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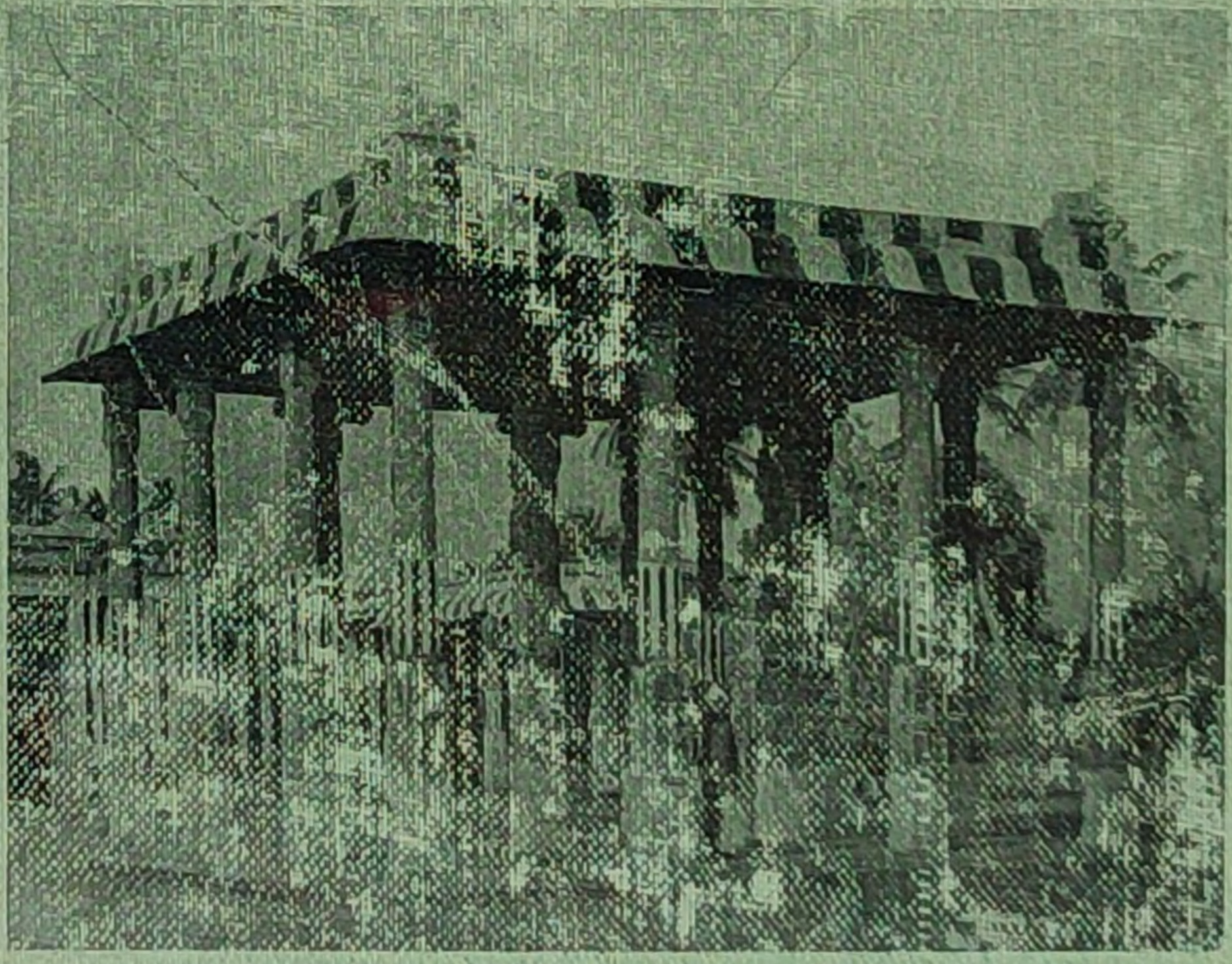
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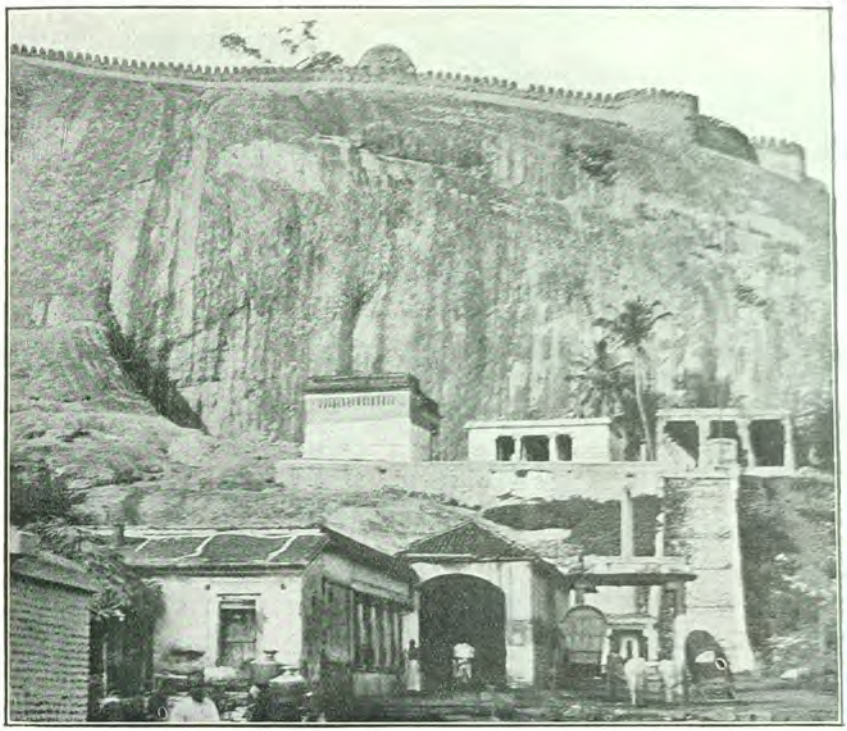
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The Strict Baptist Mission Herald



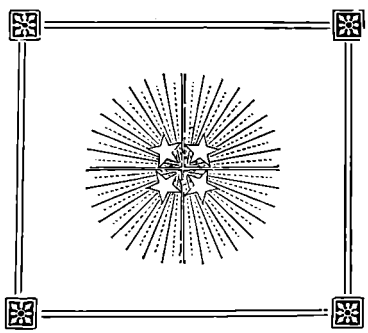
The Strict Baptist Mission HERALD.



NAMAKAL ROCK AND TEMPLE.

VOLUME XXI.—1922.

LONDON:
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Vol. XXI. *New Series, No 181.* **January, 1922.**

The Strict Baptist Mission HERALD.

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



MR. BRAND PREACHING TO PATIENTS.

Price One Penny.

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

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The Strict Baptist Mission.

— THE —

New Year's Prayer Meeting

WILL (D.V.) BE HELD AT

MOUNT ZION CHAPEL,

Chadwell Street, Clerkenwell, E.C.,

ON

Tuesday, January 3rd, 1922,

At 7 p.m.

An ADDRESS will be given by
PASTOR W. F. WALLER.

THE LADIES' ZENANA AUXILIARY.

TWO LADY MISSIONARIES

are urgently needed, one for Sendamangalam and one for Madras. There is no name now before the Committee of the L.Z.A., and it is hoped that Mr. E. A. Booth's stirring Appeal at the Valedictory Meeting may have powerfully echoed in the hearts of some of our sisters, and that they recognise their Lord's Call to Service in India. If so, will they kindly communicate with Mrs. COLLIN, 61, Breakspears Road, Brockley, London, S.E. 4.—ED.

(See "A Personal Letter" on page 14.)

The
Strict Baptist Mission
HERALD.

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

VOL. XXI.] JANUARY, 1922. [*New Series*, No. 181.

CURRENT NOTES.

IT is with great pleasure that we are able again to publish 16 pages, and to resume the former appearance of our Missionary Magazine. Three and a half years have passed since the Council of the S.B.M. were compelled, by the increasing cost of production, to reduce the HERALD to half its size, which involved the omission of several familiar features. Our friends in the Churches have loyally put up with the unwelcome reduction all this time, for which we, on behalf of the Council, cordially thank them; at the same time expressing the hope that they will do all that lies in their power to increase the circulation of the Magazine, and to widen and deepen the missionary spirit in their Churches.

* * * * * *

The object of this should be, primarily and principally the glory of the Lord Jesus, Who bade His disciples, "Go." It cannot be too often repeated that the missionary spirit is loyalty to Christ. He bade His people publish the Gospel in the whole creation; and obedience to this, His latest command, is, not less than to other commands of His, the practical proof of love to Him. "If ye love Me, keep My commandments." Simple, unhesitating obedience glorifies Him.

* * * * * *

The secondary object of the co-operation of our friends which we seek has to do with the cost of the Magazine. It has been regularly published at a considerable loss, which necessarily falls on the General Fund; and this increase in size will add to the cost about £90 per annum. This will, of course, correspondingly increase the annual deficit of the HERALD, unless our friends do their best to increase its paying circulation. Who will, in this way, act in the spirit of loyal obedience to the Master, although unable literally to "Go"?

"AND THEY WENT FORTH."

AS the Apostles "went forth," after their Lord's ascension, to preach the Gospel so our two brethren and our sister have gone forth for the same purpose at their Lord's command. We bade them good-bye three weeks ago, commending them to the Lord for the fulfilment of His promise, "And lo, I am with you all the days." We have followed them with our prayers while they have been on the sea, and now in the ordinary course of events they have landed in India and will soon be taking up the work to which they have been called. Although we have at present no news of them, we know that, in the truest and deepest sense, all is well. The promised presence of their Lord always ensures that, although it often happens that we, seeing "through a glass darkly," misjudge events.

But though they have gone forth at their Lord's behest, they have also gone at ours. As Paul and Barnabas were sent by the brethren as well as by the Holy Ghost, so we have sent our brethren, and they have gone forth trusting in the Lord, Whose gracious promise they hold, and also in a lesser but very real sense trusting in us. And it is well for us to remember very carefully the relation subsisting between us and them, and the responsibilities it necessarily involves.

We are first of all accountable to the Lord concerning them. Since He bade the Church go, and all the individuals of the Church cannot personally go, to foreign lands, the share which those who do not go have in the great enterprise is necessarily to help to maintain those who do. This is *their* act of loyal obedience to their Lord.

We are also responsible to our brethren. Like Carey, they have virtually said, "We will go down the mine if you will hold the ropes." This we have promised to do, and if any one of us fail to do so, the fact that others are loyal to their Lord and their brethren will not supply our lack of service. It is a service which not only requires the united effort of every-one, but which everyone is capable of rendering.

And it may further be said that we are also responsible to the Church and to ourselves. The Church is composed of units, and the spiritual life and action of the Church is the aggregate of the life and action of each one, and the Church necessarily suffers by the defection of anyone, whether the fact is recognised or not. And the individual also suffers by his own defection; for to the Church, and therefore to the individual also, the Lord Jesus promises the vivifying and fructifying influence of His presence on condition of obedience.

And the "ropes"—what are they? Sympathetic knowledge, faith in God, intelligent, believing prayer, and all the material help we can give. If we can give but little, our believing prayers may be the means, not only of opening the purses of others, but also of giving life to dead souls in darkest heathenism.

Our Foreign Field.

The News of the Month.

MADRAS.—A Week's Camp.—In the last week of September we tried a more extended camp than has been usual in this field. The four preachers and myself were out for a week, living amongst the people on the outskirts of the field. A different village station was used each night to stay in and centre the work for the day. In this way we preached in 25 villages, conducted five men's meetings, and showed lantern pictures four times. The experiment was a source of great blessing to ourselves, as it brought the preachers and myself into very close spiritual contact for a more sustained period than is possible otherwise. And we believe that blessing rests on the work from an evangelistic point of view, as with the heart pictures which we had, we found the people ready to listen, and to stay listening at any part of the day for an hour or more. We feel that we could very profitably do more of this kind of work.

Death.—Mary, an aged sister living at Egmore, died last month. She was a convert in her old age, and had much persecution to endure from her heathen relatives. She had the misfortune to fall from a bench at Vepery Chapel and break her leg some two years ago, and it had never healed. The need of some home like the Aged Pilgrims' Friend Society is keenly felt for these old pilgrims. L. WATTS.

KOLLI HILLS.—Special Meetings.—All the Kolli Hills workers, and six enquirers, were present at the special meetings held in the first week of September at Sendamangalam. Peter and his wife and children were also there, who were baptized at the close of last year's convention. Again we felt the presence of the Master, as the Word of God was opened up and applied. At the last meeting a good number testified that they had received definite blessing during the week.

Enquirers. — As the meetings proceeded, two of our enquirers were frightened at the thought of giving up all their caste privileges, and becoming one of the despised Christians, and ran away back to the hills, trying at the same time to scare the other enquirers away also. But they stood firm and remained to the end, when one of them stood up and boldly confessed Christ as his Saviour. J. M. BRAND.

Fire.—We have received from Mr. Brand, with great regret, and yet with thankfulness, the news of a fire which broke out on the 15th of November, about 11 p.m., in the thatched building, one end of which was occupied by the cook and his family, and the other by Teacher Selvanathan and his wife. The fire was a fierce one, and the blazing building being very near the wooden house in which Mr. and Mrs. Brand and their children reside, there was great danger of this catching fire. This, we are thankful to say, was averted, though the wooden walls became quite hot. The Teacher and the cook, however, lost nearly everything they possessed.—ED.

Demon Possession on the Kolli Hills.

"Whom Satan hath bound . . . be loosed." — Mr. and Mrs. Karuman were among our first friends in Puliyampetti. Mr. Karuman is a fine, intelligent young man, short of stature, but with a splendid physique and muscular development. He makes a fine figure of a man as he stands stript for his sawyer's work. Erect, his feet apart and firmly planted on the log, he grasps with both hands the big pit saw, while the muscles of his great chest back and arms move easily and visibly with the rise and fall of the saw. For a long time he has been an enquirer, and recently, to our great joy, has come

out boldly on the side of Christ. Although he is not yet baptized, yet he gives every evidence of being a true believer.

Mrs. Karuman, until recently, bore a scandalous name for immorality, even among the hill people, whose standard is not high. About eighteen months ago she had several fits, which we took to be epilepsy. Then, for a year or so, she was free from them, and recently, after the birth of their baby son, she said she would worship the same God that her husband had chosen. But we could see no evidence of a real change of heart. Suddenly one day she was smitten with blindness, and while she was groping about a fit seized her, which did not leave her for some six hours. On another occasion they had decided to attend service together and publicly confess themselves Christians. But at the very hour of the meeting the blindness came on again, and another fit supervened, which prevented their attending the meeting. These fits were a terrible trial to poor Karuman's young faith. While his wife lay unconscious, with contorted features and limbs, Karuman cried out in the direst distress, so that the people in the street heard him. "Alas! Lord Jesus! Why has this trouble come upon Thy child? Have I not left my old gods of stone, and am I not your child? Why, then, do you permit this demon to torment my wife?" For a fortnight the poor woman seemed better, and once more they planned to make their first joint public profession of Christianity by attending the Sunday service. I arranged to be there, and arrived the Saturday afternoon, only to find that Mrs. Karuman had just had another fit, which had left her quite dumb. I went straight to the house. Directly the woman saw me, with startling eyeballs she stretched out her arm and, pointing to me, uttered a horrible scream, and began frantically to beat her head. Pr. Seenivasaham was close by me, and I heard him whisper, "Demon-possession!" She continued to rave and act like a person possessed, sometimes beating herself, or attempting to get into the fire, sometimes yelling the names of absent or dead persons. Neighbours gathered around the door to watch, and relatives wailed, but not one would go inside, because the Karumans were regarded as practically Christians. Meanwhile we prayed silently for deliverance. Late in the evening we returned and found her calm, but incapable of clear speech. She tried to speak, and at last pronounced quite clearly the name, "Yesu Swami." We gathered that she wished to call upon the Lord, and so knelt down right there and prayed for her. Karuman also prayed—the first time I had heard him—so simply and appealingly, yet a truly Christian prayer, pleading the blood of the Lamb. Next morning they both came to the service, and Mrs. Karuman, clasping a Bible in both hands, knelt before the Lord in prayer. I took the healing of the Gadarene man possessed with Legion and the healing of the woman who had suffered for twelve years from the issue of blood. We felt in that little meeting that the Lord was passing by again, and we hope that poor, tormented Mrs. Karuman was enabled to touch the hem of His garment. Will friends at home pray that she may be completely delivered from Satan's power to serve God with her husband in Puliyampetti?

August, 1921. J. M. BRAND.

Baptisms on the Kolli Hills.

"THE Lord hath done great things for us whereof we are glad!" "Great things? Two people baptized after so long! Is this 'great'?" some may say. To us who are watching the wonderful working of God's Spirit on these hills, it is "great" indeed.

We waited with hopes and fears Sunday morning. Much prayer had been made, and the last thing Saturday night we had all met together before the Lord to ask for courage and faith to be given to the two who were hoping to follow the Lord in baptism on the morrow. The preachers and teachers, some on Saturday, and some on Sunday, had come in from their distant stations, and then at last Karuman and his wife appeared carrying their wee baby. How much this step means to them is not possible for us to say, but to see them arrive was in itself a great joy, for it meant that they had not swerved

from their purpose. They sat among us at the morning service, and then at the Church meeting each gave a testimony to the faith that was in them, Karuman spoke up fearlessly. His wife, too, lately delivered from the direct power of Satan and a life of sin, confessed her faith in Christ.

We started off for the pool that lies in a wild and rocky basin, singing hymns of courage and joy, and so led them on down winding paths to the water's edge, where, after more singing and a brother's reading the account of the Ethiopean Eunuch's baptism, Karuman fearlessly waded into the water and obeyed his Lord's command. His new name is Caleb, the old and heathen name being willingly discarded. His wife followed him, but more timidly. We sang the Tamil rendering of "Ashamed of Jesus " as they emerged from the water. A little later around the Lord's table we united with this new sister and brother in commemorating His death.

Caleb has been led to the Lord partly through remarkable dreams, in the last of which he heard the Lord promising him that he should be the means of bringing one hundred souls to put their trust in Him. Will readers join us in praying that this dream may have a glorious fulfilment, " For *with God* nothing shall be impossible."

E. C. BRAND

September, 1921.

N. C. O.

THE most powerful and menacing movement ever set in motion against the British Government in India is that of non-co-operation, headed by Mr. Gandhi. The programme has been to stop all manner of co-operation with Government, and so wrest Home Rule from the hands of the English. Children should be taken from Local Board Schools and sent to " National " institutions. Students must immediately leave Government Colleges, and give themselves to Eastern learning in suitable Universities. Disputes should not be taken to the Law Courts, but to tribunals set up by the assistance of erstwhile lawyers. All Government officials must give up their " sinful " appointments, and devote themselves to national agitation. The importing, purchasing, or wearing of anything English is detestable to any real Indian " patriot." Thus the most hearty hate of everything British has been openly and universally instilled into the hearts of all alike.

Most of this is too highly ideal, and entails too much self-sacrifice for ordinary human nature, but one part of the Gandhi programme has just achieved enormous success, namely, the boycotting of Government sales of liquor shop contracts. (Pray do not imagine this means the boycotting of liquor.) The privilege of selling toddy in a certain neighbourhood is put up for sale by Government, and in this way the excise income for a single county may amount to two and three lakhs of rupees.

A few days ago we saw very clearly the working of this boycott. On the very day appointed for the sales in Namakal, we happened to be camping in that town. Elaborate preparations had been made beforehand for the closing on that day of every bazaar, and for the stopping of every conveyance plying for hire. This, of itself, was a heavy expense to those running the movement. Then " Gandhi volunteers " in full uniform stood on every road leading into the town, intercepted each conveyance, and with a little crowd of sympathisers around them, prevailed on the occupants of the bundy not to go anywhere near the Government sales. A few hours before the time of the auction, a man was sent round with a tom-tom, announcing that the first man who dared to bid in the sales would be immediately placed backwards on a donkey, taken in procession round the town, and held up to every shame and ignominy.

The Unrest in India

At about 2 p.m. we had occasion to go into the office of the Deputy Collector where the sales were to be held. On either side of the gateway was a line of 10 Gandhi volunteers, each standing at attention, and holding aloft the Home Rule flag; inside the spacious office were the officials of the Revenue, Excise and Police Departments waiting for bidders who did not come; outside on the road was a crowd of some thousands, drawn from various parts of the county, and under a neighbouring tamarind tree was tied a dhoby's donkey: inside the office compound, needless to add, there was not a single soul.

An hour afterwards we heard the shrill strains of triumphant music, and saw passing by a crowded, excited procession, at the head of which were last year's toddy contractors, garlanded, feted and lionised. The crowd made its way to a large open space, not far from our halting-place, where sleek B.A., B.L. Vakils vociferated against a Satanic Government. That day the working of a whole Department for the current year was paralysed; a quarter of a million rupees was lost, and, incidentally, all check and restraint in the illicit brewing of liquor and illegal selling of the same was removed.

What occurred that day in Namakal occurred throughout India amongst its 320 millions of people. In the next county town of Rasipur, where we were staying only the day before, the crowd got out of hand, forcibly released a man that had just been arrested by the police, surrounded the office where the officials were waiting, poured on them all manner of contempt and abuse, frightened away all the clerks from their desks, and were with great difficulty restrained from committing acts of open violence.

The very week that saw all this dangerous turbulence and infatuation, we heard and read of the Moplah rebellion, the most serious attempt to violently overthrow the British Raj in India that has been made since the Indian Mutiny. It is known that twelve or thirteen hundred rebels have been killed, and many more wounded. Much to the consternation of the Gandhi party, who are striving to patch up a Hindu-Muslim amity, the fanatical Moplah has risen against, not only the Government, but all non-Moslems, and has been very busy in looting thousands of Hindu homes, murdering high caste Brahmins, and forcibly converting hundreds of idolaters.

Thank God what might have been made the beginning of a vast conflagration throughout India is now being used by God for the weakening of a menacing faction, and the opening of the eyes of many people as to what Home Rule might mean for many well-to-do Hindus.

Sendamangalam, 28th September, 1921. D. MORLING.

Persecuted for Christ's Sake.

"HERALD" readers will remember the names of Annal and other women of Sembiam. They have lately been to us a cause of much prayer and praise. On the second Sunday in February two more women from that village were baptized and received into Church fellowship at Ayanapuram, taking the names of Esther and Elizabeth. There is now a little group of six women belonging to the Church from that village. The two new members and Annal and Lydia (the Murubé of the February HERALD) are very bold in their witness for Jesus, and talk about Him to all their neighbours. The devil has seen his kingdom being undermined, and consequently has stirred up trouble. There is a group of people in that village who are most bitterly opposed to Christianity, and are doing all they can to hinder work in that place. Among other things they have started a school in order to draw the children from ours. Some of this band decided that the women must be made to give up their new religion, and they commenced their attack one Saturday night by inciting one who was the worse for drink to set upon the newest convert, Elizabeth, and beat her all over. They threatened to do the

same to the others in turn, and to continue doing so till they had achieved their object. These women are all in a very defenceless position, humanly speaking. The husband of one is in Singapore, another is on night work, several have none, and the only one who is at home at night is a man who is too fearful to stand out against the rest of the village.

In spite of the beating and the threatening the women were at chapel the next morning, and Elizabeth said the Lord was with her and gave her so much grace she did not feel the blows. They were very fearful of what might happen the next night, but they went bravely back to their village again, and though trembling with fear at the threats of their enemies, their simple faith in God never wavered. We were deeply touched when we heard this news. Just imagine, if you can, this little group of poor working women, unable to read or write, standing against the anger and spite of all the malcontents of the place God heard prayer on their behalf. There was no more beating, though there were many threats of more or less serious portent, and a Panchayat (a council of five) was appointed to meet on the following Sunday to decide whether to turn them out of the village or to inflict some other punishment on them. It was reported that a knife was waiting for Miss Elliott if she dared to be seen in the village again.

During the week it was my privilege to go there with Miss Elliott and the Biblewoman, whose work has been of so much help to these women. We had a little prayer meeting in Annal's house, and encouraged them in their faith. They were waiting with some anxiety to hear what would be the result of the Panchayat, but there was no sign of wavering on their part. The four who were most bold in witnessing for Jesus were naturally receiving most opposition. When asked why it was that two of them were not molested, one replied, " Oh, when they go to the other women's houses they talk about other things, but we talk about Jesus." It was spoken with no boasting of their own witness, no condemnation of the others' silence, just simply a statement of fact. But what a testimony! God grant it may bring forth fruit a hundredfold.

After spending a little time with our sisters we went as usual to visit other houses in the village, and received a ready reception from the women whose homes we visited. Finally we made our way to the main street, and stopped against the temple, right opposite to the house of the ringleader of the trouble. Sitting down on the temple steps Miss Elliott talked to a large group of women and children who quickly gathered round and listened attentively. As we turned homewards we passed the opposition school. Two boys ran out, asking for tracts. They were given some, with the remark, " Take them to your teacher and tell him to read them." We came away feeling that we had spent a profitable afternoon, thanking God for the grace so plainly manifested.

The next Sunday came. The Panchayat did not meet; three of the men for some unknown reason refused to attend. Faith had conquered! Prayer was answered! Once more " Jayam " belonged to Jesu Swami. There has been no further trouble in the village, but we have the assurance that good has been achieved, for the hearts of those that love God have been greatly strengthened, and we look for further blessing there.

March 19th, 1921. RUTH APPLEBY.

The Foolishness of Christianity.

PAUL was not speaking for his own time, or his own country only, when he said in 1 Cor. i. 23, " We preach Christ crucified, unto the Jews a stumbling-block, and unto Gentiles, foolishness." It is equally a stumbling-block and foolishness to the Hindu. The preaching of a crucified Christ runs counter to the age-long conceptions of the Hindu in such a way that Christians appear as foolish to him as he does with his idols to the Christian. It will help us to understand this if we look at one or two things which preaching Christ crucified involves.

When we preach Christ, we mean a personal living Christ. We have more or less clear ideas as to the personality of Christ as God and man. We speak of the Three Persons in the one Godhead, and of the essential personality of God. India is a land where the personality of God is either unknown altogether

or in the highest souls but dimly perceived. The Supreme Being is unknown, and unknowable, referred to as IT when referred to at all. The gods of the Hindus from the highest to the lowest are but creatures, of a higher order maybe, but " of like passions with ourselves," and subject to the same laws of birth, and decay, and re-birth in the countless ages, until they become at last absorbed into the unknowable IT.

Even the personality of man is but dimly understood. If, as is thought, he is but a part of the Supreme *Atman*, to be re-absorbed at some future time, however distant, he has no conceptions of a separate existence with a personality of his own. In ordinary life, also, he thinks in terms of his family, or of his caste, rather than himself. No provision has been made for the conception in his language, and it is most difficult to express in the vernacular such terms as " personality," " personal Saviour," " personal work," etc. He finds it difficult to grasp the fact that a personal God can be so interested in a personal man that that man can say, with all the intense feeling of Paul, "*He* loved *me*, and gave *Himself* for *me*." Frequently in conversation with enquirers, they will admit that Christ gave Himself for the world, but they will not say that " He died for *me*."

This also explains the tremendous wrench it is for a man to break away from his family or caste; and also why it is that accessions to Baptist Churches are so much fewer than to other Churches. In Baptist Churches each individual has to make a personal profession of a faith which, in its conceptions of personality, is utterly opposed to Hinduism.

Another thing involved in preaching Christ crucified is sin. India is a land where sin is not understood. It follows that where there is no sense of a personal God to whom man is accountable, there can be no conception of sin as an outrage and rebellion against God. In philosophical Hinduism good actions and evil actions are equally preventive of final release from being, or absorption into the Supreme. Each action produces its own effect, and the end of all can only come when there are no actions at all, either good or bad. The ordinary Hindu may be no philosopher, but these teachings govern his conceptions so much that he cannot understand sin as the Bible teaches it.

His conception of sin is as ceremonial error rather than as moral guilt. But whatever the character of the sin, it can be counter-balanced by an equivalent amount of good, or virtue. Fate also has a great deal to do with action, and if it is fated that a certain man do an immoral act, he must do it, and it cannot thereby be reckoned a sin.

His lack of understanding personality also affects his personal attitude towards sin. What everyone does becomes custom, and therefore becomes right for him to do. There is no idea of a personal accountability before God. Hence, though it may be shown that certain acts are essentially evil, in spite of their being customary, a personal sorrow for sin is very rare, because the breach of custom is a far greater thing to a Hindu than unrighteousness before a God whom he does not and cannot know.

It follows, then, that the preaching of Christ crucified involves another thing which is not understood, namely, forgiveness of sins. He does not feel the burden of sin, and so far as his ceremonial sins are concerned, he believes forgiveness to be impossible. An inexorable law of cause and effect binds him, until at last in a future, impossible to comprehend, he may by dying, cease to live, for ever absorbed into the passionless, lifeless IT. Forgiveness is the act of Him against Whom we have sinned. If God be not a person, and sin be not acknowledged, what conception can there be of forgiveness? How true it is that " our Gospel is veiled in them that are perishing; in whom the God of this world hath blinded the minds of the unbelieving, that the light of the Gospel of the glory of Christ, who is the image of God, should not dawn upon them."

But we thank God, not only for His, and Christ's, glorious personality, but also for the Personality of the Holy Spirit, for He is able to, and does, make " Light shine out of darkness."

L. WATTS.

Annual United Meetings.

"TAMIL David" is an Evangelist of widespread fame and thorough Baptist principles. He has been very wonderfully used by the Lord in stirring up and revivifying many Christian communities throughout Inda, and I am sure we have reason to be grateful that he has been led to our little assemblies in Sendamangalam. This year he was again invited by our Churches to address the annual united meetings of Christian workers and enquirers drawn from the Sendamangalam and Kolli Hill Fields. It is well known that the great deficiency in Indian Christian experience is an adequate consciousness of sin, and perhaps Tamil David's very successful ministry is largely due to his terrible denunciation of every known form of sin—sin in the home and the school, sin in the heart and the street. But his relentless exposure of the heart's loathsome disease is only in order to clear the way for pointing with greater effect to the great Healer of Souls.

This year, as last, we had considerable numbers of enquirers at our gatherings, so some of the meetings were held specially for them and the new Christians. Some of these afterwards testified to their receiving great blessing. Yesterday one told me: "His words were arrows going straight to my heart; I never heard a Tamil man speak in such fashion. How I wish my relatives could hear him." The story of Zaccheus as given in an address to these seekers after Christ will not easily be forgotten.

Finding accommodation for all our visitors was no easy matter. Though men and women were separated even then some were sleeping in a school, many were lying on verandahs, some accommodating themselves in the dispensary and others in the stable, small tents and go-downs.

Providing suitable food for all was a still greater task. Grain, etc., was purchased from our Co-Operative Store, and three persons were engaged to cook. The visitors appointed supervisors to look after their interests in the meals, and at the end of the meetings the cost was equally divided. In this way we avoid the many temptations and inconveniences of heathen "hotels."

The Hindu finds his chief relief from dull, humdrum monotony in religious festivals; it is also largely due to those same feast days that he retains any enthusiasm for the religion of his fathers. When he becomes a Christian he finds that his annual celebrations are both "flat" and few; his opportunities for renewing his zeal at special meetings, also, are equally poor and infrequent. In country districts, at all events, there are no joyous Sunday School Treats, bright Christmas gatherings, Pastors' Anniversaries, stirring Association Meetings, where he can conveniently attend and receive a real social or spiritual tonic. Moreover, each family is entirely surrounded week in week out, year in year out, by the same enervating, deadening heathen environment; hence the great necessity for efforts of this kind. D. MORLING.

Sendamangalam, Namakal Taluk, S. India, 21st Sept., 1921.

Prayer Subjects for January, 1922.

Week Beginning—

SUNDAY 1st.—Prayer for our three missionaries who have just landed in India that they may have Divine guidance, help and blessing as they begin their work for God, and much spiritual joy in their service.

SUNDAY 8th. — For a great revival of missionary fervour during this new year, the members of our Churches being fired with the desire to express their love to the Lord by keeping His last command among others.

SUNDAY 15th.—For two lady missionaries. (See the L.Z.A. appeal on page 2.)

SUNDAY 22nd. — Praise for baptisms on the Kolli Hills, and prayer for more trophies of Divine grace (see pages 6, 7.)

SUNDAY 29th. — Prayer that the movements in India may not be suffered to impede missionary progress, but be overruled for good to our Lord's cause.

Our Home Churches.

The Dedicatory and Farewell Meeting.

Dedication of Mr. D. A. Thrower to Missionary Service in India, and Farewell to him and to Mr. and Mrs. E. A. Booth.

THESE services on Tuesday evening, December 6th, 1921, were from every point of view eminently satisfactory, and, as we have since been reminded, "Full of spiritual power." It was delightful to see so large, representative and sympathetic a congregation. After Mr. Flegg and Mr. A. E. Brown had read Isa. 6th, and offered prayer respectively, the President, Mr. J. B. Collin, expressed his belief that we were sending out those whom God was sending to preach His Gospel, and desired that the fervour of the Meeting might not only abide with the missionaries present, but that our missionaries in India might feel the echo in their hearts.

Mr. D. A. Thrower gave, in interesting and convincing detail, an account of his call to foreign missionary service. He was first aroused by an appeal in the S.B.M. HERALD of February, 1920. As he read that, unless men were speedily forthcoming the health of our missionaries on the field would be jeopardised, and that retrenchment would be necessary his heart was touched, and his thoughts at once were these: "This is a call for someone: is it for me?" and he went home asking the Lord, "Is this a call for me, or is it a call for someone else?—for someone must go." Several weeks went by, during which he meditated on the serious position in which our Mission was placed and as time went on he felt that every servant of Jesus Christ had some duty in the matter. From February he prayed on until the Half-Yearly Meeting in April, when he heard from Brother Booth's lips a tremendously urgent appeal for men; and very soon he came to the decision that the Lord had need of him in India, and that therefore he must go. He felt not only that it was his duty to go, but that having regard to the fact that the Lord laid down His life for us, it was a call of Divine love to the heart. I have gone to Calvary for thee: art thou prepared to go to India for Me? and to the blessed Master's appeal be responded, "Yes, Lord; here am I, send me," and he offered his services to the Mission. He then waited for some months, and was not accepted, being told that the Council were not satisfied, for some reason or another. This brought him to a standstill; he was positive that the Lord had need of him in India, and he knew not what to make of it. Very soon after, when Mr. Booth preached at Courland Grove, "I asked him if he knew anything about the matter, and he said, 'It's just like this, you don't feel that if you don't go to India, life isn't worth living?' and I made a direct confession 'No; I don't feel like that.' Then said he, 'That's just the question; you are no good for that reason.' That was a staggerer for a time; but being very confident that the Lord had made a direct appeal to my heart, I prayed again, and after a time I looked at the matter in this way: It is the duty of every child of God to obey the Lord Jesus and to 'Go' in some way, and as all cannot go in the same way, only the Lord Himself can decide in which way it shall be." From that point his thoughts ran as follows: This is the path of duty; staying at home is out of the path of duty; a life spent out of the path of duty, is a life void of fruit, and a life void of fruit is not worth living. So I again applied to the Mission, and told them that by this time the conviction had deepened to such an extent that I intended to go and should go to India, because the Lord had need of me there. In due time I was accepted for service. I should like to say that I am going into this good work with all its difficulties in very real confidence that the Lord is going to use me in India, for He said 'Go and preach the Gospel, and lo, I am with you all the days'—every kind of day I shall meet, the day of fear, the day of success, the day of disappointment. That is

my real source of confidence. I have pleaded for the prayers of friends, for without them I cannot get along with any degree of joy in service; and I should like to say how much I appreciate the kindness of many friends who have written assuring me of their prayers. It will be a source of great joy and strength to me in days to come."

Mr. A. Vine, of Courland Grove, who had known Mr. Thrower from infancy, in the much regretted absence, through indisposition of his Pastor, Mr. Leake, gave a sympathetic and fatherly charge to our young brother in parallel with Moses' charge to Joshua. The Lord would be with him, as He was with Joshua, and though Hinduism was like a huge impregnable fortress, he would be " mighty through God to the pulling down of strongholds." If he went with faith and confidence in the strength of the Lord God, He would not fail him. " In going out to India you go as the representative of this splendid gathering, of the Strict Baptist Mission, and of the Denomination. You are an ambassador of Jesus Christ, Who loved you and gave Himself for you, honour Him, your King. It is required in stewards that a man be found faithful. Now the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight through Jesus Christ: to Whom be glory for ever and ever. Amen."

Pastor H. D. Tooke offered the Dedicatory Prayer in terms which must have carried all hearts in sympathetic supplication to the Throne of Grace for Brother Thrower.

Our dear friend and veteran missionary, Mr. E. A. Booth, then gave an address on Indian Missionary Service, which we hope in some future number of the HERALD to publish.

This was followed by a Valedictory Address by Mr. S. Hutchinson, his former colleague of 25 years ago, for which we have no space.

An appeal was made by the President for further donations to make up the amount still needed for the small motor-car.

The Collection (for the General Fund) amounted to £52 12s.

Pastor W. Chisnall offered the Valedictory Prayer, very feelingly commending each missionary to the gracious care of their Lord.

Mr. E. A. Booth's Indian address is Kilpauk, Madras, W.

Meetings.

" Missionary Week " in East London.—The East London Auxiliary of the Mission arranged a very successful series of meetings during the week commencing Sunday, October 30th, 1921. For the spirit of prayer and whole-hearted enthusiasm which has characterised the effort, we render sincere thanks to God.

On Sunday, October 30th, the Pastors of all the Churches in the district made special reference to Foreign Missions in their prayers and sermons, and at six of the Churches one day in the week was set apart as a " Missionary Day," and most of these Churches commenced the day with prayer at 7 a.m. A remark or two about these meetings may help readers of the HERALD who have sometimes thought of similar things for their own Churches, for undoubtedly early morning prayer is the path to blessing in all forms of Christian service. At one place the Pastor asked that the 7 a.m. meeting be not printed on the programme—he would have one if he found it possible. He did—twelve came, and he testifies to a time of rich joy to all. In another case the friends were going to drop this meeting, but a lady in the Church meeting volunteered to be responsible for it. Eighteen attended that Prayer Meeting, of whom I was one, and " surely the Lord was in that place."

The Zenana Meetings were very encouraging, and it is hoped to be able to establish a branch of the L.Z.A. at Limehouse, as a result of Mrs. Collin's visit. The Evening Meetings were well supported at each centre.

On the Saturday, United Gatherings were held at West Ham, when the Tabernacle was filled both afternoon and evening. At the Children's United Missionary Service in the afternoon, teachers and scholars attended from each Strict Baptist Sunday School in East London, and a choir of children drawn

from six of the schools dressed in native costume representing China, India, N. Africa and Japan sang special pieces, and very ably rendered a demonstration, in which they sang and spoke of life, customs and beliefs in these lands. An interesting dialogue entitled "In a Zenana" was recited very clearly and well by girls from Ilford. The Adult Rally in the evening was a soul-inspiring Meeting.

The present financial result to the Mission, after paying expenses, is £1 12s. to the L.Z.A., and £17 1s. 8d. to the General Fund. Thirty-seven boxes are known to have been placed. To all the friends who so readily gave their help in these meetings, the Auxiliary extends its heartiest thanks.

M. W. REED, *Hon. Sec.*

"Eden" (Cambridge). — There was a tone of quiet happiness in the farewell gathering at "Eden" to Mr. and Mrs. Booth on November 24th. The occasion was marked by a tea (provided by gifts of friends) and an evening gathering with singing, recitations and speeches. The gift of a travelling clock from Zenana friends as a loving remembrance to Mrs. Booth, was a pleasant surprise. Our Pastor's wife made the presentation. A private collection amongst friends, together with the proceeds of the tea, towards the "E.A.B. Car Fund," amounted to £15 6s. 6d. One feature of the evening was the provision of red (Madras) and Cambridge blue paper bows, representing handshakes to Mr. Booth, for him to show his people. Our Pastor (Mr. Shinn) presided, and by speech and prayer commended the work to which Mr. and Mrs. Booth are returning.

E. H., *Sec.*

Walthamstow (Church Hill). — On Thursday, September 22nd, the Seventeenth Annual Meeting of the Young Peoples' Sewing Class was held, when a crowded congregation listened to an interesting report read by the Leader, Miss J. Basham. Garments made for the children in India were exhibited, these being samples of fifty made during the year, under the direction of Miss A. Raper and Miss J. Basham. Our Pastor presided, and Pastor E. Rose gave a practical and helpful address. Recitations and dialogues provided a most happy and inspiring programme; a true missionary spirit pervading all.

Announcements.

New Year's Prayer Meetings.—It has been suggested that in Churches where a week of prayer will be held from January 1st to 8th, perhaps our friends would be willing to arrange for TUESDAY EVENING, THE 3RD, AS A MISSIONARY PRAYER MEETING. The Council's New Year's Prayer Meeting will be held on that evening, and it would be very pleasing and helpful if they were thus joined at the Throne of Grace in supplication for the Lord's work in India.

The Christmas Boxes.—We have now heard from Mr. Watts that the boxes were received on the 17th November.

A Personal Letter.

My Dear Sister,

"I heard the call, 'Come follow,'
That was all;
Earth's joys drew dim—
My soul went after Him;
I rose and followed,
That was all.
Will you not follow if you hear His call?"

The above lines were recently passed on to me by a friend, and as I read them through I wondered do they or do they not refer to you? True I know not where you reside, but the Master of the Vineyard does, and my earnest prayer is, that you, my sister, who have already heard the call, may be constrained to render loving obedience.

Yours sincerely in Christ's blest service, B. L. C.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—I wonder how many of my old Cornerites there are who are still young enough to welcome the Corner again, and whether there are any new ones who would like to come in. It is now 3½ years since I was obliged to leave the Corner out because there wasn't room for it, and since then a good deal has happened. There has been a strange mingling of pain and sorrow, joy and happiness in the ranks of my former nephews and nieces, and most of them have grown up, and grown out of the Corner. I am glad, however, to know that some of these grown-up Cornerites do not forget Uncle John and the old times. But there is one thing that disappoints me, and that is that although the Corner was in existence 12½ years, and many young people passed through it, while some remained in it for several years, I do not know of one who has become a missionary or who has applied to be a missionary, although I know of one or two at least in whom the missionary spirit was burning, I wanted the Corner to be a sort of recruiting and training ground for budding missionaries, but, alas! so far I seem to have failed.

Now, I am writing this month just to see whether it is true, as I have been told, that there are boys and girls in our Strict Baptist homes and Sunday Schools who want to have the Corner again. If there are, will they write telling me so, and saying what they want the Corner to be like — what they would like to do, or what they want me to do, and I will see what can be done.

I had the joy of knowing when the Corner was flourishing that some of my nephews and nieces were true followers of the Lord Jesus Christ. Some, I know, were baptized and joined the Church, and some have gone Home. I heard quite recently of one. Any of you who wish to come into the Corner may do so, whether you love the Lord Jesus or not; but I want to remind those of you who do not love Him as your Saviour, that you need His salvation as much as Hindu boys and girls. Having a white skin and knowing *about* Him will not save you. You are sinners, and need the same precious blood of Jesus to save you as they do. If you had been born and brought up as Hindus, you would be worshipping idols as they are doing. So remember for yourselves the familiar words :—

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

It would give me much joy if some of you were to be led to the Lord Jesus as your own precious Saviour through the ministry of this Corner, and then be constrained to ask Him as Saul of Tarsus did, " Lord, what wilt Thou have me to do."

But I dare say some of you who will read this page are already followers of the Lord Jesus Christ, and have confessed your faith in baptism. I want to ask you, Have you the missionary spirit? and if you were to ask me, What is the missionary spirit, I should reply, Loyalty to the Lord Jesus, or loving obedience to all His gracious commands. Are you thus loyal? Think it over and pray about it.

Your affectionate UNCLE JOHN.

LIST OF SUBSCRIPTIONS, &c.,

Received from November 11th to December 8th, 1921.

General Fund.

	£	s.	d.
Attleborough,			
Mrs. J. Greenwell	1	0	0
Horsham	11	18	6
S.S.	1	11	1½
Boxes	25	17	3½
Lingfield,			
Florence Ellis		5	0
Gilbert Ellis		5	0
Clifford Ellis		5	0
Evelyn Ellis		5	0
St. John's Wood,			
Mr. & Mrs. Brand	2	0	0
Mr. E. E. Sears ...	2	0	0
Mrs. Barrat ...		5	0
Mrs. Bennett ...	1	0	0
Chorley (Lancs) ...	5	0	0
Bermondsey, Lynton Rd., Infant Class		8	1
Clapham, Courland Grove, S.S. ...		5	3½
Birthday Box ...		3	4½
Hounslow,			
Mr. F. Marshall ...	1	0	0
Newick, Zion,			
Collection ...	1	16	6
Reports			4
Ilford, Miss G. Cutmore, Birthday Gift, Nov. 7 ..		5	0
Stratford, Gurney Road,			
S.S. Birthday Box ..	1	17	3½
Lessness Heath,			
Coll. at Joint Mtg.	1	17	9¾
Sale of Lit. ...		3	3
Erith, Providence,			
S.S.	1	17	0
Stonham Parva ..		10	7
Stoke Ash, Reports ..		5	0
Occold	2	4	9
Boxes..	3	14	9
S.S. Birthday Box ..		10	9½
Sale of Lit.		1	7
Laxfield,			
Collection ...	3	5	0
Reports		1	0
S.S.	1	10	7¾
1d. per week subscriptions ...	1	0	0
Sale of Lit. ...		5	7
Boxes	2	15	10½
Hoxne,			
Collection ...		14	9½
Sale of Lit. ...		3	8
Boxes	4	11	2¾
Fressingfield,			
Collection ...	2	2	9
Sale of Lit. ...		4	8
Boxes	8	18	7½
Lakenham,			
Mrs. Powell		4	6
St. Neots,			
Mrs. Cook	1	0	0
Borough Green,			
Collection ...	1	1	11½
Reports, P.P.C. & C.		4	2
Boxes	4	18	4¼
Y.W.B.C.		10	5
S.S.	10	0	1¼
Hartley Wintney ...	3	0	0
Gravesend, Zoar, En. Coll.		5	0
Croydon, Derby Rd., Missionary Sunday	5	6	6
Tring, Ebenezer	1	[illegible]	0

	£	s.	d.
Norbiton, Zion, Birthday Thankoffering, Nov. 8		5	0
Warboys, En. Coll....	12	10	1½
Otley, S.S.,			
Boxes	1	13	3
Booklets		2	6
Irthlingborough ...	2	6	3½
S.S.		10	2
11 Boxes	3	2	8
Mast. Willie Cooper		2	6
Staines, S.S. ...		12	0
Y.P.S.		15	0
P.P.C.		3	6
Tring, Akeman St., Friend, 144, Mr. Morling's Touring	10	0	0
Lode. S.S.	1	0	0
Bolton, S.S.		6	6
Brighton, Prarthana Sabha	7	2	2
Sale of Work, per Miss Barritt ...	1	4	10
Sale of Lit. ...		4	6
Valedictory Mtg.		18	6
Birthday Fund ...	1	10	0
PERSONAL :—			
G.B.		5	0
Miss Ivy M. Pannell. 4 dols. 40 cts.		19	11
Mr. Reed, Lit. ...		1	0
Mr. E. S. Frost, Reports		1	0
Mr. H. A. Matthews	3	0	0
G.L.G.		10	0
Birthday Gift, Dec. 3	62	0	0
MISCELLANEOUS :—			
East London Aux., Missionary Week	17	1	8
5 per cent. War Stock (£1,000) ...	25	0	0
Farewell Mtg. held at St. John's Wood	52	13	0½
	£328	10	11¾

Herald Fund.

	£	s.	d.
Bradford, Mr. Booth		5	0
Attleboro', Mrs. J. Greenwell		2	0
Horham	3	10	1
St. John's Wood, Mt. Zion, Mr. E. E. Sears	1	5	0
Bermondsey, Lynton Road	4	10	0
Occold		12	0
Laxfield	1	0	0
Fressingfield ...		11	0
St. John's Wood ...	3	0	0
Clapham Junction, Mr. E. C. Thiselton		10	0
Watford		13	6
Irthlingborough ...		12	8
Bolton, S.S.		13	0
	£17	4	3

Pension Fund.

	£	s.	d.
5 per cent. War Stock (£330 8s. 4d.) ...	8	5	2
3 per cent. L.C.C. (£935 1s. 3d.) ...	7	0	3
	£16	5	5

Special E. A. B. Fund.

	£	s.	d.
Miss K. V. Robbins ...		10	0
Mr. S. Micklin ...	2	2	0
E. C. B., Walthamstow	1	0	0
"Chorley"	5	0	0
Mt. Zion, Chadwell Street	3	0	0
Per W. Wiltshire ...	1	0	0
G.B.		5	0
Mrs. W. Cracknell ...		10	0
"Well-wisher" ...		5	0
A Little One		10	0
M. & W. C.		5	0
Mr. F. Brinkler ...	5	0	0
Borough Green ...		8	6
Hartley Wintney ...	3	0	0
O. 2	15	0	0
A Friend from Chilworth		5	0
Mr. & Mrs. Reed ...	1	0	0
Mr. Offord, Gravesend	1	0	0
A Friend, Bath ...		2	6
A Friend, Herts ...	10	0	0
Watford Tabernacle ...	5	0	0
Mr. & Mrs. G. ...	1	0	0
A Friend, B.	10	0	0
St. John's Wood ...	3	0	0
Bolton, per Miss S. ...		10	0
Miss R. S. R. ...		10	0
Eden, Cambridge ...	15	7	6
Previously ackd. in *Herald* 119		3	0
	£204	13	6

Ladies' Zenana Auxiliary.

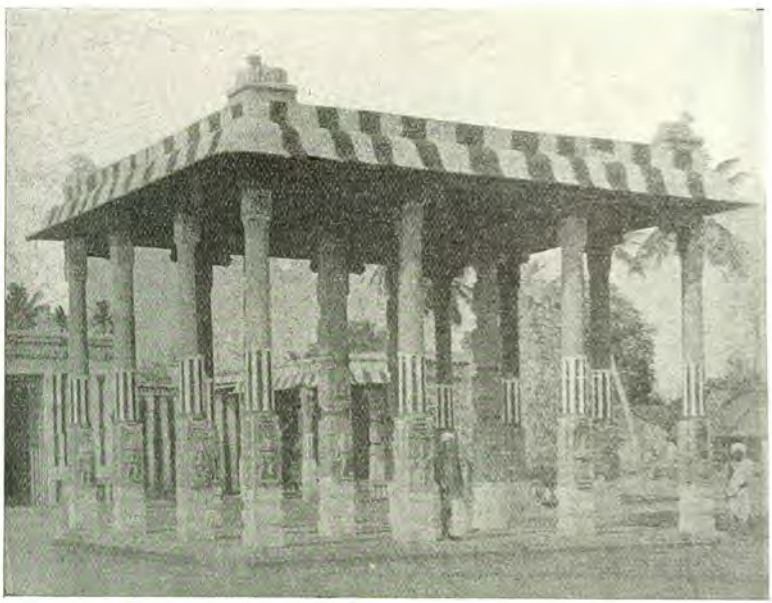
Money received by Miss P. P. Nunn from November 10, 1921, *to December* 8, 1921 :—

	£	s.	d.
East London Aux. ...	1	12	0
Leyton, Missionary Week		13	0
W. Ham, Women's Gospel Meeting ...	1	0	0
Guildford, Prayer Meeting, box ...	1	14	6
St. John's Wood, Miss Harris's B.C. for B.W. salary (additional)	2	0	0
PERSONAL :—			
"Chorley" ...	5	0	0
	£11	19	6

Vol. XXI. *New Series, No 182.* **February, 1922.**

The Strict Baptist Mission HERALD.

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



A MANDAPAM (PILGRIMS' RESTING PLACE).

Price One Penny.

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

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VOL. XXI.] FEBRUARY, 1922. [*New Series*, No. 182.

CURRENT NOTES.

IT has now been arranged to hold the Half-Yearly Meeting on WEDNESDAY, MAY 3RD, and we trust this preliminary notice will enable our readers to avoid making engagements for that date. We are expecting the presence of our Missionaries, Mr. and Mrs. Watts, the former of whom will then have seen seven and a half years' service. We should like to have a good, representative gathering to welcome him, and to hear his testimony to the Lord's protecting and enabling grace, and what He has wrought by him.

* * * * * *

It has no doubt struck every careful reader of this Magazine that the greatest care is taken by our missionaries in admitting converts. As in our Churches at home, no one is baptized without clear evidence of a work of grace in the heart, and a change of character in the life. At the same time, it is, of course, recognised that converts have not been brought up in a Christian atmosphere, and that their knowledge of Divine Truth is exceedingly limited. The heroism of the six women in Sembiam, told by Miss Appleby last month, attests the genuineness of the work of grace.

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The Christmas boxes have been most gratefully received by our missionaries, workers and school children in India, and we pass on their thanks to the workers in our Churches and Sunday Schools. We are anxious to send out more boxes this year, in order that there may be at least one garment for each of the children in our schools—upwards of 1,000. The proportion of girls to boys is as two to six; so that our friends, who, we hope, have begun to work for this year's boxes, will know in what proportion to make girls' and boys' garments.

CHANGING INDIA AND THE UNCHANGING CHRIST.



E are publishing this month the first instalment of Mr. Booth's address at the Annual Meeting in October last on THE CHRISTIAN CHURCH IN INDIA, in which the effect of Indian political unrest upon the Indian Church will be shown, and the consequent present difficulty of missionary work. Mr. Booth has returned to a work which, in some respects, is more difficult than he has ever yet experienced. This, of course, applies more or less to all our missionaries, and we are anxious that it should be generally recognised by our friends, and that this recognition should lead to continual prayer on their behalf.

In order to this, the two main facts we who are at home need to grasp head this page. India is changing rapidly and profoundly; and while we know that the awakening of national consciousness has already vitally affected the relations of Indian Christians and missionaries in other Missions, we cannot say how far it will yet affect them or our own. The demand, if not in our own Mission yet in others, is for equality of status, adequate scope for full development and expression, and responsible government in the Church. Formerly the Indian Pastor or Evangelist was content to act under the direction of the missionary, taking no responsibility and exercising no initiation. The present desire for freedom, independence, self-support and self-government is good in itself; but at least one very important question is whether this or that particular body of Christians is mature enough for the desired new condition. The situation is one which needs very careful management and reliance upon God on the part of all Western missionaries.

The other fact we need to remember is that while India is changing Christ and His Gospel are unchanging and unchangeable, and yet ever adaptable to changing conditions. And while His servants preach the old Gospel faithfully, He can enable them at the same time to meet the changing conditions and the varying moods and attitudes of the people with such self-restraint, sympathy and wisdom as will disarm prejudice against the foreign missionary and secure amicable and reasonable readjustments. Above and beyond all this, and yet intimately associated with it all, is our Lord's unchanged and unchanging power, assuring us that no changing conditions can prevent His "bringing" those other sheep for whom He died.

In this clear though partial recognition of our missionaries, increasing difficulties, and this unwavering faith in the power of Christ, let us abide in prayer for our own and for all other God-sent missionaries. This is the greatest service we can render in the cause of our great Dependency.

Our Foreign Field.

The News of the Month.

SENDAMANGALAM.—We are very glad to know Mr. and Mrs. Booth are now on their way back to India. May the Lord grant them abundant strength for a fresh lease of service, and give to Mr. Thrower all the equipment he needs for his new life.

We have evidences of the Lord's favour resting on our work. Last week five believers from Kakkaveri were baptized and received into fellowship.

Plague is again doing its deadly work in our midst, and for the second time this year Sendamangalam and the neighbouring towns are being evacuated.

We have just commenced the erection of a chapel and preacher's house at Kakkaveri. Our growing congregation makes both increasingly necessary. The building at Boddireddipatti, after the fire of last June, has been re-roofed with west coast tiles.

For the first time for over twenty years the small lake adjoining Sendamangalam has overflowed its weir. As this forms the only drinking water supply of the town, the people have freely expressed their gratitude for this great boon.

Last Thursday I went thirty-three miles up the road to the railway to meet our two boys who were being sent away for the Christmas vacation. On my meeting the midnight train only Ronald was forthcoming, Maurice having been detained at school with fever.

Again we have suffered loss through fire. While Teacher Swamidhasen was away at school, the carelessness of a neighbour caused the roof to ignite, and in a few minutes both house and contents were in ashes. A few days previous to that, a mission building on the Kollis was burnt to the ground and two families were rendered homeless.

We earnestly solicit the prayers of friends for the Prince of Wales in the tour he is now making through India. Let us pray, not only that he and his staff may be shielded from the wrath of man, but also that the whole visit may be greatly blessed to the arousing of true loyalty to the British Throne, and to the rallying of public opinion on behalf of the Government and of Anglo-Indian co-operation. A prominent Indian statesman has recently said that the present days are more critical for India than even those of 1857.

D. MORLING.

MADRAS.—Christmas.—The outstanding items in our diary for December are the Christmas meetings. By foregoing the distribution of the Christmas box garments and toys last year, the children were able to enjoy a good all-round distribution of garments and toys this year. From the 1920 and 1921 boxes together we had just enough garments to go round all the children who send happy and grateful salaams to all those good friends who have worked to make the distribution possible. With a little money sent out for the purpose we were able to give each child two plantains to eat by way of refreshment.

On other days around Christmas, social gatherings were held for the Mission workers, the young men of the Semmen Street Bible Class, and the Vepery and Ayanapuram Church Sunday scholars. These social gatherings are a great help in uniting in closer friendship and service those who take part in them.

I.B.R.A.—A special effort has been made this month to get all our Church members, and as many others as possible to join this excellent association for fostering and guiding daily Bible reading. The total membership in Vepery Church is now 132, and in Ayanapuram 94. There are many members of the I.B.R.R. in our home Churches, and we ask their prayers for their fellow-members here in Madras.

Wedding. — I had the joy of conducting the marriage of Mr. Solomon O. Daniel, our Vepery Church Sunday School Superintendent. His wife will, we are sure, not only be a helpmeet to him in his home, but also in the school.

Scriptures. — We have just received the annual gift of £5 from our good friend Mrs. Jarvis for the purchase of Scriptures, and wish publicly to express our thanks for the gift. It enables us to encourage the distribution of Gospel portions by allowing our workers a small commission on their sales. This year particularly it has enabled us to meet the demand for New Testaments created by the new spirit of enquiry in several villages. It has been possible to sell the books at a reduced price to these non-caste enquirers who are really reading them. Such gifts as these are a true help to Mission work, and at the same time they save drawing on the General Fund for these sundry expenses.

December 29th, 1921. L. WATTS.

The Christian Church in India.

Mr. E. A. Booth's Address at the Annual Meeting.

AS we face our task as a Missionary Society, it is well that we realise afresh the magnitude of the work before us, but it is also advisable that we take a wider survey and draw new inspiration and courage from the lessons of history. Let us be thankful that there is a Christian Church in India, and praise God for every one in that vast land who loves our Lord Jesus Christ in sincerity.

Origin of the Indian Christian Church.

The veil of obscurity still enshrouds to some extent the origin of the Christian Church in India, but its history goes back to the Apostolic age. It may be helpful to note some definite facts which emerge from the mist of tradition. There was considerable commercial intercourse between India and the Western world in the centuries immediately before and after Christ. Many Roman coins belonging to the period of the early Roman emperors have been discovered in various parts of India. During the persecution which culminated in the destruction of Jerusalem by Titus in A.D. 70, many Jews emigrated from Palestine and settled in Malabar on the western coast of India. Amongst these were some Jewish Christians. In accordance with the custom of apostolic days, it is most probable that they carried on active missionary work

In the second century the Christian religion flourished in the north of Africa, and in A.D. 180 the Christian Church at Alexandria sent to India a missionary named Pantænus. On his arrival in Malabar, Pantænus found that the Jewish Christians there possessed a copy of the Gospel of Matthew in Hebrew. So we have positive evidence of the existence of the Christian Church in India at the close of the second century.

From the third to the fifth centuries Christian communities in India were numerous. In the year 345 there came to India, from the Christian Church in Syria, Bishop Thomas of Edessa, with a large following of Christians, under the convoy of a merchant, when the severe persecution of Christians broke out in the Persian Empire.

Roman Catholic Missions

The Syrian Christian Church in Malabar claims to have been founded by the Apostle Thomas, but personally, I believe we are on safer historic ground when we link it with Bishop Thomas of Edessa. From the beginning of their history they have been known as " St. Thomas Christians." It is spoken of as the Syrian Church because it follows the Syrian doctrine and ritual. Its members are of Indian nationality. Beyond all doubt, the Syrian Christian Church in Malabar was a flourishing community in the sixth century. They possess important copper tablets or charters, dating as far back as the eighth century, granted them by the rulers of the land, conferring on them a political status. In A.D. 883, our King Alfred sent ambassadors from England with gifts to this Christian Church. This ancient Christian Church, set in the midst of heathendom, has continued through many vicissitudes to this day. For centuries it lacked spiritual vigour, and was devoid of missionary activity. During this period many heathen practices and abuses crept into the Church, including toleration of caste. Instead of the Christian Church enlightening the heathen around, the heathen were darkening the Church, and its testimony was silenced. It suffered cruel persecution at the hands of Mohammedan invaders. The Portuguese forcibly compelled it to submit to the yoke of the Romish Church. Later, many of the Syrians threw off the Papal yoke. Within the last few years the reformed section of the Syrian Church has sent forth Indian missionaries to other parts of India. Syrian Christians to-day number 750,000.

The first Christians from Europe to enter India were the Portuguese, and their arrival in Goa in 1500 marks the beginning of Roman Catholic Missions in India. (Their devoted leader, Xavier, never learned an Indian language, and he spent less than five years in India.) Roman Catholics in India now number one and a half millions, but let it be remembered that they have attained their present position by compromising on the grave questions of idolatry and caste. I have seen in the compound of the Roman Catholic Church at Tuticorin, a Hindu idol car, the Hindu deity being replaced by an image of the Virgin Mary. Whenever possible, the Roman Catholics build separate churches for " Caste Christians " and for " Non-Caste Christians." Where this is not possible a wall is built down the middle of the Church to keep the two sections separate. Hindus, on joining the Roman Catholic Church, are allowed to retain caste titles and customs. " Whatsoever a Church soweth, that shall it also reap," and in compromising with heathenism, the Roman Catholic Church is laying up in store a harvest of trouble.

Protestant Missions in India date from 1700 when the Danish Lutherans began their work in Tranquebar—then a Danish possession. The first vernacular Bible in India was that in TAMIL, published by Danish missionaries in 1727. Early Roman Catholic and Danish missionaries had this in common—they were both State Agents, receiving the official support of their respective governments.

(To be continued.)

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Missionary Lessons. — We draw the attention of our readers to the Missionary Lesson Notes, which now appear in *Seed Thoughts*. These lessons occur quarterly during this year, on March 5th, July 9th, September 10th and December 31st, and the Notes will appear in *Seed Thoughts* for those months, excepting that the one for March 5th will be published this month. We heartily concur in the aim of the Editors of *Seed Thoughts* to " provide definite missionary instruction in the condition, habits, beliefs and needs of the people " of India, and trust that all our Sunday Schools will take up these missionary lessons whole-heartedly.

The Ideal and the Actual.

WE all have our ideals. Somewhere in the heavens is a brighter star than we have seen; somewhere on earth a sweeter flower than we have gathered; deep in our hearts a more wonderful thought than we can speak.

Our ideals differ in character and degree according to our varying temperaments, but they are gifts from God given to ennoble and sweeten life, and to lift us from the common rut of things. We have our

Missionary Ideals.

These may differ, too, in some degree, but they are something like this—The Ideal missionary is one who is called of God and filled with the Spirit; loving the Master with a burning love, and living very near to Him; realising the wonder of her own salvation, and eager to tell it to others; full of compassion for those in the darkness, and eager and willing to go where God shall send her.

The Ideal missionary life is wonderful and unique. It is such a great light that we are entrusted with that we think it must illumine the darkness for miles before us. The heathen will call to us for help, and we shall see miracles of grace every day. As we bear the light our own faces will shine, and our hearts be full of joy. At the close of the day we shall fall at His feet, tired and happy, with a burden of stars for His crown—

The Actual.

But . . . our ideals are never realised to the full. "A man's reach exceeds his grasp, or what's heaven for." No one realises better than the missionaries themselves how far short they come of these ideals. The Actual missionary is very human, experiencing days of disillusionment and disappointment. The darkness seems to oppress, strength fails, and hope and love burn oft times low. The Actual missionary life is common place. There is no halo of romance around one's head, and no eager voices calling. One's burning words are chilled as they drop into icy pools of indifference. It is a simple and yet stupendous task that the Zenana missionary undertakes—just to lay bare her own heart to touch and awaken another woman's heart.

The every day and Actual life is like this — we are visiting in a caste quarter in Madras, we enter a small verandah and knock at a massive door studded with nails. A painted red and white trident gleams on the dark door, and other sectarian marks are traced on the floor at our feet. We pass through a small room and find ourselves in a courtyard. The Bible-woman calls by name to the friendly ones in the house, and when they appear we all take our seats in the courtyard. From various dark doorways around, men, women and children appear at intervals, till we wonder how many people could live in an Indian house if they tried.

We try first to create a friendly atmosphere by enquiring after the children, and other family matters, and then our silent audience begins to thaw. Somebody's child has fever, the Indian doctor's medicine is ineffectual because there is a devil in the child, and so the poor mother intends taking it to the priest to see what he can do. It is a golden opportunity for a little sympathy and advice, and we have made a friend. Somebody else is rather concerned as to why English women do not wear a *thali* (wedding necklace), and we explain that a ring takes its place. Another woman suddenly asks what our wages are for this sort of work, and someone would like to know how old we are.

We ask then if they like stories. Oh, yes, they like stories. The best stories are about God, we say, and they quite agree, and are willing to listen.

We read a Scripture narrative and explain it to them very simply, for it is so new and strange to them. With a heart full of yearning we tell them of Jesus. This is our theme every day and in every house, that Jesus Christ came to save sinners, that He died that they may live.

Very often when we are having what we consider a good time, a man enters the house, and a general stampede ensues. A woman is not supposed to be seen sitting in a man's presence, and so our attentive audience has vanished. In India people walk in and out of each other's houses freely, so that even if the people we are visiting are friendly, a neighbour may come in and make himself objectionable. In the confusion and quarrelling that follows we think it wisest to depart.

We are now visiting in a non-caste village. The houses are scattered, and concealed behind bushes and hedges. They are built of clay and thatched with palm leaves, with one door about three feet high, and no window. Our entrance into a street is announced by the barking of numerous dogs, all greatly perturbed at our coming. Then there is a general scurrying of scraggy chickens in all directions. A buffalo looks at us in mild surprise, and a small calf persists in trying to eat our dress, which is rather disturbing. Several babies set up a cry at sight of the visitors, and refuse to be comforted, so that it takes a little while before we are settled.

Our method in the village is the same as in the city, except that we try to make our message even simpler than we did to the dwellers in the city. These poor souls do not know the meaning of such terms as sin, sacrifice, salvation, faith, and we must explain as we go on. How often the only response is a piteous shake of the head, and the remark, " We are only women, how should we understand ! "

Sometimes the Actual almost reaches the Ideal. Almost, but not quite. We have seen a face changing, changing from apathy or scorn to eager questioning, and then to understanding and joy, and it comes to us with awe too deep to describe, that God has used our testimony, yes, used the effort of a woman to awaken another woman's heart. It is our crowning joy.

Ponammall was a winsome high-caste girl who lived at Kilpauk. She was alone for several hours each day when her husband was at work, and so she gave our Bible-woman a welcome. She became interested in the Gospel stories she heard, and consented to learn to read. She next purchased a Testament, so that she could read for herself the stories that had become so dear to her. They filled her heart and life. When her husband came home each evening she told him the beautiful stories, and after their evening meal, by the light of a dim oil lamp, they read the wonderful book together. One day when I was visiting with the Bible-woman, Ponammall told us how she loved the Lord Jesus, and believed that He was her Saviour. She then asked me to pray with her. I shall never forget the scene—Ponammall kneeling there with the tears running down her face, and around us a group of amazed and wondering heathen women.

On lightning's wings the news travelled to Ponammall's relatives at Chingleput, a distance of fifty miles. A crowd of them arrived next day to break up Ponammall's home, and remove her and her husband from Christian influence. When we next visited the street her home stood empty, and the neighbours told us she had gone, never to return.

Our Ideals will be exceeded in heaven. There shall we realise that the Actual was His sweet and precious discipline sent to fit us for the fuller glory.

WINIFRED BOOTH.

Recent Madras Baptisms.

IT is interesting to go back in the experiences of those who apply for baptism and ascertain, so far as is possible, the first conscious influences of the Holy Spirit in the heart. It reveals the means which have been used in grace, and shows the Christian worker where emphasis is needed.

During the past two months, September and October, 1921, five young men have been baptized, three at Vepery and two at Ayanapuram. Of these Thomas, Vethamuthu and Jabez testified that they were first brought face to face with their utter need of salvation from sin at some meetings held a year ago, when a good brother was led to speak very definitely on the subject of the sinfulness of the human heart. Being an Indian, the preacher was able to use as illustrations the particular sins which are most common, and to press them home in the phraseology that was understood exactly by his audience. During the ensuing months the work of grace has gone on, and the sufficiency of Jesus Christ to save from sin has come with convincing power in the hearts of these three young men.

The other two, Devasagayam and Devanesan, mentioned the addresses on the " Heart Pictures " as being amongst the first definite remembrances they had of conviction of sin. Some months ago I obtained a set of these pictures for use in mens' meetings and out-door preaching. They are graphic and allegorical representations of the evil natures that dwell in man's heart, and then of the change that Jesus Christ makes in the heart and life. Having been produced in this country they are immediately intelligible to Indian audiences. The pictures have been used very effectively since we have had them, and these two young men bear testimony to their value in imprinting in the heart the true character of sin.

It was a joy to hear their testimony, both privately and at the Church meetings Devanesan gave his testimony very quietly and convincingly. He said, " I have been very sinful, but God has shown me in His Word that if I confess my sins, Jesus is faithful and just to forgive me my sins; I believe it, and He has given me peace."

November, 1921. L. WATTS.

More Baptisms on the Kolli Hills.

ONLY those who have had to work a barren field for years on end without any result can appreciate the keen joy with which we welcome these new converts. Last month it was Karuman and his wife, who took the names of Caleb and Gnanammal. This month the candidates were Pidaran and Kuppan, a father and son from Ariyur. These two have been enquirers since March of this year, when we camped at their village. They both attended the Sendamangalam Convention in September, when it became known to their fellow-villagers that their mind was much inclined to follow the Christian way. The result was that on their return to their home from the Convention, Kuppan found that his wife had been taken away, he knew not whither. She has never returned, and her loss has been a sore trial to the new converts. But we are thankful to say that they were not turned back from their resolution to become Christians. On Sunday, 13th November, they both gave their testimonies before the Church, and were received for baptism. At once we all went down to the little stream that flows along a grassy valley close to the Mission house. Here they were immersed in the name of the Trinity, the father taking the Christian name of David, and the son, Solomon. The afternoon of the same day they were received into the Church and joined with us at the Lord's table. Thus ended a day of much encouragement in the work—a real Red Letter Day for the Kolli Hills.

November, 1921. J. M. BRAND.

Fire ! !

DURING the eight years of our residence on the Kolli Hills there has grown up around us quite a little settlement, of which the centre is our own house, a light structure of wood. Close to the latter stands—or stood—a mud-walled building of similar size, with a thatched roof. In this lived our cook's family, and Teacher Selvanathan and his wife. A part was also used as our cooking room.

On Tuesday night, the 15th of November, about 11 o'clock, when everyone had just fallen asleep, an awful cry of, " Fire ! Fire ! ! " rang through the establishment. Tumbling off my cot, I ran to the back of the Mission house and saw a dreadfully bright light in the cooking room. Volumes of smoke were pouring through the dry grass roof. Rushing to the open door, I saw the inside of the roof ablaze, and the fierce roaring flames stretching along the roof to the other parts of the building. For a moment or two I tried fruitlessly to pull a few burning pieces from the roof, but soon realised it was a hopeless task to try to save the doomed building. In less time than it takes to describe it, the entire roof became one huge bonfire. There was not even time to release the poor live stock, and chickens were roasted to death, while a pet sheep rushed like a blazing torch out of the flames.

The heat was now intense, and our anxiety for our own wooden house became acute. The part of our dwelling nearest the fire was the oil store, which was roofed with planks. Water was thrown over this roof and ran down in streams of hot water. For a minute, while the flames were at their height, we were in painful apprehension. But providentially it was a perfectly windless night, and the flames went straight up into the heavens. Then with a series of crashes the roof fell in, and our bungalow was saved. The two families suffered great loss, especially Teacher Selvanathan, who was trying to put out the fire in our cooking house, when a more selfish man would have thought only of saving his own stuff. All the little fittings and furniture of the new home, into which he had recently brought home his bride, were destroyed.

Seeing the glare from a distance a number of hill-men came running up. In their midst, and still clad in our night garments, we all knelt on the grass by the burning ruins and acknowledged God's hand in this visitation — His hand of mercy in preserving our lives, and in saving our bungalow from the danger of perishing in the fire, a danger which had been imminent only a few minutes before.

J. M. BRAND.

Children's Day at Ayanapuram.

THERE is always something very inspiring about a children's service. The happy faces of the little ones, the eagerness of the teachers that their scholars should look their best, the brightness of the singing, and the simplicity of the service itself, all tend to inspire even the most melancholy disposition, and make one feel that to be young and bright is the ideal. Children are children all the world over, and while the occasion described here is in quite a different setting to what most of our readers are accustomed to, it still possesses those features that are essential to a service of this kind.

I wish I could pass on the impressions that were fixed in my mind when I first attended the children's service at Ayanapuram. The fifth Sunday in every quarter is reserved for the special gathering of the children. On those days the teachers in the mission schools bring the older scholars from their schools to the morning service in the chapel. Practically all the children come

from heathen homes, and the object of the service is to follow up the teaching of the school by showing them what Christian worship is like. The service commences at eight o'clock, so that some of them who attend schools four and five miles away, have to get up and start out early.

It is quite a sight to watch them arrive. Most of the children have spared no pains in order to look clean and smart. Colours of all descriptions are in evidence, and sometimes the contrasts are by no means artistic, but the spirit is good. The majority of the children are boys, but there is a sprinkling of girls with their hair nicely oiled, plaited, and finished off with a small bunch of flowers. I think it is safe to say that these are the days when the Indian teachers may be proud of their scholars.

It is not easy to find accommodation in our little chapel for the ordinary congregation as well as these children, but where there's a will there's a way The benches are pushed back as far as possible, and the adults do with as little space as they can. Then the children, about two hundred of them, sit on the floor in front of the platform. It is surprising how they squeeze in.

So that all may join in the singing the lyrics are practiced beforehand at school, and when all the children join in the singing it is a hearty volume of praise that ascends to Him who is worthy of all worship. Although we may find it difficult to appreciate Indian music, there is something very sweet in the music of these children's mornings, assisted with the harmonium, drums, cymbals and a fiddle. Prayer and reading are suited to the children, and, as a rule, the address is given with the help of the blackboard, so that it reaches home by means of eye gate as well as ear gate. In this way the grand old story of Jesus is made known to the children of heathen parents in a Christian chapel—Jesus who said, " Suffer the little children to come unto Me, for of such is the kingdom of heaven."

