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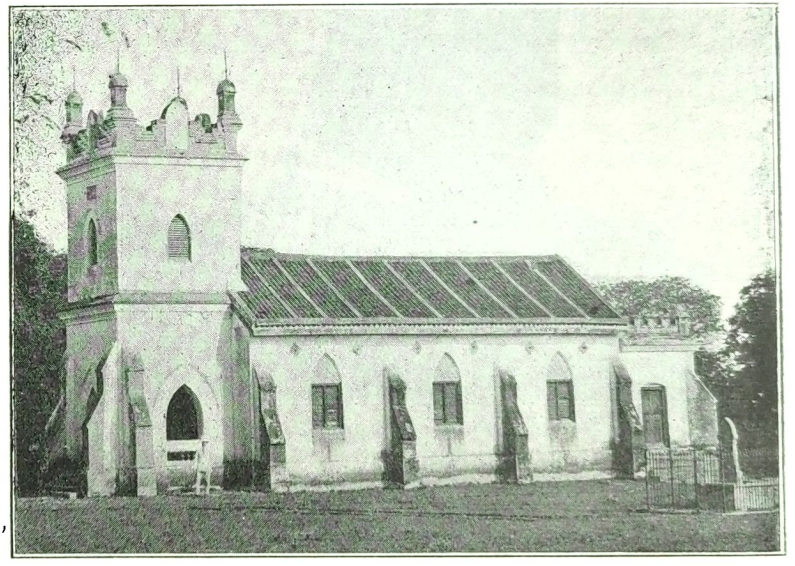
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The Strict Baptist Mission Herald



The Strict Baptist Mission HERALD.

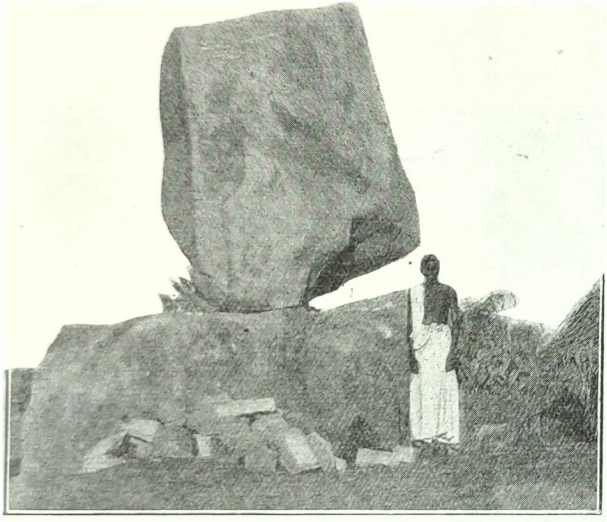


THE NEW CHAPEL, NAMAKAL.

VOLUME XXII.—1923.

LONDON:

Printed by ROBT. STOCKWELL, Baden Place, Borough, S.E. 1; and Published for THE STRICT BAPTIST MISSION, by Messrs. MARSHALL BROTHERS, LTD., Crane Court, Fleet Street, London, E.C. 4.



A Sacred Rock at Nallur, Namakal.

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Vol XXII. *ew Series, No. 193.* January, 1923.

The Strict Baptist Mission HERALD.

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



A Saivite (Worshipper of Siva) taking his meal.

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 HERALD.

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

VOL. XXII.] JANUARY, 1923. [*New Series*, No. 193.

CURRENT NOTES.

THE Envelope Collection which takes place this month will, we trust, receive the liberal support of our friends in all the Churches. The acceptance of two new missionaries last year and this, together with the large new Field of labour we have taken over in the Namakal Taluk renders our ordinary income inadequate. The bare reminder of this fact inspired by the knowledge of our "regions beyond" movement will be sufficient, without any appeal from us, to make this year's Envelope Collection a real success.

* * * * * *

Before these lines are read Mrs. Booth's book, "PICTURES FROM A MISSIONARY'S ALBUM," will have been published, and will, we trust, be in the hands of many of our readers. But we hope every reader will procure a copy. This is a new effort on the part of the S.B.M. to supply our own missionary literature; and Mrs. Booth has enabled the Mission to make a good beginning. Her book will, we are sure, make as strong an appeal to the missionary sympathies of all who read it as her articles have done to the readers of THE HERALD.

* * * * * *

On another page we give a list of missionary books suitable for Sunday School prizes, compiled by Mr. Morris Reed, the energetic Secretary of the East London Auxiliary of the Strict Baptist Mission. We should be glad if the suggestion to give missionary books as prizes were generally adopted, for more reasons than one. They would at one and the same time be welcomed by the children, awaken their interest, as well as educate them in missionary work, an interest which could be diverted to the Strict Baptist Mission. The books should also find a place in S.S. libraries.

OUR NEW FIELD.

WE gave last month a brief intimation concerning the new field of missionary labour which we have just taken over in the Namakal Taluk (or County). It is an extension of what we have hitherto called the Sendamangalam Field but which should more properly have been called the Namakal Field, as we shall do in future. We hope to have a map of the whole Namakal Taluk ready for the February number of THE HERALD. Meanwhile we ask our friends to give this eastern half of the Taluk a place in their prayers with the other areas of our missionary operations, viz., the Western Half, the Kolli Hills and Madras and its villages. We are sure that Mr. Morling will need our prayers as he seeks to minister to the spiritual needs of the many thousands of practically unevangelised people inhabiting this extension of our Namakal Field.

Two or three things should be said about this extension which may meet possible objections or queries on the part of some and help to stimulate or satisfy the missionary fervour of others.

This new field is not of our seeking, and we have no plan of campaign but our Lord's will. We had as wide an area—and wider—to evangelise in the Namakal Taluk as our existing staff and means could manage; but if our Lord has called us to this field, and we believe He has, we should be disobedient to Him if we failed to enter it, and we should, at least to that extent, miss the fulfilment of His promise, "And lo, I am with you all the days." The case has some parallel with Paul's call to Europe. Apparently there was quite enough evangelistic work for him to do in Asia Minor, but as soon as he knew the Lord's will he passed over into Europe. We, therefore, enter the eastern half of the Namakal Taluk, although not leaving the western half, " assuredly gathering that the Lord has called us to preach the Gospel unto them."

We regard it as an axiom in Christian service, that where the Lord appoints His servants to any work He provides all necessary means. In this case we have in preparation two young missionaries for whom it will be necessary in a year or two to provide fields of service; and here is ample territory and almost virgin soil. For the present we expect Mr. Morling in 1923 and Mr. Watts in 1924 will carry on the work as far as the Lord may enable, and with such means as He may provide; and then we may hope that one of our missionaries will take full and permanent charge. But the point to be kept in mind is that in this large new area containing 100,000 to 150,000 Christless unevangelised souls, the Word of the Lord will be published.

Since our Lord knows what means are needed, we make no appeal: it is sufficient that His servants in our Churches know the facts.

Our Foreign Field.

The News of the Month.

MADRAS.—There is no doubt about the N.E. monsoon having arrived in Madras. More than thirty inches of rain fell within a month. At the time of writing a deep broad river is flowing through the compound.

The annual Scripture examination for our agents was held during October, the papers being marked by Mr. Morling. The result list contains a number of surprises, many of the workers failing to do themselves justice through over-confidence.

On the occasion of the Council Quarterly Prayer Meeting in London, we convened a similar gathering in Madras. An earnest spirit of devotion characterised the assembly. One brother prayed for "Those friends in England whose gifts we receive, whom we shall never see on this earth, but whom we shall meet in heaven." As the evening shadows closed around us I gave an address on "Lukewarmness." In the deepening silence we realised the presence and power of the Holy Spirit.

Whilst I am typing these notes Mr. Thrower is seated near by, wrestling with the intricacies of Tamil as presented by the examiners in the written test of his first examination.

Dengue fever has been prevalent in Madras, and I am just recovering from an attack.

E. A. Booth.

SENDAMANGALAM.—Notwithstanding all the violent Gandhi propaganda against drink, but really against Government liquor shops, the toddy habit in these and many other parts has increased. From one shop in Namakal the Government this year reaps a sum of nearly Rs.40,000.

The victories of the Kemalists have been acclaimed by Muslims throughout India. The crisis preceding Mudania and the unhappy circumstances afterwards have not been taken so seriously here as in England. It seems that more allowance is made here than in Europe for the fact that the Easterner is a hard bargainer.

A few weeks ago we felt compelled to give up the management of the Co-Operative Store, which had been run for several years to provide grain and other necessaries for our Christians. Office work had increased to such an extent that we were obliged to retrench somewhere. The fact that our workers did not feel able or willing to carry on the store themselves shows that many Indian Churches are still unable to manage their own affairs.

Up to the present our rainfall for this monsoon is below the average. Nearly all the rain has come in most leisurely fashion, so that there is very little water in many of the irrigation lakes; yet springs have risen, and crops are in fair condition. Long drizzles have converted roads into stretches of mud.

We are very glad to welcome a new Tamil translation of the New Testament. Mr. Gnanaprahasam, a convert from Hinduism and a pastor of thirty years' standing, has devoted many years to the study of the New Testament in the original, and has now given us this our first translation from Greek made by an Indian.

November 15th, 1922.

D. Morling.

"In the Morning Sow thy Seed."

THE Annual S.S.U. Examination has always been an important event in this field. When special attention has been given to the teaching of Scripture in the schools all through the year, we consider the examination a good test as to the efficiency of the teaching and the receptiveness

of the children. Both teachers and scholars are asked to enter for the appropriate divisions of the examination.

This year it was not possible to arrange for any children to appear for the oral test, but the older boys and girls in our schools were sent in for the written tests in the junior, senior, and intermediate divisions.

From eight to eleven on the morning of September 16th about 70 children and 30 teachers sat for the examination in four different centres, namely, Vepery, Ayanapuram, Sembarambakkam, and the Mission House. The four missionaries now in Madras acted as supervisors in the different centres.

It fell to my share to supervise the examination held in the Mission House. With the help of a preacher, we received the children and arranged them in the office and verandah. Here we had forms placed which were used as desks to write on, the children kneeling or sitting on the floor. Remembering showers of ink-drops on former occasions, we fervently hoped that the boys and girls would be content to write with pencils, but, alas! their idea was that the importance of the occasion demanded a large pen and at least a quarter of a pint of ink, and all of them arrived armed with these requisites. When they had taken their places and received their questions and a clean sheet to write on, there began a struggle to produce fat ink bottles from pockets and dagger-like pens from behind ears. After every one had written name, age, school and division on every paper, the work of the morning commenced. Some of the little boys who were entering for the junior division claimed to be nine or ten years old, but knowing their usual ignorance regarding birthdays, we easily judged them to be seven or eight years old.

Puckered brows and vigorous scratching of pens, and now and then a deep sigh from the region of the small examinees, touched our hearts, and caused us to give them a word of encouragement now and then.

Kuppuswamy was so busy making rivers to flow out of a big lake of ink on his paper. When asked why he did not answer the questions, he admitted that he could not read them. We read a question to him, and promptly he answered it before we had finished. "Write it down just as you said it," we told him encouragingly. The small face clouded as he said "I do not know how." "But you wrote *that*," we said, pointing to the heading of his paper. "Yes, but these other words are too difficult," he said. We asked him some more of the questions, and he answered them correctly and well, and so we were satisfied that the little lad would have passed the test had he not been required to write the answers. His name, of course, does not appear on the examination list, and he ran merrily home with his plan of rivers held between his thumb and forefinger.

Rungan sat thinking hard, and illustrating his paper with thumb impressions as he did so. When he had finished his writing, the effect on his paper resembled a background of shadowy faces trying to decipher Rungan's writing.

While we watched them there was ever present with us the thought that these little ones, the majority of them from heathen homes, were but writing down the impressions they had received of Jesus Christ and the Christian religion in our schools. After years will reveal whether the impression was made in the head or in the heart, and whether the harvest will yield thirty or a hundredfold. But the Lord of the harvest has promised the sheaves to those who sow in faith and patience, and very precious in His sight is the heart of a little child.

WINIFRED BOOTH.

Colportage Work at a Festival.

SENDAMANGALAM, itself situated 800 feet above sea-level, is in the midst of hilly country. To the east is the Kolli Hill range, which extends for about twenty miles from north to south, and is part of the Eastern Ghauts. Far away a hundred miles to the west we can descry the Nilgiri Hills, which form part of the Western Ghauts, while between us and them are numerous smaller hills, uninhabited and composed chiefly of huge barren rocks. Of these, one of the highest and most important is the

majestic old Naina Mulai. From a huge base it gradually rises till it tapers off to a point about 2,500 feet in height—a landmark for many miles around.

As in the days of old, the heathen still builds temples on "every high hill." There is scarcely one which has not some Hindu shrine to crown its summit. The one at the top of Naina Mulai is far-famed; a staircase has been cut in the rock from foot to summit to assist pilgrims in the steep ascent, and the Brahmin priests attached to the Seudamangalam temple attend at Naina Mulai temple by turns, each lasting a week, to perform the daily rites, so that regular worship may be maintained all the year round.

During the Hindu month of Puratasi, which begins at the middle of August, a festival is held at Naina Mulai every Saturday, to which pilgrims flock from all quarters. Being within five miles of Sendamangalam, several of our workers have been there each Saturday to preach and sell books. On the third and fourth Saturdays Mr. Morling and I went also.

I wish I could adequately describe to you the scene we witnessed there. From the main road to the foot of the hill is a path of about half a mile in length, the first part of which was thronged on either side by stalls at which almost any village commodity might be obtained—grain, sweetmeat, trinkets, vegetables, fruit, coffee, clothing, cooking and drinking vessels, leaf plates and articles required for worship. Peep-shows and other amusements were there in abundance. Just behind our little tent were two crudely made "Earl's Court Wheels," worked by hand labour, and all kinds of buffoonry kept the people in good spirits.

Nearer the foot of the hill the bazaars gave way to more gruesome sights, the road being lined on either side by devotees, holy (?) beggars, and also beggars who laid no claim to holiness. One man, dressed chiefly in beads and sacred ashes, had his cheeks and tongue pierced by a piece of wire, so that it stood out on either side of his face. Another had dug a trench, more shallow at one end than the other, and was lying down in it, his feet toward the shallow end; his head he had entirely embedded in the earth, leaving only a tiny hole through which to breathe, at the top of which a fire was smouldering. There was also a large number of women with little babies; whether these children were dedicated to temple service I cannot say, but they were all lying in cradles formed of branches of thorn bushes; they looked rather like huge birds' nests, but the thorns were an inch or more in length, and must have pierced the little ones most cruelly; a little bit of rag was lying between the thorns and the tiny victim, but the slightest movement would cause excruciating pain. I noticed that each of the babies was peacefully sleeping, drugged undoubtedly.

Each beggar had spread a piece of rag on the ground, so that intending worshippers wishing to accumulate merit might have the opportunity of doing so by dropping a handful of rice on the cloth as they passed by. The Hindu does not believe in disinterested giving; the beggar considers that by receiving alms he is conferring a benefit on his benefactor. I remember once hearing a conversation between two women on the Kilpauk Dispensary verandah. Said one woman, "What a good missy that is; every morning she is in this hospital giving good medicine, and she never asks us for money." "Oh, well," replied the other, "she knows that she will get it all back; look at all the merit she is piling up by it." But this is a digression.

All day long there was a constant stream of pilgrims passing through the medley crowd of bazaar men and mendicants, each one carrying some offering for the god Perumal; this usually included a small pot of ghee (clarified butter), with which to anoint the person of the god. Arrived at the hill foot, those more devoutly inclined bathed themselves and their clothing in the sacred well, made some small offering at a little shrine close by, and then, clad in dripping garments, began the steep ascent. Our eyes followed that zigzag line of humanity pressing onward, some silent, some chanting sacred songs, some shouting the name of their god, those who were returning jostling against those ascending. The people who had reached the crest of the hill looked like a tiny moving fringe against the skyline.

A festival of this kind is a holiday as well as a holy day. As soon as

the prescribed ceremonies have been completed, the pilgrim is at liberty to spend the remainder of the day in fun and frolic. Most of the women are wearing their smartest saris and all the jewels they can muster; everyone, too, has a little spare cash to spend.

Now is our opportunity. We must waylay them and induce them to buy Gospel portions before their little store is all spent on trifles. Some disdainfully shake their heads; some say regretfully that they cannot read; others, too proud to admit this, take a book in their hands, leisurely turn over the pages, pretend to read a few passages (ignorant of the fact that they are holding it upside down!), then return it, saying that it does not meet with their approval. Many, however, buy willingly, even eagerly; these were young men more particularly, or parents with school-going boys. A peep-show man, grateful that I had sold a book to him at half-price, offered me a peep at his show in return. On the whole I think our sales were satisfactory; several hundreds of Scripture portions were sold, and they were the only books the pilgrims carried away: there were no other bookstalls. God grant that they may be used in bringing some of those weary pilgrims into the path which leadeth unto life eternal!

OLIVE M. MORLING.

An Episode of Village Life on the Kollis.

KANGANI AND MRS. KANGANI: An elderly hill-man, who is an idolater with idolaters, but professes Christianity with Christians.

THE TEACHER: An agent of the S.B.M. at Puliyampetti.

PERYAN: A hill-man, friendly with the Christians, but hated by Kangani.

POOSARI: Priest of a demon temple.

MISSIONARY: The S.B.M. missionary on the Kolli Hills.

HILL CHRISTIANS: Local converts to Christianity.

THE GREAT COUNCIL: A court of appeal amongst the hill people, composed of the principal elders of the chief villages.

FARM SERVANTS: Employed by Kangani.

SCENE I.

Village of Puliyampetti. The S.B.M. School premises. Enter Teacher and Kangani conversing.

TEACHER: You say you are a Christian. Why do you not come to service on Sunday?

KANGANI: It is true I am a Christian. Was not I baptized in Ceylon forty years back? But on Sundays I am too busy with my farm to come to service.

TEACHER: I fear that God is displeased with your Sabbath-breaking. Of what use is all your wealth if you have not His blessing?

KANGANI: Very well. I will come to service next Sunday.

SCENE II.

Kangani's house in the village on Sunday morning. Mrs. Kangani in front pounding rice.

Enter TEACHER: Amma! Salaam! Is Kangani at home?

MRS. KANGANI: No, Iyah!

TEACHER: He promised to come to service this morning.

MRS. KANGANI: Alas! he has just gone off to the farm, and will not be back till nightfall.

SCENE III.

Two days later. Kangani seated on his verandah. Enter a farm servant.

SERVANT: Alas! master, the red bull has died!

KANGANI: Fellow! what terrible news is this?

ENTER A SECOND SERVANT : Iyo ! Sir, the three-year-old heifer has died.

KANGANI : What ! The heifer? Don't say the heifer is dead !

ENTER THIRD SERVANT : Please, sir, the brown cow has just fallen sick and died !

KANGANI : What ! Another?

ENTER FOURTH SERVANT : Alas ! master, what shall I say? The great black bullock has died !

KANGANI : There is black art here ! Someone has been killing my cattle by sorcery. But I will find them out. Maybe it was that cursed son of Vellyan—what is his name?

BYSTANDERS : Peryan?

KANGANI : Yes, Peryan ! Peryan has bewitched my cattle. Who so likely?

FARM SERVANTS : We will go and consult the poosari and find out who it was.

KANGANI : Go and return.

SCENE IV.

The edge of a gloomy forest. The poosari seated on a black rug. Kangani's servants seated round in a circle. Poosari chants a hymn to the demons of the forest:

O spirits of the wood !
Ye sylvan gods ! Attend !
Natchee ! with horrid brood !
Aid to your suppliant lend !
Dark secrets all ye know,
The curse, the charm, the spell.
Now let your influence flow,
Black powers out of hell !

After more chanting, the poosari conveys a certain name by signs to the servants, which they interpret to be "Peryan."
Exeunt farm servants, whispering together.

SCENE V.

Kangani seated with village elders at the entrance to the village. Enter farm servants.

KANGANI : Well, what said the poosari?

SERVANTS : The swami revealed to poosari that Peryan, son of Vellyan, killed the four oxen by sorcery.

KANGANI : Said I not so ! The poosari has spoken no lie. The son of Vellyan has been my enemy ever since the land dispute sixteen years ago, and now seeks to pay off old scores by bewitching my cattle.

SERVANTS : Moreover, the poosari said that the same spell which slew the cattle will not be exhausted until two human lives are taken.

VILLAGE ELDERS : Adadadaday ! Said he so? We must look to it then. Bring in this Peryan, son of Vellyan !

Peryan is dragged before the tribunal and charged with sorcery.

PERYAN (*raising his hands to heaven*) : If I have used sorcery against Kangani's cattle, may a thunderbolt fall upon me and kill me !

VILLAGE ELDERS : But the poosari says you used sorcery.

PERYAN : No ! no ! no ! no ! no ! The cattle died of an epidemic. Lo, here the manayakaran has just lost a bullock in the same way.

VILLAGE ELDERS : Would the swami lie? You must dip your hand in boiling oil to prove your innocency. If the skin peels, you shall be guilty; if not, you shall be innocent.

PERYAN : I will not submit to that test.

VILLAGE ELDERS : Then you must carry the lump of red hot iron around the temple. If your hand peels, you shall be guilty, but if not, innocent.

PERYAN : I will not submit to that either.

VILLAGE ELDERS : Then shall both you and your father be consumed alive in a great fire to be kindled here in this temple space. Go !

Exit Peryan.

KANGANI : See how insubordinate this rascal is ! But I will teach him to kill folks' cattle ! I will teach him ! Let us summon the Great Council of the hill-men !

VILLAGE ELDERS : Agreed !

SCENE VI.

S.B.M. School at Puliyampetti. Time: Late Saturday night. The Teacher conducts evening prayers with some hill Christians within.
Sound of drums approaching.

TEACHER : What drums are these at such an hour of night?

HILL CHRISTIANS : The Great Council approaches. Now will poor Peryan tremble !

A CRY FROM WITHOUT : Ho ! Ho ! Help ! Help ! They're killing me ! Help ! Help !

TEACHER : Who calls?

HILL CHRISTIANS : It is Peryan ! They torture him !

TEACHER : Let us go and rescue him !

They all run towards the sounds. Torches. Drumming. Confused cries. Peryan, with torn clothes, being roughly handled by the crowd.

TEACHER : Hold ! What means this?

CROWD : The Great Council comes to try Peryan for sorcery. Make way !

PERYAN : Iyo ! Teacher, if you had not come, they would have killed me !

TEACHER : But why do you try him at night? This is not seemly for the Great Council. The dhori will not be pleased when he hears of this. And see, many are drunken ! If you will hold a trial, hold it in the broad daylight to-morrow. Come, Peryan !

Leads Peryan off.

CROWD : Go, donkey ! To-morrow we will see about you !

SCENE VII.

Puliyampetti, entrance to village. Sunday morning. Drums. The Great Council gathers.

Enter missionary, riding to Sunday morning service.

KANGANI : Iyah ! Salaam !

MISSIONARY : Salaam ! What meeting is this?

KANGANI : A land dispute, Iyah !

Exit missionary.

COUNCILLORS : Bring up the accused !

Peryan is brought before the Council.

COUNCILLORS : Rascal ! Where have you been?

PERYAN : Talking with the dhori.

COUNCILLORS : Think not to escape by appealing to the dhori ! What say you to the charge?

PERYAN : If I used sorcery, or killed the Kangani's cattle, may a thunderbolt slay me !

COUNCILLORS : It is not sufficient. You are to pay Rs.50 fine, and undergo the ordeal by boiling oil or fire or red hot iron.

PERYAN : Alas ! Great ones ! I am poor and cannot pay the money. And as for the ordeal, if a man shall touch fire or boiling oil, will his skin not come off? Then shall I be accounted guilty, though innocent !

KANGANI : Rascal ! You shall do as the honourable councillors say ! Hi, there ! Prepare the fire and bare his arm !

CROWD : Yes ! Prepare the fire ! Bare his arm ! Bind him to the post !

Happy Deliverance

PERYAN : Honourable councillors, one word ! I can prove that Kangani is a Christian. And how shall sorcery hurt a *Christian's* cattle?

COUNCILLORS : What says the thief now? Kangani a *Christian*? Can you prove it?

PERYAN : I can prove it ! Call the dhori and the Teacher as witnesses !

KANGANI (*trembling with fear at this unexpected turn, which threatened his very position in caste*) : Honourable councillors, the thieving rascal lies, hoping to escape punishment. Do not all the villagers know that I join in the idol feasts? And how should a Christian do that?

A COUNCILLOR, taking Kangani aside, whispers, " The Councillors demand Rs.50 to stop their ears to Peryan's charge that you are a Christian? "

KANGANI : Here, take the money ! And press not the accused any further !

THE COUNCIL : Ho, Peryan ! Hear the honourable Council's sentence. You shall take an oath on the earth that you did not bewitch Kangani's cattle. The ordeal and the fine are remitted.

PERYAN : O just sentence ! O righteous sentence ! *Takes the oath.*

KANGANI : Within three days you shall come all to feast at my idol temple, and the demon Karuppu shall seize this perjured rascal for his lies !

Exeunt all to sound of drums.

SCENE VIII.

S.B.M. School, Puliyampetti. Hill-men Christians discuss the foregoing events.

FIRST CHRISTIAN : So he actually denied Christ before them all !

SECOND CHRISTIAN : I knew all along that he was not a real Christian.

MISSIONARY : See how true are the Lord's words, " No man can serve two masters."

J. M. BRAND.

Intemperance in the Namakal Taluk.

DRINK is one of the greatest curses of South India, and is the main cause of the poverty and misery which abounds amongst the lower castes. Of late the sale of intoxicants has considerably increased in and around Sendamangalam. Speaking to the Revenue Officer some days ago, we were able to get a few figures which show the terrible amount of waste incurred by the sale of toddy alone. He was telling us that the licences issued in the Namakal Taluk this autumn for toddy shops only brought Government a revenue of Rs.320,000. If to this amount we add Rs.150,000 (a very low figure) for the rent of the shops, the purchase of the toddy, the cost of transport, and a small profit for the shopkeepers, we get a total of Rs.470.000, or about £31,333, plus illicit trading. From the one toddy shop in Namakal Taluk Government has drawn Rs.39,360 this year, and in our village of Sendamangalam the Government contract was Rs.18,000; daily takings at the counter amount to from Rs.60 to Rs.80. Taking into account the fact that a large majority of the population are field labourers, earning only sixpence or eightpence per day, this is a very serious state of affairs.

Several years ago Mr. Morling was instrumental in getting the Sendamangalam toddy shop closed, and for some time there was a decrease in the consumption of toddy; but where there is a will there is a way, and when people have made up their minds to drink, they will find the means. One after another little sheds appeared in fields, behind clumps of trees, and in other secluded places, and we found there were just as many drunken men on the streets as in former days. The revenue inspector came down to make inquiries, and discovered no less than thirty sheds where toddy was illicitly sold. He said the only remedy was a licensed shop, so now the toddy shop has once more been opened in the centre of the village, and men may go openly and unashamed to indulge their craving for liquor. We, too, learned

by this that legislation cannot stop the drink in a land where a man has only to climb a palmyra tree and draw off the juice to obtain his favourite drink, and we must educate and arouse the conscience of the public before the trade can be put down.

Toddy is not the only intoxicant used by the South Indian people; those who can afford it drink arrack, a coarse spirit similar to brandy. Opium, ganja (Indian hemp), tobacco, and other drugs are chewed to produce a sedative effect. We could not get any statistics regarding the sale of these, but know they are very freely used.

We have felt lately that we ought to do something definite in educating the people regarding the evil effects of the use of alcohol. Everything which concerns the real good of the people ought to find a place in our missionary programme, and this matter of intemperance is often a serious hindrance to our evangelistic work. As an instance of this, a month or two ago we had arranged for a special Gospel meeting to be held in our non-caste school in Sendamangalam. Everything was ready, but not a single person came to hear; there had been a funeral that day, and in consequence the whole village was drunk. So often, when I have been visiting and have had a little crowd of men and women sitting under a tree attentively listening to a Gospel address, a man just sufficiently intoxicated to be quarrelsome and offensive has come along and broken up the gathering, spoiling our opportunity of witnessing for the Lord.

Another thing we have to remember is that nearly all those who have joined our Sendamangalam Church during the last three years have come from non-caste quarters, where drunkenness is so prevalent; some of them were drinkers in their unregenerate days, and have a hard battle now to keep from it. Several of the boys in our hostel, too, have come from intemperate homes. While we have them under our influence we ought to do all we can to educate them in the evil of alcoholic habits, and instil into their young minds an abhorrance of liquor.

We have, therefore, started a Band of Hope, which is to meet in the chapel on the fourth Wednesday of each month. Last month about fifty young people were present, and Mr. Morling gave them a stirring address, basing his remarks on the history of Samson. A series of meetings has also been arranged for adults. Last Tuesday the first one was held at our Boys' School. All the leading Mahomedans and Hindus were present, as well as our Sendamangalam Mission Staff and senior boys. Mr. Morling gave an address on the physical and economic effects of alcohol; the second part was illustrated by an exhibition of useful articles which might be bought for the home if a man in the habit of drinking a three-anna bottle of toddy daily were to give it up for a year. The audience followed the address with close attention and interest. We hope that by this means we may be of real use to the people, and gain their co-operation in trying to reduce this great evil in their midst.

November 13*th*, 1922. OLIVE M. MORLING.

* * * *

Livingstone College.—The Annual Report shows that "698 students have passed through the College, exclusive of those attending the Short Courses." The training "enables a missionary to treat with confidence and intelligence a great proportion of the bodily troubles from which they and others suffer," and this is especially necessary "in places where no aid from qualified doctors can be obtained, or where aid is obtained only after considerable delay." The value of the College to intending missionaries is without question, and we gladly acknowledge the benefit its training has been to several of our own missionaries, and is now to our young brother, Mr. Kimber. All the more, therefore, we regret to learn that the current expenses are not being met, and that there is a cash deficit of £586.

Our Home Churches.

Prayer Subjects for January, 1923.

Week Beginning—

SUNDAY, 7th.—Prayer for blessing on Bible Study in Sendamangalam, and on the circulation of the Word at heathen festivals.

SUNDAY, 14th.—For blessing on the recent S.S.U. Scripture Examination in Madras.

SUNDAY, 21st.—For the protection, courage, faith, endurance and deliverance of those of our converts who are being persecuted by their heathen relatives and neighbours.

SUNDAY, 28th.—For Mr. and Mrs. Morling in their efforts against the evils of drink.

Deputation Notes.

IT is with a feeling of very deep gratitude to God that I close my deputation work amongst the Churches. He has most graciously granted the health and strength needed for travelling to and fro, and has also given much joy in the service undertaken in His Name. There have been very definite evidences of His guiding hand in all the arranging of the 101 deputation visits that have been paid in 78 different places; the only meeting that had to be cancelled was at Occold on the day of the General Election. The Lord has also enabled the preaching of 49 sermons and the giving of 98 addresses on the work that He is carrying on in India. In rendering to Him heartfelt praise I pray that blessing may still rest upon the messages that have been given in His Name.

Very warm thanks are also due to the many friends who have opened their homes in entertaining the missionary. The kindness shown in this way all over the country is very much appreciated, and will be remembered long. The hearty welcome that has been given by the Churches and Pastors in all the places visited has shown how warm a place in the hearts of God's people the Mission has.

It is impossible to mention separately each place that has been visited, but I value this opportunity of assuring the friends that I have received great encouragement from this deputation work, and shall return to India feeling more than ever that there is an unbreakable bond between the Churches at home and the Churches and Mission in India. Perhaps the most evident result of deputation work is the welding together of the Churches in this way.

Praise to God is accorded also for the very gratifying results of the camp at Tuddenham, and the establishing of several Mission Study Circles: also for the exceedingly hearty manner in which the Prayer Calendar is being taken up.

L. WATTS.

Sunday School Prizes.

THE East London Auxiliary of the Strict Baptist Mission presents a further list of books that are suitable for presentation as Sunday School prizes. The first list appeared in *Seed Thoughts* for March, 1922, and in the S.B.M. HERALD for May, 1922. Mr. Reed, of 95, Ham Park Road, London, E.15, will gladly send a copy of the first list on receipt of a postcard. Many books have been carefully read, but the following have been selected and are warmly recommended. Adventure, heroism, love and zeal are found in them all, as well as a good Gospel tone.

	s.	d.
LITTLE MASTER. Pub. by Church Missionary Society. A charming story of Ceylon. For children 9 to 12	1	9
HARRY'S TRIP TO INDIA. Pub. by Religious Tract Society. Full of a boy's questionings, the answers to which are splendid. For boys and girls 10 and over	1	6
MICHAEL'S QUEST. Pub. by Allenson. Tells of a journey through Ceylon and Central Africa, noting conditions under which Gospel work is carried on and its effectiveness. For scholars 12 and over	3	6
A GIRL WIDOW'S ROMANCE. Pub. by Religious Tract Society. Would that many more of India's girl widows knew this one's joy. For girls 11 and over	2	6
BY THE BANKS OF THE GANGES. Pub. by Religious Tract Society. Stories of Indian children. For scholars 11 and over	2	6
AN AFGHAN PIONEER, by L. Musgrave. Pub. by C.M.S. The story of one of Dr. Pennell's converts who became an ardent worker. For scholars 11 and over...	1	6
TALES FROM JUNGLE, CITY AND VILLAGE. Pub. by R.T.S. True stories of India. For scholars 10 and over	2	6
BESIDE THE BAMBOO, by J. Macgowan. Pub. by L.M.S. Mrs. Wang's confession to a Chinese goddess of how her " whole heart has been drawn to the Saviour " is very pleasing. For girls 10 and over ...	2	6
O HANA SAN, by Constance Hutchinson. Pub. by C.M.S. A well-written story of a Japanese girl. For scholars 12 and over... ...	2	0
THE ISLE OF TREASURES, by Margaret Gale. Pub. by L.M.S. The story of how the Gospel came to Madagascar. For scholars 11 and over	2	6
TWO ARABIAN KNIGHTS, by Hume Griffiths. Pub. by R.T.S. Love leads to suffering and on to victory. For boys 10 and over... ...	2	6
TALES OF THE ARABS, by Hume Griffiths. Pup. by R.T.S. Racy and full of interest. For scholars 10 and over	2	6
TAMATE, by R. Lovett. Pub. by R.T.S. The stirring story of James Chalmers. For scholars 13 and over	2	6
MRS. ALLBROOK'S TWINS, by Oliver Brown. Pub. by B.M.S. An interesting story of how a brother and sister did their part at home. For scholars 12 and over	2	0
THE WHITE KNIGHTS, by W. E. Cull. Pub. by B.M.S. A good story for boys 12 and over	2	0
THE SPLENDID QUEST, by Basil Matthews. Pub. by Jarrolds. The utmost for the highest is the keynote of this book. For scholars 12 and over	3	6
LITTLE ST. BARBARA, by M. E. Markham. Pub. by Protestant Truth Society. An attractively written little book that will help to stem the rising tide of Romanism in this country. For scholars 12 and over	2	6
HERALDS OF THE DAWN, by A. K. Sharp. Pub. by Marshall Brothers. Five chapters on Livingstone, Chalmers, Mary Slessor, and Mrs. Judson of Burma. For scholars 10 and over	2	6
A LITTLE MAID, by Amy Le Feuvre. Pub. by R.T.S. This author has a real charm. For girls 11 and over	3	0
MEN OF FAITH AND DARING, by W. Grinton-Berry. Pub. by R.T.S. Five chapters on some great missionaries (biographies). For scholars 12 and over...	3	6
MEN OF GRIT, by W. Grinton-Berry. Pub. by R.T.S. Five chapters on other great missionaries (biographies). For scholars 12 and over	3	6
THREE BRAVE WOMEN (Mary Slessor, Mrs. Burleigh, and Mary Bird). Pub. by R.T.S. Most interesting. For girls 12 and over... ...	3	0

The series of books, " Memoirs of Mighty Men," contains books on Robert Moffat, William Carey, David Livingstone, Bishop Hannington, and Alexander MacKay. All of which can be recommended for scholars 12 and over. Pub. by Pickering & Inglis. 1s. 6d. each.

Important Notices

The S.B.M. Study Circle.

1. Do the Scriptures give unequivocal support to Missionary work?
2. Are New Testament Doctrines in any way opposed to aggressive evangelism?
3. Do foreign missions have any bad effect on Church life and work at home?
4. Is there any good reason for a Church in any circumstances withholding from missionary work?

We are glad to hear that Study Circles have been formed at Brentford, Chadwell Street, Chelmsford, and Ipswich (Bethesda). We shall be glad to hear of others.

Announcements.

The New Year's Prayer Meeting.—As announced last month, the New Year's Prayer Meeting will be held on TUESDAY, JANUARY 2ND, AT 7 P.M., AT CHADWELL STREET, CLERKENWELL, and 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 Divine guidance and help is needed.

* * * * * *

The Envelope Collection.—At the risk of wearisome iteration we draw earnest attention to the Envelope Collection this month. All information has, of course, been supplied by our Secretary, Mr. Chisnall, to the Churches which are in fellowsship with the S.B.M. in missionary work. We join with him in the hope that every envelope may be returned whatever amount it may contain. And if any Church has been overlooked, we are sure a postcard to Mr. Chisnall will soon rectify the omission.

* * * * * *

Mrs. Booth's New Book.—This is now published in paper boards at 1s. 6d. and in cloth gilt at 2s. 6d., plus postage, and may be had of Messrs. Marshall Brothers, Ltd., 2, Crane Court, Fleet Street, London, E.C.4. We are hoping for a large sale, as the profit, if any, will be handed to the Ladies' Zenana Auxiliary of the S.B.M.

* * * *

Mr. and Mrs. Watts' Farewell Meeting.—PRELIMINARY NOTICE.—The Farewell Meeting will (D.V.) 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. Mrs. Watts and Miss Betts will give addresses. Tea at 5.30 for ladies and gentlemen. The evening meeting (for all) at 7. Mr. and Mrs. Watts return to India by the British India s.s. *Mandala*, leaving Friday, February 16th, 1923.

* * * *

The S.B.M. Camp, 1923.—Tuddenham Campers of 1922 and prospective Campers of 1923 will be glad to know that the following preliminary arrangements have already been made, God willing: The date will be SATURDAY, AUGUST 4TH, TO SATURDAY, AUGUST 11TH, 1923; Mr. J. M. Brand, our Kolli Hill missionary, whom we expect to be at home on furlough, has expressed his willingness to conduct the Camp, as Mr. Watts did at Tuddenham; and we are hoping that we shall be able to secure suitable accommodation at or near Guildford. Will intending Campers book this date and keep it clear if possible? We hope to have a large number of Campers this year.

* * * *

Mr. David Thrower's First Tamil Examination has been successfully passed. We congratulate him and the Mission.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—First of all, I wish you all, both real Cornerites and any who may chance to read this page, a very happy New Year; and when I say that, I want you to remember that real happiness is independent of circumstances. That is to say, there may be things round about you that you dislike or that give you trouble or pain, but if you are able to look above these disagreeable things to God, Who is able to manage them and to make them do you good like unpleasant medicine, you have within you the secret spring of happiness, the inward sunshine that gilds the circumstances, and will enable you to sing :—

" Ill that He blesses is our good,
And unblest good is ill."

This, chiefly, is the happiness I wish you this New Year—it is the happiness of grace. At the same time, if it be the will of God, I hope you may also have a happy New Year as regards circumstances—get on well at school or business, be useful and happy at home and in all lawful recreation. But always remember that selfishness never leads to happiness.

So, don't you see, the missionary spirit is partly what I will call sanctified unselfishness, or unselfishness for Jesus' sake. It is the unselfishness which whispers in the soul, " The Lord Jesus died to save me, and I want others who are in the dark to know about Him, so that they may be saved too." How many of you are hearing and obeying that voice within?

I was hearing an oratorio a little while ago and it seemed to preach a missionary sermon, and I thought of you and the Corner. There were many instruments and voices, and, of course, only one conductor. I watched the movement of his hands and arms, and was almost as much interested in that as in the music. (" How very unmusical Uncle John must be ! " someone says.) Shall I tell you why? It seemed as if the music was created by the conductor's baton. As it moved the music began or ended, rose or fell. It was like a magician's wand. There was one will governing the organ, the instruments and the voices. So it was that there was the most beautiful harmony, and the will of the composer, represented by the music, was properly performed. But that isn't all. Suppose one or other of the singers or players had paid no attention to the conductor or to the music, but said to himself, " I shall play or sing when I like and how I like, keeping the time I think best," what discord there would have been ! And you can easily imagine the effect on the conductor ! And would the selfish, foolish performer have been very happy, do you think?

I daresay you see how that oratorio preached a missionary sermon to me, although none of the performers knew it. And I suppose you see *what* it preached. You will understand me if I speak of Christ as the Composer of the music, and the Conductor of the performers, and of the performers as His disciples. The " music " is His great command—and it ought really to be music to those of us who love Him to do His will, and please Him and to be the servants of so great and wonderful and loving a Saviour and Lord. And He keeps His eye on the Score and upon those who say they love Him, and He expects instant obedience, such as Paul's when he said, " What wilt Thou have me to do, Lord? "

But we can't all do the same thing, any more than the performers in the oratorio. The boys couldn't sing bass, but they *could* sing treble. We can't all actually go to heathen lands, but we can hold or help to " hold the ropes." And perhaps you have heard of " the value of one " :—

" I am but One, Yet I am One.
I cannot do Everything, But I can do Something.
What I can do, I ought to do—By God's help I will do."

Have you begun to prepare for the 1923 Christmas Boxes?

Your affectionate UNCLE JOHN.

LIST OF SUBSCRIPTIONS, &c.,

Received from November 11th to December 8th, 1922.

General Fund.

	£	s.	d.
High Wycombe	5	0	0
Fulham, Y.M.B.C.		14	0
Epsom, Salem	1	12	7
Limehouse (boxes)	1	12	6
Greenwich, Devonshire Rd., Men's Bible Class	2	0	0
Trowbridge, Zion	4	1	8½
P.P.C., &c.	1	3	7
Miss Chapman (box)	7	6½	
Meopham, Lantern Lecture		14	7
S.S.	1	10	0
Kingston-on-Thames, Mr. H. Jeffs, Senda. Exten.		10	0
West Ham, Tabernacle, A Young Lady Friend, Senda. Exten.		10	0
Ilford, Birthday Gift, Nov. 7		10	0
Newick, Zion	2	12	6
Borough Green, (boxes)	13	7	10
Cransford, S.S.	1	11	9
Horham	9	2	5½
Boxes	27	10	4½
P.P.C.		2	11
Loughborough, Reports	1	6	
Poynings	1	11	0
Brentford, Birthday Gift, Nov. 10		5	0
Stratford, Gurney Rd., Senda. Exten.		5	0
Bath, Providence, Boxes	4	10	10
St. John's Wood	4	7	3
Mr. S. H. Goodley	1	1	0
Mrs. Barrat		5	0
Profit on Annual Tea	1	4	1
Norbiton, Zion, Birthday Thank-offering, Nov. 8		5	0
Croydon, Derby Rd., Mr. Dann (box)	1	0	0
Clapham, Courland Gr.	5	13	2
S.S.		5	9
Miss Elsie Andrews (box)		6	0
Birthday Box		10	11
Wooburn Green	1	10	0
P.P.C.		13	2
Horley	3	16	7
P.P.C.	1	0	0
Homerton Row	1	15	1½
P.P.C.		17	8
Ipswich, Bethesda, Sale of Needle-work		13	6
Newquay, P.P.C., &c.		15	0
Fressingfield	1	8	0
Boxes	7	5	9½
Reports		3	2
Laxfield	1	12	0
P.P.C.		3	4
Boxes	5	16	11½
1d. per week Subs.	1	0	0
Reports		1	6
Hoxne		9	0
Reports		3	9
Boxes	4	13	9
Lewisham, S.S.	5	13	10
Missionary Sunday	3	15	0
Ditto, S.S.		16	6
Boxes	1	18	9
Wandsworth, West Hill, S.S., Birthday Box	1	1	0
Cheltenham, Bethel, Miss D. Cradduck	1	0	0
Brighton, Prarthana Sabha, Col., at Ann. Mtg.	12	1	0
Proceeds from Sale of Work, per Mrs. Barret	2	12	1
Birthday Fund, per Mr. Cozens	1	15	0
Sale of P.P.C.		3	7
Lingfield, Evelyn Ellis		5	0
Clifford Ellis		5	0
Gilbert Ellis		7	0
Kilburn, Palm Leaf Texts		1	6
Croydon, Salem S.S.		7	0
Tadworth, Sale of Work	21	0	0
Harwich (boxes)	3	15	5
P.C.		4	0
Tottenham, Reports		7	0
Margate, S.S.	1	0	0
Brentford, G.E.C., Thankoffering for special favour		5	0
PERSONAL :—			
Anon., Friend 116	100	0	0
Birthday Gift, Oct. 29	1	0	0
Mr. F. W. Reader (box)		6	0
Friend, per Mr. Robbins	10	0	0
Friend, per Mr. Robbins, Mr. Morling's Camping Out	10	0	0
Trustees, Salem S.B. Chapel, Port Adelaide, S. Australia	1	0	0
Miss Ruth Fromow, Sale of Cocoanut Ice	1	5	0
Mrs. E. Jeffs (box)	2	0	0
Miss Salisbury, Xmas Gifts for Children	1	0	0
In Memoriam, Dec. 7th, 1918	1	1	0
Birthday, Dec. 3	100	0	0
Misses S. & M. Shiles		5	0
MISCELLANEOUS—			
E. London Aux., Miss. Week	11	12	6
5 per cent. War Stock (£1,000)	25	0	0

Herald Fund.

	£	s.	d.
Bath, Providence		9	2
Royton		13	6
Newick, Zion		15	0
Horham	3	13	5
Loughborough, Reports		12	0
Tadworth		2	0
St. John's Wood, Mr. J. Harris		2	0
Fressingfield		2	4
Laxfield		18	0
Tunbridge Wells		3	0
Lingfield		3	0
Harwich		9	0
Hastings, Miss Relfe		1	6
Mr. J. L. Childs		1	6
Tottenham		10	0
Kingston, Providence	1	0	0
PERSONAL—			
Mr. H. J. Cordle		10	0
Miss D. Cradduck		2	3
	£10	7	8

Medical Fund.

	£	s.	d.
Newquay	1	0	0

Pension Fund.

	£	s.	d.
3 per cent. L.C.C. (£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 from Nov. 14 to Dec. 8, 1922.

	£	s.	d.
Ipswich, Bethesda, Sale of P.P.C.		4	0
East London Aux., Limehouse		2	6
Ilford		13	1
Leyton, Coll.		13	0
	£1	12	7

Notices.

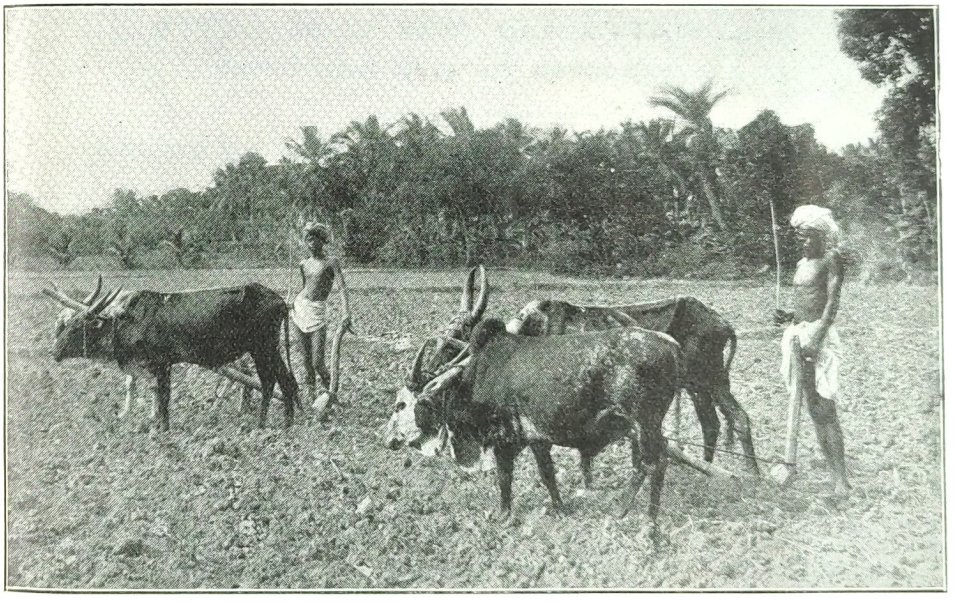
ALL SUBSCRIPTIONS, etc. (*except for the L.Z.A.*), to be sent to **Mr. A. J. Robbins, Vicarage Farm, Hounslow.**

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.

Vol XXII. *New Series, No. 194.* February, 1923.

The Strict Baptist Mission HERALD.

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



PLOUGHING.

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 NAMAKAL FIELD
OF THE
STRICT BAPTIST MISSION
SHOWING
THE RECENT (WESTERN) EXTENSION
February 1923

English Miles

78°

78° 30'

78° East of Greenwich

78° 30'

Stanford's Geog' Estab^t, London

Valedictory Meetings,

In view of the RETURN TO INDIA of
Mr. & Mrs. LINCOLN WATTS.

WILL (D.V.) BE HELD AT

Mount Zion Chapel, Chadwell St., Clerkenwell, E.C.

ON

Tuesday, February 6th, 1923.

In the Afternoon at 3.45 p.m.

The L.Z.A. will hold a MEETING

(FOR LADIES ONLY).

Mrs. WATTS and Miss E. M. BETTS are expected to give Addresses.

Tea at 41 White Lion St., at 5.30 p.m. for Ladies and Gentlemen.

PUBLIC MEETING at 7 p.m.

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

SPEAKERS:

Pastor H. J. Galley and Missionary L. Watts.
Pastor R. Robinson will offer the Valedictory Prayer.

COLLECTIONS.

MR. and MRS. WATTS expect to be leaving England on Friday, February 16th. The S.S. "Mandala" which replaced the S.S. "Matiana," caught fire a fortnight ago, and the S.S. "Neuralia" will take its place. The boat train usually leaves Liverpool Street Station at 11 a.m. on the Friday morning, and the boats leave Royal Albert Dock or Tilbury according as the tide allows.

The Strict Baptist Mission HERALD.

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

VOL. XXII.] FEBRUARY, 1923. [*New Series*, No. 194.

CURRENT NOTES.

IN view of the departure of our friends, Mr. and Mrs. Watts, for their sphere of missionary labour in and around Madras, we are hoping that the interest in the work of the Strict Baptist Mission, which we are sure has been deepened in our Churches by their Deputation work, may bear abundant fruit, so that they may be cheered when in India by evidences that their labour has not been in vain.

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If, for instance, the Study Circles grow in numbers and in usefulness; if the Prayer Calendars are faithfully used as a guide to intelligent prayer for the many details of our work in and for India; and if the Young Men's Camp in August next commands at least as much success as did the Tuddenham Camp but in a much wider circle, as we hope it will, we are sure he will feel well rewarded for all the extra, voluntary labour he gave.

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Referring to what we said last month about our New Field, the *Western* half of the Namakal Taluk, we trust this extension of the area of our work for God (about 600 square miles), with the added responsibility resting upon the Council and upon our brother, Mr. Morling, is so occupying the hearts and minds of our friends in all our Churches as to lead them to wait upon God for the men and the means to adequately evangelise so large a population.

Our Foreign Field.

The News of the Month.

MADRAS.—The Christmas cases have arrived in good time and in good condition. The agents and children will have a happy time when the distribution is made. We heartily thank all donors.

We hope the monsoon is now over. We have had fifty inches of rain within fifty days in Madras. Owing to the flooded state of the roads, some of our stations were temporarily inaccessible.

I am sorry to report that Mr. Thrower has had a sharp attack of fever, which kept him in bed for several days. He is about again now. Happily this attack came after his Tamil examination.

It is good to end up on the top note. I am happy to report that Mr. Thrower successfully passed his first Tamil examination, gaining 66 2-3 of marks. E. A. BOOTH.

THE NAMAKAL FIELD.—The 1922 monsoon is a thing of the past; the long spell of cloudless sky has well commenced. Dewy nights are bringing sickness to many delicate people.

In the first week of this month our children arrived from the Nilgiris for their long vacation. We are glad to say they are full of health and good spirits.

With real gratitude we report baptisms again—two last month and three last Sunday. The first two are of lads in our hostel, who gave a happy word of testimony before a large audience just on entering the baptismal pool.

Friends will be interested to hear that we are now taking over some new territory to the north and west of us. We thus commit ourselves to the declaration of the evangel through *an added area of, say,* 600 *square miles.* Already we have received an urgent call from people on that side who have Christian relatives.

Last week the Christmas boxes arrived. After the distribution, Mrs. Morling will have something to write in detail, but I must say we were gratified both at the quantity and quality of the clothing. We extend our hearty thanks to all the members of the sewing classes and to the good friends at Nethania, on whom fell the no small task of sorting and packing.

Sendamangalam, December 19th, 1922. D. MORLING.

Seed-Time.

ONE Sunday afternoon I went to the village of Konnur, with the intention of conducting a service for our Christian staff there. As I walked through the rice fields, the small blades of green growing out of the dry ground looked very parched. It seemed a great venture of faith to plant these tender shoots in such ground, in such sultry weather. To me this was just a parable of what we were doing in the station to which I was going and in all similar stations. The soil is most unpromising, the conditions unfavourable; changes in staff further complicate the matter, but we continue to sow the seed and to pray for the harvest.

Ours is the seed-time. God alone
Beholds the end of what is sown;
Beyond our faith and vision dim,
The harvest time is hid with Him

Nearing the village I got into conversation with a wayfarer, and he accompanied me to the school. The congregation consisted of three souls. It would be simple to say that such a journey with such an ending was a waste of time, but it would be a wrong verdict. One must remember the isolation of these Christians, and their need of encouragement in the very place where they fight their daily battles and bear their witness.

As I began talking with these Christians, three heathen men of the village strolled in, and were invited to sit down. They were drawn into conversation about the school. Had I begun a formal Christian service, these visitors would have disappeared, so I changed my plan and asked them about their idea of God. They were slow in answering, but at last one said, "He is like us, only greater." This gave me the opportunity of explaining the Christian idea of God and His relation to man. One was obliged to keep to the simplest speech and the most homely illustrations, otherwise these villagers would have missed the meaning altogether. To retain their intelligent interest I freely interspersed my talk with questions which they were able to answer. Finally I told them that I would pray to the God none can see. They remained quietly to the close, and I could only leave them with the prayer that the seed sown would take root and yield a harvest.

E. A. Booth.

Bible Study.

LAST month the world was horrified to hear of the massacre and destruction of Smyrna, the last city of the seven churches, and the only remaining Christian emporium of the land where Paul was born and our holy religion was cradled. Whenever I have passed along the Mediterranean, my heart has been filled with sorrow and my mind with grave questionings in thinking of the early, triumphant march of Islam through Syria, North Africa, and Spain, in remembering how in a few short years thousands of Christian Churches were simply submerged in the great onrush of the Saracens.

What was the reason of it all? Why were those Christian communities unable to stand the fiery trial? Why did even Spain fail to rise above the angry flood? The only reply is, They were Bibleless Christians. They possessed neither the vitality nor the equipment required for the day of visitation. Churches planted and nurtured by the Apostles themselves, but which now had become dead or degenerate, fell an easy prey before the war-cry of "Koran or the Sword." Yet history shows us that Islamic slaughter has never triumphed over those possessing the power and panoply of God's Word, for the blood of the *saints* is the seed of the Church.

We are striving—at any rate we should be striving—to enable our Indian Churches to attain in the shortest possible space of time self-control, self-support, and self-propagation. Unhappily, these great essential principles are nearly always expressed only in terms of rupees, as though riches were the *sine qua non* of a vigorous Christian life! Essential as is the spirit of liberality, this is one of the *fruits*, not the root, of pure doctrine and practice; and this can be attained only by the research and assimilation of God's Word. Hence, for the preservation and propagation of our Churches, we must encourage systematic Bible study. To this end we regularly conduct courses of lessons for our workers according to their attainments. Last month we held the annual test for preachers and teachers. The examination papers of each field were sent to the missionary of another field. Our Sendamangalam test papers were sent to and marked by Mr. Brand.

When we demand of ourselves really definite knowledge of Scripture, it is most disconcerting how hazy and inadequate our ideas appear. Some of the teachers thought so when required to give concise, comprehensive definitions of priest, righteousness, Samaritan; to state the exact difference, political and religious, between a Pharisee and a Herodian; to describe the duties of a Levite and the services of a synagogue. How many awkward questions might

Pitiable Superstition

be put even to Bible students on the diction of the Benedictus and the Magnificat! Like many in England, I suppose, our workers preferred those questions on which they could write long, harmless generalities.

For the coming year teachers will take the first half of the third year of Christ's public ministry. Preachers will be given a series of lessons on the Life of Paul and some chapters in the Introduction to John's Gospel. Bible-women are being taken through the Life of Paul by Mrs. Morling.

We want these courses to lead each worker to investigate the Word for himself in his own home, and we earnestly desire that a closer acquaintance with Divine truth will lead to a higher standard of Christian life and greatly increased efficiency for service.

Sendamangalam, November 14th, 1922 D. MORLING.

A Sacrifice at the Cross Roads.

I WAS taking a walk a little before sunset last evening when, at about a mile from the Mission House, my attention was attracted to a small group of people standing under some trees at one corner of a triangular patch of grass at a road-crossing. Going up to them, I saw that some sacrifice was in course of preparation. The group consisted of several men, a woman, and a number of children. All, but especially the woman, looked distressed, and it was evident that someone was ill. On the ground a fire of cow-dung cakes had been kindled, upon which a small pot of rice was boiling, and a few feet from that a hole, about nine inches deep and six inches in diameter, had been dug. Near the hole I noticed a tray containing a small cocoanut, a plantain, some ground wheat, and a few specimens of some Indian vegetable. After making some inquiries, I learned the complete story connected with these things to be somewhat as follows :—

A child, two years of age, could not stand properly, but was constantly falling about, and this was attributed to the presence of a demon. The mother became greatly distressed, gathered her neighbours together, and acquainted them with this terrible fact. They then decided to make a sacrifice, according to prescribed rule, in order to get rid of the demon and its evil manifestations. The rice which I saw in the process of boiling, when cooked, must be placed in the hole referred to above, and the corn, vegetable and fruit put on top of it. Then a lizard must be caught, its blood shed, and its carcase placed on these offerings, after which the little child must be made to walk round the hole and then be taken quickly away. This is reputed to have the effect of exorcising the demon from the child and making it pass into the sacrifice. The demon, however, will not remain in that inanimate substance, and therefore, to obviate the possibility of its return to the child, the sacrifice must be made at a cross-roads, and then the demon will become reincarnated in the first living creature that passes over the spot after the ceremony. This being may, of course, happen to be insect, animal, or man.

When questions were asked about the child, a tangible reason for the sacrifice had to be given, and so it was said that the child had fever, and it was brought along. But as far as I could judge, there was very little wrong with the child. There was no fever, and probably the little one only required what to a European would be the simplest household treatment to put it right.

This is a sample of the kind of thing that is being practised continually by the masses of India. Friends in the Homeland, just ponder this appalling ignorance and superstitution—this profound belief in, and worship of, demons. But without belief, without prayer, without worship of the true and living God. This midnight darkness can only be dispelled by the light of the Gospel of Jesus Christ. D. A. THROWER.

The Kolli Hill Man's Life.

THE daily lot of our Indian fellow-subjects who dwell on the Kolli Hills is so very different from our own, and so different also from that of most of their own countrymen, that a description of some features of their life may not be out of place. The hill-man is an agriculturalist. Those portions of the plateau that have been brought under regular cultivation by the plough, and also some pasture lands, are held by "*Patta*" from the Government of India. Land tax is paid for these holdings and is collected by the village "Munsif," who is responsible to Government for the preservation of order and the collection of revenue in the villages. The amount of tax is graduated according to the quality of the soil, and varies from 5d. to 4s. 6d. per acre. Land recently acquired by the Mission is taxed at 6d. per acre. There are few hill-men who pay more than 10Rs. (equal to 13s. 4d.) per annum in land tax. The large majority own from half an acre to ten acres. Comparatively few hill-men are landless.

In addition to "*Patta*" lands, a considerable area of jungle and semi-jungle land is annually brought under transient cultivation. This is known as "*Ponakad*" cultivation, and is unauthorised by the Revenue authorities and strongly reprehended by the Forest Department. We will suppose that a hillside close to a certain village is covered with bushes and trees, the growth, perhaps, of ten, twenty or fifty years. The surface of the soil consists of rich dark earth composed largely of decayed vegetable matter. The hill-man knows that in this beautiful humus his crops will thrive luxuriantly. One morning the villagers go out with axes and choppers, and the work of destruction begins. Everything is ruthlessly cut down, and is left where it falls to dry in the sun. A month later fire is applied, and within a few hours the once green and shady hillside is a stark smoking wilderness. For two or three years this area yields wonderful harvests, but successive crops soon exhaust the soil, and the place is left to itself to recover, after a long period, its former vesture of trees. Sometimes it never recovers. The trees having been destroyed, their roots perish, and the surface of the soil is no longer held together by that interleaving mesh. Heavy rains soon denude the slope, and a stony waste remains. Many square miles of the Kolli Hills have been thus impoverished, and Government is trying to put a stop to this illicit and wasteful cultivation. If the destruction of forests described above were allowed and became general, there is no doubt that within a few generations the springs would disappear and the rainfall diminish, resulting in widespread impoverishment.

Nearly all the valleys of the Kolli Hills are full of springs. Wherever the water is constant and the soil suitable, the hill-men have levelled the long slopes of the valleys into terraces of mud. Rice is grown in this mud. The water is run off from the higher to the lower levels by small channels.

The ploughed lands are terraced in just the same way as the rice fields. The edge of the terrace is often supported by a stone wall built up from the field below. Sometimes the field on a steep hillside will be ridiculously small. Within a stone's throw of the writer there are fields too small for a plough to be used in, fields no larger than a cottage dining table, yet each supported by its stone wall! The aspect of such fields from a distance is like the tiers of seats in a Roman amphitheatre.

A goodly variety of crops is grown in these fields. I look out of the window of this schoolroom upon a field in which millet, beans, castor oil and mustard are growing luxuriantly as a mixed crop. Other valuable products of the Kolli Hills are wheat, rice, tobacco, oranges, limes, citrons, pineapples, bananas, pomegranates, and coffee. The Jack Fruit (Artocarpus integrifolia) is an important article of food amongst the hill people. One of these great trees laden with fruit is a curious sight. The huge balloon-shaped fruits, which often weigh 40 lbs. apiece, hang all around the trunk and larger limbs of the tree, depending directly from the bark of the tree. Bears are very fond of this fruit. The farmer manures his fields by tying the cattle all night

for two or three nights in succession in each spot until the whole area of the field has been covered. The cow-herd sleeps at night in a tiny portable shelter by the side of the animals to protect them from wild beasts.

As you pass along the narrow paths between the terraced fields of bountiful crops, you may notice sometimes a field, or group of fields, lying untilled, often grown over with grass or bushes. These are supposed to be temporarily the abode of "Karuppu"—The Black One, *i.e.*, a demon. However fruitful the area may be, the owner dare not plough it for fear of dreadful results. This is a picture of the lives of the hill people—lives created for the glory of God, and endowed with faculties that should function for the nourishment and beautifying of humanity, lying under the blasting influence of the enemy of souls. Thank God we have seen at least a few such lives delivered from the evil spell.

The Forest Department.—The lofty plateau where the hill people live is entirely cut off from the rest of the world by steep mountain sides mostly covered with jungle. Nearly all of this area is called "Reserved Forest," and the rules and regulations connected with these Reserves touch the life of our hill people at so many points, that one cannot really understand the people and their problems without first knowing something about these "Reserved Forests" and their intimate relation with village life.

The State Forests in India cover 251,512 square miles, and bring in an annual net profit of £1,400,000. To protect these valuable forests the State has created the "Forest Department." There are, first of all, the "Forest Conservators," a small number of highly-trained expert European officers, whose salaries run up to £1,500 per annum and more. Then come the District Forest officers, nowadays mostly Indians, and their assistants, the Forest Rangers. Each District Forest officer will have charge of some hundreds of square miles of forests. Finally there are the subordinate grades, the Foresters, Guards and Watchers. The latter classes have an evil reputation for corruption and oppression. Wherever there are Reserved Forests, the villagers living in the neighbourhood are loud in their complaints against the blackmail and other forms of extortion said to be practised by the Forest subordinates.

Forest Laws.—In order to fulfil its functions, the Forest Department is equipped with a code of laws, which are imposed upon the people of India and enforced by severe penalties. Many of these laws are capable of being used as instruments of oppression by stern officers, who think only of departmental efficiency, and not of the public weal. Trespassing into the Reserves is strictly forbidden. If a public pathway runs through a Reserve, the poor hill-man is forbidden to carry an axe or chopper, or even a box of matches, along the path. The mere possession of these things on a public path in a Reserve is an offence. Grazing of animals without a pass is forbidden. No timber or firewood may be cut, except about once in eighty years, when selected trees are sold by auction to a contractor, who buys the privilege of exploiting small blocks of Reserved Forest.

When it is remembered that large numbers of our Kolli Hill villages are situated on the edge of, or close to, such Reserved Forests, it may be readily imagined how vexatious these rules and regulations are, and how easy it is for the Forest subordinates to extort money from the hill people. I know personally of a case in which a Forest Guard and Watcher extracted upwards of £50 in bribes, within the space of a few days, from the inhabitants of a single *nadu* on these hills.

An Immoral Law.—When a Forest subordinate reports to his superior officer that So-and-So has committed a Forest offence, the officer sends the accused a notice in the vernacular which is briefly to this effect: "You are accused of a certain offence. If you pay Rs. —— (the sum varies with the nature of the charge. It often amounts to several pounds sterling even to a poor man) the case will not be taken to Court. If you fail to pay, you will be prosecuted." The poor illiterate hill-man quite naturally regards this as

a fine imposed by the almighty Sircar, and, so far as my experience on the Kolli Hills goes, it is invariably paid, even when the accused person is conscious of innocence. No judicial enquiry has been made,—no enquiry of any sort has been made. Upon the unsupported statement of a Forest subordinate—a class that is notoriously corrupt—the accused person is assumed to be guilty, and is summoned to pay for his crime. Is it to be wondered at that such dangerous power as this, placed in the hands of low class unprincipled persons, has produced large numbers of expert blackmailers, who are—to our shame be it said!—in the pay of the British Government?

A New Reserve.—Just now the Forest Department is taking about eight square miles of jungle into Reserve on the N.E. portion of the Kolli Hills. The new Forest will enclose some hill villages, and many of these people, including, I fear, one of our Christian families, will be evicted from the lands that they have cultivated for many years, and left paupers. This will be a cruel hardship. I am petitioning Government on behalf of these poor hill people, but am not very sanguine as to the result. The Department has great influence with Government, and I fear that within a short time this area that is now smiling with crops, and where the air is musical with the tinkling bells of grazing cattle, will be a silent waste of jungle.

The Better Side of the Department.—The Baptist missionary, William Carey, was one of the foremost in working for the creation of the Indian Forest Department. In spite of some abuses that cry loudly for remedy, there can be no doubt that on the whole this Department is a beneficent institution. It provides firewood for countless humble homes. It protects valuable natural resources in the interests of their rightful owner, the State; and most important of all, it preserves the great watersheds of the country from denudation, and thus helps to ensure an adequate water supply for the teeming millions of India.

J. M. BRAND.

The Light in the Window.

AT the close of our morning service at Ayanapuram last Sunday, a group of women stood under a shady tree in the Mission compound. We were talking together about the women of Sembiam. One of the group, Annal, who is now on the Mission staff of Bible-women, was telling me of some of her difficulties in reaching her Indian sisters. Knowing how, from the time she had felt the call of God in her heart, she had courageously confessed her faith and endured persecution, and at the same time had never ceased to make His Name known among her heathen friends, I remarked to her that she, having obeyed her Lord's command, would surely see His blessing. (Friends will remember that God has already used Annal's example and testimony to the saving of five others in Sembiam.)

"When we have a light it is our duty to let it shine in the darkness, to guide those who have lost their way," I said.

"Yes," she said sadly, "but it is such a very small light."

She is only a simple unlettered village woman. She is now learning to read, and finds the intricacies of her mother tongue very difficult to master: and yet that simple remark, "It is such a very small light," seemed to reveal long, long thoughts and great yearnings. It smote me with its pathos and longing, and perhaps God meant that it should, so that I may tell you that which Annal is not able to express.

The night is so dark here in India. It is a rough road that winds over the hill and down into the valley. Wild beasts abound on every hand, and thorns pierce the feet. Stones lie on the path, sharp and cruel in the darkness, and serpents are hidden in the bushes. Out into the blackness the little light-bearer goes with her torch. Every wind that sweeps over the wilderness all but extinguishes that flickering flame. Bravely she shields it from the storm, holding it aloft when the gale has past. The flying clouds reveal the sudden glimmer of a star, and then again all is black.

Profession, Precept, Practice

Far, far away in the darkness she hears a call, the cry of one who is lost on the hillside, and, peering down, she answers, holding her light high. The cry ceases and all is still, save for the shriek of a night bird or the howl of a jackal, but still she calls persistently and long, " Here, here, look up; climb, fear not." Up above her as she goes she suddenly sees the dim outline of a house in the darkness, and even as she looks a curtain is flung back and a light shines out from the window. To her it reveals a watcher; it speaks of prayer and love and sympathy—and of home. A steady ray of light shoots down along her path, and she follows it, strangely cheered and uplifted. The loneliness has been dispelled, the darkness has lost its terrors, hope revives, and courage returns. Her own little torch burns more steadily. And all this because of that other brave steady light in the window.

Which things are a parable, but very real in the experience of our lonely Mission workers. They are holding aloft the torch that God has entrusted to their hands, but often it seems " such a very small light." Heathendom is so dark, opposition is strong, persecution so bitter, and the cry of the lost is very faint, and sometimes not heard at all. They are looking to you—to me—for the light in the window. It is the best way, and the only way, in which you can help them. Then trim your light of prayer and fling back the curtain : set it in the window and keep it burning as a message of fellowship and love. It will help them and help you, and be used of God to bring home many a wanderer from the wilderness. WINIFRED BOOTH.

"Let your Light so Shine."

" THERE are no secrets in India." Residents in India very often prove the truth of this, for one can scarcely think about a matter before it is circulated in some mysterious way. If this be true of people whose lives possess some degree of privacy, how much more is it true of those whose whole lives are lived in full view of their neighbours? Their every action is known : " They live in the blaze of the searchlight of publicity."

As I write this I have before me the HERALD, in which is the report of Mr. Booth's address at the Farewell Meetings,* and his appeal for prayer on behalf of our workers and converts in the closing sentences constrains me to write this article as an illustration of the need thereof.

A few days ago I was sitting on the little mud verandah of a house in a village near here, talking to the women who lived there, when a man came and sat down opposite me. He listened attentively for some time, and then propounded this question, " Your Christian Scripture says Christians should live together in unity and love. Why do not they who say they are Christians so live? " This man had been watching some of his neighbours who had professed Christianity, and had seen some things which were not in accord with Scripture teaching. He had been brought up in a Mission school, and had a very good knowledge of the Bible, and knew that it exhorted Christians to " love one another." I tried in simple language to show him that when one became a Christian the old sinful nature was not exterminated, but sometimes made itself apparent in ways such as he observed; but this was to the shame and sorrow of all real Christians.

An incident like this makes one realise how carefully they who name the name of Christ need to walk, and how necessary it is for us to " abide in Christ," that all our actions may reflect the spirit of the Master. If we, who have so many privileges, are conscious of often failing when we would fain have our whole lives devoted to Him and reflecting His praise, shall we not remember in sympathetic prayer our less privileged brethren and sisters? Some of them are very new in the Christian way; they would not willingly bring disrepute on their Lord, but ignorance and weakness causes them to stumble. They dwell " where Satan's seat is." Pray that they may " hold fast, and not deny their Lord in word or deed. RUTH APPLEBY.

* *In The Herald for July, 1922, page 104.*

Periyapalaiyam Festival.

A FAIRLY large room with walls on three sides, and the fourth open to the courtyard, the floor cleanly swept, and in the centre of the middle wall (the place of honour) a small shrine, containing an idol, covered with yellow flowers, and in front of it limes, plantains, and a tiny lighted lamp—this is the picture that was presented to my view when I entered a house a few days since. I asked the reason for this special demonstration, and was told, "We are going to Periyapalaiyam to-morrow, but before we go we have to do *puja* (worship) to the swami."

Periyapalaiyam is a place about twenty-four miles north of Madras. On the banks of the river which flows through it is a noted temple of Mariammon, the goddess of smallpox. During ten months of the year this temple is deserted, but on eight successive Sundays, beginning from the middle of July onwards, thousands of people go to the festival held there. Frequently, if a man is sick or in trouble, he vows, if relief comes, to go there and perform *puja* and offer a sacrifice. The custom is for the worshipper to bathe, clothe himself in the leaves of the sacred margosa tree, and then bring his offering of a cock, or a sheep or goat, to the priest to be sacrificed. For this he has to pay a fee. The fourth Sunday is specially set apart for the non-caste people, and they are allowed to bring their sacrifice without paying a fee to the priest.

During these eight weeks innumerable sheep and fowls are sacrificed, and the whole place reeks with blood. Formerly the people used to bathe in the river, and as this water was also used for drinking and cooking purposes, much disease and death always followed this festival. To prevent this Government intervened, and now there are enclosures, fitted with water pipes and taps, for the people to use, and bathing in the river is prohibited. The real origin of the festival is unknown, but the story attached to it is as follows :—

Many years ago there was a Rishi, or sage, whose wife was a woman of most excellent moral character. When she went to the river to fetch water she did not take a pot with her, but by virtue of her goodness was able to make a vessel from the river sand. One day, according to her custom, she went to the river, made a pot, and was stooping down to fill it when she saw in the water the reflection of the god Indra riding in his car in the heavens. She admired his beauty very much, but her pot suddenly fell to pieces, and she had to return to the house for another. Her husband, seeing this, concluded that she must have committed some heinous sin, and thereby lost her power of making a pot as she usually did. Without enquiring into the matter, in a great rage he told his son to kill her. The son dared not disobey, but, being overcome with fear, he beheaded not only his mother, but a cobbler woman who was standing near by. He then sought his father, and told him his command had been executed, and craved a boon in return. The father promised to give whatever he requested. The son asked that life might be restored to his mother. For the sake of his promise, the Rishi agreed to this, and told him, if he stuck the head and body together, life should be restored. The son ran quickly off to fulfil this condition, but, in his haste, attached the cobbler woman's head to his mother's body. Life returned, and in this way a goddess, with a Brahmin woman's body and a chukla woman's head, was formed. Brahmins do not eat meat, but the people of the cobbler caste do, and so for this reason during these eight Sundays of the year sacrifices are offered to propitiate the head of the idol.

And this is the idol people travel many miles and suffer all kinds of hardships in order to worship. "How long, O Lord, how long!"

RUTH APPLEBY.

Our Home Churches.

Prayer Subjects for February, 1923.

Week Beginning—

SUNDAY, 4th.—Thanksgiving for Mr. David Thrower's so successful passing of his first Examination in Tamil, and for his recovery from fever. Prayer for continued health and strength and progress in Tamil.

SUNDAY, 11th.—Prayer for Mr. and Mrs. Lincoln Watts' safe voyage to India, which begins on Friday, 16th.

SUNDAY, 18th.—Praise for baptisms in Sendamangalam in the Namakal Field, and prayer for the work of God in the souls of the people.

SUNDAY, 25th.—Prayer concerning the vast new territory of about 600 square miles in the Namakal Field, that we may be enabled to preach the Glad Tidings of salvation in its towns, villages and bazaars.

The New Year's Prayer Meeting.

THE meeting was held at Chadwell Street, as usual, through the kindness of the Pastor and Deacons, on Tuesday, January 2nd. Mr. J. B. Collin, the President of the S.B.M., took the chair, Mr. Hutchinson read Luke xxiv. 36-53, and the following brethren led the assembly to the Throne of Grace: J. T. Peters, J. Webb, W. Chisnall, H. Brand, R. Robinson, L. Watts, J. H. Lynn, and Mr. Barker. The petitions were many and varied, *e.g.*, Special blessing during 1923; for the Denomination; for the Church at Chadwell Street; for Mr. W. A. Kimber; Mr. and Mrs. Watts on returning to India; Mr. J. M. Brand on returning to England; our brethren in India and their Indian helpers; the Indian Christians; the officers of the S.B.M. at home. Pastor H. W. Caten gave an address on "Thy Kingdom come." Until our Lord come, He had given us this petition, and what better petition could we offer in this new year? When that day came, should we be found faithful stewards? Were we doing all we could for Him and His cause? Had we made any resolve in His name this new year? Had we sought to lie at His feet, and say, "Use me, even me, just as Thou wilt and when and where"? We could not all go to India, but we could all pray this prayer, and we could support those who were there. We could seek the Lord in the spirit of faith which He Himself is pleased to give. We could be helpers together by prayer. "May He stir our hearts and fill us with increased zeal and an increased spirit of prayer and the grace of supplication; with a greater and more earnest desire to serve Him 'while it is called to-day, for the night cometh when no man can work.' Do we not desire to see the Kingdom come? Have we not the love of Christ in our hearts? Does the need of India—the millions of souls that live and die without a word of hope—does it not touch our hearts? May it stir our hearts more and more, so that we may pray this petition, 'for Thine is the kingdom, the power, and the glory.'"

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Preliminary Announcement.—Mr. and Mrs. J. M. Brand are expected to return to England on furlough in April, and it has been provisionally arranged that the Half Yearly Meeting should be held on May 8th as a Welcome Meeting to them. It is expected that the meeting will take place at St. John's Wood Road. Will our friends note the date and endeavour to keep it free?

Our Study Circle.

WE suggest the following subjects of enquiry this month, from which Study Circles may make their own selection if there are too many. All the questions are taken from the December and January HERALDS, and may be answered by carefully reading those numbers :—

1.—WHERE is Chintadripet, and what work are we carrying on there? **2.**—IN WHICH of our fields is Elur situated, and what do you know about it? **3.**—WHAT is the value of our Missionaries' Annual Conference (*a*) to themselves and their work, (*b*) to the Council at home? **4.**—WHAT do you know about the extension of our work in the Namakal Taluk? **5.**—WHERE is Kolluttur, and what recent event draws our attention to it? **6.**—WHAT are the special difficulties and dangers besetting lonely Indian preachers and Bible-women in heathen villages? **7.**—WHAT is the latest Tamil translation of the New Testament, and what is there specially remarkable about it? **8.**—CAN you give an illustration of nominal Christianity in contrast with real?

Review.

PICTURES FROM A MISSIONARY'S ALBUM. By Mrs. E. A. BOOTH. MARSHALL BROTHERS, LTD. 2/6 cloth gilt, 1/6 paper boards.

IN this book of sixteen chapters Indian women, in their ignorance, superstition, bondage, fears and sorrows, are made to live before us as we read, until their unconscious need appeals to our hearts, and, in some cases, their wistful longing, until we realise afresh, but more vividly, our responsibility to send them the Gospel. The book is well got up and illustrated, and should win its way into every missionary home.

Announcements.

Mr. and Mrs. Lincoln Watts' Departure.—Full particulars of the Valedictory Meetings to be held at Chadwell Street on the 6th are given on the cover, together with the date of sailing—the 16th. We trust and expect that Chadwell Street will be crowded by many of those whose interest in the work of the STRICT BAPTIST MISSION has been quickened or awakened during their furlough. Come and give them an inspiriting meeting.

* * * *

Mr. Watts' Lantern Lecture.—Many who have not had the opportunity of seeing the pictures and hearing the lecture on the work of the Strict Baptist Mission in Madras will be glad to learn that the slides are in the hands of our Secretary, Mr. Chisnall, and that Mr. Watts' explanation of them has been written out, so that the Lecture can be given to any of our Churches or Sunday Schools. Write to Mr. Chisnall for particulars and dates.

* * * *

The Christmas Boxes arrived in Madras towards the end of November, and have evidently given great satisfaction to our missionaries, their Indian co-workers and the school children.

* * * *

Map of the Namakal Field.—We have great pleasure in presenting with this number of THE HERALD a Map of the whole of the Namakal Taluk. The extension of our field is the portion of the Taluk lying to the West of the road running due North and South through the town of Namakal. The whole Taluk is indicated by the heavy dotted line.

Curios and Lectures

Curios.—A number of curios are in Mr. Chisnall's hands, some of them being those which Mr. Watts brought from India and has been exhibiting during his furlough. Descriptive labels are attached to them, so that any of our S.B.M. friends could borrow them and arrange an exhibition of them, either as a " side show " at a Missionary Meeting, or as an interesting and instructive evening for young people and Sunday Schools. Write to Mr. Chisnall for particulars.

