Bridge; Tube and District Rly. to Chiswick Park, and thence by Tram to North Road. Trams from Hammersmith and Shepherd's Bush to North Road. Kew Bridge is a few minutes' walk from North Road.

FOREIGN FIELD NEWS.

MADRAS.—Christmas Boxes.—We have to thank our friends again, and do so most heartily for the box of gifts that arrived in Christmas week. The garments and toys are eagerly received and cause much joy.

Kolli Hills.—In January we had the pleasure of visiting the Kolli Hills; a visit which we had long hoped to be able to make. Though the weather was somewhat inclement we were able to see some of the work there, notably that at Puliyampetti and Kurangunadi. The special difficulties in transport, obtaining supplies, and in teaching, under which our friends the Brands have to work there, were very apparent. We rejoice with them all the more for the happy signs of the whitening harvest which are being seen there now.

The Duke of Connaught.—A new era in the history of India opened with the visit of the Duke of Connaught, who came to Madras early in January and opened the new Legislative Council of this Presidency. He has since been to the other Presidencies, and finally to Delhi, to open the other councils; and now India enters into an experience of more democratic government than she has known before. Time will show the measure of success that will attend the change. We need to pray that, under the new councils, India will more and more free herself from the shackles of old custom and that the Kingdom of our God will grow.

February, 1921. L. WATTS.

* * * * * *

SENDAMANGALAM.—These notes are being written under canvas at Elur. Three preachers and a colporteur also are here in tents.

Two donations arrived just recently at a very opportune moment—one from our good friends at Frogmore, Tring, for camping; the other from Mrs. Jarvis, of Putney, a long-time supporter, for Scriptures. Almost immediately after getting the news I set off into camp, taking with me a box full of books.

In the second week of January the half-yearly Scripture Examination was held in the Erumaipatti and Sendamangalam circles. Children from all schools were sent up to the test.

I am very sorry to say that the Erumaipatti caste school, one of the oldest and best in this field, has been closed. The absolute necessity for us to have some accommodation in that circle when supervising work there, and our inability to run to the expense of rented buildings, have compelled us to send the children away.

The Christmas box for Sendamangalam arrived an hour or two before our workers' New Year's meetings, when the contents contributed greatly in gladdening the happy proceedings. Mr. and Mrs. Watts, who happened to be here on their way to the Kollis, further cheered our friends by helping to distribute refreshments and the Christmas presents.

On the 9th of this month (January) we commenced the regular Sunday congregation services at Kakkaveri, where our new Christians live. Though we have no chapel I am glad to say we have an appreciative congregation. On the 23rd instant we inaugurated the weekly services here at Elur. Meetings will be held in the Preacher's house, which was previously the liquor shop for the whole neighbourhood! Pray for these new congregations.

The creation of the two new congregations at Elur and Kakkaveri means that the missionary must be at a different centre every Sunday in the month for the purpose of administering the ordinance of the Lord's Supper and for general pastoral purposes. The reader may judge what this means when I say there are not two centres less than ten miles apart; some, of course, are much more.

Camp, February 1st, 1921. D. MORLING.

KOLLI HILLS.—Visit of Mr. and Mrs. Watts.—We had the pleasure of a visit from our good friends from Madras recently. We had looked forward to showing them something of our work in the villages and our camp. But the elements seemed leagued against us. There were only a few hours of bright sunshine during their whole visit. The rest was drenching rains and driving mists, in which the Kolli Hills appeared at their worst.

"Save the Children"—We have just sent three more Kolli hill children to boarding school, making six in all. These last are the daughters of Mr. and Mrs. Peter, who were baptized last September.

Camping—We have been under canvas for the past three weeks. The Gospel is being preached day by day in all the surrounding villages. In the evenings good crowds come to magic-lantern Gospel meetings. But our camping place is being avoided by the people this year, as the result of the recent conversions.

Rumours about Us.—In one village near by they are saying, "If you go near the tent, they will drop some water on you when you are not looking, and then you will have to be a Christian. *Keep away from the tent!*" In another village they are saying, "Keep a sharp eye on your children. They catch children and spirit them off to the plains. *So keep away from the tent!*" Another story is that we mix magic with the medicine dispensed to patients, and those who drink it are thereby induced to become Christians. So our medical work has suffered a boycott, from which it is now slowly recovering.

A Backslider.—Will friends pray for the restoration of poor old Simon? One of the first converts from the hill-people to be baptized last year, he found life in the village very hard afterwards. His daughter refused to cook his food, and the villagers avoided him as if he had the plague. He says he is still believing in the Lord Jesus in secret, but outwardly he conforms to caste practices and does not associate with the Christians.

J. M. BRAND.

PLEASE PRAY FOR OUR SUNDAY SCHOOLS

AS the Christian community grows in a place the need becomes increasingly clamant for the provision of instruction for the young. It is one of the duties of Christian parents to attend to the religious instruction of their children. Though, on the Mission field, religious instruction is provided for in day and Sunday schools, the teaching that is most suited to children of heathen parents is not always applicable to children from Christian homes. Hence the need arises for each Church to impress upon its members the parental responsibility to children in spiritual matters at home, and also the value of a Sunday school associated with the Church as distinct from the Mission.

With the growth of the Churches in Madras, and the consequent association with the congregations of a good number of children who now live in Christian homes, we have felt that the time has arrived for the establishment of Sunday schools under the direct control of the Churches at Vepery and Ayanapuram. A commencement has been made at the latter place, and from twelve to twenty children meet there each Sunday morning. In this school the children are encouraged to consider voluntary and regular attendance as a means of grace to themselves, and a testimony to others, to bring their Bibles and Testaments with them, to learn at home, and repeat in school the golden text, and to bring their offerings which are given periodically to an object chosen by themselves. Although the parents of these children are members of the Church, and we fully believe are regenerated souls, yet very few of them can be said to have learned these

things, because they have not had the privilege of forming these habits in Sunday school. We look forward to the time when these good habits shall have taken so fast hold on the children that they will become helpers to their parents in the formation of customs conducive to a progressive Christian experience.

The great need now is that of Teachers who feel the call of God to consecrate regularly themselves and their time to the work of instruction. Mr. Ponniah, the preacher in charge at Ayanapuram, superintends and teaches in the school, but he needs help, as the children range from five to sixteen years of age. As all the Mission workers are teaching on Sunday in their own station Sunday schools, the most desirable teachers should come from amongst those members of the Church who are not workers in the Mission. So far none have felt led to take up the work, and this has prevented the commencement of a school at Vepery, although the Church there is far larger than at Ayanapuram.

These notes will enable friends to understand the need, and thus pray more intelligently for the Lord to raise up consecrated teachers in our Churches. May I especially commend this as a matter for prayer in the Sunday schools of our Churches as they meet week by week.

L. WATTS.

POWER HOUSES.

WE have been much encouraged to know that some of the Churches in the homeland are taking a more individual interest in the work of the Mission, and are desiring that they shall have definite stations and work to pray and provide for. Our friends at Courland Grove have for some time made the village of Ahmaikulam their special interest, but recently they have enlarged their interest to cover the field of the preacher stationed at Sembiam. This brother, along with his wife, conducts a school in Sembiam, to which the children in the villages of Sembiam, Maduvu, Ahmaikulam, and Ponnyamedu have access. He also visits these villages along with the caste street of Sembiam, for street preaching and house-to-house conversational work. Within this area there is a good work going on, especially amongst the women, and Annal, Ruth, Sinnammal, Lydia, Esther, and Elizabeth form a group of Church members who constantly need our support in prayer that they may shine as lights in their homes and village.

The Church at Bethesda, Ipswich, has expressed a desire to have some definite part of each field allocated to it for special interest and prayer. The Ayanapuram preacher's field is the particular part of the Madras area which Bethesda is working for. Here there is a school for both caste and non-caste children coming from the villages of Ayanapuram, Sinnakilpaukam, Manjakuppam, Periyaveethi, and Selliammankoil. Ayanapuram is a hard place, and has resisted the attacks of the Gospel warriors very stoutly, but with Bethesda as a permanent power-house of prayer behind the lines we believe that King Jesus will win the victory there also. Brethren Paramanandam and Devanesam are converts direct from heathenism in this village, and Vythialingam, Olaganathan, and others are enquirers, who need our prayers that they may win through the opposition that they have to encounter. The Ayanapuram Church meets in the chapel, and Bible-woman Jeevamony lives in Periyaveethi. We believe that God has work for the Senior Christian Band at Bethesda to do in connection with each of these items.

This may encourage other Churches to do likewise, for who can measure the power of earnest, definite prayer for the coming of the Kingdom of our God?

L. WATTS.

AN INFANT CHURCH.

IT has often been said that a missionary's real labour and anxiety begin with the incoming of converts. Our new Christians have been added to our number only a very few weeks; but already, along with the new joy, we are meeting greatly increased care, labour and responsibility.

On Saturday afternoon, 8th instant, I set out for Belukuruchi on my way to Kakkaveri, where we have a new and small congregation. As the road is far removed from the county town, it is one of our very worst; moreover, it climbs over the pass that connects the Kollis with a mighty spur that runs out several miles west, so that it is one of the most difficult we have for the negotiation of a cycle. But the view of the far-reaching palmy plains on the south, and of the dark towering forests of the Kollis on the east, is worth all the labour of the climb. After dropping into the fertile valley on the northern side of the pass I soon approach Belukuruchi, at the entrance of which I find Preacher Moses and several townspeople awaiting my arrival. In passing the night at Moses' house I have another opportunity of taking a glimpse into the home life of our Indian Christians.

The next morning I am up betimes and continue my journey to Kakkaveri. The road is intersected in many places by streams, and I am very forcibly reminded that the recent monsoon was a heavy one.

As both work and congregation in Kakkaveri are very new, we have in that village neither land nor building, rented or purchased. A room, a little longer than an ordinary kitchen, has been lent us by the people, and it is there that our regular Sunday services are to be inaugurated this morning. Immediately on my arrival one boy rushes for the key, another for the broom, another to call the people. The furniture of our place of worship is quite novel. The chapel pews consist of three grass mats, which had previously been used for packing purposes. The pulpit chair is a very, very old wooden mortar, in which for generations rice has been pounded and husked, and which is now rolled into the building and turned upside down. On this I seat myself with as much dignity as possible! The pulpit desk is nothing more than a rough blackboard placed on the floor in front of the mortar. The men having seated themselves on the mats on one side and the women on the other, the service is commenced.

I wonder how our good pastor friends in England would conduct a service for Christians, the whole of whom six months ago were demon-worshippers, knowing *nothing* of the Christian religion, and two-thirds of whom are ignorant of the alphabet! How would you conduct the singing so that all might *intelligently* join in the service of praise? In what kind of language would you lead your congregations at the throne of grace? Where would you begin in your course of Christian instruction? In what way would you refer to Moses, David, Peter, or John—saints so familiar to you; so foreign, so *very* foreign to your eager auditors? I was told once, and have heard the hint several times, that this requires nothing less than "intellectual suicide" on the part of the preacher! What is your opinion?

As for the lyrics, we take one stanza at a time, and not only read it aloud but give a plain explanation of it before singing. In this way the service of praise is made a real means of grace, not only to these babes in Christian worship, but to those of life-long experience. The portion chosen from God's Word is taken responsively, the minister reading one verse and those of the congregation who can follow the words reading the other. In this way the attention of all is held on the lesson. The preaching must be strictly didactic, instructive; not textual or topical, but historical and expository. Until our hearers gain a clearer knowledge of the life of Christ and the main features of the Old Testament, the principal events in the Gospel by Mark, interspersed with the biography of the Old Testament, will form the basis of the teaching.

After the address we observed the ordinance of the Lord's Supper, while giving a simple explanation of this solemn service. Not only was this the first time this memorial service had been conducted in Kakkaveri, but *the first time in this county.* May we not pray that this day of very small beginnings may prove to be the dawn of a great and glorious era for the people of this Taluk.

It was with such thoughts as this that I made my way back to Belukuruchi, where I found myself quite two and a half hours late for my eleven o'clock breakfast. As I must hereafter visit Kakkaveri at least once a month, I must endeavour to find some better way of managing the long and trying journeys to and from Sendamangalam. In the afternoon I continued my journey homeward, reaching the mission house at sunset.

Camp, 31st January, 1921. D. MORLING.

PRAYER SUBJECTS FOR APRIL, 1921.

SUNDAY 3rd.—Prayer for our Madras Sunday Schools (see p. 29).

SUNDAY 10th.—Prayer for Mr. and Mrs. E. A. Booth (see below).

SUNDAY 17th.—Prayer that God may guide and control the new Legislative Councils in India (see p. 27).

SUNDAY 24th.—Prayer for the new Christians at Kakkaveri (see p. 30).

Mr. E. A. Booth.—It gives us much pleasure to say that Mr. Booth is now much improved in health, and that there is every prospect of his being able to return to India at the end of the year. He is at present undergoing a course of nerve treatment recommended by an eminent neurologist. We ask for the prayers of our friends that this treatment may be successful, and that, God willing, our hope of Mr. Booth's return to India at the expected date may be realised.

We also ask for prayer that, in view of their return to India, the Lord may be pleased to make suitable provision for Mr. and Mrs. Booth's two younger boys. Miss Eldred, who so loyally housed and cared for the three boys for six years, is, with great reluctance, feeling unable to undertake charge of the two younger boys again. Mr. and Mrs. Booth are thus faced with a problem which must be solved during the next few months. The Lord's ear is ever open and His wisdom and power ever ready to deal with every difficulty, and we ask every friend interested in our brother and sister and their work for God to lay the case before Him.

* * * * * *

THE SECRETARY'S ENGAGEMENTS FOR APRIL.—April 1st, Council Meeting; 3rd, Stoke Ash and District; 24th, Berkhamsted Common; 29th, Brentford, Half-Yearly Meetings; 28th, Wandsworth, West Hill.

* * * * * *

An Anonymous Friend in Newcastle-on-Tyne is thanked for the Treasury Note of £1 for Peter and Hannah. The amount has been sent direct to Mr. J. M. Brand as desired, so it will not appear in the ordinary accounts.

* * * * * *

The Anonymous Friend who has sent P.O. 5s, bearing **Southend-on-Sea** postmark, is thanked. This amount has been sent privately to Mr. Morling as wished, and will, therefore, not appear in the accounts of the Mission.

LIST OF SUBSCRIPTIONS, ETC.,

Received from February 11th to March 9th, 1921.

GENERAL FUND.

	£	s.	d.
Tring, Ebenezer		17	6
Staines, S.S. ..	1	2	0
Cambridge, Birthday Gift, Feb. 15		5	0
Guildford, Mr. H. Brand, Lit.		9	0
Cambridge, Eden, Lit.		12	0
Hedge End	4	13	10½
Boxes	4	19	8½
Reports			6
Stratford, Gurney Rd., Lit.		14	3
S.S. Birthday Box ..	1	17	3
Infants ,, ,, ..		3	6
Newquay, S.S. ..		13	6
Walthamstow, Church Hill, Mr. & Mrs. Booth, Senr.		10	0
Mrs. S. B. Caplin ..	1	0	0
Horley	13	12	0
Mr. A. E. Burton ..	2	0	0
Hounslow, ...	4	11	6
Mr. Jeffs, Lit. ..		5	4
Sudborne, a widow (over 80 years) Box		2	9
Llwyndafydd	1	0	0
Watford, Beulah, S.S.	5	0	0
St. Neots	2	18	0
S.S.	6	8	8½
B.C.	2	0	6
Boxes, Misses Newell		10	9
Mr. Hazelton ..		10	0
Miss Pentelow ..		4	8½
Freddie Potter ..		4	6
Croydon, Derby Road, Anon.		10	0
Mr. H. G. Dann, Box	1	0	0
Wandsworth, Chatham Rd., Women's Gospel Meeting		6	6½
Clapham, Courland Grove, S.S. Birthday Box		15	7
S.S.		0	1½
Lantern Lecture ..		15	8
Mr. D. Thrower ..		10	0
Mr. A. Vine	2	2	0
Norbiton, Zion ..	5	11	11½
Boxes	6	0	5½
B.C.	3	11	5
Cards		10	6
S.S.	1	7	9
Tuddenham, Mr. B. Gooding ..	3	0	0
Croydon, Tamworth Rd. Birthday Thank-offering Feb. 22 ..		2	6
Long Marston, Mothers' Meeting, Box		14	0
Brighton, Prarthana Sabha	14	9	6
Reports		6	6
Friend at Ditchling		5	0
Birthday Fund ..	1	17	6
PERSONAL :—			
E. H.		5	0
Mr. E. Donn ..		10	0
Miss K. F. Osmotherly		10	0
Mrs. C. Custance ..		10	0
Mrs. J. Thomas, senr.		5	0
Mr. E. W. Thomas		10	6
Misses S. & M. Shiles		5	0
Miss R. M. Blain ..	1	0	0
Ditto Reports		1	0
M.A.E.B.		5	0
Mr. F. S. Parsons ..		2	6
Miss Button		4	3
Mrs. J. W. Oliver, Scriptures & Tracts for Mr. Morling £1 Mr. Brand £1	2	0	0
A.B.		10	0
Mr. A. S. Blinkhorn		2	6
Mr. T. H. Voysey ..		10	0
Mrs. Voysey, senr., books	1	0	0
Mrs. M. H. Sharples, Box		12	6
Anon	7	0	0
M.G.		10	0
	£118	3	0

HERALD FUND.

	£	s.	d.
Ilford		3	0
Hedge End		9	0
Guildford, O.B.C. ..	1	3	10
Chobham, West End ..		5	0
Hounslow		3	7
Walworth, Victory Place, S.S. ..		11	3
St. Neots		10	6
Wattisham		7	0
Croydon, Derby Rd. ..	1	0	0
Norbiton, Zion ..		5	6
Fulham, Ebenezer ..		15	0
Brighton, Prarthana Sabha		3	4
PERSONAL :—			
Miss R. M. Brain ..		2	0
Friend (Brockley) per R.M.B. ..		2	0
Sales per Messrs. Marshall Bros. ..	4	2	8
Mrs. J. W. Oliver ..	1	0	0
Mrs. J. Keeble ..		2	6
Mrs. Fricker ..		2	6
	£14	9	4

MEDICAL FUND.

	£	s.	d.
PERSONAL :—			
Mrs. J. W. Oliver ..	1	0	0

PENSION FUND.

	£	s.	d.
3 per cent. L.C. Consol Stock (£567 6s 4d) ..	4	5	1
3 per cent. L.C. Consol Stock (£567 6s 4d) ..	2	15	1
	£7	2	0

N.B.

GENERAL FUND.

In Feb. issue Mrs. R. Aston, Chicago 6 dols. = £1 11s. 6d.

LADIES' ZENANA AUXILIARY.

Money received by Miss P. P. Nunn from February 10th, to March 9th, 1921 :—

	£	s.	d.
Lynton Rd. Young Ladies' B. C., towards Bible-woman's salary	2	5	0
PERSONAL :—			
Mrs. J. W. Oliver for Medical Fund ..	1	0	0
	£3	5	0

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 L.Z.A. DEPUTATION WORK should be sent to **Mrs. Collin, 61, Breakspears Road, Brockley, S.E. 4,** 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.**

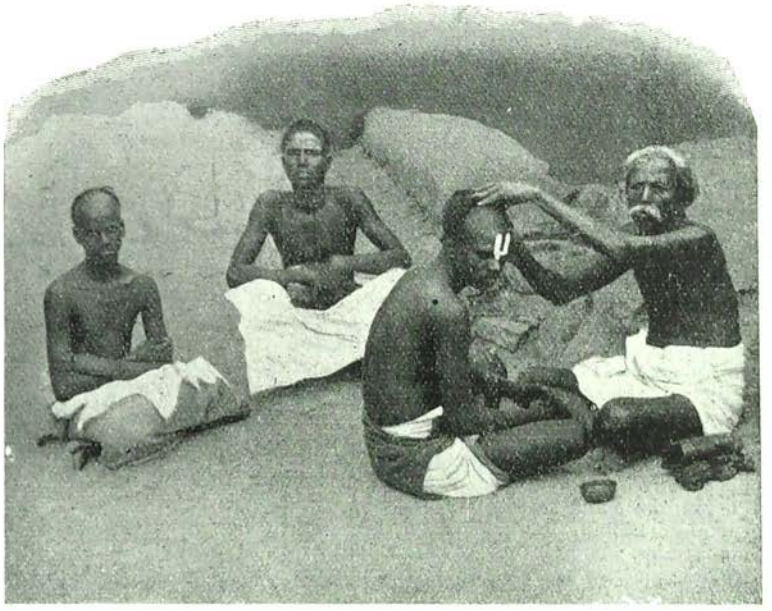
ALL APPLICATIONS CONCERNING GENERAL DEPUTATION WORK, REPORTS, HERALDS, etc., and *changes of address*, to be sent to the Secretary, **Pastor W. Chisnall, 16, The Crove, Isleworth, Middlesex.**

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.

Vol. XX. *New Series, No. 173.* May, 1921.

The Strict Baptist Mission HERALD.

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



An Indian Street Barber.

Price One Penny.

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

Printed by Robt. Stockwell, Baden Place, Borough, S.E. 1; and published for The Strict Baptist Mission by Marshall Brothers, Ltd., Crane Court, Fleet Street, London, E.C. 4

FOREIGN FIELD NEWS.

SENDAMANGALAM.—After enjoying the hospitality of our friends in Madras during a two-month vacation my two boys in India have now returned to their school at Ooty. The school home of the baby girl is closed, and our colleagues are still affording Monica a home in Kilpauk.

We are now in the midst of rice harvest. The season has been a fairly good one, but prices are affected very little.

Last week I paid a flying visit to our friends on the Kollis, who are still in camp. There were many business affairs to attend to, but the brief time spent with friends, with friends who have white faces and speak English, was very enjoyable. The sight of white faces and the excitement of talking English are very rare these days.

A few days ago we heard many gruesome stories of a man-eating tiger roaming on the Kollis. On my passing through the forests last week we kept a sharp look-out, but there was no adventure. After the monster had killed several people a hunt was organised on the northern hill slopes and a stop put to his depredations.

After complete immunity for just ten years plague has again broken out in Sendamangalam. As before, the first sign was the falling of rats, which are specially susceptible to plague. Notwithstanding, Government officials immediately took all precautions to prevent its spreading, the dire malady has now entered every street of the town, and in some parts the very roads emit an evil odour of dead and decaying vermin.

Last week the most popular feast of the year, car festival, was held, when the populace was undecided as to whether they should remain in town and indulge in the much-loved revels or whether they should flee from the dreadful contagion. Now that the festival is over streams of bundies hurry out of the town by day and night. Each cart is surmounted by one or two cots, crowded by the homely furniture and the excited family, while father and the eldest boys struggle on behind carrying what they were unable to thrust in the bundy. Thousands of people are now huddled together in their field sheds.

March 1st, 1921. D. MORLING.

* * * * * *

KOLLI HILLS.—Camping.—From Kurangunadi we moved to Puliyampetti. Our tents were pitched on a high knoll under a great banyan tree. Immediately beneath us was the village, and beyond and below were the far-reaching blue plains. We preached in the villages around, and were glad to find that Peter, the new convert, had not been hiding his light, but had been bravely confessing his faith.

Ariyur.—From Puliyampetti we came to Ariyur. One of our objects in this place was to obtain a site for building a school. Buying land is often a tedious business, but the Lord answered prayer and gave us a suitable piece of ground without delay. We were able to begin building on the sixth day of our stay.

Training Sawyers.—One of our difficulties on these hills in our building operations is the absence of all skilled labour. Sawyers from the plains charge exorbitant rates for working on these malarious heights. We are therefore training hill-men to do this work. They have been at it for a month now. At first they wrestled and struggled painfully to get the big six-foot pit saw to move, but with practice the work is becoming easier to them.

Weeping Trees.—In the locality where we are now encamped grow large numbers of wide-spreading umbrageous trees, from the branches of which water is constantly dripping. Passing by one of these trees, especially at night-time, one might imagine a shower of rain had just fallen, there is such a noise of water falling on the dead leaves. The cause is a small beetle which lives on the tree and surrounds itself with a sphere of

froth from which the drops of water fall. The purpose of the froth is to catch the beetle's food. Small ants are entangled in the viscid mass and slowly sucked towards the fatal centre, where waits the hungry beetle for its meal.

Hooligans Suppressed —A few months ago we went to a lot of trouble in getting the police to move against a gang of eleven roughs who were terrorising the hill-people and plundering them on the paths to the market. At last we had them convicted and bound over to be of good behaviour. We are now camping in that locality, and it is wonderful to see the good results of our action. The culprits themselves are now quiet, inoffensive citizens, and their former victims are constantly coming to us and expressing their gratitude for the help we gave them in getting the hooligans convicted. This has opened the way for us to preach the Gospel to them, and we are getting better attention paid to the preaching here than in any four previous camps this year.

Lantern Services.—We recently purchased a new generator for the acetylene gas lamp, which now gives a fine light. The people in the villages around us have never seen magic-lantern pictures before, and they flock to our meetings in large numbers. It is pleasing to notice how quietly and attentively they listen to the Gospel when it is presented to them in this way.

New Indian Workers Needed.—One family of Indian workers has just left us because the aged mother was not able to stand against the hill climate. We are specially sorry to lose the wife, who was a good Bible-woman. Will friends please obey the injunction of our Lord, "The harvest truly is great, but the labourers are few. Pray ye, therefore, the Lord of the harvest that He may send forth *more labourers* into His harvest."

Simple Testimony —From the tent where I sit writing these notes I can hear our cook's wife talking to a hill-woman about the way of salvation. Baptized only a few months ago, she delights to give her testimony to the women who come around her. Her husband, who was baptized at the same time, has made great progress in his knowledge of the Bible, and he also often bears witness for the Lord who saved him.

March 20th, 1921. J. M. BRAND.

THE PRESENT SITUATION IN INDIA.

[*This article has been written by our Missionary, Mr. E. A. Booth, in response to our request for information which will enable our readers to better understand the nature of the present unrest in India and, particularly, the effect it is having upon Missions in that country. He deals this month with the national movement; next month with its effect on the Christian Church.*—ED.]

NEW India is one of the great storm centres emerging out of the War. The conflict between East and West, autocracy and democracy, is raging in all the cities and towns of India, and is spreading to the villages. The country is throbbing with new currents of life and thought. The battle cry of the leaders is "India for the Indians." It has to be remembered that the Extremist leaders who demand immediate Home Rule (SWARAJ) represent only five per cent. of the vast population. The plain truth is, that the withdrawal of British rule at this juncture would be an act of injustice and unkindness to the great majority of the people of India, and especially to Indian Christians. The same day that Britain withdrew would witness Japanese warships entering every harbour in India. The long line of the N.W. frontier would be ablaze; the Afghans would march through the Khyber Pass; the Mohammedan Nizam of Hyderabad and the Hindu Maharajah of Mysore would fight for supremacy. All other Rajahs and fighting races would become involved in the great upheaval, and the whole of India would be a vast battlefield. Until the British Government was

established in India the country never had internal peace, and since then has never had anything else.

We must recognise the reality of the new national spirit in India, and squarely face the fact that the choice is between political evolution and revolution. The latter is the way of madness, the former the path of sanity. With the establishment of the new representative Councils, on a more or less democratic basis, a new chapter has been opened in Indian history, an era in which elected Indians share with British the responsibilities of government. Under the Montagu-Chelmsford Reforms six millions of people have been enfranchised, the great majority of whom have no idea of their new responsibility. Most unfortunately the New Legislative Councils are handicapped by the fact that they began their work in an atmosphere of unrest, mistrust and bitterness. Many Indian leaders, both Hindu and Mohammedan, have done their utmost to wreck the Government. The great protagonist of this opposition is Mahatma Gandhi, who is hailed by hundreds of thousands as the Saviour of India. He leads the Extremist party, which hates the British and all their ways. He is sincere and utterly fearless, and of the stuff of which martyrs are made. He repudiates modern civilization, says that medical science and hospitals are of the devil, that railways and telegraphs and modern inventions must go, and India must return to the primitive plough and her ancient simple life. Mr. Gandhi is an unpractical visionary, and the widespread adoption of his program of "non-violent, non-co-operation," would mean chaos. More than once Mr. Gandhi has found that although he can start a movement, he cannot control its development, and many of his followers omit the "non-violent" clause of his watchword. Many of the agents of the Extremists are openly seditious, and they inflame the minds of the ignorant. Calling themselves Nationalists, they are going up and down the country loudly proclaiming the gospel of hate. They teach the people that the British Government is seeking the ruin of India, that the British are the worst enemies of the Indians, and that the Indians will never be safe so long as a white man or woman remains in India! These men by an increasing stream of falsehoods and calumnies are deliberately endeavouring to arouse the illiterate millions of India to fury. They advocate the sweeping away of everything British, including the religion brought by the British.

In these circumstances no one need envy the new Governor-General, Lord Reading. He enters on his viceroyalty at the most difficult period in the history of British rule in India. The working of the Reform Scheme is fraught with many difficulties, but the Scheme marks a great advance on anything yet attempted. It provides for the progressive realization of responsible government in India by the Indians, as an integral part of the British Empire.

The Moderate party in India realizes how hopelessly India is divided by caste and conflicting religions, and that she has no real centre of unity within herself. The Moderates are co-operating with Government in the New Councils. They maintain a running criticism on the actions of the Government, and are keen on accelerating the pace of Reform.

One surprising feature of the Reform Scheme, of great importance to Christian missions, is that the Education portfolio in each province has been entrusted to an Indian Minister of State. Time alone will reveal what effect this will have on the question of teaching the Christian Scriptures in Mission Colleges and Schools. It will be upon this point that controversy will arise between Government and Missions. It is probable that the question will, in the first instance, be confined to collegiate education, but ultimately it will be extended to elementary education. The decision will determine whether Mission Colleges and Schools will remain a part of the Indian educational system. In this connection one notes that at present both the Viceroy and the Secretary of State for India are Jews.

(*To be concluded.*)

THE HALF-YEARLY MEETING

Of the Strict Baptist Mission was held at North Road, Brentford, on April 26th, and proved to be an occasion of happy fellowship and stimulus. In the afternoon, after a season of devotion, in which Brethren Dann, Offord, Brand, and W. S. Baker took part, Mr. Hewitt, Pastor of the Church at Chelmsford, in the regretted absence of Mr. Dykes in consequence of his recent accident, preached a Gospel sermon from Hebrews x. 12, 13. In the evening, after the reading of the Word of God by Mr. Lynn and prayer by Mr. Hutchinson, the President, Mr. J. B. Collin, welcomed Miss Ireland, who is now much improved in health, and proceeded to express the various causes we had for praise, *e.g.*, the signs following the Word in India, the maintenance of the work at home amid the present embarrassing circumstances, and even for some of the things we would not have had, one of which was the deficit in the General Fund. These unwelcome things might stir us up to do more than we had done in the past.

Mr. J. T. Peters spoke from Acts xi. 20, 21, on the theme of the missionary and the secret of his success, which was in harmony with our Lord's promise, "And lo, I am with you all the days."

Mr. C. J. Welsford, quoting the President's previous words, said: "The circumstances through which we are passing are a greater call to missionary endeavour." We were all satisfied that we had not reached perfection, but that there was room for improvement in our hearts and in our Churches, and he urged several motives which should lead us to greater enthusiasm, devotion, and consecration to our Master. Self-interest was one. Lock up your spiritual life to yourself, and you lose the joy and sweetness of it, though not the life itself. To keep some things was to lose them. Seeds locked up bore no crops. "There is that scattereth and yet increaseth;" and some of our Churches were dying through self-preservation. Duty was another motive. A Christian had duties which he owed to his Lord. HE said, "Go ye." Were we loyal or disloyal to these marching orders? Disobedience was at our peril. We were trustees of His Gospel, and like Paul, we must each say, "I am debtor." Pity was a compelling motive. Could we remember that "the heathen in his blindness bows down to wood and stone" without our hearts being stirred to their depths? "If the Lord Jesus is precious to you you will want someone else to know that He is precious. The divine life within must express itself in loyalty and cheerful testimony. Fire must have vent if it is to keep burning."

Mr. E. A. Booth, our senior missionary on sick furlough from Madras, whose improvement in health we were glad to note, spoke on the causes of apathy in regard to foreign missions which are operative to-day. It was a speech that evidently held the large and sympathetic congregation, but it would be impossible in the small space at our command to give even the barest résumé of it, and we must reserve this for next month, giving now only the heads of the address. Some of the causes of apathy are: (1) The prevalent dislike of religious enthusiasm. (2) The statement by some that "Missions spoil the nigger." (3) This is an age of breadth rather than of religious intensity. (4) The growing doubt of many as to the ultimate fate of the heathen. (5) The current assertion that "Pagan religions are good enough for Pagan people." (6) The old statement made by two distinct classes that "there is so much to do at home that it is wrong to devote our money and energy to foreign missions." Mr. Booth then passed in review Our Commission, and the blessing we had received in our three fields of labour in South India, which, he said, was at once a stimulus and a challenge.

Mr. Hewitt fitly followed with these lines, which had come to his heart:

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

If we had received the light of the knowledge of God in Christ, could we deny it to others "for whom Christ died"?

The meeting was closed with the Benediction, and it was afterwards announced that the collections amounted to £43 5s. 9d.

FOLLOWING AFAR OFF.

SHE stood in the pearl-grey mist of the morning with her face towards the sun-rising. Over the wet rice fields the white cranes fluttered and swooped, then rose in a cloud of whiteness to seek fresh pastures, crying as they went. With bowed head and face wrapped in her *sari* she heard their cry, and her heart beat with great suffocating throbs listening for another call. In the village temple under the palm trees the priest stood waiting for her morning offering; the scent of burning incense, and the tinkle of his brass bell smote her senses with loathing.

"Why am I here?" was the question that tore her heart, while from her hands a long garland of flowers slithered and lay like a snake at her feet. From the red, red eastern sky a sudden shaft of sunlight laid an accusing finger upon the broken garland, and she trembled and sobbed.

Up in the tamarind branches above her a soft wind stirred, and she counted the brown tamarind pods that fell to earth—"One, two, three, four, five, six. Was it a lucky number?"

A lizard, suddenly awakened from his nap in the old tamarind tree, "cheeped" a welcome to the sun. "One, two, three," she counted. "Is that a good omen?"

In her leaf-thatched hut a child lay dying—her child, her boy, the darling of her home—and she had come to offer to the grinning idol in the temple in exchange for his life a poor little garland of flowers and a handful of fruit!

She stooped to pick up the fallen flowers with trembling hands, while a passionate cry broke from her lips, "Lord Jesus, I trust but Thee. Oh, Jesus, God—my child, my child!"

With slow steps she crept home carrying the unoffered gifts, and kneeling on the floor of her hut gathered her child to her heart. "My child, my gold, my eyes, the Jesus God can heal thee. He alone can hear and help."

. . . . . .

This is but a picture; but yonder where the tamarinds fall and the lizards "cheep" is the reality. A reality that every missionary's heart remembers with the wistfulness of tears.

The bitter-sweet in the cup of missionary service is first this, that some having heard and believed on the Lord Jesus Christ are following afar off, afraid to touch even the hem of His garment. They have cast away their idols, and yet cling to life-long superstitions; bound by the chains of caste and custom, and straining desperately to be free.

Is secret discipleship possible in India? We ask ourselves the question, and wonder how long a human heart can hold on under the conditions prevalent there. But by the mighty power of prayer *we* may hold and help those who are travelling on the timorous road of secret discipleship. One name and then another occurs to me as I plead for prayer for those who are standing in the grey morning mist. Pray, oh pray that they may be drawn into the glory of noonday, and you will have had your share in the joy of harvesting!

WINIFRED BOOTH.

Ladies' Zenana Auxiliary.—The next L.Z.A. Quarterly Prayer Meeting is to be held at North Road, Brentford, on May 26th, at 6 p.m.

Leyton, Goldsmith Road.—A very happy afternoon was spent on Wednesday, March 9th, in connection with the L.Z.A. The chair was taken by our beloved sister Mrs. Webb, of Chadwell Street. Mrs. Faunch, of Ilford, led us to the Throne of Grace, and after singing a hymn, our dear sister Mrs. Collin gave us a very stirring address. The collection amounted to £1 13s. To God be all the glory for constraining so many sisters to gather round us, and also to so freely give. "As unto Him" is our motto for future service.

THE SECRETARY'S ENGAGEMENTS FOR MAY.—4th, Brighton; 6th, Council Meeting; 15th, Royton and District; 18th, Eastern District Missionary Meeting; 20th, Council Prayer Meeting, White Lion Street; 22nd and 23rd Yarmouth and District; 25th and 26th, Ipswich, Norfolk and Suffolk Association; 29th, Sudbourne, Tunstall and District

PRAYER SUBJECTS FOR MAY, 1921.—**1st.**—Prayer for God's controlling hand on the movements in India (see page 35). **8th.**—For the health of those of our Missionaries whose furloughs are overdue. **15th.**—For the abatement of the plague in Sendamangalam, for the Voice of God to the people, and for Mr. Morling's safety. **22nd.**—Praise and prayer for Peter, a new convert on the Kollis, who has not been hiding his light; and prayer for the restoration of Simon, who has gone back. **29th.**—For secret disciples, that they may be given faith and courage to confess Christ.

"Southend-on-Sea, April 7th."—An anonymous friend has kindly sent to our Treasurer the sum of 5s. "for Mr. L. Watts, who is in Madras." This has been sent to him direct, but will not be included in the Mission accounts, as it is a personal gift.

On MAY 4th, 1921, a DISTRICT MISSIONARY MEETING will be held at the **Baptist Chapel, Derby Road, Croydon,** at 7 o'clock. Chairman: Pastor H. G. DANN. **Mr. E. A. Booth,** Missionary from Madras, will give an account of the work. Pastor J. PAYNE and others are expected to address the meeting.