Yes, in heaven there will be little ones of our own; and amongst the white-robed host, who are singing, "Around the throne," our eyes will look eagerly for those we loved; but they will also eagerly look for those little ones who, from scorching India's plains, have learnt to sing His praises and crown Him Lord of all.

March, 1921. E. A. WATTS.

Special Meetings in Madras.

LAST April a week of special meetings was held for our Madras Christians. The meetings were held in a pandal erected in the Mission Compound The pandal was composed of some bamboo poles fixed in the ground, supporting a roof of cocoanut leaves and grass matting.

There were three meetings each day. In the morning the workers were invited to attend, in the afternoon the women only, and in the evening all who cared to come were welcomed.

Some of the people who live at a distance brought their food and stayed all day, and it was such a pleasure to see the little groups sitting together, eating their food, and conversing. Many of those who live in the villages have lonely lives, and this opportunity of social intercourse with each other was very welcome. To see them about the compound, reminded me of gatherings of a somewhat similar nature at home. The tomtom, and other Indian musical instruments were well to the fore, and the people beguiled the time, while waiting for the meetings to commence, by singing lyrics and hymns.

The speaker at the meetings was an Indian brother, commonly known as Tamil David. He is an elderly man, about average height, with iron grey

hair, keen piercing eyes, somewhat bow legged, but with a heart full of love for the Master and for the souls of his countrymen. A very striking thing about him is his thorough knowledge of the Bible. As he spoke, he called out chapter and verse for any reference that he needed to illustrate his subject, and asked someone to read it. He often spoke for over an hour, without a single note, one thought following another in quick succession and perfect harmony. His speech was plain and to the point, he said exactly what he meant, with no "beating about the bush." His intimate knowledge of all the habits and customs of the people enabled him to speak most fittingly words of correction, reproof, encouragement and help. It was good to look round the pandal and see the animated countenances of the people as they listened, and while many felt reproved for faults committed, they were pointed to the cleansing blood and the power which is able to keep in the hour of temptation.

And what of the results? God alone knows all, but He has permitted us to see somewhat. We know that many were helped to a fuller understanding of the Word, and of their privileges and responsibilities as children of God, and stirred up to search their Bibles more diligently. Enquirers were enabled to see in Jesus their Redeemer. Some who had professed Christ, and grown careless, were brought back again, and we believe there were some who were awakened to a sense of their need, and we pray that they may be led on to see in Jesus the only Saviour from sin.

June, 1921. RUTH APPLEBY.

A Schoolboy's Dying Testimony.

MURUGASEN, a pupil in our Choolai School, a caste boy under ten years of age, lay dying. During his short illness he was repeatedly bidden by his parents to worship the family idol and to join in heathen ceremonies. He steadily declined to do so, and told his parents that the worship of images is vain, and that the idol is "nothing." Murugasen then told them, "There is only one true God, and I worship Him." In spite of their persuasion, the boy maintained this position and died in this faith.

These facts were related by the boy's sister, who is also a pupil in our school. But for her testimony, we should not have been aware of the power which the teaching of the Scripture lesson in school had exercised over Murugasen's mind. In many instances we are left in the dark, and continue to sow in hope. But a glimpse of this kind, revealing what is being silently effected, is a great encouragement to all the workers.

E. A. BOOTH.

Kolli Hills Industrial School.

DURING the past twelve months or more we have been compelled to employ regularly a number of young hillmen in various works, such as stone-quarrying and sawing, etc. This has gradually led us, under the guidance of Providence, we trust, to the establishment of an industrial school, in which seventeen young hillmen and lads are employed. They work all day at their various tasks until 4.30 p.m., when study commences. First they have a Bible lesson, illustrated by a Gospel picture. Then they turn to other studies, reading, writing and arithmetic. In the day time some quarry stone and carry it to the building site; some are occupied in fencing, clearing jungle, etc.; others are being trained as sawyers and carpenters. It is our hope and prayer that the regular Bible lesson at the close of the day may be the means of the conversion of many of these fine promising young fellows.

September 9th, 1921. J. M. BRAND.

Our Home Churches.

Prayer Subjects for February, 1922.

Week Beginning—

SUNDAY 5th.—Praise for the protection of Mr. and Mrs. Brand and their workers in the recent fire at Valavandi, on the Kolli Hills, and the preservation of the wooden Mission House from injury.

SUNDAY 12th.—Prayer for the preservation of our Missionaries and their fellow-workers and converts during the present visitation of plague, and that the epidemic may be used by God to call many by His grace.

SUNDAY 19th. — Praise for baptisms in Sendamangalam; and prayer that "many who have been showing a desire to confess Christ, but who at present are drawing back, may be further wrought upon by the Holy Spirit, and led to openly acknowledge Christ as their Saviour.

SUNDAY 26th. — Prayer for Mr. and Mrs. Lincoln Watts, who will be leaving India next month, that they may have journeying mercies.

Meetings.

New Year Prayer Meeting.—A fairly well-attended meeting was held at Mount Zion, Chadwell Street, on Tuesday evening, January 3rd. The President, Mr. J. B. Collin, presided, and Mr. H. Brand, of Guildford, read Psalm xci. An excellent and helpful address, based upon 2 Thess. iii. 1, was delivered by Pastor W. F. Waller, of Lewisham, and prayers were offered by Brethren, Chisnall, Butcher, Ridley, Mackenzie and Vine.

Announcements.

The Annual Report of the S.B.M. for 1921 may be obtained of Mr. Chisnall, price 2d.

Bound Volumes of the S.B.M. HERALD, including the Report for 1921, may also be obtained of Mr. Chisnall.

L.Z.A. Preliminary Notice. — The Ladies' Zenana Auxiliary Gift Week will be held from March 12th to 19th, 1922. Envelopes will be forwarded to the Secretaries in due course.

S.B.M. Preliminary Notice.—The Half-Yearly Meeting will (D.V.) be held on WEDNESDAY, MAY 3RD next. Our friends are kindly asked TO NOTE THE DATE AND TO KEEP IT OPEN IF POSSIBLE.

Ladies' Zenana Auxiliary.—The Quarterly Prayer Meeting will (D.V.) be held at "Nethania," 3, Cavendish Road, St. John's Wood, N.W.8, on Thursday, February 23rd, at 3.15.

Our Missionaries, **Mr. and Mrs. Watts,** of Madras, will (D.V.) be leaving India from Bombay on March 18th in the P. & O. S.S. *Kaisar-i-Hind*, and we are expecting their presence at the Half-Yearly Meeting.

The Herald.—The Council wish to draw the attention of our subscribers to the fact that our Missionary Magazine is now double the size, causing considerable extra cost, and they earnestly hope that our friends in all the Churches will do their best to increase the circulation.

Our President's Portrait.—We hope to be able to give a portrait of our President, Mr. J. B. Collin, next month. He has been President four years and many of our friends have not seen him, owing to the fact of his being a business man, and therefore unable to visit the Churches.

Varied Home Activities

The Council's Quarterly Prayer Meetings. — In addition to the New Year's Council Prayer Meeting on Tuesday, January 3rd, Council Prayer Meetings will be held on MARCH 31ST, JUNE 30TH, SEPTEMBER 29TH, 1922. MR. E. A. BOOTH HAS PROMISED TO ARRANGE FOR PRAYER MEETINGS IN MADRAS ON THE SAME DATES.

Our friend, **Mr. G. H. Fromow**, writes calling our attention to the offer made by the Missionary Literature Supply (Church House, Westminster, S.W.1.), of 25 missionary books for 21s. These books are new, remainder and second-hand, and any of them may be purchased singly. His own selection of 25, he mentions, "includes books as good as new, some worth 6s. or more." Sunday Schools and Mission Study Circles wishing to add to their libraries would do well to visit the Church House, or write for a catalogue.

* * * * * *

Rags and the S.B.M. — What connection there may be between rags and our Missionary work in India may not be evident on the surface; but two of our friends, members of one of our Churches, have thrown light on it in a letter to our Secretary, Mr. Chisnall. Realising the S.B.M.'s need of funds, and not being able to give as they would like, they saved rags from dressmaking, etc., and then, choosing a "dark and foggy night," took them to a rag-shop and sold them, devoting the proceeds to the S.B.M.

These anonymous friends very truly say that "if everyone in our Churches endeavoured to make a small effort in some way like this, funds would begin to look up." We shall be glad to hear of imitators of this scheme, or of originators of other schemes of help. The General Fund of our Mission, which bears the burden of our work in India, is in great need, owing to the maintenance of our new missionary and other increasing calls.

List of Subscriptions, etc.—*continued from page 32.*

	£	s.	d.
Cranleigh, Mrs. Mann		10	0
Greenwich, Devonshire Rd. ...	2	2	3
Chelmsford	2	0	11
Grays, Ebenezer ...		4	4
Northampton, Providence ...		10	0
North Finchley ...		3	6
Woolwich, Enon. ...		5	0
Dorking		3	0
Cambridge	3	2	8
Clapham, Courland Grove ...		10	0
Ampthill, Mr. L. Clarke		1	6
Otley		9	0
Chadwell Street, Miss Deal, env. ...		5	0
Coventry		4	0
Margate		1	6
Walthamstow, Church Hill		7	5
PERSONAL :—			
Mr. & Mrs. A. G. Harris	1	1	0
Mrs. J. W. Oliver		3	0
Mrs. Howe ...		2	0
Mrs. E. S. Frost ...		6	0
Mr. H. Moore ...		6	0
Mr. W. H. Begbie		1	6
Miss S. Swinyard		2	0
Mrs. Harris ...		5	0
Rev. E. Doveton...		2	0
Miss M. Gurney ...		2	6
Mr. W. Harris ...		1	6
	£22	3	6

Pension Fund.

	£	s.	d.
2½ per cent. Consols (£1,067 14s. 5d.) ...	6	13	5

Missionaries' Children Fund.

	£	s.	d.
Friend	60	0	0

N.B.—In December Herald. Walworth, Victory Place S.S., 12s., should have been under "Herald Fund" *not* "General Fund."

Special E. A. B. Fund.

	£	s.	d.
C.E.G.	1	0	0
Mr. W. Brinkley ...	5	0	0
Crewton		10	0
C.F.P., Charlton ...	1	0	0
Mr. T. H.		2	6
A.G.S.	1	0	0
Mr. S. E. D. ...	2	2	0
J.W.R.	1	0	0
	11	14	6
Acknowledged before	204	13	6
	£216	8	0

Ladies' Zenana Auxiliary.

Money received by Miss P. P. Nunn from Dec. 9, 1921, to Jan. 6, 1922.

	£	s.	d.
Emily Home, Wellesley Rd., Clacton		13	0
Salem, Croydon ...		16	6
Hartley Wintney, Donation	5	0	0
A Friend		6	0
1 Box		13	7
Bedmond, Bethesda B. Class	1	1	0
Brighton, Collection		12	2
Norwich, Boxes ...		14	6
W. Hill, Wandsworth, Collection	1	12	1
Box		5	9
	£11	13	7

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

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—I have heard from one of my former and grown-up "nieces," and from only two others. Am I to suppose from this that no one wants the Corner? No, I will only suppose that perhaps you are shy, or have so much school work to do that you have no time to write to an unknown Uncle John. That being so, I will write to you instead, and I shall be quite content if you read this page, and then do all you can to get others in your Sunday School to read it too. Now for a rather random missionary talk.

I want you all to remember that the one great reason for missionary work is the fact that the Lord Jesus Christ said, "Go ye into all the world, and preach the Gospel to every creature." Whatever anyone may say against missionary work, or whoever may neglect it, it is still true that Jesus said "Go," and that *not going* is disobedience to Him. And you will remember, I dare say, that He promised to be with those who go, saying, "And lo, I am with you all the days." When William Carey was endeavouring to form the first English Missionary Society in 1792, he expressed his faith in this word of Christ's in two great maxims :—

"EXPECT GREAT THINGS FROM GOD.
ATTEMPT GREAT THINGS FOR GOD."

And when Robert Morrison, a few years after, was arranging with a shipowner in New York (because no English vessel would carry a missionary) to take him to China, where he afterwards did a great work for God, the shipowner said to him sneeringly, "And so, Mr. Morrison, you really expect you will make an impression on the idolatry of the great Chinese Empire?" "No, sir," was Morrison's answer, "but *I expect God will.*" But you also know, most of you, another thing that Carey said when he was going to India, "I will venture to go down the mine, *but you must hold the ropes;*" so that, while he expected God to do everything, he believed that God would work through His servants. Are *you* helping to hold the ropes for our S.B.M. missionaries?

Perhaps you say, I can do so little, either in giving money or in working; my little isn't worth doing at all. That's a great mistake. Every drop of rain helps to make a refreshing shower; and Jesus said, you will remember, "She hath done what she could." That's all He expects of any of us. I remember reading of a missionary whom I once met in India, that when he was dying he murmured, "I have tried—I have tried." I want you to try, and to do what you can. Less sweets or other indulgencies, and more pence for the missionary box! When you do that, I am sure Jesus will be "sitting over against the treasury."

Have you ever thought what wonderful things Jesus does with the coins we give? Listen. A missionary in India, seeing a Hindu whom he had not met before, asked him, "Have you ever heard the Gospel?" "No," the man replied, "but I have seen it, and the teaching is good;" and then he explained that a man in his village, if he was angered, would become so violent that people were afraid of him, and he would shout and curse for two days together; but when he was converted through the preaching of the Gospel he became mild and gentle. God used someone's pennies to bring the Gospel to that man, and then He performed the miracle of regeneration and conversion. Is God using your pennies to work miracles of grace? More than that, are your prayers going up to God for these miracles in Madras, Sendamangalam, and the Kollis? or hasn't that miracle been performed in you?

Your affectionate UNCLE JOHN.

LIST OF SUBSCRIPTIONS, &c.,

Received from December 9th, 1921 to January 12th, 1922.

General Fund.

	£	s.	d.
Ilford, Y.P.S.		10	0
A Friend ...	1	0	0
Watford, Tabernacle, Reports ...		3	0
Lewes, Jireh ...	5	5	0
Mrs. Girdlestone ...		10	0
Chesham, Y.M.B.C.	1	0	2
Tottenham, Reports		6	0
Walton-on-Naze ...		11	1
Wandsworth, West Hill, S.S. Birthday Box	1	3	0
Leyton, Reports ...		1	2
Greenwich, Devonshire Rd. ...		15	11
New Year Offerings		10	6
Men's Bible Class		10	0
Cranleigh, Misses Mann (box)	1	2	4
Fleckney, Ebenezer	2	3	0
Crowborough, A.O.		10	0
Bassett Street, Birthday Gift, Dec. 12th		2	6
Wood Green, Dovecote	1	10	0
S.S.	4	18	1
Staines, S.S. & Workers ...		13	0
Croydon, Salem S.S.		16	0
Tadworth, Sale of Work, per Mrs. W. H. Wapling	17	0	0
Hounslow, S.S.	4	4	9¾
Envelopes	4	3	3
Wandsworth, Chatham Rd. S.S.	1	11	0
Streatham, Hambro Rd. S.S.	1	6	6
Richmond, Salem ...		6	9
S.S.	1	10	8½
B.C.		13	8½
Farthings Collected, Stella, Douglas, Oswald & Bruce		16	0
Donation from a purse found ...		5	0
Boxes	2	10	1½
Newcastle-on-Tyne ...		7	6
Reports		1	6
Kenninghall S.S. ...	2	5	10
Boxes	1	12	6
Mrs. B. Bloomfield		5	0
Kilburn Vale ...	2	4	2
Harwich, Envelopes		10	0
Wellingborough, Reports		2	6
Leicester, Ebenezer, Tract Society ...	3	0	0
Manor Park, Sale of Needlework		10	10
Sale of Raffia Work		9	3
Sewing Class Farthing Box ...		3	6
S.S. Xmas Birthday Collection...		12	3
S.S. and Birthday Box		5	9
Guildford, O.B.C., S.S.	7	0	0
Clapham, Courland Grove, S.S. ...		5	6
Birthday Box ...		5	10
Envelopes	1	0	0
Rowley Regis ...		15	0
Hartley Wintney, Envelopes	3	3	3
St. Neots, S.S. Xmas Coll. ...		15	0
Chelmsford, Reports		2	3
S.S.	2	19	9
B.C.	1	0	0
Notting Hill Gate, Mr. Harold Burbage (box) ...	5	12	0
Birthday Box ...	2	7	0
B.C. (box) ...		11	0
Chelmondiston, Mr. W. S. Cotton		10	0
Collection	1	0	0
Northampton, Providence, Mrs. Wilson ...		2	6
Mrs. Coles		2	0
Mr. Coles		2	0
Miss Jackson ...		3	6
Croydon, Derby Rd. B.C. ...	1	4	2½
Wattisham, Box ...	1	0	6
North Finchley, S.S.		15	6
Reports ...		2	0
Dorking, Subs., Contributions & Proceeds of Work sold ...	10	10	6
Cambridge, Reports		4	4
Ampthill, Mr. L. Clarke, env.		3	6
Ilford, A.C., Birthday Gift, Jan. 8th	3	0	0
East Ham, A Friend	1	0	0
Otley, Reports ...		1	0
Eaton Bray, Envelopes		10	0
Chadwell Street, Miss Deal, envelopes		5	0
Birthday Gift, Jan. 7th	2	0	0
Southborough, Miss R. Miles ...		5	0
Bethnal Green, S.S.	2	0	0
Gaddesden Row, Miss M. A. Hughes		10	0
Coventry, Miss Redfern ...		9	0
Miss E. M. Harris		10	0
Envelopes		5	0
Isleworth, S.S. (box)		10	9
Miss K. Smith ...		5	1½
Cheltenham, Subs.	1	0	0
Envelopes		10	0
Margate, Reports ...		1	2
Donation		1	2
Walthamstow, Church Hill, Reports		2	0
Brighton, Tabernacle, S.S....	1	0	0
Poynings, Envelopes ...		5	6
Leyton, Goldsmith Rd. ...	3	7	9½
S.S. in Memory of D. A. Thrower's Birthday, Jan. 8th, 1922... ...		14	3
Stoke Golding, Envelopes		12	0
PERSONAL :—			
Mrs. Stockwell ...	5	0	0
Mr. & Mrs. A. G. Harris	3	3	0
Sale of Indian Work	1	0	0
Mr. & Mrs. N. Knowles ...		10	0
Mrs. Howes ...		5	0
Messrs Geo. Brown, Son & Vardy ...	1	1	0
Mrs. E. S. Frost Birthday Gift, Dec. 18th ...		2	0
Miss Mabel Bowen		2	6
Mr. A. G. Larcombe		5	2
Mr. W. H. Begbie		4	5
Mrs. T. Baldwin		15	0
Miss S. Swinyard, Reports		1	0
Mr. & Mrs. Driver	1	0	0
Per Miss E. Butcher— Invalid Friend at Hitchin ...	1	11	7
Friend at Walmer		5	0
Friend & Upton-on-Severn ...		5	0
A Friend ...		15	0
Mrs. W. Payne, donation ...		5	0
Box		7	7½
Mrs. Church, Envelope	5	0	0
Miss Button ...		4	4
Mr. W. Harris ...	1	1	0
Miss L. Arnold ...		4	0
MISCELLANEOUS :—			
2½ per cent. Con. Stock (£39 1s. 11d.)		4	10
2½ per cent. Con. Stock (£451 7s. 5d.) ...	2	16	5
Interest on Deposit	7	0	9
	£165	11	8¾

Herald Fund.

	£	s.	d.
Hounslow ...		9	0
Tottenham ...		10	0
Tadworth, Miss Iles ...		2	0
Mrs. Harding		2	0
Ilford ...		4	0
Ilford ...		7	4
Leyton, Goldsmith Rd. ...		13	0
Fulham, Ebenezer		10	0
Lessness Heath ...		2	4
Cransford		5	0
Salhouse		4	0
Richmond, Salem ...		2	5
Newcastle-on-Tyne ...		9	6
Kenninghall, Mrs. A. Bloomfield		1	6
Miss A. Bloomfield		1	6
Bromley		12	8
Newton Toney ...		2	0
Wellingborough ...	1	10	0
Hastings		3	0
Tadworth		7	6
Hartley Wintney ...		7	0
Leicester, Zion ...		5	0
Manor Park		10	0
West Ham, Tabernacle		10	0

Continued on page 30.



JAMES B. COLLIN, Esq.
President of the Strict Baptist Mission.

Vol. XXI. *New Series, No. 183.* **March, 1922.**

The Strict Baptist Mission HERALD.

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



A CORNER OF KIBANGADU. MR. BRAND PREACHING.

Price One Penny.

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

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The Strict Baptist Mission HERALD.

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

VOL. XXI.] MARCH, 1922. [*New Series*, No. 183.

CURRENT NOTES.

WE welcome the news of the safe arrival in Madras of Mr. and Mrs. Booth and Mr. D. A. Thrower, and our heartfelt wishes go upward on their behalf for a happy and fruitful term of service. May the joy of the Lord be their strength, and His arm of power their protection and support.

* * * * * *

The new spirit in India, although it has become familiar through newspaper reports and the references to it by our missionaries, comes home to us with new force, if not with fresh significance, as we read in Mr. Booth's paper of the missionary house-party being pelted on the day of the Prince of Wales's visit. Let us keep the Indian unrest and our missionaries in prayerful memory.

* * * * * *

The completion of our first chapel on the Kolli Hills should awaken gratitude to the Lord in our hearts as well as in Mr. Brand. We can understand in a measure his feeling of peculiar gratitude after so long delay and many disappointments. Our missionaries and we are one in service, and though we have not had the labour we rejoice with keen interest in this substantial testimony to the being and the grace of God amid the false gods of the Kollis.

* * * * * *

If we may refer again to our desire to send out more Christmas boxes this year we will draw special attention to Mrs. Brand's paper on the subject.

THE S.B.M. AND THE WORD OF GOD.

IN October last the Bible League published in its Quarterly Magazine a list of thirty-three Missionary societies which had "given the unqualified assurance that they do not and will not send out as Missionaries any who deny or doubt the Full Inspiration of the Bible." This was the result of a resolution of the Bible League passed last year and addressed to all the great foreign Missionary Societies, and to others so far as they could be traced. It was painfully significant that the names of some well-known Missionary Societies were absent from the list. We regretted that the name of our own Mission was absent, but this, it afterwards appeared, was due to oversight, for our Secretary has since received a request from the Bible League for its inclusion. This, with the Bible League resolution, was laid before the last S.B.M. Council Meeting and, amid signs of hearty sympathy with its terms, unanimously agreed to. The resolution of the Bible League ran as follows:—

> "That this interdenominational gathering of Christians, moved to deep concern as to the bearing of Destructive Criticism of the Bible on Missionary Work, and praying that the Word of the Lord may run and be glorified in all parts of the world, earnestly begs Missionary Societies, and especially the Candidates' Committees of these Societies, to exercise constant watchfulness against the sending forth as Missionaries of any who deny or doubt that every writing of the Old and New Testaments is God-breathed, through men who spake from God, being moved by the Holy Ghost."

We are sure that this resolution will command the hearty approval of our subscribing Churches. We, who believe in the plenary and verbal inspiration of the Bible, are confronted by a growing apostasy, sheltering itself under the name of Christian and, in some cases, using the old Christian terminology with new meaning, and in others denying the historical character of large parts of the Old Testament, the miracles of the New, and attacking the very Person of Christ. This has infected not only Christian colleges and pulpits, but Sunday Schools and Missionary Societies, and it behoves us to carry on our work among the heathen and to bear our witness for God's Truth at home. Our Lord's command abides and we may not say that, because some are carrying their destructive, Christ-dishonouring theories to the heathen as if they were Gospel truth, we will have nothing to do with Missions at all. Rather we must rejoice that there *are* faithful souls who honour God's Word; and we must at all costs support them.

Our Foreign Field.

The News of the Month.

MADRAS.—New Year Feast at Vepery.—It has been customary for the members of the congregation at Vepery to gather on New Year's Day for the distribution of biscuits, sweets and plantains, as a token of goodwill and joy for the opening year. This year it was felt that a good meal of curry and rice would be more Indian in character, and also would more effectively symbolise the unity of the Church, as the members would sit down together for the meal; till now they have taken the eatables home in their pockets. It was found that the money available was sufficient, and the meal was prepared. Quite a large number sat down together, and the deacons earned the thanks of the Church for the hard work that they put into it.

Arrival of Mr. and Mrs. Booth and Mr. Thrower.—It was a great joy to be able to meet our friends at the railway station on the morning of January 5th, and to welcome them home. All were looking well, and glad to be at the end of their long journey. The members of the Vepery and Ayanapuram Churches arranged a most cordial welcome meeting at the bungalow, and the Semmen Street Bajanai and Reform Association provided two interesting entertainments in the schoolroom there. It was a happy experience to introduce to Mr. Booth the goodly number of new Church members who have been baptized since he left in 1919. It seems very natural to have Mr. and Mrs. Booth back again in their old places, and Mr. Thrower is busy with the *munshi*, learning the rudiments of the Tamil language.

Visit of H.R.H. the Prince of Wales.—This has been the outstanding event of the month for Madras. The Prince arrived from Rangoon on January 13th, and was given a royal welcome by the crowds that lined the route of the procession. Madras showed conclusively that her people are loyal to the British Raj. The Gandhi party were in evidence, and sought to stir up strife by egging on the rough hooligan element that exists in every city. Some ugly incidents occurred in various parts as the people were returning home, but all is quiet again now. School children had holidays and a special review by the Prince, and the Municipality provided a bag of sweets and nuts for every child attending school. The visit will be long remembered.

January 19th, 1922. L. WATTS.

The Christian Church in India.

(*Continued from page* 22.)

MODERN missionary work in India dates from 1793, when William Carey landed in Calcutta. He was the first English missionary to India, and he is recognised by all as the father and founder of modern missions there. Carey was a man of boundless devotion, heroic diligence, absolute unselfishness, insatiable appetite for learning, tremendous concentration, and unlimited capacity for work. He served the cause of God in India for forty years. The project nearest to Carey's heart was to give to the people of India the Holy Scriptures in their own tongues. He himself translated the whole Bible into four Indian languages, and numerous portions

into other Indian dialects. Right through his long missionary career he lived up to the motto he expounded so ably before leaving England : " EXPECT great things from God . . ." " ATTEMPT great things for God."

We who are in the true line of succession to William Carey would do well to ponder afresh the wide and deep implications of his famous motto, and to seek more earnestly to put it into practice forthwith. (" Krishna pal "— " O thou, my soul, forget no more.") From the days of Carey until now the history of the missionary cause in India has been one of continued progress, development and expansion.

Turning now from the historic background, let us consider the present-day **Environment of the Indian Christian Church.**

India is one of the storm centres of the new world emerging out of the war. She is now in the midst of a conflict between the new ideals and the old. This great sub-continent of Southern Asia is seething with new currents of thought and life. The tide of democracy is rising in India to-day. Unrest characterises every phase of life—political, industrial, social, intellectual and religious. That which is euphemistically called " Unrest " has developed into antagonism, sedition, anarchy and insurrection. The extremists are persistently endeavouring to foment a revolution. Hindus and Mohammedans have loudly proclaimed that their ancient rivalries have been buried, and that they now form one Indian nation. But the recent action of the Mohammedan Moplahs has shown that the ancient rivalry is deeper than the new union. The Mohammedans slaughtered Hindus as well as Europeans, and their aim is the establishment of a Mohammedan kingdom in India. Let us bear in mind the religious differences which divide Hindus and Mohammedans. Hindus believe in countless gods, and practise idolatry, and observe caste; Mohammedans believe in one god, and repudiate idolatry, and have no caste.

The riots which broke out in Madras last August were industrial in origin. The fight was between caste Hindus and non-caste Hindus or Panchamas. The way in which the Panchamas have openly fought the caste folk marks a new era. To appreciate the present situation we must remember that for many centuries the Panchamas have been treated as serfs by caste Hindus, who regard Panchamas as polluting and untouchable, prohibiting them from Hindu temples and forbidding them to read the Vedas or Hindu Scriptures.

When we were preaching in Madras on the excellence of the Christian Scriptures, a listener asked the preacher, " Is not our Veda (Bible) as good as yours? " Noting that the questioner was a Panchama, our preacher Dyriam asked, " Which of the four Vedas is your Veda? " The man could not say. The preacher told him that as a Panchama he could not claim any of the Vedas, for not one of the Vedas recognised the non-castes as true Hindus. The questioner tried to argue the point, but some Brahmins present confirmed the statement of the preacher, and said to the questioner, " Go, you pariah fellow; what have you to do with Vedas? " There are more than fifty millions of Panchamas in India, and it is a most significant fact that more than three-fourths of the Indian Christians to-day are of Panchama origin.

The present-day attitude of Hindus generally towards Christianity can be summed up by the words Indifference—Opposition—Imitation. There are millions who are absolutely untouched by Christianity. To millions more it is merely the name of a foreign religion with which they have no concern. The attitude of the general community is that of an invincible indifference. Others acquainted with the progress made by Christianity in India, and

zealous for their own faith, oppose Christianity and seek to bring it into contempt. They employ men to break up meetings, and to make Christian preaching in public impossible. They set up opposition schools, and persuade or compel parents to remove their children from Christian schools. Others, again, imitate the methods of the Christian Church in carrying on Hindu propaganda. When I was preaching in the vicinity of Madras, a caste Hindu took his stand by my side, and to the audience I had gathered he delivered an address on Hinduism, mixed with much abuse of Christianity.

They have established a Young Men's Hindu Association. There is a Hindu Missionary Society. In its latest report this society states that through its work sixty-four Christians have reverted to Hinduism; also that in one town thirty-six Panchamas have been received into the society. One wonders how these converts will be received by Hindus generally.

In her environment the Indian Christian Church is faced with dark and degrading heathenism, largely indifferent, but partly suspicious, resentful, and actively opposed. Heathenism is the enemy of Christianity as darkness is the enemy of light. The light must overcome the darkness, or the darkness will overcome the light. Christianity must conquer heathenism, or heathenism will conquer Christianity.

In its long, long history Hinduism so far has overcome every other religion brought into contact with it. Hinduism is a sleepy tiger, on whom it is beginning to dawn that the growing number and increasing influence of the small and despised body of people called Christians may possibly in time become a real menace to the supremacy of Hinduism. When it is convinced that its priesthood and its caste system are in real danger, then the tiger of Hinduism will spring ruthlessly on the Christian fold and seek its utter destruction, but it will not accomplish its purpose.

(To be continued.)

Madras Once More.

WE had an uneventful voyage to Colombo on the ss. *Malwa*. Apart from a tossing in the Bay of Biscay, we had a smooth passage. Although we have called at Aden on several voyages, this was the first time we had an opportunity of landing. Aden is as dry and barren as a cinder heap, the town being built in the crater of an extinct volcano. We visited the renowned water-tanks, which are said to date from the time of Solomon. They consist of a number of masonry cisterns, most massively constructed in an angle formed by two hills. Each cistern has a capacity of several million gallons, but they were quite empty at the time of our visit.

During the voyage I preached on two occasions in the second saloon, and for a P. and O. boat the attendance was quite good.

On January 3rd we left the *Malwa* at Colombo, travelled by rail to the north-west of Ceylon, passing to India by the steam ferry across Adam's Bridge, which is known to Hindus as Rama's Bridge. According to Hindu history, when Rama was seeking to rescue his wife Sita, who had been carried captive to Ceylon, the monkeys tore up the rocks and constructed a passage across the straits. Present-day travellers find that from Talaimanaar in Ceylon there is a sea trip of two hours in a ferry steamer to Danushkodi, which is at the extreme point of a causeway built across a chain of islands extending to the mainland of India. Entering a train on the Indian side of

the straits, we soon passed Rameswaram, where is situated one of the most famous temples in all India, and said to be founded by the great Rama himself.

Travelling all the time through Tamil country, we reached Madras early the following morning, and received a warm welcome from our missionary colleagues there. We were thankful to reach the end of our journey in safety and health. The next few days were occupied in unpacking and settling down in our old familiar surroundings. Intertwined with this business there were Welcome Meetings, when we were garlanded in the customary manner. Many were the smiles of recognition and expressions of pleasure.

On the following Lord's Day we worshipped with the Tamil Church at Vepery in the morning, and at Semmencheri in the evening. From this time onward life has been resuming its former aspect, as we have each day taken up various duties and made acquaintance with new problems and new possibilities and a new spirit, amid the old setting of the work.

Within a few days of our arrival we had an unpleasant experience of the spirit of New India. Owing to the action of the extremist Gandhi and his followers, it became the duty of all Europeans to give all possible support to loyal Indians in according a welcome to H.R.H. the Prince of Wales. The Mission House party accordingly took its place on the roadside, and as the royal carriage passed we gave the Prince a rousing British cheer. The Prince was seated in his carriage under a gigantic and gorgeous umbrella. As we were returning to the Mission House, when passing through Pursawalkam bazaar, we were greeted with salvoes of jeers from the assembled crowd, and pelted with sticks and stones and mud and filth. The police, some armed with rifles, were present in strong force on the spot, and witnessed the assault, but they made absolutely no attempt whatever to restrain the mob in any way, nor did they offer us safe escort. In this way New India expressed its disapproval of our loyalty. We were thankful to reach home without serious damage. That morning, in another part of Madras, the streets had to be cleared by armed British troops, after a number of loyal subjects had been maltreated by the " Non-Co-operators." ERNEST A. BOOTH.

About the Christmas Boxes.

IT is really a pity the dear children and friends who work so bravely and patiently for the Christmas boxes, year after year, cannot be here when their pretty gifts are distributed! When I see the name of a small worker sewn on to a carefully made coat, how I wish that the eager hand that made it could place it into the outstretched hand of her little dark sister! But as it cannot be, and *we* have all that joy and you all the labour, let me try to tell you how we feel about it all.

We form them up into a row—their dear little dusky bodies not too much covered with the piece of cloth they wrap around them. And the change from no coat to a bright coloured, neatly-made one is really wonderful. When we had been fitting on the garment, and at last stood back to see the effect, Mr. Brand remarked to me, " Do you see the transformation? " and I did indeed. It was a really pretty sight. The caps added the last touch of civilisation, and the contented smile on each face would be quite enough to set you all at work again for the boxes next year.

This year we had the added pleasure of bringing a tray of toys out for each child to choose from. The musical instruments went first, as nearly all

the children have to mind cows, and they love to make plenty of noise while doing so.

Now I want to thank you all for all you have done, and I want you to do even more next year, for although we have had plenty, I believe in some of the fields cloths have been a little short, and it must be a bitter disappointment for any child to find nothing for him or her. I do not suggest that those who *have* sent should send more, but if others would join the ranks of workers the fields that have more schools might have two boxes each next year.

EVELYN C. BRAND.

A New Year's Blessing.

IT seemed very fitting that the first act of public worship in 1922 should be a baptizing service at Vepery. By the good hand of our God, we had the joy of baptizing three young disciples at eight o'clock on New Year's Day morning, and receiving them afterwards into the Church as a token of God's blessing on the opening year.

Sanjeevarajan was the first to descend into the pool. He comes from Egmore. For many years he was a student in our school there, and though he pursued his studies beyond the standard of our school, and has been at work as a printer's reader for some time, he has continued attendance at Sunday School and the services all along. Although he comes from a heathen home and has had to withstand opposition, yet he has maintained a steady growth in grace since the time that the truth of God first dawned on his heart as a boy in school. His experience has been a quiet, constant growth into Christ by laying hold of Him in faith as personal Saviour and Guide. He is now known by the name of Paul.

The other two were Ponnuswamy and Murugesan, of Semmen St. Some time ago, on returning one evening from a village meeting, I found them waiting for me. They told me that they had been talking over the matter together, and had come to the conclusion that there was no truth in Hinduism and they felt that they must become Christians. Their desire was earnest, though they had grasped but little of the way of salvation. Time was given that evening to marking and explaining several portions of God's Word in a Testament. These they took home to study and consider. Then at intervals they came again and received instruction. Quietly and earnestly in these hours they have made known the sins that were burdening their hearts and the difficulties that confronted their faith. As we have read the Word and prayed together, we have felt the power of His Spirit. He has led them step by step into the faith of Jesus Christ, and now they have obeyed Him in baptism. These tokens of His grace and blessing are precious experiences.

L. WATTS.

A Day at Elur.

ELUR is a village of about 800 houses, and is ten miles from Sendamangalam. Two years ago, through the agency of one of our colporteurs, a young Panchama man living there was brought to a knowledge of the truth, and was baptized.

Our workers then began to pay more frequent visits, and the people appearing friendly and interested, a resident preacher was placed there about ten months ago. This did not please the villagers, they refused to allow him to draw water from their wells, and he was so made to feel his isolated position, that he grew rather disconsolate. So six months ago a colporteur also went to live there, and now we have two Biblewomen working in the neighbourhood.

On Thursday, September 22nd, I went over to Elur to see some of their work, started out in a jutka at about 7 o'clock. It was a pleasant ride in the fresh morning air, and the road is tolerably good in comparison with others. It winds round the base of the majestic old Naina Mulai, whose summit crowned by a Hindu temple can be seen for many miles around; then leaving it behind we took the Namakal road for a short distance, but soon branched off to the left on a five-mile cart track which ended in Elur.

The first visit to a village is usually most unsatisfactory where real work is concerned, the people are so full of curiosity and excitement, that they pay very little attention to the message which one is so anxious they should hear and heed. Many of them had never seen a European woman before, and certainly one had never visited their village, so all day long crowds followed me round, and were far more interested in my dress and appearance than the message I brought. My sun topee was particularly strange to them. " Why do you wear that? " asked an old lady. " To protect my head from the heat," I explained. Then touching the crown of my topee, she argued, " But your head cannot go up as far as that, what else have you inside? " Seeing she would not be easily satisfied, I took it off to let her examine the lining, while the other women exclaimed at the extraordinary fashion of wearing the hair coiled on the top of the head instead of at the back, as all their woman do.

All the morning was spent with Biblewoman Anukiragam; she has induced two or three young women to begin reading lessons, so I examined them and spoke to little crowds of women in various parts of the village. By 12.30 heat and hunger compelled us to return to the Biblewoman's house, where a tiny room had been prepared for my use. The welcome shade was appreciated after the blazing heat, and although swarms of little red ants were ahead of me in discovering the contents of my lunch basket, I enjoyed a good meal.

This was followed by a model lesson and a brief season of prayer with the two workers, and at 1.45 I started out with Biblewoman Kirubai to see some of her work. We visited six or seven houses, giving a Bible lesson in each, and distributing tracts wherever we found a man who could read. By 4.30 the sun was fast sinking in the west, so I turned homeward.

In the morning I had passed a small village about half an hour before reaching Elur; the sun being dazzlingly bright, I was wearing dark glasses to protect my eyes. These and the sun topee made me a curious spectacle to these innocent villagers, so on my return, when I reached the entrance of this village, four men who were evidently on the look-out, stopped the jutka. I noticed one of them was a Mahomedan, and the Moplah riots being fresh in my mind, I could not help feeling a little nervous, but there was no occasion for it. They enquired of the jutka driver, whether his passenger was a man or a woman. Annoyed at the delay, he replied curtly, "A woman, a white woman."

" Where does she come from? "

" She belongs to the Sendamangalam Dhori."

" From what village did he get her? "

" Village! she comes from the great city, Madras."

" Oh, ho! is that so," they rejoined duly impressed, and after coming round to the back of the jutka to make a satisfactory inspection, they allowed the bundy man to drive on. I reached home just as darkness was falling, feeling glad that I had had this opportunity of visiting Elur, so ignorant and dark, yet so full of possibilities.

September, 1921. O. M. MORLING.

The Ladies' Zenana Auxiliary make a special request for prayer that Lady Missionaries, who are urgently needed, may be sent them.

Echoes from the Madras Missionary Council.

IN the early part of December I had the pleasure of representing the S.B.M. at the Madras Missionary Council meetings. This Council is a body representative of practically all the missions working in the Madras Presidency, including in its membership the missions of the Brethren as well as the S.P.G., and foreign as well as British and indigenous missions. Needless to say, it is not a council to consider matters of faith and doctrine in any way, but deals solely with administrative matters common to all missionary agencies, such as survey of occupied and unoccupied fields, public questions, relations of missions to Government, language examinations, and statistical reports on various branches of work. Many of these questions are of little interest except to workers in the field, but some notes of general interest I pass on.

The report on the progress of the Indian Church was read by an Indian pastor. He pointed out very forcibly that the figures available showed that out of every 100 people returned as baptized Christians by the Churches in the Presidency, only 25 were returned as communicant members. It was estimated that if another 25 were reckoned to be " baptized " children not yet old enough to become communicants, about 50 per cent. of the Christians in the Madras Presidency were adults whose Christianity was so immature that they could not be admitted to communion. Had he deducted the membership of Baptist and other Churches that demand conversion as a pre-requisite to baptism, the figures for the other Churches would have been worse still. He pointed out the danger that these immature Christians are to the progress of the Christian Church. I was glad that he, being a pædo-baptist, recognised the danger, though I doubt whether he fully recognised the falsity of the position of those Churches that teach baptismal regeneration, and so delude these multitudes into believing that baptism is sufficient to make them Christians.

He rather sought to explain the case by pointing out the serious lack of plain Bible teaching in the Churches, and urged that much more attention should be paid to the simple teaching of the Word of God. There is certainly a tremendous need for Scriptural teaching in Indian Churches, for the theological seminaries to a large extent are hot-beds of higher criticism. In this connection I might mention that recently a " Bible League " has been formed amongst Indian missionaries to foster the teaching of the unadulterated Word of God.

In the discussion on the report on education, it was pointed out that under the Reforms Act the department of education has been handed over to an Indian Minister, and very soon missions will be far down the list as regards the number of schools they manage. Hitherto, missionaries have led the way, and the bulk of the education given in mission lands has been given by Christians. Shortly it will not be so, but it was urged that missionaries should still seek to lead the way with regard to the quality of their teaching. A Christian ought to be a better teacher because he is a Christian, but the figures show that a very large percentage of teachers in mission schools and colleges are Hindus and Mohammedans. These certainly cannot be expected to teach Christianity *I am happy to say that the schools of the S.B.M. are not conducted by Hindu teachers.*

Though I was thankful for the information gathered at the Council meetings, I came away with a certain feeling of sadness, that in these, and other ways, India is being kept away from the pure spring of the Water of Life to a large extent. India needs more of the Gospel of the grace of God. The knowledge of these things should help us to pray more intelligently for India.

March, 1921. L. WATTS.

Pioneer Evangelism in Kakkaveri.

THE first time we were able to use a motor-bus in visiting any of our stations was last month (August, 1921) as we went to Rasipur. Unhappily, such vehicles do not run through Sendamangalam, so we took to pony jutkas, and pitched, tossed and tumbled to Naina Malai shandy, five miles north-west, where motor-buses pass between Salem and Namakal. Another hour brought us to the head town of the adjoining taluk, while the bullock bundy, containing provisions, camp cots, literature, etc., which started in the early morning, arrived an hour later.

Our accommodation in Rasipur is one room of a *chattram*, or small rest-house, and its adjoining verandah. Within an hour of the arrival of the bullock cart, camp cots were fixed, beds were spread, boxes arranged, and food for the evening was being prepared.

Sunday morning found us all at Kakkaveri, two and a half miles away. Our services are still held in a small, dirty old hovel; but this time, to the inconveniences of filth, lack of room, and absence of furniture, was added that of an open roof. At the last moment we partly remedied this by laying some maize stalks over the bamboo rafters to break the glare and heat of the sun.

Whenever the missionary attends the service at Kakkaveri we have a full audience. This time not only was there the attraction of a white man, but that of the white man's bride and of little Monica. The curiosity of the people knew no bounds, so that, apart from the congregation inside, where our auditors sat closely packed on their floor mats, was the excited crowd pressing round the door and the two tiny windows.

The furniture of the sanctuary was of the simplest and strangest. A folding camp stool, an old, old wooden mortar (the rostrum chair), a deal box perched on the severed trunk of a tree (the parson's desk), and a few mats woven of date palm leaves—this was all our boast!

Perhaps the most helpful part of the service is that occupied by lyrics. To assist those who cannot read, and those who fail to understand what they read, very often each stanza of the hymn is read aloud and very briefly explained. This not only secures a larger number of the audience joining in the singing, but makes this part of the worship less formal, more real and hearty. Moreover, it is more truly Indian. In order to obtain closer attention and to give a larger share of the service to the worshippers, the reading of Scripture is alternate, the preacher reading a verse and the congregation a verse. The sermon is given in as conversational a fashion as possible, and is always well sprinkled with questions. We believe that, here at all events, sermons should be more Biblical than theological; not only spiritual and worshipful, but instructive.

Of course, our worship was far from being free from interruptions. People struggle at the door for the best view of the proceedings; at the window by my side old women pass uncomplimentary remarks on my bride, thinking that her fair hair *must* be all grey; at a very inopportune moment someone rings my cycle bell; so that often a carefully prepared address is rather freely punctuated by loud warnings from preacher and audience to the crowd outside. But it is remarkable what detachment from immediate surroundings, and what concentration of mind our Indian brethren are capable of, and that under circumstances which, to the poor white man, are quite impossible.

A Happy Christmastide on the Kollis.

As we left the little meeting and crossed the piece of ground we have recently purchased, we looked forward with longing to the time when we shall have a real chapel standing on our own ground, where we shall be able to worship God under more favourable conditions.

Sendamangalam, September 26th, 1921. D. MORLING.

Opening of the First Chapel on the Kollis.

THE first building on the Kolli Hills to be set apart for the worship of God was opened for public use on the morning of Christmas Day, 1921. The structure of this house of prayer is of hard gneiss stone, quarried on our own land. The woodwork of doors, windows and roof was sawn from trees on the Kolli Hills by hillmen whom we have trained in the use of the pit-saw. The work was begun some years ago, but was constantly brought to a standstill owing to the difficulty of getting masons from the plains to come to the Kolli Hills. However, the walls at last having been finished, we set our hearts upon finishing the roof before Christmas. By dint of great exertions we succeeded in fixing the last sheet of corrugated iron on the roof at dusk on Christmas Eve!

The next morning every member of the Christian community on the Kolli Hills was present at the opening service. The congregation numbered about forty, including the three families of the Kolli Hill converts. The text of the sermon was Haggai ii. 9: "In this place will I give peace," the same text as that from which I preached my first sermon in Tamil at the opening of Vepery Chapel, Madras, thirteen years ago.

Our valued friends at St. John's Wood (Mount Zion Sunday School) enabled us, by a special gift of £30, some two and a half years ago, to begin the building, which is now practically complete, and we thankfully remembered them on the opening day. But our thanks are rendered first of all, and most of all, to our heavenly Father, who has given us not only the means to provide the material structure, but also the converts to worship therein.

J. M. BRAND.

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 *change 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**

Our Home Churches.

Prayer Subjects for March, 1922.

Week Beginning—

SUNDAY, 5th.—Praise for the safe arrival of Mr. and Mrs. Booth and Mr. Thrower, and prayer for their guidance, help, protection and blessing in the work they have been called to and are now commencing.

SUNDAY, 12th.—Prayer for Mr. and Mrs. Watts, who will be leaving Bombay in the *Kaisar-i-Hind* on the 18th of this month, that they may have safe conduct and a health-giving and strengthening voyage and the conscious presence of their Lord.

SUNDAY, 19th.—Prayer for Indian Christians generally, and for our own converts and native workers in particular, that grace may reign in their hearts amid all the disturbing and distracting influences now surrounding them. (See page 36.)

SUNDAY, 26th.—Praise for the disciples baptized at Vepery; prayer for upholding grace on their behalf, and for many more evidences that our Lord is " working with " our missionaries and their native colleagues in each field.

Announcements.

The Special E. A. B. Fund.—In addition to the sums acknowledged on the cover this month, the following have been received, and will be included in next month's List of Subscriptions :—E. H., £1; G. H., 2s., per Mrs. L. M. Parker; Mrs. Gallant, 5s.; and Mr. Chaplin, £5, per Pastor H. J. Galley.—A friend writes to our Secretary that it is not sufficiently known what the fund is for, and this must be our reason for repeating our explanation in October last :—The specialist told Mr. Booth that he must not ride a bicycle to get about as he had done, saying, " *You must rule that out as an impossibility; the best conveyance would be a small runabout,*" *i.e.*, a motor cycle car. The doctor added that Mr. Booth, although so far restored as to be able to return to India, would be able only to do a strictly limited amount of work owing to his nervous condition, and that this means of getting from station to station would involve the least amount of nervous strain. The Council felt it to be impossible to disregard the specialist's advice. Hence their appeal in October. They are grateful to many friends for their kind response, and the Editor takes it upon himself to intimate that the sum required, about £250, has not yet been reached.

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The Half-Yearly Meeting has already been announced for Wednesday, May 3rd. We are now able to say that it will be held at West Ham Tabernacle by the kindness of the Pastor and Deacons. A Wednesday has been chosen this year to afford an opportunity of attendance on the part of many who might take advantage of the half-day closing, especially in towns around London. The evening meeting will begin at 6.30 and close at 9 punctually.

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Mr. and Mrs. E. A. Booth and Mr. D. A. Thrower arrived at Colombo on Tuesday, January 3rd, and at Madras on January 5th.

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Mr. and Mrs. Lincoln Watts will (D.V.) leave India on March 18th, and are expected to land in England at the end of the first week in April.

Varied Home Activities

Miss Appleby, we are glad to say, has now passed her second Tamil Examination. We congratulate her and the L.Z.A.

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The Council of the S.B.M., at their last meeting, passed a unanimous vote of condolence with our brethren Pastors W. S. Baker, of Gurney Road, and G. F. Staddon, of Rattlesden, in their recent bereavement.

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The Ladies' Zenana Auxiliary Gift Week for the Biblewomen's Fund will be held from March 12th to 19th. L.Z.A. Secretaries are asked to forward the gifts to Miss P. P. Nunn, 58, Myddelton Square, E.C.1.

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The Quarterly Prayer Meeting of the S.B.M. Council will be held at White Lion Street on Friday, March 31st.

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The President of the S.B.M.—As promised last month, we are presenting a portrait of Mr. James B. Collin, who succeeded to the Presidency of our Mission, by the unanimous vote of the Council and Delegates to the S.B.M. Association, on the resignation of Pastor Edward Mitchell.

Birth.

To Mr. and Mrs. L. WATTS, a daughter, Edith Hope, on January 23, 1922.

List of Subscriptions, etc.—*continued from page 48.*

	£	s.	d.
MISCELLANEOUS :—			
Legacy, re the late Mr. C. C. Harris	100	0	0
	£447	9	11½

Herald Fund.

	£	s.	d.
Hollinwood, Bethesda S.S.		13	0
Gravesend		10	0
Bexley Heath		10	0
Sudborne		3	4½
Middlesborough	1	0	0
Wisbech		12	0
Haworth		3	0
Chesham		12	0
Norwich, Orford Hill		5	9
Wattisham		6	6
Bassett Street		12	0
High Wycombe		12	0
Watford, Tabernacle		13	6
Colnbrook	1	0	0
Newquay		10	5
Tenterden		6	0
Sunderland, Jireh		5	0
Whittlesey	1	5	0
Acton, Tabernacle		15	0
Trowbridge, Zion		8	6
Hounslow		7	8
Calcutta, Miss S. E. Billing		4	0
Bexley Heath, Miss Stone		2	6
Long Marston		12	0
Tottenham		10	0
Chatteris, Miss Ekins		1	0
Peckham, Zion		6	3
Reading, Providence	1	5	0
Sale		10	0
Beccles		13	10
PERSONAL :—			
Mr. Newman Watts	1	10	0
Miss Barlow		2	0
Mrs. M. S. Carpenter		2	0
Mr. and Mrs. Forrester		2	0
Mr. Robt. Z. Goodrum		5	0
Mrs. N. Knowles		1	6
Miss R. M. Brain		2	0
A Friend (Brockley)		2	0
Mrs. E. E. Brett		10	0
Miss C. Hutchinson		1	9
A.E.	1	0	0
Mr. S. P. Boys		1	4
	£19	14	10½

Special E. A. B. Fund.

	£	s.	d.
Miss Osmotherly		10	0
W.E.P.		5	0
One of the Lord's Family		4	0
Mr. & Mrs. Galley	1	1	0
	2	0	0
Ack. before	216	8	0
	£218	8	0

Ladies' Zenana Auxiliary.

Money received by Miss P. P. Nunn from Jan. 7 to Feb. 3, 1922.

	£	s.	d.
Northampton, 2 boxes		13	9
West Ham, Girls' Sewing Class	3	10	0
Gurney Road, Half-yearly subs. for B.W. salary	8	10	0
1d. weekly subs.	2	13	5
Lewisham, Quarterly sub. for B.W. salary	6	0	0
Walthamstow, Church Hill, Mrs. Sharpe's Bible Class	3	14	6
PERSONAL :—			
Mrs. Clark		6	0
Mr. & Mrs. Tooke, senior	1	0	0
	£26	7	8

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—I have heard now from two more new nieces, who want to belong to the Corner, "if they are not too old," and they want to have competitions. I will see if I can arrange for this soon. Meanwhile, shall I continue my random talk of last month?

Shall we look in at Africa? The Lord is going to call and send one of His servants there. At present the future missionary is a boy of fifteen, ploughing his father's field in Scotland. "As the plough comes to the road-side the horses stand still, and the boy-driver stops, lost in thought. At that moment he hears a clear call to serve his Master on the mission field, and answers the heavenly voice, saying, 'God helping me, I will be a missionary.'" That boy became Dr. Stewart, and one of Livingstone's friends. He is known as "Stewart of Lovedale," South Africa; but the natives knew him only as *Somgzada*, Swift Strider, and the name was well known, far and wide. Once, when his waggon had broken down far from home, he went to the nearest kraal for help. "Who are you?" the men asked, not at all disposed to trouble about a stranger. "I am Dr. Stewart." No one stirred. "I am *Somgzada*." Instantly every face lit up, and every man was on his feet.

Let me finish this talk with a story of a brave Christian Indian boy. He attended one of the Sunday Schools in Palwal (where is Palwal?), and though he was only eight years old, poor, and belonging to one of the lower castes, he said openly that he would be a Christian when he grew up. As he was so young his people took no notice of this, and even the Indian Christians did not think much of it; but when he was sixteen years old he said, "I am going to be a Christian. I have reached the legal age, and I belong to Jesus Christ. Take me to the Padre Sahib and tell him I want to be baptized." When the missionary saw him, he said, "Ganeshe, it will be very hard for you; there are no Christians in your village, and your people will beat you, and perhaps kill you." "Yes, Sahib, I know, I know. I have thought of all that, and whatever it means, I want to follow Jesus Christ." He was baptized, and went to his own village and made his first stand for Christ there; and there, poor brave boy, he was beaten, and then shut up for two days in a room by himself, a close prisoner, without food, starving and raving with thirst. If anyone in the village wanted to argue with him, he might enter the room, and browbeat and ill-treat him as he pleased. On the third day a young Hindu, who had been a boy in a Sunday School for higher castes, and was at heart a Christian, having influence in the village, brought the boy away and took him to the Mission House. You may imagine how the missionary felt when he saw the boy, whose face was bruised and swollen, his eyes blackened, smears of blood were on his forehead, and the dirt on his face was furrowed where the tears had run down. "Ganeshe," said the missionary, "I am so sorry you have been treated like this, poor boy." "No, no, Sahib, there's nothing for you to be sorry for. I knew it would have to be, and when I was a little boy in the Sunday School I read in my Testament, 'When they shall smite thee upon the one cheek, turn to them the other also,' and I made up my mind that when the time came that's what I would try to do."

Don't you see how wonderfully God works in the hearts of His servants at home and in the hearts of the heathen to whom He sends them?

Your affectionate UNCLE JOHN.

LIST OF SUBSCRIPTIONS, &c.,

Received from January 11th to February 10th, 1922.

General Fund.

	£	s.	d.
Fulham, Lillie Rd....		10	0
Chatham, Enon S.S.		10	0
Crowborough, Few Friends		15	0
Brixton Tabernacle, Envelopes	4	6	6
West Ham, Tabernacle S.S. ...	13	19	3
Wood Green, Park Ridings S.S.	2	12	8
Laxfield, Envelopes	2	6	9
Epsom, Salem, Envs. S.S.		16	0
S.S. (box)		7	0
Gravesend S.S.	1	13	6
Friend	1	19	4½
Hounslow, Envs. ...		10	7½
Stowmarket, Envs.		15	0
Berkhamsted, Envs.	1	10	0
Bromley, College Slip	1	1	0
S.S.		10	0
Mr. H. W. Thorpe	1	2	6
Lewisham, Mrs. Stredwick (box), in memory of her daughter		0	0
Sudborne, Envs. ...		7	3
S.S.		12	11
Home Box		16	3½
Chichester, Envs. ...		4	5
Cheltenham, Mr. A. Mitchell (box)		10	0
Meopham, Envs.		10	0
Fleckney, Mr. & Mrs. Buckby		9	0
Mrs. C. F. Gamble		10	0
Miss L. H. Gamble		5	0
Mr. T. W. Gamble		5	0
Crowfield, Envs.	2	5	0
Walsham-le-Willow, Envelopes	2	13	0½
Reports	1	0	0
Egham, Envelopes...			6
Haworth, Envs.		7	6
Mr. J. Gurney ...	1	11	0
Mr. J. Murgatroyd		4	0
Chesham, Envs.		2	6
Reports		5	6
Southsea, Mrs. Gilsom, Envs.		1	0
Glemsford, Ebenezer, Envelopes		10	0
Ramsgate, Envs. ...		17	0
Braintree, Envs. ...	1	9	0
Norwich, Oxford Hill, S.S. & B.C.		10	2
Donation	2	5	2
Reports		2	6
Berkhamsted Common, Envelopes		1	3
Mrs. C. Hodsden (family) (box) ...	1	10	0
Wattisham, Reports	4	0	0
Loughborough, Forest Rd., Envelopes		1	0
Tollington Pk., Envs.	1	1	0
Bassett St. (boxes)...		3	6
Willingham, Envs.	1	13	7
Cambridge, Envs. ...	1	0	0
High Wycombe	4	19	3
Birthday Offerings	2	0	3
Reports		4	0
Tring, Akeman St., Envelopes		3	9
Margate, Envelopes	18	4	5
Leyton, Goldsmith Rd., Envelopes		18	0
Stevenage, Envs. ...	2	10	0
Ilford, S.S.		13	0
Guildford, O.B.C., Envelopes	1	8	4
Halsted, Providence, Envelopes	9	0	0
Cransford, S.S.	2	5	2
Masbro'	1	12	6
Stockley Miss. & S.S. Girls' Sewing Class (Kolli Hills) ...		12	0
Env. Collection ...	2	10	0
Brentford, S.S.		6	6
Watford, Tabernacle, S.S. ...	1	3	9
Clapham, Rehoboth, S.S. Birthday box	3	10	0
Envelopes	9	17	0
Newquay, Reports		10	0
New Year's Thankoffering		11	6
Aston Clinton, Envs.	1	2	6
Clapham, Courland Gr., S.S.	1	2	7
Birthday Box	1	6	0
Envelopes		5	6
Tottenham, Env. Collection ...		4	8
Wellingborough, Envelopes		2	0
Walthamstow, Church Hill S.S....	1	1	0
Bath, Bethel, Envs.	1	10	0
Sunderland, Jireh, Mr. J. Smith	13	15	0
Middlesboro', Envs.		5	0
Wood Green, Dovecote S.S., Envs.	2	15	6
Whittlesey, Mrs. Benstead's B.C.	1	6	0
S.S.	5	14	0
Boxes		4	1	10
Reports	5	6	0
Aylesbury, Envs. ...		2	0
Acton, Envs.	1	2	6
Reports		4	6
Trowbridge, Zion, Envs.		4	0
Y.W.B.C.		7	2
Girls' Class	1	11	7
Boys' Class	2	12	8
Infants' Class	1	4	7
Misses Summers, Misses Adams ...		12	7
Richmond, Salem, Envelopes	1	4	0
S.S.	1	5	9½
Y.P.S.	2	16	10
Infants		12	8
Mrs. C.		13	3½
Walthamstow, Church Hill Y.P.S.	2	0	0
Poynings, Envs.		8	3
Gt. Yarmouth, Envs.		6	0
Watford, S.S.	1	4	8
Manor Park		12	6
S.S.	2	2	6
Miss Spires 2nd Class Boys, 300 farthings		8	0
Calcutta, Miss S. E. Billing		6	3
Tadworth, Envs. ...	1	1	0
Cransford, Envs. ...		16	0
Hastings, Ebenezer, Envelopes	1	17	6
Ipswich, Bethesda, Senior Christian Band for the Work at Ayanapuram	1	1	0
	4	13	0
Ilford, B.C.		12	0
Boxes	2	19	8
Croydon, Derby Rd. P.P.C.		7	2
Long Marston, Envs.		7	0
Postages		3	0
Acton, Tabernacle, Mr. E. H. Sadler...	1	0	0
Basingstoke, Miss Milsen, Envs.		5	0
Thame, Mr. J. C. Bird, Envelopes ...		4	6
Peckham, Zion, Envs		19	3
Reading, Providence, Envelopes	1	13	6
Reports		10	0
S.S.		6	6
Bible Class		12	5
Sale, Mrs. Haig		10	0
Beccles, Envelopes...	1	3	0
S.S.	2	2	2½
Watford, Beulah S.S.	5	0	0
Bermondsey, Lynton Rd., Envelopes	3	3	2
Chelmsford, Envs....	2	3	9
Rishangles, Envs. ...	1	1	6
Croydon, Salem, Envelopes		5	0
S.S.		3	0
Braintree, Mr. A. Baker, Envelopes		3	0
Guildford, Birthday Gift (Jan. 25)		7	0
Leicester, Zion, Mr. T. E. Anderson, Envelopes		10	0
PERSONAL :—			
Mr. and Mrs. W. Tooke	1	0	0
P.O., Chorley Wood, Envelopes		5	0
A Suffolk Friend, Envelopes		2	6
S.W.A.	10	0	0
Rev. E. Doveton (box)		5	0
Mrs. M. S. Carpenter		10	0
Mr. & Mrs. Galley	1	0	0
Mrs. Paynter, Guildford (Kolli Hills)	2	2	0
Mr. C. H. Gosling	3	0	0
Mr. and Mrs. Forrester		10	0
Mr. Robt. Z. Goodrum		5	0
M.W.		5	0
Mrs. Engall	1	0	0
For Jesus' Sake ...		5	0
Miss R. M. Brain		10	0
Miss R. M. Brain, Reports			6
A Friend (Brockley)		1	0
P.O., January 20, L'pool, Envs. ...		2	6
Miss A. K. Hickson		10	0
Mr. E. A. W. Jones		5	0
Reports			3
Mr. J. Wadsworth		10	0
A.E.	1	0	0
Friend, 400		10	0
Friend, 403 100		0	0
Miss Minnie Ivory (box)	1	0	0
Mr. F. S. Withers, Canada, Env., One dollar			

Continued on page 46.

Vol. XXI. *New Series, No. 184* **April, 1922.**

The Strict Baptist Mission HERALD.

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



A NATIVE BULLOCK CART.

Price One Penny.

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

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THE STRICT BAPTIST MISSION.

The Half-Yearly and Welcome Meetings

WILL (D.V.) BE HELD AT

West Ham Tabernacle,

ON

WEDNESDAY, MAY 3rd, 1922.

3.30 p.m. Devotional Meeting.

Pastor T. REYNOLDS, of St. John's Wood Road, will PREACH.

Tea at 5.0 - - Sixpence.

6.30 p.m. Public Meeting.

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

Speakers:

Our Madras Missionary, Mr. LINCOLN WATTS, of Madras.

Pastors T. REYNOLDS and C. J. WELSFORD.

Collections.

The L.Z.A. Committee Meeting at 2 30 p.m.

The Way There.—District Railway to Plaistow (not West Ham); G. E. R. to Stratford; Trams and Buses to Stratford Broadway. The Chapel is in West Ham Lane, three minutes' walk from Stratford Broadway.

The Strict Baptist Mission HERALD.

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

VOL. XXI.] APRIL, 1922. [*New Series*, No. 184.

CURRENT NOTES.

WE are hoping that the Half-Yearly Meeting to be held at West Ham Tabernacle on May 3rd, at which we are expecting to welcome our Missionaries, Mr. and Mrs. Watts, from Madras, after his seven and a half years' service in India, will be a record one. The meeting is being held on a Wednesday to enable many who cannot get away on other days to come, and we hope the Tabernacle will be taxed to its utmost capacity. We are sure of a hearty welcome at the hands of our West Ham friends.

* * * * * *

As we learn that misapprehension exists in some quarters as to the need for the Special E.A.B. Fund which we fully explained last October and again, but more briefly, last month, we draw the attention of all our readers, whether able to respond to the appeal or not, to our further explanation under Announcements. The appeal for voluntary donations has been made because we could not draw upon the General Fund, or any other fund, for the purpose.

* * * * * *

We draw attention to the letter which appears on another page from Mrs. Silvester, the President of the L.Z.A., who we are glad to say is recovering, although she has not yet the full use of her eyesight. We trust this and the previous appeals may be so used by our Lord, that there may be eager responses from those He has chosen, "Here am I; send me."

* * * * * *

Events in India call for our continued watchfulness and constant prayer, and in particular as to their effect on the work of our missionaries. Missionary work is more difficult than ever, and our brethren specially need our prayers for Divine direction, help, blessing and protection.

PRAYER FOR INDIA.



UR interest in the affairs of India is direct and intimate, and that in more ways than one. As the great Dependency of our country, and as the land in a limited area of which the Strict Baptist Mission is working amid appalling darkness, in which also our brethren and sisters are representing us in voluntary exile and holding forth the Word of Life, it demands our earnest attention and supplication. Whatever affects the political, social and economic condition of India has reactions sooner or later upon our missionaries and their work for God.

"The unrest in India" has become so familiar to us all that we are in some danger of discounting it as little more than a phrase, and so of disregarding the duty we owe to our brethren of reckoning ourselves one with them, and praying accordingly. We must, however, without becoming alarmists, regard the condition of India as serious enough to cause anxiety on several accounts. Some of these are being dealt with in Mr. Booth's address now appearing in our pages, and we need not refer to them, except to say that they enable us to pray more intelligently for our brethren than we otherwise could. In particular we commend to our intercessory friends the consideration of the Internal Problems of the Indian Christian Church on pages 58 and 59.

But even more than this we need to bear before God in prayer the political and social movements of the people. Events are moving more rapidly than ever, accelerated largely by the war and its various consequences. One element of the complicated problem is the claim of Indian Moslems recently made public in the daily press. As to the wisdom or otherwise of publishing them we say nothing, but we do urge upon our readers that these political complications and their possible consequences make it imperative that we should pray that every movement of people and Government may be controlled, guided, overruled as Almighty God may see fit; that whatever may threaten the progress of missionary work in India may be made to promote it; in particular, that the work we are carrying on in Madras and its villages, in Sendamangalam, and the surrounding towns and villages, and on the Kolli Hills may be seen to be under the protection and fostering care of our sovereign Lord Who bade us go; and further that our brethren and sisters and their native helpers may be kept in perfect safety and perfect peace, more than ever conscious of the presence and love of their Lord.

We must not say that because our work is spiritual we have no concern with political and social movements in India, and may disregard them. It is, rather, because our work is of such spiritual importance that we should ask our Lord to deal with whatever threatens to hinder it and to turn the curse into a blessing.

Our Foreign Field.

The News of the Month.

MADRAS.—On a Lord's Day morning in January I had the joy of baptizing two disciples at Vepery. These had been previously interviewed by Mr. Watts and the deacons, and had been accepted by the Church. We thank God for these tokens of His blessing on the work.

It was a happy experience when, on the first Lord's Day in February, I found myself again conducting the Communion Service in Tamil. Fifty Tamil brethren and sisters participated in the service, and we realised afresh our oneness in Him.

An epidemic of smallpox is raging in Madras just now, and seriously affecting our school attendance.

By the time these Notes are published Mr. and Mrs. Watts will have left Madras, and the burden they have carried will be resting on other shoulders. We shall be so grateful if our friends in the homeland will " continue stedfastly in prayer " for us. We are sure that our service will be the richer for their prayers. ERNEST A. BOOTH.

SENDAMANGALAM.—Our sincere thanks to " A Friend " at Tring for the gift for touring. We hope to start a long camping tour early next month.

It is now vacation period, when the Mission House is again enlivened by our boys from the Nilgiris.

We have commenced the building of the Boarding Home in Sendamangalam and of the chapel and house in Kakkaveri.

In the last week of the old year we held a reception at the Mission House for all our workers and their families. Friends regaled themselves with tea, biscuits, music and illustrated papers, and at sunset went away with cocoanuts and various gifts from the Christmas box.

We are very pleased to hear of the pleasant voyage and safe arrival in Madras of Mr. and Mrs. Booth and Mr. Thrower. After their long absence, present conditions in S. India must seem rather strange and unpleasant to Mr. and Mrs. Booth. We wish Mr. Thrower all success in his new life and work.

The box containing the Christmas gifts of kind friends for our Christians and school children arrived in good time last month. Our hearty thanks to all who helped to fill it with so many good things.

We are grateful to our good friend Mrs. Jarvis for her Scripture gift. We had just entailed a slight deficit in our little fund through sending for a consignment of literature.

This is a time when racial bitterness is being spread like a pestilence throughout the land. Indeed, no one seems to be proclaiming goodwill towards men but the ambassadors of Christ. It was just this that led our Sendamangalam Church last month to make the definite effort **to sell this year 10,000 copies** of the Book (or parts of it) that dispenses goodwill to all peoples.

PLAGUE.—This terrible pestilence is increasing daily, so that now not a street is free throughout the town. It is pathetic to see dead bodies being hurried past by fearful relatives to the burning ground—no flags, no palms or dancing, no drums, no mourners or friends daring to follow.

By a Way that they Knew Not

Let me bespeak the prayers of friends for Devadasen, of Pavittram. He was baptized about eighteen months ago, and some account of him has been given in previous issues of the HERALD. Through great pressure brought to bear upon him by his wife, parents, and village folk, he has not attended any public service of ours for several months. We cannot say he has actually denied the faith, but his spiritual life is certainly in a terribly low condition. He is the only man of his caste in this part of the country who has made any open confession of Christ.

Sendamangalam, Namakal Taluk. D. MORLING.

On the Old Road.

THE travellers were tired. The way had been rough, and the day was far spent. The burdens had grown heavier at every step, and the sun, which earlier in the day had been so bright, was slowly setting in the western sky. Shadows lay along the path now, and the moan of the evening wind was sad. Sad thoughts like grey-clad spirits came creeping over the darkening fields, and accompanied the way-worn travellers. Had the journey been worth while? They had sown in hope and gathered many flowers. Cool springs had refreshed their thirst, and joys of companionship and communion had been theirs—*but*, had the journey been worth while?

And God, who saw the weariness, called them to lay aside the burdens they carried, and to take up others, and to leave the road they had journeyed on for so long, to walk another path. He bathed the heated brows, and laid His gentle hand upon the tired hearts. New duties blossomed about their feet, and new hopes shone in the sky above them.

And so the weariness was swept away. It was only for a while—for the call of the Old Road was ever in their ears and in their hearts. Sometimes faint and sad, sometimes loud and persistent, it sounded always about them. Across the busy street when the duties of the day were being done, over the quiet fields in the hush of the evening, it came again, and yet again—" Come back, come back, come away." So, laying their hands in His, they were led back to the well-known road, and found there the burdens they had laid down and the hopes they had forgotten.

They bathed their faces in the dew of the morning, and saw fresh flowers which they might have gathered long ago. They found the same thorns and the same stones along the way, but they found, too, the same shade and the same springs. And as they journey once more with their faces towards the western sky, a Voice comes strong and wonderful along the dusty road to meet them, and the Voice says, " Lo, I am with you all the way."

. . . . . .

And here on the Old Road, surrounded by the old duties and the old problems, we find we are very human in our desire to pass on to others some of the cares that press upon our hearts. We are trying to recognise the flowers along the road. Some have died, some are fading, and some are dusty. There are many new bright ones looking at us with strange eyes. When we see a remembered blossom, however dusty and faded, we feel like grasping it with eager hands and holding it fast.

Devadasan's wife was always difficult. She was hard and unsympathetic when her husband, a meek quiet man, was baptized, and she has been a thorn in his flesh ever since. With persistent invitations she was induced to attend a Scripture class in the garden on Sunday afternoons, but she would never come to chapel.

A few days after our arrival in Madras, Devadasan's wife came to see me, bringing two of her numerous family with her. After the usual salutations and enquiries, I questioned her about her soul's welfare.

" Do you go to service with your husband? " I asked. " No," she said, " I have no time to go."

" How much it would please your husband if you went," I said. She turned over a pebble with her toe, and looked past me into space. " Oh ! but I pray to his God," she said.

" Which God is that? " I asked. " Jesus Swami," she said simply. And then in her rough way she painted this picture : " Every night when Devadasan comes home, and we have eaten our meal, he says, ' Come, let us pray to God.' And then I and the children kneel round him and he talks to Jesus."

" What does he tell Jesus? " I asked. " He always says, ' Forgive us our sins—oh ! forgive us our sins,' many times, and then he says, ' Give us our rice every day, and take care of us each night.' And when you were coming back, he asked Jesus to take care of you and the *thorai* [*i.e.*, Mr. Booth] and bring you back safely."

I asked if she believed that Jesus heard those prayers, and she answered bluntly, " I pray to no other Swami." Devadasan's wife was a thorn on the road. Will she, *can* she, blossom into a flower? The only answer that comes to my heart is, that with God all things are possible. WINIFRED BOOTH.

" Other Sheep I have . . . them also I MUST bring."

WHEN Karumi heard that her husband was going to leave the village customs and join himself to the " Vedam" (Christianity), her nature revolted against the unpopularity which she knew would result from that step. The tempter provided a way of escape. Several villagers were just about to leave the Kolli Hills for some distant coffee estate. Some days before they started, Karumi ran away from her husband's house and hid herself. When the hue and cry after her had died down, she quietly joined the emigrants some distance from her village, and was soon swallowed up by the big outside world.

Months afterwards rumour reached the husband in his lonely home that Karumi was working as a coolie on a certain coffee estate, about 200 miles away. Accompanied by a Christian teacher, he set out on pilgrimage to find his wife. But the English superintendent of the estate did not want to lose one of his labourers. He began by well scolding the teacher for trying to turn Indians from idolatry to Christianity. This representative of Christian England had built and endowed an idol temple for the use of the Hindu coolies on his estate. Not satisfied with providing for their souls, he had also attended to their bodily wants by fixing up a drink shop close by ! However, when the now penitent Karumi said she wished to return with her husband, he could not legally detain her, and so she was brought back in triumph to the Kolli Hills.