* * * *

Livingstone Lectures.—When Mr. Kimber came before the S.B.M. Council, he stated that he first began to think seriously about missionary things through having to write an essay on David Livingstone. This has given the East London Auxiliary an idea. Arrangements have been made for Lantern Lectures on David Livingstone to be given during February and March to the children attending the week-night services of the East London Churches, and the children are to be invited to write essays upon the subject in competition for prizes. The competitors will be divided into three sections, those aged 10 and under, ages 11 and 12, and those aged 13 and over. A small committee has been appointed to examine the essays, and if the essays merit them, three prizes will be awarded in each section.

* * * * * *

Errata.—Many readers, no doubt, will have noticed a slip of the pen on page 3 of the January HERALD. " Eastern " should have been " Western " and " Western " " Eastern." We have been working the Eastern half of the Namakal Taluk, and are now entering the Western half.

In the List of Contributors to the Christmas Boxes the first item should read as follows : " Victory Place, per Mrs. Westcott," instead of " Champion Hill Berachah, per Miss Westcott."

Notices.

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 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**

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

Pension Fund.

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

ERRATA.—In the Report Berkhamsted, Beulah: General Fund, should have been £4 11s 8d. instead of £10 1s. 8d.

Berkhamsted Common: General Fund, should have been £12 16s. 9d. instead of £7 6s. 9d. £5 10s. was credited to " Beulah " instead of " Common."

Ladies' Zenana Auxiliary.

Money received from Dec. 9, 1922, to Jan. 9, 1923.

	£ s. d.
Hastings	4 0
Richmond, Collection	2 4 8
Walthamstow, Y.W.B.C.	10 9
Bedmond, Bethesda B.C.	12 0
Croydon, Salem (box)	8 0
Lewisham. For B.W. Salary	4 0 0
W. Ham, collected in farthings by Ethel Hampshire & Gladys Frances	8 6
	£8 7 11

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—Two more nieces have written to me very nice letters and want to join the Corner—Violet Taylor and Nelly Richards, both of Courland Grove Sunday School. Yes, Violet and Nelly, of course you may; and it is very encouraging to know that there are some who want to be Cornerites, although there are no competitions and prizes. I am not sure that I am not better pleased with my few present Cornerites, all of whose names and letters I am keeping, than with the 150 who belonged to the Corner before the war and competed for prizes. Thank you, Vera, for your letter also, and for your influence on behalf of the Corner and the S.B.M. I am glad to hear that Courland Grove has begun working for this year's Christmas Boxes. You will all see in this month's HERALD how pleased our Missionaries are with the contents of last year's boxes. Perhaps we can do still better this year,—or rather I should say *you* can, for I can't sew,—although I met a minister the other day who can sew and *does*. I am particularly glad to hear that every member of the Sewing Class has one of the new S.B.M. Prayer Calendars. Yes, it does seem as if, with so many people praying each day for the same thing, there must be increased blessing in every part of our mission fields. I hope you will continue to be successful in your fishing. You will understand what I mean if others don't. Christ is worthy of all—and far more than we can do.

I have also had a very interesting letter from Mrs. Baker, of West Ham. Of course she is not a Cornerite, but apparently she looks over the wall, for she seems to know what we talk about. She tells me a delightful story about one of the little scholars in West Ham Sunday School. This little girl is only five years old, and, from what Mrs. Baker tells me, she must be a missionary enthusiast. (Please explain that to her, Mrs. Baker, if you think proper.) In two years she has collected 1,100 farthings for the Strict Baptist Mission. "On no account whatever would she spend a farthing, however much she wanted something. Farthings must never be used for the purchase." I daresay you would like to know her name, and I feel sure some of you will pray for little Ethel Hampshire. I wonder if in years to come she herself will become a missionary? Anyway, I hope she will go on collecting farthings for the S.B.M. I remember when I was a very small boy collecting missionary farthings, but that was many years before I knew of the S.B.M. I won't say anything about Uncle John's early example; but don't you think Ethel's is a good one? If you think as you should do about the poor little boys and girls of India, who know nothing about the Saviour and are taught to bow down to idols, you will save many a farthing, halfpenny or penny instead of spending it upon sweets or other things, the enjoyment of which soon passes away. I don't say you should have no sweets and no enjoyment, but only that you might regularly save something; and then you would feel as the small sweeper-boy did years ago, who, when asked why he was going to a missionary meeting, said he had put something into the concern and he was going to see how it was getting on. That's what we grown-up folks call Personal Interest. I want you all to have Personal Interest in this Concern—the S.B.M.—and you may easily buy it as Ethel is doing. But those of you who are twice and three times five years old ought to do proportionately better than Ethel. (Oh, dear! it is so difficult to keep these long words out. Well, I suppose you can all do proportion sums. Here's one: If five years old can collect 1,100 farthings for the S.B.M. in two years, how much ought ten years old to collect in the same time?)

Have you all read Mrs. Booth's book, "Pictures from a Missionary's Album"? If you can't buy it for yourself, ask your superintendent to buy a copy for your Sunday School Library. Don't forget.

I have no room for a story. After all this talk, I hope every Sunday School missionary box will soon become so full that it will have to be emptied long before the usual time. Your affectionate UNCLE JOHN.

LIST OF SUBSCRIPTIONS, &c.,

Received from December 9th, 1922, to January 10th, 1923.

General Fund.

	£	s.	d.
Leicester, Zion S.S.		11	6
Miss Nana Thomson (box)		5	0
Miss Allen (Oadby) (box)		17	3
Mr. Garbett (box)		3	1
Mr. Mellor (box)		5	3
Hastings, Ebenezer, Reports		1	8
Bermondsey, Lynton Rd. S.S., Infant Class		9	0
Long Marston, Mother's Meeting (box)		16	9
Postage		3	0
St. John's Wood, Carriage on Xmas Boxes to India	1	13	0
Hounslow, J.W.R.	1	0	0
Lewes, Jireh	5	5	0
Manor Park	3	14	6
Richmond, S.S.		17	10½
B.C.		10	4½
Infant Class		11	1½
Y.P.S.		8	6
Junr. Y.P.S.		4	0½
Walthamstow, S.S.	1	18	8
Manchester—			
Mrs. Egerton		4	0
Mrs. R. Ashton		10	0
Mrs. Gruber		2	6
Mr. R. McKee		2	6
Mrs. Abbott		2	6
Miss Toule		2	0
Mrs. Sunderland		11	5
Mr. W. Chaplin		8	3
Reports		2	4
Borough Green	6	2	6¾
Reports		2	0
Cransford, Reports			8
Erith	3	9	9
P.P.C. &c.		5	2
Chelmsford	6	16	9¾
Bible Class	1	0	0
S.S.	1	12	10¼
Leyton, Goldsmith Rd., Reports		2	0
Wellingborough, Reports		5	0
Guildford, O.B.C., Mr. Brand, Stone Wall at V.	15	0	0
S.S.	7	0	0
Watford, Tabernacle, Reports		4	6
S.S.	10	4	0
Greenwich, Devonshire Rd., Donations & Reports	13		8
Men's Bible Class		10	0
Clapham, Courland Grove S.S.		5	1½
Birthday Box		2	3½
Blakenham		13	6
Cransford	1	8	2½
P.P.C.		3	11
Otley	1	9	6½
P.P.C.			7
Somersham	1	1	7½
Palm Leaves		2	0
Sudborne	1	11	5
S.S.		12	3½
Mr. H. J. Cordle		6	6½
Orford		17	9
Boro' Green, P.P.C.		5	10
Cambridge, Sale of Fretwork made by G. & J. Morling		4	6
Crowfield	1	0	1½
P.P.C.		4	10
Tottenham, Y.P.S.	2	2	0
P.P.C.		6	7
Kenninghall, S.S.	2	7	3
Winnie Mitson (box)		5	11
Annie Bloomfield (box)		12	0
Miss B. Bloomfield		5	0
Hounslow, S.S.	2	15	4
Reports		1	4
Kilburn Vale, S.S.	1	18	3
Gravesend S.S.	1	11	11
Miss Denton		2	6
Miss Green		5	0
G.A.C.		10	0
E.M.O.		5	0
North Finchley, S.S.		14	6
Reports		2	0
Loughborough, Parent's Tea	1	12	10
Y.P Bible Class		7	2
Streatham, Hambro Rd. S.S.		17	8
Bexley Heath, Bible Class		4	0
Llwyndafydd	1	0	0
Occold	1	10	0
Boxes	6	5	6
Newcastle-on-Tyne, Miss B. Beall		5	0
Wood Green, Park Ridings S.S.	7	8	5
Margate, Reports		1	8
Boxes		7	7
Miss Sutton (don.)		5	0
Masbro', S.S.	4	10	0
Berkhamsted Common, Mr. C. Hodsden & Family	4	5	0
Miss Eva Rance (box)	1	4	0
Reports		1	0
S.S.		17	6
Amersham, S.S. & Friends	9	5	0
Ilford, S.S.		10	0
Leyton, Goldsmith Rd.	3	18	6
S.S., In Memory of Mr. Thrower's Birthday, Jan. 8	1	5	3
Staines, S.S.	1	12	6
Lewes, Mrs. Girdlestone		10	0
South Chard, Friend		5	0
A. G. Larcombe		10	0
Coalville, Mr. W. Bishop (box)	1	5	3½
Croydon, Salem S.S.		2	4
Bethnal Green, Hope S.S.	2	0	0
Isleworth, S.S.	2	0	0
Wandsworth, Chatham Rd. S.S.	1	10	0
Notting Hill Gate, Mr. S. E. Denning		15	0
Halstead, Providence, S.S.	2	7	0
B.C.		18	6
PERSONAL—			
W.D.	1	5	0
Miss M. M. Bowen		5	0
Mrs. E. Howes		5	0
A.B.		10	0
Mr. and Mrs. N. Knowles		10	0
Miss Darby (New Year's Thankoffering)		2	0
Dorothea		15	0
Anon., East Suffolk	5	0	0
Mr. W. H. Begbie		6	6
Miss S. A. Ash		10	6
Reports			6
Mrs. Cook	1	0	0
Sale of Photos, per S. H		2	6
Miss S. Hart		10	6

Continued on page 30.

	£	s.	d.
Mr. W. Harris	1	0	0
Mr. F. R. Stockwell	2	2	0
Birthday Gift, Jan. 7	2	0	0
3 Bound Vols.		4	6
For Jesus' Sake		5	0
MISCELLANEOUS—			
Int. on Deposit	2	0	5
2½ per cent. Consols, £39 1s 11d.		4	10
2½ per cent. Consols, £451 7s. 5d.	2	16	5
	£181	16	1½

Herald Fund.

	£	s.	d.
West Ham, Tabernacle		4	0
Hastings, Ebenezer		4	9
Colnbrook		10	0
Long Marston		12	0
Fulham, Ebenezer		14	0
Walthamstow, Mrs. Booth		5	0
Manchester	1	0	11
Bradford, Mr. F. Omerod		3	0
Cransford, Reports		4	0
Dunstable		10	0
Woolwich, Enon		7	0
Leyton, Goldsmith Rd.	1	6	0
Wellingborough	1	10	0
Watford, Tabernacle		13	6
Greenwich, Devonshire Rd.	2	14	8
Lessness Heath		7	6
Lenterden		8	0
Kenninghall, Mrs. & Miss Bloomfield		3	0
Hounslow		8	0
Salhouse		4	0
Gravesend		12	6
North Finchley		3	6
Southborough, Miss Ruth Miles		5	0
Occold		12	0
Grays		4	4
Ilford		10	0
Berkhamsted Com.	1	4	0
Horsham, Mrs. Brown		1	6
South Chard		2	6
Stonham Parva		6	0
Somersham		12	0
Epsom		7	6
Newton Toney		1	6
Croydon, Salem S.S.		15	0
Peckham, Zion		6	6
Horley		13	8
Bromley, College Slip		13	0
PERSONAL—			
Mr. L. Clarke		5	0
Miss Barlow		2	6
Mrs. E. Howes		2	0
Mr. and Mrs. N Knowles		1	6
Mrs. E. S. Frost		6	0
Mrs. J W. Oliver		3	0
Miss S. A. Ash		2	0
Mr. W. Harris		2	6
Mrs. Voysey		2	6
Miss Swanyard		2	6
Mr. H. Pitt		5	0
Mr. T. H. Voysey		10	0
	£22	4	4

Vol XXII. *New Series, No. 195.* March, 1923.

The Strict Baptist Mission HERALD.

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



A Snake Charmer.

Price One Penny.

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

Printed 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 HERALD.

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

VOL. XXII.] MARCH, 1923. [*New Series*, No. 195.

CURRENT NOTES.

AS we look back across the later years of the Strict Baptist Mission's history we see that, notwithstanding many disappointments and seeming drawbacks we have been gradually led into larger possibilities of service for our Lord than we dreamed of, and our hearts ascend to Him in praise. At the same time we recognise the larger responsibilities thrust upon us and the greater demand made upon our faith and faithfulness. If we expect great things of God we shall be able to attempt great things for Him.

* * * * * *

Need we remind any of the many friends who are in possession of the Prayer Calendar that its object is not merely that it should be possessed and looked at, but that it should lead to constant, intelligent, detailed prayer for every part of our work and all our workers at home and in India. If the various petitions are really laid upon and rise from many hearts we may surely expect greater blessing than ever during this year.

* * * * * *

Among the many petitions which need the utterance of living faith in the fact that " Our God is able, and He will," is the very important one for our brother, Mr. Morling's guidance and help in providing for the sowing of the Gospel in the wide area now in his charge. The new Namakal map with the explanations appearing on other pages will give some idea of the wideness of the door of opportunity which has been opened to him and to us. Let us be importunate in laying Namakal before the Lord.

OUR RESPONSIBILITY.

ELSEWHERE in these pages Mr. Morling has given some topographical and other descriptions of the new Field of labour just committed to our charge, which, perhaps, our remarks upon the map may tend to supplement. All this, however, is almost wholly on the material side of things, and leaves spiritual issues untouched. But not unthought of. Beneath the almost matter-of-fact description of our Field in the Salem District given in "The New Extension" throbs the missionary heart-beat: "*If the S.B.M. does not make known the Gospel there, then most assuredly it will remain unknown.*" And this over 900 to 1,000 square miles of territory, comprising hundreds of towns and villages and many thousands of immortal souls living and dying in dense heathen darkness!

This is our responsibility—a responsibility we did not seek, but which has been thrust upon us by our Lord—a responsibility not for saving souls, but for preaching to them the Good News and Glad Tidings by which we ourselves have been saved, and which has been committed to our trust.

Not only does our brother feel the pressure of this responsibility, but an intense longing to publish to these thousands of Christless souls the Gospel he loves burns in his heart. He is anxious to spend and be spent in this pioneer work for his Lord; but from the human point of view he is narrowly limited by time, strength, helpers and means, and can do no more than we enable him to do. Are we as anxious and as willing as he?

Suppose we alter his sentence and say, If WE—*you and I and the many readers of the Herald*—do not make known the Gospel there, then most assuredly it will remain unknown. In view of this unquestionable fact we may recognise *our* responsibility as being greater than his for publishing the Gospel throughout that region. His eagerness to fulfil his share of responsibility is evident in a few words of a letter to us, for he says, referring to his article "The New Extension," "Of what is really pressing on my heart, I have said nothing in the article. *Could you say something?*"

What can we say but to endeavour to make the pulsing of our missionary's desire felt, and to accompany it with the words of inspiration. To us as well as to him our Master has said, "Go ye" and "If ye love Me keep My commandments." Foreseeing the purchase of His blood in the bondage of Satan He has announced His intention of bringing these other sheep into the flock. Does the love of Christ constrain us to give ourselves to Him for this service? Then He says, "How shall they believe on Him of Whom they have not heard? And how shall they hear without a preacher? And how shall they preach *unless they be sent?*"

If ours be not the going and the preaching, it must be the sending. Is the need of Namakal a burden on our souls as upon our brother's? Do our hearts beat in unison with his? Do we loyally respond to our Master's call?

Our Foreign Field.

The News of the Month.

MADRAS.—Konnur.—On a recent Sunday afternoon I journeyed to Konnur to conduct a service. On arriving at the village I was surprised and gladdened to find that one of our Vepery members was already there for the same purpose. It is always a pleasure to encourage volunteers, and I gladly gave way to the Tamil brother and listened to his message. The gathering consisted of twenty adults and as many children.

Christmas.—The Christmas service at Vepery was exceptionally hearty. There were a hundred adults and sixty children present. A special feature was the singing of lyrics written by our own folk, accompanied by Indian music.

A watch-night service at Vepery was attended by more than eighty adults. Whatever opinion one may hold of the custom, there is no gainsaying the fact that here folk who rarely attend ordinary services will crowd to services on these occasions, which afford a splendid opportunity for Gospel preaching.

Chintadripet.—At our English chapel at Chintadripet, on the first Lord's Day of the year, I had the joy of baptizing a sister disciple on a personal profession of repentance towards God and faith in our Lord Jesus Christ.

ERNEST A. BOOTH.

NAMAKAL FIELD.—On January 1st I took over from the L.M.S. the management of the Vettambady and Namakal Stations. Two teachers have been sent to the school at Vettambady, and I hope to make some report next month of the progress of events in that place. For many years there has been no worker in the town of Namakal, and I hope to send a preacher there in a few weeks.

I expect to start to-morrow in camp to a place about thirty or thirty-five miles west in the new part of our field. For several weeks we have had calls to go and visit people on that side.

8th January, 1923. D. MORLING.

The New Extension.

ON the first day of the New Year we formally took over from the London Missionary Society the western side of the Namakal Taluk, including the two stations of Namakal and Vettambady. We are sure friends will be interested to hear some particulars of this new forward movement. The whole of the S.B.M. field, which is situated in the Salem District, now comprises the Namakal Taluk, the southern part of Rasipur Taluk, and a portion of the Attur Taluk, viz., the northern half of the Kolli Hills. I might say here that a taluk is about equal in area to an English southern county, and that seven or eight taluks form a district, the unit of British Administration in India. This field now covers an area of between 900 and 1,000 square miles, for the evangelisation of which the S.B.M. is responsible. That is to say, *if the S.B.M. does not make known the Gospel there, then most assuredly it will remain unknown.*

Let us look at the boundaries of this little part of Southern India in which we all are so interested. On the east, for a distance of twenty-five miles, the Kolli Hill plateau rears its dark forest-clad sides to a height of 3,500 to 4,500 feet, forming an effectual boundary and shutting us off completely from the country beyond. On the south-east, at a distance of ten miles from the southern edge of the Mountains of Death, rises the solitary Talai Mountain,

heaving its massive sides right out of the great Cauvery Valley. Its topmost and rugged peak is surmounted by an ancient temple, where a crowded festival is held every autumn. The neighbourhood is full of myth and legend, and we are told that even the bite of the deadly cobra is quite innocuous on its sacred slopes. From this point, for a distance of thirty-five miles to the south-west and west, our boundary is formed by the Cauvery, sacred, revered mother of the south,—for three months in the year a rushing torrent from one to two miles wide; for nine months a wide, winding band of silvery sand, relieved by streams and mere chains of pools. Around Mohanur the waters have been made particularly sacred by the visits of sages and gods, hence at the August festival they are the scene of dense crowds of devotees desiring to be freed from the unpleasant consequences of the past year's sins. Here again we are isolated from the country beyond, cut off from the intercourse of Christians in the southern districts.

For some miles along the north run the Boda Mountains, and on the north-east is the famous Ayalpatti Pass, formed by the outlying spurs of the Bodas and the Kollis. In the olden days, to prevent the incursion of hostile forces from the north-east into the Madura kingdom, this locality was well fortified and nobly defended. It is now known more for its daring dacoities than for any military prowess.

The country enclosed in these natural confines includes some of the most beautiful, fertile, populous and healthy country in Southern India. Some of my readers may smile at this high praise. At all events, though the town of Namakal is known to be in more senses than one " a hot shop," for several years a Trichinopoly Collector used to send his sickly wife to that place to enjoy the benefit of its healthful breezes. Moreover, many parts of the plains here are quite free from indigenous malaria—Sendamangalam and Namakal included. As for the Cauvery Valley, though it is perhaps unhealthy, it is a perfect paradise of beauty and fertility.

We often complain of our roads, and doubtless we have good reason for doing so, but compared with many other districts this county is fairly well supplied with avenues. In the whole field we have 250 miles of communications, which we dignify with the title of main roads. Besides this, there is an equal mileage of cart tracks, which negotiate ridges and ditches, rocks and sloughs, and which would favour the progress of a stoutly constructed " tank " more than that of a Swift cycle. Think of it—500 miles of roads and cart tracks!

A word about the new stations. Vettambady is five miles from Sendamangalam, and Namakal is two miles beyond that. At the first village we have a well-constructed brick and mortar school building with a tiled roof and a high floor. Close by is a drinking-water well, with a supply good enough and large enough for the whole village. Next to it is the teacher's house, having a tiled roof, two rooms and verandahs. The compound is almost surrounded by a good wall, and is situated on the edge of a village which lies on a main road. Since the arrival of our teachers the school attendance has increased.

At Namakal we have a solidly built chapel, splendidly situated on the highest part of the town, in a spacious compound of double frontage. The structure is more expensive and its appearance more pretentious than those of our other chapels. Walls are built in brick and chunam, strengthened by buttresses and covered by the usual tiled roof. The convenient vestry, the stone floor, the durable furniture, the elegant porch and tower leave nothing to be desired—that is, nothing but the congregation. At present there is not a single soul worshipping there! The acquisition of all this property is a very great help to the development of our work in the west. Here we have a chapel ready built on a site second to none in the whole taluk, where we have room for school and other buildings, and that in the very centre for roads, distances, trade and influence.

The history of this old town is most interesting. The houses all nestle around the base of a mighty, bare, rounded mass of gneiss. On the top is an

The Rock of the Vishnu Mark

old fort, whose massive granite walls stand out clear and bold against the sky for many a mile around. These walls are pierced so cunningly with loopholes that every inch of the base can be " covered " by the riflemen. Approach can be made from one side only, but on the opposite side is a small secret gateway, evidently intended as a sally-port. The ramparts are said to have been constructed about 250 years ago by the King of Sendamangalam, but nothing very definite is known about their origin. As with every other conspicuous eminence in Southern India, the hill is crowned by a temple; also several shrines are sheltered on the lower ledges of the rock. The name Namakal means " The Rock of the Vishnu Mark," for on the almost perpendicular northern side of the granite mass is a huge white and red ochre painting of the sacred sign of Vishnu.

Namakal itself is, of course, the hub—the hub of everything. From its grey old fort all our chief roads radiate like spokes in a wheel. Here we have all the principal Government offices of our Division, which consists of the Namakal and Rasipur Taluks. Immediately opposite the chapel are the Government Dispensary, the Treasury, the Registrar's Office, and the station of the Circle Inspector of Police. Two furlongs away are spread out the beautifully built courts (civil) of the District Munsiff, the happy hunting ground of unscrupulous Vakils, the gambling den where litigious Mittahdars (*i.e.*, landed proprietors) squander away their vast estates. A few yards further along we see the criminal court of the local magistrate and the higher court of the divisional magistrate, where all murder and other first-class cases are first heard. At this point the delightful odour of sandal wood reveals the compound and offices of the Forest Department. In a single year they will prepare and send from this office Rs.150,000 and Rs.200,000 worth of this fragrant Kolli Hill timber. Next to it is the High School, soon to be converted into a second grade college, and nearly opposite is the new large hostel, where the bodily wants of many of the students will find satisfaction. So we might go on.

But let us not be deceived. Though Indian graduates in arts or law, gentlemen with light brown skin, suave manners, long, flowing alpaca coats, meet one at every turn of the road; though matriculates and smart clerks are as thick as leaves on an autumn day, the place is crowded with idols and a veritable stronghold of blatant heathenism. A furlong from our chapel is a beautiful tank, a picture of which, with the rock and fort, is given on the S.B.M. Calendar. Our educated friends tell us that many years ago Hanuman, the monkey god, came through Namakal on a journey to heal Lakshmi, the goddess of fortune. On going to the tank to quench his thirst, he saw there the brother of Rama, and while he was speaking to him a stone that he had poised on his head toppled off and became the now famous rock. Yea, and close by are we not shown the very footprints of Hanuman, " to bear witness whether I lie," and is not his idol, full fifteen feet high and robed in a woman's skirt, standing here at the side of the road? Moreover, to further substantiate the story, do not the elite of the town bring their offerings of clarified butter to the monkey, whose priests take them up the wooden ladder and pour them over the head of the said Hanuman?

Nay, let us not be deceived. It is true we have in Namakal a true epitome of our vast and complex British administration. But this is not Christianity. It is not even Christendom. Rome, the Mother of Parliaments, the pattern of just and orderly government, perished through her own moral corruption. Greece, the seat of learning and culture, was also the home of Bacchanalian orgies. The one crucified our Lord and beheaded His servant Paul. The other spurned the wisdom of God as being the foolishness of the simple. Yes, something more than " civilisation " is needed.

Fifteen years ago we first went through the streets of this old-time town. Mr. Booth, looking up at the grey, impregnable rock, at its frowning bastions and ramparts, its forbidding temples and its glaring white and red sign, shook his head and said, " This would be a hard place for any man." True, hence it demands our best. Paul always aimed at the big centres—Antioch, Corinth,

Ephesus, nay, even Rome itself. Let us earnestly ask God's favour in the development of this new forward movement, which means so much for the future.

15th January, 1923. D. MORLING.

In a letter to the Council of the same date Mr. Morling writes: "Last week (January 9th) I spent several days' camp over that side. What is of *real importance* on the west side is that there are people there who are closely related to Christians, and who consequently are much more open to receive Christian truth than people on this side. Also there are two young men from the Shevaroy Hills in the north who have confessed Christianity and been sprinkled, though they do not know the first thing about the life of Christ. Even if we temporarily close a station on this side, I feel I *must* send someone to help them and to instruct others who are willing to be taught."

The Christmas Boxes.

GIVING.—Because Christmas means to our hearts a season of Love, and Peace, and Goodwill, we would fain proclaim His gifts to those who know Him not. And what better way is there than by giving? An outstanding feature in our Christmas celebrations in India is the arrival of the Christmas boxes. They were here early this year, and so spared us anxiety as to whether they would be in time. We opened them a week before Christmas, and unpacked and sorted the many love tokens. Here let me express our grateful thanks to all who participated in sending these gifts. Those who thought and prayed, those who organised, those who worked and gave in time or kind, and those who received and packed and despatched—to each one of you we say "Thank you and God bless you!" On Friday, December 22nd, our schools were closed for a short vacation. On that afternoon our workers gathered here for a social hour with the missionaries. We gave them each cakes and sweetmeats and biscuits, and a little parcel of cloth from the Christmas boxes, for which they were very grateful.

On Christmas morning there were services held at Vepery and Ayanapuram, when everybody seemed in happy mood. Crowds of children from our various schools attended the services, and sang the Christmas hymns and lyrics they had learned for the occasion. On December 26th we had all the children from our schools here to receive gifts from the boxes. In Madras this means a gathering of nearly a thousand children. We commenced the distribution at 8 a.m. and continued till 5 p.m., with a break of two hours at noon for rest. Our town schools arrived in the morning hours and the village schools in the afternoon. With careful planning beforehand we were able to give each child a garment of some description and a toy, and we watched them depart happy and excited, wearing their new garments and blowing their whistles.

You know, as we do, how much a gift means to the heart of a child, and you can realise what a pleasure it was to us that not one was sent away empty-handed. Because of such a large and growing family, may I plead for a greater number of small and inexpensive toys rather than a limited number of large and costly ones?

A few days later our Vepery Sunday School children enjoyed a treat of sweetmeat and a gift each from the boxes. This is a separate little Sunday School, attended by the children of our Church members, and conducted by some of the young people in the Church. Later in the same afternoon we went to Chintadripet, and made the seventy children attending our new school there happy with fruit and sweetmeat, and a few little gifts remaining from the boxes. As the garments in the boxes were not sufficient to include these children in the big distribution, we decided to hold a separate function for them. This being their first treat, it was to them an occasion of great joy and wonderful surprises. Parents and friends thronged around the little school-house, fathers swelled with pride, and mothers beamed with admiration as their boys and girls received their presents.

The Motives of Mass Movements

On New Year's Day the members of our Churches and congregations at Vepery and Ayanapuram gathered at Vepery Chapel. It was a goodly company to look upon. After a short service, when Mr. Booth gave a New Year's message, biscuits and sweetmeat and fruit were distributed to those present. And so ended our Christmas festivities. I tell the tale with a grateful heart for the benefit of those who made our programme of giving possible. Like a chime of Christmas bells, a message has travelled down the ages from the Babe born at Bethlehem to your heart and mine. The message is, "Freely ye have received, freely give." Happy are they who hear and respond.

WINIFRED BOOTH.

* * * * * *

CHRISTMAS ON THE KOLLIS this year was a great day. We began by a service in the chapel, and then the younger members of our community went off in search of a suitable tree. They found one so big and heavy that quite a crowd had to carry it, and drop it into the hole dug outside the Mission House in the open field. While all were enjoying a midday feast, we decorated the tree with toys out of the Christmas box, and piled a table high with parcels for the workers. When all our Christian forces were assembled, and we had taken a photo, they were invited to seat themselves around the tree, and we distributed the presents so kindly sent from England. For all the workers and children there were warm vests and clothes, so acceptable these cold nights and mornings. The toys greatly delighted the little ones. The garments for the school children were distributed afterwards, and there still remain some to be taken across to the two stations on the north side of the hills.

We want to heartily thank all the dear friends who contributed to make this such a happy Christmas. The loving and beautiful work that they have done for us and the dear children is a sure proof of their deep interest in the work.

E. C. BRAND.

Mass Movements, or Individual Conversion?

A GREAT deal has been written about what are called "mass movements" in mission lands, and a large amount of enthusiasm has been aroused thereby. By the term "mass movement" it is generally understood that large numbers of people—whole families, whole villages, and sometimes whole tribes—come over to Christianity from their heathen religion, giving up in one bold decisive stroke all the old gods and customs that dominated their lives and accepting the beliefs and practices of Christianity. Superficial thinking of these movements often leads to the conclusion that the masses of the heathen will soon be Christian. Consideration of the matter will all depend upon what we mean by a Christian. As Strict Baptists, we believe a Christian to be a child of God, saved by the atoning blood of the Lord Jesus Christ, and quickened into newness of life by the Holy Spirit, consciously believing in and serving the Lord of his salvation.

It is freely acknowledged by mass movement workers that very often the motives behind the desire of a mass of people to become Christian are not primarily religious at all, but social, or industrial. They come to the conclusion that their conditions of life and employment may be bettered if they are Christians, and as the largest mass movements are amongst the outcastes this idea is not surprising. Consequently they come to the missionary, express their desire, promise not to worship idols any more, and even are ready to knock down the idol temples; they profess to believe in the Lord Jesus as the true God, and promise to worship Him. Individual examination of these people may or may not be made, the fact remains that large numbers upon this simple profession of change of belief are baptized, and, whether distinctly taught so or not, they believe themselves to be through baptism made Christians. We dare not say that consecrated missionaries who are working in this way believe these masses of people to be converted, but personal contact

and conversation with many of the " Christians " has shown that they themselves place their hope of heaven upon the fact that they have been baptized. That the missionaries do not think this, a quotation from " The Outcastes' Hope " will show : " There are still not a few people who distrust Mass Movements because they take them to be a substitute for the definite supernatural work of grace in the individual's heart, which alone is full salvation. No one in India regards them as a substitute—the Mass Movement is the first step on the road that ultimately leads to full individual conversion." It is argued that it is too much to expect an outcaste man, with centuries of degrading subjugation by the higher castes behind him, to take an individual stand for the Lord. First there must be the nearer approach of the whole caste, and then the stand to be taken by the truly converted man is not so violent.

One result of this method of work is seen in the pathetic appeals for missionaries and workers to teach the " Christian " villagers. The following extracts from a Mass Movement Quarterly illustrate this : " There are more than seven hundred new disciples baptized during the year for whom no teachers are ready." " There are four hundred villages (where Christians live) without a resident teacher, and four hundred and fifty villages without a school." " The state of things that has sometimes been allowed to come about through paucity of workers can only be described as deplorable. The Bishop of Dornakal quotes the case of a congregation of over a hundred people who had been left to themselves for fifteen years after baptism. They had contracted non-Christian marriages, and the children were unbaptized. There are baptized persons who will answer the question, ' Who is Jesus Christ? ' with ' How should I know? ' Doubtless they were taught before baptism, but they have forgotten." It is difficult to imagine that, if the Scriptural order of evidence of a saving faith were sought before baptism, a condition of things like this could arise. And the crying need for teachers to teach baptized persons how to live like Christians strongly suggests that the programme has been misread somewhere, for it is difficult to believe that God would leave His children without means of knowing Him or of learning of Him.

Another result is the terrible drag on the true Church of God of a tremendous " mixed multitude " of nominal Christians. The 1921 census of India gives the total Christian population as 4,754,079; the records of Protestant missions gave the membership of Protestant Churches as 2,520,895, the remaining 2,233,184 probably being Roman Catholics. But of the 2,520,895 members of Protestant Churches only 849,299 are recorded as communicants. That means that two-thirds of the membership are considered not to be sufficiently advanced in Christian experience to be allowed to come to the Lord's Table. 1,671,596 people are Christians in name only, and are not allowed the full privileges of membership even in the Churches in which they have been baptized. These are not entirely, but very largely the result of mass movements.

It is a great joy to us, in the face of these facts, to fall back on the Word of God, and have our faith strengthened by the knowledge that God's methods are infinitely superior to man's methods. We still believe that individual conversion is the way God works in the gathering out of His people, and the experience of our missionaries in each field has proved the efficacy of His free and sovereign grace in the calling out of a people to His glory.

Sometimes the testimony given by candidates for baptism is extremely simple, and their knowledge of anything outside the Gospels may be nothing; but they bear fruits meet for repentance, and their lives bear testimony that they have been with Jesus. Not only so, but each member is associated with a Church where means are provided for the carrying out of the latter part of the Lord's commission, " teaching them to observe all things whatsoever I have commanded you."

L. WATTS.

Our Home Churches.

Prayer Subjects for March, 1923.

Week Beginning—

SUNDAY, 4th.—Prayer for the safe conduct and happy voyage of Mr. and Mrs. Watts and Edith Hope.

SUNDAY, 11th.—For Mr. and Mrs. Morling's guidance, help and blessing as they begin the evangelisation of their extended field.

SUNDAY, 18th.—Praise concerning our Lord's guidance. (See page 34.)

SUNDAY, 25th.—Prayer concerning our responsibility. (See page 35.)

The Valedictory Meeting.

CHADWELL STREET CHAPEL was crowded on February 6th, when we gathered in the evening to say Farewell to our Missionaries, Mr. and Mrs. Lincoln Watts. This meeting had been preceded by an afternoon meeting for ladies, convened by the Ladies' Zenana Auxiliary, which we believe was very largely attended, and was addressed by Mrs. Watts and Miss Betts (our new L.Z.A. Missionary).

Our President, Mr. J. B. Collin, took the chair at the evening meeting, and when Ephesians iii. had been read by Mr. Hutchinson and prayer offered by Pastor W. S. Baker, Pastor H. J. Galley, after speaking very appreciatively of the work Mr. Watts had done during his furlough, addressed the meeting on "Responsibility," first of all very solemnly appealing to any who were out of Christ and therefore accountable to God under moral law. They might, perhaps, take a romantic, but could not take a spiritual interest in Missions. To those who were saved, the Lord said "Go ye," and to Him they owed a debt of love, for the command came from the Crucified One, Who had redeemed them at tremendous cost. "Will you not to-night dedicate yourself to Him, and pray 'What wilt Thou have me to do for India?' I am persuaded that if every member of every Strict Baptist Church were to get a view of the Crucified One, and cry from the heart 'What wilt Thou have me to do?' we should have such missionary enthusiasm that our missionary numbers would be doubled, and we should start missionary work in Africa and China. If we were as earnest about our service as about our salvation, what a marvellous forward movement there would be—what a marvellous increase in the Strict Baptist Mission!" A closing word concerning Mr. and Mrs. Watts was: "What I wish for them is this—that as they go back to India they may know that they have behind them a Strict Baptist community of hundreds of believers who are saying 'What wilt Thou have me to do?'"

Mr. Lincoln Watts said it was with great joy that he and his wife turned their faces again towards India to work among their loved brothers and sisters there. Reviewing first the condition of things in our Strict Baptist Churches, he felt greatly encouraged by the progress the Denomination had made in the Lord's work during his absence of nearly eight years. Aggressive evangelism was being taken up as it had never been before. We were learning as a Denomination that it was in no way opposed to the doctrines of free and sovereign grace, but was more nearly allied to them than to anything else. If, for instance, he did not believe in the doctrine of election, he did not see that he could be a missionary, although some people said the reverse of that. The doctrines of grace were the stronghold of aggressive evangelism, and there were signs in our Churches that we were entering upon a period of our history

when there would go forth such a preaching of the Word from our Churches as we had never seen before. There was a great work also going on in our Sunday Schools.

The Second Coming of our Lord had come to the forefront. This also gave him great encouragement, for with the growth of interest in our Lord's return there must be an increase in missionary interest and enthusiasm. When He comes in all His glory, we should all want to be doing what He has given us to do! In this connection Mr. Watts referred to the good work which the S.G.A.T. were doing in making the coming of the Lord more real to us.

The evidently keener desire for the study of the Word of God afforded great encouragement too. We were getting to want to know what the Word says, and he had detected this in many places throughout the country. " We have in our Denominational Magazine, Bible Studies, and many are finding these most useful and helpful; and we see this year the beginning of a Bible Institute for our Denomination, encouraging one to believe that God is awakening us in order that we may make progress for Him. In view of these things, and in view of the declension from the Word of God which is seen on every hand, it seemed to him that in these last days God was calling our Strict Baptist Churches to a more earnest and faithful service for Him. This encouraged him to believe that as this keener interest in the Word of God and in the proclamation of the Gospel grew, the earnest desires and prayers of God's people would be for the extension of His kingdom in India and other places.

Mr. Watts then reviewed the progress made in the Strict Baptist Mission during the past year, referring to the two new missionaries who had been accepted for service in India; the Camp at Tuddenham, " which had broken new ground; " the Calendar; and Mrs. Booth's book, " Pictures from a Missionary's Album."

Turning to India, Mr. Watts glanced at the Namakal Field and the recent extension to the west and north of it. In hundreds of those villages no Christian missionary had ever set foot, although our colporteurs had been through that area. Here was an outlet for that greater interest and energy God had given us, and he looked forward to the time when we should be able to establish schools and preaching stations, so that the Gospel might be made known among those people. There were yet unoccupied parts of the Sendamangalam field and the Kolli Hill field. Tattaiyangarpetti, for instance, in the Sendamangalam field, with the hundreds of villages around it, had no regular worker, and was still waiting for a missionary to occupy it and sound the Gospel there. There were vast tracks on the Kolli Hills that had not heard the Gospel, and there was another range of hills larger than the Kollis that had never heard that Jesus saves. Did not all this constitute a call to us as God's people to send the Gospel to the people in these unoccupied regions?

But while this pioneer work thrilled us, we must not forget the work that had been established in and around Madras. There were schools that still needed our support and prayers. It had been his joy to see the seed which had been sown perhaps twenty years before, when the present men and women were boys and girls, now bearing fruit. There was also a thrill in the prospect of getting again amongst those young men, and living amongst them, talking to and encouraging them in their life and faith, and seeking to show them the Lord Jesus Christ. Yes, there was a thrill in the work of following up the sowing of the seed, and in seeing the harvest come, and reaping as God gives help and guidance.

Speaking of the work among the Churches in India, Mr. Watts asked that each Sunday we would notice the Calendar, and that our hearts might go out to the Churches there in real fellowship. " The whole family in heaven and on earth " was not complete without those Indian brothers and sisters. We were bound to them with bonds that bind us closer than any other bonds could. They were saved by the same precious blood as we, and we had no greater claim to it than they; and as we worshipped God, let us think and pray for them and have spiritual fellowship with them. How much we

missionaries needed God's help and blessing in wise guidance of and tactful dealing with them!

The work amongst the children, care for young converts, the Boarding Schools, the provision of aids for our teachers and literature, were referred to. In the preparation of the Tamil Bible Notes day by day he had been greatly helped, and had heard that God was blessing them to the readers in the Tamil country. This field of work needed our prayers. The Word spoken in a village for half an hour might soon be forgotten, but the written Word could be quietly read and re-read. And it was all the more incumbent upon us to provide Christian literature for the people, because " so much of the so-called Christian literature published in India we dare not put in the hands of the people. I do ask that your prayers may be with all our missionaries as they face these and many other problems, so that when a new book or a new tract is needed, guidance may be given them and provision made to meet the need, and the literature be used in the service of the King."

Mr. Watts concluded by outlining his anticipated service during the next two years. " God willing, we hope to leave next week and go direct to the Kolli Hills, and take over charge from our Brother Brand, who will then, almost within a week of our arrival, leave his field and come home on furlough, which has been long overdue. I know you will all be glad to welcome him at St. John's Wood on the 8th of May. Then, after a year's work on the Kolli Hills, we hope, in God's providence and time, to go down to Senda-mangalam and take over charge there while Brother Morling comes home on furlough. Then, so far as we can see at present, we shall be able to resume our loved work in the Madras villages."

The President asked the large congregation present to join what they had just heard to what Mr. Galley had said about our Responsibility.

Pastor R. Robinson then led the congregation in valedictory prayer, commending " our missionaries and their dear little one to our Father's care," praying for a fine and beneficial voyage, a period of rich communion, and in India a double portion of the Holy Spirit. " God bless them, abide with them and keep them. May the blessing of the Father, the grace and love of the Son, and the communion of the Holy Spirit, the Comforter, be with our brother and sister this night, and when they leave this country and in all the coming days."

The President, addressing Mr. and Mrs. Watts separately, " on behalf of the Council, the friends gathered here, and the Churches they represent," expressed our best wishes that the Lord might accompany them. " We can with all our hearts send you out again with the desire that the Lord's blessing may be much more abundant in this term of service than the last."

Mr. Chisnall urged the friends present to get Mrs. Booth's book, reminded young men of the Camp to be held in August, expressed our thanks to our brethren at Mount Zion for the use of the building and for all their kind service, and addressed words of affectionate farewell to Mr. and Mrs. Watts, and closed the meeting with prayer.

The evening collection amounted to £38 18s. 6d.

The Namakal Map.

THE Namakal Taluk is indicated on the map issued with the HERALD last month by the heavy dotted line, which on the north runs through the middle of the Kolli Hills, and on the south and west along the Cauvery River. Mr. Morling's field now consists of the whole of this Taluk *(except the Kolli Hills)* and a large portion of the Rasipur Taluk on the north of the Namakal Taluk and west of the Kollis.

This portion of the Rasipur Taluk may be traced along the road which runs northward from Puttur to Vaiyappa, thence north-eastward along the road to Rasipuram, eastward along the road to the edge of the Kollis, and southward, skirting the Kollis to the northern boundary of the Namakal Taluk.

It should be noticed that the whole field of S.B.M. work shown on the map consists of (1) The Namakal Taluk, (2) part of the Rasipur Taluk, and

(3) the whole of the Kolli Hills, the northern half of which are in the Attur Taluk. The first two comprise Mr. Morling's field, and will be referred to hereafter as the Namakal field, and the third is Mr. Brand's field.

The Namakal Stations.—The following are the stations in Mr. Morling's field, and may be easily located on the map, remembering that the spelling of some names is rather different to the spelling in the HERALD :—

Beginning at the top centre of the map is RASIPURAM, and just below it KAKAVERI. Three inches to the south-west of Kakaveri is ELUR, and three inches due south of Kakaveri is TUTTIKKOLUM, and then going due south POTTANATTAM, SENDAMANGALAM, VADUGAPATTI, VETTAMPADI, PALAYAPALAYAM, POTTIREDDIPPATTI. To the west of Vettampadi is NAMAKAL. South-east of Pottireddippatti are ERUMAIPATTI and MUTTANSETTI and a little to the east of these are VARAGUR and PAVITTRAM.

Namakal and Vettampadi are the two stations in the western half of the Taluk just entered by Mr. Morling.

We suggest that it would add much to the interest of HERALD readers if they would underline these stations in red ink for ready reference when reading news from the Namakal field. Better still if the maps were mounted and hung up in some convenient place.

Announcements.

Preliminary Notice.—The Half-Yearly Meeting will (D.V.) take place on Tuesday, May 8th, at Mount Zion Chapel, St. John's Wood Road, and will be a Welcome Meeting for Mr. and Mrs. J. M. Brand on their return to England for their long-deferred furlough.

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The Ladies' Zenana Auxiliary Gift Week for the Bible-women's Fund will be held from March 18th to 25th. 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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Mr. and Mrs. Watts' Departure.—A large number of friends gathered at Liverpool Street on Friday, 16th February, to bid farewell and God-speed to Mr. and Mrs. Watts, and many went with them to the Royal Albert Dock, where they embarked on the British India s.s. *Neuralia*. Many petitioners, we are assured, have been following them with prayer. Their address is :— The Strict Baptist Mission, Valavanthinadu P.O., Kolli Mulai, Namakal Taluk, South India.

Our Study Circle.

1.—WHAT is Demonolatry? Give an illustration of it. **2.**—WHAT is essential to the vigorous spiritual life of our Indian converts, and how is it being fostered in the S.B.M.? **3.**—IN what two ways should we pray that our Indian converts and workers may shine in the heathen darkness in which they live? **4.**—WHAT do we learn of heathenism from the description of the Periyapalaiyam Festival? **5.**—WHY do our Indian converts specially need encouragement and help in their Christian life? **6.**—WHAT are the agricultural products of the Kolli Hills, and some of the conditions of the hill-man's life? **7.**—WHAT is the area of the additional territory the S.B.M. has taken over in the Namakal Taluk, and what is the responsibility of each of us concerning it?

The above questions are all taken from the February HERALD.

The Next Christmas Boxes.

WILL the friends who are beginning work for the next Christmas boxes kindly note the following :—

There are three times as many boys as there are girls in our Indian Schools.

India Sartorial Notes

As one coat has to last a boy for a whole year, these are best made in *strong* material, and in dark neutral colours, or holland or khaki, and straight shirt neck-bands are better for these than turn-down collars.

Very few trousers in proportion to the coats are required, and these are worn only to the knees.

Magyar frocks are only worn by *quite small* girls, the older ones wearing skirts and ronkies.

Very bright colours are not so much liked by the natives as in the past.

For the girls' skirts as well as the boys' coats fairly strong materials (print, zephyr, etc.) are better than thinner or more delicate ones.

Smaller toys are easier for distribution than large ones. It is better for *every* boy to get a small toy—ball, top, whip, etc.—than for only a few to get large ones, and for *every* girl to get a fairly small doll than only a few to have large ones.

Lengths of material—white calico or print—are *very* acceptable.

Notices.

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 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.

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

Herald Fund.

	£	s.	d.
Wandsworth, West Hill		15	0
Bassett St., S.S.		13	0
Wattisham		10	0
Hollinwood, Bethesda		10	0
Whittlesey	1	10	0
Norwich, Orford Hill		5	9
Hounslow		6	7
Beccles, Martyr's Memorial	1	6	8
Newcastle-on-Tyne		9	6
Sunderland, Jireh		4	6
Reading, Providence	2	0	9
S.S.		2	6
Epsom, Salem		2	6
Northampton		8	0
Wisbech		12	0
Sandgate		2	6
Chorley, Lancs.	1	0	0
Chesham		12	0
Chelmsford	1	14	10
Leicester, Providence	1	0	0
Fressingfield		15	6
Stratford, Gurney Road	1	8	5
Tadworth		9	6
Coventry		3	0
Tottenham		12	0
Leicester, Zion		5	0
PERSONAL :—			
Miss Manlove		1	8
C.W.N.		2	0
Mr. E. Doveton		1	6
Mrs. Forrester		1	6
Mr. & Mrs. A. G. Harris	1	1	0
Messrs. Marshall Bros., Sale	2	7	3
Friend, Watford		2	0
Miss C. Hutchinson		1	0
Mr. W. M. Boorne		2	6
Miss Billing		5	0
Mr. H. O. Smith		2	0
Mrs. F. A. Saw		1	6
	£22	8	9

Ladies' Zenana Auxiliary.

Money received from Jan. 10 to Feb. 9, 1923.			
Bassett Street, 1d. Weekly Subs.		10	0
Hartley Wintney	2	0	0
West Ham, Women's Gospel Mtg.		15	6
Collection at L.Z.A. Farewell Meeting to Mrs. Watts		8	4 10
Profit on Tea		1	6 8
	£12	17	0

HAVE YOU READ?

"PICTURES FROM A MISSIONARY'S ALBUM,"

By Mrs. E. A. BOOTH.

If not you ought to—But please don't *borrow* it.

WRITE TO MR. CHISNALL FOR COPIES.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—I shall have to give you a sort of "odds and ends" talk this month. First, I want you to know that there are 19 members of the Corner, and they belong to Cambridge, East Ham, Warboys, Trowbridge, Potten End, and Courland Grove. And so that you may each know that I haven't forgotten any of you, I give you your names:—Gerald Booth; Ronald Riddle; Rosa Bass, Marjorie Bester; R. Pratt; Ivy Rance, Rose Hearn, Linda ——, Molly Mothersole, George Wm. Cook, Ruth Cook, Mabel Hearn, Doris May Hearn, Gwenith Frisby Thomas; Vera Watts, Dorothy and Lily Thrower, Nelly Richards, Violet Taylor. Although you are not doing any active work in the Corner, I know many of you are working in some way for the Mission and learning about its work. Will you do this? You all have a copy of the new map of the Namakal Field and the Kolli Hills. On page 45 of this HERALD I have given the names of our stations, and shown how to find them easily on the map. I want you to underline each of them in red ink. Then, if anyone asks you where is Rasipuram (in the north) or Erumaipatti (in the south), or any of the others, you will be able to answer at once. Or, when you read in the HERALD of what happens in any of these places, you will be able to put your finger on the spot, and the story will become more real to you and you will remember it better. If you haven't a copy of the map, ask someone for it; and when you have it, take care of it and keep it where you can easily refer to it.

I read in a newspaper the other day a story which seems as hard to believe as a fairy tale, but which, I suppose, is true, as it was given by a girl who is apparently interested in missionary work. This is what she says: "We have a little black cat whose name is 'Kitty.' Auntie collects all the new pennies she gets and puts them in either the 'Nurses' or the Missionary Box. One day she was putting the pennies in as usual when 'Kitty' sat up and begged. Auntie said, 'Do you want a penny, Kitty?' and offered her one. 'Kitty' took it in her mouth and dropped it in the box. Ever since then she has put the pennies in for Auntie. Sometimes she puts them in with her mouth, but often with her paw. Visitors to the house call her 'The Missionary Cat.'" I can't, of course, call that Personal Interest, but it may help to stimulate yours, and to make you remember the S.B.M. missionary boxes in Sunday School or at home.

I must leave you with another missionary hero. He was a Scots artisan missionary—that is, he was an artisan who went to the mission field in order to carry on his trade for the benefit of his mission. His name was William Waddell, and he joined the Barotse Mission in 1884. He was so capable that he was known by the natives as "the man who can do all things." After eleven years' service he was invalided home, and for fourteen years suffered from some dreadful disease, "dying by inches," as people say. He lost his sight, became almost stone deaf, and a helpless cripple, but his terrible sufferings were borne without a murmur of regret. Shortly before his death a friend said to him, "If, when you made the choice of your life-work, you could have foreseen what it would cost you, would you still have made it?" Waddell straightened his poor bowed back for a moment, and with intensest fervour, said, "Yes, indeed, if it were to be done again to-morrow, and knowing all that it was to cost, I would do it again, and count it an honour for Christ's sake."

Our Treasurer, Mr. A. J. Robbins, tells me that in Ealing Cemetery, on the gravestone of a boy not quite twelve years old, is the following inscription: "If I live to be a man I should like to be a missionary; but if I die while I am a little boy, will you put that on my gravestone, that someone, passing by and reading it, may go instead of me."

Your affectionate UNCLE JOHN.

LIST OF SUBSCRIPTIONS, &c.,

Received from January 10th, to February 12th, 1923.

General Fund.

	£	s.	d.
Wandsworth, West Hill, W.B.C., towards Senda. roofing work ..	1	6	1
Reports		2	0
Cheltenham, Providence, Mr. A. Mitchell (box)		10	0
Hartley Wintney ...	5	0	0
Redmays, Western Rd., Envelopes	3	0	0
Bassett St. S.S. ...	1	9	2
Chesham		5	6
Envelopes		2	0
Birthday Box ...		5	3
S.S.	1	14	9
Reports		1	0
Notting Hill Gate, Birthday Box ...	1	12	7
Farthing Box ...		3	9
Mr. H. Burbige...	5	8	6
Miss M. Taylor ...	1	0	0
Cheltenham, Friend, Envs.		10	0
Ilford, A.C. Birthday Gift	3	0	0
Croydon, Derby Rd., S.S. Birthday Box		6	6
Fleckney, Mr. and Mrs. Z. Buckly, Env. ...		10	0
Mrs. C. F. Gamble, Env.		5	0
Miss L. H. Gamble Env.		5	0
Mr. T. W. Gamble, Env.		5	0
Chatham, Enon S.S.	1	0	0
Tring, Ebenezer, A.M.		7	5
Donation	1	1	0
P.M.		4	5
Added			2
Bermondsey, Lynton Rd., Envelope	2	11	0
Clapham, Rehoboth S.S., Birthday Box	1	11	6
St. Neots, S.S. Xmas Coll....		18	0
West Ham, Tabernacle S.S. ...	14	1	9
Datchet, S.S.		10	0
Wattisham, Reports		3	0
Ramsey, S.S.	1	13	4
Rowley Regis		10	0
Reports		1	6
Whittlesey, Mrs. Benstead's Bible Class	5	2	6
Birthday Box ...	1	11	5½
Boys' Box		19	3
Girls' Box		11	7
Infants' Box		7	9
Home Boxes	4	3	4½
Card Collection ...	2	10	0
Lode. S.S.	1	3	0
Norwich, Orford Hill, S.S.	2	2	9
Reports		3	8
Donation		2	0
Hounslow, Env. ...	4	1	3
Leyton, Goldsmith Rd., Envelope	2	10	0
Stockley Mission & S.S.	2	10	0
Ditto. Env.	1	13	0
Guildford, O.B.C., Env.	7	0	0
Beccles, S.S.	1	7	9
Clapham, Courland Grove S.S.	7	0	
Mr. A. W. Thrower, Env.	1	0	0
Cambridge, Env. ...	4	10	8
Friends, Env. ...		1	0
Reading, Providence, Envelope	1	12	7
S.S.		3	6
Reports		10	8
Epsom, Salem, Env.	1	16	0
Mr. Humphrey (box)		3	6
Wood Green, Dovecote	1	11	2
S.S.		15	0
Envelopes	2	2	11½
Southsea, Mrs. Gibson, Env.		10	0
Dorking	13	0	0
Manor Park, S.S. ...		10	0
Boys' Infant Class (farthings) ...		5	6
Miss Spire (box)...		15	6
Collection	2	0	0
Sydney (N.S.W.), Temple Dorcas Soc.	2	10	0
Chadwell, St., Env.		10	0
Leicester, Zion, (box)		10	0
Thame, Env.	1	0	0
Aylesbury, Walton St., Envelope	1	7	6
Newquay (Cornwall), Envelope		16	6
Sudborne, Env.		11	0
Tring, Akeman St.	18	4	9
Newquay (Card.), Bethel, Mthly. Prayer Mtgs.	11	0	
Walthamstow, Church Hill, Mrs. Booth	1	0	0
Peckham, Zion, Env.		16	3
Newcastle-on-Tyne, Envelope	1	1	6
Kings Langley, Zion. Env.	1	0	0
Bromley, Victoria Cham., S.S.		14	0
Mr. & Mrs. Thorpe & Family (box)	1	0	0
Tottenham, Env. ...	1	2	0
S.S.		14	0
Bath, Bethel, Envelope	2	15	0
Willingham, O.B.C., Envelope	1	10	0
Chelmsford, Env. ...	2	17	5
S.S.		18	6
Reports		3	10
Ilford, Env.		17	6
Leicester, Providence, Envelope	1	2	6
Reports		1	8
S.S	1	6	6
Cransford, Env. ...		16	6
Gt. Yarmouth, Env.	2	5	0
Fressingfield, Env.		12	6
Fulham, Ebenezer, Envelope	5	0	0
Tollington Park, Envelope		16	0
Rushden, Succoth, Envelope	1	6	0
Watford, Beulah S.S.	5	0	0
Crowfield, Env. ...	2	3	0
Stratford, Gurney Rd., Envelope	4	13	0
S.S.		18	6
Qtly. Subs.		9	0
Boxes	1	7	6
S.S. Birthday Box	1	2	1
Egham, Env.		15	0
Hastings, Mr. C. J. Cowell, Env.	2	6	
Tadworth, Env.		10	6
Leicester, Miss G. K. Hickson, Bibles & Scrip. Portions		10	0
Gaddesden Row, Miss M. A. Hughes (box)		12	6
Coventry, Miss Redfern (box)		10	0
Miss E. M. Harris (box)		10	0
Glemsford, Ebenezer, Envelope	1	0	0
Wood Green, Park Ridings, Envelope		15	0
Colchester, St. John's Gr., Envelope	2	8	0
Streatham, Hambro Rd., Envelope	2	6	6
Warbovs, Env.	9	10	0
Otley, Env.		1	0
S.S.		17	0
Leicester, Zion, Env.	4	0	
S.S.		15	0
Tenterden, Jireh, Miss M. Crouch, Env.	6	0	
Guildford, Birthday Gift, Jan. 25th		7	0
Greenwich, Devonshire Rd., S.S.		10	0
MISCELLANEOUS :— Farewell Mtg. to Mr. & Mrs. Watts ...	40	0	6
Sale of P.P.C. ...		18	10
PERSONAL :— Friends, per Mr. H. G. Pollard ...		6	0
Mr. & Mrs. Galley		10	0
Misses Paffard, Envs.		10	0
Mr. C. G. Stevens	1	0	0
P.O. L'pool Post-mark, Env.		2	6
Mr. E. Doveton Thankoffering ...		2	6
Friend at Upton-on-Severn		5	0
W. A. H., Thank-offering	1	0	0
Miss N. R. Pannell (5 dollars)	1	1	0
Misses E. and R. Aston (3 dollars)		12	9
Mrs. Forrester ...		5	0
Mr. & Mrs. King...		10	0
S.W.A.	10	0	0
Mr. & Mrs. A. G. Harris	3	3	0
Mr. W. Henson Envelope	1	5	0
Miss C. A. Fordham Envelope		10	0
Miss Bright, Env.		2	6
Miss Billing	2	0	0
Mrs. E. S. Frost, Env.	3	6	
Miss Brain, Env.		2	0
Ditto, Brockley Friend		2	6
Miss Hill, Env. ...		10	0
Miss Parsons, Env.		2	0
Friends at Brighton Laundry, per Mr. T. Dean	4	0	0
Anon., *re* Map ...	6	10	0
Friend 02	21	0	0
Mrs. J. W. Oliver, Scrip. Portions		10	0
C.W.N.		2	0
	£314	14	7½

Continued on page 46.

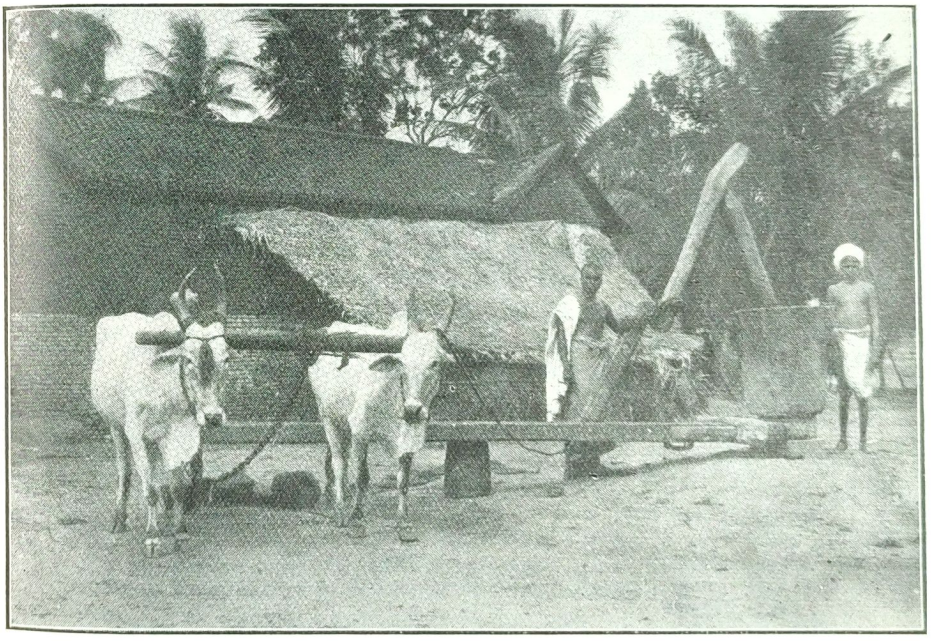
Missionaries' Children Fund.

Anon.	60	0	0

Vol XXII. *New Series, No. 196.* April, 1923.

The Strict Baptist Mission HERALD.

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



An Oil Mill

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

WELCOME AND HALF-YEARLY MEETING

WILL (D.V.) BE HELD AT

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

On Tuesday, May 8th, 1923.

A Devotional Service at 3.30 p.m.

Pastor C. A. FRESTON, of Walsall, will PREACH.

Tea at 5 p.m. - - Sixpence.

Public Meeting at 6.30 p.m.

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

Speakers: Our Kolli Hill Missionary, Mr. J. M. BRAND, Pastors J. T. PETERS and T. REYNOLDS.

Collections.

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

☞ "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.

Pictures from a Missionary's Album

OR

EVANGELISTIC INCIDENTS AMONG INDIAN WOMEN.

THIS BOOK OF LITERARY PHOTOGRAPHS TAKEN IN THE "LAND OF SUNSHINE AND SHADOW,"

By Mrs. E. A. BOOTH

(THE WIFE OF OUR MADRAS MISSIONARY), AND PUBLISHED BY

The Strict Baptist Mission,

Will arouse a deeper and more prayerful interest in the Women of India, among whom the Mission labours through THE LADIES' ZENANA AUXILIARY.

The following favourable Notices of the Book which have appeared in the Press will be read with interest:—

"This book, short as it is, is one of the most compelling missionary volumes we have seen for long."—*Sunday School Chronicle.*

"All the sketches in this little volume are rich in human interest, and give a deep insight into the scenes and experiences of a Missionary's life."—*The Life of Faith.*

The book is published by Messrs. MARSHALL BROTHERS, LTD., 2, Crane Court, Fleet Street, E.C. 4, but may also be obtained of our Secretary, Pastor W. CHISNALL, 16, THE GROVE, ISLEWORTH, MIDDLESEX. **Price: Cloth Boards, Gilt, 2/6; Paper Boards, 1/6; plus postage.**

Any Profit made by the Sale of the Book will go to the Ladies' Zenana Auxiliary of The Strict Baptist Mission.

The Strict Baptist Mission HERALD.

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

VOL. XXII.] APRIL, 1923. [*New Series*, No. 196.

CURRENT NOTES.

BY the time these pages are published Mr. and Mrs. Brand and their two children will have left the Kolli Hills in charge of Mr. Watts and started on their journey to England for their long overdue and much needed furlough. We bespeak prayer on their behalf for a safe and invigorating voyage. They leave Colombo on April 4th are due to arrive in London on the 29th, and the Welcome Meeting will be held on May 8th. Mr. Morling writes: "They will have a story to tell of big beginnings and striking changes." We need not ask for a good attendance to welcome them.

* * * * * *

We have drawn further attention on another page to Mrs. Booth's book, "Pictures from a Missionary's Album," in the hope that the arrangement we have made with the publishers for facilitating the sale of the book may suit the convenience of our friends in many Churches, especially in the country. It will now be possible when writing Mr. Chisnall on other matters to order the book from him, either in single copies or in quantities. We trust our friends will do so, and thus help the Ladies' Zenana Auxiliary.

* * * * * *

And concerning the Camp to be held in August. The 1922 Camp, although an experiment was eminently successful. The attendance was not large, it is true, but this is not surprising since the notice given of it was comparatively short; but in point of deepening missionary interest and value to the young men who attended—to say nothing of enjoyment—it was all that we anticipated, and more.

Our Foreign Field.

The News of the Month.

MADRAS.—During January Teacher Sattianathan underwent an operation for appendicitis in the Madras Hospital. I am thankful to say that he is making satisfactory progress.

The Church at Vepery solemnly carried out the sad duty of withdrawing from Church fellowship with two of its members on account of evil living. This action was followed by earnest prayer for their reclamation.

I am glad to say that the harvest in this district is good. As usual, it has affected the attendance in our village schools, as the children help in the harvest field.

Early in February there was a wedding of one of our members at Vepery. I was asked to conduct the ceremony at 4.30. The chapel was full, but the parties did not arrive until five o'clock. They were accompanied to the chapel by a noisy band, which happily rested during the ceremony. They left the chapel for a drive around the town in a pair-horse carriage.

At a recent gathering of the Indian National Congress (Anti-British) the Extremist President, Dr. Das, referring to the trial of Mr. Gandhi, said: "To read a story equal in pathos, in dignity, and in sublimity, you have to go back two thousand years, when Jesus of Nazareth, as One that perverted the people, stood to take His trial before a foreign tribunal." It is a very significant fact that in a long address, in which there are many appeals to history and references to authors, there is no reference to the sacred books of the Hindus or Mohammedans, but the religious references are always to the Christian New Testament.

E. A. BOOTH.

NAMAKAL FIELD.—Day School.—The erection of our Day School is making progress; the roof is now being raised.

New Stations.—The two L.M.S. stations of Namakal and Vettambady were taken over on January 1st.

Temperance.—Taking advantage of the recent national movement against the use of intoxicants, we have lately given several lantern lectures on Temperance. The one given in a local Government school was most attentively seen and heard by a crowded audience.

Visit to the Kollis.—We have just returned from a very brief visit to the Kolli Hills, where it was necessary to talk over several matters with our colleagues before their departure for England. Our friends have enthusiastically and successfully laboured against tremendous odds. They will have a story to tell of big beginnings, striking changes.

A Short Camp.—In the second week of last month I made a few days' camp at Jedarpalayam, on the new (western) side of our field. Our destination was thirty miles from headquarters, at a village where the outcastes had several times requested us to visit. The most encouraging fact about this part of the country is that some of the people there have Christian relatives; this creates an atmosphere far more favourable than that in our old field, where no one has any Christian relative or friend, and where the whole work has been started *de novo*.

Examinations and Distribution.—In January we held our half-yearly examinations in the Sendamangalam and Erumaipatti circles. Immediately after the examination in the latter centre we distributed the Christmas presents. As soon as the last boy had been sent off, the children began to pour in again, everyone attired in his new garments. Within five minutes the school chapel was crowded with the gayest, parti-coloured audience that you had seen for many a day. To express their thanks, garlands and limes were offered, and lyrics were rendered with far more noise than melody. All returned home in high spirits.

13*th February*, 1923. D. MORLING.

KOLLI HILLS.—Prayer Almanacks.—We are greatly cheered to know that 2,500 of the new Prayer Almanacks have been taken up by friends at home. If this means that 2,500 persons are praying daily for the objects mentioned in the Calendar, we ought to be expecting great things.

Signs of Life.—Already in this the first month of the New Year signs of life are apparent in this field. A new spirit of faith and earnestness is manifest in the prayer meetings. A real keenness to see souls saved and a feeling of expectancy are perceptible among the workers.

New Enquirers.—Two young men from our own village of Sakkaraipetti have just come forward to say they desire to become Christians. They come to worship and publicly confess themselves followers of Christ. They need our prayers that the Spirit may open their eyes to understand all that this wonderful salvation means.

Persecution.—One of these young men is already being made to suffer loss for Christ's sake. Immediately it was known in the village that he had come to us, he was turned out of his house and his food grain was locked up, so that he is now without house and without food. I have just heard that they have gone to the plains to bring a law suit against him. This young man is the first resident of our own village to come out, so the devil is raging.

Camp.—We are spending a week in camp at the Forest Bungalow, whence we are visiting our stations in the north. The necessity of finishing the building programme before we leave for furlough prevents our spending more time in camp this year.

A Fight.—In a village of Valappoor last week there was a fight amongst some hill-men who had been drinking. Four big fellows had got a man down and were doing their best to kill him. I had a cane and used it vigorously, and the man underneath managed to make good his escape.

Peacemaking.—The above incident resulted in a case being brought in the Magistrate's Court by the injured man against his assailants. Seeing that much money was likely to be spent uselessly and more bad blood engendered by this case, I arranged a meeting between the parties and persuaded them to settle their quarrel amicably. The assailants paid the complainant his court expenses, and all promised to live together peaceably. Then our Valappoor teacher read and expounded Proverbs xxiii. 29-35 to them. As they were leaving, the injured man said he would like to give an offering of Rs.2 to the Lord, whereat his former assailants said they would like to do so also. Thus the Dispensary Fund benefited to the extent of 5s. 4d., and former enemies were made friends.

A Merciful Providence.—On Sunday the front wall of the new Dispensary collapsed, and tons of ponderous stones came roaring down. A few minutes before this occurred our little son Paul had been clambering up the scaffolding, and was seen just in the middle of the portion that collapsed immediately afterwards! J. M. BRAND.

The Festival at Mohanur.

ABOUT eighteen miles south of Sendamangalam is the town of Mohanur, a stronghold of Hinduism, situated on the northern bank of the great river Cauvery. As one passes down the streets massive temple walls and forbiding Brahmin faces meet the eye at every turn; the Christian worker in search of an easy post would not be likely to choose Mohanur for his centre.

The month of Adi is considered by Hindus to be one of the most ill-starred in the whole year. No one would venture to embark on any new work of importance or arrange for a marriage to take place during that month; it is also considered necessary to make special efforts to maintain the favour of the local deities, and so keep sickness and other misfortunes at bay.

The river Cauvery is the sacred river of South India, and on the eighteenth day of Adi (August 2nd) is in full flood. What greater act of merit, then, could an orthodox Hindu perform than to go to Mohanur and bathe in its sacred waters on that day?

Adi 18th, then, is a great day for Mohanur, so on the 17th, having obtained permission from the local authorities to camp in the Board School, we, with five of our workers, proceeded to the scene of the great festival, knowing that there we should meet many people we could not reach by any other means. As our jutka man drove us helter skelter along the country road, regardless of cart ruts and sandy holes, we overtook little companies of pilgrims, all provided with cooking vessels, bundles of rice, and a fowl, the last named to be given in sacrifice to the great river god.

By dawn on the eighteenth everyone was up, and the potter street was filled with a busy crowd buying new pots in which to boil rice for the "swami." The paths to the river showed a constant stream of visitors wending their way down to bathe in the sacred waters and wash their garments. At intervals a devotee or "holy man," attired chiefly in beads and sacred ashes, would pass along the road, attended by his disciples carrying offerings and tinkling bells. Then the rumble of drums would announce the approach of a deputation from some distant village, carrying on their shoulders a gaily decorated palanquin containing the united offerings of their village. All along the line of route were fruit and sweetmeat stalls to tempt the hungry pilgrims to part with their small change.

We walked down to the riverside and watched the people as they thronged to its brink. It was a mighty surging flood, about a mile from bank to bank, and the current was dangerously swift, but they fearlessly waded in waist deep, bathed themselves, washed their clothes and cooking vessels; those who had travelled in bullock carts washed even the oxen; then, with clasped hands and uplifted eyes, they muttered a prayer, and emerged dripping to hasten to the temple of the demon Karuppan to sacrifice and make their offerings.

Following in their wake we soon came in view of their destination. On the road in front of the temple was a gruesome red patch, where the blood of hundreds of fowls and goats had been shed that morning. A little closer to its entrance were piles and piles of cocoanuts, which had been broken and offered in worship. Nearer than this the ordinary worshipper was not permitted to approach.

The people showed little inclination to listen to street preaching, but were attracted by the pretty covers of the Gospel portions and bought them readily, the more so as we were offering them at half-price. We did quite good business outside the temple and by the wayside, but when we reached the bazaar street the people needed little persuasion; we were soon sold out, and went back repeatedly to our camping ground for fresh supplies, until our stock was exhausted.

Before sunset most of the pilgrims had gone, and little remained to mark the events of the day, except the accumulation of refuse in the streets and the dark stain before the temple. But we pray and believe that there will be some

who will look back on that day as the day of days. The reading of a tract or a Gospel portion has often been the turning-point of a man's life; the Holy Spirit has many times spoken to a heathen heart through the medium of the written Word, and the books sold that day at Mohanur have gone into many a village that we may never have the opportunity of visiting. Let us then look forward to a harvest, keeping our eyes stedfastly fixed on the Lord, Who has promised that His Word shall not return unto Him void.

O. M. MORLING.

A Disturbance.

INDIAN houses are all built with a courtyard in the middle, and rooms opening off it. Sometimes there are five or six rooms, let out to different families, who all have to use the same main entrance. One day this week I was sitting in one such courtyard. The Bible-woman and three young women with their lesson books were on a mat beside me, and others squatted in the doorways around. The most advanced of the three pupils read me a part of the first chapter of Mark's Gospel fairly fluently. The other two were in the initial stages. One could read short words, the other was wrestling with the Tamil characters. She had not been paying due attention to her book during the preceding week, and consequently got a reprimand from the Bible-woman and a reminder that if she wanted to learn she must apply herself to it diligently.

The lessons finished, we settled ourselves for a talk, but the story had scarcely begun when a youth suddenly rushed in, threw down his coat, tore several tiles off the low roof, rushed out again, only to return again a second later in the same precipitate manner. At first I thought he was mad, and so he was, for he had no control over himself, but the madness was the result of toddy. Another youth in the same condition, but less violent, stumbled in, and was helped to measure his length on the ground and advised to go to sleep. The women of the house were very anxious to see us safely outside. There was clearly no more opportunity for talking quietly with them that afternoon. But the question was, how to get out. There was only one doorway approached by a narrow passage, and a man maddened by drink in possession of it. At last he was induced to enter his own room, and kept there while we made our exit. We left behind us some literature; I happened to have with me some tracts on temperance, and I left some of those, in the hope that in saner moments they might arouse thoughts on the awfulness of intemperance.

Toddy is the cause of very much sin, sorrow, and suffering in this country. Many are the acts of violence committed by men when under its influence. A decrease, or better still total abolition, of the toddy shops would be a great boon to this land.

RUTH APPLEBY.

Strange Ways.

WALKING through the rice fields, which formed a sea of green, I was overtaken on the narrow footpath between two fields by a man and a boy. Falling into conversation with them, I found that they were returning from a dispensary, where they had procured some medicine for the boy. On touching the boy's head, I found that he was suffering from fever. The father explained that for some time the boy had been ill, that he would not eat, and that at night he dreamed such curious dreams and talked in his sleep about "*Yesu Swami*" (Jesus). During the next few minutes the father made it clear that in his opinion the religious teaching which the boy was receiving in our school at Koluttur was unhinging his mind and causing the bodily sickness. There was no doubt about the genuineness of the father's concern for his boy. He had lost half a day's work and money at the railway shops in order to get medicine for the boy. As we reached the *cheri* I advised the father that as the boy had fever he should take him straight home. We parted, and I made my way to our school.

Pray for Muniswami

On enquiry, I learned from the headmaster that the boy, Muniswami, was most diligent in learning the Scriptures, and most reverent during the Bible lesson and prayer. His interest in the Christian teaching and his avowed preference for it was greatly troubling his father and relatives. Whilst I was speaking with the headmaster, Muniswami himself appeared at the school door. On being asked why he had not gone home, he said that he wished to report himself to the headmaster before so doing.

On the occasion of my next visit I enquired about Muniswami, and heard a sad tale. Muniswami had been delirious with high fever. In his delirium he had talked about Jesus, and had babbled in strange incoherent fashion. The relatives believed that he was possessed by demons. They resorted to various strange means to rid the lad of these evil spirits. They obtained the services of a sorcerer to exorcise the demon. When incantations and charms failed, this charlatan offered sacrifice to propitiate the demon. This having no effect, when the poor boy was delirious with fever, this fellow beat him severely with a rattan cane, leaving big wounds on the boy's legs, which afterwards became ulcers. The insensate cruelty of this inhuman treatment did not seem to occur to the relatives.

I visited the hut in which Muniswami was lying, and found him in a very weak state. His body was emaciated and the skin was peeling off his legs, where large ulcers had formed as a result of the beating. Muniswami recognised me, and was willing to follow my advice that he should be taken to hospital for treatment. In the presence of the relatives, the teacher and I prayed with Muniswami, asking for God's help and guidance and healing. I arranged for the teacher to take Muniswami in an ox-cart to the hospital the following morning at sunrise, giving the teacher a letter to the doctor in charge.

It was unfortunate that, after a journey so exhausting to the sick boy, there was no vacant bed in the hospital. His wounds were dressed, and he was sent away. This happened on three separate occasions, and finally we had to fall back again on treatment at a local dispensary. This leaves much to be desired, but Muniswami is slowly recovering. He is happiest at school, and has managed to get there two or three times, although he is not in a fit state to attend. He will have nothing whatever to do with heathen ceremonies, and his father said to the headmaster, " He belongs to your religion and not to ours, and I shall not interfere." We shall greatly prize prayer on behalf of Muniswami, that he may be led to personal faith in the Lord Jesus, and may confess Him as his Saviour. ERNEST A. BOOTH.

God in the Silence—A Reverie.

SITTING last Sunday afternoon at one of our Tamil services, it came to my heart that we learn most when we listen in silence. God made the sounds—the song of a bird, the sighing of the wind, the ripple of a wavelet, the babble of a brook—and God made too the hush of twilight, the solemn silence of midnight, the quietness of early dawn.

Many years ago, when I visited a few places on the Continent of Europe, it was a daily surprise and delight to find that by listening in the early dawn one could realise (even before one was fully awake) the country in which we were. The first morning at Naples, turning over in bed in the grey morning, I had hardly opened my eyes when I heard—the tinkle of goat bells, the musical voice of a little goat-herd, and the call of an Italian mother to her child. I was in Italy in a flash, and rushed to throw up the blind to gaze over the blue waters of the bay. And here in India it takes but a second to realise in the early dawn where we are. The whirr of crickets in the trees, the cawing of crows, the tinkle of a cow-bell, the call of a Tamil voice.

We may have been thousands of miles away in our dreams, but we are back in India now rising to the work of another day. And as in the silence of nature the ear is most sensitive to sound, so in the silence of the heart do we hear the Voice of God most clearly. I wanted you to know about the

silences here in the midst of the turmoil of heathenism. How can you know unless we tell you? These things become so familiar with us that we forget they are not so with you, and we fail to tell you. And even as we try to describe it, it evades our description—for a silence is felt, not told.

Imagine us first in the turmoil and sound. Heathenism is so full of sound and so aggressive. There is the clang of the temple bell, the beat of tom-toms, the shriek of the conch shell; the idol processions and the funerals, the busy bazaars, and the wail and call of devil-worshippers. For the past ten days the great festival at Periyapalaiyam has been in progress. We have seen heathenism in its strength as we have watched those thousands of worshippers going by. The gay clothing, the glitter of brass pots, the scent of flowers, the loads of offerings—they have all spoken to us, telling us how few we are and how weak. In the midst of this " tumult and shouting " our ears cannot hear for sound.

Then think of us again as we enter the silence. On Sundays we have Tamil services in seven different centres in this field. There is a schoolroom with a brick floor and a few hard benches, a table and a preacher, and we enter into the silence of a house of prayer. Hinduism is still throbbing around us. Harsh voices are quarrelling outside the window, a funeral goes by with a clang of cymbals and a beat of drums, an idol is carried past accompanied by a crowd of shouting people, and a din of musical instruments; but it is all outside the silence made of God.

The preacher last Sunday in one of the seven services I am trying to describe read to his hearers, " Thou art my hiding-place." It was true, for we were safe in the silence. There were only a few worshippers there,—a bereaved father and mother, a few young men who had all the week been working with Hindu companions in business houses, a few women full of household and family cares,—but, looking around, there was a hush on all the faces. Sometimes a heathen face is there. What does that heart learn in the silence? Who can say? It makes us more vigilant in prayer.

I cannot describe it—that silence and listening that God gives—I can only tell you it is there; neither can I speak of the things God tells us at these times. This is but to testify that He makes the little service in the schoolroom as " the shadow of a great rock in a weary land," where we can rest and be refreshed.

WINIFRED BOOTH.

Answered Prayer.

FOR several months prayer has been made for Paul, a member of our Church at Kakkaveri. He had given way to drink, but, through frequent counsel and in answer to the petitions of friends, he has now been restored and brought again into Church communion.