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 L.Z.A. DEPUTATION WORK should be sent to **Mrs. Collin, 61, Breakspears Road, Brockley, S.E. 4,** 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 CONCERNING GENERAL DEPUTATION WORK, REPORTS, HERALDS, etc., and *changes of address*, to be sent to the Secretary, **Pastor W. Chisnall, 16, The Grove, Isleworth, Middlesex.**

List of Subscriptions, etc.—*continued from page 40.*

	£	s.	d.
Grays		10	0
Greenwich	4	12	3½
Guildford	2	11	9
Hartley Wintney	3	18	9
Haworth	1	5	0
High Wycombe	1	14	0
Hitchin		16	0
Homerton	2	11	6
Hounslow	9	2	6
Ilford	3	10	0
Ipswich (Bethesda), Women's Gospel Mtg.	2	2	0
Kilburn Vale	5	3	10
Laxfield	3	16	9
Leyton	3	6	0
Manor Park	2	9	6
Newquay	1	6	0
Norwich	1	10	0
Notting Hill Gate	2	14	3
Prittlewell	3	6	6
Ramsey		17	0
Reading	3	8	0
Richmond	3	1	0
St. John's Wood	16	11	0
Stoke Ash		17	6
Stratford	1	11	9
Swindon	1	17	0
Tollington Pk.	3	5	0
Tottenham	3	3	0
Tring	11	1	9
Walsham-le-Willows	1	12	0
Walthamstow, S.S. Collection	2	3	9½
Women's Gospel Meeting		16	6
Chapel	5	13	2½
Walworth, Victory Place	2	3	3
"Berachah" Missionary, Working Class	4	10	0
Wattisham	2	12	6
Warboys	2	0	0
Girl's Sewing Class		10	0
Wellingborough	1	1	6
West Ham	2	10	2
Whittlesea	1	10	0
Wood Green, Dovecote		18	0
Wood Green, Park Ridings	1	1	0
Woolwich	3	1	3
PERSONAL:—			
Mrs. Hutchinson		10	0
Sale of Old Newspapers		10	0
Mrs. W. W. Peck	1	1	0
Mrs. J. Rush	1	0	0
Miss Ford			0
Per Miss E. Elliott	2	3	6
Mr. H. S. Nunn	10	0	0
	£227	18	0½

LIST OF SUBSCRIPTIONS, ETO.,

Received from March 10th to April 11th, 1921.

GENERAL FUND.

	£	s.	d.
Hounslow,			
Sunday School	4	11	10¾
Miss Jeffs' Class		8	0
Y.P.S. ..		15	8¼
Manor Park, per A.R.T., Elsie & Edna		2	6
Auld Lang Syne ..		1	6
Sewing Class Farthing Box		4	6
Chelmsford, S.S. ..	5	3	9
Reports		3	7
Stockley Mission, S.S.	2	5	0
St. John's Wood ..	6	15	8
Staines, S S.		18	0
Walsall,			
Mr. Simeon Burns ..	1	3	0
Mrs. Burns	1	0	0
Mrs. Freston ..		17	3
Mrs. Farrington ..		9	0
Miss J. Beebee ..		8	2
Miss C. Beebee ..		7	9
Mrs. Bottrill ..		6	9
Mrs. Orton		5	1
Mr. A. Beebee ..		3	7
Mr. H. Beebee ..		2	8
Mrs. Bottrill's Bible Class	1	10	0
Mr. Peace's Bible Class	1	0	3
S.S.	2	12	2
Masbro', S.S.	4	0	0
Notting Hill Gate ..	4	6	0
H.T.T.		4	0
West Ham Tabernacle, Mr. W. Adams ..		10	0
Kingston-on-Thames, Mr. H. Jeffs, sale of Lit.		2	0
Tottenham, Miss Hancock, Lit.		9	0
Greenwich, Devonshire Rd. ..	2	0	0
Blakenham	1	18	0
S.S Box		12	1¾
P.P.C..		4	3
Fulham, P.O.		5	0
Erith, Providence, S.S.		10	0
Bethersden, box ..	1	12	0
Chippenham, Mr. R. Morse ..	1	0	0
Margate, Rehoboth, Donations:—			
Miss Sutton ..		5	0
R.		1	6
Girl's Guild Box ..		5	6
,, Collection		8	3
Clapham, Courland Grove, Birthday Box		2	5
S.S.		7	0
Wellingborough, Mrs. G. R. Mather (new missionary) ..	2	0	0
Clapham, Courland Grove, Missionary Committee, Sembian Field year 1920	5	0	0
Ditto, Half-year's cont. to June 30/21	12	0	0
Mr. D. N. Thrower	1	0	0
Dunstable, Mr. W. H. Jarman		10	0
Tring, Akeman Street, Mother's Mtng., box	1	15	5
Boxes:—			
Miss Maull ..	1	0	0
Mrs. Jones ..		10	9
Mrs. Jas. Bagnall		14	2½
Miss N. Burch's Class		4	8¾
Miss King		9	8¾
Mrs. A. Wright, senr.		4	11¼
Miss Ena Child ..		1	5
Mrs. J. C. Wright		4	0
Miss Sharman's Class		2	10½
Miss Collins ..		3	10½
Mrs. R. Hedges ..		15	6
Wandsworth, Chatham Rd., S.S.	1	4	9
Brentford, S.S. ..	4	5	4
Stratford, Gurney Rd. Men's Mtng. ..	1	0	0
S S.		16	2½
Quarterly Subs. ..		6	6
North Finchley, Soho Mem. Schol		15	0
West Ham, Tabernacle C.E.	15	0	0
Tring, Akeman St. Miss E. G. Butcher's Class, last two weeks of 1920		4	8
1st Quarter 1921 ..		5	4
Middlesborough, S.S.	1	0	0
Miss J. Knox, box ..	1	10	0
Bermondsey, Lynton Rd. Y.P. Class		5	4
Acton, Tabernacle, S.S.	1	9	0
Stoke Ash	5	14	6
Croydon, Derby Rd., S.S. Birthday Box .		10	0
Tottenham		10	0
Basingstoke, Miss Milson, box ..		9	0
PERSONAL:—			
Mr & Mrs. J. Driver	1	0	0
Mrs. S. Hart ..		10	0
A.B.Z.	2	0	0
Mr. C. F. Parker ..	1	1	0
For His Name's Sake		5	0
Anon, Birthday Gift	2	0	0
Sale of Lit., per W.C.		3	2
Miss Doris Waller, Collection Card ..		4	6
R.D.V.	10	0	0
Miss E. M. Kidman, Kolli Hills.. ..	1	0	0
A.B.		10	0
Dorothea		10	0
Birthday Gift, Apr. 2	1	0	0
MISCELLANEOUS:—			
Deposit Interest ..	4	14	5
2½ per cent. Consol Stock (£39 1s. 11d.)		4	10
	£138	3	9½

MR. MORLING'S CHILDREN'S FUND.

	£	s.	d.
Anonymous ..	60	0	0

PENSION FUND.

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

Continued on page 39.

HERALD FUND.

	£	s.	d.
Chelmsford	2	6	5
Ilford		5	8
Hollinwood, Bethesda, S.S.	1	18	0
Kings Langley ..		6	0
Wandsworth, Chatham Rd. ..	2	8	0
Margate, Rehoboth ..		14	0
Newton Toney, Mrs. Handley		2	0
Over		15	0
Leytonstone, Mr. T. Bayes ..		4	6
Acton, Tabernacle ..	1	7	3
Stratford, Gurney Rd.		10	0
North Finchley, Soho Mem. School ..		3	6
Newton Abbot.. ..		6	6
Tottenham		10	0
Basingstoke		4	0
PERSONAL:—			
Mr. N. Knowles ..		1	6
Mrs. Gyles		3	0
Miss M. Crouch ..		1	6
	£12	6	10

LADIES' ZENANA AUXILIARY.

Money received by Miss P. P. Nunn from March 10th, to April 9th, 1921:—

	£	s.	d.
Leyton, Collection at Meeting	1	13	0
Hounslow, For B. W. Salary ..	2	17	6
West Ham, Mrs. Upsdale .. Collected in Farths. by Miss E. Hampshire		12	0
		1	0
Collections at L.Z.A. Meetings		7	0
Swindon, 1 Box ..		10	6
Stratford, 1d. weekly subs. ..	1	2	1
Norwich, Boxes ..		15	8
Collection	1	0	0
Lewisham, Quarterly salary for B. W. ..	4	10	0
Greenwich, Mr. S. Burfoot ..		5	0
	£13	13	9

GIFT WEEK.

	£	s.	d.
Aston Clinton	1	4	0
Brentford	7	7	0
Brighton	10	0	0
Brixton	5	8	6
Cambridge	5	12	6
Chadwell Street ..	31	13	3
Clacton, Emily Home, 68 Wellesley Road ..		10	6
Clapham	5	14	6
Croydon	2	5	0
Eltborne Road.. ..	2	0	0
Finchley, Soho Memorial Hall		10	0
Fulham	6	1	9

Vol. XX. *New Series, No. 174.* June. 1921.

The Strict Baptist Mission HERALD.

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



MR. MORLING AND HIS HELPERS SELLING SCRIPTURES.

Price One Penny.

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

Printed by ROBT. STOCKWELL, Baden Place, Borough, S.E. 1; and published for The Strict Baptist Mission by MARSHALL BROTHERS, Ltd., Crane Court, Fleet Street, London, E.C. 4

LIST OF SUBSCRIPTIONS, ETC.,

Received from March 10th to April 11th, 1921.

GENERAL FUND.

	£	s.	d.
Hounslow, Sunday School	4	11	10¾
Miss Jeffs' Class		8	0
Y.P.S. ..		15	8¼
Manor Park, per A.R.T., Elsie & Edna		2	6
Auld Lang Syne ..		1	6
Sewing Class Farthing Box		4	6
Chelmsford, S.S. ..	5	3	9
Reports		3	7
Stockley Mission, S.S.	2	5	0
St. John's Wood ..	6	15	8
Staines, S.S.		18	0
Walsall, Mr. Simeon Burns ..	1	3	0
Mrs. Burns	1	0	0
Mrs. Preston ..		17	3
Mrs. Farrington ..		9	0
Miss J. Beebee ..		8	2
Miss C. Beebee ..		7	9
Mrs. Bottrill ..		6	9
Mrs. Orton		5	1
Mr. A. Beebee ..		3	7
Mr. H. Beebee ..		2	8
Mrs. Bottrill's Bible Class	1	10	0
Mr. Peace's Bible Class	1	0	3
S.S.	2	12	2
Masbro', S.S.	4	0	0
Notting Hill Gate H.T.T.	4	6	0
		4	0
West Ham Tabernacle, Mr. W. Adams ..		10	0
Kingston-on-Thames, Mr. H. Jeffs, sale of Lit.		2	0
Tottenham, Miss Hancock, Lit.		9	0
Greenwich, Devonshire Rd. ..	2	0	0
Blakenham	1	18	0
S.S Box		12	1¾
P.P.C..		4	3
Fulham, P.O.		5	0
Erith, Providence, S.S.		10	0
Bethersden, box ..	1	12	0
Chippenham, Mr. R. Morse ..	1	0	0
Margate, Rehoboth, Donations:— Miss Sutton ..		5	0
R.		1	6
Girl's Guild Box ..		5	6
,, Collection		8	3
Clapham, Courland Grove, Birthday Box		2	5
S.S.		7	0
Wellingborough, Mrs. G. R. Mather (new missionary) ..	2	0	0
Clapham, Courland Grove, Missionary Committee, Sembian Field year 1920	5	0	0
Ditto, Half-year's cont. to June 30/21	12	0	0
Mr. D. N. Thrower	1	0	0
Dunstable, Mr. W. H. Jarman		10	0
Tring, Akeman Street, Mother's Mtng., box	1	15	5
Boxes:— Miss Maull ..	1	0	0
Mrs. Jones ..		10	9
Mrs. Jas. Bagnall		14	2½
Miss N. Burch's Class		4	8¾
Miss King.. ..		9	8½
Mrs. A. Wright, senr.		4	11¼
Miss Eva Child ..		1	5
Mrs. J. C. Wright		4	0
Miss Sharman's Class		2	10¼
Miss Collins ..		3	10½
Mrs. R. Hedges ..		15	6
Wandsworth, Chatham Rd., S.S.	1	4	9
Brentford, S.S. ..	4	5	4
Stratford, Gurney Rd. Men's Mtng. ..	1	0	0
S S.		16	2½
Quarterly Subs. ..		6	6
North Finchley, Soho Mem. Schol		15	0
West Ham, Tabernacle C.E.	15	0	0
Tring, Akeman St. Miss E. G. Butcher's Class, last two weeks of 1920		4	8
1st Quarter 1921 ..		5	4
Middlesborough, S.S.	1	0	0
Miss J. Knox, box ..	1	10	0
Bermondsey, Lynton Rd. Y.P. Class		5	4
Acton, Tabernacle, S.S.	1	9	0
Stoke Ash	5	14	6
Croydon, Derby Rd., S.S. Birthday Box .		10	0
Tottenham		10	0
Basingstoke, Miss Milson, box ..		9	0
PERSONAL:— Mr & Mrs. J. Driver	1	0	0
Mrs. S. Hart ..		10	0
A.B.Z.	2	0	0
Mr. C. F. Parker ..	1	1	0
For His Name's Sake		5	0
Anon, Birthday Gift	2	0	0
Sale of Lit., per W.C.		3	2
Miss Doris Waller, Collection Card ..		4	6
R.D.V.	10	0	0
Miss E. M. Kidman, Kolli Hills.. ..	1	0	0
A.B.		10	0
Dorothea		10	0
Birthday Gift, Apr. 2	1	0	0
MISCELLANEOUS:— Deposit Interest ..	4	14	5
2½ per cent. Consol Stock (£39 1s. 11d.)		4	10
	£138	3	9½

MR. MORLING'S CHILDREN'S FUND.

	£	s.	d.
Anonymous ..	60	0	0

PENSION FUND.

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

HERALD FUND.

	£	s.	d.
Chelmsford	2	6	5
Ilford		5	8
Hollinwood, Bethesda, S.S.	1	18	0
Kings Langley ..		6	0
Wandsworth, Chatham Rd. ..	2	8	0
Margate, Rehoboth ..		14	0
Newton Toney, Mrs. Handley		2	0
Over		15	0
Leytonstone, Mr. T. Bayes ..		4	6
Acton, Tabernacle ..	1	7	3
Stratford, Gurney Rd.		10	0
North Finchley, Soho Mem. School ..		3	6
Newton Abbot.. ..		6	6
Tottenham		10	0
Basingstoke		4	0
PERSONAL:— Mr. N. Knowles ..		1	6
Mrs. Gyles		3	0
Miss M. Crouch ..		1	6
	£12	6	10

LADIES' ZENANA AUXILIARY.

Money received by Miss P. P. Nunn from March 10th, to April 9th, 1921:—

	£	s.	d.
Leyton, Collection at Meeting	1	13	0
Hounslow, For B. W. Salary ..	2	17	6
West Ham, Mrs. Upsdale .. Collected in Farths. by		12	0
Miss E. Hampshire		1	0
Collections at L Z A. Meetings		7	0
Swindon, 1 Box ..		10	6
Stratford, 1d. weekly subs. ..	1	2	1
Norwich, Boxes ..		15	8
Collection	1	0	0
Lewisham, Quarterly salary for B. W. ..	4	10	0
Greenwich, Mr. S. Burfoot ..		5	0
	£13	13	9

GIFT WEEK.

	£	s.	d.
Aston Clinton	1	4	0
Brentford	7	7	0
Brighton	10	0	0
Brixton	5	8	6
Cambridge	5	12	6
Chadwell Street ..	31	13	3
Clacton, Emily Home, 68 Wellesley Road ..		10	6
Clapham	5	14	6
Croydon	2	5	0
Elthorne Road.. ..	2	0	0
Finchley, Soho Memorial Hall		10	0
Fulham	6	1	0

Continued on page 39.

Vol. XX. *New Series, No. 174.* June. 1921.

The Strict Baptist Mission HERALD.

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



MR. MORLING AND HIS HELPERS SELLING SCRIPTURES.

Price One Penny.

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

Printed by ROBT. STOCKWELL, Baden Place, Borough, S.E. 1; and published for The Strict Baptist Mission by MARSHALL BROTHERS, Ltd., Crane Court, Fleet Street, London, E.C. 4

FOREIGN FIELD NEWS.

SENDAMANGALAM.—Through plague epidemic Sendamangalam is still evacuated, though some of the people are talking of returning after the new moon.

On the first Friday of March we held our Annual Harvest Festival in Sendamangalam. On account of plague in town the meeting was conducted in our large tent pitched in the Mission Compound. Offerings of rice, fruit, vegetables, clothes, fowls, etc., were brought and afterwards sold, the proceeds amounting to about £10. This sum goes to the Gospel Society, which is doing Home Mission work in three of our stations.

Sendamangalam is now in the middle of the hottest season of the year. The blaze and glare of the sunlight is often painful even to the long practised eye. In this our time of much-needed shade, trees shed their leaves and stand stark and bare under skies of brass. Between twelve and three even the hardy Indian cultivator makes himself scarce, when both fields and roads are left silent and forsaken. Mercury registers a century even on the verandah at sunset, so happy is the man who at night can read or sleep on an open terrace. D. MORLING.

THE CAUSES OF MISSIONARY APATHY.

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

I BELIEVE those present will agree that in each Church represented it is comparatively few who are keenly and actively interested in the work of foreign missions. Beyond this inner circle of active and prayerful supporters there is in each Church a much larger body whose attitude is one of apathy. A large proportion of our people are completely satisfied regarding their duty towards foreign missions if they subscribe to the annual collection. This apparently exhausts their interest. I maintain that if tactfully approached by those in the inner circle of enthusiasts many could be won from the outer circle of apathetics.

Let us frankly recognise that we are none of us absolutely stationary in our interest in foreign missions. None are in the identical attitude occupied a year ago. Our individual interest has either increased or decreased. We are more earnest and prayerful for the extension of Christ's Kingdom or less so than we were last year. Let us examine our personal standing in this matter. Some words of Dr. Maclaren's in this connection may prove helpful: "Christian men and women, beware lest this great enterprise of missions, which our fathers began from the holiest of motives and in the simplest faith, should in our hand be wrenched away from its only true basis, and be done with languid expectation and more languid desires of success, from no higher motive than that we found it in existence, and have become accustomed to carry it on. If that be our reason, then we harm ourselves, and hide from our own sight our own unbelief. If that be the case the work may go on for awhile, but it will soon cease, and neither heaven nor earth will be much the poorer for its ending."

I purpose to examine some causes of apathy regarding foreign missions which are operative in public opinion to-day. It must be borne in mind that we hope for constant additions to the inner circle of missionary enthusiasts from the young people of our Churches. We must not lose sight of the fact that these young people are constantly meeting others who not only hold, but persistently state their anti-foreign mission views when that subject is discussed. Men and women freely ventilate their opinions in offices, restaurants, clubs, public conveyances, etc. Such statements often unconsciously affect our outlook and mould our opinion. It can easily

be understood how repeated contact with such opinions adversely affects the attitude of many, and dampens, if it does not extinguish, missionary interest. Let us therefore scrutinize some of the causes of apathy.

1. **Prevalent Dislike of Religious Enthusiasm.**—Enthusiasm in religion is not "good form" to-day. Few care to display it publicly. Enthusiasm in war, sport, commerce, or politics, is quite good form, but not in religion. Religion in moderation is the note to-day. Up to a certain point religion is all right, but one must keep it in its place; Sunday and chapel, for instance. It is bad form to display fervent zeal in religion on other occasions and places. Now it is literally true that good news from the front tarries because it is not expected and prayed for, and the Home Base grows listless when there is no news from the front. The reproach of apathy must be rolled away by a glowing and growing enthusiasm. Catch the note of burning zeal in Paul, who spent his strength—"If by any means I might save some." Let us cherish enthusiasm for the great cause of missions, and our enthusiasm quicken our lives and enrich our spirits. Let us read again the lives of the great missionaries of the Cross and rekindle our missionary torches at their fires. Think of Him of whom it was written, "The zeal of Thine house hath eaten Me up."

In the next place I ask you to consider with me the implications of the statement of many military and commercial men who have spent some time in the East, who do not hesitate to assert strongly that—

2. **"Missions Spoil the Nigger."**—In this criticism everything depends on the meaning attached to the word "spoil." It is beyond question that a knowledge of New Testament teaching and faith in Jesus Christ do create in Indian Christians who have been drawn mostly from the *panchamas* greater intelligence, self-respect, and a spirit of independence. Their enlightenment leads to better habits of life and a higher standard of living. This also means that the coolies, the cotton-mill workers, and labourers in general, demand and deserve more equitable payment for their services. High caste Hindus, landowners, have complained to me in the same terms, and have said that the Mission School has spoiled their agricultural labourers. For this very reason they have refused to sell land to me on which I wished to build a Mission School. At rock bottom the explanation of the criticism is selfishness. But I am sure you will agree that it is not *spoiling* a man to enable him to realize his true manhood and to teach him that he is not a serf or a machine.

In dealing with this criticism of Mission work by military and commercial men, one has to bear in mind that their *first-hand* knowledge of Missions in foreign lands is generally *nil*. In Madras one evening I met a civilian in Government service. During general conversation he made the assertion that missionaries never preach in the open-air in Madras. I challenged the statement, and remarked that I had that evening been preaching in the streets of Madras. His answer was, "Well, I have never seen one." Later in the evening the talk turned on tiger-shooting. I made the statement, "There are no tigers in India." "But," said the civilian, "I have shot one in the jungle." My reply was, "Well, I have never seen one outside a cage." May I say how sorry we were that so few of those who served in India during the great war put themselves to the trouble of obtaining direct contact with Mission work.

In the next place I ask you to take into account that—

3. **This is an Age of Breadth rather than of Religious Intensity.**—Many are saying that it does not matter what religion a man professes so long as he is *sincere*. Apply this statement to the realm of science. A villager sincerely believes that a wire is harmless, and he handles a live electric wire! Another man sincerely believes that some liquid in a tumbler is water, and he drinks a quantity of prussic acid! Such illustrations could be multiplied indefinitely. The point to be recognised is that a man may be perfectly *sincere* and at the same time absolutely *wrong*. Hindus have

argued with me that as there are many ways into a city, so there are many ways to heaven—the Hindu, Mohammedan, Buddhist, and Christian ways. Each stream, they say, finds its way to the great ocean at last. It is pleaded that in every religion there is a measure of truth, and therefore we ought not to interfere with any who believe their religion to be right. One reply to this is that the *Bhagavad Gita*, or Divine Song, is the noblest of all the religious books of India. It has been circulating in various translations in India during the past 1700 years. Portions of this Divine Song are known to millions of people in India to-day. The Bhagavad Gita has not abolished idolatry and its attendant immoralities. It has not changed evil lives and made them pure. One of its stanzas is, "Where is the sin you speak of? It is He (God) Who is within me Who does all my actions." This is an age when it is popular to obliterate all distinction between the spiritual and the secular. Hinduism is broader still, for it cherishes both good and evil and regards morality as a non-essential. In 1916 a Hindu sorcerer was having an excavation made near Madras in search for certain images which the god had told him were to be unearthed for a new temple. The sorcerer during the operations said that a sacrifice was essential, and killed a man and a goat and threw them into the excavation.

(*To be concluded.*)

THE PRESENT SITUATION IN INDIA.

(*Continued from page* 36.)

IN the midst of this widespread upheaval, it would be very surprising if the spirit of unrest and aspiration did not reveal itself within the Indian Christian Church. Amid a population of 319 millions, the total number of Indian Christians is less than 4 millions. By the Extremists Indian Christians are regarded as renegades, because they have forsaken the religion of their forefathers. They themselves realize that they are not welcomed by "New India," and they have asked to be treated as a separate body under the Reform Scheme. In those parts of India where they are most numerous Indian Christians form a separate electorate. It would be useless to ignore the fact that a new spirit has taken possession of the Indian Christian Church. There is a marked change in the attitude of the Indian Church towards Missionary Societies, and a growing sense of independence. Naturally there is a party in each Church which is adverse to all change and development. Such cling to the old idea of regarding the missionary as "father and mother," and decline to bear any responsibility that can possibly be avoided. Apart from these, there are in the Indian Christian Church the counterparts of the political Extremists and Moderates. The Extremists look upon the foreign missionary with suspicion, and have come to regard him as an enemy. They condemn the work of the missionary in language which is neither just nor kind. They say they will not work with the foreigner, and that the sooner the foreign missionary leaves India the better. Their national consciousness is accompanied with acute sensitiveness, and they resent all criticism. One of their main charges is that the missionary is denationalising Indian Christians.

The Moderates in the Indian Church are keen on reforms which will place them in the position of leaders, but they will not launch out into new spheres of service independently of European financial support. Not long ago they held a Conference and reached the following conclusion about missionary finance :—

> "The principle, that a body because it contributes must have a voice in the spending of the money, should not operate in the Church of Christ."

In recent years there has been a growing endeavour on the part of Indian mission workers to obtain control of foreign funds. Hence the foregoing

policy. The Moderates are progressive and form the most promising part of the Indian Church. If they place more stress upon Self-Government than upon Self-Support or Self-Propagation, it must be remembered that this is a usual phase in a stage of transition and development. In a public speech quite recently, a leading Moderate among Indian Christians had the courage to declare, "We owe so much to the British Government for our very existence as a community, that we cannot sit still and hear that Government maligned and misrepresented. How can we bear to see the British calumniated and painted in the blackest colours to the ignorant populace?"

The missionary of to-day has a far more complex task than his predecessor in a former decade. The whole missionary situation is passing through a stage of transition, during which it seems probable that the centre may pass from the foreign mission to the Indian Church. As Indian Churches are in various stages of development, the years needed to reach the goal will differ greatly. The duty of committing to the Indian Church as much responsibility and as great a financial burden as possible, is the essential of a sound missionary policy. ERNEST A. BOOTH.

UNDER CANVAS.

JANUARY 21st. I awoke suddenly at 4 a.m. and was amazed to find it raining heavily. I immediately called to the man on watch to drag my cot and bedclothes out of the bundy and put them under cover. It was done just in time. The evening before, tents, camp furniture, and all the necessary paraphernalia for a long Gospel itineration, had been packed into two bullock bundies, and now at starting time, even in the middle of January, we are confronted by a thorough downpour.

Rain or no rain we start off. The workers get into the bullock carts, while I, unable now to plow through the mud on my cycle, have to take to a pony cart. Even as we journey the clouds disperse, the sun breaks through, and rain is over for the next four or five months.

The camping place is not ideal. The one tree, whose shade we all covet, is close to very dirty houses and near the edge of a large threshing floor. The crowd is noisy, curious, inquisitive to the last degree, but good-natured. At such times the daily and necessary processes of disrobing, bathing, eating, etc., are always carried out under circumstances somewhat embarrassing to the novice.

We have now a preacher stationed here, Elur, and for nearly two years a number of Panchama, or non-caste men, have been earnest enquirers. Many have given up all faith in Hinduism, have ceased rubbing the sacred ashes on their forehead, and recognise Christ as the only Saviour. Some are just waiting for what they feel to be an opportunity to come out and confess Him. The idols under the margosa tree next to the Board School have been pulled down by the older scholars, hauled round the outcaste quarters, held up to all kinds of scorn and ridicule, then, amidst much shouting and laughter, broken to pieces before the shrine. Good and genuine as this may be, we have to learn there is a vast difference between losing all faith in Hinduism and placing a saving faith in Jesus Christ. Very frequently the first is never followed by the second. The former devotees of demons and gods are left like rudderless ships, without faith, without God or god—religious derelicts, a danger to themselves and to others. Let us pray this may not be the case in Elur. D. MORLING.

OUR OWN CHILDREN.

SOME time ago I had occasion to draw the attention of our workers to the fact that although we were doing work amongst the heathen, and God was setting His seal to the ministry by saving souls, it was a long time since any of the somewhat numerous children of the workers

themselves had shown signs of spiritual progress. While we should not coerce them into making a profession, we should be as earnest in our prayers for the salvation of our own children as of others.

This found a response in the heart of Preacher Ponniah, and he began to make it a special point in his private devotions to pray for the conversion of his children. As they are away from home he had but few opportunities of speaking to them directly. But his prayers were heard, and to our joy, two of them, Mercy and William, expressed a desire to confess their Lord in baptism. Testimony concerning their experience and life was given before the Church, and they were baptized last Lord's Day.

Another matter in connection with "our own children" which is exercising our minds at the present time is the condition of those young members of the Church who still have to live in their heathen homes. Their parents gave them freedom to follow their convictions, and even now do not disown them, but the non-participation in heathen ceremonies on the part of these Christian lads at home is a source of annoyance to the parents, on account of criticism, and in some cases ostracism, by heathen neighbours. This makes them very unsympathetic towards the progress of their children who are still dependent upon them for support. It also is very discouraging to the lads themselves. One of these, we are sorry to say, while not in any way denying his Christian faith, was unable to bear the continual dashing of his aims and desires, and has left us to join a school of another denomination, where facilities are provided for educating and starting out in life boys in such condition.

Had the Madras Boarding School Scheme come to fruition, we should have been able to provide for these young members, and if they showed aptitude we could have trained them as teachers for our schools. May we earnestly ask that friends will pray that guidance may be given us in the matter of the care of S. Moses, T. Devadasan, and T. Esther, whose cases are most urgent now.

L. WATTS.

AN INDIAN CHRISTIAN'S HOME.

GLIMPSES into the true inner home life of our Indian Christians are always instructive. A few days ago while on my way to Kakkaveri I stayed the night at Preacher Moses' house, when I had one such opportunity.

At the evening meal I noticed that Moses and the children all sat down to their rice and curry served by the mother. After the lord of the house and his little ones had finished and removed to another part of the house, Manomoney sat in silence and solitude before her plate of simple food.

The frugal repast ended, the family spread on the floor their grass mat, and squatting thereon commenced evening devotions. A boy of nine or ten years was called upon to repeat his portion, whereupon he recited perfectly the 23rd, 91st, and 121st Psalms. In this accomplishment his little sister, four years his junior, was not very far behind. Both then sang from memory some Tamil lyrics, a Tamil translation of an English hymn, and also one or two simple English (!) children's choruses. The boy was then required to give book, chapter, and verse for a number of texts quoted by the father, and to quote the text when chapter and verse were told him.

The night was passed in a room four feet wide, eight feet long, and quite innocent of windows, The redeeming feature of this little domicile was that its one door was the street door, so that I managed to get fresh air by thrusting the cot in the doorway. But this is apart from my subject.

The next morning long before the dawn I heard Moses in the next room conducting family worship again with the little ones. As I sat down to my early *chota* I could not help wondering how many children in our English Christian homes are drilled in Scripture, sacred song, and family worship in this fashion. Are yours?

1st February, 1921.

D. MORLING.

OUR NEW MISSIONARY.—The Council of the S.B.M. have great pleasure in announcing the fact of their acceptance of **Mr. D. A. Thrower,** of Courland Grove, Clapham, as their new Missionary. He will immediately take a course of medical training, and it is expected that he will be ready to proceed to India early in 1922.

PRELIMINARY NOTICE.—The **Envelope Collection** will be held during **July,** and the envelopes will be sent out towards the end of this month. The object of it is to help the General Fund of the S.B.M., which now has a large deficit. The need is greatly emphasized by the acceptance of our new missionary as announced above, and the consequent additional expenses involved. It is therefore earnestly hoped that the friends of the S.B.M. in every Church will do their utmost to make this Envelope Collection a great success, without, of course, diminishing ordinary subscriptions.

DISTRICT MEETINGS FOR JUNE.

June 8th, N. & N.E.—TOTTENHAM, PHILIP LANE.—Chairman, Mr. G. Ridley; Speakers, Pastors W. C. Plail, R. Robinson, J. N. Throssell, Waller, and Wellman, and Missionary E. A. Booth.

June 29th, S.E.—LEWISHAM, COLLEGE PARK.—Chairman, Pastor W. F. Waller; Missionary E. A. Booth and other speakers.

CROYDON.—A District Meeting was held at Derby Road on 4th May, when a goodly number of friends from the four Causes in the town assembled. Pastor H. G. Dann took the chair, Mr. Pearson (Tamworth Road) read the Scriptures, and Mr. Gillings (Derby Road) engaged in prayer. Pastor J. Payne (Windmill Road) gave a helpful address on the words, "For Christ's sake." A very warm welcome was afforded to Missionary E. A. Booth, who then gave a most interesting and stirring address on the work in India. We feel that this meeting, under God's blessing, will be the means of winning fresh support for the Mission, and of deepening interest already existing. Collection—£5 7s. 2½d.

Mr. D. MORLING and Miss O. M. ELLIOTT are engaged to be married, and the happy event is, we believe, to take place at Madras in July. All friends of the S.B.M. will unite with us in earnestly desiring for them much happiness and united usefulness in the work in and around Sendamangalam. While we cannot but regret the loss to the work in Madras, we must rejoice in the gain to Sendamangalam, and expect to see the disposing and blessing hand of God in the whole matter.

MR. AND MRS. BOOTH AND THEIR CHILDREN.—It has been a matter of some anxiety, or at least of much prayer, with our brother and sister, as to the location of their two younger boys when they themselves return to India. This concern has now been set at rest by Miss Eldred, of Eden, Cambridge, again agreeing to house the boys. Mr. and Mrs. Booth wish to thank all friends who have joined with them in prayer for Divine guidance and provision; and we feel that the thanks of us all are due to Miss Eldred.

PRAYER SUBJECTS FOR JUNE, 1921.—Sunday, **5th,** Prayer for Divine guidance and control of the Legislative Councils, particularly in regard to Education (see page 36 last month). Sunday, **12th,** Prayer for guidance and control of Indian Christians and for wisdom and discretion to the Missionaries (see page 44). Sunday, **19th,** Prayer for six women converts in Sembiyam (Madras Field) who are being persecuted. Sunday, **26th,** Prayer for blessing on our District Meetings and for the success of the Envelope Collection.

THE ANNUAL MEETING will (D.V.) be held on October 25th, 1921.

A POSTAL ORDER FOR 4S. has been received from SOUTHEND for Mr. E. A. Booth, and forwarded to him. It will not appear in the List of Subscriptions.

LIST OF SUBSCRIPTIONS, ETC.,

Received from April 10th to May 11th, 1921.

GENERAL FUND.

	£	s.	d.
Staines, S.S. ..		17	0
Ilford, S.S. ..		14	6
Notting Hill Gate,			
Adult B.C.		16	0
Mr. S. E. Denning..	1	1	0
Somersham,			
Bible Study Circle ..		10	0
St. John's Wood,			
Thankoffering ..	5	0	0
Chatham, Enon S.S., ..		10	0
Norwich, Orford Hill,			
S.S.	2	8	0
Donation		1	0
Rowley Regis, S.S. ..	1	5	0
Richmond, S.S. ..	1	8	9½
B.C.	1	1	9½
Y.P.S.		15	11¼
Greenwich,			
Devonshire Road ..		2	11
Raymond Hellis, box		15	6
Hartley Wintney,			
Prayer Meeting ..	2	0	0
Wandsworth,			
West Hill, ...	3	19	6
S.S.	2	2	0
Cransford, Bible Class	1	6	8
Brighton,			
Ebenezer, S.S. ..	2	12	6
Watford,			
Tabernacle, S.S. ..	11	12	6
Wooburn Green,			
Ebenezer, S.S.	2	12	8
Birthday Box	6	3	11
Brentford,			
Miss A. Fincham, box		15	6
Reports		3	6
Mr. Jas. Secrett ..	2	0	0
Tadworth, S.S., box ..	3	7	10
S.S. Class	1	17	2
Berkhamsted Common	3	0	0
Hounslow, Anon. ..	30	0	0
Clapham, Courland			
Grove, S.S.		6	10
S.S. Birthday Box ..		5	2
Mr. D. A. Thrower,			
Thankoffering ..	1	0	0
Otley, S.S. Miss., box	1	16	3
Mrs. Jas. Robinson,			
box		8	3
Ipswich, Bethesda,			
Secr. Christian Band			
(Qtly. don. towards			
Support of work in			
Ayanapuran) ..	8	4	0
Croydon, Windmill Rd.,			
S.S.		8	6
Sudborne, S.S. box ..	1	0	4½
Manchester,			
Mrs. J. Parish, box..	1	2	0
Donations, various..		6	6
Reports		1	6
Hitchin, Bethel Bible			
Class	5	0	0
Chelmsford,			
B.C.	4	0	0
S.S.	1	6	8
Mrs. G's box ..		5	11
Walthamstow, Y.P.S.	2	9	11
High Wycombe ..	2	0	6
Birthday Offerings..		11	0
Clapham Junction,			
Band of Hope		10	0
PERSONAL:—			
Miss M. A. Holt ..	1	0	0
Miss M. A. Angeloni	1	0	0
Mr. & Mrs. Galley..		10	0
C.H.D.	1	0	0
559	10	0	0
560	50	0	0
Birthday Sub. ..		1	0
Miss S. A. Ash ..		7	6
" Reports			6
702	30	0	0
What can we render?			
read April 30 ..	20	0	0
Birthday Gift Apr. 13	1	0	0
" " 16		10	0
Mrs. W., Birthday			
Gift, March 19 ..		5	0
Mr. W., April 16 ..		5	0
Postal Order from			
Folkestone, April 22		5	0
Mr. W. A. Warwick	10	0	0
From a Friend ..	11	0	0
A.B.		10	0
MISCELLANEOUS:—			
Half Yearly Meeting	43	5	9
Ditto, Profit on Tea	1	4	7
" Sale of Lit..	1	2	6
2½ per cent. Consols			
(£451 7s. 5d.) ..	2	16	5
	£308	7	9½

HERALD FUND.

	£	s.	d.
Tring, Akeman St. ..	3	4	0
Norwich, Orford Hill,			
S.S.		3	6
Watford, Tabernacle..		13	6
Greenwich, Devonshire			
Road	1	1	0
Hounslow		8	2
Ipswich, Bethesda ..		1	0
Croydon, Windmill Rd.		6	0
Manchester	1	0	0
Epsom		7	9
Woolwich, Enon ..		2	6
High Wycombe ..		10	0
Brentford	3	0	0
St. John's Wood,			
Thankoffering	2	2	0
PERSONAL:—			
Mr. J. M. Brand ..		16	6
Miss S. A. Ash ..		2	0
	£13	17	11

LADIES' ZENANA AUXILIARY.

Money received by Miss P. P. Nunn from April 10th, to May 9th, 1921:—

	£	s.	d.
West Ham, "Women's			
Own" Meeting ..		17	0
West Hill, Wandsworth,			
Women's Bible Class	1	9	6
Walton-on-Naze, 1 box		1	
PERSONAL:—			
Mrs. Austin	1	10	0
	£3	18	3

GIFT WEEK.