It was a happy home that Karumi now lived in, for she and her husband and father-in-law were of one heart in religion. Her hard life at the estate had prepared Karumi for her conversion. She now received like a little child all that she was taught about Christ and the way of salvation. The Bible-woman and the teacher said that Karumi was a true believer, and soon came the request that she might be baptized. We rejoiced in the wonderful change

that had come over her, and, through her, over the entire home. On Thursday, January 26th, I visited them, and read and prayed with them, taking the story of Dives and Lazarus, and talking at length with them about heaven and hell and the ways thereto. Karumi answered nicely some questions about the Lord's crucifixion.

The very next day the Good Shepherd suddenly called this sheep to His heavenly fold—the sheep that had been lost, but was now found. Just a month elapsed from the time the husband brought his wife home to the time when he laid her body in the grave. How we thank God for that predestined month of grace! And how great now appears the privilege which was ours of instructing and preparing Karumi for the Call which came with such dramatic suddenness at midnight on Friday, January 27th! J. M. BRAND.

The Travancore Convention.

In January last Mr. Morling and Mr. Brand attended a series of meetings held by the Christians of Travancore, who specially invited their attendance. The following are their impressions :—

Eagerness to Hear the Word of God.

On January 2nd Mr. Brand and I started on our visit to the Travancore friends, returning home, after a strenuous but happy time, on the 12th inst. Our journey was made by almost every mode of transport, except that of aeroplanes. Pony cart, motor bus, train, rickshaw, ferry, steamboat, and gondola helped to convey us to our destination. To these Mr. Brand might add walking, dholie, bullock cart, and horseback.

The panthal for the meetings was, as last year, constructed of areca-nut palms, bamboos, and woven cocoanut leaves on a high sandbank in the bed of the beautiful Pamba. The " walls " extended even to the steep banks of the river, fringed by banana trees and graceful palms. The floor was clean sand thrown up by the floods of the last monsoon.

The attendance was very encouraging. Four or five hundred would be found at the 7.30 morning Bible Class, while the numbers present at the Saturday and Sunday public meetings averaged about 2,000. Seventeen meetings were held in all.

Everything is so different in Travancore. The spacious lagoons, the charming, tortuous rivers; the undulating, well-wooded country; the great strength of the Christian population; the race, manners, customs, language and architecture of the people are so different from those of the Tamil country. But beyond all these, several features of the meetings were deeply impressed on our minds.

The first was the wonderful readiness, nay eagerness, to hear the Word of God. For instance, on Sunday noon Mr. Brand preached for nearly an hour, and was immediately followed by Mr. Simon, the Indian leader of the Travancore friends, who spoke for fully one and a half hours. Though this was in the hottest part of the day, and where we had no more protection from the fierce sun than a most inadequate sprinkling of cocoanut leaves, we were earnestly requested on leaving the meeting to return in half an hour, as there was much work to do! We returned in about forty minutes, when two more sermons were delivered, covering quite two and a half hours. Yet splendid attention was maintained till the end, and after the Benediction was pronounced, several hundreds of people remained there in the panthal.

We were glad to note also their hearty appreciation of, and keen discrimi-

nation in, sound doctrine. Though some of them had heard, some years ago, a General Baptist from Keswick, the first European Strict Baptists they had ever seen were ourselves last year. Yet their faith and practice are the same as ours, and each of the members with whom we came in contact was quite ready and able to give an account of the faith that was in him. Two most able sermons on Redemption, each lasting one and a half hours, were delivered by Mr. Simon. Though these immediately followed other sermons, and were dealing wholly with profound truths, they held the great audience with ever-increasing appreciation to the very end. Perhaps some are keener on hearing good doctrine than on translating it into godly practice.

Their initiative and ability in organising and conducting a series of meetings like this, in a place where there was scarcely even a village in the near vicinity, are worthy of notice. Here there was no encouragement or stimulus from the white man; on the other hand, they are perseveringly giving the stimulus *to* the white man to give them his assistance. Yes, how much we do need *Indian* leaders.

A distinctly outstanding memory is the singing. Of all the Indian races the Malaiyali has the greatest genius for music. His talent, when dedicated to the Lord, makes his singing a most real service of praise, a powerful means of grace. Not easily shall we forget the experience when, immediately after the Benediction in the last meeting, a choir leader arose and struck up a rousing lyric, and Mr. Brand and I found ourselves in the centre of a dense circle of several hundred full-blooded men venting heart and voice in the emboldening fact that shortly the great adversary of souls would be vanquished, bound in chains and cast into darkness for a thousand years.

Is it necessary to add that as we returned to our stations we knew that, instead of dissipating energy, we had been gathering new strength; that we were bringing back to our fields warmer zeal, surer faith, and a far clearer, brighter vision of the glorious future?

Sendamangalam. D. MORLING.

The Country, the People, the Meetings, and a Reflection.

The Country.—The main impression left on my memory by the country is one of palm-fringed waters, slowly moving boats, and innumerable floating patches of beautiful green and pink hyacinths. There seems no limit to the vast extent of the backwater. Everywhere are long lines of black earth, standing only a few inches above the water, and covered with palms. You think you have reached the limit of the water, but your boat glides through a narrow opening in the bank, and lo! another wide stretch of the lagoon lies before you.

The sun set in wonderful crimson behind a great forest of cocoanut palms. Darkness fell as our little boat was entering a narrow river, dark as pitch with overhanging trees. We wondered how the boatmen dared to navigate such gloomy waters in the night. All was dark, lonely and silent. We seemed remote from the habitations of men. Suddenly a baby's cry sounded startlingly close to us. A red light gleamed on the water, and then vanished, giving us a brief glimpse of a house and human beings within a stone's throw of us!

Dawn found us several miles up the broad Pamban River. The ubiquitous cocoanut palm was still a prominent feature of the landscape, but here we saw also large fields of sugar-cane and other crops, all appearing to our eyes abnormally tall and large, owing to the marvellous fertility of the soil, which has made the whole of Travancore one vast garden.

Fellow-helpers to the Truth

The People.—Indians of the Malabar Coast differ much in appearance from their fellow-countrymen in other parts of the peninsula. The face is somewhat long and angular, with intellectual forehead, good chin, and expressive mouth and eyes. Many of the Christian Travancoreans are extraordinarily handsome. Their fine, open, manly countenances are very different from the furtive, cringing expression of some Asiatics. A large proportion of the people belong to the indigenous Christian community. Their churches, apparently, outnumber Hindu temples.

The Meetings.—The series of eighteen meetings, several of them attended by upwards of 2,000 people, was organised entirely by Indian Christians. These Christians come from several local Churches, which resemble English Strict Baptists both in doctrine and practice. They have adopted this belief and practice from their independent study of the Bible, guided only by the Holy Spirit, without any suggestions from foreign missionaries. The chief impression I have brought away from the meetings is that of a sea of earnest upturned faces drinking in the simple teaching of the Gospel with a zest that was undiminished even to the last meeting.

And then the singing! Never before had I heard such singing. Nothing sweet or soothing about it, but stirring and thrilling like a trumpet-call. Unaided by any instrument, hundreds of men's strong voices, in perfect unison and tune, eyes fixed upon the leader, singing with heart and soul, coming down all together upon each note like a drum beat, it was something not to be described but to be felt and remembered.

Reflection.—These Christians of Travancore, whose orthodoxy seems unquestionable, have appealed to the S.B.M., not for money, but for moral support and advice. They ask us to visit them once a year for their further instruction in the Scriptures. Can we deny them this modest request? It appears to the writer that the S.B.M. will gain and not lose by intercourse with these Malabar Churches. Uninvited they came to us for help. Is it not our duty to respond to such an appeal to the best of our ability?

J. M. BRAND.

The Christian Church in India.

(*Continued from page* 38.)

Internal Problems of the Indian Christian Church.

It would be both strange and sad if, amid all the signs of new life and aspirations in India, the Christian Church were dormant and stationary. Let us frankly recognise the fact that there is a considerable amount of unrest, aspiration and ambition in the Indian Christian Church. Changes taking place in political India have their counterpart in the Church there. A large and growing number of Indian Christians realise that they have not taken their share of the burden of maintaining and developing the Indian Church, and they desire to move forward.

There are three parties represented in the Indian Church to-day, and for the sake of convenience I will call them the Conservatives, the Extremists, and the Moderates.

(1) CONSERVATIVES. Many of the old people are opposed to all change. They wish things to remain as they have always known them. They regard the missionary as both "father and mother." They are content to be spoon-fed to the end of their days. They are devout, willing to co-operate provided they are guided, but they have no initiative and they shrink from responsibi-

lity. They frankly say that they prefer to deal with European missionaries rather than with Indian ministers. If the Conservatives had their way, there would be greater quietness in the Church, but it would be the quietness of stagnation.

(2) EXTREMISTS. The aspirations of the younger generation come into conflict with the older traditions of a paternal system. Some of the Extremists regard the foreign missionary as the enemy of the Indian Christian, and evidently desire that foreign missionaries should leave India. Many have been persistent in their endeavour to obtain control of foreign mission funds. At a conference recently held in South India they passed the resolution :—" That the principle that those who contribute money should decide how it should be used is one that should not operate in the Church of Christ."

(3) MODERATES. Between the Conservatives and the Extremists are to be found the bulk of Indian Christians whom we will call Moderates. They desire progress and freedom, and they aim at self-government and self-support. They claim " that the Indian Church should have entire freedom to develop on such lines as will conduce to the most natural expression of the spiritual instincts of Indian Christians."

To those who have shown capacity, additional powers have been granted. and they have worthily filled responsible positions. Some are desirous of complete independence of foreign aid and guidance. " So long as we receive foreign aid we are enslaved " was an expression used in a Church meeting at which I presided.

But the Moderates are the most hopeful, as they are the most useful section of the Church membership. They are willing to engage actively in Christian service. They take a growing interest in the work of the Church, and are ready to assume gradually the burdens of self-government and self-support. They are prepared to co-operate with the foreign missionary, and indeed without them missionary organisations would collapse.

Two Grave Dangers.

May I mention two grave dangers to which the Indian Church is peculiarly liable? The first is Caste. The entrance of the spirit of Caste and the recognition of Caste divisions needs to be continually guarded against. In one form or another there are repeated attempts to recognise and foster it within the Christian Church. This is the rock on which every indigenous spiritual movement in India has hitherto split. Separate seats in places of worship, separate plots in cemeteries, the use of caste titles, and the observance of caste rules are only a few of the many ways in which caste seeks expression and recognition. Whenever recognised in the Christian Church. it has always been a curse, for in essence and expression it is anti-Christian.

The second danger arises from fanciful and unscriptural religious organisations. There is a real and growing danger of the Indian Church being exploited by such religious adventurers and sheep stealers as the Seventh Day Adventists, Christian Scientists, Russelites, and Dowieites. Each of these bodies is at work in India to-day, and has a following. In this connection it must be remembered that more than 80 per cent. of Indian Christians are not able to read, and therefore peculiarly liable to be led astray. Their ignorance and indifference to doctrine make them an easy prey to plausible presentation of really dangerous teaching. Hence the need of the presence of the missionary to guard and guide the young Churches. As he seeks to lead the Indian Church into fuller knowledge and liberty and power, the path which the foreign missionary must tread is that of sympathy, co-operation, and self-effacement.

The Growing Magnitude of the Task

The Missionary Task of the Indian Church.

Please imagine for a minute or two that we are in a great airship, floating slowly over India on a dark, moonless night. Imagine also that each one in India who is called a Christian is represented by a point of light. There will be four millions of those points of light gleaming below us. But each speck of light is set in a broad belt of dense darkness, and the darkness is eighty times the magnitude of the light. The four millions of Christians in India are scattered among 316 millions of heathens.

Turning from this general survey, which deals with figures beyond our mental grasp, let us remember that around the illuminating power represented by each Christian life there surges eighty times in magnitude the darkening powers of superstition, sorcery, idolatry and heathenism.

The continual wonder is that in these circumstances the light is not quenched, the only adequate explanation of its duration being the grace and power of God.

The task confronting the Indian Church is the evangelisation of the whole of India, containing a non-Christian population of 316 millions. As some faint glimmering of the stupendousness of the task dawns on the mind, one exclaims, " So much to do! so little done! " There are vast tracts of territory where Christ is not named. There are teeming communities and castes in all parts of India still unreached. If the present forces of evangelism ONLY are maintained, there are many millions in India who cannot hear the Gospel of Jesus Christ in our lifetime. They will die as they have lived in utter unrelieved heathen darkness. Visualise the unending procession of these souls going out into the darkness to meet eternity without Christ.

Let me present the facts from my own personal standpoint. When I first went to India as a missionary in 1895, the non-Christian population was 287 millions and the Christian 2½ millions. To-day the non-Christian population is 316 millions and the Christian 4 millions. There are 29 millions more non-Christians in India to-day than when I began my missionary career 26 years ago!

This titanic task is utterly beyond the powers of the Indian Church alone. She does not possess at present sufficient qualified leaders. There are a number of Indian Christians of exceptional ability, but these are already fully occupied. The ordinary Indian Christian worker is in real need of the leadership, co-operation, guidance, stimulus, and spiritual instruction and fellowship of the foreign missionary. Increasingly the business of the foreign missionary is that of enlisting and training Indian Christian workers. The great majority of Indian Christians have still to be aroused and enlightened as to their duty and debt to the heathen around. One thankfully recognises that an increasing number is engaging in evangelistic work. Yearly there is some definite advance made.

The financial outlay involved is absolutely beyond the resources of the Indian Church. We need to remember that the vast majority of Indian Christians are pitiably poor. They are making progress in the matter of supporting their own ministers, but at present they are simply unable to provide the money required for the larger sphere.

I am persuaded that great possibilities of advance lie in the development of voluntary unofficial service by Indian Christians. The duty of personal individual evangelism among their heathen neighbours needs to be pressed home on the heart and conscience of the rank and file of Indian Christians.

Those who have read our booklet, entitled " Miracles of Grace," will

remember the blessing which came to the village of Sembarambakkam through this method of personal evangelism. Those who take up this work must live the Christian life as well as tell the Christian message; a transformed life is an unanswerable argument for the Christian religion.

Our Great Responsibility.

I have purposely refrained from using the incidents set forth in our 60th Annual Report, which is published to-day. You can read for yourselves an account from each field, written on the spot by the missionary in charge. In each field there has been spiritual blessing and progress. Success is a call to further advance.

Our work as a Mission, to the utternost limit of our resources, is to help the Indian Church to accomplish her enormous task. Part of the difficulty of the situation is that so great a proportion of Indian Christians do not recognise that the task is theirs. An important part of the work of the missionary is to teach them this, and to show them how they can help in its accomplishment. But it is OUR task as well as theirs. Our Lord has laid this work upon us. It is the Jesus of Bethlehem and Gethsemane, and Calvary and Olivet, who from the throne of glory is still saying to His disciples, " Go ye into all the world and preach the Gospel to every creature." The command is continuing; its authority is undiminished; its origin is divine.

The human appeal is constantly the call of God. Paul saw a *man* of Macedonia, and assuredly gathered that the *Lord* was calling him to foreign missionary work. We know that millions in India have never heard the Gospel, and to those who love Jesus the knowledge constitutes a call from God to send the Gospel to them.

As a fresh vision of the greatness and complexity of the missionary task under the new conditions in India dawns upon us, it may well seem to be beyond our strength. But we cannot alter the conditions. We cannot set the clock back. Shall we not rather pray earnestly that strength may be given to us, adequate and abundant, to shrink from no sacrifice in the fulfilment of our duty?

The sands are running out, and we shall each one soon face our Master to render an account of the use we have made of the talents which He has entrusted to us. Let us see to it that our stewardship of His talents is such that when He shall appear we shall not be ashamed before Him at His coming. The broad undeniable facts are that we have the Light, and its possession constitutes us debtors to all who have not the Light. Heathendom, crude or cultured, is in degrading, hopeless darkness, for—

There is Darkness more deadly than Death itself,
There is Blindness beyond that of sight,
There are souls fast bound in the depths profound
Of unconscious and heedless Night.
To their Night . . .
To the darkness and the sorrow of their night,
Take the Light—send the Light.

ERNEST A. BOOTH.

Notices.

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

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

Our Home Churches.

Prayer Subjects for April, 1922.

Week Beginning—

SUNDAY, 2nd.—Mr. Brand asks for prayer that he may be led to choose the right man for the post of Sub-Assistant Surgeon on the Kolli Hills.

SUNDAY, 9th.—Praise and prayer concerning the women converts at Sembiam, who are "still giving very clear and fearless testimony for Christ." (See THE HERALD for January, page 8.)

SUNDAY, 16th.—The Ladies' Zenana Auxiliary ask for prayer that the Lord may give them the lady missionaries who are so urgently needed. (See page 62).

SUNDAY, 23rd.—Prayer concerning the movements in India, and for our missionaries in India. (See pages 58-61.)

SUNDAY, 30th.—Prayer for **Devadasan**, of Pavittram (see page 54), and for Karumi's husband (see page 55).

Announcements.

The Special E.A.B. Fund.—We trust our Note last month made it clear to all our friends that the small motor-car for which we have appealed to our friends is not a luxury. If it had been, we should have had nothing to do with it, nor would the Council. The sole cause and reason of the appeal is the fact that the nerve specialist who examined Mr. Booth said *it was necessary to enable him to continue his work in India*, as it would involve the least amount of nervous strain in getting from station to station. The Council, with the alternative before them of providing this means of conveyance *or exposing Mr. Booth to the almost certain risk of another and early breakdown*, could do no other than appeal to their subscribers, in the confidence that they would unanimously agree that he should be enabled to continue his work without undue risk.

Mr. and Mrs. Watts' Arrival.—The *Kaisar-i-Hind*, in which Mr. and Mrs. Watts are travelling, is expected to arrive at Tilbury on Friday, April 7th.

To all Interested in the L.Z.A.

MY DEAR FRIENDS,—Since the formation of this Auxiliary, a steadily growing interest in its objects has been manifest in our Churches, but while financial support and the band of Biblewomen engaged have consistently increased, we are faced by this difficulty—that to-day we have only *one* single lady missionary working in India. While we much appreciate the work that is being done by the wives of our missionaries, the primary object of this Auxiliary is to support *single* lady missionaries, giving their whole time to the work.

The need of this work among the women, which can only be undertaken by women, is, in view of current events, surely greater than ever. Month after month appeals have been made for new workers, but although these have not been entirely unfruitful, up to the present our need has not been supplied.

This letter is an urgent, earnest call *to all* to make this particular need the burden of importunate prayer. The injunction is "Ask—Seek—Knock," and the Master's own words are, "Pray ye therefore the Lord of the harvest that He will send forth labourers into His harvest." The field stands ready to harvest: where are the labourers?

Yours in His service,
N. SILVESTER,
President of the Ladies' Zenana Auxiliary.

March, 1922.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—I have received a batch of letters from would-be Cornerites this month, and I now give you a list of all the names I have received :—Gerald Booth (Cambridge), Ronald Riddle (East Ham), Rosa Bass and Marjorie Bester (Warboys), R. Pratt (Trowbridge), Rose Hearn, Linda ———, Molly Mothersole, George William Cook, Ruth Cook, Mabel Cook, and Doris May Hearn, all of Berkhamsted.

I thank you all for your letters, and am very glad to know that you like reading the new Corner and the news from our mission field in South India, and I thank Miss E. M. Hodsden for sending me the Berkhamsted letters. At present I must ask you to be content with the Corner without competitions until I can see some way of arranging for something of the kind.

I hadn't room last month to tell you of another boy of fifteen years of age who heard the Lord's call to be a missionary. It was in quite a different way, however, to that of Dr. Stewart. James Chalmers, who afterwards went as a missionary to New Guinea, was in Sunday School one afternoon when the superintendent read a letter to the school from a missionary in Fiji, telling of the cannibalism of the Fijians and the power of the Gospel. When he had finished reading, he said, "I wonder if there is a boy here this afternoon who will yet become a missionary, and by and bye bring the Gospel to cannibals?" Young Chalmers silently responded in his heart, "Yes, God helping me, and I will." He went right away towards home, and the farther he went the greater became the impression until he kneeled down in a quiet spot and prayed God to accept him, and make him a missionary to the heathen.

Let us pass over to China while I tell you the story of blind Chang. Blind as he was, ragged and ill, he had groped his way 100 miles to a Mission Hospital at Moukden, in Manchuria, and on the way had been robbed and beaten by highwaymen. The hospital was full, but a native evangelist gave up his bed, and the blind man was admitted. A month later he left the hospital, his sickness cured and his blindness partly removed. Better than that, he had heard of Jesus, and by God's grace had begun to trust and love Him. He wanted to be baptized, but the missionaries thought it better to wait and see whether his life was that of a Christian, and he returned home. Some months after, one of the missionaries went to Chang's village, and found that the blind man had been quite changed from a gambler with a very bad reputation. "Each day he prayed for help, and then, singing his one hymn learned in hospital, he sallied forth alone, groping his way with his staff, and speaking to all who would hear of the One Who died to save." Some laughed at him, others reviled him, but some believed. "Many were eagerly seeking knowledge, and nine had been so marvellously taught by Chang that they were ready for baptism." He continued his work until his district had seven chapels, and went on until that dreadful year of the Boxer riots, 1900, when so many missionaries and native Christians were martyred. He was seized by the Boxers, and commanded to bow down to the idols, but he answered, "I can only worship one living and true God." Three days later he was bound and driven through the town to the common burial ground outside. As he went he prayed and sang "Jesus loves me, this I know." When he arrived at the place of execution, he knelt down and said three times, "Heavenly Father, receive my spirit." Then he was killed.

That is what Jesus is doing. He is doing it in India as well as China. Are you helping to send the Gospel to India? The idolatry is far worse there than in China.

Do you love Jesus as your Saviour? If not, you have no hope beyond death. But if you do love Jesus, what are you doing to show your love?

Your affectionate UNCLE JOHN.

LIST OF SUBSCRIPTIONS, &c.,

Received from February 11th to March 10th, 1922.

General Fund.

	£	s.	d.
Fulham, Ebenezer, Envelopes	3	12	6
Leicester, Newarke St., Envs.		14	0
S.S.	1	3	6
Stratford, Gurney Rd., Envs.	2	1	6
S.S.	1	1	8
Quarterly Subs.		10	6
Miss Morter (box)		2	6
Bexley Heath, O.B.C., Envelopes		12	6
Rushden, Succoth, Envelopes	1	0	0
Croydon, Derby Rd., Envelopes	2	7	0
Y.P.S.		8	0
Brentford, Reports		8	4
Brighton, Tabernacle, Envelopes		8	6
Guildford, O.B.C., Reports		3	10
Homerton Row, Envelopes	2	7	0
Boro' Green, Envs.	1	1	0
Royton, Bethesda, Envelopes	1	0	0
Middlesborough, S.S. (box)	1	0	0
Envelopes		2	6
Lewisham (boxes)	1	16	2
S.S.	2	12	2
Tring, Akeman St., Reports	1	0	0
Hedge End	1	10	1
Boxes	2	11	5½
Walsham le-Willows, A Friend, per Mrs. K. L. Deaves	2	10	0
Northampton, Mrs. Hall		10	0
Mr. & Mrs. Neville		5	0
Notting Hill Gate	5	1	0
Miss May Taylor	1	0	0
Masboro', S.S.	5	6	6
Manor Pk., Envs.	1	10	0
Miss Tattersall (box)	1	12	6
Tenterden, Misses Paffard		10	0
Clapham, Courland Grove, S.S.		6	1½
Birthday Box		13	1
Norbiton	5	19	1
S.S. (boxes)	3	6	9½
S.S.		9	0½
B.C.	3	15	10
Boxes (friends)	5	18	9½
Watford Tabernacle, C.E. Coll.	1	13	8½
Envelopes	4	0	3
Lessness Heath, Envs.		9	0
West Ham, Y.P.S.C.E. (Support of Native Miss. on Kolli Hills)	15	0	0
Brentford, Envs.	8	0	0
Prittlewell, Providence, Envelopes	3	5	0
Ipswich, L.P.	2	10	0
Wattisham, Envs.		7	6
Raunds, Envs.	1	0	0
Walthamstow, Church Hill	1	10	0
Salhouse, S.S.		5	5
Amersham Friends & S.S.	6	0	0
A Friend	1	0	0
Berkhamsted Common, S.S.	1	5	3
Miss Eva Rance (box)	1	3	0
Stoke Ash, Envs.		10	0
Reports		5	0
Guildford, March 2, Profit on Sale of home-made Marmalade		11	6
Hounslow	4	3	5
Horley, Envs.	3	5	0
Boxes		12	0
Ipswich, Zoar, Envs.		12	0
Reports		2	0
Oundle, Envs.		4	4
Over	3	12	7
Miss Silk	1	2	6
P.P.C.		8	3
Hail Weston		12	4
St Neots	2	2	0½
S.S.	6	10	0
B.C.	4	0	0
Boxes	1	7	3½
Wisbech, Envs.		10	0
Chadwell St., Envs.	25	0	0
Bexley Heath, Miss E. L. Langford, Thankoffering for Kolli Hill Chapel		2	6
Tottenham, Ebenezer S.S.		13	0
Somersham, Y.M. & Y.W.B.C.	1	4	6
Norwich, Orford Hill, Envelopes		18	6
Blackburn, S.S.		5	4
Felton, Envs.	3	9	5
Woolwich, Enon, Envelopes		2	6
St. Albans, Bethel, Envelopes		15	2
Staines, S.S.	1	0	0
Croydon, Windmill Rd., S.S.		3	0
PERSONAL :—			
Mrs. J. Arnold		10	0
Mr. & Mrs. Troupe		10	0
A Friend, 433		10	0
Mrs. H. Stevens	1	0	0
R.D.V.	5	0	0
Miss Nellie Pannell (5 dollars)	1	2	2
Mr. E. Down		10	0
X. Y. Z. for New Missionary	1	0	0
"Folkestone"		5	0
F.O., Envs.		2	0
S.R.J.H. for Scriptures	1	0	0
Mr. & Mrs. Culliford		10	0
Mr. E. C. Tagg		10	0
Swindon, Providence, Envelopes	3	1	3
Reports		2	10
"Miracles of Grace"		8	0
Brighton, Prarthana Sabha, Subs. & Donations	13	3	3
Envelopes	1	3	0
Reports		8	0
Birthday Fund	1	11	6
	£212	8	8½

Herald Fund.

	£	s.	d.
Leicester, Newarke St.		14	6
Stratford, Gurney Rd.	1	16	6
Brentford	4	1	6
Guildford	1	9	9
Miss Mann, Cranleigh		5	0
Royton, Bethesda		8	2
Hedge End		9	0
Cranbrook, Providence		4	6
Walsall, Midland Rd.	1	2	6
Walworth, Victory Place S.S.		16	0
Wattisham		4	6
Berkhamsted Com.	1	7	0
Stoke Ash		5	0
Ipswich, Zoar		3	6
Bexley Heath		2	6
St. Neots		12	0
Bermondsey, Lynton Road	10	0	0
Woolwich, Enon		5	0
Mr. R. Aston, 2 dollars			
PERSONAL :—			
Mr. & Mrs. Troupe		1	2
Miss Butes		2	6
Swindon, Providence		16	0
Brighton, Prarthana Sabha	4	1	0
	£29	7	7

Special E. A. B. Fund.

	£	s.	d.
E.F.	1	0	0
G.H.		2	0
Mrs. Gallant		5	0
Mr. Chaplin	5	0	0
Mikrom	1	0	0
S.R.J.H.		10	0
Mr. Thos. Dean	5	0	0
Mrs. H.S.N.	5	0	0
M.Z.	10	0	0
	£27	17	0
Previously ack.	£218	8	0
	£246	5	0

N.B.—Mr. F. S. Withers' 1 dollar acknowledged in March HERALD under General Fund has been credited by Bank at 4s. 3d.

Ladies' Zenana Auxiliary.

Money received by Miss P. P. Nunn from Feb. 10 to Mar. 10, 1922.

	£	s.	d.
Stoke Ash, Miss L. Morling & Class	1	0	0
Ipswich, Bethesda, Women's Bible Class, Sale of post-cards		3	0
Lynton Road Young Ladies' B.C., part support of B.W.	2	13	5
GIFT WEEK :—			
Mrs. Rush		10	6
Mrs. Peck		10	6
	£4	17	5

Vol. XXI. *New Series, No. 185* **May, 1922.**

The Strict Baptist Mission HERALD.



A Hindu Temple, Sambalpur.

Price One Penny.

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THE STRICT BAPTIST MISSION.

THE

Half-Yearly and Welcome Meetings

WILL (D.V.) BE HELD AT

West Ham Tabernacle,

ON

WEDNESDAY, MAY 3rd, 1922.

3.30 p.m. Devotional Meeting.

Pastor T. REYNOLDS, of St. John's Wood Road, will PREACH.

Tea at 5.0 - - Sixpence.

6.30 p.m. Public Meeting.

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

Speakers:

Our Madras Missionary, Mr. LINCOLN WATTS, of Madras.

Pastors T. REYNOLDS and C. J. WELSFORD.

Collections.

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

BRENTFORD.—A District Meeting to welcome Mr. Lincoln Watts, will be held at North Road, Brentford, on Thursday, May 11th, at 6.30 p.m., when Mr. Watts will give an Address on the Work in India.

CROYDON, WINDMILL ROAD.—A District Meeting will be held on Wednesday, May 24th. Afternoon at 3.30, Sermon by Pastor W. Chisnall. Tea at 5 p.m. Public Meeting at 6.30 p.m., Addresses by Missionary L. Watts and Pastor W. Chisnall.

The Strict Baptist Mission HERALD.

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

VOL. XXI.] MAY, 1922. [*New Series*, No. 185.

CURRENT NOTES.

MR. AND MRS. WATTS duly arrived in London on April 7th, and on the 18th the former was welcomed by the Council, to whom he gave an illuminating account of his work in Madras during the past seven years, which evidently appealed very strongly to the members present. It would be out of place to give even an outline of his address here and now, as no doubt he will detail his experiences during his deputation visits to the Churches. We need only suggest to all who are really interested in missionary work that they will do well not to miss hearing him.

* * * * * *

The first and earliest opportunity will, of course, be at the Half-Yearly Meeting on Wednesday, May 3rd, at West Ham. We have no doubt there will be a large attendance to welcome our brother and hear from his lips what the Lord has enabled him to do, and what HE has done by him, and it will be advisable to come early. Our West Ham friends are, we believe, preparing for a large gathering, and we quite expect that the Tabernacle will be crowded.

* * * * * *

Above all let us seek that our Lord's guidance and blessing may attend our missionary and ourselves at the Half-Yearly Meeting and throughout his deputation work, in order that we all may receive Divine stimulus and renewed spiritual energy in the work to which we have been called.

"ALL THAT GOD HAD DONE WITH THEM.'

THIS was the subject of the report which Paul and Barnabas made to the Church at Antioch from whence they had been sent forth. They rehearsed God's doings, accounting their own as of nothing worth apart from His. They went forth at His bidding, relying upon His guidance, protection and blessing, and having proved His faithfulness, and seen the living results of His gracious power, they related to the Church the use God had made of them.

This is one of the objects of our missionaries when they are at home on furlough. The Churches which unite to send them forth and to maintain and pray for them, gather together as far as modern conditions of life will allow, in order to learn not so much what our brethren have done as what God has done by them. It is His " working with them " which is all-important.

In saying this we do not undervalue what our brethren and sisters do, and suffer. Little as we may be able to visualise the conditions, climatic and otherwise, under which they live and work in India, we know that they must necessarily meet with difficulties and dangers, material and moral, peculiar to the country and the people. We highly appreciate the heroism and ardour with which, having left country and kindred, they labour in the Gospel amid much discouragement; and from the human point of view we are intensely interested in all they can tell us of their doings and experiences.

But after all, it is "what God has done with them" that we are, or should be, anxious to hear about, and they to rehearse. And if our hearts and minds are in a condition of spiritual tension, it is the record of *how* God has wrought and *what* He has accomplished through human means which will thrill our souls, fill us with adoring gratitude, increase our faith, and stimulate our spiritual activity.

This rehearsal of God's doings conveys to us His justification of our choice. We sought to know His will before sending our brethren forth, and His working with them confirms our action. What He has done with them we regard as the seal of His approval on them and on us. And we trust that, as with our other brethren who have rehearsed in our Churches God's doings, so with our brother, Mr. Watts, the Churches will recognise the Lord's guidance and blessing.

And this will evoke our praise. What joy it gives us to " see the grace of God " working in our congregations at home! And what even greater joy it gives us to see souls brought out of the black darkness and rigorous bondage of heathenism into the light and liberty of the Gospel! To see the accomplishment of the ancient purpose of God, and the effect of the sacrifice of Christ in the regenerating and converting power of the Holy Spirit through the instrumentality of our brethren may well fill our lips with praise and call us to renewed consecration and further effort.

Our Foreign Field.

The News of the Month.

MADRAS.—After a term extending beyond seven years Mr. Watts is returning to England with Mrs. Watts and baby Edith. Coming events cast their shadows before, and as suitable opportunities presented themselves, various items in the administration of the village work were one after another transferred to me. We together visited each station, and all questions affecting the future of each station and agent were mutually discussed. Then came the last salary and monthly report day, after which no queries were to be taken to Mr. Watts.

On the first Lord's Day in March, Mr. Watts delivered his farewell message to the Church at Vepery, based on the words: "Finally, brethren, pray for us" (2 Thes. iii. 1). Following this service we gathered around the table of the Lord, when Mr. Watts took farewell of the Church of which he had charge for some years. The next Lord's Day, the last spent in India, similar services were conducted at Ayanapuram, when three disciples were baptized by Mr. Watts.

On the following day all the agents and a number of members met at the Mission House and presented a farewell address to Mr. and Mrs. Watts, acknowledging in glowing terms their services, and wishing them a hearty God-speed. We all joined in prayer for God's blessing on our departing friends.

Then came all the necessary preparations for the eight-hundred mile railway journey to Bombay, and the longer journey to England.

Mr. and Mrs. Watts carry with them our heartiest good wishes. They have rendered loyal and loving service to the Madras Field, which has prospered during their tenure of office. The blessing of God has so signally rested on our brother's labours, especially in the villages, that he is bound by the strongest of ties to the work, many souls having been called through his ministry.

After a period of rest we trust our brother will have a happy time among the Churches in the Homeland. By quiet, persistent, patient work and loyal friendship Mr. Watts has gained a high place in our esteem, and we look for his return to this field with no ordinary interest. E. A. Booth.

SENDAMANGALAM.—In the long camp from which we are writing lantern meetings have been extremely valuable. For securing a large and attentive audience, for giving the Gospel an entrance by both eye-gate and ear-gate, for inducing your auditors to *sit down* and listen by the hour to the Words of Life, there is nothing here to equal the "light pictures." If any of our friends possess good coloured magic lantern slides rendered obsolete in their locality by more modern and attractive inventions, would they mind sending them to the address at the foot of these notes? We should be very grateful.

We send our hearty thanks to our good friends at Tring for their camping donation. How opportune this has been the news this month will amply show.

Our workers and work have recently suffered much from sickness. We have just heard from Sendamangalam that our Tuttikulam teacher, M. S. Benjamin, is stricken down with typhoid fever.

Pioneering

We are now in our seventh week of camp work. The number of days we have spent in the Mission House since New Year are very few. As the hot weather is now on us we shall be glad to have the ampler protection of the bungalow.

What terrible loss in life, havoc in trade, and inconvenience in daily life are being wrought by plague. Some even of the largest villages in our field are so completely evacuated that jackals roam about the streets in broad daylight. On visiting our Christians at Kakkaveri last week I found them all in very fragile huts erected on a high field.

Sendamangalam, Namakal Taluk, S. India. D. MORLING.

Gospel Itinerancy.

SURELY the strenuous life of some of our camping would satisfy, at all events in the tropics, even a Roosevelt. But the strenuous life is the fruitful life, and it is well known that Gospel touring is the most fruitful part of a district missionary's many-sided activities.

The day chosen for changing camp is always a crowded one, especially when the journey is a long one, and when other work is perforce introduced; so on the morning of our leaving the big tamarind tree we rose at 4.30, hurriedly drank our coffee under the tent verandah by lantern light and started packing. Plates, cups and saucers must be stowed away in such a fashion as to stand a rough pitch and toss for fourteen miles in springless carts. Table, chairs, cots, bedding, and many other, just now, troublesome necessaries of life must be put in the smallest possible compass and protected from breakage. While we were bustling inside, men outside were busy untying the ropes and almost ready to lower the tent over our ears. In a surprisingly short time our frail tabernacles were emptied, lowered, rolled, and lifted into bundies, so that by 8 o'clock we had left scarcely a sign of our ten-day stay beside the weird old Selliyay temple.

Mrs. Morling and Monica now take a pony jutka while I take my faithful steed, an English " Swift "—what I often consider a far less uncomfortable mode of transit. We have this morning, at Erumaipatti, an examination on the Scripture lessons of the past six months, and as soon as I finish my hour and a half's ride I take my quota of boys, one by one, in a corner of the school chapel and test their knowledge of the lessons on the life of Christ. By the time we have sent away the last school and calculated the results, I am quite ready for the cold breakfast that we have brought with us.

All this time the bullock bundies have been slowly moving towards Varagur, so I must again take to my cycle and sally forth. The sun is now (1 p.m.) at his hottest. The blinding glare on the white track, the righting of a fault in my back tyre, the frequent dismounting and ploughing through heavy sand, are at this time of day most trying; but a little perseverance brings us to the grateful shade of the Varagur tamarind grove, where I find the camping paraphernalia has just arrived. First of all the largest tent is pitched, and again the missionary must give his closest supervision, directing men in the smallest details of holding ropes, driving pegs and tying knots—for the Indian Preacher, like many others who live purely sedentary lives, is not often the most practical of men. By the time the encampment has been completed, our domicile furnished, and arrangements made for the morrow's work, the sun has set in the glowing west and warned us to slacken down.

The one week we have at our disposal here is all too brief for visiting all

the towns and villages on the lists of Preachers Paul and Abraham, so we take the largest of them in our morning journeys, and set forth the Gospel in the evening near the camp, and at night proclaim the message by lantern pictures. One afternoon is devoted to the dedication services at Boddireddipatti, six miles west, where our buildings had been re-roofed and renewed.

The following Saturday we arose early, took a hasty *chota*, packed our goods, struck tents, loaded the bundies and started for our next halting place soon after the sun had started his daily journey. We spread our table cloth on the ground under a mighty son of the forest and set up our canvas in the shade of a few trees on the roadside near Alanganattam. Is it not well worthy of note that while India is passing through the greatest revolution she has ever witnessed, while racial hate and murder are being preached from every housetop and street corner, while no effort is being spared to oust the Britisher and his rule from this land, that even then your representatives are able to lie down night after night on the very roadside, half a mile from the nearest house and miles from the nearest constable, and that without the slightest fear of molestation? Moreover, nearly every night Mrs. Morling was left alone until nearly midnight, while we were out showing our lantern pictures in some neighbouring town or village.

One very dark night we returned to the camp and found bundies with their oxen tied under the trees and some men wrapped in their long cloths fast asleep on the roadside just in front of our tent. Imagining they had an idea of protecting Mrs. Morling while she was alone, we enquired why they were staying there. The reply was the night was so dark and even the starlight was shut out by the heavy trees, that they were afraid to continue their journey any further; so hearing we were the padre people, they lay down near Mrs. Morling's friendly lantern for company and protection! Notwithstanding the fearful flood of anti-western hate deluging our land, this little instance does not speak so badly for the Englishman in India — nor, perhaps, for the missionary.

Velur Camp, 16*th March*, 1922. D. MORLING.

(To be continued.)

Boarding School Notes.

PHILIP, a boy in our boarding School, recently developed smallpox after a brief visit to his village, where undoubtedly he contracted it. As soon as it was discovered we isolated him in the dispensary and took precautions to guard the other boys against it. At first it threatened to be rather a serious case, he was covered with the unsightly pustules and the irritation, pain and fever seemed more than he could bear. He looked a most pitiable object. We kept him on a fluid diet and did our best to relieve his pain, but at night in the bungalow, about 300 feet away, I could hear his groans and cries, and wondered what other steps we ought to take to help him.

After several days had passed, one of our senior preachers suddenly remembered an Eastern method of dealing with smallpox. His prescription was a strange one. No salt to be taken in any form, raw onions to be partaken of freely, and a bunch of margosa leaves to be given to the patient daily to fan and flick over his skin to allay the irritation. We adopted the treatment, and from that day the itching, fever and pain all diminished in a remarkably short time, the boy was well and impatient to be released from quarantine.

We were camping out in the corn-fields near Sendamangalam to avoid

plague infection. Our tent was pitched under an immense tamarind tree, a few yards beyond the old Sellai Temple, with its gruesome idol and plaster horses quite twice life size. No heathen man or woman would pass by that weird spot after sunset if it could be avoided. One evening I was taking some things from the bungalow to the tent, and had a boarding school boy of 10 or 11 years to help carry them. When I had relieved him of his burden, remembering that it was only a few months since this little lad came from heathen surroundings, I thought he would be afraid to pass the temple alone in the dark, so said: "Shall I come a little way with you, Samuel, are you afraid?" He lifted his bright eyes steadily to mine and said without the slightest hesitation or fore-thought: "Of what should I be afraid? I am a Christian."

The first boy in our present boarding school was Raju, a lad, who, about fifteen months ago, at the age of thirteen, was led to seek the Lord through the agency of a farthing tract. He is the son of very poor parents, but is such an intelligent lad that Mr. Morling felt he ought to have the opportunity of a proper education, he had already studied up to the second standard. He was therefore brought to Sendamangalam, boarded in a Christian home, and attended our Higher Grade School. Last April a part of the old bungalow was opened as a boarding home, and Raju was the first boy admitted. He has done so well at his studies that in a few weeks he is to be sent to a training school for teachers.

We have now twelve boys under our care, but their quarters are inconvenient and incommodious; we shall be very glad when the new hostel is ready for occupation.

O. M. MORLING.

A Talk with a Brahmin.

MY munshi is a Brahmin, a very broad-minded man in many ways, but still a strict Hindu. Some days ago, during Tamil conversation, the subject of the various religions of India came up, I asked him about different gods worshipped in this land, and he told me that the Hindu believes in one Supreme God, but worships Him under various forms. Of these there are three chief ones—Brahma, the Creator; Vishnu, the Preserver; and Siva, the Destroyer. Their power is seen continually in birth, preservation of life and death. These three have had various incarnations, and each one in each carnation has a host of devotees. So many shrines and temples have been erected until now many ignorantly worship they know not what.

The talk turned to the question of sin and salvation. The Hindu readily admits that he is a sinner, and that sin must be removed. As we spoke of this subject I found at once that I was meeting what Paul met at Corinth: "The preaching of the cross is to them that perish foolishness." The Hindu belief is that sin must be exterminated by suffering, and this is carried on through birth after birth till at last the soul is perfected and absorbed in the Deity. It is the old question of salvation by works. "The Christian belief that Another has died and borne the punishment of your sins is certainly an easy way of salvation. It is so easy I cannot accept it, for God has given us an intelligence, and by the means of that intelligence sin should be subdued. If I am to be saved simply by faith in Jesus Christ, of what use is my intelligence. I believe that we shall suffer for the sins we have committed. But when we are conscious of having committed sin, by means of our intelli-

gence and our will power, we should guard against doing that again, and so gradually we shall come to perfection. To say that I can be saved through the sufferings of Another is altogether too easy. It is repugnant to me. It is utterly opposed to my intelligence. I believe God gave me this great gift to be used in working out my salvation. I can accept everything in the Christian religion except the statement that men are saved through the death of Jesus Christ."

So reasoned the munshi, and I do not expect anything I said had any effect on him. Nevertheless, what he said had a very great effect on me, I left him with a new joy in my heart that the salvation of Jesus Christ is " such a simple thing," so simple that even the most ignorant and illiterate are able to grasp it and be saved. I went out that afternoon with a fresh enthusiasm to tell the story of the Cross and the way of salvation through faith in the Crucified, remembering that " God hath chosen the foolish things of the world to confound the wise."

I am praying that God will lead that man, high-caste Brahmin though he be, to see that apart from Jesus Christ " there is none other name under heaven given among men whereby we must be saved."

R. APPLEBY.

First Days in India.

SINCE my arrival in Madras I have visited Ayanapuram, Sembiam, Peruvallur, Koyembedu and Konnur. On Sunday, 8th January, at 8 a.m., Mr. Watts conducted the preaching service at Ayanapuram, when a congregation of 80 met in the small chapel. It was with feelings of absolute ignorance, and some embarrassment, that I listened to the Tamil reading, prayer and sermon. The one feature that I was able to appreciate was the singing of English tunes. One of the hymns sung was a translation of " Jesus, the very thought of Thee." The tune was an old friend, but the words were Tamil. The Lord's Supper followed, at which about 40 members were present, and two young men enquirers were seen after its conclusion. In the afternoon Mr. Watts conducted me to Sembiam school, where we found Preacher-Teacher Arockiam with the children around him, and giving them a lesson from the history of King Hezekiah. Then we went on to Peruvallur, where Mr. Watts conducted a service.

On Sunday, 15th January, I attended a morning service at Koyembedu. Nearly 40 met at the school in this village, which was very encouraging. In the afternoon I made the acquaintance of Konnur, and had to put into practice some novel methods of travel to get to the village. It is about five miles from the Mission House, and as there has been some rain lately, the road was flooded at a point about halfway there. Mr. Watts and I left our cycles at a neighbouring railway signal-box, and, after walking about half a mile along the water's edge to find a narrow spot, we took off our foot gear and forded it. Then we passed through rice-fields by narrow paths, in which one has to walk in Indian file, and we found the village of Konnur in as purely rural and Indian a scene as one could wish to see. Here I was introduced to Paul Daniel, who, our friends will remember, was previously a sorcerer in his village, but now, by the grace of God, and through the instrumentality of the Mission, has become an earnest and bright Christian worker.

I have commenced Tamil studies with an Indian munshi, and am now beginning to roll the great stone uphill.

D. A. THROWER.

Working under Difficulties.

THIS is the time of rice harvest, and women's work in some of the villages is somewhat difficult. I was visiting in Arambakkam cheri one day last week, but found most of the houses locked up. Their occupants were all away working in the fields. Besides the aged and infirm and a whole host of children, very few were to be seen. We sat down on the tiny mud verandah of one house, where two or three old women were squatting, and soon a little tribe of children surrounded us, more anxious, I am afraid, to scrutinise the newcomer than to listen to the Biblewoman's message. However, they sat quietly while she talked, and she managed to get them interested in her story. When we left that house and went further into the village the children followed us, and as a rolling snowball increases in size, so did our followers, until finally I think all the youngsters of the villages were surrounding us, all of them in more or less undress. Now, an audience of children is not to be despised, but these seemed bent on causing trouble, neither wanting to listen themselves nor to allow anyone else to do so. When asked why they did not go to school, they replied that they had no wish to do so. The mildest school discipline would be too irksome for them, and their parents have not sense enough to insist on their going. To get them interested in a story seemed hopeless; all they were interested in was the white *ammal* (woman), her appearance and attire from the crown of her topee to the sole of her shoes. Poor Rachel in vain tried to tell them that this *ammal* had come miles and miles across the sea to see them, and they ought to be more respectful. Maybe, having made their inspection, they will be more ready next time to listen to what one has to say. Usually, when we go to villages nowadays, the people are asking for schools for their children rather than not troubling about them, but there are a few places where there seems but very little intelligence, and no desire for an increase of knowledge beyond what is learned from one generation to another concerning the daily toil. Yet these need the Gospel message as much as the more enlightened, and we are glad to know that even to some such souls the Word of God has been made a blessing, and so we work on amongst them, and entreat you to aid us with your prayers.

March, 1922. RUTH APPLEBY.

Deserted Temples.

IN spite of feelings of gratitude generated in the heart of a Christian at the sight of the decline of idolatrous religion, a deserted temple is always a pathetic sight. Majestic buildings floored with large slabs of hewn stone, and pillared with wonderfully carved columns, and massive arches become, for some reason or other, forsaken by gods and men. It may be that the god removes to another temple, or the officiating priests find more remunerative employment, and gradually neglect the conduct of worship until it dies out. It is then that the forces of nature do their work; seeds lodge in the crevices of walls and flooring, bats and owls find undisturbed nesting places, storm and sun work havoc with the building until after many years the mighty pillars are forced aside by trees, the arches break down, the floor slabs are thrust aside, and the whole building is in ruins. There are such deserted temples as these in the villages of Kolattur and Arumbakkam, and each time I see them I am reminded of the words of John Howe: "The faded glory, the darkness, the disorder, the impurity, the decayed state in all respects of the temple, too plainly show that the Great Inhabitant is gone."

But far more pathetic than these are the deserted temples of the human heart. I was talking to a young man named Narayana the other day, and in reply to a question about his god, he said : " I worship no god, I have no *swami*." He was unable to explain why he had no god, he could only make known what he felt. Narayana is not alone in this unconscious atheism. Young men and women who have had the benefit of education in mission and other schools know that the gods of their fathers are no gods, and though to please their parents, they may join in the ceremonial worship, they are at heart ashamed of it and have no faith in the gods. They are " without God."

The argument has frequently been used against missions that it is better to leave the heathen with faith in their gods than to bring them to this position of having no faith at all. An answer to this can be found in the fact that even non-Christian education has the same result, and no justification can be pleaded for keeping a people in entire ignorance. The gods fail to hold their own, simply because their chief bulwark is the darkness of the human mind.

But in this connection the Lord's words in Matthew xii. 43-45 come to mind : " When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, ' I will return into my house from whence I came out ;' and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there : and the last state of that man is worse than the first." Those " more wicked spirits " are showing themselves in many ways here in India to-day, under various disguises, some political, some religious.

Would that our hearts were moved more with the pathos of these ' uninhabited temples ' before the evil spirit returns. We cannot alter the eternal purposes of our God, but we may be more willing instruments for the carrying out of His purposes. Preachers, teachers, Biblewomen, missionaries, praying friends, all need the love of the indwelling Christ to use every opportunity to make known the right and lawful King of man's heart. L. WATTS.

Village Evangelism.

ENCOURAGED by the success of a week's camp for village evangelism, held last year, another week was spent in the same way at the end of February. Owing to preparations for my impending furlough, it was somewhat difficult to make arrangements for such intensive work as on the previous occasion, but that which was attempted was, under the guidance and blessing of God, carried out.

The aim of these camps is not only the preaching of the Gospel to the heathen ; but also the enhancement of the spirit of fellowship and brotherly love amongst the preachers and the missionary by their all keeping together for Bible study and prayer, preaching, eating and sleeping. It is the experience of Christian workers all over the world that to labour in single harness, and in isolation, all the time, has its drawbacks in making the worker self-centred, and to a greater or lesser degree, unsympathetic towards the difficulties and joys experienced by other workers.

The missionary is by no means immune to this weakness. The very fact of getting together for work is a great help, but we have experienced much blessing from these short periods of fellowship together in the common meal and worship.

Preachers Ponniah, Dhanaraj, Gnanathicam, John, Arockiam and myself

Have You Counted Yourself Also?

gathered at Ayanapuram on Monday morning, and after a short meeting of prayer commenced the preaching work with the heart pictures which show in a graphic way the power of Satan, and the power of the Holy Spirit in the heart of man. These pictures are not only an attraction to draw and keep a crowd, but are so true to life experiences that the most ignorant can grasp their meanings. In spite of the fact that these pictures formed the basis of all the preaching of the week there was as much keenness to use them at the end as at the beginning of the week.

During the week 24 villages were visited by the preaching band, and the recorder to the party counted a total of 1,225 listeners to the Gospel that was preached. A large proportion of this number were women, as the men, being at work, are not to be found in great numbers in their villages during the day. By remaining in the villages at night it is possible to provide opportunity for the men also, and very large numbers, from 150 in one place to 200 and 300 in others, gathered to see the lantern pictures on the life of Christ. These meetings were very encouraging.

Workers living in the stations nearest to our work each day assisted very whole-heartedly in preparing meals, to which we all sat on the floor together. At night we spread our mats on the schoolroom floor and slept well after a long day's work; in the morning, and at night, all joined in family worship; and at midday opportunities were found for united prayer and Bible study. These periods were a source of blessing to our souls. In walking from village to village, now along a road, now across ploughed fields, now across streams, in pleasant conversation, many problems connected with the work were discussed. A spirit of fellowship was in these ways engendered and is in itself a witness for Christ amidst a heathen people. We look forward to more such blessed times of fellowship in service for the Master. L. WATTS.

Count Yourself Also.

TWELVE pious Brahmins were making the great pilgrimage from Cape Comorin, the southern extremity of India, to the sacred city of Kasi (Benares), where every particle of ground is believed to be hallowed and the very air holy. Those who make this long pilgrimage on foot acquire very great merit.

On their journey these twelve Brahmins came to a river, and after some search they found a fordable crossing place. When halfway across the broad river bed, a torrential flood like a tidal wave six feet high came sweeping down with irresistible force, and the pilgrims were carried down stream. Eventually all gained the opposite bank, although each landed at a different point. After some time they found each other. Then came the inevitable question, "Are we all here?" The pilgrims stood in a row and one of the number counted those present, and announced the total as eleven. After consultation they failed to discover who was missing, and so another was appointed to count, and he, too, could find only eleven. Another conference as to which pilgrim was missing, and a further count yielded the same result—eleven. All were greatly distressed.

Presently an old woman who was passing was called and asked to count the pilgrims as they stood in a row. She did so, and said there were twelve. The Brahmins were astonished, but presently the solution dawned upon one of them. Each man of them when appointed to do the counting had neglected to count himself!

We are all liable to think of what others can do, and to leave ourselves out when estimating the missionary potentialities of our Church, or congregation, or class, or auxiliary. Do not neglect to include yourself, as otherwise the enumeration will not be complete. The personal equation is an important factor in missionary calculations. E. A. BOOTH.

Our Home Churches.

Prayer Subjects for May, 1922.

Week Beginning—

SUNDAY, 7th.—Praise for Mr. and Mrs. L. Watts' safe return and prayer for much blessing on their furlough, as regards recuperative rest and blessing on deputation work among the Churches.

SUNDAY, 14th.—Prayer for much blessing on Mr. and Mrs. Morling's camping tour in the Sendamangalam district; for their preservation from plague and other sickness; and for Divine mercy upon the villages attacked by plague. For our Madras missionaries' preservation from smallpox.

SUNDAY, 21st.—For Mr. Thrower, that he may be helped in his present work of learning Tamil, and be buoyed up in every possible time of discouragement.

SUNDAY, 28th.—For the lady missionaries needed by the Ladies' Zenana Auxiliary. (*See Mrs. Silvester's letter last month*).

Missionary Books for Sunday Schools.

THE East London Auxiliary of the S.B.M. has prepared the following list after careful selection, in the hope that Sunday School officers will include a percentage of missionary books in their prize lists. For originality, for adventure, and a good Gospel tone, there is nothing better than a missionary story, and it is of unfailing interest to a child.

	s.	d.
GANGAI'S PILGRIMAGE, by Clayton. Pub. by Culley. A good story for girls—10 to 14 years	3	0
LIVINGSTONE, the Pathfinder, by B. Mathews. Splendidly written for boys and girls	3	6
MACKAY OF THE GREAT LAKE, by Padwick. A fine book for boys ...	3	6
THE MAN IN GREY, UNCLE MAC, AND CHILGOOPIE THE GLAD, by J. Perry. Pub. by Partridge. All good, suitable for girls 12 to 15 years ... ... each	2	3
PEARL'S SECRET, by Mrs. Howard Taylor. Pub. by Morgan & Scott. A small book, excellent for girls 9 to 12 years	2	6
THE MAN WHO DARED (Hudson Taylor, C.I.M.), by M. Broomhall. Pub. by Morgan & Scott. A small book, excellent for boys 9 to 12 years	2	0
THREE BRAVE WOMEN (Mary Slessor, Mrs. Burleigh, and Mary Bird). Pub. by Partridge. A fine book for girls 12 to 15 years	3	0
PALM NUT VALLEY, by Kathleen Bell. Pub. by the Carey Press. A good thing—for boys and girls 10 to 14 years	2	6
O HANA SAN: a Story of a Japanese Girl. Pub. by the C.M.S. Splendidly written and illustrated. For girls 12 to 15 years ...	2	0
THE CASTAWAY OF KAVIRONDO: the Life of a little African Girl. Pub. by the C.M.S. For girls 9 to 12 years	2	0
THE YOUNG JONES ABROAD: a Story of two Children's Long Stay in India. Pub. by the Carey Press. For boys and girls 10 to 14 years	2	0
THE TALISMAN OF SUNDU: Sundu is a little Indian cripple. Pub. by the Carey Press. For boys and girls 10 to 14 years	2	0
A GIRL WIDOW'S ROMANCE. A good Gospel note in this book. Pub. by the R.T.S. For girls 12 to 14 years	2	6

The Christmas Boxes

	s.	d.
IN JUNGLE DEPTHS, by Richard Lovett. Pub. by the R.T.S. For boys 11 to 13 years	3	6
JAMES GILMOUR OF MONGOLIA, by Richard Lovett. Pub. by R.T.S. For boys and girls 12 to 15 years	2	6
BY THE BANKS OF THE GANGES : an Account of some Indian Children. Pub. by the R.T.S. For boys and girls 12 to 14 years	2	6
TALES FROM JUNGLE, CITY AND VILLAGE : True Stories of India. Pub by the R.T.S. For boys and girls 10 to 12 years	2	6
THE BROWNIE BOX : a Little Girl's Missionary Effort, by F. Bone. Pub. by the R.T.S. For girls 10 to 13 years	3	0

Announcements.

Mr. and Mrs. Lincoln Watts with little **Edith Hope** landed in England on Friday, 7th April, and the former will (D.V.) be present at the Half-Yearly and Welcome Meetings at West Ham Tabernacle on May 3rd. See full particulars of the Afternoon and Evening Meetings on the cover.

The Christmas Boxes.—It seems early to mention the word Christmas, but it is necessary in view of our annual consignment of gifts to the many children in our Indian schools at the end of the year. We are very anxious that *this year* we may be able to give *every child* a present and to disappoint none. Will all the working parties in subscribing Churches and Schools, and also individual workers, do their best during the ensuing months to realise this desire, remembering that there are more boys than girls in our Schools.

The late Mrs. Staddon, of Rattlesden.—Our Secretary writes us that he has heard from her son that his mother's S.B.M. missionary box was opened after her departure to the Gloryland. He forwarded the contents; and we are glad to hear that he and his sister will continue to keep up their mother's box between them. At the same time we express our sympathy with them and our brother, Mr. Staddon, in their great loss.

Ladies' Zenana Auxiliary.—The Quarterly Prayer Meeting will (D.V.) be held at " Ebenezer," Lillie Road, Fulham, on Wednesday, May 31st, at 3 p.m.

Meetings.

Harwich.—Special missionary services were held on March 12th, when Pastor W. Chisnall preached two soul-inspiring sermons to good congregations, which were listened to with rapt attention, the spirit of hearing being very manifest, especially in the evening. The discourse was interspersed with instances of God's never-failing promise being abundantly realised by the natives on the mission field. Total subscriptions from all sources to the Strict Baptist Mission amounted to £4 16s. 9d.—R. K.

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 *change 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**

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—I am wondering how many of you who read this page are working to fill the Christmas boxes next September. We have over a thousand boys and girls in our Schools in Madras, Sendamangalam, and on the Kolli Hills, and, as I have said on another page, we are very anxious this year to give every boy and girl a Christmas present. Last year many of them had to be disappointed because there were not enough things to give them. There are some ways—perhaps many—in which Indian children are like English ones. You all know how *you* feel about Christmas and birthday presents—how you look forward, and wonder what your presents will be, and how many you will have. How would you feel if after all you were disappointed, and had none? Well, now, you wouldn't like to think next Christmas, when you receive your presents and have the enjoyment which Christmas usually brings, that some of the children in our schools, after looking forward to the coming of the boxes from England, should have to be told "There is nothing for you." They have so few of the pleasures you have; and you would not like to see them go away disappointed and unhappy. You would rather, I am sure, hear that every child received something, and that all, without exception, went home with bright, happy faces, some of them having received *your* presents.

Well, now, it is up to you boys and girls to do the best you can during the next four months to fill the boxes. This is missionary work, because it tells the children, and their parents and their neighbours, that there must be something good in the Christian religion which the missionaries and the native evangelists tell them about, or it wouldn't lead English boys and girls to work and send presents to Indian children whom they have never seen.

Don't say to yourselves, "There's plenty of time; we'll begin after the holidays." If it is worth doing at all it's worth doing now. So begin at once. If you all go at it with a will, and keep on keeping on from now till September, we shall break the record, and have more boxes to send than we had before the war.

The next question is "What will you do?" Here, I can't help you, except to remind you that there are more boys than girls in our Indian schools, and therefore more boys' garments than girls' are needed. Go to the Mission Secretary or to the Sewing Class Leader, or whoever arranges for the Christmas Box work, and say you want to help, and get someone else to come with you and do likewise. That's the way to fill the boxes and to save disappointment to our Indian boys and girls. I can see, in imagination, the garments piling up, and the boxes filling, and the number of boxes increasing, and all the children next Christmas receiving presents; so take care not to disappoint *me*.

No one must say, "I can do so little, it isn't worth doing, and it won't make any difference; I dare say there will be plenty to fill the boxes without me." If everyone said that, we should have nothing, and then what disappointment there would be! Ministers, Sunday School Superintendents, Secretaries, Teachers at home, and our Missionaries abroad—all would be disappointed; so let none of you say that *one* does not matter. Every little helps, as we have often been told. I must close by calling your attention to what Mrs. Morling tells us this month about a boy now in our Sendamangalam Boarding School, who, about fifteen months ago, was led to seek Jesus as his Saviour through a farthing tract. I wonder whose farthing bought the tract. Wouldn't you like to know it was yours? Anyhow, it shows us how wonderfully God can use our little gifts.

Your affectionate UNCLE JOHN.

LIST OF SUBSCRIPTIONS, &c.,

Received from March 11th to April 10th, 1922.

General Fund.

	£	s.	d.
Chatham, Enon S.S.		10	0
Cambridge, Birthday Gift, Mar. 25		10	0
Chesham, Mrs. E. Dickinson (box) ...		10	0
St. John's Wood, Env. Coll. ...	9	2	2
Men's Mtg. ...	2	16	3
Mr. Wing ...		10	0
Mr. & Mrs. Fraser	5	0	0
Mrs. Cobb ...		1	6
Mrs. Sims ...		5	0
Mrs. Sampson ...		2	0
Rowley Regis ...		11	0
Envs. ...		6	0
Reports ...		1	0
Hanwick, Ebenezer	2	12	9
Boxes ...	2	0	0
Envelopes ...		1	0
Leyton, Mr. S. J. Taylor, Thankoffering		5	0
Horley ...	8	11	4
Clapham, Courland Grove, S. S. half-yearly instalments for work in Sembian		12	0
S.S. Collection ...		6	2
S.S. Birthday Box		6	3
Hounslow, S.S. ...	4	4	0¾
West Ham ...	6	0	0
Limehouse, Env. Collection ...		7	6
Bethersden (box) ...	1	15	0
High Wycombe ...	1	17	6
Env. Collection ...		10	0
Halstead, Providence S.S. ...	1	17	6
Walthamstow, Mrs. S. B. Caplin		10	0
Y.P.S. ...		15	0
Boxes—			
Mr. and Mrs. Boughton ...		8	0½
Miss Mickles ...		3	0
Miss Tilly ...		11	11½
Sale of P.P.C. ...		2	9
Margate, Rehoboth, Mrs. Doughty (box)		2	9
Girls Guild, Coll. at Missionary Cantata ...		17	6
Mrs. Baldwin ...		2	0
Ilford, S.S. ...		12	7
Tring, Ebenezer ...		7	8
Croydon, Derby Rd., Mr. H. G. Dann ...	1	0	0
Brighton, Ebenezer S.S. ...	3	19	10
Ipswich, Bethesda, Thankoffering ...		6	2
Reports ...		6	0
Tring, Akeman Street, Miss Burche's Class		1	11
Mr. J. C. Wright		5	11
3rd Class, boys ...		10	0
Mrs. Jas. Bagnall		13	9
Miss D. Collins ...		4	3
Mrs. Jones ...		6	11½
Mother's Meeting (box) ...		16	1½
Mrs. E. C. Gower		1	7½
Mrs. R. G. Wright		5	8¼
Miss N. Burch ...		6	0½
Miss King ...		8	9¾
Mrs. R. Hedges ...		12	9
PERSONAL :—			
A Thankoffering, B.C. ...	7	0	0
Mr. D. Morling ...	2	0	0
'Curios' for Scriptures in Senda. Field ...	1	1	0
Miss S. A. Ash ...		14	0
Report ...			6
Ivy & her Mother (7 dollars) ...	1	10	5
Miss C. H. Deal ...	1	0	0
Miss A. Angeloni	2	0	0
A Little One, Thankoffering ...		10	0
Mrs. Sharples (box), Evington ...		19	4
MISCELLANEOUS :—			
2½ per cent. Consols (39.1.11) ...		4	10
2½ per cent. Consols (451.7.5) ...	2	16	5
Interest on Deposit ...	4	12	6
	£102	7	0½

Medical Fund.

	£	s.	d.
St. John's Wood, Men's Meeting ...	1	0	0

Herald Fund.

	£	s.	d.
Hounslow ...		3	6
Hounslow ...		3	6
St. John's Wood ...	2	13	6
Hanwick, Ebenezer		3	0
Dunstable ...		6	0
Stevenage, Miss Underwood...		1	0
Wood Green, Dovecote ...		10	0
King's Langley ...		6	4
Limehouse ...		5	0
High Wycombe ...		12	6
Ilford ...		8	6
Margate ...		16	8
Miss Wickings ...		2	0
Ipswich, Bethesda...	1	1	0
PERSONAL :—			
A Thankoffering B.C. ...	1	0	0
Mrs. Tree ...		7	6
Mrs. Fricker ...		3	0
Mr. D. Morling ...	2	0	0
Miss S. A. Ash ...		1	6
	£11	4	6

Mr. R. Aston's 2 dollars acknowledged in April issue has been credited by Bank as 8s. 10d.

Ladies' Zenana Auxiliary.

Money received by Miss P. P. Nunn from March 11th to April 9th, 1922.

GIFT WEEK.

	£	s.	d.
Aston Clinton ...		17	0
Bedmond, Bethesda B.C. ...	1	0	6
Brentford ...	5	5	0
Brixton ...	4	1	6
Brighton ...	7	1	3
Cambridge ...	2	0	0
Chadwell Street ...	22	2	6
Clapham, Courland Grove ...	5	5	0
Croydon, Derby Rd.	2	10	0
Finchley, Soho Mem. Hall ...		6	0
Fulham ...	2	13	0
Grays ...		8	9
Greenwich ...	3	0	0
Guildford ...	2	0	0
Hartley Wintney ...	3	0	2
Haworth, Hall Green	1	8	0
High Wycombe ...	1	0	0
Homerton ...	2	2	0
Hounslow ...	8	7	9
Ilford ...	2	10	0
Ipswich, Bethesda, Women's B.C. ...	2	10	0
Ipswich, Zoar ...		15	0
Kilburn Vale ...	2	16	0
Laxfield ...	2	7	0
Leyton ...	2	0	0
Notting Hill Gate ...	2	8	8
Prittlewell ...	3	8	0
Ramsey ...		6	6
Reading ...	1	8	0
Richmond ...	2	0	0
Tollington Park ...	3	10	0
Tottenham ...	2	0	0
Tring ...	11	14	4
Walsham-le-Willows...	3	0	0
Walthamstow, Church and Congregation ...	4	2	9
Sunday School ...	1	1	8
Women's Meeting		14	7
Walton ...		14	3
Warboys ...	2	4	6
Watford ...	10	0	0
Wellingborough ...	1	1	0
Wood Green, Dovecote		14	6
Wood Green, Park Ridings ...	1	10	6
Woolwich ...	2	7	1
PERSONAL :—			
Amts. previously acknowledged ...	1	1	0
Anon. ...	2	0	0
Mrs. Hutchinson ...	1	0	0
Mrs. O. C. Austin		10	0
	£146	3	9

	£	s.	d.
West Ham, Collection at Women's Mtg. ...		15	0
Hounslow, B.W. Salary ...	3	1	6
Lewisham, B.W. Salary ...	2	0	0
Grays, the late Mr. Marr (box) ...		18	5
	£6	14	11

Pension Fund.

	£	s	d.
2½ per cent. Consols (£1,067 14s. 5d.) ...	6	13	5

Vol. XXI. *New Series, No. 186.* June, 1922.

The Strict Baptist Mission HERALD.



MR. WATTS STARTING FOR MADRAS VILLAGES.

Price One Penny.

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

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The Strict Baptist Mission HERALD.

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

VOL. XXI.] JUNE, 1922. [*New Series*, No. 186.

CURRENT NOTES.

THE Welcome Meetings were a great success, not only in point of numbers, but also, we believe, in their effect. Many, we are sure, gained clearer insight into some of the conditions of our work and fresh stimulus concerning it. We regret that space allowed so brief an account to be given of our brother, Mr. Watts', address; but while we trust his concluding appeal for more workers proved to be the Lord's call to some who were present, the wider publicity we are able to give it in THE HERALD may be used to touch other hearts.

* * * * * *

We are very glad to learn that new lantern slides are being prepared in order that during the autumn and winter Mr. Watts may be able to interestingly illustrate his lecture on the Evangelisation of Madras villages. As he suggests in the announcement of these lectures on another page, early application should be made to Mr. Chisnall for open dates. We quite expect many applicants from our Churches and Sunday Schools.

* * * * * *

Another announcement will also be found, to which we draw the attention of young men especially. The proposal there made of a young men's combined holiday in the country spent partly in mission study, strikes us as a step in the right direction, which may lead to large possibilities, and we wish this new movement much success. There must be a good number of young men in our Churches who will welcome this plan, and we advise them to write very soon to Mr. Watts in order that he may have ample time to make the necessary arrangements.

"PRAY YE THEREFORE."

"PRAY ye *therefore*"—Why? Because of the greatness of the harvest and the fewness of the labourers. Our Lord saw beneath the surface of things, and also looked along the avenue of the succeeding centuries, so that His word of command to the Church—to the whole Church, to every member of the Church—is abiding and imperative, and no true disciple of His can disregard His plain command, for whatever reason, without spiritual detriment to himself.

Our Lord sees that the harvest is great—*now*. We see ears of corn here and there, while He all the time sees abundant sheaves. We act according to our limited vision and our poor conception of possible results, and our prayers are dictated by our expectations instead of His command. He bids us pray to Him as Lord of the harvest because He sees how great the harvest *is*, and would have us share the glory and the joy of ingathering. We alter the tense, as we think and pray, and say to ourselves, if not to Him, "The harvest *will* be great, no doubt, but at present it is poor." He says "the harvest *truly is* great . . . Pray ye therefore." Here, then, is the inspiration of our praying and the warrant for our faith. We may pray, and ought to pray, in faith and confident expectation, remembering His vision of the souls that are being born again, and disregarding our own limited outlook and the seeming contradiction of the meagreness of tabulated results. May He give us greater faith in Himself, so that though our vision is that of vast multitudes "lying in the Wicked One" our prayers may be enlarged by the Holy Spirit to accord with the garnering sheaves now seen by our Lord and hereafter to be seen by us. "Pray ye *therefore*." We are to pray, as well as walk, by faith, not by sight.

But our Lord had, and has, another vision. In striking contrast with the greatness of the harvest is the fewness of the labourers. Scattered among the vast heathen populations of the world, to say nothing of Christendom, are a few thousand missionaries, and these are irregularly distributed, so that immense tracts of country and many millions of people are absolutely destitute of the Gospel, and have never even heard the Saviour's name. This is our Lord's vision of the labourers. He might fitly say to us, "Why call ye Me Lord, and do not the things which I say?" This is why He bids us pray that He would send forth labourers into His harvest. It is true that His vision of the harvest will be, and is being, realised, for the failure of the Church cannot thwart the purposes of God, but among the reasons which our Lord has for commanding this ministry of missionary prayer are these:—If the Church prays she *grows*, she *gives* and she *goes*. She cannot give herself to prayer for the realisation of her Lord's vision without seeking, as it were, to answer her own prayers by saying, "Here am I, send me."

Our Foreign Field.

The News of the Month.

MADRAS.—When the Council held its quarterly prayer meeting on March 31st at headquarters, the Madras missionaries and Indian workers gathered for a missionary prayer meeting, when earnest prayers were offered for God's blessing on all departments of the work at home and in India. The meeting was characterised by a good spiritual tone.

Our Ingathering Festivals were held in April at Vepery and Ayanapuram. They yielded much poorer results this year than usual. Probably to some extent the hard times through which we are passing are responsible. But in both places there was on the part of many at each place an entire lack of interest, neither gifts nor buyers being numerous.

On two occasions during April members of the Vepery Church now employed in Mesopotamia sent donations to the Tamil Church funds—a welcome uplift. One accompanied his generous gift with a request for a Tamil hymn-book, which we were glad to send, so that our brother can sing the songs of the Lord in a strange land. E. A. BOOTH.

Sendamangalam.—I am glad to say our Tuttikulam Teacher Benjamin has returned from hospital.

The work of building the hostel is going on apace. We hope the tiles will be on the roof by the end of this month.

Will friends please remember in their prayers Paul and Devadasen? The one through drink and the other through the pressure of heathen relatives are not at present in communion with us.

A few days ago, just as our friends were leaving the afternoon service in Sendamangalam, a woman was murdered in the main road in front of the chapel. She was one of the best listeners our Biblewomen had in this town.

On our return from camp to headquarters we found the town still evacuated, and plague raging in all those places where people were congregated together. The day after our arrival I made a call for volunteers to accompany me in showing our lantern pictures in fields or hamlets, wherever the people might be found. Every night we sallied forth with a most enthusiastic band of teachers and grown-up boarding school boys, who rendered valuable assistance in reaching the people at a time of great trial and difficulty.

Last week we were brought into contact with one of the most painful cases we have ever witnessed. While Colporteur Santhosham was over 20 miles away selling books at a large festival, we received word that his wife, quite alone with her three children in Elur, had suddenly become insane. We immediately sent word to the husband, and also had her brought to the Mission Dispensary. Every attention was given by night and day, but the violence of her paroxysms resulted in increased mental and physical exhaustion. Three days ago she was taken to Salem for further advice, and possibly for conveyance to the Madras Asylum. Three very little ones are left behind.

Sendamangalam, April 17th, 1922. D. MORLING.

KOLLI HILLS.—New Buildings.—New houses to replace those destroyed by fire last November have just been completed. The occupants moved in a few days ago, glad to exchange their cramped temporary quarters for nice, roomy, iron-roofed houses. We thank the friends at home for their prompt and generous help in this matter.

A New Station.—We have been enabled to open a new centre of evangelistic and school work at Valappoor, in the most thickly populated part of the hills. The Government have given a piece of land there for the erection of a school and teacher's house.