Devadasen of Pavittram, a young man in a most lonely and trying position, sorely pressed by his wife and parents, had absented himself from public worship for nearly two years. His position in his family and in his village is one of such trial and difficulty that we had almost lost all hope. For two months he has regularly attended service in Erumaipatti, a distance of six miles from his home, and last Sunday he was received into communion again. In each instance the erring member, before partaking of the sacred emblems, made a full confession before the Church, and expressed his sorrow for the past and his hope for the future.

Encouraged by these most heartening answers to prayer, we bespeak the interest of friends on behalf of Peter at Kakkaveri, a man who before conversion was the terror of his village, and who has now fallen into two of his old open sins.

13*th February*, 1923.

D. MORLING.

Dealing with Trouble at Elur.

ONE morning Preacher Benjamin, recently stationed in the village of Elur, came to the office in a very agitated frame of mind. He told me that he and his family were being frequently threatened in the open bazaar by some of the local bad characters; that at night men walked round the house, pelting the door, throwing stones on the roof, and shouting they would stab the Christians; he could not remain there with his wife unless we sent him a helper.

After sending him a brother preacher to assist and encourage, Mrs. Morling and I at once began to think seriously about this station that has caused so much trouble to our workers, and stirred up our Christians to so much prayer and effort. Such incidents as the sudden and unaccounted-for madness of Santhosham's wife, the mysterious death of poor old Narayanan, the attempted murder that we witnessed and happily interrupted, at once came to our mind. We decided to adopt the attitude of really helpful kindness on the one hand and of strict justice on the other. While my good wife determined to give a true exposition of Christian love and sympathy, it fell to my lot to firmly demand British equity by compelling the police to take proper action. One of Paul's many qualifications for foreign missionary work was his Roman citizenship, the privileges of which, on occasion, he was not at all ashamed to exercise. In India God has blessed us with a British Government, and we should not be beneath demanding at times the protection it promises to afford.

In case of trouble anywhere, we always find that a personal visit is better than any number of letters or of deputies; so we almost immediately set forth to spend a short camp in this hotbed of lawlessness. We had not proceeded far on our way before we found that reports of the condition of the roads were by no means exaggerated. At two places in crossing muddy streams we were obliged to call up men to come and prevent our cart from capsizing and pitching us and our belongings into the turbid waters.

The weather quite precluded our taking tents, so we stayed in a small rented house. It would be difficult for you to picture that little domicile with its two low, dingy, seven feet square rooms. Doorways ranged from four to four feet six inches in height! Walls were in such a condition that tiny mud trenches had been made all round the rooms; these were filled with water at night to prevent certain very objectionable parasites from unduly tormenting the sleepers as they lay on the floor! Needless to say, lawlessness or no lawlessness, rain or fine, we discreetly placed our little camp cots outside on a small verandah.

However, nothing daunted, we at once sent round the village crier with a kettledrum to announce our arrival, and to extend Mrs. Morling's invitation to the sick, lame and halt to come the following morning for treatment. During our few days' stay several hundreds of patients came from far and near to receive medical aid. While dispensary and zenana work was going on apace amongst the women, three preachers and I went round and proclaimed the blessed Gospel of Christ in every hole and corner of the enemy's camp; everywhere we met with a good reception, all roughs and rowdies keeping in the background. Before leaving the neighbourhood we were glad to receive a Circle Inspector of Police, who assured us he would speedily bring delinquents to justice and restore the place to order. Unhappily, the whole police force is corrupt to the very core, so that real work is seldom done by them except through bribes or compulsion.

The next day we had a very happy and numerous send-off as we started for Rasipur; for this agreeable change I fancy the dispensary would claim more credit than the jail. Of our experiences in the next camp I have now no space to write.

Sendamangalam, 19th December, 1922. D. MORLING.

Christianity and the Family on the Kolli Hills.

Hindu Family Life.—Among the hill people there exists the anomaly of a marriage bond so inviolable in theory that divorce is unknown, and so lax in practice that married fidelity is rare. Children are brought up in an atmosphere where virtue is almost impossible. This indictment is not brought against Hindu family life in general, but only against the community of hill people known to the writer.

Results of Conversion.—The converted persons are not allowed even to enter the houses of the unconverted, much less to eat or intermarry with them. In some villages they are forbidden to use the village well, but in others this hardship has not been imposed. In a country where an unmarried woman is unknown, one of the greatest problems confronting our hill Christians is where to find husbands for their daughters.

A Case in Point.—Before their conversion our Mr. and Mrs. Caleb had married their daughter to a heathen young man. Recently Mrs. Caleb was lying seriously ill and unconscious in her house. The married daughter, unable to repress her natural feelings, went into the Christian house to see her sick mother. The girl's husband and his people thereupon refused to receive her back into their home. Not content with that, they proceeded to claim from Caleb the dowry that they had paid for the girl at her marriage. Meanwhile, the girl expressed a wish to become a Christian. Caleb being willing to repay a portion of the dowry money, a meeting of the heads of the people was convened, and the girl was formally divorced. We have sent her to a good Christian boarding school, where she will be under instruction until a Christian marriage can be arranged for her. J. M. BRAND.

A Visit to Sembiam School.

IN accordance with the advice of my senior colleagues, I frequently cycle to one of the Mission Schools, and narrate to the scholars some incident or parable from the life of Christ. This practice is of great value in connection with the study of the vernacular—Tamil. I will give a description of my visit to Sembiam School yesterday morning.

Leaving the Mission House, I first passed the city toll-gate and the lunatic asylum on the left. Further down the road several men were seen ploughing the fields to the right. They were carrying out their duties, probably as their fathers did in the days of Abraham, with a crude form of wooden plough.

After the first mile I crossed the railway line and passed through Perambur. Then came a village street; the villagers were still getting in their supplies for the day from the bazaar-men, who displayed their goods on either side of the street. The road was comfortably filled with pedestrians, who were moving in all directions, blissfully ignorant of the presence of a cyclist, although I might tire my wrist with bell-ringing! Presently a peculiar grinding sound reached my ear, and looking down a small opening between the houses I saw an oil-mill. This is a simple instrument for grinding oil out of seeds and berries of various kinds, and is propelled by oxen.

Well, I managed to get through the bazaar street without colliding with any of the people or their scissor-haunched cattle, which claim the right of the road equally with their owners, but incidentally causing considerable consternation among the scraggy chickens which scattered in all directions.

Reaching Sembiam, my olfactory nerve detected the presence of a tannery in the vicinity. This, I find, is the source of employment for many of the Sembiam folk. Our school is about three miles from Kilpauk, is on the right of the road, and situated in the *cheri*. Approaching the school, I passed through the caste village, with the temple on one side of the road and the sacred tank on the other.

The school is conducted by the preacher-teacher and his wife. The larger children sit on benches and the smaller ones on the floor. On my arrival I was greeted with a hearty chorus of salaams from the children. After making various inquiries, I gave my Scripture lesson to the older children, and afterwards asked some questions upon it. On this occasion my subject was the parable of the Sower. I think of my young friends in the Homeland when I am giving these lessons, and thank God for the happy times I have had in speaking to them of Jesus and His love.

When I left the school the smaller children were learning their alphabet. They had the letters drawn in chalk on their forms, and were kneeling down, forming these letters with some seeds like English beans (banyan seeds).

On the return trip I passed several Hindu mendicants with their attendant bulls, which were dressed up in all sorts of rags, beads, etc. These men go about sounding a drum with a very melancholy note, and begging. I also noticed the village well, and the women toiling to and fro with the great brass or earthen water-pots, either on the head or the hip. D. A. THROWER.

Gospel Meetings at Vepery.

EARLY in the year a series of special meetings was held at Vepery. The special feature connected with these meetings being that they were planned and conducted by Indian Christians, under the leadership of Preacher Ponniah, who carried the main burden of the whole business, and to whom great credit is due. He obtained the help and sympathetic support of a goodly band of helpers, and the experiment proved a distinct success.

Each evening the first item was a service of song, when Christian lyrics were sung to the accompaniment of violin, harmonium, drum, triangle, etc. The voice of the singer produced a volume of sound in itself sufficiently amazing. The reading of Scripture and prayers were taken in turn by various members, an Indian Christian presiding over the assembly. On each evening Preacher Ponniah delivered a faithful message. He dealt with the temptations which powerfully beset the Indian Christian, and exposed the real cause of weakness in the average life. He set forth the way of victory through faith in and communion with our Lord, illustrating his points by many passages in the New Testament. This was followed by an address on Christian Service, those who were believers being urged to bear their personal witness before their neighbours.

On each occasion there were good audiences. On one night the chapel was crowded to the doors. That evening there was an unusual proportion of young men in the audience, and the Chairman delivered a message which challenged them to consider their ways and squarely face the issues of their conduct. It was a powerful message, which must have caused much heart-searching.

The chapel was illuminated by powerful oil-gas lamps. Hymn-sheets were provided, and the singing of these hymns by the large congregation was inspiring. Gospel literature was freely distributed. The final meeting was a gathering for prayer. The way in which our folk rallied to these meetings was cheering, and we believe the services were a means of spiritual uplift to many. ERNEST A. BOOTH.

Bloodsuckers.

NOT without reason the moneylenders in India are known as bloodsuckers. An actual transaction which came under my notice recently will justify the appellation. A Mission worker, finding himself in financial difficulties, resorted to a professional moneylender and negotiated a loan. The borrower wished to obtain one hundred rupees, and the following terms were laid down : If in the bond the principal sum of one hundred rupees was

written, interest would be reckoned at one anna per rupee per month, making the monthly interest due 6¼ rupees, or seventy-five rupees per year. On the other hand, if, although receiving only one hundred rupees, the borrower wrote in the bond as principal the sum of one hundred and fifty rupees, interest would be charged at the rate of half an anna per rupee per month, making the monthly interest due five rupees and eleven annas, or fifty-six and a quarter rupees per year. The borrower swallowed the tempting bait of lower interest, and shut his eyes to the barbed hook of greater principal to be repaid. The man's life is now haunted by the spectre of the insatiable moneylender.

E. A. Booth.

Medical Work in Camp.

WE were camping near Velagowndenpetti just one week. On our arrival we sent a note to the village headman asking him to assist us in obtaining eggs and milk; and to secure his goodwill we added in a postscript that we had brought medicines, and would be pleased to give them free to anyone who needed them. The letter did not secure a very regular and plentiful supply of milk, but it was quite successful in securing us patients. The following morning I took the medicine box outside and sat down under a tree on the roadway. About fifty treatments had been given by ten o'clock.

The next day being Sunday, I managed to keep fairly free from work, but by Monday the news had spread far and wide, and the people flocked in crowds; they shouted and struggled so badly to get a place near my table that I was obliged to barricade it to prevent the bottles being overturned and myself being suffocated. That afternoon we sent to Elur for a teacher to come over to render assistance by keeping order and giving Gospel instruction whenever the people were quiet enough to listen.

During the next two days we worked hard all through the forenoon, and on the last I was dispensing medicine from 7.30 a.m. till nearly 2 p.m., with only twenty minutes' interval for a meal. About 500 to 600 treatments were given during that week. It was remarkable how quickly the news spread: some of the patients came from villages ten and twelve miles away, and since we have come to Kanthanpalliyam people who came too late to Velagowndenpetti have followed us ten miles from there to obtain here the small help we can afford.

The range of medicines needed was not very wide. During the five days I used 10 lbs. of sulphur ointment, 12 lbs. of Epsom salts, about ¾ lb. of nux vomica, and a large quantity of liniments. The demand for other medicine was comparatively small, so the reader may easily guess the nature of the ailments most common in this part of the country.

Our efforts have been appreciated and taken advantage of to our utmost satisfaction, and our preachers have reaped the benefit when visiting the villages. There has been none of the usual fear and distrust; people have crowded round eager to hear the message, realising that we are their friends and want to help them. May it also lead them to seek the Great Physician, the Healer of sin-sick souls.

February 24th, 1923. Olive M. Morling.

All Applications concerning General Deputation Work, and for 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**

Our Home Churches.

Prayer Subjects for April, 1923.

Week beginning—

SUNDAY, 1st.—Praise for young Paul's preservation from death, and prayer for Mr. and Mrs. Brand and their children's enjoyable voyage to England. (See page 53.)

SUNDAY, 8th.—Prayer for the two new enquirers of Sakkaraipatti on the Kolli Hills, and particularly for the one who is suffering persecution. (See page 53.)

SUNDAY, 15th.—For the work on the Kollis now in charge of Mr. Watts, that he may have all needful help and guidance from above.

SUNDAY, 22nd.—Prayer for the two members withdrawn from membership by the Vepery Church (Madras Field). (See page 52.)

SUNDAY, 29th.—Praise for Paul, the convert of Kakkaveri (Namakal Field), and prayer for him, for Peter of Kakkaveri, and for Devadasen of Pavittram, and for Muniswamy. (See pp. 57 and 55.)

Our Study Circle.

THE following questions are upon the March HERALD :—

1. DESCRIBE the responsibility of the S.B.M. for the evangelization of the Namakal Taluk, and say who are included in the term S.B.M. **2.** WHAT is a Taluk? **3.** DESCRIBE *the whole* of the S.B.M. field in and around the Namakal Taluk. **4.** WHAT is the height of the Kolli Hills? (A careful scrutiny of the map will show this.) **5.** WHAT is a mass movement? What are the motives behind it? How is such a movement misunderstood by people at home? What are its dangers? And what is the only safe and proper method of receiving converts? **6.** WHAT will be Mr. Watts' sphere of work during the next two years? Can you name the stations in the Namakal Field?

We are glad to hear from Pastor C. W. Leake with the syllabus of Courland Grove Missionary Study Circle. It is a thorough-going missionary programme for the whole year, which needs some honest work, and a number of young people take an active part in it every month.

Announcements.

The Welcome Meeting.—We draw particular attention to the advertisement of the meetings which will (D.V.) be held on May 8th to welcome our Kolli Hill Missionaries, Mr. and Mrs. Brand, on their return from India on furlough. We expect they will have a deeply interesting story to tell of pioneer evangelism among the Hill people.

* * * * * *

Mrs. Booth's Book.—This has been well received by the press, one writer saying of these Pictures : " She has drawn them with her heart as well as with her pen, and makes us see the awful horror, the stupendous need of the people she has ministered to." We trust our friends will write to Mr. Chisnall for copies, and so help the L.Z.A.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—Three more have joined the Corner during the month—Lily, Willie and Ada Church, of Goldsmith Road, Leyton. Lily is an "old" Cornerite, with memories of the work that used to be done in the Corner, and thinks "it would put more of the old Corner spirit into us if we could do something definite." I have suggested answering the questions in the Study Circle or some of them, but the difficulty is that I haven't time to register names and marks and examine a large number of answers as I formerly did, although I should like to. I am afraid I must still "wait and see."

I am delighted to hear that one member of the Corner has recently been baptized. I hope to hear of others. I am getting news, too, of some of my old Cornerites. One of them is now the happy possessor of a little daughter, who PERHAPS some day may be in the Corner conducted by some future "Uncle John." Another is kind enough to tell me, "We all enjoy reading the Corner, although now not in it."

I wonder how the work for the 1923 Christmas Boxes is getting on? I hear from Goldsmith Road that they are "getting a fine number of garments done this year." But what interests me even more than this is that there are two boys in the class who can, and do, sew as well as the girls. Well done, boys! But it makes me feel that my education was neglected. Is there any other Sewing Class so distinguished?

You saw in last month's HERALD that *all* the Indian children in our schools this year received gifts from the Boxes that you helped to fill. There were nearly a thousand of them in Madras! Mr. Morling helps us this month to see the Sendamangalam children receiving their presents—at least he makes us wish we could have seen them. Imagine, first of all, those little brown boys and girls coming in one after another and each receiving a garment, and going out again with a beaming face, carrying his present from England. At last Mr. Morling has given a present to everyone, and it is all over. O, no, it isn't! As soon as the last boy is out of the door, "the children begin to pour in again, everyone attired in his new garments! Within five minutes the school chapel was crowded with the gayest parti-coloured audience that had been seen for many a day." I needn't ask if you would like to have been there. The next best thing is the knowledge that you helped to give this pleasure to those poor little children, who have been born and brought up in idolatry, and whose advantages and pleasures are so few. Better still, you can do a little more this year. Just think, "One coat has to last a boy for a whole year," Miss Harris told us in the HERALD last month. What did you think, you boys and girls, when you read that?

Of course, it is a mistake, if not cruelty, to spur a willing horse; and you have been so willing, and responded to my appeals last year so well, that I must be careful what I say. You did the best that has been done since before the War, so that every child in our schools did receive a present, as I hoped. But don't you think you could do even a little better this year? I am saying this *now*, because it is useless to do so a month or two before September.

Well, that's a long lecture on the Christmas Boxes, and everyone heaves a sigh of relief. But, no, there is one other word. Did you notice in the S.B.M. Prayer Calendar that you, the members of the Sewing Classes who are making garments for India, were on Tuesday, March 6th, the subject of prayer? I feel sure, therefore, that you will break the record this year.

Your affectionate UNCLE JOHN.

LIST OF SUBSCRIPTIONS, &c.,

Received from February 13th to March 10th, 1923.

General Fund.

	£	s.	d.
Somersham, Y.W.B.C.		7	6
Ipswich, Jnr. Xtn. Band Trading Pennies	2	16	10
Prittlewell, Envs.	9	1	9
Claxton, Envs.	1	6	0
Clapham, Courland Gr., S.S.		7	5
Birthday Box		6	10
High Wycombe	2	7	0
Reports		4	0
Envelopes	2	5	6
Margate, Envs.	1	13	0
Miss Wickens		2	6
A Poor Woman, for B. Women		10	0
Mrs. Austen (box)		4	0
Over, Envs.	3	5	6
Boro' Green, Envs.	2	2	0
St. Albans, Bethel, Envelopes	1	13	0
Woolwich, Enon, Lantern Lecture		15	0
Walworth, Victory Place, Envelopes	1	15	0
Lessness Heath, Envs.		9	0
Poynings, Zion, Envelopes	1	17	6
Bexley Heath, O.B.C., Envelopes	1	2	3
Hastings, Ebenezer, Envelopes		8	0
Masbro'		5	0
Brentford, S.S.	4	1	10
Norwich, Orford Hill, Envelopes	1	1	6
Laxfield, Envs.	1	5	0
Manor Pk., Envs.		12	0
Sale of Work		10	0
Elsie Thomas (box)		7	3
Miss Spire's Class Farthing Box		5	0
Croydon, Windmill Rd., Envelopes		16	6
S.S.		3	0
Ipswich, Zoar, Envs.	1	1	6
Reports		2	0
Rowley Regis, Envs.		10	0
Braintree, Salem, Envelopes		17	6
Wattisham, Envs.		11	0
Staines, S.S.	1	3	0
Berkhamsted Common, Envelopes	1	16	0
Walsham-le-Willows, Envelopes	1	0	0
Clacton-on-Sea, C. & B., Envs.		3	6
Oundle, Envs.		4	11
Northampton, Providence, Mrs. Hall		10	0
Mr. & Mrs. Neville		5	0
Bethersden, Envs.		1	0
Ipswich, Bethesda, Envelopes	12	4	0
For Work at Ayanapuram, Envs.	6	17	3
Middlesboro', Envs.	2	6	0
Walthamstow, Church Hill, Envelopes	1	5	9
Y.P.S.		2	5
Swindon, Providence, Envelopes	1	19	0
Reports		5	4
Donation		1	0
Tunbridge Wells, Miss L. E. Pool, Mr. Morling's Extension Work		10	0
Mayford, S.S., Env.		10	0
Croydon, Derby Rd., Envelope	2	6	4½
Bible Class	1	13	7½
Chadwell St., Env.	23	2	0
West Ham, Tabernacle, C.E., for own Native Preacher on Kolli Hills	10	0	0
Lewisham College Pk. S.S.	2	12	0
Brentford, Reports		6	0
Norbiton, Zion	7	2	9½
Palm Leaves		2	4
S.S. Boxes	2	7	5½
Bible Class	6	4	8½
Boxes	4	18	2
Envelopes		17	0
Greenwich, Devonshire Rd.		15	2
New Year's Offer'g.		17	6
Chesham, S.S.	1	0	0
Miss Belsham's B. Class	1	17	0
Brighton, Prarthana Sabha, Boxes and Dons.	12	16	3
Mr. & Mrs. D. Fisher, Envelope		10	0
New Year's Thankofferings	2	2	0
Birthday Fund, per Mr. F. Cozens	1	11	0
Wandsworth, West Hill, Envelopes	2	15	0
Chatham Rd.		6	6
PERSONAL—			
Mrs. Engall	1	0	0
Mrs. Watts (box)		5	0
Friend 446		5	0
G.E.W.	10	0	0
Mrs. E. Tree		7	6
Mr. & Mrs. Galley		10	0
Miss R. M. Brain & Friend		15	0
Mrs. Stockwell	2	0	0
Trowbridge Post-mark, Feb 19th		2	0
Mr. & Mrs. Culliford 510	1	10	0
	£	s.	d.
MISCELLANEOUS—			
Subscriptions, *re* Calendars	22	12	3
	£204	12	5½

Herald Fund.

	£	s.	d.
Clapham, Courland Grove		13	6
High Wycombe		10	0
Walworth, Victory Place S.S.		6	6
Manor Park		8	9
Ipswich, Zoar		6	6
Bethersden		2	0
Somersham		2	0
Middlesboro'		17	0
Swindon, Providence		18	2
Tunbridge Wells		3	6
Brentford	3	15	9
Bd. Vols.		9	0
Greenwich, Devonshire Rd.	1	2	9
Brighton, Prarthana Sabha	3	14	6
Wandsworth, West Hill		5	0
Chatham Rd.		3	5
Walthamstow		10	0
PERSONAL—			
Per Mr. Watts (Sale)		5	8
Per Mr. S. J. Keeble		3	6
Mr. H. O. Smith		2	0
Mrs. Fricker		3	0
	£15	2	7

ERRATUM. — Donation under Personal in March HERALD "Miss Hill, 10s.," should read "Swanscombe, 10s."

Pension Fund.

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

Ladies' Zenana Auxiliary.

Money received from Feb. 10 to March 9, 1923.

Gurney Rd., Stratford, 1d. Wkly. Subs.	1	3	9
Half-Yearly Dons. for B.W.	7	10	0
Donation		2	6
Lynton Rd., Y.L.B.C., for Support of B.W.	3	6	8
Hartley Wintney, Proceeds of Sale	6	0	0
PERSONAL—			
Mrs. Packwood		10	6
Receipt No. 40	1	10	0
	£20	3	5

Notices.

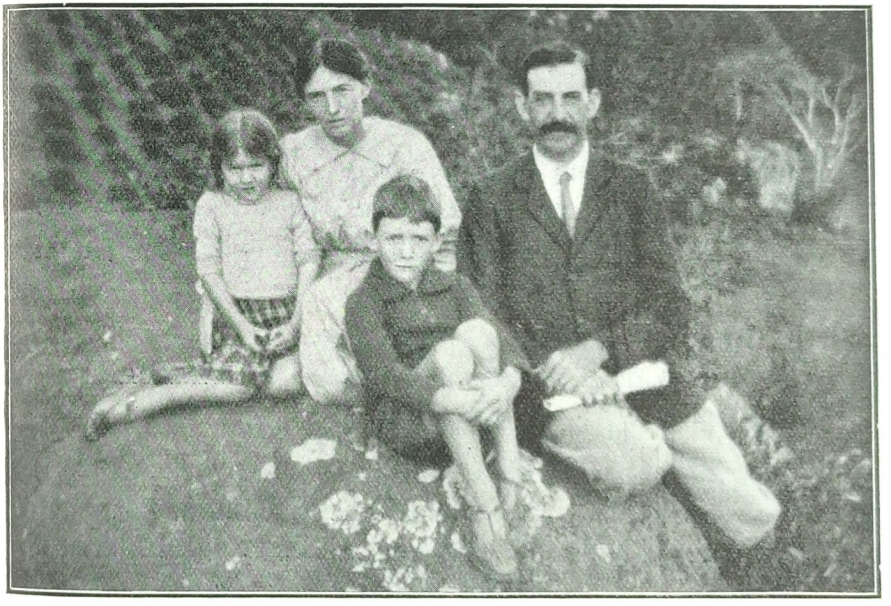
ALL COMMUNICATIONS for the HERALD should be sent to **The Editor,** S.B.M. HERALD, **65, Woolstone Road, Forest Hill, London, S.E.23**, by the 10th of each month.

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

Vol XXII. *New Series, No. 197.* May, 1923.

The Strict Baptist Mission HERALD.

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



MR. AND MRS. BRAND AND FAMILY.

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.

Welcome to Mr. & Mrs. J. M. BRAND

On their Return from the Kolli Hills
on Furlough.

The Welcome & Half-Yearly Meeting

WILL (D.V.) BE HELD AT

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

ON

Tuesday, May 8th, 1923.

A Ladies' Meeting at 2.30 p.m.

OPEN TO ALL LADIES INTERESTED, when it is hoped that MRS. J. M. BRAND will be able to give an Address on the Work amongst Kolli Hill women, and that many ladies will be present to welcome her.

A Devotional Service at 3.30 p.m.

Pastor C. A. FRESTON, of Walsall, will PREACH.

Tea at 5 p.m.

Public Meeting at 6.15 p.m.

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

Speakers: Our Kolli Hill Missionary, Mr. J. M. BRAND, Pastors J. T. PETERS and T. REYNOLDS.

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. XXII.] MAY, 1923. [*New Series*, No. 197.

CURRENT NOTES.

WE are hoping for a crowded and enthusiastic meeting on the 8th at St. John's Wood Road to welcome Mr. and Mrs. Brand after their long and arduous pioneering work on the Kolli Hills. They experienced unexpected and trying difficulty in regard to the relentless persecution of converts just before leaving, but also very welcome blessing. Amid the anxiety they were hoping to baptize two young converts, and we eagerly anticipate the story they have to tell.

* * * * * *

We draw attention to the Ladies' Meeting, which will be held in the afternoon, when Mrs. Brand is expected to speak on evangelism among the Kolli Hill women. If we may judge from the Ladies' Meeting at Chadwell Street on February 6th, this, too, will be equally well attended, and will create a suitable atmosphere for the meeting at 3.30.

* * * * * *

We bespeak prayer just now for Mr. Watts on the Kolli Hills, and for Mr. Morling in the Namakal Field. Both need Divine guidance and help in the work they are entering upon, but especially the power which alone can make their efforts spiritually successful. What joy it will give them and us to see trophies of Almighty grace won from Satan's darkness in both fields!

* * * * * *

Nor must the needs of Madras be forgotten. The work there is intensive rather than pioneering, but equally needs our petitionary draft upon the Divine resources. The purely evangelistic work in the streets of Madras, the pastoral work in Vepery, Ayanapuram and Chintadripet, the dispensary work, the Zenana visits, and the distribution of Scriptures and tracts, all need the exercise of peculiar qualities of heart and mind, and our brethren and sisters will work all the better for our prayers. And the results!

PIONEER EVANGELISM.

THE Apostle Paul, the greatest missionary of the Christian age, pursued two methods of evangelism, carrying the Gospel into regions beyond where Christ was not named, and also in various ways confirming and establishing the Churches which had been formed.

It is perhaps impossible to say that one mode is better than the other, and it might not lead to any useful result to compare the two. Each is of Divine appointment; each has its own peculiar place and value in the publication of the Word and the "winning of souls" for, and in the power of, the Living Christ; each is subject to the appointment of the Holy Spirit, and each is justified by spiritual results. Beside this, the Holy Spirit, "Who divideth to every man severally as He will," fits His servants for one or other or both ways of glorifying Christ in human souls. Some He uses chiefly in scattering the seed "not knowing whether shall prosper either this or that;" others in tending its growth. One is led to adopt principally an extensive mode of work, and another an intensive; neither, however, being strictly confined to one or the other.

The return to England of our brother, Mr. J. M. Brand, and his wife for a much-needed furlough after eleven years in India, ten of which have been spent on the Kolli Hills, draws our attention now more particularly, though not exclusively, to pioneer evangelism, in a field where the darkness of death reigned without even a glimmer of light. Until January, 1910, no missionary had ever set foot on this range of mountains, appropriately named the Mountains of Death. Then it was that Messrs. Morling and Brand visited them, and *for the first time* the Gospel of Christ was preached in some of the villages. In March, 1913, it became possible for Mr. Brand to take up permanent residence there.

During the past eleven years we have heard from the lips of our Madras and Sendamangalam missionaries of the work carried on in those centres, but now we are to hear of the work on the Hills in greater detail than could be given in the HERALD. We rejoice that our two Kolli Hill missionaries have been spared to us notwithstanding the unhealthiness of the hills. Ignoring the climate, they went into the dense moral darkness of the Kollis in faith, and, amid much discouragement and opposition, have sown and prayed in hope, watching eagerly for "the blade" which should bear undoubted testimony to the fact that the Lord was "working with them." They prayed and waited long, but their hope has not been disappointed; and they have left behind them on the Mountains of Death living souls redeemed by the blood of Christ and regenerated by the Holy Spirit—the fruit of their labour. All praise to our Lord for these seals to their ministry.

Our Foreign Field.

The News of the Month.

MADRAS.—In February we had the pleasure of a brief visit from Mr. Brand, and we arranged a missionary meeting for him at Vepery. The chapel was well filled with folk who listened with great interest to Mr. Brand as he outlined the origin and development of our work on the Kolli Hills. The speaker emphasised the fact that God's blessing had come in unlooked for directions, upon persons of whom the workers had not expected it to come, and in a manner they had not anticipated

When I questioned one of our village members regarding absence from Divine service, he said that on two occasions when he left his house to attend chapel it was broken into by heathen relatives, between whom and himself there is continual friction because he has become a Christian. When he attended service which I conducted at Konnur he said that he had been obliged to leave his wife at home to guard the house. At the close of the service this brother walked some distance with me, and gave me instances of the way in which his relatives continue to persecute him. The lot of those in India who leave the religion of their fathers and openly confess faith in Christ is not easy.

As the congregation at Ayanapuram was dispersing on a recent Lord's Day, the following conversation transpired :—

Missionary: Salaam Arulappen, why did you not bring your wife to the service?

Arulappen: She had no mind to come.

Missionary: But you could have persuaded her.

Arulappen: She is like a monkey, and I should have to tie a string round her leg and pull her along in order to get her here.

The results of the 1922 India Sunday School Union Scripture Written Examination have just been published. Fifty-five of our Madras candidates successfully passed the examination. Of these eighteen were teachers and the remainder pupils. Perhaps the most pleasing feature of the results is that a heathen boy in our Egmore school secured honours by gaining 85 per cent. of marks

E. A. Booth

KOLLI HILLS.—Early this year we had the pleasure of Dr. Innes' company for several days. She helped us in our medical problems, and it was good to be with one whose whole heart is in the evangelistic as well as in the other part of her splendid work in the district round and in Vellore. We pray God may bless her greatly and many through her.

A short time was spent recently at Kullavullam. It is our best centre for the two north stations. We were glad to find a good number of scholars studying in Puliampetti, where for years there has been so much prejudice against the school. It was a joy to distribute Christmas presents—clothes and toys—among the children and young men for the first time since we have worked there.

In visiting Vallapur the other day, I choose the village where seven years ago we camped for a month. It was encouraging to meet with a hearty welcome. A large group of women gathered around me, and for some time they were recalling incidents of that camp, and we were reminding them of the Gospel we preached among them.

Our workers there are receiving a good hearing among the people, and we felt a time of blessing was not far off.

E. C. Brand.

Isolated Christians.

AS I made my way through the villages to Konnur there was no doubt about the monsoon having burst. Lanes were flooded, and it was with difficulty that I reached the usual stopping place for the car. At this point the road ends, and the remainder of the journey is accomplished on foot. The usual path was entirely submerged, and the only way of reaching Konnur was to walk along the permanent way of the railway which runs on an embankment. One was then walking on a high path running through a lake. By keeping along the line and leaving it where a cattle track crosses, I was able to reach our school. I found forty children present at Sunday School, and it was good to see their eyes sparkle when I gave to each a coloured Tamil Scripture text card.

The chief object of my visit was to endeavour to rally the Christians in this village. The place is isolated and difficult of access. A number of Christians who formerly lived in this village have moved away and other helpful influences have disappeared. A few days ago two of our Church members moved again to Konnur, and a third returned from Mesopotamia. This brother had regularly remitted money to India for the building of a house, which is now nearing completion. I had to go and see this house and pass my opinion. On the way I met another Christian who has not been to service for many a long day. He was keeping a petty bazaar. I persuaded him to let some relative look after the bazaar for an hour whilst he attended service. Then I visited the house of the newly-returned couple, and although they pleaded that their best clothes were with the washerman, and therefore they could not attend, "Come just as you are," was my appeal, and they came. Whilst I was rallying the Christians the teacher went among the heathen young men, many of whom were former pupils, and persuaded several to come to service.

The result was that when I stood up to preach the Gospel the audience consisted of five Christians, twenty heathen young men, and about a score of senior pupils. It was gratifying to note the earnest heed which some of the young men paid to the Gospel message.

Konnur is a large place, and the few Christians there are constantly subject to the idea that as they are a small body it would be well in the interest of a quiet life and good relations with their heathen neighbours, to hide their Christianity rather than to let their light shine before men. It is not easy to make plain to our friends at home the difficulties which daily face our isolated Christians in heathen villages. The Christians are absolutely dependent on the heathen for the supply of the necessaries of life, and for such essential services as washerman, milkman, barber, scavenger, etc. In the event of an anti-Christian movement in any quarter these services are immediately stopped. If we can get our village Christians to maintain hearty relations and Christian communion with each other, they will not only be of mutual help in presence of common difficulties, but unitedly will be able to exert an increasingly good influence in the village.

As I retraced my steps in the fading light of a monsoon evening, there was new hope in my heart for our work in this isolated village.

ERNEST A. BOOTH.

The New Situation.

IT is precisely one o'clock, noon, under a pitiless sky, in a strange neighbourhood, on a white, dusty road eight miles north-west of Namakal. Most Englishmen in this inhospitable land have most prudently retired to the comparative cool of offices and bungalows, but we are engaged in the old and often undesirable task of finding a suitable spot in which to spread our canvas. The whole countryside has been so far denuded of trees that we are obliged to camp right on the main road, and even these avenue trees afford a very meagre shade. Every night a furious wind drives straight from the long bank of the Kollis, and often on retiring to rest we pray that the poor, decrepit, decayed old Flame of the Forest, which is leaning right over our

tent, and a good third of which has already collapsed, may stand the perilous strain till the morning light.

After a week on the roadside we move west to Nallur, marked plainly on our new map. (By-the-bye I hope you have mounted this most admirable little map, and are keeping it ready for frequent reference). Here the Government has had some consideration for us poor travellers in planting a tope of tamarind trees, the shade of which is particularly acceptable just now at the beginning of the hot season. We foolishly imagined that our little grove would afford us some amount of privacy, but by the close of the second day we found that our ablutions, our dressing, our meals and our devotions were as public as ever. Nallur is a good centre, and though we were busy morning, noon and night for a week, we were unable to visit even one half of the villages in a four-miles radius.

Our next change was to Ilampalli With the kind permission of the Zemindar, the wealthiest landowner in the west of this county, we pitched our tents in the grateful shade of mango trees on the very edge of the Cauvery River. Our rich neighbour is a man of liberal tendencies; last night in his beautiful and spacious house we showed our magic lantern pictures, and declared the blessed Gospel both to him and to his numerous household—an opportunity for which I was truly grateful. After the light had been thrown on to the sheet and all lamps had been turned out, a score or so of women were noiselessly ushered into a corner reserved for them; before the lights were turned up again they were as suddenly and mysteriously removed. I am wondering whenever *they* will have the opportunity of hearing of Christ's Gospel again.

A glance at the map will show that we are now about thirty-two miles by road from headquarters. The distance from our Kakkaveri congregation is that of Cambridge from London. Tattaiyangarpettai, in the extreme east, is nearly as far as Brighton is from Victoria. Thevadasen, our Christian at Pavittram, came yesterday to see me; his visit entailed a walk of over forty miles. Then along with *distances* we have to reckon a large *population*, for we have at least 1,000 towns and villages in the whole field. Then again, whenever one leaves the centre of the Taluk the condition of the *roads* and *tracks* at once brings him into transport difficulties. For instance, as the crow flies, the distance from our first camp to the second is eight miles, but an unbridged and unfordable river crossing our track compelled us to make a detour of no less than *twenty-four miles*. Our Preachers most laudably endeavoured to narrow the circle, but at our destination I noticed two of them with very wry faces extracting thorns from each other's persons. They had been somewhat unceremoniously precipitated into an ugly cactus hedge!

The whole of this Gospel itinerancy is being devoted to the extreme west of our new extension, but I have not yet mentioned what is undoubtedly the outstanding feature of this part of the country, namely, a most promising movement among the non-castes. The Kongu Pariahs, a section of the out-castes, evince a real discontent concerning their present social conditions and religious status, and also a desire to learn of Christianity. At each of our camps we have received little deputations from these people, saying they wish to be done with Hinduism and to receive the Christian teaching. Since starting this article I have received two young men from a village four miles away, who ask, on their own behalf and on behalf of others, to be led out of the shame and quagmire of the out-caste's life.

There is another important factor to be dealt with here; that is, we have in the new extension over a dozen people bearing Christian names. In some of the villages an intense dissatisfaction has led some of the out-castes to take their courage in their hands and to seek better conditions on distant tea, coffee and rubber estates. Thus released from the fear of their old neighbours, some of them have accepted Christianity as thier religion, joined some mission, received a Christian name and returned. In a village I visited yesterday several men had followed this course, all bearing such names as Paul, Ezekiel, etc. In one village a rather disreputable-looking young man came and boldly took up his stand beside us right in the middle of the caste quarter. After the

preaching was over he told me he was a Christian named Manuel, but I soon found he knew practically nothing either of the life or death of Christ. Our men went to his house, gave him counsel and had prayer with him and his wife, at which he, poor fellow, was very delighted. No word can so fitly describe the pitiful condition of these scattered souls as the word of our Lord Himself: "Sheep having no shepherd."

It is perfectly clear that the first-named attitude of many heathen people here towards Christianity, and the presence of these scattered shepherdless sheep, who bear the Christian name, but know nothing of Him whose name they bear, constitute a responsibility that we cannot on any account evade. SOMETHING must be done. *What* and *how* must be decided in the next few days.

Camp. D. MORLING.

The N.E. Monsoon.

IN the homeland soon after the new year has commenced, our thoughts turn to the spring, and we begin to watch the lengthening days, to look for the first violets and primroses in sheltered nooks, and as the weeks roll by, to listen for the welcome note of the cuckoo, and to be on the alert for the first glimpse of the swallows and martins skimming rapidly through the air.

Just so we in South-East India look for the north-east monsoon. But our waiting has perhaps some trace of anxiety in it. Who has ever known the English spring to fail? True, the sun is sometimes hidden for days, the weather remains cold and dreary; yet there comes a time when the flowers spring up, and the birds sing, and the short winter days are once more in the past. Here in India such a thing as the failure of the monsoon is not unknown, and it is a most serious matter, for on these rains such a vast number of people are dependent for their year's supply of food and drink. Consequently, when October dawns we begin to watch for signs of clouds forming in the north-east, and for the cooler breezes which blow away the humidity and oppressiveness that in Madras precedes the monsoon. The official date for its arrival is October 15th, but, needless to say, as elsewhere so here, the weather is not bound by man-ordained dates.

I am writing this article on a typical monsoon day. The rain has been falling almost unceasingly for nearly forty-eight hours: the sky is grey; the low rumblings of thunder, occasionally swelling into loud terrific peals, fall upon our ears: the sun has not been seen for several days. In the house everything is damp and clammy. The shoes we wear and the books we handle daily get a coating of mildew. The sugar and the salt absorb so much of the moisture they are almost liquid. A strange mouldy smell pervades pillows and mattresses. Happy are they who have a sound roof above them. (We in the Mission House count that among our chief blessings just now).

A few weeks ago everywhere looked dry and dusty. Crops were fading, and seemed ready to perish. In many places the wells had dried up and the people were suffering greatly for lack of water. In one village I saw several women standing beside a large well trying to scoop up the water from two tiny little puddles in the bottom—what was the only source of supply for that place. Now there is a tremendous change. The fields are green and flourishing. There are floods where before there was no water, mud where there was dust. Many roads are impassable, and on others it is frequently necessary for the pedestrian to tuck up his cloth and wade through water.

A few weeks ago we were sweltering—now the air is delightfully cool. The oppressiveness has gone, and we look forward to a period of less exhausting temperature during the next two or three months.

So once again our God is sending the "showers of blessing" on the earth, and we pray that they may descend also in a spiritual sense.

November 3rd. 1922. RUTH APPLEBY.

A Visit to Erumaipatti.

ERUMAIPATTI is about ten miles to the south-east of Sendamangalam, and the centre of our work in that part of the field. It is a village of considerable size and importance, but is much more backward in some respects than many smaller ones. We have there a preacher who conducts the services in the chapel every Lord's Day, and spends all the rest of the week doing evangelistic work in the surrounding villages. He is a man of sincere Christian character, a good preacher, and has musical gifts which are of great service in his work. There is also a teacher in charge of a non-caste (or panchama) school of about thirty children, and two Bible-women are doing Zenana work.

The first week-end in August last we spent four days in Erumaipatti; such visits always seem too short for the amount of work that has to be accomplished. On this occasion examinations in Scripture were held for all the village schools in that part of the field. School work amongst caste children is becoming increasingly difficult, they want secular education, but object to religious instruction being given, so we are turning more and more to the Panchamas. They, however, have no ambition for their children, but are for the most part content for them to work as coolies in the fields as their fore-fathers have done. So school work in the villages is not encouraging, we feel we particularly need guidance regarding all future movements in this department.

About three months ago our school and preacher's house at Varagur were destroyed by fire, so our workers there had to take refuge in another station, and work at Varagur is temporarily at a standstill. It is only six miles beyond Erumaipatti, so this visit was a convenient time to go there and get out estimates for re-building. Varagur is an important station, it is a large village and a good centre, and so ought to be occupied again as soon as possible.

The usual worship, including the ordinance service, occupied the Lord's Day. The special event on Monday was the opening of a new school building at Muttanchetti, which is a mile and a half away. Up till the present school has been held in a thatched building in the caste quarter, but as the caste people refuse to allow the Panchama children to attend, we decided to make a change. A piece of land has been acquired in the Panchama quarter, and a small tiled building erected there.

On our arrival at the village we were met by a band and escorted royally to the new building. The band consisted of about a dozen drums and two gigantic bugles; as far as volume of sound was concerned they certainly gave good value for their money; we should have been quite content with a little less. Some beat their drums so vigorously that they had to fall out of the ranks through sheer exhaustion, by the time the school was reached all were glad to throw down their instruments and stretch themselves full length on the ground.

Much time and care had been spent on beautifying the plain little building for the opening ceremony. A pretty porch decorated with flowers and green palm leaves made an attractive entrance, and inside the walls were covered with coloured Scripture pictures and school drawings.

When about half the crowd had managed to squeeze themselves into the building and porch the service commenced. Mr. Morling occupied the chair (or stool). There was some singing by the children, then a brother read the Scriptures and engaged in prayer. Chairman's remarks followed, and then the atmosphere becoming unbearable, we adjourned to the high road, where Preacher Dawson gave a good address. A distribution of plantains and sweetmeat to the children closed the proceedings. May the blessing of God rest upon the work at Muttanchetti.

Zenana work, inspection of buildings and negotiations for a burial ground occupied the rest of the time at our disposal, and on Tuesday morning we again turned toward Sendamangalam. On the way home we stopped at Periya-palayam, where school and Zenana work are going on. We found the villagers in great distress through a disastrous fire which had occurred a few days previously and destroyed a hundred and thirty-six houses. Mercifully

there was no loss of life, but most of the poor folk had lost all their little possessions, and were homeless. Scarcely any rain had fallen since last October, and with the hot sun blazing on them all through the summer the thatched roofs were like tinder. Fires are always frequent at this time of the year. We have to thank God that although the fire originated only two doors away, and buildings all round were burnt to the ground, our school and teacher's house were untouched. We feel, however, that as soon as possible the thatched roof should be replaced by tiles.

After inspection of the register and school work we resumed our journey, and reached Sendamangalam an hour later. O. M. MORLING.

Deepavali.

TO-DAY all India celebrates the festival of Deepavali, or the feast of lamps. According to the Puranas a giant called Narahasura came and troubled the world with all kinds of evil practices, and finally caused the people to appeal to the god Krishna to go out and fight him. A great battle took place between Narahasura and Krishna, and the latter won. Narahasura died of his wounds, but with his dying breath confessed his evil conduct, and asked for pardon. Krishna then absolved him from sin, and in response to his request granted that the whole world should commemorate the death and salvation of Narahasura by taking an auspicious bath on the anniversary day.

Hence, on the day of the new moon, and usually about the end of October or the beginning of November, throughout India old and young dress up in their brightest clothes, and make a scene of rejoicing in memory of (what they consider) the victory of God over evil.

The chief function of the celebration is the oil-bath, from the point of view of the elders, and the crackers from that of the little ones. Krishna instituted the oil-bath in memory of the passing of Narahasura, and said that those who observe it will have the merit of having bathed in the Ganges. Therefore, when friends meet on this day, the first greeting is "Ganga snana ayittra?" meaning "Is your Ganges bathing over?" The bathing is supposed to be finished before dawn. So the mother of the family bestirs herself early, gives the finishing touches to the preparations, and then wakes up her husband and children. They fire off a few crackers to herald the advent of Deepavali, and are then brought into the room where the family gods are kept. Here they group around the mother, who begins the anointing. She offers sandal and vermilion to the god, and then takes some of the boiled oil in her hands, places it on his brow, and with many prayers for his welfare, rubs it well in. All the other members of the family have, in turn, to give the god a good rubbing with oil. Then they soon each take their oil-bath, and afterwards receive presents all round. Relatives and friends are invited to dinner, and great are the rejoicings. The many lighted lamps in the streets and in the temples betoken the auspiciousness of the occasion.

This is a great day for the children, who begin their little preparations at least a fortnight beforehand. They have to contrive in all sorts of ways to make as much noise as possible. Then, on the great day father dresses them up in their best clothes, and they run off to the street to let off their fireworks, burn their fingers and scorch their noses. D. A. THROWER.

The Cry of an Ancient Hindu Seeker.

"I know no way by which
My faith Thy feet can reach,
Nor e'er depart.

How, how can I attain,
That Thou, O Lord, shalt reign
Within my heart!

TUKARAM.

The Winding Road.

I.—THE SHRINE.

A LITTLE shrine built of bricks and mortar stands at the bend of the road. It came into existence long years ago in this wise.

A long line of ox-carts laden with bricks lumbered along the dusty road. It was noontide, and the sun beat fiercely down on bulls and drivers. Slower and slower crawled the tired animals, and sleepier and sleepier grew the men as they leaned against their load of bricks, and chewed their betel-leaf and nuts.

" Oh Chellan ! " called one to another following far behind, " how far is it to the toddy shop, where we may quench this burning thirst? " " It is but a furlong away, brother," called back Chellan, " you may stretch out your hand and reach it." Forthwith the bullock's tails were twisted, and whips were freely used, while the speed of both drivers and animals increased at the prospect of near refreshment.

The toddy shop provided all, and more than was good for the men, and an hour later they climbed back into their driving seats to proceed on their journey. Hotter and hotter blazed the sun in its zenith. Clacketty-clack, clacketty-clack rumbled the wooden wheels as they knocked against the springless carts. With dazed senses and heavy eyes the men sat nodding, too drowsy now for talk, and trusting to the instinct of the bulls to follow the right road. Round the trunk of a gnarled old banyan tree a cobra crawled on his way to his hole in the midst of the twisted roots. The bulls in the foremost cart stumbled on a flint, and Chellan awoke from his drunken nap with a start. The first object his eyes lighted on was the snake slowly crawling round the tree-trunk. With shaking limbs and incoherent cries he tumbled off the pole of his cart, and prostrated himself in the dust, calling " Swami, Swami ! " The sudden stoppage of the first cart caused those following to do likewise, and the drivers called to Chellan to know the cause of the delay. The cobra had by this time disappeared into his hole, but the fear remained in the heart of the drunken man. " It was a great swami I saw, my brothers," he cried, " the bulls saw it too, and did *puja* before it. A great swami looking for a temple to live in. Ay-o ! woe is me, woe is me, a great swami did I see, my brothers " striking his head with his hands in terror. " What shall we do? How shall we escape if we give not a house to the swami? We must give the bricks; each time we pass this way we must drop some bricks from our master's load, he will not miss a few at a time, and the great swami will have his house."

Still talking in maudlin fashion he took three bricks from his load, and staggering across the road deposited them beneath the banyan tree. " Here, O Swami, are the bricks for thy house," he cried, " only do thou no harm to Chellan." His comrades in silence did the same, and quickly mounting their carts urged their bulls away along the road, looking back with furtive glances at the heap of red bricks under the banyan.

The sun was dipping into the west, and casting long shafts of light across the road as a " holy man " walked along with his staff and begging bowl and beads. His head was shaven, and white and red trident marks gleamed on his forehead and breast and arms. He was meditating as he walked with his eyes fixed upon his sandals, and he crooned a monotonous song, striking his string of beads against his begging bowl. His had been a long and weary journey, and not many that day had obtained merit by dropping a copper into his bowl. Where the banyan cast its cool shade he stopped to rest, and there he saw a little pile of red bricks. " Oh, Ho ! " he said, " thus have the gods brought me to a resting-place and a living, and here shall a shrine be built to the god beneath the banyan." He planted his iron trident in the midst of the bricks, and built himself a shelter of leaves beside the holy place.

And each day from early dawn, when the carts began to rumble by with their loads of bricks and sand and lime, till the sun sank behind the dry tank bed, and the night owls began to scream, he sat by the heap of bricks and called to the passing cart drivers. " Hast thou an offering for the god,

brother? It is well if thou wilt heed the call of the god, and ill for thee if thou dost pass by unheeding." And so the heap of bricks grew steadily greater, and a heap of sand and lime also accumulated by handfulls. The " holy man " built a shrine and constituted himself the priest.

Within the kennel-like structure stands a stone image, black with the oil of frequent anointing. A yellow garland of flowers hangs around its neck, and offerings are daily laid before it. The " holy man " tinkles a small brass bell, and beats a drum to attract the attention of the passers-by, and gloats over the coins dropped into the collecting box, and smiles with satisfaction over the propitiatory offerings of rice and cocoanuts.

WINIFRED BOOTH.

Lucky or Unlucky.

ACCORDING to Hindu belief, there are certain hours in each day which are lucky, and there are other hours which are unlucky. When undertaking any new work or journey, Hindus always consult the calendar, or someone who is acquainted with the lucky or unlucky hours of that particular day, in order to avoid unlucky hours.

I had occasion to make an appointment with a Hindu contractor, and I told him to come early on Monday morning. He came when half the morning had passed, and when I asked him why he had come so late, he replied that the early hours of Monday morning are unlucky. Having concluded arrangements about some work, I paid the contractor an advance, and told him to begin work on Tuesday morning. He demurred on the ground that Tuesday morning was not a lucky time, and so he would begin the work on Wednesday morning.

Think of the bondage of mind and waste of time involved in this observance of auspicious and inauspicious hours! E. A. BOOTH.

Persecution and Blessing on the Kolli Hills.

WRITING on the 5th of March, Mr. Brand says :—" In many ways these last few weeks of our term on the Kolli Hills are proving to be the most anxious and trying of all. The devil seems to be stirring up opposition and religious hatred all around us. Difficulties of all kinds are arising. Just as we are about to leave the Hills I am forced into the Criminal Court as a witness to defend the most elementary rights of a Christian convert. The young convert referred to is being prosecuted by the enemies of Christianity who have deprived him of his house and food grains, have refused him the right to even enter the village, and are now going on to try to dispossess him of his lands. When the young man saw that his house was locked up with another person's lock, he put his own lock on as well in order to safeguard all his belongings inside, and also to show that he did not renounce possession. Immediately another person was put forward by the villagers as the real owner of the house, and Jacob was sued at Court for hindering this person from enjoying his property. Advised by an unprincipled Hindu lawyer of Namakal, the villagers have had no difficulty in obtaining false witnesses. We, on the other hand, have the greatest difficulty in obtaining witnesses even to speak to what every person knows to be the facts. If any hill man is suspected of becoming a witness for the Christians he is at once threatened by the caste leaders, who hold over him the terrors of the boycot. The case is to be heard again on the 14th instant.

" Then there is trouble at Puliyampetti. Peter built a new house on a site just above the heathen temples. When the building was completed a man of the village named Ismal, a great arrogant enemy of the Christians, began to stir up trouble He secretly fomented an agitation amongst the villagers, inviting them to object to the presence of a Christian house so near their temples, and demanding its removal, etc. Our Christian families were in great

fear while this was going on. Much money had been spent on the building, and it was feared that a popular movement might result in the loss of all this. Just as this was coming to a head a few days ago, Ismal, the prime instigator of those who were making trouble, went to the plains on a visit. There he fell sick, and was carried up to the hills to his village, where he has just died. Our Christians are quite sure this is the finger of God, Who has heard their prayers and delivered them The rest are so terror stricken by this sudden judgment that the opposition has died down.

"As I write I hear that a new criminal case has been concocted against Jacob. It has absolutely no basis in fact; but that matters little in a country like India, where witnesses can be purchased for a few rupees ready to swear to anything. Your prayers are asked that this young convert, who has already gone through so much, may be strengthened for this further trial."

* * * * * *

Amid this anxiety, however, the Lord was preparing encouragement, for on the 13th of March, Mr. Brand writes :—" It is indeed wonderful that these last days which we thought would be occupied with merely mechanical and mundane details connected with building and handing over charge, etc., are proving to be spiritually fruitful to a degree never previously experienced in our work on the Kolli Hills! We hope to baptise two young Malayali converts on Saturday next. And now, in addition to that, a former enquirer has just come back and seems to be truly repentant, and determined to take his stand for Christ. Another young man, raised up from what seemed imminent death in answer to prayer, is showing hopeful evidences of having been born again. A storm of persecution is raging *without*, but *within* the little Christian community there is much to be thankful for."

* * * * * *

An Honoured Strict Baptist Missionary.—Eighteen years or so before the Strict Baptist Mission came into existence the Strict Baptist Church at Borough Green was represented in the foreign mission field by Alfred Saker, one of its deacons and the Superintendent of its Sunday School, who went to the Cameroons under the auspices of the Baptist Missionary Society, and who has been described as " one of the most brilliant heroes upon our splendid roll." Thirty-two years were spent in the deadly climate of West Africa, and his last public words about Africa were : " Oh, that I had another life to go out there." All this and more is recalled by the recent presentation to the Borough Green Church of Mr. and Mrs. Saker's portraits by their daughter, Miss E. M. Saker, the author of the stirring biography "Alfred Saker," published by the R.T.S. The portraits hang in the Schoolroom.

Notices.

ALL COMMUNICATIONS 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 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, AND FOR 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**

Our Home Churches.

Prayer Subjects for May, 1923.

Week beginning—

SUNDAY, 6th.—Let us pray for Divine blessing on the Welcome Meeting of Tuesday, the 8th.

SUNDAY, 13th.—For Mr. Morling's guidance and help in evangelising his vast field, especially in dealing with those in the new or western part who bear the name of Christian, but do not know Christ.

SUNDAY, 20th.—For guidance in our School work, which is becoming increasingly difficult; and for blessing on the Scripture teaching and the Examination in which a heathen boy took honours.

SUNDAY, 27th.—For isolated Christians that they may be kept true to their profession, and have the courage to live up to it, relying on the Lord for protection.

Our Study Circle.

1. IN what field are the following places mentioned in last month's HERALD, Rasipur, Kakkaveri, Elur, Namakal, Vettambady, Jedarpalayam, Erumaipatti, Pavittram, Mohanur? **2.** IN what particular ways do Paul of Kakkaveri, Devadasen of Pavittram, and Peter of Kakkaveri need our prayers? **3.** WHAT insight do their cases give you of a missionary's discouragements and joys; and How can we help? **4.** WHAT cases of persecution of converts do you find in last month's HERALD? **5.** FIND instances of the varied duties of our missionaries. **6.** GIVE a brief, concise description of the festival at Mohanur. (Note the spelling of Cauvery—not Canvery). **7.** IN whose field are Periyapalayam, Vepery, Perambur, Sembiam?

Announcements.

The S.B.M. Camp.—We have the pleasure of announcing that it is now definitely arranged that the Camp will be held at Guildford from Saturday, 4th, to Saturday, 11th August. Mrs. Paynter has very kindly given permission for the Camp to be held in her park, for which we tender her our grateful thanks. All young men who wish to attend the Camp should apply to MR. H. BEAND, "BELGAUM," GUILDFORD, NOT LATER THAN SATURDAY, JULY 7th. No applications can be received after that date. The Camp will be conducted by our Kolli Hill Missionary, Mr. J. M. Brand, and we are expecting a good time, natural and spiritual.

* * * * * *

Ladies' Zenana Auxiliary. — *Preliminary Announcement.* — Tuesday, September 25th, 1923, is arranged for Miss Betts' Farewell Meeting. Particulars will be given in due course. Meanwhile L.Z.A. friends may endeavour to keep the date clear in order to be able to attend.

* * * * * *

A Special Request. — Mr. David Morling's eldest boy, Gussie, has now reached the age of 16, and it is necessary to find another home for him and some work by which he may begin to support himself. His preference is for some out-door occupation. Efforts have been made for some little time past to this end, but no door has opened; and it is thought that if the need were made widely known in THE HERALD someone who values the pioneer work, which our brother and missionary is carrying on in his great field, would be willing to help him in this way for the Lord's sake and his own. Will anyone who feels thus disposed, or who would like further information, write to our Secretary, Pastor W. Chisnall, 16, The Grove, Isleworth, Middlesex.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—I wonder how many of you will be able to come to the Meeting at St. John's Wood Road to welcome Mr. and Mrs. Brand on their return from the Kolli Hills for furlough. Of course, you will all *want* to come, but if you are able to come bring father and mother with you. Perhaps I ought to put it the other way round; but what I am driving at is this—if you very much want to come they will come too. We ought to have the biggest meeting St. John's Wood Road Chapel will hold. I think you will all agree that our missionaries deserve the greatest welcome we can give them, after being in India eleven years without a furlough. And then what a story they will have to tell of pioneer work on the Kolli Hills, where no white man had ever lived before, and where the name and praise of Jesus had never been heard! I am sure fathers and mothers, uncles and aunts, to say nothing of superintendents and teachers will come, even if they had not thought of doing so, if you ask them tactfully. Try, and so help to make a big welcome.

Are you reading and trying to answer the questions in the Study Circle month by month? Although they are meant for Study Circles they will do equally well for you; and they are not difficult, only requiring a careful reading of last month's HERALD. This is what the HERALD is for—careful reading so that you and others may so know how great the need of the Gospel is in India as to be in touch with it, and also to know what our missionaries are doing month by month to give the people the Gospel. This is your missionary education, or at least the beginning of it, such as I never had when I was a boy. And I wonder how many of you elder ones have heard God's call to foreign missionary work, and are definitely preparing yourselves as far as education is concerned, so that in due time you may be "ready for service." But, of course, the first question for you all is, Do I belong to the Lord Jesus? Have I heard His voice calling me to Himself? You must hear His "Come" before you can hear His "Go."

You will see this month that a heathen boy has won honours in the Scripture Examination. That ought to be a spur and encouragement to some of you. If a heathen boy can do this, what about you?

I must fill the remainder of my page with the faith of Mrs. Moffat, who—need I tell Corner boys and girls?—was the wife of Robert Moffat, whose name is so well known in connection with early missionary effort in Africa. Her faith was shown in at least two ways. While her husband was away from home preaching in other places, she had the courage to be left alone with her babies, although surrounded by savage tribes. Hers was the heroism of faith, a heroism all the greater if, as I daresay was the case, she sometimes felt nervous. There were no converts for ten years and no sign of any, but Mrs. Moffat bravely hoped on, cheering her husband. She wrote home to someone who wanted to know how they were getting on, saying, "Send us a Communion Service; we shall want it some day." Three years more passed, and then SIX Africans were converted, and the very day before they were to come to the Lord's Table the communion cups arrived from England, and Mary Moffat's faith was rewarded.

What about the Namakal map? Have you all got copies, and have you underlined the names of Mr. Morling's stations?

Your affectionate, UNCLE JOHN.

LIST OF SUBSCRIPTIONS, &c.,

Received from March 11th to April 10th, 1923.

General Fund.

	£	s.	d.
Bedmond		5	0
Brentford	5	1	0
St. Neots	2	8	6½
S.S.	4	7	1½
Bible Class	4	10	6
Boxes	1	19	0½
Norbiton, Miss N. W. Chalcroft, Palm Leaf		1	3
Chadwell Street, Bd. Vols.		3	0
Tonbridge	2	5	0
Ramsgate, Mt. Zion, Envs.	1	0	0
Postage		4	6
Leicester, Miss Bree		2	0
Miss Thornton		1	0
Miss Reeve		1	0
Mr. F. R. Reeve		2	0
Lewisham, Env.	1	5	0
Middlesborough, Mr. & Mrs. T. Stake (box)		6	6
St. John's Wood, Envelope	9	16	9
Men's Meeting	2	0	0
Miss Sampson		1	0
Mrs Cobb		1	6
Friend		1	6
Smithfield (N.S.W.), S.S.	2	11	0
Leicester, Mrs. Sharples (box)	1	0	0
Hounslow	2	16	9½
Sunday School	2	7	2
Horley, Victoria Rd., Envelope	1	17	9
Clapham, Courland Grove S.S.	12	0	0
S.S.		7	0
Birthday Box		5	0
Notting Hill Gate	5	0	0
Rishangles, Env.	1	0	0
Hastings, Ebenezer S.S.		4	6
Richmond, Env.	1	9	10½
S.S.		14	6
Box, Miss G. Makey		10	3½
S.S.		16	8½
B.C.		8	8½
Infant's Class		6	4½
Y.P.S.		5	2
J.Y.P.S.		2	6½
Box, Mr. Fisher		8	8
Mrs. C.	2	0	0
Stoke Ash	1	15	0
Envelope		3	0
Croydon, Salem S.S.		6	6
Lingfield, Mr. Berry		5	0
Gilbert Ellis		5	0
Clifford Ellis		5	0
Evelyn Ellis		5	0
Guildford, Reports		7	9
West Ham (boxes)	10	0	3
Leytonstone, Children's Mission		4	0
Bethersden (box)	1	15	0
Horsham, Env.	2	7	8
Basingstoke (box)		13	6
Bath, Miss Pritchard, Lit.		1	0
Redbourne, Mt. Zion S.S.		3	6
Prittlewell, Mr. Inskipp		10	0
Hounslow, Miss Carter		11	2½
Ilford, S.S.		10	8
North Finchley, S.S.		15	0
Env. Collection		6	6
Over, Reports		1	0
Brighton, Ebenezer S.S.	4	11	0½
Miss Hetty Grove's Box		2	6
Hastings, Ebenezer, Env.		8	0
Wandsworth, West Hill S.S.	2	2	0
Watford, Tabernacle	2	2	6
Gravesend	1	0	0
Trowbridge, Zion, Envelope		10	0
Bermondsey, Lynton Rd., Young People's Mtg.		9	6
Infant's Class		6	9
Walsall, Midland Rd., Private Boxes	4	13	7
S.S.	7	8	6
Donation		8	0
PERSONAL :—			
511	50	0	0
A Lonely One, per *The Christian's Pathway*	1	0	0
Mr. W. Harris, Mr. Morling's Work	1	1	0
Miss Deal		7	6
A.J.R., *re* Insurance	2	10	0
Miss Betts, P.P.C.		5	0
M.A.E.B., Watford	1	0	0
For the New Field, April 5, 1923		5	0
Miss C. H. Deal	1	0	0
MISCELLANEOUS :—			
2½ per cent. Consolidated Stock, £39 1s. 11d.		4	10
Ditto, £451 7s. 5d.	2	16	5
Interest on Deposit		19	1
	£179	18	2

Herald Fund.

	£	s.	d.
St. Neots		10	0
Brentford, Study Circle	1	0	0
Chatteris	1	0	0
Tonbridge		10	0
Ramsgate, Mt. Zion		18	0
Ilford		7	6
St. John's Wood	5	14	0
Watford, Tabernacle		13	6
Aston Clinton	2	0	0
King's Langley		6	0
Hounslow		2	9
Ditto		3	0
Richmond		4	0
Stoke Ash		3	0
Lessness Heath S.S.		7	6
Guildford	1	12	6
Basingstoke		7	0
Fulham	1	0	0
Tonbridge, Zion		3	6
Erith		3	0
Eastbourne		5	0
North Finchley		3	6
Over		17	0
Acton Tabernacle	1	0	0
Trowbridge, Zion		10	3
PERSONAL :—			
Mr. H. O. Smith		2	0
	£19	4	0

Pension Fund.

	£	s.	d.
2½ per cent. Consolidated Stock, £1,067 14s. 5d.	6	13	5

Ladies' Zenana Auxiliary.

Money received from March 10th to April 9th, 1923.

GENERAL.

	£	s.	d.
West Ham Women's Meeting	1	0	0
Erith Sunday School		10	0
Mrs. Austin		10	0
Miss E. M. A. Downing	2	6	
Sale of P.P.C., Chadwell St. & Lynton Road		8	0
	£2	10	6

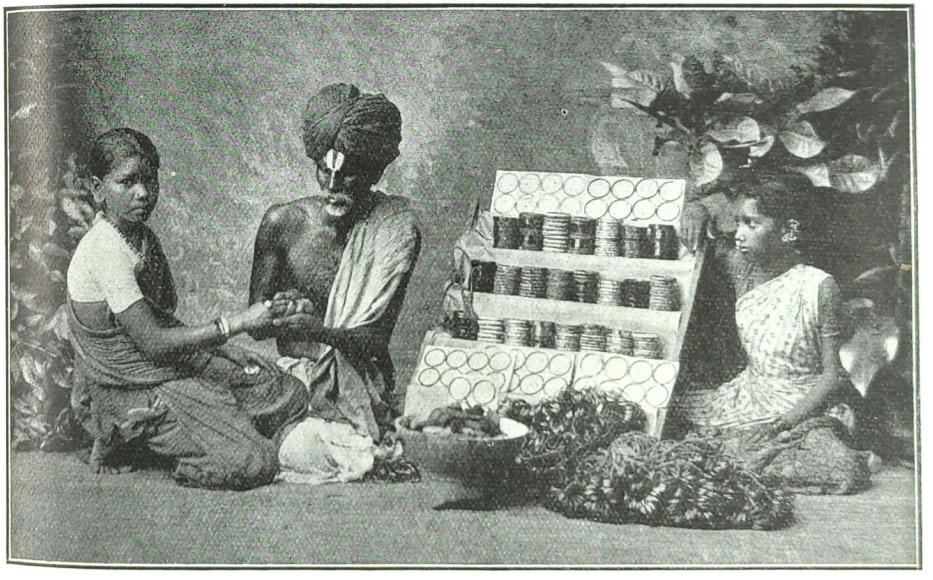
GIFT WEEK.

	£	s.	d.
Bedmond, B.C.		15	0
Brixton Tabernacle	5	15	1
Cambridge	2	10	6
Chadwell Street	20	13	0
Clapham, Courland Grove	5	0	0
Croydon, Derby Rd.	2	3	6
Guildford	1	14	6
Hartley Wintney	1	11	2
Haworth	1	6	6
Ipswich, Bethesda	2	0	0
Ipswich, Zoar		10	0
Kilburn Vale	2	14	3
Laxfield	2	4	0
Leyton	2	10	0
Newquay		15	0
Norwich, Orford Hill		12	6
Notting Hill Gate	1	10	0
Ramsey		12	6
Reading	1	3	4
Stoke Ash		15	0
Tring	14	12	9
Walthamstow, Church Hill	4	8	2½
Wattisham	1	10	0
Wood Green, Park Ridings	1	8	6
Woolwich	2	0	11
Miss S. Dykes		5	0
	£81	0	8½

Vol XXII. *New Series, No. 198.* June, 1923

The Strict Baptist Mission HERALD.

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



A Bangle Seller.

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 HERALD.

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

VOL. XXII.] JUNE, 1923. [*New Series*, No. 198.

CURRENT NOTES.

THE representatives of many Churches who attended the Welcome Meeting will not, we think, soon forget the story told by Mr. Brand of the courageous converts he has had reluctantly to leave behind on the Kolli Hills. He prayed and toiled and waited during seven long years, but the Lord has rewarded him with converts of the martyr type who are suffering persecution, the severity of which we cannot fully appreciate. Let us spread their case before the Lord.

* * * * * *

We have the pleasure of announcing the acceptance of another new missionary; so that now we have three who have heard their Divine Master's call to serve Him in India, and are receiving training in preparation for their work there, one of whom will proceed to India before the end of the year, if the Lord will. These, with the two at home on much-needed furlough, should also be borne upon our hearts before Him.

* * * * * *

And is it too much to ask that the S.B.M. finances should be mentioned in prayer before Him Whose is the silver and the gold, and Who has appointed all of us in our Churches to the work which, in its growth, demands more money? Prayer is by no means the least contribution that any of us can make to the need.

* * * * * *

We also commend the Camp to be held in August to the prayerful sympathies of all our readers, in order that our friends at Guildford may be guided and helped in making all necessary arrangements; that the right men may attend; that the Camp meetings may be spiritually helpful and evangelistically inspiring to all concerned; and that the missionary spirit in our Churches may be thereby increased.

"PERSECUTION FOR THE CROSS OF CHRIST."



HERE were some in the great Apostle's day who temporised with their profession of the Christian faith lest they should suffer persecution: and there are some to-day. But all down the Christian age there have been noble souls whose names are worthy of being added to the martyr-roll of Hebrews xi. The Boxer riots of 1900 bore witness to the heroic faith and constancy of many who, for Chirst's sake, loved not their lives unto death. But we need not go further than our own Mission field. In its record of the past few years we have striking evidence of the reality and spiritual genuineness of our work for Christ in South India; and it will quicken our spiritual pulse, move us to renewed prayer, and nerve us to fresh endeavour if we remind ourselves of one or two of them.

Think, for instance, of the six unlettered women converts from heathenism in the village of Sembiam in our Madras Field, who were baptized and added to the Church at Ayanapuram rather more than a year ago. " These sisters have stood alone in the village, with the menfolk 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 . . . and they do not tire of telling out what they know of the Lord Jesus Christ and His Gospel " (HERALD 1922, p. 90). One of these women was " beaten all over " by some of the village men and the others were threatened; but in spite of beating and threatening they were at chapel next morning, and although trembling with fear went bravely back to their village, their simple faith in God never wavering (HERALD 1922, p. 8). Then there is the story of the constancy of Muniswami of Koluttur, a boy of 14, whose conversion is recorded on p. 90 of the HERALD for 1922. Since then he has proved his genuineness in various ways. Taken seriously ill,

he talked in his delirium about Jesus; and his relatives believing that he was possessed by demons called in a sorcerer, who so cruelly beat him as to leave great wounds on his legs which afterwards ulcerated. We learn this month that every means have been used to persuade him to take part in heathen ceremonies, but he has resolutely refused, and has been baptized. " Brave and resolute," Mr. Booth says, " this boy has faced death " for Christ's sake, and is living in a home where he is sure to meet with opposition.

The story of Narayanan, of Elur, a man of good caste, our first convert in the Namakal Field, may be remembered. On becoming a Christian he was absolutely ostracised by his many well-to-do relatives and acquaintances, the villagers seeking every opportunity of humiliating him. Last August he was found lying helpless on the verandah of his house, but no one came near to help him in any way. When Mr. Morling arrived from Sendamangalam brave old Narayanan was dead. Alone and untended he had left the scene of his faithful witness to enter the Saviour's presence and wear the martyr's crown of life (HERALD 1922, p. 168).

And the Kolli Hills are not without their faithful witnesses who suffer persecution for the Cross of Christ. Mr. Brand has just told us of them, the outstanding cases being those of Jacob, Solomon and Peter, Solomon having had his wife taken and sent away from him, and the latter his property.

Such cases as these prove that the work of the S.B.M. is worthy of our whole-hearted support.



Our Foreign Field.

The News of the Month.

MADRAS.—On Thursday, March 15th, we went on board the S.S. *Neuralia* in Madras Harbour and welcomed Mr. and Mrs. Watts back to missionary service in India.

The following day being the day appointed for the Council Quarterly Prayer Meeting, we held a Missionary Prayer Meeting, and Mr. Watts gave a devotional address. The missionaries and the Tamil workers present found the occasion one of spiritual refreshment.

Our united open-air preaching services in Egmore and Chintadripet attracted large audiences, who listened attentively to the exposition of the pictures displayed. At Egmore, all the school children accompanied the preachers, and the way they sang Christian lyrics was delightful and helpful.

At the beginning of April In-gathering Festivals were held in connection with the Churches at Vepery and Ayanapuram. I am glad to say that the gifts in each place exceeded those of last year. This plan for raising Church funds has a special charm for Indian Christians, and the services were characterised by an atmosphere of joy most pleasing to experience.

It was a happy service at Ayanapuram, when Muniswami, of Koluttur, was baptized and received into the fellowship of the Christian Church. I gave him the new name of Samuel, and told him what a great help it would be to his own faith to tell others about Jesus the Saviour.

There has been an epidemic of small-pox in the Madras Field, and this has considerably affected the school attendances. Preacher Ponniah and his son William were both taken to the Isolation Hospital. I am glad to say that they are making good progress.

Teacher Sattiyanathan, of Konnur, is still in hospital. He was operated on for appendicitis in January. When I saw him a few days ago his chart showed that he was getting frequent high temperatures. The doctors advise a further operation.

ERNEST A. BOOTH.

Journeying Mercies.

THIS is a phrase often used, but we need to have the experience of God's mercy throughout a journey in order to know how great those mercies are. We have to render thanks to God first for the mercy of a glad, inspiring God-speed, the memory of which has remained and will yet remain as an encouragement in His service. The warmth of the love expressed by the farewell gatherings at Chadwell Street, and at the railway station was such that it proves the mercy of God in ever calling us to His great work of Gospel proclamation.

But His mercies are experienced not only in the calm, but also in the storm; not always in keeping away rough seas, but in carrying us safely through them. So far as Gibraltar the storm was very severe, and the ship's course had to be altered for a considerable distance. Some discomfort was experienced, but not only was our daughter Edith kept well and buoyantly happy through the roughest seas, but her father was also kept well to run about with her. Calmer weather prevailed afterwards, and the voyage was enjoyed.

Opportunity was provided for quiet reading and study; among the books that were read were "Laws of Livingstonia,' and "Ragland, Pioneer."

These were gifts of friends just before we left England, and proved very stimulating in view of the resumption of work in India, and the more pioneer work of the Kolli Hills. On each Lord's Day I had the joy of conducting worship on the boat.

The arrival in Madras was marked by the cordiality of our welcome; the absence of any damage or loss in getting through the Customs and to our destination, and the opportunity provided for immediately entering upon active service in India again. The next day after our arrival happened to be the day when the friends in Madras gather at a special prayer meeting, held to coincide with the Mission Council Quarterly Prayer Meeting in London; and opportunity was taken to express the good wishes and love of the home Churches to the representatives of the Indian Churches gathered there. On the Lord's Day following a blessed spirit of re-union was felt as we joined in worship together with the Church at Ayanapuram, and the Young Men's Bible Class at Semmen Street.

Journeying mercies were still graciously bestowed as we continued the journey next day, in the long night ride by railway to Salem, thence by pony jutka, motor-bus, and again jutka to Sendamangalam. After a night's rest there the last stage of the journey was completed along the rough road to the foot of the hills, and up its steep slopes through thick forest growth, and then across the fertile fields to the Mission House in Valavanthinadu.

Here we found a very vigorously-growing and working Christian community with a newly-built chapel, dispensary and industrial school all aiding in the proclamation of the Gospel of God, and the extension of Christ's kingdom. As we voiced with our friends here our praise for journeying mercies, we asked also for sustaining mercies in the period of service that has now begun.

L. WATTS.

Changing Over on the Kolli Hills.

AFTER ten years of whole-hearted and loyal service in the Master's Name our co-workers, Mr. and Mrs. Brand and their two children, left these hills to enjoy a well-earned furlough. On Saturday, March 31st, the workers and friends met to wish them farewell. All that pertains to the work up here speaks of simplicity, and this little service was not an exception. Workers, some of long service, others comparatively new in their stations, met, knowing that they were parting for a short time with those who had sympathetically shared with them their trials, discouragements and difficulties, and rejoiced with them when, after the sowing and watering of many days, reaping times had come. New young converts full of love to Jesus, yet whose faith is still very simple and knowledge very small, realised that those who had been largely the instruments in God's hand of bringing them into the fold, were about to leave them. Others also, less intimately associated perhaps, but who looked upon the Dorai as their champion, always ready to help right their wrongs, felt that even in their lives there would be something lacking which would not be so very easy for a stranger to make up.

A farewell address was read, and the loving gifts of the assembled company were presented, but both the out-going and in-coming missionaries felt that the company itself and the signs of progress in the surrounding buildings at Valavanthi were testimony to what has been wrought by God's mercy and grace on these hills. The little chapel with its congregation meeting daily within its walls, the new dispensary with an earnest Christian doctor in charge, and the industrial school now nearing completion with its staff and students, who will have daily the opportunity of studying God's Word while learning to ply with their hands the carpenter's tools; all these give evidence of a work well established, and which will mean lasting good to the people of these hills.

On Friday morning we all gathered in the chapel at 7 o'clock for morning worship, and then after good-byes were said our friends got into their dholies and were carried away on the first stage on their long journey home. Hearts were sad and eyes were wet with tears, while by my side was one little tot of

four years who felt that her best friend and mother had gone away. Little Ruth is one of the gracious tokens of God's approval of the work up here, and as her story is told in the Churches it will appeal to all.

Opportunities abound on every hand, and we who have come fresh to this field feel that we need special grace to carry on the work that has been so markedly blessed. We also feel that we shall not appeal in vain for your prayers that this grace may be given. ETHEL A. WATTS.

The Winding Road.

II.—WHERE THE ROADS MEET.

TWO women met at the cross-roads, "Salaam Akkal" (sister), said one. "I am just going to the bazaar to buy rice. How is rice selling to-day?" "The bazaar-man at the corner sells it at three measures for the rupee, and the man with the elephant leg next to the sweet-meat bazaar sells it at three and one-eighth measures. But, alas! I owe the corner man a month's money, so have to buy it from him," was the reply.

"How are your children, Akkal?" asked the other, lowering her basket from her head, and searching in her betel-bag for a morsel to chew. "My little daughter Kunnee is ill; fever, fever, fever, and cough, cough, cough, all day and all night; she cannot walk, and falls down when she tries to stand. What *shall* I do? The *Vithyan* (Indian doctor) told me to give her the legs of bats fried in oil. *That* did no good. Then we cut a pigeon in halves and tied it on her head, and gave her some of the blood to drink, even that has not cured the fever."

"How came the fever?" asked the interested and sympathetic listener. "I'll tell you, Akkal" (lowering her voice and speaking close to the other's ear), "it was an evil eye. I took her to the bazaar one day, and there I met Vullee with her baby. Vullee must needs looks at my baby and say she was fat and well! And she, a mother! How would *she* have liked it had I said so of *her* child? And so this trouble came."

"And did you do nothing to avert the evil?" "Ah-Ma-a-h! What did I *not* do! I said all the munthrums I knew, and took offerings to the temple. I even took her to Somoo the magic man, away yonder in Big Street, and he waved margosa leaves over her head to drive away the devil—and for that I gave him two rupees, and yet the fever came."

"Ay-O, it is a bad case, Akkal! You must offer a sacrifice at the cross-roads, and bring Kunnee here this evening at six o'clock."

"Will you come too?" "Yes, yes, you bring the child and the offerings and have them ready, and I will bring my youngest brother, who is a *vithyan*, and his friend, who is a magic man, and we will do all that is needed before dark."

"And the sacrifice? It must be of shed blood." "Yes, my brother will catch a blood-sucker and kill it when the proper time comes. We must find out if this is a good day, and which is the fortunate hour." "Go, and come, Akkal. I'll go, and come."

At six o'clock a little group of people met at the cross-roads. There was the mother with her sick child, the friend and her brother, and his friend the sorcerer, two or three other relatives, and several children. A miniature pot of rice was boiling on a fire-place made of three stones, and two men were busy digging a hole with a crowbar in the middle of the road. A tray containing fruit, nuts and cakes, crowned with a garland of flowers stood by, and a little packet of incense was in readiness.

When the hole was dug the offerings were put in one by one, the pot of boiled rice, the fruit, the cakes and nuts and flowers. A blood-sucker was killed over the hole, and put in with the other offerings, and the incense was cast on the fire while the hole was filled in. Little Kunnee leaned her heavy head against her mother's shoulder, and watched with listless eyes the sacrifice made on her behalf. She was now put on the road, and made to step over

the hole from east to west, and from north to south, after which her mother snatched her up and hurriedly departed.