	£	s.	d.
Amount previously			
acknowledged ..	227	18	0½
Bassett Street	1	10	0
Bedmond		14	10½
Chelmsford	2	7	6
High Wycombe,			
(additional)		3	6
Homerton (additional)		3	0
Ipswich, Zoar		10	0
Lewisham	3	0	0
Lynton Road	3	8	0
Walton-on-Naze ..		12	6
West Hill, Wandsworth	2	18	0
Watford	10	0	0
Hastings,			
per Miss Greengrass		13	0
Mrs. R. Ridgewell ..		5	0
	£254	3	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 ENQUIRIES CONCERNING L.Z.A. DEPUTATION WORK should be sent to **Mrs. Collin, 61, Breakspears Road, Brockley, S.E. 4,** 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 CONCERNING GENERAL DEPUTATION WORK, REPORTS, HERALDS, etc., and *changes of address*, to be sent to the Secretary, **Pastor W. Chisnall, 16, The Grove, Isleworth, Middlesex.**

Vol. XX. *New Series, No. 175.* July, 1921.

The Strict Baptist Mission HERALD.

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



ON THE KOLLI HILLS.

Price One Penny.

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

Printed by ROBT. STOCKWELL, Baden Place, Borough, S.E. 1; and published for The Strict Baptist Mission by MARSHALL BROTHERS, Ltd., Crane Court, Fleet Street, London, E.C. 4

FOREIGN FIELD NEWS.

SENDAMANGALAM.—During the past month our Boarding School, which was closed nearly two years ago, was re-opened with six pupils.

A few days of stormy weather drove back the people of Sendamangalam to their homes, as they preferred to take the risks of plague to the inconvenience of living in field huts. With the return of the people is a recrudescence of the dire epidemic.

Last month, in the midst of exceptionally hot weather, a very violent hail-storm broke over the neighbourhood. Hailstones were not mere balls of compressed snow, but large pieces of transparent ice, which broke over the hard tiles on the roof and fairly pitted the plastered walls. The wind for a few minutes was so furious that it laid low many a mighty tree and dismantled scores of houses.

May 10th, 1921. D. MORLING.

* * * * * *

KOLLI HILLS.—Camping.—We have just concluded a long tour in camp, lasting nearly three-and-half months, of which we spent ninety-three days under canvas. Much of our time was taken up in operations connected with building, but we got in some preaching and medical work as well. Camping in the villages is an excellent way of bringing the Gospel to the people, and of *living* the Gospel before their eyes. From the early morning wash before it is light, until the lamp is turned out at night, the eyes of the people are upon you. They do not think it rude to stare at all one's actions, and they feel it is only taking a friendly interest to pry and peep into the tents whenever the fancy takes them!

Medical Work.—After the boycott at Kurangunadi we had a reaction in our Ariyur Camp where patients kept us busy from morn till night. In six weeks we registered over 1000 treatments at the Dispensary tent. Good numbers who came for medicine stayed to hear the Gospel addresses given day by day.

Another New Building.—We created a record by choosing a site and buying it, clearing the land, building a school and teacher's house, and practically completing it, all in six weeks. The appearance of the structure is *not* artistic, composed as it is of four plain stone walls and a corrugated iron roof, but these ugly features have weather-resisting qualities, and we reckon that this new school-house at Ariyur is the best building of its kind that we have yet built on the Kolli Hills. The entire cost of land and building was supplied by special gifts.

J. M. BRAND.

UNDER CANVAS.

(*Continued from page* 45.)

I AM sure our preachers were right glad to get away from Elur with its unpleasant memories of fightings, threatenings and attempted murder, and to shift our luggage to Rasipur, fifteen miles away. That town has now become the capital of Rasipur Taluk, or county, where there are situated Offices of nearly every Department of Indian Government. Please note that clean and well lighted streets, an up-to-date system of sanitation, even motor buses rushing hither and thither, do not necessarily indicate any progress toward the Kingdom of God. Here we have many signs of Western civilization, but no indigenous Christian, nor is there a single Christian worker in the whole County.

While staying here I was summoned as prosecution witness in the case of attempted murder mentioned last week. The Court was surrounded by a crowd of onlookers, and, in giving my evidence, I saw through the

numerous windows and doorways scores of pairs of eyes fixed steadily on me. An hour before I left the tent to attend the case the chief assailant sent round two leading men offering to give me Rs. 300, or whatever sum I chose to name, if only I would compromise. The whole affair, of course, has made a little stir in both the Rasipur and Namakal Counties, and already has made a most favourable impression in Elur where work had been very hard.

Rasipur is the headquarters of the well-known and exceedingly clever criminal tribe called Kuruvars. Moreover, the spot where we camped had so evil a reputation that every night one or two constables would be told off to encircle our little camp. Wakeful hours were sweetly enlivened by the low melancholy police whistle, constantly blown to keep off the Kuruvars. This was found so unpleasant that we divided each night into four watches and kept guard for ourselves.

Rasipur has a considerable population and a crowded market, so that during our seven days' halt we sold several hundreds of books. It is also within three miles of Kakkaveri, where our new Christians are. This made it very convenient for holding there the Sunday morning service, open air preaching and magic lantern meeting.

We then shifted our tents to the shady grove at Vellukadu only six miles North of home. Seven years ago we camped on the same spot, on which occasion Mrs. Morling, in a humble way, did a lot of medical work, especially for fever patients. This year, from the moment we unloaded our baggage till the hour we came away, the people of the neighbourhood came begging for medicine, always advancing the one argument of the efficacy of our treatment seven years ago. It was saddening to be obliged to send them away and to tell them the reason for my having to do so. Several nights were spent very profitably with the lantern.

Another week brought us home where we found that after complete immunity for just ten years, the town was again attacked by that foul and dread disease, plague.

Sendamangalam, April 5th, 1921. D. MORLING.

TOURING AMONG KOLLI HILL WOMEN.

IT was disappointing that only after Mr. and Mrs. Watts' departure in January last the sun shone out and real work began. We had so anticipated their visit and had enjoyed their company, but fear they will have very damped remembrances of their stay.

The time spent at Kurungunadi was one of mixed pleasure and pain. The baptism of old Simon and the subsequent wave of intimidation that followed made work very difficult. The most ridiculous lies had been circulated so that medical and school work were both seriously affected, *e.g.*, "A few doses of our medicine would change in a short time a good Hindu into a devoted Christian," was doctrine easy to be believed, and when, after I had handed out some quinine to a few mothers and, having forgotten to ask the children's names for our registers, I ran a few steps to overtake them, their fear and consternation knew no bounds, seizing up their children in their arms they rushed off, letting their hair and clothes flow loose and free to the winds, while in mad haste some escaped into the woods and some to the nearest village. That we were watching our opportunity to steal their children and spirit them away to Sendamangalam was a fixed and firm belief, and for this reason they were warned not to send them to school.

But the lantern pictures were a great attraction at night. First in the overcrowded school-room and then in the open village streets, the Gospel story was told again and again. Even in this our enemies tried to thwart our efforts, for when the gas generator bubbled over and splashed a few

people who were sitting by, they were assured that this was one of our clever tricks to sprinkle water on them and so make them Christians. The next night all the spectators sat on the village walls at a safe distance from this form of bewitchment. However, they saw the pictures and heard the Word; so we leave it to the One who has said "My Word shall not return unto Me void."

We women have good times in the villages, for in spite of their fear the the women folk do like to be visited, and I found Bible-woman Mary had been getting friendly with many of them. But perhaps the most definite result of that camp was a request from the Pariahs to teach their children in school. Their village is not far off, and the head man came again and again to talk over the matter with us. He asked that school accommodation might be so arranged that the hill people could not make things uncomfortable for them, for as you know the Pariahs are treated as unclean and are not allowed in the caste houses, or to drink from their wells, &c. So, to avoid all disturbances, we have built a small addition to the present building where we trust they will study without fear or hindrance, and we are praying God may give us fruit among these poor outcastes.

EVELYN C. BRAND.

(*To be concluded.*)

THE CAUSES OF MISSIONARY APATHY.

(*Continued from page* 44.)

IT has been widely asserted that Christian belief is now in a transition stage regarding—

4. **The Ultimate Fate of the Heathen**, and therefore Missions to the heathen may be unnecessary. To this our definite reply is, that we take our stand on the revealed Word of God and not on the speculations of the New Theology. There are many folk in England asking, "Why should the Church send out missionaries to save the heathen from eternal perdition when we do not know whether there is any eternal perdition?" We firmly hold that every man will be judged according to the measure of enlightenment granted, and we deny that any man who has never heard of Jesus Christ will be condemned for not believing on Him. We further hold that amid all the mystery surrounding the question it is absolutely certain that the Judge of the whole earth will do right in each individual case. As I think of the millions of heathen who have died without ever hearing of the Saviour, this is the sheet-anchor of my faith. But after all the undeniable fact remains, that all have sinned. Every shrine and offering and pilgrimage in heathendon attests this fact, is a confession of sin, and proclaims the need of pardon. The words of our Lord are plain: "I am the way . . . . No man cometh unto the Father but through Me."

That shadowy, elusive individual spoken of in current journalism as "The man in the street," is among the many who assert that—

5. **"Pagan Religions are Good Enough for Pagan People."** Latent in this statement is the idea that Pagans are essentially an inferior breed—half devil and half child. It denies the unity of the race, the brotherhood of man. "By their fruits ye shall judge them." The fruit of the Hindu religion is polytheism, pantheism, idolatry, caste, widow burning, infanticide and religious prostitution. It places as beyond and beneath respectable society sixty millions of Indians—the untouchable polluting *panchamas*. Happily many Hindus are better than their creed. And yet an Englishman once seriously said to me, "How do you know that the Hindu religion may not be right after all?" Hindus have confessed to us in times of great sickness, "Our gods fail us when we most need their help." A religion which misrepresents God and misleads man is not good enough for anyone. (Mr. Booth then recalled the incident of a procession he had met in which

a baby girl was being carried to Ayanaspuram Temple to be devoted to the gods.) To say that their own religions are good enough for the heathen is to draw a fatal distinction between truth and religion.

6. The last cause of apathy towards foreign missions, to which I invite your consideration to-day, is perhaps the most ancient of all—

"There is so Much to do at Home that it is Wrong to Devote Our Energy and Money to Foreign Missions." This statement is made by two distinct classes. It is occasionally made by earnest Christian workers overburdened with various forms of service, doing far more than their share because of the lethargy of others. It more generally falls from the lips of the selfish who leave others to do the work at home, and do not wish to be bothered about work abroad. It may be well to suggest a way of dealing with the latter class. There was once a ghost whom all failed to drive away until it occurred to one man to ask the ghost for a subscription for a religious object. The ghost vanished! So the bogey which this objection enshrouds will usually disappear if one asks the objector to foreign missions what subscription he will make toward *Home* Missions. In dealing with the objection when made by earnest workers, one may point out that the situation at home differs radically from that abroad in heathendom.

(a) There are many who *could* carry on the work at home, and only a few who can do so abroad.

(b) People at home are all within reach of hearing the word of God if they so desired; millions of heathen are not.

(c) People at home can read the Word of God for themselves; millions of heathen cannot.

Few who deprecate the sending forth of missionaries from England to-day blame Augustine for coming to England to evangelise our heathen ancestors; yet the sin and suffering and spiritual need in Imperial Rome in the sixth century, when Augustine was sent to England, was as great as the sin and suffering of modern London. The experience of history is that at all times, in all countries, those who have striven to spread the knowledge of the love of God in ever-widening circles have themselves experienced a greater measure of the uplifting power of this love in their own lives, whilst those whose horizon was limited by their immediate surroundings have found it hard to maintain their work. In participating in work for the evangelisation of heathendom we certainly develop greater energy with which to carry out our work at home. The lesson of history is that inasmuch as an unlimited sympathy is the only qualification which under God will enable us to cope with the work at home, we will endeavour to cultivate this sympathy by taking an increasing interest in the spiritual welfare of those whose lot is cast in heathendom. E. A. BOOTH.

(*To be concluded.*)

A SIMPLIFIED ALPHABET FOR INDIAN LANGUAGES.

FROM time to time references are made in the *Herald* to the difficulties experienced in teaching the Bible to those who are illiterate. Brother Morling in a recent article vividly illustrated this by describing the method that has to be adopted in preaching to new converts who have no Bible knowledge. The amount of matter that the poor illiterate villagers do store in their minds is most commendable in them; though the necessity for very frequent repetition is sometimes a sore temptation to discouragement on the part of the Christian worker.

The Christian's constant companion is his Bible and this makes it difficult for us to imagine the experience of that vast number of Indian Christians who cannot read. It is true that the percentage of literacy amongst Christian males is 29·2 per cent. and amongst Hindus 10·1 per

cent. ; and amongst Christian females 13·5 per cent., as against ·8 per cent. Hindus ; but the other side of this needs to be realised, that out of a Christian male population of 2,011,000, no less than 1,422,000 are illiterate, and out of 1,865,000 females the great number of 1,613,000 cannot read. These are figures for the Christian population only, and when it is known that for female education the Christian Community stands second in the list, the poverty of female education in other communities can better be imagined.

The reason for this large percentage of illiteracy can mainly be accounted for by the fact that the largest accessions to the Christian religion have come from outcaste peoples. In our own fields we have reaped the largest harvests from the pariah classes, and our best work is done amongst them.

Viewing this vast number who are entirely dependant upon oral teaching for growth of spiritual knowledge, the minds of missionaries have for many years been occupied with finding a means whereby the ability to read the Bible may be more easily acquired.

Conditions in China were very similar and with the most complex Chinese writing it was almost impossible to teach village Christians to read. A missionary invented a simple alphabet with about thirty signs, and after much patient care and revision found it most successful. The Chinese Government recognised the value of it and authorised its use in schools. The result has been an enormous increase in the sale of Bibles in China amongst those who have learnt to read. This success has added impetus to the movement in India.

The alphabets of Indian languages are mostly very complex. Not only are there separate signs for each vowel and each consonant, but each vowel in combination with each consonant has a separate sign. These do not present much difficulty, it is true, to those who are apt at learning, but to those who, as it were, have no learning in their blood, or environment, they are almost impossible. The aim has been therefore to devise an alphabet so easy that a pariah woman can learn to read the Bible in a short space of time. Quite a number of alphabets were sent in to the committee appointed for the purpose, and Miss Elliott and I had the privilege of taking part in valueing them. The points of special value were phonetics, simple and distinct characters, ease in writing, suitability for printing, and above all, the value as a means of bringing the Word of God as an intelligible messenger to India's illiterates.

Experiments have now to be made with the most suitable alphabet, but progress has been made, and we pray that the attempt may be blessed to the Church of Christ in this dark land. L. WATTS.

GRATITUDE AND NEED.

"IN everything by prayer and supplication with thanksgiving let your requests be made known unto God." It is with hearts full of gratitude that we, as L.Z.A. Workers, recognize all that God has wrought through the gift of Miss Elliott as our first European Lady Missionary, but our friends are aware we are losing her services at Madras, and whilst we rejoice that the Sendamangalam field gains, we are face to face with a need which has found expression in the prayer "Pray ye therefore the Lord of the harvest, that He will send forth labourers unto His harvest." Now we are hoping that some sister in the Homeland has been prepared by God to go forth in answer to that prayer. Should there be any such, application should be made to Mrs. Collin, 61 Breakspears Road, Brockley, London, S.E. 4. Some heart may be asking, "But what is required for a missionary?"—1. A living faith in the Lord Jesus Christ as her personal Saviour, and in the power of the Gospel as God's appointed means of salvation. 2. A definite call to serve the Lord in the Mission

Field in India. 3. A healthy constitution, a good education and ability to learn languages. 4. It is also a great advantage to have had some medical training.

Our friends will be pleased to learn that the small tokens of our affection for Miss Elliott from forty-eight branches have enabled the L.Z.A. Committee to already send out £36 to purchase a wedding gift. We thank every Contributor !

ANNOUNCEMENTS.

THE ANNUAL MEETING.—Preliminary Notice.—The Annual Meeting will be held (D.V.) on Tuesday, 25th October, 1921, at Mount Zion, St. John's Wood Road, by the kind permission of the Church, and Pastor J. E. Flegg is expected to preach in the afternoon.

The Envelope Collection which is to be held during this month is for the General Fund, in order to enable the Committee to meet the expenses of training our new missionary. This is the only Fund available for carrying on the general work of the Mission and it is overdrawn. We trust therefore that every Church will do its utmost to make this effort a success.

Miss Ireland is expected to sail for India on or about Sept. 2nd, 1921. The Farewell Meeting will be held on August 30th.

Missionary Study Circles and Work Parties.—We have received from the new East London Auxiliary of the S.B.M. several books on these and other forms of Missionary help, *e.g.*, Missionary Work Parties for Boys and Girls, and How to Lead a Mission Study Circle. Information as to these may be obtained of Mr. M. W. Reed, Secretary of the Auxiliary, 95 Ham Park Road, London, E. 15.

MEETINGS.

Courland Grove Study Circle.—At a Meeting of the Circle on April 13th, Miss Watts spoke on "Work in the Madras Villages," drawing attention particularly to the women members of the Church at Sembiam, and giving a short history of each of these trophies of Divine grace.

West Ham Tabernacle.—The District Meeting held on Wednesday, 18th May, 1921, was well attended, the Churches in East London being splendidly represented. Pastor C. J. Welsford presided and after welcoming the friends from other Churches reminded the Meeting that the first words of the Gospel had a world-wide missionary application. An announcement was made of the formation of the East London Auxiliary of the Strict Baptist Mission, which had arranged the Meeting. The Auxiliary consisted of the duly appointed representatives of the Churches, and Pastor C. J. Welsford and Pastor W. S. Baker were Chairman and Vice-Chairman respectively for the first year. By occasional meetings of the missionary workers of each Church for prayer and conference, efforts to extend and deepen missionary interest would be conducted along lines indicated by experience. Mr. David Thrower said he was there as the new missionary because he had heard the call that must be obeyed, and he asked for the prayers of God's people. Mr. E. A. Booth spoke on "New India and the Christian Church." Dating New India back to the time when the Japanese conquered the Russian Forces, he said that new problems faced the missionaries which called for courage and foresight. A new zeal was needed in the home Churches which would drive them to prayer till there was such a missionary spirit that the members of the Churches who were not interested were also fired with enthusiasm. The offerings amounted to £8 19s 9d.

Akeman Street, Tring.—On Wednesday afternoon, June 8th, a very pleasant time was spent in the Akeman Street Schoolroom, when we had a visit from Miss Ireland, and heard with great interest her account of the daily work of the women of India and were shown their great need (although they themselves don't realise it) of the Gospel to be preached and lived amongst them. At the close of the Meeting a collection was taken, which amounted to £12 7s. 10½d., and then tea was handed round to which the pastor and deacons had been invited.

Ladies' Zenana Auxiliary.—L.Z.A. Branches are reminded that all donations and subscriptions for the Ladies' Zenana Auxiliary should be forwarded to Miss P. P. NUNN, 58 Myddelton Square, E.C. 1, **before July 1st** for inclusion in this year's accounts.

LIST OF SUBSCRIPTIONS, ETC.,

Received from May 10th to June 9th, 1921.

GENERAL FUND.

	£	s.	d.
Bermondsey, Lynton Rd., Y.P.C.		8	4
Tunstall, Mr. G. G. Garrod		10	0
Clapham Junction		2	6
West Ham Tabernacle, "Mary"	10	0	0
Birthday Thank-offering, Apr. 30		5	0
Southport, S.S.		7	7
Clapham, Courland Grove, Miss Ruth Brinkler, box		13	9½
Birthday Box		9	9
S.S.		7	0
Stratford, Gurney Rd. Miss A. Webb (Hymn Sheets)		5	0
Cambridge, Eden, Y.P.C.S.	1	4	8
Ipswich, L.P.	2	10	0
Staines, S.S.	1	0	0
Tenterden, Jireh, Mrs. M. Crouch, Coll. Card	2	1	0
Wood Green, Dovecote, S.S.	6	0	9
Birthday Box		7	6
Tottenham, Subs.		10	0
Royton	7	17	7
Boxes	3	10	10
Croydon, Salem, S.S.		5	0
West Ham, Birthday Gift, May 20	1	1	0
Farnham, S.S.		8	0
Ramsgate, Zion, S.S.	2	4	0
Miss Smith		2	6
Chesham, S.S.	1	11	9
Birthday Box		2	3
Lewisham, College Park, S.S.	2	6	0
Yarmouth	3	17	4½
S.S.	1	0	11
Boxes	10	14	2½
Chelmondiston, Mr. W. Calton		7	0
Mrs. J. Cordle		10	0
Mr. S. C. Cordle	2	0	0
Aldringham	1	2	6
S.S.		8	6
Ipswich, Bethesda, Lit.	1	10	0
Sudborne	3	11	11½
Boxes	1	12	7
Tunstall	2	6	0
Berkhamsted, boxes	3	10	3
Brighton, Prarthana Sabha, Half-Yearly Meeting	6	7	7½
Literature		2	10½
Birthday Fund	1	6	0
Leicester, Newarke St. Sewing Class	13	0	7
S.S.	1	0	0
Croydon, Derby Rd. Bible Class		15	0
Walsall, Midland Road	16	2	6
PERSONAL :—			
605		5	0
607		10	0
Mrs. Frost, Reports		2	0
Mr. J. Wadsworth		5	0
X.Y.Z. New Missionary	1	0	0
Mr. & Mrs. J. Driver	1	0	0
Miss V. P. Bright		2	6
Mr. C. H. Gosling	3	0	0
Miss N. R. Pannell, 5 dollars	1	2	2
A.E.		5	0
Friend	200	0	0
Anon.		10	0
Mrs. F. A. Saw	1	1	1
Miss E. Reynolds	1	0	0
MISCELLANEOUS :—			
District Meeting held at Croydon, Derby Road	5	9	8½
Eastern District Aux. held at West Ham Tabernacle	8	12	6
Literature		7	3
5 per cent. War Stock (£1000)	25	0	0
	£372	4	9¾

PENSION FUND.

	£	s.	d.
X.Y.Z.	1	0	0
5 per cent. War Stock (£172 19s. 10d.)	4	6	5
5 per cent. War Stock (£157 8s. 6d.)	3	18	8
3 per cent. London County Consolidated Stock (£367 14s. 11d.)	2	15	1
Ditto (£567 6s 4d.)	4	5	1
	£16	5	3

HERALD FUND.

	£	s.	d.
Clapham Junction		3	0
Guildford, Miss Pickett		2	6
Fulham, Lillie Road		10	0
Tottenham		10	0
Royton		18	8
Clapham, Courland Grove		7	0
Yarmouth, York Road		12	0
Crowfield	1	11	0
Chelmondiston, Mr. W. Calton		3	0
Berkhamsted		12	0
Brighton, Tabernacle, Mr. J. Carr		2	0
Ilford, Ebenezer		5	0
Leicester, Newarke St.		11	0
Borough Green		15	0
Walsall, Midland, Rd.		10	0
PERSONAL :—			
607		1	6
Miss V. P. Bright			4
	£7	14	0

"Southend-on-Sea, June 5" An anonymous friend sent to our Treasurer the sum of "5/o for Mr. E. A. Booth." This has been handed to him but will not appear in our a/cs.

From "Winton" has been sent "£1 for Miss Elliott," this will be sent out direct to her but will not appear in our a/cs. as it is a personal gift.

LADIES' ZENANA AUXILIARY.

Money received by Miss P. P. Nunn from May 10th, to June 9 th, 1921 :—

	£	s.	d.
Church Hill, Walthamstow, Anon.	1	0	0
High Wycombe, Collection	2	3	0
Thankoffering		10	
Hounslow, Women's Meeting		15	0
Croydon, Collection	1	10	0
Borough Green, boxes		16	0
Badingham & Cransford, Collection	1	0	6
St. John's Wood, Collection	3	17	6
Kingston, for *Gift Week*	2	7	0
Kilburn Vale	1	0	0
Enon, Woolwich, Result of Meeting, convened by Mrs. Rose	3	5	3
Tottenham, Collection	1	4	0
Erith, Sunday School		10	0
PERSONAL :—			
Anonymous	3	0	0
Result of Mrs. A. Vine's Drawing-room Meeting	6	4	0
Mrs. Blythe (Box)	1	0	0
	£30	2	3

NOTICES.

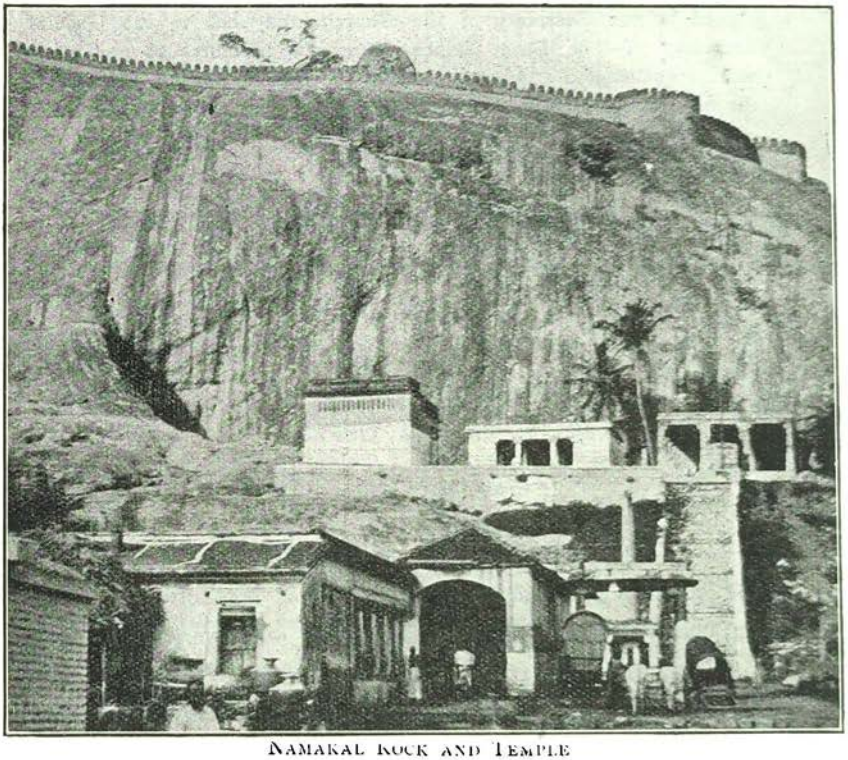
ALL SUBSCRIPTIONS, etc. (*except for the L.Z.A.*), to be sent to **Mr. A. J. Robbins, Vicarage Farm, Hounslow,** from whom COLLECTING BOXES may be obtained.

ALL ENQUIRIES CONCERNING L.Z.A. DEPUTATION WORK should be sent to **Mrs. Collin, 61, Breakspears Road, Brockley, S.E. 4,** 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.**

Vol. XX. *New Series, No. 176.* August. 1921.

The Strict Baptist Mission HERALD.

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



NAMAKAL ROCK AND TEMPLE

Price One Penny.

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

Printed by ROBT. STOCKWELL, Baden Place, Borough, S.E. 1; and published for The Strict Baptist Mission by MARSHALL BROTHERS, Ltd., Crane Court, Fleet Street, London, E.C. 4

The Strict Baptist Mission.

MEMBERSHIP OF THE ASSOCIATION.

THE Financial Year of THE STRICT BAPTIST MISSION will close on September 30th, 1921, 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, 1921, 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 25th, 1921.

* * * *

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 25th, 1921.

* * * *

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.

BEARING THE CROSS.

IT has often been remarked that Indian Christians of the first generation, those who themselves have left their idols, relatives, and all for Christ's sake, are men of stronger character and more sterling worth than their children. Certainly in this the great principle holds good that the tree which braves the storm has the strongest and deepest roots ; the man who is "tried," who "endures temptation" is "blessed" above his fellows.

A year ago our hopes of Devadasen were mixed with many fears. Disappointment alternated with encouragement as we strove for his open confession. Now the persecution he endures increases patience ; bearing the heavy cross develops unknown powers.

When our friend put on Christ last monsoon we warned him to be prepared for what some term "boiling water." He returned to Pavittram warm and strong in his first love, but at once met a storm of opposition. His wife refused to prepare him any food. His father-in-law met him with "Now you have denied the religion of your wife and your forefathers, you can no longer have my daughter." He replied, "While I was a devil worshipper I was addicted to drunkenness, ill-treated my wife, often left her and walked in a very wrong way. It appears that all such conduct was pleasing to you, for now I have left drink, adultery and many other sins, and am living a life of love and patience, you hate me and take away my wife." Notwithstanding Devadasen's earnest entreaties she was at once removed to another village.

When our friend confessed Christ he had his head shorn to show he had forsaken the old ways. His work frequently led him through the caste quarter, where his caste superiors would stop him, threaten him with public beating, and pass all manner of contumely on him for cutting his hair. At various times we gave him Gospel booklets, Scripture Portions, and a Testament. It mattered not where these were hidden they would be removed and destroyed. At last a small "Life of Christ" with thin limp covers was given him. This he managed to keep for some time by always carrying it in his loin cloth ; but here, again, the shape of the book would be seen through the cloth and bring on him public scoffing and ridicule.

Devadasen's work, which is of a very menial order, is under the direction of the village Government official, and for a time it seemed as though he would secure the dismissal of our friend from service, but a representation from us reached a much higher official just in time. The local functionary now vents his little spleen by trying to mingle his subordinate's work with temple affairs, and by sending him away on long errands on Sunday morning. Even then Devadasen often manages to be present at the Erumaipatti service held six miles away. Part of the wage for this menial work is paid in grain by the farmers ; but when the new Christian visits the threshing-floor for his portion of grain, the farmer tells him that his "falling into Christianity" has so angered the gods that his harvest has greatly decreased. The result is his income has diminished to about seven shillings per month !

Last month Devadasen's parents became very sick. Their illness was so mysterious and dangerous that a soothsayer was called to discover the reason and the cure. The man came with his kettle-drum and began to thump ; the neighbours at once gathered round, until the hut was filled and surrounded by eager on-lookers on the tip-toe of expectation. The diviner increased his thumping, swaying his body to and fro and working himself into a paroxysm of excitement. At last, with hair all dishevelled, eyes fixed and wild, body trembling with violent agitation, the oracle proclaimed, "Your terrible malady is caused by your son's perfidy. His renunciation is your only medicine."

At once friends and relatives began to argue, coax, wheedle, threaten the unfaithful son who had wrought this great evil. Devadasen, remaining

firm amidst this fierce storm of opposition, knelt beside his half-conscious parents and said, "We knew this would be the verdict and I know full well it is all false, the work of devils. I cannot and will not renounce my faith in my Lord who has saved me, but I am praying Him to restore you; yea, I know He will restore you."

The meeting broke up amid the growling and cursing of the neighbours; but, thank God, Devadasen's prayers were heard, his parents healed—and his wife was restored to him. D. MORLING.

Sendamangalam, May 10th, 1921.

TWO SINISTER EVENTS.

WE fear some of the home papers are giving a rosy complexion to the very ugly political situation in India. We all feel grateful for the measure of success that has attended the recent visit of the Duke of Connaught, but many entirely ignore the unpleasant fact that, in every big city the duke visited, the day of his arrival was proclaimed by Hindus and Mohammedans alike, as "hartal," a day of mourning. In many places these efforts were so successful that, notwithstanding the inordinate love of the Indian for sightseeing, on the prescribed days all bazaars and other business premises were closed, drivers of public conveyances refused to ply for hire, and many streets in the line of route taken by the royal procession were all but deserted! One of the most brilliant functions performed by His Grace was the opening of the Chamber of Indian Princes. It seems to be little noticed that the whole proceedings were marred by the wilful absence of the Premier Prince of all the Indian Rulers.

Two incidents have just now occurred that will indicate the state of feeling even in the Madras Presidency, considered to be the most loyal, let us say the least disloyal, province in India.

Mr. Gandhi, the leader of the huge movement whose express object it is "to make an end" within six months of the "Satanic" British Government, has just visited the large town of Bezwada. On his arrival the municipality gave him a *unanimous* and public welcome, highly extolling "the great services he is rendering" to the country. At the first meeting addressed by Mr. Gandhi there he had before him a crowd of over one hundred thousand would-be listeners.

Until the past few months the visit of the Madras Governor to any provincial town has been reckoned a time for great festivities and numerous welcomes. Lord Willingdon is now visiting our own town of Salem, but the municipality has *unanimously* decided to give him no welcome address!

At this most critical juncture Lord Reading is arriving in India to preside over the affairs of more than a fifth of the people of this world. When poor India is thus distracted let us bear our new Viceroy, our Governors, and the Indian Legislature much before God in our daily petitions. D. MORLING.

Sendamangalam, April 5th, 1921.

TOURING AMONG KOLLI HILL WOMEN.

(*Concluded from page* 52.)

OUR next move was to Puliampetti. It would interest you to watch all the activities of a setting-out day. One has to be up very early packing and rolling up beds, &c. For the crowd of coolies is soon upon us. An early start for them and for us is a great thing as one thus escapes the heat of the day, and they are anxious not to overpass their food time too long. All seems confusion for a time as they love to dispute and wrangle over the size of their loads and to shout to one another to come and help. They tie up the awkward parcels on to bamboo sticks so that two men may carry over-heavy loads, and each one is busy selecting the burden he fancies will best suit him. We pitched our tents under big Swami trees beneath which

two little temples are built. The people declared that since we were there last year the Swamis, or rather devils, have taken their departure. I wish it were true although the signs of the evil one's presence seem pretty manifest there still. The people here gave us a good welcome and Preacher Seenavasahum and his wife seem to be very happy in their work and are full of hope as to the future.

It was a joy on Sunday to meet with Peter and his wife at the Lord's Table. Old Stephen was there also and I think he hoped to partake with us. We have prayed much that his being debarred this privilege may work conviction in the old man's heart. He still wants to be numbered among Christ's people and yet to remain one with his caste. Seenavasahum took me down one morning to Kirakadu. It is one of the wildest sides of the hills, and the village is situated in a very malarious part. Here live our friends, Peter and his wife, I felt very strange as I entered their house, for we are never allowed to put a foot inside the hill people's doorways. It is so strict a rule, that for these seven years I have only been inside two or three houses altogether and that only in times of dangerous illness. So as we knelt down together on the mud floor of their humble dwelling, I felt indeed a great change had come here at least, and surely we may say the first link in this terribly hard chain of caste has been broken. Peter's wife, Hannah, is too shy as yet to pray aloud by herself, she usually joins in when the Bible-woman engages in prayer. We had a very good time in this village, for the people listen so well and seem to understand, and we look and long for more fruit from here.

From Puliampetti we came on to Ariyur. When all was packed up and half the coolies sent on we knelt in the small tent, that had not yet been lowered, and committed our dear friend Seenavasahum and his wife, with their little new-born babe, to the Lord, for we knew we could not visit them again for some time, as we are now on the East side of the hills a long distance from their station.

We then set out through the deep forest and over the fine chain of hills that separates that Nadu from this. It was a good long march, and as it was past mid-day when we reached here we were glad of the deep shade of this fine old Jack-fruit tree, and we were glad too of the quiet Sabbath following, when we had time to wait on the Lord and ask Him to prepare a way for us. We had come to build a teacher's house and school, but had no idea where land could be obtained. The people are very slow and afraid to sell. Children have been taught here for months, but as we have only grain sheds at our disposal for schools, work has again and again been at a standstill when the sheds are all needed for grain storage. Sunday afternoon we walked over a near piece of ground which seemed a very central site and good for building, and we wondered if God meant it for us. Although at first it seemed the owners were unwilling to sell, by Wednesday noon all was fixed up and work began in real earnest Thursday morning, "through the Good Hand of our God upon us," and already windows and door frames are in and the walls half up. Never before have we so quickly started a building. EVELYN C. BRAND.

THE CAUSES OF MISSIONARY APATHY.

(*Concluded from page* 53.)

Our Commission.—Turning now from these anti-missionary statements let us remind ourselves that stronger than the strongest objection to foreign missions that has or ever will be made is the clear, definite command of our Lord, that we are to go into all the world and preach the Gospel to every creature. It cannot be explained away ; it cannot be ruled out of date ; it cannot be superseded. It is the first, last, and sufficient warrant for all missionary enterprise. No Church, no believer, can evade obedience to this command without definite spiritual loss. The Gospel is God's message

to mankind. How can any man truly preach that Gospel to-day unless he believe in preaching it to all? If he does not believe it to be a message to all the nations he has not really got a message to his own congregation.

Blessing.—The blessing which God has granted on the work in India is at once a stimulus and a challenge to our faith. Since last I had the privilege of addressing a similar gathering there have been conversions from heathendom recorded in each of our fields. There has been the first sheaf of the harvest gathered on

The Kolli Hills.—From amongst that hill tribe, which for ages has been totally given up to the worship of false gods, some have been brought by Divine grace to make the great renunciation by forsaking the idols of their forefathers, and to put their trust in the Lord Jesus. In *any* village in India those who *first* break away from custom and cease to "walk as the village walks" suffer the greatest persecution. In

The Sendamangalam Field during the past few months there has been a spiritual movement among the *panchamas*, and Mr. Morling reports that during this time those baptized and received into Church fellowship from among the heathen exceeded the number so received during the previous thirteen years. Scattered in several villages they will be sorely tested by their heathen neighbours. He Who called them will establish them. They will be strengthened through our prayers. In

The Madras Field blessing continues to flow, and repeatedly we have received news of conversions and additions to the Churches from heathendom. Of special interest is the movement in Sembiyam, where we have now six women converts. The villagers think that Christianity is gaining ground too fast. They have opened an opposition school, and are persecuting the women daily. The woman last baptized was severely beaten by the villagers, who also threatened that each night one of the other Christian women would be beaten in turn. They announced that our Biblewoman was to be beaten, and that they had a knife ready for the lady missionary. The Biblewoman and the missionary visited the village, gathered the Christian women, held a prayer meeting in one of their houses, and—nothing happened. But the head man of the village appointed a Council of five to decide whether the Christian women should be allowed to continue to live in the village, or to use the village well, the alternative being that they should be forced to recant. They are in a tight corner. Let us pray for them, and praise God for the witness they have maintained.