The Swami's Boon.—A hill-woman, in obedience to what she believed to be the will of the god Srirangam, had allowed her hair and the hair of her little boy to grow for years into long matted locks. A short time ago, in company with others, she went on pilgrimage to the god's temple near Trichinopoly, and had the sacred hair shaved off according to the general custom. After worshipping the deity, she was returning, and had got as far as the railway station of Kulitulai. Here her little boy ran in front of an incoming train and was fatally injured. She dashed to save him, and her hand was literally mangled under the engine wheel. The little boy expired as they reached the slopes of the Kollis. A crowd of hill people were looking on as we dressed the horrid wound on the woman's hand. One of them said, " Yes, you went to Srirangam and prayed to the swami. Now you have received his divine boon. Go !" We did not fail to point out the futility of idolatry, and to speak to them of the one true God.

Sadyan (" He of the matted locks ").—Sadyan is a youth of about eighteen years of age. He came to us a month ago and said he wanted to join us. He was destitute and suffering from malarial debility. We took him in, washed and clothed him, and are treating him for his fever-soaked condition. He has broken caste by eating with Christians, and is under daily instruction.

Velliy Ammal and her babe were carried here for medicine, and deserted by the man who brought them. The woman says she wishes to become a Christian, and has cut off and cast away the sacred hair (another and less pleasant adjective would more truly describe it !), and has broken caste by eating with us. She also is now under instruction. Prayer is requested that both Sadyan and Velliy Ammal may become the recipients of Divine grace and may be born again.

J. M. BRAND.

Two Important Appointments.

WE are constantly seeking in all possible ways to lead the Tamil Church forward. It is not easy work, but this is characteristic of most good work. The question of finding a suitable man to fill the office of Preacher-in-charge of the Church and Congregation at Vepery has long occupied my thoughts, and has been the subject of frequent and earnest prayer. In due course the matter was fully discussed with the deacons and brought before the Church at Vepery. The choice of the Church has fallen upon Preacher V. S. Ponniah, who has been in the service of the S.B.M. for twenty-two years, and who for the past three years has been Preacher-in-charge of the Church at Ayanapuram.

The transfer of Preacher Ponniah to Vepery necessitated the election of another brother to succeed him at Ayanapuram. The Church there has called to this office Preacher Samuel Abraham, who has been in the service of the S.B.M. for seventeen years.

In each of these appointments there are tremendous possibilities. On the

personal character and conduct of these leaders will greatly depend the tone and progress of the Churches. I earnestly ask the prayers of God's people that the Divine blessing may constantly rest upon the two appointments. Each believer can help these two men and these two Churches by giving them a definite place in intercessory prayer. ERNEST A. BOOTH.

The First Christian Wedding among the Hill People.

The Bride's Family.—Mr. and Mrs. Peter (old heathen name, Nevadi Peryan) live in a little hamlet perched whimsically on a shoulder of rock in one of the wildest parts of the Kollis. In front of their village wall a bird can dive headlong 1,000 feet into blue space down to the distant jungle bottom. On the other sides rise precipice and crag to nearly 1,000 feet above. Two years ago we held Gospel meetings, including a lantern service, here. Mr. and Mrs. Peter were baptized with our first converts in 1920. Their neighbours assured them that the missionary would marry their family of girls to pariahs and outcastes. Mr. and Mrs. Peter are very happy to-day because their eldest daughter is being married to a Christian *hill-man*.

The Bride.—This demure little maiden's name is Maragatham. She is about eighteen years of age, and has spent the past year at a Christian boarding school with two of her sisters.

The Bridegroom, Solomon, and his father David, were converted only last year, soon after our camp in Ariyur, where they live. They are men of property, but have had to endure a lot of scorn from their fellow-castemen for becoming Christians. When Solomon's young wife died early in this year, it was put down to their having left the ancient religion. We rejoice all the more with them now that a happier day seems to have dawned for them.

The Ceremony took place at Mount Zion Tamil Baptist Chapel, Valavandi, Kolli Hills. The building had been nicely decorated with leaves of the sago palm. After the bridegroom and bride had been brought by singers in tuneful procession to the chapel, the marriage service was read. A good crowd of hill people at the back looked on with amazement as they heard for the first time the simple, solemn words of the Christian marriage service, and realised that the missionary was actually marrying two of their own community.

The Marriage Festivities.—There was a feast in the evening, when we all sat cross-legged on the floor and partook of curry and rice from plantain leaves. At this function the bridegroom distinguished himself by inadvertently pouring the " rasam " (a highly-seasoned soup) into a vessel containing sandal-wood paste! The first person to be served with this mixture was the missionary, who, on partaking thereof, politely endeavoured to conceal his sensations. Not so, however, his neighbour, who raised a great outcry, at which there was much laughing, and the bridegroom was well teased for his mistake. After the feast came a " Kaleshebam," or Service of Song, led by Preacher Dawson, from the Sendamangalam Field, who discoursed in true Tamil style of the King's Marriage Feast. The next day the bridal party and their friends were taken in procession to the bridegroom's home. Christian songs were sung *en route* to the great astonishment of hundreds of the hill people. That evening a second " Kaleshebam " was held, this time in the courtyard of the bridegroom's house, when 300 hill people listened to the story in song of the Prodigal Son. J. M. BRAND.

Notes in the Kolli Hills Dispensary.

OUR first patient this morning (6.30) is a true type of the lowest and most ignorant of these hill people. We have known him long, and have often visited his poor little wife, who has suffered much at his hands. She has again and again been a patient here, but has no sympathy at home. "Let the thing die!" he shouted once, in answer to our enquiries about her. We had almost given up hope of her recovery. "Let it die! I can marry another!" This morning he introduced himself by thrusting a few bananas through the window, saying, "These are for the children. I cannot bear the pain in my tooth." Like most rough people, he is nervous about himself, and kept closing his mouth just as I was about to begin operations, and asking me if I were sure I was going for the right tooth! I think he was surprised how quickly the troublesome offender was removed.

The babies often try us most, especially if the parents are very tender and anxious. A father this morning begged me to put medicine on, so that in any case I should not have to open the abscess on his darling's neck. "The baby will never bear it," he said. But the baby did bear it, and now, a few days later, is doing well. As is also another poor child whose finger was nearly cut through, but is able now to bear the dressing operation quite well.

Child patients for tooth extractions, too, are most trying at times. I would always choose the grown-ups. The last little girl with a bad tooth must still be suffering from it, for, although two or three people were holding her for me, she broke loose and was soon halfway down the field, and as I did not feel inclined for a run I left her, tooth and all.

Away over there across two fields is a small grain shed, and there lies an in-patient. I fear, too, he is an *im*patient, for the abscess on his leg is causing him and us endless trouble, it is so complicated. It was a simple wound that had become septic, but their stupid idea of treatment suggested, as they thought, a short cut to recovery. "A violent jerk will cause complete cure," they assured him, and he submitted to the agony of it. The "jerk" was duly administered, and the pus forced into the surrounding tissues, with the result that the whole leg is involved, and needs two dressings daily. He is a well-to-do man, and is often surrounded by his friends, to whom, while the leg is being attended to, we often try to preach Christ and the falseness of their gods. But he and they are hard and prejudiced, and he usually starts groaning or calling attention to some detail of the operation to show his indifference.

A very affable old lady presented herself for treatment to-day. She seemed quite pleased with the big jagged wound in her arm, and enjoyed telling other waiting patients the history of how she had let the chopper slip when cutting wood and other interesting details of her pain. Patients usually bring a friend with them. I recognised hers as one whom, through God's help, we cured some years ago. What a sad life of sin and shame she has led! And knowing how she had been snatched from the jaws of death, I felt compelled to detain her and her friend while I reasoned with her and pointed her again to the Saviour, Who does not reject the vilest. They both listened intently. How I longed that the old story of the Cross might grip their deadened hearts!

MARCH 30th.—It was quite "a field day" to-day. I had not finished the preliminaries of setting my house in order when I was besieged by patients. Just outside sat a poor man who had been carried in a blanket slung on a bamboo, and quite a crowd had come with him. No wonder they were anxious.

for he was in a dangerous condition—pneumonia after influenza. "He has no fever now," they said. But on examination we found, as is so often the case when they say this, that there was quite a high temperature, and we had to spend some time trying to relieve him with mustard plasters and hot oil, which we find very effectual up here. But, in spite of our care and warnings, we found them inducing him to walk part of the way home to save their carrying him, so soon does their sympathy and pity cool down.

In another part of the field the father of our in-patient and a crowd of friends were waiting to carry him home after final dressings, etc. He should still stay on here, but is wanting to be with his people again. They cannot understand or endure a long and tedious case, and would rather be at home, even if it does mean more pain and suffering.

Then there were tooth extractions and dressing cases, and all in a hurry to be done first, and so the morning passes away, with here and there a few words spoken to turn our patients' thoughts from us to the Great Physician.

MARCH 27th.—The first case this morning was a "sugar" case. Alas! for my sugar! One of our chief troubles here in medical work is that the people will not bring bottles for their medicine, and having given all my available ones away, I again and again resort to the simple expedient of dripping medicine on to sugar; and oh! it has taken the people's fancy too well, and so they come and ask for treatment, and if I insist on their bringing a bottle they then assure me that for their particular cough the sugar medicine is best!—till so bold do they become that a *poochari* this morning, without any pretence, asked for sugar for his wife.

Then followed a case that would make one weep, only we see so many like it—a child's head in a state of cruel neglect through the mad superstition of its parents. Its hair had become slightly matted, as all children's hair will if not constantly attended to, and they took this as a sign that the swami wanted it, and so they left the tangles, until to-day the great lumps of dirty hair hang about its face like hard bunches of grapes. Abscesses had formed, and it was with great satisfaction that I lopped off all the hair I could around the suppurating part. The evil was deep underneath the scalp, and showed patches of the skull-bone. As I dressed it I tried to show them the folly of such religious practices, and the only way of really pleasing God. Mere reasoning is always hopeless. If the child died through these abscesses—and it may yet, it is very ill—they would do just the same for the next child. God's Spirit can alone convince and enlighten their darkened hearts.

I had the pleasure to-day of cutting off all the swami hair from a mother and child. They are here for treatment, and the mother has expressed a wish to become a Christian. So we pray this first step of renouncing her heathen customs may lead on to a full knowledge of Christ as her Saviour.

A very serious burning case is under constant treatment. Malarial epilepsy is very common on the hills, and this woman, in one of her fits, fell with her baby on to the fire. Her arms are terribly burnt and one leg, while her little child has escaped with a burnt foot. The woman is in great agony, and this morning the man who is with her was protesting energetically as to the uselessness of their gods, but we learn to know that it all means nothing, and until the Stronger One enters and takes possession, their hearts will still be under the sway of Satan.

E. C. BRAND.

Ourselves as Others See Us.

A MOST useful and keenly appreciated service is rendered by some friends in the Homeland, who send papers and periodicals to missionaries in foreign lands. Amongst the periodicals received recently was one which has a circulation of many hundreds of thousands weekly. On the front page the title of the chief article was printed in bold script :—

" Saving Heathens and Starving Heroes."

On reading the article I found that it was a deliberately calculated attack on Foreign Missions, the sub-title being " Millions squandered on Foreign Missions while Britons beg their bread." After stating the amount spent by the larger missionary societies, and saying that he cannot deal in detail with " the lesser fry," the writer characterises the expenditure as " wicked folly " and " stupendous waste of money." All the non-Christian peoples in the world are included in his summary when the editor asks the Christian Churches " to leave savages alone."

From first to last the object of the article is to discourage and, if possible, prevent gifts to Foreign Missions, by representing the work as valueless and needless. Doubtless a number of our own subscribers read or heard of the article. I should like them to know how it strikes a missionary on the foreign field. The writer charges the Christian Church with " starving British heroes." This charge cannot be proved. I, for one, deny it.

One has every sympathy with men at home who, directly or indirectly, as a result of the war, are suffering and in need. But the Christian Church as a separate entity was not responsible for the war, nor is it responsible for the consequent grievous amount of unemployment. It is NOT the Christian Church which is starving the heroes, although this writer wishes his readers to think this. Experience has shown that it is not those who subscribe to foreign missions who fail in their sympathy towards distress in the homeland. Those who gladly give for the enlightening and uplifting of those they have never seen, are the very ones who give readily to worthy cases of need at home. Speaking generally, and admitting that there are exceptions, the people who systematically help foreign missions are the very people who help the needy at home. The converse holds good, that those who do not care for the needy at home do not regularly subscribe to foreign missions. Those who do not love their brethren whom they have seen, how can they love those whom they have not seen?

The assumption of the writer is that the money now used for foreign missions would solve the unemployment problem. The assumption is ridiculous, as anyone can see who looks at the figures of the national budget. The writer should compare the amount spent on alcoholic liquors, or sport, or luxuries, with the amount spent on foreign missions.

As believers and disciples we have no choice but to take our share in the evangelisation of the world. We are bound to this service by our Saviour's express command : " Go ye into all the world, and preach the Gospel to every creature." To the One Who issued this command we are indebted for every blessing in this life, and for every hope we have of the life to come. Further, we owe our knowledge of the true God to the fact that in former days missionaries, in obedience to the command of Jesus Christ, brought the Gospel of the grace of God to our heathen forefathers. We are debtors both ways, and the work will go on till He shall appear Who said, " Occupy till I come."

Ernest A. Booth.

The Hand of God Hath Done It.

READERS of the HERALD may recall the article relating the conversion of Barai, of Sembiam, and then subsequently of the addition, one after the other, of five other Sembiam women to the Church in Ayanapuram. These sisters have stood alone in the village with the men-folk sometimes apathetic, at other times distinctly hostile; but they have maintained a constancy of courageous faith which has been a witness to their own and other villages. They are quite unlettered, yet their knowledge of Scripture puts many a lettered Christian to shame, and they do not tire of telling out what they know of the Lord Jesus Christ and His Gospel. They believe in the power of prayer, and have met together constantly since their conversion to pray for the conversion of their husbands and others. It has been my privilege on some occasions to listen to them praying, and I have been strangely stirred as they have so earnestly pleaded their entire dependence upon God in all their witnessing, and His all-sufficiency in salvation. Prostrating themselves before the Lord, in humble intercession they have sought His aid. At times their faith has been tested by opposition from those in whom they were most interested, but they have come through these trials stronger and God has honoured them.

On the morning of the second Lord's Day in March we had the great joy of baptizing Gopal, the husband of Barai, or Annal as she is now named. He is the first from amongst the husbands for whom the little group of women are praying. He is a man of about 50 years of age, and has worked for 33 years in the cotton mills near by. When his wife became a Christian he was interested and gave his consent; but the persecution of villagers afterwards hardened him in opposition, so that for a time their home life was very unhappy. Something, however, was awakened within him which disturbed his peace of mind, and of late he has experienced definite conviction of sin. The daily Christian life of his wife in the home, and the working of the Holy Spirit in his heart have led him on, step by step, to a personal faith in the Lord Jesus Christ. At his baptism he took the Christian name of Dhevakaram, which means "the hand of God."

L. WATTS.

Confessing Christ.

DURING February I had the joy of baptizing Muniswami, the son of Mathurai. In boyhood he was a pupil in our school at Semmencheri, and it was there that he first learned about Jesus. On leaving school he took up domestic work, and for some time lived away from Madras. In course of time he again secured a situation in Madras, and in this place prayers with the servants were regularly conducted in Tamil by an Indian Christian. Through the teaching given in this way, Muniswami became concerned about his soul's welfare, being convinced of his sinfulness and his need of a Saviour.

He began to pray alone for pardon. He sought the company of other Christians and attended Christian services. His father strongly objected to this, and punished Muniswami for so doing. His father was absolutely opposed to Muniswami becoming a Christian, and in these circumstances zeal was stifled. On the death of his father some months ago, desire to become a true follower of Jesus was rekindled.

One Wednesday evening three men from Semmencheri arrived very late at our weekly prayer meeting at Vepery, two of these being Church members, and

the third their friend Muniswami. They had brought their friend to me with a request that I would examine him for baptism and Church membership.

Muniswami was placed on our enquirers' list, and was regularly visited and instructed. Later he came to me and told me of his conversion. He gave consistent testimony of sorrow for sin and of personal faith in Christ Jesus, of habits of Scripture reading and private prayer. One thing he said about prayer was: "After I have confessed my sin and prayed for pardon, my mind is relieved and there comes a gladness into my heart."

At the Church meeting, when Muniswami was proposed for membership, it was most cheering to hear the testimony given by an old schoolmate and another who had known Muniswami for 18 years, of the change they had seen in him. We gladly welcomed him into the fellowship of the Christian Church.

E. A. Booth.

Indian Missionary Service.*

THE conditions under which missionaries serve in India are in many respects similar to those experienced by workers in Government, professional and commercial circles there. Inseparable from service in the Orient are physical discomforts, difficulties about diet, a strength-sapping climate which finds out every weak spot in one's constitution, recurring bouts of fever, residence among an alien race, long and painful separation from one's family. These are experiences which all Westerners who undertake service in India must face, and each separate item takes toll of one's vitality. But missionaries are prepared to endure hardness, and such experiences are accepted as part of the daily round. The real trials are not material but spiritual—the missionary's conflict is with adverse spiritual forces. So I ask you to consider with me some of the factors which help to make up

The Missionary's Burden.

The missionary lives in comparative isolation, surrounded with a most depressing environment. Consider the spiritually deadening effect of constantly living in an atmosphere created by the leaden impenetrable mass called "heathenism." The sight of a man prostrating himself before an idol is at first repulsive, and fills one's soul with pity and indignation. But as the years go by this common sight almost ceases to stir any emotion, because familiarity has bred indifference to the implications of the act. There is a real danger that one's spiritual sensitiveness may be so dulled that the sight of idolatry no longer hurts. One sees it so often that one easily forgets that idolatry degrades the intellect of man, destroys the virtue of woman and dishonours God. The missionary needs to guard himself constantly against accepting as inevitable, things as they are.

The whole atmosphere of heathendom is most deadly to real spiritual life. One is conscious always of the natural antagonism of the heathen mind to the message of the Gospel, with its demand for repentance and its insistence on the spiritual as opposed to the ceremonial. Only those who have lived in the atmosphere of heathendom and have battled with its spirit can appreciate the utter sense of relief which comes to a missionary when for a time he can get away from the sights and sounds and spirit of heathenism.

A constantly oppressing burden is the deadly materialistic indifference of the poverty-stricken masses to any spiritual message. A missionary goes to a

*Mr. E. A. Booth's Address at the Valedictory Meeting on Tuesday, December 6th, 1921.

panchama quarter, eager to deliver his message concerning the way of salvation and the grace of Divine forgiveness, only to find that the people have no use for such a message. Their consciences are seared as with a hot iron, sin is not a burden, they are not seeking forgiveness, and the only salvation they desire is salvation from poverty, hunger and oppression. Again and again, after delivering his spiritual message, the missionary finds that the only evident response is that someone, slapping his hollow stomach, calls out: "We do not want religion; we want something that will fill our stomachs."

Imagine the effect upon an earnest missionary when, after pouring out his soul in his witness for Christ and in burning desire for the salvation of his hearers, the most attentive man in the audience seriously asks how many rupees the missionary will give if the questioner consents to change his religion. Such questions as the following are common: "Will the missionary pay all my debts?" "If I join the Christian way shall I receive a monthly allowance?" "Will the new religion cure my sickness?" Similar requests, oft repeated in varying form, show an absolutely earth-bound horizon—the present life is all in all.

There is generally a long period of patient sowing of the seed before definite spiritual results begin to appear. We have preached regularly for many years in some of the villages of the Madras and Sendamangalam and Kolli Fields without winning a single convert. Such an experience tests one's faith, takes away any remnant of self-sufficiency, leads to more earnest prayer, and constantly reminds one that spiritual results are not achieved by powerful argument or soft persuasion, but by the secret working of the Spirit of God.

(To be continued.)

Our Home Churches.

Prayer Subjects for June, 1922.

Week Beginning—

SUNDAY, 4th.—For more men and women missionaries (see page 93).

SUNDAY, 11th.—For our Missionaries in Madras, Mr. and Mrs. Booth, Miss Appleby, and Mr. Thrower.

SUNDAY, 18th.—For our Missionaries in Sendamangalam, Mr. and Mrs. Morling.

SUNDAY, 25th.—For our Missionaries on the Kolli Hills, Mr. and Mrs. Brand.

The Half-Yearly Meeting

which was also a Welcome Meeting to our missionaries, Mr. and Mrs. Lincoln Watts, was held at West Ham Tabernacle on Wednesday, May 3rd, and, as we anticipated, the Tabernacle was crowded. Mr. J. T. Peters read Psalm lxxii., and Messrs. Dann, Brand, and Lynn led the congregation in prayer, when the President welcomed Mr. Watts on behalf of the supporters of the Mission, who expressed his thanks to God for what He had done during the past seven and a half years, and to the brethren and sisters in the Homeland for their prayers and gifts; and then related the story of two young men of Semmen Street, Ponnuswamy and Muthuswamy.

A Stirring Appeal

Pastor T. Reynolds, of St. John's Wood Road, preached a vigorous missionary sermon on 2 Cor. x. 4, " For the weapons of our warfare are not carnal but mighty through God to the pulling down of strongholds," and considered the power of Christianity first in the conversion of individuals, and then as it affects the nations, concluding by saying that God had given to the Church the honour of preparing the way of the Lord, and the call comes to the Church to work while it is day.

At the evening meeting, after reading and prayer by Messrs. Hutchinson and W. F. Waller, the President welcomed both Mr. and Mrs. Watts, after which Mr. Welsford anticipated that we were going to be wonderfully encouraged when our missionary " rehearsed " what God had done with him, for we should come to the conclusion that the hand of God has been upon the work; that God is at work now and is going to be, because it is His; that the power of prayer is being proved, for the S.B.M. was born in prayer, and is carried on by prayer, and we had yet to learn what God would do if all the Churches came together in prayer; and that the Gospel is suited to all nations. At the same time we should also be impressed with a sense of the need there still is for this work. More labourers were needed, more prayer, and more consecrated giving. And we should feel something of the claims of the work upon us. It was a Divine enterprise, and claimed our thought and our sympathy with our Lord's plan and will and work, calling for our consecration.

Mr. Lincoln Watts, after expressing his gratitude for the warmth of the welcome, gave an address, which illuminated the character of our work in India, and particularly his share of it in Madras. Space will allow of only the barest outline. Speaking first of India's need of the Gospel of Jesus Christ, he said the present unrest was due not to the Gospel, but to the unchristian lives of those who profess to be Christians. Mr. Gandhi had said there would be no opposition to Westerners if they lived according to the principles of the Christian religion. Since the riots in Madras " we have had better hearing than ever before." India needed more " fishers of men," who would get in among the people and get to understand them. Mr. Watts then explained how he had sought to meet this need in the Men's Meetings, speaking only of Jesus Christ and Him crucified. He had found it necessary to get into close personal touch with them; and his description of how he had done so, and with what results, was very interesting and convincing. One result of this work was Bala Krishna, a sorcerer, who is now a living witness of the power of the blood of Christ to save. Speaking of the Indian workers and their lonely lives as Christians among the heathen in their villages, Mr. Watts expressed his wonder at their smiling courage and endurance, and explained his own endeavours to understand their difficulties and temptations and to help them. The work among the children was next passed in review, one item of which alone we can give, viz., " Every day in the morning three-quarters of an hour and every afternoon three-quarters of an hour are arranged for Scripture teaching; and, in comparing notes with other missionaries, I have not found another Mission anywhere in India that gives so much time to Scripture teaching in its schools as in the schools of the S.B.M.,"—a statement that was evidently heard with great gratification. As to the work among the Christians, it had been found that the greatest need was for some help in daily Bible study, and this, after careful consideration and prayer, he had been led to meet by preparing Tamil Notes on the I.B.R.A. Portions. Referring briefly to the work in the Sendamangalam and Kolli Fields, as well as in Madras, and the evidences of progress, the pertinent enquiry was made : " Doesn't it seem to you that the Lord has so blessed our work that He is calling for more workers? " A stirring appeal was also made for more L.Z.A. workers. " I wonder," said Mr. Watts, " if our sisters have really felt what it means to the L.Z.A. to have only one missionary! Sisters! is it true that no one hears the call? Is it true? Sisters who are working amongst children in the Sunday School so earnestly and lovingly—is it true that they will not hear the call of India's children? Sisters who are working in Women's Meetings and seeking to bring women to the Lord Jesus Christ—is it true that they do not hear the call of India's women? I cannot believe it. It is the prayer

of my heart that very soon—it may be now God is speaking to someone—no, not someone, some three or four at least; the L.Z.A. Committee have asked for two, but two are not sufficient—I pray that God will speak at this meeting now to our sisters that they may come and do the Lord's work in India."

Mr. W. S. Baker felt that he wanted to go away with the appeal stirring his mind and heart, and concluded with a few words of comment.

At the close of the meeting the collections were announced as amounting to £48 2s. 5d.

Meetings.

Gurney Road, Stratford.—On Wednesday, April 26th, the Sunshine Band held their annual meeting and missionary sale of work. Mrs. Collin very kindly opened the sale at 6 p.m., and a large number of friends were present. During the meeting which followed, an inspiring address was given by Pastor H. D. Tooke. Part of the proceeds of the sale goes towards the support of our Biblewoman, Swamidal, in India, and a very satisfactory amount was realised. Many willing hands and hearts joined in the work for the sale, and we pray that the Lord's blessing may rest on Swamidal and her work in India.—F. C. F.

* * * * * *

Eden, Cambridge.—On Thursday, May 18th, a hearty welcome home was accorded to Mr. and Mrs. Lincoln Watts and their little daughter. The occasion was an opportunity of meeting with many old friends and making the acquaintance of some new ones. The Pastor at the tea-table voiced the feelings of those present, and the fact that Mr. Watts was baptized at Eden, and still retains his membership there, increases the interest in his visit home. He briefly replied both in English and Tamil.—G. E. Bigg.

Announcements.

Missionary Lantern Lectures.—Mr. Watts is preparing a new set of slides for a lantern lecture illustrating Gospel missionary work in the Madras villages. Churches and schools which have lanterns available, and would like to hear this lecture, should make arrangements early for booking suitable dates.

* * * * * *

A Young Men's Mission Holiday Week.—It has been suggested that there may be amongst our Churches a number of young men who would enjoy a week's holiday at some country centre, and utilise the time in intensive mission study. The first week in September would be a suitable time. If any of those interested would write to Mr. Watts at 29, Berners Street, Ipswich, he would endeavour to make the necessary arrangements.

* * * * * *

Mr. L. Watts' Engagements for June.—

2nd, Friday.—Devonshire Road, Greenwich.
4th, Sunday.—Wisbech.
7th, Wednesday.—Gurney Road, Stratford.
11th, Sunday.—Chadwell Street, Clerkenwell.
14th and 15th, Wednesday and Thursday.—Suffolk and Norfolk Association Meetings at Wattisham.
28th, Wednesday.—Bethesda, Ipswich.

Notices.

All Applications concerning General Deputation Work, Reports, Heralds, etc., and *change of address*, to be sent to the Secretary, **Pastor W. Chisnall, 16, The Grove, Isleworth, Middlesex,** from whom Collecting Boxes may be obtained.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—Instead of writing to you myself this month, I have the pleasure of passing on to you a letter from Mrs. Booth, of Madras. Although it is addressed to me, it is, as you see, really meant for you; and I am very glad Mrs. Booth has thought of you and enabled me to give you a letter direct from our mission field at Madras. She writes as follows :—

" Madras.

" Dear Uncle John,—During our recent voyage on the ss. *Malwa* we met many interesting people. Among them was a veteran missionary from the wilds of East Africa. He told us many stirring tales of his loved work among the U-go-go people, and the miracles of God's grace that he had witnessed among them. He was fired in his old age, as he evidently had been in his youth, with a burning passion for the salvation of souls. With it God had given him a tender fatherly heart, and a sense of humour, which won him many friends among young and old. Some of the stories he told us I wished at the time could have been heard by the boys and girls in your Corner. This is but a poor substitute for that kind, good man's recital, but even so I pray that it may prove of interest to some boy or girl, and kindle a fire that never burned before.

" It was Christmas time in far-away Africa. The missionaries in charge of the mission schools had been teaching the children that it was the season of giving, and that the greatest gift of all was God's gift of His dear Son Jesus Christ, Who died for sinners. ' So,' said the missionary, ' instead of receiving gifts ourselves, shall we each try and give something to God on Christmas morning? A plate will be placed on the table, and each child can come and lay his or her gift on it.' One little African girl felt her heart deeply stirred. She wanted very much to give something to God, but, alas! she was very poor and could find nothing, not even a copper in her home to give her dear Lord. She pondered long and earnestly about it, and at last seemed to see a way in which she could give—*herself*. On Christmas morning the plate was on the table, and each child brought an offering of some kind to God. Last of all came this little girl, and with a happy face laid some silver on the plate, equivalent to several shillings. The missionaries, knowing she was one of the poorest, were surprised and concerned, and questioned her as to where she got the money. With great earnestness she told them of her great wish to give *herself* as a gift to God, because Jesus gave Himself. She had therefore walked many miles to find a slave dealer who would buy her as a slave. The bargain was concluded, and she had brought as her offering all the money he had thought she was worth. I wonder on that Christmas morning what that little loving heart alone was worth to God! Will you please pass this little true story on to the boys and girls in your Corner?

" Yours in His service, WINIFRED BOOTH."

Your affectionate UNCLE JOHN.

LIST OF SUBSCRIPTIONS, &c.,

Received from April 11th to May 10th, 1922.

General Fund.

	£	s.	d.
North Finchley, S.S.		14	6
Env. Coll.		2	0
Brentford, S.S.	3	6	4
Brentford, Birthday Gift, April 1st	1	0	0
Chelmsford, S.S.	1	11	3
B.C.	2	0	0
Bethersden, Mr. M. Nickolls		2	0
Stockwell, Rehoboth, Jireh S.S.		10	0
Walsall, Private Boxes	4	15	3
School Boxes	8	15	7
Rattlesden, Mothers' Box		6	6
Basingstoke, Miss F. K. Milsom		6	6
Southport, For Scriptures	1	0	0
Otley, S.S.	1	13	4
Royton	6	17	4
Boxes	4	5	9
S.S.	3	0	0
Leicester, Mrs. Bree		2	0
Manor Park, Miss Tattersall's Class Farthing Box		3	4½
Boxes :—			
Haley Lea		1	1
Elsie Gardner		2	5½
Lily Brown		1	4½
Elsie Thomas		5	1½
Ernest Jenner		3	6
Fressingfield, Thankoffering		5	0
Hounslow, Miss Carter (box)		12	7¼
Over, Reports			10
West Ham Tab.	8	10	2
Berkhamsted Com.	2	11	6
Watford, Tabernacle S.S.	10	12	0
Norwich, Orford Hill, S.S. & B.C.	2	2	0
Lewisham, S.S.	2	17	8
Env. Coll.	1	0	0
Bedmond		10	6
Chesham, S.S., Girls	1	3	6
Boys		19	2
Croydon, Windmill Rd., S.S.		4	0
Woolwich, Lantern Service	2	0	0
St. Albans	2	11	4
New Cross, Birthday Gift, March 19		5	0
Birthday Gift, April 16		5	0
Notting Hill Gate, Bible Class		10	0
Staines, Sunday School	1	5	0
Ipswich, Bethesda Senr. Christian Band, for work in Ayanapuram	6	9	8
PERSONAL :—			
Mr. H. H. Looker (2 Dollars)		8	8
A Friend, 35	30	0	0
575	2	0	0
A.M., Hornsey Rise		10	0
Anon., 580	100	0	0
Nemo, Thankoffering	10	10	0
MISCELLANEOUS :—			
Half-Yearly Meeting held at West Ham Tabernacle	48	2	5
	£277	11	3½

ERRATUM. — Clapham, Courland Grove S.S. The sum of 12s. as the half-yearly instalment for work in Sembiam published last month should have been £12. We regret the error.

Herald Fund.

	£	s.	d.
North Finchley		3	6
Tottenham		10	0
Balcombe, Mr. E. C. Bourne		3	0
Bexley Heath		2	6
Basingstoke, Miss F. K. Milsom		4	0
Newton Toney, Mrs. Handley		2	0
Eastbourne, Mrs. A. S. Blinkhorn		2	6
Fressingfield, Thankoffering		18	3
Fulham	1	5	0
Over, Reports		14	0
Norwich, Orford Hill		5	6
Hounslow		3	6
Bedmond, S.S.		2	6
Dorking, Mr. R. Mason		4	0
Walthamstow		4	0
Manor Park		2	6
Ipswich, Bethesda, Miss H.		1	0
PERSONAL :—			
Miss C. A. Fordham		2	6
Mrs. Antill		5	0
Sale of *Heralds*, per Messrs. Marshall Bros.		2	0
	£7	15	3

Special E.A.B. Fund

	£	s.	d.
Mrs. Elliott		8	0
A Sympathiser		5	0
Ipswich, Bethesda	2	0	0
J. F.	5	0	0
Mrs. S. B. Caplin		10	0
Mr. & Mrs. Reed	1	0	0
Mr. H. G. Dann		5	0
Miss A. Angeloni	1	0	0
Walsall, a Friend		5	0
Mr. H. Brand	5	0	0
J. R.		5	0
Anon. (Southend-on-Sea)		4	0
A. G. R.	10	0	0
	£26	2	0
Previously ack.	£246	5	0
	£272	7	0

Ladies' Zenana Auxiliary.

Money received by Miss P. P. Nunn from April 10 to May 9, 1922.

GIFT WEEK.

	£	s.	d.
Amount previously acknowledged	146	3	9
Bassett Street	1	6	0
Cambridge (addl.)		4	0
Chelmsford	2	7	9
Hastings		7	3
Hitchin		10	0
Limehouse		5	0
Lynton Road	4	0	0
Manor Park		16	6
Norwich	1	10	0
St. John's Wood	8	11	0
Stoke Ash	1	3	0
Stratford, Gurney Road	1	9	0
Sale	2	12	0
Wandsworth	1	15	0
Walworth, Victory Place	2	11	0
Wattisham	1	16	6
West Ham (including 200 farthings collected by 3 little girls, aged 4, Ada Welsford, Ethel Hampshire and Gladys Frances	3	10	0
Whittlesea	2	10	0
PERSONAL :—			
E. H.	1	0	0
Mrs. R. Ridgewell		5	0
Mr. H. S. Nunn	10	0	0
Miss Elliott and Friends		5	0
	£194	17	9

GENERAL FUND.

	£	s.	d.
Stratford, Gurney Rd., 1d. weekly subs.	1	18	9
Bassett Street, 1d. weekly subs.		10	0
Receipt No. 104	2	0	0
Whittlesea (2 boxes)		14	8
	£5	3	5

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.

Vol. XXI. *New Series, No. 187* **July, 1922.**

The Strict Baptist Mission HERALD.

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



A FISHERMAN ON HIS CATAMARAN,
Putting off through the Surf from the Madras Beach.

Price One Penny.

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CURRENT NOTES.

WE draw the earnest attention of our readers and friends to the importance of "Fellowship in Furtherance of the Gospel," which forms the subject of our leading article written by Mr. Booth. It is a generous recognition of the fellowship of our Churches at home which already exists, but it is also, if duly pondered, a powerful plea for more extended fellowship. Two things are quite certain — There is much more work lying close to our hands in India which we cannot do for lack of men and women; and there are many more in our Churches who might—that we say not ought—help largely to furnish both. We echo the concluding word: "Do you yourself?"

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To those who may legitimately say in response: We cannot go, we cannot do anything, and we have but little to give, we say you can serve this great cause, so dear to the heart of your Lord Whose last command was "Go ye," in the best of all ways because it touches the Fount of Power. If you can do nothing else you can be one of the Lord's remembrancers. It is paradoxical, but true to say that though He does not and cannot forget, He desires to be reminded and says "Pray ye." Will you join in special prayer for India on Sunday, July 30th. See our request under "Announcements."

* * * * * *

We also again draw the attention of the young men in our Churches to the Mission Holiday Camp to be held the first week in September. A good beginning has been made, a number of young men having given in their names. Mr. Watts will welcome many more. Further particulars of the camp are given under "Announcements."

"FELLOWSHIP IN FURTHERANCE OF THE GOSPEL."

WHEN Paul in his letter to the Philippians thanks God for their "fellowship in furtherance of the Gospel" (i. 5 R.V.) he is thinking of their hearty co-operation with him in spreading the good news of salvation through Christ Jesus. There is more than one angle from which to look at this fellowship, and the foreign missionary is so happily placed that he is able to recognise clearly his indebtedness to two parties for their fellowship in this great work.

In the first place the missionary knows that but for the helpers in the homeland, this work of the furtherance of the Gospel in India would not be possible. Here on the foreign field my mind frequently goes to the Council Chamber, where the whole of the missionary effort at home is focussed, and from whence official communications are sent to India. Often the Council is faced with difficult problems, and it is not always easy to say which is the very best thing to be done. Happily we on the field know that the Council does not act until in answer to prayer guidance is given and practical unanimity has been obtained. In that Council chamber as problems of Indian missionary work are faced, the fellowship in furtherance of the Gospel is real.

But the fellowship has a greater and wider reach than the Council membership. There are very many pastors, preachers, deacons and teachers who have never attended a Council meeting, whose fellowship in furtherance of the Gospel is as real and as necessary. Each of these is a leader of a circle—small or large. Upon their patient and persistent sympathetic representation of the needs and opportunities of the work in India depends to a large extent the help rendered by Churches and schools. I value highly the work done by Sunday School teachers. The way in which the missionary cause is presented by them to young plastic minds, often determines the life-long attitude towards foreign missions. In this fellowship in furtherance of the Gospel are those who are the Lord's remembrancers, and who seriously give themselves to the work of intercession. The work of foreign missions was born in the atmosphere of prayer and it flourishes through prayer. The mightiest help to the cause is rendered by those who wrestle in prayer on its behalf. Missionaries value highly all the help given so generously and in so many ways, but the most potent of all help in this fellowship in furtherance of the Gospel is that of intercession, and we prize this beyond all telling.

In the second place the missionary recognises continually

that the work so gladly done in the homeland would be of little use, apart from the work of Indian Christians on the field. The plans formulated, the instructions given, the money sent would be without effect unless there were those on the field ready and able to carry out the scheme. The missionary is the connecting link between Homeland helpers and Indian workers. Through this connection the fellowship in furtherance of the Gospel is made effective.

The other evening I was talking with a lad from a distant village. Through hearing our Gospel preaching in his out-of-the-way village, he became convinced that the Hindu religion was of no value to him. Our teacher there got into touch with him, taught him from the New Testament, got him to attend family prayers in the teacher's house, and showed him little by little what the Christan religion stands for. The point to be noted is that owing to your fellowship in furtherance of the Gospel, we have for many years maintained a Christian school in that village. Years ago this present enquirer attended our school there, and learned something about the true religion. When in later years he found himself in a religious quandary, it was the most natural thing for him to go to the Christian teacher and seek religious guidance. Through this means he has utterly renounced heathenism, and is now an earnest seeker after salvation. When our Lord reckons with His servants in this matter, He will remember not only the Indian Christian teacher, but also those in the homeland whose gifts maintained him in that village and those whose prayers kept him a faithful witness amid many and subtle temptations. What is true in this single instance is true in all similar cases. The fellowship is effective, and it issues in the furtherance of the Gospel.

But do all who read the HERALD participate in this blessed fellowship? Do you yourself?

ERNEST A. BOOTH.

"The Test of Discipleship."

"Love is the test of discipleship, because service is the objective; and service is the utterance of love, and love means duty performed with joy. To love God is to serve God, not with the emotions only, but with mind and strength; and to love one's neighbour is to serve one's neighbour, and one's neighbour is everyone to whom you may show mercy."

—J. D. CROSBIE.

Our Foreign Field.

The News of the Month.

KOLLI HILLS.—New Workers' Trial.—Mr. and Mrs. Devadasen, who recently went to open the new school at Valappoor, have lost their beautiful little girl by malaria. The hill people showed great sympathy with them in their trouble, attending the funeral, and even digging the grave. It is the first time I have known hill men to perform this office for Christians.

Wedding.—Mary came to the Kolli Hills with her parents, our servants, some five years ago. She was converted and baptized about a year afterwards. Now she has been married to Teacher Jesudian, a headmaster in one of Mr. Morling's schools on the plains. The wedding was solemnised in the new Mount Zion Chapel, Valavandi, Kolli Hills.

Industrial School.—The young men employed in this school and on building operations around us are regularly instructed in Scripture. Some of them are acquiring a very fair knowledge of the Creation, Flood, Life of Christ, and the Way of Salvation, etc. We pray that some of them may soon be led to break through the caste barrier and confess the Saviour.

A Bible Student.—Caleb has bought a big reference Bible for three and eightpence (the missionary paying half to encourage him). Caleb was the hillman who was baptized about a year ago. He can read the Infant Standard Reader. He may be seen in the evening sitting cross-legged in his black-beamed house, and trying, by the dim light of a castor-oil flame, to spell out the words of Holy Writ. I was with him last Sunday evening, when he struggled slowly through the first three verses of Psa. i. But he understood the meaning, and his face beamed with pleasure as the words gradually came to him.

Food Fried in Castor Oil.—Recently I was conducting evening prayer in the little house of a Kolli Hill Christian. As we rose from our knees the host begged me to stay for the evening meal. I sat in a corner of the room and watched cooking operations. Making special enquiries about the cooking, I found to my alarm that the vegetables were being fried in crude castor oil! There was no avoiding it, as that part of the meal was mixed in the big pot before being served. However, I heroically sat down to my plantain-leaf of curry and rice and castor oil, and was relieved to find that the taste was somewhat disguised by the hot chillies. But the *smell* penetrated the disguise, and persisted for some time after the meal to remind me of that useful but not pleasant article. (*Moral.*—Intending missionaries should not cultivate epicurean tastes in food.)

J. M. BRAND.

"Go ye unto all the world." There is the plain commandment. And in all the world of 1,500,000,000 inhabitants, if all at this moment were to pass before us in interminable procession, even now, nineteen centuries after Christ, two out of every three of those human beings would still be, not Christian, but a Buddhist, or a Brahmin, or a Mohammedan, or an idolater!

Indian Missionary Service.

(*Continued from page 92.*)

A CONSIDERABLE part of a missionary's task is the uplift of a Christian community still subject to the downward pull of their dark heredity and to the tenacity of heathen habits. Life-long usages of thought and speech and action do not disappear in a day. The Christian community is formed of individuals each of whom is living in the midst of a heathen environment, where everything militates against the development of spiritual life. All the week they hear and see the heathen view of things. Only during a short Christian service, or an occasional visit of a Christian worker, do they hear the Christian view. Many of them are unable to read, and therefore are without the chief means of spiritual nourishment in being thus debarred from direct personal access to God's Word. The habit of doing as other people do, and the avoidance of being singular, is deeply ingrained in the Tamil nature, as witness their familiar proverb, " One must walk as the street walks." This often leads them unthinkingly to tread wrong paths. The missionary has constantly to seek to eradicate habits of lying, dissimulation, impurity, intemperance, and a debt-incurring propensity which is without limit. One of our Tamil preachers, when enumerating the blessings of heaven, said, " There are no debts there." It was a pathetic note, for both preacher and hearers knew the corroding care of debt.

Then there is the never-ending task of endeavouring to remove the spirit of caste, which is so deeply embedded in Indian human nature. Caste is the foe of Christian brotherhood, being anti-Christian in spirit and expression. It is the most disastrous and blighting of all human institutions. The Christian missionary must persistently seek to banish from the Church caste titles, caste customs, and, most difficult of all, the spirit of caste. In this anti-caste movement the missionary must take the lead, for hitherto every Indian movement which has begun a crusade against caste has capitulated to it. The true solvent of caste is the spirit of the Gospel.

An ever-increasingly important part of a missionary's work is the training of his Indian fellow-workers. They are frequently isolated and fiercely tempted. On their every-day conduct and character depends the worth and power of their testimony. The Indian Christian worker is often the only representative of Christianity in the village where he lives, and he forms a vitally strategic link in the whole missionary organisation. Much more depends on him than generally is recognised. Through him and his successors the evangelisation of the millions of India will be carried on. It is difficult to over-estimate the importance of rightly training, guiding, strengthening and encouraging such in their work. They look to the missionary for leadership, sympathy and help. These claims are continuous, and often fall most heavily when the missionary is oppressed by the problem of his own inner life and the depth of his own spiritual need. This work calls for great patience and much perseverance, but we must do everything possible to encourage personal initiative and readiness to accept responsibility on the part of our Indian fellow-workers. To lead them year by year into a clearer and deeper understanding of the Gospel message, to quicken their sense of its ethical demands, to help them in their difficulties, to cheer them in the loneliness and monotony of their work, to bear patiently with their failings, to reprove them faithfully and to sympathise with them in their trials, is a task which demands the best and highest that a missionary has to give.

An ingredient in the experience of a missionary, which at first comes as a staggering blow, is the discovery that one's most strenuous and earnest efforts are frequently wholly unappreciated and utterly misunderstood by the community one has devoted one's life to serve. Ingratitude and suspicion and mistrust cut very deep. But one has to nerve one's self afresh to the appointed task by calling to mind that one is in India to serve the Lord Christ, and, amid such heartbreaking experiences, say :

" Yet it is well, and Thou hast said in season,
' As is the Master shall the servant be.'
Let me not subtly slide into the treason,
Seeking an honour which they gave not Thee."

. . . . . .

He who imposes the burden gives the strength to carry it.

Another aspect of Missionary Service to which I now gladly turn is—

The Missionary's Joy.

There is the joy of realising that one's life is being spent in the Master's service, and of knowing that He is using one's faulty and inadequate efforts. There is the deep, lasting joy of being the means in God's hands of bringing souls out of the very clutch of the devil, rescuing them from the polluting darkness of heathenism and leading them to the Saviour. By way of illustration I select two typical instances. There was a man in a Madras village, nurtured in Hinduism, who in his search for truth renounced the idolatrous polytheism of his forefathers and embraced the monotheism of Mohammedanism. As the years went by this new religion failed to satisfy, and the man was religiously adrift without chart or pilot. Hearing one of our evangelists preach the Gospel, he became interested. I remember him coming to purchase a copy of the New Testament. As an earnest seeker, he frequently came to see me in order to get various difficulties cleared. As the light dawned, and he was brought to trust Christ alone for salvation, his face was radiant with joy. After being received into Church fellowship, he made a special point of helping his fellow-Christians. When we visited his village for preaching, he frequently joined us, and gave his personal testimony to the reality of Christ's saving power and grace.

In the conversion of a Hindu sepoy there was exhibited the power of Christ to enable a man to stand alone and to follow his convictions, even when all his family opposed such action. When this young man was brought to a saving knowledge of the Lord Jesus, I persuaded him to write and tell his father of his intention of joining the Christian Church. The father refused his consent to such action, and sent a most pathetic appeal to his son not to take the step during his father's lifetime. I can still see that young disciple bringing to me his father's letter, and I can hear again the earnest tone in which he asked what I intended to do. He feared I would not baptize him without his father's consent. As I placed the issues before the young convert, imagine the joy which surged in my heart when I heard him say that he was ready to risk disinheritance and anything else which his baptism might entail, for, said he, " In this matter I must do what I know to be right and not what my father thinks is right." He is a happy Christian man in the Indian Army to-day.

Each missionary can give similar instances of souls saved by God's grace, whose lives have been transformed and whose testimony has been used of God as a means of bringing others to Himself. When the convert becomes a soul-winner, the joy of the missionary is greatly intensified.

Will you Respond to these Appeals?

Then there is the joy that arises from long association with Indian colleagues, who through all the changing circumstances of time have remained loyal in their attachment and service. I think of such workers as Preacher Soondram, my first Indian colleague, a fine, steady, reliable worker right to the end. Another was Preacher Apollos, the best preacher on the staff during the whole of my service, and a deeply spiritually-minded brother. Teacher Vethamanicam, quite one of the old school, was a man of utterly simple trust and earnest purpose, so patiently persistent in his endeavours to lead others to the Saviour. These have passed to their rest and reward, but there are others still on the field who have continued with us for many years.

There is the lasting joy of seeing the gradual growth of a Christian Church in the midst of heathendom, just like a pure white lotus lily blossoming in the midst of a fetid pool.

The Missionary's Appeal.

(1) *For Prayer.*—I speak with confidence for each missionary on the field when I say their supreme appeal is for prayer. There is no finer or more effective service you can render the missionary cause than intelligent, persistent, believing prayer. We need intercessors for the mission to be multiplied a hundredfold. In these days, when the Indian conditions are changing so continuously and so rapidly, the missionary is brought face to face with new problems and difficult situations which become more complex as New India develops.

Then I would plead with you to remember in your prayers our staff of Indian workers. It is difficult to over-estimate the importance of having a spiritually-minded body of workers. In the evangelisation of India they are absolutely indispensable. Upon the character and conduct of the Indian staff the heathen form largely their estimate of Christianity. They live in the blaze of the searchlight of publicity.

The converts need your prayers. Recently brought out of dark and degrading heathenism, with their minds still stored with its traditions, cut adrift from old friends and looked upon as traitors, they feel keenly their isolation. They suffer persecution, and are tempted to turn back again to the religion of their forefathers. Some, alas! succumb, and they need our pity rather than our blame. But the great majority stand true. Their constant temptation is to purchase peace with their heathen neighbours by withholding testimony for Christ and compromising in various ways. Pray for the converts. Keep yourselves informed of their difficulties through the pages of THE HERALD.

Churches have no right to be mere spectators of missionary work; they must be auxiliaries. A Church indifferent to missions is dead to the innermost meaning of the Cross of Christ. In each Church we need a greater number to pray *daily* for the extension of Christ's kingdom.

(2) *For Recruits.*—It is of set purpose that I close my last public utterance with an appeal for more missionaries, both men and women. May I call your attention to some dates in the S.B.M. calendar? I went to India first in 1895, Mr. Morling followed in 1903, Mr. Brand in 1907, and Mr. Watts in 1914. Mr. Thrower is making his first voyage in 1921. Note the interval of seven years between the departure of Mr. Thrower and Mr. Watts, and another seven years between Mr. Watts and Mr. Brand. I most earnestly plead that this seven years' interval shall not be regarded as a precedent or become a habit. We are in danger of regulating our plans too much by precedent and visible resources, rather than by the command of Christ and His boundless invisible resources.

There are many young men and women in our Churches who devoutly and thankfully acknowledge Christ Jesus as their Lord as well as their Saviour—their Lord because He is their Saviour. Let such remember that the capacity for absolute self-surrender is the noblest power that has been given to man. Our chief concern should be that our lives should be spent where they count for most in the service of God. Have you personally, fearlessly and fully considered the claims of the foreign mission field as the sphere of your service for Christ? Our Lord has no conscripts in His service. He will not have driftwood for His sacrifices nor drift-men for His ministers. He seeks whole-hearted volunteers and bestows upon them His commission. "Whom shall I send and who will go for us?" The cry rings out again through His Word and through the needs and opportunities before us to-day. Is there none who will respond, "Here am I; send me"?

We do not want on the foreign mission field men and women who are merely interested in the work. Interest is not sufficient. We seek for those who are overwhelmed with a sense of a Divine call, with hearts filled with an undying passion for the salvation of lost souls, not only willing to spend but eager to be spent in this service of their Lord.

"Fill up the gaps in our files,
Strengthen the wavering line,
Stablish, continue the march,
On, on to the bound of the waste,
On, on to the City of God."

I am going back to India to undertake my fifth term of service because deep down in my innermost being I believe that—

"Christ, the Son of God, hath sent me
To the midnight lands:
Of His piercéd hands."

A Glimpse of Biblewomen's Work.

I WAS visiting in Egmore *cheri* a few days ago, with the Biblewoman who regularly works there. In this *cheri* are many houses huddled together, and numerous families exist in one small room. We entered one of these mud-walled dwellings, and sat down to talk to two women who were there. A little child of two or three years old, clad only in its birthday suit, lay sleeping on a grass mat on the floor. The Biblewoman began to tell the story of the ten virgins, the women listening very attentively. Presently two more women appeared in the doorway, and were invited to come in and sit down. They quietly made themselves at home, and the talk went on. The child awoke and cried, but was quickly soothed. Several more people came and looked in, and they also were invited to sit down and listen, until finally our audience in that house amounted to eight women, a feeble crippled old man, and two children. As I write, the picture rises before me again—the little dim room, containing only one tiny window about a foot and a half square; the group of people squatting on the floor, and the look of attention on their faces as they listened to the quiet tones of the Biblewoman.

She finished her talk, and we sang a Gospel hymn, and then in a few words I tried to press home the teaching she had been giving. I longed to be able to talk fluently to them in their own language, and to speak words that should sink down into their hearts with living power. An audience of this

kind inspires and encourages one to speak out the Gospel message, but we long to see definite results. So many listen and agree that what we say is true, but yet they lack "the one thing needful." There are some who regularly hear the Word; they welcome the Biblewoman to their homes, and gladly listen to the teaching given, but it seems to make little impression on their hearts. As we see these things, we realise that we need a large outpouring of the Holy Spirit's power. He only can breathe life into these dry bones and make them live. We can speak to them of the Saviour's love, but we are powerless to touch their hearts, and our earnest prayer is for the Holy Spirit to bless the message to those who hear. In this matter our friends in the Homeland can help us very largely. May we all be stirred up to more earnestly pray that the Great Shepherd will gather in His sheep from these dark places!

RUTH APPLEBY.

First Days with the Munshi.

MY munshi, Mr. Venkatachari, is a Brahmin of average height, and, as most of his caste, very well favoured. On the front of his large round head he carries the red and white trident of the Vaishnaivite, and on top a spotlessly white turban. His house is approached by a narrow, badly paved lane, in which a cyclist can very easily make shipwreck. While riding down this lane I often meet stray oxen, and they do not improve the narrow causeway. The name "Audi Vilas" is displayed at the entrance to the small front yard of the house. The house consists of a ground and two upper floors.

Ascending a narrow, winding flight of steps, the pupil arrives at the room in which instruction is given. Here we have a round table, reminding us of King Arthur and his knights, several chairs, and a blackboard. The room is well lighted, having a sort of verandah at the front and back, and windows in one side. On arrival, the pupil is greeted with salaams and requested to seat himself at the table. On the table are to be seen several text-books and the large Tamil dictionary.

The instruction is given in a stentorian voice, and at times makes the pupil think that his instructor has lost his temper. It, however, seems natural to an Indian to shout at one. All munshis are not the same, but Mr. Venkatachari is a good teacher of Tamil. From the first day he asserts his absolute independence of all grammars and dictionaries, and fills the pupil's horizon with "My system, sir." He has an exceptional command of good English.

The munshi places himself by the blackboard and commences the work. Before long his pupil realises that he deals with his subject in a scientific manner. Our study, like all other studies, is accompanied by little drawbacks. Everything goes well for a few minutes until a noise is heard from below. A child, having a tumble, begins to cry, or certain articles of furniture get knocked over. Out runs the munshi to the verandah and calls out with his powerful voice; someone answers from below, certain warnings are vociferated back, and the munshi returns to his pupil. Just as a knotty point is being unravelled, something else is heard, and the above incident is repeated. Just now, also, the munshi has a cough, and when he has an attack, such is the volume with which the sound is emitted that I wonder where my own head is when he has finished. Still, the language is being mastered, and I need the prayers of our friends that I may be given the dogged perseverance which is so necessary in the study of a language such as Tamil.

D. A. THROWER.

On Camp.

IN February last, while a week's camp was in progress in the neighbouring villages, it was my privilege to see a little of the work which was done. At Konnur, on the evening of the 23rd, a lantern-illustrated lecture on the Life of Christ was given in the village street, and about 300 people heard the simple, earnest words of the Gospel from Brother Watts. It was a real spiritual tonic to me to witness the scene, and reminded me of the work of the Lord Jesus Himself when He discoursed to the crowds in the days of His flesh. Afterwards our brethren, the preachers and ourselves enjoyed our evening meal in the schoolroom. Of course we squatted on the floor, and ate our curry and rice from leaf-plates, with our fingers, as true Tamilians should! Then followed prayers, after which we retired for the night.

On the following day we started off early and walked several miles to the villages of Tirumangalam and Nadukarai. This journey could only be taken on foot owing to the lack of a proper road, and it was somewhat difficult in places, as we had two cycles with us. The track led us across rice fields by narrow raised paths, uncultivated rough ground, and across several streams.

Arriving at Tirumangalam, preaching was commenced, illustrated by two large pictures, showing in Indian type and symbol the state of the human heart by nature, and the new state under the reign of the Lord Jesus Christ. Quite a large number of people gathered round, and we pray that words were heard by them which will be made an eternal blessing. Several persons were particularly attentive to the message, and one old man made almost continual interjections to the effect that he agreed with that which was said. After some time at this place, we moved on to the adjoining village of Nadukarai, and spent a further time in evangelistic effort. Here again quite a number of people listened, and it was interesting to watch the curious grimaces and gestures made when they followed the argument of the speaker.

From this village we made our way to the Mission School at Koyembedu, which was only a short distance away. Here a prayer meeting was held to ask for the Divine blessing to rest on the work which had been done, and after partaking of the midday meal we returned home.

The above is just a brief statement of what I was privileged to see of the village camp work in one day, and I can heartily recommend the work to our friends for their prayers. Our Indian brethren, who serve the Lord throughout the year in almost complete isolation, are greatly encouraged by seasons like this, when they can meet together and enjoy one another's fellowship in service.

D. A. THROWER.

Gospel Itinerancy.

(*Continued from page* 71.)

WE had a hearty laugh last week when a letter arrived from a friend in England, who expressed great sympathy for us in our "life of dull monotony." For the truth is, we think *yours* is the monotonous life. I assure you that here there is no grey tedium, no flat, humdrum monotone. To-day we are in tents amid rocks and hills; to-morrow, in an "irrigation shed" by a wide, flowing river. Now we are night and day attending a violently demented woman, then superintending the erection of the hostel, and anon preparing lectures for keen, critical preachers.

Our ever-changing life and work now lead us from the broad roadside camp of our last notes to the grateful shade of a huge banyan tree in the midst of

wide fields. These trees with their aerial roots first *hanging* from the branches, then laying hold of the soil and developing into great trunks, are always a source of interest to the westerner. This one had so grown that its central portion was a veritable maze of trees, in the shade of which scores of people could easily spread their tents. In times of hard marching and fighting it has sometimes been known for a whole regiment to take shelter under one of these mighty sons of the forest. Our tent pegs were driven in the hard surface of a threshing floor, and what with a sudden and furious wind and the sun-baked, unyielding floor never before had we such difficulty in erecting our little domicile.

This camp is in a neighbourhood quite unsophisticated by such modern innovations as roads. Around us are grey, bare rocks and low hills, hiding about fifty villages in a large triangle. Many of these have never heard the Gospel, and it is for their sakes we have left the easy communication of British-made roads for the arduous labour of crossing wide, ploughed fields and granite boulders. Our stay here was made rather uncomfortable through the intense heat radiated by the surrounding rocks and by our tent being infested by scorpions. Several times these dreaded little creatures were found in our beds!

The reception accorded us at our next camp was very friendly, and every day scores of patients were treated by Mrs. Morling under the trees near the tent. Hopes were raised high when a young man of fair education and good caste came to inquire about Christianity. We had often heard of him, and many were the prayers offered for him. He seemed most earnest and sincere, and promised to return the next day, but failed to appear. Is it yet one more instance like the Great Refusal? "He went away grieved, for he had great possessions." How very often this is the complaint of God's servants in India!

Some idea of the extent of our itinerancies may be gained when I say that our next journey was nearly 40 miles. It took us from early morning till late evening to cover the distance, while the carts bringing our goods took nearly 30 hours. Velur is a small town with its own town council, and is situated in a marvellously beautiful country, rendered extremely fertile by Government irrigation canals. It is a great populous centre, large villages and small towns flourishing on every hand. Moreover, it is the headquarters of a well-defined area of quite 300 square miles, the whole of which is absolutely unevangelised.

After spending a week at this place, we passed on to a village nine miles further west. The people here were extremely ignorant; the whole locality was very backward, though again we found a good sized village to every square mile. In both these neighbourhoods we gained large audiences and sold many books. By this time the thermometer had risen well above 100 deg., and the preachers were feeling very much the strain of frequent journeys, long tramps in the sun, preaching in the middle of the day at open markets, and till late at night in lantern meetings. We ourselves found that even the best protection from the heat we could secure was most inadequate, so we reluctantly turned our faces toward headquarters. Climbing into a long bullock bundy at sunset one Friday, we travelled all night at a truly Oriental pace, arriving at the Mission House at dawn, after an absence of about two months.

In the Gospel itinerancy thus closed we have visited some scores of villages, markets and small towns; sold hundreds of Testaments, Gospels and Christian booklets, and declared the Gospel of grace to many thousands of souls.

Namakal Taluk, Sendamangalam, April 19th, 1922. D. MORLING.

Who are the Culprits?

IN connection with our old-established station at Semmencheri, we have had a most regrettable and until now inexplicable experience. On two separate nights last month the school premises were broken into and school property maliciously destroyed. Those who did the deed made a special point of destroying the school records, including registers, class text-books, and the Government Inspector's report book. Most of the things destroyed were of small intrinsic value, but of great importance to the institution.

After making enquiries, I convened a public meeting and placed the facts before the inhabitants of the village, impressing upon them that their good name had been besmirched by these acts of spiteful destruction. To endeavour to find the culprits and to ascertain their motives, I appointed a PANCHAYET or Council of Five, composed of our most experienced agents.

Although this Council has made extensive enquiries for the past two weeks, they have not been able to lay their hands on the culprits. It is singular that, with so many of our members and friends living in the place and their children attending our school, the truth of this matter has not leaked out ere now. The probable reason is that fear of reprisals keeps those who know from divulging their knowledge, the culprits being residents of Semmencheri.

E. A. BOOTH.

The Scope of the King's Commission.—The grand principle upon which all missionary work must rest is the Commission of the King Himself. Not that this is its only ground. The Bible is full of teaching which, in its logical issue, and quite apart from the risen Saviour's final charge, would require us to go with the Message to all nations. The dictates of humanity itself, the thought of the cruelties which fill the dark places of the earth, and a God-given sympathy (in the true sense of that much abused word, a "fellow-suffering") with the needs, both spiritual and temporal, of the multitudes "distressed and scattered" (Matt. ix. 36, R.V.)—such a sympathy as filled the breast of the Saviour Himself when He saw them thus—all these are motives which must move every Christian man and woman. But the great and crowning authority is still the definite command of the Lord Himself. "If ye love Me," He said, "ye will keep My commandments" (John xiv. 15, R.V.).—From *The Missionary Campaign*, by W. S. HOOTON.

Ladies' Zenana Auxiliary.—L.Z.A. Secretaries and friends are reminded that all donations and subscriptions to the L.Z.A., for inclusion in this year's accounts, should be forwarded to Miss P. P. Nunn, 58, Myddelton Square, E.C.1, during July, and, if possible, not later than JULY 28TH.

* * * * * *

Missionary Lincoln Watts's Engagements for July.—Saturday and Sunday, 1st and 2nd: Haworth. Wednesday, 5th: Newcastle. Friday, 7th: Council. Sunday, 9th: Courland Grove. Wednesday, 12th: Norbiton. Sunday, 16th: West Hill, Wandsworth. Sunday and Monday, 23rd and 24th: Walsall. Wednesday, 26th: Kingston. Sunday, 30th: Tring.

* * * * * *

The Christmas Boxes.—PRELIMINARY NOTICE.—Parcels this year should be sent to Miss H. V. Harris, "Nethania," 3, Cavendish Road, St. John's Wood, London, N.W., not later than September 15th. Further particulars as to parcels will appear next month.

* * * * * *

The Annual Meeting.—PRELIMINARY NOTICE.—The Annual Meeting will (D.V.) be held on Tuesday, October 24th, 1922.

Our Home Churches.

Prayer Subjects for July, 1922.

Week Beginning—

SUNDAY, 2nd.—For the Preachers-in-Charge of the Churches at Vepery and Ayanapuram.

SUNDAY, 9th.—For Mr. D. A. Thrower in his study of Tamil, that he may quickly acquire a working knowledge of the language.

SUNDAY, 16th.—For more men and women missionaries and the means to send them. " The labourers are few."

SUNDAY, 23rd.—For the Council's Divine guidance in all matters connected with the management of our missionary work.

SUNDAY, 30th.—For more extended and earnest " fellowship in the Gospel " among the members of our Churches. (See page 99.)

Announcements.

Day of Prayer for India.—We draw the special attention of all our friends to the fact that SUNDAY, JULY 30TH, will be observed all over India as the Day of Prayer for India, when all Missions and Churches will unite in prayer for our great Dependency, with its many millions of Christless souls, in its present restless movements. Can we do better than to suggest—urging is unnecessary—that our Pastors, Deacons, Members, and S.S. Teachers should also observe the day as a day of special prayer for the progress of the Gospel in India and of the Strict Baptist Mission, and for our Lord's control and overruling of all political and social movements in that land? Could not our Pastors and Preachers make special reference to the day and the need of prayer for India from their pulpits? We agree with our brother Mr. Lincoln Watts in asking particularly that short special prayer meetings for India may be held in all our Chapels and Sunday Schools on that day.

* * * * * *

The Mission Holiday Week.—We are glad to hear from Mr. Watts that it has now been arranged for the Young Men's Mission Camp to be held in " a beautiful meadow at Tuddenham," and he gives the following further particulars about the camp, which was first announced in last month's HERALD :—

Time—September 2nd to 9th, 1922.

Place—Mrs. Gooding's meadow, Tuddenham, a beautiful spot about three miles from Ipswich.

Who may come—Any young men interested in missionary work, who will be willing to combine a beautiful holiday with definite mission study. It is suggested that Churches, Sunday Schools, Mission Auxiliaries, etc., should send their representatives to this camp. It would be especially useful to leaders of Mission Study Circles and Bible Classes.

Cost—Until we know how many are likely to come, it is impossible to give a definite figure, but it is not anticipated that the inclusive cost per person will be more than 25s.

Object—To study intensively: (1) The Bible and missionary work; (2) Problems of missionary lands, especially India; (3) Our own Mission; (4) What the S.B.M. should mean to our Churches.

Applications should be sent at once to Mr. L. Watts, 29, Berners Street, Ipswich.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—I was writing to you in May about the Christmas boxes. Two months will have passed when you read this, and I am now wondering how you are getting on with the various things you are preparing for our Indian children. May I remind you all that you have little more than two months more for your work, with the holidays between now and then, and that I am very anxious that you should all do your level best to fill the boxes? Are there any who read this page who have not yet done anything to help? If there are, I say to you, "Better late than never." Begin now. Every little helps; and if a large number of you join the sewing or other classes at once, or begin now to make things by yourselves at home—any way that suits you best—we shall have a record number of boxes after all. We want a number of new friends like these, while we don't want to part with any old ones. I was very pleased the other day when our Treasurer, Mr. Robbins, sent me a letter from "A New Friend of the S.B.M.," and I will tell you something of what she said. It was just the sort of thing to please me, and I should like to hear of a score or two of such New Friends. She and a friend have started a Sewing Class, and they have "a good time together every Tuesday evening." She herself is in her teens, and "some of the children are only seven or eight, but they sew very nicely, and we hope to send a good size parcel of clothing and dolls up for the Christmas boxes." I echo her prayer for God's blessing upon the S.B.M. and many more missionaries. Perhaps I may say to this unknown New Friend, "If you should hear the Master's call in the coming years, 'Arise, and follow fast.'"

Now, then, are there any more New Friends of the S.B.M. who will pray as well as work, and work as well as pray; who will "do what they can" as regards giving, say, Carey's penny a week; and are there not some, in their teens perhaps, who are hearing the Call, and are studying to prepare themselves educationally and Biblically for the foreign field?

This is the *Children's* Corner, but I find that some other friend, an old friend, I judge, in both senses of the adjective, has been reading it, for I have received her letter also from Mr. Robbins, in which she encloses a postal order for 2s., and seems to be very much interested in you young people, and, if I read between the lines of her letter correctly, reads the Corner regularly. I thank her much for her kind letter and enclosure, and have passed the latter on to our Treasurer.

I haven't much more to say this month, as I am away for a few days, and *supposed* to be doing nothing. So let me tell you this short story, which I would have given you some time ago, but had no space to spare for it. Some of you I daresay know of Mr. David Hill, the missionary to China, who was used by God in the conversion of Pastor Hsi (pronounced She). He was once given lodgings in a Buddhist temple. One night he heard groans outside the temple gate. Thinking someone was in distress, he tried to unfasten the gate, but all his efforts to do so failed, and he returned to rest. The groans continued, however, and at length he tried again, but, happily for him, failed again. Next morning he discovered that his visitor was a wolf. Why couldn't he unfasten the gate? Many people would say, perhaps, that it was because the lock or the bolts were rusty, or that he couldn't see in the darkness the proper way to unfasten the gate, which may be very true; but don't you think the simplest and truest answer is this—that the Lord Jesus fulfilled His great missionary promise to Mr. Hill, "And, lo, I am with you all the days"?

Your affectionate UNCLE JOHN.

LIST OF SUBSCRIPTIONS, &c.,

Received from May 11th to June 9th, 1922.

General Fund.

	£	s.	d.
Tunstall,			
Mr. G. G. Garrod		10	0
Clapham, Courland Grove S.S.		10	2
Birthday Box		5	9
Bath, Providence, Envelope		8	0
Croydon, Salem S.S.		5	0
Stoke Ash	5	11	4
Walsham-le-Willows	3	7	9
P.P.C., etc.		3	5
Home Box		10	0
Somersham		19	3
Blakenham	1	5	6
P.P.C., etc.		1	10
Boxes	1	5	9
Wandsworth, West Hill S.S.	2	2	0
Wellingborough, Thankoffering		10	0
Basingstoke, Prayer Meeting		12	0
Mrs. J. Monck	5	0	0
Wandsworth, Chatham Rd. Women's Gospel Mtg.		7	0
Brentford, Birthday Gift, Apr. 13	1	0	0
Ramsgate, Mrs. Harrington		5	0
Tadworth	5	5	0
Sale of P.P.C.		2	0
S.S.	2	4	9½
Boxes	1	12	10½
Chatham, Enon S.S.		10	0
Farnham, Park Lane S.S.		7	0
West Ham, Tabernacle, Birthday Thankoffering, May 20	1	1	0
Curio Sales	2	14	7
Mr. A. C. Francis (box)		13	6
Yarmouth, York Rd.	2	16	3½
S.S.	1	11	8
Boxes	9	12	9½
Hounslow	4	7	11
Anon.	30	0	0
Leicester, Providence, Sewing Class	11	14	0
S.S. Box		16	0
Mr. G. Underwood		10	0
Walthamstow, Church Hill, Y.P.S.		4	9
Miss Groome		1	11½
Anon.		3	9½
Croydon, B.C. Box	1	2	5
Woolwich, Enon Lantern Lecture	1	10	0
Stratford, Gurney Rd., Birthday Box, S.S.	1	10	10½
Infants		3	4½
Greenwich, Devonshire Rd., S.S. Birthday Box		10	6
Leyton, Birthday Thankoffering, May 14		2	6
Clapham, Courland Grove	1	11	6
Manor Park, Miss Spire (box)		18	0
Mrs. Riddle (box)		4	6
Miss Tattersall (box)		13	0
Bassett St., A.B., Env. Coll.		10	0
Tenterden, Jireh, Miss M. Crouch (card)	1	9	6
PERSONAL :—			
Mr. & Mrs. Galley		10	0
A Friend, 597	11	0	0
A Friend, 599	1	0	0
Profit on Sale of homemade cocoanut ice, R.F.	1	0	0
Miss Gurney, Apr. 30, Birthday Gift		7	6
A new Friend of the S.B.M.		10	0
Mr. A. Tyler	1	1	0
Miss Sarah Hart		10	0
G.R.L.G.		10	0
Birthday Gift, Apr. 16, and in memory of preserving mercy, May 19		5	0
Mr. and Mrs. J. Driver	1	0	0
A Friend of the Children's Corner		2	0
Sale of P.P.C., per Mr. L. Watts		3	9
Mr. C. H. Gosling	3	0	0
Mrs. F. A. Saw	1	1	0
MISCELLANEOUS :—			
District Meeting at Brentford Sales	10	2	6
	1	1	3
District Meeting at Croydon	5	0	0
5 per cent. War Stock (£1,000)	25	0	0
	£174	19	10½

Herald Fund.

	£	s.	d.
Walthamstow, Church Hill		7	6
Blakenham		2	6
Clacton, C. & B.		5	0
Ramsgate, Mrs. Harrington		5	0
Clapham, Courland Grove		10	0
Newton Abbot		10	0
Homerton Row		17	6
Yarmouth, York Rd.		14	3
Woolwich, Enon		5	0
Ilford, Ebenezer		7	6
Tenterden, Jireh, Miss M. Crouch		1	0
	£4	5	3

Pension Fund.

	£	s.	d.
3 per cent. Lon. Consol. Stock (£935 1s. 3d.)	7	0	3
5 per cent. War Stock (£507 5s. 6d.)	12	13	7
	£19	13	10

Ladies' Zenana Auxiliary.

Money received by Miss P. P. Nunn from May 10 to June 9, 1922.

	£	s.	d.
Coll. at Quarterly Prayer Meeting at Fulham, May 31	1	0	0
Mrs. Boys	1	0	0
Badingham & Cransford, Gift Week		7	0
Coll. at Meeting	1	0	0
Church Hill, Walthamstow, Special Coll. at Women's Gospel Meeting	1	2	6
	£4	9	6

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 *change 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**

Vol. XXI. *New Series, No. 188.* August, 1922.

The Strict Baptist Mission HERALD.

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



OUR MADRAS EVANGELISTIC WORKERS.

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, 1922, 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, 1922, 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 24, 1922.

* * * *

THE ANNUAL GENERAL MEETING

OF THE MEMBERS OF THE INCORPORATED ASSOCIATION OF THE STRICT BAPTIST MISSION will be held at MOUNT ZION CHAPEL, ST. JOHN'S WOOD ROAD, LONDON, N.W., at 2 p.m., on TUESDAY, OCTOBER 24th, 1922.

* * * *

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.

The Strict Baptist Mission HERALD.

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

VOL. XXI.] AUGUST, 1922. [*New Series*, No. 188.

CURRENT NOTES.

THE last Council Meeting of the S.B.M. was the happy occasion of the acceptance of two new missionaries for service in South India. One was Mr. W. A. Kimber, a member of the Church at Chadwell Street, Clerkenwell, and the other, Miss E. M. Betts, a member of the Church at Orford Hill, Norwich. Both appeared before the Council and gave a satisfactory account of their respective calls to Missionary work in India. That of the former appears on another page. The latter had already been provisionally accepted by the Committee of the L.Z.A., who recommended her to the Council. They will each enter upon a period of training without delay.

* * * * * *

While we thank our Lord and Master for them as evidences of His care for His own work in the regions beyond and for our Society, we prayerfully bespeak His guidance, help and blessing for them during their time of preparation in the homeland.

* * * * * *

And we commend these two young members of our Churches also to the sympathetic prayers of our friends throughout the Denomination. These new missionaries, like our missionaries already on the field, have the added recommendation of being Strict Baptists by conviction as well as training, and of being well known and esteemed in their respective Churches.

* * * * * *

There is still time for more young men in our Churches to send in their names to Mr. Watts (29, Berners Street, Ipswich) for the **Holiday Camp and Mission Study Week,** September 2nd to 9th. The more the better; and the better pleased Mr. Watts will be. Send in your names without delay.