"We have left the devil at the cross-roads," was the poor misguided heart saying as she ran home with her child held closely in her arms. The people stepped warily as they dispersed, and those who passed by avoided the little grave of offerings in the middle of the cross-roads, for everybody knows that the devil will enter into the first one who crosses the spot within a prescribed time—be it man or woman, child or animal.

And these are some of the multitude who know not of Jesus, the only Sacrifice, Who bore His cross on the hard road to Calvary.

WINIFRED BOOTH.

Sunday at Puduchatram.

WHO would say the missionary's life is monotonous? On Wednesday we were superintending building operations and preparing examination papers. On Thursday morning, presiding in mission committee work. Thursday afternoon, conducting mission workers' examination in the Life of Christ and Introduction to St. John's Gospel. Friday, salary meeting, book-keeping and interviews. Saturday, moving amongst the vast festival crowds at the foot of the mighty Naina Malai. Sunday morning, speeding along on the cycle to a service ten miles distant! There is no need for the district missionary to complain of hours or days dragging by.

Puduchatram, the village I am approaching on the main road to Salem, is, perhaps, only a temporary station. We are finishing the construction of our house and well in that hot bed of opposition, Elur; until that work is finished and Benjamin can go and live in our own house drawing our own water, he must lie in ambush here four miles from the scene of the main attack. In the meantime, who knows but that blessing may result from our brief occupation of Puduchatram?

The building that will accommodate us in our morning worship is by no means ecclesiastical in appearance. It is just a clean, well-swept rest-house of three walls, its open side facing the neighbouring houses and bazaars—no doors, no windows. My congregation, I expect, will be in two divisions; *i.e.*, trained, educated, mature Christians, and young, uneducated new converts. Which shall I address? Or shall I speak to both? If I do, how? The problem is like that of a school-teacher who has just one hour to devote to a class consisting of boys struggling with their alphabet and lads preparing for their third form examination. Thinking to clarify my thoughts I stare at my half sheet of notes, but gather no assistance.

Time is up; we must commence our service. We have a hymn, prayer, reading, another hymn. By this time my problem is thrice complicated; for Hindus and Mohammedans come, seat themselves on the floor and show every sign of remaining to see and hear all they can. Before we have finished our third lyric the open side of the chavadi is full of non-Christians!

Ah, woe be to the missionary who is tied to his sermon notes! Alas for the padre who fails to follow his Master in that quick and easy adaptability to circumstances, so evident in the ever-changing events of our Lord's life. No missionary believes in lightly converting a Sunday morning Christian service into a mere open-air meeting for the heathen, but here is a plain call to change the programme, so I at once turn to these idolaters and followers of the false prophet and tell them of the woman bent double—how Christ released her from Satan's bond, and how only He can straighten our moral and spiritual lives. My heathen audience remained to the end, and then actually joined in singing praise to God.

After various interviews two Government officials come to pay their respects, and in our varied conversation I try to say a word about the things that matter most. But an aching void suddenly reminds me of a ten-mile bumpy ride and four hours of preaching and talking—and of my tiffin basket.

The evening ride was uneventful but for a thorough drenching in a monsoon rain. As for the morning address, I hope the small Christian section of the audience did not find it so unprofitable after all, for three days later I discovered that it was being reproduced by our Bible-woman in many a heathen home of Puduchatram.

Sendamangalam, October 16th, 1922. D. MORLING.

"Dare to be a Daniel, Dare to Stand Alone."

THESE words of a well-known hymn fittingly apply to Muniswami, a Panchama boy of fourteen, living in Koluttur. Friends who carefully read the HERALD will remember that in the April number definite prayer was asked on his behalf. We are grateful for the prayers of our friends, and it is a special pleasure to tell them that in April I had the joy of baptizing Muniswami and receiving him into the fellowship of the Christian Church.

Let me re-count the steps by which this lad was led to the Saviour, for the telling will enable us to trace the way in which the Lord is using and blessing the work of the Mission. Muniswami was for years a pupil in our Koluttur School, where he showed exceptional interest in the daily Scripture lessons. His people are very poor, and as soon as he was able to work, Muniswami was sent to the cotton mills as a "half-timer," attending school for half day, and spinning cotton the other half day at a wage of fourpence per half day.

Last year he had a very severe attack of fever, during which he became delirious, and in his delirium he talked about Jesus. Relatives believed he was possessed by a demon. They borrowed money and paid a sorcerer to exorcise the demon. His treatment was so cruel that the last state of the patient was worse than the first.

During the whole of this period Muniswami resolutely refused to take any part in heathen worship or ceremonies, although the relatives used every means to persuade him to do so. When exhausted with fever he constantly prayed to the Lord. His prayer was heard, and in course of time he was healed. Our Koluttur teacher showed the lad much kindness, and diligently taught him God's Word and prayed with him. As soon as he was strong enough. Muniswami attended our services at Ayanapuram and Peruvallur.

Some months later Muniswami asked me to baptize him, and this was his testimony, given quietly and so earnestly :—

> "When I was sick I prayed to Jesus Swami, and He cured my sickness. He died on the cross for sinners, I asked Him to forgive my sins, and He pardoned me. I read in His book, 'Ask and ye shall receive,' I asked and He gave. I want to be baptized because that is the way of showing others that I belong to Jesus."

Muniswami walked several miles to tell me his spiritual experience, and as he left the Mission House he seemed such a lonely, pathetic figure. He was so quiet, so brave and so earnestly resolute. He was going back to a home where no one had any sympathy with his spiritual desires, and where he is bound to meet opposition. Yet there was no flinching. This lad had faced death, and the experience has left its mark in his character.

At my special request his heathen father was present at the baptismal service. At the close my wife told the father how pleased she was to see him at the service, and asked him to come again. His reply was, "Will coming to service put rice into my stomach?"

Now that the readers of the HERALD know something of the spiritual experience of this young pilgrim, I wonder if any of them will pray for him. When I baptized him I gave him the new name of Samuel. Think of him in his heathen home in the dark village of Koluttur, surrounded by heathen relatives full of superstition and suspicion. Remember that his whole environment is calculated to destroy Christian character. Think of the terrible backward pull of habit, temptation and example, and then pray that Samuel may at Ayanapuram ERNEST A. BOOTH.

Our Home Churches.

Prayer Subjects for June, 1923.

Week Beginning—

SUNDAY, 3rd.—Praise for the safe arrival in India of Mr. and Mrs. Watts, and in England of Mr. and Mrs. Brand, and prayer for Divine guidance and blessing of the former, and for recuperating rest, physical, mental and spiritual, in order to effective deputation work in our Churches for the latter.

SUNDAY, 10th.—Prayer for the converts on the Kolli Hills who are suffering persecution—for their stedfastness, courage, protection and blessing; and praise for their stedfastness and courage hitherto.

SUNDAY, 17th.—Prayer for Stephen, of the Kolli Hills, who was discovered bearing a Christian name, but who lives and worships as a Hindu.

SUNDAY, 24th.—Praise and prayer for Muniswamy of Koluttur, Madras, who has been stedfast and courageous in his discipleship, in spite of opposition and much suffering. He has been baptized and now bears the name of Samuel.

Our Study Circle.

1. CONSIDER carefully the loneliness of isolated Indian Christians and the petty but very real persecutions they are subject to. **2.** WHAT impression does the article on "The New Situation," especially the third paragraph on page 71, make on your mind concerning the Namakal Field? Have you visualised in some degree its size, population, darkness, and the difficulty as well as the need of its evangelisation? **3.** SEVERAL things affecting our Missionaries in Madras and their work in the paper, "The N.E. Monsoon"—what are they? **4.** WHAT are the relative distances of Sendamangalam, Erumaipatti, Varagur, Muttanchetti (spelt on the map Muttansetti), and what have been the happenings there. **5.** WHAT has the Christian missionary to teach in opposition to Hindu belief in "luck"? **6.** HAVE you considered the two cases of persecution on the Kollis in regard (1) to Jacob and Peter; and (2) yourself?

The Welcome Meeting.

WITH praise to our Lord we record the proceedings at Mount Zion, St. John's Wood Road, on Tuesday, May 8th, when Mr. and Mrs. J. M. Brand were welcomed home on furlough after eleven years' service in India. In point of numbers and warm-hearted interest nothing was left to be desired, but more than that, it was felt, as the story of the Kolli Hills was told, that God was with us and that His blessing had rested on the preaching of the Gospel there.

Three meetings were held during the day, a meeting for ladies in the afternoon, at which Mrs. J. M. Brand spoke, followed by a public devotional service, and in the evening a public meeting. At the public devotional meeting in the afternoon, the reading of Scripture and prayer by Pastors L. H. Colls and J. H. Lynn were followed by a few words of welcome by Mr. J. B. Collin, who presided, to the friends present, and to Mr. and Mrs. J. M. Brand in particular, and, not least, of praise to God for what He had done.

Our brother, Mr. J. M. Brand, of the Kolli Hills, spoke briefly, reminding us that we at home who wait upon God are doing real missionary work, for in the spiritual warfare in which we are engaged our weapons, which are not

carnal, had been mighty to the pulling down of the strongholds of caste, immemorial custom, prejudice, superstition, darkness, fear, demon worship, and many other things which were strongholds of Satan. The simplicity, the child-like faith of the Kolli Hill converts was referred to. " The Spirit of God teaches them to pray : we make it a rule not to teach them ; we just wait until the Spirit moves them to engage in prayer." There had been wonderful answers to prayer concerning the work. " It has sometimes seemed as if we could not be in the right place, but after-events have proved that God had led us." The village of Ariyur was instanced, where a school was built in the very spot where our converts live, so that our preacher is near them and can help them. In all this we at home had a very real part.

Pastor C. A. Freston then preached on Eph. iii. 15 : " The whole family in heaven and earth." After referring to the undivided unity of the family of God and passing in review its characteristics, viz., its ancient lineage, its spiritually aristocratic birth, its similarity of spiritual appetite, he said concerning its associations, " We claim association with those in Madras, Sendamangalam and the Kolli Hills because of the love in their hearts and ours to the common Christ, notwithstanding the natural antipathy to coloured races, their habits, dispositions, customs, etc., which makes close association very difficult." " From the spiritual standpoint, that which overcomes all obstacles, sweeps out all prejudices, and breaks down every barrier, is the Cross of Calvary." " Whether they are black or copper-coloured, whether they speak Hindustani or Tamil they are our brothers and sisters, if they love Christ. Their gaze and ours meet on the ' green hill far away, Without a city wall,' we looking from the west, and they from the east. They were redeemed by the same precious blood, and saved by the same grace; and it was on behalf of the poor members of this family that we were assembled there to-day—the distant members of the family far away in India." Mr. Freston concluded by saying that if we recognised the kinship we should surely pray for them, and our pockets would be at their disposal.

At the crowded evening meeting, the Scriptures were read and prayer offered by Pastors W. S. Baker and C. J. Welsford, when our President repeated the welcome of the afternoon, and expressed his sense of the Lord's presense " in our midst and in our hearts."

Pastor J. T. Peters, Mr. Brand's Pastor, rejoiced in the goodness and faithfulness of God to our Mission, and united in the very hearty welcome extended to Mr. and Mrs. J. M. Brand after such a lengthened period of service on the Kolli Hills, and then dealt with the " bed-rock facts which lie at the base of all acceptable service," taking for his text Isaiah liii. 11. The soul travail of Christ was for some of all nations; was the secret of all true success; and this success was certain. Mr. Peters concluded a stirring Gospel address by expressing the desire that the home-coming of our missionaries might result in a feeling of deeper concern, and that the claims of God upon His people might be more fully recognised by us all.

Our Kolli Hill Missionary, Mr. Brand, who was listened to with quiet, earnest attention, as he told the story of the past ten years' pioneer work on the Kollis, fitly commenced with a brief description of the hills and hill-life. From south to north the hills extend twenty-five miles; their highest point is 4,600 feet; and their nearest point to Sendamangalam is four miles. They are abrupt and rugged, clothed with forests and intersected by dark water-courses. Passing through dense forests it takes about three hours stiff climbing to reach the top, when we are in an entirely different kind of country—undulating hills and dales, consisting partly of forest but largely of cultivated ground, the sides being terraced out and cultivated, with here and there mud valleys. On the way to the Mission House two of these mud valleys, in which rice is cultivated, have to be crossed. The Mission House is situated at about the height of Snowdon. There are neither roads, vehicles, shops, nor police. " Some of the necessaries of life we have to do without and some we have to make ourselves." There are no carpenters, masons, or other craftsmen, and it is very difficult to get workmen up from the plains because of the malaria. The climate

is rather like that of England, and, but for the malaria, which everyone suffers from more or less, would be enjoyable. Malaria is a very serious factor; but although workmen from the plains have died from malaria, not one of our Mission workers has died during the past ten years.

"We are the only missionaries on these hills, and apart from the S.B.M. there is no missionary work of any kind carried on. Seventy-five years ago the Roman Catholics made an attempt to carry on their work among the people, and sent five priests in succession. They succeeded in making one convert, but the five priests died, and the Mission was closed."

Concerning the people themselves, the men were described as well built, lithe and active; the women are short, but of good features. Unmarried girls wear their hair in a knot over their foreheads, but when married the hair is put behind. They are true Tamil people: not aborigines, but caste Hindus who some time in the last century must have come from the plains. They have become a separate community entirely different from their fellow Hindus on the plains, and are now classed by the Government as hill tribes. They dress differently, look different, and have different manners, customs and speech.

The people are in bondage to evil spirits, and their religion is a system of pacifying the demons. When misfortune happens the head of the family consults the village priest, of whose procedure an illuminating description was given. The people are in constant fear of witchcraft or of the wrath of someone around them.

Mr. Brand then went on to describe how well the Gospel seemed to be received at first, and how high his hopes were: "But," he said, "as we preached in the villages day after day and month after month and saw no results, we said to ourselves, What can be the cause?" There seemed to be something keeping the people back. The seed of the Gospel was sown, medical work carried on, and every possible means tried to break down the suspicion or distrust of the people. Among other methods of trying to win their confidence was a plan to deliver the people from the rapacity of money-lenders, whose terms were thirty to forty per cent. This was arranged with Government after several refusals. Another way of helping the people was to protect them from Government servants who fleeced them by stealing and extortion.

These efforts went on for seven years without a single convert; when the question pressed itself, Does God mean us to continue in this barren field? "We enquired into our methods; but the Gospel was the same as we have here." "One day, August 24th, 1919, a red letter day—on that day I read Haggai ii. 19: 'Is the seed yet in the barn? Yea, as yet the vine and the fig tree and the pomegranate and the olive tree hath not brought forth: *from this day will I bless you.*' From this day of apparent failure, when you have come to the end of yourself, and realise as you have never realised before that human effort is utterly unable to save a soul, and your hopes have been brought low—from this day will I bless thee. And I can never tell you with what force and sweetness that came to my soul. And we were absolutely sure that from that day God was going to begin to give us the blessing for which we had been labouring and praying during those seven years." Just at that time in England bands of young people were being brought together by the Spirit, to pray every day for a special blessing on the work in India. Very soon the blessing began to come.

The strange, perplexing story of Stephen, living in a remote village of the Kollis, was related, together with the peculiar and re-assuring fact that through the further disappointment which his false profession of Christianity caused, the first converts, Peter and Hannah, were given, who were baptized in September, 1920. In two months more Caleb and his wife became Christians. "His wife had been the worst woman in Puliyampetti, which is saying a good deal, and was subject to attacks of demon possession." As Mr. Brand told the story of her conversion and delivery from demonism the power of God was very manifest. This was followed by the case of Kuppan, afterwards named Solomon, a notorious character in the village. "His face was the face of a ruffian, a merely animal face; yet God put His finger on that man, and to-day

his face is entirely transformed." Persecution of various kinds followed, chief of which was that Solomon's wife was taken and sent hundreds of miles away from him; but he ultimately discovered and brought her back, when she, too, was truly converted, and then suddenly died. "See what your Christianity has done for you," said the hill people. Peter, the latest convert, had also been suffering persecution, all his property being taken from him.

Mr. Brand concluded: "The feeling in our hearts is this—that all we missionaries are only instruments in the Lord's hands: He is the true Worker. His power alone has saved these poor people. We have seen the impossible done, the great miracle wrought; and we are thankful to-day that thirteen of these hill-people have been baptized. We are quite sure God is going to do great things on the Kolli Hills. Let our prayers be for big things. We have a great God: let us have great faith. I ask for your prayers for Mr. and Mrs. Watts, their Indian helpers and the new converts. If these converts stand firm, giving true witness, and living worthily, we expect to see other converts follow their footsteps. In all the relations of life they have yet to learn the Christian way of living."

Mr. Freston, who followed, undoubtedly expressed the feelings of the congregation, when he said, "Surely our hearts have burned within us!" After expressing the wish that this furlough might be a specially-blessed one, the Churches being invigorated, and Mr. Brand himself deriving much inspiration, Mr. Freston conveyed the hearty greeting and salutation of the Church at Walsall, and spoke on the fields being white unto harvest as our Lord saw them. He had just been reaping; and "wherever He goes it is harvest." This should be our inspiration.

Mr. T. Reynolds, Pastor of the Church at St. John's Wood Road, and of Mrs. J. M. Brand, quoting Paul's words: "The Son of God Who loved me and gave Himself for me," said this was what set the Apostle's heart on fire for the salvation of others. He could not understand a Christian who had not the missionary spirit. What was it that constrained our missionaries to leave country, comforts, friends, and their opportunities of doing well here? Was it love of adventure or the desire for self-aggrandisement? They had heard the call of God, and the love of Christ had constrained them. It was not only in the cause of the S.B.M. that we were there, but something higher—the cause of the Redeemer Who died on Calvary; and from Calvary we needed to hear in this meeting the words: "Preach the Gospel to every creature." It was only for a little time that we had the opportunity of giving to the Cause, and of praying and working for it—God help us to do so while the day lasted. "May some young man, some young woman, in this meeting hear the Call of God, and respond, Here am I, send me."

Pastor W. Chisnall, our Secretary, gave out various Notices, and pleaded for an interest in our prayers. God had signally blessed the S.B.M., and fresh fields were being opened.

The collections amounted to £144 8s. 9¼; £33 17s. 10½ in the afternoon, and £110 10s. 10¾d. in the evening.

Announcements.

STRATFORD, GURNEY ROAD.—A Missionary Meeting for the East London District will (D.V.) be held on

TUESDAY, JUNE 5TH, 1923, AT 6.45 P.M.

Pastor W. S. Baker will preside, and the Speakers will be Pastor W. Chisnall (S.B.M. Secretary), Mr. W. A. Kimber (Missionary-Elect), and our Kolli Hill Missionary,

MR. J. M. BRAND,

who will speak on his pioneer work on the Kolli Hills during the past 10 *years.*

GREENWICH, DEVONSHIRE ROAD.—A Missionary Meeting for the S.E. London District will be held on

TUESDAY, JUNE 19TH, 1923, AT 6.30 P.M.,

when our Kolli Hill Missionary,

MR. J. M. BRAND,

will relate his 10 years' experiences on the Kolli Hills, S. India,

and will be supported by the President of the S.B.M., and Pastors W. F. Waller, W. Chisnall, S. Hutchinson, and others.

Collections.

* * * * * *

LANTERN LECTURES on the work of the S.B.M. on the Kolli Hills.—MR. J. M. BRAND is now ready to accept engagements for the delivery of this interesting Lantern Lecture on his 10 years' pioneer work on the Kolli Hills. Please apply to our Secretary, Pastor W. Chisnall, 16, The Grove, Isleworth, Middlesex. Will our friends who wish to have the lecture kindly say that they can provide the lantern.

* * * * * *

The S.B.M. Finances.—Without making any appeal to our readers and subscribers we present the present state of our General Fund for their consideration, reminding them that this is the only Fund available for the regular working expenses of the Mission. At the last Council Meeting our Treasurer reported a deficit on the General Fund of £578 1s. 2½, and stated that since the beginning of the year we had spent £1,100 more than we had received. This is due, of course, to the fact that the work in India is extending, and expenses necessarily increasing. The sum of £236 goes out to India for the Lord's work there every month. We look to Him for the means to carry on the work He puts into our hands, and while thanking Him for having supplied all needs in the past, trust Him for the future. At the same time we think it right that our subscribing Churches, whom the Council of the S.B.M. represents, and for whom they act, should be acquainted with its present financial condition. It must be remembered that other Funds of the Mission cannot be used for the monthly working expenses.

* * * * * *

Another L.Z.A. Missionary.—With great pleasure we record the acceptance of another L.Z.A. Missionary for service in India, Miss E. C. Putnam, a member of the Church at Chadwell Street, Clerkenwell. The way has opened since she heard the Master's definite call, and she will take the usual medical course before proceeding to India, if the Lord will.

* * * * * *

The S.B.M. Camp.—We are now able to announce the terms for attendance at the Camp, which, through the kindness of Mrs. Paynter, will (D.V.) be held at Stoke Park, Guildford, from Saturday, 4th, to Saturday, 11th, of August. 4/- per day or 24/- for the week will cover all expenses, except, of course, travelling. Each applicant for accommodation at the Camp is asked to state whether he intends staying the whole week; and if not, how long, as special accommodation will have to be provided for part-timers. This is particularly necessary in the case of those who can come down for the Bank Holiday, *i.e.*, from the 4th to the 7th August only. *It is imperative that all applications, whether for the whole or part time, should be received by* MR. H. BRAND, "BELGAUM," GUILDFORD, NOT LATER THAN SATURDAY, JULY 7TH. We are hoping for a very happy and profitable time. Whole-timers and part-timers will all be welcomed.

* * * * * *

Guildford.—Mr. J. M. Brand will (D.V.) preach at the Old Baptist Chapel on Sunday, June 17th.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—I hope you were at the Welcome Meeting on the 8th of May at St. John's Wood Road. If you were I didn't know it, except as to two of you who were kind enough to speak to me. Writing to those of you who were there, What did you think of the courage and stedfastness of those two converts, Solomon and Peter, Mr. Brand told us about? And are you praying that they may still be kept and that Peter's property may be restored to him, if it is God's will? And then, speaking to those of you who know the Lord for yourselves, Are you praying that Stephen, who has professed to be a Christian, but who joins in idol worship, may be truly saved and made a courageous Christian worthy of the honoured name of the martyred Stephen?

There is another courageous convert I want you to remember. He is only fourteen years old, and belongs to Madras under Mr. Booth's care. His name, Muniswamy, has appeared twice in the HERALD, and appears again this month. He is another hero, for whom we are grateful to God.

I need not say anything about the brave women of Sembiam because you have heard of them also before, and they are referred to on another page. Dear old martyred Narayanan also in the Namakal Field. Don't forget that these are heroes in our S.B.M.

But I want to take you far away from India for a minute or two. Some of you may have read of Khama, the Christian African Chief, who died in February last at the age of ninety-six, after having ruled his people for over fifty years in the fear of God. He became a Christian through reading the Bible; another testimony to the Great Missionary Book. "He had a black skin, but a white mind," and was an African gentleman, morally brave and fearless. He set his face against alcbohol, sorcery and slavery among his people, and in the early years of his reign passed through much difficulty and danger.

On one occasion there was a gathering of the tribesmen to settle whether the old heathen customs or the new Christian Chief should be first in their allegiance. There they were with their spears, and young Khama, tall, athletic and distinguished standing surrounded by opponents. He said, "I see I have been separated from my friends. You who are near me have thrusting-spears concealed in your cloaks. Here I am. Strike me down, if you will! But if I go hence alive it must be as Chief, and the bad must cease." There was a moment of suspense; but no hand was raised against him. The hand of God was with him, and his people had been morally compelled to choose the better way. Khama afterwards said, "I didn't know how it would go."

But I suppose I must leave off for another month, remaining, as always,

Your affectionate, UNCLE JOHN.

LIST OF SUBSCRIPTIONS, &c.,

Received from April 10th to May 10th, 1923.

General Fund.

	£	s.	d.
Manchester, Mrs. E. Parish ...		15	0
Haworth, Hall Green, Envelope ...	1	3	6
Lakenham, Mrs. A. J. Powell		7	0
Cricket Hill, Yateley, Church & S.S. ...	2	5	0
Homerton Row, Envelope ...		16	0
Hastings, The Tabernacle ...	6	15	0
P.P.C. ...		14	0
Stratford, Gurney Rd., Miss K. Whalling		7	0
Greenwich, Devonshire Rd., S.S. Birthday Fund		14	0
Chadwell Street, Calendars ...		1	0
Brentford, North Rd. S.S. ...	3	18	0½
West Ham, Tabernacle (boxes)	1	3	5
Tring, Akeman St., Mother's Meeting	1	5	6½
Boxes ...	3	1	5½
Reports ...	1	0	0
Bermondsey, Lynton Rd. S.S., Env. ...		5	0
Reports ...		5	0
Birthday Box ...	1	1	5
Clapham, Courland Grove S.S. ...		6	9
Norwich, Orford Hill, S.S. & Bible Class	1	17	3
Prahran, Hope, Boxes ...	1	13	3
Birthday Box ...		15	0
Margate, Rehoboth, Mrs. Doughty (box)		4	1
Berkhamsted Com-	3	1	0
Manchester ...	1	7	6
P.P.C. ...			5
Miss Toule ...		2	0
Mrs. Abbot ...		2	6
A Friend ...		15	0
Royston ...	4	6	8½
Boxes ...	4	16	8
S.S. ...	2	10	0
West Ham, Env., per C.J.W.		2	6
Tabernacle, Envs.	4	5	0
Tonbridge, P.P.C. ...		1	0
Harwich ...	1	11	2
S.S. ...		8	6½
Boxes ...	2	14	7½
Reports ...		1	6
Prittlewell,- Mr. & Mrs. Troupe		10	0
Wandsworth, Chatham Rd., Women's Gospel Mtg.		10	0
Croydon, Salem S.S.		2	0
Loughborough, Forest Rd., Envelope ...			8
Infant Class ...		5	6
Watford, Tabernacle S.S....	8	10	9
Croydon, Derby Rd., Mr. H. G. Dann (box) ...	1	0	0
Walsall, Midland Rd., Reports, etc. ...		2	2
PERSONAL—			
Five Oak Green, H.O.P. ...		10	0
Miss E. M. Betts, P.P.C. ...		2	0
Friend 603, for Extension Work	10	0	0
Miss S. Hart ...		10	0
Miss M. S. Carpenter	10	0	
L.P., Ipswich ...	5	0	0
Miss E. C. Sach...		15	0
Miss M. A. Angeloni	2	0	0
Mr. Herbert Looker, 5 dollars ...	1	0	10
Birthday Thankoffering, April 2 ...	1	0	0
Birthday Gift, A. & E.W. ...		10	0
Ditto, April 13 ...	1	0	0
630, for New Namakal Field ...	5	0	0
Anon., 2/5/23 ...		5	0
637 ...	5	0	0
Miss Button, Scriptures ...		5	0
Friend 357 ...	30	0	0
Ditto, for Namakal Field ...	10	0	0
Mr. J. Wadsworth		5	0
Mrs. E. Martin (box) ...	2	0	0
Mr. Sturton ...	5	0	0
MISCELLANEOUS—			
Half-Yearly & Welcome Mtg. Afternoon ...	33	17	10½
Evening ...	110	10	10¾
	£293	1	10½

Herald Fund.

	£	s.	d.
Manchester, Mrs. E. Parish ...		1	6
Newton Toney ...		1	6
Tottenham ...		12	0
Stratford, Gurney Rd., Miss K. Whalling		3	0
Bermondsey, Lynton Rd. S.S...		10	0
Norwich, Orford Hill		6	0
Prahran, Hope ...		10	0
Margate, Rehoboth		16	3
Manchester ...		4	0
Royton ...		10	6
Hastings, The Tabernacle...		12	6
Harwich ...		11	11
Prittlewell S.S. ...		1	8
Bexley Heath ...		15	0
Walsall, Midland Road	1	3	6
PERSONAL—			
Miss M. S. Carpenter		1	6
Mrs. Brett ...		10	0
Miss L. F. Smith		2	3
Mr. H. O. Smith...		2	0
	£7	15	1

Ladies' Zenana Auxiliary.

Money received from April 10 to May 9, 1923.

GENERAL.

	£	s.	d.
Lewisham, B.W. Salary ...	3	10	0
Stratford, Gurney Rd., 1d. Weekly Subs.	1	19	11
Miss R. Doggett (box)		2	3
	£5	12	2

GIFT WEEK.

	£	s.	d.
Amount previously acknowledged ...	81	0	8½
Bassett Street ...		12	6
Brentford ...	5	0	0
Brighton ...	8	12	6
Croydon, Salem ...		13	0
Fulham ...	3	1	6
Grays ...		7	6
Greenwich ...	2	13	0
High Wycombe ...		15	0
Hitchin ...		16	9
Homerton Row ...	2	15	0
Ilford ...	2	10	0
Kingston ...	2	1	0
Lynton Road ...	4	12	0
Manor Park ...		15	0
St. John's Wood ...	7	17	0
Stratford, Gurney Road ...	1	5	0
Tollington Park ...	1	2	6
Tottenham ...	2	0	0
Walsham-le-Willows	3	10	0
Walworth, Victory Place ...	1	19	8
Wandsworth, West Hill ...	1	2	0
Watford ...	9	10	0
Wellingborough ...	1	1	6
West Ham ...	1	4	6
Whittlesea ...	2	10	0
Wood Green, Dovecote	8	0	
Woolwich (additional)	4	6	
Mrs. Hutchinson ...	1	0	0
Mr. & Mrs. Rush ...	2	0	0
Mr. W. Peck ...		10	0
Mrs. W. Peck ...	1	1	0
Miss L. Peck ...		2	5
Per Miss E. Elliott		13	6
	£155	6	4½

Notices.

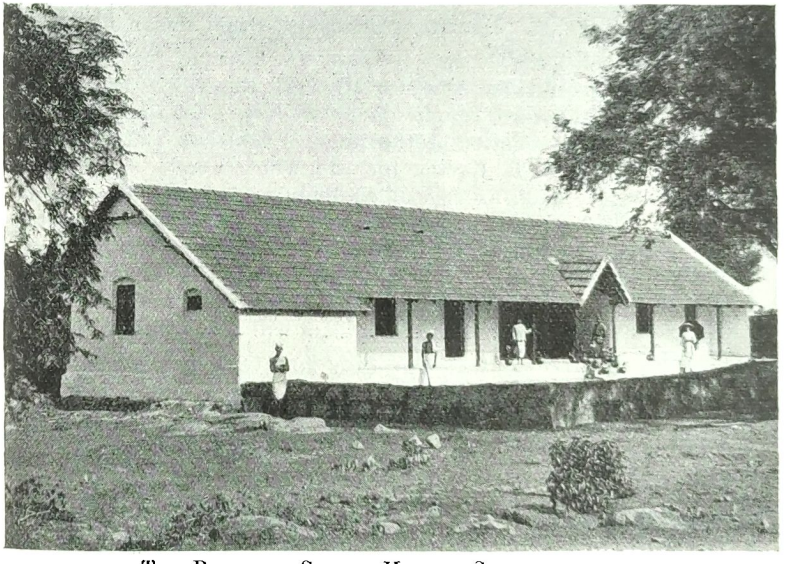
ALL COMMUNICATIONS for the HERALD should be sent to **The Editor,** S.B.M. HERALD, **65, Woolstone Road, Forest Hill, London, S.E.23**, by the 10th of each month.

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

Vol XXII. *New Series, No. 199.* July, 1923

The Strict Baptist Mission HERALD.

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



THE BOARDING SCHOOL HOSTEL, SENDAMANGALAM.

Price One Penny

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

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

The Strict Baptist Mission.

See below for A CHEAP HOLIDAY!

MISSION STUDY CAMP

IN

BEAUTIFUL SURREY

Place.—(by kind permission of Mrs. Paynter), **Stoke Hill Park, Guildford.**

Time.—From SATURDAY, 4th AUGUST to SATURDAY, 11th AUGUST.

Terms.—**24/-** for the whole time, or **4/0** per day for part time. NO EXTRAS.

Object.—To study the Bible and Missionary work in India and other lands.

Leader.—MR. J. M. BRAND, Missionary from the Kolli Hills, South India.

Applications should be sent to Mr. H. BRAND, "BELGAUM," GUILDFORD, *not later than 7th July.* Each applicant for accommodation at the camp is asked to state whether he intends staying for the whole week; and if not, how long, as special accommodation will have to be provided for part-timers. This is particularly necessary in the case of those who can come down for the Bank Holiday, i.e., from the 4th to the 7th August only. We are hoping for a very happy and profitable time. Whole-timers and part-timers will all be welcomed.

Gifts in Kind.—If, as was the case last year, any friends feel inclined to make gifts of food to the Camp, such gifts should be sent to MR. H. BRAND, "BELGAUM," GUILDFORD, and would be gratefully welcomed.

N.B.—(by the Leader.)

(1.) This is to be a real HOLIDAY Camp. Ample time will be given and facilities provided for outdoor life, the afternoons being free for games and rambles.

(2.) We extend a hearty invitation to all young men, whether members of Churches or non-members, whether keenly interested in missionary work or only casually interested.

(3.) If any friends.

The Strict Baptist Mission HERALD.

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

VOL. XXII.] JULY, 1923. [*New Series*, No. 199.

CURRENT NOTES.

WE beg our young men to remember that Saturday, July 7th, is the last day for receiving applications for the Camp, to be held the first week in August. Although we are expecting a large attendance, it will, of course, be comparatively few of our readers who can go. Will those who cannot go, as we suggested last month, pray for the success of the Camp. Although recreation is to be combined with Mission study, it is the latter which is our chief purpose. We want all who attend to go back to their Churches fired with missionary enthusiasm.

* * * * * *

Lest "missionary enthusiasm" should seem to some a dangerous or doubtful phrase, let us explain it. It is not hare-brained fleshly excitement, but spiritual zeal for our Lord Jesus Christ and His last great Command, an enthusiasm which seeks to know the dire need of the world into "all" of which He bade His people go. It is the enthusiasm of love which, desiring to render whole-hearted obedience to His will, carefully considers its own responsibility, and asks, "What wilt Thou have me to do?" Such enthusiasm is without rebuke, and can do nothing but good to our young people and our Churches.

* * * * * *

The effect of last year's Camp on the Campers, as we can say from personal knowledge, was admirable; and if the effect this year should be as good we shall be amply satisfied if only there are more to be infected with true missionary ardour. We should like at least one young man from every London Church and the Churches around Guildford to participate in the missionary education of the first week in August; Guildford, it goes without saying, will be to the fore. May the Camp be to the honour and glory of Christ.

"OF THINE OWN HAVE WE GIVEN THEE."

"OF Thine Own have we given Thee," said David concerning the great wealth of material he had collected for the building of the Temple; and this is equally true concerning all that we do as well as all that we give in the service of the Lord our God. Our service is that of assaulting the gates of hell, pulling down the strongholds of Satan, and setting his captives free. For such service we have no power or resources in ourselves: "but the people that do know their God shall be strong, and do exploits." Since all our resources are in Him, our service must necessarily be ineffective "apart from Him," out of touch with Him; but abiding in Him, we may say with Paul, "I can do all things through Christ Who strengtheneth me."

We can do no other than recognise that the spiritual power which alone can make our work in India or at home effective comes from our Lord, Who said, "All power is given unto Me;" and when miracles of grace are wrought in spite of human and Satanic opposition and malice, we recognise the Hand of gracious Omnipotence, and are compelled to confess with wonder and gratitude "Of Thine Own have we given Thee."

But in regard to the natural possessions and qualities which we employ in evangelising, or helping to evangelise, the heathen or others it may be that we do not so readily acknowledge, or recognise, that we are only giving our Lord what is His own. And it may be, also, that this non-recognition is the cause of much of our seeming failure, or of the delay of Divine blessing. Christ would have us remember that our physical life, health, strength, youth, energy come from Him moment by moment, and that it is in Him we live and move and have our being. When we have spent ourselves, and exhausted our strength and energy, and are tempted to think, like Elijah, that we "have been very jealous for the Lord God of hosts," we have but given Him, after all, what is His own. Gratitude for the grace that has called us to spend our strength in such exalted service instead of, as once we did, in the devil's, would constrain us to acknowledge this before Him. All our powers were redeemed and consecrated by Christ to Himself, and all are due to Him.

The same may be said of our time and opportunities, together with whatever mental endowment and scholastic acquirements we may possess. The power of acquisition and the opportunity of training are from our Lord; and when we have employed all our abilities to the utmost in His service we must, and should gladly say as we lay both service and its fruits at His feet, "Of Thine Own have we given Thee."

Our money is His, for "It is He that giveth thee power to get wealth," and however much or little we may have to give we do not make Him or His cause our debtor. It is we who are under obligation, for we owe Him everything, and all that we have and are should be laid on the altar for Him to direct as to its disposal.

Our Foreign Field.

The News of the Month.

MADRAS.—On a Saturday afternoon in April we had the sad duty of burying two of our Church members, side by side. One was Teacher Sattiyanathan, of Konnur, who, after patiently suffering in hospital for more than three months, died after a second operation, leaving a widow and four children. The second member who passed away was Daniel, a youth of seventeen, who died within a few hours of first feeling a sudden pain. We were glad to be able to sing Christian lyrics at the graveside, and so bear witness that we did not sorrow as those who have no hope concerning the departed.

The baptism of Paliyam and Annapurani at Vepery was a joyous occasion to the whole Church, but especially to the father of the first candidate and the husband of the second, who already were in Church fellowship with us. The mother of Paliyam and the parents of Annapurani are still heathen.

Our School at Sembiyam was most tastefully decorated with coloured paper, cleverly arranged in geometrical designs, on the occasion of a wedding I conducted there in April. The address to the parties was given by a Tamil preacher, who warned the bridegroom that he must not expect his wife to have a perfect temper, because woman was originally formed of a crooked bone, and her nature corresponded to that. At the conclusion of the service the preacher was called to account for this remark. His reply was that he knew from his own experience as a married man! (His wife was *not* present.)

There hangs on my office desk a Hindu calendar. In addition to the usual list of days and dates, it gives the Inauspicious and Auspicious hours of each day, together with the following note: "N.B.—No good or auspicious deed should either be done or attempted to be done during the inauspicious hours, and no bad or inauspicious deed during auspicious hours."

During a temple festival at Calicut this month a large tusker elephant suddenly got out of control, and caught up one of the worshippers in its trunk and killed him before anyone could effectively intervene.

ERNEST A. BOOTH.

NAMAKAL FIELD.—Our Annual Harvest Festival (an account of which will be found on another page) was held in our new Sendamangalam School building in the first week of April.

Plague has made another visit to Sendamangalam. Through the blessing of God, the hot weather and the vigorous efforts of the Government officials soon stamped out what might have become a serious outbreak.

I am really relieved to be able to report that the roof of the Kakkaveri building is completed, and that our Sendamangalam Day School is ready for occupation.

Friends interested in the western development will be glad to hear that two workers are this month going over to this new and promising part of our field for reguar station work. More of this, I hope, next month.

Our Rasipuram preacher, K. Moses, is a man of Gujerati birth, being

brought up in the district of that name, north of Bombay. About thirty years ago he was brought south as a poor, starving, famine orphan. Through the kind assistance of friends, he is enabled to spend his hot weather vacation in his native country, where for the first time he hopes to proclaim to his fellow-countrymen the love of the Lord Jesus.

After very many unavoidable delays, we have effected the legal transfer of the L.M.S. Namakal and Vettambady properties.

14*th May*, 1923. D. MORLING.

Progress at Sembiyam.

AS the sun was setting we made our way to the village of Sembiyam, which spreads itself along the main road to Madavaram. In this journey we skirt the city boundary and pass through three toll-gates—the first takes us out of the city, the second marks our re-entry into a corner, and the third bows us out of the city again.

The Sembiyam bazaar presented a busy scene,—women were buying vegetables and curry stuffs for the evening meal, and the bazaar men were doing a brisk trade. We did not stop in the bazaar, nor in the main caste street beyond, with its tiled houses lining the road and its temple occupying the corner plot. A light was burning in the temple, and worshippers were making their offerings to the deity. Turning sharp to the right, we pass between the temple and the *chuttram*, or travellers' rest-house, both being exclusively for the use of caste folk. Presently we pass a Mohammedan mosque, and just beyond, on the opposite side of the road, is a neat white building with a red tiled roof, at a corner of a street situated in the non-caste, or Panchama, or Adidravidian quarter. We halt here, for this is our present destination.

We have been working in Sembiyam for upwards of twenty years, our first school there being opened in 1903. For many years the school was conducted in a thatched shed, without doors or windows. During one period the only place we could secure for our school was a disused coach-house belonging to a Mohammedan merchant, who owns a tannery in Sembiyam. Finally, after years of enquiry and waiting, we were able to purchase a house situated on the high road in the panchama quarter. This was a great step forward, for we were in possession of our own property, and no longer dependent on the changing whims of Hindu or Mohammedan landlords.

The work progressed, and we had the joy of winning souls in Sembiyam from heathendom. This provoked opposition, the converts being persecuted and threatened with dire penalties. By prayer and faith and patience, these difficulties were overcome. As the years went by, the building showed signs of weakness, and when, during the last monsoon, cracks appeared in the walls, it became evident that it was urgently necessary to renovate the building. The work was completed in due course, and the teacher wished to hold a special re-opening service.

For this purpose we assembled with a fair number of Mission Agents on the first evening in March. The non-official audience came late, but this is so usual in India that it did not occasion surprise. We were glad indeed to see the heathen people of the village attend in good numbers, many of them being the parents of the children of our day and Sunday school. They were reverently silent when praise and prayer were offered. They listened with interest as Preacher Abraham outlined the history of the development of the

work of the Mission in Sembiyam. Preacher Ponniah followed with a very earnest Gospel address. Meanwhile the evening shadows had deepened, and darkness prevented me from seeing the faces of the majority of my audience when I rose to address them. There was a small lamp on the table, which lighted up the faces of the folk in front, but all the others were in semi-darkness, those standing at the back being just dim outlines. But as I spoke I was conscious that they were listening attentively to the Word. In the silence of the meeting I distinctly heard the voice of the Mohammedan muezzin, who from the roof of the mosque was calling the faithful to prayer. When the meeting closed and we met the audience outside in the bright moonlight, it was easy to see by their faces that they were very pleased with what had been done.

As I sat in the meeting I thought much of Perumal Peter, our first convert from heathenism in Sembiyam, one who endured persecution for Christ's sake and made a good confession, but who has backslidden and walks no more with us. It is many years since I have seen him, but Sembiyam and Peter are indissolubly linked in my mind. I enquired about him after the meeting, and was glad to learn that, hearing that I was to conduct the meeting, he was drawn by old memories just to come and look at me once more. Our teacher caught sight of Peter peering in from outside, and persuaded him to come inside and listen. He sat in the shadow, where I could not see him, and once again he heard the Gospel message. He slipped away as the closing lyric was being sung, and so I missed meeting him, but I was glad to know that he came.

As our friends at home think of Sembiyam, I want them to picture the Hindu temple at the corner, the Mohammedan mosque opposite, and the devil's temple at the rear, where the non-caste folk worship. Think of all the forces *against* us there, and then look up on behalf of Sembiyam to Him who is *for* us.

ERNEST A. BOOTH.

"They shall come from the East."

DURING April I had the joy of baptizing at Vepery two converts from heathenism. The first was a young woman named Annapurani, who lives in Semmencheri. She was brought up in a heathen home, but attended a Mission school, and since then has ceased to worship idols. Her parents, although heathen, allowed her to attend our Christian services occasionally. In 1921 she openly renounced heathenism, and at the close of that year was married to one of our members. Shortly afterwards she applied for baptism. We were not able to accept her for membership then, but arranged that our workers should visit and teach her. A few weeks ago Annapurani again asked to be baptized. As I talked with her I found her knowledge very limited and her faith very simple, but there was the ring of sincerity in her testimony, and I realised that a change had taken place in her spiritual condition since she last sought baptism.

Annapurani told me that when her husband has gone to work and the house duties are done, she reads the Bible and prays alone, asking God for pardon and help. She said that she finds prayer so different now. It used to be a matter of form; now it is the telling of the heart's desire, and peace of mind comes to her through prayer. Satisfactory testimony was borne by our workers, who had observed her conduct for a considerable period, and also testified of the spiritual change that had taken place. I gladly baptized Annapurani, and received her into the fellowship of the Christian Church.

Pray for Overruling of Legislative Councils

The second candidate was a lad named Paliyam, whom we have known from his very early days. He was born into a heathen family, but when he was about six years old his father became a Christian, and from that day the great desire of the father has been that his son should become a disciple of Jesus Christ. When old enough Paliyam was sent to our Semmencheri School, and for years he learned the Scriptures daily. The seed which was sown during those impressionable years has been an important factor in his career. Only the other day he told me that he learned in school the terrible character and effect of sin, and there came a great fear into his heart.

Some time ago his father and sister were ill, and Paliyam prayed for their recovery. They soon got well, and Paliyam believes firmly that they were healed in answer to his prayers. From that time he has had a strong belief in prayer. When he came to ask me for baptism, his testimony was that previously he did not trouble about sin, but that now sin causes trouble of mind. He prays for pardon, and he knows God has forgiven by the gladness he has in his mind. With quiet assurance he said, "Jesus the Saviour will never let go my hand."

Paliyam has been working in the cotton mills for some months. Every morning, on rising, he rouses the whole family, and conducts family prayers at five o'clock before going to work. He is the only one in the family able to read. It was a joy to baptize this young disciple, to whom, at his own request, I gave the name of Paul. Here is another instance of God blessing the Scripture teaching in our schools. ERNEST A. BOOTH.

The Set of the Currents in India.

RACIALISM and Nationalism are making the work of Christian Missions in India to-day exceptionally difficult. Racialism has India in its grip. Many newspapers are exploiting this factor to the verge of bitterness. The presence of a Westerner in India to-day is an offence in the eyes of the Extremists. By whisper, by public address, by cheap and widely circulating vernacular press the anti-western spirit is fostered, and we are cognisant of hostile influences.

In the Madras Legislative Council a motion was recently introduced by Brahmins, which, if passed, would have seriously affected all Mission Schools. The debate extended over two days. The strongest opposition to the recommendation came from non-Brahmin caste Hindus, whose arguments amounted to this: "It was the Mission Schools and Colleges which led us into the liberty we enjoy now, and we cannot countenance any alteration in the Education Code which will impair these institutions, to which we owe so much."

In spite of the much-vaunted Hindu and Mohammedan unity, the fact is that, except when it comes to a common attack against the British Government, the old element of mistrust between these two communities is as strong as ever, and British power has to be invoked to restore and maintain peace, as witness the recent instances at Amritsar and Lahore. E. A. BOOTH.

The Winding Road.

III.—BY THE WAYSIDE.

THE watcher by the wayside sees and hears more of life than he who travels many miles to find it. I thought so one day as I sat by the roadside in the crowded and dirty slum of Chintadripet. It was evening: the brief twilight had been suddenly dispersed by the rising of a

big and golden full moon. On a small open space to the left a crowd of children and dogs played. Cattle were tethered there, all the rubbish of the district was deposited there, women gathered to fill their water-pots at the stand-pipe, and many street vendors did a brisk trade. Their stock of salt fish and curry stuffs, potatoes and onions were set out in little heaps on pieces of sacking spread on the ground, and much gossip and bargaining took place while purchases were being made.

Above the screams of the children at play, and the conversation of the women, came the sound of men's voices singing a Christian lyric, where some of our workers had gathered with Mr. Booth to preach the Gospel. A picture was hung on a tree and a lantern beside it, and I watched them as they sang. Slowly the crowd gathered—a group of men on their way home from the workshops, a few women with their baskets of marketing, and a crowd of children attracted by the singing. Now one would move away satisfied with a cursory glance, and I felt a pang of disappointment, but three or four others were seen approaching, and hope revived again.

The crowd gathered slowly and surely and the preaching began. Would they stay? The preaching continued—they did stay. And looking up into the clear heavens, where the moon shed a radiance indescribable, one was conscious of a great and hushing Presence, which held the crowd and inspired the preachers. "My Word shall not return unto Me void." Thou hast said it, Lord—and so it shall be.

"*Amma*," said a woman's voice beside me, while eager eyes looked into mine, "what are they saying? There is someone in the picture with his arms stretched out thus. What are they saying about it?"

"Why, Amma," I said, "they are talking Tamil, and if you stand there and listen you will know all about it. Go there and listen."

"No, no," she said; "there are so many men there, I am afraid to go; *you* tell me." I told her a little about Jesus, but it was so little. She was soon tired of listening, and said she must go and cook her evening meal; and her curiosity being satisfied, she left me to my reflections. Presently a white-clad figure broke away from the crowd and walked down the road. Seeing me sitting there, he quickly associated me with the group of Christian preachers. He was a Brahmin of a high class, and his speech was that of an educated man.

"Madam," he said politely, approaching me, "are there any vacancies in your Society?"

"What vacancies do you mean?" I asked.

"A vacancy for a preacher or a teacher," he said. "I am a B.A. of the Madras University, and have also taken a course in law. I am now in search of work."

"Are you a Christian?" I asked. "No," was the quick reply.

"How, then, can you preach or teach Christianity?" I said. "Oh! that is no hindrance," he said lightly. "I can get converted. What's that?" I told him we had no vacancies for such as he, and he, too, departed, leaving me to further reflections.

"And some seed fell by the wayside." I had seen it snatched away that evening in the quiet moonlight. But there were others still listening to the wondrous Word of Life, and the eye of man sees not the growth of the seed God plants.

WINIFRED BOOTH.

Praise for a Backslider's Return

A Harvest Thanksgiving

FEBRUARY and March are the principal harvesting months in South India, and it has been the custom in Sendamangalam to hold a thanksgiving meeting at the close of this busy and happy season. The meeting is convened by our Gospel Extension Society, which supports the teachers of our Girls' School and also the Pavittram preacher. All of our workers contribute monthly to this Society, and its funds are also augmented by the proceeds of the Harvest Thanksgiving.

For several years this meeting has been held in our touring tent, but that afforded only very cramped accommodation, and necessitated half the worshippers sitting outside on an adjacent verandah. This year, however, when the happy day dawned, our new Day School was so near completion that we were able to meet in its ample space and display the thankofferings to good advantage.

By eight a.m. the congregation had gathered dressed in gala attire. Each one, even the little children, had brought his offering. There were fowls, ducks, pigeons, bags of rice and other grains, brass vessels in abundance, lengths of cotton material, Indian garments, sweetmeats, soap, walking sticks, vegetables, fruit, tiny baskets of eggs, and other articles too numerous to mention.

The service opened with a song of praise, in which all joined most heartily. This was followed by prayer, reading the Scripture, and the report of the year's working of the Society. Then a most appropriate sermon was delivered by Preacher C. Dawson on " Give and it shall be given unto you." Special thanksgiving was offered for Devadason, the fruit of the Society's work at Pavittram, who, distressed by persecution, had absented himself from our services for nearly two years; he had recently returned to the fold, confessed his waywardness, and had once more been received into Church fellowship. After another lyric the meeting closed with the Benediction.

The gifts were all sold by auction and realised about Rs.200 (£13 6s. 8d.). We give thanks that the people brought their offerings with such willing hearts, and long that the work which is supported by this means may be a real blessing during this year. OLIVE M. MORLING.

Sabbath Evening Worship.

SETTING out early in the afternoon while the sun was yet high and the day rather warm, I made my way with little difficulty to the railway at Perambur. Skirting the line for some distance by a somewhat sandy track, I arrived at a signal-box, left my cycle in the charge of the signalman, and covered the remaining mile that lay between me and Konnur on foot. I kept to the railroad for half a mile or more, and then struck off across the fields. Here the voice of nature loudly proclaimed the faithfulness of God to His creation, the ground, which a month ago I had seen covered with waving rice, being now in stubble. I am told that the harvest is a very good one this season. Wending my way through a thicket of trees, I saw a group of women preparing their rice for use by winnowing, etc., and on coming to the village street was accosted by salaams from various naked youngsters playing with and rolling in the sand.

At the school a pleasant surprise awaited me. One of the members of the Vepery Church was paying a day's visit to his friends at Konnur with his family, and hearing that the headmaster of the school was unable to attend

through sickness, he himself went to the Sunday School and assisted in teaching the children. The service, which was held after the close of the school, was well attended. There were seven who profess the name of Christ, and I thanked God for the "fellowship of kindred minds." Quite a number of heathen men and boys listened attentively to the address, which I pray may be blessed to their conversion to the Lord. I endeavoured to warn them of the peril under which men are placed by sin, and to point to the Lamb of God, Who taketh away the sin of the world.

After the service Lamech, who is a Christian young man, accompanied me across the fields, and at the end of our conversation he asked that I would pray for his mother, brothers and sisters, who are also Christians, though not connected with our Mission. As the sun was setting I returned home with a thankful heart for this opportunity of worship and service.

My dear friends in the Homeland, will you pray for our brothers and sisters in Konnur, that they may be able to keep up a steady witness to the Truth in the midst of a heathen village? D. A. THROWER.

The Tender Mercies of the Wicked.

"A righteous man regardeth the life of his beast: but the tender mercies of the wicked are cruel" (Prov. xii. 10).

WE have recently had a most apt illustration of the truth of this proverb. An old man living in the village of Kulivalivu, on the Kolli Hills, went to his fields near the forest very early one morning in order to get on with his work before the hot sun's rays made field work unbearable. As he commenced work in the light of early dawn a bear ran out of the forest and knocked the old man down, biting and scratching him, then leaving him for dead. Bears have a habit of doing this, although they do not eat flesh. The man was very seriously mauled, deep wounds being made in the back and legs. He managed to crawl to where he could call for help, and then was taken to his village and dressed in the crude way common to Indian villagers. After three days his friends saw that their treatment was not at all successful, and decided to bring him to the Mission dispensary.

By making a stretcher of a string cot and two long bamboos, they were able to carry him fairly comfortably along the six miles of rough rocky track across the hills to Valavandi, where the Mission has a newly-built dispensary with an Indian doctor in charge. When he arrived the man was in a very precarious condition, with long, deep, jagged wounds full of dirty dressing, and festering badly. He was attended to immediately, and cleaned up as far as was possible at a first dressing. Though he could have stayed in the dispensary and have been supplied with suitable diet, caste prejudices made his friends prefer to take him to stay in a village close by and prepare food themselves. Instructions were given as to the preparation of suitable invalid diet, but, although it was easily obtainable and simple in preparation, the instructions were ignored, and the poor man was given just his portion of the ordinary food that they cooked for themselves. However, in spite of this unsatisfactory dieting and treatment, the careful cleaning and dressing twice a day had its result in a very improved condition of the wounds, and much more hope for the final recovery of the patient.

After a few days some rain fell, and the thoughts of the men who were staying with the wounded man naturally turned to their fields at home; these needed ploughing and preparing for another crop. They considered the matter, and came to the conclusion that their going home was of more importance

than the life of the old man. They first announced their decision to the doctor, who at once used all his persuasive powers upon them, so that, though they went home, they should leave the old man at the dispensary. But he could gain no advantage, and so sent them on to me. Though I tried my hardest to persuade them to leave the man until he was better, offering to provide his food and shelter for so long as he needed, it was of no avail. Their reply was that the man was old, and would die soon anyhow; he did not like the food he was having, and they had their work to do. Although permission to take the man was refused, they persisted in taking the man away to his village—to die.

I do not remember having seen another exhibition of such utter callousness on the part of people towards a helpless, wounded man, though, of course, the harsh treatment of old people in India is well known. Surely we have to thank our God for a changed heart, so that it may be said that " a righteous man regardeth the life of his beast; " verily, " the tender mercies of the wicked are cruel."

L. WATTS.

First Aid in a Village.

A SHORT time since I was in the village of Koyembedu sitting quietly in a house talking with the women, when suddenly we heard a great shouting and screaming. We were not left long in doubt as to the cause of the commotion. A little boy about two or three years old had been bitten in two or three places by a dog, and the men and boys were all giving chase to the wretched animal. The people knew I was in the village, and concluded that, *of course*, I should be able to help them, so they brought the child to me expecting me to produce remedies as if by magic. I asked if the dog were mad. They said it was, so I told them they had better take the child straightway to the General Hospital in Madras for special treatment. They then decided that it was not mad, only bad tempered. I asked for some hot water, thinking I could at least cleanse the wounds thoroughly. While this was being prepared I remembered that the Teacher in our School would probably have a few simple remedies in his possession, so I went to him and obtained some potash permanganate, and when the water was ready washed the places well and gave the parents instructions to keep them clean and not smear cow dung or any similar thing on them. When I had finished attending to the child the people discovered that my hands were about the same colour as theirs, and were very concerned when the stain would not wash off, even though they brought clean water and *soap*

In the meanwhile the dog had been killed and the body thrown into a stream flowing near by, the water of which some of them used for drinking and cooking purposes, etc. They hauled it out to show me, expecting me to be able to judge from the corpse whether the animal had been mad or not. This called forth a little talk on simple hygiene, and I bade them bury the dog instead of polluting their water with it.

This incident gave us an opening to talk of the Good Physician who cures the ills of souls as well as of bodies, but I fear they were not as conscious of their need of spiritual healing as of the child's need of treatment for the dog-bites, for many of them discovered they had work to do which would admit no further delay.

I have since heard that the child's wounds have healed well, and probably next time I visit that village the people will be more ready to listen to the Gospel message.

January 12th, 1923 RUTH APPLEBY.

Tins and their Uses.

MOST of the grocery Europeans use in Indian up-country stations is supplied in sealed tins—butter, jams, cereals, cooking fats, Swiss milk, fish, fruits, lamp oil, and numerous other necessaries and luxuries which come from abroad. Until I had been in the country several years I did not properly realise what useful articles tins are, here they are never thrown away until so rusted and worn as to be utterly worthless. Upright, round canisters with good lids are in great demand for holding groceries when on camp, as they are light in weight, unbreakable, impervious to damp and defy insects. Upright sealed tins that have been cut open and emptied are handed over to the servants, who hammer down the rough edges and use them for drinking cups or sell them for the same purpose. Fairly large tins are useful as flower-pots, nicely enamelled they look well in the sitting-room. Wide, flat tins are kept for another purpose, in this land where insects are so numerous it is necessary to have all food cupboards made with legs, tins are slipped under these legs and filled with water, it is impossible, then, for ants to cross and get to the food.

But the kerosine oil-tin is by far the most useful, it is an upright, oblong tin holding four gallons, with a round opening at the top of an inch in diameter. I do not think our Sendamangalam tinware men ever buy new metal, all their goods are made from old kerosine oil-tins, cups, plates, lanterns, boxes, lamps, everything. On the hills where tiles are scarce and expensive the poor buy kerosine oil-tins, cut them, hammer them out flat, and use to make roofs for their huts. An old oil-tin with the top cut off makes an excellent, though a small dust-bin, it also makes a garden-pot or a bucket for carrying water from the well. Cut down lengthways its two halves may be transformed into a washing-up bowl and an oven respectively. The latter is used as follows: the article to be cooked is placed on the ground, the half tin is turned upside down over it, and live charcoal is heaped on the top of the tin, within a reasonable time the pudding or joint is well and evenly cooked. If a larger oven is needed the whole tin is used, but the sealed top must be cut off and a removeable well-fitting cover substituted. A deep hole about 2½ by 2 by 1½ ft. is made in the ground, four stones are placed in it, then the tin, lying on its side and containing the article to be cooked, is placed on the stones which must be large enough to allow room underneath and at the sides for fire to burn and circulate round the tin. All our bread and cakes are cooked in this way, and are quite satisfactory. A house-keeper in the west used to a massive kitchen range would gasp at some of our kitchen arrangements, but Indian cooks are clever in devising make-shifts; necessity is the mother of invention.

Perhaps this is scarcely a subject for a missionary magazine, I ought to apologise for introducing it, but thought this little sidelight on Indian domestic economy might be of interest to some of our readers.

February 27th, 1923. OLIVE M. MORLING.

[*We do not think Mrs. Morling need apologise. We are glad she has written as she has. It is desirable that, as far as possible, our friends in England should know the conditions of missionary life in India. Life there is material as well as spiritual no less than here.*—ED.]

Our Home Churches.

Prayer Subjects for July, 1923.

Week Beginning—

SUNDAY, 1ST.—Let us pray that Satan's forces in Sembiyam (Madras) may be overcome, and for the restoration of Perumal Peter.

SUNDAY, 8TH.—Concerning the difficulties besetting missionary work in India by reason of antagonistic Brahmin and Nationalist influence in the Legislative Councils.

SUNDAY, 15TH.—For Miss Appleby's Dispensary and Zenana work in Madras.

SUNDAY, 22ND.—For the recently baptized converts at Vepery, that they and all the other converts may be kept stedfast, be protected, and that they may grow in grace.

SUNDAY, 29TH.—For the Christians in Konnur (Madras), that they may be able to keep up a steady witness to the Truth in the midst of a heathen village.

Our Study Circle.

QUESTIONS on last month's HERALD :—**1.** RECALL each case of persecution mentioned last month, and especially Muniswamy's experiences. Have you prayed for him? **2.** WHAT opinion have you formed of the value of a Missionary Camp, and what are your reasons? **3.** WHAT effect has the announcement of another new missionary had upon you? **4.** ARE you praying, as asked, for the money needed to carry on the existing work of the S.B.M., and to extend our work in the vast Namakal Field? **5.** WHILE thanking our Lord for Mr. and Mrs. Watts' safe conduct, did you notice the last paragraph of "Journeying Mercies" and the first and last paragraphs of "Changing Over on the Kolli Hills"? Look carefully at them as at a stereoscopic photograph till the Kolli Hill work, the converts, and Mr. and Mrs. Watts' need of Divine guidance and help stand out clear before your mind. **6.** WHAT did "Where the Roads Meet" say to you? **7.** AFTER reading "A Sunday at Puduchatram," how would you answer anyone who said that missionaries have an easy time?

Announcements.

Ladies' Zenana Auxiliary.—*Preliminary Notice.*—MISS BETTS' FAREWELL MEETING will (D.V.) be held at Chadwell Street, Clerkenwell, on September 25th at 3.30 p.m. This meeting will be open only to ladies. Tea at 5.15, open to all. Evening Meeting, open to all, at 6.30.

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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 27TH.

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A Response to Our Special Request.—We are glad to learn that Mr. Morling's eldest boy, Gussie, is now located at Wisbech with Mr. Whiting, a market gardener, and appears to be happy and interested in the work.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—I find that another of our grown-up friends has been straying into the Corner, which is intended only for you young people. I don't know why he and others do us so much honour, but, of course, if they care to come, we won't bang the door, but leave it ajar. Especially for my friend Mr. Vine, of Courland Grove, who is the latest trespasser, because he's a—a Deacon and a Preacher, and the Minute Secretary of the Strict Baptist Mission, so we couldn't be rude to him. And beside all that, he has written me such a nice, long letter, and told me I may do what I like with it. So I am going to put it into the—no, not the W.P.B.!—Corner for you to read. He strayed into the May Corner in June, and was attracted by "the splendid faith and courage of Mrs. Mary Moffat," and then wrote and told me that—but, no, I had better let him tell his own story :—

"When Robert Moffat was a lad in a Scottish village the minister of the kirk was approached by the elders concerning the lack of conversions, and the old man listened very attentively—not divining that their object was to induce him to resign—and replied :

"'Yes, I know it is so; but there is Robert, you know, and I have great hopes of Robert!'

"The elders were so touched by his faith that they retired, and in due time the Lord called Robert, who was afterwards known as the renowned Dr. Robert Moffat, the pioneer missionary in South Africa, and father-in-law of Dr. David Livingstone.

"Now there is another little incident with which I am personally acquainted. Through the blessing of the Lord which rested so mightily upon Dr. Moffat's ministry in after years, one of the converts brought to the Saviour became a native Christian worker, and through the blessing of *his* ministry there is to-day a well-known native minister working in South Africa, where he has been instrumental in doing a wonderful work among the Kaffirs. He is the Rev. Dr. Walter B. Rubusana, and he is pastor of a large Congregational Church in East London, while he is also in charge of fourteen large native schools in the town. He has been a member of the Cape Parliament or Legislative Assembly, and is a man of considerable power and influence among his own people, while he is also a genuine Christian and a humble follower of the Lord Jesus Christ.

"I made his acquaintance during his first visit to England, when he undertook the revision and preparation for the press of the Bible in the Bantu language, published by the British and Foreign Bible Society. He was present at the Albert Hall Centenary Meeting of that Society, and led the assembly in prayer. It was my privilege to introduce him to the Sunday School at Courland Grove, when his address did much to encourage the missionary spirit that is so manifest there, and has been so much blessed.

"I feel it to be a real honour to be counted the personal friend of one who was called into the light of the Gospel through the ministry of Dr. Robert Moffat, and who is also a seal to the faith of the old minister, who had such great hopes of 'Robert.'"

Well, now, all that is very interesting, and on your behalf and my own I am expressing our thanks to our friend Mr. Vine. What I want you to see is how wonderfully God works and how He prepares His servants, and also how He uses them to be the means of blessing to each other. Through the old Scottish pastor, Robert Moffat, Mrs. Moffat, and Dr. Rubusana, streams of saving grace have flowed, and are flowing—to how many souls none but God Himself knows.

Perhaps there is a Robert Moffat, a David Livingstone, a William Carey, in the Corner. How glad I should be if I could know this!

Your affectionate UNCLE JOHN.

LIST OF SUBSCRIPTIONS, &c.,

Received from May 10th to June 10th, 1923.

General Fund.

	£	s.	d.
West Ham Tabernacle, 30 April, Birthday Thankoffering ...		10	0
20 May, ditto	1	1	0
Hoxne, S.S.		5	6
Envelopes		4	6
Brentford, Namakal Field, V.		2	6
A.S.		2	6
321	1	0	0
321	1	0	0
St. Alban's, S.S. ...		11	0
Wellingboro', Envs.	1	2	2
Cheltenham		10	0
Chatham, Enon. S.S.	1	0	0
Staines, S.S.	1	5	6
Tenterden, Jireh, Friends	2	3	0
Saffron Walden, London Rd. S.S....		7	5
Hastings, Miss Relfe, P.P.C.		1	0
Stevenage	2	9	1
P.P.C., etc.		3	4
Ramsgate, Mrs. Harrington		7	0
Hounslow, Anon. ...	30	0	0
St. John's Wood, Mr. R. S. W. Sears	2	2	0
Yarmouth	3	12	0½
P.P.C.		4	1
S.S.	1	5	10½
Reports		1	6
Boxes	9	9	0½
Haslemere, Moiety of Coll. ...	4	7	5
Stratford, Gurney Rd., Sunshine Band, Namakal Exten.	4	0	0
S.S.	1	19	9
Quarterly Subs. ...		6	6
Men's Meeting ...	1	0	0
S.S. Birthday Box	1	2	0
Infants, ditto ...		3	2
Miss G. Hazel (editing a magazine) ...	3	0	0
Brighton, Prarthana Sabha, Half-Yearly Mtgs.	5	2	0
In Memory of the late Mr. Barritt	1	0	0
Mrs. Greenyer (Ditchling)		5	0
5 Birthday Gifts, per Mr. Cozens	1	0	0
Rowley Regis, Providence S.S. ...	1	4	0
Manor Park, S.S. ...		6	8
Boxes	1	11	10
Clapham, Courland Grove S.S.		6	3½
Birthday Box		13	11½
PERSONAL—			
Mr. & Mrs. Galley		10	0
A Friend 200		0	0
Mr. & Mrs. Driver	1	0	0
Mrs. Church (Northampton)	20	0	0
Mrs. F. A. Saw ...	1	1	0
Mr. A. Tyler	1	1	0
Mrs. J. W. Oliver, Senda. Exten. ...	4	0	0
Mrs. S. B. Caplin	1	0	0
Mrs J. A. Meads (Streatham) ...		2	0
Mr. H. Watts	2	0	0
MISCELLANEOUS—			
Addition to Half-Yearly Coll.		1	6
Sale of P.P.C. at Yearly Mtg. ...		10	3
Profit on Tea at Yearly Mtg.	3	16	7
Mr. Suggate deceased Legacy 1,625		0	0
Mrs. F. J. Clark decd. Legacy	25	0	0
5 per cent. War Stock (£1,000) ...	25	0	0
	£1,998	11	0½

Herald Fund.

	£	s.	d.
Sale		10	0
Homerton Row	1	5	0
Clapham, Courland Grove		13	6
West Ham Tab. ...		10	0
Saffron Walden, London Road		4	3
Ramsgate, Mrs. Harrington		1	6
St. John's Wood, Mr. R. S. W. Sears	1	1	0
Wattisham	1	0	0
Yarmouth, York Rd.		16	0
Tottenham		12	0
Clacton, C. & B. ...		5	0
Hounslow		6	8
Tunbridge Wells ...		3	0
Woolwich, Enon. ...		2	0
Brighton, Prarthana Sabha		10	6
Fressingfield		12	6
Manor Park		10	2
PERSONAL—			
Mrs. Gyles		3	0
Mr. & Mrs. Lievesley		5	0
Miss Fordham ...		2	0
	£9	13	1

Medical Fund.

St. John's Wood, Mr. R. S. W. Sears	1	1	0

Pension Fund.

St. John's Wood, Mr. R. S. W. Sears ..	1	0	0
5 per cent. War Stock (£607 5s. 6d.) ...	15	3	7
3 per cent. L.C.C. £935 1s. 3d.) ...	7	6	3
	£22	3	10

Ladies' Zenana Auxiliary.

Money received from May 10 to June 8, 1923.

GENERAL.

Watford, Miss Gray's B.C....	1	14	6
Brighton, Coll.		18	8
Stoke Ash, Girls' B.C. (box)		7	0
Badingham, Coll. ...	1	7	6
Prittlewell, B.W. Salary	6	0	0
Kilburn, Mrs. Boys	1	1	0
Mr. H. S. Nunn ...	10	0	0
Anonymous, for Instruments for Miss Betts	5	0	0
	£26	8	8

GIFT WEEK.

Previously acknowledged 155	6	4½	
Haslemere		18	6
Hounslow	3	10	0
Prittlewell	4	19	3
Richmond	1	16	0
Walton-on-Naze ...		10	2
	£167	0	3½

Notices.

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

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

Vol XXII. *New Series, No. 200.* August, 1923

The Strict Baptist Mission HERALD.

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



NATIVE BOATS ON THE RIVER CAUVERY.

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, 1923, 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, 1923, 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 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 23rd, 1923.

* * * * * *

THE ANNUAL GENERAL MEETING

OF THE MEMBERS OF THE INCORPORATED ASSOCIATION OF THE STRICT BAPTIST MISSION will be held at 2 p.m., on TUESDAY, OCTOBER 23rd, 1923.

The Place of Meeting will be announced next month.

* * * * * *

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. XXII.] JULY, 1923. [*New Series*, No. 199.

CURRENT NOTES.

WE draw the attention of all who have been working during the year for the Christmas Boxes to the notice which appears on page 126 as to the date when the contributions should be sent in. Last year the post-war record was broken, and five boxes were sent to India; this year we hope the record will be broken again, so that there may be plenty of garments, toys, etc., to go all round in our three centres—Madras, Sendamangalam and the Kolli Hills. May the gifts, sanctified by Christ and followed by the donors' prayers, be His means of awakening many hearts to the meaning and value of Christianity.

* * * * * *

Many friends of the Strict Baptist Mission there are who are unable to take any *active* interest in its work. They are "shut ins"—invalids—who can, perhaps, help but little financially; are unable to attend Meetings, and, in some cases, incapable of doing any kind of work. They do, however, take a very deep spiritual interest in the preaching of the Gospel to the heathen; and to them we want to say a word or two.

* * * * * *

To you, dear friends, who, it maybe, say to yourselves ruefully, "I can do nothing to help," is committed the supremely important ministry of intercession—a ministry even more important and necessary than that of actually proclaiming the Good News, for Paul asked the Philippian and Thessalonian believers for it. Yours is the Divinely committed work of pleading for the power of God, without which the labours of our brethren and sisters in India would be in vain. You are Christ's intercessory missionaries. Pray on, and watch for the answers.

"MEET FOR THE MASTER'S USE."

ALL saving purpose is our Lord's, and all spiritual power to effect His purpose proceeds from Him; so that there can be no failure, and no shipwreck on the shores of time. But since Christ in saving men uses human instruments, they must be "meet" for His use. Like a master-craftsman He uses those which have not only been chosen and fitted for the work on which He employs them, but which *continue* to be fit and to be ready to His hand.

Herein lies the secret of success in our Christian service—success, gauged not by any human measure, but by the Lord Himself. All true success, as we usually understand the word (*i.e.*, spiritual results of our labour in the Lord), is entirely His, for His alone is the power to effect it. But we must not forget that from one point of view success is quite apart from results, and consists in doing the will of our Master from the heart. We cannot too often remind ourselves that we are useless apart from Him, as He has explicitly told us; so that, however good our plans and methods of work may seem to us to be, and however energetically we may carry them out, if they are not dictated and empowered by Him they are spiritually valueless and ineffective.

He will do all His pleasure, and no purpose of His can fail; but if we would be the honoured instruments of His saving power we must be fit for His use. We may rest assured that He will not use an unmeet instrument; and it is seriously possible to become unmeet. To be meet for His use implies entire abandonment to His will. It is not ours to choose what, where, when or how we should serve Him except as He directs our hearts and minds. Our supreme and dominating aim must be the will and the glory of our Lord. This implies, and will surely be accompanied by, spirituality of heart and mind and consecration of life. The faithful servant of Christ who is given up to His Lord's use will endeavour to avoid all that would be likely to displease Him, and will seek to be and to do all that would minister to spirituality of life.

And since only He Himself can keep us in a condition of meetness for His use, it is for us to seek His all-sufficient grace to crucify the flesh and bring us into that captivity to Himself which filled Paul with thanksgiving, and enabled him to "make manifest the savour of His knowledge in every place."

Let us remember, too, that our Master's gracious use is not for Apostles only. He can and does perform miracles of saving grace according to His own will and purpose through the humblest of His servants. The humbler the servant the more meet as an instrument.

Whether we are serving Christ in the foreign mission field or at home, may it be our joy to be meet for His use.

Our Foreign Field.

A Page from the Kilpauk L.Z.A. Dispensary Book.

IN carrying on medical work one meets with a variety of characters and dispositions, and even in the small amount that is carried on in our dispensary there is much of interest. Sometimes a small child will come in and quite cheerfully drink down a dose of castor oil, while a full-grown woman can hardly be persuaded to take a dose of Epsom salts. Some —generally old patients—come along with great assurance, feeling sure they will get medicine that will make them well again. Others come in fear and trembling lest they should be subjected to the use of a knife.

Here are some of the patients I have had during the last two days. First comes a woman with an abscess in her right breast. I have been treating her for several days, and she is almost well, thanks largely, I believe, to the homœopathic medicine she is taking internally.

Next comes a woman who often visits us, and always listens attentively to the Biblewoman's message. She has had a bad pain in her chest, but she says that is better, and now wants medicine for various other pains. I give her what I hope will suit all her maladies.

After her is an old woman with ulcers on one hand and one leg. Some have healed nicely, others are slowly becoming more healthy in appearance, but she looks one of the type whose flesh cannot be expected to heal well, and I shall not be at all surprised if she comes back again later on with a fresh batch. She comes daily and listens to the Gospel talk, and sometimes enters into conversation with the Biblewoman.

The next patient is a little girl, looking very clean and tidy, quite a contrast to most that come. She has fallen into some burning wood, and taken off some skin just under her right eye. Happily the eye is not damaged at all. As usual, some dirty concoction has been spread over it. After being cleaned and dressed for a time or two, it is healing well.

Then a woman comes in with a baby boy of ten months. She says he has been suffering from dysentery for the past month, but as he looks in a very healthy condition, I think she is rather exaggerating the case. However, I mix her up some medicine and give her a little advice, and she goes away content.

The next is a boy of two, whose mother says he has had diarrhœa for the past eighteen months! And she will expect me to cure him with one bottle of medicine! She also gets some common-sense advice on feeding her child, etc. A woman, a girl about four years old, and a baby of six months come next, with the skin disease so common in this country, which originates in lack of cleanliness. A supply of ointment for this is always kept in readiness, and is given out with instructions to keep the body and clothes clean.

After these comes another old woman. I recognise her as having been before, so ask for her card bearing the number allotted to her in my book. "Alas, Amma, a rat has eaten it up!" Consequently I must again make

detailed inquiries into her case. She seems to be afflicted with malaria, and also digestive trouble. The next patient also has malaria and neuralgic pains in her head and neck, and looks very sorry for herself, and no doubt she feels very wretched, but she goes away hopefully.

After her is a little girl of three, in charge of a bigger one, who looks about ten or eleven. She is a very intelligent child, and tells me the symptoms of the younger one, from which, and the appearance of the child, I suspect intestinal worms. The little one's abdomen measured twenty-one inches in circumference. I am hoping she will return, so that I may hear if my treatment was successful.

The next case was by no means an easy one to treat. It required every scrap of patience I possess. A woman came in and showed me a finger, which at the first glance I could see was poisoned. As usual, some filthy stuff had been smeared over, so the first thing to do was to get it clean. The woman was in a state of absolute fright. I picked up my pen to enter her case in my book, and she at once screamed out, " Oh, don't cut it, don't cut it ! " She thought the pen was a lancet. I prepared some hot antiseptic lotion, and bade her put her hand in it. " Is it hot? " she asked. I told her it was, otherwise it would be of no use, but it would not burn her, and to prove what I said, put my own hand into it. But she would not be convinced, and I had to hold her hand in it by main force, while she screamed and struggled, and generally behaved like an infant. When I tried to clean the finger and apply a fomentation, she screamed and clung round me, nearly suffocating me. The next day the whole performance was repeated, and after I had done my best for her she laid down on the little verandah outside and groaned, but as I had done all I could for her I just told her to go home.

Singularly enough, at the same time, another woman with a finger in the same condition came for treatment. She behaved much more sensibly, and I expect her finger will do well, for she will carry out my instructions.

Just as I am clearing up, thinking the morning's work is done, a woman with earache walks in. Along with the treatment she gets a warning to come next time at seven o'clock, or she may find the door locked and the " missie " gone out.

May I tell you of one more patient? This is the most interesting one I have had lately. He is a little boy of nine months. His mother left him in the care of another child while she went out to work, and somehow or other the little one got near to some boiling water and spilled it over his left leg and arm. When she brought him to me some hours had elapsed. The arm is only very slightly injured, and I do not expect it will give any trouble, but the little leg from hip to ankle is rather badly damaged. The child was very good while I attended to him—not a sound came from him, and he seemed quite willing to make friends. I am sure he must have felt far more comfortable when the little limb was encased in some of the lovely cotton wool that kind friends sent me in the last Christmas boxes, and if these generous donors could hear the mother's grateful salaams they would feel well repaid. He is a bonny, healthy-looking baby, so I am hoping the shock he has sustained will not leave any ill-effects on his system.

These cases are very fair samples of the work that is done in our little dispensary. We carry it on, praying that thereby not only physical health, but new life to the soul may be granted to those who come into touch with us and hear the Word of God.

RUTH APPLEBY.

The Winding Road.

IV.—PILGRIMS.

THE road winds long and red—now through an avenue of old trees, where the grey squirrels sport, and the crows hold converse loudly. There is a flutter of green and gold in the sunshine, and a shower of golden leaves falls into the dust of the road. A mile or two further on the red road emerges into a white sandy track between fields that have been reaped. The rice has been removed to the threshing floor, spikes of straw show above the hard baked earth, a flight of white-headed birds is busy gleaning, a herd of mild buffaloes crops the short dry herbage. Farther on, and on, the road winds, and now cactus hedges grow high on either side. There is a lone tree in the wilderness where a white shrine stands. A smoking heap to the right shows where a body has been recently cremated. In another direction are many mounds of earth, where are buried those of a lower caste. On, and on, and still on! Whither? There are pilgrims to-day on the long road—pilgrims young and light-hearted, pilgrims old and sad.

"Whither are you bound, *Amma?*" we ask of one, and she stops to answer. A gleaming brass water-pot is poised on her head, a new basket laden with offerings—rice, cocoanuts, fruit and flowers—is held on her hip with the crook of one arm. A baby is slung in a fold of her crimson *sari*, and hangs sweet and drowsy on her breast. Over yonder, some six miles away, is a temple, she tells us, and the god in that temple, being specially favourable to women, she must take the offerings and worship there. There are hundreds like her forming a long, long train on the red road, and bound on the same errand. Grandmother limps along with her staff, very old and very weary. Her white hair hangs in wisps over her wrinkled face. Life's road has been very long and life's pilgrimage very unsatisfying.

"Where are you going, Big Mother?"

She lifts her bowed head and looks with a tired glance into my face, and then far beyond to the blue horizon. "Who knows! who knows!" she mutters. "In search of peace and forgiveness—but there is no peace and no hope in all the world. Who knows! The house says 'Go' and the grave says 'Come.' Who knows!"