So we are faced and challenged in each field with blessing and opportunities. Reflect on the seriousness of the fact that opportunities pass—we must use them or lose them. Before us are vast unworked areas. What are we going to do about them in view of our Master's command? Remember that our work must be adequate in point of thoroughness as well as of scope. There is no warrant in the teaching of Christ for a merely superficial propagation of Christianity. Let each recall the days of greater zeal and prayer for foreign missions, and pray anew—

"Keep me from turning back!
My hand is on the plough, my faltering hand;
But all in front of me is untilled land,
The wilderness and solitary place,
The lonely desert and its interspace.
. . . . My courage is outworn,
Keep me from turning back.
The handles of my plough with tears are wet,
The shares with rust are spoiled—and yet—and yet—
My God! My God! Keep me from turning back."

E. A. BOOTH

MEETINGS.

Derby Road, Croydon.—On 17th May a Missionary Meeting was held. Mrs. Collin and Miss Ireland addressed the meeting. The attendance was good, friends from the neighbouring Churches being present. We believe a very deepened interest in our missionary work will be the result of Miss Ireland's visit. The collection amounted to £1 10s.

Church Hill, Walthamstow.—At our Women's Gospel Meeting (over which Mrs. Sharpe presided), Thursday afternoon, June 30th, Miss Ireland gave a most interesting account of the women of India and their surroundings, showing us the very great need for prayer on their behalf. Much keen attention and appreciation was evinced by all. The collection realized £1 10s 8d.

Courland Grove, Clapham.—On July 10th (our Missionary Sunday) we were favoured with a visit from our brother Mr. E. A. Booth, who preached in the morning on "The Throne of Grace" (Heb. iv. 16), and in the evening on the triple parable of Luke xv., dealing with each subject from the missionary view point. The services were much enjoyed, and we pray that our brother's visit may be followed with real and lasting blessing. In the afternoon the new Missionary (Mr. D. A. Thrower), our late S.S. Secretary, gave an address to the scholars. Collections (including £13 5s. 6d. from the school) amounted to £33 5s. 6d. for the Mission Funds. C. W. L.

L.Z.A. Secretaries who have not yet sent in the contents of the boxes to Miss P. P. Nunn, 58, Myddelton Square, E.C. 1, are asked to do so *as early this month as possible*, for inclusion in this year's accounts.

* * * * * *

The next L.Z.A. Quarterly Prayer Meeting is arranged for Tuesday, 7 p.m., August 30th, at 71, White Lion Street Islington, N. The Committee hope that many L.Z.A. friends will endeavour to be present.

THE CHRISTMAS BOXES.—PRELIMINARY NOTICE.

FRIENDS are reminded that it will be necessary again this year to dispatch the CHRISTMAS BOXES TO INDIA in SEPTEMBER. Notice will be given in the September HERALD where the parcels are to be sent to early in that month. It is hoped that as much work as possible may be completed, in order that more boxes may be sent out this year, with enough garments to give every child *one*.

INCREASED NEED.

IN the July HERALD, under the title of "Gratitude and Need," we mentioned that Miss Elliott's marriage left a vacancy for another lady to fill, in connection with our work among India's women. **It is with great regret we now have to report that Miss Ireland, having had further medical advice, is forbidden to return to India.** We pray that this experience may be sanctified to her and to ourselves, and that God's will for her future may soon be revealed, also that He may be pleased to thrust out other labourers into this part of His vineyard. Applications from any sisters constrained to offer themselves will be prayerfully considered by the L.Z.A. Committee, and should be addressed to Mrs. COLLIN, 61, Breakspears Road, Brockley, S.E. 4.

LIST OF SUBSCRIPTIONS, ETC.,

Received from June 11th to July 11th, 1921.

GENERAL FUND.

	£	s.	d.
Tottenham, Ebenezer	5	10	6
Ipswich, Bethesda, Reports ..	1	0	0
Ditto, box		8	1
Badingham and Cransford, Envelopes ..		3	0
Epsom, Salem	3	10	4½
S.S.		6	10½
P.P.C.			2
Leyton, Birthday Gift, May 14		2	6
Datchet, S.S.		15	0
Staines S.S.		18	6
Egham, Miss Pearce ..		18	0
Oundle, Zion, S.S. ..		18	0
Tring, Ebenezer ..	4	17	8
St. John's Wood, Men's Meeting ..	4	18	6
Mrs Sampson ..		2	0
Miss Jayne		1	6
Mr. & Mrs. Fraser ..	5	0	0
Per Miss Harris ..		7	6
Mr. R. S. W. Sears	2	2	0
West Ham Tabernacle, S.S.	11	8	5
Limehouse, Elim, S.S.		5	6
Birthday Box ..		12	0
Collection	3	3	0
Prahran (Melbourne), Hope, Birthday Box		9	3½
S.S.		4	11
Boxes, Home Mission	2	8	9½
Leyton, Goldsmith Rd., box	4	2	2
Croydon, Derby Rd., Mr. H. G. Dann, box	1	0	0
,, ,, Lit.		5	0
Bermondsey, Lynton, Rd., S.S., 153 ..	1	1	0
Manor Park, Miss Tattersall, box		15	10
S.S. Box		7	6
Hounslow, S.S. ..	5	3	5
Streatham, Hambro Rd., Mr. H. Watts ..	2	0	0
S.S. Box	1	3	9
Beccles, S.S Boxes ..	4	10	2
Kilburn, Ebenezer ..	6	0	0
S.S. Birthday Box ..	2	1	0
Thame	2	15	0
,, Mr. J. K. Elton	1	1	0
Clapham, Courland Grove, S.S.		7	2
Birthday		3	0
Sydney, O. F. Temple	12	0	0
Swindon	2	15	10
Bath, Bethel & Providence .. .. .. also 5 Franc Note	4	2	3
Brighton, Ebenezer ..	5	1	6½
Tadworth	5	10	0
P.P.C.		12	0
Mrs. Wappling, box		7	0
Wandsworth, Chatham Road, Mr. F. T. Newman	7	7	0
Coventry, Miss E. Redfern ..		17	0
Miss E. M. Harris ..		15	0
PERSONAL :—			
A.B.		10	0
Mrs. Harrington ..		5	0
X.Y.Z., new missionary	1	0	0
Misses A. & E. Francis, Kolli Hills		10	0
Mrs. R. B. Stevens	1	0	0
Mrs. J. W. Oliver ..	2	0	0
Miss L. Bates, box ..	1	12	6
A.B.		10	0
Miss G. Stevens ..	1	0	0
MISCELLANEOUS :—			
Deposit Interest ..	4	0	6
S.E. District Meeting held at Lewisham, College Park ..	12	0	10
Sale of Lit. ..		4	8
2½ per cent. Consols (£39 1s. 11d.) ..		4	10
E. & J. Motere Mrs. Barker's Trust ..	24	14	3
	£172	8	3½

PENSION FUND.

	£	s.	d.
St. John's Wood, Mt. Zion, Mr. R. S. W. Sears	1	1	0
2½ per cent. Consols (£1067 14s. 5d.) ..	6	13	5
	£7	14	5

HERALD FUND.

	£	s.	d.
Walthamstow, Commercial Street Memorial		7	0
Ipswich, Bethesda ..	1	2	0
Hounslow		3	7
Clacton-on-Sea, C. & B.		5	0
St John's Wood ..	8	4	1
Woolwich, Enon, S.S.		2	6
Limehouse, Elim, S.S.		3	6
West Ham Tabernacle	1	0	0
Prahran (Melbourne), Hope		10	0
Bermondsey, Lynton Road, S.S...		10	0
Newcastle-on-Tyne ..		9	6
Watford, Tabernacle ..		13	6
Manor Park		7	8
Beccles, S.S.	1	4	4
Aston Clinton	1	0	0
Kilburn, Ebenezer ..	1	7	0
Homerton Row ..		10	0
Middlesborough, Miss Allick		1	0
Newton Toney ..		2	0
PERSONAL :—			
Mrs. Harrington ..		5	0
Windows of Heaven		10	0
Miss Bright		1	6
	£18	19	2

MEDICAL FUND.

	£	s.	d.
St. John's Wood, Men's Meeting ..	2	0	0
Mr. R. S. W. Sears ..	1	1	0
	£3	1	0

LADIES' ZENANA AUXILIARY.

Money received by Miss P. P. Nunn from June 10th to July 9th, 1921:—

Tring, Collection ..	12	7	10
Fulham ,, ..	1	0	1
Wood Green, Park Ridings, Collections		11	6
Manor Park, Collection	1	10	6
Walthamstow, Church Hill, Collection at L.Z.A & Women's Gospel Meetings ..	1	10	8
Lynton Road, Young Ladies' B.C. for part-support of B.W. Rutnamoni	2	11	6
West Ham, Women's Gospel Meeting ..	1	4	0
Clapham, Courland Grove, boxes ..	14	17	0
Walsham-le-Willows, box	2	0	0
Finchley, Memorial Hall, boxes	1	17	6
Grays, boxes	2	14	6
Sale, Boxes	1	5	0
PERSONAL :—			
Miss Ash		13	0
Mrs. J. W. Oliver ..	2	0	0
	£46	3	1

NOTICES.

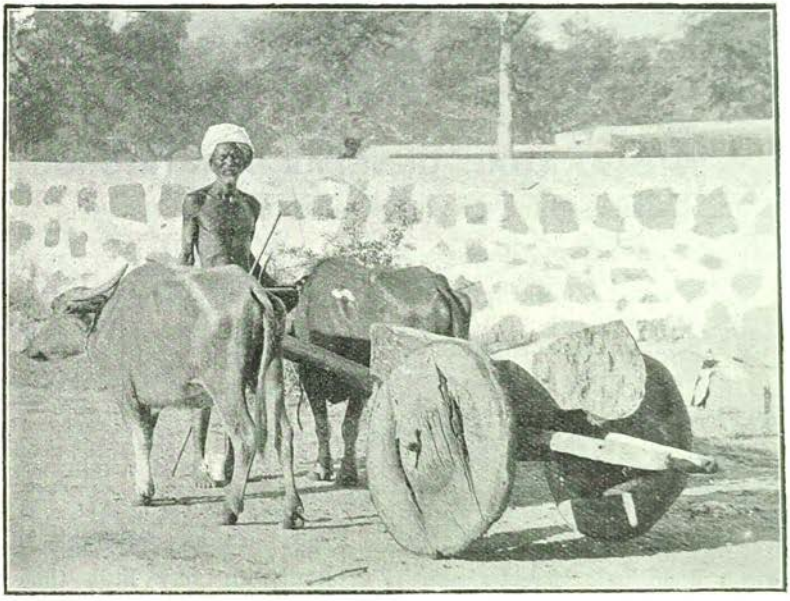
ALL SUBSCRIPTIONS etc. (*except for the L Z A.*). to be sent to **Mr. A. J. Robbins, Vicarage Farm, Hounslow,** from whom COLLECTING BOXES may be obtained.

ALL ENQUIRIES CONCERNING L.Z.A. DEPUTATION WORK should be sent to **Mrs. Collin, 61, Breakspears Road, Brockley, S.E. 4,** 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.**

Vol. XX. *New Series, No. 177.* September, 1921.

The Strict Baptist Mission HERALD.

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



BUFFALO TRANSPORT IN SENDAMANGLAM.

Price One Penny.

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

Printed by ROBT. STOCKWELL, Baden Place, Borough, S.E. 1; and published for The Strict Baptist Mission by MARSHALL BROTHERS, Ltd., Crane Court, Fleet Street, London, E.C. 4

The Strict Baptist Mission.

MEMBERSHIP OF THE ASSOCIATION.

THE Financial Year of THE STRICT BAPTIST MISSION will close on September 30th, 1921, 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, 1921, 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 25th, 1921.

* * * *

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 25th, 1921.

* * * *

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.

FOREIGN FIELD NEWS.

MADRAS.—Cotton Mills Strike.—Madras has been seriously disturbed by riots and incendiarism following a split amongst the cotton operatives over a strike declared by the Labour Union. Although the Union leaders are non-co-operators who preach non-violence, their followers certainly used violence against the panchamas who broke away from the Union. Villages were burnt down, and people were attacked, mutilated, and some killed in the open street. For a time, owing to the fear of looting, provision bazaars were closed, and marketing was most difficult. After the Government had given very stern advice the violence ceased, and the panchamas are going back to work again. Caste men are holding out, but with diminishing enthusiasm.

Missionaries' Conference.—This was held in Kilpauk from 11th to 14th July, when many important matters were discussed, and recommendations sent to the Mission Council. It is most enjoyable and helpful for all the missionaries on the field to meet together once a year in this way, and the opportunity for fellowship in discussion and worship is prized by us all.

Weddings.—We certainly are showing a good example to our Hindu neighbours in the matter of weddings, for no fewer than three were held in July, which is reckoned an inauspicious month by Hindu astrologers. Preacher Ponniah's eldest daughter, Ellen, was married to Paul Daniel, the one-time devil-doctor of Konnur. Suviseshamuthu, of Arumbakkam, was married to a young lady named Hephsibah. And our missionaries, Mr. Morling and Miss Elliott, were married at Vepery Chapel on 15th July. On that occasion the chapel was nicely decorated, and we had the pleasure of having all the missionaries present, together with the Madras workers and two brethren from Sendamangalam. Our prayers go with Mr. and Mrs. Morling in their new period of life and service in Sendamangalam.

Baptism.—Sooranamammal, who has long delayed baptism in deference to the wishes of her mother, felt she could no longer delay obedience to her Lord and Master, and was baptized at Vepery on the first Lord's Day morning.

L. WATTS.

July 28th, 1921.

SENDAMANGALAM.—I acknowledge with thanks the receipt, through our General Secretary, of a donation of five shillings for the work in Sendamangalam. The name of the donor is unknown.

I am glad to say that our Boarding School in Sendamangalam has been re-started, and that we now have in the hostel six boys, children of our Kakkaveri Christians. For various reasons this establishment had been closed for the past two years.

The S. W. monsoon is now setting in on the west coast. Let us pray for a good seasonable rainfall, for there are many places in India suffering severely from drought. In some parts of S. India to-day the intoxicating juice of the cocoanut palm is cheaper even than dirty water.

I have just enjoyed a brief season of rest and change on the Nilgiri Mountains, where I had the privilege of meeting a number of missionaries. After my long isolation in Sendamangalam, where a white face is never seen by me, it seemed at first a startling but very gladdening revelation that there were other European Christians in S. India besides myself! These little seasons are most helpful in maintaining, or creating, what Paul called the "spiritual glow" (Rom. xii. 12, Moffatt). Let us thank God for the hill tops.

Friends will be glad to hear that Sendamangalam is now quite free from plague. After the return of the people to the town there was a recrudescence of the fell disease, but providentially it has now quite disappeared. Dismantling grass roofs in the compound, removing thatch shelters from our windows, and other precautions have been used to keep away stricken rats. We thank God for keeping this another plague from coming nigh our dwelling.

Three of our workers have very profitably spent their May vacation by going to a summer school and studying the theory and practice of Indian music. The tunes of many of our lyrics (as certain friends at home must well know !) are most difficult to execute, and I am hoping that our service of praise in various congregations will become more helpful and tuneful for this sound instruction.

Our Indian brethren when working quite alone in a hostile neighbourhood often suffer great hardship for want of water. At Elur the people are doing their utmost to prevent our Preacher and Colporteur from getting either water or the services of the indispensable washer-man. To remove the first difficulty we are making an agreement with a Sendamangalam man for the digging of a well. To overcome the second we make secret nocturnal dealings with the outcastes. A well we have just dug in Erumaipatti is the only one giving good water in the whole of that locality.

July 5th, 1921. D. MORLING.

A NEW ZENANA DISTRICT.

THE name Koyembedu is not a new one to the readers of the HERALD ; it is a village at the sixth milestone from Madras city. For twelve or fourteen years school work and street preaching have been carried on there ; the work too has been approved and used of God to the salvation of several young men who were formerly scholars in our school. I have for a long time been wanting to station a Biblewoman there, but limited funds have forbidden an extra Zenana worker. From time to time the subject has so pressed on my mind that I have made it a matter of very earnest prayer, and have tried by taking two of our town workers out there on an occasional visit to bring a little of the light of the Gospel to the knowledge of these poor village women. Imagine, though, how little progress a child would make in any given subject if he were given one lesson of half an hour's length about once in three or four months ; and village women are not nearly as bright in intellect as the average child of eight years. Each visit I paid made me feel more certain that we must have a resident worker there if any effective work was to be done.

Toward the end of last year, through the resignation of two old workers, a re-arrangement of districts seemed advisable, and by this, to my great satisfaction, I was able to include Koyembedu. The next thing was to secure a suitable worker, and this is often a most difficult matter in the more distant villages. In India every woman is either a wife or a widow. It is not advisable to employ a very young woman as she could not command the necessary respect, and she usually has a family of little children, which hampers her work too much. A woman in middle life, who is perhaps suitable in every other way s often deterred from going to live in a village because she has children of a school-going age or a little older, and she wishes them to have the educational advantages the city affords. Even when children are not the hindrance a Zenana applicant often has to draw back because we cannot give work to her husband, or because he is not inclined to give up a remunerative post elsewhere. We have then to depend for our village staff chiefly on widows, elderly widows ; it would be very unwise to send a young widow to live in a village place unprotected.

When seeking a Bible-woman for Koyembedu I was faced with all the above difficulties, and after many fruitless interviews came into touch at last with Rachel, to whom the work has been given. Rachel is between fifty and sixty years old, and has been a wanderer since her husband's death many years ago. She has been dependent on the hospitality of various relatives and friends and has had no settled home. At last she came to Madras and made the acquaintance of some of our people, who brought her to Vepery Chapel. Later she came saying she had heard of the opening at Koyembedu, and would like to undertake the work. I wanted a younger

woman, so gave her very little encouragement, but some weeks later she came again. She was recommended by some of our workers as being a woman of godly life, and an examination regarding her spiritual experience, Scripture knowledge, and teaching ability proved satisfactory. Advancing age and consequent lack of full physical strength and alertness are in her disfavour, and I do not think she will be able to put in many years of service, but she is doing her best to break up the fallow soil and sow the good seed. Let us pray that she may also have the joy of harvest. Nadukarai, Tirumangalem, Arambakkam parcheri, Viriumbakkam, and Padi are included in her list of villages. O. M. ELLIOTT.

June, 1921.

A DISASTROUS FIRE.

A FEW days ago a terrible fire broke out in the village of Boddireddipatti, where for some years we have had our best Primary School. At one o'clock noon, just as all the people were away in their fields, the trouble started in some unknown way on the windward side of the village; a stiff breeze carried the devastating element from thatch to thatch, so that within thirty minutes over three hundred houses were in a blaze. Our school and house were standing quite separate from all surrounding property, but the wind hurled blazing millett straw on to the roof, and in a few minutes the whole was in ashes. The conflagration in the village took place so suddenly and grew with such alarming rapidity that several children perished in the flames, and our teachers were able to save from the school only the table and stool; all their own possessions, except the clothes they wore, were destroyed.

On Sunday afternoon, as I passed through the neighbourhood, the village presented a most doleful and deathlike appearance. Blackened mud walls are all that remain of our building, and unless we speedily put on another roof these will perish in the monsoon rains. Our Kolli Hill friends, as soon as they heard of the disaster, sent our workers a donation for the relief of the non-caste people whose homes had been destroyed, and who were suffering great need. D. MORLING.

July 5th, 1921.

BAPTISMS AT AYANAPURAM.

WE rejoiced in the Lord with glad and full hearts last Lord's Day (May 8th) at Ayanapuram, as one sister and three brethren put on Christ in baptism and were received into the Church. With the exception of one these are converts from nominal Christianity rather than heathenism, but in the vital matters of the soul the former is as demoralizing as the other, and we rejoice that the Lord has freed these, His children, from the shackles of a lifeless religion.

Mary is the sister of Preacher-Teacher Arockiam of Sembiam, who has been much exercised concerning her state for a long time. Though nominally a Christian she married a heathen man named Munuswamy. This was a great trial to Arockiam; but the Lord has heard his prayers for these many years, and convicted her of sin. She came to me some three months ago, but though there was evident working of grace in her heart she was not able to lay sure claim to salvation only through the blood of Christ. Her husband came too, but he was in the same state.

Munuswamy and Mary are butler and ayah to a European merchant in Madras, and have not been able to obtain leave to attend services on Sundays. Unfortunately a great number of Christian and would-be Christian servants are hindered in this way. But just now, as their master is away on furlough and they are left in charge of the house, they have been able to attend regularly the means of grace. They became the subjects of special teaching from the Word, and were brought to a living faith in the

power of Christ alone to save, apart from any outward ordinances, by the Spirit's sealing home to their hearts Isaiah xliii. 25 : "I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins."

The other two were young men—J. Devasigamony and P. John Meygnanam. The former came to me four or five months ago, but then was unable to give any signs of conviction of sin. He said that as a child he did naughty things, but now he was not aware of committing any sin that had to be repented of. He thought, however, that he should be baptized as he was a Christian. The Lord helped me then, and on several subsequent occasions, to go through the Ten Commandments one by one, and then the New Testament interpretation of those commands, until the Spirit came and convicted him of sin. Then he was ready to see in the Lord Jesus Christ the perfect sacrifice for his own sin, and he rejoices in an assurance of eternal salvation through the blood of God's Son.

John Meygnanam has been led to the same knowledge of the Lord through the help of Preacher-Teacher Arockiam, who is a relative of his, and Preacher Abraham. At the Church meeting one of the brethren who gave testimony concerning Meygnanam said that he used to be a terrible liar. His name, by the way, Meygnanam, means "true wisdom." God has specially shown him this sin, through the stories of the Samaritan woman, Zaccheus, and the Syrophenician woman, in each of which the essential value of truth is taught. He was led to see that not only was there untruth in his life and speech, but that his whole position as a nominal Christian was untrue. Through Him, who is the Truth, Meygnanam has entered into the possession of a new heart and life no longer subject to the spirit which works in the children of disobedience, but to that Spirit who leadeth into all truth. L. WATTS.

PLEASE YOU MUST PRAY.

"PLEASE you see now. I am Christian, my brothers is Hindo. I am very sorry. God when can take the sorry from me. I think God can take this sorry vary soon. Please you must pray for me and my brothers. Please you exquse letters and words mistakes.—Yours obediently, M. V. LAMECK."

This is an extract from a letter from Lamech, a member of the Ayanapuram Church. He knows but little English, and has used it to make this pathetic appeal. The idiom is very Tamil, but the meaning is clear. I believe it is Lamech's constant prayer that his brothers should come to know the Lord Jesus as their Saviour, and we always feel like praising God when He gives His own children earnest concern for the spiritual welfare of others. Lamech's elder brother has been on the enquirers' list for some time, and a little while ago asked to be baptized, but he was not then ready. Shall we not join with Lamech in prayer that his brothers may be brought under true conviction by the Holy Spirit, and find in Jesus their Lord and Saviour. L. WATTS.

MEETING.

A District Missionary Meeting for South-East London was held at College Park, Lewisham, on June 29th, Pastor W. F. Waller presiding. The President of the Strict Baptist Mission (Mr. J. B. Collin) read Psalm lxxii., and Mr. A. Crisp sought the Divine blessing. Mr. S. Hutchinson presented seven incentives to Missionary work, and our Madras Missionary (Mr. E. A. Booth) dealt very fully with the growth of Christianity in India, and showed the great need of the Gospel in the present critical times. Mr. D. A. Thrower (Missionary Elect) also spoke concerning his call to the foreign field. The Chairman presented the claims of the Mission, and suggested additional methods. The net result of the collection and sale of literature was £12 5s. 6d.—A. C.

Marriage.

MISSIONARY D. MORLING to MISS OLIVE M. ELLIOTT at Vepery, Madras, on July 15th, 1921.

ANNOUNCEMENTS.

Mr. and Mrs. Booth will be returning to India (D.V.) on December 9th, sailing in the ss. *Malwa*. **Mr. D. A. Thrower**, our new Missionary, will accompany them.

Miss Appleby has passed her first Tamil Examination.

Miss Ireland, as announced last month, has been medically certified unable to return to India. She has in consequence felt compelled to send in her resignation. We express our sympathy with her and with the L.Z.A. in this disappointment, and trust it may be overruled for good.

* * * * * *

THE CHRISTMAS BOXES.—Will our friends who have been preparing parcels for this year's Indian Christmas Boxes, kindly regard the following requests:

1. Please do not send **fragile articles** likely to be broken in transit, or **Christmas cards**, or **games of chance**. *Any such things must not be forwarded to India.*

2. All parcels should be sent to Miss P. P. Nunn, 58 Myddelton Square, London, E.C. 1, **Carriage Paid.**

3. The very latest date for receiving parcels is **September 15th**. *No parcels received after that date can be forwarded to India.*

4. **A stamped addressed post-card** should be enclosed in each parcel, for acknowledgment of safe receipt, together with **the name of the contributing Church or School**, for acknowledgment in the HERALD.

If contributing friends will be good enough to regard the above requests as *absolutely necessary*, they will save themselves disappointment and spare Miss Nunn extra trouble.—ED.

List of Subscriptions, etc.—*continued from page 72.*

LADIES' ZENANA AUXILIARY.

Money received by Miss P. P. Nunn from July 10th to August 9th, 1921:—

	£	s.	d.
Aston Clinton	3	15	6
Bassett Street, Boxes..	2	7	6
1d. weekly subs. ..		11	0
Brentford	21	9	0
Brighton	13	4	3
Brixton	9	12	6
Cambridge	7	6	7
Chadwell Street, Boxes	27	10	6
For B. W. Salary ..	7	9	6
Chelmsford, Sewing Class ..		6	0
Clacton, 19 Wellesley Road		13	6
Croydon	12	14	0
Fleckney	3	1	8
Fulham	15	3	0
Guildford	6	13	5½
Hartley Wintney ..		19	5
Haslemere		17	0
Haworth	4	19	0
High Wycombe ..	3	6	6
Hitchin	1	13	0
Homerton Row ..	4	4	0
Hounslow, Boxes ..	5	5	0
For B. W. Salary ..	4	0	0
Ilford	4	12	0
Ipswich, Bethesda ..	42	1	9½
Zoar	3	7	6
Laxfield	6	0	0
Lewisham, Boxes ..	6	16	0
For B. W. Salary ..	6	0	0
Leyton	2	13	0
Lynton Road	12	17	0
Manor Park	1	11	0
Newquay	3	8	2
Prittlewell	12	11	1½
Ramsey	1	0	4
Reading	5	5	2
Richmond	7	7	4
Stratford, Gurney Rd., Collection	1	11	0
Half-yearly Donation for B. W. Salary..	8	10	0
Boxes	7	1	5
Swindon	3	17	2
For *Gift Week* ..		2	6
Tollington Park ..	4	8	0
Tring, Boxes and Donations	68	13	0
For B. W. Salary ..	5	8	0
Walthamstow, Women's Gosp. Mtg. and L.Z.A. Prayer Meeting	3	2	8
Sewing Class ..		12	7½
Boxes	16	5	2½
Farthing Fund ..	4	15	6
Walworth, Victory Place	5	12	3
Wandsworth, West Hill, Boxes ..	12	5	4
For B. W. Salary ..	3	8	0
Warboys	11	8	4
Wattisham	7	2	3
Wellingborough ..	8	6	6
West Ham	3	11	1
Wood Green, Dovecote	2	0	3½
Park Ridings ..	2	11	2½
Woolwich	9	12	8
PERSONAL:—			
Miss Hawes.. ..		6	0
Mrs. Forrester ..		6	6
Per Mrs. Austin, Young Women's B.C.		15	0
Per Miss Elliott ..	12	9	3
Mrs. E. Hodges ..		5	0
	£477	9	0

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 L.Z.A. DEPUTATION WORK should be sent to **Mrs. Collin, 61, Breakspears Road, Brockley, S.E. 4,** 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.**

LIST OF SUBSCRIPTIONS, ETC.,

Received from July 11th to August 8th, 1921.

GENERAL FUND.

	£	s.	d.
Notting Hill Gate, Adult B.C.		15	0
St. John's Wood, S.S., Special Amount collected for Salary of a Native Preacher on the Kolli Mts.	22	0	0
Ilford, S.S.	1	1	0
Clapham, Courland Grove	20	0	0
S.S. Envelopes ..	13	5	6
"Miracles of Grace"		4	0
Literature		5	0
Stockley, Mission and S.S. Envelopes ..	2	9	2
Needingworth, S.S.	2	12	7½
Boxes		12	3
Acton, S.S.	1	3	9
Warboys, Boxes ..	3	8	6
Hounslow, S.S. ..		11	11
Envelope Collection	6	4	0¾
Literature		2	6
Wandsworth, Chatham Road	1	13	9
Sewing Class ..	3	0	0
Norwich, Orford Hill, S.S.	1	17	8
Watford Tabernacle, S.S.	10	0	0
Poynings, Zion, S.S.		10	0
Envelope Collection	1	2	9
Great Gransden ..	2	6	4
Boxes	3	1	8
Bassett Street, S.S. ..	1	13	0
Staines, S.S. and Friends ..	1	1	6
West Ham Tabernacle, Envelope Collection		10	0
Birthday Gift ..	1	1	0
Miss M. Gurney, Box	1	0	0
Brotherhood ..	2	13	0
Mission Committee		16	0
Croydon, Salem, S.S.		9	0
Ipswich, Bethesda, Senior C. Band, 2nd quarter, for work in Ayanapuram ..	6	18	7
Ramsey, Salem S.S. ..	1	10	7½
Miss R. Wethero, Box		3	9
Haworth, Hall Green	10	3	5
Boxes	2	13	4
Hastings, Envelope Collection		2	6
Norbiton, Zion, Birthday Gift, July 6	1	0	0
,, Aug. 5	1	0	0
Leicester, Miss A. K. Hickson		2	6
Croydon, Derby Road, S.S. Birthday Box ..		9	6
Chatham, Enon ..	2	16	1½
S.S.		15	0
Stratford, Gurney Rd.	5	5	0
,,	1	5	5
Quarterly Subscription	1	3	0
S.S.		14	2
Miss G. Hazell (editing a magazine and selling cocoanut ice)	6	0	0
Boxes	1	12	10
Envelope Collection		5	0
Richmond, Salem, S.S.	2	3	7½
Y.P.S.		11	11½
Finchley, Soho Memorial, S.S.		15	0
Warboys	7	0	9
Croydon, Windmill Rd., S.S.		4	0
Girls' Sewing Class, Envelope Collect'n	1	8	0
Hedge End	3	0	0
Hartley Wintney ..	2	2	5
Mr. G. E. Pace and Mr. Spencer (for support of Mr. and Mrs. Dawson, Sendamangalam) ..	38	0	0
Brentford, North Road	11	8	10
,,	3	2	7
Mr. F. Secrett ..	2	0	0
Cambridge, Eden, Envelope Collection	7	13	3
St. Albans, Bethel, Envelope Collection		16	9½
,,	1	15	6
Middlesborough, Envelope Collection	4	11	3
S.S.		8	5
Boxes	3	15	0
Bermondsey, Lynton Road, Envelope Collection	4	17	9
Tring, Akeman Street	19	8	1
Misses Butcher ..	20	0	0
Newquay, Envelope Collection	2	11	0
Hollinwood	14	3	0
A Friend (Envelope)		10	0
Southport	5	0	9
Thame, Envelope Collection		10	0
Brixton Tabernacle, Envelope Collection	2	0	0
Cheltenham, Envelope Collection		10	0
Reading, Providence, Envelope Collection	1	19	6
Boxes	1	0	4
B.C.	1	0	0
S.S.		6	6
Berkhamsted, Beulah, Envelope Collection	1	0	6
King's Langley, Zion, Envelope Collection	1	0	2
Prittlewell, Friends and SS. ..	5	0	0
Newcastle-on-Tyne, Envelope Collection	2	12	6
Chadwell Street, Envelope Collection	30	0	0
Bath, Bethel, Envelope Collection	2	10	6
Willingham, Envelope Collection	2	0	0
Woolwich, Enon, S.S., Envelope Coll.		2	0
Aylesbury, Walton St., Envelope Collection	1	10	0
Oundle, Envelope Coll.		6	6
Southport, Envelope Collection		15	0
Braintree, Envelope Collection	1	8	4
Subscription ..		5	0
Bolton, Envelope Collection	4	4	1
Boxes		16	11
Clapham Junction, Providence, Envelope Collection	1	1	0
Rushden, Succoth S.S., Envelope Collection	1	19	0
Mrs. Brown (Box) ..		7	0
Wandsworth, West Hill, Envelope Collection	2	14	0
Haworth, Hall Green, Envelope Collection	1	14	0
Subscription ..		5	0
PERSONAL :—			
Misses Paffard ..	1	0	0
A. L.		5	0
Mrs. E. Martin ..	1	0	0
Golden Wedding ..	10	0	0
Mrs. Gibson (Envelope)	1	0	0
Mr. and Mrs. Frost (Envelope) ..		6	0
Toronto, Ivy and her Mother (7 dols.) ..	1	11	9
Miss A. Bradford (Envelope) ..		5	0
L.B.S.	1	0	0
R.D.V.	5	0	0
Mrs. Linger (Envelope)		10	0
Miss C. A. Fordham		10	0
Mrs. Strudwick (Envelope)		5	0
L.P., Ipswich ..	2	10	0
S.R.J.H. (for Scripture Portions, to be equally divided between Madras, Senda, and Kollis)	2	0	0
Mrs. Beall, do. do.		10	0
Miss R. Miles ..		5	0
MISCELLANEOUS :—			
2½ per cent. Consols (£451 7s. 5d.) ..	2	16	5
S.W. District Meeting (held at Clapham Junction) ..	2	9	2
	£413	0	3¾

HERALD FUND.

	£	s.	d.
Notting Hill Gate, Bethesda	1	1	0
Warboys	2	14	1
Wandsworth, Chatham Road		4	6
Norwich, Orford Hill		4	10
Bassett Street		10	0
Lewisham, College Pk.	2	4	3
Clapham, Courland Grove ..		8	0
Bexley Heath		10	0
Plymouth, Emmanuel	1	0	0
Fressingfield	1	10	6
Dorking		3	0
Haworth, Hall Green		14	6
Richmond, Salem ..	1	10	0
Finchley		3	6
Middlesboro'		11	0
Cransford		4	0
Mr. H. Chilvers ..		1	0
Stratford, Gurney Rd.		4	10
Hartley Wintney ..		1	0
Woolwich, Enon ..		5	0
Rushden, Succoth ..	1	0	0
Wandsworth, West Hill	1	16	0
PERSONAL :—			
Miss Ruth Hare ..		1	0
Miss A. Bradford ..		10	0
Misses Paffard ..		3	0
	£17	15	0

Continued on page 71.

Vol. XX. *New Series, No. 178.* October, 1921.

The Strict Baptist Mission HERALD.



A GROUP OF WIDOWS.

Price One Penny.

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

Printed by ROBT. STOCKWELL, Baden Place, Borough, S.E. 1; and published for The Strict Baptist Mission by MARSHALL BROTHERS, Ltd., Crane Court, Fleet Street, London, E.C. 4

The Strict Baptist Mission.

THE

Annual Meeting

WILL (D.V.) BE HELD AT

"Mount Zion," St. John's Wood Road, N.W.,

ON

TUESDAY, OCTOBER 25th, 1921.

A Devotional Service at 3.30 p.m.

Preacher: - PASTOR J. E. FLEGG.

TEA AT 5 P.M. - SIXPENCE.

Public Meeting at 6.15 p.m.

Chairman: - - The President, J. B. COLLIN, Esq.

The ANNUAL REPORT will be presented by the Secretary, PASTOR W. CHISNALL.

The LADIES' ZENANA AUXILIARY REPORT by MRS. SILVESTER.

And the ACCOUNTS by the Treasurer, MR. A. J. ROBBINS.

Speakers:

Missionaries E. A. Booth and D. Thrower (Our New Missionary), and PASTORS J. E. FLEGG and S. HUTCHINSON.

The ANNUAL GENERAL MEETING at 2 o'clock (*For Delegates only*).

The LADIES' ZENANA AUXILIARY Committee at 2.30 p.m.

COLLECTIONS.

☞ "Mount Zion," St. John's Wood Road, is 3 minutes from Edgware Road, Maida Vale. The nearest Metropolitan Stations are St. John's Wood Road and Edgware Road. The nearest Tube Station, Edgware Road.

RECENT OUTBREAKS IN SOUTH INDIA.

PUBLIC attention has been specially drawn to India recently by the insurrection of the Moplahs. The Moplahs are a Mohammedan race of Arab descent, living in the narrow strip of land known as Malabar, between the western coast of the Madras Presidency and the hills. They are an ignorant, lawless, and excitable folk, who have indulged in fanatical outbursts at various periods. Moplah risings have generally taken a long time to subdue. With the Moplah, as with the Hindu, religion and politics are so closely intertwined that it is difficult to separate the one from the other.

In the background of all the present unrest in India there looms the ominous figure of Mr. Gandhi, the Hindu agitator, and his sinister Mohammedan associates, the brothers Ali. Mr. Gandhi, who is the leader of the "Non-Co-operation" movement, loudly proclaims that it is to be "non-violent," but his associates have no such scruples. It has been proved repeatedly that Mr. Gandhi is utterly unable to control the passions he arouses. Without question he and those working under his banner are openly preaching sedition and revolution. The Moplah insurrection is the direct outcome of such work, for the Ali brothers recently carried on a crusade against the British Government amongst the Moplahs. They preach race hatred, and openly speak of British rule in India as "Satanic Government." Mr. Gandhi's own motto is, "Turn out the British; make their residence in India impossible."

One remarkable feature of the Moplah rising in August was that they attacked Hindus and Christians with equal fury. The Extremist leaders would have us believe that Hindus and Mohammedans have sunk all their age-long rivalry and are now so absolutely united that they form one Indian nation. Any who credited this statement must have experienced a rude awakening when reading of the action of the Mohammedan Moplahs, who ruthlessly murdered many Hindus and forcibly "converted" high caste Hindus to Mohammedanism. Hundreds of Hindus had to decide in a moment, with a Moplah knife at their throats, whether they would profess conversion to Mohammedanism or be killed on the spot. Those who know India realize that beneath the superficial "paper and platform unity" of Hindu and Mohammedan the old antagonism fiercely burns.