"ALL THE DAYS."



HIS is our Master's special promise to His faithful servants—He will be with them *all* the days. Other promises of a similar character, as, for instance, " I will never leave thee, nor forsake thee," are made to God's children absolutely, ensuring their spiritual life and all that may be necessary for its maintenance; but this being attached to Christ's great commission, the realisation by His servants of His presence and its great and varied benefits is contingent upon their loyal fulfilment of the commission.

How much, then, does it mean to them?—those who have gone, those who are going, and those who, unable to go themselves, are loyally and devotedly helping others to go?

The promise is a germinal one, containing within itself a variety of untold and inconceivable blessings necessary to the fulfilment of our Lord's great purpose of salvation through His servants—all that can possibly be needed in the prosecution of His service. The enterprise is so great that its object is altogether beyond human power, the difficulties many and insuperable, and the enemies subtle and invincible. Therefore, in order that the mission on which He sends us may be Divinely successful, He promises to be with us as we go to do His bidding " all the days "—every day without exception. It is as if He said, " Not a single day shall be without My active, effective presence with you as your Divine and gracious Companion, Friend, Master, Lord and God." So, then, whether we fully realise it or not, the fact always abides, although our conscious, joyous experience of it and its results may vary. "According to your faith be it unto you."

"*All the days.*" Therefore all the problems, all the needs, all the difficulties, all the disappointments, all the dangers of all the days, our faithful promising Lord will deal with, and deal with in the best of all possible ways. If He, the supreme Worker, promises to be with us all the days as we go forth to work for Him, it must be for that very purpose. And He says it in order that we may, depending upon His word, go with alacrity and optimistic cheerfulness, with holy confidence, courage and joy, expecting that He will do great things as we attempt them in His Name.

Guidance, Help, Provision, Protection, Power, Blessing every day is the gracious and adequate assurance of His promised abiding presence.

Our Foreign Field.

The News of the Month.

SENDAMANGALAM.—It gives us real encouragement to be assured of the intercessions of friends in England, for we increasingly realise that without spiritual power, spiritual life, all our organisation and machinery are profitless. These indispensable blessings we feel sure will be granted in answer to earnest, persevering prayer.

In connection with the subject of prayer allow me to mention that the question of the site for our Sendamangalam Day School is not yet settled. Recent developments in Indian politics are leading missionaries to think deeply and seriously about the form of their future educational policy, and we feel deeply our need of guidance in this important matter of the location of our chief school. Again, several of our workers will be going away next month for training, and we are needing others to take their place. Never did we need to pray more earnestly than now the great prayer of the Lord that the Master of the harvest should send more labourers into the great ingathering.

Since writing our last notes we have had the pleasure of greeting Mr. and Mrs. Booth. We are truly grateful to God for restoring our brother so far as to enable him to return to his work in India. It is evident enough that a strained girder can never again carry the old load, yet let us pray that Mr. Booth may be spared to render years of further service in the sphere which he so much loves.

A fortnight ago I saw Mr. Thrower for the first time. Thank God that provision is being made for the future! There is great need to remember our young brother during these trying days of studying a difficult vernacular, of initiation into an entirely new life and calling, and of acclimatisation in a country fraught with many dangers.

I am glad to say that before we left our station for the Hills we saw the roof of the Hostel finished. Since the New Year the work has been carried on amidst many other pressing duties, such as prolonged camping and almost weekly visits to distant stations. Still, the Lord has helped us, and we were glad to see the last tile put on the roof just one day before the expiry of the time-limit we had allowed for ourselves. Inside work will (D.V.) be started after our return.

I am pleased to report that the wife of our Colporteur Santhosham, who two months ago suddenly became very violently demented, is now recovering. This terrible malady came upon her during her husband's absence, and when there was no Christian within miles of her station. The cause of the trouble is a great mystery, but doctors intimate there must have been some foul play. We firmly believe that the Lord's faithful children are protected from the dire results of black arts, but causing insanity has long been a fine art amongst Indians.

D. MORLING.

Hill-Men's Affection Captured

KOLLI HILLS.—I am thankful to say that a fortnight ago we finished the corrugated iron roof of the new house for the sub-assistant surgeon. No sooner had we fixed the last sheet of iron on than a succession of heavy showers began, which have given us nearly four inches of rain in a short time, and would doubtless have damaged the walls of the building had they been still exposed.

I regret to record the death from malaria of a little child of the workers at Valappoor. (This family has only recently come to the Kolli Hills. The husband and wife were both converted from heathenism through the instrumentality of a good Brethren missionary.) A pleasing aspect of this otherwise sad event was the sympathy and help rendered by the hill people. I have never known a Christian funeral to be attended by hill people before, for proximity to a burial means ceremonial defilement to heathen people, and then they dare not eat or even cook their food before bathing the whole body. On this occasion the headman of the village and a number of hill-men attended, and hill-men dug the grave. I was amazed when they signified their willingness to perform the latter office. It showed that the men workers had won the affection of the people.

I am glad to be able to say that Government has given to the Mission a free grant of land in the Valappoor Nadu for the erection of a school and teacher's house, subject to the condition that we pay for the trees that are standing thereon.

J. M. BRAND.

Indian Spirituality.

IT is a most common thing to be told by travellers, missionaries, authors and others that Indians, and Asiatics generally, are more spiritually-minded than we of the West. Certainly Westerners are materialistic in general outlook on life, and the comparison between Easterner and Westerner is more striking in India, where the two persons can be seen side by side. But it is interesting to know if the Indian is really spiritually-minded; and if so, how that attitude of mind expresses itself. Every year now, and especially during the war, a large number of Britishers have some experience of India, and the question is often raised, "Is the Indian spiritually-minded?" He may have a large number of *swamis*, but in our contact with him he seems to be every bit as keen on rupees, annas and pies as the Western financier. Indeed, if a recent correspondence in a Madras daily paper speaks for anything, there are many Indians also who deny that their race is different from the West in spirituality. One particularly frank Indian gentleman wrote "the much-spoken-of simplicity, resignation, and religiousness of the villager is all a false glamour thrown over people without a voice, and nothing else. Take any illiterate, unsophisticated people throughout the world, and the case is the same: they are simple, contented, resigned, and God-fearing. If we find our villagers not ambitious and materialistic, it is because they have not had the chance to become so. Offer these Indian villagers a means to grow wealthy and civilised as the Western nations, let them resist it as a temptation and that with a high motive of godliness and contentedness, and then speak of their religiousness and spirituality."

What do we really mean by the term spiritually-minded? *We* think of it probably in terms of Christian origin as describing that attitude of mind which is in closest relation with God, and is devoted in its contemplation of

Him in His beauty and holiness; the expression of such an attitude being seen in a beautiful and holy life. That certainly cannot be the connotation of the term as applied to India, for there the people do not worship God, but gods which are in most instances the very opposite of beautiful and holy. Our Christian conception of spirituality is, we believe, the highest and truest, but it is evident that we shall have to widen the meaning of the term if we are to understand it.

At the same time we must not allow ourselves such latitude that an indifference to poverty, or wealth, or a strange detachment from material surroundings will appeal to us as a proof of spirituality. Arnold's lines are often quoted :—

" The East bowed low before the blast
In patient, deep disdain;
She heard the legions thunder past,
Then plunged in thought again; "—

but all thought is not spiritual. Neither is the fact of a people being very religious a proof of spirituality. Religion does enter into every detail of an Indian's life; marriage, for instance, is but a long programme of religious ceremonies. Yet, in an Indian marriage, what is there of the spirit? Love there cannot be, for it is difficult to love or to hate a being that one has never seen.

The Bible may help us to understand the matter. We find not only clear teaching about the Holy Spirit, but also as clear teaching about evil spirits, and are enjoined to " try the spirits." We find that not only are there " spiritual gifts," but also " spiritual wickedness," and the inference immediately follows that spiritually-minded men may be spiritually-minded in relation to evil spirits, and not at all in relation to God, Who is Light, and in Whom is no darkness at all.

With this conception in our mind we shall perhaps be able to follow out quite a number of facts that are known to every one of us; for instance (1) nearly all the great religions have arisen in the East, many of them in India, *e.g.*, Hinduism, Buddhism, Jainism, and more recently Theosophy; (2) belief in astrology, witchcraft, and sorcery is most strong in India; (3) worship of demons and devil possession is believed in by the great mass of the people, and so on. It need not be supposed that evil spirits are less active in the West than they are in the East, for we know that " the whole world lieth in the wicked one," but it does seem from history and experience that people of the East are more conscious of the existence and presence of spirits, and are more open to inspiration from them. Spiritual forces control their thoughts and lives to a remarkable degree, although to an ordinary person these forces may not be apparent, for spiritual things need to be spiritually discerned.

Recent events seem to show that these forces are still regnant. Mr. Gandhi is a great believer in soul-force, which is synonymous with spiritual force, and surprising though it may be to some, yet it is a fact that he has had tremendous sway over the minds of his fellow-countrymen. There is no doubt that Mr. Gandhi is an intensely spiritually-minded man, and hence has been able to lead even many Westerners into an attachment with the causes he espouses. This is especially so since his life corresponds with his teaching to a remarkable degree. We may even have been led to admire him for his sincerity, and to criticise Government for apparently misunderstanding him. But as Christians we must follow the Word of God, which says: " Every

spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world" (1 John iv. 3).

It is clear then that India is spiritually-minded, not with the spirit and mind of Christ, but of antichrist (for Mr. Gandhi teaches that Krishna and Christ are to be classed together), and therefore we need to feel more and more that this spirituality of the Indian is not a thing to be lightly passed over because we may not understand it, but a thing against which we need to wrestle, clad in the whole armour of God, in order that we may be able to stand against the wiles of the devil (Eph. vi. 10-19). L. WATTS.

From Madras to Sendamangalam.

TO a newcomer to India a journey from one place to another is very interesting. Some of the readers of the HERALD may like to know a few things one meets on the way from Madras to Sendamangalam.

The passenger can enter the train at Madras and go straight to Salem, as they are on the same line. One has the option of travelling by day or by night. The day passenger train leaves Madras at 8 a.m., and arrives at Salem about 8 p.m., stopping at most of the stations on the way. The mail train leaves in the evening, and reaches Salem in the early hours of the morning. Trains usually start punctually from the terminus, but very frequently lose time on the journey, often arriving at stations several hours after scheduled time.

A few words about the train might be of interest. The third-class compartments have no pretension to comfort. The seats are of wood, and most of the compartments are built to carry forty or more passengers, and as a rule they are packed full. It is amazing how the people travel, and the bundles, baskets, etc., they carry with them are still more amazing. Very often their baggage contains the wherewithal for preparing meals, and it is no uncommon sight to see a little group making ready their food on station platform or in the train.

The first and second class compartments are fitted up quite comfortably. They contain from four to eight long padded seats, arranged in two tiers, which make quite comfortable couches or "berths." For a passenger who intends to travel by night, it is a wise precaution to ask to have a berth reserved, and one may possibly get the choice of an upper or a lower one. In many ways the upper are preferable, especially if one does not wish to be disturbed when the train stops at stations.

Most people prefer to travel by night, as it is cooler and not so monotonous, provided one is able to sleep. The trains are fitted with electric lights and fans. It is possible to get refreshments at the larger stations, and certain ones cater for the principal meals of the day, so that, when one once gets used to the ways of the country, a railway journey is not at all a difficult matter. At every station are vendors of fruit, bread, and native toys and fans, etc., and they are very persistent in the attention they give to passengers.

There are always a great number of people on the platforms, and at night-time it is curious to see the way in which they wrap themselves in their cloths and lie down to sleep just anywhere, sometimes raising their heads when a train comes in and then lying down again, and apparently dropping off to sleep at once. In walking along a dimly lighted platform at night one needs

to be careful, or they may trip over some sleeper. The larger stations contain ladies' and gentlemen's retiring-rooms, so the traveller, who arrives during the night and has a long wait, can make him or herself fairly comfortable until able to resume the journey.

The first time I took the journey to Sendamangalam I elected to travel by the slow day train, wishing to see the country, and, if the truth must be told, feeling a little nervous of spending a night in a railway carriage in a strange land with unknown companions. Several Indians were in the same compartment, and I am afraid I did not at all appreciate the scent of the betel-nut which they chewed almost incessantly.

The country through which one passes is very flat, broken here and there by solitary hills, composed largely of grey rock, looking as if of volcanic origin. Many of them are surmounted by temples, and as one sees these buildings, one can but wonder at the devotion which brought about their erection, for it could have been no light task to carry building materials up the rugged slopes. Everywhere one sees evidence of the religion of the people in wayside shrines, temples, and idols of all sizes. If making the journey shortly after the monsoon the country will be seen at its best, with the crops of rice and other Indian grains looking fresh and green. In the hot weather all is dry, except where it has been possible to store up enough water to keep little patches of ground irrigated, and these stand out like veritable oases in the surrounding barrenness.

The prickly pear cactus, the aloe, and other weeds flourish always, and the tall cocoanut and palmyra palms retain their greenness wonderfully. Most trees shed their leaves in the hot weather. There are some that blossom in the summer, notably the beautiful " Flame of the Forest," which is covered with gorgeous red flowers, and looks as if a flaming sheet had been spread over it.

When I arrived at Salem the first time, about 8 p.m., I found Miss Ireland waiting for me, and we spent the night in the retiring-room, and early next morning we started on the 33-mile road journey to Sendamangalam. We were three miles from Salem town, and the first thing to do was to procure a jutka to take us there, A few years ago a motor-'bus service was started between Salem and Namakal, passing within five miles of Sendamangalam. Do not imagine the 'buses to be like those which run the London streets. They are more like lorries, with seats across, but quite comfortable compared with a jutka. So, if the 'bus is in running order, if there is petrol, and no other obstacle prevents, one can leave Salem about 7.30 a.m. and be breakfasting in the bungalow at Sendamangalam before noon. Like many other proprietors, the company who run this service take no responsibility for breakdowns, and the ticket plainly says, " If the 'bus stops in the middle of the way " the passenger must fend for himself. At the point where the road branches off to Sendamangalam we dismounted, and, getting another jutka, were bumped along to our destination.

The road journey has its excitements. The road itself is no smooth track, and I have been amazed at the skill of the driver in avoiding holes, and yet not overturning the vehicle down some precipitous bank. Very frequently, too, bullock bundies have to be passed, and the animals have not grown accustomed to the conveyance which goes along by its own motive power, and their drivers have some very lively times in keeping them on the road and preventing them from swinging round and backing the bundies into the motor.

Through Darkness to Light

If the 'bus is not running, the only course open is to do the journey by bullock bundy or horse jutka, the latter being usually preferred, as it is quicker. It is then necessary to make a change halfway. I have not yet had the pleasure (?) of doing this, but from the short trips I have had by jutka I can imagine it is by no means a comfortable journey. The rough road, the cramped position in which one has to sit, and the incessant jerking do not tend to comfort, but it is a mode of travel which has been used for generations, and will doubtless be used for many years, particularly in the outlying parts of the country.

RUTH APPLEBY.

Grace and Guidance.

An Account of the Gracious Preparation and Leading of Mr. W. A. Kimber, one of our two new Missionaries.

PREVIOUS to what I feel to have been the commencement of the work of the Holy Spirit in my heart, I had had during childhood, under the care of Christian parents, a sound Christian education. As a child of three years of age I was sent to Sunday School at Watford, my mother being my first teacher in that place. Removing to St. Pancras in London, I attended a school conducted by Mr. Butcher, well known to many of you; but later, with my elder sister, I attended Gower Street Sunday School for some time, and the thorough Bible instruction there given is doubtless now bearing fruit.

Circumstances now compelled our removal to Highgate, where I feel God commenced His gracious work in my young heart. At the age of ten or eleven I began, like most boys, to ask questions which were hard to answer! Looking one day at a popular magazine, I came across some articles written by well-known public men on their opinion of what the end of this world would be like, one of these articles being illustrated by a chilly ghost-like creature brooding over an ice-bound earth! My enquiring mind at once began to work, and no Sunday School teacher, so far as I remember, ever having so much as even mentioned the glorious return of the Lord, I began to form (wrong) conclusions for myself.

The end of this world!—and what of its beginning? (a subject also carefully avoided by my teachers). What sort of a being could God be?—and by what means were the heavens and this earth created? All these and similarly natural questions came crowding into my mind one after another, and for some reason, probably fearfulness, I did not like to mention them to anybody else. You see, other folk never spoke about them, and I began to think that perhaps I might be different to other people, and at times was tempted to think that I might be out of my mind.

Again, thinking that the end of this world might be near, I soon began to dread it, and was very fearful lest God should come then, because I certainly hoped He would not come whilst I was in that state. I wanted to escape from God's presence—that was my trouble, but how impossible that would be, I thought?

But "I sought the Lord, and He heard me, and delivered me from all my fears," although not all at once. In a vague way I prayed to God, and He graciously intervened in this manner: My parents were led to become chapel-keepers of Mount Zion, Chadwell Street, and in consequence we moved into the neighbourhood of the chapel. What a wonderful step that was!—and how I praise and bless the name of God for His guidance! Sitting in the

chapel, under the ministry of Pastor Welsford, I learned to see how sinful men were, but this statement hardly applied to me, I thought; I had been going so long to Sunday School, and, of course, there could not be much wrong with me! But one day at school I was found out in cheating with marks which were awarded for certain duties done, and how my master's words stung! "Get back to your place, you cheat!" His words haunted me, but they had struck deeper than he knew. I knew now that I had sinned in *God's* sight, and earnestly prayed for forgiveness, but I had to keep on praying for many months before God answered that prayer.

One Sunday afternoon, at the Bible Class in White Lion Street Sunday School, the usual class leader, Pastor Welsford, was unable to be present, and his place was taken by the old class leader, Mr. Webb, jnr., who had been so greatly used of God in previous years. "He that believeth on the Son hath everlasting life" was the subject. "Now, brothers, those of you who have been brought up in Christian families, do you sincerely believe that what the Bible says is true?"

I thought for a moment and decided that I did. "Yes, certainly." "And you know that Christ died to do away with the sins of men, and that He died for *your* sins too!" The Light began to dawn. "And if we trust Him to do away with our sins, and believe Him, and take Him at His word, He gives us everlasting Life. If you now can say that you sincerely believe this, then, brother, you *have* already, you now possess, His great gift. 'He that believeth *hath* ——'" That was enough. I knew I had now not only forgiveness for sins, but everlasting life. The arch-enemy made many attacks on my faith, but the promise always rang true. Four years later I was led to follow my Lord through the waters of baptism, under the pastorate of Pastor R. Robinson.

Even before my baptism I felt that God had some definite work for me to do in His service, and He allowed Satan to try my faith very sorely, for there followed a time of deep darkness of soul—that darkness which can be felt. But God's grace was sufficient for my needs, and He brought me up out of the horrible pit and set my feet upon a Rock, eternally secure. It would take too long to show here my call to the mission field, but briefly it is this: Seeing our Lord taught us to pray "Thy will be done in earth as it is in heaven," and realising that God has a real work in life for all His children (happy are those who find it), I have endeavoured to make this prayer my prayer, and I realise that, so far as He has given me light, it is God's will that I should go to India, and nowhere else. W. A. KIMBER.

A Sale at Vepery.

MY travels having once again brought me to Madras, I was able, on the 2nd of this month, to witness and, to a certain extent, take part in the Annual Sale at Vepery. Most readers of the HERALD already know that these sales are held at the chapels at Vepery and Ayanapuram for the purpose of augmenting the Church Funds, all the articles for sale being contributed by the members of the churches and congregations.

The sale had already started when I arrived a few minutes after 3 p.m. The scene that met my gaze as I entered was in many respects familiar to me, but familiarity robbed it of none of its picturesqueness. The right side and centre of the chapel was occupied by the men and boys, who were clad in many cases in Indian dress, in other cases in a combination of European and

An Indian Church Sale

Indian dress, and in other cases in light European suits. The prevailing colour was white, but here and there a man was wearing a coloured cloth. The left side of the chapel was occupied by the women and girls, and here was a greater variety of colour, white, dark blue, red, red and yellow, and so on, while in addition one caught the gleam of earrings and bracelets and coloured beads. In front of the table stood Preacher Dhanaraj, who was acting as salesman, assisted by a young man named Samuel, and at the table sat Preacher Gnanathebam, who was acting as clerk. At the time of my arrival Preacher Dhanaraj was discoursing—I presume—on the good points of an attractive brass pot, which he was holding up for inspection, but, as is usual at the commencement of such sales, the bidding was far from brisk, a state of things that was greatly improved upon as the sale proceeded. Preacher Dhanaraj appeared to be an indefatigable and eloquent salesman.

The articles for sale were many and varied, and are rather difficult to classify, but here they are so far as my memory serves me: A New Testament (texts worked in wool on canvas by the girls of the sewing classes); brass and aluminium pots and trays; china cups and saucers; oil lamps; mats; shell ornaments; letter paper and envelopes; soap: scented, carbolic, Lifebuoy, etc.; face powders; men's cloths, khaki shirts, and handkerchiefs; plantains; cooked potatoes, a cabbage, and a basket of mixed vegetables; a live duck, two live fowls, and a dish containing a roast leg of mutton and baked potatoes; coffee; sweets; soft drinks (*Note.*—The bottles were not for sale, so the contents had to be drunk from the bottles on the spot).

In many cases the articles were sold for several times their market or bazaar prices, and it was very interesting to note the kind of articles that were in greatest demand. Among these were brass and aluminium articles, face powder, and soap. The face powder was, curiously enough, greatly sought after by the men. The buyers were rather particular about the kind of soap they bought, and I noticed that the scented soap enjoyed a much quicker sale than the plain, unattractive, unscented carbolic and Lifebuoy soap. I especially observed the Indians' preference for bright colours. For example, a red cloth was in much greater demand than the white ones, and this preference for colours even extended to the soft drinks; the bright red and yellow ones were sold much more quickly and for higher prices than the white ones were. The last article was sold at a few minutes to five, and I learned afterwards that the proceeds of the sale amounted to Rs.140. The sale was concluded by a short prayer offered by Preacher Dhanaraj.

Kilpauk. CECIL A. ELLIOTT.

Special Request for Prayer.

MR. MORLING asks for prayer for:—

(1) Divine guidance as to the site for our Sendamangalam Day School. (The importance of this question of site and the special need of Divine guidance appear in his Sendamangalam News of the Month).

(2) For blessing upon the Annual and United Meetings (which will have been held (D.V.) at the end of July) to our Mission brethren and sisters and to outside enquirers and true seekers.

(3) Several of our workers will be going away next month (August) for training, and we are needing others to take their place. Never did we need to pray more earnestly than now the great prayer of the Lord that the Master of the harvest would send more labourers into the great ingathering.

Our Home Churches.

Prayer Subjects for August, 1922.

Week Beginning—

SUNDAY, 6th.—Praise and prayer for our two new missionaries. Prayer for the Tamil Notes on the I.B.R.A. portions written month by month by Mr. L. Watts—that he may be divinely guided in writing them, and the people throughout the Tamil country greatly blessed in reading them.

SUNDAY, 13th.—For our Preachers' Teachers' and Biblewomen's Study Classes, and for the missionaries who conduct them.

SUNDAY, 20th.—For the aged members of our Indian Churches, who undergo much hardship.

SUNDAY, 27th.—For the native Christian Churches in Travancore visited by Mr. Morling and Mr. Brand in January last, that they may be kept faithful to the Word of God and grow in knowledge and in grace.

On Deputation.

IT is well that missionaries have furloughs, if only that they shall in various parts of the country at home meet with little bands of praying folk who are "holding the ropes," and be encouraged in the work to find that there are earnest friends in the far-away corners of our land who follow the details of the work in India, although they have not seen their missionaries in the flesh. In the isolation of India we are apt to feel that those who are really interested in missions are quite a few, and it is a veritable tonic to our faith to find that there are many who are keen supporters.

The tonic effect of this has been felt very forcibly during a week of deputation work in the North of England from July 1st to 7th in the much-appreciated and genial company of our Secretary, Mr. Chisnall. A long train journey, ending in arrival on the bleak Yorkshire moors, did not seem quite the preface to a week's work that we should have liked, especially in July; but the warm-hearted reception from the friends at Haworth soon dissipated any feeling of coldness. On Saturday afternoon Mr. John Booth, of Bradford, dispensed strong spiritual food with a missionary fervour as he preached on Isaiah lv. 10-11. A nice company gathered to tea, after which friends from Haworth, Bradford, Siddal, and other Churches joined in a hearty meeting, with Pastor Desborough, of Siddal, in the chair.

On Sunday Mr. Chisnall and I shared in the ministry at the services. A most pleasant surprise was given in announcing the result of the work of the Young People's Sewing Guild; this was that over £19 had been obtained as profit on the year's working. One friend had contributed a substantial amount by making wicker trays, and all had worked in splendid harmony to the glory of God.

On Monday we visited the Church at Morley, near Leeds, and enjoyed some hours of deep spiritual fellowship with Mr. Davey, the Pastor. The meeting in the evening, which was the first that the S.B.M. had had in Morley, was well attended, and we believe that it will be followed by other meetings as opportunity occurs.

Tuesday saw us at Middlesbrough, warmly welcomed to the home of Mrs. Allick, an old friend of the Mission. In spite of prevailing unemployment, the meeting here was a most happy one, and will remain long in the memory of many.

Newcastle claimed us on Wednesday. The fellowship here was sweet, though tinged with sorrow on account of the burial that afternoon of a dear

brother, who had expressed his anticipation on the previous Sunday of coming to the mission meeting.

We regretted much that our time did not permit us to accede to the request of the friends at West Hartlepool to visit them, but appreciated their friendly greetings, as also those from Sunderland.

Attendance at the Council meeting on the Friday, where Mr. W. A. Kimber and Miss E. M. Betts were accepted as new missionaries, concluded a week of spiritual uplift, for which we render our grateful thanks to God.

L. WATTS.

Announcements.

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 H. V. Harris, "Nethania," St. John's Wood, London, N.W., **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 Harris extra trouble.—ED.

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The Mission Holiday Camp.—There is still opportunity for those who have not yet applied for accommodation in the camp to do so, We repeat the information given last month for those who may not have seen it then. The details of the programme are being prepared, and we look to the Lord for a happy, holy time of inspiration in His work. Friends who cannot come are earnestly asked to pray for God's richest blessing on the camp.

Time—September 2nd to 9th, 1922.

Place—Mrs. Gooding's meadow, Tuddenham, a beautiful spot about three miles from Ipswich.

Who may come—Any young men interested in missionary work, who will be willing to combine a beautiful holiday with definite mission study. It is suggested that Churches, Sunday Schools, Mission Auxiliaries, etc., should send their representatives to this camp. It would be especially useful to leaders of Mission Study Circles and Bible Classes.

Cost—Until we know how many are likely to come, it is impossible to give a definite figure, but it is not anticipated that the inclusive cost per person will be more than 25s.

Object—To study intensively :

(1) The Bible and missionary work;
(2) Problems of missionary lands, especially India;
(3) Our own Mission;
(4) What the S.B.M. should mean to our Churches.

Applications should be sent at once to Mr. L. Watts, 29, Berners Street, Ipswich.

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Missionary L. Watts' Engagements for August.—Sunday, 13th : Bottisham Lode. Sunday, 20th : Guildford.

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Ladies' Zenana Auxiliary.—The next Quarterly Prayer Meeting will be held (D.V.) at Clarendon Road, College Park, Lewisham, on Tuesday, September 12th, at 7 p.m. Mrs. Watts is expected to give a short address.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—I suppose if I were to say any more about the Christmas Boxes and the little time there is now for working for them, you would say, " What a nuisance Uncle John is ! " but I will take the risk and remind you and everybody else who may happen to read this page that September 15th is the very last day for receiving parcels. This year the parcels are to be sent to Miss H. V. Harris instead of Miss P. P. Nunn, as was the case last year. All particulars will be found on another page. I do hope we shall break the record this year with the number of boxes.

I am sure you will all be very pleased—some of you as pleased as I am—to know that two new missionaries for the S.B.M. have just been accepted for service in South India. One of them, Mr. W. A. Kimber, comes from Chadwell Street, Clerkenwell, the same Church from which I went to India 27 years ago; and the other, Miss E. M. Betts, is from Orford Hill, Norwich. Those of you who are praying young people will remember them in your prayers, as they begin their time of training. You will be interested this month in reading how the Lord Jesus has been leading and teaching one of these missionaries-elect.

I wonder if HE is leading and preparing some of *you* to be missionaries? I fancy I know more than one in whom the missionary fire is burning, and probably there are others of you whom I do not know of. It isn't easy to *describe* the missionary fire, so instead I will give you a story in illustration of it. It is from Brazil, a country nearly the size of Europe. In the heart of that great country a poor black prisoner lay in a filthy prison. You would hardly expect to find the missionary spirit burning in the heart of such a man in such a place, but so it was. He was brought while a prisoner to know and trust and love the Lord Jesus Christ through reading a copy of God's Word sold to him by a colporteur, and was baptized in the river outside the city, with the prison guards as witnesses. Of course, he found it very difficult to live a Christian life amid the wickedness of a Brazilian prison, and harder still to speak the Gospel to his fellow-prisoners. Some gladly received his words, but " others mocked and reviled and made life still harder for him." But that didn't quench the missionary fire. Quite the reverse, for he wasn't satisfied with thus witnessing for the Lord Jesus, but wanted in some way to send the Gospel to others outside the prison; and this is how he managed to do it. The prison rules allowed him to work at his trade of cobbling, and to use the money he earned to buy little extras of food and clothing. He thought to himself, " Couldn't he do without these, so that the money he earned might be used to send the Gospel to others in that land of darkness and Romish superstition? " And this he decided to do. The first sum he sent was seven shillings, and again and again he sent sums of money for the same purpose. This was real self-denial and the denial of self, for it was only done by forgoing what we should call common necessaries to supplement the poor prison fare and clothing, and was done because this poor black man put Christ and His command before himself.

It is a far cry from Brazil to China, but the same fire was kindled in the heart of a poor, old and sick Chinese woman. She was in hospital suffering from an incurable and fatal malady. The Lord Jesus had won her heart in hospital, where she had heard of Him, I think, for the first time, and she wanted the people in her village to hear the good news of the Saviour Who could save from sin. She asked the doctor how long she had to live, and was told that with the care she was now having she might live a few months, but that if she left the hospital probably *only three* weeks. " Give me my clothes," she said, " I'll go to-day." Such devotion makes some of us feel very small, including

Your affectionate UNCLE JOHN.

LIST OF SUBSCRIPTIONS, &c.,

Received from June 10th to July 10th, 1922.

General Fund.

	£	s.	d.
Brighton, Prarthana Sabha,			
Half-Yearly Meeting	6	0	0
Birthday Subs.	1	15	0
Mr. and Mrs. Hughes		10	0
Berkhamsted, Beulah, Boxes	3	10	8
Hounslow,			
Mr. Jeffs (box)	1	0	0
S.S.	4	4	2
Widcombe,			
Mr. J. R. Huntley		10	0
Stratford, Gurney Rd.,			
Coll. at Annual Meeting	3	2	9½
P.P.C., etc.		9	6
B. Thankoffering		2	6
S.S.	1	6	8½
Men's Meeting	1	3	4
Sunshine Band	1	0	0
Per Miss Grace Hazel, editing magazine and selling sweets	8	0	0
Qtly. Subs.	1	3	0
Women's B.C. Birthday Box		9	1
Wandsworth, West Hill.			
Bible Class	1	4	0
Sales of P.P.C.		7	11
Miss Tilley (Bd. Vol.)		1	6
Kilburn, Ebenezer	3	15	0
Birthday box, S.S.	1	13	0
Haslemere	4	15	10
Croydon, Windmill Rd.,			
Sewing Class	1	1	6
Greenwich,			
Devonshire Rd.	3	3	8
New Year's Offering		6	0
P.P.C.		8	2
Clapham,			
Courland Grove		5	5
Birthday Box		7	4
Ipswich, L.P.	2	10	0
West Ham,			
Tabernacle, S.S.	8	8	10
Aldringham, Box 1		10	4
Box 2		11	11½
Hitchin,			
Bethel Bible Class	2	2	0
Bexley Heath, B.C.		7	6
Datchet, S.S. and Week Eve. Chat		15	0
Gt. Gransden	5	0	0
Tring, Ebenezer		11	9
Brentford,			
North Rd. S.S.	2	18	2
Leyton,			
Goldsmith Road	3	7	8½
North Finchley		11	6
Ilford, S.S.		14	7
March, Envs.	2	1	0
Late Mrs. Peacock		8	0
Wisbech	3	3	2
Dorking	2	0	6
Sudborne	2	6	8
Boxes	2	5	8½
Frinton,			
Mr. Morsley	1	0	0
Clacton	1	12	8
Margate,			
Girls' Guild (box)		5	6
Miss Sutton		10	0
Erith,			
Providence S.S.		10	0
Acton Friends, per Miss Elliott Env. Collection		2	0
Bermondsey, Lynton Rd.,			
Mr. Jas. B. Collin	200	0	0
Reports		5	0
Birthday Box	1	16	0
153	1	1	0
PERSONAL :—			
Mrs. G. C. Martin (box)	2	10	0
Mr. & Mrs. Painter (box)	1	0	0
X.Y.Z. New Missionary Fund	1	1	0
Just a little help		3	0
Birthday Gift, June 12	2	10	0
Birthday Present from Brighton		5	0
C.H.		10	0
Mrs. L. Watts (box)	1	0	0
Mrs. N. R. Pannell			
$10	2	3	11
Meerut		2	6
MISCELLANEOUS :—			
2½ per cent. Consols (£451 7s. 5d.)	2	16	5
2½ per cent. Consols (£39 1s. 11d.)		4	10
	£314	1	11½

Herald Fund.

	£	s.	d.
Watford, Tabernacle		13	6
Berkhamsted		12	0
Tottenham		10	0
Tunbridge Wells		1	6
Meopham	1	0	0
Stratford, Gurney Rd.,			
B. Thankoffering		2	6
Kilburn, Ebenezer	1	6	0
Greenwich,			
Devonshire Rd.	1	5	8
Stratford,			
Gurney Road		6	10
Stonham Parva		6	0
Chelmondiston		10	0
Crowfield	1	11	0
North Finchley		3	6
March,			
Per Mrs. Welden	1	3	10
Per Miss Morton		9	6
Margate		1	4
Mrs. Raxworthy			6
Acton Friends, per Miss Elliott		15	0
Bermondsey, Lynton Road	1	0	0
PERSONAL :—			
Mrs. Brown		1	6
	£12	0	2

Pension Fund.

	£	s.	d.
2½ per cent. Consols (£1,067 14s. 5d.)	6	13	5

Ladies' Zenana Auxiliary.

Money received by Miss P. P. Nunn from June 10 to July 10, 1922.

	£	s.	d.
Colls. at Deputation Mtgs.—			
West Ham	1	2	1½
Clacton, Hamilton House, Colne Rd.		12	7
Chadwell Street	3	2	0
PERSONAL :—			
Mrs. J. W. Oliver	2	0	0
Ethel Hampshire (100 farthings)		2	1
	£6	18	9½

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

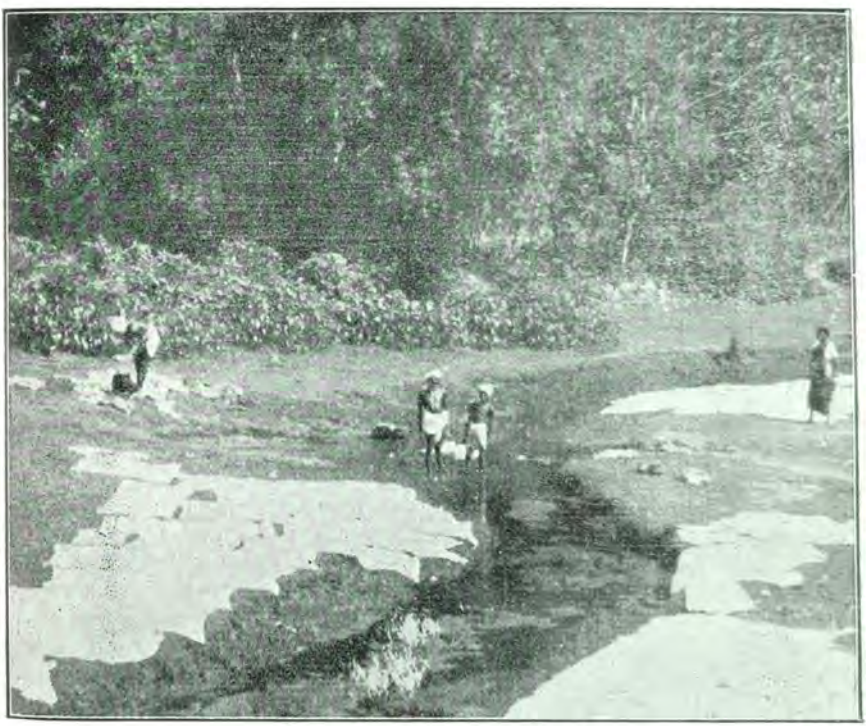
ALL CONTRIBUTIONS for the HERALD should be sent to **The Editor,** S.B.M. HERALD, **65, Woolstone Road, Forest Hill, London, S.E.23,** by the 10th of each month.

ALL APPLICATIONS CONCERNING GENERAL DEPUTATION WORK, REPORTS, HERALDS, etc., and *change 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**

Vol. XXI. *New Series, No. 189.* **September, 1922.**

The Strict Baptist Mission HERALD.



INDIAN DHOBIES (WASHERMEN.)
About 100 yards from the Mission House, Kilpauk, Madras.

Price One Penny.

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

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The Strict Baptist Mission.

MEMBERSHIP OF THE ASSOCIATION.

THE Financial Year of the STRICT BAPTIST MISSION will close on September 30th, 1922, 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, 1922, 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 24, 1922.

* * * *

THE ANNUAL GENERAL MEETING

OF THE MEMBERS OF THE INCORPORATED ASSOCIATION OF THE STRICT BAPTIST MISSION will be held at MOUNT ZION CHAPEL, ST. JOHN'S WOOD ROAD, LONDON, N.W., at 2 p.m., on TUESDAY, OCTOBER 24th, 1922.

* * * *

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.

The Strict Baptist Mission HERALD.

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

VOL. XXI.] SEPTEMBER, 1922. [*New Series*, No. 189.

CURRENT NOTES.

WE should much like to know how many of our missionary-minded Churches observed Sunday, July 30th, as a day of prayer for India. It was to be observed in all Missionary stations in India, and it seemed fitting in view of the present political and social condition of the country that we here in the homeland should lay her needs, temporal and spiritual, before God. She is passing through changes, the gravity of which can hardly be estimated, and the ultimate result of which no one can foresee. The more immediate result of these changes is the effect which they may have upon our Missionary work in South India, and from this point of view, if from no other, we should do well to pray for India, as suggested on another page.

* * * * * *

One of the papers we publish this month enables us to understand something of the present ideals and aspirations of the people. These ideals, although they are the result of Western education and the impact of Christianity upon the higher classes, are not imbued with the spirit of Christianity. If we are to "hold the ropes" for our Missionary brethren and sisters intelligently and prayerfully, we must have some cognizance of the difficulty of the problems which now confront them in their work. The unrest in India is necessarily having its effect in missionary circles all over the land, and our Mission is not exempt.

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Let us emphasise Mr. Watts' word as to THE HERALD. Whether or not there are some who "take" it, or see it, and do not diligently read it, we may at least say that if this is the case it is almost impossible to pray for our Mission intelligently, sympathetically and earnestly.

HAS THE CALL COME TO YOU?



N another page the Lord's Call is echoed by one of our missionaries, who herself heard the Call fourteen years ago and obeyed it, and we well remember the account she then gave of it. Of her service in South India during those years there is no need for us to speak, except to say that she, if anyone, is justified in writing as she has done to her sisters in England. We venture to draw their earnest attention to her appeal. For our work among women in our three areas of labour (although we have four married ladies, whose help we cannot value too highly), we have only one unmarried lady able to give her whole time to the work, and one in preparation at home. Is it indeed true, as Mrs. Morling suggests, that there are "young sisters in our Churches to whom the call to foreign service has come," but who have not obeyed it? If so, we can only say that we trust the Divine Call may be so repeated through our sister's words as to constrain their ready obedience.

But is there no one else to whom the Call has come? Have none of our young men heard it? The call of the country during the critical years of the great war was responded to by hundreds in our Churches, despite all difficulties and dangers. Is there less loyalty to our sovereign and gracious Lord and Master, to Whom we owe all that we are by His grace and all we hope to be, than to our earthly king and country? There are various valid reasons, physical and otherwise, why many cannot and ought not to go. To them the Call does not come, and they are not disloyal; but where no such reasons exist, and the Call is heard, there must necessarily be detriment to the spiritual life and a lack of "peace and joy." It may be thought that there is not so much need for men now that we have two new missionaries, one actually on the field, and the other preparing to go out; but this is not so. Circumstances might easily arise in regard to our brethren in India, which would jeopardise, or at least seriously hinder, our existing work. We hope that nothing of that kind may happen, but, consistently with our trust in the Lord as the Master of His own servants, we ought to make provision for possible eventualities.

Beside this, however, there is the fact that any real extension of our work is impossible with our present staff. Open doors are before us, which we cannot enter for want of men and means; and we cannot expect the Lord to provide the means if the men whom He calls do not respond and say, "Here am I, send me." "*Open doors which we cannot enter*,"—what does this mean? That thousands round about our Mission stations who are living in the dense darkness of heathenism cannot hear the Gospel of our Lord Jesus Christ. "How *shall* they hear without a preacher?" For their salvation we are not responsible, but for their hearing of the Gospel we are. HAS THE CALL COME TO YOU?

Our Foreign Field.

The News of the Month.

SENDAMANGALAM.—In returning from the Nilgiris last month we left the youngest of our children, Monica, at school in Coonoor.

Our Boarding School has somewhat increased lately. We have now fifteen boarders, and are beginning to realise more of the difficulty and importance of this great work.

I am glad to say that we are beginning to reap fruit from our Boarding School. Devaraju, the first boy admitted into the hostel, has now become an assistant teacher preparatory to going away for training next year. One of our aims is to rear our own workers—men and women that we know and trust and that will remain with us.

Our new school building at Muttanchetti is nearing completion. With its bright red tiles (no more thatch roofs), whitewashed walls, and close proximity to the non-caste quarter, we hope it will be a real attraction to the poor outcastes there. D. MORLING.

11*th July*, 1922.

A Glimpse of Indian Mentality.

TO all those who keep track of the trend of Indian thought, it is evident that Mahatma Gandhi is the hero of the day. Although repeatedly warned by Government that persistence in his anti-Government propaganda would involve him in punishment, Gandhi disregarded the warnings, and was recently sentenced to six years' imprisonment for sedition. During his trial he admitted that he had roused the people against the Government, and also said that the sentence passed upon him was just. When sentence was being passed, all Indians in the court stood up to do honour to Gandhi. From that day until now there has been a continuous stream of enquiries addressed to Government as to the treatment being afforded to Gandhi in prison. From all the statements made by Gandhi and his friends, it is evident that the utmost consideration is being shown to him by the prison authorities.

Gandhi is first of all and last of all a patriot. He puts his own country first, and is prepared to sacrifice anything and everything for what he conceives to be the best for India. He has studied the New Testament, and claims that he is following the example of Jesus Christ. Years ago Gandhi declared, " All that is best in my life I owe to the Bible." But a statement made during recent months, " All I need for my religious life I find in the Bhagavad Gita," shows that he has moved a long way from his former position. His later conduct indicates that he is still moving further from Christianity and towards his original religion—Hinduism.

In former days Gandhi was opposed to all violence, and determined to attain his object by peaceful means alone. But recently, when he found his cause waning, he declared that in order to gain his purpose he was prepared to wade through seas of blood.

Gandhi's Influence in India

Many Hindus believed that the person of Gandhi was so sacred that no one would dare to arrest him, and that if anyone dared to lay hands on him the offender would be killed instantly by some mysterious force proceeding from Gandhi's person. One of our preachers was seriously informed by a fellow railway passenger that King George had been arrested by Indians in England because he had ordered the arrest of Gandhi in India. As Gandhi was arrested on the eighteenth day of the month, all India now observes the eighteenth day of each month as a day of mourning, and, as far as possible, the opening of Indian shops is prevented.

To-day Gandhi the prisoner is reverenced by millions in India. Some speak of the " Gospel of Gandhi," and claim that the application of the spirit of love to the sphere of politics is Gandhi's greatest contribution to the progress of humanity. He is already spoken of as " an incarnation of God," and I expect that one day he will be accorded a place in the Hindu pantheon.

For a parallel to the trial of Gandhi, Hindu editors have turned to the trial of Christ as recorded in the New Testament. Some of them call Gandhi " The Modern Christ," and liken the British judge who tried him to Pontius Pilate. A keen Hindu, a bitter opponent of Christianity in India, wrote recently : " Christ was crucified, Socrates was poisoned, Gandhi is locked up in jail like a felon. The world has always persecuted, tortured and killed its greatest benefactors. Some day the coming generations of England will worship the memory of Gandhi, just as the descendants of Pontius Pilate worship the memory of Jesus Christ. And now that the most sinless and most innocent Gandhi has voluntarily sacrificed himself at her altar, the hour is fast approaching when Mother India will rejoice as her shackles drop and her manacles fall to pieces."

Another Hindu editor, who understands the working of the Hindu mind better than any Westerner, writes in the Indian *Social Reformer:* " It may be said without exaggeration that Mahatma Gandhi in jail has achieved in a short while what Christian Missions had not in a hundred years with all their resources of men and money—he has turned India's face to Christ upon the cross. It has prompted many, who had set themselves for years to counteract the proselytising work of Christian Missions, to turn to the figure of Christ upon the cross in reverent contemplation. Strange, too, that this should happen under a Viceroy of the ancient Jewish race, which, though it gave Christ to humanity, has since then withstood Christianity more zealously than any other."

. . . . . .

" *Gandhi has turned India's face to Christ on the cross.*"—This is a most remarkable statement for a Hindu to make, and it can only apply to a very limited " India." But it shows the trend of thought among educated Hindus to-day. The look may be only a passing glance, but even then it is valid evidence that the teaching of the Bible in Indian Missions has penetrated deeper than we knew. There is no doubt that the standard by which missionaries and the Government in India are judged is the standard set up by Jesus Christ, and not the standards found in the scriptures of Hinduism or Mohammedanism or Buddhism.

What a challenge to us missionaries ! Our missionary service will only be effective as our daily lives conform to the pattern set by our Lord and Saviour Jesus Christ.

ERNEST A. BOOTH.

A Week-end at Rasipur.

DURING the past two years the writer has spent every Sunday in each month in a different centre. Notwithstanding the fatigue of long cycle journeys, these week-ends have often brought real relief from the close and exacting life at headquarters. Last Thursday and Friday we had our crowded and numerous monthly meetings, so on Saturday I was not unwilling to get away for the Sunday services.

Half the journey to Rasipur was accomplished in a jutka, in which camp cot, cooking utensils, food, lantern, etc., allowed me but a very small space at the back edge of the pitching, tossing vehicle. The other half I was glad to do on my iron steed. Imagine my feelings when, with aching head and limbs, I arrived at the county town to find the local rest-house fully occupied and myself quite stranded. More than once when Paul found himself in a tight corner he used his position in the Roman Empire to good advantage. Not infrequently does the missionary find his Anglo-Saxon blood standing him in good stead; moreover, on this occasion his position on the Division Board (a kind of double County Council) secured a welcome from the President of the Town Council, who kindly offered accommodation in his office.

Needless to say it is not very convenient for one's " boy " to be cooking the dinner squatting before a fire in a hurricane of wind and a drenching rain, nor for his master to be transacting mission business surrounded by clerks and peons of the Town Council. We shall be very glad indeed when our little chapel is erected, and we are able to be more sure of some private nook, where we can stretch out our camp cot and light our own fire.

Early the next morning I went on to Kakkaveri. Shortly after I had entered the little thatched shed that serves as our chapel, and had taken my seat on a very small and precarious stool behind a large deal box, which served as my desk, communion table, etc., I was greeted by the strains of an approaching band, followed by an excited concourse of people. In a moment both band and crowd had filled the tiny building to its utmost capacity, and before any adequate protest could be made I was garlanded, presented with flowers, milk, fruit, etc.

The explanation of all this was that for the past twelve months I had been stirring up one Government official after another to have a Co-Operative Credit Society started for the Kakkaveri non-castes and Christians. All were unwilling to start the society either for non-castes or for poor Christians. At last perseverance was rewarded, the " Bank " was inaugurated, a loan was made from Government, and in a few days many oppressive, ruinous debts of these downtrodden folk were wiped away. Now the leading members of the Co-Operative have come to say " Thank you."

Of course I had to give a small speech on the right management of Credit Societies (!), after which I removed my garlands, unloaded the pulpit-box of brass trays full of nuts, mangoes, and other thankofferings, and then started the Christian service. As I gave the old, old story of David meeting Goliath, and spoke of the Indian Goliaths of Drink, Debt, Anger and Uncleanness, I had most appreciative hearers, both from the Bank officials and from our own Christians.

This was followed by the ordinance of the Lord's Supper, at which members

from Nattamangalam, ten miles away, attended. By the time I had returned to Rasipur I was quite ready for breakfast. After the heat of the day had slightly abated, we started on our long journey home, where we arrived at sunset.

D. MORLING.

10*th July*, 1922.

The Call of the Lord.

DURING the last two months we have been much exercised in mind because of the lack of workers, both Indian and European. For various reasons a number of our Indian helpers have left us lately, and we have not been able to fill their places. This matter has given us considerable anxiety; we have often sought the Throne of Grace, seeking for guidance, but have not seen any way out of our difficulties. This week, however, we are beginning to realise that our prayers are being answered: the vacant places in our staff are gradually being filled; we praise God for His goodness. This gives us courage to believe that He will soon answer prayer in also sending to us the lady missionaries, who are so sadly needed both here and for the Madras field. To-day during morning prayer we were reading about the call of the first disciples, and I could not help contrasting their simple obedience and faith with my own reluctance to follow the Lord when He first called me to service in India. "Follow Me," said the Master, and immediately they left all and followed Him. We of the West are so bound by conventionality and cool, calculating habits that we find it hard to render to the Lord the ready obedience of those poor, unsophisticated fishermen. And yet, ought not we to be more ready followers—we who know so much more than they did of His love, His faithfulness, His great goodness and mercy—we who can look back and trace how wonderfully He fitted and prepared them for their great work?

How ignorant they were, how slow in grasping the Lord's mission! We should soon have despaired of such unpromising material, yet His patience never failed. Step by step He lovingly led them on, notwithstanding their weaknesses and failures, until the day came when He could with confidence command them to go into all the world and preach the Gospel to every creature. How fearful they were! They felt they were utterly powerless in the face of such mighty opposing forces. Even on the night of His deepest sorrow they all forsook Him and fled. Yet less than two months later on such puny weaklings He bestowed His Holy Spirit, and by His strengthening power all fear was dispelled; they faced all the powers of evil, seen and unseen, and conquered. How varied were their dispositions! Impetuous Peter, John and James, the sons of thunder, Matthew, the shrewd publican, Thomas, the suspicious one. What could the Lord do with such as these? Yet for each one He had a place, and these very unpromising qualities were to be so moulded and sanctified that they would be just the assets each man needed in the particular work to which he was appointed.

The Lord still calls each one of His redeemed to service. He has marked out a path for all of us, and it is only as we listen to His call and leave all—all our preconceived ideas, all our self-will, ease, pleasure, all that hinders—to follow Him that we shall find peace and joy in our own heart, and have His blessing upon our lives and service. I am convinced that there are young sisters in our Churches to whom the call to foreign service has come. To such

I would say from my own experience, " Dear sister, follow the Lord's command wholly, fearing nothing; He is able to overcome all hindrances, to strengthen you in weakness and loneliness, to give you wisdom to carry through all He has for you to do. In following Him you will find your blessedness. The need here for consecrated women missionaries is greater than I can attempt to tell you : the darkness is appalling, and the disappointments have been so many. Other missions who used to have workers in neighbouring fields have been obliged to withdraw them through lack of funds; there are wide tracks of country all around us which are now quite unevangelised, and this makes our responsibility and opportunity the greater. ' Pray ye therefore the Lord of the harvest that He would send forth labourers into His harvest,' but remember that the first word of the following verse (Luke x. 2, 3) is inseparably linked with this command."

June 27th, 1922. OLIVE M. MORLING.

A Healthy Church Report.

THE Church at Ayanapuram held its third anniversary on October 9th, 1921, and marked the occasion by holding the afternoon service on the open space in front of the chapel. The friends from Vepery turned up well, and, with a good number of the school children and the villagers, made a company which it would have been quite impossible to crowd into the chapel. Special singing was led by the children, and the speakers at the meeting were Preachers Ponniah and Dhanaraj and the missionary. The main address was concerned with emphasising the main doctrines that a New Testament Church must ever keep before it. These doctrines were : (1) The Bible is the Word of God; (2) Man is a sinner totally unable to save himself; (3) Personal redemption by the Lord Jesus Christ through faith; (4) Testimony of conversion before baptism; (5) Daily life in Christ.

The report of the past year was read at this meeting, and a few paragraphs are translated from it :—

" When the Ayanapuram Church was established in 1918 there were 32 members; at the beginning of the second year there were 41, and at the third 46. During this year four sisters and six brethren have been baptized and joined the Church. One member has been removed by transfer, leaving the membership at present at 55. During the three years 29 have been admitted by baptism. Two brethren are away in Mesopotamia. We praise the Lord for thus blessing us year by year, and pray that His mercy towards us may yet increase.

" Many are working for the edification of the Church, but we want to see every member zealously working with the Lord.

" The Ingathering Service this year was much better than last, the total of Rs.143-11-0 being collected.

" The Church *Lightbearer* continues to be published regularly, and is welcomed by all members.

" The Church Sunday School has been conducted regularly. There are now 3 teachers and 23 children. There are still more children who should come. The treat was a source of great enjoyment, and was held at the Mission House and on the beach.

" Four quarterly children's services have been held during the year, and have been very largely attended.

" The members held for the first time this year a ' members' dinner,' and felt that it was a helpful time of fellowship.

" The Lord has blessed us abundantly throughout the year, and has preserved us in sickness and other troubles. Therefore we will not forget His benefits, but with gratitude render to Him our praise." L. WATTS.

Our Home Churches.

Prayer Subjects for September, 1922.

Week Beginning—

SUNDAY, 3rd.—For the Young Men's Holiday and Mission Study Camp, meeting this week, at Tuddenham.

SUNDAY, 10th.—For the Conference of our Missionaries, meeting this week in Sendamangalam.

SUNDAY, 17th.—For Divine control of the present political and social movements in India, wisdom to the Indian Government and control of Hindu influence on the Legislative Councils as to Mission Schools.

SUNDAY, 24th.—For the retention of the Bible and Christian teaching in Mission Schools, the guidance and teaching of native Evangelists and Christians, and wisdom to Missionaries concerning the difficult problems now presented by the Indian Churches.

S.B.M. Postcards and Publications.

SEVERAL interesting series of postcards are now published by the Mission. Many friends already have some, but may like to complete their sets of pictures; other friends have not seen them on sale at mission meetings, but may like to send for them. All profits made on the sale of these postcards are, of course, a help to the S.B.M. The price is 2d. each, to which should be added the cost of postage. They may be had of the Secretary, Pastor W. Chisnall, 16, The Grove, Isleworth, Middlesex.

Set 1.—S.B.M. Council.

Pastor E. Mitchell (late President)
Mr. J. B. Collin (President)
Mr. R. Mutimer (Vice-President)
Pastor W. Chisnall (Secretary)
Mr. A. Vine (Minute Secretary)

Set 2.—Missionaries.

Missionary Conference Group
Missionary E. A. Booth
,, D. Morling
,, O. M. Morling (neé Elliott)
,, J. M. Brand
,, L. Watts
,, D. A. Thrower
,, W. A. Kimber

Set 3.—S.B.M. Buildings and Work.

Chintadripet Chapel, Madras
Bethel Chapel, Sendamangalam
Kolattur School, Madras
Village School, Sendamangalam
Worker's House, Sendamangalam
Dispensary, Sendamangalam
Group of Workers, Madras
,, ,, Sendamangalam
A Village Audience
Street Preaching on Kolli Hills
People of Darkness, Kolli Hills
Starting out, L.Z.A., Madras
Wayside Talk, L.Z.A., Madras
Madras Zenana Work
Gospel Touring, Sendamangalam
Touring Difficulties, Sendamangalam
Mrs. Booth's Sewing Class
Map of S.B.M. Districts

Set 4.—Indian Scenes.

Madras Harbour
Bathing in a Sacred Tank
A Rice-Cake Seller
Sweetmeat Bazaar
Kilpauk Tollgate
Oil Mill
Grinding Curry
Evening Bazaar, Madras
Bazaar Scene, Madras
Bullock Bundy
Snake Charmer
Water Carriers
Child Bride
Grandma's Pride
High Caste School Girls
The Hero of Intoxicants
Swami Bull

Missionary Warmth in our Churches

The following booklets, published by the Mission, are available, and contain useful information concerning the work that is being carried on.

The HERALD, monthly. Price one penny.

The Annual Report. Price twopence.

"How to Increase the Missionary Interest in our Churches," by S. Hutchinson. Price one penny.

"The Dominion of Christ": a Missionary Sermon by H. J. Galley. Price one penny.

"Miracles of Grace," by L. Watts. Price one penny.

"The Missionary Aspect of the Millennium," by S. Hutchinson. Price one penny.

"Dawn," by Winifred Booth: a pamphlet for enclosing in letters.

Hymns for Missionary Services. Price 3s. 6d. per 100 sheets.

To the Subscribers E. A. B. Car Fund.

MY DEAR FRIENDS,—It is with great pleasure that I write to say that the motor-car which your generosity provided has been delivered to me in Madras, and is now in use. The car is a two-seater 8 H.P. Rover.

I highly prize the gift, not only because of the useful purpose it will serve and the relief it will afford, but also because it is the token of your love and confidence.

Will each subscriber to the fund please receive this note as the expression of my personal gratitude?

Yours in His service, ERNEST A. BOOTH.

Kilpauk, Madras, July 17th, 1922.

A Timely Hint by the Secretary.

Our financial year will close at the end of this month, and it will be a real help if those who receive the HERALD will pay their subscriptions for it in time to be included in this year's accounts.

We are endeavouring to make the HERALD self-supporting, so that instead of its being a charge on the General Fund it will be a help in augmenting it.

HAVE YOU PAID FOR YOUR COPY?

We shall be very grateful also to our very kind friends and helpers, the Mission Herald Secretaries, if they too will send on to the Treasurer the amounts they have received before the end of the month, and so help this branch of the Lord's work to a successful issue. W. CHISNALL.

OBITUARY.—We greatly regret to record the sudden death, at the age of 64, of MR. ROBERT STOCKWELL, on Wednesday afternoon, August 9th, 1922. He was well known in connection with this Magazine, in which he took a personal as well as a professional interest. We sincerely sympathise with his widow and family.

Notices.

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

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.

Deputation Notes.

THE first part of my deputation work has been concluded, and the month of August is being used as a time of rest and re-invigoration for another period of three months amongst the Churches from September. I should like to take this opportunity of thanking all the friends who have so kindly entertained me in the necessary journeying to and fro, and the Churches which have so warmly welcomed the missionary to their meetings.

Brentford Chapel was nicely filled at the district meeting held there in May. Pastor R. Mutimer, our Vice-President, was chairman, and he was supported on the platform by Pastors P. Goodge, of Norbiton, F. Grimwood, of Notting Hill, H. H. Gladstone, of Kingston, and W. Chisnall, our Secretary. It was a joy to meet Brother Grimwood again, one of my old Sunday School superintendents at "Rehoboth," Clapham. The subject of the address was "Fishing with a Single Hook," a record of God's blessing on personal work in India.

Tadworth.—The visit here renewed recollections with the glorious Surrey Downs, and was most enjoyable. A good number of friends gathered from Tadworth and Dorking to hear the address on the work done in Kolattur.

Croydon.—A district meeting was held in the Windmill Road Chapel, friends gathering in good numbers from Derby Road, Tamworth Road, and West Street. Mr. Hutchinson conducted the first part of the afternoon service, and Mr. Chisnall preached. I was pleased to greet Pastor J. Payne, an old Home Mission friend, and Pastor H. Dann on the platform. The subject taken at the evening meeting was "Fishing with a Single Hook."

Ipswich.—"Bethesda" is growing, and the privilege of speaking at the Missionary Rally held there was appreciated. It was also the anniversary of the Girls' Prayer and Working Band, both the Senior and Junior branches of which are to be congratulated on the splendid results of their year's work. One always feels that Pastor H. J. Galley carries with him a warm missionary zeal, and it was certainly apparent on this occasion. It was also a joy to speak to the Men's Bible Band on Sunday afternoon, and introduce them to the Semmen Street Bible Class. The Pastor's suggestion that the Band might have its own little bit of missionary interest is, I hear, being taken up.

Hounslow.—Our Treasurer, Mr. A. J. Robbins, is the superintendent of the Sunday School, and had specially invited the children to the missionary meeting. Pastor A. E. Brown very sympathetically conducted the meeting, and the address was adapted for the children, who gave excellent attention.

Greenwich.—Devonshire Road friends have been interested in the Mission for several years, but had not previously had a missionary visit them. They gathered in large numbers to the meeting, which was a most hearty one. Pastor J. Jarvis was chairman, and expressed his especial interest in the opening up of the Travancore Churches. The collections amounted to £3 3s. 8d., and a date was fixed for another meeting with the lantern later in the year.

Wisbech.—Mr. A. A. Whiting very kindly placed his motor at my service from March and during the Sunday at Wisbech. Missionary sermons were preached morning and evening, and the children gathered in the afternoon for a very friendly missionary talk together.

Gurney Road, Stratford.—The annual missionary meeting was held under the genial chairmanship of Pastor W. S. Baker, when the report for the year was read. This was very encouraging, especially the record of the contribution of £8 by Miss Grace Hazel, which sum she had earned by editing a magazine and making and selling sweets. I spoke here on the daily programme of a missionary's work.

L. WATTS

Missionary Sale of Work.

THE Sale, which was held at 99, Christchurch Street, Ipswich, was a real success. Mrs. Watts declared it open, and garlanded Mrs. Galley in true Indian style. Mr. and Mrs. Lincoln Watts arrayed some of our young people in Indian costume. Several hundred friends of all ages passed through the rooms, hearing Mr. Watts's most interesting and instructive, descriptive lectures, making purchases at the various stalls, and resting and partaking of refreshments. The ever-busy Secretary of the S.B.M., Pastor W. Chisnall, was present, giving all-round help. Special thanks are tendered to all who gave gifts, made purchases and rendered any kind of help, and we do not forget to heartily thank those who did kitchen and scullery work for the glory of God and the good of the Mission. Whilst the proceeds totalled to about £30, who can measure the good that has been done in the way of enlightened interest in India's crying need of the Gospel?—*Bethesda Messenger.*

Home Work with the L.Z.A.

SINCE returning home on furlough it has been a great pleasure to visit some of our friends and supporters of the L.Z.A., and to tell them a little of the work of our sisters in India. On June 7 a meeting was held in connection with the Women's Meeting at **West Ham Tabernacle.** Owing to its being Whit Week, there was not a large attendance, but those who were able to come spoke of the pleasure it had been to hear what God was doing through His servants in India.

The following day, June 8th, the friends at **Walthamstow** had arranged a meeting. Arriving at the chapel a few minutes before the time of commencement, we found the schoolroom packed with women enjoying an afternoon cup of tea, after which I was able to tell them a little about the lives of the mothers and young wives in India, and what the Gospel was doing for them. The few earnest prayers that followed showed that sympathetic interest had followed the message, and we feel that our friends there are nobly doing their utmost for their sisters in India.

Whilst enjoying a pleasant holiday at **Clacton-on-Sea,** our sister, Miss Legge, arranged a small meeting at the Hamilton Road Emily Home, and there several sisters from all parts gathered to hear about L.Z.A. work in India. We pray that this meeting may lead to a rousing interest in Churches which at present are not linked up with our work. One sister there asked that a box should be sent that she might start collecting.

On July 4th the **St. John's Wood Road** friends had arranged a meeting in connection with the Young People's Christian Endeavour Society. A large number gathered at this meeting, which was presided over by Mr. R. S. Wilson Sears. The presence of an old Ipswich friend on the platform, in the person of Mrs. T. Reynolds, the Pastor's wife, made one immediately feel at home, and her warm words of welcome on behalf of the L.Z.A. Branch were much appreciated. The meeting was a bright, encouraging one, and we could not but feel that our hearers were intelligently sympathetic, and as warm-hearted as ever in the work of the Lord in India.

The following day I visited the L.Z.A. friends at **Chadwell Street.** Invitations had been extended to friends from other Churches to join in this meeting, but a continual downpour of rain prevented many coming from a long distance. We were so thankful that God had again restored our dear sister, Mrs. Silvester the President of the L.Z.A., so that she was able to preside at this meeting. The spirit of prayer was again predominant here, and we do believe that the earnest invocations of our friends must result in blessing upon the work out yonder.

At all these meetings collections were taken on behalf of L.Z.A. work.

ETHEL A. WATTS.

Announcements.

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 H. V. Harris, "Nethania," 3, Cavendish Road, St. John's Wood, London, N.W., **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 Harris extra trouble.—ED.

Missionary L. Watts' Engagements for September.—FRIDAY, 1st: Council. SATURDAY, 2nd, to SATURDAY, 9th: Mission Study Camp, Tuddenham. SUNDAY, 10th, and MONDAY, 11th: Cambridge, Eden. TUESDAY, 12th: Watford. SUNDAY, 17th: Lynton Road, Bermondsey. WEDNESDAY, 20th: Cleveland Road, Ilford. THURSDAY, 21st: Church Hill, Walthamstow. SUNDAY, 24th: Wellingboro'. MONDAY, 25th: Orford Hill, Norwich. WEDNESDAY, 27th: Young People's Band, Bethesda, Ipswich. THURSDAY, 28th: Providence, March.

THE ANNUAL MEETING.—PRELIMINARY NOTICE.—The Annual Meeting will be held (D.V.) at Mount Zion Chapel, **St. John's Wood Road,** on Tuesday, October 24th, when **Pastor H. D. Tooke** is expected to preach in the afternoon. Our Missionary, **Mr. Lincoln Watts,** will give a short address in the afternoon, and will speak again in the evening.

Ladies' Zenana Auxiliary.—The next Quarterly Prayer Meeting will be held (D.V.) at Clarendon Road, College Park, Lewisham, on Tuesday, September 12th, at 7 p.m. Mrs. Watts is expected to give a short address.

Children's Corner—*Continued from page* 143

deny the Lord Jesus. Don't deny Christ. *Never* deny Christ.'" The catechist didn't deny Christ, and the persecutors were just about to strike them both dead, when a British force arrived and the persecutors fled. "The native Christian turned to bless the boy who had given such encouragement, but, alas! found he was unconscious, and he died soon after—the martyr Ensign of Allahabad," who with true missionary zeal and courage had declared his faith in Christ in a heathen land at the cost of his life, and at the same time inspired another with fresh courage.

After all, it isn't *quite* a missionary story, you think? No, but it will do to begin with, and perhaps I may give you later on some instances of real missionary courage. Your affectionate UNCLE JOHN.

List of Subscriptions, etc.—*continued from page* 144.

	£	s.	d.
Mrs. Sharpe's Bible Class	1	8	5
Farthing Fund (per Mrs. Field)	4	8	4½
Walworth, Victory Place	3	0	11
Warboys	8	6	6
Wattisham	6	3	6
Wellingborough	9	15	0
West Ham	4	0	0
Wood Green, Dovecote	1	5	2
Park Ridings	3	15	1
Woolwich	8	1	0
PERSONAL :—			
Mrs. Forrester		6	0
Miss Paffard		10	0
Mrs. Hutchinson	1	0	0
Mrs. Frost		7	2
Miss Hawes		2	0
Friends, per Miss E. Elliott	7	3	1½
	£475	14	9

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—I am still thinking about those Christmas Boxes, and wondering how many of them you and our grown-up friends will help to fill. Of course, it is of no use saying anything more about them now, for no doubt the Sewing and other Classes have broken up, and while I am writing you are probably away at the seaside. So all has been done that will be done, except sending the parcels to Miss Harris, and I hope every parcel will reach her by the 15th of September. It would be a great pity if any parcel were too late to be sent this year. I know this is not for you to do, but since I have heard that some grown-up friends feel young enough to look at this page, I am venturing to remind some busy friend through the Corner of the necessity of not being late. That's all I have to say about *this* year's Boxes. Did I hear someone say, "And a good thing too!" Perhaps so; but I shall soon begin again—about the Boxes for Christmas, 1923. So watch the Corner.

When I had got so far in my monthly talk, there came a letter from "Ronald," asking me three questions, and as I do not know his other name, and so cannot answer him by post, I must do so here. Well, Ronald, I can only answer very briefly. You will find the answers to your first question in Luke xxiii. 43 and xvi. 22, 23. To your second question the answer is that he wished to show himself to be "just" or right. (See Luke xvi. 15.) As to your third question, I have several "best hymns," and it would be difficult for me to say which is *the* best. I like very much *your* two best hymns, and am glad you do. If you want any further answer, you must please send me your full name and address, the latter a little more clearly written, please. I hope you are enjoying your holiday.

I suppose you will say, "That last paragraph is only meant for Ronald; you ought to talk to *us*." Then, let me say a few words about missionary heroes. I suppose, if I were to ask for your definition of a hero, the answers would be something like this: "A hero is a very brave man." Yes, but there are different kinds of bravery. There is the bravery that knows no fear, like Nelson's, who, when he was a boy, said, in reply to his grandmother, "Fear! What *is* fear?" And there is the bravery which, though fear is felt, meets the danger. This is the greater heroism, and illustrates what someone has said, "Character is the foundation of all true heroism." So it is; and the truest heroism is that of the boy or girl, man or woman, who does what is right in spite of nervousness, fear, conscious inability, or at the risk of possible loss or suffering.

I dare say you are beginning to say, "What has this to do with a missionary talk?" Just this, while there are war heroes who get the Victoria Cross, and other kinds of heroes who receive some other earthly reward, there are heroes of faith who get no reward in this world; and among these heroes of faith are many missionaries, some of whom deserve the V.C. as much as the most heroic soldier. The great Apostle Paul, of course, stands easily first as an example of missionary courage; but I want to give you a more recent example of a *boy's* rare courage, which I read in *The Christian* a few weeks ago. Although he wasn't a missionary, but an ensign, only sixteen years of age, in the British Army in India, his witness for Christ was an act of the truest and highest heroism, and of a missionary character too. It occurred 65 years ago during the Indian Mutiny at Allahabad. He had been horribly wounded and left for dead, but managed to escape at dark. After hiding four days and nights in an adjacent ravine, he was discovered and dragged back to the city. "There a Christian native, a catechist, formerly a Mohammedan, was being tortured to renounce his faith. Should he yield? Life was sweet. The taunts and pain were almost unendurable. Then rang out the English boy's voice by his side: 'Oh, my friend, come what may, do not

Continued on page 142.

LIST OF SUBSCRIPTIONS, &c.,

Received from July 11th to Aug. 10th, 1922.

General Fund.

	£	s.	d.
Clapham,			
Courland Grove ...	11	3	0
S.S. on occasion of Mr. Watts' Visit	11	16	6
Brentford,			
Mr. Jas. Secrett...	2	0	0
Rowley Regis S.S....		13	0
Norwich, Orford Hill,			
S.S. & B.C.	1	13	8
High Wycombe	2	6	6
Needingworth S.S.	1	11	8
Mr. Sanders' box		8	4
Walthamstow,			
Church Hill S.S....	4	9	3
Mr. and Mrs. A. Booth, sen.		10	0
Ipswich, Zoar		15	0
Sunderland,			
Miss Smith		6	0
Haworth	12	9	5
Ladies' Sewing Guild	19	10	0
Profit on Tea	1	13	0
Boxes	5	0	11
P.P.C.		3	10
Morley, Zion	2	7	0
P.P.C		7	4
W.R.D.		10	0
Middlesborough ...	4	0	0
P.P.C.		17	10
Newcastle	2	1	3
P.P.C.		6	6
Bethnal Green,			
Mr. Vaughan		5	0
Croydon, Derby Rd.,			
Mr. H. G. Dann...	1	0	0
Brighton, Ebenezer	4	0	2
Birmingham, Zoar,			
Mr. H. Pitt		5	0
Coventry,			
Miss Redfern		8	0
Miss E. M. Harris		12	0
Tring, Akeman St.	22	7	10
Misses Butcher ...	20	0	0
Richmond, B.C.	1	3	5
S.S	2	7	1½
Jnr. Y.P.S.		8	4
Y.P.S.		7	1½
Infant Class		13	11½
Chatham, Enon ...	2	12	10½
S.S.		7	1½
Ipswich, Bethesda,			
Mr. W. Sparrow...		10	0
Senr. Christian Band for Work in Ayanapuram	5	15	6
Croydon, Salem S.S.		3	0
Watford, Tab. S.S.	9	13	0
Wandsworth,			
West Hill	7	9	0
Chatham Road, Girls' Sewing Class	1	15	0
Hollinwood	11	0	0
Manor Park,			
Miss Hills' Class Farthing Box		10	0
Warboys	7	1	6
Boxes	2	8	1
Bassett St. S.S.	1	5	6
Hatfield Peverel,			
Envelopes		10	0
Braintree, Salem ...	2	5	0
Thame	2	5	0
Mr. J. K. Elton ...	1	0	0
Reading, Providence,			
Boxes	1	1	3½
Missionary Prayer Meeting		5	0
S.S.		3	6
Tottenham, Ebenezer S.S.,			
Birthday Boxes ...	2	5	1
Brentford	13	2	4
Mr. F. Secrett ...	2	0	0
Norbiton, Zion	3	12	2½
Walsall,			
Postcards, Curios	1	11	5
Kingston,			
Providence	3	10	2½
Postcards, Curios	1	0	3½
Prahran, Hope S.S.	1	2	8
Birthday Box ...		10	7
Rushden, Succoth,			
Mrs. A. E. Brown (box)		5	0
PERSONAL :—			
R.D.V.O.	10	0	0
A Friend, per S.H.	5	0	0
S.R.J.H., Tamil Scriptures	1	5	0
G.E.H., Tamil Scriptures		5	0
Miss Hicks		5	0
Mrs. J. W. Oliver	2	0	0
Anon., July 7 ...		10	0
M.H., Cambridge	1	0	0
Sparnrook		2	6
Friend 761	6	0	0
Friend '02	5	0	0
S.R.J.H., Scrip. Portions		8	6
Anon. 776	50	0	0
Anon. 777	10	0	0
Mrs. E. Galley ...		10	0
Meerut		2	6
Miss A. Bradford		10	0
	£320	16	8

Herald Fund.