Nasan marches bravely by his mother's side, his bare feet sinking into the warm red dust, his little heart swelling with pride. A new bright coat has been donned this morning, and his first turban is bound in manly fashion round his head. Ashes have been smeared on his forehead, and he is allowed to carry a load of long sugar-cane.

"How much farther must we walk, mother?" asks little laughing Pearl.

"It is a long way yet, child," says mother, laden with water-pots and offerings. "But see, here is one arm free; sit on my hip and I will hold thee."

"Why do we go this long way to the temple, mother?" asks Nasan, now growing tired and unwilling to admit it. "Does God live only in one place?"

"Foolish boy! There are many, many gods—more gods than there are people. Different gods for different castes and people, and different gods for different seasons."

"Is this the season for the far-off god, mother?"

"Yes, child. Is this not Tuesday?"

"What will happen if we do not go, mother?"

"Hush, boy! Do not speak of it. Go we must. How can we bear the *swami's* anger? Who knows what misfortune may fall on thee or thy sister if I do not take thee to make these offerings?"

"But, mother, the big teacher in the Mission School taught me that there is only one God, and He is good. He is everywhere, and we cannot see Him. He made you and me and sister, and all men and birds and animals and fishes. Yes, and the sky, and the big sun, and moon, and stars."

"*Chee, chee!* What foolishness you talk, boy!"

"The big teacher told me God would be angry if we worshipped idols; idols are only made of stone and wood, and know nothing. Are we going to worship one to-day, mother? Will it not make God angry?"

"*Ay-Ay-O!* My son, you make me afraid with thy talk! It is to get the favour of the god that we are going, not to make him angry."

"Nay, nay, mother, you are talking of the stone swami. I mean the one true God."

"*Chee*, Nasan! You are too young to know these things. Do not talk so to thy mother, or some evil may befall thee."

"I am tired, mother. It is a long way, and I care not for the stone swami in the temple."

"There, there! Take a bit of the sugar-cane—it will refresh thee—and let me see if I can find half an anna in my bag to buy thee some sweetmeat."

She hears slowly approaching the knock of a springless ox-cart. She turns with relief and hails the driver.

"Iyah! the children are tired. Will you give them a ride in your cart?"

"How far? And how much will you pay me?"

"To the Villivaukkam temple. I will give you what you ask."

The children are lifted into the open cart, where sit seven or eight other travellers, and placing her pots and basket beside them, she tramps bravely behind the cart as it rolls and rumbles slowly along the dusty highway.

Alas! poor pilgrims! Travelling with a load of sin and offerings on a long vain journey. A red road that leads but to a village temple and a stone image. Alas! poor pilgrims! returning at sunset, footsore and weary, with your sin uncleansed, and your hunger unsatisfied. And we who stand and watch feel helpless and hopeless. How can we, just one or two, stay that hurrying throng? How, save by the compelling force of prayer? God give us strength and faith to pray!

WINIFRED BOOTH.

The Beggar's Snake.

WHEN visiting our school in Koluttur I saw a man begging. In the crook of his right arm he carried a beggar's bowl, and in his right hand he had something with which he struck the bowl, keeping time with the ditty he was singing. His left hand grasped a snake by the tail. The snake was about five feet long, and it curled its body so that its head was just off the ground. The snake was ceaseless in its movements, searching all round for something in the way of prey, its tongue darting in and out the whole time with lightning rapidity. It made no attempt to attack the beggar. Everyone else gave it a wide berth, myself included. As the man swung the snake to and fro, its writhing, sinuous, yellow body looked very repulsive. Doubtless, as is usual in these instances, the poison fangs had been extracted.

E. A. BOOTH.

On the Banks of the Cauvery.

ALONG this Ganges of the South one sees many strange sights—some with religious significance, and some merely connected with simple country life. During March and April the river, though broad, is very shallow in parts. Many of the villagers have their daily work on the other side of the water, so every morning and evening a constant stream of men, women and children may be seen fording the river. In some places the water will be so deep as to cover their shoulders, so, before entering it, every one strips, except for a tiny shred of raiment, ties the remainder in a bundle and carries it on his head; a child will soon lose his footing, so takes to swimming, while his mother, already burdened with the force of the water and the bundle on her head, clutches hold of the child's hair, arm or any part most convenient to prevent him drifting too far from her side.

Where the river is too deep to be forded, one may cross in a ferry-boat for a farthing each. These are curious little bamboo contrivances, like flat round baskets, varying from six to ten feet in diameter; they are covered outside with thick buffalo hide, so are fairly impervious to water. They are guided across by a man with a long bamboo, which he uses as a punting pole. As soon as the boat is started, it begins spinning round and round at a great rate, and retains this peculiar circular motion all the way across, which rather detracts from the pleasure of the trip. (*See the picture on the cover.*)

The waters of the Cauvery are used for many purposes. Perhaps the most important is that of irrigation. Government has used the services of some of its finest engineers to conserve these waters, which in some months of the year rush in a great surging torrent across the peninsula. As the water flows through the Province of Mysore, great quatities of it are held up in reservoirs, and are let out again as required in various directions. In the Namakal Taluk, wherever there is a steep gradient in the river-bed, a broad channel has been constructed to divert some of the water, as far as the level will allow, from the mother stream; sometimes the gradual slope of the banks will allow of these canals being carried a long way from the Cauvery itself. All the fields lying between the river and the canal will be exceedingly fertile; in this way many acres of dry barren land have been reclaimed.

The Cauvery is also the common bathing-place of the people, and the laundry, where all castes and classes wash their linen; it also provides water for cooking, drinking, and all household purposes; in fact, it is the only water supply of the neighbourhood. I sometimes go down and sit on the banks in the evening and watch the people at their ablutions. It comforts me to remember that there is a filter in the tent, and that the river flows fast, so I shall not have to drink the water in which these people have bathed. It is best to try to forget that there are thousands of other bathers higher up the stream.

All along the sandy banks one sees feathers and other signs of fowls sacrificed to the sacred river; here and there are handfuls of red chillies, pieces of saffron and other condiments; broken earthen pots and smoky three-stone fireplaces are everywhere, showing that rice has been boiled and offered up to the river god. Toward sunset every evening the devout Hindus of the neighbourhood go down to the river, immerse themselves in the water, wash their clothes, mutter certain incantations, and then, just as the sun sinks below the horizon, raise their heads and hands in adoration. They can then

An Unconscious Little Missionary

go home and sleep peacefully, feeling that they have fulfilled their duty and have the benediction of their swami.

Thank God there are those living, even on the banks of the Cauvery, who are seeing the uselessness and foolishness of this worship, and are stretching out hands toward us, saying, "Come over and help us." They are very ignorant, and do not realise that they will find true satisfaction only in Christ; many of them know little of Him beyond His Name; but their hearts are longing for something more than they possess, and they believe that we can give it to them. We are convinced that God is calling us to work amongst these people, and we are waiting upon Him in prayer that He will give us definite leading in the matter, will open up a way for these people to come under the sound of the Gospel regularly, and bring those appointed unto eternal life into the light and knowledge of His salvation.

Camp, 1923. O. M. MORLING.

A Song in the Night.

THE sudden darkness of an Indian night had fallen. One by one the flickering oil lamps gleamed from the mud-and-thatch homes in the village. The rice-fields glistened with the moisture of recent heavy rain, and in the water standing beneath the rustling rice the frogs held revels. One older and bolder than the rest commenced with a bass solo. A friend near by was eager to express his approval. Then frog voices, young and old, deep and shrill, took up the chorus of joy, which was to continue all night. A sudden scream and shriek marred the unison, as one of the singers was caught and swallowed by a snake. It but tended to make the chorus louder and more agitated.

It was "Karthekai," the festival of lights and fireworks. Little glimmering oil lamps were lit and placed in rows or in groups before each Indian home, and there were small explosions of fireworks in all directions. Little Kuppan had lit all his fireworks and gone across the field to see those of his friends. It was now too dark to fly his kite or to play at marbles, and he turned homewards to the little hut with the row of twinkling lights and his meal of hot rice. His young legs were tired and his eyes were sleepy as he dragged himself along the muddy road, and so he sat himself down on the bank where the road slopes down to the field, and, looking up at the quiet, watching stars, he began to sing. Strange that there, in the midst of the lights and the fireworks of a heathen festival, the song that sprang to his lips was a Christian hymn! He had learned it in our school, in the village over the bridge, and it was the song he liked best of all. Clear and shrill the young voice rose on the night air, above the croak of frogs and the noise of fireworks—"Jesus is merciful, Jesus will save." Once, twice, three times, and again he sang it with all his heart, not knowing, not caring, who was there to hear.

"Kuppan, Kuppan! Oh, what a bad boy! All this long time I have been searching for you. Who knows what snake will bite you or what devil will catch you? Come home at once!" called his mother's voice in the darkness. The song ceased, and Kuppan ran home at the call, but in the heart of someone who heard it over a wall there was left a golden chain of thought.

Only a little heathen boy singing a hymn in the night. Only a child's heart turning from idols to the true and living God! There are hundreds of these little ones learning the lesson in our schools every day, and carrying it

home to their heathen parents. Only a little song in the night, and who can say how many others heard and pondered it besides the anxious mother and the one who writes this? In the dense darkness of heathenism God is using the little singers as His messengers. And so to friends across the sea, who are helping to put the song in the mouths of the children, let me pass this little picture on as a message of hope and joy. WINIFRED BOOTH.

"Go Away!"

ONE meets with various experiences in visiting from house to house, but it is not often we are plainly told to go away. Sometimes the women are busy, and if they are not very interested they have no hesitation in bluntly saying, "We have work to do; we cannot listen to-day." Sometimes they will listen for a short time, and then get up and say they must go to the bazaar, or some such trivial thing. We know it is usually a mere excuse, but it is done in a friendly fashion, and not infrequently a little persuasion will induce them to sit down again, and we try to show them that God's message is personal and individual.

A short time since I was visiting with a Biblewoman in the Lascar Lines—long rows of houses where Government servants are quartered. For a number of years we have had permission to visit here, and some of the people receive us readily. On this particular afternoon we had visited several houses and talked with the women, and the lengthening shadows warned us that the afternoon was fast fading away, when we saw a little group of women sitting in their courtyard. Some of them were sewing, and they looked a promising audience, so we greeted them and asked if we might sit down and talk with them. They said they would be glad for us to do so. Accordingly we sat down beside them, and, after a few common-place remarks, I took out a Gospel from my bag, saying I would read them a story from the Book God had given us. As soon as they knew we were going to talk about Jesus Christ, their attitude changed. An old woman, who seemed to be the mother —or mother-in-law—of the others, said, "You have one swami and we have another, and we don't want to hear about yours." She admitted that one God created all things, but when we went on to say that He had appointed to men only one Way of salvation, she turned a deaf ear to us, and would only say, "Go away, ma; go away." We warned her that she would finally have to stand before Him of Whom she now declined to hear, but the only reply was, "Go away, ma, go away." We could but pass on, our hearts filled with a great pity and prayer for the Holy Spirit to illumine the darkness.

Close by in a tiny courtyard sat a woman, quite blind, her face pitted by smallpox. She did not appear very old, probably between thirty and forty, but the terrible disease which had attacked her some years before had taken away her eyesight. She looked a pitiful object, sitting there in perpetual night, with apparently but little earthly comfort. Several young people were with her, and they stopped their play and listened attentively while the Biblewoman told them the beauiful old story of the widow of Nain. When she had finished, I turned to the poor blind one and asked her if she had any desire towards this wonderful Jesus. "I pray to Him day and night," she replied. I talked a little with her, endeavouring to find out whether she had any real experience of Divine things, but could not elicit any very clear testimony. But He Who reads the secrets of all hearts knows whether there be any true desire in her heart towards Him, and "He will not quench the smoking flax,

or break the bruised reed." So we spoke of the day that is coming when all who love the Lord Jesus will see Him in all His glory, and the sightless eyes will be left behind for ever. She listened eagerly to all that was said, and we hope and pray that true spiritual sight may be hers.

After being told to "Go away!" from one house, it was cheering to meet with such a willing reception in the next, and if this poor blind woman has in truth a love for the Lord Jesus, she needs less pity than the one so blind to her soul's need that she had no desire to hear of the Remedy.

April 19th, 1923. RUTH APPLEBY.

Vepery Watch-Night Service.

ON the night of December 31st a watch-night meeting was held at Vepery. By 10.30 p.m. a large number of friends had gathered in the chapel, and we opened the meeting with prayer, followed by a lyric, which was heartily rendered by the Semmen Street Bajana. The writer, who had been asked to preside at the meeting, read short passages of Scripture from the Old and New Testaments.

After the singing of a hymn three of our Tamil preachers—Gnanathigam, Danaraj, and Ponniah—gave Gospel addresses. Some of our Tamil brethren find it very difficult to confine their message to a definite time limit, and on this occasion, although I had taken the precaution of previously requesting them to complete their remarks within fifteen minutes each, as we had a long programme, it was necessary for me to pull the coat of one brother before he left off! I did not understand all that was said, but, as far as my Tamil carried me, I believe the addresses were suitable to the occasion.

We then had a short prayer, and as by that time the Old Year had passed away, the Bajana followed with a special New Year's lyric. At this juncture the Chairman was expected to give an address. He felt it an honour conferred upon him to be asked to take the chair at such a meeting so early in his Tamil career, and also, as this was the first occasion on which he had given a public address in the vernacular, he felt the ground a little strange at first. It was good to look round upon our Indian brothers and sisters in Christ (there was no other white person in the building), and one had to thank God for His grace and guidance in bringing us together, and placing us to work together in this part of His great vineyard.

If you friends in the Homeland had heard me when I addressed the people as "dear friends," I am afraid you would have considered my manner indicative of an early breakdown; but the atmosphere of Christian "fellowship in the Gospel," which pervaded the gathering, very speedily dispelled all feelings of embarrassment, and I was enabled to speak for some fifteen minutes, the subject being the Christian's race (Heb. xii. 1).

The meeting was closed with the Benediction, and I believe it was generally felt that the blessing of God had rested upon us throughout. Afterwards a large caldron of hot coffee was brought in, and we each refreshed ourselves before dispersing to our homes. This we did at about 12.45 a.m.

January, 1923. D. A. THROWER.

We regret that the above article has had to be held over so long; but it is not only interestingly reminiscent: it will prepare our minds to think of our Indian brethren in anticipation of December 31st, 1923, although it seems rather distant just now.—ED.

Our Home Churches.

Prayer Subjects for August, 1923.

Week Beginning—

SUNDAY, 5TH.—Let us pray for blessing on the Kilpauk Dispensary work done by Miss Appleby, and for her Zenana work, that doors and hearts hitherto shut may be opened.

SUNDAY, 12TH.— Pray for Perumal Peter's restoration (as last month), and for little Kuppan.

SUNDAY, 19TH.—For the mother of Paliyam and the parents of Annapurani (see page 101 of last month's HERALD).

SUNDAY, 26TH.—Pray for the "Big Mother;" for Nasan, Pearl, and their mother, that they may be set on pilgrimage to the Eternal City.

Our Study Circle.

QUESTIONS on last month's HERALD:—**1.** How long has the S.B.M. been working in Sembiyam, and which field is it in? **2.** PICTURE the Satanic forces operating against our work in Sembiyam. **3.** HAVE you thought much of Perumal Peter and prayed for him? **4.** WHAT account can you give of Annapurani and Paliyam, the two converts baptized in April? **5.** How are Racialism and Nationalism making missionary work so difficult? **6.** PICTURE the wayside preaching in Chintadripet (Madras), and pray that the seed sown may be "found after many days." **7.** WHAT example do you find of the effect of caste and selfish human nature?

Meeting.

Eastern District Meeting.—A very happy meeting was held on Tuesday, June 5th, at Gurney Road, Stratford. Pastor W. S. Baker presided, and after Mr. W. A. Kimber had addressed the meeting, our Missionary, Mr. J. M. Brand, told of the work of the Mission in India, with special reference to the work on the Kolli Hills. He emphasised the difficulties arising from the low mentality of the people, necessitating the frequent reiteration of the simplest statements before they are understood. To show how deeply seated is their fear of their gods and their belief in their power, he referred to an amusing story current on the Hills to-day of how some years ago two white men, in order to better survey the surrounding country, wished to climb to a higher altitude. Their guide was filled with terror, for it meant passing close by the temple of a dreaded goddess, and he refused to go a step further, and tried to dissuade the white men from going. They went in spite of his entreaties, but only one of them returned. One day, not long ago, an Indian was telling Mr. Brand this story, and he pictured the expression of surprise on the Indian's face when he told him that Mr. Morling was one of those white men and he was the other. Mr. Brand's description of the persecution and boycott of the converts on the Hills, and their stedfastness in trial, showed the strength of the enemy and the power of the Saviour to keep. Mrs. Brand earnestly pleaded with the friends to be constant in prayer for them and the dear people among whom they were privileged to labour.—An interesting event was the distribution of prizes to the scholars, who had written essays on the life of Dr. Livingstone. This idea arose out of the statement made by Mr. Kimber when he interviewed the Mission Council, that he first became interested in missionaries through having to write an essay on Livingstone. The East

Contributors, Please Note

London Auxiliary arranged for a Lantern Lecture to be given at the children's week-night services connected with the several Churches, and these meetings were well attended. The Auxiliary was pleased to receive essays from twenty-eight scholars, proving that many had taken a thoughtful interest in the subject, and twelve of them were awarded prizes, which they now received from the hands of Mrs. Brand. The prizes were all missionary books specially written for young people.

M. W. REED.

Announcements.

THE ANNUAL MEETING.—PRELIMINARY NOTICE.—It will be noticed that the Annual Meetings will be held on TUESDAY, OCTOBER 23rd, 1923. Our friends will kindly note and reserve the date. Full particulars will be announced in our September issue.

* * * * * *

Ladies' Zenana Auxiliary.—*Preliminary Notice.*—MISS BETTS' FAREWELL MEETING will (D.V.) be held at Chadwell Street, Clerkenwell, on September 25th, at 3.30 p.m. This meeting will be open only to ladies. Tea at 5.15, open to all. Evening Meeting, open to all, at 6.30.

* * * * * *

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.

* * * * * *

Livingstone College.—June 13th was Commemoration Day, and a large number gathered in the grounds. The chair was taken by Sir Leonard Rogers, C.I.E., F.R.S., and short statements were made by the Principal, Dr. Tom Jays, from which it appeared that if the number of students were greater the Institution would be self-supporting. As it is, about £500 is needed before the end of the current financial year. Sir Leonard Rogers, " to whom the world owes so much for his wonderful discoveries in the treatment of dysentery, cholera, kala-azar, and leprosy," said he felt the work of Livingstone College is more needed than ever at the present time, owing to the fact of the shortage of medical men and women working in the Mission Field. Mr. J. M. Brand, our Kolli Hill Missionary, an old student of the College, " gave eloquent testimony to the benefit of the training he had received sixteen years ago."

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—How have you all been getting on with your work and savings for the Christmas Boxes which are to go to India next month? I haven't said anything about it since last April, but I hope the work has been going on all the time. I'm thinking of the boys, who have only one coat, which has to last a whole year, and I am hoping that we shall be able to do better than that this year. You see that I say " we," as if I were doing some of the work, or wanted to claim a share in it. Well, I regard you as my proxies; so I am hoping that you won't let me down.

I don't think I have ever told you about my leper friend. He was a Canadian missionary, whom I met in India, and with whom I lived in the same bungalow just before I left India in January, 1900. Although it is so many years ago, I remember him well as a fine, strong, cheerful, lovable man, who helped me in my preparations for departure. The cause of his contracting leprosy was this : Leper work was being carried on at his mission station, and in pulling down some leper building or outhouse a splinter ran into his finger, of which he took no notice. This was about four years after in the summer of 1904; his health broke down, and he was ordered home. Arriving in England on his way to Canada, he made the terrible discovery that his ill-health was due to leprosy, and he underwent special treatment for seven months in the Hospital for Tropical Diseases in London. That was a very dark time with him, and he cried, " If it be possible, let this cup pass from me," but, as he says in one of his letters to a friend, " I could not say with a very good grace, ' Nevertheless, not my will, but Thine be done.' The cross seemed too great for me to carry." I did not see him or have any communication with him, for I only heard of his condition just after he had left the hospital for Canada uncured.

He settled down on a farm with his wife and family, but living quite apart from them, and laboured in the fields. At the same time he treated himself with baths and diet, confidently hoping to effect a cure. But all was of no avail, and he was doomed to disappointment.

In 1910 his wife died, and he then went into a hospital. This is what he then dictated : " I want to tell you that I am not murmuring or repining about my lot, nor do I feel gloomy or sad. . . . My wife has been called away, and I have had to leave my home and children; I am nearly blind, I have lost my voice, and I suffer considerable pain. Nevertheless I am joyful, and I am full of hope. . . . And often I am led to exclaim : How shall I thank the Lord for all His benefits? ' Oh that men would taste and see that the Lord is good ! ' ' Blessed is the man that trusteth in Him.' " Referring to the time in the London Hospital, when the cross seemed too heavy for him to bear, he said, " The longer I have carried it the lighter it has become."

In October, 1913, he wrote : " My fellowship with the Father and with the Son has been so sweet and strong and abiding that I think I could have lived out my life alone. I could die anywhere alone and not feel lonely, for I am always conscious of God's presence. My body is slowly dissolving, but my soul is growing stronger, and God is more real to me now than when I had health and strength. My appetite keeps pretty good, and I am still able to walk about a little. I have not lost any of my fingers or toes, as you may have heard. With some difficulty I can button my own clothes, and I trust I shall be able to do so for some time yet."

About three months later he dictated : " I am blind, and my hand is so paralysed that I cannot guide a pen." He lingered after this about two years and four months, and died on April 29th, 1916, at the age of fifty-eight.

Don't you think he ranks with some of the great missionary heroes we read about?

Your affectionate UNCLE JOHN.

LIST OF SUBSCRIPTIONS, &c.,

Received from June 10th to July 7th, 1923.

General Fund.

	£	s.	d.
Hartley Wintney, Prayer Meeting ...	1	0	0
Mrs. March	1	5	0
Clapham Junction, Providence S.S. ...		16	0
St. John's Wood ...	10	10	0
Miss Snudden		1	0
Bierton	3	3	0
Berkhamsted, Beulah, Miss Wood	1	13	6
Miss Mulace		9	0
Mr. Wood		2	0
Miss L. Sills		10	6
Stratford, Gurney Rd., Hitherto the Lord hath helped		5	0
Leyton, Birthday Thankoffering, May 14		2	6
Wandsworth, West Hill	3	15	6
P.P.C.		3	6
Chelmondiston, Mrs. Cordle	1	0	0
Mr. & Mrs. Cotton		10	0
Mr. S. Cordle	1	0	0
Aldringham, Mr. J. H. Barker...		15	0
Leicester, Miss H. ...		10	0
Kilburn, Ebenezer	4	10	6
Palm Leaves		1	3
S.S. Birthday Box	1	15	0
Guildford, O.B.C. ...	11	0	0
Do., Hymn Sheets		7	0
Gt. Gransden	1	5	3
Envelopes		4	6
Boxes	6	19	7
S.S.			9½
Y.M.B. Class	1	13	4½
Ipswich, Bethesda, Mrs. S. Markham		10	0
Reports		9	2
Wandsworth Common, Chatham Road, Sewing Class ...	1	6	6
Leyton Goldsmith Rd., Box	2	10	3
Walthamstow, S.S.	1	13	10½
St. Albans, Bethel...	3	16	0
Greenwich, Devonshire Rd. ...	6	18	4
P.P.C. & Palm ...		10	11
Tadworth, Bethel ...	3	15	3
Mr. H. T. Wapling		4	9
Mr. H. J. Brand...	1	0	0
S.S.	2	11	4
Boxes	2	8	3¾
Staines, S.S.	1	6	0
Brentford, Miss A. Fincham		13	9½
Croydon, Salem S.S.		3	0
Cranleigh	1	0	0
Comradeship of China		3	0
North Finchley, S.S.		1	2	6
Stratford, Gurney Rd., Branch Annual Meeting		2	0	3½
S.S.			3	7½
Women's Bible Class		9	9
Mr. Good (box) ...		10	5
Haworth, Hall Green	12	3	11
Tea Profit	2	14	4
P.P.C.		1	6
Boxes	5	19	0
Ladies' Sewing Class	20	0	0
Hounslow, S.S.	2	15	1¼
Ditto		8	0
Croydon, Derby Rd., Bible Class	1	7	8½
Mrs. Durden (box)		12	2½
Mr. H. G. Dann ...	1	0	1
Leicester, Providence, Sewing Class	15	3	0
S.Sch.	1	11	6
Mr. G. Underwood		10	0
PERSONAL—			
Mrs. J. Watts	2	0	0
L.P.	1	0	0
Mr. Thos. Benstead		5	0
E.S.K.	1	1	0
Do., Kolli Hills ...	1	1	0
Interested Friends at Harlington (Extension Namakal)	1	0	0
G.E.H., Scripture & Tracts		10	0
Birthday Thank-offering		2	0
Anon.		5	0
Miss S. Hart		10	0
W.D., Ramsgate	1	0	0
MISCELLANEOUS—			
East London Aux. District Mtg. ...	5	14	0
Do., P.P.C.		1	6
2½ per cent. Con. Stock, £451 7s. 5d.	2	16	5
Ditto, £39 1s. 11d.		4	10
	£175	10	10

Pension Fund.

	£	s.	d.
2½ per cent. Stock, £1,067 14s. 5d.	6	13	5

Herald Fund.

Haworth, Hall Green		8	0
Woolwich, Enon ...		2	0
Watford, Tabernacle...		13	6
Berkhamsted, Beulah		10	0
Wood Green, Dovecote		3	0
Walthamstow, Mrs. Booth		3	0
Crowfield	1	11	0
Cransford		6	0
Gt. Gransden		4	0
Ipswich, Bethesda ...	2	3	0
Walworth, Victory Place S.S.		6	6
Newton Toney, Mrs. Handley		1	6
Ilford, Ebenezer		7	6
Bexley Heath		9	0
North Finchley,		3	6
Fulham, Ebenezer		11	0
PERSONAL—			
Streatham ...		1	6
Mr. Newman Watts		10	0
	£8	14	0

Ladies' Zenana Auxiliary.

Money received from June 9 to July 6, 1923.			
West Ham, Women's Meeting		15	0
Lynton Rd., Y.L.B.C. for B.W. Salary	3	6	8
Walthamstow, Y.W.B.C.		8	9
Croydon, Salem (box)		9	6
Watford, Y.W.B.C., Collection	1	15	0
Bedmond, Bethesda, B.C.		17	0
G.E.H.		10	0
Lewisham, Gift Week	1	10	7
Chelmsford. Gift Week	1	12	6
	£11	5	0

Notices.

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

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, AND FOR 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.

The October Herald will be a special Camp Number, enlarged to 24 pages.

Vol XXII. *New Series, No. 201.* **September, 1923**

The Strict Baptist Mission HERALD.

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



A Group at the S.B.M. Camp, Guildford, August, 1923.

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, 1923, 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, 1923, 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 23rd, 1923.

* * * * * *

THE ANNUAL GENERAL MEETING

OF THE MEMBERS OF THE INCORPORATED ASSOCIATION OF THE STRICT BAPTIST MISSION will be held at

DEVONSHIRE HOUSE (The Friends' Meeting House), Bishopsgate Street, opposite Liverpool Street Station, at

2 p.m., on TUESDAY, OCTOBER 23rd, 1923.

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

LADIES' ZENANA AUXILIARY.

FAREWELL MEETING TO

MISS E. M. BETTS

WILL BE HELD (D.V.) AT

Mount Zion Chapel, Chadwell Street, E.C.,

ON

Tuesday, September 25th, 1923.

AFTERNOON Ladies' Meeting at 3.45 p.m.

Presided over by Mrs. SILVESTER.

Addresses by

Miss E. M. BETTS & Mrs. J. M. BRAND (Kolli Hills).

Introduction of L.Z.A. Missionary-Elect:
Miss E. C. PUTNAM.

TEA (Open to all) 5.30 p.m.

At Mount Zion Sunday School, White Lion Street, N.

EVENING Public Meeting at 7 p.m.

Chairman: Mr. J. B. COLLIN.

Address on Women's Work in India by Missionary
J. M. BRAND (Kolli Hills).

Valedictory Address by Pastor C. A. GUY (Norwich).

Valedictory Prayer by Pastor W. CHISNALL.

Closing Address by Pastor R. ROBINSON (Chadwell Street).

COLLECTIONS FOR THE L. Z. A.

The Strict Baptist Mission HERALD.

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

VOL. XXII.] SEPTEMBER, 1923. [*New Series*, No. 201.

CURRENT NOTES.

THE Camp at Guildford was very enjoyable and profitably successful, and the Mission owes much to each and all who were responsible for the well-devised arrangements and the carrying of them out. Several friends came down for a day or two, and all, whether young or otherwise, seemed to be thoroughly interested, and it is evident that the Camp as an annual institution has come to stay.

* * * * * *

It will be seen in the advertisement of the S.B.M. Association Meeting that the Annual Meeting will this year be held at Devonshire House, Bishopsgate Street. This has been rendered expedient, if not necessary, because the accommodation so kindly afforded hitherto by our Churches has proved, on one or two occasions, to be barely sufficient. It was therefore thought desirable by the Committee to hire a hall which would afford ample space. We trust our friends may come in such numbers to this central meeting-place as to fill it.

* * * * * *

The attention of all our friends who are contributing to the Christmas Boxes is drawn to the Notice appearing on another page that September 25th is the last day for receiving parcels. We trust this may not be overlooked, as we should be very sorry if any parcels were sent too late to be forwarded to India. We are hoping that there will be an even larger number of boxes than last year.

* * * * * *

It will be seen with great satisfaction this month that the new buildings on the Kolli Hills—the Dispensary, the Chapel and the Industrial School—are now finished and ready for use. We rejoice with those who are most nearly concerned.

Our Foreign Field.

The News of the Month.

NAMAKAL FIELD.—Last Thursday, July 5th, amidst much flag-flying and speech-making—also with much earnest prayer and high hope—we opened our new Sendamangalam Day School.

Miss Watts, who was brought down here a fortnight ago in a heavy bout of fever, has made good recovery.

We returned to headquarters from our stay at the Kolli Hill Forest Rest-house in the second week of June. The time spent there, though busy, was refreshing. Several times we had the pleasure of seeing Mr. and Mrs. Watts and Mr. Thrower.

Mr. Thrower stayed last week for a day in Sendamangalam while on his way from the Kollis to Madras. We spent a few hours in Namakal, enjoyed a wonderful view of our New Extension from the top of the Namakal Fort, and talked over plans for the future.

Preacher Dawson, who for several years has been stationed in Erumaipatti, is now transferred to Namakal, where we hope new and fruitful ground will be opened up.

During the past month we have been cheered by the visits of many inquirers. Four lads, who have now gone to the Government Training School for Elementary Teachers, came one day and asked for baptism. A young man of Tuttikulam, who for long has bitterly opposed God's work, has asked to be allowed to join us. Last night we were speaking to a well-to-do caste man, who, though a true Christian, yet fails to come out. These and many others need our prayers.

Three weeks ago we went again into camp in our New Extension. Starting at 8 a.m. by pony jutka, we arrived in camp about 5.30 p.m., thoroughly tired by a most trying journey. For the first time in my experience two of the tents were pitched before our arrival, for which help we were profoundly grateful.

Again we found ourselves under the far-reaching branches and ample shade of a giant banyan. We had chosen for our encampment Olaipalayam, the village of the Palmyra Leaf, two hours' travel from the nearest road.

We were entire strangers at the Palmyra Leaf, but Mrs. Morling's medical work soon brought us many friends. Every day little crowds of patients came for treatment, and at times their insistent attentions became somewhat embarrassing.

Good work was done also with the pictures. In the short time we spent on that side four evenings were devoted to lantern lectures, and these formed an excellent introduction wherever we went. In order to show the slides at Nadandai (see map), where Colporteur Santhosham is stationed, we stayed in the Board School building there on our way back to headquarters.

Our tent service on the Sunday noon was very encouraging. An address

on blind Bartimeus was delivered specially to a number of inquirers, who had gathered from various villages. In the west one enters into a new land, a most genial atmosphere.

10*th July*, 1923. D. MORLING.

KOLLI HILLS.—Buildings.—The building of the new dispensary, the chapel, and the industrial school is now completed. These three buildings make a very substantial addition to the Mission settlement in Valavanthi. The dispensary is a stone-walled building with tiled floors, containing three rooms—one for general dispensary work, one for in-patients, and the other for store-room. It was delightful to move from the dark, thatched and mud-walled hut that had previously been the dispensary into the light and airy new building.

The Chapel also is a well-built stone edifice, neatly tiled down the centre. The only furniture is a short bench and table for the preacher; the congregation sit on long mats spread down either side of the building. All the inhabitants of the Mission settlement, about twenty-six persons, gather each morning at seven o'clock in the chapel for Bible reading and prayer. This is a most helpful service of worship before beginning the day's work.

Industrial School.—This is a wooden frame building with corrugated iron roof and walls. Hill-men are instructed in tree felling and sawing, and others are carpentry apprentices. All the woodwork and furniture used in Mission buildings are made now in this school.

Camping.—Being relieved from the supervision of the building work, we have been able to turn our attention more to camping. Two short camps have already been made to Moolakanni and Puliyampetti. Morning and evening evangelistic work in the villages, and spiritual intercourse with the workers in these lonely stations occupy our time on camp.

Visitors.—We have had the pleasure of entertaining Mr. and Mrs. Morling and Mr. Thrower for short periods during their holiday rest from the heat of the plains. It has been a joy to talk over the Lord's mercies experienced in the various fields and at home.

20*th June*, 1923. L. WATTS.

The Winding Road.

V.—A FRIEND OF THE ROAD.

CHINAMMAL keeps a bazaar of sundries at the foot of the portia tree by the roadside. She sits on a stone with a plank of wood supported on bricks before her, on which is arranged with much taste and forethought her stock in trade. A plaited palm leaf propped by a pole affords all the shelter she needs from the broiling sun, when its hot rays shoot under her roof of green. She loves the old portia tree with its gnarled brown trunk, where the big ants climb in columns. The rustle of its soft green leaves is music in her ears. She gathers the big yellow blossoms as they fall, and arranges them around her stall with a muttered incantation, for are they not sacred flowers? Best of all, she loves the old dusty road. She has learned many things sitting there and watching the tide of life sweep by.

When she was a child her mother kept a bazaar on this very spot, and little Chinammal had tumbled in the dust and poured it softly through her baby fingers. She had made mud pies there, and kissed the portia flowers and

worn them in her ears. Later she had helped her mother bake her cakes in the grey mornings, and carried them out to the roadside before sunrise. Then she had married Kuruppan, of the brick-kiln, and as the years went by her mother's stall had been bequeathed to her.

Chinammal had had seven brothers, who died in infancy; the gods had been angry, so her mother told her. Their wrath having spared Chinammal, she had built a shrine a furlong away, and set therein seven upright bricks, in memory of her seven brothers. There seven swamis had taken up their abode, whom Chinammal is careful to propitiate each morning and evening, and so life is safe and happy and eventful as she sits beside the old road.

Chinammal having a resourceful mind, her bazaar provides for many needs. Bunches of plantains are suspended inside her palm-leaf screen; cakes, brown and greasy, give forth an appetising odour. Little heaps of bringals, chillies, onions, radishes, and salt fish are neatly set out for the housewife's curry. Lumps of brown vellum (unrefined sugar), chunks of cocoanut, little portions of parched peas, and a bottle of sugar-candy are provided for the children's delight. A bundle of crude cigars tied together with fibre, lucifer matches laid in a row, and even tin pots of coffee, very black and very sweet, are available for the cart drivers on their way to the town in the early mornings.

She has considerable conversational powers of a sort, and her quick wit and ready repartee stand her in good stead in her business. Hers is a large outlook, for the road is her world and the people of the road her friends.

There are sounds of an approaching funeral—the steady beat of drums, the wail of the conch shell, the reiterated cries of "Govintha, Govintha!" Chinammal cranes her neck to look.

Alas! it must be the old rich chetty who has died, and he has no son! Another look, and "Yes, yes!" she soliloquises, "it must be he, for they are spreading cloths on the road for the bearers to walk on, and there are palm leaves being carried before and behind the bier, and they are holding an umbrella over him. There are many garlands, too, hanging around the bier. Yes, yes, it is the old chetty."

She takes a portia flower and waves it around her commodities with a whispered *munthrum* as the funeral passes, lest the shadow of a follower should defile or bring misfortune to her trade.

A mendicant, with shaven head and gleaming sect marks, walks along the road. A begging bowl is held in the crook of his left arm, which he strikes with a string of beads with the same hand. His right hand firmly grasps the tail of a six-foot snake, held high. The serpent writhes and shoots its head in all directions, and a black tongue darts in and out of its mouth with lightning rapidity. He lingers by Chinammal's stall, clipping his beads more loudly and singing in a monotone. She quickly flings a copper, which clinks into his bowl. "Go and come, Appah," she calls cheerfully, "thou hast a long journey before sunset."

A boy, crying lustily and followed by an angry man holding a switch, come by.

"What is it, Iyah?" she inquires.

"He should have gone at seven o'clock to graze the buffaloes, and now it is nine o'clock," replies the angry one.

"Send him to the Mission School over there," she advises, indicating the direction with her hand. "They say it is a good school. They will teach him to read and write and keep accounts."

"What fool's talk is this, Amma? Will accounts and reading fill his stomach with food?"

"May be not, but so they say," she guardedly replies; and then her motherly heart relents at the sight of the boy's tears. "Here, Thumby, here's a lump of vellum; do not cry," she says.

The sun is over the top of the portia tree, and for a brief space of time the road is quiet. "Hoot, hoot, hoot!" a woodpecker calls persistently from the top branch. A woman walks down the road hugging a book. Chinammal's quick eye notes something unusual.

"What, Amma? What's the news?" she calls.

The woman readily comes at her call, and seats herself by the roadside.

"Salaam, Amma," she says, "how is business to-day?"

"There is no business," says Chinammal. "What business do *I* do? But here, take a little betel and nut; it is a hot day."

"Amma," says the other earnestly, "I want to talk to you on an important matter, about a great sickness that we are all suffering from."

"*Ay O!* what is it?" cries Chinammal in alarm. "Has it come then?" *It* being the safest term to use for the dread epidemic of cholera.

"No, no, Amma! This is a disease of the soul which is called Sin. Do you know what Sin is?"

"Who would not know when there are so many bad people around us? There's that man Valu been stealing bricks, and he has gone to prison for three months. There is Rajoo, who tried to kill somebody, and the police took him away. *And* the lies, *and* the quarrelling, *and* the cheating! Ah bah! it is a bad world!"

"Amma, have *you* no sin in your heart?" asks the quiet voice.

"What sin have *I* got?" she cries bridling. "Don't talk like that, Amma. Here am I from sunrise to sunset just sitting quietly here and doing my business. Before I begin and after I finish I make an offering to the seven gods over there. What have *I* to fear?"

"Oh, Amma! the seven gods cannot help you, nor can seventy. There is only one God, Who made you and all the world, and *He* says we are all sinners. Listen, I will tell you all about it."

Laying an arresting hand on the other's arm, she tells her simply the sad story of the fall of man. Chinammal shakes her head sadly, and makes little regretful exclamations as she listens.

"Who then is safe in this world?" she asks.

It is another opening which the Biblewoman eagerly grasps. Under the old portia tree the sweet and solemn story of the Saviour at Calvary is told. There is silence as she ceases to speak. A customer is waiting for onions and another for betel.

"Think about what I have been telling you, Amma," says the messenger, rising. "I must go into the village."

"Yes, go, Amma. Come again and tell me more when you are passing this way. You tell some wonderful things."

The sun has dipped behind the trees, the twilight is turning to darkness, as Chinammal gathers her wares into a basket and shoulders her plank. She pauses at the shrine of seven gods to make her evening offering. To-day for the first time the shrine seems empty save for seven bricks.

"She says there is only one God and one Saviour," she says to herself, looking up into the starry heavens. "I wonder if it is true."

WINIFRED BOOTH.

The New Challenge.

FOR two hours we have been struggling through heavy sand, climbing warily over slippery rocks and pushing our way between high cactus hedges; several times we were obliged to call the friendly farmers to our assistance, and steady the bundy as it negotiated some particularly dangerous part of the track. Now at last we approach the village, which, after all our efforts, is only four miles from the giant banyan under which are spread the white tents.

At the outskirts of Sirunellikombai there is a group of men and a crowd of women and children awaiting our arrival. A few yards to the left is a new thatch building, which Seenivasagam, our worker here, tells us is the school-chapel which the people have built and placed into our hands. Of course, it is not elaborate, but it is clean, light, airy and neat. The walls have been white-washed; a low platform all round has been made, on which the children sit and learn their lessons. At the farther end is a little raised structure, which serves as a chair for the teacher or for the pastor during services. *This building was raised at the sole expense of the villagers and placed at our disposal.* So earnestly are they desiring Christian instruction for themselves and some elementary teaching for their children that these people, wretchedly poor and at the very bottom of the social scale in all Asia, have fought their erstwhile masters, caste neighbours and local Government officials, for this piece of land (which from time immemorial had been in their possession), and have now erected on it this humble structure, *believing that we will not "let them down."*

As for furniture, I had supplied none, neither blackboard nor stool, neither pictures nor books. But the teacher secured an infant class book, and an examination of the children soon showed that what they lacked in school apparatus they made up in keen desire and strong will.

After the school inspection Mrs. Morling goes out to see the women while we have an impromptu inquirers' meeting. On the left side of the building are four men, who, two years ago in a distant tea plantation, changed their old names of Nosey, Beggar, Snakey and Black Fellow for David, Paul, Lord of Courage and Pearl of Scripture. A brief catechism showed that, notwithstanding their Scriptural names, they knew very little of the Word,—almost nothing even of the life of Christ, except the barest outline of His death and resurrection. After all, how could they know? Who was to teach them? However, they are willing to learn, and may be regarded as "inquirers."

On the other side of the room is ranged a number of men who wish to break with the past and "come into the Christian religion." Some are really keen; others, though they do not care a straw for their old idols, do not realise what the great change involves. One difficulty for the pastor is to discover definite signs of the Holy Spirit's working, such as real sorrow for sin, earnest desire for a holy life. The Indian mind is so intensely enigmatical, and the beginnings of true spiritual experience are so shrouded in ignorance, that it is no easy matter for the foreigner to make a true mental and spiritual diagnosis.

But what an opportunity! Whole families, groups of people turning from demons, feared and placated for long, weary centuries, and definitely looking to *us*, not merely for an elementary school, but for Christian instruction,—looking to *us* to show them a way out of the filth and shame of the Pariah's

life! To find it, to discover this way to the higher levels, they are fighting cruel, oppressive, influential landowners and bribe-loving underlings of Government, and have built and made over to the S.B.M. this neat little school.

The sun is now almost down on the western horizon, and we must hasten out to look for a suitable place for showing the pictures. We chose a side wall of the temple dedicated to the demon of smallpox, where all the caste and non-caste can easily congregate. As a young man was digging the holes for the screen poles, I noticed he was using a very unusual kind of implement. On my asking him about it, he laughingly replied that it was the spear that had been planted before the idol of a local demon, and devoted to the use of that swami in his nocturnal depredations!—a very plain indication of the attitude of these men towards their old religion.

After giving a very faithful word to the neighbouring landowners for illicitly selling toddy in an adjacent field, we took a hurried dinner in the school chapel and prepared for pictures. Our rough and ready repast was interspersed with a most encouraging report from Mrs. Morling of her doings, in which she said that every woman in the quarter had cooked a double quantity of food in the morning in order to be free to receive instruction in the afternoon and to hear the lantern lecture at night—a thing I certainly had never seen before. And never had I seen Pariah women, usually so utterly stupid, inattentive and quarrelsome, listen to a lecture so quietly and attentively as they.

We have almost the same situation in several other villages. At Tidumal (see map) the outcastes have cleared a piece of ground, and are now erecting on it a school building, *believing that we shall give them a teacher-preacher.* At Kunnamalai they are now commencing similar operations, putting their whole faith in the S.B.M. Their attitude towards us constitutes a definite challenge. Can you or I decline to accept it? They ask us to show them the way out of the most degrading existence seen in all Asia. Dare we disappoint them?

Sendamangalam, Namakal Taluk, July 11th, 1923. D. MORLING.

Changing Camp.

YESTERDAY we changed camp, and while it is fresh in my memory I make a few notes which may be of interest. It is always a long busy day, and a considerable amount of forethought is necessary if all is to go well. A day or two previously arrangements must be made for securing two double bullock carts to carry the tents and household goods, a single bullock cart for the preachers, and a jutka or single bullock cart for ourselves. In many places these are difficult to obtain, as they are kept not for hire, but for private use. Until they actually arrive on the scene, we can never be certain that they will not be diverted for use in other directions, although part of the hire has been paid in advance.

As far as possible, packing is done on the previous day, but some articles must be left out till the last moment. We rise at 4.30 or five o'clock, take a hasty meal, pack a lunch basket with the food and drink needed for the next two meals, fold up our bedsteads, tables and chairs, pack the linen, crockery, the food cupboard, and all household utensils, and then strike the tents. All hands are needed for this: everyone is willing, and everyone thinks he knows exactly how it should be done; all shout directions, but opinions vary, and

there is a general hubbub. At last, however, the tents are neatly rolled up in their canvas covers and placed on the cart. It is generally 7.30 or 8 o'clock before all is safely packed in and the start can be made.

There is an element of adventure about changing camp. On our long tours we always arrange to visit parts that are not touched in our regular work, so when we start out we never know exactly where our next resting-place will be; we search on the map for a spot that seems to be a good centre, and aim for it, hoping that somewhere in its neighbourhood we may find a camping ground. There is also another element of uncertainty: we may find along the road an unbridged and unfordable river. Yesterday this was so, and instead of a journey of ten miles we had to make a detour of twenty-four to reach a village nine miles away as the crow flies.

The bullock cart is a slow traveller; it manages only two and a half miles per hour on a bad road, and most of the roads are bad, very bad. A jutka, however, will do five or six miles per hour, so, if possible, Mr. Morling and I secure one and go on ahead to discover a site before the carts arrive. Several things must be taken into consideration,—we must be in a good centre for work, must be within reasonable distance of good water, the tents must be pitched in the shade of large spreading trees, or it would be unbearably hot at midday. In rice-growing districts this is often a problem; wide shadeless cornfields stretch for miles on either side of the road. Last week we had that difficulty, and had to pitch our tents under trees right on the main road, so had more than our share of dust and visitors. This time, however, we have been able to find a beautiful tamarind grove, and are enjoying its ample shade and a certain degree of privacy. When choosing a site, the housekeeper has to make further inquiries: Are milk and eggs available? Which day is the weekly market? She knows very well that mutton, beef and pork are unobtainable, and that vegetables, fruit and fowls can be bought only once a week at the market.

Having decided upon our site, we sit down under a tree to take our midday meal, while an interested audience discusses our curious habits, and wants to know which Government department we represent. Are we forest, police, or abkari officials? Where have we come from? How long are we staying? etc.

Later in the day the bullock carts crawl into sight; then there is a great bustle, all available help is commandeered, and in a few hours all the tents are pitched and everything is unpacked and settled. One advantage about camp life is that wherever the tent is pitched, the furniture may be arranged in the same order. There is no danger of the carpets or linoleum not fitting the new premises, nor discussions as to whether an article shall be placed in this room or that, as we have only one rug and one room. By 6.30 or 7 p.m. we sink into our canvas chairs, glad that the day is over, and look forward to another week of happy service.

February 24th, 1923. OLIVE M. MORLING.

The Singing of the Children.

WE make it a regular part of our daily school work to teach the children to sing Christian lyrics. In this way they unconsciously memorise Christian truth. On a recent Saturday a caste Hindu invited the children of our Chulai School to his house, getting the elder children to bring the younger. When they were seated in orderly array, the host regaled them with delicious sweetmeat, and then asked them to sing to him.

But, "an Israelite indeed"

They sang from memory all the Christian lyrics they had learned in our school, and the Hindu host listened with great pleasure to their voices. Although they sang the praises of Jesus, the Hindu host made no gesture of dissent or displeasure. Naturally a good crowd was attracted by the singing, and so the children sang the praises of Jesus in the heart of a caste quarter under the protection of a Hindu host. This man had heard the children singing in our school, and had resolved to have a concert to himself. In such unexpected ways is the Gospel message made known. Preacher Ponniah was astonished when he found what was going on, and said it brought to his mind the incident of the children singing to Jesus in the Temple. E. A. BOOTH.

A Nicodemus Christian.

KANDASWAMY was for many years the manager-in-charge of the heathen temple in Semmencheri and the headman of the village. He lived to be a great age. Some of his relatives declare that he was over a hundred; he must have been above ninety years of age. He remembered the erection of the statue of Sir Thomas Munro, who was Governor of Madras, and died in 1827.

I have known Kandaswamy for many years. His grandson Solomon was a pupil in our Semmencheri School. He became a dispenser. I baptized him into the fellowship of the Christian Church in 1911. When I visited Solomon for Bible reading and prayer, old Kandaswamy usually joined the group and listened reverently.

Some five years ago, at the instigation of Solomon, Kandaswamy made a definite break with heathenism by resigning the managership of Semmencheri temple. This was a very big step, for that position made him the most important man in the village. He forsook the worship of idols, and from that time worshipped the one true God only. He prayed alone, and in the silent hours of the night, when all had retired to rest, the grandson would sometimes awake and hear the voice of Kandaswamy ascending in prayer to the one true God.

Kandaswamy occasionally attended our services and meetings at Semmencheri, but he never had sufficient courage to make an out-and-out public confession of his faith in Christ. From the testimony of those who spoke privately with him recently, it seems clear that his faith was fixed on Jesus only for salvation.

We buried him in the Christian cemetery. A huge crowd assembled for the ceremony. Many were heathens, some of whom expressed surprise that Kandaswamy was being buried as a Christian, as he had not joined the Christian Church. It was an exceptionally fine opportunity of preaching the Gospel, and explaining the change that had taken place in the religion of Kandaswamy—the secret disciple. ERNEST A. BOOTH.

A Mysterious Lantern.

OUR magic lantern is always a great mystery to the villagers. Many and strange are the remarks we hear passed as we set up the apparatus on its stand and tie the screen to the bamboo poles. Last week a respectable farmer accosted the boy who had just fed the lantern with a pot of water.

" What, you boy! Was it simply well water you poured into that pipe? " (the carbide generator).

" Yes, didn't you see me bring it? "

" Ugh! what new trick is this of the white men, pouring cold water into a lantern to make it burn? We have to buy castor oil for *our* lamps, and pay dearly for it too." Then to his neighbour standing by, " What is that crooked thing for? " (the connecting pipe). " It is just like a snake! Ubah!! What is this! Just see the brightness! It makes one's eyes blink as when looking at the sun! And all from cold water!! "

A day or two after, as I was packing up this mysterious box in the village of the Palmyra Leaf, a man in the dense circle of onlookers asked me, " Sir, was it really water from the well that the lad poured into that pipe? "

" Yes," I replied. " Do you not pour water into your lamps to make them burn? "

" No, indeed. We have to pour oil. But," after a long pause, " I see how it is. You get the intelligence to make bundies run so swiftly without bullocks, and lamps to burn so brightly without oil, because you worship the great supreme God, whereas we worship our village idols. Hence you have secured this intelligence, while we still remain ignorant and stupid."

D. MORLING.

"Inasmuch as Ye have done it to the Least of These."

THE variety of persecutions that the Kolli Hill Christians have to suffer is surprising. Satan always seems to have some new weapon ready, and he wields it with such powerful force that one is sometimes astonished to see how victoriously these simple Christians come through.

We were spending a few days in camp at Puliyampetti, and had just returned from evening worship in Peter's house, when I heard a heated discussion going on outside the school building. Looking outside, I saw Peter, Teacher Devairakkam, the missionary and some villagers all talking together. The discussion centred round the following incident.

A little boy, who is an orphan, is being kept by a relative. This man, probably in a fit of anger, turned the little chap out of his house to fend for himself. He wandered about, and when he was very tired and hungry came and sat outside Peter's house, looking very dejected and sad. Hannah, Peter's wife, could not bear to think that a starving boy was outside her door, and took pity on him and gave him some cooked rice to eat. In a little while this came to the ears of the boy's relative, who promptly made it an excuse for accusing Peter of defiling the boy by giving him food from a Christian's house. The man was now demanding of Peter the cost of the purification ceremonies, which were carried out at the temple of the evil spirit. The argument was that, as Peter and his wife had been the means of defilement, they should pay for the purification. It was good for Peter that the missionary was there, and able to give the angry demon worshippers some plain home truths and sound advice. It is just like the audacity of the evil one to make out that his dupes are defiled by eating food that has been cooked by Christians, and upon which the blessing of the spotless Holy Son of God had been asked. But while the matter incurred the displeasure of these heathen men, who would have preferred the child to remain hungry rather than eat food prepared by a Christian, although he was originally of their caste, Peter can recall the words of the Lord Jesus, " Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me." ETHEL A. WATTS.

Our Home Churches.

Prayer Subjects for September, 1923.

Week Beginning—

SUNDAY, 2ND.—Let us pray for blessing on the Camp held at Stoke Hill Park, Guildford, last month, that the influence of the Studies and Lectures may be felt in our Churches, and result in increased interest in the work of the Strict Baptist Mission.

SUNDAY, 9TH.—For Divine control of the new challenging spirit in the Namakal Taluk, and for guidance and help in meeting it.

SUNDAY, 16TH.—For Chinammal and such as she in whom light seems to have begun to dawn, that they may be led into the clear light of the Gospel.

SUNDAY, 23RD.—For the conscious presence and power of the Holy Spirit in the L.Z.A. Farewell Meeting on Tuesday, the 25th.

SUNDAY, 30TH.—For Jaganathan, that Satan's hindrance may be removed.

Announcements.

THE ANNUAL MEETING.—PRELIMINARY NOTICE.—The Annual Meeting will be held on TUESDAY, OCTOBER 23RD, 1923. Our friends will kindly note and reserve the date. It will be noticed that the meetings will be held at the Friends' Meeting House, Bishopsgate Street. This is in order to provide sufficient accommodation for all who may come, as on some previous occasions there has been a little difficulty in this respect. Afternoon preacher, Pastor R. Mutimer; evening speakers, Pastors W. S. Baker, C. J. Welsford and J. M. Brand, our Kolli Hill Missionary.

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LADIES' ZENANA AUXILIARY.— MISS BETTS' FAREWELL MEETING will (D.V.) be held at Chadwell Street, Clerkenwell, on September 25th, at 3.45 p.m. This meeting will be open only to ladies. Tea at 5.30, open to all. Evening Meeting, open to all, 7. Full particulars on our cover.

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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.

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Birth.—On July 30th, 1923, at Bangalore, a son, John Lincoln, to Mr. and Mrs. Lincoln Watts, of the Kolli Hills.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—I suppose you will all be expecting me to tell you something about the Camp, and although the October number of THE HERALD is to be a special Camp number, containing an account of the week's proceedings, I think I may say something about it. And the first thing is that I am sure you would all have liked to be there. It was a "Young Men's Camp," but there were others besides young men, and among the "others" were two or three boys and girls, and there is no doubt that *they* enjoyed themselves. I only wish all you Cornerites could have been there, not only for the sake of a novel holiday, during which bathing, boating, tennis, cricket, and motoring amid the beautiful scenery around Guildford was enjoyed, but for the sake of the Missionary Studies and Lectures.

The Camp was in a beautiful park, and everything was very well arranged —indeed, someone said it was too nice for real camping. Anyhow, everyone enjoyed it, and all were happy and grateful to those who had done the work of hiring the tents and portable cooking appliances, to those who all through the heat of those days cooked for the Campers, and then to our Missionaries on furlough, who arranged the Studies and carried them through.

The Campers, or some of them, arrived about midday on Saturday, August 4th, and after a *hot* dinner held a devotional meeting in the afternoon. Then some of the young men bathed in the river, and in the evening "Foreign Mission Work on General Principles" was studied. On Sunday morning the Campers walked into Guildford to the Old Baptist Chapel, when the Pastor, Mr. J. T. Peters, preached a missionary sermon, and in the afternoon the Lord's death was remembered at His Table. All then returned to Camp for evening service, and one of the Campers preached.

Each morning began with breakfast, followed by a Bible Reading. On Monday we had a quiet but very enjoyable Bank Holiday. The Bible Reading was followed by a Study on Foreign Mission Work (India), and in the evening our Missionary, Mr. J. M. Brand, gave a lecture on Life on the Kolli Hills, which enlightened us considerably as to what life on those hills is to the hill people, and what it has been to Mr. and Mrs. Brand during the past eleven years. On Tuesday the Studies morning and evening were on Sacrifice and Christian Stewardship. On Wednesday, early closing day in Guildford, friends from the Old Baptist Chapel came to the Camp, with their Pastor, who took the greatest interest in the Camp, cycling over every day, and in the afternoon (the only *afternoon* meeting) we all gathered under the shade of a spreading elm tree and heard Mr. Chisnall, the Secretary of the Strict Baptist Mission, speak on Organising at Home; and in the evening we gathered in the tent again and listened to a lecture on "Why I believe the Bible to be the Word of God." On Thursday morning Mr. Willoughby, the Principal of the new Strict Baptist Bible Institute, came from London and gave a Lecture on Priestcraft as he had known it in Ireland, which not only further enlightened some of us as to the character of Romanism and the root cause of Ireland's troubles, but aroused our deep sympathy with our persecuted Protestant brethren there. Prayer was the subject of study in the evening. On Friday, the last day of the Camp, "The Unseen World" was considered, and the last meeting in the evening was devoted to "Testimony," that is to say, each camper said in few words what the Camp had been to him or her; and this testimony showed that the Camp had been not only a very enjoyable holiday, but very beneficial from a spiritual and missionary point of view. Then all joined in singing "Blest be the tie that binds our hearts in Christian love." On Saturday morning, immediately after breakfast, the Camp broke up, and the campers returned to their homes.

Some friends from various Churches, including our President and Mrs. Collin, came for a day or two days, and in every way the Camp seemed to be popular with all, of whatever age. Your affectionate UNCLE JOHN.

LIST OF SUBSCRIPTIONS, &c.,

Received from July 10th to August 9th, 1923.

General Fund.

	£	s.	d.
Ilford, S.S.		11	6
Tring, Ebenezer	1	3	6
Chelmsford, S.S.	2	2	3
B.C.	2	0	0
Clapham, Courland Grove	8	3	6
S.S.	11	12	8
Birthday Box		7	5
Brentford	8	5	9
S.S.	3	2	3
Mr. Jas. Secrett	2	0	0
7th Class Girls' Farthing Box		3	1
Mr. F. Secrett	2	0	0
Hounslow, J.W.R.	2	0	0
Warboys	6	10	1
Needingworth, Mr., Mrs. & Miss Saunders		10	0
S.S.	1	12	6
Leicester, Providence	7	5	5
Morley		10	1
P.C.		3	3
Middlesborough	1	17	10
Newcastle	2	3	3
P.C.		2	6
Bassett Street	1	3	6
Miss Chapman	1	2	3
Miss Brazier	1	5	0
Brighton, Ebenezer	4	10	6
Misses Chapman	1	1	0
Southport, S.S.		5	9
Chesham, Miss M. Ivory (box)	1	0	0
Margate, Rehoboth S.S. (box)		5	6
Norbiton, Zion	7	8	8
Tring, Akeman St.	24	1	10
Misses Butcher	20	0	0
Norwich, Orford Hill, S.S.	1	17	1
Bradford (boxes)	5	0	0
Wisbech	2	10	0
Whittlesea	1	0	0
Croydon, Salem S.S.		3	6
Trowbridge Zion	3	0	0
Watford, Tabernacle, S.S.	4	16	0
Coventry, Miss E. M. Harris (box)		10	0
Miss E. Redfern (box)		10	0
West Ham, Miss M. Gurney	2	10	9
Limehouse		12	6
Reading, Providence, Mr. Woodham		13	6
Miss Pursey		8	5
S.S.		4	6
Fulham, Ebenezer S.S., Birthday Box	1	3	0
Tottenham, Ebenezer S.S., Birthday Boxes	2	14	0
Hartley Wintney, 2 Friends, for Native Preacher, Mr. Dawson & his wife, in Sendamangalam	38	0	0
Hollinwood	6	13	7
Epsom	1	11	10½
S.S.		3	2½
S.S. Box		15	11
Otley, S.S. Box		17	0
Chatham, Enon	2	8	6
S.S.		14	9
PERSONAL—			
Miss N. R. Pannell, $5	1	1	0
Mr. & Mrs. Galley		10	0
Miss Vera Watts	3	0	0
The Lord's Tenth		10	9
Mr. J. Longstaff	5	0	0
Miss Peak		2	6
Birthday Thankoffering, July 6	1	0	0
Ditto, Aug. 5	1	0	0
Mr. & Mrs. Galley		10	0
A Thankoffering, B.C.	3	0	0
Mr. & Mrs. Tooke (box)	1	0	0
Mr. & Mrs. H.	5	0	9
Miss F. Cooper		3	6
R.D.V.O.	15	0	0
Mr. E. Donn		5	0
Mrs. E. Fenwick	1	0	0
Miss L. Bailey, Birthday, Aug. 1		2	6
MISCELLANEOUS—			
Balance of the Share of the Residuary Estate of the late Charles Suggate	46	3	5
Deposit Interest	1	11	3
	£291	8	1

Herald Fund.

	£	s.	d.
Hounslow		4	2
Walsham-le-Willows, Mr. W. Deaves		10	0
Watford, Tab.		3	0
Sturrey		2	6
Southsea	1	0	0
Margate		1	0
Warboys	1	10	3
Norwich, Orford Hill		6	0
Bassett Street		12	0
Hastings, Ebenezer		19	0
Clapham, Courland Grove		13	5
Woolwich, Enon		2	0
Limehouse		10	6
Chatteris	1	5	0
Tottenham		12	0
PERSONAL—			
Miss A. Bradford		10	0
Anon. 796	20	0	0
A.E.		5	0
	£29	5	11

Ladies' Zenana Auxiliary.

Money received from July 7 to August 8, 1923.

	£	s.	d.
Aston Clinton	4	4	0
Bassett Street, Boxes		16	0
1d. weekly subs.		10	0
Brentford	20	3	0
Brighton	13	15	4
Brixton	8	8	0
Cambridge	7	5	6
Chadwell Street	34	8	1
Chelmsford (boxes)	2	16	9
Sewing Class		3	3
Clapham, Courland Grove	12	8	3
Croydon, Derby Rd.	11	1	0
Finchley, Soho Memorial	1	6	0
Fleckney	3	14	0
Fulham	8	14	0
Grays	1	18	7
Greenwich	7	10	0
Guildford	7	5	0
Hartley Wintney	3	15	3
Hastings, Y.W.B.C.	1	5	0
High Wycombe	3	14	7½
Hitchin	2	5	0
Homerton Row	3	3	6
Hounslow	2	9	6
Ilford	5	5	0
Ipswich, Bethesda, Boxes	43	8	5
Sale of P.P.C.		12	0
Ipswich, Zoar	2	12	7
Kingston	1	7	0
Laxfield	4	16	9½
Leyton	2	10	0
Lynton Road	10	1	6
Manor Park	1	3	0
Newquay	5	3	7
Norwich, Orford Hill	2	0	0
Prittlewell	13	0	0
Ramsey		18	6
Reading	5	12	1½
Richmond	9	5	0
Stratford, Gurney Rd., Boxes	6	9	0
1d. Weekly Subs.	1	2	5
Swindon	3	0	3
Tollington Park	3	11	6
Tring, Akeman St., Boxes	70	5	10
Part Support of B.W.	4	13	0
Walsham-le-Willows	1	0	0
A Friend		10	0
Walthamstow, Boxes	8	19	4½
Farthing Fund	3	14	2
W.G.M. & P.M. Box	1	19	5½
Warboys	8	0	0
Wattisham	6	5	6
Wellingborough	10	6	9
West Ham, Boxes (including 300 farthings collected by Ethel Hampshire)	3	0	0
Sewing Class	1	1	0
Wood Green, Dovecote	1	15	7
Park Ridings	4	17	3
Woolwich	8	1	8
PERSONAL—			
Mrs. Blythe	1	0	0
Mrs. Forrester		5	0
Miss S. A. Ash		15	3
Mr. J. B. Collin	50	0	0
Mrs. Frost		9	0
A Friend, for B.W. Lily	14	0	0
Mr. & Mrs. J. Rush	2	0	0
Mrs Austin		7	6
Mrs. Ridgewell		5	0
Mrs. Tooke, Sen.	1	0	0
Per Miss E. Elliott	9	13	0
Miss E. E. Henderson	10	0	
"Babs," Receipt No. 194		10	0
	£500	2	8½

SPECIAL CAMP NUMBER.—Twenty-four Pages.

Vol XXII. *New Series, No. 202.* October, 1923

The Strict Baptist Mission HERALD.

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



THE STRICT BAPTIST MISSION CAMP IN STOKE HILL PARK, GUILDFORD.

Price One Penny

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

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

The Strict Baptist Mission

THE

Annual Meetings

WILL (D.V.) BE HELD AT

Devonshire House (The Friends' Meeting House)

BISHOPSGATE (immediately opposite Liverpool Street)

ON TUESDAY, OCTOBER 23rd, 1923

A Devotional Service at 3.30 p.m.

Preacher: PASTOR R. MUTIMER

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:

Our Kolli Hill Missionary, J. M. Brand, and Pastors W. S. Baker and C. J. Welsford

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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

The Strict Baptist Mission HERALD.

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

VOL. XXII.] OCTOBER, 1923. [*New Series*, No. 202.

CURRENT NOTES.

OUR Missionaries have held their Annual Conference this year in Madras, when a great deal of important business relating to the work in our three fields of labour was discussed. The result of the Conference is that a number of recommendations have been made to the Council for the proper conduct of the work and its extension. These recommendations involve a large present and future expenditure; and we should like our friends to bear this matter to God in prayer that the Council may be guided aright.

* * * * * *

The occupation of the western extension of our Namakal Field is necessarily a matter of deep interest to us all; and we are glad to hear from our brother Mr. Morling that he has now occupied four towns, Olaipalayam, Kottamangalam, Nadandai and Namakal, by placing a Christian family in each. Will praying friends remember these families before God in order that they may shine for Him amid the dense darkness.

* * * * * *

Included in this number of THE HERALD is a special Camp Supplement detailing, as far as space allows, the doings of the Camp week in August. The Studies and Lectures will be found to be interesting and instructive, but we draw special attention to the methods of our work in India, and particularly of our Pioneer work on the Kolli Hills, outlined by our Kolli Hill Missionary, and to Mr. Willoughby's Lecture on Priestcraft.

THE S.B.M. CAMP—AND AFTER.

THE Camp of 1923 is over, but not done with. Whatever opinions may be held by some concerning its value or desirability, we are sure that all who were present would be unanimous in agreeing that it has taken a unique place among our missionary propaganda which nothing else can fill, and that it deserves to grow into larger dimensions. Young and old were drawn together in happy, unconventional, yet spiritual fellowship in the cause so dear to the heart of Christ, with the result that a larger conception of, and a deeper interest in, the missionary work committed to the S.B.M. was created.

As the proceedings of the Camp week and their effect on mind and heart are reviewed, several facts emerge. For instance, judging from the expressions of the Campers at the end none came away without having a wider knowledge of the varied character of our work in India. If any thought that our missionaries have only one or two methods of presenting the Gospel to all who can be reached, they were agreeably surprised at the many and various means adopted.

At the same time the difficult and often disheartening character of the work became apparent. No one, probably, came with the popular idea that missionaries "have a good time," but all went away convinced that real missionary work is an assault on the gates of hell. But as the trophies of Divine grace were recounted, the sovereign power of Christ to save, and the reality of His promise, "the gates of hell shall not prevail against you," became luminous, and we were sure that missionary work was more than worth while, after all.

And there was developed, if not created, in us a sense of fellowship with the new-born souls rescued by almighty power from "the bondage of corruption," especially with those who are now being persecuted for righteousness sake. We realised more fully the fact that they are as much our brothers and sisters in Christ as if they were members of our Home Churches, whom we are bound to pray for.

We are sure, too, that a clearer recognition of the immense need of the Gospel existing in our S.B.M. fields of labour must have dawned upon the minds of some during the week. It is difficult to visualise in any degree the darkness of Hinduism and the pitiable yet insensible condition of the many thousands of souls surrounding our missionaries without some such detailed and searching studies as will be found in the Camp Supplement.

Through it all there sounded the note of Divine obligation, the insistence of which we trust may be heard not only by the Campers and the Churches they represent, but by the whole Denomination—"Go ye." Are we taking any part in this great enterprise, or are we disregarding the Saviour's Command? Are we doing all we can in obedience to Him, or is our obedience fitful and languid?

Our Foreign Field.

The News of the Month.

MADRAS.—We had the pleasure of entertaining Conference in Madras from July 17th to 23rd. Pleased to report that all members arrived in good health and were none the worse for their stay here.

Miss Appleby having been transferred to the Sendamangalam Field, she accompanied Mr. and Mrs. Morling on their return from Conference to Sendamangalam. She has our best wishes in her new sphere.

Mrs. Booth has resumed charge of the Madras Zenana work, which she founded here many years ago.

We are thinkful to record the baptism of two converts—Ragammal at Vepery and Gnanamani at Ayanapuram. E. A. BOOTH.

NAMAKAL FIELD.—The great deficiency of rainfall last monsoon and the absence of rain up to the present this year have brought about a serious shortage of water. Springs have not been so low for years.

Last month we spent a happy week at Conference in Madras. We all are indebted to Mr. and Mrs. Booth for their selfless efforts in making us so comfortable, and in rendering the Conference a real success.

I am glad to say that on our return from Madras we were accompanied by Miss Appleby, who has now taken up work in her old station.

Yesterday and to-day we have held our Half-yearly Scripture Examination in Sendamangalam and Erumaipatti. A number of lads took the Written Section.

A month ago Preacher Christian and his wife, Biblewoman Mary, took up their residence in Olaipalayam, the centre of that part of the new extension, where the greatest interest prevails. We thus have four families in the new area. Olaipalayam (the village of the palm leaf) is one mile east of Tidumal, marked on the new map. The other stations are Kottamangalam, Nadandai and Namakal. The new school at Sirunellikombai is worked by the teacher living at Kottamangalam.

August 8th, 1923. D. MORLING.

KOLLI HILLS.—Harvest Thanksgiving.—On Saturday, June 30th, the first Harvest Thanksgiving service in connection with the Kolli Hill Church was held. The Christians had been encouraged to develop their gardens, and quite a large number of good vegetables and fruit were brought in. All these, together with the gifts that had been brought, were then sold after a happy little service centering round the thought of thanksgiving for the harvest. The service and sale were held in the new carpenter's shop, a nice roomy building for the purpose. Rs.25.10.1 was the total amount of the sale, half of which was sent to the Bible Society.

Prayer Answered.—Jacob, the recent convert who has suffered so much persecution, has had another severe trial in his wife running away to her

parents. She was encouraged in this by her parents, and proved a very difficult case. Much prayer was made, and we are glad to say that she is back again with her husband, and there are indications that her parents are being restored also.

Absconding Boys.—Faith concerning the Kolli Hill boys studying in the Sendamangalam Boarding School has been severely tried, first by John and Aaron running away to a tea estate on some other hills; and then by James leaving school and returning to his heathen home and customs. Efforts have been made to find the first two, but have proved fruitless. The only communication we have with them is by prayer, and this, we believe, cannot fail, though we may have to wait for the answer.

August 21st, 1923. L. WATTS.

Our Missionaries in Conference.

THE Annual Conference of Missionaries was held in Madras from July 17th to 23rd. We had the pleasure of welcoming our colleagues from the Sendamangalam and Kolli Fields, and spent a most profitable time with them. During the year, between one Conference and the next, various problems and questions accumulate, and they are put down for discussion at the ensuing Conference. By this means the missionary most concerned in any question is able to lay before all the other missionaries her or his view of the matter, and the united experience of all the missionaries is brought to bear on the question. This ensures that the development of the work of the Mission proceeds on sound lines. None present at the meetings could doubt their necessity or usefulness. The discussions cover a wide range of subjects. To the junior missionaries the Conference is a liberal education in Mission administration, and they gain an insight into the working of the various fields which it would be difficult to acquire otherwise.

After full, frank, and unfettered discussion, the Conference makes its recommendation to the Council at home, knowing that the united representation of the whole missionary staff will carry greater weight than the personal opinion of any individual missionary. In no other way could the missionaries themselves adequately realise all that is involved in the items which come up for consideration.

Socially the Conference is a time of brief reunion, when we are delighted to greet colleagues, old and new. On these occasions we take the opportunity of gleaning first-hand information about the home Churches from the missionaries most recently returned from furlough.

On Lord's Day, July 22nd, Mr. Morling conducted the Tamil service at Vepery, delivering a stirring message. Mr. Watts preached at Ayanapuram, where his word was greatly appreciated. In the evening all the missionaries attended English service in our Chintadripet Chapel, when Mr. Watts preached and Mr. Morling conducted the Communion service. ERNEST A. BOOTH.

A Bible left behind in the Guildford Camp.—If the friend who left his Pocket Bible in the Camp will write to Mr. W. A. Kimber, 98, Tressillian Road, Brockley, S.E.4, he will forward it.

"Satan Hindered."

RECENTLY there has been a spirit of inquiry manifested at Sembiyam, and mine has been the privilege of teaching some wistful souls there the way of salvation. In order rightly to appreciate the change that has taken place in their thoughts and actions, one must note the contrast between these inquirers and their heathen neighbours with whom they were formerly one in belief and conduct. One must also keep in mind their heathen ancestry, training, superstitions and practices.

"Let no man think that sudden in a minute
All is accomplished and the work is done."

But there *is* a definite change in outlook, in desire, and in conduct. Idolatry has been renounced and heathen customs abandoned. To them God is no longer the hideous oily image in the village shrine, but they think of Him as the Living One and the Holy One—He who knows them and cares for them, and has sent His Son to be the Saviour of sinners such as they. Some of these inquirers say strange things about God, especially as to the way He has appeared to them in visions and has spoken to them.

Among these inquirers there were two who gave such satisfactory evidence of a change of heart and of personal trust in Christ Jesus, that we were glad to consent to their request for baptism. One of these was Sinnaswamy, who formerly was an active opponent of Christianity in Sembiyam. He was addicted to drink and evil living. He is a married man employed in the cotton mills. As a boy he did not attend school for any length of time, and soon forgot the little that he learned. He is now attending night school in order that he may learn to read the Scriptures for himself. Sinnaswamy was first brought to think about the Christian religion through the friendly visits and advice of our workers in Sembiyam. This resulted in a definite break with idolatry more than a year ago, and then there came a change in his manner of living.

In giving his testimony, Sinnaswamy said that formerly he had no fear in sinning, but did it eagerly and without regret. But now sin is to him a terrible thing and he greatly fears it. About a year ago he began to be sorry for his sin and to pray alone for God's forgiveness, and for His help and guidance in the problems of daily life. His prayers were answered. Those who have seen his manner of living bear witness to its changed character. They know from his conduct that he is converted. It was my privilege to baptize Sinnaswamy at Ayanapuram, and to receive him into the fellowship of the Christian Church.

On the same day a youth named Jaganathan, living in Sembiyam, should also have made a public confession of his faith in Christ. He gave clear evidence of personal trust in the Lord Jesus, and I had promised to baptize him and receive him into fellowship. In telling me his spiritual experience, Jaganathan said that on one occasion, being involved in a quarrel, he stopped praying for a whole week. But his mind had no rest, and his inner feelings compelled him to resume praying. Spiritual fellowship in his own home being impossible, he made it a rule to join some of our other Christians in their family worship.

Jaganathan is about sixteen years of age. I told him that as a minor he should obtain the consent of his father to join the Christian Church. His father is a habitual drunkard, whom it is difficult to catch sober. The consent

of the father was not gained. The father's brother threatened Jaganathan with all sorts of dire punishments if he dared to be baptized. The influence and power of heathen relatives is such that at present Jaganathan dare not incur their displeasure. He is a lonely soul, and he has a stiff fight before him.

I believe him to be truly converted, and I pray that this experience, disappointing to him and to us, may be used of God to strengthen his faith. All his home influence is absolutely and positively anti-Christian. To prevent him from making a public confession of his faith by baptism the relatives will resort to any means—fair or foul. Jaganathan NOW stands in need of sympathy, counsel and prayer—especially prayer. MAY HE HAVE YOUR PRAYERS?

E. A. BOOTH.

Women's Evangelistic Work.

DURING the past few weeks it was decided that the Madras Biblewomen should have several days' special evangelistic work in the surrounding villages, so we arranged four long afternoons to be spent in different parts. On three of the days we set out at noon in bullock bundies, armed with a good supply of Scripture portions for sale, and tracts for distribution. On arrival at our destination, we divided into little groups and went round the village, sometimes talking with the people in their homes, and sometimes halting under a shady tree to sing a lyric and draw the people; and then one of our number would give a short address, and afterwards our books would be offered for sale and Gospel literature given to any who could read.

I want to tell you about the day we spent at Villivakkam and Konnur. These are adjoining villages, and it would be difficult for a stranger to tell where one ends and the other begins. They lie on one of the railway lines, about four or five miles from Madras, so we were able to take train and alight at the little station. Villivakkam is one of the minor holy places of South India. It has a large temple, and, for some reason which I have not been able to discover, Tuesday is a particularly auspicious day in connection with it Every Tuesday, and especiallly the Tuesdays of the Tamil month Adi, many people visit it. We work regularly in the non-caste parts of both these villages, and are well received; but we are only able to give the caste parts an occasional visit, so on the day of which I am writing we devoted our time to this quarter. We did not get a very warm welcome. At some of the houses the people were willing to buy our books; others shut the door in our faces as soon as they knew who we were. I was standing at one doorway, and had almost persuaded a woman to buy a Gospel, when an older woman, whom I took to be her mother-in-law, came along, and ordered her inside and slammed the door. Wherever we found anyone disposed to listen, we talked with them of the Good News of the Gospel, and we pray that we may yet see fruit from this day's sowing.

The huge temple enclosure in the centre of the village is surrounded with rows of priests' houses, which looked most forbidding. Nearly all the doors were shut, and the whole atmosphere here breathed a walled-in Hinduism. But as I passed along on my way back to the station I caught a glimpse of one of our workers talking earnestly to a woman in one of these houses, and she was listening with great interest. We are reminded that "Blessed are they who sow beside all waters."

We had with us for sale that day some little booklets with coloured pictures, containing the story of Ruth. On the front cover was a picture of

Naomi kissing her daughter-in-law, and it was very amusing to hear the remarks made about this. A Biblewoman and I were trying to sell some of these (for two pies) at a house, when an old Brahmin woman came along and wanted to know what was going on. The books were shown her, the Biblewoman giving a little explanation of the contents.

" See, this one is about a mother-in-law and her daughter-in-law. Look, they are kissing each other."

" What ! " said the old woman, " a mother-in-law kissing her daughter-in-law ! not quarrelling ! We must know more about that ! Come to my house."

We went and sat down on her little verandah while she called the women of the house—her daughters-in-law. We displayed our books and talked to them of the contents. They were anxious to examine them, but would not take them from our hands. They signed for us to lay them down, and then they picked them up and looked at them. They bought several, but were very careful in giving us the money to drop it into our hands without touching us. One of the women had a lovely baby about six months old. She gave him to me to hold, and the little chap was quite friendly. It was funny and yet pathetic to see how careful the mother was not to touch me herself, and yet she was pleased for me to hold her baby. He was not old enough to be defiled by the touch of a non-Brahmin, but had one of the elders come into contact with us she would have been obliged to take a ceremonial bath, wash her clothes, and in other ways purify herself.

We were glad that in this and several similar houses we were able to leave written messages from the Word of God, and who can tell where the seed will take root and grow?

I felt that day that we were in one of Satan's strongholds, and he holds those people with a very tight hand. Yet who knows how many " other sheep " the Master may have even there? Maybe He will use some word spoken that day, or some printed message left behind, to bring souls from the kingdom of darkness into the glorious light of the Gospel.

April, 1923. RUTH APPLEBY.

Our Training Ground.

DURING the past decade there has arisen throughout nearly all the sects of Christendom an insistent demand for union. Along with this attempt to unite all Christian denominations and to obliterate credal distinctions, we see far wider disparities and grosser contradictions in so-called Christian teaching than had been known for centuries. Hence it comes about that, notwithstanding our sincere desire for unity of heart with all those who truly love our Lord, the devastating doctrines of Modernists and others cause us to realise and assert our separateness to-day as never before.