As a result of the conduct of the Moplahs towards the Hindus, the strange scene was witnessed in many Malabar villages of Hindus and Christians joining together to resist the attacks of the Mohammedan Moplahs. But for the timely arrival of the military and naval forces of the Government the Moplahs would have carried all before them, and the death-roll of Hindus, Indian Christians, and Europeans would have been exceedingly heavy.

The way in which several Moplah servants assisted their European employers to escape to the hills or to Calicut deserves special commendation, and speaks well of the relations existing between the two.

At the time of writing the Government forces have gained control of the situation and have captured the local leader of the insurrection, Ali Musaliar, who had proclaimed himself Rajah of Malabar.

The outbreak in the city of Madras followed within a few days of the Moplah rising, but was quite different in character. The political extremists, using the trade union organization existing among the workers in the cotton mills and other industries, incited them to attack the European population. A special feature of the attack was the order to set fire to European houses and warehouses. One of the centres of the outbreak was Vepery, where our chapel is situated, and this quarter was barricaded and guarded by troops. Some of our schools are in the heart of that part of Madras where the unrest is most acute. Bazaars have been looted, and troops parade the streets to maintain order. As incendiarism is a prominent item in the program, property has to be guarded day and night.

One outstanding feature of the outbreak is that serious fighting has taken place between caste Hindus and the non-caste Panchamas. The Panchamas for centuries have been down-trodden by the caste Hindus, and the attitude of the Panchamas has been one of unspeakable servility. This assertion of independence and active hostility is of great significance, and may mark the beginning of a new era for the Panchamas.

In the midst of all this turmoil one wonders whether it has been possible to maintain any of our public services in Madras. Preaching in the bazaars and school work and Zenana work would be impossible in the affected areas. Our missionaries and Indian Christians need our special prayers at this time, and let us not forget to pray for the Government of India.

ERNEST A. BOOTH.

A TALK ABOUT SUNDAY.

LAST Sunday, after morning service, I had gone for a walk to the garden, when a group of about fifteen men approached. After greeting them I asked them their business. Now Indians always prefer to introduce the real object of a visit in their own roundabout way. So they replied that they had merely come to see me. As I walked up from the garden with them they gradually began to lead the conversation to the subject of borrowing money, and soon explained that the real object of their visit was to be formed into a co-operative credit society for the purpose of paying off their debts.

By this time we were all seated in the Mission House. "I am very sorry," I said, "but we do not talk about these things on Sunday."

Their faces fell, but still polite, they assured me that it didn't matter. It was quite sufficient to have seen my face!

I was really sorry for their disappointment, and so reminded them that Sunday was a day universally appointed as a rest-day.

"Yes," replied one man, "there is no 'cutchery' (law courts) on Sundays."

"Quite true," added another, "and on the coffee estates the coolies don't work on Sundays."

"Do you know why?" I asked.

"How should we know?" they replied.

"Listen, and I will tell you." I said, "Nearly two thousand years ago Jesus Swami, the Son of the One True God, was born on this earth a man like you and me. . . ."

"Yes, I see!" interrupted an intelligent man, "this Swami was born on a Sunday, and that is why you keep Sunday holy!"

"No," I replied, "you are in too great a hurry. Wait, and I will fully explain why we keep Sunday holy."

They were all now very interested, and listened with fixed attention while I told them the story of the wonderful life and death. And then, while some of the audience were still with their hands on their mouths in horror at the tragic death, they heard for the first time of the resurrection of our blessed Lord. Many were the exclamations of astonishment as I related the facts connected with that first Sunday-Sabbath.

"And so you see," I added, "that is why we Christians all the world over keep the Sunday holy." I also told them about the Fourth Commandment, and how God's blessing rests on those who keep it.

"Ah, now we understand!" they exclaimed. "We shall never forget about Sunday."

So far from being disappointed at the failure of the object of their journey, they went off with the warmest expressions of interest and satisfaction at what they had heard.

J. M. BRAND.

June, 1921.

[In a letter accompanying the above article Mr. Brand says: "Perhaps I should have added a postscript to say that the people came back the next day, and I was able to form them into a Co-operative Credit Society."—ED]

A MISSIONARY WEDDING.

AS the marriage of our beloved colleague Miss Elliott to Mr. Morling had been arranged for the Friday of the week during which the conference of missionaries met (July 15th), all our missionaries were able to be present. Mrs. Brand and Miss Appleby, with the help of the Indian workers, had tastefully decorated the Vepery Chapel with palms and flowers. The chapel was filled with Indian and European friends, to whom our sister had endeared herself during the twelve years that she has been working in Madras. Mr. Watts conducted the service. The hymns, "Oh, worship the King" and "O perfect Love!" were sung, and Preacher Ponniah read the Scriptures. After the service several friends returned with us to the Mission House to wish our sister and brother God-speed in their new life. The Indian workers and friends also gathered, and, after refreshments, Preacher Dhanaraj voiced the feelings of those present as Biblewoman Elizabeth and he presented to Mrs. Morling the gifts that they had brought as a loving token of remembrance and esteem. We wish Mr. and Mrs. Morling every happiness and blessing; and while we realise that in Madras we are the poorer, having lost a valuable worker, we pray that unitedly they may have very many years of happy and fruitful service in the Sendamangalam field. E. A. WATTS.

A RIGHT ROYAL WELCOME.

LAST Tuesday noontime, as Mrs. Morling, Monica, and the writer came down from Salem Station, we were fully expecting a very quiet and unexciting entrance into the bungalow and into our new life at Sendamangalam. Indeed, I had stirred up my very prosaic mind to invent some brief but fitting little ceremony with which I could introduce my bride into her new home, and so save that most happy circumstance from the dull level of things.

Imagine then my surprise when, on reaching the western boundary of Sendamangalam, we were met by a large company of Christians and heathen, who straightway took us out of our very inconvenient, rough-and-tumble pony jutkas and helped us into a smart trap with rubber tyres, and drawn by a fine, spirited white horse. Seated high and conspicuous in this grand conveyance, we were garlanded, presented with sweet smelling flowers and laden with trays of bananas, oranges, pomegranates, pineapples, lemons, cocoanuts, betel and nut, etc. Notwithstanding our sincere remonstrances we were then taken in procession through the main streets of the town. The Indian is quite capable of carrying out a program of this kind to perfection. Hence, lads delighted themselves in firing off cannon crackers all along the route; girls dressed up in their gayest cloths and bedecked in their costliest jewels walked sedately before our prancing steed; while the whole was headed and exhilarated by the local musical band! Here and there the procession halted, while Hindu friends brought out and presented more trays of flowers and fruit. As we looked down the street passing by the western half of the town the road was crowded with expectant sightseers; men standing near the roadside giving happy salaams, the women pressing forward to see the embarrassed bride half hiding in one corner of the heavy sunshade.

On arrival at the Mission House we were greeted with the words, blazoned on an arch over the gateway, "God Bless the Happy Pair!" Chairs were already arranged on the verandah, and as soon as we were seated a little program of Indian music was most vigorously rendered. The eldest daughter of the leading Mittahdar (landed proprietor) gave vocal and organ solos; two Christians pleased all with songs prepared specially for the occasion. After the usual acknowledgments we were released and allowed to enter our home, enjoy a much-needed wash, and take a rather late breakfast.

For several days after receptions of a minor character were held. In some the visitors expected *us* to make the gifts; in others they gladly brought their offerings. The police, the bundymen, the tailor, the mason, the road sweeper, all wanted to have their share and come to see the new mistress. Of course our Mittahdar friends, having received some English education, did their part in true European fashion.

Two days after the first arrival all our workers gathered in Sendamangalam for our monthly meetings, when they took the opportunity of giving us—I mean Mrs. Morling—a really enthusiastic welcome. The middle room of the house was cleared, and at the time appointed the whole of our little Christian community came into the compound singing lyrics of praise. After short addresses were given we moved to the verandah, where tea, biscuits and fruit were served to the company. Those of a musical and poetical turn of mind delighted all by a continuous stream of impromptu songs and fiddle solos, all believed to be very suitable to the occasion.

The first few weeks of our new life bid fair to afford us plenty of work. We are just about to start into camp, when we expect to visit all our chief centres. Immediately afterwards come the preparations for our Annual Convention.

D. MORLING.

August 8th, 1921.

MR. E. A. BOOTH'S RETURN TO INDIA.

WE announced last month that Mr. Booth would be returning to India for his fifth term of service on December 9th. It may therefore be thought by many of our friends that he is now, after thirty months' furlough in England and special medical and surgical treatment, fully restored to health and strength. *This is not so, and, although he is so far restored as to be able to return, his nervous condition is such that he will only be able to take up a strictly limited amount of work.*

This will be better understood if we repeat the Specialist's words to him. On asking what period he was returning for, and hearing that it was five years, the Doctor replied, "*Well, you may have to come back in three.*"

Mr. Booth was also asked, "How are you going to get about?" On learning that he had used a bicycle, the Doctor said. "*You must rule that out as an impossibility; the best conveyance would be a small runabout," i.e., a motor cycle car.*

Mr. Booth is very anxious to be able to stay in India the full term (five years) if possible, and one important aid to this end would be the getting about from station to station in the easiest possible way, involving the minimum of nervous strain. He, however, deeply regrets that the remedy should be so costly.

The Doctor's prescription of a motor cycle car was very fully and sympathetically considered at the last meeting of the Council, when it was strongly felt that *under the special and peculiar circumstances of the case it would be fitting to present the car to Mr. Booth as an expression of their esteem and consideration.*

It was stated that the cost would be £230 to £250, and the Council thought that among Mr. Booth's friends in our London and Provincial Churches many would like to join the Council in this mark of appreciation and sympathy concerning his long period of devoted service in India and its physical result. The President of the Mission has headed the list of contributors with £10. *Contributions, small or large, will be gladly received by our Treasurer,* **Mr. A J. Robbins, Vicarage Farm, Hounslow.** These sums should be marked "**Special E. A. B. Fund,**" as they will not be placed to any of the existing funds.

We should add that this proposed gift is by no means a luxury, but a necessity if Mr. Booth is to continue his work in India; and although the proposed gift is to be partly in recognition of his twenty-six years' service, *it is primarily and principally in consequence of his condition of health, and is not to be regarded as a precedent.*—ED.

A TELLING ILLUSTRATION.

THE following illustration has been used with telling effect by an Indian Christian preacher:—A man had fallen into a deep, dry well, the sides of which are smooth and perpendicular. Unaided there is no possible way of escape. Along comes Krishna, who says: "I am very sorry for you. But really, sir, you should not be unhappy. There is no such thing as a well, or ground, or smooth sides. Indeed, there is nothing material, all is spiritual. You are mistaken, there is nothing wrong with you. I am sorry, but I can do nothing."

Then comes Buddha. "I am sorry for you, but I cannot help you. You must work to save yourself. Even if not in this life, you have the hope that in the next life you will be born into a better and happier state."

Mohammed stops a moment. "Well, I am very sorry for you. But it is fate. You would not be in there if it were not to be that way. I cannot help you. If you are to be saved, you will be; if not, you must die there."

Christ comes. The blessed Saviour reaches down His hand and raises the man to level ground, feeds, clothes, cares for him, and saves him. Christ has a cure as well as compassion. L. WATTS.

ANNOUNCEMENTS.

The Annual Meeting will (D.V.) be held at **St. John's Wood Road** on Tuesday, **October 25th**, and we are hoping that every supporter of The Strict Baptist Mission will endeavour to attend and make it a record Meeting. Full particulars on page 74.

Our Departing Missionaries.—We also remind our friends that **Mr. and Mrs. E. A. Booth** and our new missionary, **Mr. D. A. Thrower**, will be leaving England on December 9th, sailing in the s.s. *Malwa* for India. They are expected to speak at the Annual Meeting.

List of Subscriptions, etc.—*continued from page* 80.

PERSONAL:—

	£	s.	d.
Mr. E. C. Bourne ..		2	6
Anon.	10	0	0
Miss C. A. Fordham		2	0
Miss H. Thorne ..		5	0
	£22	12	3

PENSION FUND.

	£	s.	d.
3 per cent. L.C.C. Stock (£935 1s. 3d.) ..	7	0	3
	£7	0	3

LADIES' ZENANA AUXILIARY.

Money received by Miss P. P. Nunn from August 10th to August 31st, 1921:—

	£	s.	d.
Bedmond, Bethesda B.C.	1	1	0
Cambridge (additional)		5	6
Greenwich	8	15	8
Hastings		13	6
Young Women's B.C.	1	2	0

Gift Week.

Hounslow (additional)..	1	3	7
Ipswich, Bethesda (addl.)	2	6	0
Notting Hill Gate ..	4	18	10
St. John's Wood ..	29	0	0
Tottenham	5	12	0
Watford	13	5	0

PERSONAL:—

Mrs. Morling		16	0
A Friend for Support of B.-W. Lily ..	15	0	0
	£83	19	1

S.A E., RISELEY, BEDFORDSHIRE, is thanked for a Postal Order for 2/6 for the General Fund sent to our Secretary.

"A SINCERE SUBSCRIBER" also is thanked for a donation of 2/0.

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 L.Z.A. DEPUTATION WORK should be sent to **Mrs. Collin, 61, Breakspears Road, Brockley, S.E. 4,** 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.**

LIST OF SUBSCRIPTIONS, ETC.,

Received from August 9th to September 12th, 1921.

GENERAL FUND.

	£	s.	d.
Bermondsey, Lynton Road, Envelope Collection		6	0
Infant Class		7	0
Stowmarket		8	0
Richmond, Salem, Envelope Collection	1	10	0
Reading, Providence, Envelope Collection		3	6
Epsom, Salem, S.S. ..		13	0
Boro' Green, Env. Coll.	2	18	0
Carlton, S.S., Env. Col.	3	1	2½
Sturry, S.S.	1	19	7½
Miss S. Schweitzer ..		6	0
Miss A. Schweitzer ..		6	0
Berkhamsted, Envelope Collection	3	15	6
Walworth, Victory Place, S.S., Envelope Collection	1	3	6
Wattisham, Env. Coll.		13	6
Leyton, Goldsmith Rd., Envelope Collection	2	2	0
Laxfield, Envel. Coll.	3	0	0
Over, Envelope Coll. ..	4	10	0
Sudborne, Envel. Coll.	1	7	5½
Crowfield, Envel. Coll.	3	3	0
Hoxne, Envelope Coll.		11	0
Sale of Work ..	2	9	0
Wisbech, Envel. Coll.	1	0	0
Sale		10	0
Tring, Ebenezer, Envelope Collection		4	9
Collection		8	9
Peckham, Envel. Coll.		11	3
Tollington Park, Envelope Collection	1	0	0
Rishangles, Env. Coll.	1	12	0½
Staines, S.S.	1	0	0
Norwich, Orford Hill, Envelope Collection	1	3	0
Manor Park, Envelope Collection	2	7	6
Boxes	1	15	6
2nd Class Boys' Farthing Box		4	6
Salhouse, Envel. Coll.	1	12	8
Fulham, Ebenezer, Envelope Collection	4	16	0
Birthday Box ..	1	9	10
Wood Green, Park Ridings, Envel. Coll.	1	8	0
Chorley, Envel. Coll.	3	10	0
Meopham, Envel. Coll.		11	0
Children's Mission ..	2	6	3
Ramsey, Envel. Coll. ..		18	10
Home Boxes	1	16	6
Bexley Heath, Envelope Collection	1	11	6
Bible Class		4	6
Raunds, Envel. Coll. ..	1	11	0
Yarmouth, Envel. Coll.	2	2	0
Walthamstow, Mr. and Mrs. A. Booth, senr. ..	1	10	0
Mrs. S. B. Caplin ..		15	0
Do. Xmas Gifts		5	0
Margate, Reboboth, Envelope Collection		13	6
Boxes		11	0
Watford, Tabernacle, Envelope Collection	1	4	6
Collection	8	0	0
Walsham-le-Willows, Envelope Collection	1	0	0
Brighton, Tabernacle, Envelope Collection		10	0
Mayford, S.S., Envelope Collection	1	10	0
Tunstall, Envel. Coll.		5	4
Tadworth, Envel. Coll.	1	2	6
West Ham Tabernacle, Envelope Collection	5	17	0
Ilford, Envelope Coll.		12	0
Ipswich, Bethesda, Envelope Collection		6	5
S.S.	17	16	7
Boxes	1	15	6
Boys' Missionary Committee, Junior Christian Band, for work at Ayanapuram	2	10	0
Girls' ditto	2	2	6
Notting Hill Gate, Miss Haddingham ..		2	6
Bromley, Envel. Coll.		10	0
Poynings	4	1	9
Envelope Collection		10	0
Tottenham	4	17	4
Envelope Collection	1	12	2
S.S. Birthday Box ..	2	10	6
High Wycombe ..	3	9	8
Envelope Collection	1	0	0
Mr. Barford		10	0
Misses Rogers (Box)		10	4
Chorley	4	0	0
Norbiton, Envel. Coll.	5	0	0
Trowbridge. Zion, SS., Envelope Coll.		13	10
March, Providence ..	9	3	8
Envelope Collection	1	15	6
Subscription ..		15	0
March, Whittlesea Rd.	1	0	8
Sunday School ..	4	14	4
St. John's Wood, Envelope Collection	17	9	3
Homerton Row, Envelope Collection		10	7
Crowfield, Boxes ..	2	1	0
Clacton, Per Miss Legge ..	1	10	3
Royton, Bethesda, Envelope Collection	1	15	6
Greenwich, Devonshire Road, Envelope Coll.		18	6
Croydon, Windmill Rd., Envelope Collection		6	0
S.S.		7	6
Ipswich, Zoar, Envelope Collection	1	8	6
Subscription ..	1	0	0
Newton Toney, Box ..		5	0
Notting Hill Gate, Envelope Collection	2	2	0
Rowley Regis, Envelope Collection		14	3
S.S.	1	0	0
Chesham, Envel. Coll.		18	0
Handcross, Envel. Coll.		4	0
Reports		1	0
Dunstable, Boxes	2	5	6
A Friend		2	6
Tring, Akeman Street, Envelope Collection	18	17	6
Homerton Row, S.S.	7	15	0
Birthday Box ..		15	0
Boro' Green	5	9	4
Envelope Collection		2	0
Chobham, West End ..	1	16	0
Stoke Ash, Envel. Coll.		10	0
S.S.	4	0	0
Leicester, Newarke St., Envelope Collection	1	4	0
S.S.		11	0
Kingston, Envelope Collection		17	8
S.S.	3	16	8
Mr. and Mrs. H. J.	1	0	0
Brighton, Prarthana Sabha, Subs. and Donations	13	0	8½
Birthday Fund ..		2	6
Per Mr. D. R. Smith	2	5	0
Lode, S.S., Env. Coll.	1	2	6
PERSONAL :—			
Mr. and Mrs. Driver	1	0	0
A.B.		10	0
Mrs. O. M. Morling	1	0	0
Miss L. Burt ..	1	0	0
Do. New Missionary	1	0	0
Chorley, post-mark Aug. 9, Env. Coll.		10	0
Mr. David Flavell ..		10	0
Anon. 879 ..	100	0	0
Miss R. Hamshar ..		10	0
Miss H. Crowther, Envelope Coll. ..		10	0
Mr. E. Franklin ..	1	1	0
Misses Chapman, Subscription ..	1	1	0
Miss Ivy M. Pannell, 15 dols.	3	13	1
Mr. and Mrs. E. A. Booth	5	0	0
P. M. New Miss'nry	20	0	0
Mrs. E. Frost ..		13	6
Mr. A. Caffin, Senr.	2	0	0
Mr. C. H. Gosling ..	2	0	0
A. P., Dundee ..		12	0
A. E.	5	0	0
Mr. and Mrs. Galley		10	0
Mr. C. S. Turner ..	3	3	0
Mr. W. J. Denmee ..		5	0
A. B.		10	0
Anon. 965		10	0
	£416	5	6½

HERALD FUND.

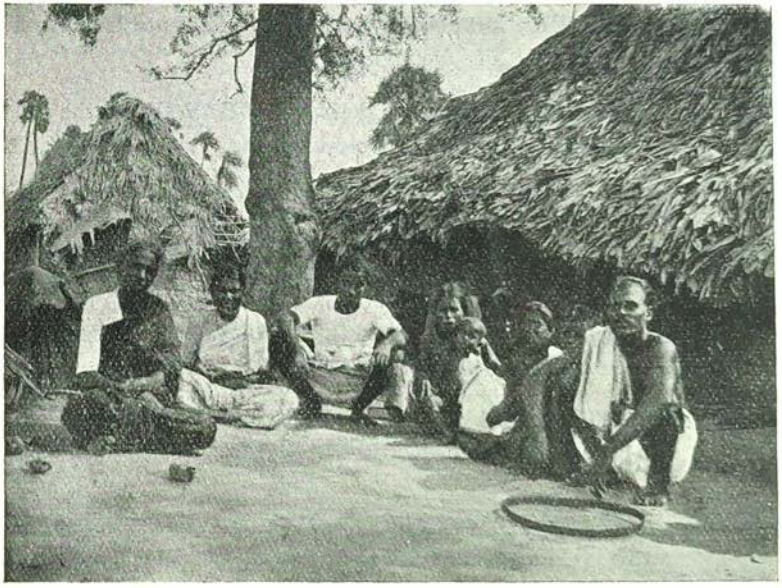
	£	s.	d.
Wattisham		7	6
Leyton, Goldsmith Rd.		13	0
Tottenham		10	0
Hastings		14	0
Margate, Reboboth ..			10
Hounslow, Zoar ..		7	0
Tunstall		14	8
High Wycombe, Zion		10	0
March, Providence ..	1	10	8
Guildford, O.B.C. ..		14	1
Watford, Tabernacle ..		13	6
Ipswich, Zoar		7	6
Newton Toney ..		2	0
Handcross		6	0
Claxton		7	0
Boro' Green		15	0
Stoke Ash	1	4	0
Leicester, Newarke St.		2	6
Walthamstow, Church Hill		5	0
Ipswich, Bethesda ..		11	6
Brighton, Prarthana Sabha		7	0
Lode	1	0	0

Continued on page 79.

Vol. XX. *New Series, No. 179* November, 1921.

The Strict Baptist Mission HERALD.

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



A MADRAS VILLAGE CONGREGATION.

Price One Penny.

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

Printed by ROBT. STOCKWELL, Baden Place, Borough, S.E. 1; and published for The Strict Baptist Mission by MARSHALL BROTHERS, Ltd., Crane Court, Fleet Street, London, E.C. 4

The Strict Baptist Mission.

— A —

Dedicatory and Valedictory Meeting

WILL BE HELD (D.V.) ON

TUESDAY, 6th DECEMBER, 1921,

AT

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

PUBLIC MEETING at 6.30 p.m.

Chairman: The President, J. B. COLLIN, Esq.

Mr. D. A. THROWER, Missionary Designate, will state his call to the Foreign Field.

PASTOR C. W. LEAKE will deliver a CHARGE to the Missionary Designate.

PASTOR H. D. TOOKE will offer the DEDICATORY PRAYER.

A VALEDICTORY ADDRESS to the Outgoing Missionaries will be delivered by PASTOR S. HUTCHINSON.

Missionary ERNEST A. BOOTH, will speak on THE MISSIONARY'S BURDEN.

The VALEDICTORY PRAYER for the Outgoing Missionaries will be offered by PASTOR W. CHISNALL,

COLLECTION FOR THE GENERAL FUND OF THE MISSION.

Our Missionaries, Mr. and Mrs. E. A. Booth and Mr. D. A. Thrower will sail (D.V.) for India on December 9th, 1921, per the P. & O. "S. S. Malwa."

The nearest Stations to Mount Zion Chapel are St. John's Wood Road and Edgware Road on the Metropolitan Railway, and Edgware Road on the Tube. Buses to St. John's Wood Road.

FOREIGN FIELD NEWS.

MADRAS.—Riots.—The rioting which broke out in July, mentioned in the September HERALD, broke out again with far greater violence in August and September. The disturbances have developed into very high tension and friction between the caste and non-caste people, with the caste section as the aggressors. The situation is very serious still at the time of writing, and many deaths have occurred. The latest development is bomb throwing with particular enmity against the European police officers. A punitive police force has been quartered in the locality.* All mission work had to be closed for a while, and though it has been recommenced it is still greatly hindered.

Cholera.—This dire disease was prevalent during August. Gnanaprakasam, our headmaster at Semmen Street School, went home one evening not feeling very well, and died the next day at noon. He was a very bright young man, and was building the school up well. We were most sorry to lose him.

Mesopotamia.—S. Abraham, a member of Vepery Church, writes from Bagdad, describing the voluntary service he and other members of our Churches are able to do there. He records his gratitude to God for having blessed the ministry of the Word to the salvation of several. It is encouraging to hear of this voluntary work being done by our members on military and civil service in that land. We expect them back in India shortly.

Semmen Street Reform Association.—The first anniversary of this association was held in August, when the schoolroom was filled. During the year the association has been instrumental in forming a branch of the Lads' Anti-Smoking League, in establishing a Sunday evening Bible-class for young men, in maintaining a reading-room and library, and in successfully petitioning Government to close a toddy shop in the village.

20th September, 1921. L. WATTS.

SENDAMANGALAM.—We were delighted to have the company of Mr. and Mrs. Brand and family during our united meetings at the beginning of this month.

People have been very interested in the arrival of Monica. I think the presence of children brings us nearer to the Indian than anything else. They fully understand our little ones, though we ourselves may be the greatest enigmas.

We would bespeak the special prayers of friends for guidance in our fixing the location of the Boarding School. The matter is one of great importance, affecting the future of work on the Namakal side.

What a wonderful centre and base is the town of Namakal! In our camp last month we made this our second halting place, and soon got into touch with all kinds of people. Here we have roads diverging in all directions, like spokes from a hub, on some of which motor buses now quickly carry their precious burdens. Here are busy bazaars, crowded law courts, and Government offices of every known department, but not a single Christian.

The third stopping place in our itinerancy was Erumaipatti, thirty miles, by the route we travelled, from Kakkaveri. We visited also Varagur, another four or five miles further on. Very stormy weather, swarms of mosquitoes bred in adjacent pools of filth, the assiduous attentions of a certain objectionable species of parasite, made our stay somewhat unpleasant. We returned to Sendamangalam, having made a circuit of about fifty miles.

Our chief object in making the above tour was to come into contact with enquirers before starting our annual meetings. At each halting place we

* Our Choolai, Pursawalkam, and Thacker's Lane Schools are in this area, which is to be specially taxed for the maintenance of the extra police force.

met those who were most anxious to become Christians. Amongst them are six teachers of the non-caste community, for whom we specially crave the intercession of God's co-workers.

Sendamangalam, 21st September, 1921. D. MORLING.

A NEW CONVERT'S TESTIMONY.

A HILL-MAN who was baptized last September, was on a journey with some of his neighbours to the plains. Suddenly he was seized with a severe attack of malaria. As he lay on the ground shaking with ague from head to foot, some of his neighbours said that it was evidently a visitation of the god Māri, who was punishing him for becoming a Christian. They thought he would die. The Christian convert knew what they were saying and thinking. Before them all he struggled on to his knees and prayed aloud to Jesus Swami to give him strength to get back home. Straightway he rose up and walked, to the astonishment of them all.

After arriving at his village he was for some time ill with fever and then exceedingly weak. Preacher Seenivasaham visited him and was struck with his weak, prostrate condition. That night the preacher and his wife had special prayer that God would restore and strengthen him. The very same day, in ignorance of the foregoing, I received by post a special gift of £1 from a friend in England for this convert and his wife. With this money we purchased some good nourishing foods, including Kepler's Extract of Malt and Cod Liver Oil, and some meat and pulse, and good quality rice, etc. I am thankful to say that the convert is now well and strong again.

April, 1921. J. M. BRAND.

A SUNDAY SCHOOL TREAT.

SUNDAY School treats are always seasons of great interest to children, and are of no less importance in India than at home. On Saturday, July 30th, the children of the Ayanapuram Church Sunday School had their first treat. This school is composed of the children of the members of the Church. About twenty children, accompanied by three teachers, met at the bungalow at two o'clock, and after enjoying coffee and cakes, were taken in bullock carts to the beach. Many of them had never seen the sea before, and they gave expression to feelings of delight, surprise and awe as they beheld, for the first time, the mighty ocean and the waves rolling in. Soon all awe vanished, and the whole party were revelling in the joys of paddling and romping, and digging in the sand. They spent about two hours in this way, and then each had a handful of parched peas to eat in the bundies on the way home. At the bungalow they had some more coffee and buns, and then after prayer the tired but happy party dispersed in order to reach their village homes before dark.

July, 1921. E. A. WATTS.

A VISIT TO KURUNGUNADI.

IT was a joy to be in Kurungunadi again last Thursday. For since our camp there a few months ago the aspect of things has been slowly changing, and suspicion and fear giving way to confidence.

Biblewoman Mary had already set out before I could get there, and was away in a village showing pictures and talking to the women. We often have men too among our audience, and one who had come up from the plains was there, who showed wonderful understanding of our message. Again and again he repeated what we said, and enlarged upon it to the more ignorant hill people.

I had the pleasure later of distributing some of the clothes from the Christmas boxes to the poor little Pariah children who are studying in our school there.

They had prepared a pretty garland for me, and presented some lime fruits. Although it is such a regular custom in the plains, we have never been garlanded here before, as it is not done by the hill people.

I heard the children's lessons, and saw them making words with beans on the ground, and then we fitted the coats on to the cold little bodies. They will be a real boon in this cold climate, where the dewy mornings and evenings are often quite chilly, but where no clothing is provided for the little ones.

After prayer in teacher's house, I came away wishing it were easier to make more frequent visits. The Christian workers of these distant stations need indeed our prayers, that they may be strengthened to stand bravely in their isolation.

June, 1921. E. C. BRAND.

THE ANNUAL MEETING.

THE gatherings at the Annual Meeting of the Strict Baptist Mission at St. John's Wood Road, on Tuesday, 25th October, seemed to be even more than usually representative, Pastors, Deacons, and members from many Churches in London and several in the country being present. A very happy spirit, a sense of unity and of quiet enthusiasm prevailed, and it did one good to be there and to meet with other missionary-minded friends. The only shadow that overhung the minds of at least some of us was the very recent Home-call of one of the oldest and best friends of the S. B. M., the senior Deacon of Mount Zion, Mr. C. C. Harris, whose absence from the sphere of earthly service he loved so well we could, nevertheless, hardly realise.

At the afternoon service, Pastor R. Robinson read Isaiah lv., and he and Brethren H. G. Dann and A. Vine, of Courland Grove, led us in prayer, among the many important petitions being this concerning our outgoing missionaries, "We are *sending* them out: we pray Thee to *take* them out." Pastor J. E. Flegg's text was the well-known passage, Isaiah lv. 11—"So shall My word be," etc. Space will allow of only a few detached sentences from a sermon worthy of fuller treatment. After quoting the text, "That," said Mr. Flegg, "is Divine encouragement in our missionary work. In the darkest day the highest optimism is warranted if we follow the Divine methods, relying upon Divine power. Failure there cannot be . . . Behind the Divine message there is a Divine purpose . . . and the means are adapted and adequate to the end He intends; so that in the darkest day we may rely upon the words, 'It shall not return unto Me void.' . . . What a privilege for you and me to be in any way associated with a work of this character, carried on because of the Divine Command, that has at the back of it the Divine Purpose, a work that will never put us to shame, because it cannot fail."

The evening meeting, presided over, as was the afternoon by the President, Mr. J. B. Collin, was opened with "Arm of the Lord, awake, awake," when Pastor C. J. Welsford read Acts i., and Pastor W. F. Waller offered prayer. The President briefly welcomed the friends present, and summed up the year's record in the appropriate words, "The Lord hath done great things for us, whereof we are glad." Mr. Chisnall, our General Secretary, presented the Report, which is full of encouraging evidences of the Lord's co-working with our missionaries, and pleaded earnestly for prayer for our missionaries, native workers, and the Council at home. Mr. A. J. Robbins, our Treasurer, presented the year's accounts.

Mr. Hutchinson considered certain aspects of non-obedience to the great commission, and the consequences which necessarily follow, and said, "The Church cannot afford to neglect the Lord's Command."

Mr. D. A. Thrower, our Missionary-elect, who is shortly proceeding to India with Mr. and Mrs. Booth, related, in a manner which must have won

many hearts, his call by grace; reserving for the Valedictory Meeting on December 6th an account of his call to missionary work, and pleaded for daily prayer on his behalf.

Mr. J. E. Flegg reviewed several of the matters in our Mission in which the Lord "had been mindful of us"; and his anticipation was "He will bless us." It was once asked, "Suppose we don't send the Gospel to the heathen, what will happen to them?" The reply was, "If we don't send the Gospel to the heathen, *what will happen to us?*"

Our friend, brother and missionary, Mr. E. A. Booth, expressed his gratitude for the prayers of many friends during the long months of his weakness. There was nothing on earth that he prized more highly than an interest in our prayers. His interesting and informative speech on the Christian Church in India as a whole, which must be reserved for a future number of THE HERALD, concluded with a stirring peroration.

A vote of thanks to the Church at St. John's Wood Road was suitably acknowledged by our friend Mr. T. W. Morgan. The collections were announced as amounting to £88.

* * * * * *

IS MR. E. A. BOOTH TO RESUME HIS WORK IN INDIA?—In view of Mr. Booth's return to India in December, we explained last month the necessity of providing a small motor car, in order to enable him to resume and carry on his work in and around Madras. We need not repeat what we said then, and will only draw special attention to it, and emphasize the fact that this prescription of the Specialist is **essential to our brother's continuance of the work in India** to which, as we are sure all will recognise, he was called by Christ. £54 12s. 6d. has so far been subscribed. Another £200 is still needed, and we should like to be able to announce the fact of its having been fully subscribed at the Farewell Meeting on December 6th. Donations, large or small, may be sent to **Mr. A. J. Robbins, Vicarage Farm, Hounslow**, marked "Special E. A. B. Fund."

MEETINGS.

Homerton Row Missionary Band.—On September 21st we held our first Annual Meeting, when a large number of friends gathered, and our Pastor presided. Mr. Welsford gave an appropriate address, based on "Despise not the day of small things," and Mr. Turnpenny led our minds to the Missionary Bands toiling in India. An encouraging report of the past year's work was read by the Secretary, and there was a good show of garments, Tamil texts and toys. The collection, which was in aid of our funds, amounted to £2 3s. 7¾d.—*H. W. Rutter*, Hon. Sec.

L.Z.A. (Ilford Branch).—The Annual Meeting was held on Wednesday, October 5th. Our Pastor's wife (Mrs. J. S. Smith) presided. Mrs. J. B. Collin gave a stirring address on Ezekiel xxxvii. 3, and closed with the earnest prayer that God would be pleased to breathe on the many dry bones in India. The attendance was good. Collection amounted to 25s.—*E. Othen.*

Courland Grove, Clapham.—The Annual Meeting of the Missionary Committee was held on Tuesday evening, September 13th. The garments, dolls, and other things, which were going out to India as Christmas presents to the children in the Mission Schools, were shown, and there were specimens of the carpentry and chair-caning work of the boys' handwork class on view. The report stated that by the subscriptions collected by Miss Watts, and by the sale of the work of the boys and girls, sufficient funds had been raised to entirely support the work of the Strict Baptist Mission in the four villages near Madras, in which we are specially interested—Sembiam, Ahmaikulam, Maduvu, and Ponnyamedu. The collection for the purchase of fresh material amounted to £1 7s. 1½d.—*A. D.*

LADIES' ZENANA AUXILIARY.

L.Z.A.—Quarterly Prayer Meeting on December 1st, at 3 p.m., at Buckingham Road, Gurney Road, Stratford.

L.Z.A.—If any sisters have heard such a call as Isaiah's, "Whom shall I send, and who will go for Us?" will they not respond as Isaiah did, "Here am I, send me"? If so, will they communicate with the Committee of the L.Z.A. through Mrs. Collin, 61, Breakspears Road, Brockley, S.E. 4, to whom all applications for service in India should be sent.

LIST OF SUBSCRIPTIONS, ETC.,

Received from September 11th, to Audit.

GENERAL FUND.