	£	s.	d.
Ipswich, Bethesda	1	0	0
Norwich,			
Orford Hill		4	1
High Wycombe		11	0
Wattisham		10	0
Hounslow		3	9
Bermondsey, Lynton Rd.,			
Mr. Jas. B. Collin	10	0	0
West Ham,			
Tabernacle	1	0	0
Ipswich, Zoar		8	6
Newton Toney,			
Mrs. Handley ...		1	6
Haworth		8	0
Newcastle		9	0
Birmingham, Zoar,			
Mr. H. Pitt		3	0
Lessness Heath		7	6
Cransford		4	6
Wandsworth, Chatham Rd.,			
Girls' Sewing Class		3	0
Manor Park		13	3
Warboys	2	3	4
Bassett Street		10	0
Plymouth, Emmanuel		10	6
Woolwich, Enon ...		5	0
Reading,			
Providence		5	0
Clapham,			
Courland Grove ...		10	0
Prahran, Hope S.S.		10	0
Rushden, Succoth	1	3	0
PERSONAL :—			
Miss B. R. Thirkell	1	1	0
Misses Paffard ...		6	0
Mr. G. E. Pace ...		1	0
	£23	11	11

Ladies' Zenana Auxiliary.

Money received by Miss P. P. Nunn from July 10th to Aug. 9th, 1922.

	£	s.	d.
Aston Clinton	5	7	9
Bedmond Bible Class		13	3
Borough Green		5	0
For Gift Week ...		7	0
Brentford	20	7	0
Brighton	14	3	0
Brixton	11	7	8
Cambridge	8	3	4
Chadwell Street ...	36	4	2
Chelmsford		8	6
Clacton, Wellesley Rd.	12	0	
Clapham	15	5	0
Cottenham	1	2	3
Croydon, Derby Rd.	13	1	8
Salem		10	0
Finchley	1	11	3
Fleckney	2	13	1
Fulham	15	11	1
Grays	1	14	7
Greenwich	10	0	0
Guildford	6	1	10
Hartley Wintney ...	2	0	6
Haslemere		10	0
Hastings	1	12	6
Haworth, Hall Green	4	0	1
High Wycombe	2	14	0
Homerton Row	2	7	6
Hounslow	5	15	6
For Biblewoman	4	10	9
Ilford	5	5	0
Ipswich, Bethesda	41	16	11
Ipswich, Zoar	4	7	0
Laxfield	4	14	0
Lewisham	6	8	11½
For Biblewoman ,	4	0	0
For Gift Week ...	1	10	7½
Leyton	2	10	0
Limehouse		17	1½
Lynton Road,			
For Biblewoman	2	11	6
Manor Park	3	0	7
Newquay	4	5	1½
Norwich		16	6
Notting Hill Gate...	2	4	6
Prittlewell	12	10	6½
Ramsey		15	0
Reading	5	9	11
Richmond	8	16	6
Stratford	6	17	5
1d. Weekly Subs.	1	7	0
For Biblewoman ...	7	0	0
St. John's Wood,			
Collection at Mtg.	3	13	0
Tollington Park ...	4	4	0
Tring	68	13	5
For Biblewoman ...	4	14	0
Walsham-le-Willows	1	0	0
Walthamstow	13	14	8
Women's Gospel Mtg. & Prayer Mtg. ...	3	0	8½
Sewing Class		18	3

Continued on Page 142.

Vol XXI. *New Series, No. 190.* **October, 1922.**

The Strict Baptist Mission HERALD.



THE S.B.M. HOLIDAY CAMP.

Price One Penny.

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

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The Strict Baptist Mission.

THE

Annual Meetings

WILL (D.V.) BE HELD AT

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

ON

TUESDAY, OCTOBER 24th, 1922.

A Devotional Service at 3.30 p.m.

Preacher: PASTOR H. D. TOOKE.

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:

Missionary L. Watts, Missionary-Elect W. A. Kimber, and Pastors J. H. Lynn and Abner Morling.

The Annual General Meeting at 2 o'clock (*For Delegates only*).

The Ladies' Zenana Auxiliary Committee at 2.30 p.m.

L.Z.A. Local Secretaries who have not already done so should at once supply the Names of their Branch Representatives to 61 Breakspears Road, S.E. 4.

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.

The Strict Baptist Mission HERALD.

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

VOL. XXI.] OCTOBER, 1922. [*New Series*, No. 190.

CURRENT NOTES.

THE Mission Camp at Tuddenham was a great success, as may be gathered from the Report by three of the Campers, which appears on another page. It is not only the attractive novelty of the proceedings and of the rural surroundings which have made the first week in September stand out conspicuously in the history of the S.B.M., but the spiritual and evangelistic influence which the Camp evidently had upon its young members under the leadership of our Missionary, Mr. L. Watts.

* * * * * *

It may, we think, be fairly said that the intensive studies during the Camp week, have done more to inform the minds, and arouse the enthusiasm of those who attended than all our public meetings and Mission literature, if we may judge from their own expressions at the end of the week. Our only regret is that more of the young members of our Churches were not there to be similarly blessed; and we sincerely trust that this first S.B.M. Camp may be the immediate forerunner of other camps, more largely attended and with wider if not more intensive influence.

* * * * *

It ought also to be said that while the studies were serious and earnest there was no dulness and gloom. Every day was enjoyable, as well as profitable, naturally and spiritually; the members got to know and appreciate each other, a spirit of mutual regard and helpfulness reigned without any unhappy incident, and no physical ill of any kind occurred to mar the pleasurable memories of the week's gatherings.

Our Foreign Field.

The News of the Month.

MADRAS. — In order that our Indian workers may be more thoroughly equipped for their most important work of teaching the Scriptures, a Teachers' Bible Training Class is held monthly. Written answers to a series of questions are required from each teacher. The questions are framed in a way that relates the lesson to the teacher's own spiritual life and daily conduct.

A separate course of instruction is maintained for the preachers. One book of Scripture is set for study. Each preacher is asked to write his personal explanation of certain difficult passages, also to prepare a sermon outline on a given text. In preparing my addresses for these occasions, I seek to deal with those aspects of truth which will be most helpful to our workers in their own spiritual lives, and in the current difficulties connected with their work.

As the Government of India is reducing considerably the Indian staff in Mesopotamia and filling the vacancies with Arabians, a number of our members who have been serving for some years in Mesopotamia have now returned to India on the expiration of their agreements, which will not be renewed. They have now to find employment in India.

The attendance at our schools has been adversely affected during the past month by the famous festival at Periyapalaiym. Many thousands of people from Madras go there to worship the goddess. One outstanding feature of the festival is carried out by women. In order to obtain the favour of the deity, women disrobe and tying on a girdle of margosa leaves they march repeatedly around the shrine. At this festival a great number of sheep and goats are sacrificed. The flesh is kept to be eaten, and small families can only eat a small portion each day. The remainder often becomes putrid, and in this condition is brought into Madras by the worshippers on their return, with the invariable result that an outbreak of cholera ensues. To prevent this as far as possible, police are posted at the toll gates of the city to examine the baggage of returning pilgrims in order to confiscate any meat unfit for human food.

On July 25th we held a special Prayer Meeting in Madras. Our thoughts went out to the Council in London assembled for a similar purpose. There were 25 present, and 10 of the brethren led the devotions, earnestly remembering the Council, and seeking God's blessing on the work. The tone of the meeting was distinctly uplifting.

During July the preachers arranged a series of combined visits to the homes of the Church members, with a view to stimulating them in the matter of regular attendance at our services. There is considerable slackness in this matter on the part of many. In one quarter I found that several of our young men were arranging for cycle runs to take place at service time. The reduced attendance at prayer meetings is an index to the spiritual state of the Church. A hopeful feature is that some of the members are really concerned about the state of things, and are praying for a revival.

On the second Lord's Day in August I had the joy of baptizing and of receiving into the Christian Church at Ayanapuram, a disciple named Shunmu-

gam. This lad comes of a heathen family, and will have to let his light shine in a heathen home. His experience will not be easy. We praise God that in dark benighted Kolluttur another lamp has been lighted to shine for Him.

E. A. BOOTH.

SENDAMANGALAM. — We are greatly encouraged to hear of two new missionaries joining the S.B.M. staff.

On Monday last we held the Opening Service at our new Muttanchetti School building. The land was given gratis by a local farmer, and the cost of the erection has been met from money gathered in India.

Our Sendamangalam Hostel is now all but finished. We are hoping to hold the Dedication Service during Conference week in the beginning of September, when Mr. Booth has consented to open the building.

On Sunday morning, August 13th, Colporteur Narayanan died very suddenly on the verandah of our rented house at Elur, under circumstances both pathetic and mysterious. A man of caste origin, he was our first and most courageous convert.

Prayer has been speedily answered concerning the site of our Day School in Sendamangalam (*See* p. 124, August HERALD). Blasting operations have now commenced for clearing the ground and providing building materials for foundations.

Our United Annual Meetings, in which Mr. Brand and many of his workers joined us, were held on the last three days of July. A season of real spiritual refreshing was experienced.

The day after the close of the above meetings Mrs. Morling and I, with some preachers, went to the great Cauvery River festival at Mohanur. A full account will be given elsewhere.

During this week Sunday School Examinations were held in our Erumaipatti and Sendamangalam circles. The lessons of the younger scholars were on O.T. Heroes—Abram to Gideon; those for the older ones were taken from Joshua and Mark.

Last week our building at Palayapalayam had a narrow escape from being destroyed by fire. The next door neighbour to our Teacher there went to the fields without extinguishing the fire in her kitchen. In a short time 135 houses were burnt to the ground, leaving our school and house quite untouched.

D. MORLING.

Answered Prayer.

ON page 124 of the August HERALD we made a special request for prayer for Divine guidance as to the site of the Sendamangalam Day School, and for Teachers to supply the place of those who were going away for training. We now hear with great pleasure from Mr. Morling as follows :—

" I suppose that those who made those matters special subjects for prayer would specially pray about the Day School site in the first week of the month. Anyhow, towards the close of that week we felt the whole problem was solved, as the way was opened up for us to build the School on the northern extremity of our Mission compound. Blasting operations have commenced already.

" The next week another of those requests was granted us in the arrival of several new teachers and a promising enquiry from a preacher. Thus at the very time when friends must have been asking for these things they were given us."

These answers will greatly encourage our praying friends.—ED.

"Heal the Sick"

An Indian Christian Doctor on the Kolli Hills.

IT was with true pleasure and thankfulness that we welcomed into our midst our new doctor last Friday mid-day. After nearly nine years of medical work on these hills neither of us felt the least regret at handing over the work into qualified hands.

It has been a joy to do what we could for these people, and God has wonderfully helped us and blessed our medicine and poor endeavours to bind up and heal. We feel He has used it to win their hearts and to bind us closely to them, breaking down many subtle and formidable barriers. But work has increased, new stations have been opened, building work has necessarily followed; and so when this new addition to our forces arrives, and the medical work quietly slips from our hands, we look up with thankfulness and acknowledge that He knows and understands just the moment to stop in and lift the burden, leaving us free for other service.

We also look with gratitude across the sea to dear friends who are, by their money, supporting this medical man. He is expensive, but not really for all he will mean to us.

As I left a small prayer meeting for our Biblewomen this afternoon, the doctor asked me if I would care to see a bad wound he was treating. It was a nasty and dangerous gash that needed careful surgical treatment, and I knew formerly would have been my duty, Mr. Brand being away for three days in Puliampetti. Although we have often treated such cases, it was good to feel that the responsibility was no longer ours, and yet the patient would be well attended to.

We rejoice, too, that while our doctor is treating his patients he takes opportunities of preaching the Gospel to them, and we pray sick hearts as well as sick bodies may find healing here.

EVELYN C. BRAND.

Special Conditions Affecting Mission Work on the Kolli Hills.

Communications.—There is not a road anywhere throughout the hills. There is not a vehicle of any description. The Forest Department have constructed about thirty-five miles of bridle-path, but this is of little use to the missionaries, as the paths have been laid down with a view of inspecting the reserved forests, not of getting to the villages. All travelling must be done on foot, or by pony, or by *dholi* borne on the shoulders of men. Every time we visit two out of our five stations a watershed must be crossed, involving a climb and descent of 1,000 feet.

Climate.—The rainfall on the Kolli Hills is about 70 inches per annum. We are affected by both N.E. and S.W. monsoons. The Mission-house stands at an altitude of 3,500 feet above sea-level. The other stations on the hills are slightly lower. Up here we do not suffer from the extreme heat of the plains. On the whole we have almost an English climate without the frosts.

Malaria.—Everybody on the hills suffers more or less from malaria. Enlarged spleen, debility, anæmia, and other diseased conditions due to malaria are very common. Mission workers on the hills invariably get malaria. We try to reduce the attacks to a minimum by supplying all workers with mosquito nets and quinine.

Supplies.—There is not a shop or bazaar of any kind throughout the hills.

Meat, eggs, flour, vegetables and all supplies beyond a few indigenous cereals must be brought up from the plains. An agent living in Sendamangalam purchases the articles we require from the bazaar there, and brings them to the foot of the hill every morning in a basket. There a hill-man takes the basket and carries it up the rugged ascent to the Mission-house. A coolie cannot carry more than 45 or 50 pounds up this path.

Buildings.—There is not an artisan or craftsman of any description throughout the hills,—no contractor, no mason, no carpenter, no blacksmith,—and it is exceedingly difficult to persuade artisans from the plains to go to the Kolli Hills to work, on account of their fear of the fever. Consequently it becomes a task of the greatest difficulty to build even the simplest structure. We have trained hill-men to fell trees, square logs, and cut up the logs into planks, etc., and we hope to produce carpenters and joiners in time. Meanwhile, the building of schools, workers' houses, etc., must proceed, and these operations on the Kolli Hills are slow and laborious. J. M. BRAND.

[*The above description of the conditions prevailing on the Kolli Hills will enable our friends at home to better understand the difficulties under which Mr. and Mrs. Brand labour, and will no doubt beget prayer for them in many hearts.*—ED.]

Orthodoxy and Missions.

I HAVE just finished reading the life of a great Mission Secretary, whose name is well known in all missionary circles, and whose activities were abundant throughout Asia, Africa, and Australia. I was not a little pleased to discover that though the Churches from which his Society gathered its financial support stand for the rankest unorthodoxy, yet the Secretary became a good Calvinist. My argument is, that in order to become a successful Secretary of a Mission working in Asia he was just *obliged* to become orthodox.

I shall never forget the joyous surprise I experienced when, in the first year of my Indian service, I went to hear an experienced and most able missionary of a certain denomination, whose chief doctrines are highly objectionable to us Strict Baptists. While the writer braced himself up to hear a thoroughly unscriptural discourse, behold, he was treated to one of the soundest and most evangelical sermons he had heard for many a day. The great preacher became the head of his Society, whose workers toil in five continents.

Why is it that the man-exalting system of Arminianism is so frequently held at a discount, nay, literally cast overboard, by missionaries in the East? Why is it that the God-extolling doctrines that we hold and love afford such strength and inspiration in the mighty conflict being waged here? It is because man is here seen in his naked deformity, without the fine satins of Western civilisation. It is because the total depravity of man is so much more obvious to the honest man in the foul environment of Sendamangalam than it is in the glamour and splendour of Piccadilly. The veneer of our European culture carries such a charming polish that it is difficult to believe that man is what he really is.

Personal election is the very Thermopylae of the Arminian and Calvinistic controversy. Three years ago Karuppan, the Black One, an ignorant lad of a depraved and besotted class, gave evidence of conversion and put on Christ in baptism. He was by no means an apt pupil, never able to digest the

deeper truths of redemption, yet one day he was heard telling an old acquaintance, " You see, I am the only person in our caste that God has called and brought out by His favour. Yes, of all the lakhs of men in our great Namakal Division, Christ chose me, rested His eye on me, and made me His child." His absolutely unique position in these two populous counties, his deliberately wicked upbringing in most vicious surroundings, compelled him—without my teaching—to attribute his salvation to nothing less than the sovereignty of God. Quite reasonable, too, I think.

Closely akin to being called " out by His favour " is being called to His service. A missionary coming to India must be called, must be quite sure that he is called, to his work. In many a stormy hour this assurance of his divine ordination will be a strong anchor, steadying his frail bark and preventing a shameful and disastrous shipwreck. True, God's sovereignty is hateful to our old nature; still, many a Christian worker of unorthodox history has been grateful to kneel at the end of a day made desolate by blasted hopes and say to his Father, " Lord, I came not here of my own accord. Thou alone chosest me and calledst me to this great service; Thou alone must provide."

The fundamental doctrine of atonement for sin, also, is better appreciated in the East than the West. Before the advent in India of Buddhism, the whole land flowed with the blood of sacrifice. Even now, notwithstanding the average Hindu abhors the taking of life, we find daily, in every village and hamlet, the offering of fowls and goats before the temple door. As to the necessity of vicarious suffering, very few religious thinkers entertain serious doubt, and the Christian in India preaching the atoning death of Christ can always find a common starting-place with his Hindu hearers.

There is far less agreement concerning the *extent* of the atonement than about its *necessity;* yet here, also, our environment is helpful. For instance, let us take the terrible condition of the county on our east, Musiri. When I first entered that taluk on a Gospel itinerancy, I was greatly oppressed with this thought: " Here is a county of 320,000 souls, amongst whom I do not know a single Christian. For the past 6,000 years birth, marriage and death have continued their ceaseless round. How many millions from this one taluk have passed into the great beyond without even knowing there is any such religion as Christianity! " Appalling truth! but I only increase my difficulties and my depression if I add, " And Christ died for all those millions." If He did, can He in any sense see the travail of His soul and be satisfied? Never! Again, if He really died for them, then (and we speak with all reverence) why was there not more co-operation, more oneness of purpose and action, between Christ who died and the Holy Spirit who " sends "?

While I was occupied with these thoughts, I heard of a preacher who, in an absolutely unevangelised neighbourhood, said to his audience, " Christ came into this world 1,900 years ago to save you all; yes, to save every one of you." Quick as thought came the reply from an uncouth, ignorant peasant, " If so, then why did He not tell us and our many forefathers all about it? You have arrived only to-day." Certainly. Hence a heathen surrounding and an unevangelised people have made many an unorthodox servant of Christ very seriously revise his theology.

SENDAMANGALAM, *July 25th*, 1922. D. MORLING.

(To be continued.)

Ignorance, Misunderstanding and Prejudice.

IN connection with Indian unrest, it has been said that ill-feeling is the result of these three evils—ignorance, misunderstanding, and prejudice,—and that these evils are by no means confined to Indians, but are probably as great in Great Britain. The unrest and non-co-operation in India is not caused only by the ignorance and misunderstanding of British intentions by the Indian, but also by the ignorance and misunderstanding of Indian aspirations by many Britishers. As a writer in the *Harvest Field* has put it: "In spite of all that is said about the present Government, we know that every sincere effort on the part of the people to better their position economically, intellectually, and morally will have the hearty sympathy and co-operation of all Englishmen who know India. There are those who come to India for their own purposes, but these do not represent the heart of Britain. If Indians knew more, there would be more confidence, toleration, and co-operation. . . . At the same time many Britishers say and do things to Indians that bring disgrace to the Britisher. Sympathy, courtesy, kindness—these are the characteristics that men need to-day. These would remove many a misunderstanding."

It does not need that we take much interest in politics, but as those commissioned by our Master to take a world-view of things in relation to His Gospel, we certainly should see to it that ignorance does not blind our eyes to the needs of the peoples in other countries. With the ever-increasing mass of easily obtainable information, ignorance concerning things is more and more becoming wilful. Indeed, from our point of view, all the information that we need concerning our responsibility for evangelical contact with men of all races is contained in God's Word; and a study of the Acts is a marvellous education in missionary methods and problems.

It has often seemed to me that our Lord Himself shows the truth and power of sympathy. He knows us, He perfectly understands, therefore He can deal with us in the way that we shall be able to respond to. "Like as a father pitieth his children, so the Lord pitieth them that fear Him. FOR HE KNOWETH our frame; He remembereth that we are dust." If we are following the Master, we shall therefore want to know more about those "other sheep" whom He says He must bring.

As Strict Baptists also we should appreciate this matter, for we know how bitterly prejudiced many are against us as a denomination, and we know equally well that that prejudice is born of ignorance and misunderstanding. We, then, especially should be eager not to allow room for prejudice or misunderstanding to arise amongst ourselves concerning missions, our work in India, the people amongst whom we work, the converts and the Churches.

Of course, I fully recognise that those who read this are those who do already take an intelligent interest in the work which the Lord has given us to do in India, and I have no intention of flogging the willing horse. But we all know, do we not, that there is still a good deal of ignorance, and misunderstanding of missions, and even prejudice against the work, existing amongst members of our Churches whom we esteem for their earnestness in the faith. In these days of departure from the plain teaching of the Word of God by so many in the Churches of Christendom, does not the call to a more aggressive evangelism come to us who humbly recognise God's goodness to us in convincing us of the inerrancy of *all* His Word? If this is so, can we rest satisfied while there are any in our Churches who are prejudiced

against obedience to the plain command of the Master through ignorance, which we, by the help of God and a little tact, may dispel? We might, for instance, introduce the HERALD to them and then in conversation a little while after enquire whether the paper has been read, for it is surprising how easy it is to lay aside a book in which one is not very much interested. This is a work in which each one of us can take part. Let us seek in all possible ways to disseminate knowledge.

Then think how much more full of intelligent interest our own prayers would be, and how enlarged our own capacity for fellow-service would be, if *we* knew more in detail the condition of those for whom we now pray so vaguely as "the heathen who worship idols." Think also of the part we each one could take in the ranks of the Lord Christ's army fighting against hosts of spiritual antagonists if we knew more about the forms of spiritual bondage that brethren in other countries are fighting against. Spiritual forces know no geographical boundaries, and we each one can be really foreign missionaries if we only set ourselves to know.

In practice, then, how may *we* know more, so that our sympathies may be widened? (1) We may read God's Word more to know what He says. (2) We may read our own hearts more to know what we have experienced of God's saving and preserving grace. (3) We may read missionary books, and for our own Mission, especially the HERALD. (Let me just give a word in confidence—a missionary on furlough finds that friends who do *not* read the HERALD give themselves away very often.) (4) Talk over these things with others in the Church, Sunday School, Bible Class, etc. If possible, form study circles. Then let our whole life be influenced by the knowledge gained as we look with the Master on the plenteous harvest and see so few labourers.

L. WATTS.

Velachi.

SOME months ago a *dholi* was lowered outside the Bungalow, and we saw a weary, panting woman trying to raise herself into a sitting posture, she had a child with her, and both looked dirty, worn and sick. We stooped over her and took her hand—the pulse was weak and rapid, and she seemed on the point of fainting.

We did what we could to relieve her. She was too weak and sick to eat. Milk in small doses had to be given and medicine at frequent intervals. And so we supported her till she could eat more substantial food.

One day she came to me, "Cut off all my hair," she said. It hung in long, dirty masses ready for offering to the gods. So I took her and the little girl, whose hair was in a similar condition, a good way away and closely cut off all I could. Then I helped her wash, and soon with a clean cloth she looked a different being. And so days have passed, and she is still here slowly gaining strength and, what is better still, is learning of Christ.

To-night as I slipped into her room for our evening prayer, I heard her sobbing, "My baby has fever." she said. "Come and let's pray for it!" And we knelt together while she, in broken phrase, prayed for her baby and herself.

I need hardly explain to you why I write this simple story. Prayer will not be wanting, I know, that this dear soul, who is still so childlike and simple, may come indeed as a little child right to the feet of the Saviour.

EVELYN C. BRAND.

Our Home Churches.

Prayer Subjects for October, 1922.

Week Beginning—

SUNDAY, 1st.—For Miss E. M. Betts, the newly-appointed L.Z.A. Missionary, who begins her training this week. (See page 158.)

SUNDAY, 8th.—Praise for answers to two of the prayers asked for on page 124 of the August HERALD by Mr. Morling. (See page 149.)

SUNDAY, 15th.—Praise for the success of the Camp at Tuddenham in answer to our prayers, and prayer that our Lord's gracious blessing may make the week's experiences fruitful to the members and to others.

SUNDAY, 22nd.—For the blessing of our Lord upon the Annual Meeting on the 24th, and for Divine guidance to the Council as they are confronted with problems and difficulties.

SUNDAY, 29th.—Prayer for the spiritual success of our Missionary, Mr. L. Watts, as he now, during the remainder of the year, moves among our Churches.

The S.B.M. Holiday Camp.

By some who were there.

WHO knows anything of the delights of camp life? Given a peaceful meadow, a good water supply, well-pitched tents, a capacious marquee for meetings and meals, excellent catering and fine weather, what more could one desire for the first Missionary Holiday Camp of the S.B.M.? All these formed but the setting for Bible Studies, Missionary Study Circles, and Lectures which went to make up a red-letter week in the history of the S.B.M.

On Saturday, September 2nd, the Camp opened (in the meadow of Mrs. Gooding, at Tuddenham, near Ipswich) with an introductory service, at which each camper introduced himself, and named the Church from which he hailed. Six Churches were then represented. What of all the other Churches that support the S.B.M.—where were their representatives?

On Sunday the campers proceeded to "Bethesda" for morning worship, and joined with its members in the afternoon in the Communion Service. In the evening an evangelistic service was held in Tuddenham Mission Hall, followed by an open-air service in the village street.

Monday dawned dull and drizzling with rain, but in spite of adverse weather conditions the full programme was carried through. After breakfast Mr. Hutchinson gave a most illuminating Bible study on "The Missionary Spirit in the Old Testament" as revealed by promises, by commands to evangelise, by aspirations of Old Testament saints, by the Power manifested, and by the then future call of the Gentiles foreshadowed. A visit was paid in the afternoon to Culpho Manor, where the campers were entertained by the kind invitation of Mrs. Hunt to tea, bowls and croquet. The return to Tuddenham was made in time for the evening lecture on "Conversion in India." This lecture by the Camp leader was illustrated by diagrams, showing the ages at which the majority of conversions in India takes place and the small percentage of truly converted among nominal Christians. In the Madras Presidency this percentage is as low as 25 per cent. One rejoiced, however, in the knowledge that this does not apply to S.B.M. converts, all of whom show clear evidence of the new birth before acceptance as Christians.

While the camp was primarily for intensive Mission study, endeavour was

made to provide ample recreation. On Tuesday a visit was paid to Ipswich swimming baths. Football and cricket also helped to provide sufficient outlet for the animal spirits.

Tuesday was a feast of fat things. Monday's Bible study was concluded, and in the afternoon the lecture was on "The Church's Common Task," which is to be published in the *Gospel Herald and Earthen Vessel* for November. The campers feel that every supporter of the S.B.M. should read, mark, learn and inwardly digest this article—so see that *you* get a copy. In the evening Mr. E. K. Simpson, M.A., gave a most instructive lecture on "The Fallacy of Evolution." The social, moral and spiritual evils of this "science falsely so-called" were clearly pointed out. This meeting, which was attended by about thirty of the Bethesda Preacher's Class, closed by the singing of "All hail the Power of Jesus Name" with both voice and heart.

A picnic dinner was arranged at Grundisburgh on Wednesday. After the morning Bible study we set out for the three-mile ramble along country lanes bathed in glorious sunshine. Our thanks are due to Pastor and Mrs. Baker for making us so welcome at the Manse. Our missionary study for the day was held upon our arrival at the Chapel. The subject was, "How objections to missions as raised by non-missionary-minded Baptists and by worldly people are to be met." Mr. Chisnall represented the former, and Mr. Hutchinson the latter. It was amusing to see that both our friends found it difficult at times to maintain their assumed rôle under the fire of questions and objections from their temporary critics. Mr. Hutchinson, however, got his own back in the afternoon session, when the study was THE HERALD, of which he is the Editor. [Note.—Is *your* copy paid for? Do *you* not only read, but know the contents of each number?]. In the evening Mr. Watts gave his new Lantern Lecture on the Madras work. All may have the opportunity of enjoying this lecture by arrangement with Mr. Chisnall.

Thursday was the open day of the Camp, and in the afternoon about fifty visitors were entertained to tea in true camp style, on the grass. It was preceded by a study led by Mr. Chisnall on "Mission Finance." At the evening meeting two addresses were given by Mr. Watts and Rev. H. J. Galley, on "How the Home Churches should help the Indian Churches."

Study circles were held every day, the method employed being that the campers furnished their own answers to set questions which were there discussed, and so a collective result of the study was obtained. The subjects so treated included (1) Mission Work; (2) The Heathen; (3) The S.B.M.; (4) Religions of India; (5) Problems concerning Converts; and (6) Personal Work. On Friday there was a testimony meeting, in which all took part, on "What may be expected as a result of this camp, immediately and ultimately." In the evening meeting each camper made a short speech on what he considered to be the lines of "Advance at Home." Mr. Watts dealt with "Advance Abroad."

After breakfast and prayers on Saturday morning we struck camp by joining hands and singing "Blest be the tie that binds," followed by the Doxology.

Our very grateful thanks are due to Mr. Watts for thus breaking new ground at home and innovating what all this year's campers sincerely hope will become an annual event.

The S.B.M. Study Circle.

A DESIRE has been expressed that suggestions should be made month by month of subjects suitable for Missionary Study Circles. We know there are some of our Churches in which these are carried on for the benefit of our young people, and we not only should like to see the number increased, but believe there are not a few Churches in which Study Circles would be welcomed. In order to test this we append the questions given by Mr. Watts and used in the first Study Circle in the recent Camp at Tuddenham :—

1.—What is Mission Work?
2.—Where is Mission Work needed?
3.—Who are to do it?
4.—How is it to be done?

The questions appear to be simple and hardly worth considering, but they will be found to be not so easy to answer as they seem, but very enlightening if carefully studied.

Will any young men and women who would like to have these suggestions month by month write to the Editor to this effect, mentioning the name of their Churches, for his private information and guidance only, not for publication?—ED.

Deputation Notes.

West Hill, Wandsworth.—Having an evening to spare, I dropped into the meeting of the Bible Class, which Mr. Chisnall annually attends, and was " dropped on " for an address. The Semmen Street Bible Class appealed to the friends there. Later a Sunday was spent amongst the West Hill friends, when three services were conducted in the interests of the Mission.

Chadwell Street, Clerkenwell.—One is always sure of a warm welcome in this sanctuary of God. The spirit of prayerful interest being perhaps more than ever on account of the accession to the ranks of missionary candidates of Mr. W. A. Kimber, a member of this Church. A very happy Lord's Day was spent here. During the previous week £600 had been collected from the Church towards purchasing the freehold of their building. The Lord very graciously continued the spirit of giving on the Lord's Day also, the collections amounting to over £22.

Dorking.—As it was not possible to use the chapel, the meeting in this place was held in the Oddfellows' Hall; but the friends will probably wish to find a larger room next time, for the meeting overflowed. From this it will be gathered that it was an enthusiastic meeting; and Mr. Mills is to be congratulated on the success of his efforts, and also the young friends in their industrial work for the Mission.

Clacton.—A very enjoyable ten days were spent at the Emily Home in Wellesley Road, and as there were a number of friends who might not have other opportunities of attending mission meetings, I addressed the Wednesday evening gathering. A good number of friends came, and contributed £1 12s. as collection.

Sudbourne.—The hearty interest and friendliness of Brother Cordle, of Oxford, makes a visit here most enjoyable. Lord's Day services were held morning and afternoon, and in the evening an open-air missionary meeting was held near the old castle.

Courland Grove, Clapham.—The friends here accorded me a hearty welcome on July 9th, when I preached morning and evening on behalf of the Mission. Interest in the mission work is on a high level, as the young people of Courland Grove support entirely the workers at Sembiam, and one of their number, Mr. D. A. Thrower, is now at work in India. In the afternoon a short address was attentively listened to by the children.

Norbiton.—A good congregation met at " Zion " for a missionary meeting, and showed keen sympathy with the work. The collection amounted to £3 11s. 7½d.

Walsall.—It was a pleasure to be met by Pastor C. A. Freston at Walsall Station, and to have opportunity of talking over many things with him during the week-end. It rained very heavily all through the Sunday, but it speaks well for the godly interest of the friends in that some of them came out three times to the services. On the Monday a good number gathered again for a more descriptive lecture on the work in India. Afterwards there was a brisk sale of postcards and curios.

Kingston.—A goodly number of friends assembled at " Providence " under the leadership of Pastor H. H. Gladstone, whom we wish every blessing in his pastoral work. Most friends took away some memento of the meeting after inspecting the curios and pictures.

Pray for our two Missionaries-Elect

Tring.—Pastor S. E. Garrard warmly welcomed me to his home and pulpit on the last Lord's Day in July. The Lord's blessing was experienced during the day, and in the school in the afternoon. It was very gratifying to listen to the notices, which included the announcement of the total collected from L.Z.A. boxes, £73, and a missionary prayer meeting on the following day. The Church usually gives its anniversary collections to the Mission, but this year felt that they ought to be given to the Renovation Fund. This was done, and the Lord blessed the change by enabling the friends to give a sum of £21 in the offerings on Mission Sunday. L. WATTS

Announcements.

S.B.M.—Mr. W. A. Kimber, Missionary-elect, will (D.V.) begin his medical training at Livingstone College on October 4th.

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L.Z.A.—Miss E. M. Betts, our recently-accepted candidate for Missionary work in India, commences her training on Monday, October 2nd, at Mount Hermon Missionary Training College and the Missionary School of Medicine.

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Missionary L. Watts' Engagements for October, 1922.

SUNDAY, October 1st: Chatteris. MONDAY, 2nd: Whittlesea. WEDNESDAY, 4th: Manor Park. THURSDAY, 5th: Goldsmith Road, Leyton. FRIDAY, 6th: Council. SUNDAY, 8th: College Park, Lewisham. WEDNESDAY, 11th: Bethesda, Ipswich. THURSDAY, 12th: Derby Road, Croydon. FRIDAY, 13th: Chadwell Street. SUNDAY, 15th: Bethesda, Ipswich. WEDNESDAY, 18th: Parkshot, Richmond. FRIDAY, 20th: Devonshire Road, Greenwich. SUNDAY, 22nd: Homerton Row. TUESDAY, 24th: Annual Meetings, St. John's Wood. SUNDAY, 29th: Irthlingborough.

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Camp Photos.—Several friends have asked for copies of the Camp group picture. They may be had direct from Mr. Watts, 29, Berners Street, Ipswich, at 3d. each.

S.B.M. Postcards.—The portrait of Mr. S. Hutchinson, the Editor of the HERALD ("Uncle John"), has now been added to Set No. 1 of the S.B.M. postcard series. These may be had of the Secretary at 2d. each.—L. W.

OBITUARY. — We regret to announce the death of Mr. Booth, the father of Missionary E. A. Booth, which occurred on Wednesday, September 13th. We express our sincere sympathy with Mrs. Booth and the members of the family, and in particular with our brother, Mr. E. A. Booth, in India.

LOVE is a centrifugal force, and He who taught us the supreme lesson of love, said, "Go ye into all the world; as My Father hath sent Me, even so send I you." When this message was in danger of being unheeded, and the old tendency to selfish centralisation and religious seclusion was asserting itself, God, by His providence, repeated with stern emphasis the lesson that the Church was to disperse far and wide. It was done as by a peal of thunder and the shock of earthquake. Persecution with explosive violence drove disciples from the Holy City to the very bounds of Palestine. The Church was shattered that it might be scattered.—DR. A. T. PIERSON.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—I have received very welcome letters from Vera Watts, sister of Missionary Lincoln Watts, and from Dorothy and Lily Thrower, cousins of Missionary David Thrower, who, as you know, is hard at work in Madras learning Tamil. They all seem to be missionary enthusiasts, as is quite fitting, and have joined the Corner. Let me tell you all, that Courland Grove seems to be a hive of missionary industry one way and another, boys as well as girls making things to raise money for the S.B.M. and for the Christmas Boxes. And they are also going to take the HERALD regularly, each of them. By the way, I didn't intend even to mention the words "Christmas Boxes" as I have just done, but I am sure you will agree that I couldn't help it. If possible, I won't say another word about them for a whole month, and then—well, of course, you will be pleased to have a gentle reminder in case you should have forgotten about 1923.

I don't think I can talk about missionary heroes, after all, this month, because my head is full of Camp memories, which I think you would like to hear. Let me see if I can give you a word-picture of this Mission Camp held in a Suffolk village. We are standing amid the tents in the middle of a meadow, looking towards the village on the right, in the midst of which can be seen the square tower of the Church; to the left is the farmhouse; round about are trees and hedges, and a narrow stream of water flows by at a little distance. Just in front of us is the oblong tent for meals and meetings. Three or four yards off is the bell-tent where the ladies of the party prepare for the hungry mission students, and, in spite of very limited accommodation, cater very successfully. A little way off are three other bell-tents, where the members of the camp sleep, and sometimes rest during the day, perhaps pondering what they have just heard or thinking of the questions to be answered in the next Study Circle. Shall we look inside one of them? Hanging from the central pole hangs an assortment of clothing. On the grass are laid waterproof ground sheets, and on them are bags filled with straw (from Mrs. Gooding's farm, who has kindly lent us the meadow), together with blankets, rugs and pillows, and round about are Gladstone bags, cases and holdalls.

I suppose you will want to know how the life of the Camp went on. If I give you the proceedings of one day, that will be a fair sample of all the rest. Breakfast, at a quarter to eight or thereabouts, is followed by a Bible reading at a quarter to nine. Then come two hours for rest or recreation. This is followed by a Study Circle. All sit on forms round the table, with Mr. Watts at the head, and four questions, which everyone has had the opportunity of considering, are asked one after another and variously answered. The questions, some of them, appear too simple, but are found to be not as easy to answer satisfactorily as they look, and when the Study is over we all feel that we know more about missionary work than we did when we entered the tent. Dinner follows soon after, and then another period of rest. Afternoon rest is followed by the consideration of some subject of general missionary importance or of particular interest in connection with our own Mission. Tea follows, and in the evening a missionary lecture is given in the Mission Hall of the village, kindly lent by the Squire, Mr. H. F. Harwood. On one of the evenings we had a lantern lecture on the work of our Mission in and around Madras, when the hall was full, village people attending with us. Let me suggest that you ask your Superintendent if he wouldn't like to have these lantern pictures, which are quite new, shown some evening during the winter at your school.

Your affectionate UNCLE JOHN.

LIST OF SUBSCRIPTIONS, &c.,

Received from August 11th to September 9th, 1922.

General Fund.

	£	s.	d.
Brighton, Ebenezer, Misses Chapman	1	1	0
Kilburn, Ebenezer, P.P.C.		4	0
Stratford, Gurney Rd., Birthday Thank-offering, Aug 1		2	6
Clapham Junction, Providence		10	6
Mr. E. L. Ackworth		2	6
Mr. F. Cock		2	6
Mr. E. C. Thiselton		2	6
Mr. W. Thiselton		2	6
Walton-on-Naze	1	0	0
Plymouth, Emmanuel (boxes)	3	0	0
Walsall, Midland Rd.	11	6	6
Fulham, Ebenezer S.S., Birthday Box	1	8	8
Bradford, Boxes	3	0	8
Clapham, Courland Grove, S.S. Half-Yearly Sub. for Support of Work in Sembian	12	0	0
S.S.		13	6½
S.S. Birthday Box		7	2½
Gospel Portions		15	0
Mr. W. Brinkler (box)		13	0
Hymn Sheets		3	6
West Ham, Tabernacle, Y.P.S. Christian Endeavour: Maintenance of Native Preacher on Kolli Hills	15	0	0
Norbiton, Birthday Thankoffering, July 6	1	1	0
Birthday Thankoffering, August 5	1	1	0
Kilburn, Ebenezer, Mr. W. F. Boys, Palm Leaves		1	6
Guildford, O.B.C.	10	1	0
High Wycombe, Zion	2	10	0
Misses Rogers (box)		10	0
Sydney (N.S.W.), Belvoir St. S.S.	3	2	0
Bermondsey, Lynton Rd., Infant's Class		5	3
Croydon, Windmill Rd. S.S.		3	0
Southend, Anon. for helping on Friends on Kolli Hills		2	0
Sydney, O.F. Temple, Dorcas Socy.	10	10	0
Bromley, Mrs. Kent		3	6
Notting Hill Gate, N.H.S. Box		3	6
Middlesborough, S.S.		16	0
Mrs. Allick	1	2	6
J. Allick		5	6
Miss Taylor	1	0	0
Miss J. Knox	2	0	0
Sturry, S.S.	1	17	4
Miss S. Schweitzer		6	0
Miss A. Schweitzer		6	0
PERSONAL :—			
Miss G. Stevens	1	0	0
Mr. R. E. Booth		10	0
Miss S. Hart		10	0
The Lord's Portion		5	3
A.B.		10	0
2 Friends at Fleet, Maintenance of Mr. & Mrs. Dawson at Sendamangalam	38	0	0
A.E.	10	0	0
Thankoffering S.	1	0	0
Anon. 824		5	0
R.D.V.O.	10	0	0
Mr. E. Franklin	1	1	0
Mrs. Frost, P.P.C.		2	6
Mr. C. S. Turner	3	3	0
MISCELLANEOUS :—			
Deposit Interest, June 30	3	4	5
	£158	14	4

Herald Fund.

	£	s.	d.
Tottenham, Ebenezer		10	0
Clapham Junction		12	0
Lode, Women's B. Class	1	0	0
Hounslow		3	6
High Wycombe		10	0
Borough Green	1	10	0
Watford, Tabernacle		13	6
Bromley, Mrs. Kent		1	6
Fulham		13	0
Lewisham, College Park	2	4	0
Tunbridge Wells		3	0
Wood Green, Park Ridings		10	0
Sturry		8	8
PERSONAL :—			
Mrs. Gibson	1	0	0
The Lord's Portion		5	0
Interested		5	0
Miss Bright		2	6
	£10	11	8

Pension Fund.

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

Ladies' Zenana Auxiliary.

Money received by Miss P. P. Nunn from August 10th to August 31st, 1922.

	£	s.	d.
Bassett Street	1	8	0
Fulham (additional)		10	0
Hounslow (additional)		6	0
Ipswich, Bethesda (additional)	1	9	7
Kingston	5	7	7
Lynton Road	17	10	0
St. John's Wood	28	18	7
Swindon	3	4	6
Tottenham	6	8	6
Walton		5	0
Wandsworth	13	0	0
For Biblewoman	3	0	0
Watford	13	0	0
Woolwich (additional)	1	2	2
PERSONAL :—			
Miss Ash		14	0
A Friend, for Biblewoman Lily	14	0	0
Mrs. Rush	2	0	0
Miss Leonora Peck	1	0	0
"R.," Warboys	1	0	0
Mrs. D. Morling		16	0
	£114	19	11

Notices.

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

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**

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 XXI. *New Series, No. 191.* **November, 1922.**

The Strict Baptist Mission HERALD.



OUR SENDAMANGALAM BOARDING BOYS, WITH BOARDING MASTER AND MISTRESS
(*See* "Our New Hostel," *page* 165.)

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

is pleased to announce the publication of an

Artistic Calendar for 1923.

The features of the Calendar will be:

(1) A strong Art Card, with Indian Picture, suitable for hanging on the wall.

(2) A Missionary Text for each week.

(3) A Prayer Subject for every day; these will cover during the year every detail of the S.B.M. work.

(4) A Block Calendar, one week to a page.

The Calendar should find a place in every Strict Baptist home; it will provide a way for daily fellowship in the great work by prayer.

The Calendar should be placed in every Strict Baptist Church Vestry; it will provide subjects for definite prayer in the public worship and prayer meetings.

The Calendar is suitable for Presentation as a Christmas or New Year Card. It is also suitable for general distribution amongst Church members and others.

The Price of the Calendar is 6d. each.

To secure early delivery and prevent disappointment, send your orders at once with remittance to—Mr. A. VINE, 7, RECTORY GROVE, CLAPHAM, LONDON, S.W. 4.

Order Form for S.B.M. Calendar, 1923.

To Mr. A. VINE,
7, Rectory Grove, Clapham, London, S.W. 4.

Please send me.....copy/copies of the S.B.M. Calendar for 1923. I enclose Cheque/Postal Order for £ : s. d. to cover the cost.

Name.....

Address.....

The Strict Baptist Mission HERALD.

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

VOL. XXI.] NOVEMBER, 1922. [*New Series*, No. 191.

CURRENT NOTES.

A STRICT BAPTIST MISSIONARY CALENDAR, a description of which will be seen on the opposite page, is something quite new in our S.B.M. productions, and ought to be warmly welcomed, not merely because of its novelty but for its missionary stimulus. It will keep our Mission always before our eyes, reveal how deep seated the missionary spirit is in the Word of God, and provide daily subjects of intercession for the work of the S.B.M., touching every part of the work.

* * * * * *

The inception and carrying through of the Calendar is due to Missionary Lincoln Watts, who has voluntarily added this, with all the arrangements of the Tuddenham Camp, to his ordinary Deputation work; and for this reason among others we trust the demand for the Calendar will exceed his expectations—and the supply. We anticipate that our S.B.M. friends in all our Churches and Sunday Schools will not only desire the Calendar for its own sake when they have seen it, but will wish to express their appreciation of Mr. Watts' effort by making speedy application for it. We quite expect it will soon be sold out.

* * * * * *

To all who have followed the efforts of our missionary brethren on the foreign field to provide a Boarding School for the training of the young people of our Mission in India, it will give great satisfaction to know that the long-delayed scheme has at last been accomplished. The story of effort, disappointment and eventual success is well told by Mrs. Morling on another page, and will, we are sure, re-awaken or create prayerful interest in this new work for our Lord.

Our Foreign Field.

The News of the Month.

MADRAS.—In some of our village stations promoters of emotionalism are busy. Some who call themselves "Pentecostal Christians" have been creating a stir by their special meetings. On these occasions devotees are said to be possessed by the Spirit so that they violently tremble and then fall to the ground in a faint. These fantastic emotional displays have a great fascination for some folk, and they are specially dangerous in the case of new converts from Hinduism. In the end all desire is centred on a physical manifestation of emotion and not on Christ Jesus.

A man came from Ayanapuram to see me and ceremoniously prostrated himself at full length on the ground by way of salutation. Such conduct has generally a motive behind it and puts one on one's guard. It was not long before he was asking for a favour. To such, our message is that of the Apostle Peter when he said, "Stand up, I myself also am a man."

Walking through Ayanapuram bazaar one evening I saw a man exorcising a demon from a boy. The boy's long hair was combed out and hanging over his shoulders. His arms were folded and he stood motionless. The exorcist held in his right hand a leafy twig of the sacred neem tree which he waved before the boy whilst repeating the prescribed incantations.

E. A. Booth.

Orthodoxy and Missions.

(*Continued from page* 152.)

ONE of the most pathetic things I have seen in Indian Missions was a missionary returning to the West, broken, utterly broken; not in body, as many are, but in spirit. Asked why he gave up the service to which he had believed God called him, he feebly replied, "Impossible. It is all impossible." The deeply-entrenched wickedness of Asia, the towering, frowning citadel of Hinduism loomed so mighty and formidable, his own efforts seemed so puny and futile, he gave it all up as impossible.

Needless to say he did not hold the doctrines that we hold; in particular he was not fortified by that emboldening truth concerning the beginning of spiritual experience, the *effectual entrance* of the Holy Spirit in the heart. To labour in India with confidence and expectancy one must believe firmly in the invincible working of the Spirit. Let any thoughtful Christian preacher stand before the ordinary village heathen crowd and take a moment's calm, honest survey of the situation, and at once the gigantic, nay "impossible" nature of his task will compel him to admit that here God Himself must make the first move, and that that move must be an "effectual" one.

In this matter our workers are often most severely Calvinistic. This realising of one's utter helplessness and dependence upon God frequently calls forth such ejaculatious as "Lord, I am only the empty vessel. Thou must fill me and pour me forth." "Master, I am just the little irrigating channel running into the rice field. Thou art the great Fountain springing up in the irrigation tank." Sometimes we fear they run perilously near to fatalism, leaving no room whatever for human instrumentality. A great theologian, who has recently passed away, said to a friend, "I think there are just three ways of religion, Legalism, Evangelicalism and Antinomianism." I do not think many of our people err on the side of the first extreme. They see so much of human depravity total depravity.

Still more appreciated, perhaps, is the *final perseverance* of the saints. One hot afternoon I enter a village 16 miles from Headquarters, and on going from street to street find the whole place completely empty. Every road, though crowded with houses, is silent as the grave. At last I discover an

old man sitting on a doorstep reading a book. He is a recent convert. The villagers, men, women and children, without exception, have gone to a heathen festival five miles away, and this one man refused to take part. Knowing the weakness of the human heart and the utter lack of moral fibre in the Tamilian's constitution, what feelings shall I entertain of this poor soul as I leave the village and return home? Moreover, I hear afterwards this man is being fiercely persecuted by his wife, that his children have risen to call him accursed, that the whole village, caste and non-caste, has determined to make life impossible for him, that he has been despoiled of all his hard-earned goods. Unless I am convinced that He who has begun the good work will carry it on till the day of Jesus Christ, I must simply give up all hope of retaining that poor solitary sheep any longer. But years have passed by, hate and persecution still work their worst, and Abraham is still a firm and consistent Christian battling *alone* with his enemies. In such cases—nay, what of my own case—I often think we should say the final *preservation* of the saints, not perseverance.

Or what can support me but this great truth in such an instance as that of Devadasen, who, beset by foes before and behind, has failed for some months to attend our public services. I lay my head on my pillow at night and think of Paul fifteen miles away surrounded by every blasting influence, urged by evil and subtle companions, enfeebled by a foul and dissipated past, now making " truce twixt flesh and soul." If I have any passion for souls, if I have any keen sense of jealousy for the honour of His name, then, but for this blessed truth in head and heart, all peace of mind and courage of soul must depart, leaving me both wretched and helpless.

Last year a man said to me, " In such lonely places I refuse to baptize except in numbers of ten and upwards. You see, they cannot hold on." Poor man! With his theology how could he baptize? How could they hold on?

And this leads us to think of the *ultimate conquest and reign* of our Lord. The orthodox mission Secretary of the very unorthodox Society mentioned in the beginning of this article once wrote to a missionary : " His supremacy in the world, the final triumph of His power and the change which is to come through the effectual working of His Spirit, are exceedingly inspiring." And this the man who knew as much of the awful darkness of Africa and Asia as anyone! Ah, how much we need to keep before us, like the old Hebrew seers, the clear vision of the glorious coming of His kingdom. Yet how we fail! Of course we thank God for our Indian leaders, for the Chatterjees of the Punjab and the Sattianadans of Madras; for Sunder Singh and our own Tamil David : more, we thank God for all those who own the Christian name, now numbered in lakhs. But we think of India and her 320 millions; we look up at the massive, forbidding bastions of Hinduism still (apparently) unscathed, untouched : we cast our eyes at our feeble though numerous forces, and we ask, Is Christ adequate? Thank God He *is* adequate. We rejoice in the " effectual working of His Spirit," we glory in the ultimate " triumph of His power," and we are sure He has appointed us, even us, a task to perform, a life to live, that He will use in the accomplishment of His plan, the consummation of His glorious purposes.

Sendamangalam, August 18, 1922. D. MORLING.

Our New Hostel in Sendamangalam.

IT is about ten years since an S.B.M. boarding school scheme first appeared on our horizon. Feeling the great disadvantage we were suffering as a mission from the lack of a home-trained Indian agency, Mr. Booth, while on furlough during 1912, made a special appeal for funds to erect in Kilpauk a building which would provide for a boarding home and Higher Elementary School. The necessary funds were raised, and the nucleus of a boarding school was formed, the boys were housed in rented property until the new building should be completed. After much difficulty a plot of land was secured, but it was necessary to acquire the adjoining plot before building operations could be started. Hindrances arose through the difficulty of obtaining a clear title

deed, then Mr. Booth's health broke down, and negotiations had to be suspended.

About two years later our Missionaries met in Conference, and the whole boarding school project was re-considered. We agreed that it would be a better plan to modify the Madras scheme to about half its original cost providing for a hostel only, the remaining money to be used in building a hostel and a day school in Sendamangalam. At that time, however, we were in the throes of the world war, the General Fund of the Mission was very low, the Indian rupee had risen to twice its pre-war price, and our Council felt that building plans should be held in abeyance until prospects improved. Meanwhile the Gospel Extension Society in Sendamangalam had gathered funds, and started a boarding school for boys in the old " temporary " mission house. After about two years, however, the price of grain and other food stuffs had risen so high that they found it impossible to continue, and the school was closed down.

Another two years passed, then a new situation arose in the Sendamangalam field. From Kakkaveri, Nattamangalam and Elur came men and women who had sought and found the Lord. They were baptized and received into membership with the Sendamangalam Church. Amongst these was a bright little fellow of about thirteen years who received the name of Devaraju. Mr. Morling felt that something must be done for this little lad, and so arranged for him to come and live on our Mission compound, and attend the Higher Elementary School. Soon the problem of educating the children of the new Christians was mooted. There was no school in Kakkaveri, the parents though sincere were very ignorant and unfit to train their children in Christian truth; the heathen environment, too, was all against them. Something must be done for these little ones. So once again (in June, 1921) the old mission house was opened as a hostel, this time with seven boarders. The accommodation, though, was far from ideal, and as the numbers increased it became imperative that other arrangements should be made.

Last November we received from London the glad tidings that we might proceed with the building of the new hostel and the day school. Before the end of that week the hostel plan had been drawn, a suitable site selected, and foundations were being dug. Work proceeded slowly but steadily, and last Friday week (September 8), when our Missionaries were gathered here for the Annual Conference, we had the great pleasure of attending the opening ceremony. Mr. Booth, through whose efforts funds for the building were raised, opened the doors and presided over the meeting. The programme included singing and recitations by the scholars, a statement regarding the history of the hostel by Mr. Morling, and an address to the boys by the Chairman. Everything passed very happily, and our eighteen boarders took possession of their new quarters that evening.

Perhaps a few words regarding the building may be of interest. It is a long, narrow, one-storied house 90 feet by 18 feet, with a covered verandah running along the front from end to end. It consists of a kitchen, store-room, dormitory and dining-hall, also a kitchen and a living room for the boarding-master. The boys do all their own cooking under the supervision of the boarding-master, they also fetch their water, keep the hostel clean, and have their own fruit and vegetable garden. No servants are provided. Their food is plain, but wholesome and plentiful, and we are trying to teach them how a Christian home should be conducted. The expense of upkeep is comparatively small, £1 being sufficient to support three boys for one month, and we feel that it is a splendidly profitable investment. Our first boarder Devaraju has passed the seventh standard, and is now teaching in our non-caste school, preparatory to entering a teachers' training institution next year. Philip, the second boy, was baptized last year; he also is about to start in life as a teacher. Two other boys, whose relatives are all heathen, entered the school last January; during some special meetings held in July both were convicted of sin and brought to know the Lord Jesus as their personal Saviour. They are to be baptized (D.V.) next Lord's Day.

Boarding school work carries with it its anxieties, responsibilities and rewards. We ask you to join us in prayer for wisdom, patience and love to train these little ones in the fear of the Lord. Join us, too, in praise for all the blessings that have already been vouchsafed toward us in the work.

September 18th, 1922. OLIVE M. MORLING.

Interested !

INTERESTED? Yes, I thought they were, the old woman nearing the end of life's journey, and the younger one

" Standing with reluctant feet
Where the brook and river meet."

They sat with eyes rivetted on the Biblewoman as she told the story of the palsied man let down through the roof into the Saviour's presence, and the double blessing he carried away with him. They seemed to be drinking it all in, and when Anna finished I thought I would press home a few of the more important points of the story. I began by asking a question.

" What has the Ammal been talking about? " No answer.

" Whom has she been talking about? "

" Swami."

" Yes, what did He do in this story? " No answer.

The words had literally gone " in at one ear and out at the other." They knew nothing of what had been said. At first I felt inclined to leave them and go and find a more appreciative audience, but on second thoughts decided to go over the story myself and see what impression could be made. So very slowly, sentence by sentence, I told the story, stopping frequently to ask a question, to make sure they were following me. I tried to impress on them the fact that their need of forgiveness of sins was every bit as great as that man's need of both pardon and physical health.

I hope the repetition of the story was not all wasted time. Who can tell? It is certainly not encouraging either to Biblewoman or missionary, to meet with an experience like this.

Madras, August 21st, 1922. RUTH APPLEBY.

A Cottage Meeting.

SEMMENCHERI is a busy little community about three minutes' walk from the bungalow. It is much like any other cheri in the city, a little better, perhaps, in some respects, than most. It is composed chiefly of mud-walled houses, put up without much regard to order, and thickly populated. We have a school there, and missionary work has been carried on in the neighbourhood for many years. A number of the inhabitants are members of our Tamil Church, but there are still many living in heathen darkness.

A few weeks ago we held a " cottage meeting " in one of the largest houses for the benefit of the Christian women and enquirers living there. The meeting was timed to begin at 4 p.m., so a few minutes before the hour Mrs. Booth and I walked over. Indians are not noted for punctuality—they are seldom ready too soon—and we were not greatly surprised when we entered the house to find no sign of preparation. Several families lived there, some of them Christians, but the householder, an elderly, superior-looking woman, was a Hindu. As soon as she saw us, she seized a broom and started to sweep the main apartment, at the same time rebuking the other women. " What kind of Christians do you consider yourselves? You knew the ladies were coming to hold a meeting here, and yet you have not made any preparation. I am not a Christian, yet I am doing all the work." One woman replied that she hoped some day she would be a Christian. " No," replied she, " that I never will." Nevertheless, she afterwards sat down and listened very attentively right through the meeting.

At length the room was cleared, a mat spread on the floor for the audience, and two very uninviting-looking chairs placed for us. We sat down and waited for our congregation. One woman went out to call them, and we finally commenced about 4.30 with a little group of twelve women and several babies. Only one or two of them could read, so the singing was not very hearty. Mrs. Booth gave a sweet and simple little talk on " Love," reminding them of the great love wherewith our God has loved us. We trust that the message will long remain in their hearts and help them in their daily lives. Most of the women were old acquaintances of Mrs. Booth's, and were very pleased to have the " *dhorisani* " amongst them again. R. APPLEBY.

An Indian Christian Martyr

Narayanan: a Faithful Witness.

LAST Sunday morning Colporteur Narayanan, the first convert of the Sendamangalam Field, died very suddenly on the verandah of our rented house in Elur under most pathetic and mysterious circumstances. During the early service in Sendamangalam an urgent messenger came to the chapel saying that Narayanan was lying outside his house in an unconscious condition. We immediately sent two men to do all that was possible. When they arrived at his station they saw a crowd of vulgar spectators in the road, and then found the old man alone lying dead on the verandah. In the middle room his mat and cushion were laid out for his bed; in the kitchen was some rice he had prepared for his morning chota. Repeated and careful inquiries failed to reveal the cause of death: but, needless to say, many of our people are deeply suspicious.

Thirteen years ago, one spring afternoon, Narayanan heard that two white men had pitched their tents under the huge tamarind trees at the entrance of his village of Erumaipatti. At night-fall he came to the camp, told us how he had been to Ceylon, heard there of the New Way, and had read a little Christian tract and the New Testament. After his return to his native village the books were stolen during a fire that destroyed his house, and ever since then he had no means of discovering anything more of the way of salvation. Then he blurted out, "I hear you are Christians. Have you a copy of that book which they stole from me? If you have I will give you this fowl for it." And forthwith handed me a fine pullet. I gladly gave him the Testament and endeavoured to point him to the one Saviour.

For months he would walk a distance of twenty miles to and from our house in order to know the way more perfectly. During the following year, while I was on furlough, Mr. Brand baptized him, our first and most courageous convert, a man of good, respectable caste. The year following, at his earnest and oft-repeated request, he was engaged as a Colporteur, and thousands are the Scriptures and Gospel booklets he has sold in this and the surrounding counties. Sometimes when I have been visiting from camp very distant and outlandish places, people have gone to their houses and shown to me the books that Narayanan had sold them.

To return to Elur. Ever since we started work at that station two years ago we have met with much opposition. Workers have been threatened; their wives and families have been repeatedly prostrated with illness; the ordinary decencies and amenities of life have been denied them; then, while quite alone, Santhosham's wife became suddenly and violently demented. In this way, three months ago, the station became unoccupied.

Believing that most of our difficulties arose through the Adversary of souls who had gained a special permit to test us, we determined to go forward and build our own house there. But who would undertake the task? Who dare? There was only one man, that was Narayanan. When I called him up and told him the whole situation, showed to him the isolation of the place, he unhesitatingly replied: "I'll build it. Let them do what they like to me."

Being of good caste origin he could make his way where many others could not, but even he, at Elur, could not draw his own water or induce a Hindu to cross our threshhold. However, by dint of sheer insistent labour he laid the foundations and raised the walls. Two days before the end he walked here a distance of ten miles, and next morning refused to wait even until the cock crowing, but set off two hours before sunrise on his return journey, taking in two villages that lengthened his tramp to fourteen miles. On the Saturday he was busy in attending his work till night-fall, and succeeded in making arrangements for the completion of the walls. In the morning of the next day, at the age of 63 (a ripe age for India), he was called away to better service.

I want you, dear friend, to think for a moment of the extremely lonely and difficult life some of our brethren lead. Here is a man born of respectable caste. On his embracing Christianity he is absolutely ostracised by his many well-to-do relatives and acquaintances. He is placed in a station where there are hundreds of his old caste friends, but miles from any Christian. The villagers seek every opportunity for subjecting him to such humiliation, as most

exasperates a caste man and makes life intolerable. Early one morning he is seen lying helpless on his verandah, but of the scores of his old caste fellows not one comes near to offer a drop of water, to bring his pillow or raise his head; keeping at sufficient distance to prevent ceremonial defilement, they stand gaping on, a heartless, vulgar crowd. As soon as the people have dispersed two despicable beings slip into the back entrance of the house and steal Rs.20.0.0. from the old man's cloth. We then arrive to remove the body, but no one renders the smallest service; even an empty cart with no bullock is refused at quite ten times the usual fare, until a bundy passing the village is commandeered and thrust into our employ.

To the Indian, whose every act is ruled by the rigid law of his caste custom, who knows nothing of an individual, independant life or even of a lonely end, such a solitary and aggressive life means the deepest trial, and the anticipation of such a death means nothing less than horror. Shall we not daily remember such as brave Narayanan, who, in isolated stations, amidst opposition and persecution, live the Christian life and bear the Christian testimony.

August, 1922. D. MORLING.

Twilight and Evening Bell.

OWING to the nature of their employment many of our people can only attend meetings in the evening. In the heavy stillness of an exceptionally sultry evening, when scarcely a breath of air was stirring and the brief tropical twilight was passing, I went to Semmencheri to hold a meeting for our people there. The meeting was held in the open air, benches for the audience having been brought from our school.

By way of attracting as many folk as possible, including passers-by, we sang the familiar lyric "King Jesus reign over me." We were within a few yards of a heathen temple, the roof of which I could see above the trees which bordered our plot. Presently the noise of vigorously-beaten *toms-toms* was heard above our voices. The temple authorities were engaged in some ceremonial. As the drumming continued I wondered whether I should be able to make my voice heard above the din. To my great relief, whilst we were singing another lyric, the noise ceased, and I had the satisfaction of seeing the drummers depart. They came and had a glimpse of us on their way to another temple.

Meanwhile our audience had increased until all the benches were occupied by men, both Christian and heathen, and a number of women and children were accommodated on mats spread on the ground. One of our members read a portion of Scripture and another engaged in prayer. My address was based on the words of our Lord concerning the broad and narrow ways. Darkness had now fallen and a quiet hush came over the assembly, and those present gave earnest heed to the message.

Preacher Ponniah delivered a faithful word as to the necessity of conduct being in keeping with profession. He followed his address with a prayer which stirred all devout hearts present. It was the outpouring of a soul filled with deep concern for the young men of the village, and earnest longing for their salvation. As he pleaded with God for them one realised afresh the way in which the burden of souls lay on his heart. Nearly all these young men were pupils in the school when Ponniah was headmaster there in former years. Now that some who had made a public profession of faith were showing neglect of the Lord's Day and the Lord's house and the Lord's message, and so becoming a hindrance to our work instead of a help, Ponniah's grief on their behalf manifested itself in his intercession, and I feel persuaded that he had power with God. He pleaded as a father might plead for his own wayward sons. In this way God prepares us for the blessings He is about to give. The spiritual tone of the meeting was most distinctly uplifting.

E. A. BOOTH.

* * * * * *

L.Z.A.—The next Quarterly Prayer Meeting will (D.V.) be held at Goldsmith Road, Leyton, on Thursday, November 30th, at 3.30.

Our Home Churches.

Prayer Subjects for November, 1922.

Week Beginning—

SUNDAY, 5th.—Praise for the long-delayed erection of the Boarding School Hostel at Sendamangalam, and prayer for our Lord's abundant blessing.

SUNDAY, 12th.—Praise for Narayanan's faithful service "unto death," and prayer that his labour in the Lord may bear much fruit in days to come

SUNDAY, 19th.—Prayer that the Message of the Gospel falling on unaccustomed ears and dull minds may nevertheless be heard by awakened hearts.

SUNDAY, 26th.—Prayer for lonely village workers and converts that they may have the courage and endurance of a living faith, and also have their Lord's protection and "the blessing that maketh rich."

The Annual Meeting

THE Meetings held at St. John's Wood Road on Tuesday, October 24th, by the kindness of our friends, were happy and successful in every way, and many Churches in London and the country were represented. Preceding the public meeting in the afternoon the Annual General Meeting, *i.e.*, of S.B.M. delegates from our subscribing Churches, and the L.Z.A. Committee met for business.

Mr. Mutimer presided at the afternoon Meeting and, after Mr. W. S. Baker and Mr. T. L. Sapey had read the Scripture and offered prayer, welcomed the friends present and, commenting on Acts ii. 12, "What meaneth this?" showed the relation of prayer to the saving purposes of God—"This," after a 10-days' prayer meeting, "is that which was spoken by the prophet Joel."

Mr. T. Dean, of Wandsworth, offered prayer, and then Mr. Watts addressed the Meeting and, while showing that the extension of the Redeemer's Kingdom is a work that belongs to the whole Church of God, pleaded for constant intercession on behalf of our own missionary work on the lines of the Calendar about to be published. It would provide a subject for definite prayer for our work in India every day in the year. The items of prayer would be associated with every Station of the Mission and every detail of the work, so that all who were interested in the S.B.M. would be able, equally with the missionaries on the field, to co-operate in daily, direct, intelligent intercession for our work in India.

Prayer having been offered by Mr. J. E. Flegg, Mr. H. D. Tooke preached from the words, "At the same time there arose no small stir about that Way" (Acts xix. 23), and, dealing first with the effect produced by the preaching of the Gospel, said that opposition so far from being an evidence of failure might afford the greatest proof of success; and God's servants, instead of being discouraged, should reckon that God is on their side, recognising it as conclusive evidence that God is working. Why was there not now the same stir? While it was true that this is a day of appalling indifference, we might ask ourselves whether we are not to blame. The trouble lay in the coldness and apathy of the Church, and what was needed was men enthused with the Message of salvation as Paul was; possessed of holy persistency in its proclamation; and bold in its presentation. Such a ministry would be signally crowned with Divine blessing.

At the evening meeting, presided over by Mr. J. B. Collin, President of the S.B.M., Mr. J. T. Peters read a portion of Scripture, and Mr. A. E. Brown led the assembly in prayer. The Chairman having briefly welcomed the large gathering present, the General Secretary, Mr. W. Chisnall, presented the Report, and Mr. A. J. Robbins, our Treasurer, showed that, while our income had been almost exactly the same as the previous year, our expenditure had increased by about £500.

Mr. J. H. Lynn addressed the meeting on the " furtherance of the Gospel." Referring first to our own Mission, he said that 25 years ago circumstances appeared to be for the hindrance of the Gospel, whereas the result had proved that its furtherance had been the history of the Mission from that hour to this, for there had been more fruits of the power of Divine grace. In some years there had been very anxious times, but every cloud, every difficulty had fulfilled more completely the Divine purpose of the furtherance of the Gospel.

Mr. W. A Kimber, who was recently accepted for service in India, and who is now taking a medical course at Livingstone College, then gave a clear, concise and interesting account of his call by grace and to service in India, which we believe was heard with great pleasure. A similar account was given in THE HERALD in August last, page 122

Miss E. M. Betts, our new L.Z.A. Missionary now in training, then came to the platform, and was welcomed by the President.

Mr. Watts' address to the Meeting dealt with the Church side of our work in India. The end of our evangelistic work, he said, is the gathering out of God's own people, His elect children, and, having gathered them out, to form them into little companies or Churches A large amount of time, prayer and consideration had to be given to the formation, training and leading on of these Churches. He emphasised the vital connection between the home Churches and the Indian Churches. We are all one Body in Christ (1 Cor. xii.), and the Home Churches could not say that they had no need of the Indian Churches. Each needed the other, and one could not get on without the other. The members of those Churches had been heathen worshippers of evil spirits in the darkness of immorality and in all the horrible conditions that exist in heathenism. Now they were believers in the Lord Jesus Christ, and had given testimony of His saving grace. Each of them had been carefully examined by the missionary or the deacons before mentioning their names to the Church, so that, as far as possible, it might be seen how the Lord had led them and brought them out; and it was necessary that the missionary should be very wary. After describing some of the changes in their habits which the converts' profession of Christianity involved, Mr. Watts pictured the lonely, ostracised condition of converts in the villages. " In any heathen festival, in which before a convert had formerly taken part and made his contribution towards the cost, he had now to say, when the priest came round, ' I cannot give anything to idol worship : I am a Christian now.' That set the priest against him and the whole village, for they said if anything went wrong, ' It is his fault because he has become a Christian.' How much your Indian brothers and sisters need you ! " These Indian converts needed to learn dependence on Christ. They had lost the backing, the interdependence they had when in caste, and now that they miss this and had the whole caste against them, there was a tendency to lean upon the missionaries instead of upon the Lord Jesus Christ. It was difficult also to foster fellowship in the Christian Church with others who had come from different castes, and to lead the members to a recognition of Christian brotherhood. Practical Christianity, too, Bible reading, family prayer, the observance of the Lord's Day and regular giving for the Lord's work, had also to be fostered. The object of it all was, " He gave some Apostles, etc., for the perfecting of the saints for the work of ministering *till we all come*," some in England, others in India, " unto a perfect man."

Mr. Abner Morling, of Stoke Ash, said it delighted him to know that God was gathering labourers for His vineyard. He felt a great deal of interest in the S.B.M. just now. " You are waking up our Suffolk Churches; and we have a larger missionary interest at Stoke Ash than we had, and we are the healthier for it, for we have a spirit of giving amongst us. We are doing more than we did, and are going to do more still. I wish God-speed in the name of the Suffolk friends to the brothers and sisters who are going out, and I shall be delighted to take back intelligence of so much that seems to be in prospect and of such an excellent spirit."

The thanks of the Meeting to the Pastor, Deacons and ladies were heartily expressed, and were cordially acknowledged by Pastor T. Reynolds. The collections and donations amounted to £100.

The S.B.M. Study Circle.

We are glad to have received three responses to our request last month, although, of course, we should have liked to have more. Our friend Mr. C. W. Leake, Pastor of Courland Grove, Clapham, tells us of the Study Circle held there, which was opened for the Session on September 19th; our fellow-Camper, Mr. E. W. Banyard, of Bethesda, Ipswich, says that a Study Circle is being started there; and we hear from a young friend in a London Church that although there is no Study Circle there at present "the idea has been fermenting," and the young people would be very glad to have the suggestions month by month.

It will surely stimulate others to set about forming these interesting and instructive classes to know that Mr. L. Watts, our Missionary, now at home on furlough, is keenly hoping to see this feature established in our Churches. It will be seen in the S.B.M. Report for 1921-22, just issued, that he says, "We shall feel that some very tangible results of furlough-work will be demonstrated if a number of Missionary Study Circles are formed amongst our Churches."

We give as the subject for this month the second set of questions studied in the Tuddenham Camp :—

THE HEATHEN.

1.—Who are the heathen?
2.—What is heathenism?
3.—What is idolatry?
4.—Why do people worship idols?

Again the questions seem to be so simple as to be hardly worth thinking about: but if seriously considered they will be found to open out a clearer and pathetically interesting view of the vast heathen world, into which our Lord sends us.

The Christmas Boxes.

We are very glad to learn that five boxes have now been sent to India full of the gifts and work of our friends of the S.B.M. who want the Indian children in our schools in India to share in Christmas pleasure—full, moreover, might we not say, of prayer that the children may become by God's grace "a generation to call the Redeemer blessed" in the midst of India's darkness. The following is a list of contributors, whom we heartily thank for all the loving work of another year, as we do our friends who have received the goods, packed the boxes, and despatched them to India :—

Champion Hill, Berachah, per Miss Westcott; Ashford, Bethersden; Walton, Mother's Meeting, per Mrs. Howe; Hounslow, per Mrs. Jeffs; Tunbridge Wells, per Miss L. E. Pool; Orford Hill, L.Z.A. Branch (Norwich); Reading, Providence, L.Z.A. Branch, per Miss L. Pursey; Stratford, per Mrs. Frances; Brighton, per Miss Miller; Somersham, Young People's Missionary Sewing Band, per Mrs. Reader; Bath, Bethel, per Mrs. (?) Gowell; Courland Grove, per Miss Dadswell; Laxfield, per Mrs. L. R. Aldon; Ipswich, Bethesda, Senior and Junior G.P. and W.B., per Mrs. Reader; Gravesend, Zoar Sunday School, per Mrs. Osmotherly; Beccles, per Miss E. Stannard; Hornsey Rise, per Mrs. S. Waller; Berkhamsted Common, Children's Working Party, per Miss E. Hodsden; Trowbridge, Zion, Young Women's Bible Class, per Mrs. Wiltshire; Tring, per Miss Butcher; Homerton Row, Missionary Band, per Miss Rutter (H.); Wandsworth, West Hill, Ladies' Working Meeting, per Mrs. Styles; Wandsworth, West Hill, Sunday School Children, per Mrs. Breed; Miss Hawes, Member of Horham S.B. Church; Leyton, Goldsmith Road, per Mrs. D. Cuthbert; Watford Tabernacle, Young People and Friends, per Miss Ball; Whittlesea, L.Z.A. Meetings, per Mrs. C. Smith; Haworth, Hall Green, Sewing Guild, per Miss Kane; Brentford, Girls' Sewing Class, per Miss L. Fromow; Guildford, L.Z.A. Branch, per Miss White; Catford, Hither Green, per Miss Smart; Kenninghall, Sunday School, per Mrs. A. Bloomfield; Hartley Wintney (Hants), per Mrs. Gossling; Croydon, Derby Road, Girls' Sewing Class, per Mrs. Jarvis; Chelmsford, Sunday School

Working Party, per Miss Lancaster; WARBOYS, Girls' Sewing Class, per Miss Fitch; WOOD GREEN, Dovecote, Sewing Class, per Mrs. Kyte; WOOD GREEN, Dovecote, Sunday School, per Mr. Edgingham; WEST HAM TABERNACLE, per Miss E. Cook; STRATFORD, Plaistow Road, Primary and Junior Missionary Committee; WALTHAMSTOW, Women's Gospel Meeting, per Mrs. W. Eccles-bourne; WALTHAMSTOW, Girls' Sewing Class, per Misses Raper and Basham; ILFORD, per Mrs. Smith; CAMBRIDGE, Eden, per Miss Eldred; STRATFORD, Gurney Road, Missionary Sewing Class, per Miss Ada Webb; ACTON TABERNACLE, Friends, per Miss E. Elliott; ST. JOHN'S WOOD, Missionary Sewing Party and Friends; ST. JOHN'S WOOD, Sunday School Sewing Band; MANOR PARK, per Miss A. Spice; LEICESTER, Zion, Ladies' Working Party, per Mrs. Baker; STOCKLEY, Missionary Sewing Band, per Mrs. Charity.