As in the homeland so in the foreign field, this separateness involves responsibility. Concerning the Inerrancy and Sufficiency of Scripture, the Deity of the Lord Christ, His Death and Resurrection, the Effectual working of the Holy Spirit, and other fundamental truths, we are called upon to lift up our voice with no uncertain sound. The spread of pernicious doctrine has become so wide and deep, that if we would deliver this unequivocal testimony for God's truth, we must at once take in hand the training of our own workers.

That a training of some kind is imperative, all will agree. The increasing prejudice against all things foreign, the constant raising of the standard of

The Value of our Boarding School Work

education for those who profess to instruct make it, to say the least, most desirable that all Christian workers should undergo some suitable preparation. The days are gone when a preacher, unable to legibly sign his name, or read with intelligence a newspaper, or render a reason for the faith that is in him, can find an acceptable hearing with Hindus. Thus two facts emerge very clearly : (1) That our workers need some kind of training ; (2) That we ourselves must give that training.

It is here that our Boarding School is proving its worth. This institution has become a nursery, where we rear our home-grown workers. Our Tuttikulam teacher was a student with us in the early days of the Boarding School. Ebenezer, who, for a year, has been on our staff and has now gone to a Government School for training in the theory and practice of teaching, was an old hostel boarder. After the re-opening of the hostel three years ago, Devaraju was the first boy to join. He has been a teacher with us for ten months. Simon, who has been a boarder for nearly two years, is now going for Government training. Two lads from Kakkaveri, now in the seventh standard, we hope will soon be of service on our staff.

Moreover, the school is of very great use to the workers themselves, especially to those who are in lonely places and quite unable to give their children in their own villages even the most elementary education. Before we started the Boarding School they were obliged to send their boys away to institutions of other missions, which arrangement was most unsatisfactory.

The moral and spiritual results of the school are encouraging. Some of the lads are taken from the very foulest surroundings and placed in this institution, where the environment is invigorating, the daily life ennobling, and where they study the daily lesson of a really Christian home. Summer and winter you may hear at five in the morning and at seven in the evening the strains of a hymn or lyric as they all assemble for reading and prayer. As yesterday morning I superintended an Oral and Written Scripture Examination for these lads, and in the evening was present at their worship in the Hostel, I realised afresh that it is only by this careful and personal training that we can hope to fully deliver that distinctive testimony that God would have us deliver.

As reported to you before, some of these boys have been baptized, and are consistent members in the Sendamangalam Church. During the past two months a number of students have applied for admission, but through lack of means we have been able to receive only a limited number. The success of the school is, doubtless, due in no small degree to the daily, almost constant, attention of Mrs. Morling.

I am sure that our lady readers will at once see how defective and unbalanced is all this effort, and at once ask, " What you have done for the boys must you not do for the girls? " In foreign mission work, as in every other department of service, woman is coming to her own. Women workers are needed as never before, and girls' education is demanded as never before, hence we are painfully conscious of our great defect. We earnestly hope the time is not far distant when we shall do for the girls what we are now attempting for the boys. While our intelligent young men look in vain to the S.B.M. for eligible brides, while our workers have to send away their daughters to other missions, while our female helpers receive both education and Bible training in unknown Institutions, it will be acknowledged that we work at a serious disadvantage, and that the Mission suffers a wasteful leakage.

August 8th, 1923. D. MORLING.

Our Amen to the Village Meeting Prayers

A Village Prayer Meeting.

THE prayer meeting has been called the power house of the Christian Church. Certainly, the Indian Church needs the power as much as the Church in Great Britain. We notice that it is the workers who are regular in attendance at the prayer meetings. Having to distribute the Word of God to others they instinctively feel that the prayer meeting is the place in which they must renew their strength and refire their zeal.

It has been my pleasing duty for several months past to conduct week-evening and Sunday afternoon meetings for prayer at various village stations. Our meetings are not always as quiet and orderly as could be wished, for the following reasons :—

The opening lyric acts as a magnet on the children, who commence to crowd around the door and windows. As they are not always quiet listeners, it is at times necessary for me to interrupt the Scripture reading or address in order to secure comparative silence among them. It is not at all unusual for a naked youngster to come toddling in to find his mother, screaming lustily the while. On one occasion when I was at Sembiam two men came in to view the building, and commenced a noisy discussion concerning its structure! Another evening I wished to attend the meeting at Sembarambakkam, but was delayed somewhat while visiting other schools in the afternoon, and only arrived in time to hear the closing prayer. However, as I approached the school, I saw a cow walk in! Its owner, the headmaster of the school, lives next door, and the cow, desiring to go home, but not finding the front gate open, regarded the school door as a good substitute and quietly proceeded through the school and out at the side door!

We usually open with a heartily-rendered lyric, followed by a short prayer. Then the Scripture lesson is read, the leader and the congregation reading alternative verses, as it is found that more Bibles are used under this method than when the leader reads the whole passage.

Several brethren take part in petitioning our heavenly Father for blessing on the work He has given into our charge, for the unconverted people around us, for our country and rulers, and for ourselves. It is good to hear our good friends pray for their brothers in Christ in distant England.

The prayers are followed up by a practical Gospel address, which is mainly of an hortative nature, intended to strengthen the Christian workers present, but must also contain a message for any outsiders who may come in.

A lyric, followed by the Benediction, concludes our simple prayer meeting.

The numbers in attendance may be few, perhaps only five or six persons, the singing may be flat and out of tune, the address may leave very much to be desired, being delivered by one whose vernacular vocabulary is yet small, but there is the Word of the King, there is the power of His Spirit; and we have cause to thank God for the village prayer meeting.

D. A. THROWER.

Announcements.

East London Missionary Week is arranged for the week commencing Sunday, October 28th, and ending on Saturday, November 3rd. It is desired to make the effort this year essentially a Week of Prayer on behalf of the Mission. At the Children's United Service, to be held on the Saturday afternoon at West Ham Tabernacle, the Demonstration will include " Stories from Far Away," written by our own Lady Missionaries. Friends desiring copies of the programme should write to Mr. Reed, 95, Ham Park Road, London, E.15.

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The Art Calendar.—The S.B.M. Missionary Art Calendar for 1924 is now in preparation. It will have the principal features of last year's Calendar with several improvements. The price will be 6d. plus postage; 12 or more copies carriage paid. Orders should be sent to Mr. A. Vine, 7, Rectory Grove, Clapham, S.W.4.

Our Home Churches.

Prayer Subjects for October, 1923.

Week Beginning—

SUNDAY, 7TH.—Let us praise God for two baptisms in Madras during the month, and pray for more evidences of the Holy Spirit's working.

SUNDAY, 14TH.—Praise for the return of Jacob's wife, and prayer that she may be protected, and, with her husband, be kept stedfast. Prayer for John and Aaron also. (See Kolli Hill News.)

SUNDAY, 21ST.—Prayer for the four Christian families placed in four towns in the Western Extension of the Namakal Field.

SUNDAY, 28TH.—Praise for James, who had run away and been reinstated in caste, but who has returned, and prayer that he may be strengthened and kept stedfast notwithstanding his relatives' importunities.

Farewell to Miss E. M. Betts.

THE Farewell Meetings arranged by the Ladies' Zenana Auxiliary were eminently successful in point of numbers, at least, Chadwell Street Chapel being crowded, and we think something more than merely numerical success may be claimed for them. At the Afternoon Meeting for ladies addresses were delivered by Mrs. J. M. Brand, Miss E. M. Betts, and the new L.Z.A. missionary, Miss E. C. Putnam, who is now in training.

At the Evening Meeting, presided over by Mr. J. B. Collin, after the reading of Holy Scripture and prayer by Messrs. Hutchinson and Welsford, Mr. J. M. Brand, our Kolli Hill pioneer missionary, gave an address on the disabilities of the women of India. They are the "captives" (referring to Isa. lxi. 1) of customs that affect their whole lives. One is early marriage, 2,500,000 wives being under the age of 10 years, and many hundreds of thousands of wives under the age of 5! The girl's consent is not asked, and she is literally sold to the bridegroom and his people. About the age of 12 years she is taken to her husband's home, and it depends upon the mother-in-law's character what sort of treatment the girl will receive. Frequently it is very bad. When the first child is born, the youthful mother and her babe are taken out of the house and made to stay for seven days outside the village in a tiny structure of twigs in the cold and wet—"especially on our hills does this occur"—the wind blowing in night and day. Consequently the mortality among these young mothers and their infants is shocking. There are also social disabilities. Women are the beasts of burden—some are agricultural labourers, others carry loads of bricks for bricklayers, etc. A wife, if walking with her husband, *follows* him, a custom which prevails among the educated classes as well as the lower; and the wife never eats with her husband, but after him, taking what he has left. A woman may not sit down at an equal height with men, and on the approach of any of the men of the place she must rise, and stand in a respectful attitude. The most astonishing thing is that the women themselves agree in perpetuating these customs.

Another phase of women's hardships concerns property. According to Indian law, no daughter may inherit her father's property: it all passes to the sons, while the daughters are left portionless; and this has a very great effect upon the whole social system. Widows who have sons are allowed to live upon the property of their sons, but a sonless widow is destitute, and a new husband must be found for her, or she is left upon the streets. There are large numbers of young widows, but the custom of remarriage is becoming

more popular of late years. In the lower castes widow remarriage is quite common, and in some castes it is compulsory. The lot of old widows is very sad, even supposing that they have sons. The widow is sent to live in the house of one of her sons, but when he is tired of her she is sent to another son, and so on. She is sent from pillar to post, and the sad word current among such widows is, " The house says Go, and the cemetery says Come ! "

When the widow dies the usual death-wail takes place, whether there is sorrow or not. Amid the wailing the beauties, etc., of the dead widow are sung, and the wail is ended with " *Govintha, Govintha, Govintha* ! " " We are saddened when we hear these funeral wails, realising that another soul has passed beyond our reach." What can snap the bonds of these captives? Neither education nor civilisation apart from Christ. Education can only make them conscious of the bondage in which they live. None but Christ can do it.

We are saying farewell to one who is going to take the Good News to the captive daughters of India, and I do hope we shall not forget to pray for her when she has left our shores and is labouring there among Indian women. The work of our lady missionaries is a most vital and integral part of our missionary propaganda. Without the women's work, that of the men would be very lopsided and inefficient. In India it is more difficult than anywhere else for a man to live a Christian life if his wife and daughters are opposed to him; and we men are helpless, and cannot evangelise the women except as they may happen to listen in a crowd. For effective missionary work we must have women missionaries.

The women of India are captive, but asleep until the Lord Jesus awakens them; and it is in order that she may be the instrument of this glorious awakening of some of India's daughters that we are saying farewell to our dear friend, Miss Betts, to-night

Pastor C. A. Guy, of Norwich, Miss Betts' Pastor, in delivering the Valedictory Address, expressed the fact that she was entering into fuller service, and he emphasised the claims of heathendom. She had responded to her Lord's call, and her going would be an illustration of the beneficence of Christianity. The work demanded entire consecration, and she must be filled with the Spirit and live in dependence on Him. Prayer, which was always the means of strength, must take a large place in her life in order that she might realise her sufficiency of God. She had the threefold promise of her Lord to plead—viz. : " Ye shall receive power," " Lo, I am with you alway," and " My grace is sufficient for thee." " May you prove it. ' The Lord bless thee and keep thee; the Lord make His face shine upon thee, and be gracious unto thee; the Lord lift up His countenance upon thee and give thee peace.' "

Mr. Guy's address was followed by the Valedictory Prayer, Pastor W. Chisnall sympathetically commending Miss Betts to the care of the Lord Jesus, Who has called her to His service in India.

The President, in bidding farewell to Miss Betts in the name of the assembly, expressed the fact that she was honoured in receiving the Lord's call to this work, and prayerfully wished her a safe journey.

Pastor R. Robinson gave the closing address. Although there are inevitable elements of sadness in leaving home, friends, Church, etc., the thought of what lies before puts a new aspect upon things. There is inspiration in the thought of adventure (in the higher sense of the word); in looking forward to the country and the work of proclaiming liberty to the captives; and there is the inspiration of hope; but, best of all, is the inspiring fact of the Company Miss Betts has to go with. When our Lord calls us to His service, He also says, " And, lo, I am with you all the days." Quoting the words of Ruth, but reversing the latter part, Mr. Robinson applied them to Miss Betts. She had said in her heart of the people of India, " Thy people shall be my people," and by the blessing of the Holy Spirit upon the proclamation of the Gospel message, " *My God shall be thy God.*" God grant that it may be so : we believe it will, for God never calls to failure.

The collection amounted to £30 2s.

The Strict Baptist Mission Camp

At Stoke Hill Park, Guildford.

Saturday, August 4th.

THE OPENING MEETING.

UNDER the shade of a large elm tree the Campers of 1923 held their opening assembly. A welcome dinner had served to satisfy the hunger of those who had come from various parts of the country by train, motor-car or cycle, and then, after a short rest, a devotional meeting was held and the blessing of God sought upon the ensuing studies. The President of the Mission read of Samuel's call of the Lord, and then Mr. J. M. Brand, referring to that incident, reminded us that there is a life of service for each child of God. We were met in the first place to study missionary work, but also, as we gathered around the Word of Life, to individually seek to know the service, at home or abroad, to which the Master was calling us. The camp motto was then announced from Galatians v. 13, " By love serve one another," and several brief prayers were offered asking for great blessing to rest upon the Camp.

THE FIRST MISSIONARY STUDY CIRCLE

was held on Saturday evening. The topic was

" **The General Principles of Foreign Missionary Work,**"

and the questions discussed were the following :—(1) What is a missionary? (2) What are the missionary religions of the world? (3) How was Jesus Christ a missionary? (4) What is the aim of true missionary work? (5) Whose business is foreign mission work? (6) Why should foreign mission work be carried on? (7) Who should go as missionaries? (8) What is a " call " to foreign mission work? These questions were distributed to the Campers before the meeting. If an answer was reckoned insufficient or unscriptural, the next member was called upon for his opinion, and so on round the Circle. By this means each member becomes the possessor of the collective knowledge of the whole Circle. As a rule, much that had previously been taken for granted concerning missionary work is found to be false, and lacking the authority of the Word of God. For instance, the first question causes us to examine the literal meaning of the word itself; the second question opens our eyes to the fact that Mahommedanism is progressing by leaps and bounds amongst depraved idolaters, and that Roman Catholicism is making headway in our own country before our very eyes; while the third question is the key to a veritable mine of information concerning the work which our Lord was sent to do, and is the greatest encouragement to those who are concerned as to the apologetics of missionary work, if any be needed.

Sunday, August 5th.

The Lord's Day dawned warm and bright, and gave every promise of a fine day ahead. The Campers, refreshed after a night's rest on good straw-stuffed mattresses, were early astir, and after morning ablutions were quite ready for breakfast, and at 8.30 a.m. seventeen young men sat down, besides Pastors Hutchinson and Chisnall. The meal finished, the latter read from the Word, and then led family prayers at the Throne of Grace.

The Campers assembled for Divine worship at the Old Baptist Chapel in Guildford, when Pastor J. T. Peters preached a missionary sermon from the text " There they preached the Gospel." A united communion service was held in the afternoon at the chapel, and then a return was made to the Camp at Stoke Hill Park, a mile away.

The evening service was held in the large marquee at Camp, when Mr. Hutchinson preached to a good congregation from Hebrews xiii. 8.

Several members of the Strict Baptist Open-Air Mission were present

during the week-end, and felt that they could not let this occasion pass without witnessing for the Master; so an open-air meeting was held in the Woodbridge Road from 8 till 9. The presence of several sisters from Mount Zion, St. John's Wood Road, proved a very welcome addition to the number of those who helped with the singing at this and other meetings.

Monday, August 6th.

The Bible Reading at 9 o'clock was conducted by Pastor W. Chisnall, and the subject was Salvation. Salvation was announced to the disciples in the words, " It is I " (Matt. xiv. 27). They apply equally well to the disciples of to-day, and we may hear His voice above and beyond the storms of life, " It is I; be not afraid." Referring to Isaiah liii. 1-3, we are presented with the natural man's view of the Lord Jesus—" as a root out of a dry ground." It is very common in the East to see roots blown about by the wind all over the dry ground, but when a dry root finds a damp soil it takes root, springs up and becomes a tender plant, and what was apparently dead begins to live. The picture, though not perfect, well illustrates our lives eventually striking the damp soil of His salvation, and then their growing up beautiful plants to His glory. But Christ came to announce a complete salvation, and this is our message to-day. Salvation was accomplished when Jesus cried, " It is finished." These words speak of a triumphant end to the work of salvation. All who were assembled heard the cry, and the disciples especially would hear it. But it is a message of wider import—Christ has conquered Satan. The angels heard that triumphant cry, and we have heard it ourselves. Let us then tell it out to the heathen, and to those around us that the work is done. Salvation is also assured, for " It is written " (John vi. 31). The Word of God plainly declares it, and the Living Word testified to the veracity of the written Word. Let us therefore go forth with this threefold cord to strengthen our faith, to tell others about this wonderful salvation and the Saviour Who wrought it.

S.B.M. MISSION WORK IN INDIA.

On Monday, August Bank Holiday, we welcomed a number of visitors, who took part in the Study Circle for that day. There were thirty-six present, and among others we were glad to welcome Mrs. Lazarus, who has been engaged in missionary work in India, and also our friends from St. John's Wood.

The questions at this Study Circle were as follows :—(1) Where does the S.B.M. work? (2) Give the names and present locations of our missionaries. (3) What missionary methods does the S.B.M. use to preach the Gospel in India? (4) Explain the following terms : Tamil, Caste, Brahmin, Panchama, Out-caste or Non-caste, Priest, Biblewoman, Pilgrim, Swami, Dhorai, Bajana, Mantram, Monsoon, Enquirer, Convert, Indian, Hindu, Bazaar, Lyric. (5) What is Industrial work? (6) How does medical work assist in propagating the Gospel? (7) The S.B.M. spends money in teaching about 1,500 children reading, arithmetic, geography, and other secular subjects. Is this justifiable? If so, on what grounds? (8) What are the duties of our Indian Preachers?

These questions opened up wide fields of thought, hitherto unknown or but vaguely realised by most; and, particularly, the question concerning the missionary methods of the S.B.M. in India showed how intensive and extensive is the work in all its branches.

By special request these methods are given below, as it is believed that they will be of deep interest to those who follow the work in prayer, and to those who are engaged in soul-winning at home. Beside the work connected with Lord's Day worship and Sunday Schools, the following list must be included :—(1) HOUSE-TO-HOUSE VISITING. (2) INDUSTRIAL WORK, such as tree-felling, sawing and carpentry, during which opportunity is provided for Bible reading and prayer. (3) MEN'S MEETINGS.—Friends will remember the account of these meetings given by Mr. Watts during his furlough. In the comparative cool of the evening the workers from the mills and railways

gather in large numbers to hear the glorious Gospel. (4) PERSONAL WORK.—This is known to be the most fruitful kind of work in any field, but needs special grace. (5) BOARDING SCHOOL WORK. (6) COLPORTAGE.—It is encouraging to hear that our colporteurs, besides working in our own fields, travel to the regions beyond for the purposes of tract distribution. (7) DAILY BIBLE NOTES (I.B.R.A.).—A verbal address lasting half an hour is seldom remembered word for word, but daily portions such as these can be read and re-read, and are always available. (8) MAGIC LANTERN SERVICES.—This method of illustrating Gospel messages never fails to attract an audience. Unlike England, Indian nights are such as to enable lantern services to be held throughout the whole year, excepting, of course, during the monsoons. (9) THE GRAMOPHONE has been introduced on the Kolli Hills. Tamil lyrics are played, and are well understood by the astonished hill-men. (10) FAMILY PRAYERS. (11) CAMPING TOURS.—The regular climatic changes of India make extended camping tours possible, and on these occasions it is possible to preach over large areas. (12) ZENANA WORK.—This important branch of the work is one in which only our sisters can engage. May we not hope that at our next Camp we shall welcome a representative of every branch of the Ladies' Zenana Auxiliary?

LIFE ON THE KOLLI HILLS.

Mr. J. M. Brand delivered a Lecture in the evening on Life on the Kolli Hills, describing the hills and the people and then his work during the past eleven years. The range of hills is about 30 miles long and 12 miles wide, the height of the hills varying from 500 to 3,500 feet. The hills are very precipitous and rugged, looking, at a distance, rather like the teeth of a saw. On the lower slopes are thick forests and jungles, and as one goes higher the vegetation decreases until nothing is left but the bare rock. One has to ascend by steep paths of only a single file track, and there are no made-up roads. The primitive Indian civilisation is preserved, the dwellers on the hills having been preserved from the Westernising influence which has travelled along the roads of the plains. A hill village consists of twenty to thirty houses of low walls three feet high, with thatch roof, no window, only a hole for the door, so it is practically dark inside. Sometimes there is a little attic raised on bamboo poles, used for storing pots and utensils, also beans from the sago palm and the winter's supply of grain. A hill-man will never allow a white man or a Hindu inside his house. We caused great offence when we tried to enter one. In front of each house is dug a pit, into which all refuse is put and allowed to decompose, giving out an obnoxious effluvia. Each village has its temple, consisting of a shrine something like a lych-gate, beneath which sits the local deity Ganesan, or some other out of the three million gods, surrounded by a low stone wall on three sides.

The people of the hills are altogether different from those of the plains. The hill-man is more lithe and active than the plain man, thinner, and keeps walking at a steady pace even up hill. The women are mostly short, and are only dressed in one garment tied round the waist. The unmarried women and girls always wear their hair in a big knot in the front, but when married at the back.

When we first went they seemed friendly, but when we began to sing a lyric, all who could run promptly fled into the forests. They had never seen a white man before. Eventually we got into conversation (with the aid of an interpreter) with the old women and children, and gradually the men came back. The first thing that aroused their interest was that Jesus Swami is really Victor over Satan, of whom they live in mortal terror, and they liked to hear the story of the temptation in the wilderness, and repeated to each other the words "Yesu Swami."

The hill-man is an agriculturalist, and the hills are planned out under a system of small holdings. The Government owns all the land, and the people have to apply for permission to cultivate a certain plot. They build up terraces, the front edge of each slightly higher than the rest of the terrace, to retain the water when the monsoon comes. They cultivate twenty-nine different kinds of seed, *e.g.* millet, maize, lentils, beans, tobacco, castor oil,

etc., and lemon, orange, lime, etc., and some kinds of nuts. To keep the wild pig off their cultivations they drive pegs in the ground, about nine inches high, and tie white cotton from peg to peg.

There is only one caste on the hills, but the caste system exists in its primitive force, and the priests and elders terrorise the hill-men into submission and threaten any with outcasting if they become Christians, which means more than we can imagine. Mr. and Mrs. Brand worked here seven years before the first convert was baptized. It was a great testing time to one's faith. Up to the present eleven have been baptized, and they are having a time of very severe persecution. One young man, a leader among them, had built a house and stored it with grain, but upon his confession of Christianity a false claim was made to it and criminal proceedings brought against him. Often the missionary has to appear as a witness to a dispute. Many of the subordinate officers of the Forest Department are scoundrels on low pay, who extort all sorts of bribes out of the poor hill people, with no regard for truth.

Most of the hill people are in debt with some moneylender on the plains, who charges 24 per cent. compound interest, and is like a human vulture living on the decay of others. To counteract this pernicious system we tried and have been able to introduce a co-operative bank system under the Government.

We teach the children reading, writing, geography, etc. We have at present to depend on teachers coming up from the plains. Medical work is a great help to Gospel work, as it is the Gospel in action. Recently we have added dental treatment also, as many of the hill people suffer from bad teeth. Industrial work also is carried on, the boys being taught carpentry and ironwork, and the girls needlework, sewing, etc.

Tuesday, August 7th.

The morning Bible Reading was conducted by Pastor S. Hutchinson, whose subject was the great prayer of the Apostle Paul in Eph. iii. 14-19. Throughout the Pauline epistles we cannot fail to see that the spirit of prayer pulsates in them all, and they are always definite. The moving cause of the prayer was Paul's vision of the growing building referred to in ii. 22 composed of the living stones of 1 Peter ii. 5; his prayer, like Christ's (Luke xxii. 41), was accompanied by the physical expression of spiritual reverence, "I bow my knees"; the ground of his prayer was the Fatherhood of God, "of Whom the whole family in heaven and earth is named," indicating the oneness of the saints on earth and in heaven; the measure of his prayer was "according to the riches of His grace," a prayer proportioned to the gracious wealth of God and the Divine standard of giving. The several petitions of the prayer were then reviewed—viz.: (1) for inward strength, *i.e.*, a life nurtured, strengthened, matured, invigorated, and made confident and courageous in order to Christ's fuller indwelling. (2) For Christ's indwelling. While the Apostle had no doubt as to the Ephesian believers being indwelt, he prayed for fuller indwelling, in order to His full control of will, emotions, mental powers and imagination. (3) This gives vitalising and establishing power in order to fruitfulness and endurance, "being rooted and grounded in love. (4) These three petitions are in order to the following three—viz.: (1) a fellowship or ability to comprehend the dimensions, the vastness of the love of Christ; (2) a fellowship of experimental knowledge of that love, though it surpasses all intellectual and even experimental knowledge; and (3) a fellowship of fulness. This is the climax of the prayer—filled *unto* all the fulness of God. The prayer as a whole reveals the poverty of our spiritual life, the feebleness of our prayers, our limited asking and our lack of fellowship.

SACRIFICE

was the Study Circle subject which followed the Bible Reading.

HEATHEN SACRIFICES.—(1) What is a sacrifice? (2) What religions offer sacrifices? (3) What motives lead Hindus to offer sacrifices? (4) What objects are generally given in sacrifice?

Bible Finance

JEWISH SACRIFICES.—(5) Mention some important Old Testament sacrifices. (6) What was the Divine purpose in instituting the Old Testament sacrifices? (7) To what abuses was the Old Testament sacrificial system liable? (8) Is the doctrine of substitution or vicarious suffering taught by any Old Testament sacrifice?

SACRIFICE IN NATURE.—(9) Give examples of vicarious suffering in the world of nature.

SACRIFICE IN THE NEW TESTAMENT.—(10) Will each Camper select and read out any verses in the New Testament that, in his opinion, best expresses the meaning of Christ's Sacrifice on the Cross?

CHRISTIAN STEWARDSHIP.

In the evening the following searching questions were discussed in the usual manner:—(1) Who are the Lord's stewards? (2) What does our stewardship include? (3) What proportion of our money belongs to the Lord?



A CAMP GROUP.

(4) May a Christian accumulate money? (5) Ought a Christian to keep account of how he spends his Lord's money? (6) What part of our time belongs to the Lord? (7) What is the most fruitful use of a Christian's time? (8) May a Christian do as he likes in his spare time?

Wednesday, August 8th.

The nine o'clock Bible Reading was conducted by our Missionary-elect, Mr. W. A. Kimber. After contrasting the chapter with the previous one of Divine judgment, he showed that—(1) The fact of blessing is affirmed in verses 1 and 2. As the earth was without form and void until the Spirit of God moved upon the face of the waters, so He brings forth fruit in the believer. (2) The method is revealed in vers. 3 and 4, viz., strengthening the weak, as when our Lord revived the faith of the downhearted disciples on the road to Emmaus. (3) The scene of blessing is described in vers. 5-9, as opening the eyes of the blind, making the lame leap as a hart, and causing waters to break out in the wilderness. The experience of such blessing leads into the "way of holiness," in which the wayfaring man, though a fool, does not err. This is followed in ver. 10 by the note of triumph and the joy of the ransomed in the heavenly Zion.

THE PUBLIC MEETING.

Wednesday was the day chosen for the public meeting. The weather continued fine and clear, and in the morning a party of Campers paid a visit to Newland's Corner and the surrounding downs, whilst others enjoyed a game of cricket. This day happened to be the birthday of Mrs. E. C. Brand, and the opportunity was taken of presenting her with a bouquet of gladioli and lilies as a token of the love and good wishes of the Campers.

ORGANISING AT HOME.

The afternoon meeting was held under the shadow of the large elm-tree, and by three o'clock a gathering of some forty visitors and Campers had assembled. " All hail the power of Jesus' Name " was the opening hymn, and after the reading of the fifty-third chapter of Isaiah, Pastor J. T. Peters commended the service to God in yrayer.

The Secretary of the Mission, Mr. Chisnall, then addressed the meeting on the subject of Organising at Home. By way of introduction, we were reminded of the vital link which exists between the home Churches and the Indian Churches, and then a roll-call of our missionaries was made. We have twelve members of home Churches either already serving on the field or else preparing to go. Having reviewed the numerical strength of the Indian staff, Mr. Chisnall related his own very definite call to the position of Secretary to the Mission, and reviewed the growth of the work since 1904, when the work was supported by 82 Churches and the total income for the year was £788; now, in 1923, there were 233 supporting Churches, whilst the total receipts amounted to £7,750. Broadly speaking, the work might be divided into four classes : (1) Evangelistic, (2) School work, (3) Preaching or pastoral work, and (4) Zenana work. Mr. Chisnall then directed attention to Christian giving, and spoke of the methods by which finances are collected—viz. (1) Birthday gifts, (2) Thankofferings when examinations are passed (will all prospective candidates for matriculation please note?), (3) Thankofferings for promotion in business.

THE MESSAGE AND THE PEOPLE.

Mr. Brand followed Mr. Chisnall, and spoke briefly of the presentation of the Message of the Cross to the people of the Kolli Hills. A hill-man, he said, never comes directly to the point in his conversation, but always approaches his objective by much irrelevant speech, so that the missionary is compelled to adopt a similar method. By reference first to common objects—trees, birds, flowers, wind, sea, sun or sky—their minds are gradually directed to the Creator of all things. Is He concerned about us? Does He expect anything from us? What is He like? Where may He be found, and how? These and similar questions serve to stir up the minds of listeners, and then the Message of the One Who alone is able to unite sinful men to the Holy God is proclaimed.

Thus a very happy afternoon was spent with thoughts of India, and then directly after the meeting tea was served to visitors and Campers in the open air.

" WHY I BELIEVE THE BIBLE TO BE THE WORD OF GOD."

The public meeting on Wednesday evening was conducted by our Camp Leader, Mr. Brand, who read four passages of Holy Scripture, dealing with the power and Divine authority of the Word of God.

Pastor S. Hutchinson then delivered a lecture on the subject, which had been allotted to him, a brief outline of which follows :—Without assuming the fact of inspiration, he believed the supernatural character of the Bible to be capable of rational proof, and reviewed some of its internal characteristics, *i.e.*, the fragmentary character of its biographies and histories, its moral character, its prophecies, its scheme of religion, its account of the origin of the world, its anticipations of science, its revelation of God, and its presentation of the Person and Life of Christ. All these differentiate the Bible from all other books, particularly when contrasted with the sacred books of other religions. The history of the Bible from its origin to the present English

versions is equally peculiar. In view of all these peculiar characteristics, internal and external, it is impossible to believe that any man or men could have written the Bible apart from supernatural influence, and on rational grounds we must accept the Bible's own claim of Divine inspiration, plenary and verbal. "How can we do other than see to it that, as far as lies in our power, it has 'free course' in order that the Lord Himself may 'glorify' it in hearts that have never seen its light or felt its power?"

Thursday, August 9th.

This morning's prayers and Bible Study were led by Mr. J. M. Brand. The passage dealing with the healing of the lame man at the gate of the temple (Acts iii. 1-7) was made the basis of a study on "Personal Work," and many illuminating thoughts were given. The incident deals with the central theme of mission work—viz., soul-winning; the miracle took place as Peter and John were in the way of prayer; the absolute helplessness of men from their birth is demonstrated in verse 2. Supernatural power alone could renew physical power. Much more so was this the case with dead souls. This was apparently a hopeless case from the spiritual standpoint also. "Fastening the eyes" denotes concentration and earnestness of purpose; our whole being must be engaged in this work. "Look on us,"—the Christian worker's conduct, speech and affairs must be able to bear the scrutiny of others. "He expected to receive something of them." Even those who seek worldly advantage in the Church must not be considered hopeless, as ulterior motives are often present in true seekers. Peter had *something* to give this man. As workers, what have we to give the people? Have we anything? If so, is it clear to our own mind what that something is? If we were asked by any man, "What must I do to be saved?" what should we reply so that he should be in no doubt as to what we meant? We must be ready always to give straightforward, definite answers. Peter did not enter into a discussion with the man. He *commanded* the conversation. As Christians, we are not to set out to give advice merely, but often we must give commands, as His servants. It is sometimes necessary to speak to people in a definite command, but we must do so only under inspiration. We see in verse 7 that Peter gave all the possible help that he could to the cripple, and *then* the miracle occurred. It is only when we put all our energies into God's service that we may expect the blessing to come, and when men are newly converted we must encourage them in their newly-found salvation.

PRIESTCRAFT.

The main part of Thursday morning was devoted to a lecture by Mr. Willoughby, M.A., Principal of the Strict Baptist Bible Institute, dealing with the subject of Priestcraft. Mr. Willoughby's long experience among the Protestants of Ireland has given him a deep insight into the ways of the Church of Rome, and this experience enables him to speak with authority. Priestcraft is of two kinds. It has a religious and a political side. The way of salvation in the Church of Rome is to a considerable extent the invention of the priests, and calculated to give power to the priests and to bring money to their coffers. If we were to ask a Roman Catholic priest, "What must I do to be saved?" we should receive the following reply: Dispose yourself for justification by a number of acts. Receive baptism for justification; receive confirmation for the power of the Holy Spirit; receive the Holy Eucharist. If you then commit a sin liable to eternal punishment, confession must be made to the priest. You must be contrite or attrite, *i.e.*, repentant through fear of punishment. Further, when death approaches, you must receive the holy unction. You may pass into purgatory. You can never be sure in this life that you will reach heaven.

What a glorious contrast does the Gospel present when it replies with authority, "Believe on the Lord Jesus Christ, and thou shalt be saved." The Roman Catholic has no sure foothold. Cardinal Bellarmine has stated

that " No one can be quite certain whether his sins are really forgiven, even though he has received a nominal pardon from the priest. For," says he, " true pardon can only come if the priest's intention is absolutely sincere as he says ' I absolve thee.' " Thus the Church of Rome presents two conflicting statements concerning remission of sins and hope of eternal life. We turn with a measure of relief to the beloved disciple as he says, inspired by God the Holy Spirit, " These things are written that ye might know that ye *have* eternal life."

Concerning the work of Christ on earth, a priest in Derry recently stated the following in a sermon : " Christ's object here was to save the whole human race; Christ instituted the priesthood; Christ is under the will of the priest." Priestcraft always brings religious intolerance, asserting that no man possesses the right of liberty of conscience. It is possible for a Protestant to live his whole life in Ireland without persecution, provided he does nothing which militates against the Roman Catholic Church. But once let him obey the dictates of conscience and engage in any evangelistic movement, and he will soon arouse bitter opposition; and Mr. Willoughby recalled an incident in his own experience in Ireland in proof of this fact.

Turning then to the political activities of the priests, Mr. Willoughby gave several instances of the power of the Roman Catholic Church in political affairs, including the suggestion of a famous politician in Ireland during certain events in 1918, that every church or chapel should be a centre of political information. The Priesthood of Christ was then reviewed, and shown to be in striking contrast with all false priesthood.

PRAYER.

This Study Circle was the best or most interesting of the week, and this is perhaps to be accounted for by the first question asked, viz., " Will each one who can, tell an incident within his personal knowledge illustrating the fact that God answers prayer? " One member spoke of the way in which he prayed for another young man, that he might publicly confess Christ as his Saviour, and a positive answer was given, for soon after that young man was baptized on confession of his faith.—Another spoke of an experience at sea. One night, during a heavy storm, he was washed from the deck and thought he was lost. But another wave quickly followed and swept him back on deck, where he was caught hold of by two sailors. Some time later he learnt that his mother, feeling that her son was in danger, had earnestly prayed for his safety at the very hour in which the incident occurred.—A third spoke of answered prayer at an open-air meeting. Request had previously been made at the Throne of Grace that the Lord would send a spirit of enquiry amongst the listeners; some listeners did gather, and after this young man had spoken, two of the bystanders asked for fuller information concerning what he had said.—A fourth, a minister, spoke of a time when, taking an evening walk after hard study, he suddenly felt as though he were about to collapse. He looked round for some means of support or for a vehicle to take him home. Suddenly, however, his strength returned to him, and he was able to reach home in safety. Next morning, on the Lord's Day, one of the members of his congregation asked him if he had been in any difficulty on the previous evening at ten o'clock. Somewhat surprised, the minister asked the reason for this request, and the reply was, " I felt that you were in need of some special help, and so I immediately went to my room and prayed for you." The time was identical with that on which the threatened collapse occurred.

Other testimonies were given, and many useful lessons were learnt, not least of which was that the impulse to prayer should always be responded to immediately, and that the secret of true, successful prayer lay in " Abiding in Him, and He in us."

The other questions were : What does intercessory prayer mean? Give examples from Scripture of intercessory prayer. Is intercessory prayer easy? Have you used the Prayer Calendar regularly? How can we in intercession at home help the missionaries abroad?

The Spiritual Influence of the Camp

Friday, August 10th.

The Bible Reading was taken by Pastor R. Robinson, who chose Acts xvii. 1-4. Paul's text "Jesus is the Christ," his text-book the Old Testament Scriptures, his method "opening and alleging," and his success were presented as the example for Christian workers to preach Christ crucified and risen, a present power. The sequel was persecution, which must have been very fierce. History repeats itself, as on the Kollis. Paul's concern for these Thessalonian believers is expressed in his Epistles to them. These Epistles are an encouragement to a persecuted Church, an instruction to an infant Church, and a commendation to a faithful Church.

THE UNSEEN WORLD.

The Bible Reading was followed by a study of the following questions on The Unseen World: (1) What are the special functions of angels? (2) What practical bearing, if any, has the ministry of angels upon Christian service to-day? (3) What part do Satan and evil spirits play in present-day Christian service? (4) What connection is there between these evil powers and our temptations? (5) What is the way of victory over these unseen foes?

THE TESTIMONY MEETING.

This was the concluding meeting of the Camp, at which each member was invited to express his opinion upon the value of the Camp. We rejoice to say that without exception every Camper gave a testimony, and that to the effect that this Camp was a means of great blessing to him—in enlarging his conception of missionary work; in increasing his zeal for the extension of the Redeemer's kingdom; in bringing him into spiritual fellowship with other young men, and of conscious blessing to his own soul. Nor were these merely formal expressions on the part of the Campers, but each spoke as though anxious to have some share in testifying to the manifest presence of the Lord, which alone had made the Camp a true success. We thank all whose prayers ascended on behalf of the Campers, and assure them that those prayers were richly answered.

Votes of thanks were given to all those who had done so much, humanly speaking, to make the Camp a success, and especially we remember all the hard work and willing service of Mr. H. Brand, whose carefully-laid plans did so much to ensure a smooth working of the domestic affairs of the Camp, and to Mrs. Paynter, who so kindly allowed us the use of Stoke Hill Park for the Camp itself. We praise God for a week so happily spent and so richly blessed, and look forward to next year's gathering. "All that He ever was to those to whom He was most, that He can be to you again, and more beyond your thinking."

RECREATION.

"Bodily exercise is profitable for a little" (1 Tim. iv. 8, R.V.).

It is related of St. John the Evangelist that as he was amusing himself one day with a tame partridge on his hand, he was asked by a huntsman how such a man as he could spend his time in so unprofitable a manner. St. John replied, "Why dost thou not carry thy bow always bent?" "Because," answered the huntsman, "if it were always bent, I fear it would lose its spring and become useless." "Be not surprised then," replied the Apostle, "that I should sometimes remit a little of my close attention of spirit to enjoy a little recreation, that I may afterwards employ myself more fervently in Divine contemplation."

The recreations of the Campers were entered into as heartily as the more devotional side of things. Cricket, tennis, swimming, boating, and rambling provided an outlet for pent-up animal spirits, and those who were unable to take part in these strenuous exercises were able to see the beauties of Surrey from the interior of motor-cars. The Camp was ideally situated for such excursions, and we believe it would be difficult to find a spot more suitable for such a holiday camp than Stoke Hill Park.

[*We are indebted to Mr. W. A. Kimber and Mr. E. W. Banyard, of Ipswich, for the above Report.*—ED.]

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—I am glad to introduce to you — on paper — two new cousins, Nancy E. Robbins and her brother Rowland, who is only 5½ years old, and I welcome them both to the Corner in your name and my own. They are cousins—real cousins I mean, of course—of Paul and Connie Brand, who were born on the Kolli Hills, and who enjoyed themselves so much in the Camp last August.

Then there are some more crowding in from West Ham Tabernacle. Their names are Millie Argent, Gladys Garnham, Hilda Labrum, Louise and Lily Palmer, Alice and Florrie Pettit, Ruth Ling and Bernard Cleaveroe. Miss Cook writes to me that she has a Missionary Sewing Class on Thursday evenings, and fifteen girls and three boys attend regularly to make garments and bandages to go to India in the Christmas Boxes, and the boys' work is as good as the girls! Nine of them have collected 1,000 farthings this year, and have sent them to the L.Z.A. I am very glad to know that these young people are so greatly interested in Missionary work.

And I hear, also, from Miss Vera Watts about the young peoples' work at Courland Grove, Clapham. The Sewing Class meets every week to work for the Christmas Boxes, and on September 6th they held their Annual Meeting, when the garments and other articles were displayed.

I hope next month to be able to tell you how many boxes were sent to India, and whether the pre-war number has been reached.

My story this month is of an Egyptian heroine. She was only twelve years old, and her parents and all her relatives were Mohammedans. She went to a Mission School and spent seven months there, and must have not only heard of the Lord Jesus Christ, but have been led by the Holy Spirit to trust in and love Him, or she could not have endured what she did. When she came home people asked her mother, "What is the matter with Aesma, her face shines so?" she was so happy. But one day an uncle took her to his house to marry his son. "There, in spite of all opposition and the destruction of her Bible, she remained faithful in her testimony to Christ, with the result that she was cast out with contumely and reproach." She returned to her mother, who was led to love the Saviour also. Persecution began once more; the men refused the women any money for clothes or food, and every day the uncle came with taunts and offers of all comfort if Aesha would peaceably leave her Christ. Meetings with the missionary were stopped. Then the uncle said she must be married, receive Mohammedan teaching and change her faith. Her quiet reply was, "I will not become a Muslima again if you kill me." This enraged her uncle so much that he struck and kicked her furiously. When he left she set fire to her clothes, but her mother saved her. Her mother and she were penniless, but "every Sabbath finds her brave sweet face at service, and if at all possible she slips daily into the little school to read and sew." She accounts "the reproach of Christ greater riches than the treasures of Egypt." That was only ten years ago.

Do you love Aesha's Saviour? And if you do, have you been brave enough to confess it? And are you praying and working that other girls and boys may hear of His love?

Your affectionate,

UNCLE JOHN.

LIST OF SUBSCRIPTIONS, &c.,

Received from August 10th to Sept. 11th, 1923.

General Fund.

	£	s.	d.
Somersham,			
Y.P. Sewing Band		10	0
Envelopes		3	6
Hounslow, Mr. Brand's			
Preaching Fee	1	5	0
S.S.		5	0
Mr. F. Marshall	1	0	0
Richmond, S.S.		16	7
Mission Sunday	4	0	0
Senior Girls' Box		18	1½
J.Y.P.S.		1	2½
Y.P.S.		4	6½
Boxes		16	2¾
Cranleigh,			
Miss Mary Mann	1	13	11
Bexley Heath, B.C.		12	2
Wellingborough,			
Mrs. G. R. Mather		10	0
Clapham, Courland Grove,			
S.S.		5	6½
Mission Study Circle, ½ year's sub. for Work in Sembiam	12	0	0
Mission Study Circle for Gospel Portions in Madras		15	0
Birthday Box		4	6½
S.S., June Coll.		6	9
Thame	1	17	6
Mr. J. K. Elton	1	0	0
Rattlesden, Esther & Fred. Staddon (box)		7	6
Chesham,			
Mr. E. Dickinson		10	0
Rushden, Succoth,			
Mrs. A. E. Brown		6	0
S.S.		18	1
Tottenham,			
Mr. & Mrs. Eastty	1	0	0
Chelmsford, P.P.C.		10	9
Bromley, Miss L. Kent		3	0
Leicester, Miss H.		14	0
Loughborough, Forest Rd.,			
Infant Class		6	0
Saffron Walden,			
London Rd., S.S.		11	3
Mr. & Mrs. Tebbutt	1	1	0
Boxes		16	6
Croydon, Derby Rd.	6	5	7
Friend		7	0
Mr. H. G. Dann (box)		17	5
Hastings, Auxiliary,			
Mr. J. Childs		10	6
Mr. and Mrs. H. Funnell		10	0
Tabernacle S.S.	2	2	9
Miss A. Relfe (box)	1	0	0
Miss Pope		5	0
Mrs. Reid		5	0
A Friend from Battle		5	0
Miss Carpenter		1	9
Ebenezer Chapel	3	7	6
A Friend		2	6
Manor Park,			
Miss Tattersalls (box)	3	4	0
Mr. C. Lowrie (box)		6	8½
Miss Spire (box)		11	6
Mrs. Riddle (box)		3	4½
S.S.		3	6¾
5 S.S. Class quarter Boxes	1	2	10½
Folkestone, Zion S.S.	1	6	0
Newcastle		5	0
Mrs. Beall (box)		12	0
Mrs. Beall, Junior (box)	1	0	0
Chatteris	3	10	0
High Wycombe	4	11	1
Misses Rogers (box)		10	0
Bath, Bethel,			
Reports		2	8
DONATIONS—			
A Friend		2	6
Anon.		2	6
Another Friend	1	0	0
Mrs. Gray		2	6
Miss Herbert		6	0
Miss Hemmington		1	0
Mr. W. E. Mullins		10	0
Mrs. Robbins		2	6
Miss H. Robbins		2	0
Miss K. V. Robbins		2	6
Special Thanksgiving	1	0	0
Thankoffering		5	0
Mrs. Wiltshire		4	6
X.Y.Z.		10	0
Boxes	5	11	5
PERSONAL—			
844	50	0	0
845	2	0	0
Miss G. Stevens	1	0	0
Misses Paffard		10	0
Mrs. Withers, Sale of Knitting, etc.	1	10	0
Miss M. A. Holt		10	0
Mr. C. H. Gosling	4	0	0
Mrs. Bailey		10	0
Mr. & Mrs. Galley	1	0	0
Mr. S. W. White, 3 doz. "Miracles of Grace"	3	0	
Interested		5	0
Miss Ash		10	0
Anon.		2	6
Mrs S. B Caplin		15	0
Mrs. S. B. Caplin, Xmas Boxes		5	0
Mrs. Hawkins	1	dollar	
MISCELLANEOUS—			
Guildford Camp, Collection	2	11	7
3 Friends		6	0
3 Bd. Vols.		4	6
P.P.C.		12	2
	£146	15	7

Herald Fund.

	£	s.	d.
West Ham		10	0
Richmond, Salem		3	4
Newcastle-on-Tyne		8	6
Bethersden		6	0
Blakenham		5	0
Rattlesden		5	0
Claxton		6	0
Woolwich, Enon S.S.		2	0
Tunbridge Wells		3	0
Rushden, Succoth	1	3	0
Guildford, O.B.C.		15	4
Bromley, Miss L. Kent		2	0
Hounslow		6	4
Loughborough, Forest Road		12	0
Kings Langley		6	0
Saffron Walden, London Road		8	0
Manor Park		6	0
Folkestone, Zion		4	0
Lewisham, College Park	1	17	0
High Wycombe	1	0	0
Bath, Bethel	1	10	5
PRIVATE—			
Miss Ash		1	6
Miss Button		2	6
	£11	3	11

Pension Fund.

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

Ladies' Zenana Auxiliary.

Money received from August 9th to August 31st, 1923.

	£	s.	d.
Greenwich (additional)		7	6
Haworth, Hall Green	4	2	6
Ipswich, Bethesda (additional)	4	3	0
Lewisham (Boxes)	6	13	3
Quarterly Subs. for B.W. Salary	5	0	0
Notting Hill Gate		17	6
Lynton Rd. (addl.)		15	2
St. John's Wood	30	6	11
Stratford, Gurney Rd., for B.W. Salary	7	0	0
Tottenham	6	6	0
Walthamstow (addl.)		5	0
Walsham-le-Willows (addl.)		10	0
Walworth, Victory Place, S.S.	1	9	6
Wandsworth, West Hill, Boxes	9	7	6
For B.W. Salary	2	14	0
Watford	10	10	0
Woolwich (addl.)	1	8	6
PERSONAL—			
Misses Paffard		10	0
Mrs. E. A. Booth (Madras)	1	0	0
	£93	6	4

Notices.

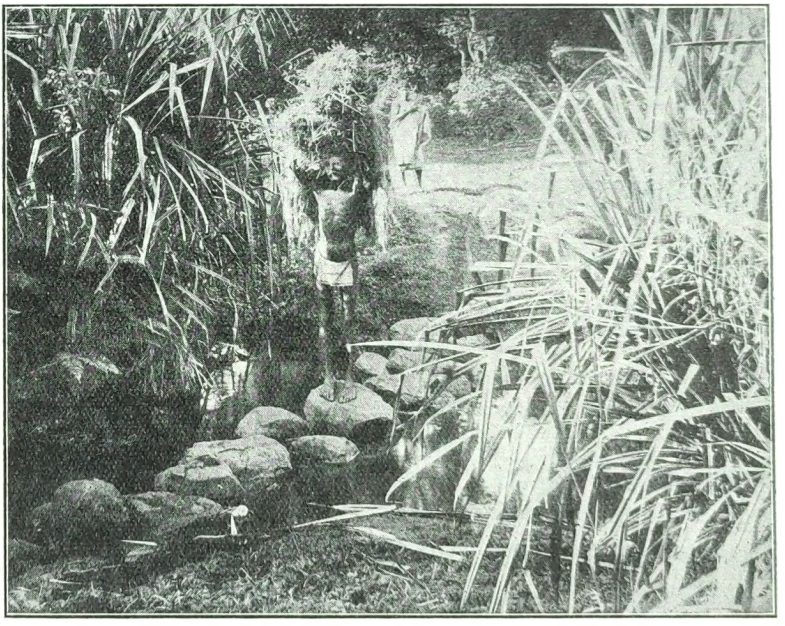
ALL CONTRIBUTIONS for the HERALD should be sent to **S. Hutchinson,** Editor, S.B.M. HERALD, **65 Woolstone Road, Forest Hill, London, S.E.23,** by the 10th of each month.

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

Vol XXII. *New Series, No. 203.* November, 1923

The Strict Baptist Mission HERALD.

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



On the Kolli Hills.

Price One Penny

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

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

READY EARLY IN NOVEMBER.

THE S.B.M.

Art Calendar for 1924

It contains suggestive subjects for Prayer and Praise for every day in the year.

It includes every department of S.B.M. work at home and on the Foreign Field, as well as other Missionary enterprise throughout the world.

The principal features of the preceding Calendar are reproduced, together with several improvements.

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It will soon be time to be thinking of Christmas Presents. When you are considering what to give your friends dont forget this book, written by MRS. E. A. BOOTH, of Madras, and published by THE STRICT BAPTIST MISSION at **1/6** and **2/6.**

IS IT IN YOUR SUNDAY SCHOOL LIBRARY? IF NOT IT OUGHT TO BE.

The Strict Baptist Mission HERALD.

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

VOL. XXII.] NOVEMBER, 1923. [*New Series*, No. 203.

CURRENT NOTES.

THE Namakal Extension, which has now been before our readers for two or three months, and which will be found referred to in our report of the Annual Meeting, claims our special and prayerful attention. As may be seen, it involves not only large expenditure in the near future, which our Master has graciously provided for, but also the need of suitable workers and good judgment as to their best location. For these two purposes we bespeak the continued prayers of our friends and co-adjutors on behalf of the Council and our Missionaries in order that they may be Divinely guided.

* * * * * *

Particular attention should be given to the advertisement of the 1924 Calendar. No pains are being spared to produce an art calendar, which will be a real improvement on that of last year; and the work is being executed by a firm whose name is a guarantee of first-class workmanship. What is more important, however, is that its suggested subjects for prayer and praise will cover every department of our work in India, and so provide for intelligent intercession, under the direction, we hope, of the Holy Spirit.

* * * * * *

Miss Betts left England for India on Saturday, October 13, in brilliant sunshine and amid the good wishes of many friends. We bespeak prayer for her as she enters new and strange surroundings and begins the study of Tamil. We must not forget that two other missionaries also will be proceeding to India in about a year's time, who need our prayers during these months of preparation.

Our Foreign Field.

The News of the Month.

MADRAS.—When visiting Koluttur School I was very gratified to find that all the pupils in the third and fourth standards had their own copies of Mark's Gospel, and read these at home in order to prepare for the Scripture lesson the following morning. When I asked these same boys how many of them prayed alone at home, quite three-fourths of them stood up in response.

In Karakaricheri I met Chockalingum and Ponnambalam, who many years ago were pupils in our Vepery School. I persuaded them to come with me to the house of one of our Christians and listen to my message. By way of opening, I asked them the first question in our school catechism which they learned when boys, "How many gods are there?" At once the correct answer was given. I reminded them of other truths taught them in school, and they listened to the message with earnest attention. They had not forgotten some of the things learned in the Mission School.

One of our village members found himself in sudden and unexpected trouble. I was pleased to find that of his own accord he came to our mid-week prayer meeting at Vepery and asked for the prayers of the congregation. A few years ago this man was a heathen and an opponent of our work in his village.

Visiting one of our members in hospital, I found that he had been stabbed with a penknife during a quarrel in Semmencheri. Unhappily those concerned in this regrettable outburst are Christians, and the shameful fight took place in sight of the heathen.

Some years ago there was a pupil in our Pursawalkam School, named Veeraswami, who frequently carried on a disputation with the teacher about some point in the Scripture teaching. He has since been led to true faith in Christ Jesus, and on the first Lord's Day in September he was baptized and received into the Christian Church. E. A. BOOTH.

"An Enemy Hath Done This."

IT is even as the Master said. A man sowed good seed in his field; but while men slept, his enemy came and sowed tares among the wheat, and went his way. It is one of the deep, deep mysteries of the permissive will of God that Satan should have power to come into the lives of those in whom signs of a gracious experience appear and wreck them, shaking severely the hopes of God's people concerning them. From Satan's point of view the matter is perfectly plain, but from God's side it is, as our Lord Himself said, "a mystery of the kingdom of heaven."

A few months ago nothing was more hopeful for the future of the work on the Kolli Hills than the little group of hill-boys studying in the Sendamangalam Boarding School. The good seed had been sown, the Boarding Master being most faithful in his teaching of the word of Scripture. When the lads were here for their summer holiday we were glad to note the store of

memorised Scripture that they had, and the selection they repeated showed above all else that they had been taught those fundamental truths of the way of salvation that need most emphasis. Of the six boys from the Kollis, James seemed the most hopeful. From several conversations I had with him, and from watching his life day by day for a month, and a month of holiday, I felt that he had indeed had some experience of the gracious influence of God's Holy Spirit. A lad could not pray as he prayed unless he really meant what he said.

And looking back at his past history, it is so clear that he has been the object of many answered prayers. He is the son of the munsiff (village headman) of Valappoor nadu. Some four or five years ago he studied in the Mission School at Valappoor, and while there he expressed disgust at the evil living of his father, and wanted to learn a better way for himself. He came to the missionaries several times, and was looked upon as an inquirer. Then he broke right away from his home, and came to stay with the teacher at Valavanthi. He begged hard to be sent to a boarding school, but being a minor he could not be sent without his father's permission. Much prayer was made and answered, for I have before me a letter dated July 14th, 1920, in which his father gave permission. Since that time he has been in a boarding school.

As the evil one would have it, it has been necessary for James's father, as munsiff of his district, to go to Namakal very frequently during the past two months to give evidence in connection with a criminal case reported through him. On each occasion he has made it his business when passing through Sendamangalam to see his son. He has apparently been arguing with James concerning his leaving his caste and becoming a Christian. The alluring prospects of succeeding his father in his property, in his headship of the village, in the governorship of the large and only Hindu temple on the Kollis, and in the many other offices which his father holds, were placed before the youth so cleverly that when he showed signs of giving way a most suitable date for being reinstated into caste was suggested. The 18th day of the Tamil month Adi is the date of the biggest festival at the temple, and he was urged to come.

As I was on the way with the workers for special preaching at the festival a messenger bringing a letter from James met me. In the letter he said that he had left Sendamangalam and was not returning. Later an urgent message was received from Mr. Morling, saying that James was missing that morning. On our arrival at the temple, we learned that no time had been lost in bringing him there and performing the purification ceremonies necessary for reinstating him in caste. Needless to say, this brought to us a deep sense, not of gloom, but of our utter helplessness in ourselves. All through our work at the festival we felt the imperative need of our faithfulness in preaching the Word, and yet with all our faithfulness we were absolutely dependent upon Him for the growth of the seed. But we could not feel hopeless concerning James. His letter sent immediately on arrival, his continuing to sign himself James, and his freedom in talking to one or two workers who had had a sight of him encouraged the belief that it was not the real James that had gone back. We believe there is real living wheat sown in his heart, but, like the servants in the parable, we are bidden to adopt the attitude of waiting, lest by our rough and careless handling we root up the wheat—waiting upon God in prayer. And is not this the strongest weapon that we have to wield against the enemy of souls? Assuredly it is. May the Lord help us to wield it mightily, and patiently wait until the harvest!

L. WATTS.

"It shall Turn to You for a Testimony."

NO, it was not the real James that had run away from the Sendamangalam Boarding School, and had returned to his heathen home at Valappoor on the Kolli Hills. We knew it could not be. The Lord has said, "I know My sheep, and they shall never perish," and we were able to pray, believing that James would come back. He has come back. Satan's victory was short-lived, and it is now turned into defeat. James was taken to the temple, his head was shaved, he washed in the water of the river by the temple, the ashes were smeared on his forehead, and the ceremonies that cleansed him from the hateful contact of the Christians were performed, before he stood before the black, evil idol in the Arapillai Esvaran temple. But as with Mansoul, Satan was not able to silence the voice of faithful old Recorder, and during the three weeks that followed James' young heart shook with the thunderings of conscience. Every day, as he sat at meals, as he talked with his father and neighbours, as he saw the lives of those around him, the Word of God returned to him. "Is this the life that you return to? Are these trumpery joys more real than those you have left in the company of My people? Are you satisfied and happy here?" were among the questions which came to him in those days. Old Recorder would not be smothered, and James had to leave his father's house and return. He came, just as he was, with but a cloth round his waist, to the teacher at Valappoor, and he felt at home again, bowing his head in prayer before eating his food, and joining in the family worship in a Christian home.

Next day the teacher lent him another cloth for his shoulders, and they came to the Mission house. James couldn't say much then, but he did say that he knew he had done wrong in listening to his father's enticements; he was not happy, and was so sorry for the trouble he had given us. He asked if he might return. So gladly did we kneel and give thanks for the restoration of the sheep that had gone astray.

That day was Wednesday, when the weekly prayer meeting at Valavanthi is held; it was a praise meeting that day. On the next day the Sendamangalam prayer meeting was held, and we hear that that was a praise meeting too. Will you have a praise meeting also?

"It shall turn to you for a testimony." In the war we are told that when hand grenades were thrown from one trench to another, men who were sharp-sighted were sometimes able to catch them and throw them back before they exploded. In spiritual warfare very much the same thing happens. Satan threw down the challenge about James while we were on the way to the festival preaching at the temple; in the prayer meeting that evening, with which the work commenced, we were able to hurl back that challenge, and, by the grace and mercy of God, it has turned to us for a testimony.

It was a testimony then that Satan's apparent victory could not overcome the power of the Gospel of Jesus Christ. It is a testimony now to all around that when the Lord Jesus saves, He saves to keep. It is a testimony to us that the work of grace in James' heart is real and deep. May it be a testimony to you too, that the need for your personal participation in the spiritual warfare by prayer is real, and that prayer is effectual through the might of our glorious Prince Emmanuel.

L. WATTS.

A Snapshot.

DURING our last days at Cambridge a friend who was a supporter of the S.B.M., and an interested reader of the HERALD, leaned over his seat in chapel one Sunday morning and said, "When you get out there, tell us some more about the people—what they eat, and what they wear, and so on." Our friend was but expressing the desire of many others for it is difficult for the human heart to maintain an interest in those of whom little is known.

We get snapshots sometimes from those we love—we had some this week. They were little pictures of boys riding bicycles on a country road, of a boy picking a wayside rose, of a boy with a camera. They were precious because they told of growth and development; they showed a familiar sunny smile: they depicted a dear well-known trick of attitude. But I sighed as I put them away, for, after all, snapshots have a way of touching tender memories and stirring great longings. And I send *this* little Indian snapshot with the very idea of awakening slumbering sympathies and calling forth new desires.

. . . . . .

There were half a dozen women and as many babies sitting beside a thatched hut. The women chewed their betel leaf and areca nut, discussed the price of onions and rice, and slapped the refractory babies. The bright sun cast long hot beams straight at us, and the house mother, who sat in the narrow entrance of the hut, kindly invited us to "Come inside." "Inside" was under the thatched eaves, where we had to crawl on hands and knees and sit on the floor, but she was kindly hospitable, and we were happy. It took time to get the right atmosphere. The great festival of Periapalayam was in progress, and the thoughts of Indian women were travelling the road their feet were soon to tread to the well-known shrine.

Biblewoman Anna quietly read a Scripture story, with a baby trying to snatch her book away.

"Amma!" bawled the mother of the baby. "Is she married?" pointing at me.

"Chee! don't speak," bawled back the house mother, "don't you see she wears a ring?"

Silence for a moment while Anna's quiet voice continued to read, and then came a shout from another interested mother, "How many children has she got?" also pointing at me.

"Can't you listen quietly for a moment, Amma?" said Anna, reproachfully.

We tried to tell them the story that had just been read; there were many interruptions, and the women wanted to talk rather than to listen. The house-mother told us about her visit to Periapalayam last year, and the offerings she had made in order that her child should be cured of fever, and how the fever had gone at once.

It was an opportunity to speak of the Great Offering for sin. She told us of her basket of fruit and flowers and cakes, and we told her of the great sacrifice of Jesus the Son of God. She had killed a fowl, she said, and shed its blood at Periapalayam. We told her of the precious blood of Jesus shed at Calvary.

She listened with shining eyes and the outspread palm of her hand upon her mouth. Her baby clutched at her shoulder, but she quietly pushed it

away as we stopped speaking. "Ah!" she cried, "it has come to me suddenly like a flash of lightning—the difference between my story and yours. It is like the difference between the branch of a tamarind tree and the branch of a margosa tree." (The wood of a tamarind tree is strong and very difficult to break, but the wood of a margosa tree is brittle and easily snaps.) And so we left her; there was nothing more to say, for we thought that the finger of God had touched the quivering string. But the same flash that lit her understanding made an impression on my heart—it produced this little snapshot of a woman's heart that I send you.

WINIFRED BOOTH.

"And some Fell by the Wayside."

ONCE more I am in Sendamangalam, and it is a real pleasure to be treading again the streets and lanes which became familiar to me during the first few months of my sojourn in this country. Previously I had not much opportunity of seeing the interior of the homes that line these streets, for language study claimed most of my time. Now my object is to enter as many as possible of them, make friends with the women, and tell them of the Saviour and His love.

As one walks along and sees many of the houses with the street doors fast closed, one wonders what the lives of the occupants are, and whether any of them are burdened with a consciousness of sin and a longing to be free therefrom. In some of these homes our Biblewomen have been welcomed and the Gospel story has been told for years past. Many of the children have attended our schools for a longer or shorter period, and have been taught from God's Holy Word. We look and long for fruit from this seed-sowing.

A few days ago it was my privilege to visit several houses in the caste street. I had looked at the outside of these houses many times, and wondered what the inside was like, but I found them much the same as other Indian homes. The women welcomed me and listened attentively to the message spoken by myself and the Biblewoman, and as we left they cordially bade us "Go and come" in the characteristic Indian way.

As the shadows began to lengthen, and the women's thoughts were directed towards the preparation of the evening meal, we turned our faces homewards. But there was still time for another little talk if we could find anyone at leisure to hear. We looked into a house in the bazaar street. Two women and two girls were sitting in the little room opening on to the road, and they bade us enter. We sat down beside them, and the Biblewoman told them the story of Abraham and the way his faith was tried, and endeavoured to show how Christ came as a Substitute for sinners. She finished, and I was gathering up the threads to repeat again the teaching of that incident, when down the street came a vendor of small earthen "chatties." One of the girls went out and brought in several for the older woman's inspection, and after that there was no further possibility of keeping their attention. How much of our message had been understood it is impossible to say, but as we left the house the same thought occurred to us both, "As he sowed, some fell by the wayside, and the fowls of the air came and devoured it up."

August 8th, 1923.

RUTH APPLEBY.

Our Home Churches.

Prayer Subjects for November, 1923.

Week Beginning—

SUNDAY, 4TH.—For Miss Betts as she nears the shores of India, and begins the work the Lord has called her to, that she may realise the fulfilment of His promise, " And lo, I am with you all the days."

SUNDAY, 11TH.—Let us pray for lonely workers in the Western Extension of our Namakal Field, for their growth in grace, their godly lives, and their earnest evangelism.

SUNDAY, 18TH.—For the children of our Missionaries, that they may be called by Divine grace, and be helped—some in their school life and studies, and others in their business life.

SUNDAY, 25TH.—For the outpouring of the Holy Spirit on every part of our work at home and abroad.

The Annual Meeting.

THE numbers attending the 62nd Annual Meeting of the Strict Baptist Mission, on October 23rd, fully justified its being held in Devonshire House, Bishopsgate Street. Many Churches in London and the country were represented, and the interest manifested was quietly enthusiastic. The meetings afternoon and evening were presided over by the President of the S.B.M., Mr. J. B. Collin, and after the reading of Holy Scripture by Pastor J. Chandler and prayer by Pastors H. D. Tooke, W. F. Waller, and W. C. Plail, a sermon was delivered by Pastor R. Mutimer, his text being John iv. 7, from which he reviewed the story of the woman of Samaria, and deduced the following points—viz.: (1) A Missionary Sought, (2) A Missionary Taught, (3) A Missionary Brought, and (4) A Missionary's Report. The Saviour " must needs " seek her, a sinner, for His service under covenant engagement. Marvellous providences brought them together (suggesting to the preacher's mind the Lord's marvellous providences and appearances in the history of the S.B.M.). Christ was first in the matter, as He always is. Having been sought, the woman was taught and qualified for her work. She was taught her own ignorance concerning Him, eternal life and herself. (Mr. Mutimer interjected the direct personal question " Do *you* know? ") She was then brought into the Lord's presence—" I that speak unto thee am HE "—and into salvation, under the power of Divine love; and then she left her water-pot, wanting others to know Him and to feel the love that constrains. She wanted to be a missionary. Then she makes her report concerning Him. " Come—see—He told me all that ever I did. Is not THIS the Christ? " The result of that missionary work cannot be fully known by us, but it is by HIM. The great harvest will declare it. We know that sinners were saved, and the woman stood among them. *Oh the joy of seeing sinners saved!* The preacher's concluding advice to the congregation was to do with their money what the woman did with her water-pot.

Open Doors at Home and in India

At the evening meeting the Holy Scriptures were read and prayer offered by Pastors Hutchinson and Dann, when the President rendered praise to God for what He had done for the S.B.M., and expressed his desire that the meeting might be spiritual and that the work among Strict Baptists for the propagation of the Gospel in foreign lands might have a fresh set forward.

Pastor W. Chisnall presented the 62nd Annual Report, drawing attention to its salient features, and Mr. A. J. Robbins made reference to certain features of the accounts. We had spent £547 more than last year, and although it appeared that we were £1,200 more to the good than then, this was due to the abnormal fact of £1,700 in legacies having been received during the year. But for those legacies we should have been £500 in arrear in our General Fund for current expenses. Seeing that the Council were face to face with a large extension of work, involving heavy expenditure in building in Namakal and the Kollis, they were compelled to regard the legacies as being necessary to meet this outlay rather than for current expenses.

Pastor W. S. Baker, commenting on Luke xxiv. 44-48, said that these verses presented us with the ordination of the Apostles and the Christian Church—the only valid orders—before which there had been illumination. Here was also the motive of all missionary work, a motive which compels the Christian Church—viz., Christ crucified and risen. The method was to proclaim " repentance and remission of sins in His Name," for this was the substance of the whole Gospel. The area was all nations, beginning at Jerusalem; for the message was suited to all places, times and circumstances, and to all nations the Church of Jesus Christ is sent. As Christ lays before us His programme He says, " And ye are witnesses of these things," and promises power from on high, so that in the might which God supplies idols are overturned, the powers of darkness are withstood, evil men are put to silence, and poor, lost, helpless sinners of all nations, for whom Christ shed His blood, hear the message of redeeming love, look to Christ, and live.

Our Kolli Hill Missionary, Pastor J. M. Brand, referring to Rev. iii. 7-8, spoke on God's open doors in our Mission to-day. First there were open doors in many Churches. Comparing the present situation with that of fifteen or sixteen years ago, the number of Churches supporting the S.B.M. had greatly increased, and there was a rise in the tide of missionary enthusiasm up and down the land. Mr. Brand read a long list of names of Churches he had visited, and added, " This is the best meeting I have addressed since I came home—100 not out! "

Then there was the great open door God had placed before us in India. In Madras and its villages God is saying to us as never before, " Behold I have set before thee an open door." *There* there is an open door which leads into the heart of Hinduism—viz., the homes of the people, where the women are, and the children are brought up. We are welcomed into the homes of the people in and around Madras, although it is not so in every part of our Mission. The open door into the lives of the children leads into a land of great promise. We have the privilege of instructing these children in God's Word an hour every day. *The door is open now: how long it will remain open we cannot say.* There are signs on the political horizon which lead us to wonder how long it will be open. The result of this open door had been a wonderful record of conversions in Madras. Month by month we were having records of conversions.

Turning to Sendamangalam, Mr. Brand referred to a large map hanging

over the platform, and described the growth of the Mission stations in that field. In Sendamangalam, where Mr. and Mrs. Morling and Miss Appleby are stationed, we have a mission house, boarding school, day school, dispensary and other buildings. The town of Namakal, the strategic centre of the western extension of the Namakal Field, is in the centre of a network of roads, so that a missionary living in Namakal is able to go north, south, east and west much quicker than if he were living in the geometrical centre. Surely God had said to us in regard to Namakal, " I have set before thee an open door ! " Through this open door we see figures asking us to send them preachers and teachers. The *panchamas*, non-caste people, have at their own cost erected buildings and asked us to send them teachers. That appeal is God's voice to us.

The wonderful story of the Kolli Hills was then outlined—first, the circumstances which led to Mr. Brand's going to the Kolli Hills; then the first attempts at extension, the remarkable way in which the door was opened into a certain village; and how it was that the leader of a band of dacoits asked for a school and promised to send his children. Land which we had vainly tried to purchase was suddenly given to us, as we afterwards learned, in answer to prayer here at home. Equally remarkable was the way in which we obtained land in the *nadu* of Ariyur. Within a week of our camping there a plot of ground was purchased, and within six weeks a building was put up. That was the beginning of the work there. While we were building, two men, father and son, began to take an interest in the Gospel, were afterwards converted, baptized, and joined the Church.

" Never before in the history of our Mission have there been such doors of opportunity open as there are at the present time. Behind these doors are millions of men, women and children with immortal souls. How long the doors will be open we do not know, but to-day they stand open. God help us to enter them this year ! "

Pastor C. J. Welsford urged the necessity of more enthusiasm in this cause. We were all ready to say " What hath God wrought? " but we ought also to remember the words " the people had a mind to work." It was wonderful how the Lord had stirred up interest, but there was room for more. One petition in the last Council prayer meeting was, " Lord, give us more enthusiasm in our home Churches," which had been with him ever since. The wicked were represented as doing evil with both hands earnestly. That was how men served the devil; but it was a tragic fact that there were people in our Churches who did not use their hands at all, and others who used only one. Real enthusiasm in the Lord's work had its foundations in faith. We must believe in the cause we have at heart if all our heart is to be in it. It was because some of us believe that Christ is the remedy for India's need that we were interested in this work. There must be the conviction that knees shall bow in India because the Gospel is the power of God unto salvation. Such enthusiasm must be fed, as a lamp is with oil; and if the Bible were read and lived upon, we should catch the missionary spirit.

The collections amounted to £103 10s. 7d.

A Correction.—In the Report of the Camp in last month's HERALD (page 160) it was wrongly stated that conversation was carried on " with the aid of an interpreter." This is a mistake; the conversation was carried on by Mr. Brand in Tamil without an interpreter.—ED.

The Offerings of Willing Hands and Hearts

Mr. and Mrs. J. M. Brand's Deputation Engagements during November, 1923.

MR. BRAND will (D.V.) speak as follows :—Nov. 3rd, West Ham Tabernacle (afternoon and evening); 4th and 5th, Ipswich; 6th, Crowfield; 8th, Bethnal Green; 9th, Homerton Row (Lantern Lecture); 11th and 12th, Borough Green; 13th, Clapham, Courland Grove; 14th, Brighton, "Prarthana Sabha"; 15th, Southall (Lantern Lecture); 17th, Hoxne; 18th, Horham (morning) and Rishangles (evening); 19th, Horham; 20th, Fressingfield; 21st, Occold; 22nd, Laxfield; 25th, Tring.

MRS. BRAND will (D.V.) speak as follows :—Nov. 1st, Leyton, Goldsmith Road; 3rd, West Ham Tabernacle (afternoon); 5th, Ipswich; 8th, Bethnal Green; 14th, Brighton.

The S.B.M. Christmas Boxes, 1923.

WE are glad to hear from Miss H. V. Harris that there is a decided increase in the number of garments, etc., sent to India this year. Last year five cases were sent, this year eight—five large and three smaller ones. This means that there are about 400 more garments. Our warmest thanks to all who have so worked during the year as to accomplish this result; to all other friends who have in any way helped to forward the work; to Miss H. V. Harris, who received the goods and packed them; and to Mr. Albert Vine for the boxes.

List of Contributors.—Devonshire Road, Greenwich, per Miss Smart. Ipswich Branch of Inter. Denom. Christian Association, per Miss Gaymour. Zion Chapel, King's Langley, Herts, C.M.S.C., per Miss Timberlake. Zoar, Hounslow, per Miss Terry. Bethel, Bath, per Miss Grivell. Two Brighton friends, Misses Miller and Light. Wellingboro', Miss Giles. Hope, Bethnal Green, per Miss Ginn. Chelmsford Missionary Sewing Class, per Miss Lancaster. West Hill, Wandswortih: S.S. Working Meeting, per Mrs. Breed; L.Z.A., Working Meeting, per Mrs. J. Styles and Mrs. Jarvis. Warboys, Hunts, Girls' Sewing Class, per Miss Fitch. Walton-on-Thames. Tring, per Miss Butcher. Leyton, Goldsmith Road: Sewing Class, per Miss Cuthbert. Ebenezer, Hornsey Rise: Ladies' Working Meeting, per Misses M. and J. Lewis. Guildford, L.Z.A., per Miss E. White. Watford Tabernacle: Young People and Friends, per Miss S. A. Ball. Beccles Martyrs' Memorial, per Mrs. E. Stannard. Norwich, L.Z.A., per Miss Cage. Whittlesea, Zion Chapel: L.Z.A. Sewing Party, per Mrs. Smith. Salem, Richmond, per Mrs. Robinson. Ilford, L.Z.A., per Mrs. Othen. West Ham Tabernacle, G.M.S.C., per Miss E. Cook; Primary Children, per Miss A. C. Stockdale; Missionary Helpers, per Miss Mayo. Thame Baptist Chapel, Working Party, per Miss Mears. Miss Hawes, Horham, Suffolk. Laxfield, Suffolk, per Miss Aldous. Salem, Epsom, S.S., per Mrs. Skurry. Miss L. Pool, Tunbridge Wells. Manor Park, per Miss Spire. Mrs. Hindes, Swavesey, Cambs. Middlesboro', Yorks, per Mrs. Allick. Miss E. Elliott and Friends, Acton. Potten End, Berkhampstead: Sewing Class and Friends, per Miss Hodsden. Mayford, Missionary Working Band, per Miss Godwin. Courland Grove, per Mrs. Royffe. Derby Road, Croydon: Girls' Sewing Class, per Mrs. Jarvis. Providence, Reading, per Miss Pursey. Dovecote Hall, Wood Green, per Mrs. Kyte. Mount Zion, Watford, per Mrs. L. Smith. Gurney Road, Stratford: Missionary Sewing Class, per Miss Webb. Eden, Cambridge, per Miss Eldred. Mount Zion, Chadwell Street: Girls' Missionary Band and Friends, per Miss Nunn. Bethesda, Ipswich: G.P.W.B., per Miss Cattermole; Junior G.P.W.B. and Boys' Miss. Com. of Junior C.B., per Miss Reeder. Somersham, G.P.S.B., per Mrs. Reeder. Brentford, per Mrs. Fromow. Mrs. E. Jeffs and Miss Fromow, Southend-on-Sea. Church Hill, Walthamstow: G.S.C., per Miss Raper. Mrs. Jeffs, Senr., Hounslow. Walton, Mothers' Meeting, per Mrs. Howe. Stockley, Missionary Working Band,

per Mrs. Charity. Southall Baptist S.S., per Miss E. M. Harris. Mount Zion, St. John's Wood: Missionary Sewing Meeting, S.S. Sewing Band and Friends; also crates for carriage, supplied by Mr. Albert Vine. Homerton Row: Missionary Band, per Miss H. Rutter. Elthorne Road, Hornsey Rise, per Misses Lewis.

N.B.—If the name of any Church, School, or individual has been omitted from this list, Miss Harris (3, Cavendish Road, St. John's Wood, N.W.8) would be glad to hear, so that the name or names may be published in the next HERALD.

Meetings.

Goldsmith Road, Leyton.—The annual meeting of the Missionary Sewing Class was held on October 4th, 1923, when Pastor S. J. Taylor presided. Mr. Chisnall commented on the report, and gave a few appropriate remarks on "Send out Thy Light and Thy Truth." Mrs. Brand helped us to realise what joy the children had when the garments were distributed. A dialogue having been given representing Child Marriage and Widowhood, Mr. Brand confirmed and enlarged upon it, and told us the story of little Ruth on the Kolli Hills. The children had collected £3 10s. for the S.B.M., and the collection amounted to £5, making a total of £8 10s. D. C.

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Church Hill, Walthamstow.—A very encouraging meeting was held on September 20th in connection with the Strict Baptist Mission, presided over by Mr. C. W. Harris, when Mr. W. A. Kimber gave an address on the work of the Gospel sower, and our Missionary on furlough, Mr. J. M. Brand, gave a very graphic and interesting account of the work in India, describing the journey to the Kolli Hills and recounting the routine of a missionary's day there. We were especially pleased to hear the all too short address Mrs. Brand also gave. The collection on behalf of the S.B.M. amounted to £3. J. M. B.

Announcements.

Mr. D. A. Thrower sits for his final Tamil Examination this month, and prayer is asked for his success.

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Missionary Week at St. John's Wood Road will (D.V.) be held from December 3rd to 7th.

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The New Year's Prayer Meeting and the Council's Quarterly Prayer Meetings will be held on January 1st, February 29th, May 30th, August 29th, and October 31st at Chadwell Street.

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Mr. and Mrs. Brand's Farewell Meeting will be held at St. John's Wood Road on January 22nd.

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Mr. and Mrs. Morling's Welcome Meeting will be held on April 29th.

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Bethnal Green, "Hope," Norton Street, Green Street.—Special Meetings will be held on Thursday, November 8th, at 4 and 6.45 p.m. The needlework of the Mission Band will be exhibited, and addresses delivered by Mrs. and Mr. Brand, of the Kolli Hills. Tea at 5.30 p.m.

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A Friend at Southend.—Mr. D. Thrower asks us to acknowledge an anonymous gift of two shillings forwarded to him by Mr. Chisnall.

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—I think you will all be pleased to hear that two real, live missionaries' children have come into the Corner. Last month two of their cousins came in—real cousins, you know—and this has brought Paul and Connie Brand, the children of our Missionaries, Mr. and Mrs. J. M. Brand, born on the Kolli Hills. They began English life when they arrived in England last April; in August they enjoyed a week's camp life at Guildford, and now they are enjoying school life. I daresay, if I could ask you, you would wish me to welcome them to the Corner—anyhow, I have done so. They send their love to me, and I pass it on to you, although I keep it!

I have two letters from Leyton from former Cornerites, who don't forget Uncle John and the Corner, telling me about their Sewing Class, its work during the year, the garments they made for the Christmas Boxes, and their annual meeting. I wish I had space to tell you what they say, but all I can add is the surprising fact that though they are grown up they enjoy reading the *Children's* Corner. I can't understand it.