	£	s.	d.
West Ham Tabernacle, Bible Brotherhood (Boxes)	2	1	6
Willingham, Reports..			10
S.S.		14	2
Stevenage	3	10	0
,, ...		4	0
Newcastle (Boxes) ..	4	6	0
Tring, Akeman St. ..	18	6	4
Miss Ellen Butcher towards carr. of Xmas Boxes ..	1	0	0
Boxes	5	0	0
Chelmsford, S.S. ..	3	5	4½
B.C.	2	2	9½
Envelope Collection	1	7	9
Boxes	2	11	2
Annual Collection ..	5	2	9
Stratford, Gurney Rd., S.S.		13	6
Envelope Collection	3	19	0
Harvest Thanksgiving	4	7	9
Madras, Mr. L. Watts	2	10	0
Clapham, Courland Grove, S.S. Half-yearly sub. for support of Preacher Teacher Arockiam in Sembian Field ..	12	0	0
Birthday Box, S.S.		12	10
S.S.		10	2
Over, S.S. Box ..		10	6
Miss Alice Sutton ..		4	0
Mrs. L. Kirby, Box		11	6
Envelope Collection		2	6
Fressingfield, Envelope Collection	1	5	0
Walthamstow, Church Hill, Y.P.S.		13	0
Envelope Collection	2	0	1
Newquay, S.S. ..		15	7
Birthday Box ..		3	4
Friend's Box ..		4	1
Bedmond, S.S.		12	0
Master L. Almond, Envelope Coll. ..		1	6
Long Marston, Mother's Meeting ..		8	6
Somersham, Env. Coll.	1	0	0
Bradford	2	4	5
Loughborough, S.S. ..		4	11
B.C.		4	11
Envelope Collection		13	2
Staines, S.S.		13	9
Sudborne, S.S. ..		17	10½
Orford, Open Air Services, Box		10	3
Miss Warne		7	11½
Woolwich, Enon, S.S.	10	2	0
Tonbridge, Zion, Envelope Collection	1	13	0
Wandsworth, Chatham Rd., Envel. Coll. ..	3	5	0
Plymouth, Emmanuel, per Pas. E. M. Bacon	4	0	0
Horham, New Missionary expenses, Envel. Collection	8	8	0
Walton-on-Naze ..	1	0	10
Bromley, Miss L. Kent		3	6
Luton, Mr. J. Frost, Envelope Collection	1	0	0
Bierton, A Friend, Envelope Collection		10	0
Ramsgate, Mount Zion, Envelope Collection	1	10	0
A sincere subscriber (Ipswich) Env. Coll.		2	0
Sturry, Reports ..			8
Norwich, Orford Hill, Lit.	3	3	4
S.S. and B.C. ..	2	5	6
Boxes	2	0	7½
Donation		15	7½
Salhouse, Lit.		1	0
Stoke Ash, Three little boys, John, Willie & Phillip Cook	2	1	2
Miss E. Morling ..	2	2	5½
,, A. Farrow ..		12	0
,, A. Cracknell ..		15	4½
,, E. Barnard ..		7	4½
,, E. Holme ..		5	6½
,, Peggy Hitchcock		4	8½
,, O. Spratt ..		7	10½
,, W. Lock ..		4	0½
,, D. Ellis ..		3	8
,, A. Green ..		5	6
,, Box		1	6
Lewisham, College Park, Envel. Coll. ..	2	3	0
S.S. Boxes	3	8	0
Beccles	1	10	8
Y.P.S		1	5
Wattisham, Mrs. Blunden, Box..	1	5	7
North Finchley, Mrs. Camp, Box ..		6	9
Envelope Collection		12	6
S.S.		15	6
Mr. & Mrs. Munn, Box		18	8½
Mr. G. Simpson, In loving memory ..	1	3	3½
Guildford, O.B.C. ..		1	0
Per Miss E. White, re carr. of Xmas Boxes	6	10	0
Wellingborough, Envelope Collection		4	6
S.S.	5	9	10
Mrs. Sharman ..	29	10	7
Hounslow, S.S. ..		10	0
A.J.R.	3	0	9½
S.S. Boxes	3	14	6
Croydon, Tamworth Road ..	1	2	0¾
Envelope Collection	3	14	6
Reports		10	0
Boxes		2	0
Brentford, North Rd.,		8	5
S.S.	6	1	1
Boxes	3	4	9
Bermondsey, Lynton Road ..	4	6	8
S.S. Birthday Box ..	5	14	3
In memory of M.R.E.	1	18	0
Grundisburgh	1	0	0
St. John's Wood, S.S.	1	1	4
Mission School ..	44	2	1
Subs., &c.	2	14	0
Manchester, Miss Dapling ..	79	1	5
Misses R. and A. Chaplin		1	4½
Mr. J. Howorth ..		2	0
Mrs. Egerton ..		2	6
A Friend		5	0
A Friend		8	6
Mr. W. Lyles ..		5	0
Mr. R. McKee ..		5	0
Miss E. O. McKee..		5	0
Mr. E. Littlewood..		10	0
Mr. R. Ashton (Rochdale)		10	0
A Friend		2	6
Mr. & Mrs. Kenyon	1	0	0
Mr. & Mrs. Graber and family.. ..	1	0	0
One interested ..	2	0	0
Mr. & Mrs. Kerridge	2	10	0
5 Envelopes		13	0
Mr. W. Chaplin ..		5	11½
Wooburn Green, Ebenezer	3	3	1
S.S.	3	2	3
Birthday Box ..	1	12	9
Reports			8
Bath, Bethel, Reports		1	6
Donations—			
A Friend		2	6
Another Friend ..		3	6
Australian Friend		5	0
Buckland, Mrs. ..		6	0
Chivers, Miss ..		2	0
Gray, Mrs. ..		2	6
Mullins, Miss J. ..		4	0
Robbins, Mrs. ..		2	0
Robbins, Miss B.C.		2	6
Robbins, Miss H.		1	0
Robbins, Miss K. V.		1	6
Strong, Mr. E ..		1	0
Wiltshire, Mrs. ..		2	6
Collecting Boxes—			
Bible Class ..	3	12	0
Gibbs, Miss ..		2	9
Gray, Mr. F. H.		10	2½
Grivell, Mrs. W. S.		8	4
Herbert, Miss ..		6	6
Marriott, Miss ..		11	0
Robbins, Miss R.S.		19	0
Stone, Miss ..		11	8
Warner, Mrs. ..		7	11
Webb, Mrs. S. ..		2	7½
Folkestone, Zion, S.S.	1	10	0
Thame, Reports ..		1	0
Miss C. L. Mears, Box..		10	0
Bassett St., Miss B. Brazier ..	1	0	0
Guildford, O.B.C., Boxes	21	15	9
Cambridge, Eden ..	9	14	0
S.S.	13	8	5
Donations		12	0
Card	2	10	0
Boxes	7	0	5
Fees for Sermons (Mr. Booth) ..	2	10	0
Envelope Collection	3	0	0
Bierton, Miss K. King, Box		10	5½
S.S. Box	1	0	4½
Mr. Chisnall's Sun.	4	10	0
Berkhamstead Common, Mrs. W. Hodsden and family, Box	1	7	6
Fulham, Y.M.B.C. ..		10	6
Ipswich, Bethesda ..	7	14	10
Boxes	32	16	10
Mr. W. Ling ..		5	0
Mr. C. Woods ..		2	6
E.V.W.		7	6
A.A.E.G.		2	6
Miss Irene Halls ..		5	8
Infant Class	5	1	6
S.S	11	4	2
Southsea, Envel. Coll.		19	11
Boxes	1	19	1
Reports		1	6
Sunderland, Miss S. B. Smith, Envel. Coll.		8	0
Prittlewell	8	8	5
S.S. & B.C.	4	1	10

Continued on page 88.

List of Subscriptions, etc.

	£	s.	d.
Home Boxes	5	10	4½
Reports		13	0
Mr. E. P. Fisher ..	7	5	0
Chadwell Street, Subscriptions, &c.—			
Mrs. Bromfield ..		10	0
Mrs. Jones ..		5	0
Miss Caulridge ..		6	0
Mrs. Mitchell ..		10	0
Mrs. Fricker ..	1	1	0
Mr. & Mrs. S. G. Nunn	1	0	0
Mr. J. Webb ..	1	0	0
Mr. and Mrs. G. E. Shepherd ..	5	0	0
Misses G. and E. Shepherd, Box ..		10	1½
Mrs. Marsden, Box		7	9½
Mr. T. G. Miller, Sub.		10	0
Mr. and Mrs. G. Ridley, Box ..	5	0	0
Mr. Goodbew, Box		8	3
Mr. E. Westcott, Sub.		10	0
Mrs. and Miss Silvester	3	3	0
Mr. & Mrs. Mackenzie	3	3	0
Mr. and Mrs. H. S. Nunn	20	0	0
Miss Ginn ..		15	0
Mr. & Miss Pardoe, Box	1	13	1
Anonymous ..		2	6
2 Birthday Gifts ..		10	0
Missionary Sunday, May 8th ..	25	2	0
Sunday School ..	24	14	10
" Birthday Box	2	3	6
Brighton, Ebenezer, S.S.	2	16	3
Wandsworth, W. Hill, Women's Bible Class	1	5	6
Wisbech, Zion, S.S. ..		13	4
B.C.	1	7	1½
Boxes	1	8	2½
Mayford, S.S.	1	4	6
Dorking, Envel. Coll.		13	6½
Leyton, Goldsmith Rd., Sewing Class ..	2	12	0
Cards, boys & girls	2	5	6
Birthday Box ..		12	0
Aylesbury, Walton St., S.S.	1	1	6
Boxes	1	1	0
Ilford, Birthday Gift, Oct. 2		5	0
PERSONAL :—			
Mr. and Mrs. J. C. Booth	5	5	0
Miss Mary Knight ..	1	0	0
The Lord's Portion		8	6
A.S.F.		10	0
Miss F. M. Henson		16	0
S.A.E., Risely, Beds.		2	6
Mrs. B. E. Mather	1	11	6
Anon., S.H.		10	0
Mrs. E. E. Baldwin,	1	5	0
Mrs. C. A. Fordham, Envel. Coll. ..		4	0
L. 59	5	0	0
Miss M. A. Angeloni	2	0	0
Miss Mary Dennis ..	1	7	6
X.Y.Z., new missionary	2	0	0
Miss K. F. Osmond		10	0
MISCELLANEOUS:			
Int. on Deposit ..	5	6	2
	£680	3	5½

HERALD FUND.

	£	s.	d.
Manchester		4	2
Wood Green, Park Ridings ..		10	0
Wooburn Green, Ebenezer		10	6
Bath, Bethel	1	8	3
Willingham		10	0
Madras, Mr. L. Watts		5	0
Fulham, Ebenezer ..		17	0
Newquay	1	6	0
Bedmond		3	0
Kings Langley ..		6	0
Loughborough		12	0
Tonbridge, Zion ..		10	0
Glemsford		6	0
Bromley, Miss L. Kent		1	6
Sturry		7	6
North Finchley ..		3	6
Croydon, Tamworth Rd.	1	10	0
St. John's Wood Rd...		5	6
Thame		10	0
Rierton		15	0
Ipswich, Bethesda ..		15	6
Southsea, S.S		7	0
Friends		13	0
Tottenham		10	0
Prittlewell	2	2	0
Chadwell Street ..	5	1	6
Norwich, Orford Hill		6	11
Aylesbury	1	0	0
Rowley Regis		18	0
PERSONAL :—			
Mrs. C. A. Fordham		2	0
Mrs. Gee		2	6
	£22	19	4

MEDICAL FUND.

	£	s.	d.
St. John's Wood, Mr. T. W. Morgan	1	1	0

LADIES' ZENANA AUXILIARY.

Money received by Miss P. P. Nunn from September 1st, 1921, to October 8th, 1921 :—

	£	s.	d.
Mr. & Mrs. L. Watts	1	0	0
Mrs. Doggett, Box ..		10	2
Per Miss E. Henderson		10	0
Per Miss E. Elliott, "A Friend"	2	0	0
Ilford, Collection ..	1	5	0
	£5	5	2

ERRATUM.—The Envelope Collection of £3 15s. 6d. in last month's List should have been under Berkhamsted Common, not Berkhamsted.

SPECIAL E. A. B. FUND.—The following sums have been received. We thank the donors and ask them to kindly accept this acknowledgment of receipt :—Mr. J. B. C., £10; Mr. E. E. I., £2; P. O., 2s. 6d.; Mr. A. W. T., 10s.; Mr. and Mrs. H. S N., £20; Miss P. P. N., £10; Mr. H. B., £5; Mrs. E. E. I., £2; A. J. R., £5 = £54 12s. 6d.

AN OLD AGE PENSIONER is heartily thanked for 10s. for the General Fund.

NOTICES.

ALL SUBSCRIPTIONS, etc. (*except for the L.Z.A.*), to be sent to **Mr. A. J. Robbins, Vicarage Farm, Hounslow.**

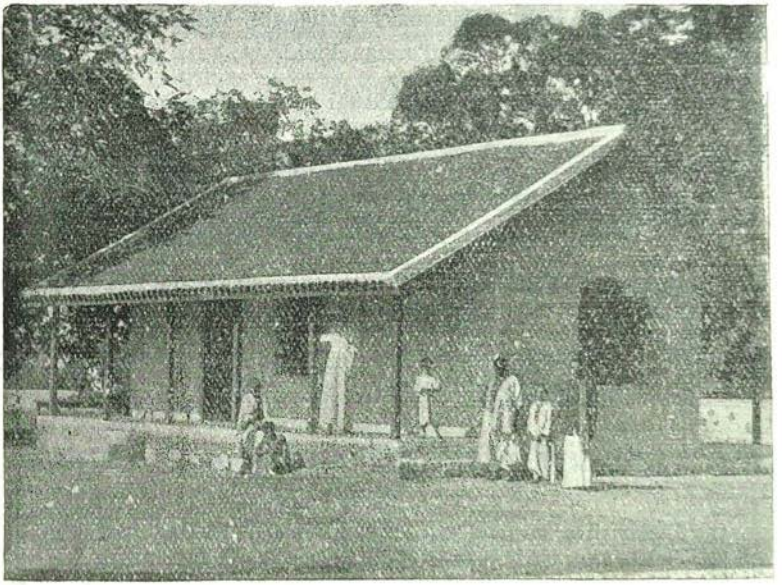
ALL CONTRIBUTIONS for the HERALD should be sent to the Editor, S.B.M. HERALD **65, Woolstone Road, Forest Hill, London, S.E. 23,** by the 10th of each month.

ALL APPLICATIONS CONCERNING GENERAL DEPUTATION WORK, REPORTS, HERALDS, etc, and *changes of address*, to be sent to the Secretary, **Pastor W. Chisnall, 16, The Grove, Isleworth, Middlesex,** from whom COLLECTING BOXES may be obtained.

Vol. XX. *New Series, No. 180.* December, 1921.

The Strict Baptist Mission HERALD.

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



THE DISPENSARY AT SENDAMANGALAM.

Price One Penny.

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

Printed by ROBT. STOCKWELL, Baden Place, Borough, S.E. 1; and published for The Strict Baptist Mission by MARSHALL BROTHERS, Ltd., Crane Court, Fleet Street, London, E.C. 4

The Strict Baptist Mission.

— A —

Dedicatory and Valedictory Meeting

WILL BE HELD (D.V.) ON

TUESDAY, 6th DECEMBER, 1921,

AT

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

PUBLIC MEETING at 6.30 p.m.

Chairman: The President, J. B. COLLIN, Esq.

Mr. D. A. THROWER, Missionary Designate, will state his call to the Foreign Field.

Mr. A. VINE will deliver a CHARGE to the Missionary Designate.

PASTOR H. D. TOOKE will offer the DEDICATORY PRAYER.

A VALEDICTORY ADDRESS to the Outgoing Missionaries will be delivered by PASTOR S. HUTCHINSON.

Missionary ERNEST A. BOOTH, will speak on INDIAN MISSIONARY SERVICE.

The VALEDICTORY PRAYER for the Outgoing Missionaries will be offered by PASTOR W. CHISNALL,

COLLECTION FOR THE GENERAL FUND OF THE MISSION.

Our Missionaries, Mr. and Mrs. E. A. Booth and Mr. D. A. Thrower, will sail (D.V.) for India on December 9th, 1921, per the P. & O. "S. S. Malwa."

The nearest Stations to Mount Zion Chapel are St. John's Wood Road and Edgware Road on the Metropolitan Railway, and Edgware Road on the Tube. Buses to St. John's Wood Road.

The New Year's Prayer Meeting will (D.V.) be held at Chadwell Street Chapel, Clerkenwell, on Tuesday, January 3rd, 1922, at 7 p.m. Address by Pastor W. F. Waller.

AN INSPIRING VISIT TO TRAVANCORE.

LAST January a small deputation with letters of recommendation came from the Native State of Travancore urging me to go there and conduct some special meetings. Their argument was that some years ago they and some other Christians separated themselves from the ancient and highly-ritualistic Syrian Church of the West Coast, and in studying the Word of God and certain writings of Baptists had been led to embrace the faith and practice of Strict Baptists. They were at once subjected by me to a rather severe criticism on our distinctive principles, and found to be not only very clear in their understanding and statement of New Testament doctrine, but very determined to abide by the same.

Though greatly delighted to discover a colony of Strict Baptists on the West Coast of S. India, I did not see my way clear to go and conduct this series of meetings. They waited here for several days, and at last prevailed upon me to go and help them. They particularly asked, not for financial aid, but for our moral support and guiding assistance. The program for the meetings gradually developed, and soon I found I was being widely advertised to speak at four meetings a day, and that in the very hottest season of the year. This led me to ask Mr. Watts to accompany me, who kindly came to my assistance.

The journey in an Indian gondola from Alleppey, a veritable Venice of crowded waterways, through the adjacent lagoons and up the Pamba River, is one of the most picturesque in S. India. To sit on the edge of the crude boat as it glided silently up winding, fertilising waters and watch the fantastic feathery shapes of the areca and cocoanut palms in the solemn moonlight was to receive an impression not easily erased.

The place chosen for the meetings was a huge sand bank in the bed of the river, on which was constructed a large, flat panthal of bamboos and cocoanut leaves. Our home was a small hut constructed of the same materials in the middle of a clump of palms and jack fruit trees on the very edge of the high banks of the Pamba. Here, open to the inspection of all and sundry, Brother Watts and I slept, ate, studied and prayed.

Both the size and the quality of the meetings were an inspiration to us. It was a solemn, impressive, animating sight to see two and three thousand men and women, all clad in the purest white, eyes fixed steadily on the speaker, listening intently, reverently, without any distraction or movement for hours, to the preaching of God's Word. Here were none of our modern attractions. The cathedral was of sticks and leaves, the pews were of clean river sand, the trained choir was the audience itself, the piped organ the human "voice box," the speaker—an unknown name. The one attraction of hearing God's Message drew these multitudes of worshipful men and women by boat and bundy, from far and near, in the midst of a busy sugar cane harvest. On the evening of the last day the leader of our separatist brethren baptized in the river hard by a number of disciples who had previously been accepted by their Churches.

It is surely matter for much praise that during all these long, long centuries of aggressive heathenism (probably since the first of the Christian era) this ancient church has been kept alive. The history of the Syrian community is unique. Unlike the medieval churches around the Mediterranean, ages of cruel Islamic rule have not exterminated it, nearly two millenniums of contact with the all-absorbing Hinduism leave it separate and distinct. Notwithstanding, many generations of childish ritual and puerile fopperies have almost buried God's Truth, in these latter days the Lord is bringing about a wonderful revival of true doctrine and vital godliness. The deepest impression I brought away was—Surely God has done all this for some high and noble purpose; indeed, nothing less than to regenerate and fill this ancient people by His Holy Spirit and then send them forth throughout the 319* millions of India's souls. D. MORLING.

5th April, 1921. * 1921 Census—"Little over 319 millions."

HOW SATAN DEFEATS HIMSELF.

FOR many years we had a school in the caste street of Kilpauk; it had its ups and downs, but on the whole was a fairly good school. Being in the caste street there was not much attraction for any children other than those who lived in the caste village; for if a non-caste boy should have the courage to attend he was soon given to understand by the other boys that he was not wanted.

About three years ago the Theosophical Society, the leader of which is Mrs. Besant, opened a number of National Schools, and one was situated near to Kilpauk. One of the avowed objects of these schools is to oppose Christian teaching, and in pursuance of this the teachers in that school canvassed Kilpauk, urging the parents to send their children to the National School, where the Hindu religion would be taught, and where they would be kept from the influence of Christian teaching. The result of this was that all the children left our school and we had to close down. The National School acclaimed a victory.

But we began to look round for another village to open a school in place of Kilpauk. Having been turned away from the caste folk, we looked towards the non-castes. How often have missionaries had to follow the example of the Master, and turn from the proud Jews to the humbler Samaritans and Galileans! A place was found in Thacker's Lane, Pursawalkam. A thickly populated *cheri* is packed in as close as it can be behind the Pursawalkam bazaar and market. While it offers a good opportunity for our work, it is by no means a tempting place to go to. At times it is odoriferous in the extreme, and the houses being so closely packed makes it very close. Open drains run along the side of the street, and the idea of the Corporation scavengers seems to be that it is better to spread the refuse from the drains along the side of the road to dry before they come along with the carts to take it away. But a host of people live there, and that is the main thing.

The first difficulty was to find a place to hold the school; many attempts were made, and finally the only room obtainable was the front hall of a house on the corner of the lane. It was rented to us by the tenant for the day time, he used it (and also our benches) at night. The teacher had to live elsewhere, and go to and from school each day. The room is a fair-sized one for an Indian house, but its drawback is the drain that runs just underneath the floor.

The school began with one class; soon the bigger and brighter boys got ahead and formed the second standard, but as the numbers increased there was no room for a second teacher. Fortunately one of the other sub-tenants left, and we were able to rent his room also. But the children kept coming, and we found that the two rooms, one about 14 by 10 ft. and the other 8 by 8 ft., were becoming too cramped for comfort. But it was impossible to get other accommodation. We prayed for a larger place, and hoped on for some three or four months. Then the tenant who sub-let the rooms to us got behindhand in paying his rent and received notice to quit. Though for a time it seemed doubtful whether we should not be turned out as well, we ultimately were able to rent the whole house direct from the landlord. This gave room for the teacher to live, and also for another class with a third teacher, as the attendance averages over sixty now.

We have also been able to start a men's meeting there, and the teachers are gathering round them quite a band of young fellows who are learning to sing Christian lyrics. Recently I preached to eighteen men and fourteen boys in that 14 by 10 ft. room, with others standing in the doors and windows. One's clothes are dripping with perspiration after a little while in such a place, but such an opportunity for preaching the Gospel is not to be lightly put aside.

The devil may have congratulated himself on getting us out of Kilpauk

caste street, but he thereby turned us into a far larger opportunity for spiritual work in Thacker's Lane with its growing school of over sixty scholars, and its promising men's meeting. L. WATTS.

SCHOOL STATISTICS.

STATISTICS are dry things as a rule, especially when they are being compiled for writing in the yard-long forms of Annual Returns for the Educational Department of the Government of India. After a long day of counting and tabulating and searching with the headmasters and their registers one feels quite dry. But the final results give several very interesting items of information, which I wish to pass on.

In the Madras Field there are fourteen schools teaching from the 1st to the 5th standards ; of these six are in the city of Madras and eight in the surrounding villages. The total number on the rolls of these schools was 828, of whom 637 were boys and 191 girls.* The largest school is at Konnur with 89 on the rolls. Egmore is second with 78. But the average attendance for the year was only 576, or 69 per cent. of the registered pupils ; that is, out of every 100 school children 31 stay away every day. This number not only seems, but is, very large, but is not larger than usual. It is accounted for principally by the fact that Indian parents, while more or less anxious that their children should learn, consider that their duty is fulfilled when they *allow* the children to go to school ; they feel no responsibility for *sending* them, especially sending them regularly. The familiar excuse of the parent of an irregular child is that the teacher did not call for him. It very considerably adds to the work of the teacher when he has to go round and call his children every day, and sometimes twice a day. It is not surprising if the distant ones are missed sometimes.

The caste and religious division of the children is as follows :—Out of the total number enrolled 96 are Christians, 566 are Panchamas, 6 are Mohammedans, and 131 are Hindus. Amongst those enrolled as Christians a few are children of our own Church members, but the majority are Roman Catholics. The reason for the large preponderance of panchamas, or non-castes, is that several schools are situated in purely panchama villages, and where schools are situated in neutral ground we make no distinction between caste and non-caste children ; all are admitted on the same standing. The Choolai school is the only caste school we have, as that is situated in a purely caste quarter.

It is interesting to note that out of the 96 Christian children 40 are girls, that is 42 per cent. ; out of 566 Panchamas 134, or 24 per cent. are girls ; and out of 131 Hindus only 24, or 18 per cent., are girls. There are no Mohammedan girls. One reason for the low percentage of Hindu girls in our schools is, of course, found in the fact that caste people are more particular that their girls shall not be sent to mixed schools.

The division of the children by standards shows that no fewer than 474 are in the 1st or infant standard, that is, 57 per cent. of the total enrolment ; 186, or 23 per cent., are in the 2nd standard ; 88 in the 3rd standard. 55 in the 4th, and 35 in the 5th. This emphasizes very strongly the statement made very often in connection with our school work, that the groundwork of our Christian teaching and influence has to be made in the majority of cases in the first two years of school life ; these figures show that in 80 per cent. of cases, school is left within about two or three years. Although only 35 or 40 per cent. reach the 5th standard, yet we feel it a privilege to keep them so long, for it is from amongst these that the largest harvest of converts is reaped.

The ages of the children as tabulated show that in the 1st standard

* These figures may be used as a guide by those friends making garments for the Christmas Boxes. They show the proportion of girls' to boys' garments that are needed.

there are children varying in age from five to twelve years; in the 2nd standard, from six to fourteen; in the 3rd, from seven to fourteen; in the 4th, from nine to fourteen; and in the 5th, from ten to fifteen. This shows that an average of two years is spent in each class, but I am inclined to think that this is due more to poor teaching methods than to lack of ability in the children.

When the annual return forms were prepared some years ago apparently the poverty line as regards wages was reckoned at Rs. 16 per month for a family. Then nearly all the children in our schools were returned as belonging to families whose income was below Rs. 16 a month. This year 497 were returned as from families earning more than Rs. 16 a month, and 331 below. The improvement in this connection is of course largely due to increase in cost of living, but the demand for a higher standard of living is also responsible. The figures under this heading are I think only moderately reliable, as several headmasters only took the trouble to ascertain the wages of the father, and not those of the mother, and elder brothers and sisters. One thing however is certain, and that is, that the children in our schools are entirely drawn from the poorer classes.

Another section of the returns deals with the occupation of the parents. This yields some interesting items. Twenty-four are children of "officials"; this includes teachers, clerks, hospital warders, etc. The parents of 181 are servants—butlers, cooks, house-boys, etc.—of these 166 are in the city and only 15 in the villages. Traders, or bazaar men, send 17 children; 72 are children of agricultural workers, of whom only 7 live in the city. The largest occupational divisions are those of artizans and coolies, the former having 218 and the latter 287. This is accounted for by the presence of two very large cotton mills, and the workshops of the Madras and Southern Mahratta Railway. The artizans are the skilled workmen, and the majority of those entered as coolies are the unskilled workmen in these mills and workshops. Seven children were entered as having beggars as parents.

This by no means exhausts the columns of the annual returns of schools, but the rest of them are perhaps too dry to be of much interest generally.

L. WATTS.

THE CHRISTMAS BOXES.

Three large cases and one small case (an increase of one case more than last year's consignment) have been sent to India. These contained 734 boys' and 474 girls' garments, 411 caps, 325 bags, and a fair number of toys. We are glad that so good a practical Christmas greeting, and, incidentally, so welcome an evidence of sustained interest in our work in India is on its way to our friends beyond the sea. We heartily thank all who have taken any part in the preparation and despatch of these articles, including our friend Mr. A. Vine, of St. John's Wood, who has again kindly provided the cases. The following is a list of the donors:—

BATH, Bethel, per Mrs. Greenell; BECCLES, Martyrs' Memorial, Girls' Sewing Meeting, per Miss Stannard; BRENTFORD, Girls' Sewing Class, per Miss L. Fromow; CAMBRIDGE, Eden, per Miss Eldred; CHADWELL STREET, Missionary Working Band; COURLAND GROVE. Sunday School. per Miss R. Dadswell; CHELMSFORD per Miss Lancaster; CROYDON, Derby Road, Sewing Class, per Mrs. Jarvis; EPSOM, Salem, per Mrs. Cockram; FLECKNEY, L.Z.A. Meeting per Miss Deacon; GREENWICH, Devonshire Road, per Misses Smart; GUILDFORD, L Z A. Meeting, per Miss E. White; GURNEY ROAD, Missionary Sewing Class, per Miss A. Webb; HARTLEY WINTNEY, per Mrs. Gossling; HOMERTON ROW, Missionary Band, per Miss H. Rutter; HOUNSLOW, per Mrs. Jeffs and Mrs. Robbins; ILFORD, L Z A. Meeting, per Mrs Othen; IPSWICH, Bethesda, Girls' Prayer and Working Band, per Miss Cattermole; KING'S LANGLEY, Zion, Sewing Class, per Miss Timberlake; LAXFIELD, L Z.A. Meeting, per Mrs Bassham; LEYTON, Goldsmith Road, Sewing Class, per Miss H Cuthbert; LIMEHOUSE, Elim Junior Sewing Class (1920), per Mrs. Bayes; MANOR PARK, Rehoboth, Sewing Class, per Miss Spire; NORWICH, Orford Hill, L.Z.A. Meeting, per Miss Betts; READING, Providence, L Z.A. Meeting, per Miss Pursey; ST. JOHN'S

WOOD, Mount Zion; also Stockley Mission Girls' Missionary Sewing Class, West Drayton, per Miss Harris; SALHOUSE, per Miss A. Waters; THAME, Working Party, per Miss Mears; TRING, per Miss Butcher; VICTORY PLACE, Sunday School (bandages), per Mrs. Westcott; WALTHAMSTOW, Commercial Street Memorial, Women's Gospel Meeting, per Mrs. Wallis; also Girls' Sewing Class, per Miss Raper; WANDSWORTH, West Hill, L.Z.A. Work Meeting, per Mrs. Styles, also per Mrs. Jarvis; WARBOYS, Sewing Class, per Miss Fitch; WEST HAM TABERNACLE, Ladies' Sewing Class, per Mrs. Frances; WHITTLESEA, L.Z.A. Meeting, per Mrs. C Smith; WOOD GREEN, Dovecote, Girls' Sewing Class and Sunday School, per Miss E. Edgington.

Although we have sent out one case more than we did last year, it is doubtful whether there will be enough garments, etc., to give every child in our Indian schools one. We are therefore anxious to be able to send at least another box next year. Will all our Churches, Schools, and Ladies' Zenana Auxiliaries begin work NOW, so that we may have something like a pre-war number of boxes to send next year. These Christmas boxes are a demonstration of practical Christianity.

* * * * * *

SPECIAL E. A. B. FUND.—Previously acknowledged, £54 12s. 6d. Anon., £5; Mr. C. W., £1; A Friend (Clapham), £1; Anon. 751, 2s. 6d.; Mrs. E. E. B., £2 10s.; A Few Friends from Tring, £28 3s. 6d.; A Friend, per S H., 10s.; Tadworth S.S., 7s. 6d.; A Friend, £1; Mrs. D., 10s.; Mr. T. D., £1; Miss R. A. N., £7; Mrs. E. S. F., 10s.; Mr. and Mrs. C. W. L., £1; Mr. F. G. F., £1; Mr. A. V., 21s.; Mr. C. W. H., £5; Mr. H. C. H., £5; Mrs. L. B., 10s.; Miss L. B. 5s.; Ebenezer, Y. P. S., 21s.—Total, £119 3s.

We thank the donors and ask them to kindly accept this acknowledgment of receipt.

* * * * * *

LOOK OUT for the JANUARY NUMBER. Double the Size. No Increase in Price.

List of Subscriptions, etc.—*continued from page* 96.

LADIES' ZENANA AUXILIARY.

Money received by Miss P. P. Nunn from October, 9th, 1921, to November 9th, 1921:—

	£	s.	d.
Brixton		5	0
Kingston-on-Thames, Boxes	5	9	11
Lewisham, for B. W. Salary	5	0	0
Ipswich, Bethesda, Women's Bible Class		15	6
St. John's Wood, Miss Harris's B.C. for support of B.W. on Kolli Hills ..	10	0	0
Wood Green, Dovecote, Sewing Class and Ladies' Guild ..		11	8
Lynton Road, Young Ladies' B C. for part-support of B.W. ..	2	14	8
	£24	16	9

PENSION FUND.

	£	s.	d.
2½ per cent. Consols (£1067 14s. 5d.) ..	6	13	5

NOTICES.

ALL SUBSCRIPTIONS, etc. (*except for the L.Z.A.*), to be sent to **Mr. A. J. Robbins, Vicarage Farm, Hounslow.**

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 CONCERNING GENERAL DEPUTATION WORK, REPORTS, HERALDS, etc, and *changes of address*, to be sent to the Secretary, **Pastor W. Chisnall, 16, The Grove, Isleworth, Middlesex,** from whom COLLECTING BOXES may be obtained.

ALL ENQUIRIES CONCERNING L.Z.A. DEPUTATION WORK should be sent to **Mrs. Collin, 61, Breakspears Road, Brockley, S.E. 4,** 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.**

LIST OF SUBSCRIPTIONS, ETC.,

Received from Audit, to November 10th.

GENERAL FUND.

	£	s.	d.
Walworth, Victory Place, S.S...		12	0
West Ham, Xtn. Endeavour, for Support of Native Preacher on Kolli Hills ..	10	0	0
Wellingborough, Tabernacle Env. Col.		10	0
Swindon, Providence, Env. Coll.	1	6	6
Acton, Tabernacle, friends		10	0
Oundle, Zion		19	6½
Notting Hill Gate, Bethesda, Env. Coll.		10	6
Croydon, Derby Rd., Env. Coll.	2	8	0
S.S. Birthday Box ..		5	0
Donations		5	0
Boxes	2	5	0
E.A.B. special fund		10	0
Ilford, S.S.		11	6
Wandsworth, Chatham Road		11	6
Women's Gospel Mtg.		5	0
Manor Park, Miss Baldwin, box		2	1
Miss F. J. Ince (Sale of Crocheted Cloth)	1	10	0
Mission League ..	1	1	6
1120 Farthings ..	1	3	4
Sydney (N.S.W.) Belvoir St., S.S. ..	2	17	0
Elthorne Road ..	3	5	0
Brentford, Boxes, Mr. Gibson..		15	7
Mr. W. Marsh		12	11
Miss D. Fillwell		3	9½
Miss E. Butler		1	2½
Envelope Collection		2	6
Birthday Gift Oct. 31	1	0	0
Margate, Miss Sutton		5	0
Mrs. Doughty, box		3	4
A poor woman (for Biblewoman) ..		10	0
Watford, Tabernacle, S.S.	10	1	1½
Miss R. Garner, box	1	18	10½
Homerton Row, Miss H. W. Rutler		2	6
Homerton Row ..	4	10	9
Basingstoke, Miss F. K. Milsom box		6	6
Halstead	5	16	0
P.P.C.		8	9
Croydon, Windmill Rd., S.S.		3	6
S S.		7	6
Horsham, Rehoboth, S.S.	1	10	0
Ipswich, Bethesda, for support of work in Ayanaparum ..	6	8	10
Guildford, O.B.C., Mr. H. Brand, Kolli Hills	20	0	0
Limehouse, Env. Coll.		10	0
Mendlesham, Mr. Wm. Davey		6	0
Bassett St., Env. Coll.	1	4	0
Cambridge, Mr. R. Sturton ..	5	0	0
Datchet, S.S.		15	0
Clapham, Rehoboth, S.S.	2	5	0
Lode	3	5	1
Chatteris	3	7	0
Hedge End, Mr. Neve, Envelope Collection		3	6
Lewisham, Sale of Needlework by Misses Chilton & Sandes	1	6	2
S.S.	2	12	3
Missionary Sunday, Chapel .. 2 3 0			
S.S. .. 17 0			
	3	0	0
Staines, S.S.	1	6	0
Sipson, Mr. R. R. Robbins	20	0	0
Epsom, Salem, En. Col.		15	1
S.S.		5	11
Wattisham, Harvest Home ..	5	5	6
March, Providence ..	1	13	1
Chatham, Enon, S.S.		10	0
Bermondsey, Lynton Road, S.S.	2	2	0
Mr. J. B. Collin, carr. of Xmas Boxes ..	5	5	1
Glemsford, Ebenezer..	3	0	0
Clapham, Courland Grove, S.S.		12	7
Birthday Box ..		11	3
Bath, Providence, Env. Coll.	1	0	4
Boxes	4	17	8
Leicester, Zion, Mr. A. Tyler	2	2	0
Collection	12	15	6
Sale of Photos, &c...	1	1	6
Mr. Albert Tyler, Box		6	0
Wandsworth, West Hill, Mrs. Jarvis, Scripts. £10 Sendamang. £5 Madras .. £5 Kollis ..	20	0	0
Smithfield (N.S.W.), S.S.	1	1	0
Leyton, Goldsmith Rd.	2	6	7
St. Albans, Bethel, A Friend		2	0
Hounslow, Y.P.S. ..		15	8
Bradford, Mr. B. Walshaw, box		10	0
Coalville		12	0
Mr. W. Bishop ..		8	0
Notting Hill Gate, Mr. S. E. Denning..	1	0	0
Kings Langley, Zion ..	3	9	7
Boxes	4	12	3½
Stisted, Mr. A. Baker	1	2	0
Walthamstow, Church Hill, Girl's Sewing Class, Ann. Mtg. ..	1	0	0
Aston Clinton, X.Y.Z.		4	0
PERSONAL :—			
Mr. H. Watts ..	15	0	0
Mr. E. C. Bourne ..		10	0
Mr. & Mrs. Driver..	1	0	0
Friend, for new bldgs.	90	0	0
A.B.		10	0
An old aged pensioner		10	0
Mr. Ebenezer Leeks		17	0
Mr. J. B. Cotton ..		5	0
Friend, 83	200	0	0
Miss E. M. Kidman, (Miracles of Grace)		5	6
In memoriam, Dec. 7th, 1918, Broseley, Rev. xiv. 13 ..	1	1	0

MISCELLANEOUS:

	£	s.	d.
2½ per cent. Consols (£39 18. 11d.) ..		4	10
2½ per cent. Consols (£451 7s. 5d.) ..	2	16	5
Annual Mtg., Coll.	88	0	0½
Sale of Reports, &c.	3	9	0
Sale of Needlework	2	0	0
	£619	11	5½

HERALD FUND.

	£	s.	d.
Acton, Tabernacle ..		6	1
Croydon, Derby Rd...	1	2	0
Swanscombe		10	0
Ilford		5	0
Elthorne Road ..	1	5	0
Margate..		2	11
Basingstoke		4	0
Limehouse		2	6
Hounslow		3	6
Clapham, Courland Grove ..		10	0
Hedge End, Mr. Neve, Bound Volume ..		1	6
Oundle		17	0
Manor Park, Mrs. Jordan ..		2	0
Bath, Providence ..		12	0
Stratford, Gurney Rd., Miss Bailey		2	6
Woolwich		7	6
Tollington Park ..		15	6
Broseley..			4
St. Albans, Bethel ..		18	0
	£8	7	4

MEDICAL FUND.

	£	s.	d'
St. Neot's, Mr. C. T. Forscutt	1	5	0

ST. JOHN'S WOOD RD. The Subscriptions &c. of £69 18. 5d. appearing in the Nov. issue were made up as follows:—

	£	s.	d.
Miss M. Robbins ..		5	0
Mr. C. C. Harris ..	15	0	0
Mrs. C. C. Harris ..	15	0	0
Mr. Andrews, box ..		10	9
Mr. Kidman	1	0	0
Miss Kidman		10	6
Mr. C. E. Grimes ..	1	1	0
Mr. A. Vine	2	2	0
Miss McKerow, box ..		4	2
Mr. W. Morgan ..	1	1	0
Mrs. Howe	2	2	0
Mr. F. J. Smith ..	25	0	0
Miss H. V. Harris ..		5	0
Mr. C. W. Harris ..	5	0	0
	£69	1	5

Continued on page 95.

The Strict Baptist Mission

Founded 1861. Incorporated 1907.

The Sixtieth Report, 1921.