Announcements.

Missionary L. Watts' Engagements for November, 1922.—WEDNESDAY, 1st, Swindon; THURSDAY, 2nd, Bath; FRIDAY, 3rd, Council; **Sunday, 5th,** High Wycombe; MONDAY, 6th, Wooburn Green; TUESDAY, 7th, Horley (Surrey); WEDNESDAY, 8th, Brighton (Ebenezer); THURSDAY, 9th, Courland Grove (Clapham) (Lantern Lecture); SATURDAY, 11th, East London Auxiliary Annual Meetings, Gurney Road (Stratford); **Sunday, 12th,** Brentford; MONDAY, 13th, Horham; TUESDAY, 14th, Fressingfield; WEDNESDAY, 15th, Occold; THURSDAY, 16th, Laxfield; FRIDAY, 17th, Hoxne; **Sunday, 19th,** Newquay (Cornwall); **Sunday, 26th,** Newquay; TUESDAY, 28th, Chelmsford (Lantern Lecture); WEDNESDAY, 29th, St. John's Wood Road; THURSDAY, 30th, Blakenham (Lantern Lecture).

As Mr. Watts can accept no more engagements other than those already booked, friends are asked to take advantage of the meetings advertised.

Mr. Watts is quite unable to accept any more engagements.—ED.

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Tring, Akeman Street.—On Wednesday afternoon, October 11th, we had the pleasure of welcoming Mrs. Watts at one of our L.Z.A. meetings, and also the privilege of hearing her tell something of " things as they are " in Madras, and also the " overweights of joy " which are some of the compensations of work for our Lord Jesus Christ. Our Schoolroom at Akeman Street seemed quite full, and altogether it was a very happy gathering. A collection was taken at the close of the meeting, amounting to £14 8s. 4½d., and at 4 o'clock tea was handed round, and this gave an opportunity for pleasant conversation with Mrs. Watts, and communion one with another.

E. M. M.

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Homerton Row. — The Missionary Band held their Annual Meeting on September 6th, when the Pastor presided and Pastor R. Robinson gave an address. The Schoolroom was packed with interested friends. The Secretary read an encouraging report of the past year's work, and the members rendered a dialogue dealing with Missionary Work at home and abroad. The Master's presence was realised all through the meeting. After the meeting the friends were invited to examine the 64 suits to be sent to India, together with the Tamil texts and toys. The collection in aid of the Funds amounted to £3 5s. 6d.

H. W. R.

Notices.

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

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 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.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—Thank you, Lily, for your letter. I am glad to hear how well you all worked at Leyton for the Christmas Boxes; and you will be pleased to hear that five boxes have been sent to India this year. This exceeds last year, as I hoped. Thank you also, Lily (of Clapham). No, you were not in my debt, and I didn't think as you think I thought! So there's nothing to forgive, and I have put the 3d. in the missionary box.

I hope you are all going to buy the new S.B.M. Calendar. It will show you each day what needs our prayers in our missionary work in India. I want it to be in every home and every Sunday School. Make haste, and buy a copy before they are all sold.

I promised two months ago to tell you something about courage in the Mission field. I have read somewhere that a woman who had heard a missionary preaching in a small South Indian village went to see him, and said: "Sir, some days ago you came to our village and told us about the God Who can take away sin. I want to hear more. My heart is hungry for those words." She drank in the good news. Long into the night she talked with the Christian women and men in the Mission Compound about the great Saviour and the great salvation. Next day she was baptized and received into the Church, and in the evening returned to her village with fear and great joy. As she entered the village her mother met her and said, "Where have you been?" "I have been to see the missionary who came here some weeks ago?" "Oh, you have. Have you descended then into the new religion?" "I have," she replied. Then in a loud voice thi mother cursed her daughter in the name of her gods, and told her to go and get her food where she got her religion, "for you will get none here." Her father, husband and relations came and cursed her and sought to drive her away. She replied, "I have done no wrong. I have only believed in the true God. I am ready to be a better wife, a better daughter and neighbour than before. I have a right to my food at this doorstep, and here I mean to stay." The mother said, "Oh, sit where you like, but you will soon get tired of fasting there."

The long, lonely, hungry night soon began. Some time she slept, but was terrified by the barking of the jackal and the laugh of the hyena. Morning came, no food, no water, but the fierce glare of the tropical sun, and doubts began to assail this new disciple. "Who, after all, is this new God of whom I heard only a few weeks ago? Only yesterday I believed on Him!" But she immediately repented of the words. "Oh, Saviour, if I must die help me not to deny Thee when my sense has gone," she prayed. Day after day and night after night she suffered and hungered, and her neighbours came, some with jeers and some with pity, to ask her why she was so stubborn and so stupid. Some mocked, while others wondered and feared. Towards the end of the fourth day, when heart and flesh were fast failing, the mother came and said to her, "Though you are accursed of the gods, I cannot see you die before my eyes. Come and eat." Through this women's testimony largely many afterwards became Christians. After two years' training in a Mission Boarding School, she told her wonderful story of God's love in the surrounding villages, and finally died in a hospital where her testimony was heard by many.

Your affectionate UNCLE JOHN.

List of Subscriptions, etc.—*continued from page 176.*

Ladies' Zenana Auxiliary.

Money received by Miss P. P. Nunn from Sept. 1 to Oct. 9, 1922.

	£	s.	d.
West Ham, Women's Meeting	17	0	
Tollington Park ...	5	0	
Ipswich, Bethesda, Women's B. Class	1	14	0
Bedmond, B. Class		11	6
Ilford, Collection ...	1	5	6
Lewisham, Collection	1	5	2
Ditto, B.-W. Salary	6	0	0
Ditto, 1 Box		10	0

PERSONAL—	£	s.	d.
Friends at Sale...	1	1	0
Mrs. E. A. Booth (Madras)	1	0	0
Per Miss E. Elliott	2	13	6
Miss E. E. Henderson	10	0	
	£17	12	8

LIST OF SUBSCRIPTIONS, &c.,

Received from September 10th, to Audit, 1922.

General Fund.

	£	s.	d.
Bassett Street,			
Miss B. Brazier ...	1	10	0
North Finchley,			
Mrs. Camp (box)		13	0
Madras, Mr. & Mrs.			
E. A. Booth	5	5	0
Hounslow,			
Mr. F. Marshall ...	1	0	0
Poyning's, S.S.		10	0
Bath, Bethel—			
Reports		1	8
Donations, a Friend		2	6
Anon.		7	0
Australian Friend		5	0
Mrs. Buckland...		1	6
Mrs. Gray		2	6
Miss Marriott ...	1	0	0
Miss J. Mullins		2	6
Mr. W. E. Mullins		5	0
Miss H. Robbins		1	0
Miss K. V. Robbins		2	6
Thankoffering ...		5	0
Mrs. Wiltshire		2	0
Boxes, Bible Class	2	8	1
Miss Gibbs		2	7
Mr. F. H. Gray		7	0
Mrs. W. S. Grivell		10	1
Miss Herbert ...		5	9
Miss R. S. Robbins		19	0
Miss Stone	1	4	6½
Mrs. Warner ...		4	8½
Willingham, Reports			8
S.S.	1	1	0
Brighton, Prarthana Sabha,			
Boxes	12	2	9
Mrs. Barnard		2	0
Birthday Fund ...		2	6
Per Mr. D. R. Smith—			
Miss A. Piper ...		10	0
Miss Bates		5	0
Miss Cozens ...		10	0
Miss Light		5	0
Miss Boylett ...		5	0
Mrs. Webb		10	0
Newquay, S.S.		17	0
B.C.		5	1
Birthday Box		2	6
Visitors' Box		8	0
Stoke Golding		10	0
Ramsgate, S.S.	1	1	0
Friends		2	6
Wooburn Green,			
Ebenezer	2	4	5½
S.S.	3	17	2
Birthday Box	4	18	0
Wandsworth, West Hill,			
New Missionary Thank-offering	1	0	0
Whittlesea	1	16	0
Crowfield, Boxes ...	2	6	9
Oundle, S.S.		16	6
Boxes	1	4	6½
Lode	3	4	2
Chelmsford, P.P.C.	1	1	8
Tuddenham, P.P.C.		7	4
Homerton Row	11	0	0
Mr. & Mrs. H. C. Turnpenny ...	2	2	0
Birthday Box		16	6
Missionary Band		5	0
Croydon, Derby Rd.,			
Reports		2	8
Boxes	3	4	4
Bermondsey,			
Lynton Road	9	12	3
In Memory of M.R.C.	1	0	0
Birthday Box	1	8	2
Chatham, Enon S.S.		10	0
Folkestone, Zion S.S.,			
Miss Emily Stace	1	9	0
Woolwich, Enon,			
S.S.	8	11	2
Mrs. Furlong		9	10
Mrs. Patterson ...		2	0
Newcastle-on-Tyne,			
Mrs. Beall		15	0
Mrs J. Beall	1	0	0
Mrs. Hitchin		10	0
Chapel Box		10	0
Mr. Swinburn ...		5	0
Mr. See		5	0
Mr. Chapman		1	0
Mr. Cundall		6	0
Mr. Hall		4	0
Mrs. Mason		1	0
Brentford, North Rd .			
Mr. Hedley Fromow Proceeds of Sale of Wood-work		10	6
S.S.	3	2	6
C'apham, Courland Grove,			
S.S.		7	2
Hounslow, S.S.	3	5	3½
A. J. R.	3	19	0
Berkhamsted Common.			
Mrs. W. Hodsden & Family (box)	1	0	0
Tunstall	1	4	2
Mr. W. J. Denmee (box)		5	0
Reports			10
West Ham, Tabernacle,			
Boxes	7	15	1
Bible Brotherhood	1	16	9
North Finchley, S.S.		13	6½
Mr. & Mrs. Munn (box)	1	7	11½
Mr. G. Simpson (In loving Memory of)	1	1	0
Leicester, Providence,			
S.S.	1	0	0
Wellingborough ...	10	4	7½
S.S.	35	14	6½
Mrs. Sharman ...		10	0
Mayford, S.S.	1	0	0
Tottenham,			
Ebenezer	4	0	0
Wandsworth, West Hill,			
Women's B. Class	1	15	4
March, Providence	10	8	4
Trowbridge, Zion, S.S.,			
Girls	2	12	10
Boys	1	9	7
Infants		6	1
Bierton	4	0	0
S.S.	1	0	0
Swindon, Providence	2	3	0
Cambridge, Eden ...	10	6	0
Fee for Sermons...	2	10	0
Over, S.S.		17	2½
Miss Alice Sutton		7	1
Mrs. Kirby		12	0
Kingston, Providence			
Beginners		10	5½
Primary	1	0	4½
Junior		15	10
Senior	3	4	10
H. & E. J.		10	0
Norwich, Orford Hill,			
S S & B.C.	1	12	0
Boxes	1	6	4
Per Miss Purling		2	6
Chadwell Street—			
Mr. R. Hall		7	6
Mr. R. Simmonds (2 years)	2	2	0
Mrs. Jones		10	0
Miss Caulridge ...		5	0
Miss Hammond ...	1	2	6
Mrs Fricker	1	1	0
Mr. & Mrs. G. E. Shepherd	5	0	0
Mrs. & Miss G. M. Silvester	3	3	0
Mr. R. Robinson...		10	6
Mr. & Mrs. S. G. Nunn	2	2	0
Mr. T. G. Miller...		10	0
Mr. J. Webb	2	10	0
Mr. & Mrs. J. G. Mackenzie	3	3	0
Mr. A. Westcott...	1	0	0
Mr. H. Goodhew...		10	0
Miss Ginn		10	6
Birthday Gifts, Aug. 4 & Sept. 20.....		10	0
Mr. & Mrs. H. S. Nunn	20	0	0
Mr. & Mrs. G. Ridley	5	1	0
Mrs. Miller		2	6
Boxes—			
Mrs. Marsden ...		3	3
Misses G. & E. Shepherd ...		5	6
Miss North		10	3
Mr. and Miss Pardoe	1	7	9
Missy. Sunday, June 11th, 1922	22	6	0
Sunday School ...	24	10	11
Do., Birthday Box	3	14	6
Do., An Old Box...		5	6
Guildford, O.B.C.,			
Pastor J. T. Peters	3	0	0
Mr. H. Brand	5	7	5½
Mr. H. Brand, Special Box (Kolli Hills)	16	0	0
Mr. A. Snell		16	0
Mr. E. C. Foster...		18	3
Mr. D. Parsons ...		15	2
Mr. W. Nicholson		10	6
Mr. Searle		7	2½
Mr. Cardwell		9	2½
Mr. Bristow		4	0
Mr. Goodchild ...		10	1½
Mr. E. Baker	1	0	0
Superintendents' Birthday Box ...	2	10	6½
Mrs. Riddle (Godalming)		8	11
Mrs. Woodger		5	8
Mrs. Skuse & Mrs. Maskrey		14	6
Mrs. Leadbetter ...		11	10½
Miss McGill		14	5
Miss Usher		8	4½
Miss G. Attfield ...		4	2
Young People's Society		10	0
Misses Brand	1	3	3
Misses Hine		3	8
Mrs. White		6	9
St. John's Wood Rd.,			
Mr. R. S. W. Sears	2	2	0
Mr & Mrs. J. M. Brand	10	0	0
Miss M. Robbins...		5	0
Mrs. R. R. Robbins	6	6	0
Miss A. Patten ...		10	0
Mrs. C. C. Harris	15	0	0
Mr. J. Reynolds...	1	1	0
Mr. Wing		10	0
Mr. Andrews (box)		10	10
Miss McKerow (box)		3	8½
Mr. Cyril Harris		7	8
Mr. Kidman		10	6
Mens' Meeting ...	4	15	0
Mr. C. E. Grimes	1	1	0
Mr. T. W. Morgan	1	1	0
Mr. F. J. Smith...	5	5	0
Mr. H. C. Harris	10	0	0
Sunday School ...	44	0	0
Mr. C. W. Harris	5	0	0

LIST OF SUBSCRIPTIONS—*continued.*

	£	s.	d.
Miss H. V. Harris		5	0
Miss Jayne		1	6
Mission School	4	17	0
Mr. A. Vine	2	2	0
Tring, Ebenezer		12	0
Portsmouth, Rehoboth, S.S.	2	7	6
Reports		1	6
Thankoffering Env.		8	6
Aylesbury, Walton St.	3	15	3
S.S.	1	5	3
Miss Horne (box)		12	0
Miss Todd (box)		2	6
Leicester, Zion, Boxes, Miss Annie Cooke		5	9
Miss E Cave		5	0
Mrs. Donne	1	10	9
Mr. Millar		10	5½
Mr. Anderson		5	8½
Mr. Hickson		6	3
Mr. Mallison's Senr. Class		19	1
Salhouse, Mr. H. Waters (box)	1	0	0
Manor Pk., Rehoboth, Boxes, Nancy Barley		5	0
Ena Young		7	9½
Mabel Smith		5	2½
Miss Tattersal	1	5	0
Sewing Class Farthing Box		3	6
Miss Tattersal's Class Farthing Box		1	6
Ditto		10	0
Miss Spire's Class Farthing Box		2	6
Ditto		8	6
Stratford, Gurney Rd., Boxes—			
Women's B. Class	1	0	1
Miss A. Webb		8	0
Miss F. C. Faunch		5	0
Mrs. S. J. Ince		12	1
Miss L. Saunders		4	1
Mrs. A. Bardrick		4	0
Mrs. C. Clark		6	7
S.S.		7	10
Qtly. Subs.		17	6
Stoke Ash, S.S.	4	1	4
Boxes—3 little boys, John, Willie and Philip Cook	1	4	9
Miss Morling		11	0
Miss Cracknel		11	1
Miss Jefferies		7	2
Miss P. Hitchcock		6	8
Miss W. Crock		3	1½
Miss K. Spratt		4	2
Mrs. D. Morling		2	8½
Miss E. Lummis		8	0
Chelmsford, S.S.	3	18	2
B.C.	2	16	8½
Miss M.	1	0	0
Friends' Boxes	2	2	3½
Thame, Reports			6
Miss C. L. Mears (box)		10	0
March, Whittlesea Rd., S.S.	3	7	0
Tring, Akeman St., Boxes, Mothers' Meeting	1	4	4
Miss Hanwill	1	1	0
Miss Maull	1	2	0
Miss H. D. Collins		3	6½
Mrs. A. Wright, sen.		5	6½
Miss E. G. Butcher's Class		2	0
Mrs. R. Hedges		18	7
Miss A. Sharman's Class			7¼
Ipswich, Bethesda, Sale of Work	22	16	2½
Boxes	27	15	0
Mr. C. Woods		2	6
Miss Gooding		2	6
Miss Pitts		2	0
E. & W.		7	6
Mrs. Banks (box)	1	10	1
Mr. Hall & Family (box)	1	18	10½
S.S.	34	9	6¼
Infant's Class	4	17	3
Junior Xtian. Band for Support of Work in Ayanapuram		12	11
Senior Xtian. Band for ditto	3	7	1
Warboys, Mr. F. Read, junr., P.P.C.		2	6
Handcross, Reports		1	0
Trowbridge, Zion, Mr. A. Wiltshire, *Miracles of Grace*		1	6
Claydon	2	10	0
Staines	2	9	0
Chelmondiston, Two Friends	1	0	0
Prittlewell	6	14	0
S.S.	2	2	11½
Bible Class		2	9
Boxes	7	3	11½
P.P.C.		1	4
Mr. & Mrs. Fisher	8	0	0
Croydon, Windmill Rd., S.S.		3	0
Rowley Regis, S.S.	1	0	0
Otley, S.S.	1	8	3
Mrs. J. Robinson (box)		6	8
Epsom, Per Mrs. C. Cockram	10	0	
Croydon, Derby Rd., S.S. Birthday Box	12	0	
Chichester, Miss C. A. Fordham	5	0	
Croydon, Tamworth Rd.	3	10	0
Prittlewell, Boxes		12	0
PERSONAL—			
Miss F. Cooper		4	0
Mrs. J. E. Bennett	2	0	0
Mrs. B. E. Mather	1	11	6
Miss Mary Dennis (box)	1	10	0
M. A. H.		5	0
Miss Bates and Friend	1	2	6
£9	5	0	0
Miss F. M. Henson (box)		12	6
Mrs. M. Goodchild		10	0
Anon., for Mr. Morling		2	0
A Well-wisher		5	0
Mrs. S. B. Caplin		15	0
Ditto, Xmas. Box for children		5	0
Miss A. M. Angeloni	2	0	0
Miss M. Elliott, P.P.C.	1	0	
Mrs. A. Caffin (Toronto)	2	0	0
MISCELLANEOUS—			
Deposit Interest	1	11	9
	£692	15	8½

Continued on page 174.

Medical Fund.

	£	s.	d.
St. John's Wood, Mr. R. S. W. Sears	1	1	0
Men's Meeting	1	0	0
Mr. T. W. Morgan	1	1	0
	£3	2	0

Pension Fund.

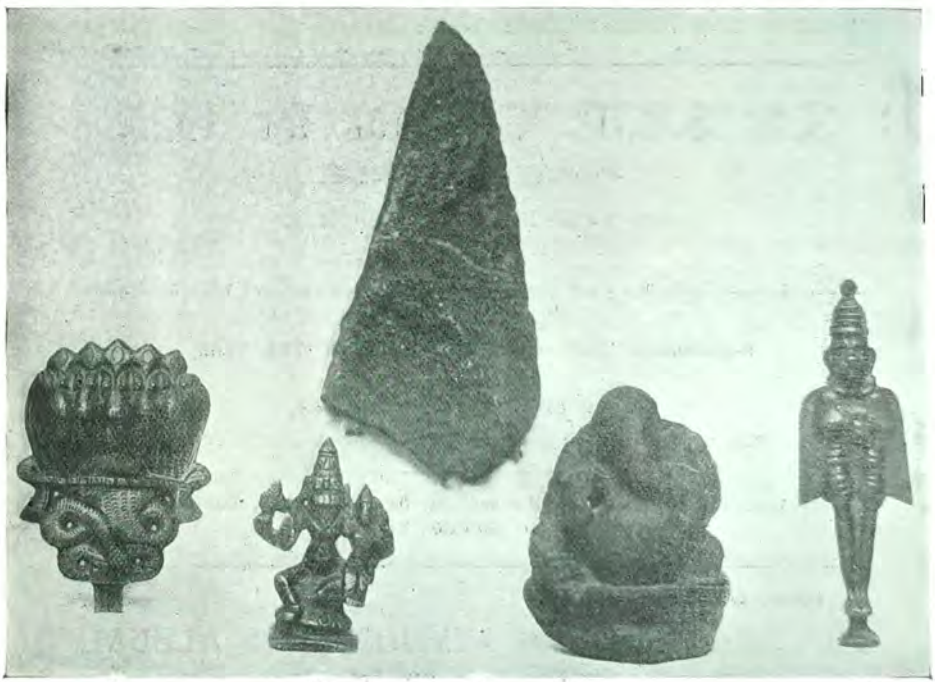
	£	s.	d.
St. John's Wood, Mr. R. S. W. Sears	1	1	0

Herald Fund.

	£	s.	d.
Bath, Bethel	1	8	8
Glemsford		6	0
Stevenage		5	0
Willingham		10	2
Newquay		13	10
Hounslow		3	6
Guildford, O.B.C.		18	7
Ramsgate	1	2	0
Woburn Green, Ebenezer		11	2
Wandsworth, West Hill	1	16	0
Notting Hill Gate, Bethesda	1	2	0
Tring, Akeman St.	3	5	8
Croydon, Derby Rd.	2	19	0
Oundle		17	0
Folkestone, Zion S.S.		6	0
Tollington Park		17	0
Stradbroke		15	6
Tunstall		15	0
North Finchley		3	6
Leicester, Providence		4	6
Mayford, S.S	1	2	6
Bermondsey, Lynton Rd.	4	10	0
Bierton		15	0
Norwich, Orford Hill		5	8
Chadwell St.	5	2	6
St. John's Wood Rd.	3	12	6
Lessness Heath		5	0
Portsmouth, Rehoboth S.S.		13	0
		7	0
Kings Langley		6	0
Dunstable, Miss H. Thorne		5	0
Stratford, Gurney Rd.		5	10
Stoke Ash	1	0	0
Thame		9	0
Ipswich, Bethesda	1	1	9
Handcross		6	0
Tottenham		10	0
Hedge End		6	0
Manor Pk., Mrs. Jordan		2	0
Dorking		3	0
Prittlewell, Mr. & Mrs. Fisher	3	3	0
Rowley Regis, S.S.		18	0
Otley, S.S.		8	3
Epsom		7	6
Chichester, Miss C. A. Fordham		2	0
Cambridge, Eden	2	6	0
Horley		7	6
Newton Toney		1	6
PERSONAL—			
Mrs. Collin at Tuddenham Camp	1	1	0
Mr. R. L. Goodrum		6	0
Miss L. Bates		5	0
Mr. H. B. Thomas		3	6
	£49	17	1

Vol XXI. *New Series, No. 192.* **December, 1922.**

The Strict Baptist Mission HERALD.



1 2 3 4 5

A Group of Gods. *(See page 182).*

Price One Penny.

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

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THE

New Year's Prayer Meeting

WILL (D.V.) BE HELD AT

CHADWELL STREET, CLERKENWELL,

ON

TUESDAY, JANUARY 2nd, 1923, at 7 p.m.

The President, Mr. J. B. COLLIN
will take the Chair,
And Pastor H. W. CATEN will give an Address.

It is particularly hoped that there will be a good attendance of Supporters of the S.B.M., as there are various matters concerning which we need Divine Guidance and Help.

The S.B.M. Calendar for 1923.

PRICE SIXPENCE.

ON SALE BEFORE CHRISTMAS.

A BLOCK CALENDAR, one week to a page, on a strong Art Card with an Indian Picture, contains a

MISSIONARY TEXT FOR EACH WEEK IN THE YEAR,

and a

PRAYER SUBJECT FOR EVERY DAY,

Covering every detail of the Work of the Strict Baptist Mission.

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The Strict Baptist Mission HERALD.

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

VOL. XXI.] DECEMBER, 1922. [*New Series*, No. 192.

CURRENT NOTES.

IT will be good news to our S.B.M. supporters to learn that a considerable addition is being made to the area of our work in India. We are now taking over the eastern half of the Namakal Taluk from the L.M.S., with Mission land and chapel in the town of Namakal, and land, school and teacher's house at Vettambady. We have been in possession of the western half of the Taluk since 1907, our Headquarters being Sendamangalam; now we shall have the whole Taluk, consisting of 715 square miles, population upwards of 300,000, for evangelisation. A map of the whole field will be presented shortly.

* * * * * *

We draw attention to "Conference and Co-operation," containing an account of the Conference held by our Missionaries in Sendamangalam in September last, and to the accompanying photograph. The value of this Annual Conference of our brethren and sisters may, perhaps, be apprehended by our readers. It gives our Missionaries not only mental and spiritual stimulus to meet each other, but also gives them a view of each other's work and difficulties, and brings their united interest and thought to bear upon each field; while the value to the Council is the information it affords them of the vital needs of the whole Mission, to which careful consideration is given.

* * * * * *

In view of the extension of our work in India and the various commitments to which the Council is pledged, and which they feel to be of the Lord's direction, it is felt that the New Year's Prayer Meeting on the 2nd January should be specially well attended by the supporters of the Mission, and we are requested to ask that our friends will endeavour to make every effort to attend.

A PLEA FOR CO-OPERATION IN PRAYER.

THERE are times when, as we are engaged in the Lord's service, difficulties and problems arise in various ways and from unexpected quarters which cause perplexity and embarassment. This experience seems to be inevitable in any true work for God, and apparently it is necessary, and permitted by our Lord, in order to test our faith and loyalty. It has its intended effect on our character as Christians, revealing its defects, and, by God's grace, strengthening its spiritual qualities. And it bids us "commit our cause unto God," waiting on Him, and for Him, in order to see " what He will do."

This God's servants may assuredly do in humble confidence that He will make a way through the difficulties, solve the problems, guide them in His own path of service, provide all necessary means, turn hindrances into helps, and cause even the most contrary things to praise Him. All that they need be concerned about is whether they are in the line of their Lord's will, doing what He has appointed, and doing it in the manner He approves of. In view of these characteristics of Christian service, at home or abroad, we need to present ourselves, our work, our methods and our aims to His scrutiny, asking Him to search us and examine our work for Him. It is then that we may wait on God in confident expectation.

As the year closes on our work for God in the Strict Baptist Mission, we look back and see much that calls for heart-felt praise. The work in India has prospered—not by leaps and bounds, it is true, but steadily and with manifest evidences of the Holy Spirit's working in the hearts of the heathen; three new missionaries, called of God from our own Churches, have been accepted; and, without our seeking, a new field, the western half of the Namakal Taluk, has been added to our evangelistic responsibilities.

As if to balance these indications of Divine favour, we have met with difficulties, usual and unusual, which we have laid before our Lord and Master, believing that our very problems, whether small or great, are nothing to Him—rather, that they are permitted in love and wisdom, and that we may stand still and see the salvation of God.

In this consciousness, we ask all our supporters to lay our Council and our missionaries before the Lord continually that they may know and do His will, seeking His glory in the sphere of labour He has appointed, and winning souls, for whom He died, from heathen darkness. No greater service can be rendered during the coming year.

Our Foreign Field.

The News of the Month.

MADRAS.—In September, at the Sunday School Union Scripture Examination, we presented 70 senior pupils and 30 teachers for the Written Test.

Moonlight preaching by a band of voluntary workers was the means of reaching a goodly number with the Gospel message. In various centres we exhibited a large pictorial representation of the human heart. The explanation of the quaint symbols proved attractive, and secured attentive audiences, the best gathering being at Chintadripet.

At Chintadripet, a densely populated quarter of Madras, we have extended our operations by conducting a Day and Sunday School in addition to our Evangelistic work. There are fifty *Panchama* children in the school.

On the occasion of the solar eclipse in September many thousands of Hindus went to the Madras beach and bathed in the sea, to cleanse themselves from the defilement caused by the serpent swallowing the sun and ejecting it again.

E. A. Booth.

* * * * * *

SENDAMANGALAM.—The building of our Elur house is finished, and we are now digging the well. We hope all will be ready for occupation in November.

Considering so much bitter opposition and so many drawbacks have been experienced in Elur, we decided that, instead of choosing a worker in the usual way for that place, we would ask for volunteers. The very day we announced our need, two good Christian men came forward ready to fill the post.

Elur is well maintaining its evil reputation. This month both the Government officials in that village were brutally attacked; one is slowly recovering from his wounds, the other has succumbed.

The foundations of our Day School building are being finished. Immediately after the monsoon we hope to raise the superstructure.

Farmers are crying aloud for rain. Huge tank beds are still bare and dry, and grave fears are entertained for next year's harvest and water supply.

The annual festival of the Naina Malai temple has just been held on each Saturday of the month of Puraddasi. Preachers and teachers have been present each week, and many Scripture portions sold.

During the past month we have received no little encouragement through our Boarding School. Four weeks ago two lads in our Hostel were baptized on a profession of their faith in Christ. Twelve months ago both were living in heathen homes.

October 17th, 1922. D. Morling.

* * * * * *

KOLLI HILLS.—Conference.—The Missionary Conference held in Sendamangalam last month was a time of helpful and happy fellowship. It was good to be able to talk over the work with one another, and to meet on Lord's Day for an English service. Mr. Booth spoke from the words, "They that wait upon the Lord shall renew their strength," etc.,—a promise that came very sweetly as one looked forward to further days of service.

New Hostel.—The opening of the Sendamangalam Boarding House for Boys was an item of special interest. We felt strangely moved as we followed the little band of singing children into their new quarters—so spacious and healthy. Knowing how long the boarding scheme has been a burden on the

hearts of our brethren out here, we could not but rejoice to see this first realisation of their hopes and plans. May God indeed bless many young hearts there!

Camp in Kullavullavu.—For the last five days we have been staying at the Rest-house in Kullavullavu, it being a very good centre from which to visit our two northern stations. Happy and profitable days were spent both in Kurungunadi and Puliàmpetti. At the former place, Old Simon, who denied the Lord, listened with attention to our message. After visiting the villages in Puliampetti, we gathered for prayer in Caleb's house, where his wife lay sick. Four Hill Christians were present, of whom two offered earnest prayer. The Lord has since restored our sister, but she needs our prayers that full bodily strength and renewed courage may be granted her, that she may testify in her very dark trying surroundings.

A Group of Gods.

THE following brief notes are given to explain the picture reproduced on the cover :—

(1) **Naga, the Five-headed Snake.** — Snakes are worshipped in India, particularly the cobra. This is a five-headed snake, commonly met with in Hindu worship. Hindu mythology describes them as dwelling in the underworld, and having a king named Sesha, who became incarnate, and is known and worshipped as Balarama.

(2) **Vasudeva and Krishna.** — Vasudeva is the father of Krishna; and also of Balarama, the incarnation of the snake-king Sesha. Krishna is said to have performed miracles soon after birth, and to have escaped from a king who commanded that he should be slain as soon as he was born. He is probably the most well-known character in the Hindu pantheon, and is the human incarnation of Vishnu, the Preserver.

(3) **A Wayside God from Erumaipetti.**—This was taken from a decayed and disused wayside shrine near Erumaipetti in the Sendamangalam Field. The non-castes, or pariahs, frequently have stones similar to this one as their objects of worship.

(4) **Ganesan.**—This god is the son of Siva and Parvati, and is the god of wisdom, the patron of learning, and the giver of good fortune. The particular idol shown in the picture once belonged to Balakrishnan, the sorcerer of Konnur, who was converted, and is now known as Paul Daniel.

(5) **Hanuman,** the ape-god, well known in Hindu legend as the god who sought and found Sita, the beautiful wife of Rama, when she had been stolen and carried away to Ceylon by Ravana.

Conference and Co-Operation.

THE Independent or Congregational order of the Churches requires for its proper maintenance a far higher Christian standard of conduct than any other. Church history shows that, wherever this lofty standard has been absent, the system has failed, and its adherents have eventually drifted into Churches of those orders which do not make such high demands. Not infrequently undue jealousy of our independence has led to sheer individualism; we have forgotten that not only is liberty compatible with unity and concerted action, but it is actually strengthened thereby.

We S.B.M. missionaries are real Baptists, fully believing in and abiding by the independency of the Churches; but apostolic practice and personal experience have taught us something of the value of fraternity, co-operation. It is because of this that we take our Annual Conferences very seriously. Here all requests for added remittances, all live questions of common interest, are discussed, and when, possible, decided. For instance, in our recent Conference such matters as Audit of Mission Accounts, Erecting New Buildings, Re-roofing Schools and Houses, Anti-fire and Anti-plague Measures,

Electing Representatives on Missionary and Educational Associations, Opening a New Station, with many others, were deliberated and resolved upon. In this way each missionary, as far as possible, seeks to reap the advantage of his brother missionary's wisdom and experience. Several weeks before these meetings take place the propositions that each member desires to make are framed and sent to the Minute Secretary, who from this basis prepares and circulates a detailed agenda. Every item is given the closest consideration of the Conference; every question is thoroughly thrashed out; nothing is taken for granted. The work this entails now means close mental application, much daily prayer,—indeed, really serious business.

Of course we grow; slowly, it is true, but surely. The first Conference held in Kilpauk fifteen years ago was very different from that of last week. Now the maximum accommodation that the Mission premises afford is in full demand. This year Mr. Thrower was put up in the tent,—and I rather think he liked the idea of being under canvas; Miss Appleby was content with the Dispensary across the road; little ones gladly slept on a verandah, while one family was given possession of the sitting-room, and another the new back room.

After half a day of final preparation we started our sessions on Friday morning, the day after our weary guests had arrived. Most of the afternoon was devoted to the opening of the new Hostel. Thereafter mornings were given to full sittings, and afternoons to Committee work in drafting letters, etc.

For the first time in the history of Conference our meetings extended over a Sunday, so we endeavoured to fully utilise the accumulated strength and talent in Sendamangalam that day. In the morning Mr. Brand gave an excellent Tamil sermon on " Personal Work for Individuals," based on the account of Peter healing the lame man at the Gate Beautiful. In the early afternoon Mr. Thrower read the Scriptures in Tamil, and spoke by interpretation on the subject of Prayer. Friends were greatly interested to note the good beginning made by a missionary so lately arrived in the country. This was followed later in the evening by an English service, at which Mr. Booth gave a most timely discourse, full of power and thought, on Isa. xl. 31. Not the least enjoyable part of a very happy day was an impromptu service of song, led on the harmonium by Mr. Brand, and drawn largely from Denham's Selection and the Union Tune Book. At the close of a rather hearty rendering of " Falcon Street," I did hear someone intimate that " that was *some* noise," but it is my humble opinion that many a day had passed since Namakal jungles had heard such praise.

September 19th, 1922. D. MORLING.

Joy in Heaven.

WE all are familiar with the words, " There is joy in the presence of the angels of God over ONE sinner that repenteth." I find a lot of encouragement in the thought that one single true convert causes joy in heaven. In these days there is a tendency to despise small numbers, everything must be on a grand scale, and only large numbers make any impression in certain circles. But as God Himself rejoices over one repenting sinner, we do well to let our joy abound in such a case.

Seven or eight years ago a heathen boy named Shunmugam, attending a Mission school in a small village, learned, with other children, some Scripture lessons. So far as was manifest at the time the lessons made no permanent impression. When about twelve years of age Shunmugam left school and went to work. He found new companions and joined in their thoughtless ways. One day, a year or so later, there came to his mind some of the Scripture teaching he had learned at school, and secretly he began to pray. Thereafter there was some check on conduct, but not an out-and-out break with evil ways and companions. Several years elapsed, and Shunmugam obtained employment in the reeling department of one of the largest cotton mills in Madras, and came to live with his uncle at Kolluttur. Here he made the acquaintance of

our preacher and teacher. As time went on there grew up a friendship with these, which resulted in a loosening of other associations formed in the village. The personal influence of the teacher gradually won the confidence of Shunmugam, and he joined the teacher each night at family worship, and began to read the Gospel for himself. The next forward step was taken when Shunmugam attended public Christian worship for the first time. Such a definite step cannot be taken without causing comment in a village practically entirely heathen. Day after day with patient, prayerful perseverance, the teacher taught Shunmugam the way of salvation. This teaching was blessed by the Holy Spirit, and Shunmugam sought for himself the salvation which Jesus alone can give.

In due course Shunmugam was brought to me as an earnest enquirer. As I talked with him I was struck with the simplicity of his faith and the restricted range of his knowledge. But he was sure about a few truths. He was clear in his belief that his sin was forgiven through the death of Christ; that Christ is the only Saviour; that he could not obtain salvation through his own good deeds or religious ceremonies. He knew that in former days sin did not cause him any uneasiness of mind, that he sinned without concern or regret, but that now sin is a burden to be forsaken and confessed without delay and pardon to be sought. He knows definitely that his trust is fixed on Jesus, through Whose merit alone he can reach heaven. He is clear as to the purpose of baptism, and stated that he would go to heaven even if he died unbaptized. When one went outside of this radius of elementary truth, Shunmugam had scarcely a word to say. But on the essential points of repentance towards God and faith in our Lord Jesus his testimony was clear.

The personal testimony of the candidate was buttressed by the witness of the resident teacher and the visiting preacher and the heathen relatives, all of whom bore witness to his good moral life. The Church at Ayanapuram was satisfied with the testimony. So on a personal confession of faith in Christ as his Saviour and at his own request, I baptized Shunmugam and received him into the membership of the Christian Church.

In the common parlance of his village he has " fallen into the pit of the Christian religion." He has deserted the faith of his fathers. What a difference in his outlook and that of the relatives with whom he lives! To them the village idol is still God, the empty ceremonies of heathenism comprise their whole religion, and the future is shrouded in darkness which they dread. To Shunmugam all is changed. By God's grace he has entered a new life, of which Jesus is the source and goal. He knows whom he has trusted, and believes that one day he will be with Him. True, he has much to learn. He will be tempted. He will have to fight his battle within and without as a good soldier of Jesus Christ. But his feet have been planted on the upward and Godward path. In dark Kolluttur another candle has been lighted. In his salvation God rejoices and so may we. If there is joy in heaven and no joy in my heart over the conversion of a sinner, I am out of sympathy with God. Here is one who was sometime darkness, but now is light in the Lord. Here is another defeat for Satan and another victory for Jesus! Let us rejoice together! Let us also pray that Shunmugam may be the means in God's hands of bringing others to the Saviour.

ERNEST A. BOOTH.

Broken Wings.

WE had heard the roll of drums, and the explosion of rockets all day from the temple about a furlong away. It was the festival of that particular god in the temple, and the whole village was alive. As night came on lights glowed through the trees. Following each explosion was a shimmer of blue and red and gold in the air. Torches flared suddenly warm and red, and oil-gas lamps burned coldly and steadily at the entrance to the temple.

At nine o'clock the noise and excitement increased, and the lights began to move over the bridge, as the idol was carried in procession round the neighbourhood. We stood at one gate and watched them as they passed, the beat of the drums seemed to hammer on one's brain, and the fireworks seemed to



GROUP OF S.B.M. MISSIONARIES TAKEN AFTER CONFERENCE.

write in letters of fire in the darkness "They must needs be borne, because they cannot go."

It was a tumultuous crowd. The drummers came first expending all their energy on their task. Small boys carried banners, and men bore oil-gas lamps on their heads. A pith giant and giantess gyrated in the midst of the people. Now and then the procession stopped while fireworks were lit in the road.

Following the crowd came the idol car, in this case a platform carried on the shoulders of four men. A background of tinsel was erected on the car, and there sat the idol decked with tinsel and many garlands. Attendants walked beside the bearers of the car, bearing feathery banners which fanned the god on his nocturnal journey. It was not an unusual sight. We had seen larger idols and greater processions, but because nothing in this world is precisely and exactly like something else, there seemed to be one feature in this procession that smote us with special poignancy. It was the crowd of young children we saw there—dancing with excitement, their shrill voices rising above the beat of the drums we saw them—our children. The little ones who daily gather in our school near this same temple shrine, to learn of the one True God and His Son Jesus Christ. That very afternoon we had heard those young voices singing "Jesus my King." And how many times have we heard them answer, "There is only one God." "God is He Who created me." Which will make the greater impression on those childish minds, the quiet lessons in the Christian School, or the noisy heathen procession in the street? Watching there in the darkness, amid the beat of drums and the flash of fireworks, the answer came to me sharply and very clear, "That will depend on your prayers."

You who have never seen these children and yet pray for them, all honour to you! We who see them every day sinking and revelling in heathenism pray for them too. But do our prayers soar, and pierce the blue, and reach God's heart, or are they fluttering with broken wings with no strength to rise higher than our own small imaginings?

The idol was carried home to the temple, the drums ceased, the lights went out. The night was dark and silent, but still in letters of fire there shone this message: "They must needs be borne because they cannot go." And this time the words referred to the children.

WINIFRED BOOTH.

Chintadripet.

THE S.B.M. connection with Chintadripet, in the city of Madras, dates from 1873; the name, therefore, is familiar to all our supporters. Our regular work there has been mainly in connection with the English Church, of which Mr. Alexander Wilson was the first pastor. In addition, Chintadripet has been one of our Tamil preaching stations. A favourable opportunity presenting itself recently, we have extended our work at Chintadripet by maintaining a Tamil Elementary Day and Sunday School for the depressed classes known as Panchamas or Adidravidias.

The school is in the heart of a very congested quarter, and we have a daily attendance of fifty pupils. On a recent visit I was pleased with the way in which the children recited passages of Scripture. We are hoping that the school will prove a means whereby we can get into touch with the parents of the children. Gambling and drinking are rife in this quarter.

We hold open-air meetings at a convenient spot a short distance from the school, and generally secure a quiet hearing for the message. One evening we exhibited a large picture which in emblematic fashion showed the denizens of the human heart, somewhat on the lines of that quaint book, Quarles' Emblems. The people flocked in great numbers to look at the picture, and remained during the whole time the preacher was expounding the various figures.

At present we find that we get larger crowds at Chintadripet than elsewhere. What a joy it would be to receive Panchama converts from Chintadripet! Will you pray definitely for this? E. A. BOOTH.

Semmencheri and White Lion St. meet at Throne of Grace

The Fellowship of Prayer.

ON July 21st, when the Council of the S.B.M. met for prayer at White Lion Street, we in Madras joined them at the Throne of Grace. Our meeting was held at our Semmencheri School-house, and was attended by a goodly number of our Mission workers, some from distant village stations. It would be hard to find a greater contrast anywhere than that which would have been apparent had it been possible for someone to have walked from that prayer meeting six thousand miles away in the heart of London to this one in India in the midst of heathendom. Sitting there, with every door and window flung wide open to catch the smallest breath of air that might come our way on that sultry afternoon, with the harsh sounds of heathenism all around us, the whitewashed walls, the bare brick floor, the rows of wooden forms on which sat dark-skinned brothers and sisters clad in white, England and the Council seemed quite six thousand miles away.

But it was only for a while that the distance seemed so evident. The meeting commenced, and we found ourselves at the feet of Jesus—Council and Mission workers all kneeling together, with not a mile separating us. Judging by the earnest prayers offered by our Indian brethren, they, too, seemed to realise how great a help it is for brethren to pray together.

Mr. Booth delivered an address on the Great Testing Time, when " the fire shall try every man's work of what sort it is." Tamil lyrics were sung, and a constant stream of prayer ascended to God. The first group of petitions was for blessing and guidance for the Council, and all who help and support this work. Then our thoughts centred around the band of workers in India, in this field and in the others. And lastly the desire of every worker's heart was poured out in prayer for the salvation of the great heathen world throbbing with sin around us.

A hush was on our hearts as we closed the meeting in the twilight. We wondered whether the Council felt as great an uplift and as quiet a peace in White Lion Street as we did in Semmencheri. But the blessing and the result of a prayer meeting never yet ended with the meeting, and so we are waiting for the circles to touch the farther shores. WINIFRED BOOTH.

A Hill Convention.

THE first three days of September, 1922, when Tamil David, of Madras, conducted the first Convention ever held on the Kolli Hills, will be a memorable time to us all. Workers and Hill Christians gathered from the out-stations, and all much enjoyed with us here in Valavandi the earnest and faithful teaching of this aged brother. A pandal (or shelter) was erected a short distance from the chapel, where a general meal was provided at middays and in the evenings.

Meetings were held morning, afternoon and evening, but torrential rains on the first day prevented one evening meeting. The weather prospects, indeed, seemed most inauspicious, but, through mercy, no other meetings were hindered. One afternoon was set aside for the people of the hills, especially our young men of the Industrial School. As they lingered after the earnest address of Mr. David, Mr. Dawson, of Sendamangalam, took the meeting over, and called on two of our workers to recount their conversion from heathenism. It was a striking testimony meeting. The people listened with intense interest while the two brethren told of God's wonderful leading in their lives. Mr. Brand also recounted God's dealings with us since our arrival here years ago on the hills. We pray a deep and lasting impression may remain with those who heard.

The last gathering was for testimony, and we greatly rejoiced when three young people, who have been inquirers among us for some months, prayed and thanked God for His blessing to them. E. C. BRAND.

Baptism on the Kollis.

AT the foot of the hill, on which are built the Mission premises, runs a small stream. On Saturday night God sent a heavy rain that filled it to the brim, and it flowed clear and swift as one by one on Sunday morning three Hill Christians stepped into its waters to confess by baptism their faith in Christ.

Just eleven months ago Solomon and his father David had been baptized in this stream, and now he saw his young wife following her Lord. She seemed to have no fear of the water, although it flowed deep. Velachi, now Jayamani, Jewel of Victory, followed, and, although not yet fully recovered from her long and trying weakness, showed no hesitation in her silent confession. Shadyan, now John, the third convert, has been trying in his simple way to speak of Christ in the villages. He is still very ignorant, but seems to have a clear knowledge of his hope in the Lord as his Saviour. We have sent him to the Sendamangalam Boarding School, as he is anxious for more instruction. Will all readers pray that these three young Christians may be kept firm and faithful? E. C. BRAND.

Seasons of Refreshing.

ONE of the greatest dangers besetting the Mission worker is spiritual staleness. Day after day, month after month, year after year the Bible-woman or Preacher goes out telling the same story, meeting the same indifference, surrounded by the same deadening, poisonous atmosphere. With such brethren, perhaps, nothing is so difficult as obeying the precept of Paul to " maintain the spiritual glow." One has only to take his turn in preaching with a couple of evangelists morning and evening every day for a fortnight to experience something of this subtle but terrible peril.

Moreover, to combat this evil the Tamil brother has not the advantages of his Christian brethren in England, who can occasionally, if not frequently, attend an Anniversary Service, hear some new and earnest Preacher or go to an Association Meeting, and so receive fresh inspiration for his life and service. Even when he is favoured in hearing a sermon on Sunday instead of himself delivering one, it is generally from someone on just the same dead level as himself. Hence there is great need to do our utmost in providing seasons when those who are constantly teaching may themselves be taught; when those who are daily called upon to water and strengthen others may themselves be refreshed and invigorated. In this great essential our Annual United Meetings are generally successful.

This year these gatherings were held on the last three days of July, when a goodly number of the Kolli Hill brethren joined our people in daily worship. A Tamil brother from Madura ministered the Word to us with great solemnity and much power. Perhaps there was not so much outward evidence of emotion as in some years, but we believe real blessing was experienced. One encouraging instance was of a man who, after living for many years in Ceylon as a Christian, returned to his native village near Erumaipatti, and feeling unable to stand alone in the midst of a purely heathen district, passed under the name of an unorthodox Hindu Feeling wretched in his life of denial, he came to the meetings, publicly confessed his sin and prayed forgiveness.

We were delighted also that two of our Boarding School boys, who, twelve months ago, were in heathen homes, professed conversion and openly acknowledged Christ.

At the close of the gatherings many confessed they came to the Convention weighed down with despondency, but had been enabled to lay their burdens on the Lord and to find rest and strength. Arrangements were made for all those not residing in Sendamangalam town to take food at our H.E. School. It speaks well for the voluntary service rendered in this connection that though over 340 meals were served we received no complaints.

D. MORLING.

Our Home Churches.

Prayer Subjects for December, 1922.

Week Beginning—

SUNDAY, 3rd.—Prayer that rain may be given and famine averted in the Namakal field. (See News of the Month under " Sendamangalam.")

SUNDAY, 10th.—Prayer for the Council, confronted with varied difficulties and increasing needs, that the Lord's way may be shown, that wisdom from above may be given, and that supplies equal to the needs may be granted.

SUNDAY, 17th.—For Divine guidance and help in opening work in the eastern half of the Namakal Taluk, to which we have been led. (We have worked the western half of the Namakal Taluk from Sendamangalam since 1907.)

SUNDAY, 24th.—For blessing upon the extension of our work at Chintadripet (in Madras).

SUNDAY, 31st.—For fruit of the Kolli Hill Convention.

The S.B.M. Study Circle.

IN view of the large extension of the area of our work in India, which we are announcing this month, the third of the Study Circle subjects at Tuddenham will be very appropriate, viz. :—

" The Work of the S.B.M."

1. Where does the S.B.M. work?
2. Who are our missionaries, and where are they?
3. What is (*a*) the Madras field, (*b*) the Sendamangalam field, and (*c*) the Kolli Hill field?
4. Through what agencies do our missionaries work?
5. What kind of school work does the Mission undertake?
6. Amongst what class of people does the Mission work?
7. What do you know about the women's work?
8. And about the medical work?
9. Is our work receiving blessing?

Again the questions are simple, but can only be answered readily and easily by diligent readers of the HERALD and the Annual Reports.

Has any new Study Circle been started?

Meetings.

Brighton (" Prarthana Sabha ").—The Annual Meeting was held on Wednesday, November 8th, and, despite the inclement weather, a good company gathered in the afternoon, when a sermon was preached by Missionary L. Watts, which was very much enjoyed. During the interval between tea and the evening service a special meeting of the L.Z.A. was convened, when about sixty friends had the pleasure of listening to addresses from Mrs. Collin and Mrs. Watts, both of which aroused further interest and stimulated to further activity in the work of the L.Z.A. The evening meeting was presided over by Mr. J. B. Collin, and, after the reading and adoption of the Annual Report, inspiring addresses were given by Missionary L. Watts and Mr. Chisnall. A few suitable remarks from Pastor J. E. Flegg brought the happy meetings to a close. Collections, including the L.Z.A. meeting, amounted to £14 8s. 4d.

S.B.M. Movement in East London

Missionary Week in East London.—At the invitation of the East London Auxiliary of the Strict Baptist Mission, the Churches of East London gave special thought and attention to the last command of our Lord and Saviour Jesus Christ during the week commencing Sunday, November 5th. On this Sunday the Pastors made special reference to Missions in the services of the day. During the week several of the Churches met at 7 a.m. for prayer and praise, when the friends present praised God for the many seals of blessing given to the work in India during the past year, and asked for guidance and help to be given to missionaries, preachers, teachers, and Bible-women in all their labours, as well as that we who held the ropes in the Homeland might increasingly realise the privilege and responsibility of being enabled to labour with our brethren and sisters abroad. The Zenana meetings at each centre were a stimulus to all who attended them. They have helped to emphasise the difficulties attending this branch of the work in the field, and will call forth definite prayer. The concluding meetings were held on Saturday, November 11th, when a Children's United Missionary Service was held in the afternoon at Gurney Road, and a United Rally of the East London Churches in the evening. A children's choir, formed of scholars from each of the schools, sang in the afternoon, and also rendered a demonstration representing the children of lands of the North, South, East and West coming to enquire for more information of the Saviour, of Whom they had heard a little, and their enquiries were answered in song. The evening rally was a rousing and happy service, Pastor Welsford answering some of the criticisms of the opponents of missions; Mr. Kimber telling, with his own quiet impressiveness, how a day is spent by a missionary in training at Livingstone College; and Mr. Lincoln Watts showing, among other things, the care that is needed in dealing with souls emerging from heathen darkness into the light of the glorious Gospel of Jesus Christ.

Announcements.

Missionary L. Watts' Engagements for December.—FRIDAY, 1st: Council. SUNDAY, 3rd: Aylesbury. MONDAY, 4th: Cransford. TUESDAY, 5th: Otley. WEDNESDAY, 6th: Somersham. THURSDAY, 7th: Sudbourne. FRIDAY, 8th: Orford. SUNDAY, 10th: Borough Green. MONDAY, 11th: Do. TUESDAY, 12th: Crowfield. WEDNESDAY, 13th: Ebenezer, Tottenham.

* * * *

Mr. and Mrs. Watts' Farewell Meeting. — PRELIMINARY NOTICE. — The Farewell Meeting will take place at Chadwell Street (with the kind consent of the Pastor and Deacons) on Tuesday, February 6th, 1923. In the afternoon, at 3.45, the L.Z.A. will hold a Farewell Meeting to Mrs. Watts for ladies only. Tea at 5.30. The evening meeting (for all) at 7. Mr. and Mrs. Watts return to India by the British India s.s. *Matiana*, leaving Friday, February 16th, 1923.

* * * *

This month we present a special photograph of our missionaries in India, taken at the recent Conference in Sendamangalam in September last. It is printed on art paper and stitched in, so that it can easily be detached for framing.

* * * *

It has been decided by the Council that, since the Camp at Tuddenham was so successful, it is desirable to hold another Camp next year. All arrangements are necessarily left for future consideration.

* * * *

The Annual Envelope Collection will (D.V.) be made during January. Our Secretary, Mr. Chisnall, will, as usual, furnish all necessary information.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—I have received a batch of letters from Cornerites at Potten End, Berkhamsted, this month, and I am pleased to welcome Ivy Rance and Gwenith F. Thomas into the Corner. They have been working for the Christmas Boxes and sent 96 things. I think that was very good, and I congratulate the Sunday School, the Sewing Class and Miss Hodsden, and thank them for the interesting photograph of, I suppose, the Sewing Class they have sent me.

To all who have written to me during this year, let me say I have kept their letters, regarding them all as members of the Corner. There are seventeen altogether, and I am still hoping to arrange for Questions and Marks, although I am afraid you will say to each other, "Uncle John is very slow about it!"

I began talking to you last month about missionary heroes, but was obliged to leave out nearly half a page of talk for want of space, so I will give it you now.

Let us go to China in imagination. You have heard of the Boxer riots in 1900, when so many missionaries and Chinese Christians were killed. The test which the Boxers applied to native disciples was not any confession or creed, but a much simpler one. They drew on the sand the figure of a cross and led the prisoners to it and told them that they would be set free if they trod on it and trampled it under foot. With torture and death facing them, thousands of men, women, and even children refused, but unflinchingly met death as Christian heroes.

Now imagine yourselves in one of the islands in the Melanesian group in the Pacific, called Tikopia, which is about 180 miles away from any other island. The king is a powerful chief, and no one may speak to him without kneeling in his presence. There was a native Christian teacher who used to kneel down every night to pray. One of the Tikopians, a boy, seeing him do this, wondered why he should kneel when there was no one to kneel to—the king wasn't there. The teacher explained that he was praying to the white man's God. After a long while the boy got to know the white man's God, and went to the king and told him that he could not kneel to him as well as the white man's God. The king was angry, and said, "We shall have to kill you." The boy was given a paddle, a canoe, and a cocoanut, and told to put out to sea. There was no chance of returning, for the shore was guarded, and the prospect before the boy was starvation or drowning. However, he took his place in the canoe quite cheerfully, saying, "I shall come back again; the white man's God will take care of me, and you will be glad to have me back." He happened to know that if he kept a certain course he might in time come to an island where there was a mission station. Six days and nights were passed on the lonely ocean. Then his strength gave out and he could go no further; so he offered up a prayer, and knew nothing more until he was landed on the island he sought. If he had landed five miles on either side, he would have been killed and eaten.

Some time afterwards a mission vessel took this Christian hero back to his native island, and watched to see what sort of a reception he would have. At first the people ran away from him, thinking he was a ghost, but at last they welcomed him, rubbing noses with him after the Polynesian fashion. The king, too, was touched, and said he was now forced to believe in the white man's God, and wanted everyone in the island to learn about Him, setting the example himself.

Yes, there is heroism at least as great on the Mission field as on the battle-field. I must leave off abruptly for another month.

Your affectionate UNCLE JOHN.

LIST OF SUBSCRIPTIONS, &c.,

Received from Audit, to November 10th, 1922.

General Fund.

	£	s.	d.
Beccles		15	4½
S.S.	3	9	10
P.P.C.		4	11
Sipson,			
Mr. R. R. Robbins	20	0	0
Rushden, Succoth	2	2	0½
S.S.		13	6
Infant Class	1	7	10
Mrs. J. Bennett (box)		10	0
Kilburn, Ebenezer, Palm Leaves		1	6
Bolton, S.S.		12	0
Margate,			
Bible Class		7	0
Mrs. Doughty		3	3
Stevenage, S.S.	1	6	9½
Boxes	1	15	8½
Leyton	2	5	3½
Missionary Sewing Class	4	0	11
Collected by Boys & Girls	3	7	7
Birthday Box		12	0
West Ham, Tabernacle,			
Mr. W. A. Warwick	6	0	0
Mr. Bailey		10	0
Miss Hare (box)		4	6
Miss Peverell (box)		8	8
Tunstall	1	0	0
Wattisham,			
Harvest Home	6	1	0
Aylesbury, Walton St.,			
Miss L. Roberts (box)		7	9
Stoke Ash, Miss A. Farrow (box)		3	6
Elthorne Rd.	2	15	6
Cambridge, S.S.	12	3	9
Boxes	6	8	6
Card, Miss Whyatt	2	6	6
Mrs. Beall		10	0
Needlework and P.P.C.	1	6	5
Ilford		10	0
E.C., Sept. 1		10	0
E.R.C., Oct. 2		5	0
S.S.		14	4
Needlework and P.P.C.		16	4
Hedge End,			
Mr. A. G. Appleby		5	0
Stratford, Gurney Rd.,			
Harvest Thanksgiving	3	19	6
Epsom, S.S.		14	0
E.T.C.		6	0
Wisbech, Zion,			
Bible Class	1	0	0
S.S.		18	5½
Miss Bell (box)		5	2½
Miss Reynolds & Miss Mann (box)		8	4½
Miss Calvert		4	9
Miss Fletcher		3	8
Eva Whiting		8	10½
Clapham Junc., P.P.C.	1		2
Wandsworth Chatham Rd.,			
Mr. F. T. Newman	10	0	0
Leyton, P.P.C.		6	0
Lode, P.P.C.		3	0
Bermondsey, Lynton Rd.,			
S.S.	1	16	0
S.S.	1	1	0
P.P.C.		4	6
Walthamstow,			
Church Hill	1	18	0
P.P.C.		1	1
Y.P.S.		6	0
Norwich,			
Orford Hill	2	6	2½
Needlework and P.P.C.	2	16	1½
March	1	4	5½
Needlework and P.P.C.		17	7
Chatteris, Zion	3	10	0
Manor Park		17	0
P.P.C.			6
Clapham, Courland Grove,			
S.S.		5	7
S.S. Birthday Box	1	18	2
Brighton, Ebenezer	6	2	3½
Ipswich, Bethesda,			
Women's & Men's Bible Classes	4	1	0
Senr. Xtian. Band		2	7
Needlework Sales		18	9
Watford,			
Tabernacle	1	16	2½
S.S.	8	11	2½
Miss Garner	1	11	3½
Needlework and P.P.C.		19	8
Richmond, S.S.	1	1	8
Stella, Douglas, Oswald & Bruce (farthing box)		10	7¾
Home Boxes	1	3	8¼
Bethnal Green, Hope,			
Envelope		15	0
Miss Lynn (box)	1	0	0
Croydon, Derby Rd.	6	3	3
S.S. & B.C.	1	4	6
Ramsey, Salem,			
Mr. Wilson (box)		10	6
Mrs. H. Bull (box)		5	0
Brentford, North Rd.,			
Mr. A. S. Fromow		10	0
Boxes—			
Miss Hall		2	0¾
Mr. Browning		10	6
Mr. Lynch		2	11
Mr. J. H. Dean	1	0	0
Mr. W. Dykes		11	2
Mr. Francome		9	2¼
Mrs. W. Fromow		4	8
Mr. C. H. Brown		5	6½
Mr. J. Stannard		5	1¼
Mrs. Copsey		16	6¼
Miss H. Carr		2	2½
Mr. B. Potter		10	8
Miss Bell		3	2
Mr. King		11	3
Miss Tennant		15	0½
Mr. W. Marsh		7	4½
Mr. Sadler	1	10	0
Mr. A. S. Fromow		5	5½
Mr. W. Gibson		14	8½
321	1	0	0
Hounslow,			
Mrs. Walker (box)		1	4½
Ipswich, Bethesda, Senr. Xtian. Band for Work at Ayanapuram	2	6	6
Wandsworth, West Hill,			
Mrs. Jarvis for Scriptures—Madras, £5; Kollis, £5; Sendamangalam, £10	20	0	0
Horsham, Rehoboth,			
S.S.	1	10	0
Beccles, Mr. W. E. Cooper's Birthday Gift, Sept. 8	1	0	0
Stisted.			
Mr. A. Baker		5	0
Croydon, Windmill Rd.,			
S.S.		4	0
Homerton Row	5	10	0
Mr. & Mrs. H. C. Turnpenny (Extension Work)	20	0	0
Brighton, Tabernacle,			
S.S.		15	3
Notting Hill Gate,			
Bible Class		10	0
Prittlewell, Boxes		12	0
Streatham, Hambro' Rd.,			
S.S.	2	14	10
Mr. D. T. Weston	1	0	0
Kings Langley,			
Collection	2	12	9
Birthday Box		17	4½
Boxes—			
Colin Butler	1	3	1½
Mrs. Haggerty		15	6½
Mrs. K. Surridge		6	11
Miss R. Timberlake		4	7
Miss L. Freeman		4	5
John Timberlake		3	3
Miss K. Timberlake		2	1
Lionel Alkins		2	0¾
Gift		3	4¾
Bath, Bethel & Providence,			
Ann. Mtg.		3	1 8
P.P.C., etc.		5	6
Croydon, Derby Rd.		16	9
B.C.	1	11	3
P.P.C.		9	3
Mr. H. G. Dann (box)	1	0	0
Harwich,			
Palm Leaves		3	3
Collection	1	2	6
Richmond, Salem	2	2	0
P.P.C.		7	10
Greenwich,			
Devonshire Rd.	4	0	0
P.P.C.		12	10
Irthlingboro'	3	5	3
Boxes	4	19	6
Willie Cooper		2	6
Reading,	2	8	6
P.P.C. & Curios.		16	7
Swindon, Providence	2	12	0
P.P.C. & Curios.		17	5
Wood Green, Dovecote,			
S.S.	6	9	0
MISCELLANEOUS—			
2½ per cent. Consols, £39 1s. 11d.		4	10
2½ per cent. Consols, £451 7s. 5d.	2	16	5
Annual Meeting Collection	101	15	10¾
United Kingdom Provident Inst., refund re Mr. D. Morling's premium	1	5	0
Sale of Reports, etc., Annual Meeting	4	13	3
PERSONAL—			
Miss Ethel Henderson	6	0	
Mrs. Church, Northampton	10	0	0
Mr. S. B. Caplin	1	1	0
Anon.		5	0
P.P.C., per L.W.		2	6
Mr. & Mrs. J. C. Booth	5	5	0
An Invalid Friend at Hitchin	2	3	2
Friend for Kelli Buildings	47	0	0
Miss Florence Askew (Extension Work)	10	0	
B.L., for the Purchase of Buildings and Ground at Namakal	200	0	0

Continued on page 192.

List of Subscriptions, etc.—*continued from page* 191.

	£	s.	d.
Mr. & Mrs. J. Driver	1	0	0
Birthday Gift, Oct. 31	1	0	0
Mrs. Frost, P.P.C.		3	1½
Mr. Geo. Brown		5	0
Mr. Ebenezer Leeks		17	0
Mr. Wm. Davey		6	0
Per W.C. Sale of Needlework		12	0
P.P.C.		2	8
Anon. (Extension Work)		10	0
	£655	10	1½

Please note the following corrections in the Abstract of Receipts in the Report:—

	Should have been		
Leicester, Zion,			
General	21	0	0
Heralds		5	0
Leicester, Ebenezer,			
General	3	0	0
Leicester, Providence,			
General	15	17	6
Heralds		19	0
	£41	1	6

The amounts for "Newarke St.," General, £1 17s. 6d.; Heralds, 14s. 6d., were wrongly placed in forgetfulness that "Newarke St." & "Providence" were one and the same.

Herald Fund.

	£	s.	d.
Bolton, S.S.		13	0
St. John's Wood, Mrs. C. C. Harris	2	0	0
Wattisham, Harvest Home		10	0
St. Albans, Bethel	1	0	0
Elthorne Rd., Ebenezer	1	1	0
Hounslow, Zoar		4	6
Ilford, Ebenezer		7	6
Richmond, Salem	1	10	0
Bexleyheath		10	0
Brentford, North Rd.		5	6
Irthlingboro'		19	0
Clapham, Courland Grove		10	8
PERSONAL—			
Mrs. Gee		2	5
Miss Challis, Leicester	3	6	
E.N.G., Brentwood		5	0
	£10	2	2

Medical Fund.

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

Pension Fund.

	£	s.	d.
2½ per cent. Consols (£1,067 14s. 5d.)	6	13	5

Ladies' Zenana Auxiliary.

Money received from Oct. 10 to Nov. 13, 1922.

	£	s.	d.
COLLECTIONS—			
Tring	14	8	5
W. Hill, Wandsworth	2	0	8
Dovecote, Wood Grn.	15	0	
Courland Grove	2	5	0
Fulham	1	0	6
Brighton	2	8	4
Walthamstow	1	1	0
Cambridge	5	15	0
St. John's Wood, Bible Class, for B.W. on Kollis	10	0	0
Lynton Rd., Young Ladies' B. Class for B.W.	3	6	8
	£43	0	7

Notices.

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

* * * *

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 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 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**

The Strict Baptist Mission

FOUNDED 1861. INCORPORATED 1907.

The Sixty-First Report

1922.

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 24th, 1922.

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, Middlesex.

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Hon. Minute Sec.—Mr. A. Vine, 7, Rectory Grove, Clapham, London, S.W. 4

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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.

Registered Office—71, White Lion Street, Islington, N. 1.

[*For Doctrinal Basis and Rules, see page* 44.]

Our Commission:

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

THE SIXTY-FIRST REPORT.

"Our Sufficiency is of God."—*2 Cor. iii. 5*

IN presenting the Sixty-first Annual Report of our Mission, we do so with profound gratitude to our Covenant-keeping God for the favours and mercies He has granted unto us during another year.

"There is a river, the streams whereof shall make glad the city of God," and wherever that river shall flow, trees of righteousness will grow. "And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper."

It is our joy to say that this has been fulfilled to us as a Mission, for "the Lord hath done great things for us, whereof we are glad."

"What hath God wrought?" has often been expressed by us, as we have received of the goodness of our God both on the Council and in recording the spiritual blessing on the field in the various Annual Reports.

Being in a reminiscent mood, we have been thinking of the inception of the Mission in 1861, when the representatives of three of our Churches, at a meeting called for the purpose, considered the advisability of commencing Foreign Missionary work in India in connection with the Strict Baptist denomination. After much prayer, and in humble dependence upon the Lord and moved by the Holy Spirit, it was inaugurated.

Its beginnings were small, as the income for the first year was only a little over £100, as stated in the first Report issued in 1862. Comparing that with the Annual Report of this year —60 years after—the little one has become a thousand, to the praise of our Triune God, causing us once again to say, "What hath God wrought?"

All honour to the pioneers in this glorious enterprise. The way is open to us, and in proportion as the *Churches* at home shall be aroused to a due appreciation of the importance of this work, so shall the good news of salvation by grace be diffused, and the Churches abroad be increased and blessed.

Let the reports from abroad speak for themselves, coming first hand from our brethren and sisters, and as we read the marvels of His grace and favour may we thank God and take courage.

The Madras Field.

Once again it is my privilege to write the Annual Report for the Madras Field. It will be remembered that after furlough, which was extended by imperative medical orders, we returned to Madras, where we arrived during the first week of January 1922.

Executive.—I need not say how pleased we were to resume charge of our work here, with which we have been identified for a quarter of a century. It was an additional source of pleasure that we were accompanied to Madras by a new missionary in the person of Mr. D. A. Thrower. From the day of his arrival he has taken as his motto regarding the study of Tamil : " This one thing I do."

In March we bade farewell to Mr. and Mrs. Watts. During the period that he was in charge of the field Mr. Watts received many tokens of God's blessing on his diligent labours, and the work in each department was well maintained. Now that Mr. Watts is on furlough, friends in the homeland will have opportunities of learning the latest details of the work. Friends will find that Mr. Watts is good at answering queries.

Environment.—Prior to our recent furlough the great change in the attitude and outlook of the peoples of India had already begun. So that the circumstances in which we now find ourselves are in the nature of further and intensified developments of that change. The developments are still in progress. The arrest and conviction of Mahatma Gandhi have acted as a most salutary check upon the activities of the seditious extremists.

Amongst other things, " New India " has developed a super-sensitiveness, an alacrity in finding occasion for criticism of any constituted authority, and a resentment of any criticism by such authority. These aspects frequently emerge in connection with mission administration.

Ecclesiastic.—The New Testament word *ecclesia* is generally translated by the term " church," and denotes an assembly called out. It conveys the idea that believers are called out of the world by and to the Lord.

In the Madras Field we have two such Tamil Churches—one at Vepery and the other at Ayanapuram. The former is the spiritual home of members living in Madras city, whilst those who live in the villages gather for worship at Ayanapuram.

After much prayer for Divine guidance, an important step in advance was taken recently at Vepery, when Preacher V. S. Ponniah was called by the vote of the Church to assume the

office of Preacher-in-charge of the Tamil Church. This Church was formed in 1900, but until now has been in the pastoral charge of the resident missionary. Various circumstances prevented such a change being made previously, although several years ago, when everything seemed ripe for such a step and all details had been arranged, plans were frustrated at the last moment by the concerted action of a few. By waiting patiently for some years we have secured practical unanimity in the present appointment. Preacher Ponniah has been in the service of the S.B.M. for upwards of twenty years. For three years he was preacher-in-charge of the village church



EUROPEAN STAFF, MADRAS.

at Ayanapuram, and the experience gained there greatly helped to qualify him for his new post at Vepery. So much depends on the way he uses his opportunities, and shoulders his responsibilities at Vepery during his first year there, that I specially crave the prayers of God's people on his behalf.

This year ten disciples have publicly confessed their faith in Christ by baptism and joined the Vepery Church. The present membership of the Church is 98. It should be remembered that quite a number who regard Madras as their home are absentee members—their daily avocation requiring their residence elsewhere for long periods.

By means of collections, subscriptions, and ingathering

festival the Church raised the sum of Rs.520. It is paying thirty rupees monthly towards the support of the preacher, and it meets its own incidental expenses.

The transfer of Preacher Ponniah to Vepery caused a vacancy at Ayanapuram, and the Church there called Preacher Samuel Abraham to fill the office of preacher-in-charge. Preacher Abraham has been on the staff of the S.B.M. for seventeen years. This change has caused some dissatisfaction at Ayanapuram, which we trust will eventually disappear. Your prayers will greatly help towards this end. The members of this Church live in widely scattered villages, and need constant encouragement to persevere in letting their light shine before their neighbours.

During the year seven disciples were baptized and added to the Church, the membership of which now numbers 52. Several members are living in distant parts of India and Mesopotamia. By means of collections, subscriptions and ingathering festival the Church raised Rs.325. Towards the support of the preacher it is paying sixteen rupees monthly, and in addition it meets all incidental expenses.

Humanly speaking, the greatest hope for the future of Christianity in India lies in the growth of a strong self-supporting, self-governing, self-propagating, indigenous Church. With this ultimate goal as our objective we are labouring, and although the rate of progress is slow we trust it will prove sure.

We continue to hold English services at Chintadripet each Lord's Day, almost the entire burden of the work being borne by our good friend Dr. D. Robertson. On the first Sunday of each month the Church meets for communion service, which is conducted by one of our missionaries. Mr. Thrower generally preaches on these occasions. This work is no charge on S.B.M. funds, the money needed for maintenance being raised from outside sources.

Evangelistic.—Our Mission is maintained for the purpose of proclaiming as widely as possible the Gospel of the grace of God. In pursuance of this object we send forth preachers. They are men able to speak of their own personal experience of the grace that bought and sought and saves them.

There has been no serious hindrance to this form of work, but preachers have had to avoid those places and occasions in Madras city, where Extremists and Non-Co-operators have been active. In many places where European missionaries formerly preached in Madras city this is not now possible, because, owing to racial animosity and political unrest, preaching would be provocative of a breach of the peace, and the police authorities will not allow it. Generally speaking, Indian Christians are not interfered with when preaching. In the

villages both European missionaries and Indian Christians can reach as in former times.

We have six preachers regularly proclaiming the Gospel message. They have delivered 4,358 addresses, the total number of hearers being 55,445. Part of the work of the evangelists is the sale and distribution of the Scriptures and of Christian literature, and this has been steadily maintained.

An important branch of the work of evangelism is personal conversation with individuals. By this method we secure closer contact, and are able to deal with doubts and difficulties. Enquirers frequently reveal themselves during personal intercourse. Our evangelists record 3,262 interviews.

At various intervals arrangements are made for our evangelists to go out in bands and concentrate on some particular area. These united efforts act as a stimulus and encouragement to men who generally work alone.

Education.—The manner in which we conduct our schools renders our educational work a branch of our evangelistic work. We have none but Christian teachers on the staff, and the chief emphasis is placed on the teaching of Scripture. The pupils are encouraged to buy copies of the Gospels, and in this way a large proportion of the senior pupils read the Scriptures for themselves. A syllabus of Scripture lessons graded for the various standards is issued to each school, setting definite lessons and lyrics for each week. Provision is made for the regular monthly examination of all pupils in these Scripture lessons.

Pupils are gathered from very many places besides those named in the list, but S.B.M. schools have been established for years in the following centres :—

VEPERY,	SEMMENCHERI,	CHULAI,
PURSAWALKAM,	EGMORE,	THACKERCHERI,
AYANAPURAM,	ARUMBAKKAM,	KOYEMBEDU,
SEMBIYAM,	KOLLUTTUR,	PERUVALLUR,
SEMBARAMBAKKAM,		KONNUR.

The total number of pupils reading in the above schools during the year has averaged 828. The voluntary system being in vogue, we are not able to obtain the high percentage of attendance possible under the compulsory system. Our average daily attendance was 614. The staff of teachers numbers 35. In fees the pupils contributed Rs.317. The Government grants earned by our schools amounted to Rs.2,964. By means of this grant we are able to keep all the Mission property in repair and pay the taxes. We also carry out improvements and repairs to schools, and supply the necessary furniture and general equipment.