At the beginning of the year I tried to spur you on to beat the post-war record of Christmas Boxes, *and you've done it.* Eight boxes have been sent this year as against five last year, and this means, Miss Harris tells me, that about 400 more garments have been made and sent. I am very pleased, so pleased that, if it were decorous and if I could do it on paper, I should shout "Hooray!" or, as a friend wrote the other day about something else, "Three cheers!" But I expect my grown-up friends would chide me; so I won't. Instead I adopt the old Hebrew "Hallelujah!"

I am borrowing from the *Baptist Times* the story of a Chinese heroine. She was an old Christian woman. It was in the time of the Boxer riots, upwards of twenty years ago, when so many missionaries and Chinese Christians were killed. One day the Boxers came to this old Chinese woman's home, and tried to make her give up being a Christian; then they killed her husband, and at last told her she should be killed also. They were afraid to do so there and then, so they drove the poor old woman to the banks of the river, and again asked her if she would give up being a Christian.

"*I can't,*" she said; "I am a Christian, and *I couldn't help believing in Jesus Christ.*"

So they pushed her into the water, left her to drown, and went away. But her Saviour was watching over her, and she didn't drown after all. He had permitted her faith to be tested in seeing her husband killed, and then in being left to drown with no hope of being rescued; now He sent help to her. She floated down the river a little way, and then a man in a boat saw her and pulled her out of the water.

Don't you think that poor old woman was a true Christian, a martyr (that is, a witness to her faith in Jesus at the risk of her life), and as great a heroine as you have ever heard of? She was not ashamed of Jesus or afraid to confess His name. *Are you?*

Your affectionate UNCLE JOHN.

LIST OF SUBSCRIPTIONS, &c.,

Received from Sept. 11th to Sept. 30th, 1923, the end of the financial year.

General Fund.

	£	s.	d.
Tunstall	1	4	8
Mr. W. J. Denmee		5	0
Horley, Victoria Rd.	5	12	10
Willingham, Reports			10
S.S.		14	2
March	10	0	0
Attleborough,			
Mrs. J. Greenwell	1	0	0
Brighton, Ebenezer	14	11	9
S.S.	4	13	6
West Ham	15	2	6
Tabernacle	1	13	2
Mr. W. A. Warwick	5	0	0
Boxes	11	0	1
Margate, a Friend		2	0
Miss Sutton		10	0
Rushden, Succoth,			
Mrs. J. Bennett	1	0	0
Clapham,			
Courland Grove S.S.		5	1
Berkhamsted Common,			
Mrs. W. Hodsden & Family	1	0	0
Southall Bap. Chapel, for Kolli Hills	3	12	6
Crowfield	1	16	6
Croydon, Derby Rd.,			
Reports		4	8
Boxes	2	6	10
Madras,			
Mr. & Mrs. E. A. Booth	5	0	0
Mr. D. A. Thrower	2	0	0
Over, Miss L. Kirby		16	10
S.S.		10	2
Miss Alice Sutton		5	0
Stoke Golding,			
Miss G. Kirkland (box)		11	0
Clapham Junction,			
Providence		10	6
Mr. Acworth		2	6
Mrs. Brodie		2	6
Mr. Cocks		2	6
Mr. E. C. Thiselton		2	6
Mr. W. Thiselton		2	6
North Finchley, S.S.		18	10½
Mr. G. Simpson (In Loving Memory of)	1	1	0
Mr. & Mrs. Munn (box)	1	6	7½
Misses Oram		5	0
Newquay, S.S.		18	6
B.C.		10	0
Birthday Box		2	6
Visitor's Box		2	6
Charsfield	1	0	0
Handcross,			
Mrs. Bewers		2	0
Mrs. Boniface		2	0
Catworth, S.S.	1	2	0
Stoke Ash, S.S.	1	7	6
Boxes	1	13	8
Wooburn Green	1	14	2½
Birthday Box	6	10	0
S. School	2	12	3
Reports		1	0
Sturry,			
S. School	1	13	6
Miss S. Schweitzer		6	0
Miss A. Schweitzer		6	0
Oundle	2	0	0
Walthamstow, Church Hill,			
Mrs. Booth, Sen.	1	0	0
Tonbridge, Zion,			
S.S.	1	4	6
Chrissie Hazelden (box)		12	6
Brighton,			
Tabernacle S.S.	1	3	7½
Aylesbury,			
Walton St.	3	2	3
S.S.	1	11	0
Miss Horne		12	0
Mrs. Roberts		7	2
Swindon, Providence	1	13	0
Sydney (N.S.W.),			
Belvoir St. S S.	9	10	0
Tottenham	3	2	6
S.S.		11	6
Bierton	4	14	0
S.S.		15	0
Fowley Regis,			
Providence		5	0
Croydon, Derby Rd.,			
B.C.	1	4	11
Wellingborough	9	13	4
S. School	42	8	0
Leicester,			
Providence S.S.		14	6
Elthorne Rd.	1	11	6
S.S.	1	18	0
B.C.		19	9
Hounslow S.S.	2	8	6
Mr. A. J. Robbins	4	12	9
Mendlesham,			
Mr. Wm. Davey		7	0
Stratford, Gurney Rd.,			
Harvest Thanksgiving	3	12	6
Boxes	4	6	0
Qtly. Subs.		12	6
Kingston-on-Thames,			
S.S.	6	0	7
Mr. Gladstone (box)		6	6
H.J.		10	0
Bermondsey,			
Lynton Rd.	6	15	2
Birthday Box	1	4	11
153	1	1	0
Coalville,			
Mr. W. Bishop (box)	1	1	0
Prittlewell,			
Providence	6	16	10
Personal Boxes	6	6	11½
S.S.	2	3	11
Bible Class	1	10	7½
Reports		4	0
Mr. E. Fisher	10	3	9
Staines, S.S.		14	0
Ipswich, Zoar,			
N.B.D.		5	0
Lode	4	1	8
Harwich, Boxes	1	11	7
Southport,			
Miss Salisbury		10	0
Wandsworth, Chatham Rd.,			
Mr. F. T. Newman	5	0	0
Friend	5	0	0
Watford, Zoar,			
Miss L. F. Smith		10	6
St. John's Wood,			
Mr. S .H. Goodley	1	1	0
Mrs. Sims		5	0
Miss Pratley		5	0
Mrs. Douglas		1	6
Mr. & Mrs. Fraser	5	0	0
Mr. Fraser		16	1
A Friend		5	0
Mrs. R. R. Robbins	10	0	0
Mrs. C. C. Harris	15	0	0
Men's Meeting	2	7	0
Mission School	4	5	0
Miss Ebbs		3	0
Mr. Kidman		10	0
Mr. Andrews (box)		12	6
Mrs. Howe	2	0	0
Mr. Wing		10	0
Mr. A. Vine	2	2	0
Miss Harris		10	0
Miss H. V. Harris		10	0
Miss Thompson		2	6
Mr. F. J. Smith	5	5	0
Mr. H. C. Harris	5	0	0
Mr. Morgan	1	0	0
Mr. Grimes	1	1	0
Mr. C. W. Harris	5	0	0
Sunday School	46	0	0
Stoke Ash, Boxes		10	6
Homerton Row,			
S.S.	10	10	0
Mr. & Mrs. Turnpenny	1	1	0
Norwich, Orford Hill,			
S.S. & B.C.	1	13	3
Boxes		19	5
Donation, per Mr. Bailey		10	0
Portsmouth, Rehoboth,			
Boxes	2	7	6
Reports		2	0
Thankoffering Env.		9	2
Woolwich, S.S.	7	17	5
Mrs. Furlong		8	1
Trowbridge, Zion,			
S.S.	6	13	9
Mr. W. A. Caines		6	3
Misses Summers and Misses Adams		13	6
Halstead	4	1	8
S.S.	1	0	6½
B.C.	1	7	4½
Chelmsford	4	1	0½
S.S.	1	9	10½
B.C.	2	4	3½
Boxes	1	9	10½
Special Donation	1	0	0
Guildford, O.B.C.,			
Pastor J. T. Peters	3	0	0
Mr. H. Brand	5	0	0
Mr. H. Brand (Kolli Hills)	10	0	0
Mr. A. Snell		12	5
Mr. E. C. Foster	1	1	6
Mr. D. Parsons		18	7½
Mr. Nicholson		5	7
Mr. Searle		10	5
Mr. Cordwell		11	2
Mr. Bristow		4	8½
Mr. Goodchild		17	7½
Mr. E. Baker	1	0	0
Superintendent's Birthday Box	1	12	5½
Mrs. Riddle (Godalming)		6	10½
Mrs. Skuse and Mrs. Maskrey		16	0
Mrs. Leadbetter		15	1
Miss McGill		14	7
Miss Usher		9	5
Miss G. Attfield		4	3
The Misses Brand	1	6	0
The Misses Hind		4	4½
Mrs. White	1	2	5½
Miss Fearis		4	6½
Mrs. Over		8	1½
Miss Shellard		17	4
Miss N. Fox		4	5½
Miss Chadwick (donation)		2	0
Otley, Mr. J. Robinson (box)		7	3
Cambridge, Eden,			
Reports		8	4

LIST OF SUBSCRIPTIONS—*continued.*

	£	s.	d.
Ipswich, Bethesda...	21	9	0
Infant's Class ...	5	1	0
S.S. ...	28	14	6
Mrs. Banks (box)	1	2	6
Miss Pitt ...		2	0
Miss Gooding ...		2	6
Mr. C. Woods ...		2	6
E.J.W. ...		7	6
Miss J. Hall (box)		19	4
Mr. W. Ling ...		5	0
Chadwell St., Mt. Zion,			
SUBSCRIPTIONS, ETC.—			
Mrs. Hammond ...	1	0	0
Mrs. Jones ...		10	0
Miss Caulridge ...		6	0
Mr. R. Robinson...		10	0
Miss Stephens ...		5	0
Mrs. Fricker ...	1	1	0
Miss Ginn ...	1	1	0
Miss N. Rutter ...		5	0
Mr. & Mrs. G. E. Shepherd ...	5	0	0
Receipt No. 4 ...	2	2	0
Do., Mr. W. Kimber's Training ...	1	1	0
Do., Miss Putnam's Training ...	1	1	0
Mr. T. G. Miller...		10	0
Mr. H. Goodhew		10	0
Mrs. & Miss Silvester ...	3	3	0
Missy. Study Circle, per Miss Silvester ..	6	0	0
Mr. H. S. Nunn	20	0	0
Mr. D. E. Westcott	1	1	0
Mr. J. Webb ...	5	0	0
Mr. & Miss Pardoe	1	10	0
Mr. & Mrs. G. Ridley ...	5	5	8
Mr. R. Simmonds	1	1	0
Mr. R. Hall (box) ...	8	6	
Birthday Box ...		12	4
Missy. Sunday ...	25	10	0
Sunday School & Birthday Box ...	26	17	11
Birthday Gifts, Aug. 4, Sept. 20 ...		10	0
Lantern Lecture	2	2	0
PERSONAL—			
Birthday Thankoffering from R. ...		5	0
Miss J. Slatter (box)	10	0	
Mrs. Hawkins (one dollar) ...		4	3
Mr. J. W. Bailey		10	0
Miss Mary Dennis (box) ...	1	7	6
X.Y.Z., for New Missionary Fund ..	1	5	6
"Asteroid" ...	10	0	0
In Memory of M.R.E. ...	1	0	0
Miss E. E. Henderson	10	0	
MISCELLANEOUS—			
Interest on Deposit	2	13	10
	£670	3	6

Herald Fund.

	£	s.	d.
Willingham ...		10	0
March ...	1	19	8
Attleborough, Mrs. J. Greenwell		2	0
Brighton, Ebenezer		3	0
Margate ...			6
Ilford ...		7	6
Lessness Heath ...		9	0
Croydon, Derby Rd.	2	18	6
Tollington Park ...		17	0
Watford, Tabernacle		13	6
Clapham Junction, Providence ...		12	0
North Finchley ...		3	6
Newquay ...		18	3
Handcross ...		6	0
Stoke Ash	1	0	0
Wooburn Green ...		11	0
Sturry ...		8	6
Glemsford ...		5	0
Oundle ...	1	0	3
Aylesbury, Walton Street ...	1	10	0
Bierton ...		15	0
Eltborne Rd. ...	1	7	6
Stratford, Gurney Rd.		8	6
Bermondsey ...	5	0	0
Prittlewell ...	2	8	0
Ipswich, Zoar ...		15	0
Harwich ...		10	5
Rowley Regis, Providence ...		18	0
Tunstall ...		15	4
Kilburn ...	1	5	0
St. John's Wood ...	1	13	6
Wandsworth, West Hill		12	0
Norwich, Orford Hill		3	6
Portsmouth, Rehoboth ...	1	0	0
Cambridge ...	3	19	6
Tottenham ...		12	0
Ipswich, Bethesda ...	1	4	6
Chadwell St. ...	6	8	7
	£44	11	8

Medical Fund.

	£	s.	d.
St. John's Wood, Mr. Morgan ...	1	0	0

Ladies' Zenana Auxiliary.

Money received from Sept. 1 to October 9, 1923.

	£	s.	d.
West Ham (including 500 farthings collected by Gladys Francis) ...	1	10	0
Chelmsford (Collection)	16	0	
Clacton, Emily Home, Wellesley Rd. ...	1	7	0
Victory Place S.S.		2	5
Lewisham (boxes)...	1	15	4
B.W. Salary	4	0	0
Norwich, Orford Hill		14	0
Croydon, Salem ...		12	0
PERSONAL—			
Mrs. Hutchinson	1	0	0
Anon. (Rect. No. 5)		10	0
Miss E. Stace (box)		10	0
Mrs. J. Mann (box)	1	0	0
Miss E. J. Applegate		17	0
Sale of Old Newspapers ...		10	0
GENERAL—			
Collection at Valedictory Meetings ...	30	2	0
Profit on Tea ...	1	5	3
	£46	11	0

Notices.

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

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

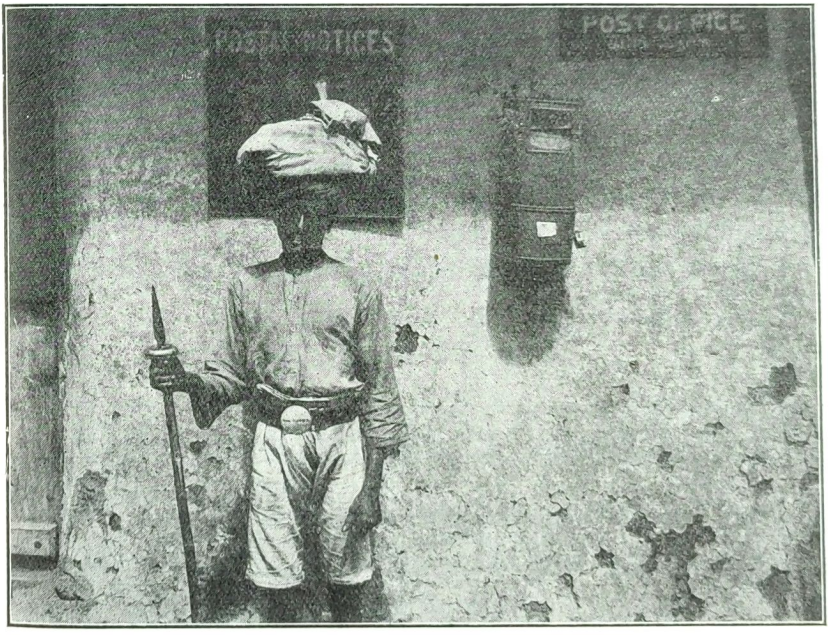
ALL APPLICATIONS CONCERNING GENERAL DEPUTATION WORK, AND FOR REPORTS, HERALDS, etc., and *changes of address*, to be sent to the Secretary, **Pastor W. Chisnall, 16, The Grove, Isleworth, Middlesex,** from whom COLLECTING BOXES may be obtained.

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.**

Vol XXII. *New Series, No. 204.* December, 1923

The Strict Baptist Mission HERALD.

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



VALAVANTHI (KOLLI HILLS) POST OFFICE AND MAIL RUNNER.

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

NOW READY.

The S.B.M. Art Calendar for 1924

THE Calendar asks for daily prayer on behalf of our Missionaries, Indian workers, and converts, with the many problems of the Mission.

It includes every department of S.B.M. work at home and on the Foreign Field, as well as other Missionary enterprise throughout the world.

The principal features of the preceding Calendar are reproduced, together with several improvements.

The above miniature illustration gives an idea of the appearance of the Calendar and will be found to be very suitable for Christmas and New Year Gifts, and should be found in every Strict Baptist Chapel Vestry, School-room and Home; and the price is within the reach of all.



The demand last year exceeded the expectations of the S.B.M. Council, and many orders could not be executed. To prevent disappointment, Orders, with remittance, should be sent at once to

Mr. A. VINE, 7, Rectory Grove, Clapham, London, S.W. 4.

Price Sixpence each. **Postage extra.**

12 copies and upwards carriage paid.

PICTURES FROM A MISSIONARY'S ALBUM.

It will soon be time to be thinking of Christmas Presents. When you are considering what to give your friends don't forget this book, written by MRS. E. A. BOOTH, of Madras, and published by THE STRICT BAPTIST MISSION at **1/6** and **2/6.**

IS IT IN YOUR SUNDAY SCHOOL LIBRARY? IF NOT IT OUGHT TO BE.

The Strict Baptist Mission HERALD.

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

VOL. XXII.] DECEMBER, 1923. [*New Series*, No. 204.

CURRENT NOTES.

THE S.B.M. Missionary Week, arranged by the East London Auxiliary, appears to have been very successful and, we trust, stirred the sympathies of, and aroused keener interest in, old as well as young. A somewhat similar week is to be held by our St. John's Wood friends at "Mount Zion," St. John's Wood Road, from December 3rd to the 7th. Particulars will be found on another page, and we hope neighbouring Sunday Schools and Churches will each send strong contingents.

We are hoping that, at this season of the year, our two recent S.B.M. publications will be in large request, viz., Mrs. Booth's pathetically interesting book, "Pictures from a Missionary's Album," and the S.B.M. Prayer Calendar for 1924. Both are well worthy of the largest circulation, and should be found in, at least, every S.B.M. home.

We draw special attention to the request of our Namakal Missionary, Mr. David Morling, for English papers and magazines for the Sendamangalam Reading Room which, as he tells us this month, he has now re-opened. It seems to us that this is likely to do good work among English-speaking Hindus living in, or visiting, Sendamangalam, in more ways than one; and we urge our friends to send suitable periodicals to Mr. Morling, whose address is Sendamangalam, Namakal Taluk, South India.

Notice was given last month of the New Year's Prayer Meeting, to be held on January 1st, at Chadwell Street, and further notice is given this month. We are hoping to have the HERALD published in good time to remind our praying friends of this Meeting.

Our Foreign Field.

The News of the Month.

MADRAS.—On Friday, September 28th, the date of the Council Prayer Meeting in London, we held a special missionary prayer meeting in Semmencheri school, which was attended by the whole staff. Earnest prayer was offered for God's blessing upon the Council; upon subscribers; upon the various departments of our work in India, and upon new converts.

In visiting Kolattur I was very gratified to learn that our teacher there conducts family worship each night in the school for our Christians in that village.

In Lockcheri there has been a renewal of interest in the Christian religion. Nearly the entire male population attended a Gospel meeting held recently in the middle of the village, and the way in which they listened to the messages was very encouraging. The meeting was held at night, and the proceedings were illuminated by an oil-gas lamp

During a visit to Konnur I went to the houses of several who, in years gone by, had attended our school and had shown some interest in the Christian religion. They are still Hindus, but the way in which they answered my questions and the attitude they showed towards Christianity revealed a promising field for personal evangelism. We urgently need a man in Konnur who would take up that work whole-heartedly. We have been seeking for months for such a man and have not found him. Who will make this need a matter of prayer?

A regrettable incident occurred in Semmencheri where a long existing feud broke out into a street brawl in which some of our Christians were involved, and one of our members was stabbed with a penknife. This affair has to some extent interfered with our work in that place.

E. A. Booth.

NAMAKAL FIELD. — Some of our long-standing and most promising enquirers are meeting great opposition. Will our friends remember them in their petitions?

The Naina Malai temple annual festivities have just been concluded. Preachers and Teachers combined in a big evangelistic effort amongst the crowds at the foot of the mountain.

Several of our Boarding School boys are now undergoing a Teacher's Training Course at a Government school in Salem. They need the prayers of co-workers in England that they may be strengthened to overcome many temptations.

Our Christians on the western side for many months have been petitioning Government to prevent certain lands being wrested from them. In their efforts they are being strongly opposed by the caste people, so that we have been obliged to plead the cause of the downtrodden again. The case is still undecided.

On Saturday and Sunday, October 20th and 21st, we held the opening

services of our new chapel in Kakkaveri. Boarding School lads from Sendamangalam and workers from several stations gathered there and rendered great assistance. The property consists of a good site on the main road, a chapel, two very small rooms for convenience in our camping, preacher's house and a well. *October 23rd*, 1923. D. MORLING.

KOLLI HILL NOTES.—Dispensary Work.—A surprisingly large number of sick folk are coming to this Dispensary from the plains. Lately there have been several groups of people from as far away as Rasipur, and hardly a day passes but what someone has climbed the steep 3,500 feet up these hills. It is difficult to understand why they come so far for the same medicines as they could get near to their own homes. Probably the idea of a long pilgrimage in search of good health appeals to them.

Annual Convention. — From October 4th to 7th we held the Annual Convention of the Kolli Hill Church at Valavanthi. It has been usual before to have a special speaker on these occasions, but one was not available this year. All the workers were present, and we spent some profitable hours studying together the Word of God. The subjects were as follows : — Sin, Forgiveness, Christ as God, Christ as Saviour, Things which the Bible shows should precede baptism, The Cross, and How we may conquer sin. Our thoughts were thus centred round those fundamental truths which are so vital to Gospel work, and yet which Satan so zealously tries to make us forget.

Lantern Lectures.—On the evenings of the Convention days we went out to surrounding villages with the lantern, kindly lent us for the occasion by Mr. Morling. The people are always attracted by the pictures, and they listened well to the addresses given along with the slides on the Life of Christ, the Prodigal Son, and the Lost Sheep.

October 15th, 1923. L. WATTS.

Following the Gleam.

WE have many hundreds of pupils in our schools who are receiving instruction every day in the Christian Scriptures. The vast majority of these lose contact with us when they leave school, and we do not know what effect the Word of God has at various stages in their lives, in moulding character and guiding conduct. But in various ways we keep in touch with some of the pupils after they have left school and when such give evidence of conversion and trace the beginning of the change to the Scripture teaching given in our schools, we are greatly encouraged to continue to place the main emphasis in our school curriculum on Scripture teaching. When former pupils are able to take a further step and publicly " put on " " Christ " in baptism, our hearts greatly rejoice. The result of our Scripture teaching, which we are permitted to see, is good reason for believing that there is also much fruit of which we at present know nothing.

These reflections are the outcome of a recent experience. In our school at Pursawalkam there was a boy named Veeraswami who differed from the other pupils in that he liked to argue and dispute about Scripture. This habit continued after he left school. He lived in a heathen home, in which, strange to say, there was a Bible. Veeraswami used to read this Book, and would take some point to discuss with his former teacher. In this way the Scripture teaching given in the school was confirmed in his mind, and it led to Veeraswami becoming a seeker after salvation Some two years ago he began to pray alone.

The Courage of Faith

In describing the change which took place he said to me, "Before that time I had no care about sinful acts, but now my mind is fearful about them. When I confess my sins and seek pardon there comes joy in my heart after prayer." Our workers kept in touch with Veeraswami during the time he was seeking the Lord, and they helped him towards the light as he was emerging from the darkness.

The Hindu festival at Periyapalaiyam is an occasion when many thousands of worshippers go from Madras to make their offerings to the deity at that popular shrine. Veeraswami's parents arranged to go as usual, and asked him to accompany them. He made various excuses, but they insisted that he should go with them. In the end they had to go without him, for when the appointed time came for setting out on the journey, Veeraswami was missing. He lacked the courage then to tell the real reason, but he had resolved not to worship the deity at Periyapalaiyam. I interviewed him the same day and strongly urged him to tell his parents on their return from the festival his real reason for remaining behind.

It needed some courage to tell his parents that he had renounced their religion and their gods and their heathen ceremonies, and that he had definitely decided to join the Christian Church. But Veeraswami followed my advice. His father, who is a hard drinker, made no protest, but his mother strongly objected. and reminded him what had happened formerly when one of their relatives joined the Christian way. How that he died soon after and so did his wife, leaving two children for relatives to bring up, and how all this came about through "changing his religion."

But Veersaswami was determined to confess publicly his faith in Christ Jesus, and all attempts to turn him from this course failed. It was my joy to baptize him and receive him into the fellowship of the Christian Church at Vepery.

Living still in a heathen home, the only Christian in the family, he will need much grace to let his light so shine that the others shall recognise that he has the better religion. Many difficult situations will arise, and there will be the ever-recurring temptation to make a compromise between Christianity and Hinduism. By our prayers we can help Veeraswami and other converts similarly placed to fight the good fight, to fly their colours and to witness for Christ among their own people. ERNEST A. BOOTH.

Scripture in Our Schools.

THE question has often arisen, How far are mission schools a real, evangelising power? It is well known that in many places the mission school is not being used at it should be, and as for many years it had been used. Those who have little faith in the Bible and those who are afraid of opposition and reaction resulting from conversions, are tempted to use their educational institutions merely as an avenue of approach for Christianising Hinduism. Others by constant Scripture instruction use their schools as an evangelising agency by which the young may be brought to a saving knowledge of God.

All our teachers are directed to give Scripture lesson every day, and at such a time of the day when they will gain the best attention and attendance. In order to insure regular Bible teaching half-yearly examinations are held, when scholars from every school are sent up to the local centre for the test.

Who will supply our Sendamangalam Reading Room?

To provide suitable tests for children of all ages and capacities, the examination is divided into three departments, viz., Oral, Written Junior, Written Senior. This year the Oral and Written Junior took the Life of Christ; Written Senior have the Acts of the Apostles.

In marking the Written papers I was glad to find we had 100 per cent. passes, though the proportion in Oral was not nearly so high. Of course, Boarding Home boys, through their great advantages in the home, were at the top; but one of them, who ought to have done much better, was at the very bottom. Not long after the marking of the papers two boarders overheard an English conversation, through which they discovered that this boy was the last in the list of Written Seniors. For several days this lad, who had thus brought disgrace upon the Hostel, was given such a hot time of it that there is little probability of his coming last in the next test.

We have in some of these successful examinees splendid proof of the tremendous change that a few months' Christian living in a Boarding Home can effect in the life of those brought from the most terrible environment. It seems scarcely believable that the first two boys, only two years ago, were dirty, half clad heathen in the filth of an out-caste quarter. Not only their dress, speech and carriage, but their very faces have changed completely. Last Sunday as we saw them and other boarders sitting in chapel alongside their old relatives and acquaintances at Kakkaveri, the transformation was most striking. Their examination papers yielded 90 per cent. and 88 per cent. of maximum marks, and contained several foolscap sheets of closely-written answers.

Here are some of the questions :—

1 (*a*) Who was chosen as apostle in the stead of Judas? (*b*) How, by whom, for what reason?

2 (*a*) How and for what reason did Stephen meet his death? (*b*) Give the words of his last prayer.

3 Give a full account of the miracle performed at Joppa.

4 Write all you know about Bar-Jesus.

5 Give an account of the miracle at Lystra.

D. MORLING.

Wanted.

ONE of the problems of school work is to keep in touch with, and exercise a helpful influence over, old scholars. One of the various solutions is to run a reading room and library, where those who have left school can still come in contact with their old master or manager. Our Sendamangalam H. E. School goes up to the eighth standard. By our conducting a reading room the top-class boys could keep in touch with English affairs and also come under our influence during a critical and formative period of their lives.

Then we need it for our Boarding Home boys. The Hostel already is beginning to provide us with Teachers, and we want them to come into contact with the best side of English affairs. Our present workers, also, are asking for English periodicals, and we realise that they need the best we can give them, both for their work and for their spiritual life.

For these reasons we are re-opening our Reading Room in Sendamangalam. For the successful working of this institution we need a *regular* supply of various papers and periodicals. Can the reader help in providing the desired literature? We do not ask that you should order anything specially for us,

but that you send us regularly one of the papers or periodicals that you read. At present we receive "The British Weekly," "The Christian," and "The London Illustrated News." We are in need of good illustrated literature for the young, and Christian papers (reading not too heavy) for our workers. Can you help us?

D. MORLING.

Arapillai Esvaran Kovil.

THIS just means the temple of the god Arapillai. Who Arapillai was I do not exactly know without looking him up, but it doesn't very much matter as we are not dealing so much with the god as with the temple.

This temple is really the only truly Hindu temple on the Kolli Hills, the other shrines are merely the habitats of local demon-spirits and very often have no idol or any particular object of worship. It is situated in Koilur (marked on the map of the Namakal Field), in the nadu, or district, of Valappoor where we have a Mission station. It is a large building, of the usual Hindu temple style, with a high wall outside and an elaborately-carved stone gateway opening into the courtyard. Within the courtyard, which is paved with large slabs of granite, is the temple, both outer and inner shrines; and in the latter dwells the black, greasy stone god Arapillai. He has the usual troupe of attendant deities, and in one corner of the courtyard is a shed containing a number of vehicles for the god to use when he wants to go out. These are large, gaudily-painted figures of bulls, horses, peacocks, and other things, reminding one more than anything else of Thurston's Zoological Round-abouts on tour. All round the courtyard are other smaller temples built to house other gods, which in other places claim a supreme position; and in another corner is the house where the Brahman priests live. They are the only Brahmans who live permanently on the Hills.

The Annual Festival of this temple is held on the 18th day of the Tamil month Adi; this year 2nd August. We took advantage of the opportunity for preaching (this being more fully described in another article), and so witnessed the proceedings of the festival.

Kolli Hill paths only admit of people going Indian file, and on the way from Valavanthi we had to take our place in the long processions of people, all making their way to the temple. Some of these processions must have been a quarter to half a mile long, winding up and down, in and out, among the hills and terraced fields. At Koilur the crowd was immense, and we ascertained that large numbers of people had come from Sendamangalam, Namakal, Turaiyur, and other places surrounding the hills, and even from such places as far as Trichinopoly and Salem. There they were, hillmen and plainsmen, rich and poor—the local magistrate of Namakal was there with his wife—all bent on settling accounts with the god Arapillai for another year.

For some distance before reaching the temple the pathway is paved roughly with stones. On either side of this pathway vendors of grain, fruit, plantain leaves, and other things were seated. Descending to the river there were rows of barbers, all as busy as they could be shaving the heads of the worshippers. Then in the river were scores of people, standing wherever the rocks gave them room, bathing themselves and washing their clothes. The noise of shouting because everyone was in everyone else's way, the screaming of the children as they were plunged into the cold waters (many of them come from the hot plains and must sustain serious shock to the system), and the splashing of the water makes the river-crossing a pandemonium.

On the other side is the ascent to the temple, lined on either side with "holy" men in saffron garments waiting to receive the alms of the people. In the large space surrounding the temple walls all kinds of bazaars are set up. There are no bazaars or shops on the Kolli Hills, so that this festival provides opportunity for many people to make their purchases without going to the plains. Garlands, sandalwood paste, all articles required in worship, brass vessels, looking-glasses, necklaces, bangles, toe rings, cow bells, mouth organs, the inevitable Japanese cigarette, anything and everything that people buy at fairs all the world over.

Around the temple gateway there is a crowd, all with clean bodies and clothes, the marks on the forehead, arms and breast newly made, proclaiming the worshipper to be a follower of Siva, or of Vishnu, as the case may be. They go in as those before them come out and make room. What they do inside we did not go to see. But they have made *theertham* and have become ceremonially pure. Arapillai has received their offerings and they are satisfied.

So they go home and Arapillai Esvaran sleeps for another year.

L. WATTS.

Festival Preaching.

THE annual festival, held at the Arapillai Esvaran temple on the Kolli Hills in the beginning of August, is the only opportunity of the year for the workers in this field to engage in festival preaching. All through the year they are telling the Gospel story to handfuls of people; but this festival brings crowds of people to one place and makes a welcome change of audience. When it was suggested that we should make a special effort this year to preach Christ to the multitudes at the temple all the workers immediately were keen to join. Their keenness was not lessened by the fact that we only had one tent 8 ft. by 8 ft. in size, and sadly needing patching up before it could stand.

The festival lasts for two or three days, and every grain shed is occupied, so that in order to make full use of the opportunity it was necessary to take a tent. The only one we have was patched up, and we prayed that the wind might drop so that the tent would stand. Fortunately we found a sheltered field quite close to the temple and the wind did drop, so that we had no fear of the tent collapsing.

There were seven workers, the missionary, and Peter of Puliyampetti. The space in the tent was somewhat limited, especially as the food stuffs had to be hung up inside the tent to keep it from stray dogs. We fitted ourselves in, though, and kept one another warm.

The work commenced with a prayer meeting in the tent on Wednesday evening. Our hearts were sad because of the news that had just reached us that James had run away from the Boarding School in Sendamangalam and had visited the temple with his father just before our arrival. We were thereby thrown more on the absolute power of Jesus to save and keep His own and were able to plead His promises concerning His little ones.

Throughout the festival our thoughts were drawn to one thing; that an uplifted Christ is the only thing that will draw men to Him, and to preach Jesus is the only effective preaching. Definite earnest prayer was made that we might be kept from all other subjects; and prayer was answered.

On Thursday and Friday we took our stand a little apart from the busy crowds buying and selling, and by singing attracted a group of listeners.

Fruit of Madras School Teaching

Brother followed brother in speaking, and the singing of a lyric between each address kept drawing fresh listeners.

In the intervals between preaching we scattered and mingled amongst the people looking for those who could read. As a large number of people came from the plains many could read. We had two large parcels of Scripture Gift Mission Gospel booklets, and if any one could read a few verses he was given the book after an explanation of the words he had read had been made. In this way the whole of the Scripture portions were distributed.

We have returned to our station work; the people have returned to their homes, some having heard the Word, others having a portion of it in their hands to read. What shall the harvest be? Praise the Lord, it shall be as large as His promises. "My word shall not return unto Me void, but shall *accomplish* that which I please, and it shall *prosper* in the thing whereto I sent it." "*Faith* cometh by hearing, and hearing by the Word of God."

L. WATTS.

The Patience of Hope.

RAGAMMAL is the senior pupil in our Semmencheri School. She is twenty years of age, and has been in the school for ten years. This is most exceptional, only a very small proportion of our pupils remaining for five years. She is an albino, and probably on this account her parents have not been able to secure a husband for her, and she has been allowed to remain in school. Her parents are both heathen. Ragammal was brought up to worship idols and perform heathen ceremonies. After being in our school for some years she gave up idol worship and became a seeker after the true God.

In 1917 Ragammal came and told me that she wished to join the Christian Church, the substance of her testimony recorded at that and subsequent interviews being as follows: "Jesus is the true God. He gave His life for sinners. I pray to Him each day and ask Him to forgive my sins. I know that I cannot remove my own sin. The knowledge that I need forgiveness came to me through the Scripture teaching in the school. He said, 'Come unto Me, and I will give you rest.'"

Ragammal was accepted by the Church at Vepery for baptism and membership. Her parents were interviewed and gave their consent. Then suddenly, through some unknown influence, they changed their minds, and on the day appointed for her baptism she was not to be found. She had been taken away to a distant village, where she was detained for some months.

I sent word to her parents that if they would send Ragammal back to our school I would promise not to baptize her without their consent. On this understanding she resumed attendance. During all these years she has been receiving daily instruction in Scripture, and has attended our afternoon services at Semmencheri on Sundays. During the whole time she has borne an exemplary character.

This year she has been the most regular member of the lace class held weekly at the Mission House by my wife, acting as monitor to the class and exerting a good influence. There was a very marked difference in the attitude of Ragammal to the Scripture lesson compared with the other girls.

During all these six years Ragammal has nursed the hope that one day

she would be allowed to confess Christ in baptism. We have encouraged her to hope and pray. Last month her mother brought Ragammal to me and said of her: "She belongs to your Swami; every day at home she is reading your holy book; every day she prays to your Swami only; I shall no longer prevent her from joining the Christian religion." So after long years of waiting Ragammal won the consent of her parents, and we had the joy of reaping. Although living in a heathen home all these years, she has been kept by the power of God. She is now a member of our Vepery Church. We praise God for this further blessing on our school work. ERNEST A. BOOTH.

Two Days in Erumaipatti.

WE have now three Biblewomen stationed in the neighbourhood of Erumaipatti. As it is ten miles from headquarters, frequent short camps are necessary to supervise the work, and it is from Erumaipatti I now write. I have camped here several times with Mr. Morling; on this occasion, however, I am alone, duty having called him in another direction.

Leaving Sendamangalam yesterday morning at 7.15 in a jutka, I reached here about two hours later, to find the chapel closed and padlocked, but within five minutes the Biblewoman was round with the key, explaining she had been there earlier to sweep and dust it ready for my occupation. We sat down and talked for an hour on the work, then the bullock cart bringing the servant and my luggage crawled into view. Soon all was unpacked, the camp cot set up and a meal prepared.

By noon we were ready to begin work. Erumaipatti is a large village; we have eighty houses on our visiting list, so a second Biblewoman has just been engaged to help Gnanabranam in her work. She is exceedingly nervous, and her worst enemy could not accuse her of being unduly wordy, but she will improve as she gains experience.

We visited eight houses in the Padiyachi quarter, and met with a ready welcome and hearing everywhere. At one house I saw an old lady who told me she was sister to our late Colporteur Narayanan, who met his death in such lonely circumstances at Elur last year. She still remains a heathen, but has a good knowledge of Scripture truth, and said her brother used frequently to come to read and explain the Bible to her, although he was never allowed to take food with his family after becoming a Christian.

It was a very hot day, so by 4.30 p.m. our throats were dry, and we went home for refreshment. I had just changed and taken tea, when Gnanabranam tapped on the door, asking if I would accompany her to the house of the Mittadar (local squire or landowner), whose wife was wanting to see me. It was a huge two-storied house; everything it contained was on a massive scale, except its mistress, who was a pale, slightly built little soul, evidently consumptive and not long for this world. Ill though she was, she proudly conducted me all through the house, showing its broad verandahs, spacious courtyards, and long empty rooms almost devoid of furniture. Finally we went upstairs and sat on the terrace, from which one had a fine view of the surrounding country. She had seldom been outside the house since her marriage, but evidently had happy memories of school days at Nannakal, where

she had learned certain kinds of fancy work. She showed me some of her handiwork—wonderful bead mats enclosed in glass frames, also knitted mats of coloured wools, which took me in memory back to my grandfather's home, where in my childhood's days I had seen similar mats and antimacassars; they were considered old-fashioned even then. She was interested in the embroidery on my dress; inquired what jewels I possessed; apologised that she could not show her own, as they were locked in her husband's safe; became enthusiastic when I inquired about her baby daughter, and listened in a polite listless way when I tried to talk to her of Jesus and His love. To-day she has sent a prim little nosegay of sweet roses to show her appreciation of my visit.

While partaking of my evening meal a large crowd gathered on the open space opposite the chapel. It was a meeting of Non-Co-operators; after several addresses had been delivered, Gandhi's picture was carried in procession round the village, accompanied by flaming torches, drums and the crowd.

This morning I was up betimes and off to Muttanchetty by 6.45 in a bullock cart. Muttanchetty is about two miles away, but the road to it is the worst imaginable, so it took an hour to do the short journey. For several years no Zenana work has been carried on there, but last November I was able to secure a Biblewoman, and she is making good progress. We went straight to the non-caste quarter, and had on the whole an encouraging hearing. Just now there is not much field work going on, so the villages are more at liberty than earlier in the year.

Midday found me back in Erumaipatti. This afternoon the usual weekly prayer meeting and singing practice were held, followed by a model lesson for the Biblewomen. I had just settled down for a quiet rest when a man and woman rushed in, carrying their little boy, who had just been tossed by a bull. Happily the child had been more frightened than hurt, and a little hazeline was all that was needed.

To-morrow morning we must be up with the dawn to pack and start for Sendamangalam before the sun is too high in the heavens.

April 11th, 1923. OLIVE M. MORLING.

"Send thy Mite and earn Salvation."

THE trustees of the Sri Subramaniya Swami Temple at Trichendur, South India, are quite modern in their management of that famous shrine. They estimated that the expenditure at the recent annual festival of the temple would amount to nearly one hundred thousand rupees (£6,666). Amongst other endeavours to raise this sum, they put an advertisement in the Madras English papers, exhorting "devotees to come and worship," and appealing to others in the enticing headline, "Send thy mite and earn salvation." The headline clearly indicates a fundamental difference between the Hindu and Christian conceptions of the way of salvation. With the Hindu salvation is something that can be earned or merited; with us it is a free gift to be received by faith. E. A. BOOTH.

Our Home Churches.

Prayer Subjects for December, 1923.

Week Beginning—

SUNDAY, 2ND.—Let us pray for Divine guidance in, and blessing upon the work of our missionaries in Madras City and villages.

SUNDAY, 9TH.—For Veeraswami (*see* page 189).

SUNDAY, 16TH.—For stedfastness, courage and protection on behalf of our Namakal converts.

SUNDAY, 23RD.—For Divine blessing on the Scripture teaching in our Madras, Namakal and Kolli Hills Schools.

SUNDAY, 30TH.—That the seed sown at the Arapillai Esvaran Festival may be watered and made fruitful in a harvest of immortal souls (*see* page 193).

"Stories from Far Away."

This is a Demonstration for a small number of scholars which may be very usefully introduced into a Missionary Meeting. It opens with a mention of Carey and his first convert, Krishna, and Krishna's beautiful hymn, "O, Thou my Soul, forget no more." The work of our own Mission is linked up with the beginnings of Missions, and Recitations written by Mrs. Booth, Mrs. Morling and Mrs. Brand are interspersed with song, the whole concluding with "O what can little hands do to please the King of Heaven." It is simple and instructive, and takes about twenty-five minutes Mr. M. W. Reed, of 95, Ham Park Road, E.15, Hon. Secretary, East London Auxiliary, will gladly send copies and full information.—M. W. R.

Announcements.

St. John's Wood Road Missionary Week will be held from Monday to Friday, DECEMBER 3RD TO THE 7TH.

MONDAY, 7.30.—Prayer Meeting.

TUESDAY, 7.30. — An Evening with the Syrian Mission. Speaker: Miss Lord.

WEDNESDAY, 7.30. — **District Meeting**: Lantern Lecture by Mr. J. M. Brand.

THURSDAY, 7.0.—Daily Life on the Kolli Hills, by our Missionaries, Mr. and Mrs. J. M. Brand.

FRIDAY, 7.30.—Zenana Meeting. Speaker: Mrs. J. M. Brand.

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The New Year's Prayer Meeting WILL (D.V.) BE HELD AT CHADWELL STREET ON TUESDAY, JANUARY 1ST, AT 7. Address by our Kolli Hill Missionary, Mr. J. M. Brand.

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New Year's Thankoffering Envelopes will be supplied by the Secretary, Pastor W. Chisnall, 16, The Grove, Isleworth, Middlesex. The object of this Envelope Collection is to meet the heavy current expenses of the Mission, and for the purpose of extension in the great area opened to us in the Namakal Field.

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The Christmas Box List of Contributors. — The List published last month should have contained the following: Miss Moss, a roll of cotton wool.

Meetings.

East London Missionary Week, October 28th to November 3rd.—This effort has received splendid support again this year, for which the East London Auxiliary returns thanks to God. Some of the Pastors were led to refer very definitely to Missions on the Sunday, and on the Monday at 7 a.m. the friends at Walthamstow led off with a Prayer Meeting. It was in a very marked way a Week of Prayer, for besides the early morning Meetings for Prayer, a large place was given to the Mission at the usual Prayer Meetings. The Zenana Meetings at five of the Churches were specially encouraging and, with the Evening Services, have helped materially to inform and deepen interest.

The concluding services were held at West Ham Tabernacle on Saturday, November 3rd. Forty were present for prayer at 7 a.m., and in the afternoon scholars and friends came from near and far for the Childrens' United Service, so that the Tabernacle was crowded. Mr. and Mrs. Brand both addressed the children, and there was also a Demonstration, entitled, " Stories from Far Away," in which thirty-two scholars from eight schools took part. This demonstration included stories written by Mrs. Booth, Mrs. Morling and Mrs. Brand, and was well rendered and much enjoyed. About 300 stayed to tea, and the Tabernacle was filled again in the evening for the District Rally. It was a happy and enthusiastic day.—M. W. R.

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Chelmsford.—The Sixth Annual Meeting of the Missionary Sewing Class was held on September 5th, when a large number of friends had the pleasure of seeing and hearing Mrs. Brand and Mrs. Collin. Mrs. Brand spoke lovingly of her work on the Kolli Hills, and how God had given them remarkable answers to prayer. Mrs. Collin spoke encouragingly from " All flesh is as grass " and " Occupy till I come." The Meeting was very inspiring, and garments for India were exhibited which amounted to 52. Mr. Hewitt, our Pastor, presided.

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L.Z.A. (Ilford Branch). — The Annual Meeting was held on Thursday, October 25th, when Mrs. G. Smith, of Wandsworth, presided, and Mrs. Brand delivered an interesting address on " Open and shut doors in India," and mentioned that the strength of the workers out there seemed so very small for the great work that confronted them. Mrs. J. B. Collin spoke on the urgent need of prayer in connection with this work. The attendance was good, and the spirit of the meeting was uplifting. Collection, £2 10s.

Notices.

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

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

ALL APPLICATIONS CONCERNING GENERAL DEPUTATION WORK, AND FOR 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.**

The Children's Corner.

MY DEAR NEPHEWS AND NIECES,—I have just heard that one of your Corner cousins, Lily Thrower, of Courland Grove, has, at the time I am writing, been in hospital over nine weeks, and is using her time in knitting things for the S.B.M. I need not, of course, ask you to pray for her. She tells me that the Courland Grove boys are doing wood-work for the Mission also.

Another old friend of mine finds his way into the Corner, although, of course, he hasn't the distinction of being a Cornerite; and he writes me such a nice letter that I think you would like to hear it. He says: "In reading through the Children's Corner as usual and noticing your remarks as to having letters from two former Cornerites of Leyton, the thought struck me as to whether you have any older readers of your interesting Corner than the writer is. And when I tell you that I have a son who is forty years old—well, you will wonder why an *old child* like myself should read the Corner devoted to children. It may be because I read my HERALD through from cover to cover; or it may be that I am interested in children, and appreciate the efforts that are made to interest children; or it may be because I know UNCLE JOHN quite well, and feel that what he writes in the Corner on behalf of the Mission is heartfelt, and done because he desires to impress upon the readers of the Corner the message of our beloved Lord, 'Go ye into all the world, and preach the Gospel to every creature.'"

Wouldn't you like to know who my friend is? I should like to tell you, but as his is a private letter perhaps I oughtn't without his permission. Anyhow, you will all understand that although he is not young in years he is young in heart. He ought to be a sort of honorary Cornerite, don't you think? The question he asks—whether there are any readers of the Corner older than he is—I can't, of course, answer, because, although I know a few of my elderly readers I don't know their ages nor his, and I am not bold enough to ask them.

This being the last month of the year I want to have a Missionary Class on paper. You must imagine yourselves, 22 of you, belonging to East Ham, Warboys, Trowbridge, Potten End, Courland Grove and Leyton—listening to these broadcasted questions, and answering them in silence before the Lord:—

1.—Am I a true believer in the Lord Jesus Christ?
2.—If I am, do I really wish to obey Him?
3.—Do I remember that His *last* command was a missionary command?
4.—Have I any real desire for the conversion of the heathen?
5.—Do I pray for them?
6.—*Why* is missionary work carried on? If anyone were to ask me this question, what should I say?
7.—Do I know *what* missionary work is?
8.—What missionary texts can I remember, without referring to the Bible or a Concordance?
9.—What missionaries' lives have I read?
10.—Do I know, or have I met, any missionaries?
11.—What has struck me about their work for Christ in the Mission Field?
12.—What do I know about the S.B.M.—where it is working, who are its missionaries, what are their difficulties, what success they are having, and what are their special needs?
13.—What am I *doing* to help the S.B.M., and to obey the Lord's last command?

I have no room for a story, and perhaps it is better to leave these questions with you and close abruptly.

Your affectionate UNCLE JOHN.

LIST OF SUBSCRIPTIONS, &c.,

Received from Audit to November 10th, 1923.

General Fund.

	£	s.	d.
Prittlewell, Providence (box)		7	6
Thame, Miss Mears (box)		10	0
Reports		1	0
Brentford, S.S.	3	9	9
Sipson, Mr. R. R. Robbins	20	0	0
Croydon, Derby Rd. S.S., Birthday Box		10	10
Ilford, S.S.		12	0
Birthday Thankoffering		5	0
Leyton, Goldsmith Rd., Birthday Box		10	0
Coll. Cards and Boxes	2	5	0
Sale of Allotment Produce		15	0
Sewing Class Annual Meeting	5	0	0
Tring, Akeman St., Boxes	4	12	0¾
Haslemere	6	10	7
North Finchley, Mrs. Camp (box)		12	6
Cheltenham, Miss D. Craddock	1	10	0
Beccles, S.S.	3	9	10
Envelope Coll.		11	0
Clapham, Rehoboth S.S., Birthday Box		17	9
Charteris, B.C.	1	0	4
Cambridge, Eden	7	4	1½
S.S.	12	4	0
Fee for Preaching	2	10	0
Card, Miss Whyatt	2	0	6
Boxes	5	0	0½
Wattisham, Harvest Thank.	7	9	0
Wandsworth, West Hill, Mrs. Jarvis, Scriptures for Madras, £5; Namakal, £5; Kolli, £5; Sendamangalam, £10	25	0	0
Walthamstow	3	0	0
Boxes		13	2
Croydon, Tamworth Rd.	4	12	3
Limehouse	1	10	0
S.S.		4	3
Mr. Thrower's Box		9	6
Manor Park, Missionary League		17	6
Southport	5	13	0
P.P.C.		1	0
Crawley, Mr. H. Mitchell (box)		7	6
Whittlesea, S.S.		17	0
Margate, Mrs. Doughty (box)		3	9
Inmates of Alexandra Homes	1	2	6
Woolwich, Mrs. Pattison		4	6
Guildford, O.B.C., Lantern Lecture	4	0	0
P.P.C.		3	5
Bermondsey, Lynton Rd., S.S.	1	7	6
S.S. Benevolent Fund	1	1	0
Bethnal Green, Mrs. J. H. Lynn (box)		15	0
Warford, Tabernacle S.S.	6	10	0
C.E.	1	12	0
Guildford, Lantern Lecture		12	6
Newcastle-on-Tyne, Mrs. Hitchins (box)		10	0
Poynings	2	15	6
Lantern Lecture	1	11	6
S.S.		13	0
Wattisham, Mrs. Blundens		14	4
Homerton Row	4	10	0
Ditto	1	0	0
Stevenage	1	9	9
P.P.C.		4	9
S.S.	1	4	11½
Boxes	2	16	6½
Middlesbrough, S.S.		17	6
J. Knox		10	0
J. Allick		10	0
Mrs. Allick		13	0
Miss Taylor		5	0
Kings Langley	2	18	9½
Boxes	3	9	6½
Birthday Box		13	8½
Datchet, S.S.		10	0
Croydon, Salem S.S.		6	6
Aston Clinton, Y.P.S.		18	0
Chatham, Enon S.S.	1	0	0
Tring, Ebenezer		18	8
Leyton, Goldsmith Rd.	2	8	1½
Sudborne	4	2	0
S.S.	1	0	1
Boxes		19	3
Berkhamsted Com.	1	10	0
Clapham, Courland Grove, S.S.		7	7
Birthday Box	1	6	8
Tunstall	1	0	0
Braintree, Harvest Thanksgiving Services	1	2	0
Horsham, Rehoboth S.S.	1	5	0
Walton-on-Naze, Mrs. Howe	1	0	0
Leicester, Mr. T. E. Anderson (booklet)		2	0
Norbiton, Miss N. W. Chalcroft (Card)		10	6
Irthlingborough	3	7	0
Reports		2	0
Boxes	5	14	0
Master W. Cooper		2	6
Streatham, Donation	1	0	0
S.S. (box)	2	12	2
Yarmouth (Cards)	1	0	8
Otley, S.S. (box)		11	0
Plymouth, Emmanuel		10	0
Bedworth, S.S.		10	8
Tadworth, In Memory of Mrs. C. Wright	1	0	0
Wandsworth, Chatham Rd.	2	10	9½
PERSONAL—			
A Friend, 24	100	0	0
59	5	0	0
570. General, £5; Namakal, £10	15	0	0
Miss S. Hart		10	0
Mrs. B. E. Mather	1	11	6
Mr. & Mrs. J. C. Booth		3	3	0
Mr. Chas. S. Turner	3	3	0
Mr. Thos. Benstead		5	0
Mr. and Mrs. S. Ansell	1	0	0
Miss Kidman, Reports		7	6
Miss C. A. Fordham		5	0
Birthday Thankoffering, Oct. 31	1	0	0
100, *re* Hire of Devonshire House	12	0	0
MISCELLANEOUS—			
2½ per cent. Con. Stock, £451 7s. 5d.	2	16	5
Ditto, £39 1s. 11d.		4	10
Annual Meeting at Devonshire House— Sale of Reports, etc.	5	5	9
Collection	102	7	7¾
Profit on Tea	3	11	0
District Meeting, Croydon	6	3	0
East London Aux., Missionary Week	16	1	0
St. John's Wood, Mr. W. J. Andrews, Reports, etc.		2	6
West Ham, Tabernacle & Bible Brotherhood	2	18	2
Limehouse, Box Holders		14	1
	£500	19	6½

Herald Fund.

	£	s.	d.
Thame		9	0
Wood Green, Park Ridings		12	0
Hounslow		3	9
Woolwich		7	6
Walworth, Victory Place		7	0
Raunds, Mr. A. Eady			8
Brentford		6	2
Margate		1	2
Bexley Heath, Old Baptist Chapel		10	0
Borough Green	1	10	0
Acton, Tabernacle		12	9
Fulham, Ebenezer		12	0
Middlesbrough		11	0
Lode, Women's Bible Class	1	2	0
Sudborne		6	0
Irthlingborough	1	4	0
Plymouth, Emmanuel		10	0
Tadworth, Miss Iles		1	6
	£9	6	6

Medical Fund.

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

Pension Fund.

	£	s.	d.
2½ per cent. Con. Stock, £1,067 14s. 5d.	6	13	5

Ladies' Zenana Auxiliary.

	£	s.	d.
Money received from Oct. 10 to Nov. 9, 1923.			
Fulham, Collection	1	14	5
St. John's Wood, Miss Harris' B.C., for Support of Kolli Hills B.W.	12	0	0
Wood Green, Dovecote, Collection		15	6
Croydon, Collection	2	6	0
W. Ham, collected in farthings by Ethel Hampshire		8	4
Watford, Y.W.B.C.	2	2	0
Ilford, Collection	2	10	0
Leyton, Collection		10	6
Richmond, Collection	2	8	8
East London Aux., Missionary Week	1	19	0
Mrs. L. Watts (box)		6	9½
Dorking (postage)		2	6
	£27	3	8½

The Strict Baptist Mission



THE SIXTY-SECOND

ANNUAL REPORT

1923



FOUNDED 1861



PRICE TWOPENCE



INCORPORATED 1907

The

Strict Baptist Mission

FOUNDED
1861.

INCORPORATED
1907.

The Sixty-Second

REPORT

1923.

With Abstract of Receipts and Balance Sheets

PRESENTED AT THE ANNUAL MEETING HELD AT DEVONSHIRE HOUSE (The Friends' Meeting House), 136, BISHOPSGATE, E.C., ON TUESDAY, OCTOBER 23rd, 1923.

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

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Vice-President:

Pastor R. MUTIMER, Brentford.

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Pastor J. E. FLEGG
Mr. J. FROMOW
Mr. C. W. HARRIS
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Mr. G. RIDLEY
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Pastor J. S. SMITH
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Pastor J. N. THROSSELL
Mr. A. W. THROWER
Pastor H. D. TOOKE
Pastor W. F. WALLER
Mr. C. WEBB
Pastor C. J. WELSFORD

With the Officers.

Ladies' Zenana Auxiliary.

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Vice-Presidents :
MRS. HUTCHINSON. MRS. E. A. BOOTH.

Hon. Deputation and Organising Secretary :
MRS. COLLIN, 61 Breakspears Road, Brockley, S.E. 4.

Hon. Financial Secretary :
MISS P. P. NUNN, 58 Myddelton Square, E.C. 1.

Hon. Minute Secretary :
MISS M. FROMOW, 13 Walpole Gardens, Chiswick. W. 4.

Executive :

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MISS SEARS	MISS HARRIS	MRS. ROBINSON

WITH THE OFFICERS.

MISSIONARY STAFF.

Madras Field.

MISSIONARY E. A. BOOTH — MISSIONARY D. A. THROWER
MRS. E. A. BOOTH — MISS E. M. BETTS, L.Z.A.

Sendamangalam and Namakal Fields.

MISSIONARY D. MORLING — MRS. D. MORLING
MISS R. APPLEBY, L.Z.A.

Kolli Field.

MISSIONARY J. M. BRAND — MRS. J. M. BRAND
Home on Leave.

MISSIONARY L. WATTS — MRS. L. WATTS.

In Training at Home.

MR. W. A. KIMBER — MISS PUTNAM

Bankers :

LONDON, COUNTY, WESTMINSTER & PARR'S BANK, LTD.,
HOUNSLOW BRANCH.

Solicitors :

MESSRS. G. BROWN, SON AND VARDY, 56, Finsbury Pavement, E.C. 2

Auditor :

W. LITTLETON, ESQ., F.C.P.A., F.C.R.A., 126, Bishopsgate, E.C. 2

Registered Office and Committee Room :

71, WHITE LION STREET, ISLINGTON, N. 1.

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.

Our Commission:—

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

THE

SIXTY-SECOND REPORT

1923.

"HOLDING FORTH THE WORD OF LIFE."—Phil. ii. 16.

BY the good hand of our God upon us, we have pleasure in presenting the Sixty-second Annual Report of our Mission. We are assembled to-day to record the lovingkindness of our Covenant Lord throughout another year to the various branches of the work both at home and abroad. So with grateful hearts we pass on. During the year we have been guided wisely, supplied bountifully, preserved continually, and blessed richly. We have had our nights, but the morning light has scattered the darkness; we have had our burdens to carry, but strength has been given: we have had our trials, but God has brought us through them. We at home and our missionaries abroad have gone forth sometimes weeping, but the joy of harvest has not been withheld.

"OH, HOW GREAT IS THY GOODNESS!"

(Psa. xxxi. 19)

The following pages, therefore, are a record of Divine faithfulness, compiled with deep gratitude and devout thankfulness.

"NOT UNTO US, O LORD, NOT UNTO US, BUT UNTO THY NAME GIVE GLORY, FOR THY MERCY AND FOR THY TRUTH'S SAKE."

We are deeply grateful for the additions, month by month, to the Indian Christian Churches, and rejoice with our brethren and sisters on the field that their labours are not in vain in the Lord.

May we beg from our subscribers a deeper interest in their prayers that the work may still prosper, that Divine wisdom and guidance may be given in the opening up of the new field in Namakal, that the workers abroad may be strengthened for all future efforts, and that our home helpers and Council may have the blessing and commendation of the Lord to fit them for the further service He is calling them to?

Thus we lay another year's work at our Master's feet, and before our subscribers, with the prayer that He may use our feeble efforts to glorify His Name.



The Madras Field.

POLITICAL controversy after controversy has kept India before the British public during the past year. Newspapers and magazines have given unusual prominence to Indian affairs. India is passing through a transition stage which is inevitably accompanied by political, social and religious unrest.

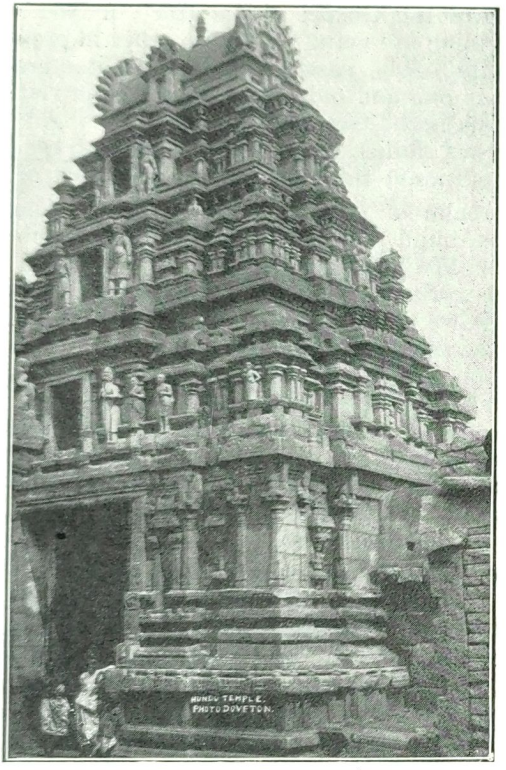
In this atmosphere we have steadily continued our work of making known the Gospel of the grace of God. Men of all shades of opinion are vying with each other in prescribing cures for India's ills. The passing years make it more abundantly clear that the one and only hope for the true reformation and uplift of India is the Gospel of Jesus Christ. All else that has been tried has failed. All other remedies begin with the external conditions; this begins with the heart of man.

In the realm of religion in India dense ignorance, crude superstitions, blind prejudice and sheer indifference abound on every hand. We have not experienced continued active opposition to our work this year. The attitude of the vast majority of the people we meet is that of persistent indifference. They are not interested enough in religion to offer continuous organised opposition to Christianity, although sporadic outbursts occur. An exception to this general statement must be noted. In places where the modern Nationalist and Non-Co-operation movement is active, Christianity is opposed on racial grounds, because it is regarded as a Western religion. But in such cases the opposition arises from political rather than from religious motives.

Our Recurring Task.—From year to year our work is much the same. We plod on with the task which God has entrusted to us, and record with gratitude that His blessing has rested upon our efforts. In the presence of new and ever-changing conditions, we take our stand with the great apostle to the heathen, who wrote: "The Greeks seek after wisdom, but we preach Christ crucified . . . Christ the power of God and the wisdom of God."

In the bazaars and streets of the bustling city and in the quiet villages, sometimes to the crowd, often to a group and frequently to individuals, the Gospel message has been preached in the Tamil tongue to many thousands of hearers. As in the time and experience of our Lord Himself, so now in these latter days, some seed has fallen by the wayside, some on rocky ground, some among thorns and some into good ground. In this open-air evangelism preachers proclaim their message to a constantly changing audience, although each preacher has stations where he preaches regularly to all who gather.

It is impossible to tabulate the direct spiritual results of this work. It is rarely that the preacher learns when his message has been used of God to turn a life from a sinful course, or to bring a sinful soul to the Saviour. But this is not the factor which decides whether we are right in so broadcasting the Gospel seed. We rely upon the direct command of our Lord to "go into all the world and preach the Gospel to every creature," and we have, in addition, His own personal



GATEWAY OF HINDU TEMPLE, WITH TOWER ABOVE.

example in sowing the seed in the cities and villages of Palestine. Whether evident success attends this method of evangelism or not, we are definitely committed to it by the command and example of our Lord. In obeying His behest, we can confidently leave the issue in His hand. The great harvest will show that much is accomplished by this means of which we hear nothing now.

The preachers find exceptionally good opportunities for bearing testimony during the epidemics which occur here. In

the presence of the great mystery of death, which speaks in an unmistakable voice to all of unseen powers, the people are eager to listen to a voice which tells of the life beyond death.

Night Meetings.—In addition to open-air evangelism, the preachers conduct Gospel meetings for men in various centres. These meetings are held in our Schools at night, when men have returned from their daily toil. At these gatherings Indian music of a most weird description is often used as an attraction, and Gospel lyrics are sung to Indian tunes. Occasionally we show lantern pictures. The value of these meetings is that we can always ensure quietness and freedom from interruption, and we are able to set forth the practical application of Christian principles to the daily life of the hearers.

Personal Evangelism.—In the course of their work the preachers become increasingly acquainted with the people who live in the neighbourhood of their preaching stations, and so discover those among them who are willing to listen quietly to individual teaching on religious matters. Each preacher has a number of such persons whom he visits regularly. In these circumstances he is able to deal with personal difficulties and to explain more fully the way of salvation. This is a method of evangelism to be fostered. Our readers will recall notable instances when our Lord used this method.

It was by this means that Sinnaswamy, of Sembiyam, was brought to know the Lord. This man was formerly a bitter opponent of Christianity and addicted to drink. Through the personal influence of the preacher, Sinnaswamy became dissatisfied with his way of living, and to the best of his ability he put straight what was crooked. But he realised that there were things beyond his ability. He became a seeker after salvation. His sins became a real terror to him, and he found a quiet place where he could pour out his soul to God for pardon. Step by step he was brought to the light and to public confession of Christ in baptism.

Christian Literature.—Closely linked with the work of preaching is that of distributing Gospels and Christian literature. As the number of persons able to read is continually increasing, this part of the preachers' work grows in importance. We sell hundreds of Gospels and thousands of copies of " The Messenger of Truth " and " The Children's Friend." We freely distribute many thousands of tracts and pictorial text cards. We never know how many read these printed messages, but it is certain that they reach many with whom we do not come into contact in any other way.

Christian Education.—In the Madras Field we have 15 Schools with a staff of 37 teachers, the number of pupils on

the rolls being 975. The Schools are all of the elementary grade, the highest standard being the fifth.

We make no secret of the fact that we utilise our School work as an opportunity for continuously teaching the Gospel to the pupils. We have none but Christian teachers in these Schools, and Scripture teaching is given every day. At the opening and close of each school day prayer is offered and a Christian hymn is sung.

The great majority of our pupils are Panchama or non-caste Hindus. In several schools there are also caste Hindu children, and in some of the schools there are a few Mohammedan pupils, and some children of Christian parentage. All the children without exception learn by heart the simple Scripture catechism which we have prepared and printed for their use. This catechism sets forth in the clearest language the main teaching of the Bible concerning God, sin and salvation.

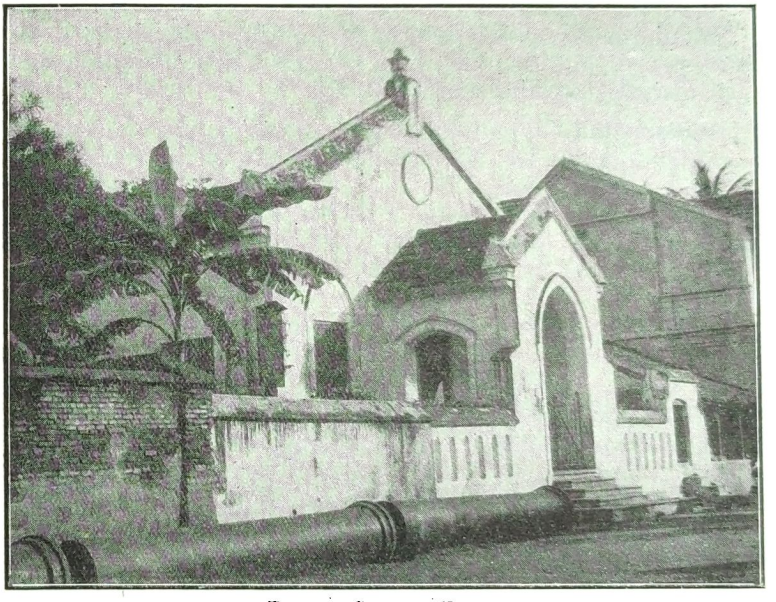
Each school is both a Day School and a Sunday School, the staff and pupils being the same for each. As an instance of the way in which heathen children learn the Scriptures, I would point to the fact that during this year a heathen boy of the Panchama class, a pupil in our Egmore School, secured the prize for Scripture in open competition, gaining 85 per cent. of marks in the India Sunday School Union Scripture Examination.

We have had occasion year after year to record the conversion of pupils in our schools through God's blessing on the teaching of Scripture. We are thankful to say that this year is not an exception. There was a boy in our Koluttur School, named Muniswamy, whose heart was captivated by the story of the sufferings of Christ as told in the Scripture lesson. He could never hear too much about Jesus. He refused to join in heathen worship. When in the delirium of fever he talked about Jesus. At that time his father told me that he feared that his son was not right in the head. Relatives, believing that the lad was devil-possessed, paid a sorcerer to exorcise the demon. Through all sufferings and threatenings and enticements Muniswamy was true to his convictions. He bravely confessed his faith in Christ, and it was my joy to baptize him and receive him into the fellowship of the Christian Church.

Another instance is that of Ragammal, of Semmencheri. Through the teaching of Scripture in that school Ragammal was converted six years ago. She gave evidence of a change of heart and of personal faith in the Lord Jesus as her Saviour. She was accepted for baptism and Church membership. Her parents prevented her from obeying Christ. For six long years she waited for the consent of her parents. At long last her

mother came to me, saying : " She belongs to your Swami ; every day she is reading your holy book ; every day she prays to your Swami only. I shall no longer prevent her from joining the Christian way." It was my privilege to baptize Ragammal and receive her into the Christian fold at Vepery.

Shepherding the Flock.—The shepherding of a Christian community in India is a task which calls for constant vigilance. Our people are few in number ; they are scattered, and they live in the midst of the heathen. Frequently they share houses with the heathen, and all have heathen relatives. They are subject to the constant temptation to treat lightly the differences between Christianity and Hinduism, or for the sake of peace to allow one's Christianity to be non-aggressive.



BAPTIST CHAPEL, VEPERY.

To secure the regular attendance at our Sunday services of some of the members has proved a task beyond our powers. There are many members who do not engage in any form of voluntary service. Happily there are others on whose presence and willing help we can count at all seasons. The goal set before us is a self-supporting, self-governing and self-propagating Tamil Church. We have planted our feet on the road leading to the goal, but there is a long uphill stretch to be covered ere the goal will be reached.

There are two Tamil Churches in the Madras Field—one

at Vepery and the other at Ayanapuram. Attached to each Church there is a "Preacher-in-Charge," the greater portion of whose salary is paid from Church funds. A very important part of the work of a preacher-in-charge of a congregation is to visit the people regularly in their homes and encourage them to maintain a Christian witness there. In times of sickness and bereavement they seek to comfort the sick and sorrowing.

At Vepery there have been three additions by baptism, and the number of members on the Church roll is one hundred. At Ayanapuram there have been four additions by baptism, and the number of members is fifty.

In each Church there is a Tamil diaconate, elected by the Church. Services are conducted in seven different centres each Lord's Day.

By means of weekly offerings, monthly subscriptions, and harvest festival gifts, these two Churches raised towards their own maintenance the sum of Rs.512.

Indian Staff.—The Madras staff consists of 7 preachers and preacher-teachers and 34 teachers. Many of these have been associated with the S.B.M. for a great number of years, and we are indebted to them for loyal service. The main part of the work of the Mission is done by the Indian preachers and teachers. They get nearer to the people and understand them far better than any Westerner. To train and guide and inspire and help the Indian staff is the most important part of a missionary's task. The staff contributed Rs.237 to the Gospel Aid Fund.

All the workers meet with difficulties and problems and discouragements in their work and in their families. Whatever the nature of the difficulty, religious, social or financial, the missionary is expected to find a solution. Every Saturday morning I sit in my office for the special purpose of being interviewed by any of the staff who may wish to see me on any matter. In addition to this, many points are raised and settled during my visits to the various stations.

In order that they may become better equipped for their spiritual work, a Bible Study Class is held monthly for all agents. I have also conducted a Preachers' Class, dealing with "Foundation Truths of Scripture." In each of these classes questions are set to which written answers are brought by all agents.

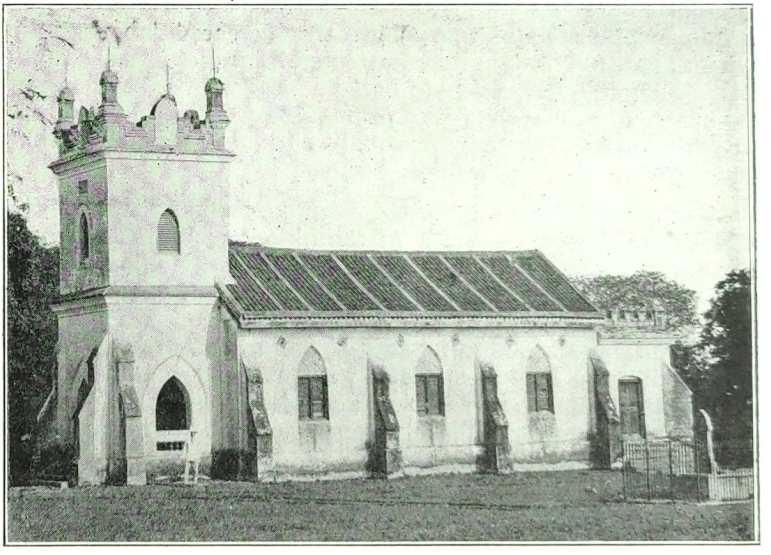
English Work.—For many years we have been connected with the English Baptist Church in Chintadripet. The main burden of that work is carried by our good friend Dr. Robertson. We are glad to be able to conduct the monthly com-

munion service there. During the year we had the joy of baptizing a candidate and receiving her into fellowship. Friends have rallied to the help of the cause, and have paid the entire cost of installing electric lights and fans and the renovation of the chapel. A week evening Bible Class and a Sunday School have been newly established, and the outlook is very promising.

ERNEST A. BOOTH.

The Sendamangalam Field.

THE year under review has been one of signal developments. Ten months ago it was decided to purchase the L.M.S. properties in Namakal and Vettambady, and to take over the western part of the Namakal Taluk and the southern half of



THE NEW CHAPEL, NAMAKAL.

the Rasipur Taluk. In Namakal a well-constructed chapel, standing in a spacious and splendidly situated compound, has been legally transferred to this Mission. The position is undoubtedly one of the best in the county. At Vettambady a solidly-built school, a good house and a large well are now in our possession. The purchase of these two properties

means a great acquisition to the Mission, and, without doubt, will largely influence the direction of future developments.

Another important feature of the past twelve months is the movement amongst the Kongai Pariahs in the west, and the consequent starting of new stations there. For many centuries the women of this section of the outcastes have boasted of the very doubtful honour of wearing the conch-shell bangle on the forearm as the distinguishing mark of their class. But now, amongst many of these poor downtrodden creatures, there is such discontent at their social lot that some are deliberately breaking their conch-shell bangles, the pride of their hearts for generations, and looking to Christianity to lift them out of the mire of their old outcaste life. At Sirunellikombai the people have erected a small building and placed it at our disposal. School has been carried on there for three months. Moreover, a preacher has been placed in the centre of the really interested area, while a colporteur in a neighbouring village is rendering active assistance.

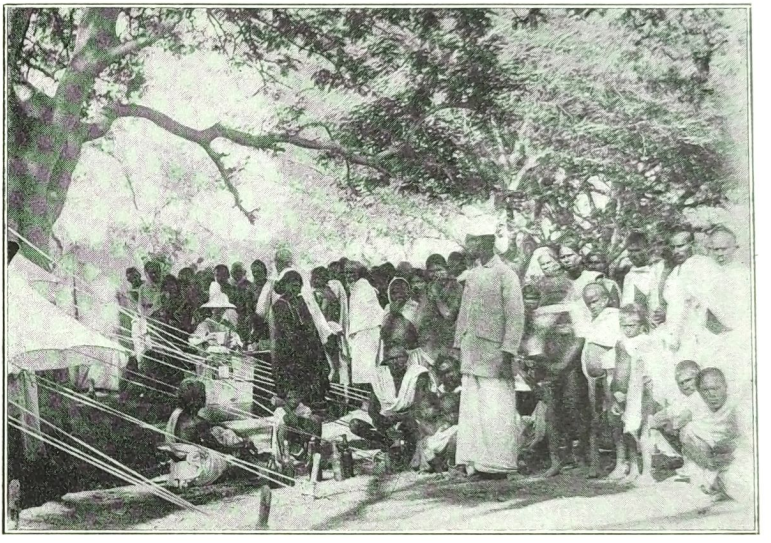
As these stations are from twenty-three to thirty miles from headquarters, all this means greatly increased labour. But with the greater task has come greater assistance. Last month Miss Appleby came back to her old station here, and is now taking over the widely scattered L.Z.A. work. We earnestly pray that her service may be fraught with blessing and continue for many years.

Camping.—Camping started with prolonged visits to Elur and Rasipur last monsoon. At the former place a disturbance had taken place, in which Preacher Benjamin had been openly threatened, so we immediately made our way there and stayed for several days in the middle of the village. The medical work done by Mrs. Morling was of the greatest value; several miscreants also have been dealt with by Government, so that now, after years of persecution and a long series of unhappy events, this notorious village is very much on its behaviour.

In January, at the repeated requests of some outcastes, we made a stay of a few days in the far west. February and March were largely occupied by the annual long camp, the whole of which was devoted to the "new extension." This important itinerancy revealed to us the real condition of things in our western field, and showed to us what vast possibilities there are amongst these oppressed but eager people. In our daily tent meetings for prayer we often besought the Lord to make that Gospel tour the end to the old days of drought and the beginning of new days of prosperity. In July a week's camp was given to the same section of our field, when we spent almost our whole time amongst those who were desiring to

bear more of Christianity. Throughout these itinerancies many hundreds of people received medical aid.

Building.—The building programme for the year has been a heavy one. Finishing the hostel, re-roofing outhouses as a plague preventive measure, building chapel and house at Kakkaveri, a school at Muttanchetti, a house and prayer-room at Elur, and, above all, erecting the Sendamangalam Day School, have entailed the expenditure of much valuable time and energy. The Hostel and the Day School are a real asset to the Mission, and the finishing of these two structures now completes our share in the Boarding School Scheme, which for several years had been held in abeyance.



MEDICAL WORK IN CAMP, VELAGTUNDENPATTI.

Evangelism.—I am glad to report that the work of station evangelism has been fully maintained. Day by day, morning and evening, seven preachers go out from their centres, and, according to the pre-arranged programme, preach the Gospel in bazaar, hamlet and weekly market. These labours are supplemented by the two teacher-preachers, who combine school work with that of street preaching. Preacher Dawson has been transferred from Erumaipatti to the new station of Namakal, which is the capital of the county. A well-tried and experienced evangelist has been placed on the western side, where we are expecting great things. The insufficiency of our staff is well seen in our preachers being now spread over a wider area than they were before, so that they have not the

opportunity to co-operate with one another as they had when their circles were less scattered.

The past year has sorely tried our patience in this department. Repeatedly old inquirers have come forward and expressed their willingness to put on Christ, and then, through the entreaties of relatives and the cruel pressure of caste, have withdrawn into the dark shadows again. Of the conversion of some we feel quite convinced, but their position is so exceedingly difficult that we are unwilling to judge them. Several young non-caste teachers in Goverment schools have again evinced a desire to come out as Christians; we trust they will eventually be added to our numbers.

The 2,406 addresses of our evangelists were heard by an aggregate audience of 62,390.

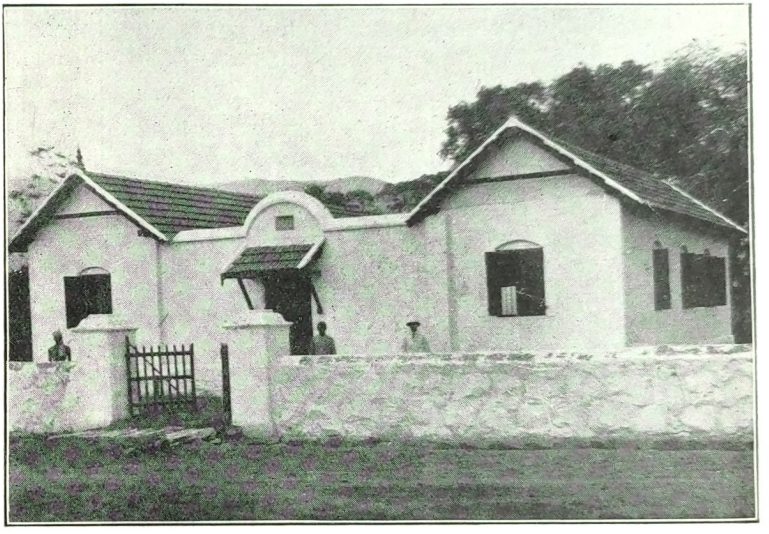
Schools.—There has been distinct improvement in several of the schools. Tuttikulam, Muttanchetti, and Palayapalayam show better numbers and efficiency than they had for several years. We are endeavouring to give less attention to the caste people and more to the Panchamas, a class of people who, in most places, have no desire for education. They are, moreover, exceedingly poor, so that any pressure of work in the fields is sometimes enough to half empty a non-caste school. The Sendamangalam school for boys and that for girls are still popular, all the scholars, except a few Christians, being caste or Mohammedan. The former institution takes boys through the eighth standard. A school has been newly opened at Sirunellikombai, about thirty miles from here. The people there are very keen, and the scholars have made a good start.