With Abstract of Receipts and Balance Sheets.

Presented at the ANNUAL MEETING, held at MOUNT ZION CHAPEL, St. John's Wood Road, N.W., on Tuesday, October 25th, 1921.

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

PRICE TWOPENCE.

Officers and Council.

President—J. B. Collin, Esq., Lynton Road, Bermondsey.
Vice-President—Pastor R. Mutimer, Brentford.
Treasurer—A. J. Robbins, Esq., Vicarage Farm, Hounslow.
General Secretary—Pastor W. Chisnall, 16, The Grove, Isleworth.
Hon. Minute Sec.—Mr. A. Vine, 7, Rectory Grove, Clapham, S.W. 4.
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.

Council—

Pastor W. S. Baker	Pastor J. H. Lynn	Mr. J. Secrett
Mr. H. Brand	Pastor B. Mutimer	Pastor G. Smith
Pastor A. E. Brown	Pastor P. Offord	Pastor J. S. Smith
Mr. H. Cooper	Pastor J. T. Peters	Pastor J. N. Throssell
Mr. A. E. Crisp	Pastor W. C. Plail	Mr. A. W. Thrower
Pastor H. G. Dann	Mr. A. E. Purkiss	Pastor H. D. Tooke
Mr. T. Dean	Mr. M. W. Reed	Pastor W. F. Waller
Mr. G. S. Faunch	Mr. G. Ridley	Mr. C. Webb
Pastor H. J. Galley	Pastor R. Robinson	Pastor C. J. Welsford
Pastor R. Hewitt	Mr. R. S. W. Sears	Pastor E. Wightman

———: o :———

Ladies' Zenana Auxiliary.

President—Mrs. Silvester. **Vice-President**—Mrs. Hutchinson.

Hon. Deputation and Organising Secretary—
Mrs. Collin, 61, Breakspears Road, Brockley, S.E. 4.

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

Hon. Minute Secretary—
Miss M. Fromow, 13, Walpole Gardens, Chiswick, W. 4.

Executive—

Miss Harris	Mrs. Jeffs	Miss Sears
Miss Ince	Mrs. Robinson	Mrs. Wallis

With the Officers.

———: o :———

Bankers {London, County, Westminster, & Parr's Bank, Ltd., Hounslow Branch.

Solicitors—Messrs. G. Brown, Son and Vardy, 56, Finsbury Pavement, E.C. 2.

Auditor—W. Littleton, Esq., F.C.P.A., 126, Bishopsgate, E.C. 2.

All Enquiries respecting the S.B.M. and all Applications for Sermons, Addresses, Lectures, Missionary Boxes, 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* 30.]

Our Commission:

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

The Sixtieth Report.

For as the lightning cometh out of the East, and shineth even unto the West; so shall also the coming of the Son of man be.—*Matt. xxiv.* 27.

THERE is no doubt in the minds of all true believers about the coming of the Lord. They may have various views of this blessed truth, but His Second Advent or coming again has been, and will be to the end of time, the gladsome expectation of His people, and surely it should be the concern also of all His people to help towards this end, by solemnly considering His own words: "And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; *and then shall the end come*" (Matt. xxiv. 14).

The following record is a brief report of the attempt that the STRICT BAPTIST MISSION has made in the Name of the LORD JESUS to preach THIS GOSPEL among some of the nations—many of whose people have heard it for the first time.

Thus, as the truth of God has been declared and circulated, the Lord has granted signs following, and so the little native Churches that have been planted in Southern India are growing, and becoming a praise in the earth.

Madras Field.

THIS Report will gain in variety and interest if I give in more or less detail the Mission work that has been carried on in each station, and then conclude with a few items of a general character.

Vepery.—This is our oldest station. The Church that was founded with ten members has now grown until it numbers 98. Eight brethren and one sister have been received into Church fellowship during this year, and six members have been removed by death, transfer, or withdrawal. The Church has collected, in various ways, the sum of Rs. 451 during the year, and after paying incidental expenses, has added Rs. 264 to the Pastor's Fund.

A full-time preacher is stationed here and works in the surrounding district. During the year he has given 950 open-air addresses to 8,750 people, and has spoken individually to 511 men and women. His work also includes the pastoral visitation each month of the Church members resident in his district.

The school, which was established in 1898, has been regularly conducted by two teachers with an average attendance of 34 scholars.

Semmen Street.—Here we have a school with three teachers and a daily attendance of 46 children. There are more activities amongst the Christians in this place than in any other of our stations, by reason of the fact that here we have received the greatest blessing amongst the young folk who have been trained in our school. Although we have no resident teacher here, the young male members of the Church maintain a reading-room which is open every night, a singing-class which meets once a week, a Sunday evening Bible-class, and a reform association for Temperance work. A Sunday afternoon service is also held here.

Choolai.—This station is situated in the heart of a caste quarter. All the other schools are open to both caste and non-caste children, though the former do not take much advantage of them, and an average of 47 children attend the classes conducted by three teachers.

Pursawalkam.—This is the centre of another preacher who conducts evangelistic work in the area. He has preached 1,038 times at street corners and in open places to audiences totalling 16,324 in the year; and has conversed on spiritual matters with 608 individuals. He has also taken his share in pastoral visitation.

The school here suffered some set-back in the earlier part of the year through the opposition of an Adi-dravida school,

but this is now closed, and our school is returning to its old strength, with three teachers, and an average attendance of 37. Men's meetings continue to be held, although the reading-room has been closed.

Thackers Lane.—This is our youngest school, but it has made the most progress; from an average of 24 at the beginning of the year, it has risen to 52 at the end, and now has three teachers. Work amongst the young men has been started and two men's meetings have been held. We have accommodation now for the teachers to live in the school premises, and we trust that this will enable them to get in touch with the people more.

Egmore.—The school in this place shows the best attendance and receives the best report from the inspector for the work done. The attendance has been 62; there are three teachers. Men's meetings are held occasionally and Sunday afternoon services regularly, though the congregation is small.

Ayanapuram.—This station was only a month or two behind Vepery in being established, and is therefore our oldest village station. The Church was formed in 1918 with 32 members. In the three years of its existence it has grown to 54; 12 have been added during the year, nine by baptism and three by transfer. As Sunday afternoon services are conducted in various places in the field, the afternoon congregation at Ayanapuram is small. The Church supports its own preacher, with the help of Rs. 4 monthly from the Mission. This preacher has charge of all the services and the pastoral visitation, together with evangelistic work, but not being recognised as pastor yet, he is under the direct supervision of the missionary. From all sources the Church has gathered a total of Rs. 473, most of which has been used to pay the expenses of the Church. The members also maintain a Sunday school for their children. This is growing in strength and usefulness. There are now three classes which meet after the Sunday morning service.

The headmaster of the school is also a part-time preacher, giving an hour each morning to outdoor preaching. In this way he has reached 4,211 people during the year in street-corner crowds, and 666 individually. The school has increased a little, having a daily attendance of 47, with three teachers.

Sembarrambakkam.—The school in this place has maintained an attendance of 43, with three teachers.

Arumbakkam.—This school has increased from 20, with one teacher in the earlier part of the year to 33, with two teachers at the end. Good work is being done here, although strong caste feeling is against our seeing definite results.

Sembiam.—At the request of the Christians in this village the headmaster of the school has undertaken preaching work in the evenings when the men are at home. They are at work

in the morning and afternoon when the ordinary evangelistic work is done. The preacher's reports show that he has reached 2,062 people with the Gospel message since commencing this work. Difficulty has been experienced in maintaining school work owing to the strong anti-mission feeling engendered by political agitators. This has died down now, so that the average attendance is 39 and two teachers. Successful men's meetings are held each month, and cottage meetings amongst the Church members.

Kolattur.—This is another school where progress is recorded. The year started with 34 and ended with 43 in daily attendance. The two teachers have done particularly good work and have won the trust of the people. The men's meetings, held monthly, have taxed the schoolroom to its utmost capacity, and good times have been spent there.

Peruvallur.—This station is the centre of a full-time preacher, who has a wide area which takes two weeks to cover in evangelistic work. The preacher reports that he has spoken 1,061 times to audiences aggregating 23,469, and has had individual conversations with 998. The school has been maintained, though the average of 34 is somewhat lower than in previous years. There are two teachers. Men's meetings have been held occasionally; Sunday afternoon services and week evening prayer meetings are held regularly for the Christians of the district.

Koyembedu.—This station is a "chapel of ease" to Ayanapuram on Lord's Day mornings other than those on which the ordinance is observed; services on Sunday morning and afternoon, and prayer meetings during the week are regularly maintained for the Christians and others who live on this side of the field, which is a good distance from Ayanapuram. The preacher-teacher here does his outdoor work before school time in the morning, and has spoken to 2,833 people. In the school, where there are two teachers, there has been an average number of 30 children. The men's meetings held here have been encouraging.

Konnur.—This is the largest school we have, and now has four teachers. For the greater part of the year there has been an average attendance of over 60. Sunday afternoon services are conducted, but the largest gatherings are the week evening meetings for men, when, on some occasions, two and three hundred have listened in the moonlight to the Gospel.

GENERAL.

Finance.—The schools earned Government grants during the year amounting to Rs. 2,980, and the school children have subscribed in fees, Rs. 341. This money is used for keeping school buildings in repair, supplying furniture and appliances; it has also enabled us to employ more teachers than we otherwise

should have done. The workers have subscribed the sum of Rs. 103, which has helped to provide us with tracts, booklets, etc., and to pay the numerous small expenses of meetings. They have also subscribed Rs. 56 for maintaining two orphan children during the year.

Training of Workers.—Preachers and teachers meet each month with the missionary for the study of the life of Christ, and the preachers have a separate class for the study of the doctrines of our faith and practice, preaching methods, and the discussion of common difficulties. In this way we seek to aid the equipment of the workers for the service to which they are called.

Medical.—Although it has been impossible to maintain any regular medical work, over 900 patients have been attended to during the year, and the opportunity has been used to speak for the Master.

Voluntary Service.—A Voluntary Service League has been working through the year; its work, in distributing the I.B.R.A. booklets, assisting at the men's meetings, and on special occasions, is worthy of mention.

In conclusion, we thank God for the friends at home who have continued their support in these times of strain, and trust that this brief report will enable them to feel that their gifts have been used of the Lord.

L. WATTS.

Sendamangalam Field.

THE past year has been one of great contrasts—of trial and blessing, of adversity and victory.

Soon after the last Annual Report was written, both the L.Z.A. Sendamangalam missionaries left the station; the one for Madras; the other for England. Again, the national movement, which for so many years touched only the upper classes in large progressive towns and cities, has now spread to every village and hamlet, and permeated to the lowest strata of Indian society. Though in South India even now the masses, especially the outcastes, are loyal to the British Raj, the seeds of racial bitterness and blatant sedition are beginning to give only that harvest which the law of retribution determines.

The year has been also a time of rich blessing. More have been baptized from heathen ranks during these twelve months than in all the previous years. In many places there is real movement, a " noise " and a " shaking " of the bleached bones. Moreover, in the south, west and north, there has been the Divine breath breathing upon the slain, causing them to live and stand upon their feet. At our Annual Meetings, never had we seen such large, attentive and appreciative audiences. In Kakkaveri we have our first indigenous congregation, not

one member of which is receiving financial assistance from the Mission.

Itinerancy.—The past year, perhaps for domestic reasons, has been the most strenuous in all our Indian career. Sendamangalam Hindu friends have humorously remarked that I have made the villages my headquarters, and Sendamangalam an occasional camping place!

The first camp was on the Kolli Hills, when Mr. Brand and the writer collaborated in translating into English our Confession of Faith. Another visit to the neighbouring plateau was made for examination and magic lantern work. November saw us on a tour round our chief centres, when we visited enquirers who had been helped in Convention Meetings. The real camping season, January and February, was spent in tents for purely evangelistic purposes in centres on the west and north. March saw us in Travancore, where a really good work was done in confirming Churches of the same faith and practice as our own. Smaller camps have been made *monthly* in our southern and northern centres for conducting Sunday services.

Evangelism.—During the past year Teacher Paul has been given the position of a preacher; we prefer to have only those men as Evangelists of whom we have some experience. Our preachers are spread along through a large tract of country. Abraham is 32 miles from Moses, and Paul is 24 miles from Elur. Though some of our workers are thus distant from one another, their circles are so arranged as to form, in various directions, almost unbroken chains. The Apostle Paul evinced real missionary statesmanship in establishing Churches in the marts of the world and in other great places of public concourse, and we find that eight or nine weekly markets afford us wonderful opportunities for meeting great numbers of people, whose villages we can seldom or never see. Every Wednesday at the Naina Malai market there are many thousands of people to be found from sunrise to sunset, gathered from a circle of thirty miles radius. Every week three or four of our preachers, and sometimes a colporteur, spend several hours amongst those surging crowds. The results of this kind of service are often never seen, but frequently in camping I have found people who have told us that their *only* knowledge of Christianity was due to preaching in these shandies.

Devadasen, of Pavittram, is a direct fruit of this branch of evangelism. During the past twelve months his courage and steadfastness in standing alone amidst a storm of persecution, has proved clearly the genuineness of his faith.

Schools.—Most missionaries in India who have institutions working amongst Hindu and Mohammedan children, have to recognise that nationalism has wrought a great change in the attitude of the heathen towards Mission schools. On going their daily rounds to collect the scholars, our teachers have

sometimes been told that their days are numbered, and that soon they must pack up and seek better prospects! Moreover, the new Education Bill now in force throughout this Presidency, tends to put Mission primary schools at a discount; indeed, in some provinces, missionaries have already had to choose between receiving Government Grant in aid of their educational institutions, and complete liberty to teach Scripture lessons. May the Lord help us in every department of our service to ever place *first* things *first*.

Partly for the above reasons our schools are moving nearer and nearer to the non-caste—though this also means farther from the high castes. Muttanchetti and Erumaipatti are working now wholly amongst out-castes; others passed through that change months ago. Sudden trouble has overtaken Boddireddipatti. A fire that broke out and destroyed 300 houses in little more than half an hour quickly laid our building and its contents in ashes. For the present some boys are taking shelter in a verandah, and others in an improvised open hut.

Our twelve schools have a strength of 450, and an average attendance of 300.

The Written Word.—From the day when we first saw something of the great possibilities of colportage here, we have largely used in our evangelism, the printed page. The great weekly markets, the primary schools and the bazaars and religious festivals afford excellent opportunities for selling books.

During the past year we have again had remarkable proof of the value of our colportage. Rayappan, a Government teacher in an out-of-the-way village, was led through reading one of our farthing booklets to consider his soul's salvation. Through his instrumentality, a father and son were brought to a knowledge of the truth. Then a group of people at his home through his means renounced heathenism and put on Christ. The results of the reading of that three-pie tract are to-day reaching out into wider and wider circles.

Sales for the year are as follows:—

Scriptures	1,596
Other books and booklets ...	5,188
	6,784

Finance.—From the very commencement of our labours here we have endeavoured to emphasise the grace of Christian giving, of giving not for merit's sake, but for Christ's sake. Our weekly service collections during the year amounted to £8 8s. 4d., and the income of the Gospel Extension Society was no less than £48 18s. 8d. Sometimes we have been favoured with special donations, both from England and from India, and these have realised £28 5s. 4d. Through assistance given by a long-standing friend in London, Scriptures are sold

at a reduced price, and some are given free to real enquirers. No school fees are taken from non-caste or Christian children, but those given by caste children have assisted us to the extent of £15 1s. 3d. The sum of £75 16s. was received as grant in aid for our schools.

In accordance with the principle of self-control and self-propagation, many of these moneys are under the *exclusive* control of our Indian brethren. The expenditure of others is regulated by our local Mission Committee.

Church.—Until a few months ago our Church was composed of two congregations; on account of the little movement amongst the out-castes on the north and west, we have now four. As no two of them are less than ten miles apart, the opening of these new centres has very greatly increased the task of supervision, but we praise God that after these many years of toil we are now seeing such heartening results.

One problem this increase has created is, "What shall we do with the children?" We have adopted the courageous solution by re-opening our Boarding School, and trusting God to provide the means. Seven boys are now occupying a room in the opposite compound and studying in our Higher Grade School, but the starting of the Boys' Hostel, so many years pending, is a keenly felt want.

During the year under review there have been 15 baptisms, bringing the total of membership in the Church to 46.

Home Mission.—The Gospel Extension Society is a purely indigenous effort, supported and controlled by the local Christian Community. Evangelistic work is carried on from the Varagur and Pavittram centres; our Girls' School, also, from the very commencement has been the special care of the G.E.S. The Committee has fully merited all the confidence placed in it, and although many of the members' resolutions require several amendments and demand much discussion, their decisions have been most wise.

The generosity of our Indian Christians in giving to Gospel enterprise, and the common sense they show in managing their Home Mission work, augur well for the future; yet their lives often prove they still need the presence of the Westerner, who, for so many centuries, has enjoyed vastly superior ancestry and environment.

Ladies' Zenana Auxiliary.—I am very sorry I am quite unable to give any report of our Zenana work. Through the opening up of new circles, several of our eleven Bible women have been removed to stations in the north and west, to neighbourhoods that give good promise of real spiritual blessing. The number of visits recorded is 7,447. Friends are aware that, with the arrival of Mrs. Morling, this most valuable branch of our service is in capable hands.

D. MORLING.

The Kolli Hills Field.

A DIARY OF THE PRINCIPAL EVENTS THROUGHOUT THE YEAR.

July, 1920.—This month opens with a crisis. For some time past three hill-boys had been under Christian instruction, and all three professed a desire to follow Christ. Their names were Rama, Sevi and Kongan. The great question now was, "Can we get them to go away to boarding school?" We could scarcely expect their heathen parents to consent. But prayer was made, and the journey arranged beforehand, so that if the parents should consent, the boys might start at once before their parents could change their minds. Just before it was time to start, the parents were asked to permit their boys to go, and, wonderful to relate, permission was granted. So the boys accompany us part of the way on our journey to Madras for the Conference. They are fitted out with clothes, eating vessels, sleeping mats, etc., and despatched to a good Christian school. We go on our way rejoicing to Madras.

CONFERENCE brings us into contact once a year with Indian civilisation. We descend to the plains and travel by motor-bus and train, enjoying the strange sensation of moving through the atmosphere at more than four miles an hour. In Madras we delight to drive through the wide streets thronged with vehicles eastern and western, and crowds of bustling brown humanity. Then Conference. A full week of meetings. The singing of "Blest be the tie that binds," closes this scene, and we return to the mist-covered heights of the Kollis.

August.—The teacher at our new station of Kurangunadi lacks a dwelling. We must build him a house and school. We have the site, and bamboos have already been cut for the frame-work of the roof. I take the small tent and go over. Gangs of labourers clear the ground, bring stones, and make mud mortar. The walls rise, but we are hindered by rain.

Brother Morling comes up for a day or two, and we vary building work with literary, collaborating in the translation into English of the "Confession of Faith," recently produced in Tamil for the use of our Indian Christians.

A RED-LETTER MONTH.

September.—We have all been praying for a big blessing at the Sendamangalam Annual Convention. The answer is going to exceed our expectation. Kolli Hill workers are persuading several inquirers to come down for the meetings. Several come. It is a time of much heart-searching for the Christians. The unconverted also are not forgotten. And one evening we are gladdened by hearing the voices of hill-men

uplifted in prayer. The language is the rough, ungrammatical speech of the hills, but the accents are felt to be those of true prayer. At the close of the Convention a memorable Church meeting is held, when seven testimonies are given, and seven persons accepted for baptism. The four candidates from among the hill-people at their earnest request are baptized right there at Sendamangalam. A large crowd of Christians, Hindus, and some Mohammedans witnesses the baptism of the first converts from the Kolli Hills. May they be the firstfruits of a large harvest! The other three candidates were our own servants, and were baptized later on the Kolli Hills.

October.—Heavy rains interfere with building work at Kurangunadi. We have to erect the roof on walls that have not properly dried. The roof begins to sink into the soft walls. Some bamboo beams split with loud reports while coolies are up on the roof, causing them to slide down in the greatest fright like a lot of monkeys. By dint of strenuous effort we succeed in supporting the yielding timbers with hastily cut posts, and the roof is saved.

Persecution begins against Simon, one of the new converts, at Kurangunadi. His own daughter refuses to cook his food. A second convert, David, suddenly disappears. We find afterwards that he has emigrated to a coffee estate. We wish he had been open and frank about it. Evidently, the devil's re-action against the recent blessing has begun. But we knew that such a success would not pass without a counter-attack.

November.—Poor Simon has backslidden! Just how far he has compromised with idolatry we do not know, but he avoids the Christians and public worship. Says he still worships Jesus secretly, but of what value is private devotion associated with public denial? Thank God the two remaining converts, Peter and Hannah, stand firm.

December.—The special event is a Christmas treat at Puliyampetti. We try to show the new converts what it means. There is a big Christmas tree with coloured lamps, sweets, music and laughter, and then the village people are admitted to a " Bajana "—the Gospel in Indian song. A very successful time.

Two workers decide at the end of the year that the Kolli Hill climate is more than they can stand, and leave us.

January, 1921.—With Peter's and Hannah's full consent, we gladly send their three daughters to a Christian boarding school. Thus we now have six Kolli Hill children at boarding school. This month we start out on camp, taking with us Mr. and Mrs. Watts from Madras. Unfortunately, most unseasonable rains set in and continue for the whole of their visit. We

camp first at Kurangunadi, hoping to win back poor Simon. There is preaching in the mornings, medical work all day, and lantern services at night. Good work is done. But Simon still avoids us. His defection has strengthened the opposition, and we are boycotted. Pupils stay away from school and patients from the dispensary. This sort of thing has to be lived down.

February.—Move camp to Puliyampetti. Preach in the surrounding villages. Good attention. Soon after our arrival a little daughter is born to Mr. and Mrs. Seenivasagam—our workers at this station. This month our protégee Ruth celebrates her second birthday in good health and spirits. Ruth is the orphan daughter of our late opponent, the poosari of Sakkaraipetti.

March.—Move camp to Ariyur. Chief object of camp is to build house and school. We were enabled to purchase a suitable site and erect a building during the six weeks of our stay. Medical work also went strong. We treated here upwards of 1,000 new cases. Large numbers of patients heard the Gospel at the tent door. Here, also, one day arrived a man heavily laden with rupees—nearly 1,000 of them—the Government grant to our Dispensary, equal in English to about £65. This welcome gift we put aside to help build a house for the Christian sub-assistant surgeon, whom we hope to get to help us in our medical work.

April.—On the 19th of this month we returned home. Our camp had lasted nearly 3½ months. Rains now set in every day, and we were glad to be sheltered by walls more substantial than those of canvas.

May.—Rest at Kulivalau—our Kolli Hill sanatorium perched high up on the rocks.

June.—Karuman, an inquirer at Puliyampetti, refuses to partake of meat offered to idols. He seems to be a true follower of Christ. This month Teacher Selvanathan is married. I travel down to Sendamangalam for the ceremony. There is now a severe outbreak of malaria all over the Kolli Hills. Large numbers of applications for treatment. Stocks of quinine used up. During the year 1920 there were 4,671 treatments registered at our Dispensary. We treated 727 cases of malaria, 32 of dysentery, 145 ulcers, 551 skin diseases, 259 injuries of all kinds, and extracted teeth for 283 persons.

Finance.—The amounts received from various sources for the work on the Kolli Hills during the year under review, are as follows: — Special Contributions, £124 16s. 10d.; Church Collections and Workers' Subscriptions, £10 10s. 6d.; Sundry Receipts, £2 8s. 3d.; Government Grants to Schools, £24; Government Grants to Dispensary, £63 19s. 4d.

J. M. BRAND.

SUMMARY.

We append the following statistics of the various fields, for the information of our friends who may be glad to have such a record of our work:—

Field.	No. of Stations.	Preachers & P. Teach.	Teachers.	Bible Women.	Other Workers.
Madras	14	7	33	12	3
Sendamangalam ...	11	6	14	11	5
Kolli Hills	6	5	3	5	0
Totals	31	18	50	28	8

During the year we have had many anxieties, and we appeal to our friends to augment the GENERAL FUND, which has to bear the heavy burdens of the Mission, not only in relation to the workers, both European and Native, but in the erection and up-keep of schools, chapels, and other buildings, in supplying Bibles and New Testaments, Gospel portions, and other literature, etc., and is, just now, sorely in need of increased support.

For some time past, owing to the many calls for help from the fields, and the open doors before us, the Council have been led earnestly to pray that the Lord would send other labourers into His harvest. He has graciously answered these prayers by separating to Himself another missionary in the person of Mr. David A. Thrower, a member of the Church at Courland Grove, Clapham. At present he is at Livingstone College taking the missionary medical course, and expects (G.W.) to sail for India in December next.

We are also grateful to our God for so far restoring to health our Brother Booth, and we pray that his next term of service will be fraught with much success.

So our hearts are full of praise and thanksgiving to our Covenant God for these favours, and we are encouraged to go on with the work He is giving us to do, being assured that He will supply all our needs.

Furlough Experiences.

THE year under review has been unique in my experience, and I trust it will so remain. Imperative medical orders prevented me from returning to India at the appointed time, and necessitated an extension of furlough. The verdict of the doctors was that my condition of health was "due to overstrain, entailed by long service in India at too great a pressure." Then, in succession, I passed through the operation theatre, the hospital ward, the convalescent home, and a long

series of visits to the specialist's consultation room. The months passed slowly by, filled with goodness and mercy which brought me through all. Friends will be interested to know that near the close of the course of nerve treatment, the specialist wrote:—

"DEAR MR. BOOTH,—

"With reference to our conversation about India, I think you will be quite all right returning in the autumn, but considering the long and severe attack of nerve exhaustion you have been through, I do not think you should attempt to do the same amount of work as prior to breakdown. I feel that if you could have some assistance in the supervision, things would be made so that you would not run the risk of overstrain. If you contemplated returning to the old conditions I could not agree. It will take some time to make up for the nerve energy you have lost.

"(Signed) H. ROSS TODD."

I take this opportunity of expressing my gratitude to the Council for their patience and kindness, to so many supporters for their public and private prayers on my behalf, and to a wide circle of friends for their unfailing sympathy and generosity. These are experiences which will never be forgotten.

To my intense regret, the alteration of the date of our return to India involves the postponement of the furloughs of other missionaries. I sincerely wish it had been otherwise, for I know they need their furloughs, although they have been most generous in their sympathy and patience.

In April I was permitted to undertake a certain amount of Deputation work amongst the Churches, and found a very hearty welcome awaiting me. The District Meetings in London were, in some instances, occasions of great missionary interest and enthusiasm. Others suffered from lack of co-operation among the Churches and from want of local stimulus. Meetings in the provinces have frequently shown how readily our people respond to a definite lead in the interests of the missionary cause. As the outcome of my experience, I would suggest to those organising missionary meetings, that they should invariably display a notice, giving particulars of the meeting outside the building in which the meeting is to be held. In addition, the distribution of written, typed, or printed notices is to be commended. In almost every case these methods will prove the means of attracting additional numbers to the meetings.

As I have moved amongst the Churches I have found that there is a deepening interest in the cause of foreign missions. In some places the greatest need is for leadership, so that the interest shall flow in the right channel and be used to the best advantage. I appeal to those of my brethren in the ministry who have not exercised leadership in this direction to do so NOW, both for the sake of the heathen in India, and for the sake of the Church at home. Our young people are more than ever expecting such leadership, and respond to it most heartily.

The insurrection of the Mohammedan Moplahs in Malabar and the rioting in Madras, accompanied by faction fights between caste Hindus and non-caste Panchamas, together with outbreaks in other parts, have brought India prominently before the British public recently. To those interested in Indian missionary work and the extension of God's kingdom among the heathen, these events constitute a clarion call to prayer. These conditions do not provide an atmosphere conducive to missionary progress, and they entail suffering for the Indian Christians in the affected areas.

In the good providence of God my wife and I hope to sail again for India on December 9 in the S.S. *Malwa*. We are again leaving our two younger boys in Cambridge with Miss Eldred, whose capable and solicitous care for them during our last term of service we so deeply value.

ERNEST A. BOOTH.

Our Missionary Designate.

BEING asked to make a small contribution to the Annual Report, I feel it my duty and privilege to state, very briefly, my call to the Foreign Mission Field.

About eighteen months ago I had no idea whatever of serving the Lord abroad, but since then I have heard the clear, clarion call of my Divine Master, and therefore dare not remain at home any longer.

In February, 1920, I read in the *Herald* of the urgent need for more men at the front in India, and somehow the words took hold of me. I thought of the terrible consequences that would follow retrenchment from any of the ground already occupied, and of the way in which the staff were working up to the very hilt of their power, and I felt constrained to ask the Lord if this call was for me. Several weeks of prayer went by; many and varied were the arguments that presented themselves to my mind, but I seemed to have no answer to my cries than the word which the Lord gave His disciples, "Go, ye." As I pondered the matter I felt sure the command was to all alike, not specially to Peter, or John, or James, and therefore what reason had I for not obeying it? None. Therefore, go I must! There are underlying this great command two fundamental principles which had to be met and answered by myself.

First: DUTY.—Even the centurion was able to say to the Lord, "I say to this man, Go, and he goeth," and my Lord is a sovereign, He is King of kings and Lord of lords, and when HE says, "Go," shall His servant disobey? I remember poor Jonah, who did not care to do as his Lord bade him, and he suffered severe chastisement for his folly; and shall I dare

to run counter to the definite command of my Lord and King, with such a history to warn me? "No, Lord," said I, "I will go." "I will run the way of Thy commandments."

Second: LOVE.—I had a vision of my Saviour standing at the beginning of the Gospel age, with pierced hands and feet, and saying, "I have gone to Calvary for thee, wilt thou go to India for Me?" Eternal, infinite love called forth a response in my heart, and I said with Miss Havergal,

"Thou gav'st Thyself for me;
I give myself to Thee."

The Lord's work needs reinforcement, and the call is as it was in Isaiah's day, "Whom shall I send, and who will go for us?" and after considering it in the light of both *duty* and *love*, I was led to answer, "Here am I, send me."

In conclusion, I plead for an interest in the prayers of all our friends. Even the great Apostle of the Gentiles craved the prayers of God's people, and I ask you, as did the Apostle Paul the friends at Ephesus, that you pray "for me, that utterance may be given unto me, that I may open my mouth boldly to make known the mystery of the Gospel."

D. A. THROWER.

Ladies' Zenana Auxiliary.

FROM MRS. BOOTH, we have received the following plea to continue our L.Z.A. work:—

Night.—She was small, and old, and blind. She spent her day and night, and all her days and nights in a little leaf-thatched hut at Arambakkam. The big dusty high road to Madras lay yonder, close around were other leaf-thatched houses, and the village temple stood in a grove of trees. This was her world. All day she heard the rumble and clatter of bullock-carts along the big road. Now and then a motor rushed past. The wind moaned in the giant banyan trees, parrots would screech by day, jackals howl at night.

The voices of merry children at play came from the field beside the school, and morning and evening they sang. It was sweet singing to her old ears, unlike the harsh noises from the temple. Her thoughts groped back through the years to the time when she was a little child. She, too, was merry, and played as other chidren, but she was never taught to sing. She remembered the village temple, and the old tree where the devils lived.

There was a stone image in the temple, and stones set up beneath the tree garlanded with flowers. She remembered the stories of evil spirits who were always waiting to harm, and the many ceremonies performed to propitiate them. In the bright sunlight she had laughed and forgotten the terror of it,

but when night came she had crouched in the little hut, with the flicker of an oil lamp casting shadows on the earth walls, and seen a demon pointing at her from every shadow. That was long, long ago—only the shadows and the demons had remained through all the years till now. A stealthy step was near her, a garment brushed her face. "Ai-ai-yo, another devil," she cried. But it was only a daylight thief stealing the few coppers left in a box by her daughter, the bread-winner of the small household.

Sometimes the slow tears rain down the old furrowed cheeks. She almost wished to die, shadows and devils were round about her, but death was so full of terror. Who could say what was on the other side?

They had all gone, her husband and sons. She had seen them taken away to the burning ground, taken away from her for ever, and her heart had broken and died.

Ai-Ai-Yo, there was no light, no God, no hope, only darkness and demons. Darkness and demons all her life.

Morning.—She sat alone one day when a kind voice addressed her, and a gentle hand was laid on her arm.

"Salaam Amma," said the voice.

"Who is it?" she asked.

"My name is Susannah, and I have just come to talk to you. You must be lonely, Amma. Shall I tell you a story? It is about Jesus the Saviour. Shall I sing to you first?"

"Yes, yes, sing the songs the children sing in the school. What songs are they?"

"They are songs about Jesus, too."

"Who is Jesus?"

"He is the Son of God, who came to the world to save men and women from their sins. Listen, I will tell you all about Him."

She listened. The kind voice read the story, and told it lovingly and simply. It was so wonderful and strange. She had never heard the like before. She had never known that God was love, or that a Saviour had come. It was beautiful, that story the Bible-woman told her. "Come again," she pleaded as the messenger rose to depart.

Sitting there she thought it all out. *She* was a sinner, she had never realised that till now. Jesus had come to save sinners like her. She loved to think of Him. The thought of Him drove the demons and the terror from her heart. She loved Him. "Oh, Jesus Swami, look on me, I am so old and so afraid," she prayed. Up through the Indian night that prayer ascended and found the heart of God. She came again, and yet again, the bearer of that wondrous message, and now, it was light, all light! I can see her again sitting there, with the tears running down her wrinkled cheeks, tears of joy now, and shaking hands held out in pleading. I can hear the quavering voice say, "Oh, Amma, I sit here and ask God all

day to come and take me—*you* ask Him to come for me. I am so old and weary."

Life had been so long and dark, and God and heaven were so dear and beautiful.

God took her one day soon after, took her with a smile upon her face and joy in her heart. The blind eyes were opened to gaze upon His face, and her dying lips cried, "Jesus, Saviour."

There are other blind eyes and sad hearts. What can compare with the joy of taking the good news to such? Sisters! Do you hear them calling you? Do you hear Him calling you?

* * * * * *

MRS. MORLING sends a report of the work in Madras:—

Evangelistic Work.—At the beginning of the year Bible-woman Ammoni retired on account of age and increasing weakness. We were obliged, just at that time, to raise the salaries of our workers because of the advanced cost of living, so Ammoni's salary was used for a time to meet this, and for seven months Ayanapuram Cheri was without a worker.

Before her place was filled, Martha was obliged to resign for domestic reasons; she had been a faithful worker in Ayanapuram caste quarter for about fifteen years, she had also been working in the Kilpauk dispensary for several months. I was very sorry to lose her. It was six months before I could find a suitable worker to fill her place, so for several months no one at all was working in Ayanapuram. This will account for our statistics being lower than in previous years.

There is, however, a brighter side to the picture. In February Mary came to us and was engaged to work the whole of the Ayanapuram district, both caste and non-caste. She has gained the respect and good will of the people, and is working satisfactorily.

By retaining only one Bible-woman in Ayanapuram, I was able to fulfil a long-cherished desire, that of opening a new district in Koyembedu and neighbouring villages. In April, Rachel was engaged for this work and has six villages to visit, some are at a considerable distance, and as she is past middle life, she finds the work very hard, the people, too, are exceedingly ignorant and difficult to approach, so Rachel needs our special sympathy and prayers to continue her work in faith and courage.

During the past twelve months our Bible-women have paid 18,614 visits, and in this way 61,716 adults have come under the sound of the Gospel. 639 houses are now being regularly visited, and in these we have 125 young women learning to read the Word of God, many of these girls have now a very

fair knowledge of Scripture truth, and some, we know, have a saving knowledge of Jesus Christ.

During the year two women, Elizabeth and Esther, were constrained to follow their Lord by baptism, and have joined our Church in Ayanapuram, they have since, too, had to suffer, for His Name's sake, blows, ridicule and continual petty persecution, but have, through it all, maintained not only a forbearing Christian spirit, but a cheerfulness and fearlessness born of unflinching faith in the Saviour, for Whom they are despised.

We have disposed of a large number of tracts and booklets this year, and have also sold 403 Scripture portions. Of these nearly one hundred were sold at an Evangelistic Campaign-day in Villivakkam, when a party of fifteen women spent a whole day in that neighbourhood speaking, teaching, and selling books. I should very much like to know that a Bible-woman was working regularly in Villivakkam caste quarter, there is a fine opportunity for a Christian woman there, and Satan is very busy.

Our Bible Study Circle has met regularly all through the year, it has been an incentive to real study of the Word, and a spiritual help to all of its members I think. Some have opened the meetings with thoughtful, well-prepared papers, and the discussion following has often been animated and full of interest.

The workers have contributed Rs. 41 towards the Gospel Aid Fund, this covered the expenses of our special campaign work, and provided tracts and booklets for free distribution sufficient for the year. Help has also been given to the poor and sick from this Fund.

Medical Work.—Improved sanitary methods in the city and a newly organised service of municipal medical officers have greatly reduced the spread of epidemics and raised the standard of the health of the people, so although our little Dispensary still continues to be a real boon to the town folk immediately round the Mission House and the people in the outside villages, we have not had so many demands from the city itself. During the year 1464 treatments have been registered; it is impossible to make an estimate of the amount of good that has been accomplished, as the majority of the patients do not return after one or two visits; but we hear so often from new patients that they have been recommended to come by relatives who have been successfully treated here in time past, that we feel there is still a good work to be done through our Dispensary.

The fact, too, that our medical work is an evangelising agency is important. When Bible-woman Martha left us, Lily offered to take up her work, and still continues to carry it on,

she is proving a sympathetic and tactful teacher and puts her heart into the work.

My work as an L.Z.A. Missionary in Madras is now at an end, God has called me to service in another field and sphere, but my earnest prayer is that the seed sown in the past twelve years may yet bear a harvest and bring glory to Him Whose we are and Whom we seek to serve.

* * * * * *

MISS APPLEBY writes:—

" Praise God, from Whom all blessings flow;
Praise Him, all creatures here below;
Praise Him above, ye heavenly host;
Praise Father, Son, and Holy Ghost."

And says: While thinking over the events of the past year with a view to writing the report, the above lines flashed into my mind. There are so many things to thank Him for! To mention only a few, I must thank Him for good physical health given, a very great blessing anywhere, and especially so in this country, where so much depends upon a sound body. I must thank Him for help given in the language study. Although progress in this important subject seems very slow, as I look back to a year ago, I realise that there has been a good advance, and like Paul, I " thank God and take courage " to persevere. I must join with my colleagues in thanking Him for blessings given in all the fields, for our hearts have been gladdened in seeing souls born again, and added to the Church.