In each of the above centres we also conduct a Sunday School, the average attendance every Lord's Day being 486.

Even where there is true faith in Christ Jesus, pupils generally are not allowed by their parents to make a public confession by baptism. Being dependent on their parents, pupils must submit to their ruling. But again and again we have had testimony from the lips of those who have joined the Church in maturer years, that it was through the Scripture lessons taught in the schools that they were first brought to put their trust in the Lord Jesus.

Equipment.—On the spiritual equipment of our Indian workers depends the effectiveness of their service. Experience has taught us that one of the finest ways in which a missionary can spend his strength is in seeking to maintain the Indian staff at a high state of efficiency. With this object in view, Bible Study Classes for all workers and Theology Classes for the preachers are maintained. In each questions are set and written answers given monthly. During the year there is an examination covering the lessons of the whole course. Remembering the isolation of many of our agents, involving the lack of Christian fellowship and the absence of mental stimulus, together with the meagreness of devotional helps, the importance of promoting regular Bible study by means of these classes is evident. At Vepery and at Ayanapuram we have placed a number of Tamil books of reference and devotion, to which our workers have access at all times.

Etcetera.—Both in town and village centres men's meetings are held at a late hour when men are home from work, and these have been the means of giving the Gospel message to a large number of men untouched by our ordinary evangelistic work.

The Tamil I.B.R.A. notes, written by Mr. Watts, form a very useful help in family worship, and we distribute above 200 copies monthly.

Towards the local Gospel Aid Fund our workers contributed Rs.240, and in this way assisted various deserving objects.

A *panchayet*, or council of five of our best workers, act as an advisory body in matters referred to them by the missionary. They also bring to the notice of the missionary any item which they consider affects the best interests of the work and the workers. I value the help rendered by this means.

With thankfulness to God for all He has done and for the way He has led us, we press on in the good work in the name of Jesus, earnestly asking a place in the daily prayers of God's people for our work and for ourselves.

ERNEST A. BOOTH.

Sendamangalam Field.

WE cannot say that the past year can boast of any very striking feature or characteristic. It has been one of entrenchment, consolidation. Some of this fortifying has been carried out under persistent attacks from the enemy, as at Elur; in other places the strengthening of our posts has gone on under more favourable circumstances, as at Kakkaveri. We would fain push out our lines still further into the enemy country by establishing new stations, but until more European aid arrives we must turn our attention to progress in intensive rather than extensive warfare.

Though the year under review covers the most deeply disturbed period in all recent Indian history, we have reason to praise God for having enjoyed the goodwill of our neighbours, and for the quieter atmosphere that now prevails through the country.

Recently we have been working under several big disadvantages—reduced European staff (there has been no single lady missionary in Sendamangalam since autumn, 1920), repeated outbreaks of plague, causing untold inconvenience, and a very heavy building programme.

Building work is now going on in Sendamangalam, Kakkaveri, Muttanchetti, and Elur. When the writer points out that some of these places are twenty and even thirty miles apart, and that in these country parts the missionary must be his own builder and architect, the reader will understand something, but *only* something, of the constant toll demanded on one's time, energy and patience. The Sendamangalam Hostel is now nearly finished, and we have pleasure in furnishing a photo of it for this report. The building stands on a good site in our mission compound, is nearly 90 feet long, and contains boarding master's quarters, dormitory, open dining hall, store and kitchen—all protected by a verandah.

Of all the multifarious activities of a district missionary's life, *camping* undoubtedly demands the most physical exertion and yields the most spiritual good. The first itinerancy of the year was carried out last August, when the political atmosphere of South India was so highly charged, and when we passed through those critical days in the first week of the Malabar rebellion. Stations were visited in the extreme north and south, when we made special effort to come into contact with our enquirers. The first half of January Mr. Brand and I spent in that most interesting and inspiring work at Travancore. The longest continuous camp we have yet made was during February and March, when we covered about 450 miles and preached in about 80 towns, villages and markets. Besides

this there are the almost weekly small camps in connection with inspection of stations and holding weekly services.

Station Evangelism.—The daily preaching of the Gospel by our Evangelists is always considered to be the very backbone of our work. After all is said of our other departments, this stands out as our primary privilege,—the simple declaration of the Message at fairly regular intervals in bazaar and market. This has been carried out by all our preachers, each of whom visits once a fortnight the places given on his list.

The station work at Elur has met with continuous opposition almost from the beginning, but this year our difficulties there have been greatly increased by cholera and smallpox



THE BOARDING SCHOOL HOSTEL, SENDAMANGALAM.

epidemics, serious sickness amongst the workers there, and now recently by the sudden and mysterious mental derangement of Santhosham's wife. At last our evangelist requested to be relieved of his post, so that now we have taken up our stand at a village, four miles away, while we erect our own tiled house at Elur, dig our own well, and thus make preparation for a fresh attack.* When I visited the place last Sunday the non-castes were very friendly (really, this is the root of the trouble), but no Hindu was allowed to fill the necessary office of washerman, barber or carter, to pour water for Christians, or to set his foot inside our threshold.

* Since writing the above Colporteur Narayanan, who has been superintending building operations, has suddenly and mysteriously died on the verandah of our rented house there!

Some of our preachers have been disappointed over their enquirers. Eighteen months ago we had a number of very promising young men on our lists. But the movement that is still stirring India so deeply is not only anti-British, but anti-foreign, and this has caused many an earnest seeker on the point of embracing our so-called foreign religion, to hold back and reconsider the cost. One encouraging case is that of an old, long-standing backslider now spiritually restored. Nearly forty years ago a lad left his village near Erumaipatti, joined a tea estate in Ceylon, came under the sound of the Gospel, confessed Christ, and for many years lived an upright Christian life. Hankering after the old country, he returned to his native village, to find himself the only Christian amidst many thousands of heathen. Fearing to stand alone, he posed for years as an unorthodox Hindu, but at last came to Preacher Dawson and confessed his sin and his miserable life.

During the past year school work has fluctuated. It cannot be gainsaid that the non-co-operation movement has militated greatly against Christian mission schools amongst Hindus and Mohammedans. In such a district as this, where there is no nucleus of Christian scholars in the villages, only those schools with most efficient and industrious teachers can make any headway. Our institutions in Sendamangalam have been well maintained, the Girls' School and Higher Grade School being stronger now than last year. Kondampatti School is temporarily closed for want of a teacher, but the station is occupied by a colporteur. Daily Scripture lessons are taught, and half-yearly Scripture examinations have been held in both circles. Courses of lessons during the year have been : Old Testament Heroes, Elijah and Elisha, and David.

We have nine day schools and three night schools, with a roll of 451.

The **Boarding School** has been strengthened during the year, the number of boarders having risen from 7 to 16. This institution demands personal, patient and continual attention. The Indian parent thinks a world of his child, and is often ready to make amazing sacrifices for him ; so when you begin to handle the food and clothing, and to shape the daily habits of that child, you begin to encounter unlooked-for troubles. Our aim is not only to give these lads the ordinary elementary education, but to give them a thorough Christian home training, win them for the Master, and thus lay a strong foundation for a self-respecting Christian community and provide a really *home-grown* mission staff. Already we have begun to achieve our aim. Dwaraj, our first boarder and a member of our Church, has now become a teacher on the staff. Two scholars,

who a year ago were idol worshippers, now profess conversion and ask for baptism. Others, we are sure, will follow.

The Printed Page.—During the war India gradually awakened to the immense power of the press. Long after it had been used by unscrupulous men for disloyalty and anarchy, the Government made a tardy and belated attempt to enlist its services for loyalty and order. During the past eighteen months we have had unmistakable evidence of the widespread evil wrought by one Tamil copy of "Refutation of Christianity." Yes, it is high time the Lord's people awakened to the vast importance of literature, to the golden opportunities of colportage.

At the beginning of the year our Sendamangalam Church set before itself the aim of selling 10,000 Scriptures this year of 1922. Unhappily both our colporteurs have been frequently called from their ordinary duties to fill other posts; still, the first half of the year marks an improvement. A friend has just compiled a small "Life of Christ" in the words of Scripture, and this is finding its way into many a home where preacher and Bible-woman are forbidden any entrance. Besides some hundreds of school books published by the Christian Literature Society, we have made the following sales :—

Scriptures	2,492
Other books	4,285
	6,777

Finance.—A well-known missionary of South India once told us he believed he would be able to do really good work if only he could be rid of the rupee! How often it seems to obtrude itself between us and our truest service! Yet the rupee is necessary, very necessary; moreover, Christian giving, the giving of rupees, is an integral part of our worship and heartfelt devotion. It is not difficult for our Indian brethren to realise this, for as heathen they had to give so much. Weekly Church offerings amounted to £11 13s. 4d. Sale of books realised £26 10s. Scholars gave a little over £18 in fees. Special donations from England made a sum of £22 10s. Perhaps the weekly collections do not seem a very encouraging sum, but the liberality of our community is chiefly seen in the income of the Gospel Extension Society, which this year rose to £51 3s. Government grants for our schools realised £84 16s. 8d.

It should again be pointed out that, as nearly all these amounts are Indian money, they are handled and controlled by Indian men.

Church.—In Hinduism we find no institution that bears any analogy to that of the Christian Church. It is because of this that missionaries find it so difficult to create and foster the "church sense," the bond of discipleship among the members, the realisation that we are a company of Christians bound together into a corporate body for our mutual aid and for the Master's glory. When Indian Christians arrive at this sense of Church brotherhood and fellowship, the work of Christ in this land will make great strides.

Weekly services for Christians are held in four different centres, each separated by a distance of 10, 15 and 25 miles from the others. The number of Church members is 42, five having been added by baptism this year. D. MORLING.

The Kolli Hills Field.

DURING this our ninth year of work on the Kolli Hills our aim has been as always—the salvation of the soul of the hill-man. We have attempted to reach this central citadel from several directions. We have tried, first of all, the—

Avenue of Intellect.

Our seven evangelistic workers, in their six different stations, have carried on their work of preaching in the villages and teaching in our four schools. We place open-air preaching in the forefront of our missionary programme. All our school teachers give a part of their time to evangelistic work. In the schools we have about 70 scholars. The Ariyur School suffered a setback on account of the baptism of two converts from that village. The people were alarmed, and feared that all their children would become Christians. We are now holding the school in another place, and children are returning. We have also used the

Physical Avenue,

and have often found that medical work has been a direct way to the affections of the patient. During the year 1921 we treated 3,767 separate cases at the Dispensary, totalling 4,930 attendances. Of these, no fewer than 1,226 were malarial fever. There were also 395 cases of skin disease, 772 diseases of the digestive system, 171 ulcers, 36 cases of dysentery, etc. We also attended to 295 injuries, and extracted teeth for 313 persons. Many a patient, who comes to have some pain relieved, stays to hear the story of a Saviour's love.

Industrial Avenue.

With the object of teaching useful trades to the hill-men, and at the same time bringing them under *regular* Christian

instruction, an Industrial School has been started. A properly qualified teacher in carpentry and joinery has been appointed. Some eight of the lads have been trained to use the pit-saw. By their help we have been able to fell trees and saw up all the timber needed in the Mission buildings erected during the past year. At the close of the day these young men all meet together for the Bible lesson and secular instruction.

There are two other avenues not usually mentioned in missionary reports, which we use in our approach to these people. One is the

Economic Avenue.

The hill-man is nearly always in debt. Poverty is at once the cause and the effect of this condition. The moneylenders



OPEN AIR PREACHING ON THE KOLLI HILLS.

get high interest, normally 24 per cent. for loans on good security, and often much higher. We have sought to prove to the victims of usury our friendly intentions by organising Co-Operative Credit Societies for their benefit. At first they thought it was a trick, but experience proved otherwise, and now we have some 230 members in our four registered Co-Operative Societies. Government hesitated at first to register the societies, and the banks refused to finance them, fearing to trust their money to such a class of people. After a lot of persuasion, they made a trial loan of Rs.1,500. The regular

repayment of this first loan gave them confidence, and now upwards of Rs.10,000 (=£666) has been advanced to our societies. This work, of course, is under Government supervision. The last way to be mentioned may be called the

Social Avenue.

The hill people are quarrelsome among themselves, and recently have resorted to the law courts in large numbers. We have endeavoured, I trust with some degree of success, to dissuade disputants from going to law without trying first of all some other means of reconciling their differences. It is not an infrequent occurrence now for the missionary to be asked to arbitrate between two parties in a quarrel, and such arbitration is almost always accepted as final by both sides. We have also endeavoured to promote the social and moral well-being of the community by advocating the cause of temperance.

INTERESTING ITEMS.

Baptisms.—With great thankfulness we record the baptism of four converts during the past year. All four were hill people, one of whom was delivered in a wonderful way from demoniacal possession not long before her baptism.

Fire.—In November, 1921, a midnight outbreak of fire destroyed a block of buildings quite close to the Mission House. The latter is a structure built entirely of wood, and for a few minutes was in imminent danger of catching fire, but was preserved by a merciful Providence.

Property.—Just before the fire Government had assigned some thirty-three acres of land to the Mission for building purposes. The generous and prompt response of the Council to our appeal for help enabled us to rebuild the burnt houses at once. The new land provided a more suitable site than the original one. The new houses are larger and more sanitary than those destroyed. So we feel that the fire has been to us a blessing in disguise. Close to these buildings we have just erected also a dwelling-house for the new Indian sub-assistant surgeon, who is coming shortly (D.V.) to take charge of the dispensary.

First Chapel on the Kollis.—On Christmas Day, 1921, " Mount Zion " Chapel was opened for Divine service. This is the first building to be set apart for the worship of the true God on the Kolli Hills. This small but substantial building of stone and iron has been erected largely by means of special help received from the Christian Endeavour Society at Mount Zion, St. John's Wood, London. It occupies a prominent site on high ground, where it can be seen for miles around.

First Christian Marriage among Hill People.—Soon after the opening of the new chapel a very interesting ceremony took place, when two young hill people were united in marriage. Crowds of hill people looked on in wonderment at this strange and unprecedented spectacle.

Finance.—In addition to the money received through the S.B.M. Treasurer, we thankfully acknowledge special helpful contributions during the past year. The Sunday collections and workers' subscriptions totalled £13 11s. 4d.

J. M. BRAND.

One in this First Year.

SITTING down to write a short article for the Annual Report, I first of all thank God for His guidance, protection, and blessing during this my first year in India. The following are a few facts concerning myself :—

December 6th, 1921.—Valedictory meeting, at which a very large number of friends met to bid farewell to Mr. and Mrs. Booth and myself. Very inspiring is the memory of this happy occasion, when my life was publicly dedicated to the service of Jesus Christ in India.

December 9th.—Said good-bye to the Homeland, boarded the s.s. *Malwa*, and turned my face Eastward.

January 5th, 1922.—Arrived in Madras, after a pleasant and very interesting voyage. I shall not easily forget Gibraltar, the great rock fortress, with its alleged impregnability; the Suez Canal, that wonderful link between Europe and the Orient; Aden, which literally has the appearance of a great cinder; and Colombo, the Clapham Junction of the East, and a bright, up-to-date town.

January 6th.—Commenced the study of Tamil with a munshi. Since this date I have been acquiring an elementary knowledge of the language. I have begun to speak to the children in our schools, in simple sentences, and find this quite helpful. I, however, realise the need of the prayers of our friends in connection with my first examination, which is to take place early in November.

January 8th.—My first Sunday. In the morning I went with Mr. Watts to Ayanapuram. We started about 7.30 a.m. and cycled about a mile, after which the road became very sandy, and we had to walk the remainder of the way. About 80 persons gathered at the service, which commenced at 8 a.m. The one feature of the service that I was able to

appreciate was the singing. The words were of course Tamil, but the tunes I knew well. Our friends sang very heartily. At the conclusion of the service the ordinance of the Lord's Supper was observed, which was conducted by Mr. Watts, and 40 Church members were present. Taking part for the first time in a strange land in this solemn service, and witnessing the reverent and orderly behaviour of the members, was to me a grand illustration of the words, " Ye are all one in Christ Jesus." Although different in colour, race, tongue, and customs, I was certain of the fact that my Indian brethren and myself are one in Christ Jesus.

Before we returned home two young men enquirers were interviewed. This was to me a very significant testimonial to the work being done at Ayanapuram.

In the afternoon I paid my first visit to the schools at Sembiam and Peruvallur. While I was at Sembiam the children sang one of their lyrics, and I was struck with their lusty voices. They would almost raise the roof of an English school!

February 5th.—Made the acquaintance of the Mission Chapel at Chintadripet, and there delivered my first sermon on Indian soil. I have since preached several times at Chintadripet, and am glad to have these opportunities of speaking in the Master's Name.

February 23rd and 24th.—On these days I saw something of the village camping work. On the evening of the 23rd some 300 people gathered for the lantern-illustrated address under the starry heavens at Konnur, and on the 24th I had the pleasure of joining the preachers when they proclaimed the message of salvation in two out-of-the-way villages.

March 1st.—Took over charge of the dispensary from Mr. Watts. Since that date have attended to the ills of about 80 persons—fevers, coughs, cuts, skin diseases, etc.

April and May.—With these months came my first hot season. The thermometer rose to approximately 110 deg. F., but I am thankful to be able to record very good health up to the present.

June.—Enjoyed a refreshing change on the Nilgiris.

During each month I have visited a few of the Mission Schools.

In conclusion, I must say that the past year has been to me one of great blessing, and causes me to look and press forward to my language examinations, and subsequent service with great confidence in my God.

D. A. THROWER.

SUMMARY.

THE following statistics of the different fields may be interesting to our subscribers, and we therefore gladly give them :—

Field.	No. of Stations.	Preachers & P. Teach.	Teachers.	Bible Women.	Other Workers.	Totals.
Madras...	15	7	34	12	3	56
Sendamangalem ...	12	5	16	11	4	36
Kolli Hills	6	4	2	5	3	14
Totals	33	16	52	28	10	106

Our financial year has closed, and we gratefully record our thanks to our gracious God for having supplied all our needs, and given us a small balance to begin the new year with.

Doors are opening wide, which we take as a challenge to our faith, and, by the help of the Lord, we are hoping to enter in where He so definitely seems to be leading us.

As we go to press large opportunities are confronting us; these will be fully set out in the STRICT BAPTIST MISSION HERALD in due course, and we believe, in appealing to our friends and subscribers, we shall not do so in vain.

On Furlough.

IT was with joy that we welcomed back Brother Booth from furlough, and to active service, in January last, and also Brother Thrower to his first term of service in India. They must tell of the work that is going on in the Madras field. The breaking away from that loved work in order to come home on furlough was not so joyful, as we felt that our affections had sunk very deeply in India and the people amongst whom the Master has called us to witness. It has been, however, a very happy, if busy, time at home visiting the various Churches and friends who so nobly support the Mission.

Furlough, in the missionary's vocabulary at any rate, is not synonymous with holiday, for there is plenty of work in the homeland which he is called upon to do. Indeed, I am not sure that many missionaries would have it otherwise, for they are, by visiting the Churches, able to come into contact with those who have been among the spiritual forces behind the scenes, and to thank them for the support that has been rendered. At the same time travelling about from place to place is not always easy work, and I wish to thank all the friends who have so kindly helped to make the deputation work as pleasurable as possible.

A good deal of time has been spent in answering questions, and such time, I feel, has by no means been wasted. In

endeavouring to increase old interest, and to create new interest, it is necessary that questions should be asked and answered. But a large proportion of the questions that have been asked would, I feel, not have been necessary had the questioners been acquainted with the contents of the HERALD. It is, for instance, somewhat disconcerting, after telling of the priests of Hinduism and their sacrifices, to find that the word "priest" only connotes to the enquirer a Roman Catholic priest. The deepest impression that I have received from deputation work is that there is a great lack of detailed information about missions in general, and our own Mission in particular, prevailing amongst our Churches. In spite of the fact that this is the 61st Annual Report of the S.B.M., it has not been an uncommon thing to hear the remark, "I did not know that there was a Strict Baptist Mission."

It was this impression that mainly led to the announcement and organisation of the Young Men's Holiday and Mission Study Camp, the report of which is given in the October HERALD. The camp, though small, was generally felt to be a success in every way, but particularly as a practical demonstration of the value of the study circle method of gaining information. In studying the subject of "The Heathen," for instance, it was surprising how the subject revealed itself by discussing in the circle such questions as, Who are the heathen? What is heathenism? What is idolatry? and Why do people worship idols? The campers have themselves expressed their view of the method in their report, but I would especially urge upon Churches, Bible Classes, Young People's Bands, and others the value of Missionary Study Circles. In the camp it was felt to be so valuable a method that the Editor of the HERALD was asked if he would endeavour to provide suitable questions for study each month upon the articles included in the HERALD. I hope this suggestion will be acted upon.

As we gain more knowledge we recognise the need for more prayer. This is the first and greatest result of study circles. As we understand more fully the forces that are ranged against us in the spiritual warfare to which we are called, we are able to use with more precision and with more daring the weapon of All-prayer. There is nothing at the present time especially that the Mission is needing more than intelligent, earnest, insistent prayer.

As we pray with an intelligent grasp of the circumstances, it will be revealed to us as part of the answer what the Lord wants US to do, whether it be to give ourselves for service at home or abroad, our money to help others, or to be helpers together with God in some other way.

We are eagerly looking forward to our return to India in February next, if the Lord will; and shall feel that some very tangible result of furlough work will be demonstrated if a number of Missionary Study Circles are formed amongst our Churches.

L. WATTS.

Call to the Mission Field.



MR. W. A. KIMBER.

TESTIMONY to my call by grace having been given in the STRICT BAPTIST MISSION HERALD for August, 1922, it is unnecessary for me to dwell upon the subject here. Following my baptism I became a teacher in Chadwell Street Sunday School, and I am sure that the missionary atmosphere which pervades our school has been used of God in preparing me for further service, whilst open-air services have provided a test of one's lung capacity.

Engaged in Government service, I felt that I could never settle down to a life-work in that capacity, and so I sought for God's further guidance. After a time of waiting and praying, the call came in an unmistakable way to consecrate myself wholly to the Lord's service. For a time I was uncertain whether He wanted me in China or in India, but further prayer seemed to point unmistakably to India. Whilst awaiting the reply of the S.B.M., God gave me the words, "I will not fail thee," as a means of encouragement in a special way, and up till now He certainly has not—I believe that He never will. I would ask all who read these words to remember God's cause in India, and that they will pray for those of us who hope to serve Him there.

W. A. KIMBER.

(We have much pleasure in giving a portrait of Mr. Kimber with this brief sketch of his call to missionary work.—ED.)

The Holiday Mission Study Camp.

I AM glad to have this opportunity of making some short reference to the camp which was held at Tuddenham in September. It was a venture of faith in God, for we looked to Him to provide the means and open the way for such a camp; and also of faith in the young men of our Churches, that they would really be keen enough to come. I do not need to enlarge on the fact that faith was rewarded—the October HERALD bears abundant testimony to that fact.

It is particularly gratifying to note how many Churches



THE S.B.M. HOLIDAY CAMP, TUDDENHAM, SUFFOLK.

were represented, most by the presence for the whole or part of the camp week, of some of their members or their pastor, several by the gifts towards camp commissariat. The following Churches are known to have had direct contact with the camp:—Blakenham, Brentford, Chadwell Street, Chelmondiston, Grundisburgh, Horham, Hoxne, Ipswich (Bethesda), Bermondsey, Lynton Road, Notting Hill Gate, Otley, St. John's Wood, Somersham, Stoke Ash, and Sudbourne. For all that that contact meant we are grateful to God, and to those who were the means of the contact.

Our special thanks are due to Mrs. Gooding, of Manor Farm, Tuddenham, for the use of the meadow; to H. F. Harwood, Esq., of Tuddenham Hall, for the use of the chapel; to Mr. E. K. Simpson, M.A., for his most instructive lecture on "The Fallacy of Evolution;" and to Mr. I. Rice for the use of his magnificent lantern.

If the memory of the camp remains with those who came it certainly will remain one of our happiest memories of furlough, and when we are back in India, amongst those scenes which we tried to make more distinct, we shall pray that the seeds sown during that week may bear fruit to the glory of God; and not least of those prayers will be the echo of that so frequently expressed during camp week, that some abiding blessing might rest upon Tuddenham. L. WATTS.

THE "HERALD."

An Appeal to the Regular Readers and "Others."

IT is very probable that you belong to the regular readers of our HERALD. If so, may I ask you to go with us into the New Year, keeping in touch with our beloved Mission through our magazine. But it may be that you are one of the "others." Not greatly interested in missionary work, you do not read about it, and have very little time to think of missionary matters, though you admire missionaries, and perhaps give an annual subscription.

May I appeal to you to become a regular reader? Our work needs your interest as well as your subscription. The Council value such prayerful sympathy. Our missionaries at the front value it too, and surely the work deserves it. For the Lord's sake, for the work's sake, for your own sake, you should read our HERALD each month. Will you do this during 1923, and so help the HERALD to become self-supporting?

Ladies' Zenana Auxiliary.

FROM MADRAS Miss Appleby sends the following interesting report:—

A year ago it fell to my lot to take charge of the L.Z.A. work of the Madras field. Realising as I did that I was taking up a position that had been very efficiently filled from the commencement of the work, it was not without many misgivings that I entered upon it. As I look back over the year, I am conscious of many defects, but through all I know "the Lord stood by me and strengthened me." The knowledge that my friends at home are constantly bearing me and the

work committed to my care before the Father's throne, is a continual source of strength and comfort.

Up till last November the greater part of my time was necessarily given to the study of the language, but since passing the second examination I have not been so closely glued to books. I am trying now to learn the language as it is spoken and understood by the ordinary village woman, and books do not help one much in this matter.

Our staff of Bible-women still numbers 12, but we have had several changes during the year. I was very sorry to lose Rutnamoni, one of our senior workers, last April. She had done faithful work in the Mission, following in the footsteps of her parents, both of whom were for many years valued workers. The death of her husband and circumstances attendant thereto compelled her to seek more remunerative employment. We have filled the vacancy by appointing Annal, one of the converts of the Zenana and medical work, to work in the Sembiam district, and trust she may be much blessed and used there.

Last August our work was interrupted in some parts owing to strike troubles and rioting amongst the employees of the cotton mills. For some days it was not safe for women to be in the streets in the affected area, but happily the trouble did not last long. At the beginning of the year smallpox was very prevalent in many parts, and somewhat hindered our regular visiting. I am glad to report that our workers have been preserved safe from all harm.

Apart from these hindrances, our work has been carried on regularly, our women paying weekly visits to over 600 houses. In this way some thousands of women have heard the Gospel message. The results we cannot measure, but we believe they will be made known when the secrets of all hearts are revealed. But for our encouragement we are given glimpses of how the Word is received in some hearts. Here is one instance told by Elizabeth, who has worked in caste houses of Choolai for many years.

A girl-wife and mother of some sixteen years lay dying. Her relations stood round anxiously watching. Suddenly she spoke, and the words that fell on the ears of the watchers were these: "O Jesus, Thou art calling me! I come! I come! Wait for me," and so saying she passed away. Too timid during life to confess the Name she loved, her dying words showed how well she had listened to the Gospel message, and how the Holy Spirit had blessed it to her.

We believe there are others who secretly love the Lord Jesus, but are afraid to confess Him. There are strong obstacles in the way of any who desire to break away from

heathenism and openly declare themselves Christians. We can but pray for them—we dare not blame. There are others, who seem to be very near the kingdom, who listen attentively, and whom one longs to see brought to the Saviour's feet to acknowledge Him their Lord and Master. For these, too, we pray, that they may be gathered in.

We have now 87 young women learning to read, and in this way they are becoming acquainted with the Word of God, and its teaching is impressed upon their memories. May it become the Word of Life to their souls!

On a festival day in August last year a small band of workers went to Villivakkam for the purpose of distributing tracts and selling Scripture portions to the multitude visiting the temple there. We sold 257 Gospels and Scripture portions. We trust that the Word of God which was in this way carried to many homes may be much blessed to many souls.

During our regular work of the year we have sold 260 Scripture portions and given away a large number of tracts. These are purchased by the Gospel Aid Fund, towards which our workers have contributed Rs.45. This fund also meets any expenses of special evangelistic work.

Our Bible Class meetings have continued through the year, and though I have felt a very inefficient leader, I trust the time has not been spent in vain. The women have all taken part in the meetings, some bringing very good papers on the topics under consideration.

In our little dispensary 1,375 attendances have been recorded. This is a slightly lower figure than last year, but may be largely accounted for by the fact that for about three months at the beginning of the year I had to give up medical work, as Mr. Thrower had to be accommodated in the dispensary, there not being sufficient room in the bungalow. I have found the medical work very interesting, especially in cases where results could be seen. Often one does not know the results of medicine given, as the patient frequently does not return, but sometimes a grateful woman comes to introduce a new patient because she herself has been relieved. Bible-woman Lily continues to attend and talk to the patients, and in this way they get not only medicine for their bodies, but food for thought. Lily has a very winning manner, and always gets a ready hearing. Voluntary contributions of patients, made mostly in pies (the twelfth of an anna), have amounted to Rs.2.8.3.

I look forward now to a year of service without any dread of a language examination hanging over me, and trust that a year of blessing is in store for our work here.

From SENDAMANGALAM our honorary worker, Mrs. Morling, sends the subjoined descriptive account, which will be read with prayerful interest :—

In recording past experiences, one would always prefer to remember the bright days when all seemed prosperous, and to forget those clouded with disappointments and anxiety. Yet, as in the world of nature the dark cloud is the vehicle of the precious rain for which the thirsty earth longs, so in Christian



RAJAMMAL, A NEW WORKER AT ERUMAIPATTI.

service we often find that seasons of trial are the precursors to the outpouring of spiritual blessings. It is therefore with no sense of despondency that we record the following.

The year 1921-22 has been one of peculiar trial for the Zenana department in the Sendamangalam field ; it has seemed at times as though the evil one was doing his utmost to cripple the good work. At the opening of the year we received the news that through continued ill-health our sister, Miss Ireland,

would not be able to return to India to resume her labours. Early in the autumn plague broke out in Kamati Teruvu, a suburb of Sendamangalam. It spread rapidly, so that soon no work was possible there. Our Bible-woman and several of her family were attacked by it, and though all recovered at the time, the youngest child died later through the after-effects. Eventually we were obliged to leave the district. Then the epidemic spread to Sendamangalam, and for three months the town was evacuated, so our three Bible-women there were able to do very little work.

Following this we received the news of a village fire at Varagur, in which our Mission premises were destroyed; this necessitated the removal of Grace to another station, so the work at Varagur is temporarily at a standstill.

There has also been more sickness amongst the staff than in any preceding year. Our senior worker at Elur was seriously ill with pneumonia for two months; the junior worker was at the same time in hospital with fever. She returned home, but while still in a weak condition and alone in the village (her husband being out on tour), she received a severe shock from some unknown source, which deprived her of her reason. She was removed to Salem, where she remained in confinement for three months. I am thankful to say she has been mercifully restored, and will soon, we hope, be fit for work again. Several others of the staff have also been laid aside by sickness.

These and other difficulties have tempted us at times to be very despondent, but they have also driven us to prayer, and are, we believe, some of those " all things " which will work together for good. The necessity of abandoning some stations has led to the opening of others. Sickness has resulted in transfers and changes in staff, which we trust will be for the real progress of the Kingdom.

Notwithstanding hindrances, we rejoice to find that the year's statistics register an advance on the previous year; 10,371 visits have been paid by our Zenana staff, and by this means a total adult audience of 25,936 has been reached. It is not easy for our Bible-women to sell books, as in most of the villages the adults are quite illiterate, and have not the slightest desire to learn. We have, however, sold 150 Scripture portions and distributed a fair number of tracts and booklets. Forty women and girls have been learning to read during the year.

To me the most interesting part of the year's work was the two months spent in camp; this was, perhaps, partly on account of the novelty of tent life. We visited a number of places that we cannot touch in our regular station work; the

kindly reception and ready hearing we received in some villages were most pleasing and encouraging. I have not been able to do regular medical work in Sendamangalam, but took a supply of medicines on tour, and was able to use them to good advantage; at some places we were besieged by patients, so that I could do very little other work. This department and the showing of lantern pictures are exceedingly useful in breaking down barriers where the villagers are inclined to be hostile or shy of us.

The business man at the close of a year's work takes stock, balances his books, and ascertains the exact profit or loss he has sustained. In the spiritual realm this is impossible; we cannot tell "whether shall prosper, either this or that," but we know that God works in unexpected ways: often when things look most unpromising the secret influences of the Holy Spirit are working out His purposes of grace. He has promised that His word shall not return unto Him void, and although we have not seen this year the definite results that would give us so much joy, yet we know that the Gospel has been prayerfully and faithfully preached in many heathen homes, and that there are those who have gladly received and acknowledged Jesus Christ as Saviour and Lord, though they shrink from the consequences of open profession. For such we would particularly ask your prayers.

During the past months I have visited the various stations and accompanied the Bible-women as often as circumstances have permitted. Bible Classes for the workers have also been conducted each month. But I realise that the supervision I am able to give is quite inadequate to the requirements of the work. The long distances between the occupied districts make it necessary that the Zenana missionary should spend a good part of each month away from headquarters, and this can only be done by one whose whole time can be given to the work.

There are splendid opportunities for advance all around us; there is yet much land to be possessed. Shall we not deem it our highest joy and privilege if God calls us to take a personal share in His work here?

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Mrs. Brand (also an honorary worker) writes from the KOLLI HILLS:—

It is with deep thankfulness that we record another year's work among Kolli Hill women. In six nadus (or districts) Bible-women have been at work, Valappoor at last having one to itself. For years this nadu, with all its needs, has been on our hearts, but only this year have we been able to place a married teacher there, whose wife Naomi is visiting among its many villages.

Ariyur adjoins this nadu, and the workers are able to meet on Sundays for service, the converts joining with them in worship. This neighbourhood, like Valappoor, is well populated, and the Bible-woman there has plenty of villages to visit.

Puliyampetti continues to be a centre of interest, and we hope and expect to see yet greater things from that remote corner of the hills. Bible-woman Rachel has, besides her visiting, the equally important duty of instructing the women who have lately joined us. They need so much help and patient leading.

Bible-woman Mary in Kurangunadi continues to visit the circle of villages that surrounds their house. We thank God that He spared her life for further service; in the last influenza epidemic she seemed to be slipping away from us.

I was with our Sister Ranjitham in Mulakuni a few days ago, and received a hearty welcome in the villages we visited. She has been here five years now, and as other workers are being changed she, too, may move on. We find a change now and then is good for all.

Here in Valavandi, Gnanamoni is visiting around, and is instructing Velachi, a patient who is staying here for treatment, and who also has a desire to be a Christian. Will all who have glanced through this short report pray for this dear woman, who seems to us not far from the kingdom of God?

* * * * * *

Home News.—For many months we have been much in prayer, and many appeals have been made through the pages of the HERALD for more L.Z.A. workers, and we as a Committee believe that God has sent us an answer in the person of Miss Betts, whose call by grace and to the mission field appears on another page. Will our friends continue in prayer that more workers may be thrust forth, both from the homeland and from among our Indian sisters who know the saving grace of the Lord Jesus Christ? In Madras we need to increase our staff to 15 Bible-women; at Sendamangalam we need at least the same number; on the Kollis six or eight workers, and from the homeland another sister to go forth; but we must have God-sent workers, filled with the Holy Spirit and desiring with a great desire to spread the good news of salvation.

Our thanks are due to Mrs. Watts, who, in spite of family duties, has very kindly helped forward the work at home by visiting a number of our branches, and we trust the messages will bear much fruit. Owing to the limited number of engagements that Mrs. Watts has been able to undertake, some of the branches have had to forgo the pleasure of hearing her,

and while we regret this, we know that the disappointed ones will appreciate the circumstances.

The Lord has graciously constrained our friends to contribute liberally during the past year, and we would first thank our God and then all the subscribers. At the same time we would point out that, as we have now a missionary in training, the calls upon our funds will be larger during the coming year than the past. We are also hoping to soon welcome more workers.

Again we tender grateful thanks to our many local secretaries and other friends, to whose efforts the L.Z.A. owes much. "God is not unrighteous to forget your work and labour of love, which ye have showed toward His Name."

God's Leadings.

A BRIEF record sent by our L.Z.A. missionary-designate, Miss E. M. Betts :—



MISS BETTS.

It was when I was a scholar in Orford Hill Sunday School that the work of grace in my heart was begun. I remember, when about twelve years of age, hearing Mr. Polly, of Colchester, and I think it was through the instrumentality of his preaching that the first desires after better things were awakened. At this time I was called to the Master's service by becoming organist. This proved to be the first link in the chain of my active spiritual life. Later I was brought to a fuller knowledge of Divine things. When turning to the I.B.R.A. portion one day, I realised with perfect clearness that the Lord was speaking to me in the words of Isa. xliii : "Fear not : for I have redeemed thee : I have called thee by thy name ; thou art mine," etc. I realised also that pardoning grace had been bestowed, and on November 24th, 1912, I was baptized by Pastor C. A. Guy. Afterwards work in the school was commenced, and many happy times have been spent there in the capacity of teacher and secretary.

Always I have been keenly interested in mission work. I remember on various occasions, when hearing a missionary address, I have felt wonderfully stirred, and have been

conscious of a great longing to participate in the labours of this very extensive field. A few years ago, when an appeal was made for a lady missionary, I was constrained to send in an application, but it proved not to be the appointed time, for the way was blocked by the doctor refusing his certificate. The desire to be used for mission work, however, would not be quenched, and it found vent with the L.Z.A. Branch at Orford Hill.

Time passed, and under the circumstances which followed it did not seem at all likely that I should ever hear those words directing me to the foreign field : " This is the way, walk ye in it," and yet it was so. Again—for months—the urgent need for workers in India became a real trouble to me, reinforced by the appeals in the HERALD from time to time, directing my attention to the Voice, which said, " Whom shall I send?" There were times when I felt I could respond, " Here am I : send me," if only I could feel justified in leaving my work in the Church and school, my home and friends. Eventually, however, I was compelled to seek proof of what was the Master's will in the matter, and so my application was submitted ; the former obstacle was removed, and a spirit of calm resignation was given to commit all to His hands.

Many times have opposing forces been at work, but through all and above all comes the Voice again, " Wilt thou . . . for My sake? " Then the heart seems filled with all that has been done for " our sakes," and grace has been sought for, which enables one to say ready and willingly :

"I'll go where you want me to go, dear Lord ;
I'll do what you want me to do."

" And this they did . . . first gave their own selves to the Lord, and unto us by the will of God " (2 Cor. viii. 5).

The following are the names of the Biblewomen of the various fields :—

MADRAS.

Biblewoman.	*Station.*
Elizabeth	Choolai
Sampooranam	Kilpauk
Arseervatham	Berimet
Sarah	Berimet
Jeevamoni	Semberambakkam
Sooranam	Arambakkam
Gnanathelam	Egmore
Lily	Purasawalkam
Elizabeth	Konnur
Rachel	Koyembedu
Anna	Ayanapuram
Annal	Sembiam

SENDAMANGALAM.

Biblewoman.	*Station.*
Rutnammal	Sendamangalam
Annapooranam	,,
Muthammal	,,
Tharamavadivu	Potanam
Paripuranam	Pariya Palliyam
Gnanabranam	Erumaipatti
Rajammal	,,
Grace	Varagur
Manomoni	Rasipur
Kirubai	Elur,
Thanam	

KOLLI HILLS.

Biblewoman.	*Station.*
Ranjitham (Mrs. Vedanayagan)	Kurunganadl
Mary (Mrs. Devarakam)	Puliampetti
Rachel (Mrs. Seenavasagam)	Ariyur
Gnanamoni (Mrs. Soloman)	Sakkaraipetti
Naomi (Mrs. Devadason)	Valappoor

SUMMARY.—INCOME AND EXPENDITURE ACCOUNT.

INCOME.

	£	s.	d.	£	s.	d.
Cash Balance, Oct. 1, 1921—						
At Bank—Deposit A/c	1,050	0	0			
,, Current Account	321	3	8			
2½% Consols at Cost ...	340	0	0			
,, ,, ,, ...	21	15	0			
5% War Loan	950	0	0			
				2,682	18	8
Income during the Year—						
General Fund :—						
Subs. and Donations	3,525	18	8½			
Envelope Collections ...	209	19	0			
Mr. Morling's Children's Fund	60	0	0			
Interest on Deposit A/c	16	9	5			
,, ,, Consols ...	12	5	0			
,, ,, 5% War Loan	50	0	0			
				3,874	12	1½
HERALD Fund	217	4	2½			
Hospital and Medical Fund	6	8	0			
* Pension Fund	76	14	5			
				300	6	7½
Ladies' Zenana Auxiliary—						
General	892	18	2			
				892	18	2
				£7,750	15	7

EXPENDITURE.

	£	s.	d.	£	s.	d.
Expenditure for the year—						
General Fund ...	3,983	7	8½			
HERALD Fund ...	345	5	11			
Missionaries' Life Insurance	14	19	11			
Pension Fund ...	160	0	0			
General Voyage A/c	151	6	9			
Madras Boarding School ...	328	9	9½			
Ladies' Zenana Auxiliary, Gen.	101	0	10			
,, ,, Medical A/c	20	19	4			
,, ,, Voyage A/c	—	—	—			
				5,105	10	3
Cash Balance—						
At Bank, Deposit Account	900	0	0			
,, Current Account	433	10	4			
2½% Consols at cost	340	0	0			
2½% Consols at cost	21	15	0			
5% War Loan ...	950	0	0			
				2,645	5	4
				£7,750	15	7

* Owing to an oversight the 1¼% of the General Fund income was omitted to be transferred to the Pension Fund, this has now been done, and will appear in next year's accounts.

GENERAL ACCOUNT.—*October 1st, 1921, to September 30th, 1922.*

INCOME.	£	s.	d.
Balance, Oct, 1921—	227	11	6
Subscriptions and Donations, 1921-1922 ...	3,525	18	8½
Mr. Morling's Children's Fund	60	0	0
Envelope Collections ...	209	19	0
Interest on Deposit Account	16	9	5
Interest on Consols ...	12	5	0
,, ,, 5% War Loan	50	0	0
Transferred from L.Z.A. for extra Rent	20	0	0
,, ,, ,, Report	10	0	0
,, ,, ,, Indian Salaries	407	7	0
,, ,, ,, for Building in Koyembedu	8	15	0
	£4,548	5	7½

EXPENDITURE.	£	s.	d.
By Remittances to India for Missionaries' Preachers', Teachers', &c., Salaries and Mission Account	2,940	16	10½
,, Ministerial, General, Deputation, and Committee Room Expenses	167	0	5
,, Missionary on Furlough, &c.	208	5	5
,, Missionary Boxes, Stationery, Postages, &c.	43	19	0
Printing and Report	58	7	0
Advertising, &c.	42	3	0
,, Secretary's Salary and Office Expenses	306	0	0
,, Missionaries' Children	184	0	0
,, Transferred to Voyage Account	80	0	0
,, ,, ,, HERALD Fund *re* deficit	117	11	8½
,, ,, ,, Miss. Life Insur., Fund	8	6	11
Mr. D. A. Thrower— Livingstone College Fees	32	16	0
Balance ...	358	19	3½
	£4,548	5	7½

BALANCE SHEET.—*As at September 30th, 1922.*

LIABILITIES.	£	s.	d.
General Fund	358	19	3½
Pension Fund	55	9	6
Madras Boarding School	254	8	3½
Medical and Hospital Fund...	148	4	4½
General Voyage Account	129	9	1
Ladies' Zenana Auxiliary, General	1058	16	10½
,, ,, Voyage Account	266	12	11
,, ,, Emergency Fund	250	0	0
,, ,, Medical Fund	123	5	0
	£2,645	5	4

ASSETS.	£	s.	d.	£	s.	d.
By Balance at Bank—						
Deposit Account	900	0	0			
Current Account	433	10	4			
				1,333	10	4
By Investments *re* General Fund—						
2½% Consols at cost	340	0	0			
,, ,, ,,	21	15	0			
5% War Loan at cost	950	0	0			
				1,311	15	0
				£2,645	5	4

In accordance with the provisions of the Companies (Consolidation) Act, 1908, I, William Littleton, practising as a Certified Public Accountant at 126, Bishopsgate, London, E.C. 2, hereby certify that I have obtained all the information and explanations I require as Auditor. I have examined the Deposit Book for the £900, also the Securities for the £340 and £21 15s. and £950 invested on behalf of the General Fund, and the £1,938 and £160 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, 1922.

9th October, 1922

WILLIAM LITTLETON, F.C.P.A.

Sundry Accounts.

HERALD FUND.

	£	s.	d.		£	s.	d.
Subscriptions, 1921-22 ...	217	4	2½	Printing "Heralds" and Postages	345	5	11
Transferred from L.Z.A.	10	10	0				
Balance deficit from General Fund	117	11	8½				
	£345	5	11		£345	5	11

HOSPITAL AND MEDICAL FUND.

	£	s.	d.		£	s.	d.
Balance, October, 1921...	141	16	4½	Balance	148	4	4½
Subscriptions, 1921-22 ...	6	8	0				
	£148	4	4½		£148	4	4½

PENSION FUND.

	£	s.	d.		£	s.	d.
Balance, Oct., 1921 :—				Investments :—			
Investments and Cash	2064	3	11	L.C.C. Stock and 2½% Consols at cost ...	1631	0	
Interest on Investments	75	13	5	5% War Stock ...	307	0	
Subscriptions, 1921-22 ...	1	1	0	5% War Loan, 1929-47 £176 17s. 2d. at 89⅞% = £158 19 0			
Transferred from L.Z.A. General Fund—				Com. & Stamp 1 1 0			
1¼% on £1014 10s.	12	11	2		160	0	0
				Balance	55	9	6
	£2153	9	6		£2153	9	6

The Interest of 1¼% to be credited to this fund on Total Receipts from General Fund has been overlooked and will be dealt with in the next year's Account.

MISSIONARIES' LIFE INSURANCE FUND.

	£	s.	d.		£	s.	d.
Balance, October, 1921 ...	6	13	0	Insurance Premium ...	14	19	11
Trans. from Gen. A/c ...	8	6	11				
	£14	19	11		£14	19	11

MADRAS BOARDING SCHOOL.

	£	s.	d.		£	s.	d.
Balance, October, 1921 ...	582	18	1	Sent to Madras	328	9	9½
				Balance	254	8	3½
	£582	18	1		£582	18	1

GENERAL VOYAGE ACCOUNT.

	£	s.	d.		£	s.	d.
Balance, October, 1921...	200	15	10	Mr. L. Watts' Passage ...	151	6	9
Transferred from General Account	80	0	0	Balance	129	9	1
	£280	15	10		£280	15	10

LADIES' ZENANA EMERGENCY FUND.

	£	s.	d.		£	s.	d.
Balance, October, 1921...	130	0	0	Balance	250	0	0
Transferred from L.Z.A. General Account ...	120	0	0				
	£250	0	0		£250	0	0

L.Z.A. MEDICAL ACCOUNT.

Balance, October, 1921...	94	4	4	Donation to M.S.M. (Dr. Neatby)	1	1	0
Transferred from L.Z.A. General Account ...	50	0	0	Grant for Madras ...	10	7	10
				,, Sendamangalam	9	10	6
				Balance	123	5	0
	£144	4	4		£144	4	4

LADIES' ZENANA AUXILIARY.

Balance, October, 1921...			1006	2	8½	Boxes			12 12 0
Donations in cc Gift Week	199	2	4½			Deputation Expenses ...			3 5 0
Other Donations ...	693	15	9½			Home Expenses, etc. ...			19 3 10
			892	18		Transferred to Gen. A/c—			
						Herald ...	10	10	0
						Reports ...	10	0	0
						Rent ...	20	0	0
						Pension Fund	12	11	2
						Indian Sals.	400	19	11
						Building in Koyembedu	8	15	0
						Bal. in India of Rs. 100	6	7	1
									469 3 2
						Part Training Fees for New Missionary ...			66 0 0
						Transferred to—			
						Emergency Fund ...			120 0 0
						Medical Account ...			50 0 0
						Voyage Account ...			100 0 0
						Balance			1058 16 10½
			£1899	0	10½				£1899 0 10½

L.Z.A. VOYAGE ACCOUNT.

Balance, October, 1921...			166	12	11	Balance			266 12 11
Transferred from L.Z.A. General Account ...			100	0	0				
			£266	12	11				£266 12 11

Form of Bequest.

"*I give and bequeath to the Treasurer for the time being of* THE STRCT 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, 1921, to September 30th, 1922.

—:o:—

	£	s.	d.
Acton, *Tabernacle*—			
General	2	0	6
Heralds	1	16	1
Aldringham—			
General	1	2	3½
Amersham—			
General	7	0	0
Ampthill—			
General ...		3	6
Heralds ...		1	6
Aston Clinton—			
General	1	10	0
Attleborough—			
General	1	0	0
Heralds		2	0
Aylesbury, *Walton Street*—			
General	6	17	6
Balcombe—			
Heralds ...		3	0
Basingstoke—			
General		18	0
Heralds		8	0
Bassett Street, *Keppel St.*—			
General	6	5	7
Heralds	1	2	0
Bath, *Bethel*—			
General	12	0	5
Heralds	1	8	8
Bath, *Providence*—			
General	6	6	0
Heralds		12	0
Beccles, *Martyrs' Memorial*—			
General	3	5	2½
Heralds		13	10
Bedmond, *Bethesda*—			
General		10	6
Heralds		2	6
Berkhamsted, *Beulah*—			
General	10	1	8
Heralds		12	0
Berkhamsted Common—			
General	5	19	9
Heralds	1	7	0
Bermondsey, *Lynton Rd.*—			
General	226	6	0
Heralds	30	0	0
Bethersden—			
General	1	17	0
Bethnal Green, *Hope*—			
General	2	5	0
Bexley Heath—			
General	1	2	6
Heralds		17	6
Bierton—			
General ...	5	0	0
Heralds ...		15	0
Birmingham, *Zoar*—			
General		5	0
Heralds		3	0
Blackburn—			
General ...		5	4
Blakenham—			
General	2	13	1
Heralds		2	6
Bolton, *Dorset Street*—			
General	3	15	11
Heralds		13	0
Borough Green—			
General	17	16	0
Heralds	1	10	0
Bradford—			
General	3	10	8
Heralds		5	0
Braintree, *Salem*—			
General	2	18	0
Brentford, *North Road*—			
General	43	14	2
Heralds	4	1	6
Brighton, *Prarthana Sabha*—			
General	50	3	0
Heralds	4	1	0
Brighton, *Ebenezer*—			
General	9	1	0
Brighton, *Tabernacle*—			
General	1	0	0
Brixton, *Tabernacle*—			
General	4	15	0
Bromley, *College Slip*—			
General	2	16	0
Heralds		14	2
Broseley—			
Heralds			4
Calcutta—			
General	1	1	0
Heralds		4	0
Cambridge, *Eden*—			
General	23	9	7
Heralds	5	8	8
Chadwell Street, *Mount Zion*—			
General	130	9	1
Heralds	5	7	6
Chatham, *Enon*—			
General	5	10	0
Chatteris—			
General	3	7	6
Heralds		1	0
Chelmondiston—			
General	2	10	0
Heralds		10	0
Chelmsford—			
General	20	15	10
Heralds	2	0	11

	£	s.	d.
Cheltenham—			
General	2	0	0
Chesham, *New Town*—			
General	3	19	4
Heralds		12	0
Chichester—			
General		15	0
Heralds		2	0
Chorley (Lancs.)—			
General	5	0	0
Clacton—			
General	1	12	8
Heralds		5	0
Clapham, *Rehoboth*—			
General	3	6	6
Clapham, *Courland Grove*—			
General	58	6	8½
Heralds	2	0	0
Clapham Junction—			
General	1	0	6
Heralds	1	2	0
Claydon—			
General ...	2	10	0
Coalville—			
General ...	1	0	0
Colnbrook—			
Heralds	1	0	0
Coventry—			
General	2	4	0
Heralds		4	0
Cranbrook—			
Heralds ...		4	6
Cranleigh—			
General ..	1	2	4
Heralds ...		10	0
Cransford—			
General	3	10	0
Heralds		9	6
Crowborough—			
General	1	5	0
Crowfield—			
General	4	19	9½
Heralds	1	11	0
Croydon, *Derby Road*—			
General	25	6	11½
Heralds	4	1	0
Croydon, *Salem*—			
General	3	17	6
Croydon, *Tamworth Road*—			
General	3	10	0
Datchet—			
General ...	1	10	0
Dorking—			
General	12	11	0
Heralds		10	0
Dunstable—			
Heralds ...		11	0
Eastbourne—			
Heralds ...		2	6
East Ham—			
General ...	1	0	0
Eaton Bray—			
General ...		10	0
Egham, *Ebenezer*—			
General		7	6
Elthorne Road, *Ebenezer*—			
General	3	5	0
Epsom, *Salem*—			
General	3	7	6
Heralds		7	6
Erith, *Providence*—			
General	2	7	0
Farnham—			
General ...		7	0
Fleckney—			
General	3	8	0
Folkestone, *Zion*—			
General	1	9	0
Heralds		6	0
Fressingfield—			
General	11	11	0½
Heralds	1	9	3
Friston—			
General	1	0	0
Fulham, *Ebenezer*—			
General	5	11	2
Heralds	2	8	0
Gaddesden Row—			
General		10	0
Glemsford—			
General	3	17	0
Heralds		6	0
Gravesend, *Zoar*—			
General	2	15	0
Heralds		10	0
Grays, *Ebenezer*—			
Heralds		4	4
Great Gransden—			
General	5	0	0
Great Yarmouth, *York Road*—			
General	15	5	5½
Heralds		14	3
Greenwich, *Devonshire Road*—			
General	6	7	5
Heralds	3	7	11
Guildford, *Old Baptist Chapel*—			
General	85	3	4
Heralds	2	13	4
Hail Weston—			
General		12	4
Halstead, *Providence*—			
General	10	7	5
Handcross—			
General		1	0
Heralds		6	0
Hartley Wintney—			
General	11	15	3
Heralds		7	0
Harwich, *Ebenezer*—			
General	5	3	9
Heralds		3	0
Haslemere—			
General ...	4	15	10
Hastings—			
General ...	1	1	0
Heralds ...		3	0

	£	s.	d.
Hatfield, *Perevol*—			
General		10	0
Haworth, *Hall Green*—			
General	40	14	8
Heralds		11	0
Hedge End—			
General	4	5	0½
Heralds		16	6
High Wycombe, *Zion*—			
General	10	2	0
Heralds	2	5	6
Hitchin—			
General	2	2	0
Hollinwood—			
General	11	0	0
Heralds		13	0
Homerton Row—			
General	21	3	9
Heralds		17	6
Horham—			
General ...	39	6	11
Heralds ...	3	10	1
Horley—			
General	12	8	4
Heralds		7	6
Horsham, *Rehoboth*—			
General	1	10	0
Hounslow, *Zoar*—			
General	67	15	2¼
Heralds	2	1	5
Hoxne—			
General	5	9	8¼
Ilford, *Ebenezer*—			
General	11	13	8
Heralds	2	12	4
Ipswich, *Bethesda*—			
General 127		11	1½
Heralds	3	3	9
Ipswich, *Zoar*—			
General	1	9	0
Heralds		12	0
Irthlingborough—			
General	6	1	7½
Heralds		12	8
Isleworth—			
General ...		15	10½
Kenninghall—			
General	4	3	4
Heralds		3	0
Kilburn, *Ebenezer*—			
General	7	17	8
Heralds	1	6	0
King's Langley—			
General	8	1	10½
Heralds		12	4
Kingston, *Providence*—			
General	10	12	0
Lakenham—			
General ...		4	6
Laxfield—			
General ...	11	4	10
Heralds ...	1	0	0
Leicester, *Ebenezer*—			
General	4	17	6
Leicester, *Providence*—			
General	14	0	0
Heralds		4	6
Leicester, *Zion*—			
General	21	0	0
Heralds		19	6
Lessness Heath—			
General	2	10	0¾
Heralds		14	10
Lewes, *Jireh*—			
General	5	15	0
Lewisham, *College Park*—			
General	15	11	8
Heralds	2	4	0
Leyton, *Goldsmith Road*—			
General	12	15	0
Heralds		13	0
Limehouse, *Elim*—			
General		17	6
Heralds		7	6
Lingfield—			
General ...	1	0	0
Lode—			
General	7	9	3
Heralds	1	0	0
Long Marston—			
General ...		10	0
Heralds ...		12	0
Loughborough—			
General	1	1	0
Madras—			
General	5	5	0
Manor Park—			
General	20	8	1
Heralds	1	9	9
March, *Providence*—			
General	14	10	5
Heralds	1	13	4
March, *Whittlesea Road*—			
General	3	7	0
Margate, *Rehoboth*—			
General	3	16	5
Heralds	1	4	11
Masbro'—			
General ...	5	18	6
Mayford—			
General	1	0	0
Heralds	1	2	6
Mendlesham Green—			
General		6	0
Meopham--			
General		9	0
Heralds	1	0	0
Middlesbro'—			
General	13	19	10
Heralds	1	0	0
Morley, *Zion*—			
General	3	4	4
Needingworth—			
General	2	0	0

	£	s.	d.
Newcastle-on-Tyne—			
General	6	13	9
Heralds		18	6
New Cross—			
General ...		10	0
Newick, *Zion—*			
General	1	16	10
Newquay (*Cornwall*), *Ebenezer—*			
General	2	17	8
Heralds	1	4	3
Newton Abbott—			
Heralds		10	0
Newton Toney—			
Heralds ...		7	0
Norbiton, *Zion—*			
General	25	8	8½
North Finchley, *Soho Memorial—*			
General	6	2	0
Heralds		14	0
Northampton, *Providence—*			
General	1	5	0
Heralds		10	0
Norwich, *Orford Hill—*			
General	10	3	11
Heralds	1	1	0
Notting Hill Gate, *Bethesda—*			
General	16	15	0
Heralds	1	2	0
Occold—			
General ...	6	11	10½
Heralds ...		12	0
Otley—			
General	5	5	0
Heralds		17	3
Oundle, *Zion—*			
General	3	4	11
Heralds	1	14	0
Over—			
General ..	7	0	5½
Heralds ...		14	0
Peckham, *Zion—*			
General		19	3
Heralds		6	3
Plymouth, *Emmanuel—*			
General	3	0	0
Heralds		10	6
Portsmouth, *Rehoboth—*			
General	2	17	6
Heralds	1	0	0
Poynings—			
General	1	3	6
Prahran, *Hope—*			
General	1	13	3
Heralds		10	0
Prittlewell, *Providence—*			
General	28	2	0
Heralds	3	3	0
Ramsgate—			
General	2	17	6
Heralds	1	7	0
Rattlesden—			
General ...		6	6
Raunds—			
General	1	0	0
Reading, *Providence—*			
General	4	12	2½
Heralds	1	10	0
Richmond, *Salem—*			
General	18	10	10
Heralds		2	6
Rishangles—			
General	1	1	6
Rowley Regis, *Providence—*			
General	3	6	0
Heralds		18	0
Royton, *Bethesda—*			
General	15	3	1
Heralds		8	2
Rushden, *Succoth—*			
General	1	5	0
Heralds	1	3	0
St. Albans, *Bethel—*			
General	3	8	6
Heralds		18	0
St. John's Wood, *Mount Zion—*			
General	138	16	1½
Heralds	10	11	0
Medical	4	2	0
Pension Fund	1	1	0
St. Neots—			
General	15	14	4
Heralds		12	0
Medical	2	6	0
Sale, *Stanley Grove—*			
General		10	0
Heralds		10	0
Salhouse—			
General ...	1	5	5
Heralds ...		4	0
Sipson—			
General	20	0	0
Smithfield (*N.S.W.*)—			
General	1	1	0
Somersham—			
General ...	2	3	9
Southend—			
General ...		2	0
Southborough—			
General ...		5	0
Southport—			
General	1	0	0
Southsea—			
General		10	0
Staines—			
General	8	3	6

	£	s.	d.
Stevenage, *Albert Street*—			
General		13	0
Heralds		6	0
Stisted—			
General	1	2	0
Stockley Mission—			
General	4	0	3
Stockwell, *Rehoboth Jireh*—			
General		10	0
Stoke Ash—			
General	14	11	4
Heralds	1	5	0
Stoke Golding—			
General	1	2	0
Stonham Parva—			
General		10	7
Heralds		6	0
Stowmarket—			
General ..		10	0
Stradbroke—			
Heralds		10	0
Stratford, *Gurney Road*—			
General	28	12	3½
Heralds	2	14	2
Streatham, *Hambro Road*—			
General	1	6	6
Sturry—			
General ...	2	9	4
Heralds ...		8	8
Sudborne—			
General	6	6	0
Heralds		3	4½
Sunderland, *Jireh*—			
General		11	0
Heralds		5	0
Swancombe—			
Heralds		10	0
Swindon, *Providence*—			
General	7	1	7
Heralds		16	0
Sydney (*N.S.W.*), *Temple*—			
General	10	10	0
Sydney (*N.S.W.*), *Belvoir Street*—			
General	5	19	0
Tadworth—			
General	27	0	8
Heralds		11	6
Tenterden, *Jireh*—			
General	1	19	6
Heralds		7	0
Thame—			
General	4	0	0
Heralds		9	0
Tollington Park, *Zoar*—			
General		3	6
Heralds	1	12	6
Tottenham, *Ebenezer*—			
General	8	5	1
Heralds	3	0	0
Tring, *Akeman Street*—			
General	81	1	7¾
Heralds	3	5	8
Tring, *Ebenezer*—			
General	3	3	5
Trowbridge, *Zion*—			
General	12	2	7
Heralds		8	6
Tuddenham—			
General		7	4
Tunbridge Wells—			
Heralds		4	6
Tunstall—			
General	2	0	0
Heralds		15	0
Walsall, *Midland Road*—			
General	26	8	9
Heralds	1	2	6
Walsham-le-Willows—			
General	7	11	8
Walthamstow, *Church Hill*—			
General	24	15	9
Heralds		19	0
Walton-on-Naze—			
General	1	11	1
Walworth, *Victory Place*—			
Heralds	1	8	0
Wandsworth, *Chatham Road*—			
General	4	9	6
Heralds		3	0
Wandsworth, *West Hill*—			
General	35	2	9
Heralds	1	16	0
Warboys—			
General	22	2	2½
Heralds	2	3	4
Watford, *Beulah*—			
General	5	0	0
Watford, *Tabernacle*—			
General	48	11	6½
Heralds	2	14	0
Wattisham—			
General	6	15	6
Heralds	1	1	0
West Ham, *Tabernacle*—			
General	90	19	2
Heralds	1	10	0
Wellingborough, *Tabernacle*—			
General	49	1	10
Heralds	1	10	0
Whittlesey—			
General	16	19	10
Heralds	1	5	0
Widcombe—			
General ...		10	0
Willingham—			
General	2	1	8
Heralds		10	2

	£	s.	d.
Wisbech—			
General	3	13	2
Heralds		12	0
Wooburn Green, *Ebenezer*—			
General	10	19	7½
Heralds		11	2
Wood Green, *Dovecote*—			
General	7	14	1
Heralds		10	0
Wood Green, *Park Ridings*—			
General	2	12	8
Heralds		10	0
Woolwich, *Enon*—			
General	12	15	6
Heralds	1	7	6
Personal—			
General	908	13	7½
Heralds	18	1	7
Mr. Morling's Children's Fund	60	0	0
Annual Meeting—			
Collection	88	0	0½
Sale of Literature... ...	3	9	0
Sale of Needlework ...	2	0	0
Half-Yearly Meeting—			
Collection	48	2	5
Farewell Meeting	52	13	0¼
District Meeting—			
Croydon	5	0	0
Brentford	10	2	6
Sales	1	1	3
East London Auxiliary Missionary Week ...	17	1	8
Legacy, *re* the late Mr. C. C. Harris	100	0	0
Interest on Deposit at Bank	16	9	5
General Fund—			
Interest on Consols ...	12	5	0
Interest on 5 per cent. War Loan	50	0	0
Pension Fund—			
Interest on Consols, etc....	75	13	5
L.Z.A.—			
General	892	18	2
Balance in Hand, Oct., 1921—			
Deposit account ...	1,050	0	0
Current account ...	321	3	8
Consols	340	0	0
Consols	21	15	0
5 per cent. War Loan ...	950	0	0
	£7,750	15	7

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.

Ladies' Zenana Auxiliary.

Receipts from September, 1921, to August, 1922.

—: o :—

Aston Clinton (per Mrs. W. White)—

	£	s.	d.
Gift Week ...		17	0
16 Boxes	5	7	9
	£6	4	9

Bassett Street (per Miss J. Clifton)—

Gift Week	1	6	0
1d. Weekly Subscriptions	1	0	0
Boxes		18	0
	£3	4	0

Bedmond — *Bethesda Bible Class* (per Miss Burrage)—

Gift Week	1	0	6
Box	1	14	3
	£2	14	9

Borough Green (per Mrs. Bennett)—

Gift Week		7	0
Boxes		5	0
		12	0

Brentford (per Miss M. Fromow)—

Gift Week	5	5	0
59 Boxes	20	7	0
	£25	12	0

Brighton (per Miss Flegg and Mrs. Fisher)—

Gift Week	7	1	3
Collection		12	2
Boxes	14	3	0
	£21	16	5

Brixton (per Mrs. Boulden)—

Gift Week	4	1	6
26 Boxes	11	12	8
	£15	14	2

Cambridge (per Miss Eldred)—

Gift Week	2	4	0
24 Boxes	8	3	4
	£10	7	4

Chadwell St. (per Miss M. Silvester)—

	£	s.	d.
Gift Week	22	2	6
Collection	3	2	0
47 Boxes	29	8	8
Part Support of Bible-woman	6	15	6
	£61	8	8

Chelmsford (per Miss Lancaster)—

Gift Week	2	7	9
Missionary Sewing Class (per Miss Knight) ...		3	6
Donation		5	0
	£2	16	3

Clacton, *Emily Home, Wellesley Road* (per Miss Dykes)—

Box	1	5	0
	£1	5	0

Clacton, *Emily Home, Colne Road* (per Miss Legge)—

Collection		12	7

Clapham, *Courland Grove* (per Mrs. F. Brinkler)—

Gift Week	5	5	0
Boxes	15	5	0
	£20	10	0

Cransford and Badingham (per Mrs. Skeet)—

Gift Week		7	0
Collection	1	0	0
	£1	7	0

Croydon, *Derby Road* (per Mrs. White)—

Gift Week ...	2	10	0
39 Boxes	13	1	8
	£15	11	8

Croydon, *Salem* (per Miss Smither)—

Box	1	6	6

East London Auxiliary—

	£	s.	d.
Missionary Week ...	1	12	0

Finchley — *Soho Memorial Hall* (per Mrs. Pond)—

	£	s.	d.
Gift Week		6	0
In Memory of Mrs. Simpson	1	0	0
Boxes		11	3
	£1	17	3

Fleckney (per Miss Deacon)—

	£	s.	d.
6 Boxes	2	13	1

Fulham (per Mrs. Brown)—

	£	s.	d.
Gift Week	2	13	0
Collection	1	0	0
33 Boxes	16	1	1
	£19	14	1

Grays (per Miss Steel)—

	£	s.	d.
Gift Week		8	9
4 Boxes	2	13	0
	£3	1	9

Greenwich (per Miss Smart)—

	£	s.	d.
Gift Week	3	0	0
Boxes	10	0	0
	£13	0	0

Guildford (per Miss E. White)—

	£	s.	d.
Gift Week	2	0	0
Boxes	7	16	4
	£9	16	4

Hartley Wintney (per Mrs. Gossling)—

	£	s.	d.
Gift Week	3	0	2
Donation & Boxes ...	7	19	1
	£10	19	3

Haslemere (per Mrs. J. Mann)—

	£	s.	d.
Box		10	0

Hastings (per Miss B. Thirkell)—

	£	s.	d.
Gift Week		7	3
Boxes	1	12	6
	£1	19	9

Haworth, *Hall Green* (per Miss Kane)—

	£	s.	d.
Gift Week ...	1	8	0
Boxes	4	0	1
	£5	8	1

High Wycombe (per Miss Rogers)—

	£	s.	d.
Gift Week ...	1	0	0
11 Boxes	2	14	0
	£3	14	0

Hitchin (per Miss Montgomery)—

	£	s.	d.
Gift Week		10	0

Homerton (per Miss Rutter)—

	£	s.	d.
Gift Week	2	2	0
Boxes	2	7	6
	£4	9	6

Hounslow (per Mrs. Jeffs)—

	£	s.	d.
Gift Week (for Bible-woman's Salary) ...	8	7	9
Additional for Bible-woman's Salary ...	7	12	3
19 Boxes	6	1	6
	£22	1	6

Ilford (per Mrs. Othen)—

	£	s.	d.
Gift Week	2	10	0
Collection	1	5	0
Boxes	5	5	0
	£9	0	0

Ipswich—*Bethesda* (per Mrs. Woods)—

	£	s.	d.
Gift Week	2	10	0
Sale of Postcards ...		3	0
63 Boxes for Support of Biblewomen	44	2	0
	£46	15	0

Ipswich—*Zoar* (per Mrs. Gardner)—

	£	s.	d.
Gift Week		15	0
Boxes	4	7	0
	£5	2	0

Kilburn Vale (per Mrs. Boys)—

	£	s.	d.
Gift Week	2	16	0
Subscription	1	0	0
	£3	16	0

Kingston (per Mrs. Summers)—

	£	s.	d.
Gift Week	2	0	0
7 Boxes	3	7	7
Boxes (1921)	5	9	11
	£10	17	6

Laxfield (per Miss Aldous)—

	£	s.	d.
Gift Week	2	7	0
Boxes	4	14	0
	£7	1	0

Lewisham (per Mrs. Brazier)—

	£	s.	d.
Gift Week	1	10	7½
15 Boxes	6	8	11½
Support of Biblewoman	17	0	0
	£24	19	7

Leyton (per Mrs. F. Chilvers)—

Gift Week	2	0	0
Missionary Week ...		13	0
Boxes	2	10	0
	£5	3	0

Limehouse (per Mrs. Reader)—

Gift Week		5	0
Boxes		17	1½
	£1	2	1½

Lynton Road (per Miss A. Shearring)—

Gift Week	4	0	0
Donations & Boxes ...	17	10	0
Young Ladies' B.C. for Support of Biblewoman (per Miss F. Heywood)	7	19	7
	£29	9	7

Manor Park (per Miss Ince)—

Gift Week		16	6
9 Boxes	3	0	7
	£3	17	1

Newquay (per Miss Kent)—

12 Boxes	4	5	1½

Northampton (per Mrs. Catling)—

2 Boxes		13	9

Norwich, *Orford Hill* (per Miss Betts)—

Gift Week ...	1	10	0
Boxes	1	11	0
	£3	1	0

Notting Hill Gate (per Mrs. Boatwright)—

Gift Week ...	2	8	8
Boxes	2	4	6
	£4	13	2

Prittlewell (per Miss Fisher)—

Gift Week	3	8	0
30 Boxes	12	10	6½
	£15	18	6½

Ramsey (per Miss Pentelow)—

Gift Week		6	6
Boxes		15	0
	£1	1	6

Reading (per Miss Pursey)—

	£	s.	d.
Gift Week	1	8	0
14 Boxes	5	9	11
	£6	17	11

Richmond (per Mrs. Robinson)—

Gift Week	2	0	0
Donations & Subscriptions	1	9	0
14 Boxes	7	7	6
	£10	16	6

St. John's Wood (per Misses Harris and Widden)—

Gift Week	8	11	0
Bible Class for Support of B.W. on the Kolli Hills	12	0	0
Collection	3	13	0
49 Boxes	28	18	7
	£53	2	7

Sale (per Miss Croft)—

Gift Week	2	12	0

Stoke Ash (per Miss Hitchcock)—

Gift Week	1	3	0
Donation	1	0	0
	£2	3	0

Stratford, *Gurney Road* (per Miss Faunch)—

Gift Week	1	9	0
Support of Biblewoman	15	10	0
1d. Weekly Subscriptions	5	19	2
16 Boxes	6	17	5
	£29	15	7

Swindon (per Mrs. Parker)—

Boxes	3	4	6

Tollington Park (per Mrs. Sandell)—

Gift Week	3	10	0
Boxes	4	4	0
	£7	14	0

Tottenham (per Miss Field)—

Gift Week	2	0	0
Boxes	6	8	6
	£8	8	6

Tring (per Miss Maull)—

Gift Week	11	14	4
Part Support of Biblewoman	4	14	0
Donations & Boxes ...	68	13	5
	£85	1	9

Walsham-le-Willows (per Mrs. Deaves)—

	£	s.	d.
Gift Week ...	3	0	0
Boxes	1	0	0
	£4	0	0

Walthamstow (per Mrs. Wallis)—

	£	s.	d.
Gift Week	5	19	0
Collection	1	2	6
Mrs. Sharpe's Bible Class	5	2	11
Donation & 36 Boxes ...	17	13	7½
Farthing Fund (per Mrs. Field)	4	8	4½
	£34	6	5

Walton (per Mrs. Howe)—

	£	s.	d.
Gift Week		14	3
Box		5	0
		19	3

Walworth — *Victory Place* (per Mrs. Westcott)—

	£	s.	d.
Gift Week	2	11	0
Boxes	3	0	11
	£5	11	11

Wandsworth — *West Hill* (per Miss Applegate)—

	£	s.	d.
Gift Week	1	15	0
Collection	1	12	1
Part Support of Bible-woman	3	0	0
20 Boxes	13	5	9
	£19	12	10

Warboys (per Miss Fitch)—

	£	s.	d.
Gift Week	2	4	6
Boxes	8	6	6
	£10	11	0

Watford (per Miss Ball)—

	£	s.	d.
Gift Week	10	0	0
Boxes	13	0	0
	£23	0	0

Wattisham (per Mrs. Squirrell)—

	£	s.	d.
Gift Week ...	1	16	6
Boxes	6	3	6
	£8	0	0

Wellingborough (per Miss Perkins)—

	£	s.	d.
Gift Week	1	1	0
Boxes	9	15	0
	£10	16	0

West Ham (per Mrs. Baker)—

	£	s.	d.
Gift Week	3	10	0
Collections	2	17	1½
Donations & 10 Boxes...	7	12	1
	£13	19	2½

Whittlesea (per Mrs. Smith)—

	£	s.	d.
Gift Week	2	10	0
Boxes		14	8
	£3	4	8

Wood Green, *Dovecote* (per Miss Howes)—

	£	s.	d.
Gift Week		14	6
Collection & Boxes ...	1	16	10
	£2	11	4

Wood Green, *Park Ridings* (per Mrs. Hill)—

	£	s.	d.
Gift Week	1	10	6
Boxes	3	15	1
	£5	5	7

Woolwich (per Mrs. Rose)—

	£	s.	d.
Gift Week	2	7	1
Donations & 20 Boxes...	9	3	2
	£11	10	3

Personal (already acknowledged in the HERALD)—

	£	s.	d.
Gift Week	16	1	0
General	35	3	7
Per Miss E. Elliott ...	9	3	1½
	£60	7	8½

Grand Total ... **£892 18s. 1½d.**

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.