We have recently seen fruit to our village school work. A lad at Palayapalayam has several times confessed to us his faith in Christ, and though he passed the highest examination in his school two years ago, he still continues in his class. His parents agreed for the lad to live openly as a Christian and to study in our Boarding School, but the day after the boy's admission they were so persecuted that they came and withdrew him. We trust a way may be opened for this really promising student to openly confess and serve his Lord. For several years, in both yearly and half-yearly Scripture examinations, this lad has headed the list of all the village scholars. His younger brother shows the same attitude of mind towards Christianity, as do also several lads at Erumaipatti and Vettambady.

Home-grown Workers.—The Boarding School is affording us real encouragement. In these days of sad declension from the truth, we realise anew our responsibility to deliver faithfully that distinctive testimony for which we as a denomination

stand, and in order that we may unequivocally declare the great truths of the Gospel we must educate and train our own workers. It is just here that our Boarding School is proving its worth. This year, for the first time, we have furnished several of our schools with young teachers from the Hostel. Others are undergoing further training, and will be available for our staff later on. In raising home-grown workers we have made a big step in advance.

In our 13 day schools and night schools we have 472 scholars on the rolls.



THE DAY SCHOOL, SENDAMANGALAM.

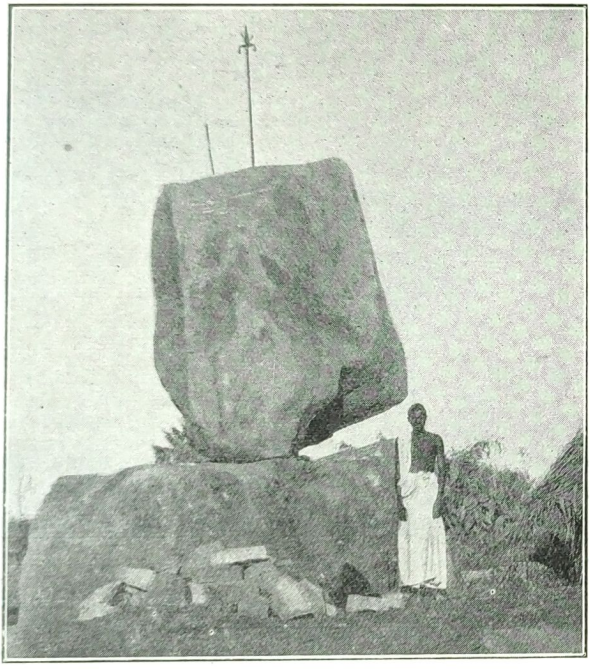
Colportage.—Soon after the commencement of the year under review, our colporteur work suffered a great loss in the death of Narayanan, our first convert in this field. His decease took place under most tragic circumstances; indeed, all appearances led us to believe there had been foul play, and that our brave old veteran, while working resolutely at a most difficult task and placed miles from the nearest Christian, died a martyr to the faith. Our loss of him accounts for the big decrease in sales, which are the smallest we have recorded for years.

Tracts sold	2,926
Gospel portions sold	1,687
Bibles and Testaments sold	19

Finance.—During the year the weekly Church collections have realised £13 9s. 2d., while the total income of the Gospel

Extension Society, which is supported by our workers, amounted to £44 17s. 9d. School grants, excluding that belonging to the above society, reached £70 6s. 8d., and school fees have brought in £11 14s. 6d. £28 15s. 6d. has been sent in special donations.

Church Work and Home Mission.—The great end of these multifarious labours is gathering out the Lord's people from the world and gathering them into His Church. In our desire to be used in this glorious achievement we have not been without encouragement. Four of our hostel students have been



A Sacred Rock at Nallur, Namakal.

baptized, while three others also have confessed their Lord in the appointed way. Two suspended members have been restored, and one is now under Church discipline.

Weekly services are held in six widely scattered centres, Sirunellikombai and Kakkaveri being no less than forty-five miles apart. As far as possible the writer distributes his week-ends amongst these small and distant congregations, celebrating the sacred ordinance of the Lord's Supper every week.

The Church has full authority over its own funds, and also

chooses its own officers, weekly preachers, and its representatives on the Mission Committee. Self-direction and self-propagation are further encouraged by Home Mission work. Evangelistic work in Pavittram and the Girls' School in Sendamangalam are wholly supported by our Gospel Extension Society.

In regard to the future, we have never been more hopeful, more expectant, than we are to-day. The year has been one of striking, and in some respects unlooked for, developments, and these, with the sure promises of our God and the bright vision of His Kingdom, lead us to expect greater things than any of those we have yet seen. D. MORLING.

The Kolli Hills Field.

THE report of the Kolli Field will have been given by Mr. and Mrs. Brand in their furlough addresses. I have been in charge of this work only since returning to India in March this year, and can therefore only give a report of things as I found them. The following may, however, be useful to those who will not have the opportunity of hearing direct from Mr. or Mrs. Brand of the work on these hills.

The Kolli Hill people are of quite a different disposition to those Indians who live on the plains. The colder climate has added a hardness to their nature, and the wild forest surroundings have made them far more independent. This is quite natural, for we are familiar with the harder natures of the Norsemen as compared with the nature of those who live in more temperate climates. This introduces special difficulties into evangelistic work amongst them which do not obtain in the other fields of the Mission. Another thing that is noticeably different is the comparative inaccessibility of their villages. Most of them are secluded in sheltered corners of forests and valleys, and are reached only by winding paths. These things make the work interesting, though they confine the preaching of the Gospel to very small groups, and more often single individuals. This, of course, in many ways is an advantage rather than otherwise.

Stations.—There are six established Mission stations in this field—namely, Valavanthi, Moolakanni, Ariyur, Valappoor, Puliyampetti, and Kurangunadi. In each of these stations the Mission has buildings of its own and resident workers. At Valavanthi, where a large piece of land has been secured for

headquarters, there is a considerable Christian settlement, the buildings there being a chapel, the missionaries' bungalow, nine houses, a dispensary with ward for in-patients, an industrial school for carpentry, a store, a post office, and sheds for the pony and cows. In each of the other stations the buildings are schools and teachers' houses.

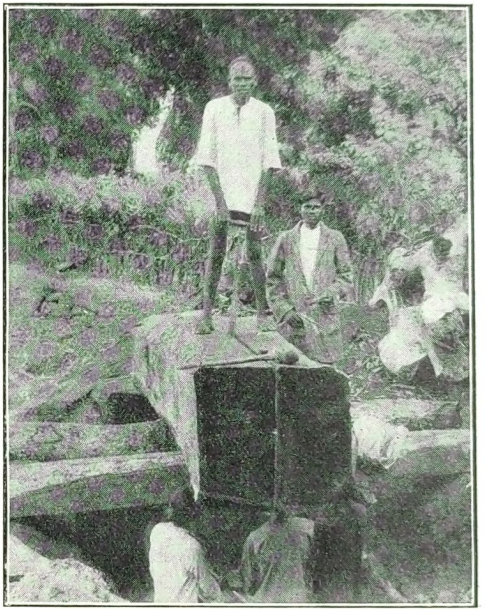
Workers and Work.—There are two preachers and three preacher-teachers, who go out each day to proclaim the message of the Gospel. Their work is not easy. The people are so ignorant of the most elementary facts of morality and true religion that they need the simplest teaching and the most devoted attention that it is possible to give them. Much prayer needs to be made for these brethren, who go out day after day all the year round into the villages, fulfilling the Lord's command to preach the Gospel. There are about 80 villages on the regular visiting list of the preachers, and they report an average of 154 addresses given to audiences aggregating 1,016 persons each month.

In addition to the three preacher-teachers there are two teachers, and each of these five brethren conduct school in their respective stations. School work is very uphill, as there is very little desire on the part of parents to send their children or of the children to learn. There are 74 children on the registers, and an average daily attendance of only 42 children in five schools; some of these " children " are married men with families. As the people are so backward, school is held whenever the pupils can be most conveniently gathered together. If the morning is best for them, then school is conducted in the morning; or if the afternoon or evening is better, then school is held at those times.

The teacher for the industrial school is a fully-trained instructor in carpentry and joinery, and has seven apprentices studying under him. Of these, three are Christian young men, one is an inquirer who has left heathenism, and three are heathen hill men. These apprentices are being trained in carpentry, and time is also set apart each day in the regular time-table of the school for the Scripture lesson, as well as the ordinary lessons in reading and writing. There is also a group of hill men who are trained in tree-felling and sawing, and these also attend school each evening for Scripture teaching and the reading lessons.

At the dispensary there is a sub-assistant surgeon, fully occupied in the work of treating the patients who attend. During the year these have numbered 4,657. A compounder who is now in training has also assisted in the work of the dispensary for part of the year. This year has been marked by the completion of the building of the new dispensary. Up

to the present year the work has been done in a very small thatched building with mud walls and floor, most unsatisfactory for the purpose. The new stone and iron building provides a spacious room for the actual medical work, a store-room for medicines, a ward for in-patients, and verandahs back and front for the patients to wait in. The diseases and injuries treated have a very wide range, and though the new building has only been open since April there have already been several patients in the ward. At the time of writing it is occupied by a man with a broken leg. The surgeon is a keen Christian man, and may frequently be seen with a little group



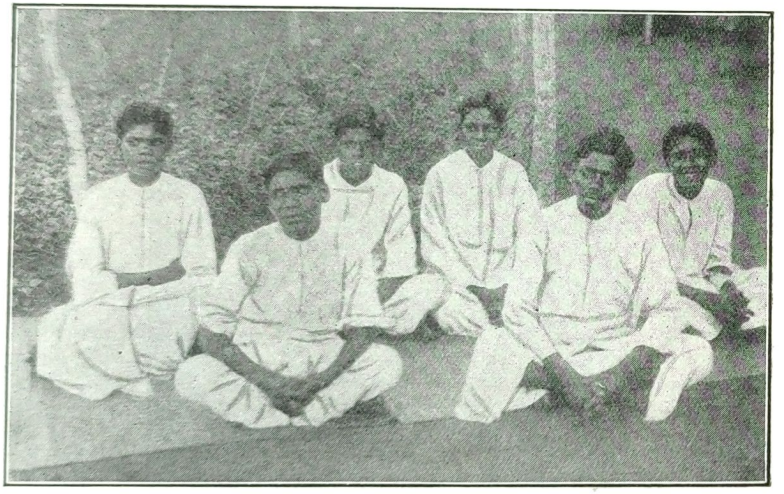
SAWYERS AT WORK, KOLLI HILLS.

of patients and their friends around him dispensing medicine for the soul. He very often brings a little group of people into the chapel for the daily worship.

Church Work and Life.—The Church roll shows that there are 26 members, of whom 11 are hill Christians. Five of these are, however, not now on the hills—three old Mission workers have returned to the plains, and two hill Christians have gone to work in other parts—so that the active membership of the Church is 21. Six have been baptized and added to the Church during the year under review. Some of the Christians have had to undergo considerable persecution from their heathen

relatives and neighbours. With the undeveloped hill Christian in mind, arrangements have been made whereby all of them may gather for *daily* worship, either in the morning or evening, whichever is found best. At Valavanthi the whole of the Christians and inquirers, numbering 21 adults and 5 children, meet at 6.45 each morning in the chapel for a simple service consisting of a lyric, Bible reading, memorising a text for the day, and prayer.

On the Lord's Days, morning and afternoon meetings for worship are held in Valavanthi and Puliyampetti, and morning meetings at Ariyur; all the Christians being within a fair distance of one or the other of these places. On Wednesday evening a prayer meeting and on Friday evening a meeting for Bible study are held at Valavanthi.



Moses. James. Andrew. James (Levi). John. Aaron.

SIX OF THE BOYS SUPPORTED FROM THE KOLLI HILLS IN THE BOARDING SCHOOL.

The Church held its first harvest thanksgiving service at the beginning of July, when the collections amounted to Rs.25. The ordinary collections during the year have amounted to Rs.161, and with this the members have had the floor of the chapel tiled, have provided mats for the congregation to sit on, have purchased new pulpit Bibles and hymn-books, and met all the other incidental expenses of the Church.

All the male workers of the Mission meet monthly for special study of the Life of Christ, and an examination is arranged for them each year by the Missionary Conference. Two of the young hill Christians, who show promise of soon

being able to become Gospel workers to their own people, are receiving Bible teaching and training to equip them for what we pray will be their service for the Lord. During the year the Kolli Field has supported eight boys and three girls in boarding schools. In a most marked way the Lord has charged the missionaries of this field with the responsibility of training these young lives for Him, and much prayer has been made on their behalf. The great disappointment of the year has been the absconding of three of the boys from the Sendamangalam School, but we are encouraged to believe that the Great Shepherd of the sheep is as faithful to His word as ever; He says, " Neither shall any man pluck My sheep out of My hand."

There are 18 members of the I.B.R.A., and endeavours are being made to teach others of the hill Christians to read.

Finance.—We are most grateful for the continuance of the gifts from the home churches and friends making this work possible. The Lord is using of that which we return to Him in thankofferings for the extension of His kingdom, and we praise Him. On the field Rs.554 have been received as Government grant towards the upkeep of the schools, and Rs.1,000 towards the maintenance of the dispensary. The workers have contributed to the Gospel Extension Fund the sum of Rs.80, and they are wholly supporting one boy from the Kolli Hills in the Sendamangalam Boarding School. Other gifts have also been received for specified objects. L. WATTS.

Furlough Reflections.

THE report dealing with the work of the S.B.M. on the Kolli Hills is given this year by Mr. and Mrs. Watts. The few words that may be necessary from me deal with our movements after leaving the Kolli Hills until the present time. Our journey was a comfortable one on board the s.s. *Gloucestershire*, and it was with considerable stirring of feeling that we at last beheld once more the coastline of Old England, after an absence of eleven years. We shall not soon forget the kind reception extended to us by the Council, and the enthusiastic welcome meetings at Mount Zion, St. John's Wood, London. Immediately after these meetings we took a four weeks' holiday in the Isle of Wight. Since then it has been my privilege to speak about the work of the S.B.M. in India amongst the Churches, and particularly to describe our life and work among the Kolli Hill people.

It was in the year 1906 that I first began to speak on behalf of the S.B.M. amongst the Churches. Comparing the missionary interest that is evident to-day with that in 1906, one is struck with the great increase there has been in the missionary spirit in our Churches during the past seventeen years. There is an increasing desire for missionary addresses, lectures, etc. Already I have delivered fifty-five sermons, addresses, etc., in places as far apart as Middlesbrough and Newcastle in the north, Trowbridge in the west, and Guildford in the south. At the latter place was held the Mission Study and Holiday Camp from August 4th to 11th, 1923. There were nearly thirty campers altogether, and at the last meeting every camper present testified to the good he had received. All of us look back with pleasure and thankfulness to those days of good comradeship and Christian fellowship spent under canvas in Mrs. Paynter's lovely Stoke Hill Park. J. M. BRAND.

Getting into Harness.

DURING a missionary's first year in India his time and energy are very largely engaged in the study of the native language, but the following year, which, in my case, is the period I am now about to review, brings with it various opportunities of entering into evangelistic work.

Let me take a retrospect of the various activities that have occupied me during the year.

Tamil Study.—The morning cycle ride to Egmore and the lesson with the Brahmin munshi are still a daily necessity, but now a most interesting part of my work. The elementary stages of the study are past, and preparation is now being made for the final language examination, which will be held in November next.

Last year I was unable to make any practical use of the fragments of Tamil knowledge acquired, but throughout this year full use has been made of everything learned with the pandit, and an acquaintance with the language of the people has been thus obtained. Of course, I fully realise that this rich and beautiful language, which possesses a very wide heritage of ancient literature, will be a lifelong study to one working amongst the people who speak it.

English Preaching.—Our English Church at Chintadripet has been visited on the first Sunday of each month again this

year, and a simple message delivered in the Lord's Name. These services have been seasons of refreshing from the presence of the Lord; the congregations have been well maintained, and we pray that souls may be blest through the ministry of the Word.

Tamil Preaching.—On several occasions I have conducted the Sunday morning service at Ayanapuram, and twice the Sunday evening service at Vepery. As we meet for worship at eight o'clock on Sunday mornings, we think of our friends far away who will be worshipping amidst vastly different scenes. Though conditions differ, the basic need of the heart is the same the world over, and our praise, prayer, and meditation are all brought to our one " Father in heaven."

Village Prayer Meetings.—At the beginning of this year the village prayer meetings were placed in my charge. They are held on week evenings and Sunday afternoons in the following villages : The former at Koyembedu, Peruvallur, and Sembarambakkam, and the latter at Koyembedu, Peruvallur, Konnur, and Sembiam. About sixty of these meetings have been conducted by myself. We usually sing a lyric, read the Scriptures, and have a short address, after which several brethren lead us in prayer. The Mission workers and Church members in the various villages make up the usual attendance at the meetings, but a number of Hindus often join us. This latter feature is most marked in the cases of Sembiam and Konnur.

Visit to the Kolli Hills.—A short time ago I visited our friends Mr. and Mrs. Watts on the Kolli Hills. During my stay on the hills I accompanied Mr. Watts to each of the Mission stations in that field, spending several days at Puliyampetti. I was very glad to see all our friends and fellow-workers up there, and to obtain some knowledge of the peculiar difficulties that attend their labours on those uncivilised, roadless mountains. The hills are very beautiful, and their rugged grandeur impressed me greatly.

Finally, I thank all our friends who have most loyally supported us during the year, and pray that you may all be richly blest in your home spheres of labour.

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 Churches.	No. of Members.	No. of Male Indian Workers.	No. of B.W.	No. of Stations.	No. of Scholars.	No. of other Workers.
Madras ...	2	150	41	12	15	975	3
Sendamangalem	1	44	19	9	11	413	4
	3 Congregations						
Namakal ...	2 Congregations	10	6	4	2	73	
Kolli Hills ...	1	26	10	7	5	74	3
Totals	4 Churches 5 Congregations	230	76	32	33	1535	10

Finance.

WE had many fears in reference to our Income at the beginning of the year as to whether it would be sufficient to meet all our liabilities, especially after deciding to enter the door the Lord so remarkably opened to us in the new Namakal Field. But our fears were groundless, and God has graciously supplied all our needs and enabled us to close the year out of debt. So we thank God and take courage, believing that He Who has given us the great privilege to work for the extension of His Kingdom will see that we shall lack nothing; so while our responsibilities are great, the calls many, yet our God is able to do exceeding abundantly above all that we ask or think, so we press on, for—

"OUR SUFFICIENCY IS OF GOD."

Ladies' Zenana Auxiliary.

MISS APPLEBY sends the following report of the L.Z.A. work in MADRAS :—

"Once more it is my duty and privilege to write the Annual Report of the L.Z.A. work in Madras. The past year has been one of happy service and seed sowing.

"**Stations and Staff.**—Our Madras staff numbers twelve. Of these, six women are working in the city and six in the villages around. Most of the town districts are very thickly populated.

"**Choolai.**—Elizabeth has been telling the Gospel message in caste homes for upwards of twenty years. In some of the houses I have counted from ten to fifteen women listening to her, and some of them show a real interest. She is always welcomed, and has a list of twenty-two pupils, who are being taught to read God's Word in their own language.

"**Kilpauk** is on the outskirts of the town, and is not as densely populated as some other parts. Sampooranam has worked here for several years, and is well received in most of the homes, though she sometimes sorrowfully remarks, 'The words seem to go in at one ear and out at the other.' She is teaching nine young women to read.

"**Perimet** is a very thickly populated area. Arseervatham carries the Good News to the non-caste women here, often sitting down by the side of the street or in some tiny doorway while she talks with them. This part might well be called the slum-land of Madras. In the caste part of Perimet Sarah is welcomed in about forty houses. A number of people there are theosophists, and Sarah sometimes has a warm time answering questions. Many confuse Christ with Krishna, and I have often heard the remark, 'Your Christ is the same as our Krishna,' but Sarah has always an answer ready for that, 'Did your Krishna rise from the dead?' Twenty young women in this part are learning to read.

"**Egmore** is another crowded part, but diverse influences are at work in it, and Gnanathebam finds it difficult to get many of the women to listen to her. A large number are at least nominally Roman Catholics, and some of them are willing to listen. They get plain truth from this worker.

"**Pursawalkam.**—Lily visits regularly over forty caste homes, and meets with a good reception. During the year she has found her way into several new homes, chiefly, I think, because some of the young women wished to learn to read. She has over twenty pupils, most of whom are far enough advanced to be reading one of the Gospels.

" For the past year Sooranam has paid a weekly visit to **Semmencheri.** We have several Christian families here and some inquirers. Recently, in our Vepery Church, we had the joy of witnessing the baptism of a young woman who for some time had been receiving special instruction from the Bible-woman. We pray that others also may be brought out.

" The rest of Sooranam's work lies in and around **Arambakkam,** three or four miles outside Madras. Here, as we sit and talk with the women, we often see the potters at work, and as they ply their primitive wheels and mould the clay into shape, we are reminded of Jeremiah and the lesson he learned in the potter's house. Sooranam has a few pupils out here, but the desire for learning is not very great amongst the young women of the villages.

" Beyond Arambakkam lie **Koyembedu** and several other small villages, where Rachel bears her testimony to the Gospel of Christ. The work here has been very hard, but the people are gradually beginning to take an interest, and there are a few who, I hope, are really desirous of knowing the love of Christ for themselves.

" Closer at hand, on the north side of the city, is the large village of **Ayanapuram,** where for many years the Gospel has been proclaimed. As we go from house to house we sometimes meet young women who for a short time attended our school in the village, and it is cheering when we find they have not altogether forgotten the Scripture teaching received there. Annammal visits chiefly in the non-caste parts, and has a few pupils. For the last six months we have had no worker in the caste part, as the Biblewoman who formerly visited there resigned, but a new one, Doveamoni by name, has just been appointed, and I trust she will quickly win the confidence of the women and girls of that district.

" Away beyond this lie the large villages of **Konnur** and **Villivakkam,** the non-caste parts of which, together with Kolluttur and Ahmaikulam cheris, are C. Elizabeth's sphere of action. She has no pupils, but usually gains a ready hearing, and there are some who I trust are real seekers after Truth.

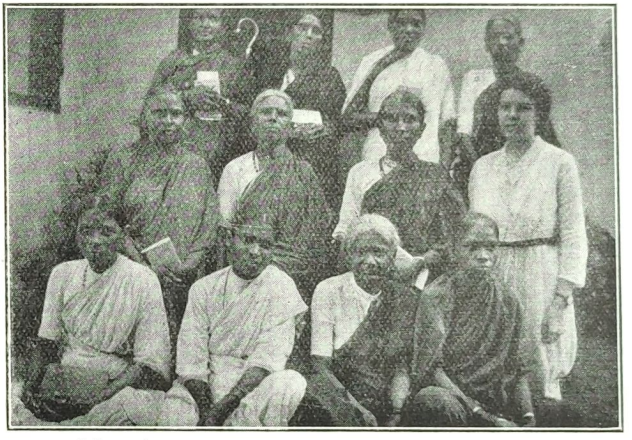
" **Sembiam and Peruvallur.**—Annal, one of our own converts, has for the past year been telling of the love of Jesus. She is not a very gifted woman intellectually, but she is full of love to her Saviour, and very anxious that others should be brought to know Him too, and she bears a bold testimony to His saving grace. I have heard her speak like this : ' You all know me. I was born and brought up here. I was married, and my children were born here. I worshipped many gods,

the same as you do, but now I worship only Jesus Swami. He has chosen me and saved me. He has shown me that all others are false, and only He can forgive sins.'

" **Special Efforts.**—On August 1st, 1922, three Biblewomen and myself went to Villivakkam on one of the days of the temple festival. Thousands of people were flocking there by train or on foot from the surrounding parts. Our object was to sell Gospels and give away tracts. We sold over a hundred Scripture portions.

" On February 6th of this year most of our Biblewomen met together and spent a long afternoon in Ayanapuram, preaching the Gospel to all who would listen.

" On the 9th of the same month we met again to spread



MISS APPLEBY WITH HER GROUP OF BIBLEWOMEN.

the Good News in Sembiam and Peruvallur and villages around.

" On April 9th we invaded the caste parts of Konnur and Villivakkam : the whole atmosphere there feels laden with Hinduism. We were not very well received, but managed to dispose of some literature.

" The next day we visited Koyembedu and the villages around it, and here we received a warmer welcome, many listening attentively, though they had little use for our books.

" Our Biblewomen enter heartily into these special efforts, and the help and inspiration of each other's company is appreciated by all, and especially by those stationed in the villages. In this way, too, we are able to reach some parts where we are not able to carry on regular work.

"During the year our Biblewomen have contributed Rs.50.3.6. to the Gospel Aid Fund. From this fund we meet the expenses of this special work and the cost of literature.

"**Bible Classes.**—Our women have met each month for a Bible lesson. We have been considering some of the events in the life of Christ, and the best way to relate them to heathen women. Most of the Biblewomen have taken part, either in the telling of the story or the discussion of it afterwards, and we have had some very interesting and, I trust, helpful gatherings.

"**Medical Work.**—Dispensary work has continued throughout the year, with a record of 1,510 attendances. January was the busiest month with 201. Occasionally I have had patients brought along who were absolutely beyond my power to treat, and they have been advised to go to hospital—a thing which they are all very reluctant to do. Several cases of severe burns and scalds have made very good recoveries. One of the last patients I treated was a little girl badly scalded, and I found the mother had been recommended to bring her by a woman whose own child had been attended to for a similar thing a few months before. So, though they do not always come back to say 'Thank you,' their gratitude finds expression in other ways. And then when new ones come along we get the opportunity of telling them also about the Good Physician. Biblewoman Lily has attended to render help in this part of the work, and we believe that many who would not otherwise hear the Gospel are in this way brought under its sound. In the box for voluntary contributions Rs.2.10.3 have been collected, mostly in pies and quarter anna pieces.

"**The End of a Chapter.**—For the present my work in Madras is ended, and I have handed over charge to Mrs. Booth, who has once more kindly undertaken the supervision of L.Z.A. interests there. As I return to Sendamangalam to take up the work in that field, I realise that a new and varied life is before me. Doubtless I shall have to 'learn by experience' many things in the coming months, but this I know—He Who has brought me here will not fail or forsake me."

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The account of the Girls' Sewing Classes received from Mrs. BOOTH is most interesting. Mrs. Booth says :—

"The average Indian girl's school career is brief. In our elementary Mission Schools we frequently find that they attend for a year or two, and are suddenly withdrawn by their parents. The usual excuse for withdrawal is that learning is of no use to a girl. Sometimes we are told that she is about to be married, or again that she must attend to home duties. To

still keep in touch with these young lives who seem to pass by us so quickly, our Sewing Classes were started some twelve years ago. We have found these classes well worth while. The girls have been eager to come, and their parents have in most cases been willing to allow them to do so. We have had opposition and many disappointing experiences—one of the classes having to be closed for several weeks on some occasions. But prayer has prevailed, and God has repeatedly opened the way for a new start to be made.

"During the year under review two classes have been regularly maintained each week—one at Chulai for caste girls, and the other at the Mission House, Kilpauk, for non-caste girls. The class at Chulai has had an average attendance of 25. The class at Kilpauk has been more difficult, but we have had an attendance varying from 17 to 7. The Chulai girls are taught plain sewing, knitting, and wool and canvas work. Those at Kilpauk have preferred to learn how to make crotchet lace. In both classes, however, our chief concern has been the teaching of God's Word. The girls have again and again been taught the life of Christ, and as clearly and simply as we know how, been shown the way of salvation. God has blessed the teaching to these young hearts, and we have rejoiced to hear from one and another of the girls a sweet testimony as to faith in Jesus Christ.

"I would send my heartfelt thanks and gratitude to all who have helped us in this small service for the King—those who have year after year sent us materials for the use of the sewing classes, those who have contributed gifts in the Christmas boxes suitable for them, and, best of all, those who have earnestly and steadily prayed for their salvation. As I have now taken up the L.Z.A. zenana work in Madras for a time, I have been obliged to give up the sewing class at Kilpauk, but the class at Chulai will still be maintained."

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Mrs. MORLING writes of the SENDAMANGALAM ZENANA WORK:—

"The year under review has been one of extension and many changes; three only of our zenana staff occupy the stations where they were working twelve months ago. This is accounted for partly by the new extension of the Namakal Field, where four Biblewomen are now working. We have also re-opened two old stations, Tuttikulam and Muttanchetti, which had been closed for three or four years, and two new workers have been added to the staff, which now numbers thirteen. There are, however, three old stations, Kondampetti, Varagur and Kamati Teruvu, still unoccupied. Senda-

mangalam, too, has only two workers instead of the usual three. We shall not feel satisfied until these gaps have been filled.

" The actual work done also shows a considerable advance. At the close of last year we had less than three hundred houses on our regular visiting list; now we have about five hundred. The visits paid by Biblewomen number 11,713, and on these occasions an adult audience of 32,468 has been reached. But progress can never be truly estimated by statistics; we want to know that women have been turned from the pathway of sin and have found a refuge and joy in Jesus. In Sendamangalam there is a widow who supports herself and her mother by weaving date palm mats. Hers is a hard life; she has to walk three and a half miles to the foot of the Kollis for the long narrow leaflets with which the mats are made. A mat will sell for eightpence, and it is two days' work, so one may imagine the poverty in which these poor women exist. Biblewoman Annapuranam has been visiting in the mat weaver's quarters for several years, and has been greatly encouraged by the interest shown by this widow; she has committed to memory several passages of Scripture and Gospel lyrics; she has sometimes attended our services at the chapel, and we have good reason to believe that a work of grace has begun in her heart. Her sight is weak and her work so exacting that she is not able to learn to read, but she gathers her neighbours' children together and tries to teach them the verses and hymns she has learned, and in many little ways shows the sincerity of her conversion.

" In Sirunellikombai, Kottamangalam, and Tidamal also there are women who are stretching out hands and hearts towards the light. A Kakkaveri woman, too, the wife of a teacher, is seeking baptism, and has been put under special instruction; and there are other women in the older stations who gladly hear the Word whenever we visit them, and say they believe on the Lord Jesus Christ as their Saviour. We feel that this year's zenana work has been owned and blessed, although no women have been added to our Church roll through its agency.

" We have reason to be very grateful that the plague, which so seriously hindered our work in Sendamangalam, Rasipur and Kamati Teruvu last year, has not touched us this year, though Salem town has suffered terribly through that scourge. We have also had much less sickness among the staff.

" Bible Classes have been conducted for the Biblewomen throughout the year, and I have visited the various stations as frequently as possible; but the work needs more regular supervision, and we welcome heartily Miss Appleby, who is

about to take charge of the zenana work here. May her life with us be very happy and fruitful!

" Medical work has been done chiefly during our camping tours; patients have frequently been treated at the Mission House, but no regular dispensary work has been maintained. The treatments given during the past twelve months number considerably over a thousand. But with Miss Appleby's arrival the dispensary is to be re-opened, and she will find a wide sphere of usefulness in this department.

" I have been very glad of this brief term of service in the Sendamangalam zenana work; it has given me an intelligent sympathy and understanding of the field and its labourers that I might not otherwise have acquired, but henceforth one will be here who can give her whole time and interest to the work among the women. We pray for Miss Appleby, that physical strength and spiritual power may be her daily portion."

* * * * * *

Mrs. BRAND reports :—" Although far away from the Kolli Hills our hearts are still there, and as we think of the last months spent among those people we feel there is great cause for thankfulness. Through the mercy of God three hill women were added to the Church by baptism. This fact is not only a call to deep thankfulness, but also a call to earnest prayer that these new Christians may be kept faithful. Only His grace can keep them from falling back where temptations abound on every side. We were pleased to be able to visit the out-stations before coming away, to see the work of our Bible-women. It is good to find so much keen interest in the home Churches, and we look forward with pleasure to visiting the L.Z.A. branches during the next few months."

* * * * * *

At the last moment we have received the following from Mrs. WATTS :—

" It is impossible for me to give anything in the nature of a report of the Biblewomen's work for the year ending July 1923, as I only took over charge from Mrs. Brand in April last. I can just give a few impressions of the work on the Kolli Hills along with any details obtained from the records of the field.

" The outstanding feature of the women's work on the Kolli Hills is that it consists entirely of Gospel preaching. Apart from the few Christian women, there is probably not a woman who can read in all the villages on the hills, neither have they any desire to learn. So that that part of the work in other fields—namely, the quiet, regular teaching of the women in the homes until they can read God's Word for them-

selves—can find no place in the work of the Kolli Hill Biblewoman. This means that the ignorance which our Biblewomen have to meet is simply appalling. Beyond the very small vocabulary needed by the women for their household and field duties, they do not know even words to express the things which we desire to teach them. Pictures have been found very useful to explain the stories of the life of Christ, and we try to have each Biblewoman supplied with a roll of New Testament pictures. Some have not any now, and the constant daily use wears them out, so that a frequent supply of these pictures would be very welcome.

"Another feature most noticeable is the strength of caste. In other fields, however high the caste may be, the houses are generally open to the ministry of other women, but on the Kollis the caste spirit is so strong that no Christian woman, whether European or Indian, can ordinarily get inside the hill woman's house. If they did, it would defile it. All work, therefore, has to be done outside the houses. It is not that we are anxious to get into the houses for that matter, as they are unventilated and dark, but it is more difficult to retain the interest of the women when they are being attracted by everything that is going on outside than it would be if she were quietly sitting in her house.

"At present there are seven Biblewomen in this field. Six of these regularly go out to the villages surrounding five of the Mission stations and talk to the women. Their reports show that they visit on an average 288 houses and tell the Gospel story to 809 women each month. Their work takes them through thick forests and over mountain tracks; sometimes the journey is a very rough one, and it needs a fair amount of courage and stamina to plod on day after day.

"The seventh worker gives her time to teaching the Christian hill women at Valavanthi, and helping along those who daily come in contact with her. Three hill women have been baptized during the year, and the training of these women in Christian habits and life is by no means an unimportant work. We feel that the simple Christians need a good deal of help and further teaching after their conversion.

"Sometimes blessings have come through the medical work, and we thank God that the ministry of healing has again been the means of bringing souls into touch with Gospel teaching and Christian influence. Our Redeemer liveth, and we believe that many more of the Kolli Hill women will sing the praises of Him Who was dead and Who is alive for evermore."

Home News.—As we look through last year's report, our first privilege in this is to record praise to God for many answers to prayer. Miss Betts has most successfully passed through her year of training; another missionary-designate in the person of Miss Putnam has been given, and other Bible-women have been sent forth. Our readers will also note that God is abundantly blessing the work to which He has called us. Yet whilst we praise we need to continue in prayer, for what we have received should surely encourage us to ask for much more. We need workers to occupy the New Field and means to support them, and, above all, the Holy Spirit's power to rest upon the labourers at home and abroad. Let us pray that the missionary spirit in the Home Churches may be increased, and remember also our sister Miss Betts, who is (D.V.) to sail for India on or about October 13th by the s.s. *Malda*, and Miss E. C. Putnam, who starts her two years' course of training on September 18th.

We were glad that Mrs. Brand was able to give such a stirring address, at the Half-Yearly and Welcome Meeting, on the desperate moral condition of the Kolli Hill women and their great need of the Gospel. Our sister is hoping to speak at a few L.Z.A. Branches during the next few weeks, and for her services we would say "Thank you."

Our thanks are also due to the many local secretaries and friends who make the work of the L.Z.A. a true fellowship of joy, and for each helper from the members of the Executive downwards we earnestly desire that His grace may still more abound in life and work that together we may "Occupy till He comes."

My Birthday and the Birthday Box.

MANY happy returns of the day, with God's rich blessing accompanying these wishes.

"It is more blessed to give than to receive," and by the increasing interest taken in these items this truth is being experienced by many friends and subscribers.

Those who send direct their birthday thankofferings we commend to our gracious God and Saviour. May His presence and peace be their portion!

To the young friends subscribing to the Birthday Box the Secretary sends his best wishes and thanks. God bless you each, my dear young friends, all times. When I visit your school you know what a keen interest I take as I watch you come to the superintendent's desk and drop your gift into the box. May many others follow your example and do likewise.

A Backward and Forward Look.



Miss E. M. Betts.

Looking back over the past year and all that training time has meant, the chief feeling of one's heart is that of praise and thanksgiving to God for all the way that He has helped and brought one. How faithful has He been Who said, "Certainly I will be with thee," and although there have been strange paths to tread, yet, in His strength, the various duties have been accomplished and every need has been supplied.

The time spent at Mount Hermon Missionary Training College is one of many happy memories and associations with those who are going forth to carry the Gospel to all parts of the world. The medical training, too, at the London Missionary School of Medicine has been full of interest, and one only hopes it will be a means whereby souls now in heathen darkness may be reached and so brought into His marvellous Light. One looks forward now to the time of active service, and prays to be—

"Just a channel, full of blessing,
To the thirsty hearts around,
To tell out Thy full salvation,
All Thy loving message sound."

E. M. Betts.

"God's Call to Service."

Whilst learning anniversary hymns in Sunday School some years ago God called me, but, like Samuel of old, I did not recognise the Voice, although at the time I wondered if it were possible that I was the lost sheep about which we were singing. This thought passed away, however, and I did not think much more about it until our Pastor, one Sunday afternoon, spoke a few words to those who felt a deep unspeakable longing to love and serve Christ. I did want to love Him, but He was the great God, and I knew I was a sinner. For some years this

thought was with me, and it was not until I began to attend Mount Zion Chapel that I realised the truth of 1 John i. 9, " If we confess our sins, He is faithful and just to forgive us our sins." Then one morning God reminded me of His promise, " Him that cometh to Me, I will in no wise cast out," and I knew He would keep me for ever. Then He said, " Fear thou not, for I am with thee," and after a sermon by Mr. Welsford on Exodus xxi. 5, I realised I loved my Master so much I did not want to " go out free," but instead I wanted the whole world to know Him; so I was baptized on March 26th, 1916, by Mr. Welsford, who gave me as a message from God, " The joy of the Lord is your strength " (Neh. viii. 10).



Miss E. C. Putnam.

During the following six years I had the privilege of serving the Master in many ways, especially in our Sunday School, and during that time, too, the interest in foreign missionary work was deepened. Although I had often hoped that I might be used in that direction, I did not receive God's call to the work until last year, after listening to a sermon on the words "Follow Me," and in the silence afterwards I heard Him say "Follow Me," "The joy of the Lord is your strength." Three times this call came, and as I thought I was already following Him, I wondered why this message was for me; but I was shown that the Master was calling me to follow Him in a special way, and as I realised a little of the need of the women of India, and what a difference the knowledge of the Lord Jesus would make to them, I felt I must say :

" My Master, lead me to Thy door;
Pierce now this willing ear once more :
Thy bonds are freedom, let me stay
With Thee, to toil, endure, obey.

My gracious Lord, I own Thy right
To every service I can pay,
And call it my supreme delight
To hear Thy dictates and obey."

E. C. Putnam.

The Herald.

ONE of the proofs of the success of our Magazine is the steady increase in its circulation, as upwards of 5,000 are distributed each month.

We warmly thank all those regular subscribers and readers who have thus helped, and we would appeal to them to try and enlist others to become readers and so increase its circulation still more; an extra copy given to some friend might result in this, and so further the cause and help forward the work.

Then we would remind Sunday School Superintendents and Teachers that the young people can have the HERALD for half-price, *i.e.*, one halfpenny, for we have been specially encouraged by the evident pleasure the children take in their special page, and their intelligent and bright answers to questions relating to our Mission and its workers have abundantly repaid their well-known and well-beloved "Uncle John."

The Lord bless the many readers of the HERALD. We ask them for their prayers that, by His wisdom and power, this monthly record of the King's work may become more worthy of Him and more effectual in the furtherance of His great cause. We plead for a wider circulation during the coming year, and ask that all our Churches and Schools will enable the Council to report that their aim to make the HERALD self-supporting has been attained.

Our Calendar.

FOR the first time in the history of the S.B.M. the year 1923 saw the publication of a Calendar specially devoted to its best interests. It owed its inception to the ready mind of our Missionary, Mr. Lincoln Watts, and the Council at once approved of the suggestion. The scheme met with instant success, and though many unexpected difficulties arose in the preparation, the result was a really useful Calendar. The Council authorised the issue of 2,000 copies, which proved quite insufficient for the demands, and ultimately 2,400 were disposed of; even then many friends were disappointed.

The success achieved has encouraged the Council to publish a Calendar for 1924, which is now in course of preparation. This will contain some of the leading features of the previous issue, with several important improvements, and great care will be exercised in the preparation, by which the defects of the former may be remedied; and it is hoped that a really fine

work of art will be produced, which will not only be a credit to the S.B.M., but will be a real means of inspiration to those who have the work of the Mission at heart. The Prayer Subjects will be considerably enlarged, which it is sincerely hoped will be the means of drawing the friends of the Mission nearer to the Throne of Grace on its behalf, with resulting "showers of blessing" upon the work at home and abroad.

Although a better and more costly Calendar is being issued, the Council has decided not to increase the price, but is sending it out in the hope that it may be used of God to create a deeper and more prayerful interest in the needs of those in the "regions beyond," and thus promote the spread of the Redeemer's kingdom on the earth and the glory of God.

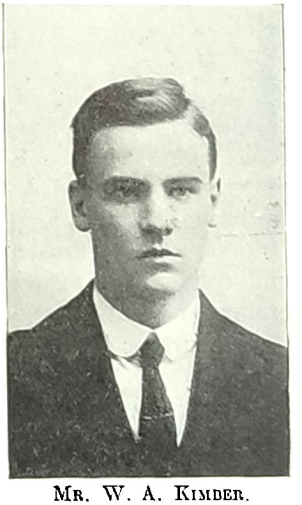
To prevent disappointment a larger number is being prepared, and it is earnestly hoped that every copy will be disposed of, so that no financial loss may be experienced. We are much indebted to our Brother Watts for the amount of labour he has bestowed upon the Calendar, although we fully realise that it has been "a work of faith and labour of love."

The distribution also entails considerable effort, and the writer would invite the co-operation of the subscribers, soliciting the early placing of orders to prevent possible disappointment.

A. VINE.

Personal Note of God's Leading.

THIS report finds me studying at the Strict Baptist Bible Institute at Brockley. The past year has been occupied chiefly in medical training at Livingstone College, where opportunity has occurred for engaging in practical hospital work at Poplar and Walthamstow Hospitals, at Medical Missions in Bethnal Green and Old Ford, and at the Convalescent Home of the London Hospital. Then in August I joined the other campers at Stoke Hill Park in missionary studies under the guidance of Mr. Brand. The memories of that week, of the happy Christian fellowship spent around the Word, and the deep consciousness of the Master's presence will long prove a source of strength and encouragement.



MR. W. A. KIMBER.

Occasionally opportunities have occurred for preaching at various Churches in and near London, and these have been a means of closer contact with the supporters of the Mission, whilst the village runs of the Open-Air Mission have been yet another means of Gospel work and spiritual fellowship. With joy I am entering upon a year's Bible training under the tuition of Mr. Willoughby at the Bible Institute, thus fulfilling the command, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth." W. A. KIMBER.

New Year's Thankoffering Envelope Collection

WE thank most warmly all the contributors to this collection. The amount subscribed is generally sufficient to bring our balance sheet out on the right side, and so save us from a deficit. With the increasing calls that the new Namakal Field has made and will make upon our funds, we commend this New Year's thankoffering to all. At the beginning of the year, when we review the way the Lord has led, guided, and blessed us, as we think of His favours and mercies, His appearings and deliverances, it is well for us to give some practical expression of the same, and the New Year seems a very opportune time, and the New Year's Thankoffering Envelope Collection the way to do so.

These envelopes will be found in the January issue of the HERALD, or they will be gladly supplied to Church Secretaries and Sunday School Superintendents for use in chapels and schools. One Sunday School in London, in making use of these envelopes, handed them out to the scholars one Sunday, to be brought in the next, and the result was that upwards of £8 was sent to our Treasurer. I wonder if your Sunday School would follow this example? If so, write to our General Secretary, Mr. Chisnall, and he will gladly send envelopes and give any further information in his power.

The Holiday Mission Study Camp.

THE Guildford Camp was a very positive witness to the fact that "God answers prayer." Those who have been using the Prayer Calendar will recollect the day set apart for prayer on behalf of the second S.B.M. Camp, and now, reviewing that first week in August, we are convinced of the Divine guidance throughout. The following points are worthy of note—namely :

(1) The site (Stoke Hill Park) was ideal for a *holiday* camp.

(2) The weather was fine and sunny throughout the whole week.



A CAMP GROUP.

(3) So far as we know, no one suffered from any physical ill as a result of the camp.

(4) The camp received the loyal support of the Guildford Church.

(5) The right kind of young men came to camp.

This opportunity for a gathering of *young men* from the various Churches is a unique one, and we believe that, in God's hand, it will be a means of great blessing to the Churches as a whole. "Let us go on."

The Christmas Box.

THE Christmas boxes are still a great feature of interest and help both at home and abroad. At home loving service is being rendered by friends of the Mission in arranging and supervising sewing classes for girls and working classes for boys, both of which supply garments, toys, &c., for the boys and girls in our Indian Schools, and great joy is the experience of the boys and girls at home in being able to supply these things, and by our Indian boys and girls in receiving them.

The need is still a growing one. With 1,500 to 1,600 children in our Indian Schools, to supply each one with one garment is a tax upon our resources, so we trust many more friends will come to our help, that next year we may see an advance upon this.

Patterns of garments, &c., will be gladly supplied by Miss H. V. Harris, "Nethania," 3, Cavendish Road, St. John's Wood, N.W., to whom all parcels should be sent early in September in each year.

We very heartily thank all those kind friends, both young and old, who have helped to make this year's Christmas boxes such a success. "The Lord reward them all."



A GROUP OF NATIVE CHILDREN.

SUMMARY.—INCOME AND EXPENDITURE ACCOUNT.

INCOME.

	£	s.	d.	£	s.	d.
Cash Balance, Oct. 1, 1922—						
At Bank—Deposit A/c	900	0	0			
,, Current Account	433	10	4			
2½% Consols at Cost ...	340	0	0			
,, ,, ,,	21	15	0			
5% War Loan ...	950	0	0			
				2,645	5	4
Income during the Year—						
General Fund :—						
Subs. and Donations	3,585	15	1			
Envelope Collections ...	221	11	0			
Mr. Morling's Children's Fund	60	0	0			
Legacy *re* late Mr. Chas. Suggate ...	1,671	3	5			
Interest on Deposit A/c	7	14	7			
,, ,, Consols ...	29	5	8			
,, ,, 5% War Loan	50	0	0			
				5,625	9	9
HERALD Fund				210	13	2
Hospital and Medical Fund				5	2	0
Pension Fund				83	12	10
Ladies' Zenana Auxiliary—						
General ...	904	19	10			
Medical	5	0	0			
				909	19	10
				£9,480	2	11

EXPENDITURE.

	£	s.	d.	£	s.	d.
Expenditure for the year—						
General Fund ...	4,706	7	5			
HERALD Fund ...	361	10	5			
Pension Fund	99	9	3			
General Voyage A/c ...	172	17	8			
Medical Fund	127	3	5			
Ladies' Zenana Auxiliary, Gen.	88	17	1			
,, ,, Medical A/c	32	2	1			
,, ,, Voyage A/c	66	8	6			
				5,654	15	10
Cash Balance—						
At Bank, Deposit Account	550	0	0			
,, Current Account	763	12	1			
2½% Consols at cost	340	0	0			
2½% Consols at cost	21	15	0			
5% War Loan ...	950	0	0			
,, ,,	1,200	0	0			
				3,825	7	1
				£9,480	2	11

GENERAL ACCOUNT.—*October 1st, 1922, to September 30th, 1923.*

INCOME.	£	s.	d.
Balance, Oct., 1922—	358	19	3½
Subscriptions and Donations, 1922-1923 ...	3,585	15	1
Mr. Morling's Children's Fund	60	0	0
Envelope Collections ...	221	11	0
Legacy *re* late Mr. Chas. Suggate	1,671	3	5
Interest on Deposit Account	7	14	7
Interest on Consols ...	29	5	8
,, ,, 5% War Loan	50	0	0
Transferred from L.Z.A. for extra Rent	10	0	0
,, ,, ,, Report	20	0	0
,, ,, ,, Indian Salaries	468	0	7½
	£6,482	9	8

EXPENDITURE.	£	s.	d.
By Remittances to India for Missionaries' Preachers', Teachers', &c., Salaries and Mission Account	3,508	14	1
,, Ministerial, General, Deputation, and Committee Room Expenses	157	6	3
,, Missionary on Furlough, &c.	309	9	6
,, Missionary Boxes, Stationery, Postages, &c.	19	6	9
Printing and Report	75	16	6
Advertising, &c.	52	2	6
,, Secretary's Salary and Office Expenses	306	0	0
,, Missionaries' Children	143	15	0
,, Missionaries' Life Insurance ...	23	16	10
,, Transferred to Voyage Account	80	0	0
,, ,, ,, HERALD Fund *re* deficit	135	7	3
,, ,, ,, Pension ,, ...	94	5	6
,, ,, ,, Extension ,, ...	1,200	0	0
Mr. W. A. Kimber—			
Livingstone College Fees	110	0	0
Balance ...	266	9	6
	£6,482	9	8

BALANCE SHEET.—*As at September 30th, 1923.*

LIABILITIES.

	£	s.	d.
General Fund ...	266	9	6
Pension Fund	145	1	10
Madras Boarding School	254	8	3½
Extension Fund	1,200	0	0
Medical and Hospital Fund...	26	2	11½
General Voyage Account	36	11	5
Ladies' Zenana Auxiliary, General	1,050	5	9
,, ,, Voyage Account	200	4	5
,, ,, Emergency Fund	550	0	0
,, ,, Medical Fund	96	2	11
	£3,825	7	1

ASSETS.

	£	s.	d.	£	s.	d.
By Balance at Bank—						
Deposit Account	550	0	0			
Current Account	763	12	1			
				1,313	12	1
By Investments *re* General Fund—						
2½% Consols at cost	340	0	0			
,, ,, ,,	21	15	0			
5% War Loan at cost	950	0	0			
By Investments *re* Extension Fund—						
5% War Loan at cost	1,200	0	0			
				2,511	15	0
				£3,825	7	1

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 £550, also the Securities for the £340 and £21 15s. and £950 and £1,200 invested on behalf of the General Fund, and the £1,938 and £160 and £99 9s. 3d. 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, 1923.

8th October, 1923.

WILLIAM LITTLETON, F.C.P.A., F.C.R.A.

Sundry Accounts.

HERALD FUND.

	£	s.	d.		£	s.	d.
Subscriptions, 1922-23 ...	210	13	2	Printing "Heralds" and Postages	361	10	5
Transferred from L.Z.A.	15	10	0				
Balance deficit from General Fund... ...	135	7	3				
	£361	10	5		£361	10	5

HOSPITAL AND MEDICAL FUND.

Balance, October, 1922	148	4	4½	Dispensary and Emergency Ward	127	3	5
Subscriptions, 1922-23	5	2	0	Balance	26	2	11½
	£153	6	4½		£153	6	4½

PENSION FUND.

Balance, Oct., 1922 :—				Investments :—			
Investments and Cash	2153	9	6	L.C.C. Stock and 2½ % Consols at cost ...	1631	0	0
Interest on Investments	82	11	10	5 % War Stock ...	307	0	0
Subscriptions, 1922-23 ...	1	1	0	5 % War Loan, 1929-47	160	0	0
Transferred from L.Z.A. General Fund—				5 % War Loan—			
1¼ % on £892 18s.	11	3	3	£100 at 98 15/16 = £98 19 9			
Transferred from General Fund—				Commission 10 0			
1922 1¼ % on £3735 17 8	46	13	9	Stamp ... 6			
1923 1¼ % on £3807 6 1	47	11	9		99	9	3
				Balance	145	1	10
	£2342	11	1		£2342	11	1

EXTENSION FUND.

Trans. from Gen. A/c ...	£1200	0	0	Balance	£1200	0	0

MADRAS BOARDING SCHOOL.

Balance, October, 1922	£254	8	3½	Balance ...	£254	8	3½

GENERAL VOYAGE ACCOUNT.

Balance, October, 1922...	129	9	1	Mr. L. Watts' Passage...	10	9	0
Transferred from General Account ...	80	0	0	Mr. J. M. Brand's Passage	162	8	8
				Balance	36	11	5
	£209	9	1		£209	9	1

LADIES' ZENANA EMERGENCY FUND.

	£	s.	d.		£	s.	d.
Balance, October, 1922...	250	0	0	Balance* ...	550	0	0
Transferred from L.Z.A. General Account ...	300	0	0				
	£550	0	0		£550	0	0

* It is hoped that the greater part of this Fund will be used in the extension work in Namakal Field.

L.Z.A. MEDICAL ACCOUNT.

Balance, October, 1922...	123	5	0	Donation to M.S.M. (Dr. Neatby)	2	2	0
Donation	5	0	0	Grant for Madras ...	9	16	6
				Grants for Sendamangalam	20	3	7
				Balance	96	2	11
	£128	5	0		£128	5	0

LADIES' ZENANA AUXILIARY.

Balance, October, 1922	1058	16	10½	Deputation Expenses— Mrs. Watts	7	18	0
Donations in Gift Week 170 3 4				Home Expenses, etc....	15	17	2
Other Donations ... 734 16 6				Transferred to General Account—			
	904	19	10	Herald ...	15	10	0
				Reports ...	10	0	0
				Rent	20	0	0
				Pension Fund...	11	3	3
				Indian Salaries	468	0	7½
				Miss Betts' Outfit ...	30	0	0
				Training Fees for New Missionaries	35	1	11
				Transferred to L.Z.A. Emergency Fund	300	0	0
				Balance	1050	5	9
	£1963	16	8½		£1963	16	8½

L.Z.A. VOYAGE ACCOUNT.

Balance, October, 1922...	266	12	11	Miss Betts' Passage	58	18	0
				Miss Betts' Baggage	7	0	0
				Miss Betts' Passport		10	6
				Balance ...	200	4	5
	£266	12	11		£266	12	11

Abstract of Receipts.

October 1st, 1922, to September 30th, 1923.

—:o:—

	£	s.	d.
Acton, *Tabernacle*—			
Heralds ...	1	0	0
Aldringham—			
General		15	0
Amersham—			
General ...	9	5	0
Aston Clinton—			
General ...	2	0	0
Attleborough—			
General	1	0	0
Heralds		2	0
Aylesbury, *Walton Street*—			
General ...	7	8	3
Heralds	1	10	0
Basingstoke—			
General		13	6
Heralds		7	0
Bassett Street, *Keppel St.*—			
General ...	4	19	11
Heralds ...	1	5	0
Bath, *Bethel*—			
General	13	1	1
Heralds	1	10	5
Bath, *Providence*—			
General ...	4	10	10
Heralds		9	2
Bath, *Bethel and Providence*—			
General	3	7	2
Beccles, *Martyrs' Memorial*—			
General	6	17	10½
Heralds	1	6	8
Bedmond, *Bethesda*—			
General		5	0
Berkhamsted, *Beulah*—			
General	2	15	0
Heralds		10	0
Berkhamsted Common—			
General	12	4	6
Heralds	1	4	0
Bermondsey, *Lynton Rd.*—			
General	17	10	3
Heralds	5	10	0
Bethersden—			
General	1	16	0
Heralds		8	0
Bethnal Green, *Hope*—			
General	3	15	0
Bexley Heath—			
General	1	18	5
Heralds	1	14	0
Bierton—			
General ...	8	12	0
Heralds ...		15	0
Blakenham—			
General		13	6
Heralds		5	0
Bolton, *Dorset Street*—			
General		12	0
Heralds		13	0
Borough Green—			
General	22	0	2¾
Bradford—			
General	5	0	0
Heralds		3	0
Braintree, *Salem*—			
General		17	6
Brentford, *North Road*—			
General	43	4	3
Heralds	4	11	3
Brighton, *Prarthana Sabha*—			
General	40	17	11
Heralds	4	5	0
Brighton, *Ebenezer*—			
General	30	19	0½
Heralds		3	0
Brighton, *Tabernacle*—			
General	6	12	5
Bromley, *Victoria Chambers*—			
General		3	0
Heralds		15	0
Bromley—			
General	1	14	0
Cambridge, *Eden*—			
General	27	19	8
Heralds	3	19	6
Catwarth—			
General	1	2	0
Chadwell Street, *Mount Zion*—			
General	137	19	5
Heralds	6	8	7
Charsfield—			
General ...	1	0	0
Chatham, *Enon*—			
General	5	3	3
Chatteris—			
General ...	7	0	0
Heralds ...	2	5	0
Chelmondiston—			
General	2	10	0

	£	s.	d.
Chelmsford—			
General	28	7	11
Heralds	1	14	10
Cheltenham, *Bethel*—			
General	1	10	0
Cheltenham, *Providence*—			
General	1	0	0
Chesham, *New Town*—			
General	6	15	6
Heralds		12	0
Chorley (Lancs.)—			
Heralds ...	1	0	0
Clacton—			
General		3	6
Heralds		5	0
Clapham, *Rehoboth*—			
General	1	11	6
Clapham, *Courland Grove*—			
General	59	7	9
Heralds	2	11	2
Clapham Junction—			
General ...	2	0	2
Heralds ...		12	0
Claxton—			
General	1	6	0
Heralds		6	0
Coalville—			
General	2	6	3½
Colchester, *St. John's Green*—			
General	2	8	0
Colnbrook—			
Heralds		10	0
Coventry—			
General	2	0	0
Heralds		3	0
Cranleigh—			
General ...	5	13	11
Cransford—			
General	4	1	0½
Heralds		10	0
Cricket Hill, *Yateley*—			
General	2	5	0
Crowfield—			
General	5	4	5½
Heralds	1	11	0
Croydon, *Derby Road*—			
General	31	17	11
Heralds	2	18	6
Croydon, *Salem*—			
General	2	7	10
Heralds		15	0
Datchet—			
General		10	0
Dorking—			
General	13	0	0
Dunstable—			
Heralds		10	0
Eastbourne—	£	s.	d.
Heralds ...		5	0
Egham, *Ebenezer*—			
General		15	0
Elthorne Road, *Ebenezer*—			
General ...	7	4	9
Heralds ...	2	8	6
Epsom, *Salem*—			
General ...	7	3	1
Heralds ...		10	0
Erith, *Providence*—			
General ...	3	14	11
Heralds ...		5	0
Fleckney—			
General ...	1	5	0
Folkestone, *Zion*—			
General ...	1	6	0
Heralds ...		4	0
Fressingfield—			
General ...	9	9	5½
Heralds ...	1	10	4
Fulham, *Ebenezer*—			
General ...	6	17	0
Heralds ...	2	5	0
Gaddesden Row—			
General ...		12	6
Glemsford—			
General ...	1	0	0
Heralds ...		5	0
Gravesend, *Zoar*—			
General ...	3	14	5
Heralds ...		12	6
Grays, *Ebenezer*—			
Heralds ...		4	4
Great Gransden—			
General	10	3	6
Heralds		4	0
Great Yarmouth, *York Road*—			
General	16	17	6¼
Heralds		16	0
Greenwich, *Devonshire Road*—			
General	18	2	5
Heralds	3	17	5
Guildford, *Old Baptist Chapel*—			
General	74	11	9
Heralds	2	7	10
Halstead, *Providence*—			
General	9	15	1
Handcross—			
General		4	0
Heralds		6	0
Hartley Wintney—			
General	45	5	0
Harwich, *Ebenezer*—			
General	11	12	7
Heralds	1	11	4
Haslemere—			
General	4	7	5

	£	s.	d.
Hastings, *Ebenezer*—			
General	1	4	8
Heralds	1	6	9
Hastings, *Tabernacle*—			
General	7	10	0
Heralds		12	6
Hastings, *Auxiliary*—			
General	8	10	0
Haworth, *Hall Green*—			
General	42	2	3
Heralds		8	0
Hedge End—			
General		5	0
High Wycombe, *Zion*—			
General	14	17	7
Heralds ...	1	10	0
Hollinwood—			
General	16	13	7
Heralds		10	0
Homerton Row—			
General ...	40	9	9½
Heralds	1	5	0
Horham—			
General	39	3	6
Heralds	3	13	5
Horley, *Victoria Road*—			
General	12	7	2
Heralds		13	8
Horsham, *Rehoboth*—			
General ...	1	10	0
Heralds ...		1	6
Hounslow, *Zoar*—			
General ...	58	8	9¾
Heralds ...	2	2	0
Hoxne—			
General	5	16	6
Ilford, *Ebenezer*—			
General ...	8	15	4
Heralds ...	2	0	0
Ipswich, *Bethesda*—			
General ...	89	5	5
Heralds ...	3	7	6
Ipswich, *Zoar*—			
General	1	8	6
Heralds ...	1	1	6
Irthlingborough—			
General ...	8	7	3
Heralds ...		19	0
Isleworth—			
General ...	2	0	0
Kenninghall—			
General	3	10	2
Heralds		3	0
Kilburn, *Ebenezer*—			
General	8	8	0
Heralds	1	5	0

	£	s.	d.
King's Langley—			
General	7	15	6
Heralds		12	0
Kingston, *Providence*—			
General	7	7	1
Heralds	1	0	0
Lakenham—			
General		7	0
Laxfield—			
General	9	18	9¼
Heralds		18	0
Leicester, *Ebenezer*—			
General		10	0
Leicester, *Providence*—			
General	28	19	1
Heralds	1	0	0
Leicester, *Zion*—			
General	4	17	1
Heralds		5	0
Lessness Heath—			
General ...		9	0
Heralds ...	1	4	0
Lewes, *Jireh*—			
General	5	15	0
Lewisham, *College Park*—			
General	16	1	1
Heralds	1	17	0
Leyton, *Goldsmith Road*—			
General	21	4	3½
Heralds	1	6	0
Limehouse, *Elim*—			
General	2	5	0
Heralds		10	6
Lingfield—			
General ...	1	17	0
Heralds ...		3	0
Llwyndafydd—			
General ...	1	0	0
Lode—			
General ...	5	7	8
Long Marston—			
General ...		19	9
Heralds ...		12	0
Loughborough—			
General ...	2	13	8
Heralds ...	1	4	0
Madras—			
General ...	7	0	0
Manchester—			
General ...	5	8	0
Heralds ...	1	6	5
Manor Park—			
General	17	7	9
Heralds	1	4	11
March, *Providence*—			
General	12	2	0½
Heralds	1	19	8

	£	s.	d.
Margate, *Rehoboth*—			
General	5	15	7
Heralds		17	9
Masbro'—			
General	4	15	0
Mayford—			
General		10	0
Mendlesham Green—			
General		7	0
Meopham—			
General ...	2	4	7
Middlesbro'—			
General ...	4	10	4
Heralds ...		17	0
Morley, *Zion*—			
General ...		13	4
Needingworth—			
General	2	2	6
Newcastle-on-Tyne—			
General	5	9	3
Heralds		18	6
Newick, *Zion*—			
General	2	12	6
Heralds		15	0
Newquay (*Cornwall*), *Ebenezer*—			
General	3	5	0
Heralds		18	3
Medical	1	0	0
Newquay, *(Cardiganshire)*—			
General		11	0
Newton Toney—			
Heralds ...		4	6
Norbiton, *Zion*—			
General	29	7	4¾
North Finchley, *Soho Memorial*—			
General	6	12	0
Heralds		14	0
Northampton, *Providence*—			
General		15	0
Heralds		8	0
Norwich, *Orford Hill*—			
General	15	9	3
Heralds	1	1	3
Notting Hill Gate, *Bethesda*—			
General	14	9	10
Occold—			
General	7	15	6
Heralds		12	0
Orford—			
General		17	9
Otley—			
General ...	3	12	4½
Oundle, *Zion*—			
General ...	2	4	11
Heralds ...	1	0	3
Over—			
General	4	18	6
Heralds		17	0
Peckham, *Zion*—			
General		16	3
Heralds		6	6
Portsmouth, *Rehoboth*—			
General ...	2	18	8
Heralds ...	1	0	0
Poynings—			
General ...	3	8	6
Prahran, *Hope*—			
General ...	2	8	3
Herald		10	0
Prittlewell, *Providence*—			
General	37	19	10
Heralds	2	9	8
Ramsey—			
General	2	8	10
Ramsgate, *Mount Zion*—			
General	1	11	6
Heralds		19	6
Rattlesden—			
General		7	6
Heralds		5	0
Reading, *Providence*—			
General	6	18	3
Heralds	2	3	3
Redborne, *Mount Zion*—			
General		3	6
Redmays, *Western Road*—			
General	3	0	0
Richmond, *Salem*—			
General ...	21	17	5
Heralds	1	17	4
Rishangles—			
General	1	0	0
Rowley Regis, *Providence*—			
General ...	2	10	6
Heralds ...		18	0
Royton, *Bethesda*—			
General ...	11	13	4½
Heralds	1	4	0
Rushden, *Succoth*—			
General ...	8	3	5½
Heralds	1	3	0
St. Albans, *Bethel*—			
General	6	0	0
Heralds	1	0	0
St. John's Wood, *Mount Zion*—			
General	142	15	8
Heralds ...	10	10	6
Medical	3	1	0
Pensions Fund ...	1	1	0
St. Neots—			
General	14	3	2½
Heralds		10	0
Medical	1	1	0
Saffron Walden, *London Road*—			
General ...	2	16	3
Heralds ...		12	3

	£	s.	d.
Sale, *Stanley Grove*—			
Heralds ...		10	0
Salhouse—			
Heralds		4	0
Sandgate—			
Heralds		2	6
Sipson—			
General	20	0	0
Smithfield (*N.S.W.*)—			
General	2	11	0
Somersham—			
General	2	4	7½
Heralds ...		14	0
South Chard—			
General		15	0
Heralds		2	6
Southall—			
General ...	3	12	6
Southborough—			
Heralds ...		5	0
Southport—			
General		15	9
Southsea—			
General		10	0
Heralds	1	0	0
Staines—			
General	6	1	0
Stevenage, *Albert Street*—			
General ...	5	14	11
Stisted—			
General ..		5	0
Stockley Mission—			
General ...	4	3	0
Stoke Ash—			
General ...	5	13	2
Heralds ...	1	3	0
Stoke Golding—			
General		11	0
Stonham Parva—			
Heralds		6	0
Stratford, *Gurney Road*—			
General	36	13	7
Heralds	2	0	0
Streatham, *Hambro Road*—			
General	6	19	0
Sturry—			
General	2	5	6
Heralds		11	2
Sudborne—			
General	3	1	3
Sunderland, *Jireh*—			
Heralds		4	6
Swancombe—			
General		10	0
Swindon, *Providence*—			
General	7	7	9
Heralds ...		18	2

	£	s.	d.
Sydney (*N.S.W.*), *Temple*—			
General	2	10	0
Sydney (*N.S.W.*), *Belvoir Street*—			
General	9	10	0
Tadworth—			
General	31	10	6¾
Heralds		11	6
Tenterden, *Jireh*—			
General ...	2	9	0
Heralds ...		8	0
Thame—			
General	3	17	6
Tollington Park, *Zoar*—			
General		16	0
Heralds		17	0
Tonbridge, *Zion*—			
General	4	3	0
Heralds		13	6
Tottenham, *Ebenezer*—			
General	11	19	7
Heralds	3	10	0
Tring, *Akeman Street*—			
General	67	13	7
Tring, *Ebenezer*—			
General	2	16	6
Trowbridge, *Zion*—			
General	17	1	4
Heralds		10	3
Tunbridge Wells—			
General ...		10	0
Heralds ...		12	6
Tunstall—			
General	2	9	8
Heralds		15	4
Walsall, *Midland Road*—			
General	13	12	3
Heralds	1	3	6
Walsham-le-Willows—			
Heralds		10	0
Walthamstow, *Church Hill*—			
General	9	5	9½
Heralds		18	0
Walworth, *Victory Place*—			
General	1	15	0
Heralds		13	0
Wandsworth, *Chatham Road*—			
General	23	13	0
Heralds		3	6
Wandsworth, *West Hill*—			
General	31	5	1
Heralds	1	12	0
Warboys—			
General	16	0	1
Heralds	1	10	3
Watford, *Beulah*—			
General	5	0	0

	£	s.	d.
Watford, *Tabernacle*—			
General	38	15	4
Heralds	2	17	0
Watford, *Zoar*—			
General ...		10	6
Wattisham—			
General	6	15	0
Heralds	2	0	0
West Ham, *Tabernacle*—			
General	84	3	7
Heralds	1	4	0
Wellingborough, *Tabernacle*—			
General	53	18	6
Heralds	1	10	0
Whittlesey—			
General	16	5	11
Heralds	1	10	0
Willingham—			
General	2	5	0
Heralds		10	0
Wisbech—			
General	5	19	4
Heralds		12	0
Wooburn Green, *Eoenezer*—			
General	13	0	7½
Heralds		11	0
Wood Green, *Dovecote*—			
General	10	18	1½
Heralds		3	0
Wood Green, *Park Ridings*—			
General	8	3	5
Woolwich, *Enon*—			
General ...	9	0	6
Heralds ...		15	0
Personal—			
General	1085	4	9½
Heralds	31	9	10
Mr. Morling's Children's Fund	60	0	0

	£	s.	d.
Annual Meeting—			
Collection	101	15	10¾
Sale of Literature... ...	5	3	6
Profit on Tea	3	16	7
Half-Yearly Meeting—			
Collection	144	10	3¼
Farewell Meeting ...	40	19	4
Profit on Calendars	22	12	3
United Kingdom Refund, *re* Insurance Premium ...	1	5	0
Guilford Camp	3	14	3
East London District Meet'g	5	14	0
Sales		1	6
East London Auxiliary Missionary Week ...	11	12	6
Legacy, *re* the late Mr. C. Suggate	1671	3	5
Mrs. F. J. Clark, *deceased*	25	0	0
Interest on Deposit at Bank	7	4	7
General Fund—			
Interest on Consols ...	12	5	0
Interest on 5 per cent. War Loan	50	0	0
Pension Fund—			
Interest on Consols, etc.	82	11	10
L.Z.A.—			
General	904	19	10
Medical	5	0	0
Balance in Hand, Oct., 1922—			
Deposit account ...	900	0	0
Current account ...	433	10	4
Consols	340	0	0
Consols	2	15	0
5 per cent. War Loan ...	950	0	0
	£9480	2	11

Notices.

All Donations and Subscriptions (HERALD Fund included), except for L.Z.A., should be sent to the Treasurer—

MR. A. J. ROBBINS, Vicarage Farm, Hounslow, Middlesex.

All Enquiries regarding the S.B.M., and all Applications for Sermons, Addresses, Lectures, Collecting Cards, Missionary Boxes, Literature, etc., 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, 1922, to August, 1923.

—: o :—

Aston Clinton (per Mrs. W. White)—

	£	s.	d.
15 Boxes ...	4	4	0

Bassett Street (per Miss J. Clifton)—

Gift Week		12	6
1d. Weekly Subscriptions	1	0	0
Boxes		16	0
	£2	8	6

Bedmond (per Miss Burrage)—

Gift Week		15	0
Box	2	0	6
	£2	15	6

Brentford (per Miss M. Fromow)—

Gift Week	5	0	0
65 Boxes	20	3	0
	£25	3	0

Brighton (per Miss Flegg and Mrs. Fisher)—

Gift Week	8	12	6
Collections	3	7	0
Boxes	13	15	4
	£25	14	10

Brixton (per Mrs. Boulden)—

Gift Week	5	15	1
22 Boxes	8	8	0
	£14	3	1

Cambridge (per Miss Eldred)—

Gift Week	2	10	6
Collection	5	15	0
Boxes	7	5	6
	£15	11	0

Chadwell St. (per Miss M. Silvester)—

Gift Week	20	13	0
Donations & 50 Boxes...	28	18	7
Part Support of Bible-woman	5	9	6
Sale of Postcards ...		4	0
	£55	5	1

Chelmsford (per Mrs. Gosling and Miss Lancaster)—

	£	s.	d.
Gift Week	1	12	6
Boxes	2	16	9
Sewing Class (per Miss Knight)		3	3
	£4	12	6

Clapham, *Courland Grove,* (per Mrs. F. Brinkler)—

Gift Week	5	0	0
Collection	2	5	0
Boxes	12	8	3
	£19	13	3

Cransford and Badingham (per Mrs. Skeet)—

Collection	1	7	6

Croydon, *Derby Road* (per Mrs. White)—

Gift Week ...	2	3	6
37 Boxes	11	1	0
	£13	4	6

Croydon, *Salem* (per Miss Smither)—

Gift Week ...		13	0
Box		17	6
	£1	10	6

East London Auxiliary—

Missionary Week ...	1	16	7

Erith (per Mrs. Bradley)—

Sunday School		10	0

Finchley, *Soho Memorial Hall* (per Mrs. Pond)—

In Memory of Mrs. Simpson	1	0	0
Boxes		5	0
	£1	5	0

Fleckney (per Miss Deacon)—

Boxes	3	14	0

Fulham (per Mrs. Brown)—

	£	s.	d.
Gift Week ...	3	1	6
Collection ...	1	0	6
Boxes	8	14	0
	£12	16	0

Grays (per Miss Steel)—

Gift Week		7	6
4 Boxes	1	18	7
	£2	6	1

Greenwich (per Miss Smart)—

Gift Week	2	13	0
23 Boxes	7	17	6
	£10	10	6

Guildford (per Miss E. White)—

Gift Week	1	14	0
Boxes	7	5	0
	£8	19	0

Hartley Wintney (per Mrs. Gossling)—

Gift Week	1	11	2
Donations & Boxes ...	11	15	3
	£13	6	5

Haslemere (per Mrs. J. Mann)—

Gift Week		18	6

Hastings (per Miss Thirkell)—

Boxes	1	9	0

Haworth, *Hall Green* (per Miss Kane)—

Gift Week ...	1	6	6
Boxes	4	2	6
	£5	9	0

High Wycombe (per Miss Rogers)—

Gift Week		15	0
17 Boxes	3	14	7½
	£4	9	7½

Hitchin (per Miss Montgomery)—

Gift Week		16	0
Boxes	2	5	0
	£3	1	0

Homerton (per Miss H. Rutter)—

Gift Week	2	15	0
Boxes	3	3	6
	£5	18	6

Hounslow (per Miss Terry)—

	£	s.	d.
Gift Week	3	10	0
Donations & Boxes ...	2	9	6
	£5	19	6

Ilford (per Mrs. Othen)—

Gift Week	2	10	0
Collection	1	5	6
Boxes	5	5	0
	£9	0	6

Ipswich—*Bethesda* (per Mrs. Woods)—

Gift Week	2	0	0
Sale of Postcards ...		16	0
74 Boxes, for Support of Biblewomen	49	5	6
	£52	1	6

Ipswich—*Zoar* (per Mrs. Gardner)—

Gift Week		10	0
Donations & 5 Boxes ...	2	12	7
	£3	2	7

Kilburn Vale (per Mrs. Boys)—

Gift Week	2	14	3
Subscription	1	1	0
	£3	15	3

Kingston (per Mrs. Hamilton)—

Gift Week	2	1	0
Boxes	1	7	0
	£3	8	0

Laxfield (per Miss Aldous)—

Gift Week	2	4	0
Boxes	4	16	9½
	£7	0	9½

Lewisham (per Mrs. Brazier)—

Gift Week	1	10	7
Collection	1	5	2
15 Boxes	7	3	3
Support of Biblewoman	18	10	0
	£28	9	0

Leyton (per Mrs. F. Chilvers)—

Gift Week	2	10	0
Collection		13	0
Boxes	2	10	0
	£5	13	0

Lynton Road (per Miss A. Shearring)—

	£	s.	d.
Gift Week	4	12	0
Sale of Postcards ...		4	0
Donations & 10 Boxes ...	10	16	8
Y.L.B.C., for Support of Biblewoman (per Miss L. Heywood) ...	10	0	0
	£25	12	8

Manor Park (per Miss Ince)—

	£	s.	d.
Gift Week		15	0
5 Boxes	1	3	0
	£1	18	0

Newquay (per Miss Kent)—

	£	s.	d.
Gift Week		15	0
14 Boxes	5	3	7
	£5	18	7

Norwich, *Orford Hill* (per Miss E. Cage)—

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

Notting Hill Gate (per Mrs. Boatwright)—

	£	s.	d.
Gift Week ...	1	10	0
Boxes		17	6
	£2	7	6

Prittlewell (per Mrs. Jeffs)—

	£	s.	d.
Gift Week	4	19	3
Support of Biblewoman	6	0	0
36 Boxes	13	0	0
	£23	19	3

Ramsey (per Miss Pentelow)—

	£	s.	d.
Gift Week		12	6
Boxes		18	6
	£1	11	0

Reading (per Miss Pursey)—

	£	s.	d.
Gift Week	1	3	4
13 Boxes	5	12	1½
	£6	15	5½

Richmond (per Mrs. Robinson)—

	£	s.	d.
Gift Week	1	16	0
Collection	2	4	8
Donations & 20 Boxes...	9	5	0
	£13	5	8

St. John's Wood (per Miss Harris & Miss Widden)—

	£	s.	d.
Gift Week	7	17	0
Bible Class, for Support of Biblewoman on the Kollis	10	0	0
Boxes	30	6	11
	£48	3	11

Sale (per Miss Croft)—

	£	s.	d.
Donation	1	1	0

Stoke Ash (per Miss Hitchcock)—

	£	s.	d.
Gift Week		15	0
Box		7	0
	£1	2	0

Stratford, *Gurney Road* (per Mrs. Simpson)—

	£	s.	d.
Gift Week	1	5	0
Support of Biblewoman	14	10	0
1d. Weekly Subscriptions	4	6	1
17 Boxes	6	11	6
	£26	12	7

Swindon (per Mrs. Parker)—

	£	s.	d.
Boxes	3	0	3

Tollington Park (per Mrs. Sandell)—

	£	s.	d.
Gift Week	1	2	6
Boxes	3	16	6
	£4	19	0

Tottenham (per Miss Field)—

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

Tring (per Miss Maull)—

	£	s.	d.
Gift Week	14	12	9
Collection	14	8	5
Part Support of Biblewoman	4	13	0
Boxes	70	5	10
	£104	0	0

Walsham-le-Willows (per Mrs. Deaves)—

	£	s.	d.
Gift Week	3	10	0
Donations & Boxes ...	2	0	0
	£5	10	0

Walthamstow (per Miss J. Basham)—

	£	s.	d.
Gift Week	4	8	2½
Y.W.B.C.		19	6
Donations & 25 Boxes...	11	3	10
Farthing Fund (per Mrs. Field)	3	14	2
	£20	5	8½

Walton (per Mrs. Howe)—

Gift Week ...		10	2

Walworth, *Victory Place* (per Mrs. Westcott)—

Gift Week	1	19	8
Boxes	1	9	6
	£3	9	2

Wandsworth, *West Hill* (per Miss Applegate)—

Gift Week	1	2	0
Collection	2	0	8
Part Support of Bible-woman	2	14	0
17 Boxes	9	7	6
	£15	4	2

Warboys (per Miss Fitch)—

Boxes	8	0	0

Watford (per Miss Ball)—

Gift Week	9	10	0
Y.W.B.C.	3	9	6
Boxes	10	10	0
	£23	9	6

Wattisham (per Mrs. Squirrell)—

Gift Week	1	10	0
Boxes	6	5	6
	£7	15	6

Wellingborough (per Miss Perkins)—

	£	s.	d.
Gift Week ...	1	1	6
Boxes	10	6	9
	£11	8	3

West Ham (per Mrs. Baker)—

Gift Week	1	4	6
Women's Meeting Collections	3	7	6
Donations & Boxes ...	4	9	0
	£9	1	6

Whittlesea (per Mrs. Smith)—

Gift Week	2	10	0

Wood Green, *Dovecote* (per Miss Howes)—

Gift Week ...		8	0
Collection ...		15	0
Boxes	1	15	7
	£2	18	7

Wood Green, *Park Ridings* (per Mrs. Hill)—

Gift Week ...	1	8	6
Boxes	4	17	3
	£6	5	9

Woolwich (per Mrs. Rose)—

Gift Week	2	5	5
22 Boxes	9	10	2
	£11	15	7

Personal (already acknowledged in the HERALD)—

Gift Week	5	12	0
General	96	19	6
Medical	5	0	0
Per Miss E. Elliott ...	12	6	6
	£119	18	0

L.Z.A. Total ... £909 19s. 10d.

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

Miss P. P. NUNN,

58 Myddelton Square, London, E.C. 1.

Notice in Reference to Bequests.

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

A LEGACY TO THE SOCIETY.

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

Form of Bequest.

"*I give and bequeath to the Treasurer for the time being of* THE STRICT BAPTIST MISSION (*founded in London in the year* 1860) *the sum of* £ , *free of duty, for the promotion of the objects and work of the said Mission; and I direct that the said Treasurer's receipt shall be taken and deemed a sufficient discharge for the same.*"

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

Printed by ROBT. STOCKWELL, 5 & 6, Baden Place, Borough, S.E.1.