During the past year I have been able to see something of the work that is being done amongst the women in the Madras field, and to help in a small way in the dispensary. I hope these experiences will prove very useful to me in the coming months. It has been a great pleasure to me to go out with Miss Elliott and visit some of the houses round us, and as I have listened to her and the Bible-women, I have longed to be able to speak with their fluency, and my feeble attempts to say a few words have shown me how little I know. I must give the women credit for being patient listeners. When I have been trying to tell them some Gospel story, I have only once met with any thing discourteous. At other times the women have given me a very polite hearing, and endeavoured to follow what the " new missie ammal " was trying to say, but I noticed the look of relief when Miss Elliott or the Bible-woman took up the thread. Yet I think I felt more relief even than they. To sit down and talk to a group of women about such important matters in a language with which one has only a very limited acquaintance is a great mental strain, but only practice in it will give freedom.

Miss Elliott will be greatly missed by the people here, as well as by the household of the Mission bungalow, but we all

wish her every happiness in her new life, and are sure that she will soon find work to do in Sendamangalam.

Over the past year I look back with praise: towards the future my mind turns with prayer. " He giveth more grace " is the word that comes to cheer my heart, and I know that in the coming months I shall need that " more grace " to faithfully carry out the duties that fall to me, and once more I ask that my friends in the Homeland will " continue in prayer " for me, and for the work here, that through the coming year much blessing may attend the message as spoken amongst the women of this district.

* * * * * *

MRS. BRAND reports from the Kollis:—When we first came to these hills it was thought that Zenana work would not be necessary, as the women spend so much time in the open and hence are approachable by the regular village preachers.

But time and experience have proved that only *women* can really deal successfully with *women*, even though they be of the hills. Their immorality and degraded state up here call loudly for house-to-house visitation, when our sisters can deal sympathetically with their tangled and sin-filled lives. The Zenana Committee, realising this, have come forward to our help, and are already supporting two out of our five women workers.

In five different districts now Bible-women are at work, with an average of a dozen villages to each worker.

The early part of this year we were camping in Kurangunadi, and were able to work with Bible-woman Mary, and later in Puliyampetti, and then in Aryure, we were visiting among the women, and are pleased to record that Aryure has at last a Bible-woman settled there. We were with her last week in the nice new house. Here also in Valabandi we have welcomed a new worker. Gnanamony is young, but seems eager to do her part and has a true desire for the salvation of souls. Our workers in Mulakuni have had a hard time lately, as the rains have made their house almost uninhabitable. But a new iron roof is now being constructed, and we hope both workers will have better health. Gnanalanjitham is still Bible-woman here.

We feel God is blessing this branch of our work, and there are inquirers among the women in several of the stations.

* * * * * *

Home News.—It is with great regret we have had to accept Miss I. W. Ireland's resignation, owing to Dr. McAdam-Eccles' statement that our sister must not return to India. We are glad to know that she is engaged in other work in the Homeland, and our prayers follow her.

Mrs. Morling has left Madras and is now at Sendamangalam. We thank God for all her labours during the past twelve years, and rejoice in the fact that, whilst she has taken on new responsibilities, yet in an honorary capacity she has offered, as far as it is possible, to supervise the L.Z.A. work in Sendamangalam. We need another worker to fill the vacant place. May we, by grace, be constrained to " pray the Lord of the harvest that He will send forth labourers into His harvest."

Owing to the fall in the price of the rupee during the past year, our need has not risen to the amount asked for in last year's report, but our Father's supply has been according to our need, and we have to record an income of over £1,000 (see L.Z.A. accounts).

For the loving work of all our local secretaries, we say " Thank you ! " and desire that the grace mentioned in 2 Cor. ix. 8 may be fully realised by each.

Notices.

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

Mr. A. J. ROBBINS,

Vicarage Farm, Hounslow, Middlesex.

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

Miss P. P. NUNN,

58, Myddelton Square, London, E.C. 1.

All Enquiries regarding the S.B.M., and all Applications for Sermons, Addresses, Lectures, Collecting Cards, Missionary Boxes, Literature, &c., should be directed to the Secretary—

Pastor W. CHISNALL,

16, The Grove, Isleworth, Middlesex,

who will always gladly assist in the organization of Missionary Meetings in any part of the Country.

SUMMARY.—INCOME AND EXPENDITURE ACCOUNT.

INCOME.

	£	s.	d.	£	s.	d.
Cash Balance, Oct. 1, 1920—						
At Bank—Deposit Account	400	0	0			
" Current Account	411	11	1			
2½% Consols at Cost ...	340	0	0			
" " " ...	21	15	0			
5% War Loan	950	0	0			
				2,123	6	1
Income during the Year—						
General Fund :—						
Subs. and Donations	3,319	18	4¾			
Envelope Collections ...	269	8	0¾			
Mr. Morling's Children's Fund	60	0	0			
Interest on Deposit A/c	20	18	2			
" " Consols ...	12	5	0			
" " 5% War Loan	75	0	0			
Mrs. Barker's Trust ...	24	14	3			
				3,782	3	10½
HERALD Fund	197	5	2½			
Hospital and Medical Fund	6	7	0			
Pension Fund	73	5	7			
				276	17	9½
Ladies' Zenana Auxiliary—						
General	1,004	10	0			
Medical	1	0	0			
				1,005	10	0
				£7,187	17	9

EXPENDITURE.

	£	s.	d.	£	s.	d.
Expenditure for the year—						
General Fund	3,903	0	6			
HERALD Fund	237	0	10			
Missionaries' Life Insurance	15	13	0			
Pension Fund	—	—	—			
General Voyage A/c ...	164	7	0			
Ladies' Zenana Auxiliary, Gen.	121	5	2			
" " Medical A/c...	1	1	0			
" " Voyage A/c ...	62	11	7			
				4,504	19	1
Cash Balance—						
At Bank, Deposit Account...	1050	0	0			
" Current Account...	321	3	8			
2½% Consols at cost ...	340	0	0			
2½% Consols at cost ...	21	15	0			
5% War Loan	950	0	0			
				2,682	18	8
				£7,187	17	9

GENERAL ACCOUNT.—*October 1st, 1920, to September 30th, 1921.*

INCOME.	£	s.	d.
Subscriptions and Donations, 1920-1921 ...	3,319	18	4¾
Mr. Morling's Children's Fund	60	0	0
Envelope Collections	269	8	0¾
Legacies—Mrs. Sarah Barker (Trust) ..	24	14	3
Interest on Deposit Account	20	18	2
Interest on Consols	12	5	0
„ „ 5% War Loan	75	0	0
Transferred from L.Z.A. for extra Rent ...	20	0	0
„ „ „ Report ...	10	0	0
„ „ „ Indian Salaries...	462	15	0
	£4,274	18	10½

EXPENDITURE.	£	s.	d.
By Expenditure over Income, October 1st, 1920—Deficit brought forward ...	30	1	3
„ Remittances to India for Missionaries' Preachers', Teachers', &c., Salaries and Mission Account	2,726	15	9
„ Ministerial, General, Deputation, and Committee Room Expenses... ...	178	19	10
„ Missionary on Furlough	280	0	0
„ Missionary Boxes, Stationery, Postages, &c.	76	15	10
Printing and Report...	46	7	6
Advertising, &c.	28	13	1
„ Secretary's Salary and Office Expenses...	301	0	0
„ Missionaries' Children	180	0	0
„ Transferred to Voyage Account ...	80	0	0
„ „ „ HERALD Fund *re* deficit	34	5	7½
„ New Missionary, Mr. D. A. Thrower—			
Livingstone College Fees ...	34	8	6
Outfit	50	0	0
Balance ...	227	11	6
	£4,274	18	10½

BALANCE SHEET.—*As at September 30th, 1921.*

LIABILITIES.	£	s.	d.
General Fund	227	11	6
Pension Fund	126	3	11
Missionaries' Life Insurance Fund	6	13	0
Madras Boarding School	582	18	1
Medical and Hospital Fund...	141	16	4½
General Voyage Account	200	15	10
Ladies' Zenana Auxiliary, General	1006	2	8½
,, ,, Voyage Account	166	12	11
,, ,, Emergency Fund	130	0	0
,, ,, Medical Fund	94	4	4
	£2,682	18	8

ASSETS.	£	s.	d.	£	s.	d.
By Balance at Bank—						
Deposit Account ...	1050	0	0			
Current Account ...	321	3	8			
By Investments *re* General Fund—						
2½% Consols at cost	340	0	0			
,, ,, ,,	21	15	0			
5% War Loan at cost	950	0	0			
				2,682	18	8
				£2,682	18	8

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. 2, hereby certify that I have obtained all the information and explanations I require as Auditor. I have examined the Deposit Book for the £1,050, 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, 1921.

10th October, 1921.

WILLIAM LITTLETON, F.C.P.A.

Sundry Accounts.

HERALD FUND.

	£	s.	d.		£	s.	d.
Subscriptions, 1920-21 ...	197	5	2½	Printing "Heralds" and Postages	237	0	10
Transferred from L.Z.A.	5	10	0				
Balance deficit from General Fund... ...	34	5	7½				
	£237	0	10		£237	0	10

HOSPITAL AND MEDICAL FUND.

	£	s.	d.		£	s.	d.
Balance, October, 1920...	135	9	4½	Balance ...	141	16	4½
Subscriptions, 1920-21 ...	6	7	0				
	£141	16	4½		£141	16	4½

PENSION FUND.

	£	s.	d.		£	s.	d.
Balance, October, 1920 :—				Investments :—			
Investments and Cash...	1990	18	4	L.C.C. Stock and 2½ per cent. Consols at cost...	1631	0	0
Interest on Investments...	71	4	7	5 per cent. War Stock...	307	0	0
Subscriptions, 1920-21 ...	2	1	0	Balance	126	3	11
	£2064	3	11		£2064	3	11

MISSIONARIES' LIFE INSURANCE FUND.

	£	s.	d.		£	s.	d.
Balance, October, 1920 ...	22	6	0	Insurance Premium ...	15	13	0
				Balance	6	13	0
	£22	6	0		£22	6	0

MADRAS BOARDING SCHOOL.

	£	s.	d.		£	s.	d.
Balance, October, 1920 ...	582	18	1	Balance ...	582	18	1

GENERAL VOYAGE ACCOUNT.

	£	s.	d.		£	s.	d.
Balance, October, 1920 ...	285	2	10	Mr. E. A. Booth's passage	95	19	0
Transferred from General Account...	80	0	0	Mr. D. A. Thrower's ,,	68	8	0
				Balance	200	15	10
	£365	2	10		£365	2	10

LADIES' ZENANA EMERGENCY FUND.

	£	s.	d.		£	s.	d.
Balance, October, 1920 ...	65	0	0	Balance ...	130	0	0
Transferred from L.Z.A. General Account ...	65	0	0				
	£130	0	0		£130	0	0

L.Z.A. MEDICAL ACCOUNT.

	£	s.	d.		£	s.	d.
Balance, October, 1920 ...	44	5	4	Donation to M.S.M. (Dr. Neatby)	1	1	0
Donation, 1920-21 ...	1	0	0	Balance	94	4	4
Transferred from L.Z.A. General Account ...	50	0	0				
	£95	5	4		£95	5	4

LADIES' ZENANA AUXILIARY.

	£	s.	d.		£	s.	d.
Balance, October, 1920...	896	2	10½	Deputation Expenses ...	2	4	10
Donations in Gift Week £257 6 5				Home Expenses, etc. ...	4	8	8
Other Donations ... 747 3 7				Transferred to General Account :—			
	1004	10	0	Reports ... £15 10 0			
				Rent ... 20 0 0			
				Indian Salaries 462 15 0			
					498	5	0
				Miss Ireland's Salary ...	114	11	8
				Transferred to—			
				Emergency Fund ...	65	0	0
				Medical Account ...	50	0	0
				Voyage Account ...	160	0	0
				Balance	1006	2	8½
	£1900	12	10½		£1900	12	10½

L.Z.A. VOYAGE ACCOUNT.

	£	s.	d.		£	s.	d.
Balance, October, 1920 ...	69	4	6	Miss Ireland's passage ...	113	17	7
Transferred from L.Z.A. General Account ...	160	0	0	Balance	166	12	11
Allowance on Miss Ireland's Ticket	51	6	0				
	£280	10	6		£280	10	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, 1920, to September 30th, 1921.

—: o :—

	£	s.	d.
Acton, *Tabernacle*—			
General	4	7	9
Heralds	1	7	3
Aldringham—			
General	1	11	0
Amersham—			
General	4	10	0
Aston Clinton—			
Heralds	1	0	0
Aylesbury, *Walton Street*—			
General	3	12	6
Heralds	1	0	0
Badingham and Cransford—			
General		3	0
Basingstoke—			
General		14	6
Heralds		6	0
Bassett Street, *Keppel St.*—			
General	4	1	6
Heralds	1	3	6
Bath, *Bethel*—			
General	12	0	0
Heralds	1	8	3
Bath, *Bethel and Providence*—			
General	4	4	4
Beccles, *Martyrs' Memorial*—			
General	5	17	2
Heralds	1	4	4
Bedmond, *Bethesda*—			
General	1	5	0
Heralds		6	6
Berkhamsted—			
General	9	15	9
Heralds		12	0
Berkhamsted, *Beulah*—			
General	1	0	6
Berkhamsted Common—			
General	8	3	0
Heralds	1	6	0
Bermondsey, *Lynton Rd.*—			
General	74	7	0
Heralds	1	0	0
Bethersden—			
General	1	12	0
Heralds		5	0
Bethnal Green, *Hope*—			
General	3	2	0
Bexley Heath—			
General	2	0	9
Heralds		10	0
Bierton—			
General	15	14	10
Heralds	1	11	0
Blakenham—			
General	2	14	4¾
Heralds		6	2
Bolton, *Dorset Street*—			
General	5	5	0
Heralds		13	0
Borough Green—			
General	27	15	6¼
Heralds	2	11	0
Bradford—			
General	2	4	5
Heralds		5	0
Braintree, *Salem*—			
General	1	13	4
Brentford, *North Road*—			
General	43	15	2½
Heralds	3	0	0
Brighton, *Prarthana Sabha*—			
General	55	14	2½
Heralds	3	11	0
Brighton, *Ebenezer*—			
General	15	12	9½
Brighton, *Tabernacle*—			
General	1	11	0½
Heralds		2	0
Brixton, *Tabernacle*—			
General	2	0	0
Bromley, *College Slip*—			
General		18	0
Heralds		13	10
Calcutta—			
General	1	1	0
Heralds		4	0
Cambridge, *Eden*—			
General	46	13	2
Heralds	2	13	5
Carlton—			
General	3	1	2½
Chadwell Street, *Mount Zion*—			
General	129	5	1
Heralds	5	1	6
Chatham, *Enon*—			
General	5	1	1½
Chatteris—			
Heralds ...		5	0
Chelmondiston—			
General	2	17	0
Heralds		3	0
Chelmsford—			
General	25	9	9
Heralds	2	6	5
Cheltenham—			
General		10	0
Chesham, *New Town*—			
General	3	17	0
Heralds	1	0	0
Chippenham—			
General	1	0	0

	£	s.	d.
Chobham, *West End*—			
General	1	16	0
Heralds		5	0
Chorley (Lancs.)—			
General	7	10	0
Heralds	1	0	0
Clacton—			
General	1	10	3
Heralds		5	0
Clapham, *Rehoboth*—			
General	4	4	0
Clapham, *Courland Grove*—			
General	76	19	11
Heralds	1	9	0
Clapham Junction—			
General	2	0	6
Heralds		9	0
Claxton—			
Heralds		7	0
Coventry—			
General	1	12	0
Cranleigh—			
General	1	11	4
Heralds		5	0
Cransford—			
General	2	12	2
Heralds		9	6
Crawley, *Bethel*—			
General	2	4	0
Crowfield—			
General	5	4	0
Heralds	1	11	0
Croydon, *Derby Road*—			
General	12	16	9½
Heralds	1	0	0
Medical	1	0	0
Croydon, *Salem*—			
General		14	0
Heralds		6	0
Croydon, *Tamworth Road*—			
General	4	17	5
Heralds	1	10	0
Croydon, *Windmill Road*—			
General	2	14	0
Datchet—			
General ...	1	12	0
Derby—			
Heralds ...		3	0
Dorking—			
General	11	2	4½
Heralds		9	0
Dunstable—			
General	3	10	6
Heralds		2	6
Egham, *Ebenezer*—			
General		18	0
Epsom, *Salem*—			
General	5	5	5
Heralds		7	9
Erith, *Providence*—			
General	1	10	0
Farnham—			
General		8	0

	£	s.	d.
Finchley, *Soho Memorial*—			
General	7	0	6
Heralds		14	0
Fleckney—			
General	3	12	0
Folkestone, *Zion*—			
General	3	4	0
Fressingfield—			
General	4	17	10
Heralds	2	18	0
Fulham, *Ebenezer*—			
General	11	5	4
Heralds	3	2	0
Gaddesden Row—			
General	2	0	0
Glemsford—			
Heralds		6	0
Gravesend, *Zoar*—			
General	1	8	0
Grays, *Ebenezer*—			
Heralds		2	6
Great Gransden—			
General	5	8	0
Great Yarmouth, *York Road*—			
General	17	14	6½
Heralds		12	0
Greenwich, *Devonshire Road*—			
General	4	19	11
Heralds	2	17	6
Grundisburgh—			
General	1	1	4
Guildford, *Old Baptist Chapel*—			
General	60	7	1
Heralds	3	4	11
Handcross—			
General		5	0
Heralds		6	0
Hartley Wintney—			
General	42	2	5
Heralds		1	0
Hastings—			
General		2	6
Heralds	1	12	0
Haworth, *Hall Green*—			
General	14	15	9
Heralds		14	6
Hedge End—			
General	12	14	1
Heralds		9	0
High Wycombe, *Zion*—			
General	11	8	6
Heralds	1	10	0
Hitchin—			
General	5	0	0
Hollinwood—			
General	14	13	0
Heralds	1	18	0
Homerton Row—			
General	18	6	7
Heralds	1	0	0
Horham—			
General ...	47	2	11½
Heralds ...	3	10	0½

	£	s.	d.
Horley—			
General	15	12	0
Hounslow, *Zoar*—			
General	68	2	11
Heralds	1	19	7
Hoxne—			
General	5	10	7½
Ilford, *Ebenezer*—			
General	10	6	9¾
Heralds	1	0	4
Ipswich, *Bethesda*—			
General	134	1	4
Heralds	2	10	0
Ipswich, *Zoar*—			
General	2	13	0
Heralds		17	0
Irthlingborough—			
General	3	6	11
Heralds		12	0
Isleworth—			
General ...		17	0
Kenninghall—			
General	2	17	0
Heralds		3	0
Kilburn, *Ebenezer*—			
General	15	11	0
Heralds	1	7	0
King's Langley—			
General	13	14	5½
Heralds		12	0
Kingston, *Providence*—			
General	7	6	4
Heralds	5	0	0
Laxfield—			
General	12	13	2¼
Heralds		19	0
Leicester, *Newarke Street*—			
General	17	14	10
Heralds	1	1	6
Lenterden, *Jireh*—			
General	2	1	0
Leicester, *Zion*—			
General	1	11	6
Lewes, *Jireh*—			
General	12	18	5
Lewisham, *College Park*—			
General	21	9	2
Heralds	2	4	3
Leyton, *Goldsmith Road*—			
General	15	19	10
Heralds	1	10	6
Leyton, *Harrow Green*—			
General		16	0
Limehouse, *Elim*—			
General	4	0	6
Heralds		3	6
Lingfield—			
General		14	0
Heralds		6	0
Llwyndafydd—			
General	1	0	0

	£	s.	d.
Lode—			
General	2	2	6
Heralds	1	0	0
Long Marston—			
General	1	2	6
Heralds		5	0
Loughborough—			
General	3	8	6
Heralds		12	0
Luton—			
General ...	1	0	0
Madras—			
General	2	10	0
Heralds		5	0
Manchester—			
General	25	18	8
Heralds	2	11	4
Manor Park—			
General	14	15	2
Heralds		15	8
March, *Providence*—			
General	11	14	2
Heralds	1	10	8
March, *Whittlesea Road*—			
General	5	15	0
Margate, *Rehoboth*—			
General	4	0	6½
Heralds		18	2
Masbro'—			
General	4	0	0
Mayford—			
General	3	19	6
Mendlesham Green—			
General		6	0
Meopham—			
General	2	17	3
Middlesbro'—			
General	13	12	2
Heralds		17	0
Needingworth—			
General	3	4	10½
Newcastle-on-Tyne—			
General	8	8	0
Heralds		18	6
Newick, *Zion*—			
General	3	5	6
New Quay (*Card.*), *Bethel*—			
General		15	7½
Newquay (*Cornwall*), *Ebenezer*—			
General	3	4	6
Heralds	1	6	0
Newton Abbott—			
Heralds ...		6	6
Newton Toney—			
General ...		5	0
Heralds ...		8	0
Norbiton, *Zion*—			
General	24	2	0
Heralds		5	6
Norwich, *Orford Hill*—			
General	14	7	8
Heralds	1	1	0

	£	s.	d.
Notting Hill Gate, *Bethesda*—			
General	19	2	10
Heralds	1	1	0
Occold—			
General ...	5	15	9½
Heralds ...		14	9½
Orford—			
General		18	2½
Otley—			
General ...	2	5	6
Heralds ...		6	6
Oundle—			
General ...	1	4	6
Over—			
General	5	19	2
Heralds		15	0
Peckham, *Zion*—			
General		11	3
Heralds		8	2
Plymouth, *Emmanuel*—			
General	9	0	0
Heralds	1	0	0
Ponder's End—			
Heralds ...		2	6
Poynings—			
General	6	14	6
Prahran, *Hope*—			
General	3	3	0
Heralds		10	0
Prittlewell, *Providence*—			
General	30	18	7½
Heralds	2	2	0
Quorn—			
General ...			8
Heralds ...		12	0
Ramsgate—			
General	6	16	6
Ramsey, *Salem*—			
General	4	9	2½
Heralds	1	3	0
Raunds—			
General	1	11	0
Reading, *Providence*—			
General	5	17	6
Heralds	2	4	6
Richmond, *Salem*—			
General	18	17	6
Heralds	3	10	6
Rishangles—			
General	2	11	3½
Heralds		10	0
Rowley Regis, *Providence*—			
General	3	1	3
Heralds	1	16	0
Royton, *Bethesda*—			
General	13	3	11
Heralds		18	8
Rushden, *Succoth*—			
General	2	6	0
Heralds	1	18	4
St. Albans, *Bethel*—			
General	4	17	9½
Heralds		14	6

	£	s.	d.
St. John's Wood, *Mount Zion*—			
General	201	10	6
Heralds	10	11	7
Medical	4	2	0
Pension Fund	1	1	0
St. Neots—			
General	15	15	2
Heralds		10	6
Medical	1	5	0
Sale, *Stanley Grove*—			
General	1	6	0
Heralds		10	0
Salhouse—			
General ...	2	19	10
Heralds ...		4	0
Sipson—			
General	20	0	0
Somersham—			
General	1	0	0
Southend—			
General ...		10	0
Southborough—			
Heralds		5	0
Southport—			
General	6	3	4
Southsea—			
General	3	0	6
Heralds	1	0	0
Staines—			
General	11	8	4
Stevenage, *Albert Street*—			
General	3	14	0
Stockley Mission—			
General	4	14	2
Heralds		12	6
Stoke Ash—			
General	15	17	6½
Heralds	1	9	0
Stoke Golding—			
General		12	6
Stonham Parva—			
General		13	6½
Stowmarket—			
General	2	1	0
Stratford, *Gurney Road*—			
General	35	11	5½
Heralds	1	0	0
Streatham, *Hambro Road*—			
General	6	2	0
Sturry—			
General	2	12	3½
Heralds		7	6
Sudborne—			
General	12	5	8½
Heralds		8	9½
Sunderland, *Jireh*—			
General		8	0
Sutton (Suffolk)—			
General	1	15	3½
Swindon, *Providence*—			
General	3	3	4
Heralds		9	0

	£	s.	d.
Sydney (*N.S.W.*), *Temple*—			
General	12	0	0
Sydney (*N.S.W.*), *Belvoir Street*—			
General	2	0	0
Heralds		5	0
Tadworth—			
General ...	33	16	6
Thame—			
General	7	6	0
Heralds		10	0
Tollington Park, *Zoar*—			
General	1	0	0
Tonbridge, *Zion*—			
General	1	13	0
Heralds		10	0
Tottenham, *Ebenezer*—			
General	19	4	0
Heralds	2	19	0
Tring, *Akeman Street*—			
General	91	17	10
Heralds	3	4	0
Tring, *Ebenezer*—			
General	6	17	11
Trowbridge, *Zion*—			
General	7	17	11
Heralds		3	0
Tuddenham—			
General	3	0	0
Tunstall—			
General ...	3	1	4
Heralds ...		14	8
Turves—			
General	1	13	0
Walsall, *Midland Road*—			
General	26	9	2
Heralds	1	11	0
Walsham-le-Willows—			
General	1	0	0
Walthamstow, *Church Hill*—			
General	22	10	2
Heralds	1	2	0
Walton-on-Naze—			
General	2	2	4
Walworth, *Victory Place*—			
General	1	19	6
Heralds	1	3	0
Wandsworth, *Chatham Road*—			
General	21	15	10½
Heralds	2	12	6
Wandsworth, *West Hill*—			
General	32	3	0
Heralds	1	16	0
Warboys—			
General	19	11	5
Heralds	2	14	1
Watford, *Beulah*—			
General	5	0	0
Watford, *Tabernacle*—			
General	50	6	11
Heralds	3	8	6
Wattisham—			
General	9	2	9
Heralds	1	0	6
West Ham, *Tabernacle*—			
General	81	7	5
Heralds	1	0	0
Wellingborough, *Tabernacle*—			
General	38	2	11
Heralds		15	0
Whittlesea—			
General	15	8	6
Heralds	1	7	0
Willingham—			
General	2	15	0
Heralds		10	0
Wisbech—			
General ...	4	8	8
Heralds ...		15	0
Woking—			
Heralds		5	0
Wooburn Green, *Ebenezer*—			
General	16	15	9
Heralds		10	6
Wood Green, *Dovecote*—			
General	6	8	3
Heralds		10	0
Wood Green, *Park Ridings*—			
General	4	4	5
Heralds	1	0	0
Woolwich, *Enon*—			
General	10	17	6
Heralds		17	0
Personal—			
General	819	10	3½
Heralds	24	9	9
Medical	1	0	0
Mr. Morling's Children's Fund	60	0	0
Annual Meeting—			
Collection	119	8	9
Sale of Literature... ...	5	5	2
Half-Yearly Meeting—			
Collection	43	5	9
Profit on Tea, etc.	2	7	1
District Meetings—			
Croydon (Derby Road) ...	5	9	8½
Eastern at West Ham ...	8	19	9
S.E. at Lewisham... ...	12	5	6
S.W. at Clapham Junction	2	9	2
Mrs. Sarah Barker (trust)	24	14	3
Interest on Deposit at Bank	20	18	2
General Fund—			
Interest on Consols ...	12	5	0
Interest on 5% War Loan	75	0	0
Pension Fund—			
Interest on Consols, etc. ...	71	4	7
L.Z.A.—			
General	1,004	10	0
Medical	1	0	0
Balance in Hand, Oct., 1920—			
Deposit a/c... ...	400	0	0
Current a/c... ...	411	11	1
Consols	340	0	0
,, ...	21	15	0
5% War Loan ...	950	0	0
	£7,187	17	9

Ladies' Zenana Auxiliary.

Receipts from September, 1920, to August, 1921.

—:o:—

Aston Clinton (per Mrs. W. White)—

	£	s.	d.
Gift Week... ...	1	4	0
14 Boxes	3	15	6
	£4	19	6

Bassett Street (per Miss J. Clifton)—

Gift Week...	1	10	0
1d. Weekly Subscriptions	1	1	4
Boxes	2	7	6
	£4	18	10

Bedmond — *Bethesda Bible Class* (per Miss Burrage)—

Gift Week		14	10½
Box	2	14	6
	£3	9	4½

Borough Green (per Mrs. Bennett)—

Boxes		16	0

Brentford (per Miss M. Fromow)—

Gift Week	7	7	0
64 Boxes	21	9	0
	£28	16	0

Brighton—*Prathana Sabha* (per Miss Flegg)—

Gift Week	10	0	0
Collection and Boxes ...	13	12	3
	£23	12	3

Brixton (per Mrs. Boulden)—

Gift Week	5	8	6
Boxes and Donations ...	9	12	6
	£15	1	0

Cambridge (per Miss Eldred)—

Gift Week	5	12	6
Boxes	7	12	1
	£13	4	7

Chadwell St. (per Miss M. Silvester)—

Gift Week	31	13	3
Donations and Boxes ...	27	10	6
Part Support of Bible-woman	7	9	6
	£66	13	3

Chelmsford (per Miss Lancaster)—

	£	s.	d.
Gift Week	2	7	6
Missionary Sewing Class (per Miss Knight) ...		6	0
	£2	13	6

Clacton—*Emily Home*, 68, *Wellesley Road* (per Miss Dykes)—

Gift Week ...		10	6
Box	1	5	6
	£1	16	0

Clapham, *Courland Grove* (per Mrs. F. Brinkler)—

Gift Week	5	14	6
Boxes	14	17	0
Collection at Drawing-room Meeting	6	4	0
	£26	15	6

Cransford and Badingham (per Mrs. Skeet)—

Collection	1	0	6
Boxes (per Mrs. Kindred)	2	9	0
	£3	9	6

Croydon, *Derby Road* (per Mrs. White)—

Gift Week ...	2	5	0
Collection ...	1	10	0
Boxes	12	14	0
	£16	9	0

Erith (per Miss Bradley)—

Sunday School		10	0

Finchley — *Soho Memorial Hall* (per Mrs. Pond)—

Gift Week		10	0
In memory of Mrs. Simpson	1	0	0
Boxes		17	6
	£2	7	6

Fleckney (per Miss Deacon)—

Donation and Boxes ...	3	11	8

Fulham (per Mrs. Brown)— £ s. d.
Gift Week 6 1 0
Collection 1 0 1
Boxes 15 3 0
£22 4 1

Grays (per Miss Steel)—
Gift Week 10 0
Boxes 2 14 6
£3 4 6

Greenwich (per Miss Smart)—
Gift Week 4 12 3½
Donations and Boxes ... 9 0 8
£13 12 11½

Guildford (per Miss E. White)—
Gift Week 2 11 9
Boxes 8 10 11½
£11 2 8½

Hartley Wintney (per Mrs. Gossling)—
Gift Week 3 18 9
Donation and Boxes ... 14 19 5
£18 18 2

Haslemere (per Miss R. Mann)—
Box 17 0

Hastings (per Miss Greengrass)—
Gift Week 1 6 6
Boxes 1 2 0
£2 8 6

Haworth, *Hall Green* (per Miss Kane)—
Gift Week ... 1 5 0
Boxes 4 19 0
£6 4 0

High Wycombe (per Miss Rogers)—
Gift Week 1 17 6
Collection 2 3 0
Donations and Boxes ... 3 16 6
£7 17 0

Hitchin (per Miss Montgomery)—
Gift Week 16 0
Boxes 1 13 0
£2 9 0

Homerton (per Miss Rutter)—
Gift Week 2 14 6
Boxes 4 4 0
£6 18 6

Hounslow (per Mrs. Jeffs)— £ s. d.
Gift Week (for B.W. Salary) 9 2 6
Additional for B.W. Salary 6 17 6
Donations and Boxes ... 7 3 7
£23 3 7

Ilford (per Mrs. Othen)—
Gift Week 3 10 0
Collection 1 10 0
Boxes 4 12 0
£9 12 0

Ipswich—*Bethesda* (per Mrs. Woods)—
Gift Week 2 2 0
Boxes and Subscriptions for support of B.W. ... 44 7 9½
£46 9 9½

Ipswich—*Zoar* (per Mrs. Gardner)—
Gift Week 10 0
Donations (per Mrs. Baldwin) 3 7 6
£3 17 6

Kilburn Vale (per Mrs. Boys)—
Gift Week 5 3 10
Subscription 1 0 0
£6 3 10

Kingston (per Mrs. Summers)—
Gift Week 4 17 0
Boxes 4 14 0
£9 11 0

Laxfield (per Mrs. Bassham)—
Gift Week 3 16 9
Boxes 6 0 0
£9 16 9

Lewisham (per Mrs. Brazier)—
Gift Week 3 0 0
Boxes 7 1 0
Support of Biblewomen 22 10 0
£32 11 0

Leyton (per Mrs. F. Chilvers)—
Gift Week 3 6 0
Collection 1 13 0
Boxes 2 13 0
£7 12 0

Lynton Road (per Miss A. Shearring)—
Gift Week 3 8 0
Boxes and Donations ... 12 17 0
Young Ladies B.C. for support of B.W. ... 4 16 6
£21 1 6

Manor Park (per Miss Ince)—

	£	s.	d.
Gift Week ...	2	9	6
Collection ...	1	10	6
7 Boxes	1	11	0
	£5	11	0

Newquay (per Miss Kent)—

Gift Week	1	6	0
Boxes	3	8	2
	£4	14	2

Norwich, *Orford Hill* (per Miss Betts)—

Gift Week ...	1	10	0
Boxes		15	8
Collection ...	1	0	0
	£3	5	8

Notting Hill Gate (per Mrs. Boatwright)—

Gift Week ...	2	14	3
Boxes	5	10	10
	£8	5	1

Prittlewell (per Miss Fisher)—

Gift Week	3	6	6
Boxes	13	1	1½
	£16	7	7½

Ramsey (per Miss Pentelow)—

Gift Week		17	0
Boxes	1	0	4
	£1	17	4

Reading (per Miss Pursey)—

Gift Week	3	8	0
Donations and Boxes ...	6	5	2
	£9	13	2

Richmond (per Mrs. Robinson)—

Gift Week	3	1	0
Boxes	7	7	4
Collection	2	0	3
	£12	8	7

St. John's Wood (per Misses Harris and Widden)—

Gift Week	16	11	0
Miss Harris's B.C. for support of B.W. on Kolli Hills	12	0	0
Collections	9	10	6
53 Boxes	29	0	0
	£67	1	6

Sale (per Miss Croft)—

	£	s.	d.
Boxes	1	5	0

Stoke Ash (per Miss Hitchcock)—

Gift Week		17	0

Stratford, *Gurney Road* (per Miss Faunch)—

Gift Week	1	11	9
Support of Bible-woman	19	0	0
Collection	1	11	0
1d. Weekly Subscriptions	3	19	0
Boxes	7	3	6½
	£33	5	3½

Swindon (per Mrs. Parker)—

Gift Week	1	19	6
Donations and Boxes ...	4	7	8
	£6	7	2

Tollington Park (per Mrs. Sandell)—

Gift Week	3	5	0
Boxes	4	8	0
Gift Week (Elthorne Road)	2	0	0
	£9	13	0

Tottenham (per Miss Field)—

Gift Week	3	3	0
Collection	1	4	0
Boxes	5	12	0
	£9	19	0

Tring (per Miss Maull)—

Gift Week	11	1	9
Support of Biblewoman	5	8	0
Collection	12	7	10
Donations and Boxes ...	68	13	0
	£97	10	7

Walsham-le-Willows (per Mrs. Deaves)—

Gift Week ...	1	12	0
Boxes	2	0	0
	£3	12	0

Walthamstow (per Mrs. Wallis)—

Gift Week	8	13	6
Collection	1	10	8
Mrs. Sharpe's Bible Class	4	18	0
Donations and 43 Boxes	21	0	6
Farthing Fund (per Mrs. Field)	4	15	6
	£40	18	2

Walton (per Mrs. Howe)—

Gift Week		12	6
Collection and Box ...	1	4	9
	£1	17	3

Walworth — *Victory Place* (per Mrs. Westcott)—

	£	s.	d.
Gift Week	2	3	3
Gift Week ("Berachah" Class)	4	10	0
Boxes	5	12	3
	£12	5	6

Wandsworth — *West Hill* (per Miss Applegate)—

	£	s.	d.
Gift Week	2	18	0
Collection	1	18	3
Support of Biblewoman	3	8	0
Donations and Boxes ...	13	14	10
	£21	19	1

Warboys (per Miss Fitch)—

	£	s.	d.
Gift Week	2	0	0
Donations and Boxes ...	11	18	4
	£13	18	4

Watford (per Miss Ball)—

	£	s.	d.
Gift Week	10	0	0
Boxes	13	5	0
	£23	5	0

Wattisham (per Mrs. Squirrell)—

	£	s.	d.
Gift Week	2	12	6
Boxes	7	2	3
	£9	14	9

Wellingborough (per Miss Perkins)—

	£	s.	d.
Gift Week	1	1	6
Boxes	8	6	6
	£9	8	0

West Ham (per Mrs. Baker)—

	£	s.	d.
Gift Week	2	10	2
Women's Gospel Mtg....	3	19	0
Donations and Boxes ...	4	11	1
	£11	0	3

Whittlesea (per Mrs. Smith)—

	£	s.	d.
Gift Week	1	10	0

Wood Green, *Dovecote* (per Miss Howes)—

	£	s.	d.
Gift Week ...		18	0
Collection ...		10	9
Boxes	2	0	3½
	£3	9	0½

Wood Green, *Park Ridings* (per Mrs. Hill)—

	£	s.	d.
Gift Week	1	1	0
Collection		11	6
Boxes	2	11	2½
	£4	3	8½

Woolwich (per Mrs. Rose)—

	£	s.	d.
Gift Week	3	1	3
Collection	3	5	3
Donation and 20 Boxes	9	12	8
	£15	19	2

Personal (already acknowledged in the *Herald*)—

	£	s.	d.
Gift Week	13	6	0
Medical	1	0	0
General	30	1	0
Per Miss E. Elliott ...	15	2	9
	£59	9	9

Grand Total ... ... £1,005 10s. 0d.



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.

ROBT. STOCKWELL, Printer, Baden Place, Borough, S.E. 1.